

JAMIA NIZAMIA, HYDERABAD. A.P. INDIAARABIC UNIVERSITY

JAMIA NIZAMIA is an Arabic University. This University was founded by Shaikhul Islam Hazrat Hafiz Mohammed Anwarullah Farooqui, Fazilath Jung in 1872 A.D. (1292 Hijra), It is the centre of higher learning in Islamic Studies, Arabic Language. The subjects offered for studies in this Jamia are Tafseer, Hadith, Fiqh, Logic, History, Philosophy, Humanities and Social Studies including facilities for research work (Ph.D.) in Islamic Studies. Jamia Nizamia has started a girls college known as "Kuliyatul Banat" to benefit the Muslim Girls with higher education in Hadith, Fiqh and Arabic Literature etc. In this college the education upto Doctorate (Ph.D) has also been provided.

During this span thousands of students and scholars of this university fanned out all over the world and occupied important positions. Some such great Scholars include world renowned Dr. Hameedullah, a great Islamic Scholar and writer. The former Chief Minister of Hyderabad State Dr. B.Ram Kishan Rao is also one of the noted alumni of this Jamia. The certificates awarded by this university are recognised by Osmania University, Hyderabad, Maulana Azad Urdu National University, EFLU, Hyderabad and other Universities in Middle-East.

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(A/C. No. 10194046903 S.B.I. Chandulal Baradari Br. Hyd. INDIA)

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامَ

The Religion before God is Islam (Submission to His Will)

NISAB AHLE KHIDMAT-E-SHARIA

(Syllabus for Observers of Islamic Law)

PART -II

Comprising of Necessary Rules

On

Zabeeha, (Slaying of Animals), Tahara (Cleanliness)

Janaza (Funeral), Qurbani (Slaughter) and Aqeeqa

Compiled by

Moulana Ghulam Mohiuddin Saheb (Mercy on him)

Qazi Ghanpura, Dist Mahboobnagar

Ex Student of Jamia Nizamia

Edited and Correctd by

Islamic Research Centre Jamia Nizamia

Translated by

Moulvi Syed Ahmed Ali, B.Com, LL.M.

Secretary, Jamia Nizamia

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰی سَیِّدِ الْمُرْسَلِیْنَ مُحَمَّدٍ وَ عَلٰی آلِهِ وَ اصْحَابِهِ اَجْمَعِیْنَ .

Bismilla Hir Rahman Nir Raheem

Alhamdulillah Rabbil Aalameen Wassalatu Wassalamu Ala Syedil

Mursaleen Wa Ala Aalihi Wa Ashabihi Ajmaeen.

* * * *

RULES REGARDING ABLUTION (Wudu)

1. There are four essentials of Ablution (Wudu)

- (i) Washing of face (ii) Washing of hands including elbows
(iii) Rubbing of 1/4 head (iv) Washing of both legs including ankles.

(The other ingredients) included in making ablution are either Sunnah or Mustahab.

2. The method of doing ablution is that one should sit facing 'Kaba'.

Then make the intention (niyyat) and recite Bismilla Hir Rahman Nirrahim. Wash both the hands up to the wrist thrice. Then make gargles to rinse the mouth thrice applying water with the right hand. One should apply Miswak (Tooth Brush) which cleans the teeth. In the absence of tooth brush rub the teeth with index finger. Then apply water thrice inside the nostrils and clean them with left hand. Wash the face thrice with fresh water (vertically) from forehead to chin (horizontally) from one ear lobe to another lobe and the beard may be combed⁽¹⁾ with fingers. Both the hands are washed thrice upto elbows. First right hand then left hand and every time the interdigital webs are rubbed. Then both the hands will be made wet and rubbed on head, ears and neck. Finally both the legs are washed with ankles. Right leg first then left while combing the fingers. (The ablution(wudu) in completed)

Warning:- i. During ablution(wudu) and after ablution (wudu) 'Kalima-e-shahadat'⁽²⁾ and Durud-e-Shareef is recited as a virtue.

ii. If the parts of ablution are covered with oil etc. they should be cleaned before ablution, tight ring in the finger⁽³⁾ moved because if a smallest portion is left dry the ablution will be defective.

1. In a way that the fingers are inserted in the hairs from inside back and taken upwards out.
2. It is better to memorise certain supplications for ablution and utter them.
3. Similarly the tight bracelets in the hands of women are moved.

3. Splashing water on the face with force and washing any part of the body more than thrice. Sitting at a dirty place or inside the mosque for ablution or talking unnecessarily while undertaking ablution are abhorrent.
4. Ablution becomes void if anything leaks from the place of urine and stool or due to piles the blood or pus comes out from the body, ejection of something mouthfully, sleeping by taking support of something, unconsciousness or intoxication, laughing loudly⁽¹⁾ during the prayers.
5. If one is suffering from continuous discharge of urine or suffering from piles etc. he should make fresh ablution at the time of every prayers (with such ablution one can say the prayers of that time only either Sunnat, Nafil and the make up salath (qaza).
6. Saying of prayers without ablution or doing prostration is completely prohibited and touching of the Holy Quran without cover is also disapproved to the point of being forbidden. However if it is covered by something it can be touched, recitation of Quran by seeing it or orally is permitted.

ESSENTIALS OF BATHING (Ghusl)

1. There are three essentials of bathing
 - i. To gargle
 - ii. Clean the nose with water
 - iii. To flow water on the entire body (the other acts are Traditional or pleasant)
2. The method of undertaking bath is to make an intention (niyyat) first then to get oneself clean by taking bath. Then recite Bismilla Hir Rahma Niraheem بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ quietly and wash both the hands upto the joints three times. Then wash the secret parts of the body and those parts wherever there is dirt, then make full ablution⁽²⁾. In this ablution make gargles perfectly and clean the nose inside with water. After ablution (wudu) water must be flown on the entire body in such a way that the hairs of the head are completely wet and pour water on the head then on the right shoulder and left shoulder. (It is the flowing of water on entire body for the first time and scrub the entire body with hands similarly water should be flown on the body and shoulders two times. (So that the entire body is washed according to tradition (Sunnah). Hence the bath is completed.

1. Provided the follower (Musalli) is a major and the salat is of Ruku Sajda.

Warning:- Along with ablution the salat is also revoked.

2. During this ablution kalima shahadat and durud-e-shareef need not be uttered.

Warning:-

- i.If one wears a tight⁽¹⁾ ring it is moved so that the hidden part is watered. The skin under the beard and moustaches and the skin under the hairs of the head are washed. And if the plaits are there they should be opened and made wet so that they are watered at the roots. Ladies may not open the knots. Only the roots of the hairs are enough to be made wet with water.
 - ii.If it is harmful to water any part or there is bandage on the wound and removal of it will harm or dangerous, draw wet hands on this part and on the bandage..
 - iii.Those who wash the body well and at the final stage undertake (ablution) and then recite some Arabic words (which is termed as niyyat of ghusl) and while reciting or blowing on the water, pour it on the head and shoulders thrice, with a pot and feel that without this special method the bathing (Ghusl) will not be completed, in as much as for those women folk who do not know the niyyat of ghusl are supplied with water blown by other person to use in this manner as shown above. This method is baseless and superfluous. Because the ghusl is complete only after the entire body is made wet. In performing ghusl the essentials are to be observed (gargling and applying water inside the nose and drawing water on the entire body). If anything is missed the ghusl will not be complete. The body will remain unclean, eventhough the niyyat is recited thousand times and countless times water is poured on the body.
- 3.Intercourse (Jima):- Nocturnal pollution and menses make the bathing (ghusl) compulsory i.e. if one undergoes the above conditions must undertake bathing (ghusl). If without intercourse or nocturnal pollution, the semen is discharged with force with passion while awake ghusl is essential. Similarly any male or female after awake from sleep finds the body or clothes wet and believe that it is due to semen, even if the nocturnal pollution is remembered or not or it is believed that it is involuntary discharge of semen but the nocturnal pollution is

1. Similarly if the ear rings, nose rings, and the bracelets are tight the same may be moved and get the skin wet.

remembered or not or it is believed that it is involuntary discharge of semen but the nocturnal pollution is remembered or not or there is confidence that it is semen or involuntary discharge of semen but the nocturnal pollution is remembered or there is doubt whether it is semen or involuntary pollution. In all these three conditions bathing (ghusl) is essential.

4. When a male or female is in need of ghusl and without undertaking ghusl the following acts are prohibited.

Salaat, Sajda, touching the Holy Quran or reciting it (with an intention), to enter into the mosque.

Warning:- During menstruation or in puerparium observing fast by a female and during menstruation and puerparium sexual intercourse is prohibited.

RULES REGARDING WATER پانی کے مسائل

1. Rain water, fountain, river, rivelet, tank, pond, cistern, well, water from these sources is pure. (wudu and ghusl with this water is perfect.)
2. Flowing water or the water contained in the fountain etc. which is of the width and length⁽¹⁾ of ten yards will not be impure. Due to falling of dirt or sinking and dying of any animal in it will not make this water impure unless and until the taste, smell or colour of this water is changed.
3. Still water which is less than ten yards in length and breadth e.g. contained in a small fountain or well etc. will become impure if a small portion of dirt is fallen into it. (e.g. liquor, urine, blood or a drop of dirty water or very little stool, cow dung, horse dung is fallen the entire water will be impure.) even if this dirt will not cause the water to change its smell, colour, or taste
4. If clean and pure articles e.g. mud, soil, tree leaves, flowers etc. are fallen in the water causing change of taste, smell and colour or the water is confined for many days and developed smell the water will not be impure. (whether it is 10 x 10 yards or less than it). However if the thinness of the water is disappeared and it becomes liquid, that water is clean but can not be used for wudu or ghusl.

1. This is sharai yard equal to one cubit long. Ten sharai yards are equal 4^{1/2} meters. If the water tank is 4^{1/2} meters long and 4 1/2 meters wide it is called 'Dah dar Dah'

- 5.If in a well, liquor or urine or blood or a drop of dirty water is fallen or a little stool or dung is mixed or dirty rope or bucket or utensils are fallen or any animal containing blood (which does not live in water) is fallen or swollen or burst or a young person or a child or a goat or its kid or any big animal or its youngsters or two cats or six rats or more or equal to them, any type of animal, is fallen and died (whether they are swollen or burst or not) or a pig is fallen (died or removed alive) in all these circumstances the entire water of the well will become impure⁽¹⁾.
- 6.If a cat or pigeon or any other bird or animal equal to them or greater than them but smaller than a goat is fallen and died or a dead animal is fallen but it is not swollen or burst, in these circumstances the well will be clean after 40 or 60 buckets⁽²⁾ of water is removed. If a rat or equal to it or greater than it or smaller than a cat is fallen and died⁽³⁾ or 2 rats are fallen and died the well becomes clean after 20-30 buckets of water is removed.
- 7.The method of making the well clean is that the things which have made the well unclean due to their falling must be removed first then the quantity of water which is required to be removed (as mentioned above) is removed.
- 8.When the entire water of the well has become unclean, it is better to empty the entire well. If due to any reason it is not possible 200 or 300 buckets of water must be removed continuously to make the well clean.
- 9.If an animal other than a swine is fallen in the well and comes out alive the water of the well will not be unclean. Provided there was no dirt on the body and its mouth is not sunck in the water (if there is dirt on his body the water will become unclean. If its mouth is sunk in the water then the order regarding left over will apply that means if the leftover is clean the water will remain clean and if the leftover is unclean or suspicious or abominable the water will also be unclean, suspicious and abonimable).

1.A small fountain or cistern which is less than 'dah dar dah'

2.The bucket should be of average size neither big nor small.

3. But it is not swollen or burst.

ORDERS REGARDING LEFTOVER FOOD جھوٹے کے مسائل

- 1.The leftover food of a humanbeing is clean provided no unclean thing like liquor, carrion etc. is drunk or eaten at that time. Similarly the leftover food of a horse or permitted animal (cow, buffalo, goat, hen etc.) is clean provided their mouths are not dirty by filth etc.
- 2.The leftover food of cats, mice, lizard or prohibited birds like crow, vulture etc. or country hen or cow and buffaloo eating dirt is abominable provided their mouths are free from dirt at that time.
- 3.The leftover food of a mule which is born to a female donkey is suspicious.
- 4.The leftover of swine, dog, etc. all four footed prohibited animals is unclean. Similarly the leftover food of an animal which are permitted has eaten unclean things and filth and puts its mouth in the clean things they will become unclean.

DRY ABLUTION (Tymmum) تیمم کے مسائل

- 1.Dry Ablution (Tymmum):- It is that perception and practice which is undertaken with clean soil to acquire cleanliness instead of ablution with water and bathing (ghusl).
- 2.There are three essentials of tymmum:-
 - i. Intention (Niyat)
 - ii.Lightly striking both the hands on clean soil and rubbing them on the face.
 - iii.Striking both the hands on clean soil and rubbing them upto the elbows.
- 3.The method of performing tymmum is that first make an intention ("to clean myself instead of wet ablution and bathing, I undertake the tymmum"). Then by uttering 'Bismalla Hir Rahaman Nirraheem بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ keep the palms open and hit them on clean soil and rub them on the face, in such a way that the extra earth which is licked to the palms is removed. Then both the hands are rubbed on the face without leaving any space. Then similarly both the hands are hit on the clean soil and rubbed on the hands up to elbows without leaving any space (the tymmum is complete).

Warning:-

- i. Rubbing (Masah) will be done with not less than three fingers.
 - ii. If a tight ring in the finger is there or there is oil on the hands and mouth it is necessary to remove it first.
 - iii. A single tymmum is sufficient for both ablution and bathing (if the intention is made for both).
4. Clean soil or any thing forming the part of soil e.g. stones, pebbles, sand, lime etc. can be rightly used for tymmum. But the things which do not form part of the soil such as gold, silver, iron, wood, cloth, etc. are incorrect for tymmum. However if they are covered with dust then it is correct.
5. The conditions required for tymmum are that if during journey or away from the village area where water is not found within a mile, or due to some ailment or of fear of affliction of other diseases or increase in its severity due to which water cannot be used. There is **danger or (fear of enemy or beast)** or non availability of bucket or rope, if water is available only for drinking, or there is fear of Eid prayers or funeral prayers are being missed.
6. The things which break the wudu will also break the tymmum. And the things which make the bath compulsory will make the tymmum ineffective. Apart from these the availability of water in abundance and removal of excuse will drop the tymmum.

RULES REGARDING FILTH نجاست کے مسائل

There are two kinds of filth:-

- i. Thick filth (Najasat-e-ghaliza) (ii) Light filth (najasat-e-khafifa).
2. Stool, urine, semen, dung of horse, camel, buffalo, cow, sheep, droppings of goat etc. The beat of the duck, hen, flowing blood, pus, mouthful of omitting, liquor, sendhi, tadi, the fat of dead animals are thick filth (Najasat-e-ghaliza)
3. The urine of horse and permitted four footed animals and beat of the prohibited birds are light filth (Najasat-e-khafifa).
4. If the thick filth is liquid equal to the palm's depth and if it is thick

and solid it is exempted upto 5 grams⁽¹⁾. If it is more than this it is compulsory to be cleaned.

5.If the light filth is sticked or fallen on hand, leg, sleeves and skirt, etc. it is exempted upto $\frac{1}{4}$ th of this portion If it is more than this it must be removed.

Warning:- These rules are restricted to clothes or body only. If a drop or very meagre in quantity of the filth is fallen in little water or in a well the entire water will become unclean.

6.If invisible filth is dropped or fallen on any cloth it will be made clean by washing thrice and wrenching it with force. If visible it must be washed out till it is removed⁽²⁾. Eventhough the smudge or smell is retained on the cloth (removal of the actual filth and its vanishing effect is enough

7.If a dog puts its mouth in a pot or licks it should be washed thrice and every time it is made dry to clean.. But washing it seven (7) times will be better and during this process it should be washed with earth once.

RULES REGARDING FUNERAL جنازہ کے مسائل

Rules to be observed at the time of death قریب الموت کے احکام

1.When a muslim is about to die according to "Sunnah" he should be laid flat and his face⁽³⁾ turned towards 'qibla'. If it is difficult to turn his face towards qible it should be left as it is.

2.Before agonies of death are started it is traditional that any person among his friends and relatives should sit near him and advise him, that means while sitting before him chant Kalima-e-Tayyaba so that he also recites kalima-e-tayyaba and if he is unable to utter with his mouth will surely have effect on his conscious. But he need not be pressed and insisted to chant the 'kalima-e-tayyaba' because it is not known as to what he will utter during the throes of death (This should be perfectly remembered and should be sounded to the women folk). If the dying

1. If the filth to that extent is found on the cloth or body and without cleaning it one performs the salath it will be abhorrent.

2.The unnumber of times washing is not a condition.

3.Whether the head is kept towards the north and the legs towards the south and the head is slightly turned towards qibla as laid in the grave the legs are kept towards qibla and with the help of a pillow the head is slightly raised the body will be towards qibla.

person chants the 'kalima-e-tayyaba' once the others must keep quiet because the chanting of this kalima may end his life as a believer. However after chanting the kalima if he talks about worldly affairs then the chanting of kalima may be repeated several times before him. When he recites this the others should keep quiet. During this period matters relating to his wealth, property and organisation and the look out of his children need not be discussed with him. He may be free to think about his Creator 'ALLAH'.

3. Reciting 'Sura-e-Yaseen' by sitting near his face is permissible. This will ease the agony of his death

RULES REGARDING THE DEAD BODY میت کے متعلق مسائل

1. When the soul is freed the hands and legs of the dead person should be made straight i.e. the hands may be brought close to the sides, the legs are kept close to the thighs and kept straight.
2. The mouth is closed with a cloth bandage (that the bandage is run from the chin to the head) and tied both the ends and while reciting
بِسْمِ اللّٰهِ وَعَلَىٰ مِلَّةِ رَسُوْلِ اللّٰهِ
3. While keeping hands on eyelids the eyes are closed very slowly.
4. The thumbs of both the legs are tied together.
5. Clean sheet of cloth is spread on the body.
6. If there is indication of swelling of the abdomen a dagger or iron may be kept on it.
7. If possible scented⁽¹⁾ sticks are burnt near the dead body.
8. The males required bathing and the women under mensus should not be allowed to go near the dead body.
9. Near the dead body (before cleaning it) the Holy Quran need not be recited (However by sitting at a distance can be recited.)
10. Covering the dead body with shroud and its⁽²⁾ burial is performed as early as possible.

1. Provided one is not in the state of fasting because the perfumed smoke spoils the fast.
2. To wash the death body of a muslim, to wrap it in the shroud, funeral prayers and its burial is a collective duty of the living muslims. If performed by some muslims the responsibility of all will be over and not performed by any one of them all will be sinners.

RULES REGARDING THE WASHING OF DEAD BODY**غسل اور اس کے متعلق احکام**

- i. To wash the dead body is 'Farz-e-Kifaya' (Any one can perform)
- ii. It is desirable (Mustahab) that the washing of dead body is undertaken by any one of his nearer relatives. If the relatives do not know how to wash the dead body any pious person can do it.
- iii. Where the body is being washed no one except the person washing the body and the persons nearer to him are present.
- iv. For washing the body the water is boiled⁽¹⁾ while putting the leaves of berries⁽²⁾ and 'khatmi' (gul-e-khairu).
- v. Wooden plank on which the body is washed is cleaned first and burn incense sticks or any perfume, aloes wood etc. under it. The container of the fire is kept under the plank and rooted all around it 3 to 5 times⁽³⁾.
- vi. Till the washing of the dead body is complete some perfumes are burnt near it.
- vii. The method of washing the dead body is that the dead body is laid on the plank while keeping the legs to the south or west or according to the convenience. Then the clothes are removed from the body. But the body is covered with a cloth from navel to knees. The person⁽⁴⁾ washing the dead body should cover his hands with a cloth, then clean⁽⁵⁾ the hidden parts and wash them and if any dirt is found on the dead body it is cleaned with water. Then the dead body is given ablution (during the ablution⁽⁶⁾ gargle and applying the water in the nose is not necessary) However teeth, mouth and nose are cleaned with a wet cloth. When ablution is over the mouth, nose and ears are closed with cotton so as to prevent the water entering inside. The hairs of the head and beard are

1. If hot water is not available unheated water will be used.
2. No worry if not available.
3. Not to move more than this .
4. It is desirable that the person washing the dead body is a reliable person. To give perfect washing not to disclose any defects but he can expose good things.
5. Without wearing gloves it is prohibited to touch the body.
6. This ablution will start with washing the mouth, because before ablution it is not necessary to wash the hands of the dead body. In this ablution the head will be rubbed with wet hands and legs also be washed.

rubbed with gul-e-khairu (marsh mellow flower) or soap etc. and washed so that the hairs are cleaned (if hairs are not found it is not necessary). The dead body is turned to left⁽¹⁾ and hot water is poured from head to legs thrice in such a way that the water is flown down the plank. (It is washed once⁽²⁾) then (second time) the body is turned towards the right and water is poured from head to legs thrice in such a way that the water is flown down the plank. Then the person washing the dead body try to make the body in sitting condition using some support and to press his stomach from upside down. If any Excreta comes out it is washed away. (This will not cause any defect in ablution and ghusl. Thereafter it is laid on the left side and on right side the water mixed with comphor is flown so that it reaches down the plank.) This is third stage of the ghusl and the ghusl is over. Then the cotton inserted in mouth and nose and ears is removed and the dead body is dried⁽³⁾ with a clean cloth and it is removed from the plank⁽⁴⁾ and laid on the shroud and apply perfumes⁽⁵⁾, camphor etc.

Warning:-The hairs of the dead body should not be combed. Moustaches or nails are not to be cut. However if a nail is broken it is to be removed⁽⁶⁾.

viii. The person who is washing the dead body should be one⁽⁷⁾ who is permitted under muslim law to see the dead body. Opposite sex cannot perform the washing of the dead body eventhough they come under the prohobited⁽⁸⁾ degrees. A married woman can perform the washing of her husband's dead body if she is still under the wedlock. But husband can't perform washing of his wife's body⁽⁹⁾.

ix. If a woman dies, at such a place where except males, no women are available, or vice versa, in such cases, instead of washing dead body dry ablution is to be given. But a person out of the prohibited degrees must cover his hands with cloth. (If prohibited degree or spouse is available it is not necessary).

1. The washing will be from right side.
2. One time is compulsory and three times fully is traditional.
3. So that the shroud will not become wet.
4. In such a way that the secret parts are kept hidden.
5. See the details in the method of covering the body in the shroud.
6. And kept in the shroud.
7. On the contrary washing will be complete but the act will itself be abhorrent.
8. The prohibited degree (mahram) is that male and female who are barred from marrying each other.
9. As soon as the woman dies the husband will be out of the wedlock whereas a woman will be treated under obligation till she completes the period of waiting (edit).

- x. Washing of dead body of a minor boy or a girl can be performed by both the sex provided it was not in the age of puberty.
- xi. If a child dies immediately after birth it should be washed and if born dead whether the limbs are formed or not will be better to wash it also.
- xii. On the putrefied body water is to be flown only.
- xiii. If any corpse is found in pieces, if it is, to the extent of half or more with head is to be washed otherwise not.
- xiv. If a person dies having sunk in the water the dead body should also be washed. If the water is 10 x 10 yards when the body is recovered it should be shaken thrice with intention to wash it, it will be enough (washing will be complete.)
- xv. If a person is buried without washing it should be removed before the grave is filled with soil it is necessary to wash otherwise not necessary.
- xvi. If water is not available to wash the dead body dry ablution may be performed and the dead body is buried. If water is made available before burial it should be washed.
- xvii. If an unclean male or female (who needs bathing) or any disbeliever washes the dead body it will be treated as washed but it is abominable.
- xviii. The body of a martyr⁽¹⁾ need neither be washed⁽²⁾ nor the blood stains found on the body are cleaned whereas it is buried in the same condition.
- xiv. The water used in washing the dead body is dirty one.
- xx. It is not permitted to take compensation⁽³⁾ for washing the dead body. If there are many persons who are able to wash then it is permissible⁽⁴⁾.
- xxi. After the washing of the dead body it should be covered in the shroud.

1. Martyre ("Shaheed") is that muslim, major sane and clean person who is killed with cruelty by a lethal weapon and after receiving wounds did not enjoy any material life. Moreover no death compensation was made compulsory for him.

2. Due to preference.

3. The washing of dead body is made compulsory by Allah hence no compensation for it.

4. In such circumstances there is no responsibility on a particular person to wash the dead body.

4. RULES REGARDING SHROUD کفن اور اس کے متعلق احکام

1. Covering of dead body in the shroud (similar to washing is a collective duty (Farz-e-kifaya).
 2. Three pieces of cloth for a male shroud is 'masnoon', long sheet (chadar), leg sheet (Tahband), unstitched shirt (kafni) and for female five items are 'masnoon', long sheet (chadar), leg sheet (tahband), unstitched shirt (kafni), bodice (seena band) and yashmak (ordhni)
- Clarification:- The sheet of cloth must be long one which can cover the whole body from head to legs. The leg sheet (tahband) is also a sheet of cloth but it is shorter than the formar. This should also be from head to legs⁽¹⁾. Kafni⁽²⁾ is a type of shirt which covers both sides of the body from neck to legs. But it is without sleeves and triangular additions (kali). The length of bodice or brassiers (seena band) is from breast to thighs and the yashmak (odhni) should be 1^{1/2} yards in length and 2 span in width.
3. If the shroud as prepscribed above is not made available the dead body of a male can be covered in two sheets of cloth i.e. long cloth, leg sheet and the body of a female in three cloths i.e. long cloth, leg sheet and yashmak. If this much is not made available at least a piece of cloth is necessary which can cover the entire body and that can be provided by borrowing even. The portion of the body which is left uncovered can be covered by grass etc. If no cloth is made availabe the dead body is to be covered by clean grass and after laying it in the grave then say the funeral prayers.
 4. If possible three pieces of cloth for a male and five pieces of cloth for female should be provided. More than this is not lawful.
 5. Small children can be covered in one or two pieces of cloth. But it is better to provide complete shroud.
 6. The child which is born dead or there was abortion it is enough to cover the body in a clean cloth (full shroud is not necessary).

1. The difference is that the first sheet of cloth is longer than the dead body so that it can be tied at both the ends after covering the body. The leg sheet is equal to the length of the body (there is no condition for fastening or binding).
2. The custom of shortening at the bottom is not correct.

7. Martyre need not be covered in a prescribed shroud whereas his body can be burried in blood stained clothes⁽¹⁾
8. The shroud must be of the clothes which are worn by him during his life time. Pure silk, red, saffron, coloured clothes are not lawful for a male. But it can be used for the female⁽²⁾. Anyhow white cloth is preferred for shroud for all.
9. New cloth is better for shroud. Otherwise old will suffice.
10. The value of the shroud must be according to the standard which was maintained by the males on Fridays and Festivals and for the female which she used to wear during the visit to her parents.
11. If there is no money available with the dead then the responsibility of providing the shroud falls on the person who maintained him/her during his/her life time. If that person is also not available then it is arranged from 'Baiatul Maal' (common wealth) otherwise by contribution made by the muslims.
12. Before covering the body apply three or four times incense smoke to the shroud which is pleasant.
13. The method of applying shroud to a male is that the long cloth is spread on a cot or a mat. Then lay the leg sheet on it, then the unstitched shirt is spread on it to the extent of half. The other half is left over towards the head of the dead body. Thereafter the dead body is lifted from the plank on which it is washed and laid on this cloth. The hands are closed to the sides (neither kept⁽³⁾ on the chest nor like as maintained in the salath.) Then put on the unstitched⁽⁴⁾ shirt. The head is kept out of the collar of the unstitched shirt. Some perfume⁽⁵⁾ is applied on the head, beard and body. The parts which are used for prostration are rubbed with camphor (forehead, nose, palms, knees and legs) then the leg sheet is rolled up. First the left flap of the leg sheet, then the right flap will come on the upper side.

1. If the clothes are less than the minimum requirements it can be completed and if found in excess they are removed. Further the things which are not a part of shroud they are removed from the body e.g. arms etc.
2. Because the wearing of such clothes was lawful for them during life.
3. It is the custom of disbelievers.
4. The unstitched shirt's collar is pulled towards shoulders to the extent the head of the dead body can be removed through it.
5. It is not lawful to apply perfumes to a male dead body which is mixed with saffron whereas it is lawful for the female.

14. The method for covering the female body with shroud is that the long cloth is spread on the cot or mat. The bodice⁽¹⁾ is spread on it then the leg sheet is spread on it and then unstitched shirt is spread on it. The female body is laid on it and put on the unstitched⁽²⁾ shirt. After applying some perfumes and camphor on the parts used for sajda, the hairs of the head are divided into two parts and spread on the chest towards right and left, the yashmark is spread⁽³⁾ keeping it open while taking half from under the back and the other half is used to cover the face, head and hairs in such a way that the hairs are hidden under it. The leg sheet is rolled up and then the bodice. The bodice is taken out from the armpit and then cover with it the breast up to thighs. Then wrap the long cloth in such a way that the right flap is kept on the left flap.
15. The shroud is tied with the thread or strip of cloth on both the ends and the waist so that the shroud will not be loosened by wind etc.
16. The cloth which is spread on the carriage is not a part of the shroud and it is not necessary. If this cloth is not made available or it is spread by any person and removes it near the grave there is no harm
17. When the dead body is covered in shroud funeral prayers can be performed.

1. As such the bodice or brassier will remain kept between the large sheet and leg sheet but under the large sheet. It is lawful even if it is kept on the entire shroud..
2. The collar of unstitched shirt is pulled down towards the breast to the extent required..
3. The yashmark should not be tied or wrapped.

5. RULES REGARDING FUNERAL PRAYERS

نماز جنازہ اور اس کے متعلق احکام

1. The funeral prayers is a collective duty.
2. There are two conditions of funeral prayers.
 - i. One relates to the person saying prayers (they are the same as required for other prayers e.g. cleanliness, hiding of private parts of the body (Satr-e-aurat) facing the 'kaba' and intention but the time is not a factor. Further for this prayers tymmuyim is also allowed when there is fear⁽¹⁾ of missing the prayers. (It is not permitted for other prayers⁽²⁾). The other conditions relate especially to the dead body when they are the dead bodies of the muslims. The body and shroud is clean⁽³⁾, the private parts of the dead body are totally hidden as required⁽⁴⁾.
 - ii. The dead body is present on the spot. The dead body is before the person saying the prayers. The corpse and the things on which the corpse is found are kept on the ground. The imam should be a major person (if the dead body is of a nonbeliever or of one who has relinquished islam or the dead body is not washed or the shroud is unclean or the body is naked or the dead body is not present or it is kept unclean behind the person saying the funeral prayers on a carriage or on hands or the imam is a minor in all such circumstances funeral prayers are not lawful.
3. There are two essentials of funeral prayers. Firstly four takbeerat⁽⁵⁾ (uttering Allahu Akhar 4 times). Secondly⁽⁶⁾ standing erect. (saying prayers while standing.)
4. According to the tradition of the Holy Prophet there are three postures in funeral prayers. (i) Glorification of the Almighty Allah (Sana). (ii) reciting 'Drude Ibrahim' and (iii) supplication.

1. Provided he is not the guardian (wali) of the dead.
2. Except eid prayers.
3. The body and shroud are clean at the beginning is a condition. If after wrapping under the shroud some filth is leaked from the body and the body and shroud becomes unclean this is not an obstacle for prayers.
4. The secret parts of the body are covered which are called 'satr-e-aurat' in the shariat terminology. The hiding of such parts are compulsory and exposure is forbidden. For the male from navel to the knees and for the women the entire body except face, palms and both feet.
5. Every takbeer stands for one rakat.
6. There is no ruku, sajda and qaida in this salat.

6. THE TRADITIONAL AND DESIRABLE METHOD OF THE FUNERAL PRAYERS نماز جنازه کامسنون و مستحب طریقہ

The traditional and desirable method of the funeral prayers is that the imam will stand against the body⁽¹⁾ of the dead then the imam and his followers while making intention⁽²⁾ of performing the funeral prayers raise the hands up to the ears (as in other prayers) and tie them on the belly while uttering Allahu Akbar and then recite 'Sana'

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ⁽³⁾ then utter Allahu Akbar for the second time. This time the hands need not be raised⁽⁴⁾ and recite Drud-e-Ibrahim or whichever is remembered better to recite drud as recited in other prayers. Allahu Akbar is uttered for the 3rd time (hands need not be raised) and then recite supplication (if the dead is a major⁽⁵⁾ this prayer⁽⁶⁾)

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَابِئِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأَنْتَانَا اللَّهُمَّ مِنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَيَّ الْإِسْلَامَ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَيَّ الْإِيمَانَ⁽⁷⁾

for minor boy or a mentally deranged this supplication

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفِّعًا

for⁽⁸⁾ minor girl or a deranged girl say this supplication.

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفِّعَةً

1. Whether the dead is male or a female
2. The intention is "I perform the funeral prayers with four Takbeers for Almighty Allah and pray for the dead." (If the followers are three they say following the imam). The imam says 'with the followers' and then utter "Allahu Akbar"..
3. The words 'Jalla Sanauka' are uttered in funeral prayers only..
4. Do not raise the head towards sky as found customary.
5. Whether male or female.
6. If this supplication (dua) is not remembered it is enough to utter only اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ even if it is not possible keep silent and then utter 'Takbeer'.
7. Oh! Allah the great bless the souls of our alive and dead and those who are present with us and those who are away, our youngsters and elders and the males and females. Allah the great, whom you keep alive keep them on Islam and award them death as believers.
8. Oh! Allah the great make him our predecessor in the hereafter and make him a treasure for us there and an acceptable mediator for our salvation.

for the 4th time utter Allahu Akbar⁽¹⁾ (without any special supplication turn the face to the right and left, as turned in other prayers to end the prayers. In the funeral prayers التحيات اور قرآن etc. are not recited. and no special supplication before the 4th takbeer, no ruku and no sajda. There is no difference in the funeral prayers for the imam and the followers except the imam's intention must be as imam (this is deemed desirable) and the followers as followers (which is compulsory)⁽²⁾. Further the imam will utter the takbeer loudly and the followers slowly. The rest of the acts (sana, durood and dua) are recited by imam and the followers.

6. In funeral prayers it is good to form three rows of the followers even though there are 7 persons. In 1st row 3 persons, in the 2nd row two person and in the third one.
7. If the Imam utters more takbeerat the followers need not repeat and they should stand quietly when imam turns the face for salam the followers have to emulate.
8. If any person has arrived after the imam has uttered one or two takbeerat then he should not join the prayers immediately whereas he must wait for the next takbeer. When the imam utters the next takbeer he may join uttering the same. (this takbeer is takbeer-e-tahreema for him.) He should complete his missed takbeerat after the imam has turned his face for salam. If there is no apprehension of taking away the dead body he can recite the 'dua' otherwise not.
9. If a person having present at the starting of funeral prayers but he did not join it, it is not necessary to wait for the next takbeer. While uttering takbeer he should join the prayers immediately.

1. Hands need not be raised this time also.

Warning:- People think that the funeral prayers are very difficult whereas they are very simple (as evident from the method). In some towns the ignorant muslims bury the dead without funeral prayers for the reason that they do not know the method of saying funeral prayers. This is a grave mistake. The muslims should not do it (they should learn the method of salaah). While keeping the dead body before them they should stand after undertaking ablution and utter 'Allahu Akbar' four times (the salat is complete) because 'sana', 'dua' are not compulsory but Traditional (Masnoon) items. compulsory is 'Qiyam' and four takbeers. If a person observes them the salat is complete. One should however, remember that when the emergency is over one should learn the method of funeral prayers otherwise he will be a sinner.

2. Which is compulsory. The follower is compulsory to make intention as a follower (Muqtadi).

10. The king, Governor, then the judge⁽¹⁾ and deputy judge are qualified for imamat of funeral prayers. If these officers are not available the local imam will lead the funeral prayers provided no one from the bereaved⁽²⁾ family is preferable to him. Otherwise the successor or person to whom the permission is accorded by the successor. If the successor of the dead are more the nearer will lead the prayers. If there are two persons of the same standard the elder will be better. For a female funeral the successors are preferable. If no successor is present the husband is preferable. If a person lead the prayers without proper permission from the successors who is not competent for imamat the successor has a right to repeat the prayers. However if the prayers are lead by a competent person then the successor need not repeat it.
11. The funeral prayers will be nullified on the same conditions which nullify the other prayers. Whereas loud laughter⁽³⁾ in funeral prayers will not nullify the ablution⁽⁴⁾ and by standing beside a woman the prayers will not be nullified.
12. Without reason performing the funeral prayers by sitting or riding will not be lawful.
13. The funeral prayers should not be performed⁽⁵⁾ inside the mosque⁽⁶⁾ (if rain etc. is expected then it will be correct.)
14. If more than one dead bodies are there better to perform separate funeral prayers for each and if a single prayer is performed it is also lawful. In such case all the funerals are kept in row towards qibla one after the other so that the head of all are one side and legs on the other or in a way that the legs of one is at the head of the other. Or the head of one dead is kept to the shoulder of the other. The breast of the dead will be against the imam (traditional way). In the rest of the arrangements the imam should stand facing the dead who was elder and preferable. If the dead bodies are of different sex first the male then boys then eunuchs then major females and then minor females.

1. A muslim judge.

2. The word 'Auliya' is the plural of wali, that means relatives.

3. To burst in laughter.

4. Not harmful for salat.

5. The mosque where regular prayers are performed.

6. It is disapproved to the point of forbidden and will be destroyer of virtues.

15. The funeral prayers are prohibited at the sunrise and at the time of setting of the sun and exactly at noon. (In the remaining hours it is permissible).
16. If a dead body is brought at the time of performing compulsory (farz) prayers and the congregation (jama'at) is ready the farz prayers are performed and then funeral prayers⁽¹⁾, provided the delay will not cause decomposition of the dead body otherwise the funeral prayers are performed first.
17. If the dead body is brought when the Eid prayers are ready. The Eid prayers are performed first then the funeral prayers. Funeral prayers are preferred to the Eid sermon (Khutba). Eid prayers first then funeral prayers then Eid sermon.
18. If the dead body is brought when prayers of eclipse are being performed the funeral prayers is to be preferred and then the eclipse prayers.
19. For funeral prayers the jama'at⁽²⁾ is not a pre-condition. If an individual performs it the common duty will be discharged (whether the person saying the prayers is a male or female)
20. If any dead body is buried without funeral prayers but it is not yet covered by the earth the dead body should be removed from the grave and funeral prayers are performed. And if dead body is covered by earth funeral prayers are performed on the grave before the decomposition⁽³⁾ of the body.
21. If any dead body is found in pieces and if the body is more than half with the head funeral prayers must be performed, otherwise not.
22. If a child is born dead no funeral prayers are performed. It will be wrapped in a clean cloth and buried.
23. Any dead which is not given ghusl or taymum then funeral prayers are not correct. But after the burial it may be performed on the grave.

1. When there is doubt of starting putrefaction the remaining sunnat may be performed after funeral prayers otherwise after sunnat (Durru Mukhtar)
2. Because the congregation (jama'at) is mostly needed as this prayer will be supplication for the dead. The congregation of muslims and praying for the dead for divine mercy and remission of sins will have a special effect.
3. Some religious scholars have estimated three days for putrefaction or decomposition of the dead body.

24. The funeral prayers must be performed⁽¹⁾ on the dead body of every muslim however sinner or debauched he had been. But the muslim ruler is competent to pass orders not to perform the funeral prayers on any evilmonger so that the others may have lesson from it and abstain from debauchery.
25. Any person who kills any one of his parents no funeral prayers is performed on his dead body. (As a measure of discard.). Similarly on a dacoit when he was killed during dacoity he may not be given ghusl even.
26. Any child whose parents or any one of them are muslims he will be taken as muslim and funeral prayers will be performed on his dead body.
27. When the prayers are over the dead body may be taken to the place where the grave is dug and then buried⁽²⁾.

6. RULES REGARDING FUNERAL PROCESSION

جنازہ لے چلنے کے احکام

1. Carrying a dead body is the worship and it is a traditional way of the Holy Prophet.
2. The traditional way is that the dead is laid on any wooden cot or bedstead etc. lifted by four persons⁽³⁾ from four sides and carry it in such a way that each one⁽⁴⁾ caught hold the leg of the bedstead and its side bends are kept on the shoulders. Similarly a group of four persons carry it in turn.
3. It is pleasant that each person helps lifting the coffin from all the four sides and completes ten ten steps from all the four sides. First right side from the head then right side of the hind leg. Then the left foreleg of the cot on left shoulder and the hind leg on the left shoulder and complete ten ten steps. This will complete 40 steps⁽⁵⁾.

1. Except few persons whose details are prescribed in the important books.
2. If the dead was a pious person it may be sent quickly for divine mercy and if it not pious it may be got rid of immediately.
3. In emergency lifting it by two persons is also lawful i.e. where there is no space.
4. The legs of the carriage (dola) need not be loaded on shoulders as a burden as it is abhorrent.
5. According to a hadeeth if a person carries the dead body and covers 40 yards his major sins will be remitted.

4. In carrying the dead keep its head before.
5. Carrying the dead quickly with quick steps is the traditional way. But not in such a way that shakes the dead body and gives trouble.
6. Carrying the dead on the back or on an animal etc. is abominable.
7. If the dead body is of a small child, it is to be carried on hands in turn one after the other.
8. It is desirable that the processionists are on foot and keep themselves behind the coffin (walking ahead of the coffin is also permissible but not a long way off) as it is abominable. Similarly riding on a carriage ahead of the coffin is also abominable. However riding behind the coffin is permissible.
9. Should not walk to the right and left of the dead body.
10. The person walking with the funeral procession should not recite loudly⁽¹⁾ kalima., durud, Quran, Mouloud etc. (No harm if recited slowly.)
11. Persons sitting are prohibited to stand by seeing the funeral procession. (If there is intention to join the procession it is alright).
12. When the coffin reaches near the grave it is abominable to sit down before the coffin is kept on the ground.
13. When the dead body is kept on the ground it is to be kept towards the western side of the grave so that the right side will be towards Qibla⁽²⁾.
14. Ladies are not permitted to walk with the funeral.

7. RULES REGARDING BURIAL دفن اداس کے احکام

1. The burying of the dead is the collective responsibility similar to its washing, coffin and funeral prayers.
2. It is abominable to bury the dead on the spot he died (because this is special for the prophets) whereas he may be buried in a muslim grave yard⁽³⁾.

1. It is disapproved to the point of forbidden.

Warning:- The person joining the funeral procession should maintain silence and remember his own death and the purgatory period to be faced in the grave.

2. Not to keep the dead body in the length of the quibla because the head or the legs will be towards qibla.

3. It would be better if place is available near the graves of the pious persons.

3. It is better to bury the dead in a nearby grave yard⁽¹⁾.
4. There are two types of graves. One is called 'BAGHLI'⁽²⁾ which is also known as 'LAHAD'. The second one is 'SANDUQUI'⁽³⁾ which is called 'SHAKH'.
5. 'BAGHLI' grave is traditional. If the earth is very soft and it is not possible to prepare a baghli grave it is lawful to prepare 'SANDUQUI' grave for the dead and its width is half of the length of the body.
6. The length of the grave is equal to the length of the dead⁽⁴⁾ body and the width should be half of the length. The depth should be atleast equal to half of the height of a man. Whereas it will be better to dig upto the chest. More than this and equal to the height of a man is preferable.
7. If the grave is ready the dead should be lowered⁽⁵⁾ in it from the western side for the reason that the coffin is kept (close to the grave) on the western side. The head should be at the north⁽⁶⁾ and the legs at the south. The persons lowering⁽⁷⁾ the dead in the grave stand facing the 'KABA' and while lifting the dead recite⁽⁸⁾ بِسْمِ اللّٰهِ وَ عَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ and turn the body towards the right facing 'qibla'⁽⁹⁾ (it is the traditional way) then the knots of the shroud are removed⁽¹⁰⁾.
8. For male and female the preparation of the grave and the way of burying is same, but while burying the female 'veil'⁽¹¹⁾ is desirable (mustahab). Female dead is laid in the grave by the persons in her prohibited degree (father, son, brother etc.). If they are not available then the nearer relatives, then neighbours or the persons who are present⁽¹²⁾

1. Eventhough he is not a resident of that place,
2. The method of preparing a baghli grave is that first the entire grave is dug. To the west of the grave a niche is dug to accomodate the dead body in it.
3. Sanduqi grave is prepared in such a way that it is dug upto a certain extent and then a narrow channel is dug inside to accommodate the dead body therein.
4. Towards north and south.
5. The dead body is not to be lowered from the foot of the grave.
6. This direction is for our country.
7. It is neither necessary that the person lowering the dead in the grave should be in odd or even numbers nor any number is fixed. The persons to the extent possible can complete the work but it is better that they are physically strong to do so in order to lower the dead body slowly and comfortably, moreover they are pious people.
8. It is desirable to say so.
9. Kept on the ground without spreading any cloth or mat.
10. Which were tied to prevent the shroud from opening.
11. Till then the grave may be covered with stones or branches of trees.
12. The strangers, neighbours etc. who are religious, pious and aged persons.

9. When the dead is laid in the grave it may be closed with unburnt⁽¹⁾ bricks or leaves⁽²⁾ (if any holes are left they may be closed so that the earth may not fall on the dead body. The earth which is found in digging the grave is used for filling it (less than this or more is abominable) and it is pleasant to start filling of the grave from the head side in such a way that every one will put in it handful of earth thrice with both the hands. At first recite *مِنْهَا خَلَقْنَاكُمْ*⁽³⁾ second time *وَفِيهَا نُعِيدُكُمْ* and third time *وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى* then the remaining earth is pushed inside the grave with hands or showels.
10. After filling the grave with earth it is pleasant to pour water⁽⁴⁾ on the grave and stay⁽⁵⁾ a while near the⁽⁶⁾ grave reciting the Holy Quran or 'Drud'⁽⁷⁾ etc. praying for the Allah's mercy⁽⁸⁾ and remission of sins.
11. The grave must be one span higher than the ground and shaped as hump of a camel. (If it is a bit higher than a span it is not objectionable. But creating more height is abominable.)
12. It is not desirable to construct the grave in square shape with lime mortar.
13. It is not correct to bury more than one dead in a single grave (But when necessity arises it will be alright.)

1. It is abhorrent to apply burnt bricks.
2. Laying of bricks and the branches of trees is to be started from the head for a male and from the legs for a female. Contrary to this will be abhorrent.
3. We have created from this earth and we shall return you in this and we shall bring you out once again from it..
4. If possible plant a green branch of a tree.
5. Sprinkle water on the grave from head to legs on the side of Qible then on the other side three three times.
6. For some time during which a camel is slain and the flesh is distributed.
7. After burial recite the first ruku (verses) and the last ruku (verses) of sura 'Baqara' on the grave *مفلحون* towards the head and *آمن الرسول* till the end of the sura at the foot which is desirable (mustahab). Whatever is recited it is to convey the reward for the dead.
8. For persuasion the following words will suffice
- يا فلان ابن فلان اذكر ما كنت عليه و قل رضيت بالله ربا و بالاسلام ديناً و بحمده نبيناً*
(that so and so son of so and so remember these things which you believed (i.e, to recollect yourself about your faith on the messengers of Allah and your end). When the angels (Munkir Nakir) question say "I have accepted Mohammed (S.A.S.) as my prophet." If the name of the dead person is not known attribute him as son or daughter of Adam and Eve. If the dead is a minor no need to persuade.

14. After burying the dead body there was a doubt that the dead body is not turned towards qibla or it is laid on left side or the head is kept where the legs were to be kept, it will be left as it is. It would have been better to check before covering the grave with the earth.
15. Preparing a coffin (box) (Whether wooden or stone or iron is permissible, particularly when the soil is very loose or sandy and when the box type grave can not be prepared. For women coffin is always better (it serves the purpose of veil). When the dead is buried in a coffin it is traditional way to lay earth in it and the upper plank is also plastered with earth from inside (it will be like a grave).
16. It is prohibited to bury the dead in any old grave unless and until the previous dead is completely melted or dissolved in the earth. If necessary the bones of the previous dead are picked up and kept aside and other dead is buried.
17. If a person dies before Friday the burial need not be postponed till Friday.
18. Burying a dead during the night is not prohibited (day time is better)
19. Unbelievers and ladies are prohibited from descending in the grave.

8. MISCELLANEOUS RULES REGARDING BURIAL

جنازہ کے متعلق متفرق احکام

1. To show the face of the dead to the persons attending the funeral is permitted (even if the dead is kept inside the grave⁽¹⁾.)
2. Seeing the face of the dead wife by her husband is permissible and touching it from over the cloth and lifting the dead body is lawful. Wife can also see the face of her husband.
3. The attenders attending the female corpse, from death till it is laid on the carrier will be ladies only. Then the lifting of carrier till it is buried by males only.
4. Ladies are prohibited from joining the funeral procession or lowering the dead inside the grave even if the dead is a lady.
5. If a pregnant woman dies and it is noticed that the child in her womb is alive it can be removed by cutting the belly. (If the child is not alive

1. It is a wrong notion that the dead body is introduced to the grave to get rid off its horror whereas it is a fact that the face of the dead can be shown even in the grave by removing the shroud from his face.

- cutting of the belly or performing pre-Islamic ritual in any respect are not permitted.
6. On the dead body or on the shroud writing anything with camphor or ink or keeping any written matter within the shroud and grave is not permitted, (However writing with a clean finger Bismillah Hirrahma Nirrahim on the forehead and La Ilaha Illallah Muhammedur Rasulallah on the chest is permissible.
 7. On the carriage of a dead body of a female it is better to be covered by bamboo strips or branches of a tree (like arches) and to lay a cloth over it (to be served as a veil.)
 8. Carrying any thing burning with fire along with funeral is not permissible⁽¹⁾.
 9. People leaving the dead without performing the funeral prayers is prohibited.
 10. If a relative of a muslim (mother, father, brother, sister, etc.) died, as a pagon his funeral should not be performed as a muslim but it is washed as a dirty cloth and wrapped within a cloth and thrown in a pit⁽²⁾.
 11. If a muslim has turned apostate⁽³⁾ (Nauzu Billah) God save, he may be thrown in a pit without washing and without wrapping in a cloth.
 12. When the grave is filled with earth thereafter without any emergency⁽⁴⁾, opening it or removing the dead body from the grave is unlawful.
 13. Sitting, sleeping, walking, standing and passing urine and stool on the grave is prohibited and cutting of green grass from the grave is abominable.
 14. Reciting of Quran near the grave is permissible (This will benefit the dead)
 15. Visiting the graves is pleasant (mustahab). when visiting the grave yard it is traditional way to recite first "Assalamu Alaikum"
- لَسْلَامٌ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَآحِقُونَ أَسْأَلُ اللَّهَ لِيْ وَ لَكُمْ الْعَافِيَةَ

1. A burning stove or a vessel burning with aloeswood etc.

2. This will be when there is no one from the disbelievers if any are found available the dead body may be handed over to them.

3. Estrained from the religion of Islam

4. If anything belonging to another person is left inside the grave or it is absolutely essential, it is lawful to re-open the grave (even if it is filled with the earth)

then stand keeping the back towards qibla facing the grave and recite anything from the Holy Quran⁽¹⁾ whichever is possible and 'Drud-e-Shareef' and pray for the divine mercy and blessings in favour of the dead.

16.The bereaved family can observe mourning for three days which is permissible and more than this is not correct. However a woman can mourn for four months and ten days in memory of her husband.

ATTRIBUTES OF FATIHA فاتحہ اور اس کی حقیقت

1.Fatiha means opening or starting or beginning of anything (therefore the first chapter of the Holy Quran is named as FATIHA. In common parlance reciting of the Holy Quran or a few verses thereof to invite Allah's remission of sins in favour of someone alive or dead is also called 'Fatiha' because Surah Fatiha is also included in this recitation of Quran therefore it is called Fatiha.

2.The real point of view in Fatiha is that by reciting the entire Quran or a few verses thereof or by performing any good and virtuous⁽²⁾ deeds thereby conveying its reward expected from the Almighty Allah to any other person for remission of his sins or for divine mercy. It is also pleasant that, if for this sake the entire Quran is not recited but only Surah Fatiha is recited one time and Sura Iqlas (one time, three times, five times, seven times, or eleven times) with Durue-e-Shareef to the extent possible then utter that the reward of this recitation and the food prepared would go to the Prophet (S.A.W.S.), other prophets, the souls of the saints, and that particular person and to the souls of the entire followers of our prophet.

Warning:-If the reward of recitation of Quran or any good and virtuous deed is conveyed in favour of the souls of many dead it would not be that this reward will be divided and each will get a fraction thereof whereas each will get the entire reward (which is fixed for this recitation of Quran or virtuous deeds) this is only the favour and bounty of Almighty Allah.

1..O people of grave peace be upon you. By the will of Almighty Allah we will definitely meet you. I am seeker of Allah's pardon and mercy for you and I recite necessarily sura Al-Hakumut Takathur (الہکم النکاتر) one time and sura Iqlas eleven times (with durude shareef). this will entail great reward for both the persons reciting and the dead equally.

2.To feed the needy or to distribute alms to the poor

RULES REGARDING SLAYING OF ANIMALS ذبح کے مسائل

1. According to shariah cutting of the veins of the throat of any animal is called 'Zbiha'⁽¹⁾,
2. In slaying cutting of these four vein⁽²⁾ is necessary.
 - i. Wind pipe (Narkhara) (ii) Food pipe (iii & iv) Two carotid arteries (Shah Rug) the main vessels which supply blood to the brain

Warning:-If three of the four veins (wind pipe, food pipe one carotid artery) are cut the slaying will become lawful (Halal, Permissible)

3. The conditions for slaying:-

- a. The slaughterer⁽³⁾ must be a muslim (or man of books)⁽⁴⁾.
- b. The Slaughterer is sane.
- c. The Slaughterer is in full senses.
- d. Reciting the name of Allah at the time of Slaughte⁽⁴⁾. بِسْمِ اللّٰهِ اللّٰهُ اَكْبَرُ.
- e. In the name of Allah no other name is included
- f. Slaughtering it immediately after reciting Bismillahi Allah Akbar.
- g. At the time of slaughter the animal has life.

Warning:-If any one of the conditions are not fulfilled or goes contrary⁽⁵⁾ then the zabiha will not be lawful (it will become carrion).

4. The slaughterer need not be a male and a major where as a minor, or women or an uncircumcised, a dumb, an unclean person can slaughter. The slaughter by all of these persons is lawful. Provided all of them are muslims, sane and conscious persons and slaying the animal by reciting Bismillahi Allahu Akbar.
5. The traditional way of Holy Prophet before the slaughter is as follows.
 - i. The knife is made sharp before slaying.
 - ii. Make the animal to drink water.
 - iii. At the time of slaying the head of the animal is kept towards qibla and the legs towards south.

1. By slaying the animal the blood is quick and easily fused out after which the flesh of slaughtered animal becomes clean and eatable.
2. The veins should be got cut from below the cartilagious bone.
3. One who slains the animals.
4. The Jews and Christians.
5. Using the name of Allah with a pious purpose of slaying the animal and obedience to Him should be the aim and it is not that the name is uttered as a routine in a way when some work is started.

- iv. The slaughterer is ceremoniously clean.
 - v. The slaughterer's face is towards qibla.
 - vi. Slay with right hand.
 - vii. While slaying the knife is moved quickly and sharply.
 - viii. In Bismillah the vowel sound of below the alphabet 'Ha' (ه) is to be stressed,
 - ix. To lay the animal gently on the left side ribs.
 - x. Tie the legs of a big animal (the right leg is kept loose).
6. The method of slaying is that the animal is made to drink water and laid on the left flank (in the way that the head is towards south and face is towards qibla) and held in hands in the same order taking the knife in right hand while reciting Bismillahi Allahu Akbar and move it under the cricoid cartilage in such a way all the four veins are cut but the head is not separated (after slaying the animal it is left loose).

UNDESIRABLE THINGS IN SLAYING THE ANIMAL

- i. Sharpening the knife before the animal after the animal is laid on the ground.
 - ii. The knife is so blunt that the person slaying has to apply force.
 - iii. Cutting the animal from the neck side.
 - iv. Reciting Bismillahi Wallahu Akbar that means utter 'Bismilla Hi' followed by Wa.
 - v. Cutting the animal to the extent that separates the head from the body or the knife reaches the middle of the throat bone.
 - vi. Remove the skin or separating the head before the body is cooled down.
 - vii. Dragging the animal upto the place of slaughter by its legs.
 - viii. Slaying one animal before another.
 - ix. Slaying during night.
 - x. Slaying the animal which is about to lay its kids.
 - xi. Slaying the animal against the tradition of the Holy Prophet.
8. Slaughtering with a kitchen knife, sword, sharp stone, sharp strip of bamboo (etc.) and any sharp implement (which cuts the veins and the blood comes out, is correct and permissible. Whereas slaying with nails and teeth forming part of one's body is not correct.
9. If the person slaying forgets the tasmia⁽¹⁾ at the time of slaying the animal, it makes no harm (The slaying is lawful) But if it is avoided intentionally the slaying will not be correct.

1. To utter Bismillahi Allahu Akbar.

- 10.If after uttering Tasmiah some gap is given such as the knife in the hand is changed with another or the knife is sharpened on a stone, one or two times, there is no harm. If the gap is longer it is necessary to utter Tasmiah again (otherwise the slaughter will not be lawful).
- 11.If at the time of slaying the animals the animal restlessly cries and becomes uncontrollable and the person slaying can not keep the hold on this animal there is no harm. Person slaying should keep himself engaged in slaying and get it completed. But if he takes off his hands intentionally and delays the slaying it is not correct.
- 12.If an animal is about to be slain and there is no sign⁽¹⁾ of life but after slaughter the blood oozes out or there is struggle like living animal the slaughter will be correct. (The slaughter is lawful and its use is right). Because these things are the symptoms of life. If none of these symptoms are found (no fusion of blood or no struggle) then the animal is a carrion and its use is incorrect.
- Warning:- Closing of mouth or eyes is the symptom of life and keeping them open is the symptom of death. Similarly pulling of legs is life and stretching them is the symbol of death⁽²⁾.
- 13.When one animal is slaughtered by uttering Bismillahi Allahu Akbar it will not be correct to slaughter the other animal with the same tasmiah. Whereas for each animal utter Bismillahi Allahu Akbar separately as it is compulsory. However if five or ten birds are gathered in the hand or in the hands of others or the throat of one goat is attached with the other goat and a sharp implement is moved on the throats of all of them by uttering only one tasmiah will be correct and valid.
- 14.If after slaughtering, the animal screams or stands up or runs or turns back or crawls, in all such cases the slaughter is lawful, provided the slaughter is perfect one.
- 15.If the slaughterer due to any reason includes another person in the process of slaughter in such a way that he keeps the hand of other man with his hand on the knife and slaughters the animal it will be right and valid when the other person fulfills the conditions required for slaughtering (as already explained) otherwise the slaughter will not be valid.

1. There is doubt about its life and death.

2. It is important when there is no surety of the animal being alive and if there is surety of life the slaughter will be lawful irrespective of the fact that there are movements in the animal or not and the blood fuses out or not.

- 16.If after slaughtering a cow, goat etc., a living kid comes out from the embryo it is also compulsory to be slaughtered (because the slaughtering of the mother is not enough for its kid) and if the kid is found dead or its parts of body are not formed in both the cases its use is not permitted.
- 17.In shariat there is no special intention (Niyyat) prescribed for slaughtering the animal whereas any animal is ordered to be slaughtered while uttering Bismillahi Allahu Akbar. Hence there is no separate niyyat for cow, goat, fowl etc., (some illiterate villagers have the tradition to make special intention by chanting some Arabic words for different animals and then slaughter) If any person has adopted such intention there is no harm but it should not be made compulsory. However it should be kept in mind that with the uttering of Bismillahi Allahu Akbar the knife moves.
- 18.A person unaware of the slaughter and uses the knife on which Bismillahi Allahu Akbar is blown over by his forefathers (a knife on which Bismillahi Allahu Akbar is uttered and blown). With this knife if any animal is slaughtered without reciting Bismillahi Allahu Akbar the slaughter will be void (the animal is a carrion and its use is prohibited).
- 19.Slaughtering of animal in front of 'Alam', (banner) and 'chilla' (seclusion place for mystic communion) or at the time of constructing a new house or laying the foundation or digging a well, tank or bridge or in a temple or before an idol or under the flag of Dassera or in front thereof is strictly prohibited.
- 20.(i) If any permitted animal has fallen in a well or a pit or becomes wild or any emergency arises wherein the prescribed method of slaughtering the animal is not possible in such cases emergency slaughter is ordered i.e. while uttering Bismillahi Allahu Akbar the animal is wounded by an arrow or by a spear. The wound thus inflicted on any part of the body the slaughter is valid provided no life is found in it after it is removed and if life is found in it it will be slaughtered. If it survives for some time and dies without slaughter its use is not permitted.
- ii.If any permitted animal is hunted with sharp weapon (arrow etc.) or it is hunted through any trained animal its use is valid and correct without

slaughter. But the condition is that the sharp weapon, spear, etc. or a trained animal is released after uttering Bismillah Allahu Akbar. If the hunter at the time of hunting has intentionally avoided utterance of Bismillahi Allahu Akbar or any other animal which is not trained joins the trained animal or the trained animal takes a long time in hunting the prey and eats for himself, something out of it, or the sharp implement does not cause any wound from its edge in all such cases the slaughter is not lawful.

Warning:-The bullet injury or the wound by a club is excluded from it and such animal will not be permitted without slaughter (eventhough the gun or the club is moved after uttering Bismillahi Allahu Akbar).

21. A camel is first struck with spear below the neck near the breast and then slaughtered. It is called 'Nahar' and it is the traditional way. Even without 'Nahar' slaughter is valid. But it is abhorrent⁽¹⁾.
22. Eating of the following parts of a lawful slaughtered animal is prohibited. Flowing blood, gall bladder, spleen, bladder, testicles, penis, uterus, flowing blood is prohibited (Haram) and the other items are abhorrent to the point of forbidden

SUPPLEMENT

Statement showing the permitted and prohibited animals.

1. The animals which are shown as prohibited in the Holy Quran and by tradition, such as swine, pet donkey are undoubtedly prohibited.
2. The animals in which there is no blood at all such as flies, mosquitos, spiders, cocroach, scorpion, glow worm, white ants, etc. are all prohibited (Haram), but locusts are permitted without slaughter (zibha).
3. The animal which contains blood but it does not flow such as snakes, lizard, house lizard, forest lizard etc. are prohibited.
4. The animals which are called insects which live under the earth such as rat, muskrat, bandicoot, mangoose, etc. are all prohibited.
5. The animals which are born in water and live therein such as frog, crab, aligator, tortoise etc. all are prohibited but the fish, even dead is

1. To inflict wound on the upper part of the chest (Nahar) to slaughter a camel though it is abominable for other animals.

is permitted However fish which is turned turtle on the water automatically without effecting any injury which is called 'tafee (تافى) is prohibited. 'bam fish' and 'black fish' are also permitted. Prawns are disputed, those who call it fish it is permitted for them and those who do not declare it as fish for them it is disapproved to the point of being forbidden.

- 6.The animals containing flowing blood which eat grass, leaves etc. but they do not inflict wounds with their teeth and do not prey such as camel, goat, sheep, cow,ox, buffalo etc., (pet or stray) deer, stag etc. all are permitted, but the horse is abhorrent.
- 7.The birds which peck only⁽¹⁾ but do not cause wound with their claws and do not prey such as sparrow, pigeon, dove, partridge, cock, quail, duck, charkavva, lark, crane, mina, parrot etc. are all permitted.
- 8.The beasts which inflict wounds with thier teeth and prey such as tiger, wolf, jackle, fox, leopard, panther, cat, dog, monkey, langoor, bear, heyna are all prohibited.
- 9.The birds which use their claws for hunting. and inflict injury such as hawks, falcon, sparrow hawk, female hawk, vulture, shikra, latora etc. are all prohibited.
- 10.The birds which feed upon dead such as vultures and phoenix (Huma) all are prohibited.
- 11.The animals, among whose parents, one is permissible and the other is prohibited in such cases the mother will be counted⁽²⁾. If the mother is prohibited the kid is also prohibited.
- 12.The milk of the permitted animal is permitted and of those prohibited is prohibited. Similarly the eggs of the permitted birds are permitted and the prohibited are prohibited.

- 1.To peck the corn is a sign of lawfulness and to tear the flesh with claws is the sign of prohibition.
2. The mule is prohibited when his mother is a she-ass and if the mother is a cow it is lawful and if the mother is mare it is abhorrent.

For easy understanding a chart of permitted and prohibited animals is given below

<u>S.No</u>	<u>Name of the animal</u>	<u>Order</u>
1	Martin, Swallow	Halal
2	Owl ⁽¹⁾	Haram
3	Camel	Halal
4	Stag	Halal
5	Falcon	Haram
6	Sparrow Hawk (Basha)	Haram
7	Balm Fish	Halal
8	Lion	Haram
9	Quail	Halal
10	Badger (Bijju)	Haram
11	Scorpion	Haram
12	Duck	Halal
13	Goat	Halal
14	Forest Goat	Halal
15	Crane	Halal
16	Nightingale	Halal
17	Cat	Haram
18	Monkey	Haram
19	Panther	Haram
20	Hornet, Wasp	Haram
21	Heyna	Haram
22	Sheep	Halal
23	Buffalo	Halal
24	Falcon (Female Hawk)	Haram
25	Weaver Bird	Halal
26	Red Velvet	Haram
27	Ox	Halal
28	Tirmati	Haram
29	Tadas	Haram
30	Patridge ⁽²⁾	Halal

1.To some Islamic Juristists it is lawful.

2. All types.

31	Leopard	Haram
32	Locusts	Halal
33	Prawn ⁽¹⁾	Disputed
34	Cricket	Haram
35	Sparrow	Halal
36	Ravine Deer (Chikara)	Halal
37	Ruddy Goose	Halal
38	Bat	Haram
39	Crested Lark (Chendole)	Halal
40	Rat (Whether house hold or forest)	Haram
41	Lizard	Haram
42	Musk Rat	Haram
43	Panther	Haram
44	Spotted deer	Halal
45	Vulture	Haram
46	Mule ⁽²⁾	Haram
47	Rabbit	Halal
48	Ram	Halal
49	Bear	Haram
50	Buck (Sanbar)	Halal
51	Snake	Haram
52	Blue necked bird (Subzak, neel kanth)	Halal
53	A Bushy Tailed Cow of Tibet (Sara Gai)	Halal
54	Sheldrake (Surkhab)	Halal
55	Ermine (Sanjab)	Haram
56	Swine	Haram
57	Lynx-Flex Caracal (Sia Gosh)	Haram
58	Falcon	Haram
59	Ostrich	Halal
60	Honey Bee	Haram

1. To some Islamic Jurists it is lawful and to some it is disapproved to the point of forbidden.

2. It is lawful if the mother is lawful

61	Sparrod Hawk	Haram
62	Tiger	Haram
63	Parrot	Halal
64	She Parrot ⁽¹⁾	Halal
65	Dove	Halal
66	Goose	Halal
67	Ringdove (Khumri)	Halal
68	Black Bird with white spot on the belly (Ka'bar)	Halal
69	Pigeon	Halal
70	Dog	Haram
71	Tortoise	Haram
72	The Heron fork tailed butcher bird	Halal
73	Crow (Zage Kusht) ⁽²⁾	Halal
74	Crow (Zage Akhakh) ⁽³⁾	Halal
75	Crow (Abqha) ⁽⁴⁾	Haram
76	Crow (Azaaf) ⁽⁵⁾	Haram
77	Cuckoo	Halal
78	Male Buffalo	Halal
79	Centipede (kankhajura)	Haram
80	Earthworm	Haram
81	Crab	Haram
82	Cow	Halal
83	Gatur	Halal
84	Vulture	Haram
85	Pet Donkey	Haram
86	Chameleon	Haram

1. Apart from parrot it is smaller
2. That which pecks the corn. It is mentioned in 'Rukn-e-Rakeen' that this crow is not available in this country. In the outskirts of Kabul it is abundant.
3. That which pecks the corn and eats the dead. In 'Rukn-e-Rakeen' it is mentioned that it is not known whether this crow is available in this country or not and if available with what name it is known..
4. That which eats the dead only.
5. That which preys with its jaws.

87	Zebra	Halal
88	Horse ⁽¹⁾	Abhorrent
89	Iguana (Ghod phod, Goh)	Haram
90	Squarrel	Haram
91	Bandicoot	Haram
92	Jackal	Haram
93	Rhinoceros	Disputed
94	Lal	Halal
95	Latora	Haram
96	Lakhlakh	Halal
97	Langoor	Haram
98	Coturix/Lark	Halal
99	Fox	Haram
100	Fish	Halal
101	Cock ⁽³⁾	Halal
102	Water Fowl	Halal
103	Spider	Haram
104	Crocodile	Haram
105	Wagtail	Halal
106	Peacock	Halal
107	Mahuka	Halal
108	Starling	Halal
109	Frog	Haram
110	Ram	Halal
111	White Antilope	Halal
112	Mungoos	Haram
113	Elephant	Haram
114	Hoopoe (hudhud)	Halal
115	Deer	Halal
116	Green Pigeon	Halal
117	Phoenix	Haram
118	Porcupine	Haram

1. Difference of opinion
2. To some jurists lawful
3. All Types

RULES REGARDING SACRIFICING OF ANIMALS

1. In the Shariah, with an intention to worship Almighty Allah, during the particular days slaying⁽¹⁾ of particular animal is known as Sacrifice (Qurbani)
2. Sacrificing of animals is obligatory on every free muslim⁽²⁾, a permanent resident and in possession of a minimum requirement (on a slave, traveller and pauper it is not obligatory).

Warning:-

- i. A person under obligation is one who possesses (other than the personal effects) such as residential house, house-hold items, 425 grams 275 miligrams of silver or 60 grams 755 miligrams of gold or any other material⁽³⁾ equal to its value and not indebted.
 - ii. The minimum holding as prescribed for sacrificing animal need not be kept in his property for one year⁽⁴⁾ as required under Zakat, But on Eid day or just before the Eid if a person holds it sacrificing of animal is obligatory on him.
3. The person who is not in possession of the minimum of the prescribed wealth, sacrificing of animal, is not obligatory whereas it is desirable (Mustahab).
 4. Sacrificing of animal for himself is obligatory⁽⁵⁾ (If a child is wealthy it is compulsory on his father to sacrifice the animal from out of child's wealth⁽⁶⁾).

1. Various virtues are shown in the ahadith about sacrifice (Qurbani). After sacrifice, no sooner the first drop of blood falls on the ground the person offering sacrifice will get remission of his sins and for each hair of the animal one award. The house wherein sacrifice is performed it prays for the owner of the house. Due to which there will be peace and comforts prevailed in that house. There is prosperity for the owner also.

2. Whether male or female.

3. House, Lands and gardens apart from a residential house.

4. The minimum possession held by a person for at least one year is the condition for payment of Islamic Tax (Zakat)

5. Not compulsory on behalf of wife and children.

6. The difference between sacrifice by a major or minor is that the flesh of the sacrificing animal will be used by the minor only and the remaining will be exchanged with other things which can be kept in use by that minor only (as ordered about the skin of sacrificed animal).

5. For Sacrificing of animal 3 days of the month of Zul-Hajja (i.e. 10th, 11th, an 12th) are fixed. The time of sacrificing the animal starts from 10th Zul Hajja (After the Eid prayers and Eid sermon) till the end of 12th(¹). However the first day i.e. 10th of Zul-Hajja has preference.
6. In villages where Eid prayers are not performed the residents can sacrifice the animal on 10th after the sunrise(²).
7. Slaying is to be performed in the day time. The night time is abhorrent.
8. If the sacrifice is not done during the fixed days, due to any reason, the animal purchased for it is given in charity (If the animal is not purchased its price is to be given in charity).
9. For Sacrificing animals as prescribed are hegoat, shegoat, sheep, ram, ox, cow, male buffaloo, buffaloo, camel female camel.

Warning:- The other animals are not permitted

10. Goat, shegoat, sheep, ram, must be of one year old. Ox, cow, buffaloo, she buffaloo, must be of two years old and camel and female camel must be of (5) years old. The animal of lessor(³) age are not acceptable for sacrifice. However a sheep called 'Dumba' (Fat Ram) will be allowed if it is (6) months old provided it looks older, if it is mixed with the goats of one year old it will look like them.
11. The sacrificing animal is necessary to be healthy, safe and sound bodied and any of its limbs are not defective or crippled.
12. These animals are not acceptable for sacrifice.
 - (i) Blind (ii) One eyed (ii) Lame (iv) Very thin (which cannot walk upto the altar) (v, vi, vii) More than one third (1/3) of ear, tail or hips are found cut (viii) If the animal has lost one third (1/3) of its vision(⁴). (ix) Teethless (x) That cow or ox etc. whose horns have been broken from the root. (However an animal which is born hornless can be taken for sacrifice.

1. Sacrifice of animal (Qurbani) is compulsory during these three days and at the last time of the last day (i.e. till the sun set of the 12th Zul-Hajja. A person who was poor and became rich on the 12th or he was not born but born on the 12th sacrificing of animal is compulsory upon him. (Contrary to it) a person was rich but became poor at the end of 12th or he was alive and died at the end of 12th sacrifice of animal is not compulsory on him.
2. The place where Eid prayers are performed sacrificing of animals before Eid prayer is not correct.
3. The animal of full age is preferable.
4. The capacity to see can be judged by serving fodder before the animal.

13. Hegoat, shegoat, ram etc, whatever it may be one animal for one person should be sacrificed. And an ox, cow, buffalo, she buffalo, shecamel, camel whichever it may be sacrificed for (7) persons i.e. (7) persons together can sacrifice an ox, or one cow etc. provided all have intention to sacrifice the animal and all the persons contribute equal price and personally attend to purchase the⁽¹⁾ animal and share the flesh equally after the sacrifice. If any one of them has not made intention to sacrifice the animal (but only to eat the flesh or to sell) or any one of them had not paid proper price but paid less than his share or no one has joined at the time of purchasing the animal or they do not equally share the sacrifice, the sacrifice will not be correct for any one of them.
14. The method prescribed for slaying the animal to be sacrificed is same for all animals. However the animal is to be slaughtered by himself which is pleasant if he is unable to slay the animal perfectly he can get it slain by another person⁽²⁾ in his presence. At the time of slaying the following Dua is to be recited.

اللَّهُمَّ تَقَبَّلْ مِنِّي هَذِهِ الْأُضْحِيَّةَ كَمَا تَقَبَّلْتَ مِنْ خَلِيلِكَ سَيِّدِنَا إِبْرَاهِيمَ وَ حَبِيبِكَ سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ

- then utter Bismillahi Allahu Akbar and slay the animal. If he himself slays the animal he should say Fatakhabbal Minni (فَتَقَبَّلْ مِنِّي) and if any other person is authorised to slay he must take the name of the person with his father's name at the time of slaying. (He should utter takhabbal min Flan ibn Flan (تَقَبَّلْ مِنْ فُلَانِ بْنِ فُلَانٍ))

15. The traditional way of slaying the animal and its abhorrances are the same which are prescribed for slaying of other animals. However before sacrifice it is disapproved to extract benefits from this animal before sacrifice e.g. milking it or carrying load on it or riding on it or to give it on rent is abhorrent.
16. The animal after slaying is divided into three parts, after removing its skin, one share for the poor to be given in charity, second share to the relatives and neighbours and the third share is to be used for himself (alongwith his kith and kin).

1. It is desirable and preferable that all the seven persons are present at the time of purchasing the animal. But any one with an intention to sacrifice the animal purchases it and subsequently six more persons join with the same intention it will be correct but according to a reference by Imam-e-Azam it is abhorrent.
2. It is abhorrent to get the animal slain by Jews and Christians.

Warning:-To the relatives and neighbours uncooked meat is distributed or fed upon by cooking it. His own share may be used or kept duly dried up. (Both ways are premissible)

17.If the sacrifice is to fulfil a vow its flesh cannot be used for himself and it cannot be distributed to the relatives or neighbours. Because in a vow giving it in charity is compulsory (Hence the entire animal is given in charity).

18.In case of slaying the animal jointly the flesh of slain animal is divided equally by weighing and not by estimation. If the pieces of head and legs of the animal and pieces of tripe are included in flesh in such a case the shares can be divided by estimation which is also correct.

19.The skin of the animal is given in charity or by selling it the price is to be distributed in charity or it may be kept for personal use (leather bucket or leather bag can be made) but it cannot be given to the butcher in wages.

20.The flesh and the skin of the sacrificed animal is not correct to be given to the butcher in his wages.

RULES REGARDING AQEEQA

1.In sharia after a child is born, at the time of shaving of the child's head a goat is sacrificed which is called 'Aqeeqa'

2.To perform Aqeeqa is pleasant (Mustahab)⁽¹⁾.

3.Aqeeqa must be performed on the 7th day of the birth. If not performed on the 7th day it can be performed on 14th, 21st day or whenever it is possible (But a gap of seven⁽²⁾ days is to be kept in mind). For Aqeeqa there is no age limit⁽³⁾ but it is not proper to do it before 7th day.

4.One goat for the aqeeqa of a girl child and two goats for male child. If any one is not capable to do aqeeqa with 2 goats one will be enough⁽⁴⁾.

1.According to a tradition of the Holy Prophet every child is pledged for Aqeeqa (there is stress on aqeeqa) because it is not only beneficial but also auspicious for both the child and the parents.

2.If the child is born on Friday Aqeeqa is to be celebrated on the next Thursday. If born on Thursday it is to be on Wednesday so on and so forth.

3.The Holy prophet has celebrated his Aqeeqa at the age of 50 years.

4.If a person cannot afford even one goat for aqeeqa (poverty ridden) it is not necessary to celebrate it.

5.The goat for aqeeqa should not be less than one year old and not be defective. Moreover the conditions and qualities which are necessary for qurbani animal are same for aqeeqa animal.

Warning:-There is no distinction between male and female animal for aqeeqa.

6.The aqeeqa animal is better to be slain by father of the child otherwise paternal uncle, grand father or any other person can slay it. While slaying the animal the following dua is recited.

اللَّهُمَّ هَذِهِ عَقِيقَةُ ابْنِي (فِلاَنٍ) دَمَهَا بِدَمِهِ وَ لَحْمَهَا بِلَحْمِهِ وَ عَظْمَهَا بِعَظْمِهِ وَ جِلْدَهَا بِجِلْدِهِ وَ
شَعْرُهَا بِشَعْرِهِ اللَّهُمَّ تَقَبَّلْهَا مِنِّي وَ اجْعَلْهَا فِدَاءً لِابْنِي مِنَ النَّارِ

then utter Bismillahi Allahu Akbar and slay.

Warning:- If the father of the child cuts the animal he should recite the dua in toto. However he should indicate the name of the child. If it is female child he should utter binti (my daughter in place of 'ibni' (myson) If the animal is cut by other person in place of 'ibni' he should say son of so and so (name of the child and his father's name and instead of Takhabal-ha minni he should say 'Takhabbalaha minhu and instead of fida-an-li-ibni. And for the female child he should utter daughter of so and so and use female⁽¹⁾ gender.

7.When the aqeeqa animal is slain the head of the child is tornished⁽²⁾ and saffron or sandal or any other perfume is rubbed on the head⁽³⁾.The hairs removed are balanced with gold or silver. The hairs are buried and the gold and silver is distributed among the poor. (It should not be given to the barber as wages. Whereas he may be paid seperately). Then the name of the child is proposed. Proposing the name of the child within 7 days is traditional way of the Holy Prophet (SAWS.)

8.The aqeeqa animal is divided⁽⁴⁾ into three parts, one part for the poor and needy. Remaining two parts be used for himself and relative andneighbours. Whether it is cooked or uncooked to be distributed.

1.Instead of دَمَهَا بِدَمِهِ utter دَمَهَا بِدَمِهَا and for لَحْمَهَا بِلَحْمِهِ utter لَحْمَهَا بِلَحْمِهَا etc.

2.The custom that the head of the child is shaved and the goat is slaughtered simultaneously is an absurdity. There is no harm whether the head is shaved first and the goat is slain afterwards or vice versa. The aim is that both the rituals are performed on the same day.

3.The blood of the slaughtered animal need not be rubbed on the head of the child as it is the custom of pre-Islamic period and it is bad.

4.According to 'sharia' there is no reservation of the flesh of the sacrificed animal for the midwife and the barber (as it was customary to give the head to the barber and the thigh to the midwife.) However without any reservation some meat is given to them there is no harm.

Warning:-The rules for qurbani and aqeeqa are same. The way according to which the flesh of the sacrificing animal or qurbani can be consumed by the slaughterer, the flesh of aqeeqa can also be used by the slaughterer himself, mother, father grand father and grand mother also. (There is no prohibition imposed⁽¹⁾ by shariat.)

9.The skin of the sacrificed animal is given in charity to any begger or kept in the house for use.

10.The skin and meat of the sacrificed animal is not proper to be given to the butcher in his remuneration.

11.There is no prohibition in shariat to make pieces of the bones (while making pieces there is nothing to take care about them.)

12.The skin of the animal, head of legs need not be burried⁽²⁾.

1. There is nothing to worry if any person does not eat this flesh presuming that this is the flesh of ransom or sacrifice for the life of the child and it is not better to eat out of it without necessity. But it cannot be presumed as abominable or prohibited under any provisions of the shaira.

2. Because the economic goods are destroyed and the destruction of economic goods is not lawful.

SUPPLEMENT

When a child is born to a muslim it is bathed and cleaned put on white attire (abstain from yellow clothes). Then in the right ear '\Azan' is uttered and in the left ear 'Aqamat' is uttered. (Because in the ears of muslim child the first voice should be name of Almighty Allah and His Holy Messenger (SAWS) with these great names 'Satan' runs awy.

After Azan and Iqamat date or honey or any other sweet thing (which is not cooked) chewed by any elder person of the family or any religious personility and inserted in the mouth of the child or licked to the upper jaw. Then on the 7th day Aqeeqa is performed and the name of the child is proposed. It is traditional way of the Holy Prophet to propose a good name or that which is appropriate for the muslims e.g. Abdullah, Abdur Rahman etc., because these names are very much liked by Allah. The child is nominated with the name of the prophet, (e.g. Muhammed, Eisa, Moosa, Ismail, etc.). In the holy names of Muhammed there are many virtues and elegance.

The child who is given the name of Muhammed, Eisa, Moosa etc. calling him with bad names or by twisting the name is prohibited. Proposing bad name is prohibited (The Holy Prophet SAWS has changed the bad names with good names). The muslims should abstain from proposing bad names and if proposed they are changed immediately. Almighty Allah must show the correct path of Islam to the Muslims so that they become pious believers and save themselves from bad names and bad deeds.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ تَعَالَىٰ وَسَلَّمَ عَلَىٰ خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ .

End of Part II