

One who is killed in a prescribed punishment, or retaliatory execution, is washed and prayed over. Those rebels and highway robbers who are killed are not prayed over.

2. [The martyr] is shrouded and prayed over, but he is not washed. If one in janabah was martyred, [then] according to Abu Hanifah he is washed. Similar [is the case with] the child. Abu Yusuf and Muhammad said : they are not washed. The martyr's blood is not washed off him, nor are his clothes removed, but furs, khuffs, padded garments and weapons are removed from him.

3. One who lingered [in dying] is washed. Lingered is : that he eat, or drink, or receive medical treatment, or remain alive until the time of one salah passes over him while he is conscious, or that he be transported from the battle-field alive. (Continued.....)

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ترتیب و پیشکش : پروفیسر ڈاکٹر نور احمد شاہ تازہ ..... ناشر : اسکالرز اکیڈمی کراچی

ملک بھر میں ہر اچھے بحسٹال پر دستیاب ہے

اہل اسلام کو

ماہِ صیام مبارک ہو

منجانب : راشد بھائی ☆ امتیاز بھائی ☆ ڈاکٹر فضل ارشاد الہی - کراچی

امام محمد بن ادریس شافعی فرماتے ہیں : فقہ میں مجھ پر سب سے زیادہ احسان امام محمد بن حسن کا ہے

should be on top of the upper-garment under the wrapper. Her hair is placed on her chest.

3. The deceased's hair is not combed, nor his beard, nor are his nails cut, nor is his hair braided.

4. The shrouds are perfumed with incense an odd number of times before he is inserted into them.

5. When they are done with this, they pray over him.

### 8.3 The Funeral Prayer

1. The most worthy of people to pray over him is the ruler if he is present. But, if he is not present then it is recommended to send ahead the imam of his locality, then the waliyy. If [someone] other than the waliyy or the ruler prayed over him, the waliyy repeats [the prayer]. but if the waliyy prayed then it is not permissible for anyone to pray after him.

2. The prayer should not be performed over the deceased in a group[-prayer] mosque.

3. The prayer is :

that one pronounce a takbir, extolling Allah, the Exalted, after it, then, one pronounces a takbir, and [then] sends salutations on the Prophet (may Allah bless him and grant him peace), then one pronounces a takbir, supplicating therein for himself, for the deceased and for the Muslims. then one pronounces a fourth takbir and pronounces taslim.

4. If he was buried without the prayer being performed over him, it is performed over his grave.

### 8.4 Burial

Then, when they carry him on his dais, they hold its four 'legs', and walk with it swiftly [but] without racing.

Then, when they reach his grave, it is disliked for people to sit before it is let down from the men's shoulders.

The grave is dug and an incision is made in the qiblah-side wall.

The deceased should be entered from [the side] adjacent to the qiblah.

When he is placed in the incision, the one placing him says, *Bismillah wa-`ala millati Rasulillah*, and faces him to the qiblah. He unties the knot, and arranges unbaked bricks in [the incision]. It is disliked to use baked bricks and wood. There is no harm in [using] straw [in addition].

Then, the soil is piled on. The grave is raised like a camel's hump, and not flattened.

### 8.5 The Martyr

1. The martyr (shahid) is someone whom the pagans killed, or who was found in the battle-field with the mark of wounding on him, or who was killed wrongfully by the Muslims and for whose death blood-money did not become due [initially].

## RITUAL PRAYER (SALAH)

(According to the Qur'an and Sunnah, as extracted and inferred by  
scholars of the Hanafi school of thought.)

From "Mukhtasar al-Quduri", An authentic text (matn) of Hanafi fiqh

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(Continued from the last issue of Majallah Fiqh-e-Islami)

### 8.0 FUNERALS

#### 8.1 Preparation of the Body

1. When [death] approaches a man, he is turned towards the qiblah on his right side, and the Two Testifications are suggested to him.
2. Then, when he dies, they tie his jaws [shut] and close his eyes.
3. When they want to wash him, they put him on a dais, place a cloth over his nakedness and remove his clothes. They perform wudu' for him, but do not rinse his mouth, nor his nostrils [unless he was in janabah]. Then, they pour water over him. The dais is perfumed thrice with incense. The water is boiled with lote-leaves, or with saltwort, but if there is none then pure water [is used]. His head and beard are washed with marsh mallow. Then, he is made to lie on his left side, and is then washed with water and lote until it is seen that the water has reached to that [part] of [the body] adjacent to the dais. Then, he is made to lie on his right side, and then washed with water and lote until it is seen that the water has reached to that [part] of [the body] adjacent to the dais. Then [the washer] makes him sit up, and to lean against him, and he wipes his stomach with a gentle stroke. Then, if anything emerges from him, he washes [that area], but does not repeat his ghusl.
4. Then, he wipes him with a cloth and puts him in his shrouding garments. He puts hunut on his head and his beard, and camphor on the places of prostration.
5. Any [fetus] that produces a sound after birth is prayed over. If it did not produce a sound, it is wrapped in a cloth, and it is not prayed over.

#### 8.2 Shrouding

1. The sunnah is that a man be shrouded in three shrouds : a waist-wrapper (*izar*), an upper garment (*qamis*) and a wrapper (*lifafah*), but if they restrict [it] to two shrouds, it is permissible. When they desire to wrap the wrapper around him, they begin with the left side, putting [the shroud] over it, then the right side. If they fear the shroud may unfold from him, they tie it.
2. A woman is shrouded in five garments : a waist-wrapper, an upper-garment, a scarf, a piece of cloth with which her breasts are tied, and a wrapper. If they restrict [it] to three shrouds, it is permissible. The scarf

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