(iv) Capability of delivery. It is illegal to sell a run-away slave while at large, or a stray camel; or fish while still at large in the river.

(v) Ascertained price and definite object. Ignorance about any of them renders the sale contract void. Examples of such void contracts are when something is bought with a piece of an unknown stone. Or such as when gold or silver soil is sold.

**USURY/INTEREST**

Usury or increase in repayment is forbidden. That is increase over what is due. Also forbidden is usury due to postponement, that is, deferment of payment. This type of exchange involves gold and silver. It is not lawful, for example, to sell two di-hams for three dirhams (of the same value), or to sell a dirham for a dirham to be paid, for example, in the next day or in the next hour.

Resale with specification of gain is lawful but preferable to avoid it, for it involves much explanation from the vendor. And it is likely that he forgets a particular aspect which may have adverse effect or he may omit a thing while his mind may wander from one thing to another.

It is not lawful, in sale contract, to defraud. That is to conceal the defect in the commodity, from the purchaser.

It is compulsory that the vendor should mention every thing which if it had been mentioned could have reduced the interest of the purchaser in the good. It is also mandatory on the vendor to mention what he agrees upon and what he waves. Allah knows best.
CHAPTER TEN

INHERITANCE

The male heirs are ten:

Son and son's son however low, the father and the grandfather however high, brother and the son of the brother be he a germane brother or a consanguine brother no matter how distant; the full paternal uncle or consanguine paternal uncle and his son (cousin) no matter how high; the husband; and the man who set free a slave i.e. the manumitted slave still under the care of his master/mistress.

Female heirs are seven: the daughter; the daughter of the son, however low, the mother and the grandmother, however high; the sister, the wife and a manumitted bondswoman still under the protection of her master/mistress.

Besides those mentioned, other persons, such as mother's father or sister's son are relations who have nothing to inherit.

SHARES

The basic shares are six:

1. Half. It is the share of each of the following five relations: The only daughter and the son's daughter in the absence of the daughter. The only germane sister or in her absence the consanguine sister and the husband in the absence of children.

2. A quarter: It is the share of the husband if the deceased has an issue. It is also the share of the wife or wives if the deceased left no issue.

3. One eighth: It is the share of the wife(s) if there is a child.

4. Two thirds: It is the share of two or more female shares that if one of them has been the only one, she would have been entitled to half.
5. A third: It is the share of the mother in the absence of a posternity. It is also the share of two or more children of the same mother with the deceased, whether male, female or mixed.

6. A sixth: It is the share of each of the following seven relations:
   i. The father who co-exists with the offspring.
   ii. The mother who co-exists with the offspring.
   iii. The grandmother when she is alone or if she co-exists with another female sharer.  
   iv. One or more son's daughters, if one actual daughter exists.  
   v. One or more uterine sisters in co-existence with a germane sister.
   vi. One uterine brother or sister alone.
   vii. The paternal grandfather when he co-exists with an offspring or an offspring of a son.

THE AGNATES

When the father, the grandfather, the son or the son's son, exists alone, he would take the whole estate. If two or more brothers alone exist, they would share the whole estate equally. If they (brothers) are made up of male and female, they would share it in a way that a male would have the portion of two females.

All male direct link or all male linked with the deceased through a male shall inherit as agnates. The implication of being an agnate heir is that whoever inherits through it, is entitled to the whole estate, if he is the only one existing as sharer and if he co-exists with others he would also be entitled to take the residuaries after the other basic sharers have got their shares.

EXCLUSION

Exclusion is of two types: exclusion through elimination and exclusion through shift.
Exclusion through elimination cannot affect any one who is directly related to the deceased, such as sons, daughters, fathers, mothers, and those who occupy such direct position—the husband and the wife.

Other heirs apart from those ones are affected by exclusion through elimination. Thus the son’s son is excluded through elimination, by the son. The grandfather is excluded by the father. The brothers, whether germane, consanguine or uterine are so excluded by the son, the son’s son, however low, and the father. The children of brothers are so excluded by their fathers and those who are substitutes of their fathers, as well as the grandfather.

The paternal uncle is excluded by the children of the brothers and those who exclude the children of the brothers. The son of the paternal uncle is excluded by his father and those who exclude him. The daughters of the son are excluded by the existence of the only son of the deceased, or two or more daughters of the deceased; except when the daughters of the son co-exist with their male counterpart, who in that case, agnatised the son’s daughters, then the male counterpart (son’s son) and the son’s daughters would share what is left after the shares of the daughters. The sharing shall be based on the principle of “for a male the share is for two females.”

The consanguine sisters shall be excluded by germane brother or two or more germane sisters except when the consanguine sisters co-exist with a consanguine brother who, in that case, agnatised the consanguine sisters. Then the consanguine brother and the consanguine sisters shall share what is left after the due of the germane sisters. It would be done among them in such a way that a male shall have the share of two females.

The germâné or consanguine sisters shall be excluded by the father, the son, and the son’s son. The grandmothers of any kind is excluded by the mother while the grandmother from the father’s side (paternal grandmother) is eliminated by the existence of the father. The manumitted slave is excluded by agnates relations (of the deceased).
Exclusion through shifting is divided into three kinds:

1. Shift from one fixed share to another. This is pertaining to five situations.
   (i) The mother is shifted by the child whether male or female, from a third to a sixth. She is also so shifted by the child of the son, (whether male or female, one or more) two or more of all types of brothers or/and sisters.
   (ii) The husband is shifted from half to a quarter by a child or the grand-child.
   (iii) The wife is shifted from a quarter to an eighth by those who shift the husband's share.\(^{167}\)
   (iv) The sole daughter of a son shall be shifted from half and (in the case of) two or more daughters of the son would be shifted from two-thirds (and in both cases) by the existence of a female offspring at a generation level higher than theirs\(^{168}\) and the son's daughter(s) would thus be co-sharers of a sixth.
   (v) Consanguine sisters would be shifted to a sixth by one germaine sister.

2. Shifting from the position of an agnate to the position of a basic sharer. This applies to the father and the grandfather. Either of them is shifted by the son or son's son to the position of a sharer and thus would have a sixth.

3. Shifting from having basic share to having portions as agnate. This is the case with daughters, son's daughters, germane sisters, consanguine sisters.

Sole-daughter would be a sharer of half since she is alone, and if they are two or more, they would have two thirds, once they have a brother of their level. They are not sharing inheritance as sharers on account of being relations entitled to shares but as agnates.

The same applies to son's daughters when they qualify for inheritance. It is also applicable to germane sisters and also to consanguine sisters when there are no germane sisters.\(^{169}\)
BARRIERS TO INHERITANCE

Difference in religion constitutes a legal barrier to inheritance. There cannot be mutual right of inheritance between a Muslim and an unbeliever; nor between the Jews and the Christians. Another barrier is being a slave. Thus a slave can neither inherit nor be inherited. What he leaves behind belong to his owner. Another barrier is murder. There cannot be inheritance for a heir who intentionally kills the deceased.

Another barrier is the rejection of blood-tie through action of imprecation.\textsuperscript{170} The loss of right to mutual inheritance is between the one who claims imprecation and the child only.\textsuperscript{171}

Uncertainty concerning who dies first or last between two relations is also a barrier to mutual right to inheritance. It is so, for instance, when relations die in a mishap such as fire or road accident.
CHAPTER ELEVEN

THE EXPLANATION OF SOME OBLIGATIONS, PROPHETIC TRADITIONAL PRACTICES AND ETIQUETTES

It is mandatory on a Muslim to believe that Allah is one, no associate for Him in His sovereignty and there is no co-sharer with Him in any of His Divine attributes. A Muslim must also know that all what are in existence have a sole creator. It is imperative that He exists. He is the Eternal, The Everlasting, He lives, He is capable; The Initiator of resolutions, The All Knowing, The Hearer, The Perceiver and The Speaker. It is also imperative that His attributes do exist; Embracing particularities, generalities, impossibilities and others. The Muslim should also know that Allah, The Almighty is one in His being, no partner for Him and no one is worthy of worship except Him; and that All His Messengers, Blessings and Peace be on them are firm believers in what they brought; and that Muhammad Blessings and Peace be on Him is His servant and Messenger.

The Muslim must also know that all what the Prophet brought are true; and all what he disseminated are absolutely true, such as concerning punishment in the grave; the situation and horrors of the Day of Resurrection; the narrow path; the measurement (through which man's deeds would be assessed), all those things hidden from us; paradise and hell and that what He wishes shall be and what He does not wish shall not be.

Other things the prophet disseminated which are true included that faith is to be established in the heart, expressed by the tongue and demonstrated by the parts of the body. That the Word of Almighty Allah is abiding and firm, stored in the minds, read with the tongues, recorded in the sheets. That the believers shall see the Almighty Allah, and He shall talk to them.

A Muslim must also hold the belief that the best generation is that of the Prophet's Companions, then followed by the next generation to theirs and the generation that came...
immediately after the generation that succeeds them and so on. He must also hold that the best of the Companions are Abū Bakr, ‘Umar, ‘Uthmān and ‘Ali in that order. Similarly one should not mention them except for good.

MISCELLANEOUS PROVISIONS

Seeking blessing upon the Prophet, blessing and peace of Allah be upon him is obligatory once in one’s life. It is forbidden to recite the Qur’an wrongly, similarly forbidden are back-biting, calumny, lie, envy, extortion, usury, and unlawful acquisition of others’ properties. The Almighty Allah says:

“Do not illegally consume the properties of one another”\(^{72}\)

That is, through unlawful means. This is of various kinds. Among them are embezzlement, embezzlement of the properties of the orphan. Allah, the Almighty says: “Surely those who illegally acquire the properties of the orphans are consuming fire into their stomachs and they shall soon be burnt in the Hell-fire”.\(^{173}\) This implies that the end of their life shall be in hell.

BRIBERY AND CORRUPTION

One of the most grievous corruptions is taking bribes in matters of justice. The prophet, blessings and peace of Allah be on him, said: “All flesh nurtured through corruption shall be fit for hell.” The prophet was asked: “O the messenger of Allah, what is corruption?” He said: “bribery in justice”. He went further saying “Allah cursed the giver and taker of bribe”. Al-Hassan, Qatadah and Muqātil said so, too. Ibn Mas‘ūd said: “Corruption is bribery in any matter”. He said further “that one helps one’s brother out of a problem and the latter then gives him a gift on account of that.” He was
told "Oh the father of 'Abdur-Rahmān we see that as taking bribe on justice'. Then He said "Receiving a gift on justice is disbelief". Allah, the Almighty said: "Those who do not judge according to what Allah has revealed are unbelievers". Ahu Hanifah. May Allah be pleased with him said "if a judge receives bribe, he should be retired immediately, if he is not retired all the judgement he pronounces thereafter becomes void.

Al-Qurtubi said: "This position, if Allah, the Almighty, wishes, is not to be contested by any person for bribe taking is viciousness and the judgement of a vicious person is not valid". Illegal possession is called suht - corruption (literally an eraser) because it erases obedience to Allah i.e., it removes and eliminates it, for Allah, the Almighty has said: "Whoever rejects faith, all his deeds had become naught and in the hereafter he would be one of the losers". It is said that whoever contests this position is one who permits the forbidden and forbids the lawful.

SECTION ON ETHICS

Saying of Bismillāhi-Rahmāni-Rahim (in the name of Allah the Beneficent, The Merciful) at the commencement of eating and drinking is desirable. So also is the saying Al-hamdu lillāh (All praise is due to Allah) at the end of each of the two.

It is also desirable that one eats or drinks with one's right hand. One should not blow air into food or drink nor respirate into the container. There is no harm in drinking while standing.

Men are prohibited from wearing silk and sitting on it, so also is wearing gold-ring or ring made from any material that contains gold. It is meritorious to wear one's right shoe first before the left and to put off the left shoe first before the right shoe. One is not to walk with only a shoe on, and one is not to stand wearing only one shoe except for a necessity. Playing chess is prohibited. Also prohibited is fashioning a thing in the image of a human being or similar beings such as animals.
To initiate salutation of peace (As-salām 'alaykum — Peace be on to you) is a Prophetic Tradition; response to it is a corporate obligation. The modality is that the initiator would say As-salām 'alaykum or Salamun 'alaykum (Peace be unto you); then the respondent would say wa 'alaykum salām or Assalam 'alaykum (And peace unto you too or Peace be unto you, respectively).

It is reprehensible to kiss the hands during salutation. One is not to extend salutation of peace to people with heretic tendencies such as the Mu'tazilites and the Rafidites or to those involved in some kind of plays, such as chess players when the play is on.

A Muslim is not to initiate salutation of peace to non-Muslims but if they extend the salutation of peace to him, he should respond without the letter 'wa' (He should say 'alaykum s-salām and not wa'alaykum s-salām. It is not in line with Prophetic traditions to extend salutation of peace to a worshipper (while the prayer is on).

When one person within a group moves the salutation of peace or responds to it, it is sufficient for the whole group. It is the one riding on a mount that should initiate salutation of peace to the pedestrian, and the pedestrian to the one sitting. It is not right for a person to enter another person's house without seeking the latter's consent. The manner of seeking is to say: "As-salām 'alaykum. Do I enter?" He seeks the permission three times and not more, except if he has sufficient grounds to believe that the owner of the house has not heard. If one seeks the permission to enter and he is asked: "who is it?", he should mention his own name or any epithet with which he is known. He should not say "It is me." Shaking of hands is good. Necking is detestable according to some scholars. Mouth-kissing, between two men, is not acceptable.
SNEEZING, etc.

Salutation to one who sneezes is obligatory just as response to salutation of peace. It is by telling the one who sneezes “Yarhamuka Allahu – May Allah have mercy on you” Response to it is a desirable act. It is that the one who sneezes should say: Yahdikumu ‘L-Lahu wa yuslihu balakum – May Allah guide you right and cleanse your heart – or to say “May Allah forgive us and you”. To combine the two is better. The one who sneezes shall not be saluted until he expresses gratitude to Allah.

It is not lawful for a Muslim to forsake his Muslim brother for more than three days. Two persons should not engage in secret conversation in the presence and to the exclusion of another person. It is not lawful for a man to be in seclusion (where sexual cohabitation is possible) with a woman who is neither within prohibited-degree-in-marriage nor his wife. It is also not lawful for a man to look at her.

EPILOGUE

It is necessary for every person not to do anything other than good and virtuous towards his hereafter or acquisition of money for his sustenance. Every person must avoid what does not concern him; to be on his guard against his own whims and caprices; to abandon what he is not clear about; to be equitable with his subordinates, deal gently with them, overlook their human frailties. Constant patience is also expected from him.

If he is in company of a learned person he should grant the learned person every honour and dignity; when the learned person speaks he should listen attentively. When he asks questions from the learned man it should be for purpose of clear understanding and one should not counter his response to another person's question.
If anyone is engaged in academic argument with another person he should do it with calmness, sobriety, and avoidance of pomposity. He should also do it with good conduct and good manners. These are two essential tools for scholarship.

All praise is due to Allah alone. Blessing and Peace be upon our leader, Muhammad, members of his house-hold and his companions.
NOTES AND REFERENCES

1. A scholar of the Maliki School of Islamic jurisprudence who is also a member of the Shafi'i school.
2. Included are such as spring-water, treated tap-water and water from similarly pure sources.
3. Ordinary bath which is non-obligatory on one like taking bath during a very hot weather to reduce the effect of the heat on one.
5. Animals not slaughtered or properly killed.
6. Ibn Yunus was a renowned Muslim jurist.
7. The Tradition of the prophet Muhammad (S.A.W.)
8. This provision is to caution against the use of the residue of same handful of the water used for wiping the head for the wiping of the ears. A separate handful of water is needed for the wiping of the ears.
9. The Islamic law.
10. Cleansing the outlet of a filthy discharge with water.
11. One can wash one's hand with soap instead of rubbing it over an object.
12. Resting on one leg. This explains why the traditional Islamic scholars in Nigeria disapprove of urinating while one is in a standing position.
13. While one is still in the act of discharging the filth.
14. For a sudden appearance of any animal from it could lead to serious embarrassment and a messy consequence.
15. The author mentions only two of the three. The third is the bank of a functional river.
16. Towards the sacred house in Makkah i.e. The Ka'bah.
17. The other view is that it is allowed.
18. The implication of "wife" here is spouse.
19. The maid from Islamic viewpoint meant a slave-girl under a master. During the time of slavery such ladies were considered inferior and could not marry unless with the permission of their masters. One way through which the emancipation of such ladies was effected by Islam is to make sexual cohabitation with them lawful for their masters. Once they had a child for the master, they became the "mothers of the children" and their status enhanced. This provision is not applicable to present-day female aids or house-helps who are just employees of their masters. For detailed information read M.M. Ali: The Religion of Islam, Lahore, 1973, pp. 543-544.
22. On which Qur'anic passages are written.
23. Provided there are other competent Muslims around to perform the funeral ritual prayer.
24. If it dawns on one only after the expiration of the prescribed period for the particular ritual prayer, then one need not repay.
25. (i) To do only the possible washing (ii) To do only the possible wiping (iii) To abandon both (iv) To combine what is possible of the two options.
26. Once it is not otherwise necessitated, it has no time limit when one should remove it and perform fresh and direct ablution.
27. The other view is that for the wiping of the left foot, one places one's left hand fingers on the toes and places one's right fingers under the toes.
28. The maximum duration she has ever had.
29. Still subject to the maximum of fifteen days.
30. Period of grace when one is expecting the cessation.
32. The prescribed period for the daily ritual prayer which is due at the time when the dryness has been ascertained.
33. Post natal blood-discharge including lochia.
34. Obligatory charity imposed by Allah on all believers once in a year.
35. The ninth month of the lunar calendar.
36. Or intention to do so at the earliest convenient opportunity.
37. That is "I bear witness that there is no deity worthy of worship but Allah and that I bear witness that Muhammad is His servant and Messenger."
38. See The Holy Qur'an 4:103. Each of the daily ritual prayer has its specific time before which the particular prayer cannot be validly observed.
39. It could, but should not, be unduly delayed.
40. This provision has been analyzed in I.O. OLOYEDE: Shi'ah Versus Secularism in Nigeria, (in Press) I.P.B., Lagos.
41. Each of the five daily prayers has both the prime time and the period of grace or period of excuse.
42. I.e. not obliterated or destroyed.
43. Not serious enough to inflict wound on him.

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It does not make a complete sense and unless the succeeding phrase is added, it represents an opposition to the position of Islam on the concept of the existence of Allah.

If it is called "rezil", it means "I bear witness that Muhammad, the Messenger of Allah" instead of "I bear witness that Muhammad is the Messenger of Allah".

"Subhi" and not "suli". Though the origin of the letter is "h" it becomes "r" with the two dots.

Or any other form of verbal greetings.

The two statements starting with "I bear testimony..."

Condition precedent.

Ibn Kinanah was a Muslim jurist.

The general view is that it is not void. See S.A. Sami al-Abi Al Azhari: Sharah Tizziyyah, op. cit. p. 69.

The Iklim, just as the Adhan has to be made in Arabic.

May be elsewhere in another work of the author.

Externally imposed impurity.

Literally those that have nukmic and sujud and those which do not have both, such as Dhikru l-jinnah.

A person who is marriageable to her. One who is not within prohibited degree of relationship to her in marriage.

If it is an obligatory prayer and he has completed it, and not if it is a voluntary ritual prayer.

For it to be valid, it has to be done normally while standing and facing the Qiblah. If these conditions are omitted without valid excuse, then the completion of Alahi AKBAR is not validly made.

Chapter one of the Glorious Qur'an.

The palms are included in some sound traditions of the prophet.

Whether it is the whole prayer or the rising that would be reperformed depends on how soon thereafter he remembers the omission.

Terminal salutation.

A member of the congregation.

Such as a Quranic verse(s)

Zuhur, 'Asr, Maghrib and 'Isha

It has to be recited in Arabic.
84. Ibid.
85. The second and third are to be said silently.
86. A word or any object. This is to avoid direct passage in front of either of them.
87. Pledge of absolute obedience to Allah to the absolute exclusion of all others.
88. The Glorious Qur'an 2:255
89. Some jurists opined that it is only when such drinking or eating is done deliberately.
90. Technically called ḫaḍir (that which comes after).
90a. Technically called Ḫabî (that which precedes).
91. Except for an all female congregation.
92. In Nigeria, it is not uncommon to find an Imam with linguistic impediment, who pronounces ḫam instead of ḥam or ṣin instead of ṣad. We are of the opinion that such linguistic peculiarity does not invalidate the Imamship of such persons.
93. With a proviso that the error does not seriously affect the intended meaning.
94. Compensated is used for a prayer which is being observed after the expiration of its prescribed time.
95. Such as lack of space,
96. Provided such situation is not forced on them by necessity.
97. The length of a mile varies from place to place. 3 English miles are equal to 4.8 km.
98. Such as removing the hair of the armpits and shaving the pubic region. See: Al-Hudâlah, p. 156.
99. Anything with repulsive odour, such as cigarette is not to be taken along, nor the remnant of its odour, to the Jumâah mosque.
100. A female's nudity is her whole body except the face and the hands while that of a male is what falls between his navel and his knees.
101. The plural is burush.
102. See footnote 97
103. A cubic mile is 68 m. So 1,000 cubic is 680 metres which is less than a kilometre. This explains our earlier opinion that 'mile' has varied measurement.
104. Approximately 76.8 kilometre.
105. A journey on which the traveller spends more than three days on transit cannot be regarded as valid for the purposes of calculating the distance and the permissibility of shortening of ritual prayer.
106. After the observance of twenty obligatory daily prayers.
107. Qur'an 87
108. Qur'an 109
109. Qur'an 112, 113 and 114 respectively.
110. For a similar cannot be allowed to lead to the missing of an obligatory prayer.
111. Fajr prayer.
112. It falls on the first of Shawwal.
113. Greater 'id. It is observed on the 10th of Dhu-l-Hijjah.
114. It is usually recited in Arabic.
115. Note that each rak'ah has two standings.
116. Qur'an 2
117. Qur'an 3
118. Qur'an 4
119. Qur'an 5
120. The reciter must be pure from impurities, cover his/ her nudity while his/ her dress free of physical and ritual impurities.
121. Qur'an 53, 84, 68 and 22 respectively.
122. If it is done by a group of people the obligation on others is removed.
123. Legal minimum assessable amount for the pittu.
124. That is mineral resources.
125. A dinar is about 51.3 U.S. Dollars.
126. The Value of a dirham is about 5.13 U.S. Dollars.
127. If the collection is organised one year would mean the first time that the collector (who normally goes around annually) comes after the wealth has been possessed by the prospective payer.
128. A three-year old one.
129. Two-year old ones.
130. Every additional 10 increases the due.
131. The official collector may use 30 or 40 as a unit. The same goes for any number that is divisible by both 30 and 40. The rule is that, to be on the safe side, which ever is costlier should be adopted out of the two methods.

132. 40 – 120 is in the same category.

133. 121 – 200 is in the same category.

134. 201 – 399 is in the same category.

135. Literally loads. Technically it is about 60 ma'. One So' is 4 mudd of the prophet. One mudd is an average double handed scoop. (See the Sharhu 'Il-Tṣiyyah, op. cit. p. 122.)


137. The use of both methods would entail proportional determination as specified in Sharhu 'Il-Tṣiyyah op. cit. p. 123.

138. For the owner of the slave owns all the possession of the slave. However, if the owner does not maintain the slave, the slave can be entitled to it. If possible, the Zakah should be used to obatin the slave's freedom first.

139. Provided he took enough precaution.

140. Zakah is not to be given to one's dependants.

141. Alms given at the end of Ramadan fast.

142. Slightly less than a bushel. See Ruxton: op. cit. p. 52.

143. The last day of Sha'bun. The 30th of Sha'bun may be the first of Ramadan, if the month ends on the 29th.

145. Or adequate arrangements for his feeding.

146. The formula should be recited in Arabic.

147. On the second day of 'Arafat.


149. Preferable in Arabic if one is able.

150. On the 10th of Dhul-hijjah.

151. One which has lost up to a third of its tail.

152. To be said in Arabic.

153. The Glorious Qur'an 23:6

154. This provison is superfluous since a non-Muslim cannot be legally married to a Muslim lady, divorcing her is completely out of place.

155. Ima'm - Ikhtib is a commentary on Mukhtasar Khaḍir on which one of the present writers is currently researching.

156. Of Ibn Abī Zayd al-Qayrawānī.

157. The popular view is that sexual cohabitation terminates the divorce process unless another one is started. The woman can seek judicial dissolution if she is not satisfied.

158. Or its agent.

159. Such as daughter's daughter, sister's daughter, maternal uncle, uncle's daughter, and brother's daughter.

160. Such as the deceased's descendant.

161. If more than one daughter exist, the son's daughters are eliminated, except by the presence of a brother of theirs (son's son) or their paternal uncle's son.

162. Many Islamic countries such as Egypt, Tunisia and Pakistan have amended this provision.

163. Their own fathers, the father and the grandfather of the deceased.

164. Children of the brothers.

165. Daughter's son 1/3 and son's son 2/3.

166. 1/3 and 2/3 respectively.

167. The child or grandchild.

168. Such as the direct daughter in relation to son's daughter.

169. In each case, once their male counter-part co-exist, they would be agnatesed and they are thus no longer basic sharers.

170. When a man disowns paternity of a pregnancy of his wife through Ilatan.

171. The child can inherit from or through the mother but not from or through the father.

172. The Glorious Qur'an 4:28

173. Ibid, 4:10

174. Ibid, 5:44

175. The leader of the Hanafi school of Law in Islam.

176. The Glorious Qur'an 5:5

177. An image that could be shadow. This does not apply to pictures.

178. Two extremist groups in Islamic History. There is no Qur'ani justification for this provision.