

## 23 - THE BOOK OF FUNERALS [AL-JANĀ'IZ]

(1) CHAPTER. What is said about funerals, and those whose last words were: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).

Wahab bin Munabbih was asked, "Isn't the saying: '*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)', the key of Paradise?" He replied in the affirmative, and said, "There is no key without teeth, and if you have the key which has teeth, it will open it for you, and if it is without teeth, then it will not open it for you."

1237. Narrated Abū Dharr رضي الله عنه: Allāh's Messenger ﷺ said, "Someone came to me from my Lord (Allāh) and gave me the good tidings that whosoever of my followers dies worshipping none (in any way) along with Allāh, he will enter Paradise." I asked, "Even if he committed illegal sexual intercourse (adultery) and theft?" He replied, "Even if he committed illegal sexual intercourse (adultery) and theft."

1238. Narrated 'Abdullāh رضي الله عنه: Allāh's Messenger ﷺ said, "Whosoever dies worshipping others along with Allāh will definitely enter the Fire." I said, "Whosoever dies worshipping none along with Allāh will definitely enter Paradise."

## ٢٣ - كتاب الجنائز

(١) بَابٌ: وَمَنْ كَانَ آخِرُ كَلَامِهِ: لَا إِلَهَ إِلَّا اللَّهُ

وَقِيلَ لِيُوَهِّبِ بْنِ مُنَبِّهٍ: أَلَيْسَ مِفْتَاحَ الْجَنَّةِ؟ لَا إِلَهَ إِلَّا اللَّهُ قَالَ: بَلَى، وَلَكِنْ لَيْسَ مِفْتَاحٌ إِلَّا لَهُ أَسْنَانٌ، فَإِنْ جِئْتَ بِمِفْتَاحٍ لَهُ أَسْنَانٌ فَتِيحَ لَكَ وَإِلَّا لَمْ يُفْتَحَ لَكَ.

١٢٣٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا وَاصِلُ الْأَحْذَبِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنِ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي آتٍ مِنْ رَبِّي فَأَخْبَرَنِي - أَوْ قَالَ: بَشَّرَنِي - أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، فَقُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ.» [انظر: ١٤٠٨، ٢٣٨٨، ٣٢٢٢،

٥٨٢٧، ٦٤٤٣، ٦٤٤٤، ٧٤٨٧]

١٢٣٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا شَقِيقٌ، عَنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ يُشْرِكُ بِاللَّهِ دَخَلَ النَّارَ.» وَقُلْتُ أَنَا: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ. [انظر: ٤٤٩٧، ٦٦٨٣]

## (2) CHAPTER. The order of following the funeral procession.

## (٢) بَابُ الْأَمْرِ بِاتِّبَاعِ الْجَنَائِزِ

1239. Narrated Al-Barā' bin 'Āzib رضي الله عنه: Allāh's Messenger ﷺ ordered us to do seven things and forbade us from doing other seven things. He ordered us:

- (1) to follow the funeral procession,
- (2) to visit the sick,
- (3) to accept invitations,
- (4) to help the oppressed,
- (5) to fulfil the oaths,
- (6) to return the greetings and
- (7) to reply to the sneezer: [saying

"*Yarhamu-ka-Allāh* (may Allāh be Merciful to you)," provided the sneezer says, "*Al-hamdu-lillah* (all the praises are for Allāh)"].

He forbade us to use silver utensils (and dishes) and to wear golden rings, silk (clothes), *Dibāj* (pure silk cloth), *Qussī* and *Istabraq* (two kinds of silk cloths).

1240. Narrated Abū Hurairah رضي الله عنه: I heard Allāh's Messenger ﷺ saying, "The rights of a Muslim on a Muslim are five:

- (1) To return the greetings,
- (2) to visit the sick,
- (3) to follow the funeral processions,
- (4) to accept invitation and
- (5) to reply to the sneezer. (See *Ḥadīth* No.1239).

١٢٣٩ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَشْعَثِ: سَمِعْتُ مُعَاوِيَةَ بْنَ سُؤَيْدِ بْنِ مِقْرَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرْنَا بِاتِّبَاعِ الْجَنَائِزِ، وَعِيَادَةِ الْمَرِيضِ، وَإِجَابَةِ الدَّاعِي، وَنَصْرِ الْمَظْلُومِ، وَإِبْرَارِ الْقَسَمِ، وَرَدِّ السَّلَامِ، وَتَشْمِيتِ الْعَاطِسِ. وَنَهَانَا عَنْ آيَةِ الْفِضَّةِ، وَخَاتَمِ الذَّهَبِ، وَالْحَرِيرِ، وَالذَّبِاجِ، وَالْقَسِيِّ، وَالْإِسْتَبْرَقِ. [انظر: ٢٤٤٥، ٥١٧٥، ٥٦٣٥، ٥٨٤٩، ٥٨٣٨، ٥٦٥٠، ٦٢٣٥، ٦٦٥٤]

١٢٤٠ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنِ الْأَوْزَاعِيِّ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ». تَابَعَهُ عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، وَرَوَاهُ سَلَامَةُ بْنُ رَوْحٍ، عَنْ عُقَيْلٍ.

## (3) CHAPTER. Visiting the deceased person after he has been put in his shroud.

1241, 1242. Narrated رضي الله عنها 'Aishah: رضي الله عنها 'Abū Bakr came riding his horse from his dwelling place in Aṣ-Ṣunḥ. He got down from it, entered the mosque and did not speak with anybody till he came to me and went directly to the Prophet ﷺ, who was covered with a blanket with markings on it. Abū Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "Let my father and my mother be sacrificed for you, O Allāh's Prophet! Allāh will not combine two deaths on you. You have died the death which was written for you."

Narrated Abū Salama: Ibn 'Abbās رضي الله عنهما said, "Abū Bakr came out and 'Umar رضي الله عنه was addressing the people, and Abū Bakr told him to sit down but 'Umar refused. Abū Bakr again told him to sit down but 'Umar again refused. Then Abū Bakr recited the *Taṣḥah-hud* (i.e. none has the right to be worshipped but Allāh and Muḥammad ﷺ is Allāh's Messenger) and the people attended to Abū Bakr and left 'Umar. Abū Bakr said, "*Ammā ba'du*, whoever amongst you worshipped Muḥammad, then Muḥammad ﷺ is dead, but whoever worshipped Allāh, Allāh is Alive and will never die. Allāh تعالى said: Muḥammad ﷺ is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)?... (up to) are grateful.'" (V.3:144) (The narrator added, "By Allāh, it was as if the people never knew that Allāh had revealed this Verse before till Abū Bakr recited it and then whoever heard it, started reciting it.")

## (٣) بَابُ الدُّخُولِ عَلَى الْمَيِّتِ بَعْدَ الْمَوْتِ إِذَا أُدْرِجَ فِي أَكْفَانِهِ

١٢٤١، ١٢٤٢ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنِي مَعْمَرٌ وَيُونُسُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ قَالَتْ: أَقْبَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى فَرَسِهِ مِنْ مَسْكِنِهِ بِالسُّنْحِ حَتَّى نَزَلَ فَدَخَلَ الْمَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حَتَّى دَخَلَ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَتَيَمَّمِ النَّبِيَّ ﷺ وَهُوَ مُسَجَّى بِبُرْدٍ حَبْرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ، ثُمَّ أَكَبَّ عَلَيْهِ فَقَبِلَهُ ثُمَّ بَكَى فَقَالَ: يَا أَبِي أَنْتَ وَأُمِّي يَا نَبِيَّ اللَّهِ، لَا يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَيْنِ. أَمَّا الْمَوْتَةُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ مَتَّهَا.

قَالَ أَبُو سَلَمَةَ: فَأَخْبَرَنِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ خَرَجَ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُ يُكَلِّمُ النَّاسَ فَقَالَ: اجْلِسْ. فَأَبَى. فَقَالَ: اجْلِسْ. فَأَبَى. فَتَشَهَّدَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَمَالَ إِلَيْهِ النَّاسُ وَتَرَكُوا عُمَرَ. فَقَالَ: أَمَّا بَعْدُ، فَمَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا ﷺ فَإِنَّ مُحَمَّدًا ﷺ قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ. قَالَ اللَّهُ تَعَالَى: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ

مِن قَبْلِهِ أُرْسِلُ» إِلَى «الشَّكِرِينَ» [آل عمران: ١٤٤]. فَوَاللَّهِ لَكَأَنَّ النَّاسَ لَمْ يَكُونُوا يَعْلَمُونَ أَنَّ اللَّهَ أَنْزَلَ الْآيَةَ حَتَّى تَلَاهَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَتَلَقَّاهَا مِنْهُ النَّاسُ فَمَا يُسْمَعُ بَشْرًا إِلَّا يَتْلُوهَا.

[الحديث: ١٢٤١ - انظر: ٣٦٦٧،

٣٦٦٩، ٤٤٥٢، ٤٤٥٥، ٥٧١٠]

[الحديث: ١٢٤٢ - انظر: ٣٦٦٨،

٣٦٧٠، ٤٤٥٣، ٤٤٥٤، ٤٤٥٧، ٥٧١١]

1243. Narrated Khārija bin Zaid bin Thabit: Umm Al-'Ala', an *Anṣārī* woman who gave the *Bai'ah* (pledge) to the Prophet ﷺ said to me, "The emigrants were distributed amongst us by drawing lots and we got in our share 'Uthmān bin Maz'ūn. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes, Allāh's Messenger came, I said, 'May Allāh be Merciful to you, O Abū Aṣ-Ṣā'ib! I testify that Allāh has honoured you'. The Prophet ﷺ said, 'How do you know that Allāh has honoured him?' I replied, 'O Allāh's Messenger! Let my father be sacrificed for you! On whom else shall Allāh bestow His Honour?' The Prophet ﷺ said, 'No doubt, death came to him. By Allāh, I too wish him good, but by Allāh, I do not know what Allāh will do with me though I am Allāh's Messenger'. She said, "By Allāh, I will never attest the piety of anyone after that."

١٢٤٣ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ أَنَّ أُمَّ الْعَلَاءِ، امْرَأَةً مِنَ الْأَنْصَارِ، بَايَعَتِ النَّبِيَّ ﷺ. أَخْبَرْتُهُ أَنَّهُ اقْتَسِمَ الْمُهَاجِرُونَ فُرْعَةً، فَطَارَ لَنَا عُثْمَانُ بْنُ مَطْعُونٍ فَأَنْزَلْنَاهُ فِي آيَاتِنَا، فَوَجَعَ وَجَعَهُ الَّذِي تُوفِّي فِيهِ. فَلَمَّا تُوفِّي وَعُغْسِلَ وَكُفِّنَ فِي أَثْوَابِهِ دَخَلَ رَسُولُ اللَّهِ ﷺ فَقُلْتُ: رَحِمَهُ اللَّهُ، عَلَيْكَ أبا السَّائِبِ فَشَهِدْتِي عَلَيْكَ، لَقَدْ أَكْرَمَكَ اللَّهُ. فَقَالَ النَّبِيُّ ﷺ: «وَمَا يُدْرِيكَ أَنَّ اللَّهَ قَدْ أَكْرَمَهُ؟» فَقُلْتُ: يَا أَبِي أَنْتَ يَا رَسُولَ اللَّهِ فَمَنْ يُكْرِمُهُ اللَّهُ؟ فَقَالَ عَلَيْهِ السَّلَامُ: «أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ، وَاللَّهِ إِنِّي لِأَرْجُو لَهُ الْخَيْرَ، وَاللَّهِ مَا أُدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِي». قَالَتْ:

قَوَّالَهُ لَا أَرْكِي أَحَدًا بَعْدَهُ أَبَدًا.  
 حَدَّثَنَا سَعِيدُ بْنُ عُمَيْرٍ قَالَ: حَدَّثَنَا  
 اللَّيْثُ مِثْلَهُ. وَقَالَ نَافِعُ بْنُ يَزِيدَ، عَنِ  
 عُمَيْرٍ: «مَا يُفْعَلُ بِهِ». وَتَابَعَهُ شُعَيْبٌ  
 وَعَمْرُو بْنُ دِينَارٍ وَمَعْمَرٌ. [انظر:  
 ٢٦٨٧، ٣٩٢٩، ٧٠٠٣، ٧٠٠٤، ٧٠١٨]

1244. Narrated Jābir bin ‘Abdullāh رضي الله عنه: When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet ﷺ did not forbid me. Then my aunt Fāṭima began weeping and the Prophet ﷺ said, “It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field).”

١٢٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ  
 قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ  
 قَالَ: سَمِعْتُ مُحَمَّدَ ابْنَ الْمُنْكَدِرِ  
 قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ  
 اللَّهُ عَنْهُمَا قَالَ: لَمَّا قُتِلَ أَبِي جَعَلْتُ  
 أَكْشِفُ الثُّوبَ عَنْ وَجْهِ أَبِي بَكِي  
 وَيَنْهَوْنِي وَالنَّبِيُّ ﷺ لَا يَنْهَانِي.  
 فَجَعَلْتُ عَمَّتِي فَاطِمَةَ تَبْكِي. فَقَالَ  
 النَّبِيُّ ﷺ: «تَبْكِينَ أَوْ لَا تَبْكِينَ، فَمَا  
 زَالَتْ الْمَلَائِكَةُ تَنْظِلُهُ بِأَجْنَحَتِهَا حَتَّى  
 رَفَعْتُمُوهُ». تَابَعَهُ ابْنُ جُرَيْجٍ، أَخْبَرَنِي  
 مُحَمَّدُ بْنُ الْمُنْكَدِرِ: سَمِعَ جَابِرًا رَضِيَ  
 اللَّهُ عَنْهُ. [انظر: ١٢٩٣، ٢٨١٦، ٤٠٨٠]

(4) CHAPTER. A man who informs the relatives of the deceased person (of his death) by himself.

1245. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ informed (the people) about the death of An-Najāshī on the very day he died. He went towards the *Musallā* [place for offering *Ṣalāt* (prayer)] and the people stood behind him in rows. He said four *Takbīr*<sup>(1)</sup> (i.e., offered the funeral *Ṣalāt*).

(٤) بَابُ الرَّجُلِ يَنْعَى إِلَى أَهْلِ  
 الْمَيْتِ بِنَفْسِهِ

١٢٤٥ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:  
 حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنِ  
 سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ  
 رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ  
 نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ  
 فِيهِ، خَرَجَ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ

(1) (H.1245) See the footnote of chapter 64 and *Hadith* No. 1333.

وَكَبَّرَ أَرْبَعًا. [انظر: ١٣١٨، ١٣٢٧،

١٣٢٨، ١٣٣٣، ٣٨٨٠، ٣٨٨١]

1246. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Zaid took over the flag and was martyred. Then it was taken by Ja'far who was martyred as well. Then 'Abdullāh bin Rawāḥa took the flag but he too was martyred — and at that time the eyes of Allāh's Messenger ﷺ were overflowing with tears. Then Khālid bin Al-Walīd took the flag without being nominated as a chief (beforehand) and was blessed with victory."

١٢٤٦ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللهِ بْنِ رَوَاحَةَ فَأُصِيبَ»، وَإِنَّ عَيْنِي رَسُولِ اللهِ ﷺ لَتَذْرِفَانِ، «ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَالِيدِ مِنْ غَيْرِ إِمْرَةٍ فَفُتِحَ لَهُ». [انظر: ٢٧٩٨، ٣٠٦٣، ٣٦٣٠،

٣٧٥٧، ٤٢٦٢]

(5) CHAPTER. What is said regarding conveying the news of the funeral (procession).

(٥) بَابُ الْإِذْنِ بِالْجَنَازَةِ،

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ said (regarding a deceased person), "Why did you not inform me (about her or his death)?"

وَقَالَ أَبُو رَافِعٍ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَلَا كُنْتُمْ آذَنْتُمُونِي؟».

1247. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: A person died and Allāh's Messenger ﷺ used to visit him. He died at night and (the people) buried him at night. In the morning they informed the Prophet ﷺ about his death. He said, "What prevented you from informing me?" They replied, "It was night and it was a dark night and so we disliked to trouble you." The Prophet ﷺ went to his grave and offered the (funeral) prayer.

١٢٤٧ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ الشَّيبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: مَاتَ إِنْسَانٌ كَانَ رَسُولُ اللهِ ﷺ يَعُودُهُ فَمَاتَ بِاللَّيْلِ فَدَفَنُوهُ لَيْلًا، فَلَمَّا أَصْبَحَ أَخْبَرُوهُ فَقَالَ: «مَا مَنَعَكُمْ أَنْ تُعَلِّمُونِي؟» قَالُوا: كَانَ اللَّيْلُ فَكَّرْهُنَا، وَكَانَتْ ظُلْمَةً، أَنْ نَشُقَّ عَلَيْكَ. فَاتَى قَبْرَهُ فَصَلَّى عَلَيْهِ. [راجع: ٨٥٧،

(6) CHAPTER. The superiority of the person whose child dies and he faces the event with patience hoping for Allāh's reward.

And the Statement of Allāh عَزَّ وَجَلَّ وَجَلَّ: ...Give glad tidings to *Aṣ-Ṣābirūn* (the patient). (V.2:155)

1248. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A Muslim whose three children die before the age of puberty will be granted Paradise by Allāh due to His Mercy for them."

1249. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The women requested the Prophet ﷺ, "Please fix a day for us (to preach)." So the Prophet ﷺ preached them and said, "A woman whose three children died would be screened from the (Hell) Fire by them," Hearing that, a woman asked, "If two died?" The Prophet ﷺ replied, "Even two would screen her from the (Hell) Fire."

1250. And Abū Hurairah added, "Those children should be below the age of puberty."

1251. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No Muslim whose three children died will go to the (Hell) Fire except for Allāh's Oath (i.e. everyone has to pass over the bridge on the Hell-fire)."

(٦) بَابُ فَضْلِ مَنْ مَاتَ لَهُ وَلَدٌ فَاحْتَسَبَ،

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَبَشِّرِ الصَّابِرِينَ﴾ [البقرة: ١٥٥].

١٢٤٨ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا مِنْ النَّاسِ مِنْ مُسْلِمٍ يَتَوَقَّى لَهُ ثَلَاثَةٌ لَمْ يَبْلُغُوا الْحِنْثَ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ».

[انظر: ١٣٨١]

١٢٤٩ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَضْبَهَانِيِّ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النِّسَاءَ قُلْنَ لِلنَّبِيِّ ﷺ: اجْعَلْ لَنَا يَوْمًا. فَوَعظَهُنَّ فَقَالَ: «أَيُّمَا امْرَأَةٍ مَاتَ لَهَا ثَلَاثَةٌ مِنَ الْوَلَدِ كَانُوا لَهَا حِجَابًا مِنَ النَّارِ». قَالَتِ امْرَأَةٌ: وَاثْنَانِ؟ قَالَ: «وَاثْنَانِ».

[راجع: ١٠١]

١٢٥٠ - وَقَالَ شَرِيكٌ، عَنِ ابْنِ الْأَضْبَهَانِيِّ: حَدَّثَنِي أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، قَالَ أَبُو هُرَيْرَةَ: «لَمْ يَبْلُغُوا الْحِنْثَ».

[راجع: ١٠٢]

١٢٥١ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الرَّهْرِيَّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ

And Abū Abdullāh said: There is not one of you but will pass over it (Hell) ...” (V.19:71)

(7) CHAPTER. The saying of a man to a woman at the grave, “Be patient.”

1252. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by a woman who was sitting and weeping beside a grave and said to her, “Fear Allāh and be patient.”

(8) CHAPTER. The bath of a dead (Muslim) and his ablution with water and *Sidr* (lotetree leaves).

And Ibn ‘Umar applied *Hanūṭ* (a kind of scent) to the dead body of the son of Sa‘īd bin Zaid and carried it and then offered the funeral prayers, but he did not perform ablution. Ibn ‘Abbās said, “A Muslim never becomes *Najas* (impure) whether dead or alive.” And Sa‘īd said, “If he had been impure then I would not have touched him.” And the Prophet ﷺ said, “A faithful believer never becomes *Najas* (impure).”

1253. Narrated Umm ‘Atiyya Al-Anṣāriya رَضِيَ اللهُ عَنْهَا: Allāh’s Messenger ﷺ came to us when his daughter died and said, “Wash her, three, or five times or more, if you see it necessary, with water and *Sidr* (lotetree leaves) and then apply camphor, or some camphor at the end; and when you finish, notify me.” So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَمُوتُ لِمُسْلِمٍ ثَلَاثَةٌ مِنَ الْوَالِدِ فَيَلْجَأُ النَّارَ إِلَّا تَحِلَّةَ الْقَسَمِ». [انظر: ٦٦٠٦]

(٧) بَابُ قَوْلِ الرَّجُلِ لِلْمَرْأَةِ عِنْدَ الْقَبْرِ: اصْبِرِي

١٢٥٢ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ عِنْدَ قَبْرِ وَهِيَ تَبْكِي، فَقَالَ: «اتَّقِي اللهُ وَاصْبِرِي». [انظر:

١٢٨٣، ١٣٠٢، ٧١٥٤]

(٨) بَابُ غُسْلِ الْمَيِّتِ وَوُضُوئِهِ بِالْمَاءِ وَالسِّدْرِ،

وَخَطَّ ابْنُ عَمَرَ رَضِيَ اللهُ عَنْهُمَا ابْنًا لِسَعِيدِ بْنِ زَيْدٍ وَحَمَلَهُ وَصَلَّى وَلَمْ يَتَوَضَّأْ. وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: الْمُسْلِمُ لَا يَنْجُسُ حَيًّا وَلَا مَيِّتًا. وَقَالَ سَعْدٌ: لَوْ كَانَ نَجِسًا مَا مَسِسْتُهُ. وَقَالَ النَّبِيُّ ﷺ: «الْمُؤْمِنُ لَا يَنْجُسُ».

١٢٥٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةِ الْأَنْصَارِيَّةِ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ حِينَ تُؤَفِّيتُ ابْنَتَهُ فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتِنَّ ذَلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي



الْآخِرَةَ كَافُوراً أَوْ شَيْئاً مِنْ كَافُورٍ،  
فَإِذَا فَرَعْتَنَ فَأَذِّنِي». فَلَمَّا فَرَعْنَا آذَنَاهُ  
فَأَعْطَانَا حِقْوَهُ فَقَالَ: «أَشْعِرْنَهَا  
إِيَّاهَا». تَعْنِي: إِزَارَهُ. [راجع: ١٦٧]

(9) CHAPTER. It is desirable to wash (the dead body) for an odd number of times.

1254. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ came to us and we were giving a bath to his (dead) daughter and said, "Wash her three, five or more times with water and *Sidr* (*Nabiq* – lote-tree leaves) and sprinkle camphor on her at the end; and when you finish, notify me." So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it.

Ayyūb said that Ḥaḥṣa narrated to him a narration similar to that of Muḥammad in which it was said that the bath was to be given for an odd number of times, and the numbers 3, 5 or 7 were mentioned. It was also said that they were to start with the right side and with the parts which were washed in ablution, and that Umm 'Aṭīyya also mentioned, "We combed her hair and divided them in three braids."

(10) CHAPTER. To start from the right side while giving a bath to a dead body.

1255. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ, concerning his (dead) daughter's bath, said, "Start with the right

١٢٥٤ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا. فَإِذَا فَرَعْتَنَ فَأَذِّنِي»، فَلَمَّا فَرَعْنَا آذَنَاهُ فَأَلْقَى إِلَيْنَا حِقْوَهُ فَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ». [راجع: ١٦٧]

فَقَالَ أَيُّوبُ: وَحَدَّثَنِي حَفْصَةُ بِمِثْلِ حَدِيثِ مُحَمَّدٍ. وَكَانَ فِي حَدِيثِ حَفْصَةَ: «اغْسِلْنَهَا وَتَرَأَ»، وَكَانَ فِيهِ: «ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا». وَكَانَ فِيهِ: أَنَّهُ قَالَ: «ابْدَأَنَّ بِمِيَامِنِهَا بِمَوَاضِعِ الْوُضُوءِ مِنْهَا». وَكَانَ فِيهِ: أَنَّ أُمَّ عَطِيَّةَ قَالَتْ: وَمَسَّطْنَاهَا ثَلَاثَةَ فُرُوعٍ.

(١٠) بَابٌ: يُبْدَأُ بِمِيَامِنِ الْمَيِّتِ

١٢٥٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ:

side, and the parts which are washed in ablution.”

**(11) CHAPTER. (To start with) the parts of the dead body which are washed in ablution.**

1256. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْهَا: When we washed the deceased daughter of the Prophet ﷺ, he said to us, while we were washing her, “Start the bath from the right side and from the parts which are washed in ablution.”

**(12) CHAPTER. Can a woman be shrouded in the waist-sheet of a man?**

1257. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْهَا: The daughter of the Prophet ﷺ expired, and he said to us, “Wash her three, or five times, or more if you see it necessary, and when you finish, notify me.” So, (when we finished) we informed him and he unfastened his waist-sheet and told us to shroud her in it.

**(13) CHAPTER. To sprinkle camphor on the dead body as the last thing (before shrouding).**

1258. Narrated Muḥammad: Umm 'Aṭīyya رَضِيَ اللهُ عَنْهَا said, “One of the daughters of the Prophet ﷺ died and he

حَدَّثَنَا خَالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ فِي غَسْلِ ابْنَتِهِ: «ابْدَأَنَّ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا». [راجع: ١٦٧]

**(١١) بَابُ مَوَاضِعِ الْوُضُوءِ مِنَ الْمَيِّتِ**

١٢٥٦ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمَّا غَسَلْنَا ابْنَةَ النَّبِيِّ ﷺ قَالَ لَنَا وَنَحْنُ نَغْسِلُهَا: «ابْدُؤَا بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ». [راجع: ١٦٧]

**(١٢) بَابُ: هَلْ تُكْفَمُ الْمَرْأَةُ فِي إِزَارِ الرَّجُلِ؟**

١٢٥٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حَمَّادٍ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ قَالَتْ: تُوُفِّيَتْ بِنْتُ النَّبِيِّ ﷺ فَقَالَ لَنَا: «اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ، فَإِذَا فَرَعْتُنَّ فَأَذِّنِي» فَأَذَّنَاهُ فَتَرَعَّ مِنْ حَقْوِهِ إِزَارَهُ وَقَالَ: «أَشْعِرْنَاهَا إِيَّاهُ». [راجع: ١٦٧]

**(١٣) بَابُ: يَجْعَلُ الْكَافُورَ فِي الْأَخْيَرَةِ**

١٢٥٨ - حَدَّثَنَا حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ

came out and said, 'Wash her three, or five times or more, if you think it necessary, with water and *Sidr* (*Nabiq* — lot tree leaves), and last of all sprinkle camphor (or some camphor over her before shrouding) and when you finish, inform me.'” Umm ‘Atīyya added, “When we finished we informed him and he gave us his waist-sheet and said, ‘Shroud her in it.’”

**1259.** Umm ‘Atīyya (in another narration) added, “The Prophet ﷺ said, ‘Wash her three, five or seven times or more, if you think it necessary.’” Ḥafṣa said that Umm ‘Atīyya had also said, “We entwined her head-hair into three braids.”

#### (14) CHAPTER. To undo the hair of a (dead) female.

And Ibn Sīrīn said, “There is no harm in undoing the hair of a (dead) female.”

**1260.** Narrated Ḥafṣa bint Sīrīn: Umm ‘Atīyya said that they had entwined the head-hair of the daughter of Allāh’s Messenger ﷺ in three braids. They first undid her hair, washed and then entwined it in three braids.”

#### (15) CHAPTER. How to shroud a dead body.

And Al-Ḥasan said, “The fifth piece of cloth is for tying the thighs and hips and it

مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُوُفِّيَتْ  
إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَخَرَجَ فَقَالَ:  
«اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ  
ذَلِكَ إِنْ رَأَيْتِنَّ بِمَاءٍ وَسِدْرٍ. وَاجْعَلْنَ  
فِي الْأَجْرَةِ كَأُفُورًا أَوْ شَيْئًا مِنْ  
كَأُفُورٍ. فَإِذَا فَرَعْتُنَّ فَأَذْنِي». قَالَتْ:  
فَلَمَّا فَرَعْنَا أَذْنَاهُ فَأَلْقَى إِلَيْنَا حَقْوَهُ  
فَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ». وَعَنْ أَيُّوبَ،  
عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ  
عَنْهَا بِنَحْوِهِ. [راجع: ١٦٧]

١٢٥٩ - وَقَالَتْ: إِنَّهُ قَالَ:  
«اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا أَوْ  
أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتِنَّ». قَالَتْ  
حَفْصَةُ: قَالَتْ أُمُّ عَطِيَّةَ: وَجَعَلْنَا  
رَأْسَهَا ثَلَاثَةَ قُرُونٍ. [راجع: ١٦٧]

(١٤) **بَابُ نَقْضِ شَعْرِ الْمَرْأَةِ،**  
وقال ابن سيرين: لا بأس أن  
ينقض شعر الميت.

١٢٦٠ - حَدَّثَنَا أَحْمَدُ قَالَ:  
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنَا ابْنُ  
جُرَيْجٍ: قَالَ أَيُّوبُ: وَسَمِعْتُ حَفْصَةَ  
بِنْتَ سِيرِينَ قَالَتْ: حَدَّثَنَا أُمُّ عَطِيَّةَ  
رَضِيَ اللَّهُ عَنْهَا: أَنَّهُنَّ جَعَلْنَ رَأْسَ  
بِنْتِ رَسُولِ اللَّهِ ﷺ ثَلَاثَةَ قُرُونٍ،  
نَقَضْنَهُ ثُمَّ غَسَلْنَهُ ثُمَّ جَعَلْنَهُ ثَلَاثَةَ  
قُرُونٍ. [راجع: ١٦٧]

(١٥) **بَابُ: كَيْفَ الْإِشْعَارُ لِلْمَيِّتِ؟**  
وقال الحسن: الخِرْقَةُ الْخَامِسَةُ

should be outside the shroud.”

1261. Narrated Ibn Sīrīn: Umm ‘Aṭīyya [an Anṣārī woman who gave the *Bai‘ah* (pledge) to the Prophet ﷺ] came to Baṣrah to visit her son, but she could not find him. She narrated to us, “The Prophet ﷺ came to us while we were giving bath to his (dead) daughter, he said, ‘Wash her three times, five times or more, if you think it necessary, with water and *Sidr* (*Nabīq* — lote-tree leaves), and last of all put camphor, and when you finish, notify me.’” Umm ‘Aṭīyya added, “After finishing, we informed him and he gave us his waist-sheet and told us to shroud her in it and did not say more than that.”

(16) CHAPTER. To entwine the head-hair of a (dead) woman in three braids.

1262. Narrated Umm ‘Aṭīyya رَضِيَ اللهُ عَنْهَا: We entwined the head-hair of the dead daughter of the Prophet ﷺ into three braids.

Wakī’ said that Sufyān said, “One braid was entwined in front and the other two were entwined on the sides of the head.”

يَشُدُّ بِهَا الْفَخَذَيْنِ وَالْوَرَكَيْنِ تَحْتَ الدَّرْعِ.

١٢٦١ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ أَنَّ أَيُّوبَ أَخْبَرَهُ قَالَ: سَمِعْتُ ابْنَ سِيرِينَ يَقُولُ: جَاءَتْ أُمُّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا - امْرَأَةٌ مِنَ الْأَنْصَارِ مِنَ اللَّاتِييِ بَايَعْنَ - قَدِمَتِ الْبَصْرَةَ. تُبَادِرُ ابْنًا لَهَا فَلَمْ تُدْرِكْهُ. فَحَدَّثْتَنَا قَالَتْ: دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ. فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتَ ذَلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الْأَجْرَةِ كَأَفُورًا. فَإِذَا فَرَعْتَنَ فَأَذْنِي.» قَالَتْ: فَلَمَّا فَرَعْنَا أَلْقَى إِلَيْنَا حِقْوَهُ فَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ». وَلَمْ يَرِدْ عَلَيَّ ذَلِكَ. وَلَا أَذْرِي أَيُّ بَنَاتِهِ. وَرَزَعَمَ أَنَّ الْإِشْعَارَ: الْفُفْنَهَا فِيهِ. وَكَذَلِكَ كَانَ ابْنُ سِيرِينَ يَأْمُرُ بِالْمَرْأَةِ أَنْ تُشَعَّرَ وَلَا تُؤَزَّرَ. [راجع: ١٦٧]

(١٦) بَابُ: يُجْعَلُ شَعْرُ الْمَرْأَةِ ثَلَاثَةَ قُرُونٍ

١٢٦٢ - حَدَّثَنَا قَيْصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أُمِّ الْهَدَيْلِ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: صَفَرْنَا شَعْرَ بِنْتِ النَّبِيِّ ﷺ. تَعْنِي: ثَلَاثَةَ قُرُونٍ. وَقَالَ وَكَيْعٌ: قَالَ سُفْيَانُ:

نَاصِبَتِهَا وَقَرَّتِهَا. [راجع: ١٦٧]

(17) CHAPTER. To make the hair of a (dead) woman fall at her back.

1263. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْهَا: One of the daughters of the Prophet ﷺ expired and he came to us and said, "Wash her with (water and) *Sidr* (*Nabiq* — lote-tree leaves) for odd number of times, i.e., three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me." So when we finished we informed him. He gave his waist-sheet to us (to shroud her). We entwined the head-hair (of the deceased girl) in three braids and made them fall at her back.

(18) CHAPTER. White cloth for the shroud.

1264. Narrated 'Āiṣḥah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ was shrouded in three Yemenite white *Sahūliyya* (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban."

(19) CHAPTER. Shrouding in two pieces of cloth.

1265. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: While a man was riding (his mount) at 'Arafāt, he fell down from it (his mount) and broke his neck or his neck was crushed by it (and died). The Prophet ﷺ said, "Wash him with water and *Sidr* (*Nabiq* — lote-tree

(١٧) بَابُ: يُلْقَى شَعْرُ الْمَرْأَةِ حَلْفَهَا

١٢٦٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ حَسَّانٍ قَالَ: حَدَّثَنَا حَفْصَةُ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: تُوَفِّيْتُ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَأَتَانَا النَّبِيُّ ﷺ فَقَالَ: «اغْسِلْنَهَا بِالسُّدْرِ وَتَرًّا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ. وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَعْتُنَّ فَأَذْنِي.» فَلَمَّا فَرَعْنَا أَذْنَاهُ فَأَلْقَى إِلَيْنَا حِقْوَهُ فَضَمَرْنَا شَعْرَهَا ثَلَاثَةَ قُرُونٍ وَأَلْقَيْنَاهَا حَلْفَهَا. [راجع: ١٦٧]

(١٨) بَابُ الثِّيَابِ الْبَيْضِ لِلْكَفْنِ

١٢٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَنَّ رَسُولَ اللهِ ﷺ كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ يَمَانِيَّةٍ بَيْضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهِنَّ قَمِيصٌ وَلَا عِمَامَةٌ. [انظر: ١٢٧١، ١٢٧٢، ١٢٧٣، ١٢٨٧]

(١٩) بَابُ الْكَفْنِ فِي ثَوْبَيْنِ

١٢٦٥ - حَدَّثَنَا أَبُو التَّمَعَمَانِ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: بَيْنَمَا رَجُلٌ وَاقِفٌ بِعَرَفَةَ

leaves), and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik,' (i.e. like a pilgrim)."

إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصْتُهُ - أَوْ قَالَ: فَأَوْقَصْتُهُ - قَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ وَلَا تَحْنَطُوهُ وَلَا تُحْمَرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبَّيًّا». [انظر: ١٢٦٦، ١٢٦٧، ١٢٦٨، ١٨٣٩، ١٨٤٩،

[١٨٥١، ١٨٥٠

(20) CHAPTER. The perfuming of a dead body with *Hanūt* (a kind of perfume).

(٢٠) بَابُ الْحَنُوطِ لِلْمَيِّتِ

1266. Narrated Ibn 'Abbās رضي الله عنهما: While a man was at 'Arafāt (for *Hajj*) with Allāh's Messenger ﷺ, he fell down from his mount and broke his neck or his neck was crushed by it (and he died). So Allāh's Messenger ﷺ said, "Wash him with water and *Sidr* (*Nabiq* — lote-tree leaves) and shroud him in two pieces of cloth and neither perfume him, nor cover his head, for Allāh will resurrect him on the Day of Resurrection and he will be saying *Labbaik*."

١٢٦٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَمَا رَجُلٌ وَاقَفَ مَعَ رَسُولِ اللَّهِ ﷺ بِعَرَفَةَ إِذْ وَقَعَ مِنْ رَاحِلَتِهِ فَأَقْصَعْتُهُ - أَوْ قَالَ: فَأَقْعَصْتُهُ - فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلَا تُحْنَطُوهُ وَلَا تُحْمَرُوا رَأْسَهُ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبَّيًّا».

(21) CHAPTER. How to shroud a *Muḥrim* (one assuming the *Iḥram* state for *Hajj* or *Umra*).

(٢١) بَابُ: كَيْفَ يُكْفَنُ الْمُحْرِمُ؟

1267. Narrated Ibn 'Abbās رضي الله عنهما: A man was killed by his camel while we were with the Prophet ﷺ and he was a *Muḥrim*. So the Prophet ﷺ said, "Wash him with water and *Sidr*, and shroud him in two pieces of cloth; and neither perfume him nor cover his head, for Allāh will resurrect him on the Day of Resurrection and he will be saying *Labbaik*."

١٢٦٧ - حَدَّثَنَا أَبُو التُّعْمَانِ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا وَقَصَهُ بَعِيرُهُ وَنَحْنُ مَعَ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ فَقَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ وَلَا تُمَسِّوهُ طَيِّبًا وَلَا

تُحْمَرُوا رَأْسَهُ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا» .

1268. Narrated Ibn 'Abbās رضي الله عنهما : A man fell from his mount (and died) while he was with the Prophet ﷺ at 'Arafāt. The Prophet ﷺ said, "Wash him with water and *Sidr* and shroud him in two pieces of cloth and neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection saying *Labbaik*."

١٢٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرٍو، وَأَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ رَجُلٌ وَاقِفًا مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ فَوَقَعَ عَنْ رَأْسِهِ. قَالَ أَيُّوبُ: فَوَقَصْتُهُ، وَقَالَ عَمْرٍو: فَأَقْصَعْتُهُ، فَمَاتَ فَقَالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلَا تُحَنِّطُوهُ وَلَا تُحْمَرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا». قَالَ أَيُّوبُ: «يُلَبِّي». وَقَالَ عَمْرٍو: «مُلَبِّيًّا».

(22) CHAPTER. To shroud one in a shirt, stitched or unstitched.

1269. Narrated Ibn 'Umar رضي الله عنهما : When 'Abdullah bin Ubai (the chief of hypocrites) died, his son came to the Prophet ﷺ and said, "O Allāh's Messenger! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allāh's forgiveness for him." So, Allāh's Messenger ﷺ gave his shirt to him and said, "Inform me (when the funeral is ready) so that I may offer the funeral prayer." So, he informed him and when the Prophet ﷺ intended to offer the funeral prayer, 'Umar took hold of his hand and said, "Has Allāh not forbidden you to offer the funeral prayer for the hypocrites?" The Prophet ﷺ said, "I have been given the choice, for Allāh تعالى says: 'Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not for forgiveness for

(٢٢) بَابُ الْكَفْنِ فِي الثَّمِيصِ الَّذِي يُكْفَى أَوْ لَا يُكْفَى

١٢٦٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي لَمَّا تُوْفِّي جَاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَعْطِنِي قَمِيصَكَ أَكْفِنُهُ فِيهِ، وَصَلَّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ. فَأَعْطَاهُ النَّبِيُّ ﷺ قَمِيصَهُ فَقَالَ: «أَذْنِي أُصَلِّي عَلَيْهِ» فَادَّاهُ. فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ عَلَيْهِ جَذَبَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: أَلَيْسَ اللَّهُ نَهَاكَ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ؟ فَقَالَ: «أَنَا بَيْنَ خَيْرَتَيْنِ، قَالَ اللَّهُ

them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them...” (V.9:80) So the Prophet ﷺ offered the funeral prayer and on that the revelation came: “And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (i.e. hypocrites) who dies...” (V.9:84).

تعالى: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾ [التوبة: ٨٠] «فَصَلَّى عَلَيْهِ فَنَزَلَتْ ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا﴾ [التوبة: ٨٤]. [انظر: ٤٦٧٠،

[٤٦٦٢، ٥٧٩٦]

1270. Narrated Jābir عن رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came to (the grave of) ‘Abdullāh bin Ubai after his body was buried. The body was brought out and then the Prophet ﷺ put his saliva over the body and clothed it in his shirt.

١٢٧٠ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو: سَمِعَ جَابِرًا رَضِيَ اللهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ عَبْدَ اللهِ بْنِ أَبِي بَعْدَ مَا دُفِنَ فَأَخْرَجَهُ فَكَفَّتْ فِيهِ مِنْ رِيْقِهِ، وَأَلْبَسَهُ قَمِيصَهُ. [انظر: ١٣٥٠،

[٣٠٠٨، ٥٧٩٥]

(23) CHAPTER. To shroud (a dead) body without using a shirt.

(٢٣) بَابُ الْكَفْنِ بِغَيْرِ قَمِيصٍ

1271. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ was shrouded in three pieces of cloth which were made of *Suhūl* (a type of cotton), and neither a shirt nor a turban were used.

١٢٧١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كُفِّنَ النَّبِيُّ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ سُحُولٍ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. [راجع: ١٢٦٤]

1272. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: Allāh’s Messenger ﷺ was shrouded in three pieces of cloth and neither a shirt nor a turban were used.

١٢٧٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى؛ عَنْ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. [راجع: ١٢٦٤]

(24) CHAPTER. Using no turban in shrouding.

(٢٤) بَابُ الْكَفْنِ بِلَا عِمَامَةٍ

1273. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا:

١٢٧٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:



Allāh's Messenger ﷺ was shrouded in three pieces of cloth which were made of white *Suhūl* and neither a shirt nor a turban were used.

**(25) CHAPTER. To shroud one with (the price of) all of one's property.**

And this is said by 'Aṭā, 'Az-Zuhrī, and 'Amr bin Dīnār and Qatāda. 'Amr bin Dīnār added, "Also *Hanūt* is to be taken from his property." And Ibrāhīm said, "Start with the shroud first then pay his debts, then follow his will." And Sufyān said, "The payment for the grave (digging etc.), and for washing the body is also included in the shroud expenses."

1274. Narrated Sa'd that his father said, "Once the meal of 'Abdur-Raḥmān bin 'Aūf رضي الله عنه was brought in front of him, and he said, 'Muṣ'ab bin 'Umair was martyred and he was better than I, and he had nothing except his *Burda* (a black square narrow dress) to be shrouded in. Ḥamza or another person was martyred and he was also better than I and he had nothing to be shrouded in except his *Burda*. No doubt, I fear that the rewards of my deeds might have been given early in this world." Then he started weeping.

**(26) CHAPTER. If there is nothing except one piece of cloth (for shrouding).**

1275. Narrated Ibrāhīm رضي الله عنه: Once a meal was brought to 'Abdur-Raḥmān bin

حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ بَيْضَ سَحُولِيَّةٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. [راجع: ١٢٦٤]

**(٢٥) بَابُ: الْكَفْنُ مِنْ جَمِيعِ الْمَالِ،**

وَبِهِ قَالَ عَطَاءٌ وَالرُّهْرِيُّ وَعَمْرُو بْنُ دِينَارٍ وَقَتَادَةُ. وَقَالَ عَمْرُو بْنُ دِينَارٍ: الْحَنُوطُ مِنْ جَمِيعِ الْمَالِ. وَقَالَ إِبْرَاهِيمُ: يُبْدَأُ بِالْكَفْنِ، ثُمَّ بِالذِّينِ، ثُمَّ بِالْوَصِيَّةِ. وَقَالَ سُفْيَانُ: أَجْرُ الْقَبْرِ وَالْعَسَلِ هُوَ مِنَ الْكَفْنِ.

١٢٧٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ سَعْدٍ، عَنْ أَبِيهِ قَالَ: أَتَى عَبْدُ الرَّحْمَنِ ابْنَ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ يَوْمًا بِطَعَامِهِ فَقَالَ: قُتِلَ مُصْعَبُ بْنُ عُمَيْرٍ وَكَانَ خَيْرًا مِنِّي فَلَمْ يُوجَدْ لَهُ مَا يُكْفَنُ فِيهِ إِلَّا بُرْدَةٌ. وَقُتِلَ حَمْرَةُ أَوْ رَجُلٌ آخَرٌ خَيْرٌ مِنِّي، فَلَمْ يُوجَدْ لَهُ مَا يُكْفَنُ فِيهِ إِلَّا بُرْدَةٌ. لَقَدْ حَسِيتُ أَنْ تَكُونَ قَدْ عَجَلْتُ لَنَا طَيِّبَاتِنَا فِي حَيَاتِنَا الدُّنْيَا، ثُمَّ جَعَلَ يَبْكِي. [انظر: ١٢٧٥،

[٤٠٤٥]

**(٢٦) بَابُ: إِذَا لَمْ يُوجَدْ إِلَّا ثَوْبٌ وَاحِدٌ**

١٢٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ

'Aūf رَضِيَ اللهُ عَنْهُ and he was fasting. He said, "Muṣ'ab bin 'Umair was martyred and he was better than I and was shrouded in his *Burda* and when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Ḥamza was martyred and was better than I. Now the worldly wealths have been bestowed upon us (or said a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world." Then he started weeping and left his food.

مَقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ إِبْرَاهِيمَ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ أُتِيَ بِطَعَامٍ وَكَانَ صَائِمًا فَقَالَ: قُتِلَ مُضْعَبُ بْنُ عُمَيْرٍ وَهُوَ خَيْرٌ مِنِّي، كُفِّنَ فِي بُرْدِهِ، إِنَّ عَطْيَ رَأْسِهِ بَدَتْ رِجْلَاهُ، وَإِنْ غُطِّيَ رِجْلَاهُ بَدَا رَأْسُهُ. وَأَرَاهُ قَالَ: وَقُتِلَ حَمْرَةُ وَهُوَ خَيْرٌ مِنِّي ثُمَّ بَسِطَ لَنَا مِنَ الدُّنْيَا مَا بَسِطَ. أَوْ قَالَ: أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا وَقَدْ حَشِينَا أَنْ تَكُونَ حَسَنَاتُنَا عَجَلَتْ لَنَا. ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ». [راجع: ١٢٧٤]

(27) CHAPTER. If sufficient cloth for the shroud is not available but only that much which covers the head or the feet, then the head is to be covered.

(٢٧) بَابُ إِذَا لَمْ يَجِدْ كَفَنًا إِلَّا مَا يُوَارِي رَأْسَهُ أَوْ قَدَمَيْهِ غَطَّى بِهِ رَأْسَهُ

1276. Narrated Khabbāb رَضِيَ اللهُ عَنْهُ: We emigrated with the Prophet ﷺ in Allāh's Cause, and so our reward was then surely incumbent on Allāh. Some of us died and they did not take anything from their rewards in this world, and amongst them was Muṣ'ab bin 'Umair; and the others were those who got their rewards. Muṣ'ab bin 'Umair was martyred on the day of the battle of Uḥud and we found nothing to shroud him in except his *Burda*. And when we covered his head his feet became bare and vice versa. So the Prophet ﷺ ordered us to cover his head only and to put *Idhkhīr* (a kind of shrub) over his feet.

١٢٧٦ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا شَقِيقٌ: حَدَّثَنَا حَبَّابُ رَضِيَ اللَّهُ عَنْهُ قَالَ: هَاجَرْنَا مَعَ النَّبِيِّ ﷺ نَلْتَمِسُ وَجَهَ اللَّهِ، فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ. فَمِمَّا مَنَ مَاتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ مُضْعَبُ بْنُ عُمَيْرٍ، وَمِمَّا مَنَ أُيِّعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِيهَا قُتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ مَا نُكْفِنُهُ بِهِ إِلَّا بُرْدَةً إِذَا غَطَّيْنَا بِهَا رَأْسَهُ حَرَجَتْ رِجْلَاهُ، وَإِذَا غَطَّيْنَا رِجْلَيْهِ حَرَجَ رَأْسُهُ فَأَمَرَنَا النَّبِيُّ ﷺ أَنْ نَعْطِيَ رَأْسَهُ، وَأَنْ نَجْعَلَ عَلَى رِجْلَيْهِ

مَنْ الإِذْخِرِ. [انظر: ٣٨٩٧، ٣٩١٣،

٣٩١٤، ٤٠٤٧، ٤٠٨٢، ٦٤٣٢، ٦٤٤٨]

(28) CHAPTER. (If somebody prepared his shroud (before his death) (in the lifetime of the Prophet ﷺ and the Prophet ﷺ did not object to that).

1277. Narrated Sahl رَضِيَ اللهُ عَنْهُ: A woman brought a woven *Burda* (sheet) having frilled border to the Prophet ﷺ. Then Sahl رَضِيَ اللهُ عَنْهُ asked them whether they knew what is *Burda*, they said that *Burda* is a cloak and Sahl confirmed their reply. Then the woman said, "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet ﷺ accepted it, and at that time he was in need of it. So he (ﷺ) came out wearing it as his waist-sheet. A man praised it and said, "Will you give it to me? How nice it is!" The other people said, "You have not done the right thing as the Prophet ﷺ is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied, "By Allāh, I have not asked for it to wear it but to make it my shroud." Later he was shrouded in it.

(29) CHAPTER. (Is it permissible for women to accompany the funeral procession?

1278. Narrated Umm 'Aḥṣya رَضِيَ اللهُ عَنْهَا: We were forbidden to accompany funeral processions but not strictly.

(٢٨) بَابٌ مِّنْ اسْتَعَدَّ الْكَفْنَ فِي زَمَنِ النَّبِيِّ ﷺ فَلَمْ يُنْكَرْ عَلَيْهِ

١٢٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ رَضِيَ اللهُ عَنْهُ: أَنَّ امْرَأَةً جَاءَتْ النَّبِيَّ ﷺ بِبُرْدَةٍ مَسْجُوحَةٍ فِيهَا حَاشِيَتُهَا. أَتَدْرُونَ مَا الْبُرْدَةُ؟ قَالُوا: الشَّمْلَةُ. قَالَ: نَعَمْ. قَالَتْ: نَسَجْتُهَا بِيَدَيَّ فَجِئْتُ لِأَكْسُوكَهَا، فَأَحْذَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا فَحَرَجَ إِلَيْنَا وَإِنَّا إِزَارُهُ، فَحَسَنَهَا فَلَانَ فَقَالَ: أَكْسِنِيهَا مَا أَحْسَنَهَا. قَالَ الْقَوْمُ: مَا أَحْسَنْتَ، لَيْسَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا ثُمَّ سَأَلْتَهُ وَعَلِمْتَ أَنَّهُ لَا يَرُدُّ. قَالَ: إِنِّي وَاللَّهِ مَا سَأَلْتُهُ لِأَلْبَسَهَا، إِنَّمَا سَأَلْتُهُ لِتَكُونَ كَفْنِي. قَالَ سَهْلٌ: فَكَانَتْ كَفْنَهُ. [انظر: ٥٨١٠، ٦٠٣٦]

(٢٩) بَابُ اتِّبَاعِ النِّسَاءِ الْجَنَائِزَةَ

١٢٧٨ - حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنَا سُفْيَانُ، عَنْ خَالِدِ الْحَدَّاءِ عَنْ أُمِّ الْهَدَيْلِ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: نُهِمْنَا عَنِ اتِّبَاعِ الْجَنَائِزِ وَلَمْ يُعَزَّمْ عَلَيْنَا. [راجع: ٣١٣]

(30) CHAPTER. The mourning of a woman for a dead person other than her husband.

1279. Narrated Muḥammad bin Sirīn: One of the sons of Umm 'Aṭīyya رَضِيَ اللهُ عَنْهَا died, and when it was the third day, she asked for a yellow perfume and put it over her body, and said, "We were forbidden to mourn for more than three days except for our husbands."

1280. Narrated Zainab bint Abī Salama: When the news of the death of Abū Sufyān reached from Sham, Umm Ḥabība رَضِيَ اللهُ عَنْهَا on the third day, asked for a yellow perfume and scented her cheeks and forearms and said, "No doubt, I would not have been in need of this, had I not heard the Prophet ﷺ saying: 'It is not legal for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days.'"

1281. Narrated Zainab bint Abī Salama: I went to Umm Ḥabība رَضِيَ اللهُ عَنْهَا, the wife of Prophet ﷺ, who said, "I heard the Prophet ﷺ saying, 'It is not legal for a woman who believes in Allāh and the Last Day to mourn for any dead person for more than three days

(٣٠) بَابُ إِخْدَادِ الْمَرْأَةِ عَلَى غَيْرِ زَوْجِهَا

١٢٧٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: تَوَفِّيَ ابْنُ لَأْمٍ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا. فَلَمَّا كَانَ يَوْمَ الثَّلَاثِ دَعَتْ بِصُفْرَةٍ فَتَمَسَّحَتْ بِهِ وَقَالَتْ: نُهَيْنَا أَنْ نُحَدِّدَ أَكْثَرَ مِنْ ثَلَاثٍ إِلَّا بِزَوْجٍ.

[راجع: ٣١٣]

١٢٨٠ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ نَافِعٍ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ قَالَتْ: لَمَّا جَاءَ نَعْيُ أَبِي سُفْيَانَ مِنَ الشَّامِ دَعَتْ أُمَّ حَبِيَّةَ رَضِيَ اللهُ عَنْهَا بِصُفْرَةٍ فِي الْيَوْمِ الثَّلَاثِ، فَتَمَسَّحَتْ عَارِضِيهَا وَذَرَأَعِيهَا وَقَالَتْ: إِنِّي كُنْتُ عَنْ هَذَا لَعَنِيَّةَ لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدِّدَ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ فَإِنَّهَا تُحَدِّدُ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». انظر: ١٢٨١،

[٥٣٣٤، ٥٣٣٩، ٥٣٤٥]

١٢٨١ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبِ بِنْتِ

except for her husband, (for whom she should mourn) for four months and ten days.”

أَبِي سَلَمَةَ، أَخْبَرْتُهُ قَالَتْ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَحِلُّ لَامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُجِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [راجع: ١٢٨٠]

**1282.** Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, “I am not in need of scent, but I heard Allāh’s Messenger ﷺ saying, ‘It is not legal for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.’”

١٢٨٢ - ثُمَّ دَخَلْتُ عَلَى زَيْنَبِ بِنْتِ جَحْشِ بْنِ تُوفِيِّ أَحْوَهَا فَدَعَتْ بِطِيبٍ فَمَسَّتْ بِهِ ثُمَّ قَالَتْ: مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرِ آتِي سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ يَقُولُ: «لَا يَحِلُّ لَامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُجِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [انظر: ٥٣٣٥]

**(31) CHAPTER. Visiting the graves.**

**1283.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by a woman who was weeping beside a grave. He told her to fear Allāh and be patient. She said to him, “Go away, for you have not been afflicted with a calamity like mine.” And she did not recognize him. Then she was informed that he was the Prophet ﷺ. So she went to the house of the Prophet ﷺ and there she did not find any guard. Then she said to him, “I did not recognize you.” He ﷺ said, “Verily, the patience is at the first stroke of a calamity.”

**(٣١) بَابُ زِيَارَةِ الْقُبُورِ**  
١٢٨٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرِ، فَقَالَ: «اتَّقِي اللَّهَ وَأَصْبِرِي»، قَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّا لَمْ نُصَبْ بِمُصِيبَتِي، وَلَمْ نَعْرِفْهُ. فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ ﷺ. فَآتَتْ بَابَ النَّبِيِّ ﷺ فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ. فَقَالَتْ: لَمْ أَعْرِفْكَ. فَقَالَ: «إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى». [راجع: ١٢٥٢]

**(32) CHAPTER. The statement of the Prophet ﷺ: “The deceased is punished because of the weeping (with wailing) of**

**(٣٢) بَابُ قَوْلِ النَّبِيِّ ﷺ: «يُعَذَّبُ الْمَيِّتُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ» إِذَا**

some of his relatives, if wailing was the custom of that dead person.”

This is in agreement with the Statement of Allāh تعالى “...Ward off yourself and your families against a Fire (Hell) whose fuel is men and stones...” (V.66:6). And the Prophet ﷺ said, “All of you are guardians and responsible for your wards.” If that (wailing) was not his custom, as ‘Āishah رضي الله عنها (quoting the Qur’ān) said: “And no bearer of burdens shall bear the burden of another.” (V.6:164) “And if one heavily laden calls another to (bear) his load, nothing of it will be lifted...” (V.35:18). And what is said regarding the permission of weeping without wailing, and the Prophet ﷺ said, “Not a person is murdered unjustly but the first son of Ādam (who did this crime first of all) will have a share of the crime of his murdering because he was the first to start the tradition of murdering.”

1284. Narrated Usāma bin Zaid رضي الله عنه: The daughter of the Prophet ﷺ sent (a messenger) to the Prophet ﷺ requesting him to come as her child was dying (or was gasping), but the Prophet ﷺ returned the messenger and told him to convey his greeting to her and say: “Whatever Allāh takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allāh’s Reward.” She again sent for him, swearing that he should come. The Prophet ﷺ got up, and so did Sa’d bin ‘Ubāda, Mu’ādh bin Jabal, Ubāi bin Ka’b, Zaid bin Thābit رضي الله عنهم and some other men. The child was brought to Allāh’s Messenger ﷺ while his breath was disturbed in his chest (the sub-narrator thinks that Usāma added:) as if it was a leather water-skin. On that the eyes of the Prophet ﷺ started shedding tears. Sa’d said, “O

كَانَ النَّوْحُ مِنْ سُنَّتِهِ،

لِقَوْلِ اللَّهِ تَعَالَى: ﴿مَوًّا أَنْفُسِكُمْ وَأَهْلِيكُمْ نَارًا﴾ [التحریم: ٦] وَقَالَ النَّبِيُّ ﷺ: «كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ». فَإِذَا لَمْ يَكُنْ مِنْ سُنَّتِهِ فَهَوُّ كَمَا قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ [الأنعام: ١٦٤] وَهُوَ كَقَوْلِهِ: ﴿وَأَنْ تَدْعُ مِثْلَهُ﴾ ذُنُوبًا ﴿إِلَى جَمَلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ﴾ [فاطر: ١٨] وَمَا يُرْحَضُ مِنَ الْبُكَاءِ فِي غَيْرِ نَوْحٍ. وَقَالَ النَّبِيُّ ﷺ: «لَا تَقْتُلُ نَفْسَ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْاَوَّلِ كَيْفَلٌ مِنْ دَمِهَا». وَذَلِكَ لِأَنَّهُ اَوَّلُ مَنْ سَنَّ الْقَتْلَ.

١٢٨٤ - حَدَّثَنَا عَبْدَانُ وَمُحَمَّدٌ

قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَرْسَلَتْ بِنْتُ النَّبِيِّ ﷺ إِلَيْهِ: إِنَّ ابْنًا لِي قُبِضَ فَاثْنَانَا. فَأَرْسَلَ يُقْرِئُ السَّلَامَ وَيَقُولُ: «إِنَّ اللَّهَ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلٌّ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَاتَّصِرْ وَلْتَحْتَسِبْ». فَأَرْسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ لِأَيَّتِنَهَا. فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ وَأَبِي بْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ وَرِجَالٌ، فَرَفَعَ إِلَى رَسُولِ اللَّهِ ﷺ الصَّبِيَّ وَنَفْسُهُ تَتَفَعَّقُ، قَالَ: حَسِبْتُ أَنَّهُ

Allāh's Messenger! What is this?" He replied, "It is mercy which Allāh has lodged in the hearts of His slaves, and Allāh is merciful only to those of His slaves who are merciful (to others)."

**1285.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We were (in the funeral procession) of one of the daughters of the Prophet ﷺ and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not have sexual relation with his wife last night?" Abū Ṭalḥa replied in the affirmative. And so the Prophet ﷺ told him to get down in the grave. And so he got down in her grave.

**1286.** Narrated 'Abdullāh bin 'Ubaidullāh bin Abī Mulaika: One of the daughters of 'Uthman رَضِيَ اللهُ عَنْهُ died at Makkah. We went to attend her funeral procession. Ibn 'Umar رَضِيَ اللهُ عَنْهُ and Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me). 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُ said to 'Amr bin 'Uthmān, "Will you not prohibit crying as Allāh's Messenger ﷺ has said, 'The dead person is tortured by the crying of his relatives.'?"

قَالَ: كَأَنَّهَا شَنَّ فَفَاضَتْ عَيْنَاهُ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ مَا هَذَا؟ فَقَالَ: «هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحْمَاءَ». [انظر: ٥٦٥٥، ٦٦٠٢،

[٧٤٤٨، ٧٣٧٧، ٦٦٥٥

١٢٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْنَا بِنْتَ النَّبِيِّ ﷺ قَالَ: وَرَسُولُ اللَّهِ ﷺ جَالِسٌ عَلَى الْقَبْرِ. قَالَ: فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ. قَالَ: فَقَالَ: «هَلْ مِنْكُمْ رَجُلٌ لَمْ يُقَارِفِ اللَّيْلَةَ؟» فَقَالَ أَبُو طَلْحَةَ: أَنَا. قَالَ: «فَانزِلْ»، قَالَ: فَتَزَلَّ فِي

قَبْرِهَا. [انظر: ١٣٤٢]

١٢٨٦ - حَدَّثَنَا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُيَيْدٍ اللَّهُ بِنِ أَبِي مُلَيْكَةَ قَالَ: تُوُفِّيَتْ بِنْتُ لِعْثَمَانَ رَضِيَ اللَّهُ عَنْهُ بِمَكَّةَ وَجِئْنَا لِنَشْهَدَهَا وَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، وَإِنِّي لَجَالِسٌ بَيْنَهُمَا أَوْ قَالَ: جَلَسْتُ إِلَى أَحَدِهِمَا ثُمَّ جَاءَ الْآخَرَ فَجَلَسَ إِلَى جَنِبِي، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لِعَمْرُو بْنِ عُثْمَانَ أَلَا تَنْهَى عَنِ الْبُكَاءِ؟ فَإِنَّ

رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ».

1287. Ibn 'Abbās رضي الله عنهما said, "Umar رضي الله عنه used to say so." Then he added narrating, "I accompanied 'Umar رضي الله عنه on a journey from Makkah till we reached Al-Baidā'. There, he saw some travellers in the shade of a *Samura* (a kind of forest tree). He said (to me), 'Go and see who those travellers are.' So I went and saw that one of them was Ṣuḥāib. I informed 'Umar about that, who then asked me to call him. So I went back to Ṣuḥāib and said to him, 'Depart and proceed to the chief of the faithful believers.' Later, when 'Umar was stabbed, Ṣuḥāib came weeping and saying, 'O my brother, O my friend!' On this 'Umar رضي الله عنه said to him: O Ṣuḥāib! Are you weeping for me while the Prophet ﷺ said, 'The deceased is punished because of the weeping (with loud wailing) of some of his relatives?'"

١٢٨٧ - فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَدْ كَانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَقُولُ بَعْضُ ذَلِكَ ثُمَّ حَدَّثَ فَقَالَ: صَدَرْتُ مَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ مِنْ مَكَّةَ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ بِرُكْبٍ تَحْتَ ظِلِّ سَمْرَةٍ، فَقَالَ: أَذْهَبُ فَاَنْظُرُ مَنْ هُوَ لِإِلاَّ الرُّكْبِ. قَالَ: فَتَطَّرْتُ فإِذَا صُهِيبٌ، فَأَخْبَرْتُهُ فَقَالَ: اذْعُهُ لِي، فَرَجَعْتُ إِلَى صُهِيبٍ فَقُلْتُ: ارْتَحِلْ فَالْحَقُّ بِأَمِيرِ الْمُؤْمِنِينَ. فَلَمَّا أُصِيبَ عُمَرُ دَخَلَ صُهِيبٌ يَبْكِي يَقُولُ: وَآ أَخَاهُ وَآ صَاحِبَاهُ. فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: يَا صُهِيبُ، أَتَبْكِي عَلَيَّ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ»؟.

[انظر: ١٢٩٠، ١٢٩٢]

1288. Ibn 'Abbās رضي الله عنهما added, "When 'Umar رضي الله عنه died I told that to 'Āishah and she said, 'May Allāh be Merciful to 'Umar. By Allāh, Allāh's Messenger ﷺ did not say that a believer is punished by the weeping (crying aloud) of his relatives. But he said, 'Allāh increases the punishment of a disbeliever because of the weeping (crying aloud) of his relatives.'" 'Āishah further added, "The Qur'ān is sufficient for you (to clear up this point) as Allāh has stated: '...No bearer of burdens shall bear the burden of another...'" (V.6:164). Ibn 'Abbās رضي الله عنهما then said, "Only Allāh makes to whom He wills laugh and makes (to

١٢٨٨ - قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فَلَمَّا مَاتَ عُمَرُ دَكَرْتُ ذَلِكَ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقَالَتْ: يَرْحَمُ اللَّهُ عُمَرَ، وَاللَّهِ مَا حَدَّثَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ لَيُعَذَّبُ الْمُؤْمِنَ بِبُكَاءِ أَهْلِهِ عَلَيْهِ، وَلَكِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ لَيَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ». وَقَالَتْ: حَسْبُكُمْ الْقُرْآنُ ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ [الأنعام: ١٦٤] قَالَ ابْنُ عَبَّاسٍ رَضِيَ



whom He wills) weep.” Ibn ‘Umar رَضِيَ اللهُ عَنْهُ did not say anything after that.

1289. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا the wife of the Prophet ﷺ: Once, Allāh’s Messenger ﷺ passed by (the grave of) a Jewess whose relatives were weeping over her. He said, “They are weeping (crying aloud) over her and she is being tortured in her grave”.

1290. Narrated Abū Burda that his father said: When ‘Umar رَضِيَ اللهُ عَنْهُ was stabbed, Suhaib started crying: “O my brother!” ‘Umar said, “Don’t you know that the Prophet ﷺ said, ‘The deceased is tortured for the weeping (with wailing) of the living?’”

(33) CHAPTER. What (sort of) wailing over a deceased is disliked.

‘Umar said, “Let them weep for Abū Sulaimān (Khalid bin Al-Walid) provided that they do not throw dust on their heads or cry loudly.”

1291. Narrated Al-Mughira رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, “Ascribing false

اللهُ عَنْهُمَا عِنْدَ ذَلِكَ: وَاللهُ هُوَ أَضْحَكَ وَأَبْكَى. قَالَ ابْنُ أَبِي مُلَيْكَةَ: وَاللهُ مَا قَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا شَيْئًا. [انظر: ١٢٨٩، ٣٩٧٨]

١٢٨٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا رَوَّحَ النَّبِيِّ ﷺ تَقُولُ: إِنَّمَا مَرَّ رَسُولُ اللهِ ﷺ عَلَيَّ يَهُودِيٌّ يَبْكِي عَلَيْهَا أَهْلُهَا فَقَالَ: «إِنَّهُمْ يَبْكُونَ عَلَيْهَا وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا». [راجع: ١٢٨٨]

١٢٩٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: حَدَّثَنَا أَبُو إِسْحَاقَ وَهُوَ الشَّيْبَانِيُّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: لَمَّا أُصِيبَ عُمَرُ رَضِيَ اللهُ عَنْهُ جَعَلَ صُهِيبٌ يَقُولُ: وَآخَاهُ. فَقَالَ عُمَرُ: أَمَا عَلِمْتُمْ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ»؟. [راجع: ١٢٨٧]

(٣٣) بَابُ مَا يُكْرَهُ مِنَ النَّيَاحَةِ عَلَى الْمَيِّتِ،

وَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: دَعَاهُنَّ يَبْكِينَ عَلَى أَبِي سُلَيْمَانَ مَا لَمْ يَكُنْ نَقَعٌ أَوْ لَقْلَقَةٌ. وَالنَّقَعُ: التُّرَابُ عَلَى الرَّأْسِ، وَاللَّقْلَقَةُ: الصَّوْتُ.

١٢٩١ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ:

things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-fire." Al-Mughīra added: I heard the Prophet ﷺ saying, "The deceased who is wailed over is tortured for that wailing."

1292. Narrated 'Umar رضي الله عنه: The Prophet ﷺ said, "The deceased is tortured in his grave for the wailing done over him."

Narrated Shu'ba رضي الله عنه: The deceased is tortured for the wailing of the living ones over him.

حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنِ الْمُغِيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبِ عَلَى أَحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ». سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ نَيْحَ عَلَيْهِ يُعَذَّبُ بِمَا نَيْحَ عَلَيْهِ».

١٢٩٢ - حَدَّثَنَا عَبْدَانُ قَالَ:

أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ فَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ ابْنِ عُمَرَ، عَنْ أَبِيهِ، رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نَيْحَ عَلَيْهِ». تَابَعَهُ عَبْدُ الْأَعْلَى: حَدَّثَنَا يَرِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا فَتَادَةُ. وَقَالَ آدَمُ عَنْ شُعْبَةَ: «الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ الْحَيِّ عَلَيْهِ». [راجع: ١٢٨٧]

(٣٤) بَابُ:

#### (34) CHAPTER.

1293. Narrated Jābir bin 'Abdullāh رضي الله عنه: On the day of the battle of Uḥud, my father was brought and he had been mutilated and was placed in front of Allāh's Messenger ﷺ, and a sheet was over him. I went (forward) intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allāh's Messenger ﷺ gave his order and he was shifted away. At that time he (ﷺ) heard the voice of a crying woman and asked, "Who is that?" They said, "It is the daughter or the sister of 'Amr." He said, "Why does she weep? (or said: "Don't weep"), for the angels had been shading

١٢٩٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ

اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ الْمُثَنَّى قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جِيءَ بِأَبِي يَوْمَ أُحُدٍ قَدْ مَثَلَ بِهِ حَتَّى وُضِعَ بَيْنَ يَدَي رَسُولِ اللَّهِ ﷺ وَقَدْ سُجِّي ثَوْبًا، فَذَهَبْتُ أُرِيدُ أَنْ أَكْشِفُ عَنْهُ فَنَهَانِي قَوْمِي، ثُمَّ ذَهَبْتُ أَكْشِفُ عَنْهُ فَنَهَانِي قَوْمِي. فَأَمَرَ رَسُولُ اللَّهِ ﷺ فَرَفَعَ فَسَمِعَ صَوْتَ صَائِحَةٍ فَقَالَ: «مَنْ

him with their wings till he (i.e. the body of the martyr) was shifted away.”

(35) CHAPTER. He who tears off his clothes (when afflicted with a calamity) is not from us.

1294. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “He who slaps (his) cheeks, tears (his) clothes and calls to (or follows) the ways and traditions of the Days of Ignorance is not one of us.” (See H. No. 1297).

(36) CHAPTER. The sorrow of the Prophet ﷺ for Sa'd bin Khaula.

1295. Narrated Sa'd bin Abī Waqqās رَضِيَ اللهُ عَنْهُ: In the year of the last Hajj of the Prophet ﷺ I became seriously ill and the Prophet ﷺ visited me enquiring about my health. I told him, “I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter. Should I give two-third of my property in charity?” He said, “No.” I asked, “Half?” He said, “No.” then he added, “One-third, and even one third is much. You'd better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allāh's sake, even for what you put in your wife's mouth.” I said, “O Allāh's Messenger! Will I be left alone after my companions have gone?” He said, “If you are left behind, whatever good deeds you will do will up-grade you and raise you high. And perhaps you will have a long

هَذِهِ؟» فَقَالُوا: ابْنَةُ عَمْرٍو، أَوْ أَحْتُ عَمْرٍو. قَالَ: «فَلِمَ تَبْكِي؟» أَوْ: «لَا تَبْكِي فَمَا زَالَتِ الْمَلَائِكَةُ تُظَلُّهُ بِأَجْنِحَتَيْهَا حَتَّى رُفِعَ». [راجع: ١٢٤٤] (٣٥) بَابٌ: لَيْسَ مِنَّا مَنْ سَقَّ الْجُبُوبَ

١٢٩٤ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا زَيْدُ الْيَامِيِّ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ وَسَقَّ الْجُبُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ».

[انظر: ١٢٩٧، ١٢٩٨، ٣٥١٩]

(٣٦) بَابٌ رِثَاءِ النَّبِيِّ ﷺ سَعْدِ بْنِ خَوْلَةَ

١٢٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعُودُنِي عَامَ حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ اشْتَدَّ بِي، فَقُلْتُ: إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ وَأَنَا دُوْمَالٍ، وَلَا يَرْتُدُّنِي إِلَّا ابْنَةُ. أَفَأَتَصَدَّقُ بِثُلُثِي مَالِي؟ قَالَ: «لَا». فَقُلْتُ: بِالسُّطْرِ؟ فَقَالَ: «لَا»، ثُمَّ قَالَ: «الثُّلُثُ وَالثُّلُثُ كَثِيرٌ أَوْ كَثِيرٌ. إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُتَوَقَّ

life, so that some people will be benefitted by you while others will be harmed by you. O Allāh! Complete the emigration of my Companions and do not turn them into renegades.” But, Allāh’s Messenger ﷺ felt sorry for poor Sa’d bin Khaula as he died in Makkah.” (But Sa’d bin Abi Waqqās lived long after the Prophet ﷺ).

نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجْرَتْ بِهَا حَتَّى مَا تَجْعَلُ فِي فِي أَمْرَاتِكَ». قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْلَفُ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخْلَفَ فَتَعْمَلْ عَمَلًا صَالِحًا إِلَّا أَزْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً. ثُمَّ لَعَلَّكَ أَنْ تُخْلَفَ حَتَّى يَتَّبِعَ بِكَ أَقْوَامٌ، وَيُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ. وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ. لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ» يَرْتِي لَهُ رَسُولُ اللَّهِ ﷺ أَنْ مَاتَ بِمَكَّةَ.

(37) CHAPTER. Shaving the head on the falling of a calamity is forbidden.

(٣٧) بَابُ مَا يُنْهَى مِنَ الْحَلْقِ عِنْدَ الْمُصِيبَةِ

1296. Narrated Abū Burda bin Mūsā رضي الله عنه: Abū Mūsā got seriously ill, fainted and could not reply to his wife while he was lying with his head in her lap. When he came to his senses, he said, “I am innocent of those, of whom Allāh’s Messenger ﷺ was innocent. Allāh’s Messenger ﷺ is innocent of a woman who cries aloud (or slaps her face) who shaves her head and who tears off her clothes (on the falling of a calamity).”

١٢٩٦ - وَقَالَ الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرٍ أَنَّ الْقَاسِمَ بْنَ مُخَيَّمَةَ حَدَّثَهُ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: وَجِعَ أَبُو مُوسَى وَجَعًا فَعُشِيَ عَلَيْهِ وَرَأْسُهُ فِي حَجْرِ امْرَأَةٍ مِنْ أَهْلِهِ فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا. فَلَمَّا أَفَاقَ قَالَ: أَنَا بَرِيءٌ مِمَّنْ بَرِيءٌ مِنْهُ مُحَمَّدٌ ﷺ. إِنَّ رَسُولَ اللَّهِ ﷺ بَرِيءٌ مِنَ الصَّالِقَةِ وَالْحَالِقَةِ وَالشَّاقِقَةِ.

(38) CHAPTER. He who slaps his cheeks is not from us.

(٣٨) بَابُ لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ

1297. Narrated ‘Abdullāh رضي الله عنه: The Prophet ﷺ said, “He who slaps (his) cheeks, tears (his) clothes and calls to (or follows) the

١٢٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ،

tradition of the Days of Ignorance is not from us."

عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ».

[راجع: ١٢٩٤]

**(39) CHAPTER. Prohibition of wailing and following the traditions of the Days of Ignorance when afflicted with a calamity.**

1298. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "He who slaps cheeks, tears (his) clothes and calls to or follows the traditions of the Days of Ignorance is not from us."

**(٣٩) بَابُ مَا يُنْهَى مِنَ الْوَيْلِ وَدَعْوَى الْجَاهِلِيَّةِ عِنْدَ الْمُصِيبَةِ**

١٢٩٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ». [راجع: ١٢٩٤]

**(40) CHAPTER. Whoever sat down and looked sad when afflicted with a calamity.**

1299. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: When the Prophet ﷺ got the news of the death of (Zaid) Ibn Hāritha, Ja'far and Ibn Rawāḥa, he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja'far. The Prophet ﷺ ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet ﷺ said, "Forbid them." So, again he went and came back for the third time and said, "O Allāh's Messenger! By Allāh, they did not listen to us at all." ('Aishah added): Allāh's Messenger ﷺ ordered him to go and put dust in their mouths. I said (to that man), "May Allāh stick your nose in the dust (i.e. humiliate

**(٤٠) بَابُ مَنْ جَلَسَ عِنْدَ الْمُصِيبَةِ يُعْرِفُ فِيهِ الْحُزْنَ**

١٢٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى قَالَ: أَخْبَرْتَنِي عَمْرَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا جَاءَ النَّبِيُّ ﷺ قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرِ بْنِ رَوَاحَةَ جَلَسَ يُعْرِفُ فِيهِ الْحُزْنَ وَأَنَا أَنْظُرُ مِنْ صَائِرِ الْبَابِ - شَقَّ الْبَابِ - فَأَتَاهُ رَجُلٌ فَقَالَ: إِنَّ نِسَاءَ جَعْفَرِ، وَذَكَرَ بُكَاءَهُنَّ. فَأَمَرَهُ أَنْ يَنْهَاهُنَّ. فَذَهَبَ ثُمَّ أَتَاهُ الثَّانِيَةَ لَمْ يُطِيعْتَهُ. فَقَالَ:

you)! You could neither (persuade the women to) fulfil the order of Allāh's Messenger ﷺ nor did you relieve Allāh's Messenger ﷺ from (his) distress."

**1300.** Narrated Anas رَضِيَ اللهُ عَنْهُ: When *Al-Qurrā'* [the reciters of the Qur'ān (by heart)] were martyred, Allāh's Messenger ﷺ recited *Qunūt* for one month, and I never saw him (i.e. Allāh's Messenger ﷺ) so sad as he was on that day.

**(41) CHAPTER. Whoever shows no signs of grief and sorrow on the falling of a calamity.**

And Muḥammad bin Ka'b Al-Quraẓī said, "Impatience means a bad saying or a bad thought," and Prophet Ya'qūb (Jacob) عليه السلام said, "I only complain of my grief and sorrow to Allāh..." (V.12:86)

**1301.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: One of the sons of Abū Ṭalḥa (became sick and) died and Abū Ṭalḥa at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abū Ṭalḥa came, he asked, "How is the boy?" She said, "The child is quiet and I hope he is in peace." Abū Ṭalḥa thought that she had spoken the truth. Abū Ṭalḥa passed the night and in the

«أَنْهَضُ». فَأَتَاهُ الثَّالِثَةُ قَالَتْ: وَاللَّهِ غَلَبْنَا يَا رَسُولَ اللَّهِ. فَرَعَمَتْ أَنَّهُ قَالَ: «فَاخْتُ فِي أَفْوَاهِهِنَّ التُّرَابَ». فَقُلْتُ: أَرْعَمَ اللَّهُ أَنْفَكَ، لَمْ تَفْعَلْ مَا أَمَرَكَ رَسُولُ اللَّهِ ﷺ وَلَمْ تَتْرَكَ رَسُولُ اللَّهِ ﷺ مِنَ الْعَنَاءِ». [انظر: ١٣٠٥،

[٤٢٦٣

١٣٠٠ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ قُضَيْلٍ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَتَتِ رَسُولُ اللَّهِ ﷺ شَهْرًا جِئِينَ قَتَلَ الْقُرَاءَ فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ حَزِينَ حُزْنًا قَطُّ أَشَدَّ مِنْهُ. [راجع:

[١٠٠١

(٤١) **بَابٌ مَنْ لَمْ يُظْهِرْ حُزْنَهِ عِنْدَ الْمُصِيبَةِ،**

وَقَالَ مُحَمَّدُ بْنُ كَعْبِ الْقُرَظِيُّ: الْجَزَعُ الْقَوْلُ السَّيِّئُ، وَالظَّنُّ السَّيِّئُ. وَقَالَ يَعْقُوبُ عَلَيْهِ السَّلَامُ: ﴿إِنَّمَا أَشْكُوا بَنِي وَحَزَنِي إِلَى اللَّهِ﴾ [يوسف: ٨٦].

١٣٠١ - حَدَّثَنَا بَشْرُ بْنُ الْحَكَمِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: أَخْبَرَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: اشْتَكَى ابْنُ لِأَبِي طَلْحَةَ قَالَ: فَمَاتَ وَأَبُو طَلْحَةَ خَارِجٌ. فَلَمَّا رَأَتْ أَمْرَانَهُ أَنَّهُ قَدْ مَاتَ هَيَّأَتْ شَيْئًا وَنَحَتْهُ

morning took a bath and when he intended to go out, she told him that his son had died. Abū Ṭalḥa offered the (morning) *Ṣalāt* (prayer) with the Prophet ﷺ and informed the Prophet ﷺ of what had happened to them. Allāh's Messenger ﷺ said, "May Allāh bless you both concerning your night." (That is, may Allāh bless you with good offspring).

Sufyān said, "A man from the *Anṣār* said, 'They (i.e., Abū Ṭalḥa and his wife) had nine sons and all of them became reciters of the Qur'ān (by heart).'

فِي جَانِبِ الْبَيْتِ. فَلَمَّا جَاءَ أَبُو طَلْحَةَ قَالَ: كَيْفَ الْعُلَامُ؟ قَالَتْ: قَدْ هَدَأَتْ نَفْسُهُ وَأَرْجُو أَنْ يَكُونَ قَدْ اسْتَرَاحَ. وَظَنَّ أَبُو طَلْحَةَ أَنَّهَا صَادِقَةٌ، قَالَ: فَبَاتَ فَلَمَّا أَصْبَحَ اغْتَسَلَ فَلَمَّا أَرَادَ أَنْ يَخْرُجَ أَعْلَمْتُهُ أَنَّهُ قَدْ مَاتَ. فَصَلَّى مَعَ النَّبِيِّ ﷺ ثُمَّ أَخْبَرَ النَّبِيَّ ﷺ بِمَا كَانَ مِنْهُمَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّ اللَّهَ أَنْ يُبَارِكَ لَكُمَا فِي لَيْلَتِكُمَا». قَالَ: سُفْيَانُ: فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: فَرَأَيْتَ لَهَا تِسْعَةَ أَوْلَادٍ كُلَّهُمْ قَدْ قَرَأَ الْقُرْآنَ.

[انظر: ٥٤٧٠]

(42) CHAPTER. Patience is to be observed at the first stroke of a calamity.

(٤٢) بَابُ الصَّبْرِ عِنْدَ الصَّدْمَةِ الْأُولَى،

'Umar رضي الله عنه said, "How good the two equals are and how good the reward is for those who when afflicted with calamity, say: *Innā lil-lāhi wa innā ilaihi rāji'ūn* (...Truly! To Allāh we belong and truly, to Him we shall return). They are those on whom are the *Ṣalawāt* (i.e. who are blessed and will be forgiven) from their Lord and (they are those who) receive His Mercy, and it is they who are the guided-ones." (V.2:156,157). And the Statement of Allāh تعالى: "And seek help in patience and *Aṣ-Ṣalāt* (the prayer) and truly, it is extremely heavy and hard except for the *Al-Khaṣḥi'ūn*, [i.e. true believers in Allāh - those who obey Allāh with full submission, fear much from His Punishment and believe in His promise (Paradise) and in His Warning (Hell)] (V.2:45).

وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: نِعْمَ الْعِدْلَانِ، وَنِعْمَ الْعِلَاوَةُ ﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ (١٥٦) أَوْلَيْكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأَوْلَيْكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ [البقرة: ١٥٦ - ١٥٧]. وَقَوْلُهُ تَعَالَى: ﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾ [البقرة: ١٤٥].

1302. Narrated Anas رَضِيَ اللهُ عَنْهُ The Prophet ﷺ said, "The real patience is at the first stroke of a calamity."

(43) CHAPTER. The saying of the Prophet ﷺ (at the death of his son Ibrāhīm) "Indeed we are grieved by your separation."

And Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "The Prophet ﷺ said, 'The eyes shed tears and the heart grieves.'"

1303. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We went with Allāh's Messenger ﷺ to the blacksmith Abū Saif, and he was the husband of the wet-nurse of Ibrāhīm (the son of the Prophet ﷺ). Allāh's Messenger ﷺ took Ibrāhīm and kissed him and smelled him. Later we entered Abū Saif's house and at that time Ibrāhīm was in his last breaths, and the eyes of Allāh's Messenger ﷺ started shedding tears. 'Abdur Raḥmān bin 'Aūf said, "O Allāh's Messenger, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord (Allah), O Ibrāhīm! Indeed we are grieved by your separation."

١٣٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى». [راجع: ١٢٥٢]

(٤٣) بَابُ قَوْلِ النَّبِيِّ ﷺ: «إِنَّا بِكَ لَمَحْزُونُونَ»، وَقَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: «تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ».

١٣٠٣ - حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنِي يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا قُرَيْشُ بْنُ هُوَ ابْنُ حَيَّانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلْنَا مَعَ رَسُولِ اللهِ ﷺ عَلَى أَبِي سَيْفِ الْقَيْنِ، وَكَانَ ظُفْرًا لِإِبْرَاهِيمَ فَأَخَذَ رَسُولُ اللهِ ﷺ إِبْرَاهِيمَ فَقَبَّلَهُ وَسَمَّهُ، ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ وَإِبْرَاهِيمَ يَجُودُ بِنَفْسِهِ. فَجَعَلَتْ عَيْنَا رَسُولِ اللهِ ﷺ تَذْرِفَانِ. فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللهُ عَنْهُ: وَأَنْتَ يَا رَسُولَ اللهِ؟ فَقَالَ: «يَا ابْنَ عَوْفٍ، إِنَّهَا رَحْمَةٌ» ثُمَّ أَتْبَعَهَا بِأُخْرَى. فَقَالَ ﷺ: «إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلَا تَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ». رَوَاهُ مُوسَى، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ،



عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ .

(44) CHAPTER. To weep near a patient.

1304. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا : Sa'd bin 'Ubāda became sick and the Prophet ﷺ along with 'Abdur Rahmān bin 'Aūf, Sa'd bin Abī Waqqāṣ and 'Abdullāh bin Mas'ūd رَضِيَ اللَّهُ عَنْهُمْ visited him to enquire about his health. When he came to him, he found him surrounded by his household and he asked, "Has he died?" They said, "No, O Allāh's Messenger." The Prophet ﷺ wept and when the people saw the weeping of Allāh's Messenger ﷺ they all wept. He said, "Will you listen? Allāh does not punish or bestows His Mercy for shedding tears, nor for the grief of the heart, but He punishes because of this," and he pointed to his tongue and added, "The deceased is punished for the wailing of his relatives over him." 'Umar used to beat with a stick and throw stones and put dust over the faces (of those who used to wail over the dead).

(٤٤) بَابُ الْبُكَاءِ عِنْدَ الْمَرِيضِ

١٣٠٤ - حَدَّثَنَا أَصْبَعُ، عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو، عَنْ سَعِيدِ ابْنِ الْحَارِثِ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اشْتَكَى سَعْدُ ابْنُ عُبَادَةَ شَكْوَى لَهُ فَأَتَاهُ النَّبِيُّ ﷺ يَعُوذُهُ مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ أَبِي وَقَاصٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمْ، فَلَمَّا دَخَلَ عَلَيْهِ فَوَجَدَهُ فِي غَائِبَةِ أَهْلِهِ فَقَالَ: «قَدْ قَضَى؟» فَقَالُوا: لَا يَا رَسُولَ اللَّهِ. فَبَكَى النَّبِيُّ ﷺ فَلَمَّا رَأَى الْقَوْمَ بُكَاءَ رَسُولِ اللَّهِ ﷺ بَكَوْا، فَقَالَ: «أَلَا تَسْمَعُونَ؟ إِنْ أَلَا اللَّهُ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا بِحُزْنِ الْقَلْبِ، وَلَكِنْ يُعَذِّبُ بِهَذَا - وَأَشَارَ إِلَى لِسَانِهِ - أَوْ يَرْحَمُ. وَإِنَّ الْمَيِّتَ يُعَذِّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ». وَكَانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَضْرِبُ فِيهِ بِالْعَصَا وَيُرْمِي بِالْحِجَارَةِ وَيَحْثِي بِالتُّرَابِ.

(45) CHAPTER. The forbiddance of wailing and crying aloud; and scolding those who practise them.

1305. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا : When the news of the martyrdom of Zaid bin Hāritha, Ja'far and 'Abdullāh bin Rawāḥa came, the Prophet ﷺ sat down looking sad, and I was looking through the chink of the door. A man came and said, 'O Allāh's

(٤٥) بَابُ مَا يُنْهَى مِنَ النُّوحِ

وَالْبُكَاءِ وَالرَّجْرِ عَنْ ذَلِكَ

١٣٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ حَوْشِبٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ قَالَ: أَخْبَرْتَنِي عَمْرَةُ قَالَتْ: سَمِعْتُ

Messenger! The women of Ja'far," and then he mentioned their crying. The Prophet ﷺ ordered him to stop them from crying. The man went and came back and said, "I tried to stop them but they disobeyed". The Prophet ﷺ ordered him for the second time to forbid them. He went again and came back and said, "They did not listen to me (or "us", the sub-narrator Muhammad bin Ḥaushab is in doubt as to which is right)." 'Āishah added: The Prophet ﷺ said, "Put dust in their mouths." I said (to that man), "May Allāh stick your nose in the dust (i.e., humiliate you). By Allāh, you could neither (stop the women from crying) fulfil the order, nor did you relieve Allāh's Messenger ﷺ from (his) distress."

عائشة رضي الله عنها تقول: لما جاء قتل زيد بن حارثة وجعفر وعبد الله بن رواحة جلس النبي ﷺ يعرف فيه الحزن، وأنا أطلع من شق الباب فأناه رجل فقال: أي رسول الله، إن نساء جعفر، وذكر بكاءهن فأمره بأن ينهأهن فذهب الرجل ثم أتى فقال: قد نهيتهن، وذكر أنه لم يطعنه. فأمره الثانية أن ينهأهن فذهب ثم أتى فقال: والله لقد غلبتني - أو غلبتنا، الشك من محمد بن عبد الله بن حوشب - فرعمت أن النبي ﷺ قال: «فاحث في أفواههن التراب». فقلت: أرعم الله أنفك، فوالله ما أنت بفاعل وما تركت رسول الله ﷺ من العناء. [راجع: ١٢٩٩]

1306. Narrated Umm 'Ātiyya رضي الله عنها: At the time of giving the *Bai'ah* (pledge) to the Prophet ﷺ one of the conditions was that we would not wail, but it was not fulfilled except by five women, and they were, Umm Sulaim, Umm Al-'Alā' - the daughter of Abī Sabra, the wife of Mu'adh, and two other women; or the daughter of Abī Sabra and the wife of Mu'adh and another woman.

١٣٠٦ - حدثنا عبد الله بن عبد الوهّاب: حدثنا حماد: حدثنا أيوب، عن محمد، عن أم عطية قالت: أخذ علينا النبي ﷺ عند البيعة أن لا ننوح، فما وفّت منا امرأة غير خمس نسوة: أم سليم، وأم العلاء، وابنة أبي سبرة امرأة معاذ، وامرأتين أو ابنة أبي سبرة، وامرأة معاذ، وامرأة أخرى. [انظر:

[٧٢١٥، ٤٨٩٢]

(46) CHAPTER. Standing for the funeral procession.

1307. Narrated 'Āmir bin Rabī'a رضي الله

(٤٦) باب القيام للحنّارة  
١٣٠٧ - حدثنا علي بن عبد

عنه : The Prophet ﷺ said, "Whenever you see a funeral procession, stand up till the procession goes ahead of you." Al-Humaidi added, "Till the coffin leaves you behind or is put down."

الله: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا حَتَّى تُحَلِّفَكُمُ». قَالَ: سُفْيَانُ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي سَالِمٌ، عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا عَامِرُ بْنُ رَبِيعَةَ عَنِ النَّبِيِّ ﷺ، زَادَ الْحُمَيْدِيُّ: «حَتَّى تُحَلِّفَكُمُ أَوْ تُوضَعَ». [انظر: ١٣٠٨]

(47) CHAPTER. When should one sit after standing for the funeral procession?

(٤٧) بَابٌ: مَتَى يَقْعُدُ إِذَا قَامَ لِلْجَنَازَةِ؟

1308. Narrated 'Amir bin Rabī'a رضي الله عنه : The Prophet ﷺ said, "If anyone of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him."

١٣٠٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ عَامِرِ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَى أَحَدُكُمْ جَنَازَةً، فَإِنْ لَمْ يَكُنْ مَاشِيًا مَعَهَا فَلْيَقُمْ حَتَّى يُحَلِّفَهَا أَوْ تُحَلِّفَهُ، أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُحَلِّفَهُ». [راجع: ١٣٠٧]

1309. Narrated Sa'īd Al-Maqburī that his father said, "While we were accompanying a funeral procession, Abū Hurairah رضي الله عنه caught hold of the hand of Marwān and they sat down before the coffin was put down. Then Abū Sa'īd came and took hold of Marwān's hand and said, 'Get up. By Allāh, no doubt this (i.e., Abū Hurairah) knows that the Prophet ﷺ forbade us to do that.' Abū Hurairah said, 'He (Abū Sa'īd) has spoken the truth.'

١٣٠٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا فِي جَنَازَةٍ فَأَخَذَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ بِيَدِ مَرْوَانَ فَجَلَسَا قَبْلَ أَنْ تُوضَعَ، فَجَاءَ أَبُو سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ فَأَخَذَ بِيَدِ مَرْوَانَ فَقَالَ: قُمْ، فَوَاللَّهِ لَقَدْ عَلِمَ هَذَا أَنَّ النَّبِيَّ ﷺ نَهَاَنَا عَنْ ذَلِكَ. فَقَالَ أَبُو هُرَيْرَةَ: صَدَقَ. [انظر: ١٣١٠]

(48) CHAPTER. Whoever accompanies a funeral procession should not sit till the

(٤٨) بَابٌ مَنْ تَبِعَ جَنَازَةَ فَلَا يَقْعُدُ

coffin is put down from the shoulders of men, and if someone sits before this, then he is to be ordered to stand up.

1310. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "When you see a funeral procession, you should stand up, and whoever accompanies it should not sit till the coffin is put down."

(49) CHAPTER. Standing for the funeral procession of a Jew.

1311. Narrated Jābir bin 'Abdullāh رضي الله عنه: A funeral procession passed in front of us and the Prophet ﷺ stood up and we too stood up. We said, "O Allāh's Messenger! This is the funeral procession of a Jew." He said, "Whenever you see a funeral procession, you should stand up."<sup>(1)</sup>

1312. Narrated 'Abdur Raḥmān bin Abi Lailā: Sahl bin Ḥunāif and Qais bin Sa'd were sitting in the city of Al-Qādisiyya. A funeral procession passed in front of them and they stood up. They were told that that funeral procession was of one of the inhabitants of the land, i.e., of a disbeliever, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet ﷺ and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a human being?" [See the footnote of H. No.1311].

حَتَّى تُوَضَعَ عَنِ مَنَاكِبِ الرِّجَالِ، فَإِنْ قَعَدَ أَمْرًا بِالْقِيَامِ

١٣١٠ - حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَيْتُمْ الْجِنَازَةَ فَقُومُوا فَمَنْ تَبِعَهَا فَلَا يَقْعُدُ حَتَّى تُوَضَعَ». [راجع: ١٣٠٩]

(٤٩) بَابٌ مِنْ قَامَ لِجِنَازَةِ يَهُودِيٍّ

١٣١١ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ بِنَا جِنَازَةٌ فَقَامَ النَّبِيُّ ﷺ فَقَمْنَا فَقُلْنَا: يَا رَسُولَ اللَّهِ إِنَّهَا جِنَازَةٌ يَهُودِيٍّ، قَالَ: «إِذَا رَأَيْتُمْ الْجِنَازَةَ فَقُومُوا».

١٣١٢ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَرَّةٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ ابْنَ أَبِي لَيْلَى قَالَ: كَانَ سَهْلُ بْنُ حُنَيْفٍ وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ، فَمَرُّوا عَلَيْهِمَا بِجِنَازَةٍ فَقَامَا، فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الْأَرْضِ، أَيْ مِنْ أَهْلِ الدَّمَةِ. فَقَالَا: إِنَّ النَّبِيَّ ﷺ مَرَّتْ بِهِ جِنَازَةٌ فَقَامَ، فَقِيلَ لَهُ: إِنَّهَا جِنَازَةٌ يَهُودِيٍّ، فَقَالَ: «أَلَيْسَتْ نَفْسًا؟».

(1) (H.1311) This order was cancelled by last action according to the *Hadīth* narrated by 'Ali in *Ṣaḥīḥ Muslim*. See *Fath Al-Bārī*.

1313. As above.

١٣١٣ - وَقَالَ أَبُو حَمْرَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي لَيْلَى قَالَ: كُنْتُ مَعَ قَيْسٍ وَسَهْلٍ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَا: كُنَّا مَعَ النَّبِيِّ ﷺ. وَقَالَ زَكَرِيَاءُ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ أَبِي لَيْلَى: كَانَ أَبُو مَسْعُودٍ وَقَيْسٌ يَقُومَانِ لِلْجَنَازَةِ.

(50) CHAPTER. Men, and not women, are to carry the coffin.

(٥٠) بَابُ حَمْلِ الرَّجَالِ الْجَنَازَةَ  
دُونَ النِّسَاءِ

1314. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, 'Present me (hurriedly)', and if he was not righteous, it will say, 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except mankind, and if he heard it he would fall unconscious."

١٣١٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا وُضِعَتِ الْجَنَازَةُ وَاحْتَمَلَهَا الرَّجَالُ عَلَى أَعْنَاقِهِمْ فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدُمُونِي. وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا أَيْنَ تَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ. وَلَوْ سَمِعَهُ صَعِقَ». [انظر: ١٣١٦، ١٣٨٠]

(51) CHAPTER. Hurrying up with the coffin.

(٥١) بَابُ السَّرْعَةِ بِالْجَنَازَةِ،

And Anas said, "Whenever you accompany a funeral procession, you should go in front, behind, to the right and to the left of the coffin." Someone else also (said the same and) added, "Close to it."

وَقَالَ أَنَسٌ: أَنْتُمْ مُسَيِّعُونَ، فَاْمَشْ بَيْنَ يَدَيْهَا وَخَلْفَهَا وَعَنْ يَمِينِهَا وَعَنْ شِمَالِهَا. وَقَالَ غَيْرُهُ: قَرِيباً مِنْهَا.

1315. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Hurry up with the

١٣١٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ:

dead body for if it was righteous, you are forwarding it to a good thing and if it was otherwise (not righteous), then you are putting off an evil thing down your necks.”

(52) CHAPTER. The saying of the deceased while he is being carried on the bier, “Take me quickly.”

1316. Narrated Abū Sa’id Al-Khudrī رضي الله عنه: The Prophet ﷺ said, “When a funeral is ready and the men carry it (the deceased) on their shoulders, if it was pious then it will say, ‘Present me quickly (or take me ahead)’, and if it was not pious, then it will say, ‘Woe to it (me), where are they taking it (me)?’ And its voice is audible to everything except a human being and if he heard it he would fall unconscious.”

(53) CHAPTER. Whoever aligned in two or three rows behind the *Imām* for a funeral *Ṣalāt* (prayer).

1317. Narrated Jābir bin ‘Abdullāh رضي الله عنه: Allāh’s Messenger ﷺ offered the funeral prayer for An-Najāshī and I was in the second or third row.

حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ مِنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ تَكَ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ تَكَ سِوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ».

(٥٢) بَابُ قَوْلِ الْمَيِّتِ وَهُوَ عَلَى الْجَنَازَةِ: قَدِّمُونِي

١٣١٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «إِذَا وُضِعَتِ الْجَنَازَةُ فَاحْتَمَلَهَا الرَّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي، وَإِنْ كَانَتْ غَيْرَ ذَلِكَ قَالَتْ لِأَهْلِهَا: يَا وَيْلَهَا أَيْنَ يَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَ الْإِنْسَانُ لَصَعِقَ». [راجع: ١٣١٤]

(٥٣) بَابُ مَنْ صَفَّ صَفِّينِ أَوْ ثَلَاثَةَ عَلَى الْجَنَازَةِ خَلْفَ الْإِمَامِ

١٣١٧ - حَدَّثَنَا مُسَدَّدٌ، عَنْ أَبِي عَوَّانَةَ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى النَّجَاشِيِّ فَكُنْتُ فِي الصَّفِّ الثَّانِي أَوْ الثَّلَاثِ. [انظر: ١٣٢٠، ١٣٣٤، ٣٨٧٧،

(54) CHAPTER. The rows for funeral prayer.

1318. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ informed his Companions about the death of An-Najāshī and then he went ahead (to lead the funeral prayer) and the people lined up behind him in rows and he said four *Takbīr*.

1319. Narrated Ash-Shaibānī: Ash-Sha'bī said, "I was informed by a man who saw the Prophet ﷺ coming to a grave that was separate from the other graves. He aligned the people in rows and said four *Takbīr*." I said, "O Abū 'Amr! Who narrated (that) to you?" He said, "Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا."

1320. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Today a pious man from Ethiopia (i.e. An-Najāshī) has expired, come on to offer the funeral prayer." (Jābir said): We lined up in rows and the Prophet ﷺ offered the funeral prayer for him, and we were in rows. Jābir added, "I was in the second row."

(55) CHAPTER. The lining up of boys in rows with men in the funeral prayer.

1321. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ passed by a grave of a deceased who had been buried at night. He asked, "When was this (deceased) buried?" The people said, "Yesterday." He said,

(٥٤) بَابُ الصُّفُوفِ عَلَى الْجَنَازَةِ

١٣١٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ سَعِيدٍ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: نَعَى النَّبِيُّ ﷺ إِلَى أَصْحَابِهِ النَّجَاشِيِّ ثُمَّ تَقَدَّمَ فَصَفُّوا خَلْفَهُ فَكَبَّرَ أَرْبَعًا. [راجع: ١٢٤٥]

١٣١٩ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الشَّيْبَانِيُّ، عَنِ الشَّعْبِيِّ قَالَ: أَخْبَرَنِي مَنْ شَهِدَ النَّبِيَّ ﷺ أَتَى عَلَى قَبْرِ مَنبُؤِذٍ فَصَفَّهُمْ وَكَبَّرَ أَرْبَعًا، قُلْتُ يَا أَبَا عَمْرٍو: مَنْ حَدَّثَكَ؟ قَالَ: ابْنُ عَبَّاسٍ. [راجع: ٨٥٧]

١٣٢٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَطَاءٌ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: قَالَ النَّبِيُّ ﷺ: «قَدْ تُوْفِّيَ الْيَوْمَ رَجُلٌ صَالِحٌ مِنَ الْحَبَشِ فَهَلُمَّ فَصَلُّوا عَلَيْهِ». قَالَ: فَصَفَّفْنَا فَصَلَّى النَّبِيُّ ﷺ عَلَيْهِ. قَالَ أَبُو الزَّبِيرِ عَنْ جَابِرٍ: كُنْتُ فِي الصَّفِّ الثَّانِي. [راجع: ١٣١٧]

(٥٥) بَابُ صُّفُوفِ الصَّبْيَانِ مَعَ الرِّجَالِ فِي الْجَنَازَةِ

١٣٢١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ، عَنِ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ

“Why did you not inform me?” They said, “We buried him when it was dark and so we disliked to wake you up.” He (ﷺ) stood up and we lined up behind him. (Ibn ‘Abbās said): I was one of them, and the Prophet (ﷺ) offered the funeral prayer.

رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِقَبْرِ قَدْ دُفِنَ لَيْلًا فَقَالَ: «مَتَى دُفِنَ هَذَا؟» فَقَالُوا: الْبَارِحَةَ، قَالَ: «أَفَلَا آذَنْتُمُونِي؟» قَالُوا: دَفَنَاهُ فِي ظُلْمَةِ اللَّيْلِ فَكَرِهْنَا أَنْ نُوقِظَكَ، فَقَامَ فَصَفَّفْنَا خَلْفَهُ. قَالَ ابْنُ عَبَّاسٍ: وَأَنَا فِيهِمْ فَصَلَّى عَلَيْهِ. [راجع: ٨٥٧]

### (56) CHAPTER. The legal way of offering the funeral prayer .

(٥٦) بَابُ سُنَّةِ الصَّلَاةِ عَلَى الْجَنَائِزِ،

And the Prophet (ﷺ) said, “Whoever offered the funeral prayer,” and also said, “Offer the funeral prayer for your friend.” And also said, “Offer the funeral prayer for An-Najāshī.” He called it a *Ṣalāt* (prayer) although there is neither bowing, prostration, nor loud recitation in it, and there are *Takbīr* and *Taslīm*. Ibn ‘Umar رضي الله عنه never offered the (funeral) *Ṣalāt* (prayer) without ablution, nor at sunrise or at sunset and used to raise both his hands (at the time of saying *Takbīr*). Al-Ḥasan (Al-Baṣrī) said, “I noticed the people (i.e. the Prophet’s Companions) regarding as the most deserving man to lead the funeral *Ṣalāt* (prayer) the one whom they were satisfied with to lead them in compulsory *Ṣalāt* (prayer). If a person has *Ḥadath* on the ‘*Eid* Day (during the ‘*Eid* prayer), or during the funeral prayer, he should look for water (to do ablution) and should not perform *Tayammum*. If anyone happens to pass by a funeral and the people are offering the (funeral) prayer, then it is advisable for him to join them by saying *Takbīr*. Ibn Al-Musaiyab said, “(In funeral prayers) there are four *Takbīr*, whether the *Ṣalāt* (prayer) is offered at night or by day, in journey or at home.” Anas said, “One *Takbīr* for starting

وَقَالَ النَّبِيُّ ﷺ: «مَنْ صَلَّى عَلَى الْجَنَائِزَةِ». وَقَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ». وَقَالَ: «صَلُّوا عَلَى النَّجَاشِيِّ»، سَمَّاهَا صَلَاةً لَيْسَ فِيهَا رُكُوعٌ وَلَا سُجُودٌ وَلَا يُتَكَلَّمُ فِيهَا. وَفِيهَا تَكْبِيرٌ وَتَسْلِيمٌ. وَكَانَ ابْنُ عُمَرَ لَا يُصَلِّي إِلَّا طَاهِرًا، وَلَا يُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَلَا غُرُوبِهَا. وَيَرْفَعُ يَدَيْهِ. وَقَالَ الْحَسَنُ: أَدْرَكْتُ النَّاسَ وَأَحْفَهُمْ عَلَى جَنَائِزِهِمْ مِنْ رَضْوِهِ لِمَرَاتِيهِمْ. وَإِذَا أَحَدَتْ يَوْمَ الْعِيدِ أَوْ عِنْدَ الْجَنَائِزَةِ يَطْلُبُ الْمَاءَ وَلَا يَتَيَّمُّ. وَإِذَا انْتَهَى إِلَى الْجَنَائِزَةِ وَهُمْ يُصَلُّونَ يَدْخُلُ مَعَهُمْ بِتَكْبِيرَةٍ. وَقَالَ ابْنُ الْمُسَيَّبِ: يُكَبِّرُ بِاللَّيْلِ وَالنَّهَارِ وَالسَّفَرِ وَالْحَضَرِ أَرْبَعًا. وَقَالَ أَنَسُ رَضِيَ اللهُ عَنْهُ: تَكْبِيرَةٌ الْوَاحِدَةِ اسْتِفْتَاخُ الصَّلَاةِ. وَقَالَ: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا﴾ [التوبة: ٨٤]. وَفِيهِ



the *Ṣalāt* (prayer),” and quoting Qur’ān he said, “And never (O Muḥammad ﷺ) pray (funeral prayer) anyone of them (hypocrites) who dies, (V.9:84)...” And in the funeral prayer there are rows and *Imām*.

1322. Narrated Ash-Shaibānī: Ash-Sha’bī said, “Somebody who passed along with your Prophet ﷺ by a grave that was separate from the other graves informed me (saying), “The Prophet ﷺ led us (in the funeral prayer) and we aligned behind him.” We said, “O Abū ‘Amr! who told you this narration?” He replied, “Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا.”

#### (57) CHAPTER. Superiority of accompanying funeral processions;

And Zaid bin Thābit رَضِيَ اللهُ عَنْهُ said, “If you have offered (the funeral prayer) then you have paid what was due on you.” Ḥumaid bin Hilāl said, “We do not think that it is necessary to take the permission of the relatives of the deceased to return from the funeral procession. But whoever returns after the funeral prayer will have a reward equal to one *Qirāt* (it is a great reward).”

1323. Narrated Nāfi’: Ibn ‘Umar was told that Abū Ḥurairah رَضِيَ اللهُ عَنْهُ said, “Whoever accompanies the funeral procession will have a reward equal to one *Qirāt*.” Ibn ‘Umar said, “Abū Ḥurairah talks of an enormous reward.”

1324. ‘Āishah (رضي الله عنها) attested Abū Hurairah’s narration and said, “I heard Allāh’s Messenger ﷺ saying like that.” Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا said, “Indeed we have lost numerous *Qirāt*.”

صُفُوفٌ وَإِمَامٌ.

۱۳۲۲ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ نَبِيِّكُمْ ﷺ عَلَى قَبْرِ مَبُودٍ فَأَمَّا فَصَفْنَا خَلْفَهُ فَقُلْنَا: يَا أَبَا عَمْرٍو وَمَنْ حَدَّثَكَ؟ قَالَ: ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا. [راجع: ۸۵۷]

(۵۷) بَابُ فَضْلِ اتِّبَاعِ الْجَنَائِزِ، وَقَالَ زَيْدُ بْنُ ثَابِتٍ رَضِيَ اللهُ عَنْهُ: إِذَا صَلَّيْتَ فَقَدْ قَضَيْتَ الَّذِي عَلَيْكَ. وَقَالَ حُمَيْدُ بْنُ هِلَالٍ: مَا عَلِمْنَا عَلَى الْجَنَائِزَةِ إِذْنَا، وَلَكِنْ مَنْ صَلَّى ثُمَّ رَجَعَ فَلَهُ قِيرَاطٌ.

۱۳۲۳ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا جَرِيرُ بْنُ حَارِمٍ قَالَ: سَمِعْتُ نَافِعًا يَقُولُ: حَدَّثَ ابْنُ عُمَرَ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمْ يَقُولُ: مَنْ بَعَثَ جَنَائِزَةً فَلَهُ قِيرَاطٌ، فَقَالَ: أَكْثَرَ أَبُو هُرَيْرَةَ عَلَيْنَا. [راجع: ۴۷]

۱۳۲۴ - فَصَدَقَتْ - يَعْنِي عَائِشَةَ - أبا هُرَيْرَةَ وَقَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُهُ. فَقَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا.

اللَّهُ عَنْهُمَا: لَقَدْ فَرَطْنَا فِي قَرَارِيطِ  
كَثِيرَةٍ. فَرَطْتُ: صَبَّغْتُ، مِنْ أَمْرِ اللَّهِ.  
(٥٨) بَابٌ مَنْ أَنْظَرَ حَتَّى تُذْفَنَ

(58) CHAPTER. Whoever waits till the deceased is buried.

1325. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one *Qirāṭ*, and whoever accompanies it till burial, will get a reward equal to two *Qirāṭ*." It was asked, "What are two *Qirāṭ*?" He replied, "Like two huge mountains."

١٣٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مَسْلَمَةَ قَالَ: قَرَأْتُ عَلَى ابْنِ أَبِي  
ذُئْبٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ  
الْمَقْبُرِيِّ، عَنْ أَبِيهِ أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ  
رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ  
ﷺ [راجع: ٤٧]

حَدَّثَنَا أَحْمَدُ بْنُ شَيْبٍ بْنِ سَعِيدٍ  
قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا يُونُسُ: قَالَ  
ابْنُ شِهَابٍ ح وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ  
الْأَعْرَجُ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهِدَ  
الْجَنَازَةَ حَتَّى يُصَلِّيَ فَلَهُ قِيرَاطٌ وَمَنْ  
شَهِدَ حَتَّى تُذْفَنَ كَانَ لَهُ قِيرَاطَانِ».  
قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ  
الْجَبَلَيْنِ الْعَظِيمَيْنِ».

(59) CHAPTER. The offering of the funeral *Salāt* (prayer) by boys along with the men.

1326. Narrated 'Āmir: Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا (who was at that time a boy) said, "Allāh's Messenger ﷺ came to a grave and the people said, 'He or she was buried yesterday.'" Ibn 'Abbās added, "We aligned behind the Prophet ﷺ and he offered the funeral prayer for the deceased."

(٥٩) بَابُ صَلَاةِ الصَّبِيَانِ مَعَ النَّاسِ  
عَلَى الْجَنَائِزِ

١٣٢٦ - حَدَّثَنَا يَعْقُوبُ بْنُ  
إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ:  
حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ  
السَّيْبَانِي، عَنْ عَامِرٍ، عَنْ ابْنِ عَبَّاسٍ  
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَى رَسُولُ اللَّهِ  
ﷺ قَبْرًا فَقَالُوا: هَذَا ذُوْنٌ أَوْ ذُوْنَتٌ  
الْبَارِحَةِ. قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ

عَنْهُمَا: فَصَفَفْنَا خَلْفَهُ ثُمَّ صَلَّى  
عَلَيْهَا. [راجع: ٨٥٧]

(60) CHAPTER. To offer the funeral *Ṣalāt* (prayer) at a *Muṣallā* and in the mosque.

(٦٠) بَابُ الصَّلَاةِ عَلَى الْجَنَائِزِ  
بِالمُصَلَّى وَالمَسْجِدِ

1327. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ informed about the news of the death of An-Najāshī (King of Ethiopia) on the day he expired. He said, "Ask Allāh's forgiveness for your brother."

١٣٢٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ وَأَبِي سَلَمَةَ: أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: نَعَى لَنَا رَسُولُ اللهِ ﷺ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ الْيَوْمَ الَّذِي مَاتَ فِيهِ، فَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ». [راجع: ١٢٤٥]

1328. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ made them align in rows at the *Muṣallā* and said four *Takbīr* (offered the funeral prayer for him).

١٣٢٨ - وَعَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيْبِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ صَفَّ بِهِمْ بِالمُصَلَّى فَكَبَّرَ عَلَيْهِ أَرْبَعًا. [راجع: ١٢٤٥]

1329. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: The Jews brought to the Prophet ﷺ a man and a woman from amongst them who have committed illegal sexual intercourse (adultery). He ordered both of them to be stoned (to death), near the place of offering the funeral prayer beside the mosque."

١٣٢٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو صَمْرَةَ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ الْيَهُودَ جَاؤا إِلَى النَّبِيِّ ﷺ بِرَجُلٍ مِنْهُمْ وَامْرَأَةٍ زَنِيَا، فَأَمَرَ بِهِمَا فَرُجِمَا قَرِيبًا مِنْ مَوْضِعِ الْجَنَائِزِ عِنْدَ الْمَسْجِدِ. [انظر: ٣٦٣٥، ٤٥٥٦،

٦٨١٩، ٦٨٤١، ٧٣٣٢، ٧٥٤٣]

(61) CHAPTER. What is disliked of establishing places for worship (mosques) over the graves.

(٦١) بَابُ مَا يُكْرَهُ مِنْ اتِّخَاذِ الْمَسَاجِدِ عَلَى الْقُبُورِ،

When Al-Hasan bin Al-Hasan bin 'Alī expired, his wife pitched a tent on his grave and it remained there for one year and then was demolished. They heard a voice saying, "Have they found what they lost?" A second voice replied, "No, they returned in despair."

وَلَمَّا مَاتَ الْحَسَنُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمْ صَرَبَتْ امْرَأَتُهُ الْقُبَّةَ عَلَى قَبْرِهِ سَنَةً ثُمَّ رُفِعَتْ. فَسَمِعُوا صَائِحًا يَقُولُ: أَلَا هَلْ وَجَدُوا مَا فَقَدُوا؟ فَأَجَابَهُ آخَرُ: بَلَى يَبْسُوا فَاثْقَلُوا.

1330. Narrated 'Urwa : رَضِيَ اللَّهُ عَنْهَا 'Āishah said, "The Prophet ﷺ in his fatal illness said, "Allāh cursed the Jews and the Christians because they took the graves of their Prophets as places for worship (mosques).'" 'Āishah added, "Had it not been for that the grave of the Prophet ﷺ would have been made prominent, but I am afraid it might be taken (as a) place for worship (mosque)."

١٣٣٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ هِلَالِ هُوَ الْوَزَّانُ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسْجِدًا». قَالَتْ: وَلَوْلَا ذَلِكَ لَأُبْرَزَ قَبْرُهُ غَيْرَ أَنِّي أَخْشَى أَنْ يُتَّخَذَ مَسْجِدًا. [راجع: ٤٣٥]

(62) CHAPTER. The offering of the funeral *Ṣalāt* of a woman who died during the delivery (of a child).

(٦٢) بَابُ الصَّلَاةِ عَلَى التُّنْسَاءِ إِذَا مَاتَتْ فِي نِفَاسِهَا

1331. Narrated Samura bin Jundab رَضِيَ اللَّهُ عَنْهُ: I offered the funeral *Ṣalāt* (prayer) behind the Prophet ﷺ for a woman who had died during childbirth and he stood up by the middle of the coffin.

١٣٣١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلَى امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا فَقَامَ عَلَيْهَا وَسَطَهَا. [راجع: ٣٣٢]

(63) CHAPTER. Where should the *Imām* stand while leading the funeral prayer of a female or a male?<sup>(1)</sup>

(٦٣) بَابُ: أَيْنَ يَقُومُ مِنَ الْمَرَأَةِ وَالرَّجُلِ؟

1332. Narrated Samura bin Jundab رَضِيَ اللَّهُ عَنْهُ:

١٣٣٢ - حَدَّثَنَا عِمْرَانُ بْنُ

(1) (Ch.63) For a male, *Imām* should stand by the head of the deceased's coffin, and for a female *Imām* should stand by the middle of the coffin.

عنه: I offered the funeral prayer behind the Prophet ﷺ for a woman who had died during childbirth, and he stood up by the middle of the coffin.

مَيْسَرَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا حُسَيْنٌ، عَنِ ابْنِ بُرَيْدَةَ قَالَ: حَدَّثَنَا سَمُرَةُ بْنُ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلَى امْرَأَةٍ مَاتَتْ فِي نَفْسِهَا فَقَامَ عَلَيْهَا وَسَطَهَا.

[راجع: ٣٣٢]

(64) CHAPTER. There are four *Takbīr*<sup>(1)</sup> in the funeral prayers.

(٦٤) بَابُ التَّكْبِيرِ عَلَى الْجَنَازَةِ أَرْبَعًا،

Humaid said: “Anas led a funeral prayer and said three *Takbīr* and then performed *Taslīm*. When he was told about it he faced the *Qiblah* and said the fourth *Takbīr* and performed *Taslīm* (again).”

وَقَالَ حُمَيْدٌ: صَلَّى بِنَا أَنَسٍ فَكَبَّرَ ثَلَاثًا، ثُمَّ سَلَّمَ فَقِيلَ لَهُ: فَاسْتَقْبَلَ الْقِبْلَةَ ثُمَّ كَبَّرَ الرَّابِعَةَ، ثُمَّ سَلَّمَ.

1333. Narrated Abū Hurairah عنه رضي الله عنه: Allāh's Messenger ﷺ informed about the news of the death of An-Najāshī on the day he died. He went out with us to the *Muṣallā* and we aligned in rows and he said four *Takbīr*<sup>(1)</sup> for An-Najāshī's funeral prayer.

١٣٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ وَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ وَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ.

[راجع: ١٢٤٥]

1334. Narrated Jābir عنه رضي الله عنه: The Prophet ﷺ offered the funeral prayer for Aṣḥama An-Najāshī and said four *Takbīr*<sup>(1)</sup>.

١٣٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا سَلِيمُ بْنُ حَبَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى أَصْحَمَةَ النَّجَاشِيَّ فَكَبَّرَ أَرْبَعًا. وَقَالَ يَزِيدُ بْنُ

(1) (H.No.1333 and Chap.64).

a) After the first *Takbīr* one should recite *Sūrat Al-Fātiḥa* (سورة الفاتحة).

b) After the second *Takbīr* one should recite *Ṣalāt* upon the Prophet ﷺ. See H. No.3370.

c) After the third *Takbīr* one should invoke Allāh for the dead.

d) After the fourth *Takbīr* one should invoke Allāh for himself and other Muslims.

هَارُونَ وَعَبْدُ الصَّمَدِ عَنْ سَلِيمٍ:  
أَضَحَمَهُ. [راجع: ١٣١٧]

(65) CHAPTER. The recitation of *Sūrat-al-Fātiḥa* in the funeral *Ṣalāt*.

Al-Ḥasan said, "Recite *Al-Fātiḥa* in the funeral *Ṣalāt* for a child and then say:

'*Allāhumma ij-'alhu lanā salafan farāṭan wa salafan wa aḥran.* (O Allāh! Make him, as the one who prepares the way for us and as a source of reward for us.)

(٦٥) بَابُ قِرَاءَةِ فَاتِحَةِ الْكِتَابِ عَلَى  
الْجَنَازَةِ،

وَقَالَ الْحَسَنُ: يَقْرَأُ عَلَى الطِّفْلِ  
بِفَاتِحَةِ الْكِتَابِ وَيَقُولُ: اللَّهُمَّ اجْعَلْهُ  
لَنَا سَلَفًا وَفَرَطًا وَسَلَفًا وَأَجْرًا.

1335. Narrated Ṭalḥa bin 'Abdullāh bin 'Aūf: I offered the funeral prayer behind Ibn 'Abbās رضي الله عنهما, (and he) recited *Al-Fātiḥa* and said, "You should know that it (i.e. recitation of *Al-Fātiḥa*) in the funeral prayer is the *Sunna* (legal way of Prophet Muḥammad ﷺ)." )

١٣٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ  
قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ،  
عَنْ سَعْدِ، عَنْ طَلْحَةَ قَالَ: صَلَّيْتُ  
خَلْفَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا.  
حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ:  
أَخْبَرَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ،  
عَنْ طَلْحَةَ ابْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ  
قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى  
جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ، قَالَ:  
لِتَعْلَمُوا أَنَّهَا سُنَّةٌ.

(66) CHAPTER. To offer the (funeral) *Ṣalāt* (prayer) on the grave after the burial of the deceased.

1336. Narrated Sulaimān Ash-Shaibānī: I heard Ash-Sha'bī saying, "I was told by a man, who along with the Prophet ﷺ, had passed by a grave that was separate from the other graves; that he (the Prophet ﷺ) led them in the (funeral) *Ṣalāt* (prayer) and they offered *Ṣalāt* (funeral prayer) behind him." I said, "O Abū 'Amr! Who narrated that to you?" He replied, "Ibn 'Abbās رضي الله عنهما."

(٦٦) بَابُ الصَّلَاةِ عَلَى الْقَبْرِ بَعْدَ مَا  
يُذْفَنُ

١٣٣٦ - حَدَّثَنَا حَجَّاجُ بْنُ  
مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي  
سُلَيْمَانُ الشَّيْبَانِيُّ قَالَ: سَمِعْتُ  
الشَّعْبِيَّ قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ  
النَّبِيِّ ﷺ عَلَى قَبْرِ مَبُودٍ فَأَمَّهُمْ  
وَصَلَّوْا خَلْفَهُ. قُلْتُ: مَنْ حَدَّثَكَ هَذَا  
يَا أَبَا عَمْرٍو؟ قَالَ: ابْنُ عَبَّاسٍ رَضِيَ  
اللَّهُ عَنْهُمَا. [راجع: ٨٥٧]

1337. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A black person, a male or a female who used to clean the mosque, died. The Prophet ﷺ did not know about his death. One day the Prophet ﷺ remembered him and said, "What happened to that person?" The people replied, "O Allāh's Messenger! He died." He said, "Why did you not inform me?" They said, "His story was so-and-so (i.e., regarded him as insignificant)." He said, "Show me his grave." He then went to his grave and offered the funeral prayer for him.

١٣٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ أَسْوَدَ رَجُلًا أَوْ امْرَأَةً كَانَ يَقُمُ الْمَسْجِدَ فَمَاتَ وَلَمْ يَعْلَمْ النَّبِيُّ ﷺ بِمَوْتِهِ. فَذَكَرَهُ ذَاتَ يَوْمٍ فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «مَا فَعَلَ ذَلِكَ الْإِنْسَانُ؟» قَالُوا: مَاتَ يَا رَسُولَ اللَّهِ. قَالَ: «أَفَلَا آذَنْتُمُونِي؟» فَقَالُوا: إِنَّهُ كَانَ كَذَاً وَكَذَا قِصَّتُهُ. قَالَ: فَحَقَرُوا شَأْنَهُ. قَالَ: «فَدَلُّونِي عَلَى قَبْرِهِ». فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهِ.

[راجع: ٤٥٨]

(67) CHAPTER. A dead person hears the footsteps (of the living).

(٦٧) بَابُ الْمَيِّتِ يَسْمَعُ خَفَقَ النَّعَالِ

1338. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit up and ask him: 'What did you use to say about this man, Muḥammad ﷺ?' He will say: 'I testify that he is Allāh's slave and His Messenger.' Then it will be said to him, 'Look at your place in the Hell-Fire. Allāh has changed for you a place in Paradise instead of it.'" The Prophet ﷺ further said, "The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say!' It will be said to him, 'Neither did you know nor did you take the guidance<sup>(1)</sup> (by following the Qur'ān).' Then he will be hit

١٣٣٨ - حَدَّثَنَا عِيَّاشٌ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ ح وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا ابْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى وَدَهَبَ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ قَرَعَ نِعَالِهِمْ، أَنَاهُ مَلَكَانِ فَأَقْعَدَاهُ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ ﷺ؟» فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللهِ وَرَسُولُهُ. فَيَقَالُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ أُبَدْلَكَ اللهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ». قَالَ

(1) (H.1338) See *Fath Al-Bārī*. This is quoted by *Musnad Al-Aḥmad*.

with an iron hammer between his two ears, and he will cry, and that cry will be heard by whatever is near to him except human beings and jinn."

النَّبِيِّ ﷺ: «فِيرَاهُمَا جَمِيعاً. وَأَمَّا الكافرُ أَوْ المُنَافِقُ فَيَقُولُ: لا أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ. فَيَقَالُ: لا دَرَيْتَ وَلَا تَلَيْتَ. ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ ضَرْبَةً بَيْنَ أُذُنَيْهِ فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ إِلَّا الثَّقَلَيْنِ». [انظر: ١٣٧٤]

(68) CHAPTER. Whoever desired to be buried in the Sacred Land or something like it.

1339. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The angel of death was sent to Mūsa (Moses) عليه السلام, and when he came to him, Mūsa slapped him and spoiled one of his eyes. The angel went back to his Lord (Allah), and said, "You sent me to a slave who does not want to die." Allāh restored his eye and said, "Go back and tell him (i.e. Mūsa عليه السلام) to place his hand over the back of an ox, for he will be allowed to live for the number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Mūsa asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allāh that He bring him near the Sacred Land at a distance of a stone's throw. Allāh's Messenger ﷺ said, "Were I there, I would show you the grave of Mūsa by the way near the red sand-hill."

(٦٨) بَابٌ مَنْ أَحَبَّ الدَّفْنَ فِي الأَرْضِ المُقَدَّسَةِ أَوْ نَحْوِهَا

١٣٣٩ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أُرْسِلَ مَلَكُ المَوْتِ إِلَى مُوسَى عَلَيْهِمَا السَّلَامُ فَلَمَّا جَاءَهُ صَغَهُ فَرَجَعَ إِلَى رَبِّهِ فَقَالَ: أُرْسَلْتَنِي إِلَى عَبْدٍ لا يُرِيدُ المَوْتَ. فَردَّ اللهُ عَزَّ وَجَلَّ عَلَيْهِ عَيْنَهُ وَقَالَ: ارْجِعْ فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى مَنْثَرٍ نُورٍ، فَلَهُ بِكُلِّ مَا عَطَّتْ بِهِ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةً. قَالَ: أَيُّ رَبِّ، ثُمَّ مَاذَا؟ قَالَ: ثُمَّ المَوْتُ. قَالَ: فَالآنَ، فَسَأَلَ اللهُ أَنْ يُذْنِبَهُ مِنَ الأَرْضِ المُقَدَّسَةِ رَمِيَّةً بِحَجْرٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فَلَوْ كُنْتُ ثُمَّ لَأُرْتِكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ عِنْدَ الكَثِيبِ الأَحْمَرِ».

(69) CHAPTER. Burial at night and Abū Bakr رَضِيَ اللهُ عَنْهُ was buried at night.

(٦٩) بَابُ الدَّفْنِ بِاللَّيْلِ، وَدْفِنَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ لَيْلاً.



1340. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ offered the funeral prayer of a man one night after he was buried, he and his Companions stood up (for the *Ṣalāt* — prayer). He had asked them about him before standing, saying, “Who is this?” They said, “He is so-and-so and was buried last night.” So, all of them offered the funeral prayer for him.

(70) CHAPTER. Building a mosque (a place of worship) at a grave.

1341. Narrated 'Aishah رضي الله عنها: When the Prophet ﷺ became ill, some of his wives talked about a church which they had seen in Ethiopia and it was called Māriya. Umm Salma and Umm Habiba رضي الله عنهما had been to Ethiopia, and both of them narrated its (the church's) beauty and the pictures it contained. The Prophet ﷺ raised his head and said, “Those are the people who, whenever a pious man dies amongst them, make a mosque (a place of worship) at his grave and then they make those pictures in it. Those are the worst creatures in front of Allāh.”

(71) CHAPTER. Who may get down in the grave of a woman.

1342. Narrated Anas رضي الله عنه: We were in the funeral procession of the daughter of Allāh's Messenger ﷺ, and Allāh's Messenger ﷺ was sitting near the grave and I saw his eyes full of tears. He said, “Is there anyone amongst you who did not had sexual relation

١٣٤٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَلَّى النَّبِيُّ ﷺ عَلَيَّ رَجُلٌ بَعْدَ مَا دُفِنَ بِلَيْلَةٍ، فَأَمَّ هُوَ وَأَصْحَابُهُ، وَكَانَ سَأَلَ عَنْهُ فَقَالَ: «مَنْ هَذَا؟» فَقَالُوا: «فُلَانٌ دُفِنَ الْبَارِحَةَ، فَصَلُّوا عَلَيْهِ». [راجع: ٨٥٧]

(٧٠) بَابُ بِنَاءِ الْمَسْجِدِ عَلَى الْقَبْرِ

١٣٤١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ هِشَامٍ، عَنِ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا اشْتَكَى النَّبِيُّ ﷺ ذَكَرْتُ بَعْضَ نِسَائِهِ كَنِيسَةً رَأَيْتُهَا بِأَرْضِ الْحَبَشَةِ يُقَالُ لَهَا: مَارِيَّةٌ. وَكَانَتْ أُمُّ سَلَمَةَ وَأُمُّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهُمَا أَتَا أَرْضَ الْحَبَشَةِ فَذَكَرْنَا مِنْ حُسْنِهَا وَتَصَاوِيرِ فِيهَا، فَرَفَعَ رَأْسَهُ فَقَالَ: «أُولَئِكَ إِذَا مَاتَ مِنْهُمْ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَيَّ قَبْرَهُ مَسْجِدًا ثُمَّ صَوَّرُوا فِيهِ تِلْكَ الصُّورَةَ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ». [راجع: ٤٢٧]

(٧١) بَابُ مَنْ يَدْخُلُ قَبْرَ الْمَرَأَةِ

١٣٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سِينَانَ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنِ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْنَا بِنْتَ رَسُولِ اللَّهِ ﷺ

with his wife last night?” Abū Ṭalḥa replied in the affirmative. And so, Allāh’s Messenger ﷺ told him to get down in her grave and he got down in her grave and buried her.

وَرَسُولُ اللَّهِ ﷺ جَالِسٌ عَلَى الْقَبْرِ،  
فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ، فَقَالَ: «هَلْ  
فِيكُمْ مِنْ أَحَدٍ لَمْ يُقَارِفِ اللَّيْلَةَ؟»  
فَقَالَ أَبُو طَلْحَةَ: «أَنَا، قَالَ: «فَانزِلْ  
فِي قَبْرِهَا»، فَنَزَلَ فِي قَبْرِهَا فَقَبَّرَهَا.

قَالَ ابْنُ الْمُبَارَكِ: قَالَ فُلَيْحٌ:  
أَرَاهُ يَعْني الذَّنْبَ. قَالَ أَبُو عَبْدِ اللَّهِ:  
﴿وَلِيَقْرَأُوا﴾ [الأنعام: ١١٣]:

لِيَكْتَسِبُوا. [راجع: ١٢٨٥]

(72) CHAPTER. The funeral *Ṣalāt* (prayer) of a martyr.

(٧٢) بَابُ الصَّلَاةِ عَلَى الشَّهِيدِ

1343. Narrated Jābir bin ‘Abdullāh رضي الله عنه: The Prophet ﷺ collected every two martyrs of Uḥud in one piece of cloth, then he would ask, “Which of them had (knew) more of the Qur’ān?” And if one of them was pointed out for him (as having more knowledge of it), he would put that one first in the grave and say, “I will be a witness on these on the Day of Resurrection.” He ordered them to be buried with their blood on their bodies and they were neither washed nor was funeral prayer offered for them.

١٣٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي  
ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ  
كَعْبِ بْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ  
اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ  
الرَّجُلَيْنِ مِنْ قَتْلَى أَحَدٍ فِي ثَوْبٍ  
وَاحِدٍ، ثُمَّ يَقُولُ: «أَيُّهُمَا أَكْثَرُ أَخَذًا  
لِلْقُرْآنِ؟» فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا  
قَدَّمَهُ فِي اللَّحْدِ وَقَالَ: «أَنَا شَهِيدٌ  
عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ». وَأَمَرَ  
بَدْفِنِهِمْ فِي دِمَائِهِمْ وَلَمْ يُعَسَّلُوا وَلَمْ  
يُصَلَّ عَلَيْهِمْ. [انظر: ١٣٤٥، ١٣٤٦،

[١٣٤٧، ١٣٤٨، ١٣٥٣، ٤٠٧٩]

1344. Narrated ‘Uqba bin ‘Amir رضي الله عنه: One day the Prophet ﷺ went out and offered the funeral prayer for the martyrs of Uḥud, he then went up the pulpit and said, “I will pave the way for you as your predecessor and will be a witness over you.

١٣٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي يَزِيدُ  
بْنُ أَبِي حَبِيبٍ، عَنْ أَبِي الْحَبِيبِ عَنْ  
عُقْبَةَ بْنِ عَامِرٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ

By Allāh! I am looking at my *Haud* (Tank *Al-Kauthar*) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allāh! I am not afraid that you will worship others along with Allāh after me (my death), but I am afraid that you will fight with one another (for worldly things).” (See H. No. 6590)

يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ. ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ: «إِنِّي فَرَطُ لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ. وَإِنِّي وَاللَّهِ لَأَنْظُرُ إِلَى حَوْضِي الْآنَ. وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ مَفَاتِيحَ الْأَرْضِ. وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي. وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا». [٤٠٤٢، ٣٥٩٦].

[٦٥٩٠، ٦٤٢٦، ٤٠٨٥]

(73) CHAPTER. The burial of two or three men in one grave.

(٧٣) بَابُ دَفْنِ الرَّجُلَيْنِ وَالثَّلَاثَةِ فِي قَبْرِ

1345. Narrated Jābir bin ‘Abdullāh رضي الله عنه: The Prophet ﷺ buried every two martyrs of Uḥud in one grave.

١٣٤٥ - حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ. [راجع: ١٣٤٣]

(74) CHAPTER. Whoever thinks that no bath is required for the martyrs.

(٧٤) بَابُ مَنْ لَمْ يَرِ غَسَلَ الشَّهَدَاءِ

1346. Narrated Jābir عن الله عنه: The Prophet ﷺ said, “Bury them (i.e. martyrs) with their blood.” (That was) on the day of the battle of Uḥud. He did not give them *Ghusl* (bath — by washing of the whole body).

١٣٤٦ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ، عَنْ جَابِرِ قَالَ: قَالَ النَّبِيُّ ﷺ: «ادْفِنُوهُمْ فِي دِمَائِهِمْ»، يَعْنِي يَوْمَ أُحُدٍ وَلَمْ يَغَسَّلُوهُمْ. [راجع: ١٣٤٣]

(75) CHAPTER. Who should be put first in the *Lahd* (a side extension of a grave) and it is called *Lahd* because it is to the side. If it is

(٧٥) بَابُ مَنْ يَقْدَمُ فِي اللَّحْدِ، وَسُمِّيَ اللَّحْدَ لِأَنَّهُ فِي نَاحِيَةٍ،

a straight one (i.e. has no side extension), it is called *Darih*.

1347. Narrated Jābir bin 'Abdullāh رضي الله عنه: Allāh's Messenger ﷺ shrouded every two men from amongst the martyrs of Uḥud in one piece of cloth, and then he would ask, "Which of them had (knew) more of the Qur'an?" And if one of them was pointed out for him (as having more knowledge of it), he would put that one first in the grave and say, "I will be a witness on these (on the Day of Resurrection)." Then he ordered them to be buried with blood on their bodies. Neither he offered their funeral prayer nor he gave them *Ghusl* (bath).

1348. Jābir bin 'Abdullāh رضي الله عنه added: Allāh's Messenger ﷺ used to ask about the martyrs of Uḥud as to which of them knew more of the Qur'an. And when one of them was pointed out as having more of it, he would put him first in the grave and then his companion. (Jābir added): My father and my uncle were shrouded in one sheet.

وَكُلُّ جَائِرٍ مُلْحِدٌ، ﴿مُلْتَحَمًا﴾ [الكهف: ٢٧] مَعْدِلًا، وَلَوْ كَانَ مُسْتَقِيمًا كَانَ صَرِيحًا.

١٣٤٧ - حَدَّثَنَا ابْنُ مِقَاتٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أَحَدٍ فِي ثَوْبٍ وَاحِدٍ. ثُمَّ يَقُولُ: «أَيُّهُمَ أَكْثَرُ أَخَذًا لِلْقُرْآنِ؟» فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ، وَقَالَ: «أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ». وَأَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ، وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسِّلَهُمْ.

[راجع: ١٣٤٣]

١٣٤٨ - قَالَ ابْنُ الْمُبَارَكِ: وَأَخْبَرَنَا الْأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ لِقَتْلَى أَحَدٍ: «أَيُّ هَؤُلَاءِ أَكْثَرُ أَخَذًا لِلْقُرْآنِ؟» فَإِذَا أُشِيرَ لَهُ إِلَى رَجُلٍ قَدَّمَهُ فِي اللَّحْدِ قَبْلَ صَاحِبِهِ. وَقَالَ جَابِرٌ: فَكُفِّنَ أَبِي وَعَمِّي فِي نَوْرَةٍ وَاحِدَةٍ.

[راجع: ١٣٤٣]

وَقَالَ سُلَيْمَانُ بْنُ كَثِيرٍ: حَدَّثَنِي الزُّهْرِيُّ حَدَّثَنِي مَنْ سَمِعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ.

(76) CHAPTER. The placing of *Idhkhir* (a kind of shrub with a fragrant smell) and grass in the grave.

1349. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ said, "Allāh has made Makkah a sanctuary (sacred place) and it was a sanctuary before me and will be so after me. It was made legal for me (to fight in it) for a few hours of the day. None is allowed to uproot its thorny shrubs, or to cut its trees, or to chase its game, or to pick up its fallen things except a person who announces it publicly." On that Al-'Abbās رضي الله عنه said (to the Prophet ﷺ), "Except *Al-Idhkhir* for our goldsmiths and for our graves." And so the Prophet ﷺ added, "Except *Al-Idhkhir*."

And Abū Hurairah رضي الله عنه narrated that the Prophet ﷺ said, "Except *Al-Idhkhir* for our graves and houses." And Ibn 'Abbās رضي الله عنهما said, "For their goldsmiths and houses."

(٧٦) بَابُ الإِدْخِرِ وَالْحَشِيشِ فِي الْقَبْرِ

١٣٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ حَوْشَبٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «حَرَّمَ اللَّهُ عَزَّ وَجَلَّ مَكَّةَ فَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَلَا لِأَحَدٍ بَعْدِي، أُحِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ، لَا يُحْتَلَى خَلَاهَا، وَلَا يُعْصَدُ شَجَرُهَا، وَلَا يُفْرَقُ صَيْدُهَا، وَلَا تُلْتَقَطُ لُقَطَتُهَا إِلَّا لِمُعْرَفٍ». فَقَالَ الْعَبَّاسُ رَضِيَ اللَّهُ عَنْهُ: إِلَّا الإِدْخِرَ لِصَاعَتِنَا وَقُبُورِنَا. فَقَالَ: «إِلَّا الإِدْخِرَ». وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «لِقُبُورِنَا وَبُيُوتِنَا».

وَقَالَ أَبَانُ بْنُ صَالِحٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ: سَمِعَتْ النَّبِيَّ ﷺ مِثْلَهُ. وَقَالَ مُجَاهِدٌ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: لِقَبَائِلِهِمْ وَبُيُوتِهِمْ. [انظر: ١٥٨٧، ١٨٣٣، ١٨٣٤، ٢٠٩٠، ٢٤٣٣،

٢٧٨٣، ٢٨٢٥، ٣٠٧٧، ٣١٨٩، ٤٣١٣]

(77) CHAPTER. Can the dead body be taken out of its grave and *Laḥd* for some reason?

1350. Narrated Jābir bin 'Abdullāh رضي الله عنه: Allāh's Messenger ﷺ came to 'Abdullāh bin Ubāi (a hypocrite) after his death, and he has been laid in his pit (grave). He ordered (that he be taken out of the

(٧٧) بَابُ: هَلْ يُخْرَجُ الْمَيِّتُ مِنَ الْقَبْرِ وَاللَّحْدِ لِعَلَّةٍ؟

١٣٥٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرُو: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ: رَضِيَ اللَّهُ

grave), and he was taken out. Then he placed him on his knees and threw some of his saliva on him and clothed him in his (the Prophet's) own shirt. Allāh knows better (why he did so). 'Abdullāh bin Ubāi had given his shirt to Al-'Abbās to wear. Abū Hārūn said, "Allāh's Messenger ﷺ at that time had two shirts, and the son of 'Abdullāh bin Ubāi said to him, 'O Allāh's Messenger! Clothe my father in your shirt which has been in contact with your skin.'" Sufyān added, "Thus people think that the Prophet ﷺ clothed 'Abdullāh bin Ubāi in his shirt in lieu of what he ('Abdullāh) had done (for Al-'Abbās, the Prophet's uncle.)"

عَنْهُمَا قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ عَبْدَ اللَّهِ بْنَ أَبِي بَعْدَ مَا أُدْخِلَ حُفْرَتَهُ فَأَمَرَ بِهِ فَأَخْرَجَ فَوَضَعَهُ عَلَى رُكْبَتَيْهِ وَنَفَثَ عَلَيْهِ مِنْ رَيْقِهِ وَأَلْبَسَهُ قَمِيصَهُ، فَاللَّهُ أَعْلَمُ. وَكَانَ كَسَا عَبَّاسًا قَمِيصًا، قَالَ سُفْيَانُ: وَقَالَ أَبُو هَارُونَ: وَكَانَ عَلَى رَسُولِ اللَّهِ ﷺ قَمِيصَانِ، فَقَالَ لَهُ ابْنُ عَبْدِ اللَّهِ: يَا رَسُولَ اللَّهِ أَلَيْسَ أَبِي قَمِيصَكَ الَّذِي يَلْبِي جِلْدَكَ. قَالَ سُفْيَانُ: فَيَرُونَ أَنَّ النَّبِيَّ ﷺ أَلْبَسَ عَبْدَ اللَّهِ قَمِيصَهُ مُكَافَأَةً لِمَا صَنَعَ.

1351. Narrated Jābir رضي الله عنه: When the time of the battle of Uḥūd approached, my father called me at night and said, "I think that I will be the first amongst the Companions of the Prophet ﷺ to be martyred. I do not leave anyone after me dearer to me than you, except Allāh's Messenger and I owe some debt and you should repay it and treat your sisters favourably (nicely and politely)." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr), so I took his body out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear.

١٣٥١ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا حَضَرَ أُحُدَ دَعَانِي أَبِي مِنَ اللَّيْلِ فَقَالَ: مَا أُرَانِي إِلَّا مَقْتُولًا فِي أَوَّلِ مَنْ يُقْتَلُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، وَإِنِّي لَا أَتْرُكُ بَعْدِي أَعْرَ عَلَيَّ مِنْكَ، غَيْرَ نَفْسِ رَسُولِ اللَّهِ ﷺ. وَإِنَّ عَلَيَّ دَيْنًا فَاقْضِ وَأَسْتَوْصِ بِأَخْوَاتِكَ خَيْرًا. فَأَصْبَحْنَا فَكَانَ أَوَّلَ قَتِيلٍ وَدُفِنَ مَعَهُ آخَرَ فِي قَبْرِ، ثُمَّ لَمْ تَطْبُ نَفْسِي أَنْ أَتْرُكَهُ مَعَ الْآخَرَ فَاسْتَخْرَجْتُهُ بَعْدَ سِتَّةِ أَشْهُرٍ فَإِذَا هُوَ كَيَوْمٍ وَضَعْتُهُ هُنَيْئَةً غَيْرَ أُذُنِهِ. [انظر:

[١٣٥٢

1352. Narrated Jābir رضي الله عنه: A man was buried along with my father and I did not like it till I took him (i.e. my father) out and

١٣٥٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ

buried him in a separate grave.

شُعْبَةَ عَنِ ابْنِ أَبِي نَجِيحٍ عَنْ عَطَاءٍ،  
عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: دُفِنَ  
مَعَ أَبِي رَجُلٌ فَلَمْ تَطْبُ نَفْسِي حَتَّى  
أُخْرِجْتُهُ فَجَعَلْتُهُ فِي قَبْرِ عَلَى حِدَةٍ.

[راجع: ١٣٥١]

(78) CHAPTER. The *Laḥd* and the (straight) cut in the grave (see Chapter 74).

(٧٨) بَابُ اللَّحْدِ وَالشَّقِّ فِي الْقَبْرِ

1353. Narrated Jābir bin ‘Abdullāh رضي الله عنه: The Prophet ﷺ put every two martyrs of Uḥud (in one grave) and then he would ask, “Which of them had (knew) more of the Qur’ān?” And if one of them was pointed out for him (as having more knowledge), he would put him first in the *Laḥd* and say, “I will be a witness on these on the Day of Resurrection.” Then he ordered them to be buried with their blood on their bodies and he did not have them washed.

١٣٥٣ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا  
عَبْدُ اللَّهِ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَ:  
حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ  
بْنِ كَعْبِ ابْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ  
عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ  
النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ رَجُلَيْنِ مِنْ قَتْلَى  
أَحَدٍ ثُمَّ يَقُولُ: «أَيُّهُمَ أَكْثَرُ أَخَذًا  
لِلْقُرْآنِ؟» فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا  
قَدَّمَهُ فِي اللَّحْدِ، فَقَالَ: «أَنَا شَهِيدٌ  
عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ». فَأَمَرَ بِدَفْنِهِمْ  
بِدِمَائِهِمْ وَلَمْ يُعَسَّلْهُمْ. [راجع: ١٣٤٣]

(79) CHAPTER. If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him? Should Islām be explained to a boy (below the age of puberty)?

(٧٩) بَابُ: إِذَا أَسْلَمَ الصَّبِيُّ  
فَمَاتَ، هَلْ يُصَلَّى عَلَيْهِ؟ وَهَلْ يُعْرَضُ  
عَلَى الصَّبِيِّ الْإِسْلَامُ؟

And Al-Ḥasan, Shuraiḥ, Ibrāhīm and Qatāda said, “If one of the parents of the boy becomes a Muslim, then the boy will be with the Muslim parent.” And Ibn ‘Abbās رضي الله عنهما was with his mother who was amongst the weak and the poor people, and was not with his father who was on the religion of his nation. And said, “Islām is always superior and never inferior.”

وَقَالَ الْحَسَنُ وَشُرَيْحٌ وَإِبْرَاهِيمُ  
وَقَاتَادَةُ: إِذَا أَسْلَمَ أَحَدُهُمَا فَالْوَلَدُ مَعَ  
الْمُسْلِمِ. وَكَانَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ  
عَنْهُمَا مَعَ أُمِّهِ مِنَ الْمُسْتَضْعَفِينَ، وَلَمْ  
يَكُنْ مَعَ أَبِيهِ عَلَى دِينِ قَوْمِهِ. وَقَالَ:  
الْإِسْلَامُ يَعْلو وَلَا يُعلى.

1354. Narrated (‘Abdūllah) Ibn ‘Umar رضي الله عنه: ‘Umar رضي الله عنه set out along

١٣٥٤ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا

with the Prophet ﷺ with a group of people to Ibn Şaiyyād till they saw him playing with the boys near the hillocks of Banī Mughāla. Ibn Şaiyyād, at that time was nearing his puberty and did not notice (us) until the Prophet ﷺ stroked him with his hand and said to him, "Do you testify that I am Allāh's Messenger?" Ibn Şaiyyād looked at him and said, "I testify that you are the Messenger of illiterates." Then Ibn Şaiyyād asked the Prophet ﷺ, "Do you testify that I am Allāh's Messenger?" The Prophet ﷺ refuted it and said, "I believe in Allāh and His Messenger." Then he said (to Ibn Şaiyyād),<sup>(1)</sup> "What do you think?" Ibn Şaiyyād answered, "True people and liars visit me." The Prophet ﷺ said, "You have been confused as to this matter."

Then the Prophet ﷺ said to him, "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Şaiyyād said, "It is *Al-Dukh* (the smoke)."<sup>(2)</sup> The Prophet ﷺ said, "Let you be in ignominy. You cannot cross your limits." On that 'Umar رضي الله عنه said, "O Allāh's Messenger! Allow me to chop his head off." The Prophet ﷺ said, "If he is he (i.e. *Ad-Dajjāl*), then you cannot over-power him, and if he is not, then there is no use of murdering him." (See H. No. 3055).

عَبْدُ اللَّهِ، عَنْ يُوسُفَ، عَنِ الزُّهْرِيِّ  
قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ  
ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ  
عُمَرَ انْطَلَقَ مَعَ النَّبِيِّ ﷺ فِي رَهْطٍ  
فَقِيلَ ابْنُ صَيَّادٍ حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ  
الصَّبِيَّانِ عِنْدَ أَطْمِ بَنِي مَعَالَةَ، وَقَدْ  
قَارَبَ ابْنُ صَيَّادٍ الْحُلْمَ فَلَمْ يَشْعُرْ  
حَتَّى ضَرَبَ النَّبِيُّ ﷺ بِيَدِهِ ثُمَّ قَالَ  
لِابْنِ صَيَّادٍ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟»  
فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ: أَشْهَدُ أَنَّكَ  
رَسُولُ الْأُمِّيِّينَ، فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ  
ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَرَفَضَهُ،  
وَقَالَ: «أَمَنْتُ بِاللَّهِ وَبِرُسُلِهِ». فَقَالَ  
لَهُ: «مَاذَا تَرَى؟» قَالَ ابْنُ صَيَّادٍ:  
يَأْتِينِي صَادِقٌ وَكَاذِبٌ. فَقَالَ النَّبِيُّ  
ﷺ: «حُلِّطْ عَلَيْكَ الْأُمُورُ». ثُمَّ قَالَ لَهُ  
النَّبِيُّ ﷺ: «إِنِّي قَدْ حَبَّأْتُ لَكَ  
حَبِيبًا»، فَقَالَ ابْنُ صَيَّادٍ: هُوَ الدُّخُّ،  
فَقَالَ: أَحْسَأُ، فَلَنْ تَعْدُوَ قَدْرَكَ. فَقَالَ  
عُمَرُ رَضِيَ اللَّهُ عَنْهُ: دَعْنِي يَا رَسُولَ  
اللَّهِ أَضْرِبْ عُنُقَهُ، فَقَالَ النَّبِيُّ ﷺ:  
«إِنْ يَكُنُّهُ فَلَنْ تُسَلِّطَ عَلَيْهِ، وَإِنْ لَمْ  
يَكُنُّهُ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ». [انظر:

[٣٠٥٥، ٦١٧٣، ٦٦١٨]

1355. Ibn 'Umar رضي الله عنهما added: Later on Allāh's Messenger ﷺ once again went along with Ubāi bin Ka'b to the date-palm

١٣٥٥ - وَقَالَ سَالِمٌ: سَمِعْتُ  
ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ:

(1) (H.1354) Ibn Şaiyyād: was a soothsayer. (See the footnote of *Hadīth* No.3055, Vol.4.)  
(2) (H.1354) i.e., Verse No.10 of the *Sūrah-Ad-Dukhān*, 44:10. (The Qur'ān).



trees (garden) where Ibn Saiyyād was staying. The Prophet ﷺ wanted to hear something from Ibn Saiyyād before Ibn Saiyyād could see him, and the Prophet ﷺ saw him lying, covered with a sheet and from where his murmurs were heard. Ibn Saiyyād's mother saw Allāh's Messenger ﷺ while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Saiyyād, "O Sāf! (and that was the name of Ibn Saiyyād) Here is Muḥammad." And with that Ibn Saiyyād got up.

The Prophet ﷺ said, "Had this woman left him (had she not disturbed him), then Ibn Saiyyād would have revealed the reality of his case."

انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ ﷺ وَأَبِي  
بُنْ كَعْبٍ إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ  
صَيَّادٍ وَهُوَ يَخْتَلِئُ أَنْ يَسْمَعَ مِنْ ابْنِ  
صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ.  
فَرَأَهُ النَّبِيُّ ﷺ وَهُوَ مُضْطَجِعٌ، يَعْنِي  
فِي قَطِيفَةٍ لَهُ فِيهَا رَمْرَمَةٌ أَوْ رَمْرَمَةٌ،  
فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ ﷺ  
وَهُوَ يَتَّقِي بِجُدُوعِ النَّخْلِ فَقَالَتْ لِابْنِ  
صَيَّادٍ: يَا صَافٍ - وَهُوَ اسْمُ ابْنِ  
صَيَّادٍ - هَذَا مُحَمَّدٌ ﷺ، فَتَارَ ابْنُ  
صَيَّادٍ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ تَرَكَتَهُ  
بَيْنَ». وَقَالَ شُعَيْبُ رَمْرَمَةٌ. فَرَفَضَهُ  
وَقَالَ إِسْحَاقُ الْكَلْبِيُّ وَعَقِيلٌ: رَمْرَمَةٌ.  
وَقَالَ مَعْمَرٌ: رَمْرَمَةٌ. [انظر: ٢٦٣٨،

[٦١٧٤، ٣٠٥٦، ٣٠٣٣]

1356. Narrated Anas رَضِيَ اللهُ عَنْهُ: A young Jewish boy used to serve the Prophet ﷺ and he became sick. So, the Prophet ﷺ went to visit him. He sat near his head and asked him to embrace Islām. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qāsim ﷺ, and the boy embraced Islām. The Prophet ﷺ came out saying: "All the praises and thanks be to Allah Who saved the boy from the Hell-fire."

١٣٥٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ  
حَرْبٍ: حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ،  
عَنْ ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: كَانَ غُلامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ  
ﷺ فَمَرِضٌ فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ،  
فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: «أَسْلَمَ»،  
فَنظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ:  
أَطْعَ أَبَا الْقَاسِمِ ﷺ فَأَسْلَمَ فَخَرَجَ  
النَّبِيُّ ﷺ وَهُوَ يَقُولُ: «الْحَمْدُ لِلَّهِ  
الَّذِي أَنْقَذَهُ مِنَ النَّارِ». [انظر: ٥٦٥٧]

1357. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: My mother and I were among the weak and oppressed. I from among the children, and my mother from among the women.

١٣٥٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ:  
حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ عُبَيْدُ اللَّهِ:  
سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

يَقُولُ: كُنْتُ أَنَا وَأُمِّي مَنِ  
الْمُسْتَضْعَفِينَ، أَنَا مِنَ الْوَالِدَانِ وَأُمِّي مِنَ  
النِّسَاءِ. [انظر: ٤٥٨٧، ٤٥٨٨، ٤٥٩٧]

**1358.** Narrated Ibn Shihāb: The funeral prayer should be offered for every child, even if he were the son of a prostitute, as he was born with a true faith of Islām (i.e., to worship none but Allāh Alone). If his parents are Muslims, particularly the father, even if his mother were a non-Muslim, and if he after the delivery cries (even once) before his death (i.e., born alive) then the funeral prayer must be offered. And if the child does not cry after his delivery (i.e., born dead) then his funeral prayer should not be offered, and he will be considered as a miscarriage. Abū Hurairah رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ said, "Every child is born with a true faith (i.e. to worship none but Allāh Alone), but his parents convert him to Judaism or to Christianity or to Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then Abū Hurairah رَضِيَ اللهُ عَنْهُ recited the holy Verses: '...Allāh's *Fitrah* (i.e., Allāh's Islāmic Monotheism), with which He has created mankind...'" (V.30:30).

١٣٥٨ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ: قَالَ ابْنُ شِهَابٍ:  
يُصَلَّى عَلَى كُلِّ مَوْلُودٍ مُتَوَفَّى وَإِنْ كَانَ  
لِعِيَّةٍ مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِطْرَةِ  
الْإِسْلَامِ، يَدْعِي أَبَوَاهُ الْإِسْلَامَ أَوْ  
أَبُوهُ خَاصَّةً. وَإِنْ كَانَتْ أُمُّهُ عَلَى غَيْرِ  
الْإِسْلَامِ إِذَا اسْتَهَلَّ صَارِحًا صَلَّيْ  
عَلَيْهِ وَلَا يُصَلَّى عَلَى مَنْ لَا يَسْتَهَلُّ  
مَنْ أَجْلُ أَنَّهُ سَقَطَ، فَإِنَّ أَبَا هُرَيْرَةَ  
رَضِيَ اللهُ عَنْهُ كَانَ يُحَدِّثُ: قَالَ النَّبِيُّ  
ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى  
الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ  
يُمَجِّسَانِهِ. كَمَا تُنْتَجِ الْبَهِيمَةُ بِهَيْمَةٍ  
جَمْعَاءَ، هَلْ تَحْسُونُ فِيهَا مَنْ  
جَدَعَاءَ؟» ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ  
اللهُ عَنْهُ ﴿فَطَرَتِ اللهُ أَلَى فِطْرِ النَّاسِ  
عَلَيْهَا﴾ [الروم: ٣٠] الْآيَةَ. [انظر:

١٣٥٩، ١٣٨٥، ٤٧٧٥، ٦٥٩٩]

**1359.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Every child is born on *Fitrah* [true faith of Islāmic Monotheism (i.e. to worship none but Allāh Alone)] but his parents convert him to Judaism, Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then Abū Hurairah رَضِيَ اللهُ عَنْهُ recited the holy Verses: "Allāh's *Fitrah* (i.e. Allāh's Islāmic Monotheism) with which He has created

١٣٥٩ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا  
عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ الرَّهْرِيِّ  
قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ  
الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ  
قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ  
مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ  
يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا

mankind. No change let there be in *Khalq-illāh* (i.e. the Religion of Allāh - Islamic Monotheism), that is the Straight Religion (Islām)....” (V.30:30)

تُنْتَجِجُ الْبَهِيمَةَ بِبَهِيمَةٍ جَمْعَاءَ، هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ؟. ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: ﴿فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلُ لِخَلْقِ اللَّهِ ذَلِكَ الْبَدِيلُ الْقَلِيمُ﴾.

[الروم: ٣٠]. راجع: ١٣٥٨

(80) CHAPTER. If *Al-Mushrik*<sup>(1)</sup> says, “*Lā ilāha illallāh*” (none has the right to be worshipped but Allāh) at the time of his death.

(٨٠) بَابُ: إِذَا قَالَ الْمُشْرِكُ عِنْدَ الْمَوْتِ: لَا إِلَهَ إِلَّا اللَّهُ

1360. Narrated Al-Musaiyab: When the time of the death of Abū Ṭālib approached, Allāh's Messenger ﷺ went to him and found Abū Jahl bin Hishām and ‘Abdullāh bin Abī Umaiyya bin Al-Mughira by his side. Allāh's Messenger ﷺ said to Abū Ṭālib, “O uncle! Say: ‘*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)’, a sentence with which I shall be a witness (i.e., argue) for you before Allāh.” Abū Jahl and ‘Abdullāh bin Abī Umaiyya said, “O Abū Ṭālib! Are you going to denounce the religion of ‘Abdul Muṭṭalib?’” Allāh's Messenger ﷺ kept on inviting Abū Ṭālib to say it (i.e.: *Lā ilāha illallāh*) while they (Abū Jahl and ‘Abdullāh) kept on repeating their statement till Abū Ṭālib said as his last statement, that he was on the religion of ‘Abdul Muṭṭalib and refused to say: *Lā ilāha illallāh*. Then Allāh's Messenger ﷺ said, “I will keep on asking Allāh's Forgiveness for you unless I am forbidden (by Allāh) to do so.” So Allāh revealed (the Verse) concerning him [i.e., “It is not (proper) for the Prophet ﷺ and those who believe, to ask Allāh's Forgiveness for the *Mushrikūn*<sup>(2)</sup> even though they be of

١٣٦٠ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنِي أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّهُ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ ﷺ فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ بَنَ هِشَامٍ وَعَبَدَ اللَّهُ بَنَ أَبِي أُمَيَّةَ ابْنَ الْمُغِيرَةَ، قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي طَالِبٍ: «يَا عَمَّ، قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبَدَ اللَّهُ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ، أترغب عن ملة عبد المطلب؟ فلم يزل رسول الله ﷺ يعرضها عليه ويعودان بتلك المقالة حتى قال أبو طالب آخر ما كلمهم هو على ملة عبد المطلب، وأبى أن يقول: لا إله إلا الله. فقال

(1) (Ch.79) *Al-Mushrik* (*Al-Mushrikūn*): Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ.

(2) (H.1360) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the=

kin, after it has become clear to them that they are dwellers of the Fire”] (V.9:113).

رَسُولُ اللَّهِ ﷺ: «أَمَا وَاللَّهِ لَأَسْتُغْفِرَنَّ لَكَ مَا لَمْ أَتِهِ عَنْكَ» فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِ آيَةَ [التوبة: ١١٣]. [انظر:

[٣٨٨٤، ٤٦٧٥، ٤٧٧٢، ٦٦٨١]

**(81) CHAPTER. Placing a leaf of a date-palm over the grave.**

And Buraida Al-Aslamī asked that two leaves of a date-palm be put on his grave. Ibn ‘Umar saw a tent made of hair (of goats) over the grave of ‘Abdur Raḥmān and said, “O Boy! Remove it from the grave for his deeds will shade him.”

And Khārija bin Zaid said, “(I remember) when we were young during the caliphate of ‘Uthmān رضي الله عنه we (used to jump over the graves and) used to consider as the best jumper the one who would jump over the grave of Uthmān bin Maz‘ūn.”

Uthmān bin Ḥakīm said, “Khārija caught hold of my hand and made me sit over a grave and informed me that his uncle Yazīd bin Thābit said, ‘Sitting over a grave is disliked for one with the purpose of doing *Ḥadath* over it.’” And Nāfi’ said, “Ibn ‘Umar رضي الله عنه used to sit over the graves.” [See *Fath Al-Bari*].

1361. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ once passed by two graves, and those two persons (in the graves) were being tortured. He said, “They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends).” He then took a green branch of a date-palm tree, split it into two pieces and fixed one on each grave. The people said, “O Allāh’s Messenger! Why

**(٨١) بَابُ الْجَرِيدَةِ عَلَى الْقَبْرِ،**

وَأَوْصَى بُرَيْدَةُ الْأَسْلَمِيُّ أَنْ يُجْعَلَ فِي قَبْرِهِ جَرِيدَتَانِ. وَرَأَى ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فُسْطَاطًا عَلَى قَبْرِ عَبْدِ الرَّحْمَنِ فَقَالَ: انزِعْهُ يَا غُلَامُ فَإِنَّمَا يُظِلُّهُ عَمَلُهُ. وَقَالَ خَارِجَةُ بْنُ زَيْدٍ: رَأَيْتُنِي وَنَحْنُ شُبَّانٌ فِي زَمَنِ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ وَإِنَّا أَشَدْنَا وَتَبَّهَ الَّذِي يَتَّبِقَبْرَ عُثْمَانَ بْنِ مَطْعُونٍ حَتَّى يُجَاوِزَهُ. وَقَالَ عُثْمَانُ بْنُ حَكِيمٍ: أَخَذَ بِيَدِي خَارِجَةُ فَأَجْلَسَنِي عَلَى قَبْرِ وَأَخْبَرَنِي عَنْ عَمِّهِ يَزِيدَ بْنِ ثَابِتٍ قَالَ: إِنَّمَا كُرِهَ ذَلِكَ لِمَنْ أَحَدَثَ عَلَيْهِ. وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَجْلِسُ عَلَى الْقُبُورِ.

١٣٦١ - حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّهُ مَرَّ بِقَبْرَيْنِ يُعَذِّبَانِ فَقَالَ: «إِنَّهُمَا لَيُعَذِّبَانِ وَمَا يُعَذِّبَانِ فِي كَبِيرٍ. أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي

have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry."<sup>(1)</sup> (See H.No. 216 and its footnote).

بِالنَّمِيمَةِ». ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ ثُمَّ عَرَزَ فِي كُلِّ قَبْرِ وَاحِدَةً، فَقَالُوا: يَا رَسُولَ اللَّهِ لِمَ صَنَعْتَ هَذَا؟ فَقَالَ: «لَعَلَّهُ أَنْ يُحَمَّفَ عَنْهُمَا مَا لَمْ يَبْسَا». [راجع: ٢١٦]

(82) CHAPTER. Preacher delivering a lecture at a grave and the sitting of his companions around him.

(٨٢) بَابُ مَوْعِظَةِ الْمُحَدِّثِ عِنْدَ الْقَبْرِ وَقُعُودِ أَصْحَابِهِ حَوْلَهُ،

﴿يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَانِ﴾ [المعارج: ٤٣] الْأَجْدَانُ: الْقُبُورُ. ﴿بِعِزَّتِكَ﴾ [الانفطار: ٤]: أُثِيرْتُ. بَعَثْتُ حَوْضِي جَعَلْتُ أَسْفَلَهُ أَعْلَاهُ. الْإِيْقَاضُ: الْإِسْرَاعُ. وَقَرَأَ الْأَعْمَشُ ﴿إِلَى نَضْبِ يَوْضُونَ﴾ [المعارج: ٤٣] إِلَى شَيْءٍ مَنْصُوبٍ يَسْتَبْقُونَ إِلَيْهِ. وَالنَّضْبُ وَاحِدٌ. وَالنَّضْبُ مَضْرُورٌ. ﴿يَوْمَ الْخُرُوجِ﴾ [ق: ٤٣] مِنْ قُبُورِهِمْ ﴿يَسْأَلُونَ﴾ [يس: ٥١]: يَخْرُجُونَ.

1362. Narrated 'Alī رضي الله عنه: We were accompanying a funeral procession in Baqī'il-Gharqad. The Prophet ﷺ came to us and sat and we sat around him. He had a small stick in his hand, then he bent his head and started scraping the ground with the stick. He then said, "There is none among you, nor any person created, but has a place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allāh's Messenger! Should we not depend on what has been written for us and leave the deeds, as whoever amongst us is

١٣٦٢ - حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَيْعِ الْعَرَقِدِ فَأَتَانَا النَّبِيُّ ﷺ فَقَعَدَ وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَكَسَّ فَجَعَلَ يَنْكُثُ بِمِخْصَرَتِهِ، ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنفُوسَةٍ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا قَدْ كُتِبَتْ شَقِيَّةٌ أَوْ

(1) (H. 1361) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons. [See *Fath-Al-Bārī*].

blessed will do the deeds of a blessed person, and whoever amongst us is wretched, will do the deeds of a wretched person?" The Prophet ﷺ said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses:-

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him. And believes in *Al-Husna* [(the best) i.e., either *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) or a reward from Allāh i.e., Allāh will compensate him for what he will spend in Allāh's Way or bless him with Paradise]. [V.92: 5-7]

### (83) CHAPTER. What is said about committing suicide.

1363. Narrated Thābit bin Ad-Ḍaḥḥāk: The Prophet ﷺ said, "Whoever intentionally swears falsely by a religion other than Islām, then he is what he has said, (e.g., if he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron will be punished with the same piece of iron in the Hell-fire."

1364. Narrated Jundab: The Prophet ﷺ said, "A man was inflicted with wounds and he committed suicide, and so Allāh said: My slave has caused death on himself hurriedly, so I forbid Paradise for him."

سَعِيدَةٌ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ؟ فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَبِّحْهُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ. وَأَمَّا مَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاوَةِ فَسَبِّحْهُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ. قَالَ: «أَمَّا أَهْلُ السَّعَادَةِ فَيَسِّرُونَ لِعَمَلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيَسِّرُونَ لِعَمَلِ الشَّقَاوَةِ». ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَطْعَمَ وَأَقْرَبَ وَصَدَّقَ بِالْحُسْنَى﴾ [الليل: ٥-٦ الآيَة]. [انظر: ٤٩٤٥، ٤٩٤٦،

٤٩٤٧، ٤٩٤٨، ٦٢١٧، ٦٦٠٥، ٧٥٥٢]

### (٨٣) بَابُ مَا جَاءَ فِي قَاتِلِ النَّفْسِ

١٣٦٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ بْنِ الصَّحَّاحِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ بِمِلَّةِ غَيْرِ الْإِسْلَامِ كَاذِبًا مُتَعَمِّدًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ عُذِّبَ بِهِ فِي نَارِ جَهَنَّمَ». [انظر: ٤١٧١، ٤٨٤٣، ٦٠٤٧، ٦١٠٥،

[٦٦٥٢]

١٣٦٤ - وَقَالَ حَجَّاجُ بْنُ مِهَالٍ: حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ، عَنِ الْحَسَنِ: حَدَّثَنَا جُنْدَبٌ رَضِيَ اللَّهُ عَنْهُ فِي هَذَا الْمَسْجِدِ فَمَا نَسِينَا وَمَا نَخَافُ أَنْ يُكْرَبَ جُنْدَبٌ عَلَى النَّبِيِّ ﷺ قَالَ:

«كَانَ بِرَجُلٍ جِرَاحٌ، قَتَلَ نَفْسَهُ فَقَالَ  
اللَّهُ عَزَّ وَجَلَّ: بَدَرَنِي عَبْدِي بِنَفْسِهِ،  
حَرَمْتُ عَلَيْهِ الْجَنَّةَ». [انظر: ٣٤٦٣]

1365. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:  
The Prophet ﷺ said, “He who commits  
suicide by throttling shall keep on throttling  
himself in the Hell-fire (forever), and he who  
commits suicide by stabbing himself shall  
keep on stabbing himself in the Hell-fire.”

١٣٦٥ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ  
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ  
عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «الَّذِي  
يَخْنُقُ نَفْسَهُ يَخْنُقُهَا فِي النَّارِ، وَالَّذِي  
يَطْعُنُهَا يَطْعُنُهَا فِي النَّارِ». [انظر:

[٥٧٧٨

(84) CHAPTER. It is disliked to offer the  
funeral prayer for the hypocrites, and to ask  
Allāh's Forgiveness for the *Mushrikūn*  
(polytheists, pagans, etc.).

This is narrated by Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا  
on the authority of the Prophet ﷺ.

1366. Narrated 'Umar bin Al-Khattāb  
رَضِيَ اللهُ عَنْهُ: When 'Abdullāh bin Ubaī bin  
Salūl died, Allāh's Messenger ﷺ was  
requested to offer his funeral prayer. When  
Allāh's Messenger ﷺ stood up to offer the  
prayer. I got up quickly and said, “O Allāh's  
Messenger! Are you going to offer prayer for  
Ibn Ubaī and he said so-and-so on such and  
such occasions?” And started mentioning all  
that he had said. Allāh's Messenger ﷺ  
smiled and said, “O 'Umar! Leave me.”  
When I talked too much he said, “I have  
been given the choice and I have chosen (to  
offer the prayer). Had I known that he would  
be forgiven by asking for Allāh's Forgiveness  
for more than seventy times, surely I would  
have done so.” ('Umar added): Allāh's  
Messenger ﷺ offered his funeral prayer and  
returned and after a short while the two  
Verses of *Sūrat Barā'* (*At-Tauba*) were  
revealed: “And never (O Muḥammad ﷺ)

(٨٤) بَابُ مَا يُكْرَهُ مِنَ الصَّلَاةِ عَلَى  
الْمُنَافِقِينَ وَالْإِسْتِغْفَارِ لِلْمُشْرِكِينَ،  
رَوَاهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا  
عَنِ النَّبِيِّ ﷺ.

١٣٦٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ  
قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ  
ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ  
اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ  
الْحَطَّابِ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهُ قَالَ:  
لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أَبِي بِنْدَةَ سَلُولٍ  
دُعِيَ لَهُ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيْهِ.  
فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ وَبُتَ إِلَيْهِ  
فَقُلْتُ: يَا رَسُولَ اللَّهِ أَتُصَلِّيَ عَلَيَّ ابْنِ  
أُبَيٍّ؟ وَقَدْ قَالَ يَوْمَ كَذَا وَكَذَا: كَذَا  
وَكَذَا، أَعَدُّدٌ عَلَيْهِ قَوْلُهُ. فَتَبَسَّمَ رَسُولُ  
اللَّهِ ﷺ وَقَالَ: «أَحْرَعَنِي يَا عُمَرُ»،  
فَلَمَّا أَكْثَرْتُ عَلَيْهِ قَالَ: «إِنِّي خَيْرْتُ  
فَاخْتَرْتُ لَوْ أَعْلَمُ أَنِّي لَوْ زِدْتُ عَلَى

pray (funeral prayer) for any of them (hypocrites) who dies... (to the end of the Verse) while they were *Fāsiqun* (rebellious...) V.9:84. ('Umar added), "Later I was astonished at my daring before Allāh's Messenger ﷺ on that day. And Allāh and His Messenger know better."

### (85) CHAPTER. The praising of a deceased by the people.

1367. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A funeral procession passed and the people praised the deceased. The Prophet ﷺ said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet ﷺ said, "It has been affirmed to him". 'Umar bin Al-Khattāb asked (Allāh's Messenger ﷺ), "What has been affirmed?" He replied, "You have praised this one, so Paradise has been affirmed to him; and you have dispraised (spoken badly of) the other, so Fire (Hell) has been affirmed to him. You people are Allāh's witnesses on earth."

1368. Narrated Abū Al-Aswad: I came to Al-Madīna when an epidemic disease had broken out. While I was sitting with 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ a funeral procession passed by and the people praised the deceased. 'Umar said, "It has been affirmed to him." And another funeral procession passed by and the people praised the deceased. 'Umar said, "It has been

السَّبْعِينَ يُعْفَرُ لَهُ لَزِدْتُ عَلَيْهَا». قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ انْصَرَفَ فَلَمْ يَمُكِّثْ إِلَّا يَسِيرًا حَتَّى نَزَلَتْ الْآيَاتَانِ مِنْ بَرَاءَةِ [٨٠] ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُنَّ مَاتَ أَبَدًا﴾ إِلَى قَوْلِهِ ﴿وَهُمْ فَسِقُونَ﴾ قَالَ: فَعَجِبْتُ بَعْدَ مِنْ جُرْأَتِي عَلَى رَسُولِ اللَّهِ ﷺ يَوْمَئِذٍ، وَاللَّهُ وَرَسُولُهُ أَعْلَمُ». [انظر: ٤٦٧]

### (٨٥) بَابُ ثَنَاءِ النَّاسِ عَلَى الْمَيِّتِ

١٣٦٧ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَرَّ بِجَنَازَةٍ فَأَثَنُوا عَلَيْهَا خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: «وَجِبَتْ». ثُمَّ مَرُّوا بِأُخْرَى فَأَثَنُوا عَلَيْهَا شَرًّا، فَقَالَ: «وَجِبَتْ». فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: مَا وَجِبَتْ؟ قَالَ: «هَذَا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا فَوَجِبَتْ لَهُ الْجَنَّةُ، وَهَذَا أَثْنَيْتُمْ عَلَيْهِ شَرًّا فَوَجِبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ». [انظر: ٢٦٤٢]

١٣٦٨ - حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ هُوَ الصَّفَّارُ: حَدَّثَنَا دَاوُدُ بْنُ الْفَرَّاتِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الْأَسْوَدِ قَالَ: قَدِمْتُ الْمَدِينَةَ وَقَدْ وَفَّعَ بِهَا مَرَضٌ فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَمَرَّتْ بِهِمْ



affirmed to him.” A third (funeral procession) passed by and the people dispraised (spoke badly) of the deceased. He said, “It has been affirmed to him.” I (Abū Al-Aswad) asked, “O chief of the believers! What has been affirmed?” He replied, “I said the same as the Prophet ﷺ had said, that is: if four persons testify the piety of a Muslim, Allāh will grant him Paradise.’ We asked, ‘If three persons testify his piety?’ He (the Prophet ﷺ) replied, ‘Even three.’ Then we asked, ‘If two?’ He replied, ‘Even two.’ We did not ask him regarding one witness.”

جَنَازَةٌ فَأْتَيْتَنِي عَلَى صَاحِبِهَا خَيْرًا. فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: وَجَبَتْ. ثُمَّ مَرَّ بِأُخْرَى فَأْتَيْتَنِي عَلَى صَاحِبِهَا خَيْرًا فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: وَجَبَتْ، ثُمَّ مَرَّ بِالثَّالِثَةِ فَأْتَيْتَنِي عَلَى صَاحِبِهَا شَرًّا، فَقَالَ: وَجَبَتْ. فَقَالَ أَبُو الْأَسْوَدِ: فَقُلْتُ: وَمَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ النَّبِيُّ ﷺ: «أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ». فَقُلْنَا: وَثَلَاثَةٌ؟ قَالَ: «وِثَلَاثَةٌ». فَقُلْنَا: وَاثْنَانِ؟ قَالَ: «وَاثْنَانِ»، ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ. [انظر: ٢٦٤٣]

#### (86) CHAPTER. What is said regarding the punishment in the grave.

And the Statement of Allāh تعالى :-

“...If you could but see, when the *Zalimūn* (polytheists and wrongdoers etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): Deliver your souls! This day you shall be recompensed with the torment of degradation...” (V.6:93).

And also the Statement of Allāh :

“...We shall punish them twice, and thereafter, they shall be brought back to a great (horrible) torment.” (V.9:101).

And also the Statement of Allāh تعالى :

“...While an evil torment encompassed Fir'aun's (Pharaoh) people. The Fire; they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): Cause Fir'aun's (Pharaoh) people to enter the severest torment!” (V.40:45,46)

(٨٦) **بَابُ مَا جَاءَ فِي عَذَابِ الْقَبْرِ،**  
وَقَوْلُهُ تَعَالَى: ﴿وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ﴾ [الأنعام: ٩٣]  
قَالَ أَبُو عَبْدِ اللَّهِ: الْهُونُ هُوَ الْهَوَانُ. وَالْهُونُ: الرَّفْقُ. وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّوْنَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾ [التوبة: ١٠١] وَقَوْلُهُ تَعَالَى: ﴿فَوَقَدْنَا اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾﴾ [المؤمن:

1369. Narrated Al-Barā' bin 'Azib رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that *Lā ilāha illallāh, wa anna Muḥammad-ar-Rasūl Allāh* (none has the right to be worshipped but Allāh and Muḥammad ﷺ is Allāh's Messenger)." And that corresponds to Allāh's Statement: "Allāh will keep firm those who believe, with the word that stands firm..." (V.14:27).

Narrated Shu'ba (same as above) and added, "Allāh will keep firm those who believe... (14:27) was revealed concerning the punishment in the grave."

1370. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ looked at the dead people of the well (the well in which there were the bodies of those *Mushrikūn*<sup>(1)</sup> killed during the battle of Badr) and said, "Have you found true what your Lord promised you?" Somebody said to him, "You are addressing dead people." He replied, "You do not hear better than they but they cannot reply."

1371. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "They (the *Quraish Mushrikūn*<sup>(2)</sup> killed during the battle of Badr) now realise that what I used to tell them was the truth." And Allāh تعالى said, "Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the

١٣٦٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُفْعِدَ الْمُؤْمِنُ فِي قَبْرِهِ أَبِي ثُمَّ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَذَلِكَ قَوْلُهُ: ﴿يُثَبِّتُ اللهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ﴾ [إبراهيم: ٢٧].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ بِهِدًا، وَزَادَ ﴿يُثَبِّتُ اللهُ الَّذِينَ ءَامَنُوا﴾ نَزَلَتْ فِي عَذَابِ الْقَبْرِ. [انظر: ٤٦٩٩]

١٣٧٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ: حَدَّثَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَخْبَرَهُ قَالَ: أَطَّلَعَ النَّبِيُّ ﷺ عَلَى أَهْلِ الْقَلْبِ فَقَالَ: «وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟» فَقِيلَ لَهُ: أَتَدْعُو أَمْوَاتًا فَقَالَ: «مَا أَنْتُمْ بِأَسْمَعُ مِنْهُمْ وَلَكِنْ لَا يُجِيبُونَ». [انظر: ٣٩٨٠، ٤٠٢٦]

١٣٧١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: «إِنَّمَا قَالَ النَّبِيُّ ﷺ: «إِنَّهُمْ لَيَعْلَمُونَ الْآنَ أَنَّ مَا كُنْتُ أَقُولُ

(1) (H. 1370, 1371) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

disbelievers)...” (V.27:80).

1372. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: A Jewess came to me and mentioned the punishment in the grave and said, “May Allāh protect you from the punishment in the grave.” 'Aishah then asked Allāh's Messenger ﷺ about the punishment in the grave. He said, “Yes, (there is) punishment in the grave.” 'Aishah رَضِيَ اللهُ عَنْهَا added, “After that I never saw Allāh's Messenger ﷺ but seeking refuge with Allāh from the punishment in the grave in every *Ṣalāt* (prayer) he offered.”

1373. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ once stood up delivering a *Khuṭba* (religious talk) and mentioned the *Fitnah* (trial and affliction) in the grave which people will face in their grave. When he mentioned that, the Muslims started crying loudly.

1374. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, “When (Allāh's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, ‘What did you use to say about this man

لَهُمْ حَقٌّ». وَقَدْ قَالَ اللهُ تَعَالَى: ﴿إِنَّكَ لَا تَسْمَعُ لَمَوْتِكُمْ﴾ [النحل: ٨٠].

[انظر: ٣٩٧٩، ٣٩٨١]

١٣٧٢ - حَدَّثَنَا عَبْدَانُ، أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ: سَمِعْتُ الْأَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ يَهُودِيَّةً دَخَلَتْ عَلَيْهَا فَذَكَرَتْ عَذَابَ الْقَبْرِ فَقَالَتْ لَهَا: أَعَاذُكَ اللهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلْتُ عَائِشَةَ رَسُولَ اللهِ ﷺ عَنْ عَذَابِ الْقَبْرِ، فَقَالَتْ: «نَعَمْ عَذَابُ الْقَبْرِ». قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: فَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ بَعْدَ صَلَّى صَلَاةٍ إِلَّا تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ. وَزَادَ عُندَرٌ «عَذَابُ الْقَبْرِ حَقٌّ».

١٣٧٣ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّهُ سَمِعَ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا تَقُولُ: قَامَ رَسُولُ اللهِ ﷺ حَاطِبِيًّا فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِي يَمْتَرُنَ فِيهَا الْمَرْءُ، فَلَمَّا ذَكَرَ ذَلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً. [راجع: ٨٦]

١٣٧٤ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُولَ اللهِ ﷺ

(i.e. Muḥammad ﷺ)? Then as regards a faithful believer, he will say, 'I testify that he is Allāh's slave and His Messenger.' Then they will say to him, 'Look at your place in the Fire (Hell); Allāh has changed for you a place in Paradise instead of it.' So, he will see both his places." (Qatāda said, "We were informed that his grave would be made spacious.") Then Qatāda went back to the narration of Anas who said:) "Whereas a hypocrite or a disbeliever will be asked, 'What did you use to say about this man. He will reply, 'I do not know; but I used to say what the people used to say.' So, they will say to him, 'Neither did you know nor did you take the guidance (by following the Qur'ān).' Then he will be hit with iron hammers and he will make such a cry as everything near to him will hear, except jinn and human beings." (See *Ḥadīth* No. 1338).

قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَنَاهُ مَلَكَانِ فَيُعِدَّانِهِ فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ لِمُحَمَّدٍ ﷺ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ. فَيَرَاهُمَا جَمِيعًا. قَالَ قَتَادَةُ: وَذَكَرَ لَنَا أَنَّهُ يُفَسِّحُ لَهُ فِي قَبْرِهِ. ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ قَالَ: «وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيُقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَذْرِي، كُنْتُ أَقُولُ مَا يَقُولُهُ النَّاسُ. فَيُقَالُ: لَا ذَرَيْتَ وَلَا تَلَيْتَ، وَيُضْرَبُ بِمِطَارِقٍ مِنْ حَدِيدٍ ضَرْبَةً فَيَصْبِحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ». [راجع: ١٣٣٨]

(87) CHAPTER. To seek refuge with Allāh from the punishment in the grave.

(٨٧) بَابُ التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ

1375. Narrated Abū Ayyūb رَضِيَ اللَّهُ عَنْهُ: Once the Prophet ﷺ went out after sunset and heard a (dreadful) voice, and said, "The Jews are being punished in their graves."

١٣٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: أَخْبَرَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَوْنُ ابْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ، عَنِ الْبَرَاءِ ابْنِ عَازِبٍ، عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: خَرَجَ النَّبِيُّ ﷺ وَقَدْ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا فَقَالَ: «يَهُودٌ تُعَذَّبُ فِي قُبُورِهَا».

وَقَالَ التَّصْرُ: أَخْبَرَنَا شُعْبَةُ:

حَدَّثَنَا عَوْنٌ: سَمِعْتُ أَبِي قَالَ:  
سَمِعْتُ الْبَرَاءَ عَنْ أَبِي أَيُّوبَ عَنِ  
النَّبِيِّ ﷺ.

1376. Narrated Mūsā bin 'Uqba: The daughter of Khālid bin Sa'īd bin Al-'Āṣ said that she had heard the Prophet ﷺ seeking refuge with Allāh from the punishment in the grave.

١٣٧٦ - حَدَّثَنَا مُعَلَّى: حَدَّثَنَا  
وُهَيْبٌ، عَنْ مُوسَى بْنِ عُقْبَةَ قَالَ:  
حَدَّثَنِي ابْنَةُ خَالِدِ ابْنِ سَعِيدِ بْنِ  
الْعَاصِيِّ: أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ وَهُوَ  
يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ. [انظر: ٦٣٦٤]

1377. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to invoke (Allāh):  
"Allāhumma innī a'ūdhu bika min 'aḏḥābil-qabr, wa min 'aḏḥābin-nār, wa min fitnatil-mahyā wal-mamāt, wa min fitnatil-Masīḥ Ad-Dajjāl. (O Allāh! I seek refuge with you from the punishment in the grave, and from the punishment in the Hell-fire, and from the *Fitnah* of life and death, and the *Fitnah* (trial and the affliction) of *Al-Masīḥ Ad-Dajjāl*."

١٣٧٧ - حَدَّثَنَا مُسْلِمٌ بِنُ  
إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى،  
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ  
اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ  
يَدْعُو: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ  
عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ  
فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ  
الْمَسِيحِ الدَّجَالِ».

(88) CHAPTER. Punishment in the grave because of back-biting and soiling one's clothes with one's urine.

(٨٨) بَابُ عَذَابِ الْقَبْرِ مِنَ الْغِيْبَةِ  
وَالْبَوْلِ

1378. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ once passed by two graves and said, "They (the deceased persons in those graves) are being tortured not for a great thing to avoid." And then added, "Yes, (they are being punished for a big sin) for one of them used to go about with calumnies; while the other never saved himself from being soiled with his urine." (Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا added): Then he took a green branch of (a date-palm) and split it into two pieces and fixed one piece on each grave and said, "May their punishment be abated till these (two pieces) get dry". (See *Hadīth* No.1361 and its footnote).

١٣٧٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا  
جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ،  
عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ  
اللَّهُ عَنْهُمَا: مَرَّ النَّبِيُّ ﷺ عَلَى قَبْرَيْنِ  
فَقَالَ: «إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي  
كَبِيرٍ». ثُمَّ قَالَ: «بَلَى، أَمَا أَحَدُهُمَا  
فَكَانَ يَسْعَى بِالنَّمِيمَةِ. وَأَمَا الْآخَرُ  
فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ». قَالَ: ثُمَّ  
أَخَذَ عُودًا رَطْبًا فَكَسَرَهُ بِأَنْتَيْنِ ثُمَّ  
عَرَزَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى قَبْرِ ثُمَّ

قَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ  
يَبْسُأَ». [راجع: ٢١٦]

(89) CHAPTER. The deceased is shown his actual place (in Paradise or in Hell) both in the morning and in the afternoon.

1379. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا said, "When anyone of you dies, he is shown his place both in the morning and in the afternoon. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-fire; he is shown his place therein. Then it is said to him, 'This is your place till Allāh resurrects you on the Day of Resurrection.'"

(٨٩) بَابُ الْمَيِّتِ يُعْرَضُ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ

١٣٧٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيُقَالُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ إِلَى يَوْمِ الْقِيَامَةِ». [انظر:

[٦٥١٥، ٣٢٤٠]

(90) CHAPTER. The speech of the deceased after it is lifted upon the bier.

1380. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ said, "When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is a righteous person he says, 'Take me ahead (or present me, quickly), and if he is not a righteous one he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious."

(٩٠) بَابُ كَلَامِ الْمَيِّتِ عَلَى الْجَنَازَةِ

١٣٨٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وُضِعَتِ الْجَنَازَةُ فَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدُمُونِي قَدُمُونِي. وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا، أَيْنَ يَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَعِقَ». [راجع: ١٣١٤]

## (91) CHAPTER. What is said regarding the dead children of Muslims.

And Abū Hurairah رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ said "He whose three children died before the age of puberty, they will shield him from the Hell-fire, or will make him enter Paradise."

1381. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Any Muslim whose three children died before the age of puberty will be granted Paradise by Allāh because of His Mercy to them."

1382. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When Ibrāhīm (the son of Prophet ﷺ) expired, Allāh's Messenger ﷺ said, "There is a wet-nurse for him in Paradise."

(92) CHAPTER. What is said regarding the (dead) children of *Al-Mushrikūn*.<sup>(1)</sup>

1383. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ was asked about the children of *Al-Mushrikūn*.<sup>(2)</sup> The Prophet ﷺ replied, "Since Allāh created them, He knows what sort of deeds they would have done."

## (٩١) بَابُ مَا قِيلَ فِي أَوْلَادِ الْمُسْلِمِينَ،

وقال أبو هريرة رضي الله عنه عن النبي ﷺ: «مَنْ مَاتَ لَهُ ثَلَاثَةٌ مِنْ الْوَالِدِ لَمْ يَبْلُغُوا الْحِنْتَ كَانَ لَهُ حِجَابًا مِنَ النَّارِ أَوْ دَخَلَ الْجَنَّةَ».

١٣٨١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عَلِيَّةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنَ النَّاسِ مُسْلِمٌ يَمُوتُ لَهُ ثَلَاثَةٌ لَمْ يَبْلُغُوا الْحِنْتَ إِلَّا أَدْخَلَهُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ».

[راجع: ١٢٤٨]

١٣٨٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ: أَنَّهُ سَمِعَ الْبَرَاءَ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا تُوُفِّيَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لَهُ مَرْضِعًا فِي الْجَنَّةِ».

[انظر: ٣٢٥٥، ٦١٩٥]

## (٩٢) بَابُ مَا قِيلَ فِي أَوْلَادِ الْمُشْرِكِينَ

١٣٨٣ - حَدَّثَنَا جِبَانٌ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سُئِلَ

(1) & (2) (Ch. 92 and H.1383) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

رَسُولُ اللَّهِ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟  
فَقَالَ: «اللَّهُ إِذْ خَلَقَهُمْ أَعْلَمُ بِمَا كَانُوا  
عَامِلِينَ». [انظر: ٦٥٩٧]

1384. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ:  
The Prophet ﷺ was asked about the  
offspring of *Al-Mushrikūn*; (1) so he said,  
“Allāh knows what sort of deeds they would  
have done.”

١٣٨٤ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ: أَنَّهُ  
سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ:  
سُئِلَ النَّبِيُّ ﷺ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ؟  
فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».  
[انظر: ٦٥٩٨، ٦٦٠٠]

1385. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ:  
The Prophet ﷺ said, “Every child is born on  
*Al-Fitrah* [with a true faith of Islāmic  
Monotheism (i.e. to worship none but  
Allāh Alone)] and his parents convert him  
to Judaism or Christianity or Magianism, as  
an animal gives birth to a perfect baby  
animal. Do you find it mutilated?” (See H.  
No. 1358)

١٣٨٥ - حَدَّثَنَا آدَمُ: حَدَّثَنَا ابْنُ  
أَبِي ذَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي  
سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي  
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى  
الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ  
يُمَجِّسَانِهِ، كَمَا مَثَلِ الْبَيْهَمَةِ تُنْتَجِجُ  
الْبَيْهَمَةَ، هَلْ تَرَى فِيهَا جَدْعَاءَ؟»  
[راجع: ١٣٥٨]

## (93) CHAPTER:

## (٩٣) بَابٌ:

1386. Narrated Samura bin Jundab رَضِيَ اللَّهُ عَنْهُ:  
Whenever the Prophet ﷺ finished the  
*Fajr* prayer, he would face us and ask, “Who  
amongst you had a dream last night?” So, if  
anyone had a dream he would narrate it. The  
Prophet ﷺ would say: “*Mā shā’ Allāh*” (an  
Arabic maxim meaning literally, ‘What Allāh  
wished,’ and it indicates a good omen.) One  
day, he asked us whether anyone of us had a  
dream. We replied in the negative. The

١٣٨٦ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ:  
حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ بْنِ  
جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ  
النَّبِيُّ ﷺ إِذَا صَلَّى صَلَاةَ أَقْبَلْ عَلَيْنَا  
بِوَجْهِهِ فَقَالَ: «مَنْ رَأَى مِنْكُمْ اللَّيْلَةَ  
رُؤْيَا؟» قَالَ: فَإِنْ رَأَى أَحَدًا فَصَّهَا

(1) (H. 1384) (See the footnote of H. 1383).



Prophet ﷺ said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land. There, I saw a person sitting and another standing with an iron hook in his hand; pushing it inside the mouth of the former till it reached the jaw-bone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on, and we went on till we came to a man lying in a prone position, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the lying man with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head returned to its normal state and the man came back and struck him again (and so on). I said, 'Who (what) is this?' They told me to proceed on; so we proceeded on and passed by a hole like *Tannūr* (a kind of baking oven); with a narrow top and wide bottom, and the fire was kindling underneath that oven. Whenever the fire-flame went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire abated, the people went down into it, and there were naked men and women in it. I said, 'Who (what) is this?' They told me to proceed on. So, we proceeded on till we reached a river of blood and there was a man in it, and another man (was standing at its bank) with stones in front of him, the latter confronted the former who was in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position ;

فَيَقُولُ: «ما شاء الله»، فَسَأَلْنَا يَوْمًا  
 فَقَالَ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا؟»  
 قُلْنَا: لَا، قَالَ: «لِكَيْتِي رَأَيْتُ اللَّيْلَةَ  
 رَجُلَيْنِ أَتَيَانِي فَأَخَذَا بِيَدِي فَأَخْرَجَانِي  
 إِلَى الْأَرْضِ الْمُقَدَّسَةِ، فَإِذَا رَجُلٌ  
 جَالِسٌ وَرَجُلٌ قَائِمٌ، بِيَدِهِ - قَالَ  
 بَعْضُ أَصْحَابِنَا عَنْ مُوسَى - كَلُوبٌ  
 مِنْ حديدٍ»، : «يُدْخِلُهُ فِي شِدْقِهِ حَتَّى  
 يَبْلُغَ قَفَاهُ، ثُمَّ يَفْعَلُ بِشِدْقِهِ الْآخَرَ مِثْلَ  
 ذَلِكَ وَيَلْتَمِسُ شِدْقَهُ هَذَا، فَيَعُودُ فَيَضَعُ  
 مِثْلَهُ. قُلْتُ: مَا هَذَا؟ قَالَا: انْطَلِقْ،  
 فَانْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى رَجُلٍ  
 مُضْطَجِعٍ عَلَى قَفَاهُ، وَرَجُلٌ قَائِمٌ عَلَى  
 رَأْسِهِ بِفِهْرٍ أَوْ صَخْرَةٍ فَيَشْدُخُ بِهِ  
 رَأْسَهُ. فَإِذَا ضَرَبَهُ تَدَهَدَهَ الْحَجَرُ  
 فَانْطَلَقَ إِلَيْهِ لِيَأْخُذَهُ فَلَا يَرْجِعُ إِلَى هَذَا  
 حَتَّى يَلْتَمِسَ رَأْسَهُ وَعَادَ رَأْسُهُ كَمَا هُوَ  
 فَعَادَ إِلَيْهِ فَضَرَبَهُ قُلْتُ: مَنْ هَذَا؟  
 قَالَا: انْطَلِقْ، فَانْطَلَقْنَا إِلَى ثَقَبٍ مِثْلِ  
 التَّنُورِ أَعْلَاهُ ضَيِّقٌ وَأَسْفَلُهُ وَاسِعٌ  
 يَتَوَقَّدُ تَحْتَهُ نَارًا فَإِذَا اقْتَرَبَ ارْتَفَعُوا  
 حَتَّى كَادَ أَنْ يَخْرُجُوا، فَإِذَا حَمَدَتْ  
 رَجَعُوا فِيهَا. وَفِيهَا رِجَالٌ وَنِسَاءٌ  
 عُرَاةٌ، فَقُلْتُ: مَنْ هَذَا؟ قَالَا:  
 انْطَلِقْ، فَانْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى نَهْرٍ  
 مِنْ دَمٍ فِيهِ رَجُلٌ، قَائِمٌ عَلَى وَسْطِ  
 النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ. فاقْبَلْ  
 الرَّجُلُ الَّذِي فِي النَّهْرِ، فَإِذَا أَرَادَ أَنْ

and so whenever he wanted to come out the other would throw a stone in his mouth,' and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on, and we did so till we reached a well-flourished green garden having a huge tree and near its base was sitting an old man with some children. (I saw) another man near the tree with fire in front of him and he was kindling it up. Then they (i.e., my two companions) made me climb up the tree and made me enter a *Dār* (abode, dwelling place, house, etc.), better than which I had never seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another *Dār* that was better and superior (to the first) containing old and young people. I said to them (i.e., my two companions), 'You have made me go around all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allāh had given the knowledge of the Qur'ān (i.e. knowing it by heart), but he used to sleep at night (i.e., he did not recite it then) and did not use to act upon it (i.e., upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those whom you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those whom you saw in the river of blood were those dealing in *Ribā* (usury). And the old man who was sitting at the base of the tree was Ibrāhīm (Abraham) عليه السلام and

يُخْرِجُ رَمَى الرَّجُلِ بِحَجَرٍ فِي فِيهِ فَرَدَّهُ  
حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ  
رَمَى فِي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كَمَا  
كَانَ. فَقُلْتُ: مَا هَذَا؟ قَالَا: انْطَلِقْ،  
فَانْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَى رَوْضَةٍ  
خَضْرَاءَ فِيهَا شَجَرَةٌ عَظِيمَةٌ وَفِي  
أَصْلِهَا شَيْخٌ وَصَبِيَانٌ، وَإِذَا رَجُلٌ  
قَرِيبٌ مِنَ الشَّجَرَةِ بَيْنَ يَدَيْهِ نَارٌ  
يُوقِدُهَا فَصَعِدَا بِي فِي الشَّجَرَةِ،  
وَأَدْخَلَانِي دَارًا لَمْ أَرَ قَطُّ أَحْسَنَ  
مِنْهَا. فِيهَا رَجَالٌ شَيْوُخٌ وَشَبَابٌ  
وَنِسَاءٌ وَصَبِيَانٌ. ثُمَّ أَخْرَجَانِي مِنْهَا  
فَصَعِدَا بِي الشَّجَرَةَ فَأَدْخَلَانِي دَارًا  
هِيَ أَحْسَنُ وَأَفْضَلُ، فِيهَا شَيْوُخٌ  
وَشَبَابٌ. فَقُلْتُ: طَوَّقْتُمَانِي اللَّيْلَةَ،  
فَأُخْبِرَانِي عَمَّا رَأَيْتُ؟ قَالَا: نَعَمْ، أَمَّا  
الَّذِي رَأَيْتَهُ يُسَّقُ شِدْقُهُ فَكَذَّابٌ يُحَدِّثُ  
بِالْكَذِبَةِ فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الْآفَاقَ  
فَيُصْنَعُ بِهِ مَا رَأَيْتَ إِلَى يَوْمِ الْقِيَامَةِ.  
وَالَّذِي رَأَيْتَهُ يُشَدِّخُ رَأْسَهُ فَرَجُلٌ عَلَّمَهُ  
اللَّهُ الْقُرْآنَ فَنَامَ عَنْهُ بِاللَّيْلِ وَلَمْ يَعْمَلْ  
فِيهِ بِالنَّهَارِ، يُفْعَلُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ.  
وَالَّذِي رَأَيْتَهُ فِي الثَّقَبِ فَهُمْ الرِّبَاةُ.  
وَالَّذِي رَأَيْتَهُ فِي النَّهْرِ آكِلُو الرِّبَا.  
وَالشَّيْخُ فِي أَصْلِ الشَّجَرَةِ: إِبْرَاهِيمُ  
عَلَيْهِ السَّلَامُ وَالصَّبِيَانُ حَوْلَهُ فَأَوْلَادُ  
النَّاسِ. وَالَّذِي يُوقِدُ النَّارَ مَالِكُ  
خَازِنُ النَّارِ وَالذَّارُ الْأُولَى الَّتِي

the little children around him were the offspring of the people. And the one who was kindling the fire was Mālik, the gate-keeper of the Hell-fire. And the first *Dār* in which you entered was the house of the common believers, and the second *Dār* was of the martyrs. I am Jibrīl (Gabriel) and this is Mikāel (Michael). Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.'” (See H.No. 7047).

#### (94) CHAPTER. Dying on Monday.

1387. Narrated Hishām's father: 'Ā'ishah رَضِيَ اللهُ عَنْهَا said, "I went to Abū Bakr رَضِيَ اللهُ عَنْهُ (during his fatal illness) and he asked me, 'In how many garments was the Prophet ﷺ shrouded?' She replied, 'In three *Sahūliyya* pieces of white cloth of cotton, and there was neither a shirt nor a turban among them.' Abū Bakr further asked her, 'On which day did the Prophet ﷺ died?' She replied, 'He died on Monday.' He asked, 'What (day) is today?' She replied, 'Today is Monday.' He added, 'I hope I shall die sometime between this morning and tonight.' Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said, 'Wash this garment of mine and add two more garments and shroud me in them.' I said, 'This is worn out.' He said, 'A living person has more right to wear new clothes than a dead one; the shroud is only for the body's pus.' He did not die till it was the night of Tuesday and was buried before the morning."

دَخَلْتُ، دَارَ عَامَّةِ الْمُؤْمِنِينَ. وَأَمَّا هَذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ، وَأَنَا جِبْرِيْلُ وَهَذَا مِيكَائِيلُ، فَارْفَعْ رَأْسَكَ. فَارْفَعْتُ رَأْسِي فَإِذَا فَوْقِي مِثْلُ السَّحَابِ، قَالَا: ذَاكَ مَنَزْلُكَ. قُلْتُ: دَعَانِي أَدْخُلْ مَنَزْلِي، قَالَا: إِنَّهُ بَقِيَ لَكَ عُمْرٌ لَمْ تَسْتَكْمِلْهُ، فَلَوْ اسْتَكْمَلْتِ أَتَيْتِ مَنَزْلِكَ». [راجع: ٨٤٥]

#### (٩٤) بَابُ مَوْتِ يَوْمِ الْاِثْنَيْنِ

١٣٨٧ - حَدَّثَنَا مَعْلَى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلْتُ عَلَى أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقَالَ: فِي كَمْ كَفْتُمُ النَّبِيَّ ﷺ؟ قَالَتْ: فِي ثَلَاثَةِ أَثْوَابٍ بِبِضِّ سَحُولِيَّةٍ، لَيْسَ فِيهَا قَوْمِيصٌ وَلَا عِمَامَةٌ. وَقَالَ لَهَا: فِي أَيِّ يَوْمٍ تُوفِّي النَّبِيُّ ﷺ؟ قَالَتْ: يَوْمَ الْاِثْنَيْنِ. قَالَ: فَأَيُّ يَوْمٍ هَذَا؟ قَالَتْ: يَوْمَ الْاِثْنَيْنِ. قَالَ: أَرْجُو فِيمَا بَيْنِي وَبَيْنَ اللَّيْلِ، فَنَظَرْتُ إِلَى ثَوْبٍ عَلَيْهِ كَانَ يَمْرُضُ فِيهِ، بِهِ رَدْعٌ مِنْ زَعْفَرَانٍ. فَقَالَ: اغْسِلُوا ثَوْبِي هَذَا وَزِيدُوا عَلَيْهِ ثَوْبَيْنِ فَكَفَّمُونِي فِيهِمَا. قُلْتُ: إِنَّ هَذَا خَلَقُ. قَالَ: إِنَّ الْحَيَّ أَحَقُّ بِالْجَدِيدِ مِنَ الْمَيِّتِ، إِنَّمَا هُوَ لِلْمُهَلَّةِ. فَلَمْ يُتَوَفَّ حَتَّى

أَمْسَى مِنْ لَيْلَةِ الثَّلَاثَاءِ، وَدُفِنَ قَبْلَ أَنْ يُصْبِحَ.

(95) CHAPTER. Sudden unexpected death.

(٩٥) بَابُ مَوْتِ الْفَجَاةِ الْبَغْتَةِ

1388. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: A man said to the Prophet ﷺ, "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet ﷺ replied in the affirmative.

١٣٨٨ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: «إِنَّ أُمَّيْ افْتُلِتَتْ نَفْسُهَا وَأُطِنْتُهَا لَوْ تَكَلَّمْتُ تَصَدَّقْتُ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ».

[انظر: ٢٧٦٠]

(96) CHAPTER. What is said regarding the graves of the Prophet ﷺ, Abū Bakr, and 'Umar رَضِيَ اللهُ عَنْهُمَا.

(٩٦) بَابُ مَا جَاءَ فِي قَبْرِ النَّبِيِّ ﷺ، وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا،

قَوْلُ اللهِ عَزَّ وَجَلَّ ﴿فَأَقْرَهُ﴾ [عبس: ٢١]. أَقْبَرْتُ الرَّجُلَ: إِذَا جَعَلْتَ لَهُ قَبْرًا. وَقَبْرَتُهُ: دَفَنْتُهُ. ﴿كَفَاتًا﴾ [المرسلات: ٢٥]: يَكُونُونَ فِيهَا أَحْيَاءَ وَيُدْفَنُونَ فِيهَا أَمْوَاتًا.

1389. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ during his sickness was asking repeatedly, "Where am I today? Where will I be tomorrow?" And he was waiting for the day of my turn (impatiently). Then, when my turn came, Allāh took his soul away (in my lap) between my chest and arms and he was buried in my house.

١٣٨٩ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي سُلَيْمَانُ، عَنْ هِشَامِ. ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو مَرْوَانَ يَحْيَى بْنُ أَبِي زَكَرِيَّا، عَنْ هِشَامِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لِيَتَعَدَّرَ فِي مَرَضِهِ: «أَيْنَ أَنَا الْيَوْمَ؟ أَيْنَ أَنَا غَدًا؟» اسْتَبْطَاءَ لِيَوْمِ عَائِشَةَ. فَلَمَّا كَانَ

يَوْمِي قَبْضَهُ اللَّهُ بَيْنَ سَحْرِي وَنَحْرِي،  
وَدُفِنَ فِي بَيْتِي. [راجع: ٨٩٠]

1390. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ in his fatal illness said, "Allāh cursed the Jews and the Christians, for they built places of worship at the graves of their Prophets." And if that had not been the case, then the Prophet's grave would have been made prominent before the people. So, (the Prophet ﷺ) was afraid, or the people were afraid that his grave might be taken as a place for worship.

Narrated Abū Bakr bin 'Ayyāsh رَضِيَ اللهُ عَنْهُ: Sufyān At-Tammār told me that he had seen the grave of the Prophet ﷺ, elevated and convex.

Narrated 'Urwa: When the wall (around the graves of the Prophet ﷺ, Abū Bakr and Umar رَضِيَ اللهُ عَنْهُمَا) collapsed during the caliphate of Al-Walīd bin 'Abdul Mālik; the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet ﷺ. No one could be found who could tell them about it till I ('Urwa) said to them, "By Allāh, this is not the foot of the Prophet ﷺ, but it is the foot of 'Umar رَضِيَ اللهُ عَنْهُ."

١٣٩٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هِلَالٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». لَوْلَا ذَلِكَ أُبْرِزَ قَبْرُهُ غَيْرَ أَنَّهُ خَشِيَ أَوْ خَشِيَ أَنْ يَتَّخَذَ مَسْجِدًا. وَعَنْ هِلَالٍ قَالَ: كُنَّا فِي عُرْوَةَ بْنِ الزُّبَيْرِ وَلَمْ يُولَدْ لِي.

[راجع: ٤٣٥]

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: عَنْ سُبْيَانَ التَّمَّارِ: أَنَّهُ حَدَّثَهُ أَنَّهُ رَأَى قَبْرَ النَّبِيِّ ﷺ مُسْتَمًا.

حَدَّثَنَا قُرُوءَةُ: حَدَّثَنَا عَلِيُّ بْنُ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: لَمَّا سَقَطَ عَلَيْهِمُ الْحَائِطُ فِي زَمَانِ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ أَخَذُوا فِي بِنَائِهِ فَبَدَتْ لَهُمْ قَدَمٌ فَفَزِعُوا وَظَنُوا أَنَّهَا قَدَمُ النَّبِيِّ ﷺ، فَمَا وَجَدُوا أَحَدًا يَعْلَمُ ذَلِكَ حَتَّى قَالَ لَهُمْ عُرْوَةُ: لَا وَاللَّهِ، مَا هِيَ قَدَمُ النَّبِيِّ ﷺ، مَا هِيَ إِلَّا قَدَمُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ.

1391. 'Āishah رَضِيَ اللهُ عَنْهَا narrated that she made a will to 'Abdullāh bin Zubair رَضِيَ اللهُ عَنْهُ: Do not bury me with them (the Prophet

١٣٩١ - وَعَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا

ﷺ and his two Companions) but bury me with my companions (wives of the Prophet ﷺ) in Al-Baqi' as I would not like to be looked upon as better than I really am (by being buried near the Prophet ﷺ).

**1392.** Narrated 'Amr bin Maimūn Al-Audī: I saw 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ (when he was stabbed) saying, "O 'Abdullāh bin 'Umar! Go to the mother of the believers 'Āishah رَضِيَ اللهُ عَنْهَا and say, 'Umar bin Al-Khattāb sends his greetings to you,' and request her to allow me to be buried with my companions." (So Ibn 'Umar conveyed the message to 'Āishah رَضِيَ اللهُ عَنْهَا). She said, "I had the idea of having this place for myself but today I prefer him ('Umar) to myself (and allow him to be buried there)." When 'Abdullāh bin 'Umar returned, 'Umar asked him, "What (news) do you have?" He replied, "O chief of the believers! She has allowed you (to be buried there)." On that 'Umar said, "Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her ('Āishah رَضِيَ اللهُ عَنْهَا) and say, 'Umar bin Al-Khattāb asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the grave-yard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allāh's Messenger ﷺ was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him." Then he mentioned the name of 'Uthmān, 'Alī, Ṭalḥa, Aḏ-Zubair, 'Abdur-Raḥmān bin 'Auf and Sa'd bin Abī Waqqās. By this time a young man from Anṣār came and said, "O chief of the believers! Be happy with Allāh's glad tidings. The grade which you have in Islām is known to you, then you

أَوْصَتْ عَبْدَ اللَّهِ ابْنَ الزُّبَيْرِ: لَا تَدْفِنِي مَعَهُمْ وَادْفِنِي مَعَ صَوَاحِبِي بِالْبَقِيعِ .  
لَا أُرْكَى بِهِ أَبَدًا. [انظر: ٧٣٢٧]

١٣٩٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ مَيْمُونِ الْأَوْدِيِّ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَا عَبْدَ اللَّهِ بْنِ عَمْرٍ، أَذْهَبَ إِلَى أُمَّ الْمُؤْمِنِينَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقُلْتُ: يَقْرَأُ عَمْرُ بْنُ الْخَطَّابِ عَلَيْكَ السَّلَامَ. ثُمَّ سَلَهَا أَنْ أُدْفَنَ مَعَ صَاحِبِي، قَالَتْ: كُنْتُ أُرِيدُهُ لِنَفْسِي فَلَاؤَثْرَتُهُ الْيَوْمَ عَلَى نَفْسِي، فَلَمَّا أُقْبِلَ قَالَ لَهُ: مَا لَدَيْكَ؟ قَالَ أَذِنْتُ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: مَا كَانَ شَيْءٌ أَهَمَّ إِلَيَّ مِنْ ذَلِكَ الْمَضْجِعِ. فَإِذَا فُيِّضْتُ فَاحْمِلُونِي ثُمَّ سَلَمُوا، ثُمَّ قُلْتُ: يَسْتَأْذِنُ عَمْرُ بْنُ الْخَطَّابِ، فَإِنْ أَذِنْتُ لِي فَادْفِنُونِي وَإِلَّا فَرُدُّونِي إِلَى مَقَابِرِ الْمُسْلِمِينَ. إِنِّي لَا أَعْلَمُ أَحَدًا أَحَقَّ بِهَذَا الْأَمْرِ مِنْ هَؤُلَاءِ النَّصْرَةِ الَّذِينَ تَوَقَّي رَسُولَ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ. فَمَنْ اسْتَحْلَفُوا بَعْدِي فَهُوَ الْخَلِيفَةُ فَاسْمَعُوا لَهُ وَأَطِيعُوا. فَسَمَى عُثْمَانَ وَعَلِيًّا وَطَلْحَةَ وَالزُّبَيْرَ، وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَسَعْدَ بْنَ أَبِي وَقَّاصٍ. وَوَلَجَّ

became the caliph and you ruled with justice ; and then you have been awarded martyrdom after all this.” ‘Umar replied, “O son of my brother! Would that all that privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honour. And, I also recommend him to be good to the *Anṣār* who before them, had homes (in Al-Madina) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to abide by the rules and regulations concerning the *Dhimmīs* (protected non-Muslims) of Allāh and His Messenger ﷺ, to fulfil their contracts completely, and fight for them and not to tax (overburden) them beyond their capabilities.”

عَلَيْهِ شَابٌ مِنَ الْأَنْصَارِ فَقَالَ: أَبْشِرْ يَا أَمِيرَ الْمُؤْمِنِينَ بِبُشْرَى اللَّهِ، كَانَ لَكَ مِنَ الْقَدَمِ فِي الْإِسْلَامِ مَا قَدْ عَلِمْتَ، ثُمَّ اسْتُخْلِفْتَ فَعَدَلْتَ، ثُمَّ الشَّهَادَةُ بَعْدَ هَذَا كُلِّهِ. فَقَالَ: لَيْتَنِي يَا ابْنَ أَخِي وَذَلِكَ كِفَافًا لَا عَلَيَّ وَلَا لِي. أَوْصِيي الْخَلِيفَةَ مِنْ بَعْدِي بِالْمُهَاجِرِينَ الْأَوَّلِينَ خَيْرًا؛ أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ، وَأَنْ يَحْفَظَ لَهُمْ حُرْمَتَهُمْ. وَأَوْصِيي بِالْأَنْصَارِ خَيْرًا، الَّذِينَ تَبَوَّأُوا الدَّارَ وَالْإِيمَانَ أَنْ يُقْبَلَ مِنْ مُحْسِنَتِهِمْ وَيُعْفَى عَنْ مُسِيئَتِهِمْ. وَأَوْصِيي بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ ﷺ أَنْ يُوفَى لَهُمْ بِعَهْدِهِمْ وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ، وَأَنْ لَا يُكَلَّفُوا فَوْقَ طَاقَتِهِمْ. [انظر: ٣٠٥٢، ٣١٦٢،

[٣٧٠٠، ٤٨٨٨، ٧٢٠٧]

(97) CHAPTER. What is forbidden as regards : Abusing the dead.

(٩٧) بَابُ مَا يُنْهَى مِنْ سَبِّ

الْأَمْوَاتِ

1393. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ said, “Don’t abuse the dead, because they have reached the destination of what they forwarded.”

١٣٩٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: «لَا تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا».

وَرَوَاهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الْقُدُوسِ وَمُحَمَّدُ بْنُ أَنَسٍ عَنِ الْأَعْمَشِ. تَابَعَهُ عَلِيُّ بْنُ الْجَعْدِ وَأَبْنُ عَزْرَةَ وَأَبْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ. [انظر: ٦٥١٦]

(98) CHAPTER. Talking about the wicked among the dead.

(٩٨) بَابُ ذِكْرِ شِرَارِ الْمَوْتَى

1394. Narrated Ibn 'Abbās رضي الله عنهما: Abū Lahab, may Allāh curse him, once said to the Prophet ﷺ, "Perish you all the day."

Then the Divine Revelation came: "Perish the two hands of Abī Lahab!" (V.111:1).

١٣٩٤ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي عُمَرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ أَبُو لَهَبٍ لَعَنَهُ اللَّهُ لِلنَّبِيِّ ﷺ: تَبَّأ لَكَ سَائِرَ الْيَوْمِ. فَنَزَلَتْ ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾. [انظر: ٣٥٢٥، ٣٥٢٦، ٤٧٧٠، ٤٨٠١، ٤٩٧١، ٤٩٧٢، ٤٩٧٣]