

Multiple Burials in One Grave and Cemetery Issues

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

Multiple Burials in One Grave and Cemetery Issues

Summary:

Muslims, in general, believe that Islam allows for multiple burials in one grave site (2.20 x 1.25 meters' spot), i.e., having two to three coffins to be laid to rest in multi-story graves. For this, they quote a Hadith from Rasool Allah^{-saww} (non-Shia source), under exceptional circumstances related to the Battle of Uhud, that Rasool Allah^{-saww} buried two to three martyrs in each grave after the Battle of Uhud.

However, Ahadith from Shia sources disallow, under all circumstances, the burial of multiple bodies in one grave.

We first quote two Ahadith from the non-Shia sources:

Non-Shia Narrations:

Rasool Allah^{-saww} instructed regarding the martyrs of Uhud:

واجعلوا الرجلين والثلاثة في القبر

Place two or three men in a single grave.¹²

Also, in another Riwaya from a non-Shia source, we find:

يج من مُعْجَزَاتِهِ ص

From his^{-saww} miracles –

فَدُفِنَ كُلُّ رَجُلَيْنِ فِي قَبْرِ إِلَّا حَمْزَةَ فَإِنَّهُ دُفِنَ وَحْدَهُ

So, every two men were buried in one grave except Hamza^{-asws}, for he^{-asws} was buried alone (an extract).³

¹ Sahih: Sahih Abu Dawood: 2754, Kitab al-Janaiz: Chapter on Deepening the Grave, Abu Dawood: 3215

² <https://www.islamicity.org/hadith/search/index.php>: Sunan an-Nasai 2017 (Book 21, Hadith 200) #16628

أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ، قَالَ حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي يُوْبَ، عَنْ حَمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي الدَّهْمَاءِ، عَنْ هِشَامِ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: " أَحْفِرُوا وَأَحْسِنُوا، وَادْفِنُوا الْإِثْنَيْنِ وَالثَّلَاثَةَ، وَقَدِّمُوا أَكْثَرَهُمْ قَرَأْنَا

³ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 16

Shia Narrations:

In Shia Ahadith, we do not find such an option (multiple burials at a grave) even under the conditions of the battles. See, for example, some Ahadith below:

Rasool Allah^{-saww} Buried each Martyr at the place of his Martyrdom

In a lengthy Hadith on battle of Uhud, from Abu Al-Jaroud, from Abu Ja’far^{-asws} it has been narrated:

وَأَمَرَ رَسُولُ اللَّهِ ص بِالْفَتْلِ فَجُمِعُوا فَصَلَّى عَلَيْهِمْ وَ دَفَنَهُمْ فِي مَضَاجِعِهِمْ وَ كَبَّرَ عَلَى حَمْرَةَ سَبْعِينَ تَكْبِيرَةً.

And Rasool-Allah^{-saww} instructed with the killed ones, and they were gathered, and he^{-saww} prayed Salat over them and buried them in their dying places, and he^{-saww} exclaimed seventy Takbeers over Hamza^{-asws}. (an extract).⁴

Separate Grave for every martyr after the Battle of Siffeen:

In a lengthy Hadith describing the Battle of Siffeen, it is:

قَالَ: ثُمَّ مَضَى حَتَّى جُزْنَا دُورَ بَنِي عَوْفٍ فَإِذَا نَحْنُ عَنْ أَيْمَانِنَا بِغُبُورٍ سَبْعَةٍ أَوْ ثَمَانِيَةٍ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا هَذِهِ الْقُبُورُ فَقَالَ لَهُ قُدَامَةُ بْنُ الْعَجْلَانَ الْأَزْدِيُّ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ خَبَّابَ بْنَ الْأَرْثِ تُوِيَ بَعْدَ مَخْرَجِكَ فَأَوْصَى أَنْ يُدْفَنَ فِي الظَّهْرِ وَ كَانَ النَّاسُ يُدْفِنُونَ فِي دُورِهِمْ وَ أَفْنَيْتِهِمْ فَدُفِنَ النَّاسُ إِلَى جَنْبِهِ

He (the narrator) said, ‘Then he^{-asws} went until we crossed over the houses of the clan of Awf, and there we were with seven or eight graves on our right. Amir Al-Momineen^{-asws} said: ‘What are these graves?’ Qudama Bin Al-Ajlan Al-Azdy said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! Khabab Bin Al-Arti died after your^{-asws} going out, and he bequeathed that he be buried at the outback, and the people were burying in their houses and their courtyards, so the people buried to his side’.

فَقَالَ رَحِمَ اللَّهُ خَبَّابًا فَقَدْ أَسْلَمَ رَاغِبًا وَ هَاجَرَ طَائِعًا وَ عَاشَ مُجَاهِدًا وَ ابْتَلِيَ فِي جَسَدِهِ أَحْوَالًا وَ لَنْ يُضَيِّعَ اللَّهُ الْجَزْرَ مِنْ أَحْسَنَ عَمَلًا

He^{-asws} said: ‘May Allah^{-azwj} have Mercy on Khabab. He had become a Muslims being desirous and emigrated willingly, and lived as a fighter, and was afflicted with illness in his body, and Allah^{-azwj} will never Waste a recompense of the one with good deeds’.

فَجَاءَ حَتَّى وَقَفَ عَلَيْهِمْ ثُمَّ قَالَ عَلَيْكُمْ السَّلَامُ يَا أَهْلَ الدِّيَارِ الْمُوحِشَةِ وَ الْمَحَالِّ الْمُفْجِرَةِ مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ أَنْتُمْ لَنَا سَلْفٌ وَ فَرَطٌ وَ نَحْنُ لَكُمْ تَبِعٌ وَ بِكُمْ عَمَّا قَلِيلٍ لِأَحْفُونَ اللَّهُمَّ اغْفِرْ لَنَا وَ لَهُمْ وَ تَجَاوَزْ عَنَّا وَ عَنْهُمْ

He^{-asws} came until he^{-asws} paused at them, then said: ‘Upon you all is the greetings, O people of the lonely houses, the desolate places, from the believing men and the believing women, and the Muslim men and the Muslim women. You are the past for us and the missed, and we

⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 3

are following you all, joining up with you after a little while. O Allah^{-azwj}! Forgive for us and them, and Overlook from us and them’.

ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَ أَمْوَاتًا الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْهَا خَلْقَنَا وَ فِيهَا يُعِيدُنَا وَ عَلَيْهَا يَحْشُرُنَا طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ وَ عَمِلَ لِلْحِسَابِ وَ قَنَعَ بِالْكَفَافِ وَ رَضِيَ عَنِ اللَّهِ بِذَلِكَ

Then he^{-asws} said: ‘The Praise is for Allah^{-azwj} Who Made **the earth like a receptacle [77:25] (For) the living and the dead? [77:26]**. The Praise is for Allah^{-azwj} Who Made our creation to be from it, and in it He^{-azwj} will be Returning us, and upon it we will be Resurrected. Beatitude is for the one who remembers the Hereafter and works for the reckoning, and is content with the sufficient, and is pleased from Allah^{-azwj} with that’.

ثُمَّ أَقْبَلَ حَتَّى دَخَلَ سِكَةَ الثَّوْرِيِّينَ فَقَالَ حُشُوا بَيْنَ هَذِهِ الْأَيْتَاتِ.

Then he^{-asws} came until he^{-asws} entered the markets of Al-Suwriyeyn. He^{-asws} said: ‘Go in between these houses’.⁵

Conclusions:

In Shia Islam, we do not find any precedent from the Holy Ahl Al-Bayt^{-asws} for multiple coffins being buried in a single grave, even under exceptional circumstances, i.e., battles.

In the Ahadith of Ahl Al-Bayt^{-asws}, we find that a grave should not be any deeper than 1.6 meters and not raised above ground more than 10 cm, nor should soil be added other than the soil extracted from the grave.

The plastering of the grave is also disliked (see Ahadith below). Hence, there is little room to build multilevel graves under any conditions.

Under the conditions of compulsion, however, there is more leeway, e.g., eating of forbidden meat to save a life, see for example:

<https://hubeali.com/article/compulsion-and-coercion>

Under the exceptional conditions of compulsion, Allah^{-azwj} is the foremost in accepting the excuses:

قَالَ أَبُو بَصِيرٍ أَيْضاً سُئِلَ عَنْ ذَلِكَ فَقَالَ مَنْ جَعَلَ لِلَّهِ عَلَى نَفْسِهِ شَيْئاً فَبَلَغَ جَهْدَهُ فَلَا شَيْءَ عَلَيْهِ وَ كَانَ اللَّهُ أَعْدَرَ لِعَبْدِهِ.

Abu Baseer also said, ‘He^{-asws} was asked about that. He^{-asws} said: ‘One who makes something for Allah^{-azwj} upon himself, so he strives extensively, there is nothing upon him, and Allah^{-azwj} is more Excusing for His^{-azwj} servant’.⁶

⁵ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 461 a

⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 128 H 28

The topics of death to grave, preparing for death and funeral rituals and women and their presence during burial, have been covered in detail elsewhere,
<https://hubeali.com/article/death-bed-to-grave>

<https://hubeali.com/article/death-preparation>

<https://hubeali.com/article/funeral-rituals-and-women-and-their-presence-in-a-graveyard>

Here, we present some additional Ahadith related to the grave and burial issues. Additional details on graves and burials may be found in Bihar Al-Anwaar, V 79 (<https://hubeali.com/online-books/online-english-books/bihar-al-anwaar/>).

Renewal (extension and digging deeper) of Graves is Forbidden:

المحاسن عَنْ أَبِيهِ عَنْ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ ابْنِ نُبَاتَةَ قَالَ قَالَ أَبُو عَبْدِ الْمُؤْمِنِينَ ع مَنْ جَدَّدَ قَبْرًا أَوْ مَثَلًا مِثْلًا فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ.

(The book) ‘Al Mahasin’ – from his father, from Ibn Sinan, from Abu Al Jaroud, from Ibn Nubata who said,

‘Amir Al-Momineen^{-asws} said: ‘One who renews (constructs further) a grave, or makes a resemblance, he has exited from Al-Islam’.⁷

و الاختلاف في تصحيح الكلمة « حدد » من التحديد، و « جدت » من الجدث، و « خدد » من الحد و التخديد، و أما معنى قوله عليه السلام: « من مثل مثالا » فهو تمثيل المثل لآلهة المشركين، و هو الصنم كما عرفت.

Notes – And the differing is in correcting the word ‘Hadad’, from the making a boundary, and ‘Jadas’ from making a tomb, and ‘Khadad’ from the furrowing and the grooving. And as for meaning his^{-asws} words: ‘One who makes a resemblance’, it is the sculptures representing gods of the Polytheists, and it is the idol, like what is known.

و روى الصدوق في المعاني: 181، عن ماجيلويه عن عمه عن البرقي عن النهيكي رفعه الى أبي عبد الله عليه السلام أنه قال: من مثل مثالا أو اقتنى كلبا فقد خرج من الإسلام، فقيل له: هلك إذا كثرت من الناس، فقال: ليس حيث ذهبتم، إنما عنيت بقولي « من مثل مثالا » من نصب دينا غير دين الله، و دعا الناس إليها، و بقولي: « من اقتنى كلبا »: مبعضا لنا أهل البيت، اقتناه فأطعمه و سقاه، من فعل ذلك فقد خرج من الإسلام.

And it is reported by Al-Sadouq in ‘Al-Ma’any’ (page) 181 – from Majaylawiya, from his uncle, from Al-Barqy, from Al-Naheyki, raising it to Abu Abdullah^{-asws}, may the greeting be upon him^{-asws} having said ‘One who makes a resemblance, or keeps a dog, he has exited from Al-Islam’. It was said to him^{-asws}, ‘Then most of the people are destroyed!’ He^{-asws} said: ‘It isn’t where you are going (with it). But rather, I^{-asws} meant with my^{-asws} words, ‘The one who makes a resemblance’, is one who installs a religion other than religion of Allah^{-azwj} and calls the people to it, and with my^{-asws} words, ‘One who owns a dog’, one hateful to us^{-asws} People^{-asws} of the Household. Keeping it is feeding him and quenching him. One who does that, so he has exited from Al-Islam.

⁷ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 1

الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَبْنُوا عَلَى الْقُبُورِ وَلَا تُصَوِّرُوا سُفُوفَ الْبُيُوتِ فَإِنَّ رَسُولَ اللَّهِ ص كَرِهَ ذَلِكَ.

(The book) 'Al Mahasin' – from his father, from Al Nazr Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy, from;

Abu Abdullah^{-asws} said: 'Do not build upon the graves nor draw pictures on ceilings of the houses, for Rasool-Allah^{-saww} disliked that'.⁸

تحقيق وَ قَدْ رَوَى يُؤُسُّ بْنُ طَبِيَّانَ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ: كَهَى رَسُولُ اللَّهِ ص أَنْ يُصَلَّى عَلَى قَبْرِ أَوْ يُعْفَدَ عَلَيْهِ أَوْ يُبْنَى عَلَيْهِ.

Research (Ahadeeth only) – And it has been reported by Yunus Bin Zabyan, from Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from praying Salat at a grave, or sitting upon it, or building upon it'.

A Grave should not be deeper than 1.6 Meters

وَ عَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ كَرِهَ أَنْ يُعَمَّقَ الْقَبْرَ فَوْقَ ثَلَاثَةِ أَدْرُعٍ وَ أَنْ يُزَادَ عَلَيْهِ تُرَابٌ غَيْرُ مَا خَرَجَ مِنْهُ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} disliked the grave to be deeper than three cubits⁹, and to increase the soil upon it other than what had come out from it.¹⁰

وَ السُّنَّةُ أَنَّ الْقَبْرَ تَرْفَعُ أَرْبَعَ أَصَابِعَ مُفْرَجَةً مِنَ الْأَرْضِ وَ إِنْ كَانَ أَكْثَرَ فَلَا بَأْسَ وَ يَكُونُ مُسَطَّحًا لَا يَكُونُ مُسْتَمًّا

And the Sunnah is that the grave should be raised to four separated fingers from the ground, and if it were to be more, there is no problem, and it should be flat, and not humped'.¹¹

A Grave must not be Raised more than Four Fingers (10 cm) above ground level and not Plastered:

مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ هَارُونَ الرَّجَّائِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عَبْدِ الْقَاسِمِ بْنِ سَلَامٍ بِإِسْنَادٍ مُتَّصِلٍ إِلَى النَّبِيِّ ص أَنَّهُ هَيَّ عَنْ تَجْصِصِ الْقُبُورِ وَ هُوَ التَّجْصِصُ وَ ذَلِكَ أَنَّ الْجِصَّ يُقَالُ لَهُ الْقَصَّةُ يُقَالُ مِنْهُ فَصَصْتُ الْقُبُورَ وَ الْبُيُوتَ إِذَا حَصَصْتَهَا.

(The book) 'Ma'any Al Akhbar' – from Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Abu Ubeyd Al Qasim Bin Sallam,

'By a chain connected to the Prophet^{-saww}, he^{-saww} prohibited from 'Taqqees' of the graves, and it is the plastering, and that is because the plaster is called 'Al-Qassa'. It is said, the plaster of the graves and the houses are from it, when you were to plaster these.¹²

⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 4 (Chapters on Funerals)

⁹ <https://en.wikipedia.org/wiki/Cubit>

¹⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 13 (Chapters on Funerals)

¹¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 30

¹² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 29 (Chapters on Funerals)

فَقَالَ أَكْتُبْ هَذَا مَا أَوْصَى بِهِ يَعْقُوبُ بَنِيهِ إِلَى أَنْ قَالَ وَ أَوْصَى مُحَمَّدُ بْنُ عَلِيٍّ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ وَ أَمْرَهُ أَنْ يُكْفَنَهُ فِي بُرْدِهِ الَّذِي كَانَ يُصَلِّي فِيهِ الْجُمُعَةَ وَ أَنْ يُعَمَّمَهُ بِعِمَامَتِهِ وَ أَنْ يُرَبِّعَ قَبْرَهُ وَ يَرْفَعَهُ أَرْبَعَةَ أَصَابِعٍ وَ أَنْ يُحَلَّ عَنْهُ أَطْمَارُهُ عِنْدَ دَفْنِهِ الْحَدِيثُ.

He^{-asws} said: 'Write this what Yaqub^{-as} had bequeathed with to his^{-as} sons' – up to he^{-asws} said – 'And Muhammad^{-asws} Bin Ali^{-asws} bequeaths to Ja'far^{-asws} Bin Muhammad^{-asws} and instructs him^{-asws} to enshroud him^{-asws} in his^{-asws} cloak which he^{-asws} used to pray the Friday Salat in, and to turban him^{-asws} with his^{-asws} turban, and to square his^{-asws} grave and raise it four fingers, and loosen from him^{-asws} his^{-asws} old clothes during his^{-asws} burial' – the Hadeeth".¹³

The Grave Place is Ordained and Sunnah to Bury where one dies:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَجَّالِ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي مِنْهَالٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ النَّطْفَةَ إِذَا وَقَعَتْ فِي الرَّحِمِ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مَلَكًا فَأَخَذَ مِنَ التُّرْبَةِ الَّتِي يُدْفَنُ فِيهَا فَمَاتَهَا فِي النَّطْفَةِ فَلَا يَزَالُ قَلْبُهُ يَجُنُّ إِلَيْهَا حَتَّى يُدْفَنَ فِيهَا .

A number of our companions, from Sahl Bin Ziyad, from Al Hajjal, from Ibn Bukeyr, from Abu Minhal, from Al Haris Bin Al Mugheira who said,

'I heard Abu Abdullah^{-asws} saying: 'When the seed falls into the womb, Allah^{-azwj} Mighty and Majestic Sends an Angel who takes from the soil in which he is to be buried, so he dissolves it in the seed. So, his heart does not cease to yearn towards it until he is buried in it'.¹⁴

الْعَلَلُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ بَشِيرٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ الْقَزْوِينِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ قَوْلِكَ لِأَيِّ عِلَّةٍ يُؤَلَّدُ الْإِنْسَانُ هَاهُنَا وَ يَمُوتُ فِي مَوْضِعٍ آخَرَ

(The book) 'Al Ilal' – from Ali Bin Hatim, from Al Qasim Bin Muhammad, from Ibrahim Bin Makhlad, from Muhammad Bin Bashir, from Muhammad Bin Sinan, from Abu Abdullah Al Qazwiny who said,

'I asked Abu Ja'far^{-asws}. I said, 'For which reason does the human being get born over here and he dies in another place?'

قَالَ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ خَلَقَهُ خَلَقَهُمْ مِنْ أَدِيمِ الْأَرْضِ فَمَرَجِعُ كُلِّ إِنْسَانٍ إِلَى تُرْبَتِهِ.

He^{-asws} said: 'Because when Allah^{-azwj} Blessed and Exalted Created His^{-azwj} creatures, He^{-azwj} Created them from surface of the earth, therefore every human being returns to his soil".¹⁵

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ عَنِ الْحُلَيْجِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَتَى الْعَبَّاسَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا عَلِيُّ إِنَّ النَّاسَ قَدْ اجْتَمَعُوا أَنْ يَدْفِنُوا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي بَيْعِ الْمُصَلَّى وَ أَنْ يُؤَمِّمَهُمْ رَجُلٌ مِنْهُمْ فَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِلَى النَّاسِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِمَامٌ حَيًّا وَ مَيِّتًا وَ قَالَ إِنِّي أَدْفَنُ فِي الْبُقْعَةِ الَّتِي أُقْبَضُ فِيهَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Al-Abbas came over to Amir Al-Momineen^{-asws}, so he said, 'O Ali^{-asws}! The people are gathering that they would be burying

¹³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 36 (Chapters on Funerals)

¹⁴ Al Kafi V 3 – The Book Of Funerals CH 68 H 2

¹⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 14 (Chapters on Funerals)

Rasool-Allah^{-sawww} in the spot of the Praying place, and that a man from them would be leading the (funeral) *Salat*. So, Amir Al-Momineen^{-asws} came out to the people and he^{-asws} said: 'O you people! Rasool-Allah^{-sawww} is an Imam^{-asws}, be he^{-sawww} alive or expired, and he^{-sawww} said: 'I^{-sawww} want to be buried in the spot in which I^{-sawww} would pass away'.

ثُمَّ قَالَ عَلَى الْبَابِ فَصَلَّى عَلَيْهِ ثُمَّ أَمَرَ النَّاسَ عَشْرَةَ عَشْرَةً يُصَلُّونَ عَلَيْهِ ثُمَّ يَخْرُجُونَ .

Then Imam Ali^{-asws} said: '(Come) at the door, so pray *Salat* upon him^{-sawww}'. Then he^{-asws} instructed the people, ten by ten to be praying *Salat* upon him^{-sawww}. Then they went out'.¹⁶

Burial of Imam Ali Reza^{-asws} in the Vicinity of Haroon Ar-Rasheed^{-la}

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُسَافِرٍ وَعَنْ الْوَشَّاءِ عَنْ مُسَافِرٍ قَالَ لَمَّا أَرَادَ هَارُونُ بْنُ الْمُسَيَّبِ أَنْ يُوَاقِعَ مُحَمَّدَ بْنَ جَعْفَرٍ قَالَ لِي أَبُو الْحُسَيْنِ الرِّضَا (عَلَيْهِ السَّلَام) أَذْهَبَ إِلَيْهِ وَ قُلْنَا لَهُ لَا تَخْرُجْ غَدًا فَإِنَّكَ إِنْ خَرَجْتَ غَدًا هُرِمْتَ وَ قُتِلَ أَصْحَابُكَ فَإِنْ سَأَلَكَ مِنْ أَيْنَ عَلِمْتَ هَذَا فَقُلْ رَأَيْتُ فِي الْمَنَامِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Musafir, and from Al Washha, from Musafir who said,

'When Al-Haroun Ibn Al-Musayyab intended to fight Muhammad Bin Ja'far, Abu Al-Hassan Al-Reza^{-asws} said to me: 'Go to him and say to him, 'Do not go out tomorrow, for you, if you do go out tomorrow, would be overcome and your companions would be killed'. So if he asks you from where you have come to know this, so say, 'I saw it in the dream'.

قَالَ فَأَتَيْتُهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ لَا تَخْرُجْ غَدًا فَإِنَّكَ إِنْ خَرَجْتَ هُرِمْتَ وَ قُتِلَ أَصْحَابُكَ فَقَالَ لِي مِنْ أَيْنَ عَلِمْتَ هَذَا فَقُلْتُ رَأَيْتُ فِي الْمَنَامِ فَقَالَ نَامَ الْعَبْدُ وَ لَمْ يَغْسِلِ اسْتَهْ ثُمَّ حَرَجَ فَأَهْرَمَ وَ قُتِلَ أَصْحَابُهُ

He (the narrator) said, 'So I went over to him and said to him, 'May I be sacrificed for you! Do not go out tomorrow, for if you do go out, you would be overcome and your companions would be killed'. So he said to me, 'From where did you come to know this?' So I said, 'I saw it in the dream'. So he said, 'The slave sleeps and does not (even) wash his behind?' Then he did go out, and he was overcome and his companions were killed'.

قَالَ وَ حَدَّثَنِي مُسَافِرٌ قَالَ كُنْتُ مَعَ أَبِي الْحُسَيْنِ الرِّضَا (عَلَيْهِ السَّلَام) بِمِثِّي فَمَرَّ بِحَيْثُ بُنُ خَالِدٍ فَغَطَّى رَأْسَهُ مِنَ الْعُبَارِ فَقَالَ مَسَاكِينُ لَا يَدْرُونَ مَا يَخْلُقُ بِهِمْ فِي هَذِهِ السَّنَةِ ثُمَّ قَالَ وَ أَعْجَبُ مِنْ هَذَا هَارُونُ وَ أَنَا كَهَاتَيْنِ وَ ضَمَّ إصْبَعَيْهِ

He (the narrator) said, 'And Musafir narrated to me saying, 'I was with Abu Al-Hassan Al-Reza^{-asws} at Mina, and Yahya Bin Khalid passed by, and he had covered his head from the dust. So he^{-asws} said: 'The poor are not knowing what would be happening with them during this year'. Then he^{-asws} said: 'And even more strange than this is that Haroun and I^{-asws} would be like this', and he^{-asws} pressed his two fingers together'.

قَالَ مُسَافِرٌ فَوَ اللَّهُ مَا عَرَفْتُ مَعْنَى حَدِيثِهِ حَتَّى دَفَنَاهُ مَعَهُ

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 37

Musafir said, ‘So, by Allah^{-azwj}, I did not know the meaning of his^{-asws} Hadeeth until Imam Al-Reza^{-asws} was buried with (near to) him’.¹⁷

It is from the Sunnah to leave instructions regarding one’s Burial:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَبِي (عليه السلام) اسْتَوْدَعَنِي مَا هُنَاكَ فَلَمَّا حَضَرْتُهُ الْوَفَاةَ قَالَ ادْعُ لِي شُهُودًا فَلَدَعْتُ لَهُ أَرْبَعَةً مِنْ قُرَيْشٍ فِيهِمْ نَافِعٌ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdul A’ala,

Abu Abdullah^{-asws} said: ‘My^{-asws} father^{-asws} entrusted me^{-asws} with whatever was there. So when the death presented itself to him^{-asws}, he^{-asws} said: ‘Call witnesses for me^{-asws}’. So I^{-asws} called four (people) from the Qureysh for him^{-asws}, among them was Nafi’u a slave of Abdullah Bin Umar.

فَقَالَ أَكْتُبْ هَذَا مَا أَوْصَى بِهِ يَعْقُوبُ بَنِيَّ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُوا إِلَّا وَ أَنْتُمْ مُسْلِمُونَ وَ أَوْصَى مُحَمَّدُ بْنُ عَلِيٍّ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ وَ أَمْرُهُ أَنْ يَكْفِنَهُ فِي بُرْدِهِ الَّذِي كَانَ يُصَلِّي فِيهِ الْجُمُعَةَ وَ أَنْ يُعَمِّمَهُ بِعِمَامَتِهِ وَ أَنْ يُرَبِّعَ قَبْرَهُ وَ يَرْفَعَهُ أَرْبَعَ أَصَابِعَ وَ أَنْ يَجْلِيَ عَنْهُ أَطْمَارَهُ عِنْدَ دَفْنِهِ

So, he^{-asws} said: ‘Write! This is what Yaqoub^{-as} bequeathed with to his^{-as} sons **[2:132] O my sons! Surely Allah has Chosen for you the Religion, therefore die not unless you are Muslims (submitters)**. And Muhammad^{-asws} Bin Ali^{-asws} is bequeathing to Ja’far^{-asws} Bin Muhammad^{-asws} and instructing him^{-asws} that he^{-asws} should enshroud him^{-asws} in his^{-asws} cloak which he^{-asws} used to pray the Friday *Salat* in it, and that he^{-asws} should turban him^{-asws} with a turban, and that he^{-asws} should square his^{-asws} grave raising it to four fingers, and that he^{-asws} should loosen his^{-asws} shroud during his^{-asws} burial.

ثُمَّ قَالَ لِلشُّهُودِ انصَرِفُوا رَحِمَكُمُ اللَّهُ فَعُلْتُ لَهُ يَا أَبَتِ بَعْدَ مَا انصَرَفُوا مَا كَانَ فِي هَذَا بَأْسٌ تَشْهَدَ عَلَيْهِ فَقَالَ يَا بَنِيَّ كَرِهْتُ أَنْ تُغْلَبَ وَ أَنْ يُقَالَ إِنَّهُ لَمْ يُوصَ إِلَيْهِ فَأَرَدْتُ أَنْ تَكُونَ لَكَ الْحُجَّةُ .

Then he^{-asws} said to the witnesses: ‘You can leave, may Allah^{-azwj} have Mercy on you all’. So I said to him^{-asws} after they had left: ‘O father^{-asws}! It wasn’t regarding this that you^{-asws} got them to witness upon’. So he^{-asws} said: ‘O my^{-asws} son^{-asws}! I^{-asws} disliked you^{-asws} to be overcome, and that it should be said, ‘He^{-asws} did not bequeath to him^{-asws}’. So I^{-asws} wanted it to become a proof for you^{-asws}’.¹⁸

Hastening in the Burial

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَيْمٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا مَعْشَرَ النَّاسِ لَا أُلْفِيَنَّ رَجُلًا مَاتَ لَهُ مَيِّتٌ فَانْتَظَرَ بِهِ الصُّبْحَ وَ لَا رَجُلًا مَاتَ لَهُ مَيِّتٌ نَهَارًا فَانْتَظَرَ بِهِ اللَّيْلَ لَا تَنْتَظِرُوا بِمَوْتِكُمْ طُلُوعَ الشَّمْسِ وَ لَا غُرُوبَهَا عَجَلُوا بِحَيِّمٍ إِلَى مَضَاجِعِهِمْ يَرْحَمُكُمُ اللَّهُ فَقَالَ النَّاسُ وَ أَنْتَ يَا رَسُولَ اللَّهِ يَرْحَمُكَ اللَّهُ .

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad bin Al Nazar, from Amro Bin Shimr, from Jabir,

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 121 H 9

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 70 H 8

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O group of people! He should not delay, a man from whom there is a deceased, so that he waits with him for the morning, nor a man for whom there is a deceased by the day so he await with him for the night; and do not wait with your dead ones for the emergence of the sun, nor for its setting. Hasten with them to their sleeping places. May Allah^{-azwj} have Mercy on you'. So the people said, 'And you^{-saww}, O Rasool-Allah^{-saww}, may Allah^{-azwj} have Mercy on you (as well)'.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْيَعْقُوبِيِّ عَنْ مُوسَى بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ مُبَسَّرٍ عَنْ هَارُونَ بْنِ الْجُهْمِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا مَاتَ الْمَيِّتُ أَوَّلَ النَّهَارِ فَلَا يَقْبَلُ إِلَّا فِي قَبْرِهِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Abbas Bin Marouf, from Al Yaqouby, from Musa Bin Isa, from Muhammad Bin Muyassar, from Haroun Bin Al Jahm, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the dying one dies at the beginning of the day, he should not snooze except in his grave' (spend night in the grave – so should be buried during the day).²⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ وَالحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الوَشَائِءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ مِنْ مَيِّتٍ يَمُوتُ وَ يَتْرُكُ وَحْدَهُ إِلَّا لَعِبَ بِهِ الشَّيْطَانُ فِي جَوْفِهِ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Washha, from Ahmad Bin A'iz, from Abu Khadeeja,

Abu Abdullah^{-asws} says: 'There is none from the deceased who dies and he is left alone except that the Satan^{-la} would play with him in his inside'.²¹

NB: Burial may be delayed for those who lose consciousness due to an accident, see Ahadith in the Appendix.

Turning the Face of the Deceased towards Qiblah:

مُحَمَّدُ بْنُ الحُسَيْنِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ ذَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ قَالَ: وَ إِذَا وَجَّهْتَ الْمَيِّتَ لِلْقِبْلَةِ فَاسْتَقْبِلْ بِوَجْهِهِ الْقِبْلَةَ لَا تَجْعَلُهُ مُعْتَرِضاً كَمَا يَجْعَلُ النَّاسُ

Muhammad ibn al-Hasan, with his chain of transmission, on the authority of Muhammad ibn Ali ibn Mahbub, on the authority of al-Abbas ibn Maruf, on the authority of Abdullah Ibn Al-Mughira, on the authority of Dharih

Imam Abu Abdullah^{-asws}, through a chain of narrators that Imam^{-asws} said: Contrary to our foes, you should place the dead body in the direction of Qiblah so that his face is towards Qiblah.²²

¹⁹ Al Kafi V 3 – The Book Of Funerals CH 14 H 1

²⁰ Al Kafi V 3 – The Book Of Funerals CH 14 H 2

²¹ Al Kafi V 3 – The Book Of Funerals CH 15 H 1

²² Wasil u Shia Vol-2,Page-491

وَعَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ شَهِدَ رَسُولُ اللَّهِ جِنَازَةَ رَجُلٍ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ فَلَمَّا أَنْزَلُوهُ فِي قَبْرِهِ قَالَ أَضْجَعُوهُ فِي لَحْدِهِ عَلَى جَنْبِهِ الْأَيْمَنِ مُسْتَقْبِلَ الْقِبْلَةِ وَلَا تَكْبُوهُ لَوَجْهِهِ وَلَا تُلْفُوهُ لِظَهْرِهِ ثُمَّ قَالَ لِلَّذِي وَلِيَهُ ضَعْ يَدَكَ عَلَى أَنْفِهِ حَتَّى يَتَبَيَّنَ لَكَ اسْتِقْبَالُ الْقِبْلَةِ ثُمَّ قَالَ قُولُوا اللَّهُمَّ لَقِنَهُ حُجَّتَهُ وَ صَعِدَ رُوحَهُ وَ لَقِنَهُ مِنْكَ رِضْوَانًا.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: 'Rasool-Allah^{-saww} attended a funeral of a man from the clan of Abdul Muttalib. When they descended him into his grave, he^{-saww} said: 'Lie him down in his Lahad upon his right side facing the Qiblah, and do not lay him prone upon his face nor cast him on his back!'²³

عَنِ الْعَلَاءِ بْنِ سَيَابَةَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع وَ أَنَا حَاضِرٌ عَنْ رَجُلٍ قُتِلَ فُقِطِعَ رَأْسُهُ فِي مَعْصِيَةِ اللَّهِ أَمْ يُفَعَّلُ بِهِ مَا يُفَعَّلُ بِالشَّهِيدِ

From Al-'Ala ibn Sayaba who said: Abu Abdullah^{-asws} was asked while I was present about a man who was killed and his head was cut off in disobedience to Allah^{-azwj} - should he be washed or should he be treated as a martyr is treated?

فَقَالَ إِذَا قُتِلَ فِي مَعْصِيَةِ يُغْسَلُ أَوْلًا مِنْهُ الدَّمُ ثُمَّ يُصَبُّ عَلَيْهِ الْمَاءُ صَبًّا وَ لَا يُدْلَكُ جَسَدُهُ وَ يُبَدَأُ بِالْيَدَيْنِ وَ الدُّبُرِ وَ يُرْبَطُ جِرَاحَاتُهُ بِالْقُطْنِ وَ الْحَبِطِ وَ إِذَا وُضِعَ عَلَيْهِ الْقُطْنُ عُصِبَ

Imam^{-asws} said: When he is killed in his disobedience, first the blood should be washed from him, then water should be poured over him without rubbing his body. Start with the hands and back, and bind his wounds with cotton and threads. When cotton is placed on him, it should be tied.

وَ كَذَلِكَ مَوْضِعَ الرَّأْسِ يَعْني الرَّقَبَةَ وَ يُجْعَلُ لَهُ مِنَ الْقُطْنِ شَيْءٌ كَثِيرٌ وَ يُدْرَعُ عَلَيْهِ الْحُوطُ ثُمَّ يُوضَعُ الْقُطْنُ فَوْقَ الرَّقَبَةِ وَ إِنْ اسْتَطَعْتَ أَنْ تُعَصِّبَهُ فَافْعَلْ

Similarly, for the head area, meaning the neck, place a large amount of cotton on it and sprinkle camphor on it, then place cotton above the neck, and if you can bind it, do so.

قُلْتُ فَإِنْ كَانَ الرَّأْسُ قَدْ بَانَ مِنَ الْجَسَدِ وَ هُوَ مَعَهُ كَيْفَ يُغْسَلُ فَقَالَ يَغْسَلُ الرَّأْسَ إِذَا غَسَلَ الْيَدَيْنِ وَ السُّفْلَةَ بِدِيءٍ بِالرَّأْسِ ثُمَّ بِالْجَسَدِ ثُمَّ يُوضَعُ الْقُطْنُ فَوْقَ الرَّقَبَةِ وَ يُضَمُّ إِلَيْهِ الرَّأْسُ وَ يُجْعَلُ فِي الْكَفَنِ

I asked: If the head was separated from the body but is present with it, how should it be washed? Imam^{-asws} said: Wash the head after washing the hands and lower parts, starting with the head, then the body. Then, place cotton above the neck and join the head to it and place it in the shroud.

وَ كَذَلِكَ إِذَا صِرَتْ إِلَى الْقَبْرِ تَنَاوَلْتَهُ مَعَ الْجَسَدِ وَ أَدْخَلْتَهُ اللَّحْدَ وَ وَجَّهْتَهُ لِلْقِبْلَةِ.

And likewise, when you reach the grave, take it with the body and place it in the tomb and direct it towards the Qiblah.²⁴

²³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 8 (Chapters on Funerals)

²⁴ وسائل الشيعة، ج 2، ص: 512

Rewards of Digging (Preparing) a Grave:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ حَفَرَ لِمَيِّتٍ قَبْرًا كَانَ كَمَنْ بَوَّأَهُ بَيْتًا مُوَالِفًا إِلَى يَوْمِ الْقِيَامَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Umeyra, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The one who digs a grave for a deceased would be like the one provides a compatible house up to the Day of Judgement'.²⁵

– ثَوَابُ الْأَعْمَالِ، وَ أَعْلَامُ الدِّينِ، بِإِسْنَادِهِمَا إِلَى أَبِي هُرَيْرَةَ وَ ابْنِ عَبَّاسٍ قَالَا قَالَ رَسُولُ اللَّهِ ص مَنْ احْتَفَرَ لِمُسْلِمٍ قَبْرًا مُحْتَسِبًا حَرَمَهُ اللَّهُ عَلَى النَّارِ وَ بَوَّأَهُ بَيْتًا فِي الْجَنَّةِ وَ أَوْرَدَهُ حَوْضًا فِيهِ مِنَ الْأَبَارِقِ عَدَدَ النُّجُومِ عَرَضَهُ مَا بَيْنَ أُبُلَّةَ وَ صَنْعَاءَ.

(The book) 'Sawaab Al Amaal', and 'A'lam Al Deen, by their chains to Abu Hureyra and Ibn Abbas who both said,

'Rasool-Allah^{-saww} said: 'The one who digs a grave for a Muslim anticipating (Rewards), Allah^{-azwj} will Prohibit him unto the Fire, and his abode will be a house in the Paradise, and Make him arrive to a fountain wherein are pitchers the number of stars, and it's width is what is between Ubullah and Sana'a'.²⁶

بيان الأُبُلَّةُ اسم جبل بين مكة و المدينة قرب ينبع.

Explanation – 'Ubullah' is a name of a mountain between Makkah and Al-Medina, near Yanbu.

وَ مَنْ حَفَرَ قَبْرًا لِمُسْلِمٍ بَنَى اللَّهُ عَزَّ وَ جَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ وَ مَنْ أَنْظَرَ مُعْسِرًا أَظَلَّهُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

(Rasool Allah^{-saww} said in a lengthy Hadith): And the one who digs a grave for a Muslim, Allah^{-azwj} would Build for him a house in the Paradise; and the one who respites a bankrupt, Allah^{-azwj} would Shade him in His^{-azwj} Shade on a Day there will be no shade except His^{-azwj} Shade.²⁷

The Recommended Days to Visit a Cemetery:

الكاظمي العَدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنِ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ عَاشَتْ فَاطِمَةُ بَعْدَ رَسُولِ اللَّهِ ص خَمْسَةَ وَ سَبْعِينَ يَوْمًا لَمْ تُرْكَاشِرَةً وَ لَا ضَاحِكَةً تَأْتِي قُبُورَ الشُّهَدَاءِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ الْإِثْنَيْنِ وَ الْحَمِيسِ فَتَقُولُ ع هَاهُنَا كَانَ رَسُولُ اللَّهِ وَ هَاهُنَا كَانَ الْمُشْرِكُونَ.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Nazr, from Hisham Bin Salim,

'From Abdullah^{-asws}, he (the narrator) said, '(Syeda) Fatima^{-asws} lived after Rasool-Allah^{-saww} for seventy-five days. She^{-asws} was neither seen to have manifested her^{-asws} teeth nor smiled. She⁻

²⁵ Al Kafi V 3 – The Book Of Funerals CH 34 H 1

²⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 34 (Chapters on Funerals)

²⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 46 d (Chapters on Funerals)

asws used to go to the graves of the martyrs twice during every week, Monday and Thursday. Syeda-asws would say: 'Over her was Rasool-Allah-saww and over there were the Polytheists'.²⁸

How to Send Greetings to the People of the Grave (when visiting a cemetery):

إِحْتِيَارُ ابْنِ الْبَاقِي، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَرَّ أَمِيرُ الْمُؤْمِنِينَ ع بِالْمَقْبَرَةِ وَ يُرْوَى بِالْمَقَابِرِ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْمَقْبَرَةِ وَ التُّرْبَةَ اعْلَمُوا أَنَّ الْمَنَازِلَ بَعْدَكُمْ قَدْ سُكِنَتْ وَ أَنَّ الْأَمْوَالَ بَعْدَكُمْ قَدْ قُسِمَتْ وَ أَنَّ الْأَرْوَاحَ بَعْدَكُمْ قَدْ نُكِحَتْ فَهَذَا خَيْرٌ مَا عِنْدَنَا فَمَا خَيْرٌ مَا عِنْدَكُمْ

(The book) 'Ikhtiyar' of Ibn Al-Baqi,

'From Ja'far-asws Bin Muhammad-asws having said: 'Amir Al-Momineen-asws passed by the graveyard' – (and it is reported, some graves) – He-asws said: 'The greetings be unto you all, O people of the graveyard and the soil! Know that after you the houses have been settled in, and after you, the wealth has been distributed, and after you, the wives have been married. This is the news of what is with us, so what is the news with you?'

فَأَجَابَهُ هَاتِفٌ مِنَ الْمَقَابِرِ نَسَمِعُ صَوْتَهُ وَ لَا نَرَى شَخْصَهُ عَلَيْكَ السَّلَامُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَمَا خَيْرٌ مَا عِنْدَنَا فَقَدْ وَجَدْنَا مَا وَعَدْنَاكَ وَ رِجْعًا مَا قَدَّمْنَاكَ وَ حَسِيرًا مَا خَلَّفْنَاكَ

A caller from the graves answered him-asws, we heard his voice and we could not see his person, 'The greetings be to you-asws, O Amir Al-Momineen-asws, and Mercy of Allah-azwj and His-azwj Blessings! As for news of what is with us, we have found what we had been promised, and we profited with what we had sent ahead, and we incurred loss what we had left behind!'

فَالْتَقَتْ إِلَى أَصْحَابِهِ فَقَالَ أَسَمِعْتُمْ

He-asws turned towards his-asws companions. He-asws said: 'Did you hear?'

قَالُوا نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ

They said, 'Yes, Amir Al-Momineen-asws'.

قَالَ فَ تَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى.

He-asws said: 'So, **provide (for yourselves), for the best provision is the piety, [2:197]**'.²⁹

Rewards of entering Graveyard and Remembering Hereafter

عُدَّةُ الدَّاعِي، عَنِ النَّبِيِّ ص قَالَ: وَ مَنْ دَخَلَ الْمَقَابِرَ وَ قَرَأَ سُورَةَ يس حَقَّقَ اللَّهُ عَنْهُمْ يَوْمَئِذٍ وَ كَانَ لَهُ بِعَدَدِ مَنْ فِيهَا حَسَنَاتٌ.

(The book) 'Uddat Al Daie' –

²⁸ Bihar Al-Anwaar – V 43, The book of History – Fatima Al-Zahra-asws, Ch 7 H 24 a

²⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 31 (Chapters on Funerals)

'From the Prophet^{-saww} having said: 'And the one who enters the graveyard and recites Surah Yaseen, Allah^{-azwj} will Lighten (punishment) from them on that day, and for him would be good deeds the number of the ones in it (the graveyard)'.³⁰

دَعَاؤُ الرَّاوِنْدِيِّ، قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع مَا شَأْنُكَ جَاوَزْتَ الْمَقْبَرَةَ فَقَالَ إِنِّي أَجِدُهُمْ جِيرَانَ صِدْقٍ يَكْفُونَ السَّيِّئَةَ وَ يُذَكِّرُونَ الْآخِرَةَ

(The book) 'Dawaat' of Al Rawandy –

'It was said to Amir Al-Momineen^{-asws}, 'What is your^{-asws} affair being in the vicinity of the graveyard?' He^{-asws} said: 'I^{-asws} find them to be sincere neighbours. They refrain from evil deeds and are reminding of the Hereafter'.

وَ قَالَ زَيْنُ الْعَابِدِينَ ع مَا أُصِيبَ أَمِيرُ الْمُؤْمِنِينَ ع بِمُصِيبَةٍ إِلَّا صَلَّى فِي ذَلِكَ الْيَوْمِ أَلْفَ رَكْعَةٍ وَ تَصَدَّقَ عَلَى سِتِّينَ مَسْكِينًا وَ صَامَ ثَلَاثَةَ أَيَّامٍ.

And Zayn Al-Abideen^{-asws} said: 'Amir Al-Momineen^{-asws} was not afflicted with any difficulty except he^{-asws} prayed Salat during that day and gave in charity to sixty poor ones and Fasted for three days'.³¹

Reciting a Surah for the deceased in a graveyard:

– أَقُولُ وَجَدْتُ فِي بَعْضِ مُؤَلَّفَاتِ أَصْحَابِنَا نَاقِلًا عَنِ الْمُفِيدِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ آيَةً مِنْ كِتَابِ اللَّهِ فِي مَقْبَرَةٍ مِنْ مَقَابِرِ الْمُسْلِمِينَ أَعْطَاهُ اللَّهُ ثَوَابَ سَبْعِينَ نَبِيًّا وَ مَنْ تَرَخَّمَ عَلَى أَهْلِ الْمَقَابِرِ نَجَا مِنَ النَّارِ وَ دَخَلَ الْجَنَّةَ وَ هُوَ يَضْحَكُ.

I say, 'I found in one of the compilations of our companions copying from Al Mufeed who said,

'Rasool-Allah^{-saww} said: 'One who recited a Verse from the Book of Allah^{-azwj} in a graveyard from graveyards of the Muslims, Allah^{-azwj} will Give him Rewards of seventy Prophets^{-as}, and one who invokes mercy upon people of the grave will attain salvation from the Fire and enter the Paradise while he would be smiling'.³²

وَ عَنِ الرِّضَا ع مَنْ أَتَى قَبْرَ أَخِيهِ فَوَضَعَ يَدَهُ عَلَى الْقَبْرِ وَ قَرَأَ إِنَّا أَنْزَلْنَاهُ سَبْعَ مَرَّاتٍ أَمِنَ مِنَ الْفَزَعِ الْأَكْبَرِ.

And from Al-Reza^{-asws}: 'One who comes to the grave of his brother and places his hand upon the grave, and recites (Surah) Al Qadr seven times, he (deceased) would be safe from the greatest panic'.³³

وَ رُوِيَ أَنَّ أَحْسَنَ مَا يُقَالُ فِي الْمَقَابِرِ إِذَا مَرَرْتَ عَلَيْهِ أَنْ تَقِفَ وَ تَقُولَ اللَّهُمَّ وَهَيْمَ مَا تَوَلَّوْا وَ احْشُرْهُمْ مَعَ مَنْ أَحْبَبُوا.

³⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 3 (Chapters on Funerals)

³¹ Bihar Al-Anwaar – V 41, The book of History – Amir Al-Momineen^{-asws}, Ch 107 H 45 / 1

³² Bihar Al-Anwaar V 99 – The Book of Shrines – Ch 67 H 29

³³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 43 d (Chapters on Funerals)

And it is reported that the most excellent of what can be said in the graveyard, when one passes by it, is to paused and say, ‘O Allah^{-azwj}! Befriend them to what they had befriended, and Gather them with the one they loved!’³⁴

عُدَّةُ الدَّاعِي، عَنِ النَّبِيِّ ص قَالَ: وَ مَنْ دَخَلَ الْمَقَابِرَ وَ قَرَأَ سُورَةَ يَس حَفَّتَ اللَّهُ عَنْهُمْ يَوْمَئِذٍ وَ كَانَ لَهُ بِعَدَدِ مَنْ فِيهَا حَسَنَاتٌ.

(The book) ‘Uddat Al Daie’ –

‘From the Prophet^{-saww} having said: ‘And the one who enters the graveyard and recites Surah Yaseen, Allah^{-azwj} will Lighten (punishment) from them on that day, and for him would good deeds the number of the ones in it (the graveyard)’.³⁵

Sprinkling water on a grave for 40 days:

قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ قَالَ رَأَى صَاحِبَ الْمَقْبَرَةِ وَ أَنَا عِنْدَ الْقَبْرِ بَعْدَ ذَلِكَ فَقَالَ لِي مَنْ هَذَا الرَّجُلُ صَاحِبُ هَذَا الْقَبْرِ فَإِنَّ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى ع أَوْصَانِي بِهِ وَ أَمَرَنِي أَنْ أُرْسِ قَبْرَهُ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ يَوْمًا فِي كُلِّ يَوْمٍ

He said, ‘It is narrated to me by Muhammad Bin Al-Waleed. He said, ‘The manager of the graveyard saw me, and I was by the grave after that. He said to me, ‘Who is man, the occupant of this grave, for Abu Al-Hassan Ali^{-asws} Bin Musa^{-as} has bequeathed to me with him and has instructed me to sprinkle (water) upon his grave for forty days during every day’ (an extract).³⁶

وَ مِنْهُ، عَنْ أَبِي الْمَحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ مُعَاوِيَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَلِكٍ عَنْ ثَوْبَانَ قَالَ: كُنَّا مُحْدِقِينَ بِالنَّبِيِّ فِي مَقْبَرَةٍ فَوَقَفَ ثُمَّ مَرَّ ثُمَّ وَقَفَ ثُمَّ مَرَّ فَعُلْتُ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ مَا وَفُوفُكَ بَيْنَ هَؤُلَاءِ الْقُبُورِ

And from him, from Abu Al Mahasin, from Abu Abdullah, from Abdullah Bin Abdul Samad, from Ahmad Bin Muhammad, from Umar Bin Al Rabie, from Abdullah Bin Muawiya, from Abdullah Bin Malik, from Sowban who said,

‘We were staring at the Prophet^{-saww} in a graveyard. He^{-saww} paused, then passed by, then paused, then passed by. I said, ‘May by father and my mother be (sacrificed for) you^{-saww}, O Rasool-Allah^{-saww}! What is your^{-saww} pausing between these graves?’

فَبَكَى رَسُولُ اللَّهِ بُكَاءً شَدِيداً وَ بَكَينَا فَلَمَّا فَرَغَ قَالَ يَا ثَوْبَانُ هَؤُلَاءِ يُعَذَّبُونَ فِي قُبُورِهِمْ سَمِعْتُ أَيْنَهُمْ فَرَجَّتُهُمْ وَ دَعَوْتُ اللَّهَ أَنْ يُخَفِّفَ عَنْهُمْ فَفَعَلَ فَلَوْ صَامُوا هَؤُلَاءِ أَيَّامَ رَجَبٍ وَ قَامُوا فِيهَا مَا عَذَّبُوا فِي قُبُورِهِمْ

Rasool-Allah^{-saww} wept with intense crying, and we cried. When he^{-saww} was free, he^{-saww} said: ‘O Sowban! They are being punished in their graves. I^{-saww} heard their groans, so I^{-saww} pitied them and supplicated to Allah^{-azwj} to Lighten (the punishment) from them. He^{-azwj} Did so. Had they fasted days of Rajab and stood in it they would not have been punished in their graves!’

فَعُلْتُ يَا رَسُولَ اللَّهِ- صِيَامُهُ وَ قِيَامُهُ أَمَانٌ مِنَ عَذَابِ الْقَبْرِ

³⁴ Bihar Al-Anwaar V 99 – The Book of Shrines – Ch 67 H 32

³⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 3 (Chapters on Funerals)

³⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 18

I said, 'O Rasool-Allah^{-saww}! Fasting it and standing it (for Salat) is security from punishment of the grave?'

قَالَ نَعَمْ يَا ثَوْبَانَ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا مِنْ مُسْلِمٍ وَ لَا مُسْلِمَةٍ يَصُومُ يَوْمًا مِنْ رَجَبٍ وَ قَامَ لَيْلَةً يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ تَعَالَى إِلَّا كَتَبَ اللَّهُ لَهُ عِبَادَةً أَلْفِ سَنَةٍ صِيَامٍ مَهَاوِهَا وَ قِيَامٍ لَيْلِهَا

He^{-saww} said: 'Yes, O Sowban! By the One Who Sent me^{-saww} with the truth as a Prophet^{-saww}! There is none from a Muslim fasting a day of Rajab and stands a night (for Salat) intending the Face of Allah^{-azwj} the Exalted with that, except Allah^{-azwj} will Write for him worship of a thousand years, fasting its days and stand its night!

وَ كَأَنَّمَا حَجَّ أَلْفَ حَجَّةٍ وَ اعْتَمَرَ أَلْفَ عُمْرَةٍ مِنْ مَالٍ حَلَالٍ وَ كَأَنَّمَا غَزَا أَلْفَ غَزْوَةٍ وَ أَعْتَقَ أَلْفَ رَقَبَةٍ مِنْ وُلْدِ إِسْمَاعِيلَ وَ كَأَنَّمَا تَصَدَّقَ بِأَلْفِ دِينَارٍ وَ كَأَنَّمَا اشْتَرَى أَسَارَى أُمَّتِي فَأَعْتَقَهُمْ لَوَجْهِ اللَّهِ وَ كَأَنَّمَا أَشْبَعَ أَلْفَ جَائِعٍ وَ أَمَنَهُ اللَّهُ مِنْ عَذَابِ الْقَبْرِ وَ هَوْلِ مُنْكَرٍ وَ نَكِيرٍ

And it would be as if he has performed a thousand Hajj, and performed a thousand Umrah from Permissible wealth; and it would be as if he has battled in a thousand military expeditions, and liberated a thousand necks from the sons of Ismail^{-as}; and it would be as if he has donated a thousand Dinars in charity; and it would be as if he had bought captives of my^{-saww} community and freed them for the Face of Allah^{-azwj}, and it would be as if he had satiated a thousand hungry ones, and Allah^{-azwj} will Secure him from punishment of the grave and horrors of Munkar and Nakeer'.

قِيلَ يَا رَسُولَ اللَّهِ ص هَذَا الثَّوَابُ كُلُّهُ لِمَنْ صَامَ يَوْمًا وَاحِدًا أَوْ قَامَ لَيْلَةً مِنْ شَهْرِ رَجَبٍ

It was said, 'O Rasool-Allah^{-saww}! This is the Reward, all of it for the one fasts one day, or stands a night (for Salat), from a month of Rajah?'

فَقَالَ رَسُولُ اللَّهِ ص هَذَا لِمَنْ لَا يُنْكِرُ قُدْرَةَ اللَّهِ عَزَّ وَ جَلَّ

Rasool-Allah^{-saww} said: 'This is for one who does not deny the Power of Allah^{-azwj} Mighty and Majestic!'

ثُمَّ قِيلَ يَا رَسُولَ اللَّهِ تَوَابُ رَجَبٍ أَتَبْلُغُ أَمْ تَوَابُ شَهْرِ رَمَضَانَ

Then it was said: 'O Rasool-Allah^{-saww}! Rewards of a month are more extensive or Rewards of a month of Ramazan?'

فَقَالَ رَسُولُ اللَّهِ ص لَيْسَ عَلَى ثَوَابِ رَمَضَانَ قِيَاسٌ وَ لَكِنْ شَهْرُ رَجَبٍ شَهْرٌ عَظِيمٌ

Rasool-Allah^{-saww} said: 'There is no comparison to Rewards of a month of Ramazan, but a month of Rajab is a mighty month'.

فَقِيلَ فَإِنْ لَمْ يَقْدِرْ عَلَى قِيَامِهِ

It was said, 'Supposing one is not able upon standing it (for Salat)?'

قَالَ مَنْ صَلَّى الْعِشَاءَ الْآخِرَةَ وَ صَلَّى قَبْلَ الْوُتْرِ رَكَعَتَيْنِ بِمَا عَلَّمَهُ اللَّهُ مِنَ الْقُرْآنِ أَرْجُو أَنْ لَا يُبْخَلَ عَلَيْهِ بِحَدِّ النَّوَابِ

He^{-saww} said: 'One who prays Al Isha the last Salat, and he prays two units Salat before Al Witr with what Allah^{-azwj} has Taught him from the Quran, I^{-saww} hope that He^{-azwj} will not be Stingy upon him with this Reward'.

قَالَ ثَوْبَانُ مُنْذُ سَمِعْتُ ذَلِكَ مَا تَرَكْتُهُ إِلَّا قَلِيلًا.

Sowban said, 'Since I heard that, I have not neglected it except a little'.³⁷

وَعَنْهُ بِإِسْنَادِهِ عَنِ الرَّقِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبَّاسِ بْنِ عَامِرِ الْقُضْبَانِيِّ عَنْ يَفْطِينِ بْنِ الْمُسَلَّبِيِّ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ إِذَا دَخَلَ الْجُبَّانَةَ السَّلَامُ عَلَى أَهْلِ الْجَنَّةِ.

And from him, by his chain, from Al Barqy, from one of his companions, from Abbas Bin Aamir Al Qazbany, from Yaqteeni, from Al Musly who said,

'Abu Abdullah^{-asws} had said when he^{-asws} had entered the graveyard: 'The greeting be upon the people of Paradise'.³⁸

Appendix: Additional Ahadith related to the ritual in the graveyard

Some Ahadith relevant to the cemetery issues are included below, additional Ahadith may be found in Bihar Al-Anwaar, Vol. 79 (<https://hubeali.com/online-books/online-english-books/bihar-al-anwaar/>).

Sprinkling Water after Burial:

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا فَرَعْتَ مِنَ الْقَبْرِ فَأَنْضِخْهُ ثُمَّ ضَعْ يَدَكَ عِنْدَ رَأْسِهِ وَ تَعْمُرْ كَفَّكَ عَلَيْهِ بَعْدَ النَّضْحِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

'Abu Abdullah^{-asws} said: 'When you are free from the grave (burial), so sprinkle it with water, then place your hand by his head and press your palm upon it after the sprinkling'.³⁹

بيان: لِرِوَايَةِ مُوسَى بْنِ أُكْبَلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السُّنَّةُ فِي رَشِّ الْمَاءِ عَلَى الْقَبْرِ أَنْ تَسْتَقْبِلَ الْقِبْلَةَ وَ تَبْدَأُ مِنْ عِنْدِ الرَّأْسِ إِلَى عِنْدِ الرَّجْلِ ثُمَّ تَدُورُ عَلَى الْقَبْرِ مِنَ الْجَانِبِ الْأَخْرَ ثُمَّ تَرشُّ عَلَى وَسَطِ الْقَبْرِ فَذَلِكَ السُّنَّةُ.

Explanation (Hadeeth) only – A report by Musa Bin Akeyl – from Abu Abdullah^{-asws} having said: 'The Sunnah in sprinkling the water upon the grave is that you should face the Qiblah and

³⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 37

³⁸ Bihar Al-Anwaar V 99 – The Book of Shrines – Ch 67 H 24

³⁹ Al Kafi V 3 – The Book Of Funerals CH 66 H 8

begin from by the head to the leg, then rotate upon the grave from the other side, then sprinkle upon middle of the grave. That is the Sunnah”.

Bidding Farewell, after Burial, by the close ones:

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ إِسْمَاعِيلَ قَالَ حَدَّثَنِي أَبُو الْحَسَنِ الدَّلَالُ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَا عَلَى أَهْلِ الْمَيِّتِ مِنْكُمْ أَنْ يَدْرُؤُوا عَنْ مَيِّتِهِمْ لِقَاءَ مُنْكَرٍ وَ نَكِيرٍ فَلْتُ كَيْفَ يَصْنَعُ

Muhammad Bin Yahya, from one of our companions, from Ahmad Bin Muhammad Bin Abu Nasr, from Ismail who said, ‘Abu Al Hassan Al Dallal narrated to me, from Yahya Bin Abdullah who said,

‘I heard Abu Abdullah^{-asws} saying: ‘What is upon the family of the deceased from you is that they should be ejecting from their deceased the meeting of Munkar and Nakeer (two questioning Angels)’. I said, ‘How can they do so?’

قَالَ إِذَا أُفْرِدَ الْمَيِّتَ فَلْيَبْحَلْفْ عِنْدَهُ أَوَّلَى النَّاسِ بِهِ فَيَضَعُ فَمَهُ عِنْدَ رَأْسِهِ ثُمَّ يُنَادِي بِأَعْلَى صَوْتِهِ يَا فُلَانُ يَا فُلَانُ بِنْتُ فُلَانٍ هَلْ أَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ سَيِّدُ النَّبِيِّينَ وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ أَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ (صلى الله عليه وآله) حَقٌّ وَ أَنَّ الْمَوْتَ حَقٌّ وَ أَنَّ الْبُعْثَ حَقٌّ وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

He^{-asws} said: ‘When the deceased is alone (after the burial), so let the closest one of the people to him remain behind, and he should place his mouth by his head, then he should call out in a high voice, ‘O so and so, son of so and so!’ Or, ‘O so and so daughter of so and so! Are you still upon the Covenant which (you were upon) when you separated from us, from the testimony that there is no God except for Allah^{-azwj}, alone, there being no associates for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, chief of the Prophets^{-as}, and that Ali^{-asws} Amir Al Momineen^{-asws}, chief of the successors^{-as}, and that whatever Muhammad^{-saww} came with is truth, and that the death is truth, and that the Resurrection is truth, and that Allah^{-azwj} would be Resurrections the one who are in the graves’.

قَالَ فَيَقُولُ مُنْكَرٌ لِنَكِيرٍ انصرفت بنا عن هذا فقد لقين حجتته .

He^{-asws} said: ‘So Munkar would be saying to Nakeer: ‘Let us leave from this one, for he has been dictated his arguments’.⁴⁰

Spreading Soil over the Coffin:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كُنْتُ مَعَ أَبِي جَعْفَرٍ (عليه السلام) فِي جِنَازَةِ رَجُلٍ مِنْ أَصْحَابِنَا فَلَمَّا أَنْ دَفَنُوهُ قَامَ (عليه السلام) إِلَى قَبْرِهِ فَحَنَّنَا عَلَيْهِ بِمَا يَلِي رَأْسَهُ ثَلَاثًا بِكَفِّهِ ثُمَّ بَسَطَ كَفَّهُ عَلَى الْقَبْرِ ثُمَّ قَالَ اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنَّتِيهِ وَ أَصْعِدْ إِلَيْكَ رُوحَهُ وَ لَقِّهِ مِنْكَ رِضْوَانًا وَ أَسْكِنْ قَبْرَهُ مِنْ رَحْمَتِكَ مَا تُغْنِيهِ بِهِ عَنْ رَحْمَةٍ مِنْ سِوَاكَ ثُمَّ مَضَى .

Ali Bin Ibrahim, from his father, from one of his companions, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

⁴⁰ Al Kafi V 3 – The Book Of Funerals CH 66 H 11

‘I was with Abu Ja’far^{-asws} in a funeral of a man from our companions. So when they buried him, he^{-asws} stood at his grave and spread (soil) upon him, from what followed his head, three times with his^{-asws} handful. Then he^{-asws} spread his^{-asws} palm upon the grave, then said, ‘O Allah^{-azwj}! Expand the ground from both his sides, and Ascend his soul to You^{-azwj} and let him Get Pleasure from You^{-asws}, and Settle Your^{-azwj} Mercy in his grave what would make him to be needless from a mercy besides Yours^{-azwj}’. Then he^{-asws} went away’.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَطْرَحُ التُّرَابَ عَلَى الْمَيِّتِ فَيَمْسِكُهُ سَاعَةً فِي يَدِهِ ثُمَّ يَطْرَحُهُ وَلَا يَزِيدُ عَلَى ثَلَاثَةِ أَكْفٍ قَالَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ يَا عُمَرُ كُنْتُ أَقُولُ إِيمَانًا بِكَ وَ تَصَدِيقًا بِبَيْعِكَ هَذَا مَا وَعَدَ اللَّهُ وَ رَسُولُهُ إِلَى قَوْلِهِ تَسْلِيمًا هَكَذَا كَانَ يَفْعَلُ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ بِهِ جَرَتِ السُّنَّةُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Umar Bin Azina who said,

‘I saw Abu Abdullah^{-asws} spread the soil upon the decease. So he^{-asws} withheld it for a while in his^{-asws} hand, then spread it, and he^{-asws} did not increased upon three handfuls. So I asked him^{-asws} about that, and he^{-asws} said: ‘O Umar! I^{-asws} was saying: ‘I^{-asws} believe in You^{-azwj}, and ratify Your^{-azwj} Resurrection. **[33:22] This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the truth** up to His^{-azwj} Words **(and it only increased them in faith and) submission**’. This what Rasool-Allah^{-saww} used to do, and by it has the Sunnah flowed’.⁴²

Close Relatives must not Spread Soil over the Grave:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ أَسْبَاطِ بْنِ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ مَاتَ لِبَعْضِ أَصْحَابِ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَلَدٌ فَحَضَرَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَلَمَّا أُخِذَ تَقَدَّمَ أَبُوهُ فَطَرَحَ عَلَيْهِ التُّرَابَ فَأَخَذَ أَبُو عَبْدِ اللَّهِ (عليه السلام) بِكَفِّهِ وَ قَالَ لَا تَطْرَحْ عَلَيْهِ التُّرَابَ وَ مَنْ كَانَ مِنْهُ ذَا رَحِمٍ فَلَا يَطْرَحْ عَلَيْهِ التُّرَابَ فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) هَمَى أَنْ يَطْرَحَ الْوَالِدُ أَوْ ذُو رَحِمٍ عَلَى مَيِّتِهِ التُّرَابَ

Ali Bin Ibrahim, from Yaqoub Bin Yazeed, from Ali Bin Asbaat, from Ubeyd Bin Zurara who said,

‘A son of one of the companions of Abu Abdullah^{-asws} died. So Abu Abdullah^{-asws} attended (the funeral). So when he (the deceased) was placed in the chasm (*Lahad*), he^{-asws} spread soil upon him. Abu Abdullah^{-asws} grabbed with his palm and said: ‘None should spread the soil upon him, one who was a close relative of his, for Rasool-Allah^{-saww} forbade the parent, or one with womb relationships, to spread soil upon the deceased’.

فَقُلْنَا يَا ابْنَ رَسُولِ اللَّهِ أَتَنْهَانَا عَنْ هَذَا وَحَدَهُ فَقَالَ أَتَمَّكُمْ مِنْ أَنْ تَطْرَحُوا التُّرَابَ عَلَى ذَوِي أَرْحَامِكُمْ فَإِنَّ ذَلِكَ يُورِثُ الْقَسْوَةَ فِي الْقَلْبِ وَ مَنْ قَسَا قَلْبُهُ بَعُدَ مِنْ رَبِّهِ .

So we said, ‘O son^{-asws} of Rasool-Allah^{-saww}! Are you^{-asws} forbidding us from this (deceased) alone?’ So he^{-asws} said: ‘I^{-asws} am forbidding you all from spreading the soil upon your near relatives, for that would inherit the hardness in the hearts, and the one who is hard of heart is remote from his Lord^{-azwj}’.⁴³

⁴¹ Al Kafi V 3 – The Book Of Funerals CH 65 H 3

⁴² Al Kafi V 3 – The Book Of Funerals CH 65 H 4

⁴³ Al Kafi V 3 – The Book Of Funerals CH 65 H 5

Pebbles may be placed over the grave but not soil from elsewhere:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تُطْبِنُوا الْقَبْرَ مِنْ غَيْرِ طِينِهِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

From Abu Abdullah^{-asws} having said: 'Do not apply clay on the grave from other than its own clay'.⁴⁴

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ غَيْرِ وَاحِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَبْرُ رَسُولِ اللَّهِ (صلى الله عليه وآله) مُحْصَبٌ خَصْبَاءَ حَمْرَاءَ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from one of his companions,

From Abu Abdullah^{-asws} having said: 'The grave of Rasool-Allah^{-saww} was pebbly, of red gravel'.⁴⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ يُونُسَ بْنِ يَعْمُوبَ قَالَ لَمَّا رَجَعَ أَبُو الْحَسَنِ مُوسَى (عليه السلام) مِنْ بَعْدَادَ وَ مَضَى إِلَى الْمَدِينَةِ مَاتَتْ لَهُ ابْنَةٌ بِقَيْدٍ فَدَفَنَهَا وَ أَمَرَ بَعْضَ مَوَالِيهِ أَنْ يُحْصِصَ قَبْرَهَا وَ يَكْتُبَ عَلَى لَوْحٍ اسْمَهَا وَ يَجْعَلَهُ فِي الْقَبْرِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Yunus Bin Yaqoub who said,

'When Abu Al Hassan Musa^{-asws} returned from Baghdad and went to Al Medina, and daughter of his^{-asws} died. So he^{-asws} buried her and ordered one of his^{-asws} slaves that he should apply clay on her grave and write her name upon a tombstone, and make it to be in her grave'.⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ النَّبِيَّ (صلى الله عليه وآله) نَهَى أَنْ يُزَادَ عَلَى الْقَبْرِ تُرَابٌ لَمْ يُخْرَجْ مِنْهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

From Abu Abdullah^{-asws} that the Prophet^{-saww} forbade to increase upon the grave, soil which did not come out from it'.⁴⁷

Offering Condolences near the Grave after Burial:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ الْحَجَّالِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ لَيْسَ التَّغْرِيَةُ إِلَّا عِنْدَ الْقَبْرِ ثُمَّ يَنْصَرِفُونَ لَا يَخْدُثُ فِي الْمَيِّتِ حَدَثٌ فَيَسْمَعُونَ الصَّوْتِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al hajjal, from Is'haq Bin Ammar who said,

⁴⁴ Al Kafi V 3 – The Book Of Funerals CH 67 H 1

⁴⁵ Al Kafi V 3 – The Book Of Funerals CH 67 H 2

⁴⁶ Al Kafi V 3 – The Book Of Funerals CH 67 H 3

⁴⁷ Al Kafi V 3 – The Book Of Funerals CH 67 H 4

'There are no condolences (to be offered) except by the grave. Then you should be dispersing, in case an event were to occur regarding the deceased, so you would be hearing the sound'.⁴⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ التَّغْرِيبَةُ الْوَاجِبَةُ بَعْدَ الدَّفْنِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from one of his companions,

From Abu Abdullah^{-asws} having said: 'The offering of condolences is the Obligation after the burial'.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ رَأَيْتُ مُوسَى (عليه السلام) يُعْزِي قَبْلَ الدَّفْنِ وَ بَعْدَهُ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Hisham Bin Al Hakam who said,

'I saw Musa^{-asws} comforting (the bereaved) before the burial and after it'.⁵⁰

Delaying in Burial for those who lose Consciousness

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ إِسْمَاعِيلَ بْنِ عَبْدِ خَالِقِ أَخِي شَهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) حَسُنَ يُنْتَظَرُ بِهِمْ إِلَّا أَنْ يَنْعَمُوا الْعَرِيقُ وَ الْمَصْعُوقُ وَ الْمَبْطُورُ وَ الْمَهْدُومُ وَ الْمُدْحَنُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ismail Bin Abdul Khaliq a brother of Shihaab Bin Abd Rabbih who said,

'Abu Abdullah^{-asws} said: 'Five would be awaited with them unless they alter – (the one who) drowned, and the ones struck by lightning, and the one suffering from intestinal ailments, and the one crushed, and one subjected to fumes'.⁵¹

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ أَصَابَ النَّاسَ بِمَكَّةَ سَنَةٌ مِنَ السِّنِينَ صَوَاعِقُ كَثِيرَةٌ مَاتَ مِنْ ذَلِكَ خَلْقٌ كَثِيرٌ فَدَخَلْتُ عَلَى أَبِي إِبْرَاهِيمَ (عليه السلام) فَقَالَ مُبْتَدِئاً مِنْ غَيْرِ أَنْ أَسْأَلَهُ يَنْبَغِي لِلْعَرِيقِ وَ الْمَصْعُوقِ أَنْ يَتَرَبَّصَ بِهِ ثَلَاثًا لَا يُدْفَنُ إِلَّا أَنْ تَجِيءَ مِنْهُ رِيحٌ تَدُلُّ عَلَى مَوْتِهِ قُلْتُ جُعِلَتْ فِدَاكَ كَأَنَّكَ تُخْبِرُنِي أَنَّهُ قَدْ دُفِنَ نَاسٌ كَثِيرٌ أَحْيَاءٌ فَقَالَ نَعَمْ يَا عَلِيُّ قَدْ دُفِنَ نَاسٌ كَثِيرٌ أَحْيَاءٌ مَا مَاتُوا إِلَّا فِي قُبُورِهِمْ .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Ali Bin Abu Hamza who said,

'The people at Makkah were hit by a lot of lightning during a year from the year. A lot of people died from that. So I went over to Abu Ibrahim^{-asws} (7th Imam^{-asws}), and he^{-asws} said initiating from without me asking him^{-asws}: 'It is befitting for the drowned one and the one struck by lightning that they should be awaited with for three (days) not being buried except if a smell comes out from him evidencing upon his death'. I said, 'May I be sacrificed for you^{-asws}! It is as if you^{-asws} are informing me that a lot of the people have been buried alive!'. So

⁴⁸ Al Kafi V 3 – The Book Of Funerals CH 69 H 3

⁴⁹ Al Kafi V 3 – The Book Of Funerals CH 69 H 4

⁵⁰ Al Kafi V 3 – The Book Of Funerals CH 69 H 9

⁵¹ Al Kafi V 3 – The Book Of Funerals CH 73 H 5

he^{-asws} said: ‘Yes, O Ali! A lot of people have been buried alive. They did not die except inside their graves.’⁵²

Installing a headstone at the Grave:

– إِكْمَالُ الدِّينِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِي عَلِيٍّ الْحَيْرَانِيِّ عَنْ جَارِيَةِ لِأَبِي مُحَمَّدٍ ع أَنَّ أُمَّ الْمُهْدِيِّ ع مَاتَتْ فِي حَيَاةِ أَبِي مُحَمَّدٍ ع وَ عَلَى قَبْرِهَا لَوْحٌ مَكْتُوبٌ عَلَيْهِ هَذَا قَبْرُ أُمِّ مُحَمَّدٍ.

(The book) ‘Ikmal Al Deen’ – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya, from Abu Ali Al Khayrani,

‘From a slave girl of Abu Muhammad^{-asws}, ‘Mother^{-as} of Al-Mahdi^{-ajfj} passed away during the lifetime of Abu Muhammad^{-asws}, and upon her^{-as} grave was a tablet. There was written in it, ‘This is the grave of mother^{-as} of Muhammad^{-ajfj}’.⁵³

Treading the Graves is not from a Forbidden Act:

وَ قَدْ نَقَلَ الصَّدُوقُ فِي الْفَقِيهِ عَنِ الْكَاطِمِ ع إِذَا دَخَلْتَ الْمَقَابِرَ فَطَرِّقِ الْقُبُورَ فَمَنْ كَانَ مُؤْمِنًا اسْتَرَوْحَ إِلَى ذَلِكَ وَ مَنْ كَانَ مُنَافِقًا وَجَدَ أَلَمَهُ.

And it is transmitted by Al-Sadouq in ‘Al-Faqe’h’ – from Al-Kazim^{-asws}: ‘When you enter the graveyard, tread the graves. The one who were to be a Momin will be comforted to that, and the one who were a hypocrite will feel its pain’.

وَ رَوَى الصَّدُوقُ عَنْ سَمَاعَةَ أَنَّهُ سَأَلَهُ ع عَنْ زِيَارَةِ الْقُبُورِ وَ بِنَاءِ الْمَسَاجِدِ فِيهَا فَقَالَ زِيَارَةُ الْقُبُورِ لَا بَأْسَ بِهَا وَ لَا يُبْنَى عِنْدَهَا مَسَاجِدٌ.

And it is reported by Al-Sadouq, from Sama’at, he asked him^{-asws} about visiting the graves and building the Masjids in it. He^{-asws} said: ‘Visiting the graves, there is no problem with it, and do not build Masjids by it’.

وَ عَنْهُ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص لِكُلِّ بَيْتٍ بَابٌ وَ بَابُ الْقَبْرِ مِمَّا يَلِي رِجْلَيْ الْمَيِّتِ فَمِنْهُ يَجِبُ أَنْ يُنْزَلَ وَ يُصْعَدَ مِنْهُ.

And from him^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘For every house there is a door, and door of the grave is from what follows the legs of the deceased. From it is obligated that he descends, and ascends from it’.⁵⁴

وَ قَالَ الصَّادِقُ ع إِذَا دَخَلْتَ الْقَبْرَ فَأَقْرَأْ أُمَّ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ.

And Al-Sadiq^{-asws} said: ‘When you enter the grave, then recite Mother of the Book (Surah Al Fatiha), and ‘Al Moauzateyn’, and ‘Ayat Al Kursi’.⁵⁵

⁵² Al Kafi V 3 – The Book Of Funerals CH 73 H 6

⁵³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 37 (Chapters on Funerals)

⁵⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 5 (Chapters on Funerals)

⁵⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 46 c (Chapters on Funerals)

Visiting a Cemetery:

– دَعَوَاتُ الرَّوَّانِدِيِّ، قَالَ الصَّادِقُ ع إِذَا نَظَرْتَ إِلَى الْقَبْرِ فَقُلْ – اللَّهُمَّ اجْعَلْهَا رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ وَ لَا تَجْعَلْهَا حُفْرَةً مِنْ حُفْرِ النَّيِّرَانِ

(The book) 'Dawat' of Al Rawandy –

'Al-Sadiq^{-asws} said: 'When you look at the grave, then say, 'O Allah^{-saww}! Make it a garden from the gardens of Paradise, and do not Make it a pit from pits of the fires!'

وَ قَالَ إِذَا تَنَاوَلْتَ الْمَيِّتَ فَقُلْ – بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ اللَّهُمَّ إِلَى رَحْمَتِكَ لَا إِلَى عَذَابِكَ

And he^{-asws} said: 'When you take the deceased, then say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and upon the religion of Rasool-Allah^{-saww}! O Allah^{-azwj}! To Your^{-azwj} Mercy and not to Your^{-azwj} Punishment!'

ثُمَّ تَسَلُّ الْمَيِّتَ سَلًّا فَإِذَا وَضَعْتَهُ فِي قَبْرِهِ فَضَعَهُ عَلَى يَمِينِهِ مُسْتَقْبِلَ الْقِبْلَةِ وَ حَلَّ عُقْدَ كَفَنِهِ وَ ضَمَّ خَدَّهُ عَلَى التُّرَابِ وَ قُلْ – أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ – بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ اقْرَأِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ

Then slide the deceased a gentle sliding. When you have placed him in his grave, place him upon his right side facing the Qiblah, and loosen the knot of his shroud, and place his cheek upon the soil and say, 'I seek Refuge with Allah^{-azwj} from the Pelted Satan^{-la}! In the Name of Allah^{-azwj} the Beneficent, the Merciful', and recite (Surah) Al Hamd, and (Surah) Al Tawheed, and 'Al Moauzateyn', and 'Ayat Al-Kursi'.

ثُمَّ قُلِ اللَّهُمَّ يَا رَبِّ عَبْدِكَ وَ ابْنُ عَبْدِكَ نَزَلَ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَ إِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ وَ الْحِفْهُ بِنَبِيِّهِ مُحَمَّدٍ ص وَ صَالِحِ شَيْعَتِهِ وَ اهْدِنَا وَ إِيَّاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ اللَّهُمَّ عَفْوِكَ عَفْوِكَ

Then say, 'O Allah^{-azwj}! O Lord^{-azwj}! Your^{-azwj} servant and son of Your^{-azwj} servant, has lodged with You^{-azwj}, and Your^{-azwj} are the best to be lodging with. O Allah^{-azwj}! If he was a good doer, then Increase in his goodness, and if he was an evil doer, then Overlook from him, and Join him with his Prophet^{-saww} Muhammad^{-saww}, and righteous ones of his^{-saww} Shias, and Guide us and him to the Straight Path! O Allah^{-azwj}! Your^{-azwj} Pardon! Your^{-azwj} Pardon!'

ثُمَّ تَضَعْ يَدَكَ الْبَيْسَرَى عَلَى عَضُدِهِ الْأَيْسَرِ وَ تُحَرِّكُهُ تَحْرِيكًا شَدِيدًا ثُمَّ تُدْنِي فَمَكَ إِلَى أُذُنِهِ وَ تَقُولُ يَا فُلَانُ إِذَا سئِلْتُ فَقُلِ اللَّهُ رَبِّي وَ مُحَمَّدٌ نَبِيِّي وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي وَ عَلِيِّ إِمَامِي حَتَّى تَسُوقَ الْأَيْمَةَ ع

Then place your left hand upon his left arm and move him with severe movement, then take your mouth closer to his ear and say, 'O so and so! When you are asked, then say, 'Allah^{-azwj} is my Lord^{-azwj}, and Muhammad^{-saww} is my Prophet^{-saww}, and Al-Islam is my religion, and the Quran is my Book, and Ali^{-asws} is my Imam^{-asws}', until you mention all the Imams^{-asws}.

ثُمَّ تَعَوِّذُ الْقَوْلَ عَلَيْهِ ثُمَّ تَقُولُ أ فَهَمْتَ يَا فُلَانُ

Then repeat the word upon him. Then you should say, 'Do you understand, O so and so?'

وَ قَالَ ع فَإِنَّهُ يُجِيبُ وَ يَقُولُ نَعَمْ

And he^{-asws} said: 'He will answer and say, 'Yes'.

ثُمَّ تَقُولُ تَبْتَكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ وَ هَذَاكَ اللَّهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ عَرَفَ اللَّهُ بَيْنَكَ وَ بَيْنَ أَوْلِيَانِكَ فِي مُسْتَقَرٍّ مِنْ رَحْمَتِهِ

Then you should say, 'May Allah^{-azwj} Affirm you with the firm word and Guide you to the Straight Path! May Allah^{-azwj} Acquaint between you and your friends in the Settlement of His^{-azwj} Mercy!'

ثُمَّ تَقُولُ اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنَّتِيهِ وَ اصْعَدْ بَرُوحِي إِلَيْكَ وَ لَقِّنْهُ مِنْكَ بُرْهَانًا اللَّهُمَّ عَفْوِكَ عَفْوِكَ

Then you should say, 'O Allah^{-azwj}! Dry the earth on his sides and Ascent with his soul to You^{-azwj}, and Indoctrinate him with proofs from You^{-azwj}! O Allah^{-azwj}! Your^{-azwj} Pardon! Your^{-azwj} Pardon!'

ثُمَّ تَضَعُ الطَّيْنَ وَ اللَّيْنَ وَ إِذَا وَضَعْتَ الطَّيْنَ وَ اللَّيْنَ تَقُولُ اللَّهُمَّ صِلْ وَحْدَتَهُ وَ آسِنْ وَحْشَتَهُ وَ آمِنْ رُوعَتَهُ وَ أَسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً تُغْنِيهِ بِهَا عَنْ رَحْمَةٍ مِنْ سِوَاكَ فَإِنَّمَا رَحْمَتُكَ لِلظَّالِمِينَ

Then place the clay and the bricks. And when you have placed the clay and the brick, you should say, 'O Allah^{-azwj}! Connect his loneliness, and Comfort his scaredness, and Settle to him from Your^{-azwj} Mercy, such a Mercy he can be needless by it from mercy of the ones apart from You^{-azwj}, for rather You^{-azwj} Mercy is for the unjust ones!'

ثُمَّ تَخْرُجُ مِنَ الْقَبْرِ وَ تَقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ ارْزُقْ دَرَجَتَهُ فِي أَعْلَى عِلِّيِّينَ وَ اخْلُفْ عَلَى عَقْبِهِ فِي الْغَابِرِينَ وَ عِنْدَكَ نَحْتَسِبُهُ يَا رَبَّ الْعَالَمِينَ

Then come out from the grave and say, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}! O Allah^{-azwj}! Raise his ranks in the high Illiyeen, and Replace upon his posterity in the future, and in Your^{-azwj} Presence is his Reckoning, O Lord^{-azwj} of the worlds!'

فَلَمَّا أَنْ دَفَنُوهُ تَضَعُ كَفِّكَ عَلَى قَبْرِهِ عِنْدَ رَأْسِهِ وَ فَرِّجْ أَصَابِعَكَ وَ اعْمُرْ كَفِّكَ عَلَيْهِ بَعْدَ مَا تَنْضِجُ بِالْمَاءِ فَإِذَا انْصَرَفُوا فَضَعِ الْقَمَّ عِنْدَ رَأْسِهِ وَ تُنَادِيهِ بِأَعْلَى صَوْتٍ يَا فُلَانُ بِنَ فُلَانٍ هَلْ أَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَ وَ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ إِمَامَكَ وَ فُلَانٌ وَ فُلَانٌ حَتَّى تَأْتِيَ إِلَى آخِرِهِمْ

When they bury him, place your palm upon his grave by his head and open your fingers and grip your palm upon it after having sprinkled with the water. When they leave, place the mouth by his head and call out to him at the top of your voice, 'O so and so, son of so and so! Are you upon the Covenant which you had separated (from the world) upon, from the testimony that there is no god except Allah^{-azwj}, and Muhammad^{-saww} is Rasool-Allah^{-saww}, and Ali Amir Al-Momineen^{-asws} is your Imam^{-asws}, and so is, so and so, and so and so' – until your come to the last of them^{-asws}.

فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ قَالَ أَحَدُ الْمَلَائِكَةِ لِصَاحِبِهِ قَدْ كُفِينَا الدُّخُولَ إِلَيْهِ فِي مَسْأَلَتِنَا إِلَيْهِ فَإِنَّهُ يُلَقَّنُ فَيَنْصَرِفَانِ عَنْهُ وَ لَا يَدْخُلَانِ إِلَيْهِ.

When that is done, one of the two Angels will say to his companion, 'We have been sufficed with the entering to see him regarding our questioning to him, for he has been indoctrinated!' So they both leave from him and do not enter to see him".⁵⁶

⁵⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 43 a (Chapters on Funerals)