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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الْجَنَائِزِ

THE BOOK OF FUNERALS (1)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ 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.

بَابِ عِلَلِ الْمَوْتِ وَ أَنَّ الْمُؤْمِنَ يَمُوتُ بِكُلِّ مَيْتَةٍ

Chapter 1 – Causes of the death, and that the Believer dies with every (type of) death

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ فَضَّالٍ عَمَّنْ حَدَّثَهُ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ النَّاسُ يَعْتَبِطُونَ اغْتِبَاطًا فَلَمَّا كَانَ زَمَانُ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَالَ يَا رَبِّ اجْعَلْ لِلْمَوْتِ عِلَّةً يُوجَرُ بِهَا الْمَيِّتُ وَيُسَلَّى بِهَا عَنِ الْمُصَابِ قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ الْمَوْمَ وَهُوَ الْبِرْسَامُ ثُمَّ أَنْزَلَ بَعْدَهُ الدَّاءَ .

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from the one who narrated it, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The people used to die arbitrarily. So when it was the era of Ibrahim^{as}, he^{as} said: 'O Lord^{azwj}! Make a cause to be for the death for the deceased to be Recompensed by and for the affected ones to be consoled by'. He^{asws} said: 'So Allah^{azwj} Mighty and Majestic Sent down serious illness, and it is the pleurisy. Then He^{azwj} Sent down the cure after it'.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ النَّاسُ يَعْتَبِطُونَ اغْتِبَاطًا فَقَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) يَا رَبِّ لَوْ جَعَلْتَ لِلْمَوْتِ عِلَّةً يُعْرَفُ بِهَا وَيُسَلَّى عَنِ الْمُصَابِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ الْمَوْمَ وَهُوَ الْبِرْسَامُ ثُمَّ أَنْزَلَ بَعْدَهُ الدَّاءَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Aasin Bin Humeyd, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The people were dying arbitrarily, so Ibrahim^{as} said: 'O Lord^{azwj}! If only You^{azwj} Make a cause to be for the death for it to be recognised by, and for the affected ones to be consoled by'. So Allah^{azwj} Mighty and Majestic Sent down the serious illness, and it is the pleurisy. Then He^{azwj} Sent down the cure after it'.²

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ الْحُمَى رَائِدُ الْمَوْتِ وَهُوَ سِجْنُ اللَّهِ فِي الْأَرْضِ وَهُوَ حَظُّ الْمُؤْمِنِ مِنَ النَّارِ .

Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Sa'adan, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The fever is the harbinger of death and it is a prison of Allah^{azwj} in the earth, and it is a share of the Believer from the Fire (of Hell)'.³

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

² Al Kafi V 3 – The Book Of Funerals CH 1 H 2

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَالٍ عَنْ مُحَمَّدِ بْنِ الْحَصَنِ بْنِ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَاتَ دَاوُدُ النَّبِيُّ (عَلَيْهِ السَّلَام) يَوْمَ السَّبْتِ مَفْجُوءًا فَأَظْلَمَتُهُ الطَّيْرُ بِأَجْنِحَتِهَا وَ مَاتَ مُوسَى كَلِيمُ اللَّهِ (عَلَيْهِ السَّلَام) فِي التِّيهِ فَصَاحَ صَاحٍ مِنَ السَّمَاءِ مَاتَ مُوسَى (عَلَيْهِ السَّلَام) وَ أَيُّ نَفْسٍ لَا تَمُوتُ .

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Muhammad Bin Al Fuzayl, from Abdul Rahman Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The Prophet Dawood^{as} passed away suddenly on the day of Saturday, so the birds shaded him^{as} by their wings; and Musa^{as}, the Speaker with Allah^{azwj}, passed away in the wilderness, so a shrieker shrieked from the sky: 'Musa^{saww} has passed away, and which one would not be dying?'⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ وَ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ مَوْتَ الْفَجَاءَةِ تَخْفِيفٌ عَنِ الْمُؤْمِنِ وَ أَخْذَةٌ أَسْفٍ عَنِ الْكَافِرِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr and Al Hassan Bin Mahboub, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The sudden death is a lightening upon the Believer and a regrettable seizing of the Infidel'.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ أَكْثَرُ مَنْ يَمُوتُ مِنْ مَوَالِينَا بِالْبَطْنِ الدَّرِيحِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammd, or someone else, from Ali Bin Hadeed,

(It has been narrated) from Al-Reza^{asws} having said: 'Most of the dying ones, from those who are in our^{asws} Wilayah, (are dying) by abdominal illnesses'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنْ شَيْخٍ مِنْ أَصْحَابِنَا يُكْنَى بِأَبِي عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْحُمَى رَائِدُ الْمَوْتِ وَ سِجْنُ اللَّهِ تَعَالَى فِي أَرْضِهِ وَ فُورَهَا مِنْ جَهَنَّمَ وَ هِيَ حَظُّ كُلِّ مُؤْمِنٍ مِنَ النَّارِ .

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Al Haysam Bin Abu Masrouq, from a Sheikh from our companions teknonymed with Abu Abdullah, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The fever is a harbinger of death, and a prison of Allah^{azwj} the Exalted in His^{azwj} earth, and its outburst is from Hell, and it is a share of every Believer from the Fire (of Hell)'.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَاجِيَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنَّ الْمُؤْمِنَ يُبْتَلَى بِكُلِّ بَلِيَّةٍ وَ يَمُوتُ بِكُلِّ مَيْتَةٍ إِلَّا أَنَّهُ لَا يَقْتُلُ نَفْسَهُ .

⁴ Al Kafi V 3 – The Book Of Funerals CH 1 H 4

⁵ Al Kafi V 3 – The Book Of Funerals CH 1 H 5

⁶ Al Kafi V 3 – The Book Of Funerals CH 1 H 6

⁷ Al Kafi V 3 – The Book Of Funerals CH 1 H 7

Muhammad Bin Yahya, from Muhammad, from Muhammad Bin Al Husayn, from Safwan, from Muawiyah Bin Ammar, from Najiya who said,

‘Abu Ja’far^{asws} said: ‘The Believer would be Tried with every trial and he would be dying with every (type of) death except that he would not kill himself’.⁸

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ وَهْبِ بْنِ حَفْصِ عَنِ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ مَيِّتَةِ الْمُؤْمِنِ فَقَالَ يَمُوتُ الْمُؤْمِنُ بِكُلِّ مَيِّتَةٍ يَمُوتُ عَرَفَاً وَ يَمُوتُ بِالْهَدْمِ وَ يُبْتَلَى بِالسَّبْعِ وَ يَمُوتُ بِالصَّاعِقَةِ وَ لَا تُصِيبُ ذَاكِرَ اللَّهِ تَعَالَى .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about the deceased Believer. So he^{asws} said: ‘The Believer dies with every (type) of death, dying with the drowning, and dying with being crushed (by a structure), and afflicted by the predatory wild animals, and dying by the thunderbolt, but not being struck when mentioning Allah^{azwj} the Exalted’.⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ عُثْمَانَ النَّوَّائِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَبْتَلِي الْمُؤْمِنَ بِكُلِّ بَلِيَّةٍ وَ يُمَيِّتُهُ بِكُلِّ مَيِّتَةٍ وَ لَا يُبْتَلِيهِ بِذَهَابِ عَقْلِهِ أَوْ مَا تَرَى أَيُّوبَ (عَلَيْهِ السَّلَامُ) كَيْفَ سَلَطَ إِبْلِيسَ عَلَى مَالِهِ وَ وُلْدِهِ وَ عَلَى أَهْلِهِ وَ عَلَى كُلِّ شَيْءٍ مِنْهُ وَ لَمْ يُسَلِّطْهُ عَلَى عَقْلِهِ تَرَكَ لَهُ مَا يُوحِدُ اللَّهَ عَزَّ وَ جَلَّ بِهِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Usman Al Nawwa, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Afflict the Believer with every affliction, and he dies with every death, but He^{azwj} does not afflict him with the departure of his intellect. Did you not see Ayoub^{as}, how Iblees^{la} overcame upon his^{as} wealth, and his^{as} children, and upon his^{as} wife, and upon everything from it, but did not overcome upon his^{as} intellect? It was left for him^{as} to what he^{as} could (worship) the One the Undivisible^{azwj}’.¹⁰

باب ثَوَابِ الْمَرَضِ

Chapter 2 – Rewards of the sick one

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَتَبَسَّمَ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ رَأَيْتَكَ رَفَعْتَ رَأْسَكَ إِلَى السَّمَاءِ فَتَبَسَّمْتَ قَالَ نَعَمْ عَجِبْتُ لِمَلَائِكِينَ هَبَطَا مِنَ السَّمَاءِ إِلَى الْأَرْضِ يَلْتَمِسَانِ عَبْدًا مُؤْمِنًا صَالِحًا فِي مُصَلًى كَانَ يُصَلِّي فِيهِ لِيَكْتُنِبَا لَهُ عَمَلُهُ فِي يَوْمِهِ وَ لِيَلْتِمَهُ فَلَمْ يَجِدَاهُ فِي مُصَلَّاهُ فَعَرَجَا إِلَى السَّمَاءِ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} raised his^{saww} head towards the sky and he^{saww} smiled. So it was said to him^{saww}, ‘O Rasool-Allah^{saww}! We saw you^{saww} raising your^{saww} head towards the sky’. So he^{saww} smiled and said: ‘Yes. I^{saww} was astounded at two Angels who had descended from the sky

⁸ Al Kafi V 3 – The Book Of Funerals CH 1 H 8

⁹ Al Kafi V 3 – The Book Of Funerals CH 1 H 9

¹⁰ Al Kafi V 3 – The Book Of Funerals CH 1 H 10

to the earth, seeking a righteous believing servant in a Prayer mat which he used to pray *Salaat* in, in order to record his deeds for him for his day and his night. But they did not find him to be on his Prayer mat.

فَقَالَا رَبَّنَا عَبْدُكَ الْمُؤْمِنُ فُلَانٌ التَّمَسَّنَاهُ فِي مُصَلَّاهُ لِنَكْتُبَ لَهُ عَمَلَهُ لِيَوْمِهِ وَ لَيْلَتِهِ فَلَمْ نُصِبْهُ فَوَجَدْنَاهُ فِي حِبَالِكَ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ أَكْتُبَا لِعَبْدِي مِثْلَ مَا كَانَ يَعْمَلُهُ فِي صِحَّتِهِ مِنَ الْخَيْرِ فِي يَوْمِهِ وَ لَيْلَتِهِ مَا دَامَ فِي حِبَالِي فَإِنَّ عَلَيَّ أَنْ أَكْتُبَ لَهُ أَجْرَ مَا كَانَ يَعْمَلُهُ فِي صِحَّتِهِ إِذَا حَبَسْتُهُ عَنْهُ .

So they ascended to the sky and said: ‘Our Lord^{azwj}! Your^{azwj} believing servant, so and so, we sought him on his prayer-mat in order for us to record his deeds for him for his day and his night, but we did not come across him, and we found him in Your^{azwj} ropes (i.e. tied down by illness)’. So Allah^{azwj} Mighty and Majestic Said: “Write down for My^{azwj} servant the likes of what he would have doing during his well-being, from the goodness during his day and his night, for as long as he is in My^{azwj} ropes (Illness from Me^{azwj}), for it is upon Me^{azwj} that I^{azwj} Write for him a Recompense of what he would have done during his well-being when I^{azwj} Reckon from him”¹¹.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ الْمُسْلِمَ إِذَا غَلَبَهُ ضَعْفُ الْكِبَرِ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ الْمَلَكَ أَنْ يَكْتُبَ لَهُ فِي حَالِهِ تِلْكَ مِثْلَ مَا كَانَ يَعْمَلُ وَ هُوَ شَابٌ نَشِيطٌ صَحِيحٌ وَ مِثْلَ ذَلِكَ إِذَا مَرِضَ وَكَلَّ اللَّهُ بِهِ مَلَكًا يَكْتُبُ لَهُ فِي سَقْمِهِ مَا كَانَ يَعْمَلُ مِنَ الْخَيْرِ فِي صِحَّتِهِ حَتَّى يَرْفَعَهُ اللَّهُ وَ يَقْبِضَهُ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Al Mufazzal Bin Salih,

(It has been narrated) from Jabir, from Abu Ja’far^{asws} having said: ‘The Prophet^{saww} said: ‘When the Muslim is overcome by weakness of the old age, Allah^{azwj} Mighty and Majestic Commands the Angel that he should record for him during that state of his, similar to what he would have done had he been young, energetic, healthy. And similar to that is when he is sick, Allah^{azwj} Allocates two Angels with him, to write for him during his sickness what he would have done from the goodness during his good health, until Allah^{azwj} Raises him, and Captures him (death).

وَ كَذَلِكَ الْكَافِرُ إِذَا اسْتَعْلَ بِسَقْمِهِ فِي جَسَدِهِ كَتَبَ اللَّهُ لَهُ مَا كَانَ يَعْمَلُ مِنَ الشَّرِّ فِي صِحَّتِهِ .

And similar to that is the Infidel, when he labours with sickness in his body, Allah^{azwj} Writes down for him what he would have done, from the evil (deeds), during his well-being’¹².

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِلْمَلَكِ الْمُوَكَّلِ بِالْمُؤْمِنِ إِذَا مَرِضَ أَكْتُبَ لَهُ مَا كُنْتَ تَكْتُبُ لَهُ فِي صِحَّتِهِ فَإِنِّي أَنَا الَّذِي صَيَّرْتُهُ فِي حِبَالِي .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic is Saying to the Angel Allocated with the Believer when

¹¹ Al Kafi V 3 – The Book Of Funerals CH 2 H 1

¹² Al Kafi V 3 – The Book Of Funerals CH 2 H 2

he is sick: "Write for him what you would have written for him during his good health, for it is I^{azwj} Who have Caused him to be in My^{azwj} ropes (tied down by illness)".¹³

عَلِيٌّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الصَّبَّاحِ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) سَهْرُ لَيْلَةٍ مِنْ مَرَضٍ أَفْضَلُ مِنْ عِبَادَةِ سَنَةٍ .

Ali, from his father, from Abdullah Bin Al Mugheira, from Abu Al Sabbah who said,

'Abu Ja'far^{asws} said: 'Staying awake for one night out of sickness is superior than the worship for a year'.¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْحَمِيدِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا صَعِدَ مَلَكَ الْعَبْدِ الْمَرِيضِ إِلَى السَّمَاءِ عِنْدَ كُلِّ مَسَاءٍ يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى مَاذَا كُنْتُمْ لِعَبْدِي فِي مَرَضِهِ فَيَقُولَانِ الشُّكَايَةَ فَيَقُولُ مَا أَنْصَفْتُ عَبْدِي إِنْ حَبَسْتُهُ فِي حَبْسٍ مِنْ حَبْسِي ثُمَّ أَمْنَعُهُ الشُّكَايَةَ فَيَقُولُ أَكْتُبْ لِعَبْدِي مِثْلَ مَا كُنْتُمْ تَكْتُبَانِ لَهُ مِنَ الْخَيْرِ فِي صِحَّتِهِ وَ لَا تَكْتُبَا عَلَيْهِ سَيِّئَةً حَتَّى أُطْلِقَهُ مِنْ حَبْسِي فَإِنَّهُ فِي حَبْسٍ مِنْ حَبْسِي .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdul Hameed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the two Angels Allocated to the sick person ascend to the sky during every evening, the Lord^{azwj} Blessed and High is Saying: "What is that which the two of you have written for My^{azwj} servant during his illness?" So they are saying: 'The complaints'. So He^{azwj} is Saying: "There would not be justice for My^{azwj} servant if I^{azwj} were to Imprison him in a prison of My^{azwj} prisons, then Forbid him from complaining. Write down for My^{azwj} servant the like of what you two would have written for him from the goodness during his good health, and do not write sins against him until I^{azwj} Release him from My^{azwj} prison, for he is in a prison from My^{azwj} prisons".¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ دُرُسْتٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَهْرُ لَيْلَةٍ مِنْ مَرَضٍ أَوْ وَجَعٍ أَفْضَلُ وَأَعْظَمُ أَجْرًا مِنْ عِبَادَةِ سَنَةٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Dorost, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Staying awake at night due to illness or pain is superior and with greater Recompense than worship for a year'.¹⁶

عَنْهُ عَنْ أَحْمَدَ عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ دُرُسْتٍ قَالَ سَمِعْتُ أَبَا إِبْرَاهِيمَ (عليه السلام) يَقُولُ إِذَا مَرَضَ الْمُؤْمِنُ أَوْ حَى اللَّهُ عَزَّ وَجَلَّ إِلَى صَاحِبِ الشَّمَالِ لَا تَكْتُبْ عَلَى عَبْدِي مَا دَامَ فِي حَبْسِي وَ تَوَاقِي ذَنْبًا وَ يُوجِي إِلَى صَاحِبِ الْيَمِينِ أَنْ أَكْتُبَ لِعَبْدِي مَا كُنْتُ تَكْتُبُهُ فِي صِحَّتِهِ مِنَ الْحَسَنَاتِ .

From him, from Ahmad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dorost who said,

'I heard Abu Ibrahim^{asws} (7th Imam^{asws}) saying: 'When the Believer is sick, Allah^{azwj} Mighty and Majestic Reveals unto the companion (Angel) on the left hand side: "Do

¹³ Al Kafi V 3 – The Book Of Funerals CH 2 H 3

¹⁴ Al Kafi V 3 – The Book Of Funerals CH 2 H 4

¹⁵ Al Kafi V 3 – The Book Of Funerals CH 2 H 5

¹⁶ Al Kafi V 3 – The Book Of Funerals CH 2 H 6

not write (bad deeds) against My^{azwj} servant for as long as he is in My^{azwj} prison and My^{azwj} fetters”; and He^{azwj} Reveals unto the companion (Angel) of the right hand side: “Write for My^{azwj} servant what you would have written for him during his good health, from the good deeds”¹⁷.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ حَجَّاجٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الْجَسَدُ إِذَا لَمْ يَمْرُضْ أَشْرَ وَ لَا خَيْرَ فِي جَسَدٍ لَا يَمْرُضُ بِأَشْرٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hafs Bin Giyaas, from Hajjaj,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘The body is joyful when it does not get sick, and there is no goodness in a body which does not get sick by a bit’¹⁸.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ حُمَّى لَيْلَةٍ تَعْدِلُ عِبَادَةَ سَنَةٍ وَ حُمَّى لَيْلَتَيْنِ تَعْدِلُ عِبَادَةَ سَنَتَيْنِ وَ حُمَّى ثَلَاثٍ تَعْدِلُ عِبَادَةَ سَبْعِينَ سَنَةً

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Fever for a night equates to worship for a year, and fever for two nights equates to worship for two years, and fever for three (nights) equates to worship for seventy years’.

قَالَ قُلْتُ فَإِنْ لَمْ يَبْلُغْ سَبْعِينَ سَنَةً قَالَ فَلِأُمَّهِ وَ أَبِيهِ قَالَ قُلْتُ فَإِنْ لَمْ يَبْلُغْ قَرَابَتُهُ قَالَ فَلِجِيرَانِهِ .

He (the narrator) said, ‘I said, ‘Supposing he does not reach (to the age of) seventy years?’ He^{asws} said: ‘So it would be for his mother and his father’. I said, ‘Supposing they both don’t reach (to that)’ He^{asws} said: ‘So it would be for his relatives’. I said, ‘Supposing his relatives don’t reach to that?’ He^{asws} said: ‘So it would be for his neighbours’¹⁹.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ حُمَّى لَيْلَةٍ كَفَّارَةٌ لِمَا قَبْلَهَا وَ لِمَا بَعْدَهَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husay, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan,

from Abu Abdullah^{asws} having said: ‘Fever for a night is an expiation for his previous and future (sins)’²⁰.

¹⁷ Al Kafi V 3 – The Book Of Funerals CH 2 H 7

¹⁸ Al Kafi V 3 – The Book Of Funerals CH 2 H 8

¹⁹ Al Kafi V 3 – The Book Of Funerals CH 2 H 9

²⁰ Al Kafi V 3 – The Book Of Funerals CH 2 H 10

Chapter 3 – Another chapter from it

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ اللَّهُ عَزَّ وَجَلَّ مَنْ مَرَضَ ثَلَاثًا فَلَمْ يَشْكُ إِلَى أَحَدٍ مِنْ عَوَادِهِ أَدْبَلْتُهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ وَدَمًا خَيْرًا مِنْ دَمِهِ فَإِنْ عَافَيْتُهُ عَافَيْتُهُ وَ لَا ذَنْبَ لَهُ وَ إِنْ قَبَضْتُهُ قَبَضْتُهُ إِلَى رَحْمَتِي .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} having said: 'Allah^{azwj} Mighty and Majestic Said: "The one who gets sick for three (days) and he does not complain to anyone from his consolers, I^{azwj} would Change his flesh to better than his (current) flesh, and to better blood than his (current) blood. So if I^{azwj} were to Grant him good health, it would be with no sins for him, and if I^{azwj} were to Capture him (Cause him to die), would do so to My^{azwj} Mercy"²¹.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَا مِنْ عَبْدٍ أَنْتَلَيْتُهُ بِبَلَاءٍ فَلَمْ يَشْكُ إِلَى عَوَادِهِ إِلَّا أَدْبَلْتُهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ وَ دَمًا خَيْرًا مِنْ دَمِهِ فَإِنْ قَبَضْتُهُ قَبَضْتُهُ إِلَى رَحْمَتِي وَ إِنْ عَاشَ عَاشَ وَ لَيْسَ لَهُ ذَنْبٌ .

Ali Bin Ibrahim, from his father, from one of his companions, from Abu Hama,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and High Said: "There is none from a servant whom I^{azwj} Try with an affliction and he does not complain to his visitors, except that I^{azwj} Change him to a flesh better than his (current) flesh, and to a blood better than his (current) blood. So if I^{azwj} were to Capture him (Cause him to die), it would be to My^{azwj} Mercy, and if I^{azwj} were to (Let him) live, he would live and there would be no sin for him"²².

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنِ الْحَسَنِ بْنِ الْفَضْلِ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ أَيُّمَا عَبْدٍ أَنْتَلَيْتُهُ بِبَلَاءٍ فَكَتَمَ ذَلِكَ مِنْ عَوَادِهِ ثَلَاثًا أَدْبَلْتُهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ وَ دَمًا خَيْرًا مِنْ دَمِهِ وَ بَشْرًا خَيْرًا مِنْ بَشْرِهِ فَإِنْ أَبْقَيْتُهُ أَبْقَيْتُهُ وَ لَا ذَنْبَ لَهُ وَ إِنْ مَاتَ مَاتَ إِلَى رَحْمَتِي .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Hassan Bin Al Fazl, from Ghalib Bin Usman, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Said: "Whichever servant I^{azwj} Try him with an affliction and he conceals that from his visitors for three (days), I^{azwj} Change him to a flesh better than his (current) flesh, and to a blood better than his (current) blood, and to skin better than his (current) skin. So if I^{azwj} Cause him to remain (living), would do so and there would be no sin for him, and if he dies, would do so to My^{azwj} Mercy"²³.

حُمَيْدُ بْنُ زَيْدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ مَرَضَ لَيْلَةً فَقَبِلَهَا بِقَبُولِهَا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ عِبَادَةَ سِتِّينَ سَنَةً فَلْتُمْ مَا مَعْنَى قَبُولِهَا قَالَ لَا يَشْكُو مَا أَصَابَهُ فِيهَا إِلَى أَحَدٍ .

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

²² Al Kafi V 3 – The Book Of Funerals CH 3 H 2

²³ Al Kafi V 3 – The Book Of Funerals CH 3 H 3

Humejd Bin Ziyad, from Al Hassan Bin Ali Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who gets sick for a night and he accepts it with an acceptance, Allah^{azwj} Mighty and Majestic would Write for him worship performed for sixty years’. I said, ‘What is the meaning of ‘an acceptance?’ He^{asws} said: ‘He does not complain of what has afflicted him during it, to anyone’.²⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْعَزْرَمِيِّ عَنِ أَبِيهِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ اسْتَكَى لَيْلَةً فَقَبِلَهَا بِقَبُولِهَا وَ أَدَّى إِلَى اللَّهِ شُكْرَهَا كَانَتْ كَعِبَادَةِ سِتِّينَ سَنَةً قَالَ أَبِي فَقُلْتُ لَهُ مَا قَبُولُهَا قَالَ يَصْبِرُ عَلَيْهَا وَ لَا يُخْبِرُ بِمَا كَانَ فِيهَا فَإِذَا أَصْبَحَ حَمِدَ اللَّهَ عَلَى مَا كَانَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Azramy, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who (suffers from) complaints (of an illness) for a night and he accepts it with an acceptance and pays his gratitude to Allah^{azwj} for it, would be like sixty years of his worship’. My father said, ‘So I said to him^{asws}, ‘What is its acceptance?’ He^{asws} said: ‘His being patient over it and not inform (anyone) with whatever was in it. So when it is the morning, he Praises Allah^{azwj} upon what was before’.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ مَرَضَ ثَلَاثَةَ أَيَّامٍ فَكَتَمَهُ وَ لَمْ يُخْبِرْ بِهِ أَحَدًا أَبَدَلَّ اللَّهُ عِزَّ وَ جَلَّ لَهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ وَ دَمًا خَيْرًا مِنْ دَمِهِ وَ بَشْرَةً خَيْرًا مِنْ بَشْرَتِهِ وَ شَعْرًا خَيْرًا مِنْ شَعْرِهِ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ كَيْفَ يُبَدِّلُهُ قَالَ يُبَدِّلُهُ لَحْمًا وَ دَمًا وَ شَعْرًا وَ بَشْرَةً لَمْ يُذْنِبْ فِيهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions who said,

‘Abu Abdullah^{asws} said: ‘The one who is sick for three days and he conceals it, and does not inform anyone with it, Allah^{azwj} Mighty and Majestic would Change for him, his flesh to better than his (current) flesh, and blood to better than his (current) blood’. He^{asws} said: ‘He^{azwj} would Change his flesh, and his blood, and his hair, and his skin in which he has not committed a sin’.²⁶

بَابُ حَدِّ الشَّكَايَةِ

Chapter 4 – The limit of complaints

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ جَمِيلِ بْنِ صَالِحٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سُئِلَ عَنْ حَدِّ الشَّكَايَةِ لِلْمَرِيضِ فَقَالَ إِنَّ الرَّجُلَ يَقُولُ حُمِمْتُ الْيَوْمَ وَ سَهَرْتُ الْبَارِحَةَ وَ قَدْ صَدَّقَ وَ لَيْسَ هَذَا شَكَايَةً وَ إِنَّمَا الشُّكْوَى أَنْ يَقُولَ قَدْ ابْتَلَيْتُ بِمَا لَمْ يُبَيِّنْ لَهُ أَحَدٌ وَ يَقُولُ لَقَدْ أَصَابَنِي مَا لَمْ يُصِبْ أَحَدًا وَ لَيْسَ الشُّكْوَى أَنْ يَقُولَ سَهَرْتُ الْبَارِحَةَ وَ حُمِمْتُ الْيَوْمَ وَ نَحْوَ هَذَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Salih,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘He^{asws} was asked about the limit of the complaints of the sick person. So he^{asws} said: ‘The man is saying, ‘I have fever

²⁴ Al Kafi V 3 – The Book Of Funerals CH 3 H 4

²⁵ Al Kafi V 3 – The Book Of Funerals CH 3 H 5

²⁶ Al Kafi V 3 – The Book Of Funerals CH 3 H 6

today and I stayed awake last night', and he is truthful, this is not a complaint. But rather, the complaint is that he is saying, 'I have been afflicted with what no one (else) has been afflicted with', and he is saying, 'What has hit me is what no one (else) has been hit with. And it is not a complaint if he is saying, 'I stayed awake last night and have fever today', and such as this'.²⁷

باب الْمَرِيضِ يُؤْذِنُ بِهِ النَّاسَ

Chapter 5 – The sick one permitting the people (to visit him)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَالِدِ الْحَنَاطِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ يَنْبَغِي لِلْمَرِيضِ مِنْكُمْ أَنْ يُؤْذِنَ إِخْوَانَهُ بِمَرَضِهِ فَيَعُوذُونَهُ فَيُوجِرُ فِيهِمْ وَ يُوجِرُونَ فِيهِ قَالَ فَقِيلَ لَهُ نَعَمْ هُمْ يُوجِرُونَ بِمَشَاهِمِ إِلَيْهِ فَكَيْفَ يُوجِرُ هُوَ فِيهِمْ قَالَ فَقَالَ بِاِكْتِسَابِهِ لَهُمُ الْحَسَنَاتِ فَيُوجِرُ فِيهِمْ فَيَكْتَسِبُ لَهُ بِذَلِكَ عَشْرَ حَسَنَاتٍ وَ يَرْفَعُ لَهُ عَشْرَ دَرَجَاتٍ وَ يُمَحَى بِهَا عَنْهُ عَشْرُ سَيِّئَاتٍ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Wallad Al Hannat, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'It is befitting for the sick one among you that he permits his brethren (to visit him) in his illness, so they would be visiting him, and he would be Recompensed regarding them, and they would be Recompensed regarding him'. So it was said to him^{asws}, 'Yes, they would be Recompensed with their walking to him, so how would he be recompensed regarding them?' So he^{asws} said: 'By earning the good deeds for them, so he would be Recompensed regarding them, and ten good deeds would be written for him due to that, and ten Levels would be raised for him, and ten evil deeds would be deleted from him'.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهَدَّبِيِّ عَنْ يُونُسَ قَالَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِذَا مَرِضَ أَحَدُكُمْ فَلْيَأْذِنِ لِلنَّاسِ يَدْخُلُونَ عَلَيْهِ فَإِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا وَ لَهُ دَعْوَةٌ مُسْتَجَابَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Aziz Bin Muhtada, from Yunus who said,

'Abu Al-Hassan^{asws} said: 'When one of you gets sick, so let him give permission to the people to come over to him, for there is no one except for him is an Answered supplication'.²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنِ سَيْفِ بْنِ عَمِيرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ عَائِدًا لَهُ فَلْيَسْأَلْهُ يَدْعُو لَهُ فَإِنَّ دُعَاءَهُ مِثْلُ دُعَاءِ الْمَلَائِكَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Muhammad, from Abdul Rahman Bin Muhammad, from Sayf Bin Ameyra who said,

'Abu Abdullah^{asws} said: 'When one of you goes over to his brother as a visitor for him, so let him (the patient) ask him (the visitor) to supplicate for him, for his supplication is like a supplication of the Angels'.³⁰

²⁷ Al Kafi V 3 – The Book Of Funerals CH 4 H 1

²⁸ Al Kafi V 3 – The Book Of Funerals CH 5 H 1

²⁹ Al Kafi V 3 – The Book Of Funerals CH 5 H 2

باب فِي كَمْ يُعَادُ الْمَرِيضُ وَ قَدْرُ مَا يَجْلِسُ عِنْدَهُ وَ تَمَامِ الْعِيَادَةِ

Chapter 6 – Regarding how many times to visit the patient, and for how long to sit in his presence, and the completion of the consoling

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا عِيَادَةَ فِي وَجَعِ الْعَيْنِ وَ لَا تَكُونُ عِيَادَةٌ فِي أَقَلِّ مِنْ ثَلَاثَةِ أَيَّامٍ فَإِذَا وَجِبَتْ فَيَوْمٌ وَ يَوْمٌ لَا فَإِذَا طَالَتْ الْعِلَّةُ تَرَكَ الْمَرِيضُ وَ عِيَالَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is no visiting regarding the eye sores, and a visitation does not happen to be in less than three days. So when it necessitates, so one day, and one day not (every other day). So when the illness gets prolonged, leave the patient and his family (to look after him)’.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْعِيَادَةُ قَدْرَ فُوقِ نَاقَةٍ أَوْ حَلَبِ نَاقَةٍ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The visitation is of a measurement of a suckling of a she-camel or milking of a she-camel’.³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنِ الْفَضْلِ بْنِ عَامِرٍ أَبِي الْعَبَّاسِ عَنْ مُوسَى بْنِ الْقَاسِمِ قَالَ حَدَّثَنِي أَبُو زَيْدٍ قَالَ أَخْبَرَنِي مَوْلَى لِجَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) قَالَ مَرَضَ بَعْضُ مَوَالِيهِ فَخَرَجْنَا إِلَيْهِ نَعُوذُهُ وَ نَحْنُ عِدَّةٌ مِنْ مَوَالِي جَعْفَرٍ فَاسْتَقْبَلْنَا جَعْفَرُ (عَلَيْهِ السَّلَامُ) فِي بَعْضِ الطَّرِيقِ فَقَالَ لَنَا أَيْنَ تُرِيدُونَ فَقُلْنَا نُرِيدُ فَلَانَا نَعُوذُهُ فَقَالَ لَنَا فُوقُوا فُوقْنَا فَقَالَ مَعَ أَحَدِكُمْ نَفَاحَةٌ أَوْ سَفَرَجَلَةٌ أَوْ أَنْرَجَةٌ أَوْ لُعْفَةٌ مِنْ طَيِّبٍ أَوْ قِطْعَةٌ مِنْ غُودٍ بَخُورٍ فَقُلْنَا مَا مَعَنَا شَيْءٌ مِنْ هَذَا فَقَالَ أَمَا تَعْلَمُونَ أَنَّ الْمَرِيضَ يَسْتَرِيحُ إِلَى كُلِّ مَا أُدْخِلَ بِهِ عَلَيْهِ .

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Al Fazl Bin Aamir Abu Al Abbas, from Musa Bin Al Qasim who said,

‘Abu Zayd narrated to me saying, ‘A slave of Ja’far Bin Muhammad^{asws} said: ‘One of the ones in his^{asws} Wilayah became sick, so we went out to visit him, and we were a number of the ones in the Wilayah of Ja’far^{asws}. So we met Ja’far^{asws} in one of the streets. He^{asws} said to us: ‘Where are you intending (to go to)?’ So we said, ‘We are intending to visit so and so’. So he^{asws} said to us: ‘Pause’. So we paused. So he^{asws} said: ‘Is there with one of you, an apple, or a quince, or a citron, or a spoonful of perfume, or a piece of incense fragrance?’ So we said, ‘There is nothing from this with us’. So he^{asws} said: ‘Are you not knowing that the patient is relieved to see what everyone comes over to him with?’³³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُوسَى بْنِ قَادِمٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَمَامُ الْعِيَادَةِ لِلْمَرِيضِ أَنْ تَضَعَ يَدَكَ عَلَى ذِرَاعِهِ وَ تَعَجَّلَ الْقِيَامَ مِنْ عِنْدِهِ فَإِنَّ عِيَادَةَ التَّوَكُّي أَشَدُّ عَلَى الْمَرِيضِ مِنْ وَجَعِهِ .

³⁰ Al Kafi V 3 – The Book Of Funerals CH 5 H 3

³¹ Al Kafi V 3 – The Book Of Funerals CH 6 H 1

³² Al Kafi V 3 – The Book Of Funerals CH 6 H 2

³³ Al Kafi V 3 – The Book Of Funerals CH 6 H 3

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from Musa Bin Qadim, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The completion of the visitation to the sick is that you place your hand upon his forearm and hasten the arising from his presence, for the foolish visitation is difficult upon the patient due to his pain'.³⁴

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ أَبِي يَحْيَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) تَمَامُ الْعِيَادَةِ أَنْ تَضَعَ يَدَكَ عَلَى الْمَرِيضِ إِذَا دَخَلْتَ عَلَيْهِ .

Humeyd Bin Ziyad, from Al Hasan Bin Muhammad, from Sama'at, from someone else, from Aban, from Abu Yahya who said,

'Abu Abdullah^{asws} said: 'The completion of the visitation is that you place your hand upon the patient when you go over to him'.³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ إِنَّ مِنْ أَعْظَمِ الْعَوَادِ أَجْرًا عِنْدَ اللَّهِ عَزَّ وَجَلَّ لَمَنْ إِذَا عَادَ أَخَاهُ خَفَّفَ الْجُلُوسَ إِلَّا أَنْ يَكُونَ الْمَرِيضُ يُحِبُّ ذَلِكَ وَ يُرِيدُهُ وَ يَسْأَلُهُ ذَلِكَ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} having said that Amir Al-Momineen^{asws} said: 'The visitation with the greatest Recompense in the Presence of Allah^{azwj} Mighty and Majestic is for the one who, when he visits his brother, lightens the seating (stays for less) unless the patient happens to love that (the prolonged sitting) and wants it, and he asks him for that'.

وَ قَالَ (عَلَيْهِ السَّلَامُ) مَنْ تَمَامَ الْعِيَادَةَ أَنْ يَضَعَ الْعَائِدُ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى أَوْ عَلَى جَبْهَتِهِ .

And he^{asws} said: 'From the completion of the visitation is that the visitor places one of his hand upon the other or upon his forehead'.³⁶

باب حَدِّ مَوْتِ الْفَجَاءَةِ

Chapter 7 – A limit of the sudden death

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ أَبِي الْحَسَنِ النَّهْدِيِّ رَفَعَ الْحَدِيثَ قَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ مَاتَ دُونَ الْأَرْبَعِينَ فَقَدْ اخْتَرَمَ وَ مَنْ مَاتَ دُونَ أَرْبَعَةِ عَشَرَ يَوْمًا فَمَوْتُهُ مَوْتُ فَجَاءَةٍ .

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Abu Al Hassan Al Nahdy, raising the Hadeeth, said,

'Abu Ja'far^{asws} was saying: 'The one who dies below (the age of) forty, so (his life is) cut (short); and the one who dies in less than fourteen days (of illness), so his death is sudden'.³⁷

³⁴ Al Kafi V 3 – The Book Of Funerals CH 6 H 5

³⁵ Al Kafi V 3 – The Book Of Funerals CH 6 H 5

³⁶ Al Kafi V 3 – The Book Of Funerals CH 6 H 6

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ بَحْبِيِّ بْنِ الْمُبَارَكِ عَنْ بُهْلُولِ بْنِ مُسْلِمٍ عَنْ حَفْصِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ مَاتَ فِي أَقَلِّ مِنْ أَرْبَعَةِ عَشَرَ يَوْمًا كَانَ مَوْتُهُ مَوْتًا فَجَاءَةً .

From him, from Yaqoub Bin Yazeed, from Yahya Bin Al Mubarak, from Buhloul Bin Muslim, from Hafs,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who dies in less than fourteen days (of illness), his death would have been a sudden death'.³⁸

بَابُ ثَوَابِ عِيَادَةِ الْمَرِيضِ

Chapter 8 – Rewards for visiting the sick

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ مَيْسَرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ عَادَ امْرَأً مُسْلِمًا فِي مَرَضِهِ صَلَّى عَلَيْهِ يَوْمَئِذٍ سَبْعُونَ أَلْفَ مَلَكٍ إِنْ كَانَ صَبَاحًا حَتَّى يُمْسُوا وَإِنْ كَانَ مَسَاءً حَتَّى يُصْبِحُوا مَعَ أَنْ لَهُ حَرِيفًا فِي الْجَنَّةِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Uqba, from Muyassar who said,

'I heard Abu Ja'far^{asws} saying: 'The one who visits a Muslim person during his illness, on that day seventy thousand Angels would send Blessings upon him. If it was in the morning, until the evening, and if it was in the evening, until the morning, along with that for him would be a corner in the Paradise'.³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ عَادَ مَرِيضًا سَبْعَةَ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazal, from Abdullah Bin Bukeyr, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who visits a patient, Seventy thousand Angels would accompany him seeking Forgiveness for him until he returns to his house'.⁴⁰

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُعَاوِيَةَ عَنْ ابْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرَ (عَلَيْهِ السَّلَام) قَالَ أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِنًا حَاضًّا فِي الرَّحْمَةِ حَوْضًا فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ فَإِذَا أَنْصَرَفَ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ وَيَسْتَرْجِمُونَ عَلَيْهِ وَيَقُولُونَ طِبَّتْ وَطَابَتْ لَكَ الْجَنَّةُ إِلَى تِلْكَ السَّاعَةِ مِنْ غَدٍ وَكَانَ لَهُ يَا أَبَا حَمَزَةَ حَرِيفٌ فِي الْجَنَّةِ قُلْتُ وَ مَا الْخَرِيفُ جُعِلَتْ فِدَاكَ قَالَ زَاوِيَةٌ فِي الْجَنَّةِ يَسِيرُ الرَّكْبُ فِيهَا أَرْبَعِينَ عَامًا .

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Whichever believer visits a Believer, he would plunge into the Mercy with a plunging. So when he sits, the Mercy would overwhelm him. So when he leaves, Allah^{azwj} would Allocate seventy thousand Angels to be with him, seeking Forgiveness for him and seeking Mercy for him, and they would be saying: 'You have done good, and the Paradise is Made good for you',

³⁷ Al Kafi V 3 – The Book Of Funerals CH 7 H 1

³⁸ Al Kafi V 3 – The Book Of Funerals CH 7 H 2

³⁹ Al Kafi V 3 – The Book Of Funerals CH 8 H 1

⁴⁰ Al Kafi V 3 – The Book Of Funerals CH 8 H 2

upto to that very hour the next day, and there would be for him, O Abu Hamza, a *Khareyf* in the Paradise'. I said, 'And what is a *Khareyf*, may I be sacrificed for you^{asws}? He^{asws} said: 'A corner in the Paradise which a rider could ride in it for forty years'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِنًا فِي اللَّهِ عَزَّ وَجَلَّ فِي مَرَضِهِ وَكَلَّ اللَّهُ بِهِ مَلَكًا مِنَ الْعَوَادِ يُعَوِّدُهُ فِي قَبْرِهِ وَ يَسْتَعْفِرُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Dawood Al Raqqy, from a man from his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever Believer visits a Believer for the Sake of Allah^{azwj} Mighty and Majestic during his illness, Allah^{azwj} would Allocate an Angel to be with him from the visitors, visiting him in his grave, and seeking Forgiveness for him up to the Day of Judgement'.⁴²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ عَادَ مَرِيضًا مِنَ الْمُسْلِمِينَ وَكَلَّ اللَّهُ بِهِ أَبَدًا سَبْعِينَ أَلْفًا مِنَ الْمَلَائِكَةِ يَغْسُونَ رَحْلَهُ وَ يُسَبِّحُونَ فِيهِ وَ يُفَدِّسُونَ وَ يُهَلِّلُونَ وَ يُكَبِّرُونَ إِلَى يَوْمِ الْقِيَامَةِ نَصَفُ صَلَاتِهِمْ لِعَائِدِ الْمَرِيضِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Abdul Rahman Bin Abu Najran, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who visits a sick one from the Muslims, Allah^{azwj} would Allocate with him, forever, seventy thousand from the Angels enveloping his ride, and they would be seeking Forgiveness for him in it, and Extolling and Sanctifying and Exclaiming the Greatness of Allah^{azwj} up to the Day of Judgement, half of their *Salaats* being for the visitor of the sick one'.⁴³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِنًا مَرِيضًا فِي مَرَضِهِ حِينَ يُصْبِحُ شِيعَةً سَبْعُونَ أَلْفَ مَلَكٍ فَإِذَا قَعَدَ غَمَرَتْهُ الرَّحْمَةُ وَ اسْتَعْفَرُوا اللَّهَ عَزَّ وَجَلَّ لَهُ حَتَّى يُمِيسِيَ وَ إِنْ عَادَهُ مَسَاءً كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُصْبِحَ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Wahab Bin Abd Rabbih who said,

'I heard Abu Abdullah^{asws} saying: 'Whichever Believer visits a sick Believer in the morning during his illness. Seventy thousand Angels would escort him. So when he sits, the Mercy would overwhelm him, and they would seek Forgiveness of Allah^{azwj} Mighty and Majestic for him until evening; and if he visits him in the evening, there would be for him the like of that until the morning'.⁴⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَمٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ عَادَ مَرِيضًا وَكَلَّ اللَّهُ عَزَّ وَجَلَّ بِهِ مَلَكًا يُعَوِّدُهُ فِي قَبْرِهِ .

Abu Ali Al Ashary, from Al Hassan Bin Ali, from Abdullah Bin Al Mugheira, from Ubeys Bin Hisham, from Ibrahim Bin Mihzam, from one of his companions,

⁴¹ Al Kafi V 3 – The Book Of Funerals CH 8 H 3

⁴² Al Kafi V 3 – The Book Of Funerals CH 8 H 4

⁴³ Al Kafi V 3 – The Book Of Funerals CH 8 H 5

⁴⁴ Al Kafi V 3 – The Book Of Funerals CH 8 H 6

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who visits a sick one, Allah^{azwj} Mighty and Majestic would Allocate an Angel with him, visiting him in his grave'.⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِنًا حِينَ يُصْبِحُ شَبِعَهُ سَبْعُونَ أَلْفَ مَلَكٍ فَإِذَا قَعَدَ عَمَرَتْهُ الرَّحْمَةُ وَاسْتَغْفَرُوا لَهُ حَتَّى يُمِيسِيَ وَ إِنْ عَادَهُ مَسَاءً كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُصْبِحَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever Believer visits a (sick) Believer in the morning, seventy thousand Angels would escort him. So when he sits, the Mercy would overwhelm him, and they would seek Forgiveness for him until evening; and if he visits him in the evening, there would be for him the like of that until the morning'.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كَانَ فِيمَا نَجَى بِهِ مُوسَى رَبَّهُ أَنْ قَالَ يَا رَبِّ مَا بَلَغَ مِنْ عِيَادَةِ الْمَرِيضِ مِنَ الْأَجْرِ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ أَوْكُلُّ بِهِ مَلَكًا يَعُودُهُ فِي قَبْرِهِ إِلَى مَحْشَرِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It was in what Musa^{as} whispered with to his^{as} Lord^{azwj}, that he^{as} said: 'O Lord^{azwj}! What Recompense would reach the one who visits the sick one?' So Allah^{azwj} Mighty and Majestic Said: "I^{azwj} would Allocate an Angel with him, visiting him in his grave up to his Resurrection'.⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ عَادَ مَرِيضًا نَادَاهُ مُنَادٍ مِنَ السَّمَاءِ بِاسْمِهِ يَا فَلَانُ طِبْتُ وَ طَابَ لَكَ مَمَشَاكَ بِتَوَابٍ مِنَ الْجَنَّةِ .

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadqa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who visits a patient, a Caller would Call out from the sky with his name: 'O so and so! You have done good, and your walking (to the patient) has been made to be good for you by the Rewards from the Paradise'.⁴⁸

بَابُ تَلْقِينِ الْمَيِّتِ

Chapter 9 – Indoctrination (Talqeen) of the deceased

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا حَضَرَتِ الْمَيِّتَ قَبْلَ أَنْ يَمُوتَ فَلَقْنَهُ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ .

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

⁴⁵ Al Kafi V 3 – The Book Of Funerals CH 8 H 7

⁴⁶ Al Kafi V 3 – The Book Of Funerals CH 8 H 8

⁴⁷ Al Kafi V 3 – The Book Of Funerals CH 8 H 9

⁴⁸ Al Kafi V 3 – The Book Of Funerals CH 8 H 10

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you attend to be with the deceased before he dies, so indoctrinate him with the testimony that there is no god except for Allah^{azwj} Alone and there is no associate for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}.'⁴⁹

عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّكُمْ تُلَقُّونَ مَوْتَكُمْ عِنْدَ الْمَوْتِ لَا إِلَهَ إِلَّا اللَّهُ وَ نَحْنُ نُلَقُّنَ مَوْتَنَا مُحَمَّدٌ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

From him, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, and Hafs Bin Al-Bakhtary from Abu Abdullah^{asws} having said: 'You should be indoctrinating your dying ones during the death, 'There is no god except for Allah^{azwj}, and we^{asws} are indoctrinating our^{asws} dying ones, 'Muhammad^{saww} is Rasool-Allah^{saww}.'⁵⁰

عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَدْرَكَتَ الرَّجُلَ عِنْدَ النَّزْعِ فَلَقِّنْهُ كَلِمَاتِ الْفَرَجِ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Ali, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When you see the man during the agony (of death), so indoctrinate him the words of relief, 'There is no god except for Allah^{azwj}, the Forbearing. There is no god except for Allah^{azwj}, the Lofty, the Magnificent. Glorious is Allah^{azwj} Lord^{azwj} of the seven skies and Lord^{azwj} of the seven firmaments, and whatever is within them and whatever is between them and whatever is beneath them; and Lord^{azwj} of the Magnificent Throne, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds'.

قَالَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) لَوْ أَدْرَكَتُ عِكْرِمَةَ عِنْدَ الْمَوْتِ لَنَفَعْتُهُ فَقِيلَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بِمَاذَا كَانَ يُنْفَعُهُ قَالَ يُلَقِّنُهُ مَا أَنْتُمْ عَلَيْهِ .

He (the narrator) said, 'So Abu Ja'far^{asws} said: 'Had you seen Ikrama during the death, you would have benefitted him'. It was said to Abu Abdullah^{asws}, 'With what would he have benefitted him?' He^{asws} said: 'He could have been indoctrinated with what you are upon (Al-Wilayah)'⁵¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ الْكُوفِيِّ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ مَرِضَ رَجُلٌ مِنْ أَهْلِ بَيْتِي فَأَتَيْتُهُ عَائِدًا فَقُلْتُ لَهُ يَا ابْنَ أَخِي إِنَّ لَكَ عِنْدِي نَصِيحَةً أَتَقْبِلُهَا فَقَالَ نَعَمْ فَقُلْتُ فَلْأَشْهَدْ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ فَسَهَدَ بِذَلِكَ فَقُلْتُ إِنَّ هَذَا لَا نَنْتَفِعُ بِهِ إِلَّا أَنْ يَكُونَ مِنْكَ عَلَى يَقِينٍ فَذَكَرَ أَنَّهُ مِنْهُ عَلَى يَقِينٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Dawood Bin Suleyman Al Kufy, from Abu Bakr Al Hazramy who said,

⁴⁹ Al Kafi V 3 – The Book Of Funerals CH 9 H 1

⁵⁰ Al Kafi V 3 – The Book Of Funerals CH 9 H 2

⁵¹ Al Kafi V 3 – The Book Of Funerals CH 9 H 3

'A man from my family became sick, so I went over to him as a visitor. I said to him, 'O son of my brother! There is an advice with me for you, will you accept it?'. So he said, 'Yes'. So I said, 'Say, 'I testify that there is no god except for Allah^{azwj} Alone, there being no associates for Him^{azwj}'. So he testified with that. I said, 'This, you will not benefit by it unless it happens from you upon conviction'. So he mentioned that he was upon conviction of it.

فَقُلْتُ قُلْ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَشَهِدَ بِذَلِكَ فَقُلْتُ إِنَّ هَذَا لَا تَنْتَفِعُ بِهِ حَتَّى يَكُونَ مِنْكَ عَلَى يَقِينٍ فَذَكَرَ أَنَّهُ مِنْهُ عَلَى يَقِينٍ

So I said, 'Say, 'I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}'. So he testified with that. So I said, 'This, you will not benefit by it unless it happens from you upon conviction'. So he mentioned that he was upon conviction of it.

فَقُلْتُ قُلْ أَشْهَدُ أَنَّ عَلِيًّا وَصِيَّهُ وَهُوَ الْخَلِيفَةُ مِنْ بَعْدِهِ وَ الْإِمَامُ الْمُفْتَرَضُ الطَّاعَةَ مِنْ بَعْدِهِ فَشَهِدَ بِذَلِكَ فَقُلْتُ لَهُ إِنَّكَ لَنْ تَنْتَفِعَ بِذَلِكَ حَتَّى يَكُونَ مِنْكَ عَلَى يَقِينٍ فَذَكَرَ أَنَّهُ مِنْهُ عَلَى يَقِينٍ ثُمَّ سَمَّيْتُ الْأَيْمَةَ رَجُلًا رَجُلًا فَأَقَرَّ بِذَلِكَ وَ ذَكَرَ أَنَّهُ عَلَى يَقِينٍ

So I said, 'Say, 'I testify that Ali^{asws} is his^{saww} successor and he^{asws} is the Caliph from after him^{saww}, and the Imam^{asws} of Obligatory obedience from after him^{saww}'. So he testified with that. So I said to him, 'You will never benefit with that until it happens from you upon conviction'. So he mentioned that he was upon conviction of it. Then I named the Imams^{asws}, man by man, and he acknowledged with that and mentioned that he was upon conviction.

فَلَمْ يَلْبِثِ الرَّجُلُ أَنْ تُؤْفَى فَجَزَعَ أَهْلُهُ عَلَيْهِ جَزَعًا شَدِيدًا قَالَ فَعَبْتُ عَنْهُمْ ثُمَّ أَتَيْتُهُمْ بَعْدَ ذَلِكَ فَرَأَيْتُ عَرَاءً حَسَنًا فَقُلْتُ كَيْفَ تَجِدُونَكُمْ كَيْفَ عَزَاؤُكَ أَيُّهَا الْمَرْأَةُ فَقَالَتْ وَ اللَّهُ لَقَدْ أَصَبْنَا بِمُصِيبَةٍ عَظِيمَةٍ بِوَفَاةِ فُلَانٍ رَحِمَهُ اللَّهُ وَ كَانَ مِمَّا سَخَا بِنَفْسِي لِرُؤْيَا رَأْيِيهَا اللَّيْلَةَ فَقُلْتُ وَ مَا تِلْكَ الرُّؤْيَا قَالَتْ رَأَيْتُ فُلَانًا تَعْنِي الْمَيِّتَ حَيًّا سَلِيمًا فَقُلْتُ فُلَانٌ قَالَ نَعَمْ فَقُلْتُ لَهُ أَمَا كُنْتَ مِنْتَ فَقَالَ بَلَى وَ لَكِنْ نَجَوْتُ بِكَلِمَاتٍ لَقَيْتُهَا أَبُو بَكْرٍ وَ لَوْ لَا ذَلِكَ لَكُنْتُ أَهْلُكُ .

It was not long before the man died and his family panicked upon him with an intense panic. So I was absent from them, then went over to them after that, and saw them in good condition. So I said, 'How come I am finding you all (like this). How was your grieving, O woman?' So she said, 'By Allah^{azwj}! We have been hit by great difficulty by the death of so and so, may Allah^{azwj} have Mercy on him, and he was generous with myself due to a dream I dreamt last night'. So I said, 'And what is that dream?' She said, 'I saw so and so, meaning the deceased, as alive, safe. So I said, '(Are you) So and so?' He said, 'Yes'. So I said to him, 'Had you not died?' So he said, 'Yes, but I was salvaged by the words which Abu Bak (the narrator) indoctrinated with, and had it not been for that, I was almost destroyed'.⁵²

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كُنَّا عِنْدَهُ وَ عِنْدَهُ حُمْرَانُ إِذْ دَخَلَ عَلَيْهِ مَوْلَى لَهُ فَقَالَ جَعَلْتُ فِدَاكَ هَذَا عَكْرَمَةٌ فِي الْمَوْتِ وَ كَانَ يَرَى رَأْيِي الْخَوَارِجِ وَ كَانَ مُنْقَطِعًا إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ لَنَا أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنْظِرُونِي حَتَّى أَرْجِعَ إِلَيْكُمْ فَقُلْنَا نَعَمْ

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

⁵² Al Kafi V 3 – The Book Of Funerals CH 9 H 4

(It has been narrated) from Abu Ja'far^{asws}, said, 'We were in his^{asws} presence, and in his^{asws} presence was Humran, when a slave of his^{asws} came over, and he said, 'May I be sacrificed for you^{asws}! This Ikrama is in (pangs of) death, and he views with the views of the Kharijites, and he was (also) devoted to Abu Ja'far^{asws}'. So Abu Ja'far^{asws} said to us: 'Wait for me^{asws} until I^{asws} return to you'. So we said, 'Yes'.

فَمَا لَبِثَ أَنْ رَجَعَ فَقَالَ أَمَا إِنِّي لَوْ أَدْرَكْتُ عِزْمَةَ قَبْلِ أَنْ تَقَعَ النَّفْسُ مَوْقِعَهَا لَعَلَّمْتُهُ كَلِمَاتٍ يَنْتَفِعُ بِهَا وَ لَكِنِّي أَدْرَكْتُهُ وَ قَدَّ وَفَعَتِ النَّفْسُ مَوْقِعَهَا فَلْتُ جَعَلْتُ فِدَاكَ وَ مَا ذَاكَ الْكَلَامُ قَالَ هُوَ وَ اللَّهُ مَا أَنْتُمْ عَلَيْهِ فَلَقْنَا مَوْتَكُمْ عِنْدَ الْمَوْتِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْوَلَايَةَ .

So it was not long before he^{asws} returned, and he^{asws} said: 'But, had I^{asws} seen Ikrama before the soul had reached its place, I^{asws} would have taught him certain words he would have benefitted by. But I^{asws} saw him, and the soul had already reached its place'. I said, 'And what is that speech?' He^{asws} said: 'It is, by Allah^{azwj}, what you all are upon, therefore indoctrinate your dying ones during the death, the testimony that there is no god except for Allah^{azwj}, and the Wilayah'⁵³.

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ أَحَدٍ يَحْضُرُهُ الْمَوْتُ إِلَّا وَكَلَّ بِهِ إِبْلِيسُ مِنْ شَيْطَانِهِ أَنْ يَأْمُرَهُ بِالْكَفْرِ وَ يُشَكِّكَهُ فِي بَيْتِهِ حَتَّى تَخْرُجَ نَفْسُهُ فَمَنْ كَانَ مُؤْمِنًا لَمْ يَقْدِرْ عَلَيْهِ فَإِذَا حَضَرْتُمْ مَوْتَكُمْ فَلَقِّنُوهُمْ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُهُ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) حَتَّى يَمُوتَ

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{asws} having said, 'There is no one to whom death presents itself except that Iblees^{as} allocates one of his^{la} devils instructing him with the infidelity, and making him doubt in his Religion until his soul exits. So the one who was a Believer, he^{la} would not be able over him. Thus, whenever death presents to your dying ones, indoctrinate them with the testimony, 'There is no god except for Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} Rasool^{saww}', until he dies'.

وَ فِي رِوَايَةٍ أُخْرَى قَالَ فَلَقَّنَهُ كَلِمَاتِ الْفَرَجِ وَ الشَّهَادَتَيْنِ وَ تُسَمِّي لَهُ الْإِفْرَارَ بِالْأَيْمَةِ (عَلَيْهِمُ السَّلَامُ) وَ أَحَدًا بَعْدَ وَاحِدٍ حَتَّى يَنْقَطِعَ عَنْهُ الْكَلَامُ .

And in another report, 'He^{asws} said: 'Indoctrinate him with the words of relief, and the two testimonies, and specify for him the acknowledgement in the Imams^{asws}, one after one, until the speech is cut off from him'.⁵⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِذَا حَضَرَ أَحَدًا مِنْ أَهْلِ بَيْتِهِ الْمَوْتُ قَالَ لَهُ قُلْ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا بَيْنَهُمَا وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَإِذَا قَالَهَا الْمَرِيضُ قَالَ أَذْهَبَ فُلَيْسَ عَلَيْكَ بَأْسٌ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

⁵³ Al Kafi V 3 – The Book Of Funerals CH 9 H 5

⁵⁴ Al Kafi V 3 – The Book Of Funerals CH 9 H 6

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘When the death presents itself for anyone from his family, so he should say to him, ‘Say, ‘There is no god except for Allah^{azwj}, the Lofty, the Magnificent. Glorious is Allah^{azwj}, Lord^{azwj} of the seven skies and Lord^{azwj} of the seven firmaments and whatever is between them, and Lord^{azwj} of the Magnificent Throne; and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds’. So when the patient says it, he^{asws} said: ‘So go, for there is no problem upon him’.⁵⁵

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ اللَّهُ لَوْ أَنَّ عَبْدًا وَثَنَ وَصَفَ مَا تَصِفُونَ عِنْدَ خُرُوجِ نَفْسِهِ مَا طَعِمَتِ النَّارُ مِنْ جَسَدِهِ شَيْئًا أَبَدًا .

Sohl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim, from Abu Bakr Al Hazramy who said,

‘Abu Abdullah^{asws} said: ‘By Allah^{azwj}! Even if an idol worshipper were to describe what you are describe during the exit of his soul, the Fire would not consume anything from his body, ever!’.⁵⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) دَخَلَ عَلَيَّ رَجُلٌ مِنْ بَنِي هَاشِمٍ وَهُوَ يَقْضِي فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قُلْ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا بَيْنَهُنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْحَمْدُ لِلَّهِ الَّذِي اسْتَنْقَذَهُ مِنَ النَّارِ .

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

(It has been narrated) from Abu Abdullah^{asws} that Rasool-Allah^{saww} went over to a man from the Clan of Hashim^{as} and he was expiring. So Rasool-Allah^{saww} said to him: ‘Say, ‘There is not god except for Allah^{azwj}, the Lofty, the Magnificent. There is no god except for Allah^{azwj}, the Forbearing, the Benevolent. Glory be to the Lord^{azwj} of the seven skies and the seven firmaments, and whatever is between them, and Lord^{azwj} of the Magnificent Throne. And the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds’. So he said it, and Rasool-Allah^{saww} said: ‘The Praise is for Allah^{azwj} Who Rescued him from the Fire’.⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ أَبِي سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ حَضَرَ رَجُلًا الْمَوْتَ فَقِيلَ يَا رَسُولَ اللَّهِ إِنَّ فُلَانًا قَدْ حَضَرَهُ الْمَوْتُ فَتَهَضَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَعَهُ أَنْاسٌ مِنْ أَصْحَابِهِ حَتَّى أَتَاهُ وَهُوَ مُعْمَى عَلَيْهِ قَالَ فَقَالَ يَا مَلِكُ الْمَوْتِ كُفَّ عَنِ الرَّجُلِ حَتَّى أَسْأَلَهُ فَأَفَاقَ الرَّجُلُ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Abu Salama,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The death presented itself to a man, so it was said, ‘O Rasool-Allah^{saww}! The death has presented itself to so and so’. So Rasool-Allah^{saww} stood up, and with him^{saww} were some people from his^{saww} companions, and went until he^{saww} came over to him, and there was

⁵⁵ Al Kafi V 3 – The Book Of Funerals CH 9 H 7

⁵⁶ Al Kafi V 3 – The Book Of Funerals CH 9 H 8

⁵⁷ Al Kafi V 3 – The Book Of Funerals CH 9 H 9

unconsciousness upon him. So he^{saww} said: 'O Angel of death, restrain from the man until I^{saww} question him'. So the man woke up.

فَقَالَ النَّبِيُّ (صلى الله عليه وآله) مَا رَأَيْتَ قَالَ رَأَيْتُ بَيَاضاً كَثِيراً وَ سَوَاداً كَثِيراً قَالَ فَأَيُّهُمَا كَانَ أَقْرَبَ إِلَيْكَ فَقَالَ السَّوَادُ فَقَالَ النَّبِيُّ (صلى الله عليه وآله) قُلِ اللَّهُمَّ اغْفِرْ لِي الْكَثِيرَ مِنْ مَعَاصِيكَ وَ أَقْبِلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ فَقَالَهُ

So the Prophet^{saww} said: 'What did you see?' He said, 'I saw a lot of whiteness and a lot of darkness'. He^{saww} said: 'So which of the two was nearer to you?' So he said, 'The darkness'. So the Prophet^{saww} said: 'Say, 'O Allah^{azwj}! Forgive me the abundance of my disobedience to You^{azwj}, and Accept from the little from my obedience to You^{azwj}. So he said it'.

ثُمَّ أَعْمِيَ عَلَيْهِ فَقَالَ يَا مَلَكَ الْمَوْتِ خَفِّفْ عَنْهُ حَتَّى أَسْأَلَهُ فَأَفَاقَ الرَّجُلُ فَقَالَ مَا رَأَيْتَ قَالَ رَأَيْتُ بَيَاضاً كَثِيراً وَ سَوَاداً كَثِيراً قَالَ فَأَيُّهُمَا كَانَ أَقْرَبَ إِلَيْكَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) غَفَرَ اللَّهُ لِصَاحِبِكُمْ

Then unconsciousness came upon him, so he^{saww} said: 'O Angel of death! Lighten from him until I question him'. So the man awoke, and he^{saww} said: 'What did you see?' I saw a lot of whiteness and a lot of darkness'. He^{saww} said: 'So which of the two was nearer to you?' So he said, 'The whiteness'. So Rasool-Allah^{saww} said: 'Allah^{azwj} has Forgiven your companion'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا حَضَرْتُمْ مَيِّتاً فَقُولُوا لَهُ هَذَا الْكَلَامَ لِيَقُولَهُ .

He (the narrator) said, 'So Abu Abdullah^{asws} said: 'Whenever you are present with a dying one, so you should be saying to him these words, for him to be saying it'.⁵⁸

بَابُ إِذَا عَسَرَ عَلَى الْمَيِّتِ الْمَوْتُ وَ اشْتَدَّ عَلَيْهِ النَّزْعُ

Chapter 10 – When the death is difficult upon the dying one and the pangs are intense upon him

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُمَانَ عَنْ ذَرِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ كَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ كَانَ مُسْتَقِيمًا فَنَزَعَ ثَلَاثَةَ أَيَّامٍ فَعَسَلَهُ أَهْلُهُ ثُمَّ حَمَلَهُ إِلَى مُصَلَّاهُ فَمَاتَ فِيهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from Zareeh who said,

'I heard Abu Abdullah^{asws} saying: 'Ali^{asws} Bin Al-Husayn^{asws} said: 'Abu Saeed Al-Khudry was from the companions of Rasool-Allah^{saww}, and he was straightforward, but he was in agony for three days. So his family washed him, then carried him over to his prayer-mat, and he died in it' (in the Hadith below, it is said to take a dying one to the place of his workshop).⁵⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا عَسَرَ عَلَى الْمَيِّتِ مَوْتُهُ وَ نَزَعَهُ فُرْبٌ إِلَى مُصَلَّاهُ الَّذِي كَانَ يُصَلِّي فِيهِ .

⁵⁸ Al Kafi V 3 – The Book Of Funerals CH 9 H 10

⁵⁹ Al Kafi V 3 – The Book Of Funerals CH 10 H 1

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the death is difficult upon the dying one and is snatching him, so take him closer to his prayer-mat which he was praying *Salaat* in'.⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ إِذَا اسْتَدَّتَّ عَلَيْهِ النَّزْعُ فَصَنَعُهُ فِي مُصَلَّاهُ الَّذِي كَانَ يُصَلِّي فِيهِ أَوْ عَلَيْهِ .

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

'When the snatching (of the soul) is difficult upon him, place him in his prayer-mat which he was prayin *Salaat* in, or on it'.⁶¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبِيَانَ عَنْ لَيْثِ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ إِنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَدْ رَزَقَهُ اللَّهُ هَذَا الرَّأْيَ وَ إِنَّهُ قَدْ اسْتَدَّتْ نَزْعُهُ فَقَالَ أَحْمَلُونِي إِلَى مُصَلَّايَ فَحَمَلُوهُ فَلَمْ يَلْبَثْ أَنْ هَلَكَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban, from Lays Al Murady,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Saeed Al-Khudry, Allah^{azwj} had Graced him this view, and his snatching (of his soul) was difficult upon him. So he said, 'Carry me to my prayer-mat'. So they carried him, and it was not long that he died'.⁶²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ رَأَيْتُ أَبَا الْحَسَنِ يَقُولُ لِأَبْنِهِ الْقَاسِمِ قُمْ يَا بُنَيَّ فَاقْرَأْ عِنْدَ رَأْسِ أَخِيكَ وَ الصَّافَاتِ صَفًّا حَتَّى تَسْتَبِيحَهَا فَقْرَأَ فَلَمَّا بَلَغَ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا قَضَى الْقَتَى

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Suleyman Al Ja'fary who said,

'I saw Abu Al-Hassan^{asws} saying to his^{asws} son Al-Qasim: 'Arise O my^{asws} son, and recite by the head of your (dying) brother **[37:1] I swear by those who draw themselves out in ranks** (i.e., Chapter 37) until you complete it'. So he recited, and when he reached **[37:11] Then ask them whether they were more difficult (for Us) to Create or those (others) whom We have Created**, the youth expired.

فَلَمَّا سُجِّيَ وَ خَرَجُوا أَقْبَلَ عَلَيْهِ يَعْقُوبُ بْنُ جَعْفَرٍ فَقَالَ لَهُ كُنَّا نَعْتَدُ الْمَيِّتَ إِذَا نُزِلَ بِهِ يُقْرَأُ عِنْدَهُ يَس. وَ الْقُرْآنَ الْحَكِيمَ وَ صِرْتُمْ تَأْمُرُنَا بِالصَّافَاتِ فَقَالَ يَا بُنَيَّ لَمْ يَقْرَأْ عَبْدٌ مَكْرُوبٌ مِنْ مَوْتٍ قَطُّ إِلَّا عَجَّلَ اللَّهُ رَاحَتَهُ .

So when he was shrouded and they went out, Yaqoub Bin Ja'far turned towards him^{asws} and said to him^{asws}, 'We used to entrust the deceased, when we are with him, reciting in his presence **[36:1] Ya Seen [36:2] I swear by the Wise Quran** (i.e. Chapter 36) and you^{asws} have come ordering us with Al-Saffaat (Chapter 37)?' So he^{asws} said: 'O my^{asws} son! It would not be recited for one who is suffering from death at all, except that Allah^{azwj} would Hasten his departure'.⁶³

⁶⁰ Al Kafi V 3 – The Book Of Funerals CH 10 H 2

⁶¹ Al Kafi V 3 – The Book Of Funerals CH 10 H 3

⁶² Al Kafi V 3 – The Book Of Funerals CH 10 H 4

⁶³ Al Kafi V 3 – The Book Of Funerals CH 10 H 5

باب تَوَجِيهِ الْمَيِّتِ إِلَى الْقِبْلَةِ**Chapter 11 – Diverting the deceased to face the Qiblah**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ الشَّعْبِيِّ وَغَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فِي تَوَجِيهِ الْمَيِّتِ تَسْتَقْبِلُ بِوَجْهِهِ الْقِبْلَةَ وَتَجْعَلُ قَدَمَيْهِ مِمَّا يَلِي الْقِبْلَةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Al Shaery and someone else,

(It has been narrated) from Abu Abdullah^{asws} having said regarding making the deceased to face by his face towards the Qiblah: 'You should make his feet from what follows the Qiblah'.⁶⁴

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَيِّتِ فَقَالَ اسْتَقْبِلْ بِبَاطِنِ قَدَمَيْهِ الْقِبْلَةَ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Muhammad Bin Abu Hamza, from Muawiya Bin Ammar who said,

'I asked Abu Abdullah^{asws} about the deceased, so he^{asws} said: 'Get him to face the Qiblah with the underside of his feet'.⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا مَاتَ لِأَحَدِكُمْ مَيِّتٌ فَسَجُّوهُ تَجَاهَ الْقِبْلَةَ وَكَذَلِكَ إِذَا غَسَلَ يُحْفَرُ لَهُ مَوْضِعُ الْمُغْتَسَلِ تَجَاهَ الْقِبْلَةَ فَيَكُونُ مُسْتَقْبِلًا بِبَاطِنِ قَدَمَيْهِ وَوَجْهِهِ إِلَى الْقِبْلَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

'I heard Abu Abdullah^{asws} saying: 'When one of your dying one dies, so shroud him to face towards the Qiblah; and similarly, when you wash him, dig up for him a place for the washing to face towards the Qiblah, so that he would happen to face it with the undersides of his feet and his face, towards the Qiblah'.⁶⁶

باب أَنَّ الْمُؤْمِنَ لَا يَكْرَهُ عَلَى قَبْرِ رُوحِهِ**Chapter 12 – The Believer does not dislike the capture of his soul**

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ قَالَ وَكَانَ خَيْرًا قَالَ حَدَّثَنِي أَبُو الْيُقْطَانَ عَمَّارُ الْأَسَدِيُّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَوْ أَنَّ مُؤْمِنًا أَقْسَمَ عَلَى رَبِّهِ أَنْ لَا يُمَيِّتَهُ مَا أَمَاتَهُ أَبَدًا وَ لَكِنْ إِذَا كَانَ ذَلِكَ أَوْ إِذَا حَضَرَ أَجَلُهُ بَعَثَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ رِيحَيْنِ رِيحًا يَقَالُ لَهَا الْمُنْسِيَةُ وَ رِيحًا يَقَالُ لَهَا الْمُسَخِيَةُ فَأَمَّا الْمُنْسِيَةُ فَإِنَّهَا تُنْسِيهِ أَهْلَهُ وَ مَالَهُ وَ أَمَّا الْمُسَخِيَةُ فَإِنَّهَا تُسَخِّي نَفْسَهُ عَنِ الدُّنْيَا حَتَّى يَخْتَارَ مَا عِنْدَ اللَّهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Abu Muhammad Al Ansary who said, and he was good, saying,

⁶⁴ Al Kafi V 3 – The Book Of Funerals CH 11 H 1

⁶⁵ Al Kafi V 3 – The Book Of Funerals CH 11 H 2

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

'Abu Al-Yaqzaan Ammar Al-Asady narrated to me, from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'If a Believer were to swear upon his Lord^{azwj} that He^{azwj} should not Cause him to die, He^{azwj} would not Cause him to die, ever. But, when it was that, or when his term approaches (its end), Allah^{azwj} Mighty and Majestic Sends two aromas to him, an aroma called Al-Munsiyya and an aroma called Musakhhiya. So, as for the Munsiyya, so it would cause him to forget his family and his wealth; and as for Al-Musakhhiya, so it would cause him to be generous upon (giving up) the world until he chooses what is in the Presence of Allah^{azwj}'.⁶⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرِ الصَّيْرَفِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ هَلْ يَكْرَهُ الْمُؤْمِنُ عَلَى قَبْضِ رُوحِهِ قَالَ لَا وَاللَّهِ إِنَّهُ إِذَا أَتَاهُ مَلَكُ الْمَوْتِ لَقَبِضَ رُوحَهُ جَزَعٌ عِنْدَ ذَلِكَ فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ يَا وَلِيَّ اللَّهِ لَا تَجْرَعُ فَوَ الَّذِي بَعَثَ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَأَنَا أَبْرُ بِكَ وَ أَشْفُقُ عَلَيْكَ مِنْ وَالِدٍ رَحِيمٍ لَوْ حَضَرَكَ أَفْتَحَ عَيْنَكَ فَانظُرْ

A number of companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Sadeyr Al Sayrafi who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! Does the Believer dislike it, upon the capture of his soul?' He^{asws} said: 'No. By Allah^{azwj}, when the Angel of death comes over to him in order to capture his soul, he panics during that. So the Angel of death is saying to him: 'O friend of Allah^{azwj}, do not panic! By the One^{azwj} Who Send Muhammad^{saww}, I will be more good to you and more kind upon you than a merciful parent, if he was present with you. Open your eyes and look!'

قَالَ وَ يُمْتَلُ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ مِنْ ذُرِّيَّتِهِمْ (عَلَيْهِمُ السَّلَامُ) فَيَقَالُ لَهُ هَذَا رَسُولُ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ (عَلَيْهِمُ السَّلَامُ) رُفَقَاؤُكَ

He^{asws}, and he would make resemblances for him of Rasool-Allah^{saww}, and Amir Al-Momineen^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} from their^{asws} offspring, and he would say to him: 'This is Rasool-Allah^{saww}, and Amir Al-Momineen^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws}, your friends'.

قَالَ فَيَفْتَحُ عَيْنَهُ فَيَنْظُرُ فَيُنَادِي رُوحَهُ مُنَادٍ مِنْ قِبَلِ رَبِّ الْعِزَّةِ فَيَقُولُ يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ إِلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ارْجِعِي إِلَى رَبِّكَ رَاضِيَةً بِالْوِلَايَةِ مَرْضِيَةً بِالثَّوَابِ فَادْخُلِي فِي عِبَادِي بَعْنِي مُحَمَّدًا وَ أَهْلَ بَيْتِهِ وَ ادْخُلِي جَنَّتِي فَمَا شِئْتَ أَحَبُّ إِلَيْهِ مِنْ اسْتِثْلَالِ رُوحِهِ وَ اللُّحُوقِ بِالْمُنَادِي .

He^{asws} said: 'So he would open his eyes and looks, and a Caller Calls our to his soul, from the Lord^{azwj} of Might saying: '**[89:27] O soul that art at rest!** Upon Muhammad^{saww} and the People^{asws} of his^{saww} Household **[89:28] Return to your Lord, well-pleased** with the Wilayah, **well-pleasing** with the Rewards **[89:29] So enter among My servants**, Meaning Muhammad^{saww} and the People^{asws} of his^{saww} Household **[89:30] And enter into My garden**'. So there would be nothing more beloved to him than the extraction of his soul, and be attached with the Caller'.⁶⁸

⁶⁷ Al Kafi V 3 – The Book Of Funerals CH 12 H 1

⁶⁸ Al Kafi V 3 – The Book Of Funerals CH 12 H 2

باب مَا يُعَايِنُ الْمُؤْمِنُ وَالْكَافِرُ

Chapter 13 – What the Believer and the Infidel see

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا عُقْبَةُ لَا يَفْقَهُ اللَّهُ مِنَ الْعِبَادِ يَوْمَ الْقِيَامَةِ إِلَّا هَذَا الْأَمْرَ الَّذِي أَنْتُمْ عَلَيْهِ وَمَا بَيْنَ أَحَدِكُمْ وَبَيْنَ أَنْ يَرَى مَا تَقْرُبُ بِهِ عَيْنُهُ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ إِلَى هَذِهِ ثُمَّ أَهْوَى بِيَدِهِ إِلَى الْوَرِيدِ ثُمَّ أَنْكَأَ وَكَانَ مَعِيَ الْمُعَلِّيُّ فَعَمَزَنِي أَنْ أَسْأَلَهُ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَإِذَا بَلَغَتْ نَفْسُهُ هَذِهِ أَيُّ شَيْءٍ يَرَى فَقُلْتُ لَهُ بِضْعَ عَشْرَةَ مَرَّةً أَيُّ شَيْءٍ فَقَالَ فِي كُلِّهَا يَرَى وَلَا يَزِيدُ عَلَيْهَا

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Uqba, from his father who said,

‘Abu Abdullah^{asws} said to me: ‘O Uqba! Allah^{azwj} will not Accept from the servant on the Day of Judgement except for this matter (Al-Wilayah) which you are upon, and there is nothing between one of you and him seeing what his eyes would be delighted with except for his soul to reach upto this’, and he^{asws} gestured by his^{asws} to the jugular (vein), then he^{asws} reclined. And Mualla was with me, so he winked at me that I should ask him^{asws}, so I said, ‘O son^{asws} of Rasool-Allah^{saww}! So when his soul reaches to this, which thing would he see?’ And I said it to him^{asws} ten times, ‘Which thing?’, and every time he^{asws} said: ‘He sees’, and would not increase upon it.

ثُمَّ جَلَسَ فِي آخِرِهَا فَقَالَ يَا عُقْبَةُ فَقُلْتُ لَيْتَكَ وَ سَعْدَيْكَ فَقَالَ أَبَيْتَ إِلَّا أَنْ تَعْلَمَ فَقُلْتُ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ إِنَّمَا دِينِي مَعَ دِينِكَ فَإِذَا ذَهَبَ دِينِي كَانَ ذَلِكَ كَيْفَ لِي بِكَ يَا ابْنَ رَسُولِ اللَّهِ كُلَّ سَاعَةٍ وَ بَكَيْتُ فَرَقَّ لِي فَقَالَ يَرَاهُمَا وَ اللَّهُ فَقُلْتُ بِأَبِي وَ أُمِّي مَنْ هُمَا

Then he^{asws} sat up during the last of it and he^{asws} said: ‘O Uqba!’ So I said, ‘At your^{asws} service and your^{asws} assistance!’ So he^{asws} said: ‘You refuse except that I^{asws} teach you?’. So I said, ‘Yes, O Rasool-Allah^{saww}! But rather, my Religion is with your^{asws} Religion. So when my Religion goes away to what it was beforehand, how would it be for me with you^{asws}, O son^{asws} of Rasool-Allah^{saww}, every moment?’ And I cried, so he^{asws} was sympathetic to me, and he^{asws} said: ‘He sees them both, by Allah^{azwj}’. So I said, ‘May my father and my mother be sacrifice for you^{asws}! Who are the two (he would be seeing)?’

قَالَ ذَلِكَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٌّ (عليه السلام) يَا عُقْبَةُ لَنْ تَمُوتَ نَفْسٌ مُؤْمِنَةٌ أَبَدًا حَتَّى تَرَاهُمَا قُلْتُ فَإِذَا نَظَرَ إِلَيْهِمَا الْمُؤْمِنُ أ يَرْجِعُ إِلَى الدُّنْيَا فَقَالَ لَا يَمُضِي أَمَامَهُ إِذَا نَظَرَ إِلَيْهِمَا مَضَى أَمَامَهُ فَقُلْتُ لَهُ يَقُولَانِ شَيْئًا قَالَ نَعَمْ يَدْخُلَانِ جَمِيعًا عَلَى الْمُؤْمِنِ فَيَجْلِسُ رَسُولُ اللَّهِ (صلى الله عليه وآله) عِنْدَ رَأْسِهِ وَ عَلِيٌّ (عليه السلام) عِنْدَ رِجْلَيْهِ

He^{asws} said: ‘That would be Rasool-Allah^{saww} and Ali^{asws}. O Uqba! Never would a Believer be drying, ever, until he sees them both^{asws}. I said, ‘So when the Believer looks at them^{asws} both, would he return to the world?’ So he^{asws} said: ‘No, he would go ahead when he looks at them^{asws} in front of him’. So I said to him^{asws}, ‘Would they^{asws} be saying anything?’ He^{asws} said: ‘Yes. They^{asws} would both be coming over to the Believer, so Rasool-Allah^{saww} would be seated by his head, and Ali^{asws} by his feet.

فَيَكِبُّ عَلَيْهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَيَقُولُ يَا وَلِيَّ اللَّهِ أَبَشِيرُ أَنَا رَسُولُ اللَّهِ إِنِّي خَيْرٌ لَكَ مِمَّا تَرَكَتَ مِنَ الدُّنْيَا ثُمَّ يَنْهَضُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَيَقُومُ عَلِيٌّ (عليه السلام) حَتَّى يُكِبُّ عَلَيْهِ فَيَقُولُ يَا وَلِيَّ اللَّهِ أَبَشِيرُ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي كُنْتُ تُحِبُّهُ أَمَا لِأَنْفَعَتِكَ

So Rasool-Allah^{saww} would lean over and he^{saww} would be saying: 'O friend of Allah^{azwj}! Receive glad tidings. I^{saww} am Rasool-Allah^{saww}. I^{saww} am better for you than whatever you left from the world'. Then Rasool-Allah^{saww} would get up and Ali^{asws} would stand until he^{asws} leans over him, and he^{asws} would be saying: 'O friend of Allah^{azwj}! Receive glad tidings. I^{asws} am Ali^{asws} Bin Abu Talib^{asws} whom you used to love, I^{asws} shall benefitting me'.

ثُمَّ قَالَ إِنَّ هَذَا فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ قُلْتُ أَيْنَ جَعَلَنِي اللَّهُ فِدَاكَ هَذَا مِنْ كِتَابِ اللَّهِ قَالَ فِي يُؤْتَسَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ هَاهُنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ. لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ .

Then he^{asws} said: 'This is in the Book of Allah^{azwj}, Mighty and Majestic'. I said, 'May I be sacrificed for you^{asws}! Where is this from the Book of Allah^{azwj}?' He^{asws} said: 'In (Surah) Yunus^{as} (Chapter 10), the Words of Allah^{azwj} Mighty and Majestic **[10:63] Those who had believed and were pious [10:64] For them is good news in the life of the world and in the Hereafter; there is no changing the Words of Allah; that is the mighty achievement**'.⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ خَالِدِ بْنِ عُمَارَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا حِيلَ بَيْنَهُ وَ بَيْنَ الْكَلَامِ أَتَاهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَنْ شَاءَ اللَّهُ فَجَلَسَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنْ يَمِينِهِ وَ الْآخِرُ عَنْ يَسَارِهِ فَيَقُولُ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَمَا مَا كُنْتَ تَرَجُو فهُوَ ذَا أَمَامِكَ وَ أَمَا مَا كُنْتَ تَخَافُ مِنْهُ فَقَدْ أَمِنْتَ مِنْهُ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Kjalid Bin Umara, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'When there is a cessation between him and the speech, Rasool-Allah^{saww} comes over to him along with the one whom Allah^{azwj} Desires. So Rasool-Allah^{saww} would get seated on his right, and the other one^{asws} on his left, and Rasool-Allah^{saww} would be saying to him: 'As for what you were desiring for, so it is in front of you, and as for what you used to fear from, so you are safe from it'.

ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَقُولُ هَذَا مَنْزِلُكَ مِنَ الْجَنَّةِ فَإِنْ شِئْتَ رَدَدْنَاكَ إِلَى الدُّنْيَا وَ لَكَ فِيهَا ذَهَبٌ وَ فِضَّةٌ فَيَقُولُ لَا حَاجَةَ لِي فِي الدُّنْيَا فَعِنْدَ ذَلِكَ يَبْيَضُ لَوْنُهُ وَ يَرَشُّحُ جَبِينُهُ وَ تَقَلُّصُ شَفَاهُ وَ تَنْتَشِرُ مَخْرَاهُ وَ تَدْمَعُ عَيْنُهُ الْيُسْرَى فَآيَ هَذِهِ الْعَلَامَاتِ رَأَيْتَ فَكَتَفِ بِهَا

Then the Door to the Paradise is opened up for him, and they^{asws} would be saying: 'This is your house from the Paradise, and if you so desire to, we^{asws} can return you to the world and for you would be gold and silver therein'. So he would be saying, 'There is no need for me with regards to the world'. Thus, during that, his colour would whiten, and his forehead would drip, his lips would shrivel, and his nostrils would spread, and his left eye would fill up with tears. So whichever of these signs you see, suffice with it.

فَإِذَا خَرَجَتْ النَّفْسُ مِنَ الْجَسَدِ فَيُعْرَضُ عَلَيْهَا كَمَا عُرِضَ عَلَيْهِ وَ هِيَ فِي الْجَسَدِ فَتَخْتَارُ الْآخِرَةَ فَتُغَسَّلُ فِيْمِنْ يُغَسَّلُهُ وَ تُقَلَّبُهُ فِيْمِنْ يُقَلَّبُهُ فَإِذَا أُدْرِجَ فِي أَكْفَانِهِ وَ وُضِعَ عَلَى سَرِيرِهِ خَرَجَتْ رُوحُهُ تَمُشِي بَيْنَ أَيْدِي الْقَوْمِ قُدَمَا وَ تَلْفَأُ أَرْوَاحَ الْمُؤْمِنِينَ يُسَلِّمُونَ عَلَيْهِ وَ يُبَشِّرُونَهُ بِمَا أَعَدَّ اللَّهُ لَهُ جَلَّ ثَنَاؤُهُ مِنَ النِّعَمِ

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So when the soul comes out from the body, it (the world and the Hereafter) would be displayed to it just as it had been displayed to him when it was in the body, and he would choose the Hereafter. So you would wash him among the ones who wash him, and turn him over among the ones who turn him over. So when he is enshrouded in his shroud and placed upon his bed, his soul comes out walking in front of the people ahead, and the souls of the Believers meet him, greeting him, and giving him glad tidings with what Allah^{azwj}, Majestic is His^{azwj} Praise has Prepared for him, from the Bounties.

فَإِذَا وُضِعَ فِي قَبْرِهِ رَدَّ إِلَيْهِ الرُّوحُ إِلَى وَرِكَيْهِ ثُمَّ يُسْأَلُ عَمَّا يَعْلَمُ فَإِذَا جَاءَ بِمَا يَعْلَمُ فَتُحَاحَ لَهُ ذَلِكَ الْبَابُ الَّذِي أَرَاهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَيَدْخُلُ عَلَيْهِ مِنْ نُورِهَا وَضَوْوِهَا وَبَرْدِهَا وَطِيبِ رِيحِهَا

So when he is placed in his grave, the soul is returned to him up to his knees. Then he is asked about what he knows. So when he comes with what he knows, that Door which Rasool-Allah^{saww} had shown would be opened up for him, and there would enter upon him, its light, and its illumination, and its coolness, and its aromatic fragrances’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأَيَّ ضَعْفَةِ الْقَبْرِ فَقَالَ هِيَ هَاتَا مَا عَلَى الْمُؤْمِنِينَ مِنْهَا شَيْءٌ وَاللَّهِ إِنَّ هَذِهِ الْأَرْضَ لَتَنْتَخِرُ عَلَى هَذِهِ فَيَقُولُ وَطِيَّ عَلَى ظَهْرِي مُؤْمِنٌ وَ لَمْ يَطَأْ عَلَى ظَهْرِكَ مُؤْمِنٌ وَ تَقُولُ لَهُ الْأَرْضُ وَاللَّهِ لَقَدْ كُنْتُ أُحِبُّكَ وَ أَنْتَ تَمْشِي عَلَى ظَهْرِي فَأَمَّا إِذَا وُلِّيْتِكَ فَسَتَعْلَمُ مَاذَا أَصْنَعُ بِكَ فَتَنْفَسِحُ لَهُ مَدَّ بَصَرِهِ .

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! So where is the squeezing of the grave?’ So he^{asws} said: ‘Far be it! There is nothing upon the Believers from it. This earth would pride upon this, and it would be saying, ‘A Believer trod upon my back and a Believer did not tread upon you’, and the earth would be saying to it, ‘By Allah^{azwj}! I used to love you when you were walking upon my back. So when I loved you, then you shall soon come to know what I would be doing with you’. So it expands for him to the extent of his vision’.⁷⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ فَضَالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ حَضَرَ أَحَدَ ابْنَيْ سَابُورَ وَ كَانَ لَهُمَا فَضْلٌ وَ وَرَعٌ وَ إِخْبَاتٌ فَمَرِضَ أَحَدُهُمَا وَ مَا أَحْسَبُهُ إِلَّا زَكَرِيَّا بْنَ سَابُورَ قَالَ فَحَضَرْتُهُ عِنْدَ مَوْتِهِ فَبَسَطَ يَدَهُ ثُمَّ قَالَ ابْيَضَّتْ يَدَيَّ يَا عَلِيُّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Yunus Bin Yaqoub,

(It has been narrated) from Saeed Bin Yasaar that he was present with one of the two sons of Sabour, and for them was merit, and piety, and sincerity. So one of them became sick, and I do not reckon except that it was Zakariyya Bin Sabour. He said, ‘So I was present with him during his death, and he extended his hand, then said, ‘My hands have whitened, O Ali’.

قَالَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عِنْدَهُ مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ فَلَمَّا قُتِمْتُ مِنْ عِنْدِهِ ظَنَنْتُ أَنَّ مُحَمَّدًا يُخْبِرُهُ بِخَبْرِ الرَّجُلِ فَأَتْبَعَنِي بِرَسُولٍ فَرَجَعْتُ إِلَيْهِ فَقَالَ أَخْبِرْنِي عَنْ هَذَا الرَّجُلِ الَّذِي حَضَرْتُهُ عِنْدَ الْمَوْتِ أَيَّ شَيْءٍ سَمِعْتَهُ يَقُولُ قَالَ قُلْتُ بَسَطَ يَدَهُ ثُمَّ قَالَ ابْيَضَّتْ يَدَيَّ يَا عَلِيُّ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَاللَّهِ رَأَاهُ وَاللَّهِ رَأَاهُ .

⁷⁰ Al Kafi V 3 – The Book Of Funerals CH 12 H 2

He (the narrator) said, 'So I went over to Abu Abdullah^{asws}, and in his^{asws} presence was Muhammad Bin Muslim. So when I arose from his^{asws} presence, I think that Muhammad informed him^{asws} with the news of the man. So a messenger pursued me and I returned back to him^{asws}. So he^{asws} said: 'Inform me about this man whom you were present with during his death. Which thing did you hear him saying?' I said, 'He extended his hand, then said, 'My hands have whitened, O Ali'. So Abu Abdullah^{asws} said: 'By Allah^{azwj}, he saw him^{saww!} By Allah^{azwj}, he saw him^{saww!} By Allah^{azwj}, he saw him^{saww!}'.⁷¹

مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مِنْكُمْ وَاللَّهِ يُفِيْلُ وَاللَّهِ يُغْفِرُ إِنَّهُ لَيْسَ بَيْنَ أَحَدِكُمْ وَبَيْنَ أَنْ يَعْتَبِطَ وَيَرَى السُّرُورَ وَ قِرَّةَ الْعَيْنِ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَاهُنَا وَ أَوْ مَا بِيَدِهِ إِلَى حَلْقِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ammar Bin Marwan who said,

'It was narrated to me by the one who heard Abu Abdullah^{asws} saying: 'By Allah^{azwj}, there would be Acceptance from you, and by Allah^{azwj} there would be Forgiveness for you! There is nothing between one of you and his exultation, and him seeing the joy and the delight of his eyes, except the reaching of his soul to over here', and he^{asws} gestured with his^{asws} hand to his^{asws} throat.

ثُمَّ قَالَ إِنَّهُ إِذَا كَانَ ذَلِكَ وَ اخْتَضِرَ حَضْرَةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَلِيٍّ (عَلَيْهِ السَّلَامُ) وَ جَبْرَائِيلَ وَ مَلَكَ الْمَوْتِ (عَلَيْهِ السَّلَامُ) فَيَدْنُو مِنْهُ عَلِيٌّ (عَلَيْهِ السَّلَامُ) فَيَقُولُ يَا رَسُولَ اللَّهِ إِنَّ هَذَا كَانَ يُحِبُّنَا أَهْلَ الْبَيْتِ فَأَحْبَبُهُ وَ يَقُولُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا جَبْرَائِيلُ إِنَّ هَذَا كَانَ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ أَهْلَ بَيْتِ رَسُولِهِ فَأَحْبَبُهُ وَ يَقُولُ جَبْرَائِيلُ لِمَلِكِ الْمَوْتِ إِنَّ هَذَا كَانَ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ أَهْلَ بَيْتِ رَسُولِهِ فَأَحْبَبُهُ وَ ارْفُقْ بِهِ

Then he^{asws} said: 'When it would be like that, and he is about to die, Rasool-Allah^{saww} and Ali^{asws} and Jibraeel^{as} and the Angel of death attend him, and Ali^{asws} would approach him and he^{asws} would be saying: 'O Rasool-Allah^{saww!} This one used to love us^{asws}, the People^{asws} of the Household, so love him. And Rasool-Allah^{saww} would be saying: 'O Jibraeel^{as}! This one used to love Allah^{azwj}, and His^{azwj} Rasool^{saww}, and the People^{asws} of the Household of His^{azwj} Rasool^{saww}, so love him. And Jibraeel^{as} would be saying to the Angel of death: 'This one used to love Allah^{azwj}, and His^{azwj} Rasool^{saww} and the People^{asws} of the Household of His^{azwj} Rasool^{saww}, so I^{as} love him and be kind with him.

فَيَدْنُو مِنْهُ مَلَكَ الْمَوْتِ فَيَقُولُ يَا عَبْدَ اللَّهِ أَخَذْتَ فَكَأَكِ رَقَبَتِكَ أَخَذْتَ أَمَانَ بَرَاءَتِكَ تَمَسَّكَتَ بِالْعَصْمَةِ الْكُبْرَى فِي الْحَيَاةِ الدُّنْيَا قَالَ فَيُوقَفُهُ اللَّهُ عَزَّ وَ جَلَّ فَيَقُولُ نَعَمْ فَيَقُولُ وَ مَا ذَلِكَ فَيَقُولُ وَ لَآيَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) فَيَقُولُ صَدَقْتَ أَمَّا الَّذِي كُنْتَ تَحْذَرُهُ فَقَدْ أَمَنَكَ اللَّهُ مِنْهُ وَ أَمَّا الَّذِي كُنْتَ تَرْجُوهُ فَقَدْ أَدْرَكَتَهُ أَشْبَرُ بِالسَّلْفِ الصَّالِحِ مُرَاقِقَةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَلِيٍّ وَ فَاطِمَةَ (عَلَيْهَا السَّلَامُ)

So the Angel of death approaches him and would be saying to him: 'O servant of Allah^{azwj}! Did you take the redemption of your neck (from the Fire)? Did you take the deed of security of your freedom (from the Fire), attaching with the greatest immunity in the life of the world?' So Allah^{azwj} would Cause him to speak and he would be saying, 'Yes'. So he (the Angel of death) would be saying: 'And what is that?' So he (the deceased) would be saying, 'The Wilayah of Ali^{asws} Bin Abu Talib^{asws}'. He would

⁷¹ Al Kafi V 3 – The Book Of Funerals CH 12 H 3

be saying, 'You have spoken the truth. As for that which you were cautious of, so Allah^{azwj} has Secured you from it, and as for that which you were wishing for, so will realise it. Receive glad tidings to be with the righteous ancestors as friends of Rasool-Allah^{saww} and Ali^{asws} and Fatima^{asws}.

ثُمَّ يَسْأَلُ نَفْسَهُ سَلًّا رَفِيقًا ثُمَّ يَنْزِلُ بِكَفَنِهِ مِنَ الْجَنَّةِ وَ حَنُوطِهِ مِنَ الْجَنَّةِ بِمِسْكِكَ أَذْفَرَ فَيَكْفَنُ بِذَلِكَ الْكَفَنِ وَ يُحَنِّطُ بِذَلِكَ الْحَنُوطِ ثُمَّ يُكْسِي حُلَّةً صَفْرَاءَ مِنْ حُلَلِ الْجَنَّةِ فَإِذَا وُضِعَ فِي قَبْرِهِ فَتُفْتَحُ لَهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ يَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَ رِيحَانِهَا ثُمَّ يُفْسَحُ لَهُ عَنْ أَمَامِهِ مَسِيرَةَ شَهْرٍ وَ عَنْ يَمِينِهِ وَ عَنْ بَسَارِهِ ثُمَّ يُقَالُ لَهُ تَمَّ نَوْمَةُ الْعُرُوسِ عَلَى فِرَاشِهَا أَبْشِرْ بِرَوْحٍ وَ رِيحَانٍ وَ جَنَّةٍ نَعِيمٍ وَ رَبِّ غَيْرِ غَضْبَانَ

Then his soul would flow (out of his body) with a gentle flowing. Then they would descend with his shroud from the Paradise, and his embalming from the Paradise with the saffron musk, so he would be enshrouded with that shroud and embalmed with that embalming. Then he would be clothed with a yellow garment from the garments of the Paradise. So when he would be placed in his grave, a Door from the Doors of the Paradise would be opened up for him, and there would be entering upon him its breezes and its fragrances. Then there would be expanded for him, from ahead of him, a travel distance of a year, and from his right and from his left. Then it would be said to him: 'Sleep the sleep of a newly wedded bride upon her bed. Receive glad tidings with the breezes and the fragrances and a blissful garden and a Lord^{azwj} not Angered'.

ثُمَّ يَزُورُ آلَ مُحَمَّدٍ فِي جَنَانِ رَضْوَى فَيَأْكُلُ مَعَهُمْ مِنْ طَعَامِهِمْ وَ يَشْرَبُ مِنْ شَرَابِهِمْ وَ يَتَحَدَّثُ مَعَهُمْ فِي مَجَالِسِهِمْ حَتَّى يُفُورَ قَائِمُنَا أَهْلَ الْبَيْتِ فَإِذَا قَامَ قَائِمُنَا بَعَثَهُمُ اللَّهُ فَأَقْبَلُوا مَعَهُ يُلْبُونَ زُمْرًا زُمْرًا

Then he would be visiting the Progeny^{asws} of Muhammad^{saww} in Gardens of Pleasure, so he would eat with them^{asws} from their^{asws} meals, and drink from their^{asws} drinks, and would be discussing with them^{asws} in their^{asws} gatherings until the rising of our^{asws} Qaim^{asws} of the People^{asws} of the Household. So when our^{asws} Qaim^{asws} rises, Allah^{azwj} would Send for them, and they would meet up with him^{asws} exclaiming *Talbiyya* (Here I am, Here I am), in groups and groups.

فَعِنْدَ ذَلِكَ يَرْتَابُ الْمُنْبَطِلُونَ وَ يَضْمَحِلُّ الْمُحْلُونَ وَ قَلِيلٌ مَا يَكُونُونَ هَلَكْتَ الْمَحَاضِيرُ وَ نَجَا الْمُقَرَّبُونَ مِنْ أَجْلِ ذَلِكَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِعَلِيِّ (عليه السلام) أَنْتَ أَخِي وَ مِعَادُ مَا بَيْنِي وَ بَيْنَكَ وَادِي السَّلَامِ

Therefore, during that, the doubters would be invalidated, and be destroyed by an annihilation, and very few of the cautioning ones (of the appearance of Al-Qaim^{asws}) would happen to perish, and the ones speaking of its nearness (of the appearance of Al-Qaim^{asws}) would attain salvation. Due to that, Rasool-Allah^{saww} said to Ali^{asws}: 'You^{asws} are my^{saww} brother^{asws}, and an appointment between me^{saww} and you^{asws} is in the Valley of Peace'.

قَالَ وَ إِذَا احْتَضَرَ الْكَافِرُ حَضْرَةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ عَلِيِّ (عليه السلام) وَ جِبْرَائِيلَ (عليه السلام) وَ مَلَكَ الْمَوْتِ (عليه السلام) فَيَقُولُ يَا رَسُولَ اللَّهِ إِنَّ هَذَا كَانَ يُبَغِضُنَا أَهْلَ الْبَيْتِ فَأَبْغَضَهُ وَ يَقُولُ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا جِبْرَائِيلُ إِنَّ هَذَا كَانَ يُبَغِضُ اللَّهَ وَ رَسُولَهُ وَ أَهْلَ بَيْتِ رَسُولِهِ فَأَبْغَضَهُ فَيَقُولُ جِبْرَائِيلُ يَا مَلَكَ الْمَوْتِ إِنَّ هَذَا كَانَ يُبَغِضُ اللَّهَ وَ رَسُولَهُ وَ أَهْلَ بَيْتِ رَسُولِهِ فَأَبْغَضَهُ وَ اغْنُفْ عَلَيْهِ

When the infidel is near to dying, Rasool-Allah^{saww} and Ali^{asws} and Jibraeel^{as} and the Angel of death come over to him. So Ali^{asws} approaches him and would be saying: 'O Rasool-Allah^{saww}! This one used to hate the People^{asws} of the Household, so hate

him'. And Rasool-Allah^{saww} would be saying: 'O Jibraeel^{as}! This one used to hate Allah^{azwj} and His^{azwj} Rasool^{saww}, and the People^{asws} of the Household of His^{azwj} Rasool^{saww}, so hate him'. So Jibraeel^{as} would be saying: 'O Angel of death! This is one who used to hate Allah^{azwj} and His^{azwj} Rasool^{saww} and the People^{asws} of his^{saww} Household, so hate him and be fierce upon him.

فَيَدْنُو مِنْهُ مَلَكُ الْمَوْتِ فَيَقُولُ يَا عَبْدَ اللَّهِ أَخَذْتَ فَكَأَنَّكَ رَهَانِكَ أَخَذْتَ أَمَانَ بَرَاعَتِكَ تَمَسَّكَتَ بِالْعَصْمَةِ الْكُبْرَى فِي الْحَيَاةِ الدُّنْيَا فَيَقُولُ لَا فَيَقُولُ أُبَشِّرُ يَا عَبْدَ اللَّهِ بِسَخَطِ اللَّهِ عَزَّ وَجَلَّ وَعَذَابِهِ وَالنَّارِ أَمَا الَّذِي كُنْتَ تَحَدَّرُهُ فَقَدْ نَزَلَ بِكَ ثُمَّ يَسْأَلُ نَفْسَهُ سَلًا عَنيفًا ثُمَّ يُوَكَّلُ بِرُوحِهِ ثَلَاثِمِائَةَ شَيْطَانٍ كُلُّهُمْ يَبْرِزُ فِي وَجْهِهِ وَيَنَادِي بِرُوحِهِ فَإِذَا وُضِعَ فِي قَبْرِهِ فَتُفْتَحُ لَهُ بَابٌ مِنْ أَبْوَابِ النَّارِ فَيَدْخُلُ عَلَيْهِ مِنْ قِيحِهَا وَ لَهَا .

So the Angel of death approaches him and would be saying to him: 'O servant of Allah^{azwj}! Did you take the redemption of your neck (from the Fire)? Did you take the deed of security of your freedom (from the Fire), attaching with the greatest immunity in the life of the world?' So he would say, 'No'. So he would be saying, 'Receive news, O enemy of Allah^{azwj} Mighty and Majestic, of His^{azwj} Punishment and the Fire. As for that which you were scared of, so it would descend unto you'. Then his soul would flow (out from his body) with a rough flowing. Then three hundred devils would be allocated with him, all of them spitting in his face, and hurting his soul. So when he is placed in his grave, a Door from the Doors of the Fire would be opened up for him, and there would enter upon him its pus and its flames'.⁷²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى بْنِ الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) حَدَّثَنِي صَالِحُ بْنُ مَيْمُونٍ عَنْ عَبَّادِ بْنِ الْأَسَدِيِّ أَنَّهُ سَمِعَ عَلِيًّا (عَلَيْهِ السَّلَامُ) يَقُولُ وَاللَّهِ لَا يُبْغِضُنِي عَبْدٌ أَبَدًا يَمُوتُ عَلَى بُغْضِي إِلَّا رَأَيْتَنِي عِنْدَ مَوْتِهِ حَيْثُ يَكْرَهُ وَ لَا يُحِبُّنِي عَبْدٌ أَبَدًا فَيَمُوتُ عَلَى حُبِّي إِلَّا رَأَيْتَنِي عِنْدَ مَوْتِهِ حَيْثُ يُحِبُّ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) نَعَمْ وَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِالْيَمِينِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yaya Al Halby, from Ibn Muskan, from Abdul Raheem who said,

'I said to Abu Ja'far^{asws}, 'Salih Bin Maysam narrated to me from Abayat Al-Asady, that he heard Ali^{asws} saying: 'By Allah^{azwj}! No servant would hate me^{asws} ever, dying on hatred, except that he would see me^{asws} during his death abhorring it, and no servant would love me^{asws} ever, dying upon my^{asws} love, except that he would see me^{asws} during his death loving it'. So Abu Ja'far^{asws} said: 'Yes, and with Rasool-Allah^{saww} upon his right'.⁷³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ يَحْيَى بْنِ سَابُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ فِي الْمَيِّتِ تَدْمَعُ عَيْنُهُ عِنْدَ الْمَوْتِ فَقَالَ ذَلِكَ عِنْدَ مُعَايِنَةِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَيَرَى مَا يَسْرُهُ ثُمَّ قَالَ أَمَا تَرَى الرَّجُلَ يَرَى مَا يَسْرُهُ وَ مَا يُحِبُّ فَتَدْمَعُ عَيْنُهُ لِذَلِكَ وَ يَضْحَكُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab, from Yahya Bin Sabour who said,

'I heard Abu Abdullah^{asws} saying regarding the deceased, tears flowing from his eyes: 'That is during him seeing Rasool-Allah^{saww}, so he sees what overjoys him'.

⁷² Al Kafi V 3 – The Book Of Funerals CH 12 H 4

⁷³ Al Kafi V 3 – The Book Of Funerals CH 12 H 5

Then he^{asws} said: 'Have you not seen the man seeing what overjoys him and what he loves, so his eyes fill up with tears due to that, and he laughs?'⁷⁴

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنِ غَيْرِ وَاحِدٍ عَنْ أَبِيانَ بْنِ عُثْمَانَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ جُدَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ النَّفْسَ إِذَا وَقَعَتْ فِي الْحَلْقِ أَتَاهُ مَلَكٌ فَقَالَ لَهُ يَا هَذَا أَوْ يَا فَلَانُ أَمَا مَا كُنْتَ تَرْجُو فَأَيْسَ مِنْهُ وَ هُوَ الرَّجُوعُ إِلَى الدُّنْيَا وَ أَمَا مَا كُنْتَ تَخَافُ فَقَدْ أَمِنْتَ مِنْهُ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from someone else, from Aban Bin Usman, from Aamir Bin Abdullah Bin Juza'at,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'When the soul comes to be in the throat, an Angel comes over to him and says to him: 'O you!', or 'O so and so! As for what you were hoping for, so despair from it', and it is the returning to the world, 'And as for what you were fearing, so you are (now) secured from it'.⁷⁵

أَبَانُ بْنُ عُثْمَانَ عَنْ عُقْبَةَ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الرَّجُلَ إِذَا وَقَعَتْ نَفْسُهُ فِي صَدْرِهِ يَرَى قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا يَرَى قَالَ يَرَى رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَيَقُولُ لَهُ رَسُولُ اللَّهِ أَنَا رَسُولُ اللَّهِ أَبَشِيرٌ نَمَّ يَرَى عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) فَيَقُولُ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي كُنْتُ تُحِبُّهُ تُحِبُّ أَنْ أَنْفَعَكَ الْيَوْمَ

Aban Bin Usman,

(It has been narrated) from Uqba who heard Abu Abdullah^{asws} saying: 'The man, when his soul comes up to be in his chest, sees'. I said, 'May I be sacrificed for you^{asws}! And what does he see?' He^{asws} said: 'He sees Rasool-Allah^{saww}, and Rasool-Allah^{saww} is saying to him: 'Receive glad tidings!' The he sees Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is saying to him: 'I^{asws} am Ali^{asws} Bin Abu Talib^{asws}, whom you used to love. Your love would benefit you today'.

قَالَ قُلْتُ لَهُ أَيْكُونُ أَحَدٌ مِنَ النَّاسِ يَرَى هَذَا ثُمَّ يَرْجِعُ إِلَى الدُّنْيَا قَالَ لَا إِذَا رَأَى هَذَا أَبَدًا مَاتَ وَ أَعْظَمَ ذَلِكَ قَالَ وَ ذَلِكَ فِي الْقُرْآنِ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ. لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ .

He (the narrator) said, 'I said to him^{asws}, 'Can it happen for anyone from the people when he sees this, then he would return to the world?' He^{asws} said: 'No. When he sees this, he would be dead forever, and that is a great thing. And that is in the Quran, the Words of Allah^{azwj} Mighty and Majestic [10:64] **For them is good news in the life of the world and in the Hereafter; there is no changing the Words of Allah**'.⁷⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَنْدِيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ كَانَ خَطَابُ الْجَهَنِيِّ خَلِيطًا لَنَا وَ كَانَ شَدِيدَ النَّصَبِ لِأَلِ مُحَمَّدٍ (عَلَيْهِمُ السَّلَامُ) وَ كَانَ يَصْحَبُ نَجْدَةَ الْحَرُورِيَّةَ قَالَ فَدَخَلْتُ عَلَيْهِ أَعُوذُهُ لِلْخُلْطَةِ وَ التَّقِيَّةِ فَإِذَا هُوَ مُعَمَّى عَلَيْهِ فِي حَدِّ الْمَوْتِ فَسَمِعْتُهُ يَقُولُ مَا لِي وَ لَكَ يَا عَلِيُّ فَأَخْبَرْتُ بِذَلِكَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَأَهُ وَ رَبَّ الْكُعْبَةِ رَأَهُ وَ رَبَّ الْكُعْبَةِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

⁷⁴ Al Kafi V 3 – The Book Of Funerals CH 12 H 6

⁷⁵ Al Kafi V 3 – The Book Of Funerals CH 12 H 7

⁷⁶ Al Kafi V 3 – The Book Of Funerals CH 12 H 8

'Khattab Al-Juhny used to blend in with us and he was extremely hostile to the Progeny^{asws} of Muhammad^{saww}, and he was a companions of Najdat Al-Harouriyya. So I went over to him for a short visit (during his death) due to his blending in with us and the (observance of) dissimulation. So when he was gloomy upon it during a limit of the death, I heard him saying, 'What is the matter with me and you, (i.e., 'Why am I against you') O Ali?' So I informed Abu Abdullah^{asws} about that. So Abu Abdullah^{asws} said: 'He saw him^{saww}, by the Lord^{azwj} of the Kabah! He saw him^{saww}, by the Lord^{azwj} of the Kabah!'⁷⁷

سَهْلُ بْنُ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَوَاضٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا بَلَغَتْ نَفْسُ أَحَدِكُمْ هَذِهِ قِيْلَ لَهُ أَمَا مَا كُنْتَ تَحَدَّرُ مِنْ هَمِّ الدُّنْيَا وَ حَزْنِهَا فَقَدْ أَمِنْتَ مِنْهُ وَ يُقَالُ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَلِيٌّ (عَلَيْهِ السَّلَامُ) وَ فَاطِمَةُ (عَلَيْهَا السَّلَامُ) أَمَامَكَ .

Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abdul Hameed Bin Awwaz who said,

'I heard Abu Abdullah^{asws} saying: 'When a soul of one of you reaches this (point), it is said to him: 'As for what you were cautious of from the worries of the world and its grief, so you are safe from it'; and it is said to him: 'Rasool-Allah^{saww} and Ali^{asws} and Fatima^{asws} are in front of you'.⁷⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ آيَةَ الْمُؤْمِنِ إِذَا حَضَرَهُ الْمَوْتُ بَيَاضٌ وَجْهَهُ أَشَدُّ مِنْ بَيَاضِ لَوْنِهِ وَ يَرُشِحُ جَبِينَهُ وَ يَسِيلُ مِنْ عَيْنَيْهِ كَهَيْئَةِ الدَّمُوعِ فَيَكُونُ ذَلِكَ خُرُوجَ نَفْسِهِ وَ إِنَّ الْكَافِرَ تَخْرُجُ نَفْسُهُ سَلًا مِنْ شِدْقِهِ كَرَبِيدِ الْبَعِيرِ أَوْ كَمَا تَخْرُجُ نَفْسُ الْبَعِيرِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I heard Abu Ja'far^{asws} saying: 'A sign of the Believer when the death presents itself (is that) his face whitens more intensely than the whitening of his colour, and his forehead sweats, and (water) flows from his eyes like tears, so that would happen during the exit of his soul; and the Infidel, his soul flows from the angle of his mouth like the foam of the camel, or just as the exiting of the soul of the camel'.⁷⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ مِنْ أَحَبِّ لِقَاءِ اللَّهِ أَحَبُّ لِقَاءِ اللَّهِ وَ مَنْ أَبْغَضَ لِقَاءَ اللَّهِ أَبْغَضَ اللَّهُ لِقَاءَهُ قَالَ نَعَمْ قُلْتُ فَوَ اللَّهُ إِنَّا لَنَكْرَهُ الْمَوْتَ فَقَالَ لَيْسَ ذَلِكَ حَيْثُ تَذْهَبُ إِنَّمَا ذَلِكَ عِنْدَ الْمُعَايَنَةِ إِذَا رَأَى مَا يُحِبُّ فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَتَقَدَّمَ وَ اللَّهُ تَعَالَى يُحِبُّ لِقَاءَهُ وَ هُوَ يُحِبُّ لِقَاءَ اللَّهِ حِينَئِذٍ وَ إِذَا رَأَى مَا يَكْرَهُ فَلَيْسَ شَيْءٌ أَبْغَضَ إِلَيْهِ مِنْ لِقَاءِ اللَّهِ وَ اللَّهُ يُبْغِضُ لِقَاءَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Qasim Bin Muhammad, from Abdul Samad Bin Basheer, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'May Allah^{azwj} Keep you^{asws} well! The one who loves to meet Allah^{azwj}, Allah^{azwj} Loves to meet him, and the one who hates meeting Allah^{azwj}, Allah^{azwj} would Hate to meet him?' He^{asws} said: 'Yes'. I said, 'By Allah^{azwj}! I dislike the death'. So he^{asws} said: 'That is not where you

⁷⁷ Al Kafi V 3 – The Book Of Funerals CH 12 H 9

⁷⁸ Al Kafi V 3 – The Book Of Funerals CH 12 H 10

⁷⁹ Al Kafi V 3 – The Book Of Funerals CH 12 H 11

are going with it. But rather, that is during the eye-witnessing when he sees what he loves. So there would be nothing more beloved to him than him proceeding, and Allah^{azwj} the Exalted would Love to meet him, and he would love to meet Allah^{azwj}, then and there. And when he sees what he dislikes, so there would be nothing more hateful to him than meeting Allah^{azwj} and Allah^{azwj} would Hate to meet him'.⁸⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْمُسْتَهَلِّ عَنْ مُحَمَّدِ بْنِ حَنْظَلَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ حَدِيثٌ سَمِعْتُهُ مِنْ بَعْضِ شِيعَتِكَ وَ مَوْلِيكَ يَرُويهِ عَنْ أَبِيكَ قَالَ وَ مَا هُوَ قُلْتُ زَعَمُوا أَنَّهُ كَانَ يَقُولُ أَغْبَطُ مَا يَكُونُ أَمْرًا بِمَا نَحْنُ عَلَيْهِ إِذَا كَانَتِ النَّفْسُ فِي هَذِهِ فَقَالَ نَعَمْ إِذَا كَانَ ذَلِكَ أَتَاهُ نَبِيُّ اللَّهِ وَ أَتَاهُ عَلِيُّ وَ أَتَاهُ جِبْرَائِيلُ وَ أَتَاهُ مَلَكُ الْمَوْتِ (عَلَيْهِ السَّلَامُ) فَيَقُولُ ذَلِكَ الْمَلَكُ لِعَلِيِّ (عَلَيْهِ السَّلَامُ) يَا عَلِيُّ إِنَّ فُلَانًا كَانَ مَوْلِيًا لَكَ وَ لِأَهْلِ بَيْتِكَ فَيَقُولُ نَعَمْ كَانَ يَتَوَلَّانا وَ يَتَبَرَّأُ مِنْ عَدُوِّنَا فَيَقُولُ ذَلِكَ نَبِيُّ اللَّهِ لِجِبْرَائِيلَ فَيَرْفَعُ ذَلِكَ جِبْرَائِيلُ إِلَى اللَّهِ عَزَّ وَ جَلَّ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abu Al Mustahil, from Muhammad Bin Hanzala who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! A Hadeeth which I heard from one of your^{asws} Shia and the one in your^{asws} Wilayah, reporting it from your^{asws} father^{asws}. He^{asws} said: 'And what is it?' I said, 'He was claiming that he^{asws} had said: 'Overjoyed is what a person would happen to be with what we^{asws} are upon, when the soul was in this (point)'. So he^{asws} said: 'Yes. When it would be that, the Prophet^{saww} of Allah^{azwj} would come to him, and Ali^{asws} would come to him, and Jibraeel^{as} would come to him, and the Angel of death would come to him. So that Angel would be saying to Ali^{asws}: 'O Ali^{asws}! Was so and so in your^{asws} Wilayah and of the People^{asws} of your^{asws} Household?' So he^{asws} would be saying: 'Yes, he used to be with our^{asws} Wilayah, and used to disavow from our^{asws} enemies'. And Rasool-Allah^{azwj} would be saying that to Jibraeel^{as}, and Jibraeel^{as} would raise that to Allah^{azwj} Mighty and Majestic'.⁸¹

وَ عَنْهُ عَنْ صَفْوَانَ بْنِ جَارُودٍ عَنْ جَارُودِ بْنِ الْمُنْذِرِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا بَلَغَتْ نَفْسُ أَحَدِكُمْ هَذِهِ وَ أَوْمَأَ بِيَدِهِ إِلَى حَاقِقِهِ قَرَّتْ عَيْنُهُ .

And from him, from Safwan, from Jaroud Bin Al Munzar who said,

'I heard Abu Abdullah^{asws} saying: 'When the soul of one of you reaches this (point)', and he^{asws} gestured with his^{asws} hand to his^{asws} throat, his eyes would be delighted'.⁸²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَوْلُهُ عَزَّ وَ جَلَّ فَلَوْ لَا إِذَا بَلَغَتِ الْحُلُقُومَ إِلَى قَوْلِهِ إِنْ كُنْتُمْ صَادِقِينَ فَقَالَ إِنَّهَا إِذَا بَلَغَتِ الْحُلُقُومَ تَمَّ أَرِي مَنْزِلَهُ مِنَ الْجَنَّةِ فَيَقُولُ رُدُونِي إِلَى الدُّنْيَا حَتَّى أُخْبَرَ أَهْلِي بِمَا أَرَى فَيَقَالَ لَهُ لَيْسَ إِلَى ذَلِكَ سَبِيلٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Suleyman Bin Dawood, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, '(What about) the Words of Allah^{azwj} Mighty and Majestic **[56:83] So why is it not then that when it (soul) comes up to the throat** – up to His^{azwj} Words **[56:87] That you do not send it back, if you are truthful?** So he^{asws}

⁸⁰ Al Kafi V 3 – The Book Of Funerals CH 12 H 12

⁸¹ Al Kafi V 3 – The Book Of Funerals CH 12 H 13

⁸² Al Kafi V 3 – The Book Of Funerals CH 12 H 14

said: 'When it (soul) reaches the throat, then he sees his house from the Paradise, so he is saying, 'Return me to the world until I inform my family with what I see'. So it is said to him: 'There is no way to that'.⁸³

سَهْلُ بْنُ زِيَادٍ عَنْ غَيْرٍ وَاحِدٍ مِنْ أَصْحَابِنَا قَالَ إِذَا رَأَيْتَ الْمَيِّتَ قَدْ شَخَّصَ بَبَصَرِهِ وَ سَأَلَتْ عَيْنُهُ الْيُسْرَى وَ رَشَحَ جَبِينُهُ وَ تَقَلَّصَتْ شَفَتَاهُ وَ انْتَشَرَتْ مَنْخَرَاهُ فَأَيُّ شَيْءٍ رَأَيْتَ مِنْ ذَلِكَ فَحَسْبُكَ بِهَا .

Sahl Bin Ziyad, from someone else from our companions who said,

'He^{asws} said: 'When you see the decease to have fixed his gaze, and his left eye flows (with tears), and his forehead sweats, and his lips shrivel, and his nostrils expand, so whichever thing you see from that, it would suffice you with it (of his salvation)'.⁸⁴

وَ فِي رِوَايَةٍ أُخْرَى وَ إِذَا ضَحِكَ أَيْضاً فَهُوَ مِنَ الدَّلَالَةِ قَالَ وَ إِذَا رَأَيْتَهُ قَدْ خَمَّصَ وَجْهَهُ وَ سَأَلَتْ عَيْنُهُ الْيُمْنَى فَاعْلَمْ أَنَّهُ .

And in another report, (He^{asws} said): 'And when he laughs as well, so it is from the evidence (of the salvation). And when you see his face to have frowned and his right eye to have flowed (with tears), so know that he . . . (perished)'.⁸⁴

باب إِخْرَاجِ رُوحِ الْمُؤْمِنِ وَ الْكَافِرِ

Chapter 14 – The extraction of the soul of the Believer and the Infidel

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ بُرَيْدِ بْنِ أَبِي عُبَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُ مَلَكَ الْمَوْتِ فَيَرُدُّ نَفْسَ الْمُؤْمِنِ لِيُهَوِّنَ عَلَيْهِ وَ يُخْرِجَهَا مِنْ أَحْسَنِ وَجْهَيْهَا فَيَقُولُ النَّاسُ لَقَدْ شَدَّدَ عَلَى فَلَانِ الْمَوْتُ وَ ذَلِكَ تَهْوِينٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهِ وَ قَالَ يُصْرَفُ عَنْهُ إِذَا كَانَ مِنْ سَخَطِ اللَّهِ عَلَيْهِ أَوْ مِنْ أْبْعَضَ اللَّهُ أَمْرَهُ أَنْ يَجْذِبَ الْجَذْبَةَ الَّتِي بَلَعْتُمْ بِمَثَلِ السَّفُودِ مِنَ الصُّوفِ الْمُبْلُولِ فَيَقُولُ النَّاسُ لَقَدْ هَوَّنَ اللَّهُ عَلَى فَلَانٍ الْمَوْتِ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Yunus, from Idrees Al Qummy who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic Commands the Angel of death, so he returns the soul of the Believer in order to ease upon him, and extracts it from the best of its modes'.⁸⁵

عَنْهُ عَنْ بُرَيْدِ بْنِ وَاقِدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ دَخَلَ رَسُولُ اللَّهِ (عَلَيْهِ السَّلَامُ) عَلَى رَجُلٍ مِنْ أَصْحَابِهِ وَ هُوَ يَجُودُ بِنَفْسِهِ فَقَالَ يَا مَلَكَ الْمَوْتِ ارْفُفْ بِصَاحِبِي فَإِنَّهُ مُؤْمِنٌ فَقَالَ أَيْشِرُ يَا مُحَمَّدُ فَإِنِّي بِكُلِّ مُؤْمِنٍ رَفِيقٌ وَ اعْلَمْ يَا مُحَمَّدُ أَنِّي أَقْبِضُ رُوحَ ابْنِ آدَمَ فَيَجْرَعُ أَهْلُهُ فَأَقُومُ فِي نَاحِيَةٍ مِنْ دَارِهِمْ فَأَقُولُ مَا هَذَا الْجَزَعُ فَوَ اللَّهُ مَا تَعَجَّلْنَا قَبْلَ أَجَلِهِ وَ مَا كَانَ لَنَا فِي قَبْضِهِ مِنْ ذَنْبٍ

From him, from Yunus, from Al Haysam Bin Waqid, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} went over to a man from his^{saww} companions and he was in his last breaths. So he^{saww} said: 'O Angel of death! Be kind to my^{saww} companions for he is a Believer'. So he

⁸³ Al Kafi V 3 – The Book Of Funerals CH 12 H 15

⁸⁴ Al Kafi V 3 – The Book Of Funerals CH 12 H 16

⁸⁵ Al Kafi V 3 – The Book Of Funerals CH 13 H 1

said, 'Receive glad tidings, O Muhammad^{saww}, for I am kind with every Believer, and know, O Muhammad^{saww}, I capture the soul of a son of Adam^{as} and his family members panic. So I stand in a corner of their room and I am saying: 'What is this panic? By Allah^{azwj}! We do not hasten it before its term and there is no sin for us with regards to its capture.

فَإِنْ تَحْتَسِبُوا وَ تَصْبِرُوا تُؤَجَّرُوا وَ إِنْ تَجَزَعُوا تَأْتَمُّوا وَ تُوزَرُوا وَ اعْلَمُوا أَنَّ لَنَا فِيكُمْ عَوْدَةً ثُمَّ عَوْدَةً فَالْحَدَرَ الْحَدَرَ إِنَّهُ لَيْسَ فِي شَرْفِهَا وَ لَا فِي غَرْبِهَا أَهْلٌ بَيْتِ مَدْرٍ وَ لَا وَبَرٍ إِلَّا وَ أَنَا أَتَصَفَّحُهُمْ فِي كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ وَ لَأَنَا أَعْلَمُ بِصَغِيرِهِمْ وَ كَبِيرِهِمْ مِنْهُمْ بِأَنْفُسِهِمْ وَ لَوْ أَرَدْتُ قَبْضَ رُوحِ بَعْضَةٍ مَّا قَدَرْتُ عَلَيْهَا حَتَّى يَأْمُرَنِي رَبِّي بِهَا

So if you were to be considerate and observe patience, you would be Recompensed, and if you were to panic, you would be sinning be burdened, and you know that there is a return for us regarding you, then a (another) return. So the caution is the caution. There is neither a family in the east nor in the west, urban or rural, except that I scan them five times during every day, and I am more knowing of their young ones and their elder ones than their own selves are, and had I wanted to capture the soul of a fly, I would not have the ability over it until my Lord^{azwj} were to Command me with it'.

فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّمَا يَتَصَفَّحُهُمْ فِي مَوَاقِيتِ الصَّلَاةِ فَإِنْ كَانَ مِنْ يَؤَاطِبُ عَلَيْهَا عِنْدَ مَوَاقِيتِهَا لَقَنَهُ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ نَحَى عَنْهُ مَلَكُ الْمَوْتِ إِبْلِيسَ .

So Rasool-Allah^{saww} said: 'But rather, he (the Angel of death) scans them during the timings of the *Salaat*. So if he was from the ones who were regular upon it during its timings, he indoctrinates him with, 'There is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}', and the Angel of death would prevent Iblees^{la} from him'.⁸⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ حَضَرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَجُلًا مِنَ الْأَنْصَارِ وَ كَانَتْ لَهُ حَالَةٌ حَسَنَةً عِنْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَحَضَرَهُ عِنْدَ مَوْتِهِ فَظَنَّ إِلَى مَلَكِ الْمَوْتِ عِنْدَ رَأْسِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ارْفُقْ بِصَاحِبِي فَإِنَّهُ مُؤْمِنٌ

Ali Bin Ibrahim, from Ibn Mahboub, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} attended a man from the Helpers, and there was a good status for him in the presence of Rasool-Allah^{saww}. So he^{saww} attended him during his death, and he^{saww} looked towards the Angel of death by his head, and Rasool-Allah^{saww} said to him: 'Be kind with my^{saww} companion, for he is a Believer'.

فَقَالَ لَهُ مَلَكُ الْمَوْتِ يَا مُحَمَّدُ طِبَّ نَفْسًا وَ قَرَّ عَيْنًا فَإِنِّي بِكُلِّ مُؤْمِنٍ رَفِيقٌ شَفِيقٌ وَ اعْلَمْ يَا مُحَمَّدُ إِنِّي لِأَحْضُرُ ابْنَ آدَمَ عِنْدَ قَبْضِ رُوحِهِ فَإِذَا قَبَضْتُهُ صَرَخَ مِنْ أَهْلِهِ عِنْدَ ذَلِكَ فَاتَّخَذِي فِي جَانِبِ الدَّارِ وَ مَعِيَ رُوحُهُ فَأَقُولُ لَهُمْ وَ اللَّهُ مَا ظَلَمْنَاهُ وَ لَا سَبَقْنَا بِهِ أَجَلَهُ وَ لَا اسْتَعْجَلْنَا بِهِ قَدْرَهُ وَ مَا كَانَ لَنَا فِي قَبْضِ رُوحِهِ مِنْ ذَنْبٍ

So the Angel of death said to him^{saww}: 'O Muhammad^{saww}! Feel good with yourself^{saww} and delight the eyes, for I am kind, compassionate with every Believer. And know, O Muhammad^{saww}! I am present with a son of Adam^{as} during the capture of his soul. So when I capture it, a shrieker from his family shrieks out during that. So I stand aside by the side of the house, and with me is his soul, and I am saying to

⁸⁶ Al Kafi V 3 – The Book Of Funerals CH 13 H 2

them: 'By Allah^{azwj}! We have neither oppressed you nor have be preceded his term with him, nor have we hastened his Ordainment with him; and there was never a sin for us during the capture of his soul.

فَإِنْ تَرْضَوْا بِمَا صَنَعَ اللَّهُ بِهِ وَ تَصْبِرُوا تُؤَجَّرُوا وَ تُحْمَدُوا وَ إِنْ تَجَزَعُوا وَ تَسَخَطُوا تَأْتُمُوا وَ تُوزَرُوا وَ مَا لَكُمْ عِنْدَنَا مِنْ عُنْبِي وَ إِنْ لَنَا عِنْدَكُمْ أَيْضاً لَبِيقَةٌ وَ عَوْدَةٌ فَالْحَدَرَ الْحَدَرَ فَمَا مِنْ أَهْلِ بَيْتِ مَدْرٍ وَ لَا شَعْرٍ فِي بَرٍّ وَ لَا بَحْرٍ إِلَّا وَ أَنَا أَنْصَفُهُمْ فِي كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ عِنْدَ مَوَاقِيتِ الصَّلَاةِ حَتَّى لَأَنَا أَعْلَمُ مِنْهُمْ بِأَنْفُسِهِمْ

So if you were to be pleased with what Allah^{azwj} has Done with him, and are patient, you would be Recompensed and you would be Praised; and if you were to panic and are angered, you would be sinning, and be burdened, and there should not be a criticism for you about us, and that for us with you as well, is a remainder and a return. So the caution is the caution, and there is none from a family, neither urban nor rural, in a land nor in a sea, except that I scan them five times during every day during the timings of their *Salaat* until I am more knowing of them than their own selves are.

وَ لَوْ أَنِّي يَا مُحَمَّدٌ أَرَدْتُ قَبْضَ نَفْسٍ بَعُوضَةٍ مَا قَدَرْتُ عَلَى قَبْضِهَا حَتَّى يَكُونَ اللَّهُ عَزَّ وَ جَلَّ هُوَ الْأَمْرَ بِقَبْضِهَا وَ إِنِّي لَمُؤْمِنٌ الْمُؤْمِنِينَ عِنْدَ مَوْتِهِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ (صلى الله عليه وآله) .

And had I wanted, O Muhammad^{saww}, to capture the soul of a fly, I would not have the ability upon its capture until Allah^{azwj} Mighty and Majestic happened to have Commanded with its capture, and I prompt the Believer during his death, the testimony that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww},⁸⁷

باب تَعْجِيلِ الدَّفْنِ

Chapter 15 – Hastening the burial

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (يَا مَعْشَرَ النَّاسِ لَا الْفِيئِ رَجُلًا مَاتَ لَهُ مَيِّتٌ فَانْتَظِرْ بِهِ الصُّبْحَ وَ لَا رَجُلًا مَاتَ لَهُ مَيِّتٌ نَهَاراً فَانْتَظِرْ بِهِ اللَّيْلَ لَا تَنْتَظِرُوا بِمَوْتِكُمْ طُلُوعَ الشَّمْسِ وَ لَا غُرُوبَهَا عَجِّلُوا بِهِمْ إِلَى مَضَاجِعِهِمْ يَرْحَمَكُمُ 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,

(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)'.⁸⁸

⁸⁷ Al Kafi V 3 – The Book Of Funerals CH 13 H 3

⁸⁸ Al Kafi V 3 – The Book Of Funerals CH 14 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْيَعْقُوبِيِّ عَنِ مُوسَى بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ مُيَسَّرٍ عَنْ هَارُونَ بْنِ الْجَهْمِ 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).⁸⁹

بَاب نَادِرٍ

Chapter 16 – Miscellaneous

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ مِنْ مَيِّتٍ يَمُوتُ وَ يُتْرَكَ وَحْدَهُ إِلَّا لَعَبَ 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,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from deceased who dies and he is left alone except that the Satan^{la} would play with him in his inside'.⁹⁰

بَاب الْحَائِضِ تُمَرِّضُ الْمَرِيضَ

Chapter 17 – The menstruating woman looking after the sick

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) الْمَرْأَةُ تَقْعُدُ عِنْدَ رَأْسِ الْمَرِيضِ وَ هِيَ حَائِضٌ فِي حَدِّ الْمَوْتِ فَقَالَ لَا بَأْسَ أَنْ تُمَرِّضَهُ فَإِذَا خَافُوا عَلَيْهِ وَ قَرُبَ ذَلِكَ فَلْتَنْتَحِ عَنْهُ وَ عَنْ قُرْبِهِ فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى بِذَلِكَ .

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Abu Hamza who said,

'I said to Abu Al-Hassan^{asws}, 'The woman sits by the side of the head of the patient during the limit of death, and she is menstruating'. So he^{asws} said: 'There is no problem with it if she looks after him. So when there is fear (of dying) upon him and that (time) is near, so let her desist from him and from his proximity, for the Angels are harmed by that (menstruation)'.⁹¹

⁸⁹ Al Kafi V 3 – The Book Of Funerals CH 14 H 2

⁹⁰ Al Kafi V 3 – The Book Of Funerals CH 15 H 1

⁹¹ Al Kafi V 3 – The Book Of Funerals CH 16 H 1

Chapter 18 – Washing the deceased

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَدْتَ غُسْلَ الْمَيِّتِ فَاجْعَلْ بَيْنَكَ وَبَيْنَهُ ثَوْبًا يَسْتُرُ عَنَّاكَ عَوْرَتَهُ إِمَّا قَمِيصًا وَإِمَّا غَيْرَهُ ثُمَّ تَبَدَّأْ بِكَفَيْهِ وَرَأْسِهِ ثَلَاثَ مَرَّاتٍ بِالسُّدْرِ ثُمَّ سَائِرِ جَسَدِهِ وَابْدَأْ بِشِقِّهِ الْأَيْمَنِ

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: ‘When you want to wash the deceased, so make a cloth to be between you and him to veil his private part from you, whether it is a shirt or something else. Then begin with his palm and his head (washing it) three times with the lotus (leaves), then the rest of his body, and beginning with the right hand side.

فَإِذَا أَرَدْتَ أَنْ تَغْسِلَ فَرْجَهُ فَخُذْ خِرْقَةً نَظِيفَةً فَلَقِّهَا عَلَى يَدِكَ الْيُسْرَى ثُمَّ ادْخُلْ بِدَاخِلِ يَدِكَ مِنْ تَحْتِ الثَّوْبِ الَّذِي عَلَى فَرْجِ الْمَيِّتِ فَاغْسِلْهُ مِنْ غَيْرِ أَنْ تَرَى عَوْرَتَهُ فَإِذَا فَرَعْتَ مِنْ غُسْلِهِ بِالسُّدْرِ فَاغْسِلْهُ مَرَّةً أُخْرَى بِمَاءٍ وَكَافُورٍ وَ شَيْءٍ مِنْ حَنُوطِهِ ثُمَّ اغْسِلْهُ بِمَاءٍ بَحْتِ غَسْلَةِ أُخْرَى حَتَّى إِذَا فَرَعْتَ مِنْ ثَلَاثِ جَعَلْتَهُ فِي ثَوْبٍ ثُمَّ جَفَّفْتَهُ .

So when you intend to wash his private part, then take a clean rag and wrap it around your right hand, then enter your hand from beneath the cloth which is upon the private part of the deceased, and wash it from without seeing his nakedness. So when you are free from washing him with the lotus (leaves), then wash him again with water and camphor, and something from his embalming. Then wash him with pure water with another washing until when you are free from the three (washings), then make him to be in a cloth, then enshroud him’.⁹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ غُسْلِ الْمَيِّتِ فَقَالَ اغْسِلْهُ بِمَاءٍ وَ سِدْرٍ ثُمَّ اغْسِلْهُ عَلَى أَثَرِ ذَلِكَ غَسْلَةً أُخْرَى بِمَاءٍ وَ كَافُورٍ وَ ذَرِيرَةَ إِنْ كَانَتْ وَ اغْسِلْهُ الثَّلَاثَةَ بِمَاءٍ قَرَّاحٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed and Muhammad Bin Khalid, from Al Naar Bin Suweyd, from Ibn Muskan,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about washing the deceased, so he^{asws} said: ‘Wash him with water and lotus (leaves). Then wash him upon the footsteps of that with another washing with water and camphor and fragrant powder if there was, and wash him for the third washing with clear water’.

قُلْتُ ثَلَاثَ غَسَلَاتٍ لَجَسَدِهِ كُلِّهِ قَالَ نَعَمْ قُلْتُ يَكُونُ عَلَيْهِ ثَوْبٌ إِذَا غُسِّلَ قَالَ إِنْ اسْتَطَعْتَ أَنْ يَكُونَ عَلَيْهِ قَمِيصٌ فَعَسَلُهُ مِنْ تَحْتِهِ وَ قَالَ أَحِبُّ لِمَنْ غَسَلَ الْمَيِّتَ أَنْ يَلْفَ عَلَى يَدِهِ الْخِرْقَةَ حِينَ يُغْسَلُهُ .

I said, ‘Three washings for his body, all of it?’ He^{asws} said: ‘Yes’. I said, ‘There would happen to be a cloth upon him when he is washed?’ He^{asws} said: ‘If there is capacity that there happens to be a shirt upon him, so wash him from beneath it’. And he^{asws}

⁹² Al Kafi V 3 – The Book Of Funerals CH 17 H 1

said: 'I would love it for the one who wash the deceased if he wraps a rag upon his hand when he washes him'.⁹³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَابٍ عَنِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يُغْسَلُ الْمَيِّتُ ثَلَاثَ غَسَلَاتٍ مَرَّةً بِالسُّدْرِِ وَ مَرَّةً بِالْمَاءِ يُطْرَحُ فِيهِ الْكَافُورُ وَ مَرَّةً أُخْرَى بِالْمَاءِ الْفَرَّاحِ ثُمَّ يُكْفَنُ

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Al Halby who said,

'Abu Abdullah^{asws} said: 'The deceased should be washed with three washings – once with the lotus (leaves), and once with the pure water where is camphor, and once more with clear water. Then he should be enshrouded'.

وَ قَالَ إِنَّ أَبِي كَتَبَ فِي وَصِيَّتِهِ أَنْ أَكْفَنَهُ فِي ثَلَاثَةِ أَتْرَابٍ أَحَدُهَا رِذَاءٌ لَهُ حَبْرَةٌ وَ ثَوْبٌ آخَرُ وَ قَمِيصٌ ثُلُثٌ وَ لَمْ يَكْتُبْ هَذَا قَالَ مَخَافَةَ قَوْلِ النَّاسِ وَ عَصَيْنَاهُ بَعْدَ ذَلِكَ بِعِمَامَةٍ وَ شَقَقْنَا لَهُ الْأَرْضَ مِنْ أَجْلِ أَنَّهُ كَانَ بَادِنًا وَ أَمَرَنِي أَنْ أَرْفَعُ الْقَبْرَ مِنَ الْأَرْضِ أَرْبَعَ أَصَابِعَ مَفْرَجَاتٍ وَ ذَكَرَ أَنْ رَشَّ الْقَبْرَ بِالْمَاءِ حَسَنٌ .

And he^{asws} said: 'My^{asws} father^{asws} wrote in his^{asws} bequest that I^{asws} should enshroud him^{asws} in three clothes – one of them being a cloak of his^{asws} as a veil, and another cloth, and a shirt'. I said, 'And why did he^{asws} write this?' He^{asws} said: 'Fearing the words of the people, and we placed a turban on him^{asws} after that, and we^{asws} cleaved the ground for him for the reason that he^{asws} was hefty, and had instructed me^{asws} that I^{asws} raise the grave from the ground by four thin fingers, and he^{asws} mentioned that sprinkling the grave with the water is good'.⁹⁴

عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ الْكَاهِلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ غُسْلِ الْمَيِّتِ فَقَالَ اسْتَقْبِلْ بِبَاطِنِ قَدَمَيْهِ الْوَيْلَةَ حَتَّى يَكُونَ وَجْهُهُ مُسْتَقْبِلَ الْوَيْلَةِ ثُمَّ تَلَيَّنْ مَفَاصِلَهُ فَإِنْ امْتَنَعَتْ عَلَيْكَ فَدَعِّهَا ثُمَّ ائِدْ بِفَرْجِهِ بِمَاءِ السُّدْرِِ وَ الْحَرَضِ فَاغْسِلْهُ ثَلَاثَ غَسَلَاتٍ وَ أَكْثِرْ مِنَ الْمَاءِ وَ امْسَحْ بَطْنَهُ مَسْحًا رَفِيقًا

From him, from Muhammad Bin Sinan, from Abullah Al Kahily who said,

'I asked Abu Abdullah^{asws} about washing the deceased, so he^{asws} said: 'Face the undersoles of his feet towards the Qiblah until his face happens to be facing the Qiblah. Then soften the joints, and if it is not possible for you, then leave it. Then begin with his private part with water of lotus (leaves) and potash, so wash him with three washings and frequent from the water, and wipe his body with gentle wiping.

ثُمَّ تَحَوَّلْ إِلَى رَأْسِهِ وَ ائِدْ بِشِقِّهِ الْأَيْمَنِ مِنْ لِحْيَتِهِ وَ رَأْسِهِ ثُمَّ نَنْ بِشِقِّهِ الْأَيْسَرِ مِنْ رَأْسِهِ وَ لِحْيَتِهِ وَ وَجْهِهِ وَ اغْسِلْهُ بِرَفْقٍ وَ إِيَّاكَ وَ الْعُنْفَ وَ اغْسِلْهُ غَسْلًا نَاعِمًا ثُمَّ اصْجَعُهُ عَلَى شِقِّهِ الْأَيْسَرِ لِيَبْدُوَ لَكَ الْأَيْمَنُ ثُمَّ اغْسِلْهُ مِنْ قَرْنِهِ إِلَى قَدَمَيْهِ وَ امْسَحْ يَدَكَ عَلَى ظَهْرِهِ وَ بَطْنِهِ ثَلَاثَ غَسَلَاتٍ ثُمَّ رُدَّهُ إِلَى جَنْبِهِ الْأَيْمَنِ حَتَّى يَبْدُوَ لَكَ الْأَيْسَرُ فَاغْسِلْهُ مَا بَيْنَ قَرْنِهِ إِلَى قَدَمَيْهِ وَ امْسَحْ يَدَكَ عَلَى ظَهْرِهِ وَ بَطْنِهِ ثَلَاثَ غَسَلَاتٍ

Then turn around to his head and begin with his right side from his beard and his head. Then deal with his left side from his head, and his beard, and his face, and wash him with gentleness, and beware of the roughness and wash him with a gentle washing. Then lie him down upon his left side for the right side to be exposed to you. Then wash him from his head to his feed and wipe your hand upon his back and his belly with three washings. Then return him to his right side until the left side is

⁹³ Al Kafi V 3 – The Book Of Funerals CH 17 H 2

⁹⁴ Al Kafi V 3 – The Book Of Funerals CH 17 H 3

exposed to you, so wash it what is between his head up to his feet, and wipe your hand upon his back and his belly with three washings.

ثُمَّ رُدَّهُ إِلَى قَفَاهُ فَإِبْدَأُ بِفَرْجِهِ بِمَاءِ الْكَافُورِ فَاصْنَعْ كَمَا صَنَعْتَ أَوَّلَ مَرَّةٍ اغْسِلْهُ ثَلَاثَ غَسَلَاتٍ بِمَاءِ الْكَافُورِ وَ الْحَرْضِ وَ اْمَسْحِ يَدَكَ عَلَى بَطْنِهِ مَسْحًا رَفِيفًا ثُمَّ تَحَوَّلْ إِلَى رَأْسِهِ فَاصْنَعْ كَمَا صَنَعْتَ أَوَّلًا بِلِحْيَتِهِ مِنْ جَانِبَيْهِ كِلَيْهِمَا وَ رَأْسِهِ وَ وَجْهِهِ بِمَاءِ الْكَافُورِ ثَلَاثَ غَسَلَاتٍ

Then return him to his back and begin with his private parts with water (with) camphor and deal with him just as you dealt the first times, washing him with three washings – with the water with camphor and the fragrant powder, and wipe your hand upon his belly with a gentle wiping. Then turn towards his head and deal with it just as you dealt firstly, with his beard from both its sides, and his head, and his face, with the water with camphor with three washings.

ثُمَّ رُدَّهُ إِلَى الْجَانِبِ الْأَيْسَرِ حَتَّى يَبْدُو لَكَ الْأَيْمَنُ فَاغْسِلْهُ مِنْ قَرْنِهِ إِلَى قَدَمَيْهِ ثَلَاثَ غَسَلَاتٍ ثُمَّ رُدَّهُ إِلَى الْجَانِبِ الْأَيْمَنِ حَتَّى يَبْدُو لَكَ الْأَيْسَرُ فَاغْسِلْهُ مِنْ قَرْنِهِ إِلَى قَدَمَيْهِ ثَلَاثَ غَسَلَاتٍ وَ ادْخُلْ يَدَكَ تَحْتَ مَنْكَبَيْهِ وَ ذِرَاعَيْهِ وَ يَكُونُ الذِّرَاعُ وَ الْكَفُّ مَعَ جَنْبِهِ طَاهِرَةً كُلَّمَا غَسَلْتَ شَيْئًا مِنْهُ ادْخَلْتَ يَدَكَ تَحْتَ مَنْكَبَيْهِ وَ فِي بَاطِنِ ذِرَاعَيْهِ

Then return him to the left side until the right side is exposed to you, so wash him from his head up to his feet with three washings. Then return him to the right side until the left side is exposed to you, so wash him from his head up to his feet with three washings, and enter your hand under his shoulders and his forearms, and make the forearms, and the palms, along with his side, to be clean. Every time you wash anything from it, enter your hand under his shoulder and in the inside of his forearms.

ثُمَّ رُدَّهُ إِلَى ظَهْرِهِ ثُمَّ اغْسِلْهُ بِمَاءِ قَرَّاحٍ كَمَا صَنَعْتَ أَوَّلًا تَبْدَأُ بِالْفَرْجِ ثُمَّ تَحَوَّلْ إِلَى الرَّأْسِ وَ اللَّحْيَةِ وَ الْوَجْهِ حَتَّى تَصْنَعْ كَمَا صَنَعْتَ أَوَّلًا بِمَاءِ قَرَّاحٍ ثُمَّ ارْزُهُ بِالْحَرْقَةِ وَ يَكُونُ تَحْتَهَا الْقُطُنُ تُدْفِرُهُ بِهِ إِذْفَارًا قُطْنًا كَثِيرًا ثُمَّ تَشُدُّ فَخَذَيْهِ عَلَى الْقُطْنِ بِالْحَرْقَةِ شَدًّا شَدِيدًا حَتَّى لَا تَخَافَ أَنْ يَظْهَرَ شَيْءٌ وَ إِيَّاكَ أَنْ تُفْعِدَهُ أَوْ تَعْمِرَ بَطْنَهُ وَ إِيَّاكَ أَنْ تَحْسُوَ فِي مَسَامِعِهِ شَيْئًا فَإِنْ خِفْتَ أَنْ يَظْهَرَ مِنَ الْمُنْخَرَيْنِ شَيْءٌ فَلَا عَلَيَّكَ أَنْ تُصَيِّرَ ثُمَّ قُطْنَا وَ إِنْ لَمْ تَخَفْ فَلَا تَجْعَلْ فِيهِ شَيْئًا وَ لَا تُحَلِّلْ أَطَافِيرَهُ وَ كَذَلِكَ غُسْلُ الْمَرْأَةِ .

Then return him to his back, then wash him with clear water just as you did at first, beginning with the private part. Then turn towards the head and the beard and the face until you do just as you did firstly with clear water. Then put on a loin cloth on him with a cloth and place the cotton to be under it to pad him with a lot of cotton. Then tighten his thighs upon the cotton with the cloth with an intense tightening until you do not fear that anything might become apparent (from his private part). And beware of sitting him up or pressing his belly, and beware of placing anything in his ears. So if you were to fear that something might become apparent from his nostrils, so it is not upon you that you stuff is with cotton, and if you do not fear such, so do not make anything to be in it, and do not clean (under) his nails. Similar to that is the washing of the woman'.⁹⁵

عَلَى بَنِ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ رَجَالِهِ عَنِ بُؤْسَ عَنْهُمْ (عَلَيْهِمُ السَّلَامُ) قَالَ إِذَا أَرَدْتَ غُسْلَ الْمَيِّتِ فَضَعُهُ عَلَى الْمُغْتَسَلِ مُسْتَقْبِلَ الْقِبْلَةِ فَإِنْ كَانَ عَلَيْهِ قَمِيصٌ فَأَخْرِجْ يَدَهُ مِنَ الْقَمِيصِ وَ اجْمَعْ قَمِيصَهُ عَلَى عَوْرَتِهِ وَ ارْفَعَهُ مِنْ رِجْلَيْهِ إِلَى فَوْقِ الرُّكْبَةِ وَ إِنْ لَمْ يَكُنْ عَلَيْهِ قَمِيصٌ فَأَلْقِ عَلَى عَوْرَتِهِ خِرْقَةً وَ اعْمُدْ إِلَى السِّدْرِ فَصَيِّرْهُ فِي طُسْتٍ وَ صَبِّ عَلَيْهِ الْمَاءَ وَ اضْرِبْهُ بِيَدِكَ حَتَّى تَرْتَفِعَ رَعْوَتُهُ وَ اعْزِلِ الرَّعْوَةَ فِي شَيْءٍ وَ صَبِّ الْأَخْرَفِ فِي الْإِجَانَةِ الَّتِي فِيهَا الْمَاءُ

⁹⁵ Al Kafi V 3 – The Book Of Funerals CH 17 H 4

Ali Bin Ibrahim, from his father, from his men, from Yunus,

(It has been narrated) from them^{asws} having said: 'When you want to wash the deceased, so place him upon the washing place facing the Qiblah. So if there was a shirt upon him, then extract his hand from the shirt, and gather his shirt to be upon his private part, and raise it from his legs up to above the knees. And if there does not happen to be a shirt upon him, so cast a cloth to be upon his private part and pour water on to the chest, and make some of it to be in a utensil and pour the water upon it, and pat it with your hand until its foam raises and isolate the foam into something and pour the latter into the bucket in which is the water.

ثُمَّ اغْسِلْ يَدَيْهِ ثَلَاثَ مَرَّاتٍ كَمَا يَغْتَسِلُ الْإِنْسَانُ مِنَ الْجَنَابَةِ إِلَى نِصْفِ الذَّرَاعِ ثُمَّ اغْسِلْ فَرْجَهُ وَتَفَّهُ ثُمَّ اغْسِلْ رَأْسَهُ بِالرَّغْوَةِ وَبَالِغٍ فِي ذَلِكَ وَاجْتَهِدْ أَنْ لَا يَدْخُلَ الْمَاءُ مَنْخَرِيهِ وَمَسَامِعَهُ ثُمَّ أَضْجِعْهُ عَلَى جَانِبِهِ الْأَيْسَرِ وَصَبَّ الْمَاءَ مِنْ نِصْفِ رَأْسِهِ إِلَى قَدَمَيْهِ ثَلَاثَ مَرَّاتٍ وَادْلُكْ بَدَنَهُ دَلْكَاً رَفِيفاً وَكَذَلِكَ ظَهْرَهُ وَبَطْنَهُ ثُمَّ أَضْجِعْهُ عَلَى جَانِبِهِ الْأَيْمَنِ وَافْعَلْ بِهِ مِثْلَ ذَلِكَ

Then wash his hands three times just as the person would do so from the sexual impurity, up to the half forearm. Then wash his private part and clean it. Then wash his head with the foam and be thorough in that, and strive that the water should not enter his nostrils and his hearing. Then turn him upon his left side and pour the water from half of his head to his feet, three times, and rub his body gently, and similar to that his back and his belly. Then turn him upon his right side and do with him similar to that.

ثُمَّ صَبَّ ذَلِكَ الْمَاءَ مِنَ الْإِجَانَةِ وَاغْسِلِ الْإِجَانَةَ بِمَاءِ فَرَاخٍ وَاغْسِلْ يَدَيْكَ إِلَى الْمِرْفَقَيْنِ ثُمَّ صَبَّ الْمَاءَ فِي الْإِنِيَّةِ وَ أَلْقِ فِيهِ حَبَّاتِ كَافُورٍ وَافْعَلْ بِهِ كَمَا فَعَلْتَ فِي الْمَرَّةِ الْأُولَى ابْدَأْ بِيَدَيْهِ ثُمَّ بِفَرْجِهِ وَامْسَحْ بَطْنَهُ مَسْحاً رَفِيفاً فَإِنْ خَرَجَ شَيْءٌ فَأَنْقِهِ ثُمَّ اغْسِلْ رَأْسَهُ ثُمَّ أَضْجِعْهُ عَلَى جَانِبِهِ الْأَيْسَرِ وَاغْسِلْ جَنْبَهُ الْأَيْمَنِ وَظَهْرَهُ وَبَطْنَهُ ثُمَّ أَضْجِعْهُ عَلَى جَانِبِهِ الْأَيْمَنِ وَاغْسِلْ جَنْبَهُ الْأَيْسَرِ كَمَا فَعَلْتَ أَوَّلَ مَرَّةٍ

The pour out that water from the bucket and wash the bucket with clear water and wash your hands (up) to the two elbows. Then pour the water into a utensil and throw some seeds of camphor into it and do with him just as you did in the first time, beginning with his hands, then with his private parts, and wipe his belly with a gentle wiping. So if something were to come out, so clean it. Then wash his head. Then turn him upon his left side and wash his right side, and his back and his belly. Then turn him upon his right side and wash his left side just as you did the first time.

ثُمَّ اغْسِلْ يَدَيْكَ إِلَى الْمِرْفَقَيْنِ وَ الْإِنِيَّةَ وَ صَبَّ فِيهَا الْمَاءَ الْقَرَاخَ وَ اغْسِلْهُ بِمَاءِ فَرَاخٍ كَمَا غَسَلْتَهُ فِي الْمَرَّتَيْنِ الْأُولَتَيْنِ ثُمَّ نَسْفَهُ بِتَوْبٍ طَاهِرٍ وَاعْمِدْ إِلَى قُطْنٍ فَدَرِّ عَلَيْهِ شَيْئاً مِنْ حَنُوطٍ وَضَعُهُ عَلَى فَرْجِهِ قُبْلًا وَ دُبُرًا وَ احْسُ الْقُطْنَ فِي دُبُرِهِ لِنَلَا يَخْرُجَ مِنْهُ شَيْءٌ وَ خُذْ خَرْقَةً طَوِيلَةً عَرْضُهَا شِبْرٌ فَسُدَّهَا مِنْ حَقْوِيهِ وَ ضُمَّ فَخْدَيْهِ ضَمّاً شَدِيداً وَ أَلْفَهَا فِي فَخْدَيْهِ

Then wash your hands up to the two elbows and the bucket, and pour clear water into it and wash him with clear water just as you washed him the two times beforehand. Then wipe him with a clean cloth and deliberate to cotton (pads), and scatter something from the camphor upon him, and place it upon his private part and behind, and tamp the cotton in his behind, lest something might come out from him, and take a long cloth of a palms width, so tighten it from his loins and his thighs with an intense tightening, and wrap it in his thighs.

ثُمَّ أَخْرَجْ رَأْسَهَا مِنْ تَحْتِ رِجْلَيْهِ إِلَى جَانِبِ الْأَيْمَنِ وَاعْرِزْهَا فِي الْمَوْضِعِ الَّذِي لَفَقَتْ فِيهِ الْخَرْقَةُ وَ تَكُونُ الْخَرْقَةُ طَوِيلَةً تَلْفُ فَخْدَيْهِ مِنْ حَقْوِيهِ إِلَى رُكْبَتَيْهِ لَفّاً شَدِيداً .

Then bring out its top end from under his legs up to the right hand side, and push it into the place which the cloth had been wrapped it, and the cloth should happen to be long enveloping his thighs from his loins down to his two knees with a tight enveloping'.⁹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعُمَرَكِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمَيِّتِ هَلْ يُعْسَلُ فِي الْفَضَاءِ قَالَ لَا بَأْسَ وَإِنْ سَتَرَ بِسِتْرٍ فَهُوَ أَحَبُّ إِلَيَّ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the deceased, 'Can he be washed in the open?' He^{asws} said: 'There is no problem, and if he were to be veiled with a curtain, so it would be more beloved to me^{asws}'.⁹⁷

بَابُ تَخْنِيطِ الْمَيِّتِ وَ تَكْفِينِهِ

Chapter 19 – Embalming the deceased and his enshrouding

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ رَجَالِهِ عَنْ يُونُسَ عَنْهُمْ (عَلَيْهِمُ السَّلَام) قَالَ فِي تَخْنِيطِ الْمَيِّتِ وَ تَكْفِينِهِ قَالَ ابْسُطِ الْحَبْرَةَ بَسْطًا ثُمَّ ابْسُطْ عَلَيْهَا الْإِزَارَ ثُمَّ ابْسُطِ الْقَمِيصَ عَلَيْهِ وَ تَرُدُّ مُقَدَّمَ الْقَمِيصِ عَلَيْهِ ثُمَّ اْعْمِدْ إِلَى كَافُورٍ مَسْحُوقٍ فَضَعَّهُ عَلَى جَبْهَتِهِ مَوْضِعَ سُجُودِهِ وَ امْسَحْ بِالْكَافُورِ عَلَى جَمِيعِ مَفَاصِلِهِ مِنْ قَرْنَيْهِ إِلَى قَدَمَيْهِ وَ فِي رَأْسِهِ وَ فِي عُنُقِهِ وَ مَنْكَبَيْهِ وَ مَرَافِقِهِ وَ فِي كُلِّ مَفْصِلٍ مِنْ مَفَاصِلِهِ مِنَ الْبَيْدَيْنِ وَ الرَّجْلَيْنِ وَ فِي وَسْطِ رَاحَتَيْهِ

Ali Bin Ibrahim, from his father, from his men, from Yunus,

(It has been narrated) from them^{asws} having said regarding the embalming of the deceased and his enshrouding, said: 'Spread the wrapping with a spreading. Then spread the loincloth upon it. Then spread the shirt upon it and fold the front of the shirt upon it. Then deliberate to the camphor powder and place it upon his forehead, the place of his prostrations, and wipe it with the camphor upon the entirety of his joints, from his head up to his feet, and in his head, and in his neck, and his shoulders, and his elbows, and in every joint from his joints, from the two hands and the two legs, and in the middle of his palms.

ثُمَّ يُحْمَلُ فَيُوضَعُ عَلَى قَمِيصِهِ وَ يُرَدُّ مُقَدَّمُ الْقَمِيصِ عَلَيْهِ وَ يَكُونُ الْقَمِيصُ غَيْرَ مَكْفُوفٍ وَ لَا مَزْرُورٍ وَ يُجْعَلُ لَهُ قِطْعَتَيْنِ مِنْ جَرِيدِ النَّخْلِ رَطْبًا قَدْرُ ذِرَاعٍ يُجْعَلُ لَهُ وَاحِدَةٌ بَيْنَ رُكْبَتَيْهِ نَصْفٌ مِمَّا يَلِي السَّاقَ وَ نَصْفٌ مِمَّا يَلِي الْفَخَذَ وَ يُجْعَلُ الْأُخْرَى تَحْتَ إِبْطِهِ الْأَيْمَنِ وَ لَا يُجْعَلُ فِي مَنْخَرَيْهِ وَ لَا فِي بَصَرِهِ وَ مَسَامِعِهِ وَ لَا عَلَى وَجْهِهِ قُطْنًا وَ لَا كَافُورًا

Then carry him and place him upon his shirt and fold the front of the shirt upon him, and the shirt should happen to be without any hemming or buttons, and make two pieces of wet branches to be for him, of an arm's length, making one of it to be in between his knees, halfway from what follows the leg, and halfway from what follows the thigh, and make the other one to be under his right armpit, and do not make cotton or camphor to be in his nostrils, nor in his eyes, nor his ears, nor upon his face.

⁹⁶ Al Kafi V 3 – The Book Of Funerals CH 17 H 5

⁹⁷ Al Kafi V 3 – The Book Of Funerals CH 17 H 6

ثُمَّ يُعَمَّمُ يُؤَخَذُ وَسَطُ الْعِمَامَةِ فَيُنْتَى عَلَى رَأْسِهِ بِالنَّدْوِيرِ ثُمَّ يُقْفَى فَضْلُ الشَّقِّ الْأَيْمَنِ عَلَى الْأَيْسَرِ وَ الْأَيْسَرِ عَلَى الْأَيْمَنِ ثُمَّ يُمَدُّ عَلَى صَدْرِهِ .

Then make a turban by taking the middle of the turban and wrapping it around his head in circles. Then cast the extra ends, the right one upon the left and the left one upon the right. Then extend it upon his chest'.⁹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدِ الشَّحَّامِ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِمَ كُفِّنَ قَالَ فِي ثَلَاثَةِ أَتْوَابٍ تُوْبَيْنِ صَحَارِيَيْنِ وَ بُرْدِ حَبْرَةٍ .

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Mufazzal Bin Salih, from Zayd Al Shahham who said,

'Abu Abdullah^{asws} was asked about Rasool-Allah^{saww}, by what he^{saww} was enshrouded. He^{asws} said: 'In three clothes, two 'Suhary' fabrics and one garment wrapping'.⁹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كَفَّنْتَ الْمَيِّتَ فَذَرِّ عَلَى كُلِّ تَوْبٍ شَيْئًا مِنْ ذَرِيرَةٍ وَ كَافُورٍ .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you enshroud the deceased, so scatter upon every cloth, something from the fragrant powder and camphor'.¹⁰⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَدْتَ أَنْ تُحْنَطَ الْمَيِّتَ فَاعْمِدْ إِلَى الْكَافُورِ فَامْسَحْ بِهِ أَثَارَ السُّجُودِ مِنْهُ وَ مَفَاصِلَهُ كُلَّهَا وَ رَأْسَهُ وَ لِحْيَتَهُ وَ عَلَى صَدْرِهِ مِنَ الْحَنْوِطِ وَ قَالَ حَنْوِطُ الرَّجُلِ وَ الْمَرَأَةِ سَوَاءٌ وَ قَالَ وَ أَكْرَهُ أَنْ يُتْبَعَ بِمَجْمَرَةٍ .

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: 'When you want to embalm the deceased, so deliberate to the camphor and wipe with it the places of the prostrations from it, and the joints, all of them, and his head, and his beard, and upon his chest, from the embalming (camphor)'. And he^{asws} said: 'The embalming of the man and the woman is the same'. And he^{asws} said: 'And it is disliked that it be followed by the (smoke of) incense burning'.¹⁰¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ حَرِيزِ بْنِ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَا قُلْنَا لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) الْعِمَامَةُ لِلْمَيِّتِ مِنَ الْكَفَنِ قَالَ لَا إِنَّمَا الْكَفْنُ الْمَفْرُوضُ ثَلَاثَةٌ أَتْوَابٍ وَ تَوْبٌ تَامٌّ لَا أَقَلَّ مِنْهُ يُوَارِي جَسَدَهُ كُلَّهُ فَمَا زَادَ فَهُوَ سُنَّةٌ إِلَى أَنْ يَبْلُغَ خَمْسَةَ أَتْوَابٍ فَمَا زَادَ فَهُوَ مُبْتَدَعٌ وَ الْعِمَامَةُ سُنَّةٌ

Ali Bin Ibrahim, from his father, from Hammad Bin usman, from Hareyz, from Zurara and Muhammad Bin Muslim who both said,

⁹⁸ Al Kafi V 3 – The Book Of Funerals CH 18 H 1

⁹⁹ Al Kafi V 3 – The Book Of Funerals CH 18 H 2

¹⁰⁰ Al Kafi V 3 – The Book Of Funerals CH 18 H 3

¹⁰¹ Al Kafi V 3 – The Book Of Funerals CH 18 H 4

'We said to Abu Ja'far^{asws}, 'The turban of the deceased, is from the enshrouding'. He^{asws} said: 'No. But rather, the Obligatory shroud is of three clothes and a complete cloth, not being less than it to cover his body, all of it. So whatever increase, so it is a Sunnah, up it reaching five clothes. So whatever increase, it would be an innovation. And the turban is a Sunnah'.

وَ قَالَ أَمْرَ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) بِالْعِمَامَةِ وَ عُمَمِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ)

And he^{asws} said: 'The Prophet^{saww} ordered with the turban, and the Prophet^{saww} was turbaned'.

وَ بَعَثَ إِلَيْنَا الشَّيْخُ الصَّادِقُ (عَلَيْهِ السَّلَامُ) وَ نَحْنُ بِالْمَدِينَةِ لَمَّا مَاتَ أَبُو عَبْدِ اللَّهِ الْحَدَّاءُ بِدِينَارٍ وَ أَمَرَنَا أَنْ نَشْتَرِيَ لَهُ حُنُوطًا وَ عِمَامَةً فَفَعَلْنَا .

The Sheykh Al-Sadiq^{asws} sent a Dinar to us, when Abu Ubeyday Al-Haza'a died, and we were in Al-Medina, and ordered us that we should buy embalming material (camphor etc.), and a turban. So we did it'.¹⁰²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ الْمَيِّتُ يُكْفَنُ فِي ثَلَاثَةِ سَوَى الْعِمَامَةِ وَ الْخُرْقَةِ يَشُدُّ بِهَا وَرُكْبَتَيْهِ لِكَيْلَا يَبْدُو مِنْهُ شَيْءٌ وَ الْخُرْقَةُ وَ الْعِمَامَةُ لَا بَدَّ مِنْهُمَا وَ لَيْسَتْ مِنَ الْكَفَنِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The deceased would be enshrouded in three (clothes) besides the turban, and the cloth would be tightened around his hips lest something be apparent from it, and the cloth and the turban are both inevitable and they are both from the shroud'.¹⁰³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَتَبَ أَبِي فِي وَصِيَّتِهِ أَنْ أَكْفَنَهُ فِي ثَلَاثَةِ أَثْوَابٍ أَحَدُهَا رِدَاءٌ لَهُ حَبْرَةٌ كَانَ يُصَلِّي فِيهِ يَوْمَ الْجُمُعَةِ وَ تَوْبٌ آخَرَ وَ قَمِيصٌ فَقُلْتُ لِأَبِي لِمَ تَكْتُبُ هَذَا فَقَالَ أَخَافُ أَنْ يَغْلِبَكَ النَّاسُ وَ إِنْ قَالُوا كَفَنَهُ فِي أَرْبَعَةٍ أَوْ خَمْسَةٍ فَلَا تَفْعَلْ وَ عَمَّمِي بِعِمَامَةٍ وَ لَيْسَ تُعَدُّ الْعِمَامَةُ مِنَ الْكَفَنِ إِنَّمَا يُعَدُّ مَا يُلْفُ بِهِ الْجَسَدُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} wrote in his^{asws} bequest that I^{asws} should enshroud him^{asws} in three clothes – one of them being a cloak of his^{asws} which he^{asws} used to pray *Salaat* in on the day of Friday, and another cloth, and a shirt. So I^{asws} said to my^{asws} father^{asws}, 'Why did you^{asws} write this?' So he^{asws} said: 'Out of fear that the people might overcome you and if they were to say, 'Shroud him^{asws} in four, or five (clothes)', do not do it, and turban me^{asws} with a turban, and do not count the turban as being from the shroud. But rather, count what the body is wrapped with'.¹⁰⁴

¹⁰² Al Kafi V 3 – The Book Of Funerals CH 18 H 5

¹⁰³ Al Kafi V 3 – The Book Of Funerals CH 18 H 6

¹⁰⁴ Al Kafi V 3 – The Book Of Funerals CH 18 H 7

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أُيُوبَ الْخَزَّازِ عَنْ عُثْمَانَ النَّوَّاءِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي أُغْسِلُ الْمَوْتَى قَالَ وَتُحْسِنُ قُلْتُ إِنِّي أُغْسِلُ فَقَالَ إِذَا غَسَلْتَ فَارْفُقِي بِهِ وَ لَا تُعْمِزُهُ وَ لَا تَمَسِّي مَسَامِيحَهُ بِكَافُورٍ وَ إِذَا عَمَّمْتَهُ فَلَا تُعَمِّمُهُ عِمَّةَ الْأَعْرَابِيِّ قُلْتُ كَيْفَ أَصْنَعُ قَالَ خُذِ الْعِمَامَةَ مِنْ وَسْطِهَا وَ انْشُرْهَا عَلَى رَأْسِهِ ثُمَّ رَدِّهَا إِلَى خَلْفِهِ وَ اطْرَحْ طَرَفَيْهَا عَلَى صَدْرِهِ .

Ali, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Usman Al Nawa'a who said,

'I said to Abu Abdullah^{asws}, 'I tend to wash the dead bodies'. He^{asws} said: 'And you are good (at it)?' I said, 'I wash'. So he^{asws} said: 'When you wash, so be gentle with it and neither press it nor touch its ears with camphor; and when you turban him, so do not turban him the turbanding of the Bedouins'. I said, 'How should I do (it)?' He^{asws} said: 'Take the turban from its middle and display is upon his head, then turn it to its behind, and drop its two ends upon his chest'.¹⁰⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَيْفَ أَصْنَعُ بِالْكَفَنِ قَالَ تَأْخُذُ خِرْقَةً فَتَشُدُّ بِهَا عَلَى مَقْعَدَيْهِ وَ رِجْلَيْهِ قُلْتُ فَأَلْزَارُ قَالَ إِنَّهَا لَا تُعَدُّ شَيْئاً إِنَّمَا تَصْنَعُ لِيُصَمَّ مَا هُنَاكَ لِئَلَّا يَخْرُجَ مِنْهُ شَيْءٌ وَ مَا يُصْنَعُ مِنَ الْقُطْنِ أَفْضَلُ مِنْهَا ثُمَّ يُخْرَقُ الْقَمِيصُ إِذَا غُسِلَ وَ يُنَزَعُ مِنْ رِجْلَيْهِ قَالَ ثُمَّ الْكَفَنُ قَمِيصٌ غَيْرُ مَزْرُورٍ وَ لَا مَكْفُوفٍ وَ عِمَامَةٌ يُعَصَّبُ بِهَا رَأْسُهُ وَ يُرَدُّ فَضْلُهَا عَلَى رِجْلَيْهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{asws}, 'How should I deal with the shroud?' He^{asws} said: 'Take a cloth and tighten it upon his seat and his legs'. I said, 'So (what about) the loincloth?' He^{asws} said: 'It does not count as anything. But rather, you should do so to secure what it is over there, lest something might come out from it, and what you do from the cotton (padding) is superior to it. Then the shirt is torn, when you wash, and removed from his legs'. He^{asws} said: 'Then the shrouding shirt should be without any buttons and hemming, and a turban is what his head is wrapped with, and its extra ends would be returned upon his legs'.¹⁰⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْعِمَامَةِ لِلْمَيِّتِ فَقَالَ حَنَّكَه .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} regarding the turban for the deceased. So he^{asws} said: 'Wrap it (around his head)'.¹⁰⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يُكْفَنُ الْمَيِّتُ فِي خَمْسَةِ أَتْوَابٍ قَمِيصٍ لَا يُزْرُ عَلَيْهِ وَ إِزَارٍ وَ خِرْقَةٍ يُعَصَّبُ بِهَا وَسْطُهُ وَ بُرْدٍ يُلْفُ فِيهِ وَ عِمَامَةٍ يُعَمَّمُ بِهَا وَ يُلْقَى فَضْلُهَا عَلَى صَدْرِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Muawiyah Bin Wahab,

¹⁰⁵ Al Kafi V 3 – The Book Of Funerals CH 18 H 8

¹⁰⁶ Al Kafi V 3 – The Book Of Funerals CH 18 H 9

¹⁰⁷ Al Kafi V 3 – The Book Of Funerals CH 18 H 10

(It has been narrated) from Abu Abdullah^{asws} having said: 'Enshroud the deceased in five clothes – A shirt with no buttons upon it, and a loincloth, and a cloth to wrap around his middle, and a cloak to wrap him in, and a turban to turban him with, and cast its excess upon his chest'.¹⁰⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْكَافُورُ هُوَ الْحَنُوطُ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The camphor, it is the embalming (material)'.¹⁰⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لِي فِي كَفْنِ أَبِي عُبَيْدَةَ الْحَذَاءِ إِنَّمَا الْحَنُوطُ الْكَافُورُ وَ لَكِنْ أَذْهَبُ فَاصْنَعْ كَمَا يَصْنَعُ النَّاسُ .

Ali Bin Ibrahim, from his father, from Salih Bin Al Sandy, from Ja'far Bin Bashir, from Dawood Bin Sirham who said,

'Abu Abdullah^{asws} said to me regarding the shroud of Abu Ubeyda Al-Haza'a: 'But rather, the embalming (material) is the camphor, but go and do just as the people are doing'.¹¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ مَاتَ أَبُو عُبَيْدَةَ الْحَذَاءِ وَ أَنَا بِالْمَدِينَةِ فَأَرْسَلَ إِلَيَّ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) بِدِينَارٍ وَ قَالَ اشْتَرِ بِهِذَا حَنُوطًا وَ اعْلَمْ أَنَّ الْحَنُوطَ هُوَ الْكَافُورُ وَ لَكِنْ اصْنَعْ كَمَا يَصْنَعُ النَّاسُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Dawood Bin Sirham who said,

'Abu Ubeyda Al-Haza'a died and I was in Al-Medina, so Abu Abdullah^{asws} sent a Dinar to me and said: 'Buy embalming (material), and know that the embalming (material), it is the camphor, but do as what the people are doing'.

قَالَ فَلَمَّا مَضَيْتُ أَتْبَعَنِي بِدِينَارٍ وَ قَالَ اشْتَرِ بِهِذَا كَافُورًا .

He (the narrator) said, 'So when I went, he^{asws} followed me with a Dinar and said: 'Buy camphor with this'.¹¹¹

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثَمِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْحَنُوطِ لِلمَيِّتِ قَالَ اجْعَلْهُ فِي مَسَاجِدِهِ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah^{asws} about the embalming for the deceased. He^{asws} said: 'Make it to be in his praying places (forehead, two palms, two knees, two toes)'.¹¹²

¹⁰⁸ Al Kafi V 3 – The Book Of Funerals CH 18 H 11

¹⁰⁹ Al Kafi V 3 – The Book Of Funerals CH 18 H 12

¹¹⁰ Al Kafi V 3 – The Book Of Funerals CH 18 H 13

¹¹¹ Al Kafi V 3 – The Book Of Funerals CH 18 H 14

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَهَى أَنْ يُوضَعَ عَلَى النَّعْشِ الْحَنُوطُ .

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

(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} forbade from places the embalming material (camphor) upon the coffin'.¹¹³

بَابُ تَكْفِينِ الْمَرْأَةِ

Chapter 20 – Enshrouding the woman

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنِ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي كَمْ تُكْفَنُ الْمَرْأَةُ قَالَ تُكْفَنُ فِي خَمْسَةِ أَثْوَابٍ أَحَدُهَا الْخِمَارُ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah, said,

'Abu Abdullah^{asws} was asked regarding enshrouding the woman. He^{asws} said: 'She would be shrouded in five clothes, one of them being the scarf'.¹¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ سَأَلْتُهُ كَيْفَ تُكْفَنُ الْمَرْأَةُ فَقَالَ كَمَا يُكْفَنُ الرَّجُلُ غَيْرَ أَنَّهَا تُشَدُّ عَلَى نَدْيِهَا خِرْقَةً تَضُمُّ النَّدْيَ إِلَى الصَّدْرِ وَ تُشَدُّ عَلَى ظَهْرِهَا وَ يُصْنَعُ لَهَا الْفُطْنُ أَكْثَرَ مِمَّا يُصْنَعُ لِلرَّجَالِ وَ يُحْسَى الْقَبْلُ وَ الدُّبُرُ بِالْفُطْنِ وَ الْحَنُوطِ ثُمَّ تُشَدُّ عَلَيْهَا الْخِرْقَةُ شَدًّا شَدِيدًا .

A number of our companions, from Sahl Bin Ziyad, from one of our companions, raising it, said,

'I asked him^{asws} about how the woman would be enshrouded. So he^{asws} said: 'Just as the man would be enshrouded, apart from that a cloth would be tightened upon her breasts to press the breasts upon the chest and it would be tightened upon her back, and the cotton (padding) would be done for her more than what would be done for the man, and stuffing the front and the back with the cotton and the embalming (camphor), then the cloth would be tightened upon her with an intense tightening'.¹¹⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرِيَارَ عَنْ فَضَالَةَ عَنْ قَاسِمِ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ يُكْفَنُ الرَّجُلُ فِي ثَلَاثَةِ أَثْوَابٍ وَ الْمَرْأَةُ إِذَا كَانَتْ عَظِيمَةً فِي خَمْسَةِ دِرْعٍ وَ مَنْطِقٍ وَ خِمَارٍ وَ لِفَافَتَيْنِ .

Al Husayn Bin Muhammad, from Adullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Qasim Bin Yazeed, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said 'The man would be enshrouded in three clothes, and the woman, when she was large, in five – a shirt and a loincloth and a veil and two wrappings'.¹¹⁶

¹¹² Al Kafi V 3 – The Book Of Funerals CH 18 H 15

¹¹³ Al Kafi V 3 – The Book Of Funerals CH 18 H 16

¹¹⁴ Al Kafi V 3 – The Book Of Funerals CH 19 H 1

¹¹⁵ Al Kafi V 3 – The Book Of Funerals CH 19 H 2

¹¹⁶ Al Kafi V 3 – The Book Of Funerals CH 19 H 3