

# الكافي

## AL-KAFI

ج 3

Volume 3

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
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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 (2)

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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<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>saww</sup> and his<sup>saww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

### بَابُ كِرَاهِيَةِ تَجْمِيرِ الْكَفْنِ وَتَسْحِينِ الْمَاءِ

## Chapter 21 – Abhorrence of burning the incense for the shroud and warming the water

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا يُجْمَرُ الْكَفْنُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not burn incense for the shroud'.<sup>1</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا يُسَخَّنُ الْمَاءَ لِلْمَيِّتِ وَلَا يُعَجَّلُ لَهُ النَّارُ وَلَا يُحْنَطُ بِمِسْكِ .

A number of our companions, from Sahl Bin Ziyad, from Yaquob Bin Yazeed, from a number of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Neither warm up the water for the deceased nor make the fire for him, nor embalm him with musk'.<sup>2</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنِ ابْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ عَنْ حَرِيزِ بْنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) لَا تُجْمَرُوا الْأَكْفَانَ وَلَا تَمَسُّحُوا مَوْتَاكُمْ بِالطَّيِّبِ إِلَّا بِالْكَافُورِ فَإِنَّ الْمَيِّتَ بِمَنْزِلَةِ الْمُحْرَمِ .

Ahmad Bin Muhammad Al Kufy, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Abdullah Bin Abdul Rahman, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'Neither smoke the shrouds with incense burning, nor touch your dead ones with the perfume except with the camphor, for the deceased is at the status of the one in *Ihraam* (pilgrim)'.<sup>3</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّ النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) نَهَى أَنْ تُنْبَعَ جَنَازَةٌ بِجَمْرَةٍ .

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

<sup>1</sup> Al Kafi V 3 – The Book Of Funerals CH 20 H 1

<sup>2</sup> Al Kafi V 3 – The Book Of Funerals CH 20 H 2

<sup>3</sup> Al Kafi V 3 – The Book Of Funerals CH 20 H 3

(It has been narrated) from Abu Abdullah<sup>asws</sup> that the Prophet<sup>saww</sup> forbade to follow the funeral pyre with burning incense'.<sup>4</sup>

### بَاب مَا يُسْتَحَبُّ مِنَ الثِّيَابِ لِلْكَفْنِ وَ مَا يُكْرَهُ

## Chapter 22 – What is recommended from the clothes for the shroud and what is disliked

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَجِيدُوا أَكْفَانَ مَوْتَاكُمْ فَإِنَّهَا زِينَتُهُمْ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Get the best shrouds for your dead ones, for these are their adornments'.<sup>5</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَيْسَ مِنْ لِبَاسِكُمْ شَيْءٌ أَحْسَنُ مِنَ الْبَيَاضِ فَأَلْبِسُوهُ مَوْتَاكُمْ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'There is nothing better from your apparels than the white, therefore clothe your dead ones (in white)'.<sup>6</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَمْرٍو بْنِ عُثْمَانَ وَ غَيْرِهِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَيْسَ مِنْ لِبَاسِكُمْ شَيْءٌ أَحْسَنُ مِنَ الْبَيَاضِ فَأَلْبِسُوهُ وَ كَفَّنُوا فِيهِ مَوْتَاكُمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Amro Bin Usman, and someone else, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said: 'There is nothing better from your apparels than the white, therefore wear it, and enshroud your dead ones in it'.<sup>7</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ بَعْضِ أَصْحَابِهِ قَالَ يُسْتَحَبُّ أَنْ يَكُونَ فِي كَفْنِهِ تَوْبٌ كَانَ يُصَلِّي فِيهِ نَظِيفٌ فَإِنَّ ذَلِكَ يُسْتَحَبُّ أَنْ يُكْفَنَ فِيهَا كَانَ يُصَلِّي فِيهِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from one of his companions who said,

'It is recommended that there happens to be in his shroud a (piece of cloth) which he used to pray *Salaat* in, clean, for that is recommended that you enshroud him in what he used to pray *Salaat* in'.<sup>8</sup>

<sup>4</sup> Al Kafi V 3 – The Book Of Funerals CH 20 H 4

<sup>5</sup> Al Kafi V 3 – The Book Of Funerals CH 21 H 1

<sup>6</sup> Al Kafi V 3 – The Book Of Funerals CH 21 H 2

<sup>7</sup> Al Kafi V 3 – The Book Of Funerals CH 21 H 3

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ فَضَّالٍ عَنْ مَرْوَانَ عَنْ عَبْدِ الْمَلِكِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ اشْتَرَى مِنْ كِسْوَةِ الْكَعْبَةِ شَيْئًا فَفَضَى بِبَعْضِهِ حَاجَتَهُ وَ بَقِيَ بَعْضُهُ فِي يَدِهِ هَلْ يَصْلُحُ بَيْعُهُ قَالَ يَبِيعُ مَا أَرَادَ وَ يَهَبُ مَا لَمْ يَرِدْ وَ يَسْتَنْفَعُ بِهِ وَ يَطْلُبُ بِرَكَتِهِ قُلْتُ أَيْكَفُنُ بِهِ الْمَيِّتَ قَالَ لَا .

Abu Ali Al Ashary, from one of our companions, from Ibn Fazzal, from Marwan, from Abdul Malik who said,

'I asked Abu Al-Hassan<sup>asws</sup> about a man who bought something (a piece) from the covering of the Kabah. So he fulfilled his need with part of it and there remained part of it in his hand. Is it correct for him that he sells it?' He<sup>asws</sup> said: 'He can sell what he wants and gift what he does not want and benefit (someone else) by it and seek its Blessings'. I said, 'Can he enshroud the deceased with it?' He<sup>asws</sup> said: 'No'.<sup>9</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ تَنَوَّفُوا فِي الْأَكْفَانِ فَإِنَّكُمْ تُبْعَثُونَ بِهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Be choosy regarding the shrouds for you would be Resurrected in it'.<sup>10</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْكُتَّانُ كَانَ لِبَنِي إِسْرَائِيلَ يُكْفَنُونَ بِهِ وَ الْقُطْنُ لِأُمَّةِ مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The flax (linen) was for the Children of Israel, they were enshrouding with it, and the cotton is for the community of Muhammad<sup>saww</sup>,<sup>11</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ إِنِّي كَفَنْتُ أَبِي فِي ثَوْبَيْنِ شَطَوِيِّينِ كَانَ يُحْرَمُ فِيهِمَا وَ فِي قَمِيصٍ مِنْ قَمِيصِهِ وَ عِمَامَةٍ كَانَتْ لِإِعْلِيَّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) وَ فِي بُرْدٍ اشْتَرَيْتُهُ بِأَرْبَعِينَ دِينَارًا لَوْ كَانَ الْيَوْمَ لَسَاوَى أَرْبَعِمِائَةَ دِينَارٍ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Amro Bin Saeed, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup>, said, 'I heard him<sup>asws</sup> saying: 'My<sup>asws</sup> father<sup>asws</sup> was enshrouded in two clothes, *Shatwayn* (a type of Egyptian fabric) which he<sup>asws</sup> used to wear *Ihraam* with, and in a shirt from his<sup>asws</sup> shirts, and a turban which was for Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and in a cloak which had been bought for forty Dinars. If it was today, it would equate to four hundred Dinars'.<sup>12</sup>

<sup>8</sup> Al Kafi V 3 – The Book Of Funerals CH 21 H 4

<sup>9</sup> Al Kafi V 3 – The Book Of Funerals CH 21 H 5

<sup>10</sup> Al Kafi V 3 – The Book Of Funerals CH 21 H 6

<sup>11</sup> Al Kafi V 3 – The Book Of Funerals CH 21 H 7

<sup>12</sup> Al Kafi V 3 – The Book Of Funerals CH 21 H 8

سَهْلُ بْنُ زِيَادٍ عَنْ أَبِي يُوْبَ بْنِ نُوحٍ عَمَّنْ رَوَاهُ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ( عَلَيْهِ السَّلَامُ ) كَفَّنَ أُسَامَةَ بْنَ زَيْدٍ بِبُرْدٍ أَحْمَرَ حَبْرَةَ .

Sahl Bin Ziyad, from Ayoub Bin Nuh, from the one who reported it, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Ja'far<sup>asws</sup> that Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> enshrouded Asama Bin Zayd with a red cloak of *Hibra* (a type of fabric), and that Ali<sup>asws</sup> enshrouded Sahl Bin Huneyf with a red cloak of *Hibra*.<sup>13</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْكَفْنُ يَكُونُ بُرْدًا فَإِنْ لَمْ يَكُنْ بُرْدًا فَاجْعَلْهُ كُلَّهُ قُطْنًا فَإِنْ لَمْ تَجِدْ عِمَامَةً قُطْنٍ فَاجْعَلِ الْعِمَامَةَ سَابِرِيًّا .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The shroud should happen to be *Burda* (a fabric), so if it cannot happen to be *Burda*, so make all of it to be cotton. If you cannot find a cotton turban, so make the turban to be of *Sabiriyya* (a fabric)'.<sup>14</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْوَشَّاءِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا يُكْفَنُ الْمَيِّتُ بِالسَّوَادِ .

Ali Bin Muhammad, from one of his companions, from Al Washha, from Al Husayn Bin Al Mukhtar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not enshroud the deceased in black'.<sup>15</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ قَالَ سَأَلْتُهُ عَنْ تِيَابٍ تُعْمَلُ بِالْبَصْرَةِ عَلَى عَمَلِ الْعَصَبِ الْيَمَانِيِّ مِنْ قَرٍّ وَ قُطْنٍ هَلْ يَصْلُحُ أَنْ يُكْفَنَ فِيهَا الْمَوْتَى قَالَ إِذَا كَانَ الْقُطْنُ أَكْثَرَ مِنَ الْقَرِّ فَلَا بَأْسَ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Al Husayn Bin Rashid who said,

'I asked him<sup>asws</sup> about the clothes made in Al-Basra upon Yemenite workmanship from silk and cotton. Is it correct for the deceased to be enshrouded in it?' He<sup>asws</sup> said: 'When it was more cotton than the silk, so there is no problem'.<sup>16</sup>

بَابُ حَدِّ الْمَاءِ الَّذِي يُغَسَّلُ بِهِ الْمَيِّتُ وَالْكَافُورُ

## Chapter 23 – A limit of the water to wash the deceased with, and (for) the camphor

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ فَضِيلِ بْنِ سُرَّكَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) جُعِلَتْ فِدَاكَ هَلْ لِلْمَاءِ حَدٌّ مَحْدُودٌ قَالَ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ لِعَلِيٍّ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) إِذَا أَنَا

<sup>13</sup> Al Kafi V 3 – The Book Of Funerals CH 21 H 9

<sup>14</sup> Al Kafi V 3 – The Book Of Funerals CH 21 H 10

<sup>15</sup> Al Kafi V 3 – The Book Of Funerals CH 21 H 11

<sup>16</sup> Al Kafi V 3 – The Book Of Funerals CH 21 H 12

مِتُّ فَاسْتَقِ لِي سِتًّا قَرِيبًا مِنْ مَاءٍ بِنْرِ عَرَسٍ فَغَسِّلْنِي وَ كَفِّنِي وَ حَنَظِنِي فَإِذَا فَرَعْتَ مِنْ غُسْلِي وَ كَفْنِي وَ تَحْنِيطِي فَخُذْ بِمَجَامِعِ كَفْنِي وَ أَجْلِسْنِي ثُمَّ سَلْنِي عَمَّا سَأَلْتَنِي فَوَ اللَّهُ لَا تَسْأَلْنِي عَنْ شَيْءٍ إِلَّا أَجَبْتُكَ فِيهِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Fuzayl Sukkara who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Is there a restriction limit for the water?' He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'When I<sup>saww</sup> pass away, so draw for me<sup>saww</sup>, six buckets of water from the well of Ghars, and wash me<sup>saww</sup>, and enshroud me<sup>saww</sup>, and embalm me<sup>saww</sup>. So when you<sup>asws</sup> are free from washing me<sup>saww</sup>, and enshrouding me<sup>saww</sup>, and embalming me<sup>saww</sup>, then take the entirety of my<sup>saww</sup> shroud and sit me<sup>saww</sup> upright and ask me<sup>saww</sup> about whatever you<sup>asws</sup> so desire to, for, by Allah<sup>azwj</sup>, you<sup>asws</sup> will not ask me<sup>saww</sup> anything except that I<sup>saww</sup> will answer you<sup>asws</sup> with regards to it'.<sup>17</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِعَلِيِّ ( عَلَيْهِ السَّلَام ) يَا عَلِيُّ إِذَا أَنَا مِتُّ فَغَسِّلْنِي بِسَبْعِ قَرِيبٍ مِنْ بِنْرِ عَرَسٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! When I<sup>saww</sup> pass away, so wash me<sup>saww</sup> with seven buckets from the well of Ghars'.<sup>18</sup>

مُحَمَّدُ بْنُ يَحْيَى قَالَ كَتَبَ مُحَمَّدُ بْنُ الْحَسَنِ إِلَى أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَام ) فِي الْمَاءِ الَّذِي يُغَسَّلُ بِهِ الْمَيِّتُ كَمْ حَدُّهُ فَوَقَعَ ( عَلَيْهِ السَّلَام ) حَدُّ غُسْلِ الْمَيِّتِ يُغَسَّلُ حَتَّى يَطْهَرَ إِنْ شَاءَ اللَّهُ

Muhammad Bin Yahya who said,

'Muhammad Bin Al-Hassan wrote to Abu Muhammad<sup>asws</sup> regarding the water by which the deceased is to be washed, how much is it's limit?' So he<sup>asws</sup> signed: 'A limit of washing the deceased is until he is clean, Allah<sup>azwj</sup> Willing'.

قَالَ وَ كَتَبَ إِلَيْهِ هَلْ يَجُوزُ أَنْ يُغَسَّلَ الْمَيِّتُ وَ مَأْوُهُ الَّذِي يُصَبُّ عَلَيْهِ يَدْخُلُ إِلَى بِنْرِ كَنْيَفٍ أَوْ الرَّجُلُ يَتَوَضَّأُ وَضُوءَ الصَّلَاةِ أَنْ يُصَبَّ مَاءٌ وَضُوءِيهِ فِي كَنْيَفٍ فَوَقَعَ ( عَلَيْهِ السَّلَام ) يَكُونُ ذَلِكَ فِي بَلَالِيح .

He (the narrator) said, 'And he wrote to him<sup>asws</sup>, 'Is it allowed to wash the deceased and the water which is poured upon him enters into a bathroom cesspool (underground reservoir), or the man performs an ablution for the *Salaat* and the water of his ablution pours into a cesspool'. So he<sup>asws</sup> signed: 'That would happen (end up) to be in a cesspool anyway'.<sup>19</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ رَفَعَهُ قَالَ السُّنَّةُ فِي الْحَنُوطِ ثَلَاثَةٌ عَشْرَ دِرْهَمًا وَ ثَلُثُ أَكْثَرُهُ وَ قَالَ إِنَّ جَبْرِئِيلَ ( عَلَيْهِ السَّلَام ) نَزَلَ عَلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِحَنُوطٍ وَ كَانَ وَرْتُهُ أَرْبَعِينَ دِرْهَمًا فَفَسَمَهَا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ثَلَاثَةَ أَجْزَاءٍ جُزْءٌ لَهُ وَ جُزْءٌ لِعَلِيِّ وَ جُزْءٌ لِفَاطِمَةَ ( عَلَيْهَا السَّلَام ) .

Ali Bin Ibrahim, from his father, raising it, said,

<sup>17</sup> Al Kafi V 3 – The Book Of Funerals CH 22 H 1

<sup>18</sup> Al Kafi V 3 – The Book Of Funerals CH 22 H 2

<sup>19</sup> Al Kafi V 3 – The Book Of Funerals CH 22 H 3

'The Sunnah regarding the embalming is thirteen Dirhams and a third (in weight) at most'. And he<sup>asws</sup> said: 'Jibraeel<sup>as</sup> descended unto Rasool-Allah<sup>saww</sup> with embalming (camphor), and its weight was of forty Dirhams. So Rasool-Allah<sup>saww</sup> divided it into three parts – a part for himself<sup>saww</sup>, and a part for Ali<sup>asws</sup>, and a part for (Syeda) Fatima<sup>asws</sup>'.<sup>20</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أَقَلُّ مَا يُجْرَى مِنَ الْكَافُورِ لِلْمَيِّتِ مِثْقَالٌ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The least of what is allowed from the camphor for the deceased is one *Misqaal* (approx 4.7 gms.)'.

وَ فِي رِوَايَةِ الْكَاهِلِيِّ وَ حُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْقَصْدُ مِنْ ذَلِكَ أَرْبَعَةُ مِثْقَالِينَ .

And in a report of Al-Kahily, and Husayn Bin Al-Mukhtar, from Abu Abdullah<sup>asws</sup> having said: 'The moderate from that is four *Misqaals*'.<sup>21</sup>

## باب الجريدة

### Chapter 24 – The Twig

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ بْنِ زِيَادِ الصَّقِيلِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ يُوَضَعُ لِلْمَيِّتِ جَرِيدَتَانِ وَاحِدَةٌ فِي الْيَمِينِ وَ الْأُخْرَى فِي الْأَيْسَرِ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Ibn Muskan, from Al Hassan Bin Ziyad Al Sayqal,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Two twigs would be placed for the deceased – one on the right and the other on the left'.

قَالَ قَالَ الْجَرِيدَةُ تَنْفَعُ الْمُؤْمِنَ وَ الْكَافِرَ .

He (the narrator) said, 'He<sup>asws</sup> said:.' The twig would benefit the Believer and (as well as) the infidel'.<sup>22</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ حَبَّانِ بْنِ سَدِيرٍ عَنْ يَحْيَى بْنِ عُبَادَةَ الْمَكِّيِّ قَالَ سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يَسْأَلُهُ عَنِ التَّخْضِيرِ فَقَالَ إِنَّ رَجُلًا مِنَ الْأَنْصَارِ هَلَكَ فَأَوْذَنَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِمَوْتِهِ فَقَالَ لِمَنْ يَلِيهِ مِنْ قَرَابَتِهِ خَضِرُوا صَاحِبَكُمْ فَمَا أَقَلُّ الْمُخْضِرِينَ قَالَ وَ مَا التَّخْضِيرُ قَالَ جَرِيدَةٌ خَضِرَاءُ تُوَضَعُ مِنْ أَصْلِ الْيَدَيْنِ إِلَى التَّرْقُوفَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie, from Hanan Bin Sadeyr, from Yahya Bin Ubada Al Makky who said,

<sup>20</sup> Al Kafi V 3 – The Book Of Funerals CH 22 H 4

<sup>21</sup> Al Kafi V 3 – The Book Of Funerals CH 22 H 5

<sup>22</sup> Al Kafi V 3 – The Book Of Funerals CH 23 H 1

'I heard Sufyan Al-Sowry asking him<sup>asws</sup> about the greenery, so he<sup>asws</sup> said: 'A man from the Helpers died and Rasool-Allah<sup>saww</sup> advised in his death and he<sup>saww</sup> said to the one who was the closest from his relatives: '(Make) greenery (to be with) your companions, and what is the least are two green plants'. He said, 'And what is the greenery?' He<sup>saww</sup> said: 'A green twig placed at the root of the hands up to the clavicle' (collarbone).<sup>23</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ رَجُلٍ عَنْ يَحْيَى بْنِ عُبَادَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ تُوْخَذُ جَرِيْدَةٌ رَطْبَةٌ قَدْرَ ذِرَاعٍ فُتَوْضَعُ وَ أَسَارَ بِيَدِهِ مِنْ عِنْدِ تَرَفُوْتِهِ إِلَى يَدِهِ تُلْفُ مَعَ تِيَابِهِ

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from a man, from Yahya Bin Ubada,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'You should take a wet twig of the measurement of a cubit and you should place it', and he<sup>asws</sup> gestured by his<sup>asws</sup> from his<sup>asws</sup> clavicle up to his<sup>asws</sup> hand', 'wrapped with his cloth (shroud)'.  
 قَالَ وَ قَالَ الرَّجُلُ لَقِيْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) بَعْدَ فَسَأَلْتُهُ عَنْهُ فَقَالَ نَعَمْ فَدَحَدْتُ بِهِ يَحْيَى بْنُ عُبَادَةَ .

He (the narrator) said, 'And the man who met Abu Abdullah<sup>asws</sup> said afterwards, 'I asked him<sup>asws</sup> about it, so he<sup>asws</sup> said: 'Yes, I<sup>asws</sup> had narrated with it to Yahya Bin Ubada (the narrator of this Hadeeth)'.<sup>24</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) أَرَأَيْتَ الْمَيِّتَ إِذَا مَاتَ لَمْ تُجْعَلْ مَعَهُ الْجَرِيْدَةُ قَالَ يَنْجَافِي عَنْهُ الْعَذَابُ وَ الْحِسَابُ مَا دَامَ الْعُوْدُ رَطْبًا

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

'I said to Abu Ja'far<sup>asws</sup>, 'What is your<sup>asws</sup> view of the deceased when he died and the twig was not made to be with him?' He<sup>asws</sup> said: 'The Punishment and the Reckoning would be staved off from him as long as the branch is wet'.

قَالَ وَ الْعَذَابُ كُلُّهُ فِي يَوْمٍ وَاحِدٍ فِي سَاعَةٍ وَاحِدَةٍ قَدْرَ مَا يُدْخَلُ الْقَبْرَ وَ يَرْجِعُ الْقَوْمُ وَ إِنَّمَا جُعِلَتْ السَّعْفَتَانِ لِذَلِكَ فَلَا يُصِيبُهُ عَذَابٌ وَ لَا حِسَابٌ بَعْدَ جُفُوْفِهِمَا إِنْ شَاءَ اللَّهُ.

He<sup>asws</sup> said: 'And the Punishment, all of it, is in one day and one hour, a measurement of what it takes to enter the grave and the people returning, and rather, the two foliage's have been made to be for that, thus there would neither be a Punishment nor a Reckoning after these two dry up, Allah<sup>azwj</sup> Willing'.<sup>25</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيْلِ بْنِ دَرَّاجٍ قَالَ قَالَ إِنَّ الْجَرِيْدَةَ قَدْرُ شِبْرِ تَوْضَعُ وَاحِدَةً مِنْ عِنْدِ التَّرْفُوَةِ إِلَى مَا بَلَغَتْ مِمَّا يَلِي الْجِلْدَ وَ الْأُخْرَى فِي الْأَيْسَرِ مِنْ عِنْدِ التَّرْفُوَةِ إِلَى مَا بَلَغَتْ مِنْ فَوْقِ الْقَمِيصِ .

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

<sup>23</sup> Al Kafi V 3 – The Book Of Funerals CH 23 H 2

<sup>24</sup> Al Kafi V 3 – The Book Of Funerals CH 23 H 3

<sup>25</sup> Al Kafi V 3 – The Book Of Funerals CH 23 H 4

'He<sup>asws</sup> said: 'The twigs are to be of the measurement of a palm's width – one would be placed by the clavicle to what reaches from what follows the skin, and the other one on the right by the clavicle up to what reaches from the top of the shirt'.<sup>26</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ تُوَضَّعُ لِلْمَيِّتِ جَرِيدَتَانِ وَاحِدَةٌ فِي الْأَيْمَنِ وَالْأُخْرَى فِي الْأَيْسَرِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Sama'at, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Two twigs would be placed for the deceased – one of the right and the other one on the left'.<sup>27</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ حَرِيْزٍ وَفُضَيْلٍ وَعَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) لِأَيِّ شَيْءٍ تُوَضَّعُ مَعَ الْمَيِّتِ الْجَرِيدَةُ قَالَ إِنَّهُ يَتَجَافَى عَنْهُ الْعَذَابُ مَا دَامَتْ رَطْبَةً .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Hareyz, and Fuzayl, and Abdul Rahman Bin Abu Abdullah who said,

'It was said to Abu Abdullah<sup>asws</sup>, 'For which thing is the twig placed with the deceased?' He<sup>asws</sup> said: 'It would stave off the Punishment from him as long as it is wet'.<sup>28</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ قِيلَ لَهُ جُعِلْتُ فِدَاكَ رَبِّمَا حَضَرَنِي مَنْ أَخَافُهُ فَلَا يُمْكِنُ وَضْعُ الْجَرِيدَةِ عَلَى مَا رَوَيْتُنَا قَالَ أَدْخَلَهَا حَيْثُ مَا أُمْكِنَ .

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

'It was said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Sometimes there is danger for me from the one whom I fear, so it is not possible to place the twig upon what you<sup>asws</sup> have narrated to us'. He<sup>asws</sup> said: 'Enter it (in the grave) wherever it is possible'.<sup>29</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ الْكِنْدِيِّ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنِ الْجَرِيدَةِ تُوَضَّعُ فِي الْقَبْرِ قَالَ لَا بَأْسَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> said, 'I asked him<sup>asws</sup> about the twig placed in the grave. He<sup>asws</sup> said: 'No problem'.<sup>30</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا قَالُوا قُلْنَا لَهُ جُعِلْنَا فِدَاكَ إِنْ لَمْ نَقْدِرْ عَلَى الْجَرِيدَةِ فَقَالَ عُوْدَ السِّدْرِ قِيلَ فَإِنْ لَمْ نَقْدِرْ عَلَى السِّدْرِ فَقَالَ عُوْدَ الْخِلَافِ .

A number of our companions, from Sahl Bin Ziyad, from someone else from our companions who said,

<sup>26</sup> Al Kafi V 3 – The Book Of Funerals CH 23 H 5

<sup>27</sup> Al Kafi V 3 – The Book Of Funerals CH 23 H 6

<sup>28</sup> Al Kafi V 3 – The Book Of Funerals CH 23 H 7

<sup>29</sup> Al Kafi V 3 – The Book Of Funerals CH 23 H 8

<sup>30</sup> Al Kafi V 3 – The Book Of Funerals CH 23 H 9

'We said to him<sup>asws</sup>, 'May we be sacrificed for you<sup>asws</sup>! (Supposing) we are not able upon the (palm) twigs?' So he<sup>asws</sup> said: 'A lotus twig'. It was said, 'Supposing we are not able upon the lotus?' So he<sup>asws</sup> said: 'A different twig'.<sup>31</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ بِلَالٍ أَنَّهُ كَتَبَ إِلَيْهِ يَسْأَلُهُ عَنِ الْجَرِيدَةِ إِذَا لَمْ نَجِدْ نَجْعَلْ بَدَلَهَا غَيْرَهَا فِي مَوْضِعٍ لَا يُمَكِّنُ النَّخْلُ فَكَتَبَ يَجُوزُ إِذَا أُعْزِزَتِ الْجَرِيدَةُ وَالْجَرِيدَةُ أَفْضَلُ وَبِهِ جَاءَتِ الرَّوَايَةُ .

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Muhammad Bin Muhammad,

(It has been narrated) from Ali Bin Bilal who wrote to him<sup>asws</sup> asking him<sup>asws</sup> about the twig, 'When it cannot be found, can we make something else to be in its place, if the palm tree is not possible to get to?' So he<sup>asws</sup> wrote: 'When the twig (of the palm tree) is scarce; and the twig (of the palm tree) is superior, and with it has the report come'.<sup>32</sup>

وَرَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ فِي رَوَايَةٍ أُخْرَى قَالَ يُجْعَلُ بَدَلَهَا عُوْدُ الرُّمَّانِ .

And Ali Bin Ibrahim reported in another report,

'He<sup>asws</sup> said: 'You should make the pomegranate stick to be in its place'.<sup>33</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ سَأَلْتُهُ عَنِ الْجَرِيدَةِ تُوضَعُ مِنْ دُونِ الثِّيَابِ أَوْ مِنْ فَوْقِهَا قَالَ فَوْقَ الْقَمِيصِ وَدُونِ الْخَاصِرَةِ فَسَأَلْتُهُ مِنْ أَيِّ جَانِبٍ فَقَالَ مِنَ الْجَانِبِ الْأَيْمَنِ .

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

'I asked him<sup>asws</sup> about the twig to be placed below the cloth (shroud), or from above it?' He<sup>asws</sup> said: 'Above the shirt and below the loins'. So I asked him<sup>asws</sup>, 'From which side?' So he<sup>asws</sup> said: 'On the right side'.<sup>34</sup>

بَابُ الْمَيِّتِ يَمُوتُ وَهُوَ جُنْبٌ أَوْ حَائِضٌ أَوْ نَفْسَاءٌ

## Chapter 25 – The dying one is dying and he is with sexual impurity, or a menstruating woman, or a woman with post-childbirth bleeding

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لَهُ مَاتَ مَيِّتٌ وَهُوَ جُنْبٌ كَيْفَ يُغْسَلُ وَ مَا يُجْزئُهُ مِنَ الْمَاءِ فَقَالَ يُغْسَلُ غُسْلًا وَاحِدًا يُجْزئُ ذَلِكَ عَنْهُ لِجَنَابَتِهِ وَ لُغْسَلِ الْمَيِّتِ لِأَنَّهُمَا حُرْمَتَانِ اجْتَمَعَتَا فِي حُرْمَةٍ وَاحِدَةٍ .

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

'I said to him<sup>asws</sup>, 'A dying one died and he was with sexual impurity. How should he be washed and what would suffice him from the water?' So he<sup>asws</sup> said: 'He would be washed with one washing, that would suffice him from it for his sexual impurity and

<sup>31</sup> Al Kafi V 3 – The Book Of Funerals CH 23 H 10

<sup>32</sup> Al Kafi V 3 – The Book Of Funerals CH 23 H 11

<sup>33</sup> Al Kafi V 3 – The Book Of Funerals CH 23 H 12

<sup>34</sup> Al Kafi V 3 – The Book Of Funerals CH 23 H 13

for the washing of the deceased, because these two (washings) are two sacred ones, being together in one sanctity'.<sup>35</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ إِذَا مَاتَتْ فِي نَفْسِهَا كَيْفَ تُغَسَّلُ قَالَ مِثْلَ غُسْلِ الطَّاهِرَةِ وَكَذَلِكَ الْحَائِضُ وَكَذَلِكَ الْجُنْبُ إِنَّمَا يُغَسَّلُ غُسْلًا وَاحِدًا فَقَطْ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the woman when she dies in her post-childbirth bleeding, how would she be washed. He<sup>asws</sup> said: 'Similar to the washing for the cleanliness (menstruation free), and similar to that is the menstruating woman, and similar to that is the one with sexual impurity. But rather, she would be washed with one washing only'.<sup>36</sup>

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ فِي الْمَرْأَةِ إِذَا مَاتَتْ نَفْسَاءَ وَ كَثُرَ دَمُهَا أُدْخِلَتْ إِلَى السَّرَّةِ فِي الْأَدَمِ أَوْ مِثْلِ الْأَدَمِ نَظِيفٍ تَمَّ تَكْفُنُ بَعْدَ ذَلِكَ .

Sahl Bin Ziyad, from Ibn Mahboub, and Ahmad Bin Muhammad,

'Regarding the woman, when she dies with post-childbirth bleeding, and there is a lot of blood, she would be entered into the bag up to the navel, or like a clean bag, then she would be enshrouded after that'.<sup>37</sup>

### باب الْمَرْأَةِ تَمُوتُ وَ فِي بَطْنِهَا وَ لَدَى يَتَحَرَّكُ

## Chapter 26 – The woman dies and in her belly is a moving child

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ يَفْطِينَ قَالَ سَأَلْتُ الْعَبْدَ الصَّالِحَ ( عَلَيْهِ السَّلَام ) عَنِ الْمَرْأَةِ تَمُوتُ وَ وَلَدُهَا فِي بَطْنِهَا قَالَ يُسْقُ بَطْنُهَا وَ يُخْرَجُ وَ لَدُهَا .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Muhammad Bin Abu Hama, from Ali Bin Yaqteen who said,

'I asked Al-Abd Al-Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) about the woman dying and her child is in her belly. He<sup>asws</sup> said: 'Her belly would be split and her child would be extracted'.<sup>38</sup>

سَهْلُ بْنُ زِيَادٍ عَنِ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَمُوتُ وَ يَتَحَرَّكُ الْوَلَدُ فِي بَطْنِهَا أَوْ يُسْقُ بَطْنُهَا وَ يُسْتَخْرَجُ وَ لَدُهَا قَالَ نَعَمْ .

Sahl Bin Ziyad, from Ismail Bin Mihran, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the woman dying and the child is moving in her belly, should her belly be split open and her child extracted?' He<sup>asws</sup> said: 'Yes'.

<sup>35</sup> Al Kafi V 3 – The Book Of Funerals CH 24 H 1

<sup>36</sup> Al Kafi V 3 – The Book Of Funerals CH 24 H 2

<sup>37</sup> Al Kafi V 3 – The Book Of Funerals CH 24 H 3

<sup>38</sup> Al Kafi V 3 – The Book Of Funerals CH 25 H 1

و فِي رِوَايَةِ ابْنِ أَبِي عُمَيْرٍ زَادَ فِيهِ يُخْرَجُ الْوَلَدُ وَ يُخَاطُ بَطْنُهَا .

And in a report of Abu Umeyr there is an increase in it, 'The child would be extracted and her belly would be stitched up'.<sup>39</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ ابْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) إِذَا مَاتَتِ الْمَرْأَةُ وَ فِي بَطْنِهَا وَلَدٌ يَتَحَرَّكُ شَقَّ بَطْنُهَا وَ يُخْرَجُ الْوَلَدُ

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'When the woman dies and in her belly is a moving child, split open her belly and extract the child'.

وَ قَالَ فِي الْمَرْأَةِ تَمُوتُ فِي بَطْنِهَا الْوَلَدُ فَيَتَخَوَّفُ عَلَيْهَا قَالَ لَا بَأْسَ أَنْ يُدْخَلَ الرَّجُلُ يَدَهُ فَيَقْطَعَهُ وَ يُخْرِجَهُ .

And he<sup>asws</sup> said regarding the woman dying and the child is in her belly, so there is fear upon her, said: 'There is no problem if the man inserts his hand, so he cuts it and extracts it'.<sup>40</sup>

بَابُ كَرَاهِيَةِ أَنْ يُقَصَّ مِنَ الْمَيِّتِ ظْفُرٌ أَوْ شَعْرٌ

## Chapter 27 – Abhorrence of cutting the nails and the hair from the deceased

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا يُمَسُّ مِنَ الْمَيِّتِ شَعْرٌ وَ لَا ظْفُرٌ وَ إِنْ سَقَطَ مِنْهُ شَيْءٌ فَاجْعَلْهُ فِي كَفِّهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not touch from the deceased, neither hair nor a nail, and if something falls off from him, so make it to be in his shroud'.<sup>41</sup>

عَنْهُ عَنْ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ غِيَاثٍ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَرِهَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) أَنْ تُحْلَقَ عَانَةُ الْمَيِّتِ إِذَا غُسِلَ أَوْ يُقْلَمَ لَهُ ظْفُرٌ أَوْ يُجَزَّ لَهُ شَعْرٌ .

From him, from his father, from Abdullah Bin Al Mugheira, from Giyas,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> disliked shaving the pubic hair of the deceased when washing, or clipping a nail of his, or shearing his hair'.<sup>42</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْزَمٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَرِهَ أَنْ يُقَصَّ مِنَ الْمَيِّتِ ظْفُرٌ أَوْ يُقَصَّ لَهُ شَعْرٌ أَوْ تُحْلَقَ لَهُ عَانَةُ أَوْ يُعْمَضَ لَهُ مَفْصِلٌ .

<sup>39</sup> Al Kafi V 3 – The Book Of Funerals CH 25 H 2

<sup>40</sup> Al Kafi V 3 – The Book Of Funerals CH 25 H 3

<sup>41</sup> Al Kafi V 3 – The Book Of Funerals CH 26 H 1

<sup>42</sup> Al Kafi V 3 – The Book Of Funerals CH 26 H 2

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibrahim Bin Mahziyar, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is disliked to shorten the nails of the deceased, or shorten his hair, or shave off his pubic hair, or close down a joint of his'.<sup>43</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْمَيِّتِ يَكُونُ عَلَيْهِ الشَّعْرُ فَيُحْلَقُ عَنْهُ أَوْ يُقْلَمُ قَالَ لَا يُمْسُ مِنْهُ شَيْءٌ اغْسِلْهُ وَادْفِنْهُ .

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<sup>asws</sup> about the decease who happens to have the hair upon him, so can it be shaved off from it or clipped?' He<sup>asws</sup> said: 'Do not touch anything from him. Wash him and bury him'.<sup>44</sup>

بَاب مَا يَخْرُجُ مِنَ الْمَيِّتِ بَعْدَ أَنْ يُغْسَلَ

## Chapter 28 – What comes out from the deceased after having been washed

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا خَرَجَ مِنْ مَنْخَرِ الْمَيِّتِ الدَّمُ أَوْ الشَّيْءُ بَعْدَ الْغُسْلِ وَ أَصَابَ الْعِمَامَةَ أَوْ الْكَفْنَ فَرَضَهُ بِالْمَقْرَاضِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Yahya Al Kahily,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the blood comes out from a nostril of the deceased, or something (else) after the washing and hits the turban or the shroud, cut it off with the cutter'.<sup>45</sup>

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ إِذَا غُسِلَ الْمَيِّتُ ثُمَّ أَحْدَثَ بَعْدَ الْغُسْلِ فَإِنَّهُ يُغْسَلُ الْحَدَثُ وَ لَا يُعَادُ الْغُسْلُ .

From him, from one of his companions, raising it, said:

'When the deceased is washed, then excretes after the washing, so the excretion should be washed off, and the (whole) washing would not be repeated'.<sup>46</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا خَرَجَ مِنَ الْمَيِّتِ شَيْءٌ بَعْدَ مَا يُكْفَنُ فَأَصَابَ الْكَفْنَ فَرَضَ مِنْهُ .

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

<sup>43</sup> Al Kafi V 3 – The Book Of Funerals CH 26 H 3

<sup>44</sup> Al Kafi V 3 – The Book Of Funerals CH 26 H 4

<sup>45</sup> Al Kafi V 3 – The Book Of Funerals CH 27 H 1

<sup>46</sup> Al Kafi V 3 – The Book Of Funerals CH 27 H 2

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When something comes out from the deceased after having been shrouded, and it hits the shroud, it should be cut off from it'.<sup>47</sup>

### بَابِ الرَّجُلِ يُغَسِّلُ الْمَرْأَةَ وَالْمَرْأَةَ تُغَسِّلُ الرَّجُلَ

## Chapter 29 – The man washes the woman, and the woman washes the man

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَمُوتُ وَ لَيْسَ عِنْدَهُ مَنْ يُغَسِّلُهُ إِلَّا النِّسَاءُ فَقَالَ تُغَسِّلُهُ امْرَأَتُهُ أَوْ ذَاتُ قَرَابَةٍ إِنْ كَانَتْ لَهُ وَ تَصُبُّ النِّسَاءُ عَلَيْهِ الْمَاءَ صَبًّا وَ فِي الْمَرْأَةِ إِذَا مَاتَتْ يُدْخِلُ رُوجَهَا يَدَهُ تَحْتَ قَمِيصِهَا فَيُغَسِّلُهَا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having been asked about the man who is dying and there is no one in his presence to wash him except for the women. So he<sup>asws</sup> said: 'His wife should wash him, or a near relative if there was one for him, and the women would pour water over him with a pouring, and regarding the woman, when she dies, her husband would insert his hand under her shirt, so he would wash her'.<sup>48</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَّالَةَ بِنِ ابْنِ أَبِي رَبِيعٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ أَيْصَلِّحُ لَهُ أَنْ يَنْظُرَ إِلَى امْرَأَتِهِ حِينَ تَمُوتُ أَوْ يُغَسِّلَهَا إِنْ لَمْ يَكُنْ عِنْدَهَا مَنْ يُغَسِّلُهَا وَ عَنِ الْمَرْأَةِ هَلْ تَنْظُرُ إِلَى مِثْلِ ذَلِكَ مِنْ رُوجِهَا حِينَ يَمُوتُ فَقَالَ لَا بَأْسَ بِذَلِكَ إِنَّمَا يَفْعَلُ ذَلِكَ أَهْلُ الْمَرْأَةِ كِرَاهَةً أَنْ يَنْظُرَ رُوجَهَا إِلَى شَيْءٍ يَكْرَهُونَهُ مِنْهَا .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah<sup>asws</sup> about the man, 'Is it correct for him that he looks at his wife when she dies, or he washes her if there does not happen to be in her presence the one who can wash her; and about the woman, can she look to similar to that from her husband when he dies?' So he<sup>asws</sup> said: 'There is no problem with that. But rather, his doing that, the family of the woman may dislike her husband looking at something which they are disliking for her'.<sup>49</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُغَسِّلُ امْرَأَتَهُ قَالَ نَعَمْ مِنْ وَرَاءِ التُّوبِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al A'ala, from Muhammad Bin Muslim who said,

'I asked him<sup>asws</sup> about the man washing his wife. He<sup>asws</sup> said: 'Yes, from behind the cloth'.<sup>50</sup>

<sup>47</sup> Al Kafi V 3 – The Book Of Funerals CH 27 H 3

<sup>48</sup> Al Kafi V 3 – The Book Of Funerals CH 28 H 1

<sup>49</sup> Al Kafi V 3 – The Book Of Funerals CH 28 H 2

<sup>50</sup> Al Kafi V 3 – The Book Of Funerals CH 28 H 3

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنِ عَيْرٍ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ يَمُوتُ وَ لَيْسَ عِنْدَهُ مَنْ يُغَسِّلُهُ إِلَّا النِّسَاءُ هَلْ تُغَسَّلُهُ النِّسَاءُ فَقَالَ تُغَسَّلُهُ أَمْرَأَتُهُ أَوْ ذَاتُ مَحْرَمِهِ وَ تَصُبُّ عَلَيْهِ النِّسَاءُ الْمَاءَ صَبًّا مِنْ فَوْقِ الثِّيَابِ .

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

'I asked Abu Abdullah<sup>asws</sup> about the man who is dying and there is no one in his presence who can wash him except for the women. Can the women wash him?' So he<sup>asws</sup> said: 'His wife should wash him, or the one with sanctity (one he cannot be married to), and the (other) women would pour water with a pouring from above the clothes'.<sup>51</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ النَّعْمَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ سَمِعْتُ صَاحِبًا لَنَا يَسْأَلُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْمَرْأَةِ تَمُوتُ مَعَ رِجَالٍ لَيْسَ فِيهِمْ ذُو مَحْرَمٍ هَلْ يُغَسَّلُونَهَا وَ عَلَيْهَا ثِيَابُهَا قَالَ إِذَا يُدْخَلُ ذَلِكَ عَلَيْهِمْ وَ لَكِنْ يُغَسَّلُونَ كَفَّيْهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Nu'man, from Dawood Bin Farqad who said,

'I heard a companion of ours asking Abu Abdullah<sup>asws</sup> about the woman who is dying with men, there not being among them one with sanctity (the one she cannot be married to). Can they wash her and upon her are her clothes?' He<sup>asws</sup> said: 'When that (situation) comes upon them, but they should be washing her palms'.<sup>52</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ إِذَا مَاتَتْ فَقَالَ يُدْخَلُ رُؤُوسُهَا يَدَهُ تَحْتَ فَمِيصِهَا إِلَى الْمِرْفَاقِ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Usman, from Sama'at who said,

'I asked about the woman when she dies. So he<sup>asws</sup> said: 'Her husband would insert his hand under her shirt up to the elbows'.<sup>53</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الرَّجُلِ يَمُوتُ فِي السَّفَرِ أَوْ فِي أَرْضٍ لَيْسَ مَعَهُ فِيهَا إِلَّا النِّسَاءُ قَالَ يُدْفَنُ وَ لَا يُغَسَّلُ

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the man who dies during the journey, or in a land, (where) there being no one with him except for the women. He<sup>asws</sup> said: 'He should be buried and not washed'.

وَ قَالَ فِي الْمَرْأَةِ تَكُونُ مَعَ الرِّجَالِ بِتِلْكَ الْمَنْزِلَةِ إِلَّا أَنْ يَكُونَ مَعَهَا رُؤُوسُهَا فَإِنْ كَانَ مَعَهَا رُؤُوسُهَا فَلْيُغَسَّلْهَا مِنْ فَوْقِ الدَّرْعِ وَ يَسْكَبُ عَلَيْهَا الْمَاءَ سَكْبًا وَ تُغَسَّلُهُ أَمْرَأَتُهُ إِذَا مَاتَ وَ الْمَرْأَةُ لَيْسَتْ مِثْلَ الرَّجُلِ الْمَرْأَةُ أَسْوَأُ مَنظَرًا حِينَ تَمُوتُ .

<sup>51</sup> Al Kafi V 3 – The Book Of Funerals CH 28 H 4

<sup>52</sup> Al Kafi V 3 – The Book Of Funerals CH 28 H 5

<sup>53</sup> Al Kafi V 3 – The Book Of Funerals CH 28 H 6

And he<sup>asws</sup> said regarding the woman who happens to be with the men to be at that very status, except that if there happens to be her husband with her. So if her husband was with her, so let him wash her from above the shirt, and the water to be poured with a pouring; and let his wife wash him when he dies, and the women are not like the men. The woman is an evil sight when she is dying'.<sup>54</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ يَخْرُجُ فِي السَّفَرِ وَ مَعَهُ امْرَأَتُهُ يُغَسِّلُهَا قَالَ نَعَمْ وَ أُمُّهُ وَ أُخْتُهَا وَ نَحْوُ هَذَا يَلْقَى عَلَى عَوْرَتِهَا خِرْقَةً .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Mansour Bin Hazim who said,

'I asked Abu Abdullah<sup>asws</sup> about the man going out in a journey and with him is his wife, can he wash her (if she were to die)?' He<sup>asws</sup> said: 'Yes, and (he can wash) his mother, and his sister and such as this, casting a cloth upon her private part'.<sup>55</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ سَمِعْتُ صَاحِباً لَنَا يَسْأَلُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْمَرْأَةِ تَمُوتُ مَعَ رَجَالٍ لَيْسَ مَعَهُمْ ذُو مَحْرَمٍ هَلْ يُغَسَّلُونَهَا وَ عَلَيْهَا ثِيَابُهَا فَقَالَ إِذَا يُدْخَلُ عَلَيْهِمْ وَ لَكِنْ يُغَسَّلُونَ كَفَّيْهَا .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Dawood Bin Farqad who said,

'I heard a companion of ours asking Abu Abdullah<sup>asws</sup> about the woman dying with men and there is none with them with sanctity (the one she cannot be married to). Can they wash her and upon her are her clothes?' So he<sup>asws</sup> said: 'When it comes up upon them, but they would be washing her palms'.<sup>56</sup>

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِبٍ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الْمَرْأَةِ إِذَا مَاتَتْ وَ لَيْسَ مَعَهَا امْرَأَةٌ تُغَسِّلُهَا قَالَ يُدْخَلُ رُجُلٌ يَدُهُ تَحْتَ فَمِيصِهَا فَيُغَسِّلُهَا إِلَى الْمِرْفَاقِ .

Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the woman when she dies and there is no woman with her to wash her. He<sup>asws</sup> said: 'Her husband would insert his hand under her shirt, up to the elbows, and he would wash her'.<sup>57</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ مُحَمَّدٍ عَنْ مُسْلِمِ بْنِ قَالٍ سَأَلْتُهُ عَنِ الرَّجُلِ يُغَسِّلُ امْرَأَتَهُ قَالَ نَعَمْ إِنَّمَا يَمْنَعُهَا أَهْلُهَا تَعَصُّباً .

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

'I asked him<sup>asws</sup> about the man, 'Can his wife washing him?' He<sup>asws</sup> said: 'Yes. But rather her family would prevent him out of prejudice'.<sup>58</sup>

<sup>54</sup> Al Kafi V 3 – The Book Of Funerals CH 28 H 7

<sup>55</sup> Al Kafi V 3 – The Book Of Funerals CH 28 H 8

<sup>56</sup> Al Kafi V 3 – The Book Of Funerals CH 28 H 9

<sup>57</sup> Al Kafi V 3 – The Book Of Funerals CH 28 H 10

مَحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ سُئِلَ عَنِ الرَّجُلِ الْمُسْلِمِ يَمُوتُ فِي السَّفَرِ وَ لَيْسَ مَعَهُ رَجُلٌ مُسْلِمٌ وَ مَعَهُ رِجَالٌ نَصَارَى وَ مَعَهُ عَمَّتُهُ وَ خَالَتُهُ مُسْلِمَتَانِ كَيْفَ يُصْنَعُ فِي غُسْلِهِ قَالَ تَغْسَلُهُ عَمَّتُهُ وَ خَالَتُهُ فِي قَمِيصِهِ وَ لَا تَقْرُبُهُ النَّصَارَى

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having been asked about the Muslim man dying during a journey and there is no Muslim man with him, and with him are Christian men, and with him is his paternal aunt and his maternal aunt, both Muslim. How would his washing be dealt with? He<sup>asws</sup> said: 'His paternal aunt and his maternal aunt should wash him in his shirt, and the Christians should not go near him'.

وَ عَنِ الْمَرْأَةِ تَمُوتُ فِي السَّفَرِ وَ لَيْسَ مَعَهَا امْرَأَةٌ مُسْلِمَةٌ وَ مَعَهَا نِسَاءٌ نَصَارَى وَ عَمَّتُهَا وَ خَالَهَا مُسْلِمَانِ قَالَ يُغْسَلَانِهَا وَ لَا تَقْرُبُهَا النَّصْرَانِيَّةُ كَمَا كَانَتْ الْمُسْلِمَةُ تُغْسَلُهَا غَيْرَ أَنَّهُ يَكُونُ عَلَيْهَا دِرْعٌ فَيَصْبُ الْمَاءُ مِنْ فَوْقِ الدَّرْعِ

And about the woman who is dying during the journey and there is no Muslim man with her, and with her are Christian women, and her paternal uncle and her maternal uncle, both Muslims. He<sup>asws</sup> said: 'They can both wash her, and the Christian women would not go near her, just as the Muslim women would wash her apart from that there would happen to be a shield upon her, so the water would be poured from above the shield'.

قُلْتُ فَإِنْ مَاتَ رَجُلٌ مُسْلِمٌ وَ لَيْسَ مَعَهُ رَجُلٌ مُسْلِمٌ وَ لَا امْرَأَةٌ مُسْلِمَةٌ مِنْ ذِي قَرَابَتِهِ وَ مَعَهُ رِجَالٌ نَصَارَى وَ نِسَاءٌ مُسْلِمَاتٌ لَيْسَ بَيْنَهُنَّ قَرَابَةٌ قَالَ يَغْتَسِلُ النَّصْرَانِيُّ ثُمَّ يُغْسَلُ ثُمَّ يَضْطَرُّ

I said, 'Supposing a Muslim man dies and there is neither a Muslim man with him nor a Muslim woman from his relatives, and with him are Christian men and Christian women, there not being any relationship between him and them'. He<sup>asws</sup> said: 'The Christian men would wash (themselves), then they would wash him, for there is (a state of) desperation'.

وَ عَنِ الْمَرْأَةِ الْمُسْلِمَةِ تَمُوتُ وَ لَيْسَ مَعَهَا امْرَأَةٌ مُسْلِمَةٌ وَ لَا رَجُلٌ مُسْلِمٌ مِنْ ذَوِي قَرَابَتِهَا وَ مَعَهَا نَصْرَانِيَّةٌ وَ رِجَالٌ مُسْلِمُونَ لَيْسَ بَيْنَهُمَا وَ بَيْنَهُمْ قَرَابَةٌ قَالَ تَغْتَسِلُ النَّصْرَانِيَّةُ ثُمَّ تَغْسَلُهَا

And about the Muslim woman dying and there is neither a Muslim woman with her nor a Muslim man from her relatives, and with her are Christian woman and Muslim men, there not being any relationship between her and them. He<sup>asws</sup> said: 'The Christian women would wash (themselves), then they would wash her'.

وَ عَنِ النَّصْرَانِيِّ يَكُونُ فِي السَّفَرِ وَ هُوَ مَعَ الْمُسْلِمِينَ فَيَمُوتُ قَالَ لَا يُغْسَلُهُ مُسْلِمٌ وَ لَا كَرَامَةٌ وَ لَا يَدْفَنُهُ وَ لَا يَقُومُ عَلَى قَبْرِهِ.

And about the Christian man who happens to be in the journey and he is with the Muslims, and he dies. He<sup>asws</sup> said: 'The Muslim should not wash him nor is there a prestige, nor should he bury him, nor stand upon his grave'.<sup>59</sup>

<sup>58</sup> Al Kafi V 3 – The Book Of Funerals CH 28 H 11

<sup>59</sup> Al Kafi V 3 – The Book Of Funerals CH 28 H 12

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَنْ عَسَلَ فَاطِمَةَ ( عَلَيْهَا السَّلَام ) قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) كَأَنَّكَ اسْتَفْطَعْتَ ذَلِكَ مِنْ قَوْلِهِ فَقَالَ لِي كَأَنَّكَ ضَفَقْتَ مِمَّا أَخْبَرْتُكَ فَقُلْتُ قَدْ كَانَ ذَلِكَ جُعِلْتُ فِدَاكَ فَقَالَ لِي لَا تَضَيِّقَنَّ فَإِنَّهَا صِدِّيقَةٌ لَمْ يَكُنْ يُغَسِّلُهَا إِلَّا صَدِيقٌ أَمَا عَلِمْتَ أَنَّ مَرْيَمَ ( عَلَيْهَا السَّلَام ) لَمْ يُغَسِّلُهَا إِلَّا عِيسَى ( عَلَيْهِ السَّلَام )

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Salim, from Mufazzal Bin Umar who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Who washed Syeda Fatima<sup>asws</sup>?' He<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup>. It was as if I was astonished from his<sup>asws</sup> words, so he<sup>asws</sup> said to me: 'It is as if you are constricted from what I<sup>asws</sup> informed you'. So I said, 'It was that, may I be sacrificed for you<sup>asws</sup>'. So he<sup>asws</sup> said to me: 'Do not be constricted, for she<sup>asws</sup> is a truthful. None could have washed her<sup>asws</sup> except for a truthful. Do you not know that Maryam<sup>as</sup>, none washed her<sup>as</sup> except for Isa<sup>as</sup>?'

قُلْتُ جُعِلْتُ فِدَاكَ فَمَا تَقُولُ فِي الْمَرْأَةِ تَكُونُ فِي السَّفَرِ مَعَ الرَّجَالِ لَيْسَ لَهَا مَعَهُمْ ذُو مَحْرَمٍ وَ لَا مَعَهُمْ امْرَأَةٌ فَتَمُوتُ الْمَرْأَةُ مَا يُصْنَعُ بِهَا قَالَ يُغَسَّلُ مِنْهَا مَا أَوْجَبَ اللَّهُ عَلَيْهِ النَّبِيْمَ وَ لَا تُمَسُّ وَ لَا يُكْتَسَفُ شَيْءٌ مِنْ مَحَاسِنِهَا الَّذِي أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِسِتْرِهِ قُلْتُ كَيْفَ يُصْنَعُ بِهَا قَالَ يُغَسَّلُ بَطْنُ كَفَيْهَا وَ وَجْهَهَا وَ يُغَسَّلُ ظَهْرُ كَفَيْهَا .

I said, 'May I be sacrificed for you<sup>asws</sup>! So what are you<sup>asws</sup> saying regarding the woman who happens to be in the journey with the men, there not being anyone with sanctity for her with them, nor is there a woman with them, and the woman dies. What should be done with her?' He<sup>asws</sup> said: 'He would wash from her what Allah<sup>azwj</sup> Obligated the *Tayammum* upon, and she would neither be touched nor anything being uncovered from her beauty which Allah<sup>azwj</sup> Mighty and Majestic Commanded with its concealment'. I said, 'How would he deal with it?' He<sup>asws</sup> said: 'He would wash the inside of her palms, and her face, and he would wash the back of her palms'.<sup>60</sup>

بَابُ حَدِّ الصَّبِيِّ الَّذِي يَجُوزُ لِلنِّسَاءِ أَنْ يُغَسِّلْنَهُ

## Chapter 30 – A limit of the male child which is allowed for the women that they can wash him

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنِ ابْنِ النَّمَيْرِ مَوْلَى الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) حَدِّتْنِي عَنِ الصَّبِيِّ إِلَى كَمْ تُغَسَّلُهُ النِّسَاءُ فَقَالَ إِلَى ثَلَاثِ سِنِينَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Yunus Bin Yaqoub, from Ibn Al Numeyr, a slave of Al Haris Bin Al Mugheira who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Narrate to me about the male child, up to how much (age) can the women wash him?' So he<sup>asws</sup> said: 'Up to three years'.<sup>61</sup>

<sup>60</sup> Al Kafi V 3 – The Book Of Funerals CH 28 H 13

<sup>61</sup> Al Kafi V 3 – The Book Of Funerals CH 29 H 1

**بَابُ غُسْلِ مَنْ غَسَلَ الْمَيِّتَ وَ مَنْ مَسَّهُ وَ هُوَ حَارٌّ وَ مَنْ مَسَّهُ وَ هُوَ بَارِدٌ**

**Chapter 31 – Washing of the one who washes the deceased, and the one who touches him while he is hot, and the one who touches him while he is cold**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ غَسَلَ مَيِّتًا فَلْيَغْتَسِلْ قُلْتُ فَإِنْ مَسَّهُ مَا دَامَ حَارًّا قَالَ فَلَا غُسْلَ عَلَيْهِ وَ إِذَا بَرَدَ ثُمَّ مَسَّهُ فَلْيَغْتَسِلْ قُلْتُ فَمَنْ أَدْخَلَهُ الْقَبْرَ قَالَ لَا غُسْلَ عَلَيْهِ إِنَّمَا يَمَسُّ الثِّيَابَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who washes a deceased, so let him wash (himself)'. I said, 'Supposing he touches him as long as he is hot?' He<sup>asws</sup> said: 'So there is no washing upon him, and when he is cold, then he touches him, so let him wash (himself)'. I said, 'So (what about) the one who enters the grave?' He<sup>asws</sup> said: 'There is no washing upon him. But rather, he touches the clothes'.<sup>62</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ قُلْتُ الرَّجُلُ يُغْمِضُ عَيْنَ الْمَيِّتِ عَلَيْهِ غُسْلٌ قَالَ إِذَا مَسَّهُ بِحَرَارَتِهِ فَلَا وَ لَكِنْ إِذَا مَسَّهُ بَعْدَ مَا يَبْرُدُ فَلْيَغْتَسِلْ

Abu Ali Al Ashary, from Muhammad in Abdul Jabbar, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>, said, 'I said, 'The man closes the eyes of the deceased, upon him is a washing?' He<sup>asws</sup> said: 'If he touches him being with his heat, so no, but if he touches him after him having gone cold, so let him wash'.

قُلْتُ فَالَّذِي يُغَسِّلُهُ يَغْتَسِلُ قَالَ نَعَمْ قُلْتُ فَيَغْسَلُهُ ثُمَّ يَكْفِنُهُ قَبْلَ أَنْ يَغْتَسِلَ قَالَ يُغْسَلُهُ ثُمَّ يَغْسَلُ يَدَهُ مِنَ الْعَاقِقِ ثُمَّ يُلْبِسُهُ أَكْفَانَهُ ثُمَّ يَغْتَسِلُ قُلْتُ فَمَنْ حَمَلَهُ عَلَيْهِ غُسْلٌ قَالَ لَا قُلْتُ فَمَنْ أَدْخَلَهُ الْقَبْرَ عَلَيْهِ وَضُوءٌ قَالَ لَا إِلَّا أَنَّهُ يَتَوَضَّأُ مِنْ تُرَابِ الْقَبْرِ إِنْ شَاءَ .

I said, 'So the one who washes him, would wash (himself)?' He<sup>asws</sup> said: 'Yes'. I said, 'So he would wash, then enshroud him, before he washes (himself)?' He<sup>asws</sup> said: 'He would wash (the deceased), then wash his own hand from the dirt, then put the shroud upon him, then he would wash (himself)'. I said, 'So the one carries him, is there a washing upon him?' He<sup>asws</sup> said: 'No'. I said, 'So the one who goes into the grave, upon him is an ablution?' He<sup>asws</sup> said: 'No, except if he performs ablution from the dust of the grave (*Tayammum*) if he so desires to'.<sup>63</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ يُغْسَلُ الَّذِي غَسَلَ الْمَيِّتَ وَ إِنْ قَبِلَ إِنْسَانٌ الْمَيِّتَ وَ هُوَ حَارٌّ فَلَيْسَ عَلَيْهِ غُسْلٌ وَ لَكِنْ إِذَا مَسَّهُ وَ قَبَّلَهُ وَ قَدْ بَرَدَ فَعَلَيْهِ الْغُسْلُ وَ لَا بَأْسَ أَنْ يَمَسَّهُ بَعْدَ الْغُسْلِ وَ يُقَبِّلَهُ .

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

<sup>62</sup> Al Kafi V 3 – The Book Of Funerals CH 30 H 1

<sup>63</sup> Al Kafi V 3 – The Book Of Funerals CH 30 H 2

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'He would wash, the one who washes the deceased, and if the person kisses the deceased and he is hot, so there is no washing upon him, but when he touches him and kisses him, and he has gone cold, so upon him is the washing, and there is no problem if he touches him (deceased) after the washing, and kisses him'.<sup>64</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَمَسُّ الْمَيِّتَ أَوْ يَنْبَغِي لَهُ أَنْ يَغْتَسِلَ مِنْهَا قَالَ لَا إِنَّمَا ذَلِكَ مِنَ الْإِنْسَانِ وَحَدُّهُ

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the man who touches the deceased, is it befitting for him that he washes due to it?' He<sup>asws</sup> said: 'No. But rather, that is from the humans only (not dead animals etc.)'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ تَوْبَهُ جَسَدَ الْمَيِّتِ فَقَالَ يَغْتَسِلُ مَا أَصَابَ التَّوْبَ .

He (the narrator) said, 'And I asked him<sup>asws</sup> about the man whose clothes touch the body of the deceased. So he<sup>asws</sup> said: 'He would wash what (part of) the clothes had been touched'.<sup>65</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنِ ثَعْلَبَةَ عَنْ مَعْمَرِ بْنِ يَحْيَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَنْهَى عَنِ الْغُسْلِ إِذَا دَخَلَ الْقَبْرَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Sa'alba, from Ma'amar Bin Yahya who said,

'I heard Abu Abdullah<sup>asws</sup> forbid from the washing, when entering the grave'.<sup>66</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَبِلَ عُثْمَانَ بْنَ مَطْعُونٍ بَعْدَ مَوْتِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said that Rasool-Allah<sup>saww</sup> kissed Usman Bin Maz'oun after his death'.<sup>67</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ إِبْرَاهِيمَ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الرَّجُلِ يَفْعُ طَرْفُ تَوْبِهِ عَلَى جَسَدِ الْمَيِّتِ قَالَ إِنْ كَانَ غُسِّلَ الْمَيِّتُ فَلَا تَغْسِلُ مَا أَصَابَ تَوْبَكَ مِنْهُ وَ إِنْ كَانَ لَمْ يُغْسَلْ فَاعْسِلْ مَا أَصَابَ تَوْبَكَ مِنْهُ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Ibrahim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the man whose side of his clothes fall upon a body of the deceased. He<sup>asws</sup> said: 'If the deceased had been

<sup>64</sup> Al Kafi V 3 – The Book Of Funerals CH 30 H 3

<sup>65</sup> Al Kafi V 3 – The Book Of Funerals CH 30 H 4

<sup>66</sup> Al Kafi V 3 – The Book Of Funerals CH 30 H 5

<sup>67</sup> Al Kafi V 3 – The Book Of Funerals CH 30 H 6

washed, so he does not have to wash whatever of your clothes had touched from it, but if he had not been washed, so wash whatever of your clothes had hit from it'.<sup>68</sup>

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ أَيْغْتَسِلُ مَنْ غَسَلَ الْمَيِّتَ قَالَ نَعَمْ قُلْتُ مَنْ أَدْخَلَهُ الْقَبْرَ قَالَ لَا إِنَّمَا يَمَسُّ الثِّيَابَ .

Sahl Bin Ziyad, from Ibn Abu Najran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Should he wash, the one who washed the deceased?' He<sup>asws</sup> said: 'Yes'. I said, 'The one who enters into his grave?' He<sup>asws</sup> said: 'No, but rather, he would touch the clothes (of the deceased)'.<sup>69</sup>

### بابُ الْعَلَّةِ فِي غَسْلِ الْمَيِّتِ غَسْلَ الْجَنَابَةِ

## Chapter 32 – The reason regarding washing the deceased and washing from the sexual impurity

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ إِبرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّبَلِيِّ عَنِ أَبِيهِ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ دَخَلَ عَبْدُ اللَّهِ بْنُ قَيْسِ الْمَاصِرِ عَلَى أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَقَالَ أَخْبِرْنِي عَنِ الْمَيِّتِ لِمَ يُغَسَلُ غَسْلَ الْجَنَابَةِ فَقَالَ لَهُ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) لَا أَخْبِرُكَ فَخَرَجَ مِنْ عِنْدِهِ فَلَقِي بَعْضَ الشَّيْعَةِ فَقَالَ لَهُ الْعَجَبُ لَكُمْ يَا مَعْشَرَ الشَّيْعَةِ تَوْلَيْتُمْ هَذَا الرَّجُلَ وَأَطَعْتُمُوهُ وَ لَوْ دَعَاكُمْ إِلَى عِبَادَتِهِ لِأَجْبَبْتُمُوهُ وَ قَدْ سَأَلْتُهُ عَنْ مَسْأَلَةٍ فَمَا كَانَ عِنْدَهُ فِيهَا شَيْءٌ

Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al Daylami, from his father,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said, 'Abdullah Bin Qays Al-Masir came over to Abu Ja'far<sup>asws</sup> and he said, 'Inform me about the deceased, why does he have to be washed with a washing for the sexual impurity?' So Abu Ja'far<sup>asws</sup> said to him: 'I<sup>asws</sup> will not inform you'. So he went out from his<sup>asws</sup> presence and met one of his<sup>asws</sup> Shias and he said, 'I wonder at you, O group of Shias. You are in the Wilayah of this man<sup>asws</sup> and obeying him<sup>asws</sup>, and if he<sup>asws</sup> were to invite you to worship him<sup>asws</sup>, you would respond to him<sup>asws</sup>; and I had asked him<sup>asws</sup> a question, but there was nothing with him<sup>asws</sup> with regards to it!'

فَلَمَّا كَانَ مِنْ قَابِلٍ دَخَلَ عَلَيْهِ أَيْضاً فَسَأَلَهُ عَنْهَا فَقَالَ لَا أَخْبِرُكَ بِهَا فَقَالَ عَبْدُ اللَّهِ بْنُ قَيْسِ لِرَجُلٍ مِنْ أَصْحَابِهِ انْطَلِقْ إِلَى الشَّيْعَةِ فَاصْحَبْهُمْ وَ أَظْهَرْ عِنْدَهُمْ مَوَالَاتِكَ إِيَّاهُمْ وَ لَعْنَتِي وَ النَّبْرِي مَنِي فَإِذَا كَانَ وَقْتُ الْحَجِّ فَأْتِنِي حَتَّى أَدْفَعُ إِلَيْكَ مَا تَحُجُّ بِهِ وَ سَلِّمْ أَنْ يَدْخُلُوكَ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ فَإِذَا صِرْتَ إِلَيْهِ فَسَأَلَهُ عَنِ الْمَيِّتِ لِمَ يُغَسَلُ غَسْلَ الْجَنَابَةِ

So when it was in the future, he (again) went over to him<sup>asws</sup> and asked him<sup>asws</sup> about it, and he<sup>asws</sup> said: 'I<sup>asws</sup> will not inform you with it'. So Abdullah Bin Qays said to a man from his companions, 'Go to the Shias and be their companions, and display your Wilayah with them in their presence and curse me and disavow from me. So when it would be the time for Hajj, come over to me and I shall hand over to you (the expense money) what you would need for it, and ask them that they should let you go to Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>. So when you arrive to him<sup>asws</sup>, ask him<sup>asws</sup> about the deceased, why does he have to be washed with a washing for the sexual impurity'.

<sup>68</sup> Al Kafi V 3 – The Book Of Funerals CH 30 H 7

<sup>69</sup> Al Kafi V 3 – The Book Of Funerals CH 30 H 8

فَانطَلَقَ الرَّجُلُ إِلَى الشَّيْعَةِ فَكَانَ مَعَهُمْ إِلَى وَقْتِ الْمَوْسِمِ فَنظَرَ إِلَى دِينِ الْقَوْمِ فَقَبِلَهُ بِقَبُولِهِ وَ كَتَمَ ابْنَ قَيْسٍ أَمْرَهُ مَخَافَةَ أَنْ يُحْرَمَ الْحَجَّ فَلَمَّا كَانَ وَقْتُ الْحَجِّ أَتَاهُ فَأَعْطَاهُ حَجَّةً وَ خَرَجَ فَلَمَّا صَارَ بِالْمَدِينَةِ قَالَ لَهُ أَصْحَابُهُ تَخَلَّفَ فِي الْمَنْزِلِ حَتَّى نَذْكُرَكَ لَهُ وَ نَسْأَلَهُ لِيَأْذَنَ لَكَ

So the man went to the Shias, and was with them until the time of the season (of Hajj). So he looked at the Religion of the group and accepted it with its acceptance, and concealed the matter from Ibn Qays fearing that he would prevent the Hajj (not pay for it). So when it was the time for the Hajj, he went over to him, and he gave him (the expenses for) Hajj, and he went out. So when he arrived in Al-Medina, his companions said to him, 'Stay behind in the house until we mention you to him<sup>asws</sup>, and we ask him for permission for you'.

فَلَمَّا صَارُوا إِلَى أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ لَهُمْ أَيُّنَ صَاحِبِكُمْ مَا أَنْصَفْتُمُوهُ قَالُوا لَمْ نَعْلَمْ مَا يُؤَافِقُكَ مِنْ ذَلِكَ فَأَمَرَ بَعْضَ مَنْ حَضَرَ أَنْ يَأْتِيَهُ بِهِ فَلَمَّا دَخَلَ عَلَى أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ لَهُ مَرْحَبًا كَيْفَ رَأَيْتَ مَا أَنْتَ فِيهِ الْيَوْمَ مِمَّا كُنْتَ فِيهِ قَبْلَ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ لَمْ أَكُنْ فِي شَيْءٍ

So when they arrived to Abu Ja'far<sup>asws</sup>, he<sup>asws</sup> said to them: 'Where is your companion? You have not been just to him'. They said, 'We did not know what your<sup>asws</sup> acceptance would be from that'. So he<sup>asws</sup> ordered one of those present that he should come with him. So when he came over to Abu Ja'far<sup>asws</sup>, he<sup>asws</sup> said to him: 'Welcome! How is your view of what you are in today, from what you were in beforehand?' So he said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I wasn't in anything (before)'.

فَقَالَ صَدَقْتَ أَمَا إِنَّ عِبَادَتَكَ يَوْمَئِذٍ كَانَتْ أَحْفَ عَلَيْكَ مِنْ عِبَادَتِكَ الْيَوْمَ لِأَنَّ الْحَقَّ ثَقِيلٌ وَ الشَّيْطَانُ مُوَكَّلٌ بِشِيعَتِنَا لِأَنَّ سَائِرَ النَّاسِ قَدْ كَفَّوهُ أَنْفُسَهُمْ إِنِّي سَأخْبِرُكَ بِمَا قَالَ لَكَ ابْنُ قَيْسٍ الْمَاصِرُ قَبْلَ أَنْ تَسْأَلَنِي عَنْهُ وَ أَصِيرُ الْأَمْرَ فِي تَعْرِيفِهِ إِيَّاهُ إِلَيْكَ إِنْ شِئْتَ أَخْبِرْتَهُ وَ إِنْ شِئْتَ لَمْ تُخْبِرْهُ

So he<sup>asws</sup> said: 'You speak the truth. As for your worship in those days, it was lighter upon you than your worship today, because the truth is heavy, and the Satan<sup>la</sup> is allocated with our<sup>asws</sup> Shias, because the rest of the people he<sup>la</sup> has sufficed with their selves. I<sup>asws</sup> shall be informing you with what Ibn Qays Al-Masir said to you, before you even ask me<sup>asws</sup> about it; and relating the matter in presenting it to him, it is up to you, if you so desire it, inform him, and if you so desire, do not inform him.

إِنَّ اللَّهَ تَعَالَى خَلَقَ خَلَافِينَ فَإِذَا أَرَادَ أَنْ يَخْلُقَ خَلْقًا أَمَرَهُمْ فَأَخَذُوا مِنَ التُّرْبَةِ الَّتِي قَالَ فِي كِتَابِهِ مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى فَعَجَنَ النُّطْفَةَ بِتِلْكَ التُّرْبَةِ الَّتِي يَخْلُقُ مِنْهَا بَعْدَ أَنْ أَسْكَنَهَا الرَّجْمَ أَرْبَعِينَ لَيْلَةً فَإِذَا تَمَّتْ لَهَا أَرْبَعَةٌ أَشْهُرٌ قَالُوا يَا رَبِّ نَخْلُقُ مَا دَا قِيَامُهُمْ بِمَا يُرِيدُ مِنْ ذَكَرٍ أَوْ أَنْثَى أَبْيَضَ أَوْ أَسْوَدَ فَإِذَا خَرَجَتْ الرُّوحُ مِنَ الْبَدَنِ خَرَجَتْ هَذِهِ النُّطْفَةُ بِعَيْنِهَا مِنْهُ كَأَنَّهَا مَا كَانَ صَغِيرًا أَوْ كَبِيرًا ذَكَرًا أَوْ أَنْثَى فَلِذَلِكَ يُعَسَلُ الْمَيِّتُ غُسْلَ الْجَنَابَةِ

Allah<sup>azwj</sup> the Exalted, Created creators. So whenever He<sup>azwj</sup> Intends to create a creature, He<sup>azwj</sup> Commands them. So they take from the dust which Allah<sup>azwj</sup> has Spoken on in His<sup>azwj</sup> Book [20:55] **From it We Created you and into it We shall be Sending you back and from it will We Bring you out once again.** So the seed is kneaded with that dust which he would be created from after having settled in the womb for forty nights. So when four months are completed for him, they are saying: 'O Lord<sup>azwj</sup>! What is that to be?' So He<sup>azwj</sup> is Commanding them with whatever He<sup>azwj</sup> so Intends, whether a male or a female, white or black. So when the soul comes out from the body, this exact seed comes out from it, as it was before, from the young or

old, male or female. Thus, it is due to that, the deceased is washed with a washing for the sexual impurity’.

فَقَالَ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ لَا وَاللَّهِ مَا أَخْبِرُ ابْنَ قَيْسٍ الْمَاصِرَ بِهَذَا أَبَدًا فَقَالَ ذَلِكَ إِلَيْكَ .

So the man said, ‘O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! No, by Allah<sup>azwj</sup>! I will not inform Ibn Qays Al-Masir with this, ever!’ So he<sup>asws</sup> said: ‘That is up to you’.<sup>70</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سُئِلَ مَا بَالُ الْمَيِّتِ يُمْنِي قَالَ النُّطْفَةُ الَّتِي خُلِقَ مِنْهَا يَرْمِي بِهَا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, ‘He<sup>asws</sup> was asked, ‘What is the matter, the deceased tends to discharge semen?’ He<sup>asws</sup> said: ‘The seed which he was Created from, is thrown out with’.<sup>71</sup>

بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ هَارُونَ بْنِ حَمَزَةَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ إِنَّ الْمَخْلُوقَ لَا يَمُوتُ حَتَّى تَخْرُجَ مِنْهُ النُّطْفَةُ الَّتِي خُلِقَ مِنْهَا مِنْ فِيهِ أَوْ مِنْ عَيْنِهِ .

One of our companions, from Ali Bin Al Hassan Al Maysami, from Haroun Bin Hamza, from one of our companions,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: ‘The creature is not dying until the seed comes out from him, that which he was Created from, either from his mouth, or from his eyes’.<sup>72</sup>

**بَابُ ثَوَابِ مَنْ غَسَلَ مُؤْمِنًا**

### Chapter 33 – Rewards of the one who washes a Believer

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ سَعْدِ الْإِسْكَافِيِّ عَنْ أَبِي جَعْفَرٍ قَالَ أَيُّمَا مُؤْمِنٍ غَسَلَ مُؤْمِنًا فَقَالَ إِذَا قَلْبُهُ اللَّهُمَّ إِنَّ هَذَا بَدَنُ عَبْدِكَ الْمُؤْمِنِ قَدْ أَخْرَجْتَ رُوحَهُ مِنْهُ وَفَرَّقْتَ بَيْنَهُمَا فَعَفُوكَ عَفُوكَ عَفَرَ اللَّهُ لَهُ دُنُوبَ سَنَةِ إِلَّا الْكَبَائِرَ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Abdullah Bin Ghalib, from Sa’ad Al Iskaf,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘Whichever Believer washes a Believer and he says when facing him, ‘O Allah<sup>azwj</sup>! This is a body of Your<sup>azwj</sup> Believing servant. His soul has come out from him, and there is a separation between the two. Your<sup>azwj</sup> Forgiveness, Your<sup>azwj</sup> Forgiveness (for him)’, Allah<sup>azwj</sup> would Forgive for him sixty years of sins except for the major sins’.<sup>73</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ غَسَلَ مَيِّتًا فَأَدَّى فِيهِ الْأَمَانَةَ عَفَرَ اللَّهُ لَهُ قَلْتٌ وَكَيْفَ يُؤَدِّي فِيهِ الْأَمَانَةَ قَالَ لَا يُحَدِّثُ بِمَا يَرَى .

<sup>70</sup> Al Kafi V 3 – The Book Of Funerals CH 31 H 1

<sup>71</sup> Al Kafi V 3 – The Book Of Funerals CH 31 H 2

<sup>72</sup> Al Kafi V 3 – The Book Of Funerals CH 31 H 3

<sup>73</sup> Al Kafi V 3 – The Book Of Funerals CH 32 H 1

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The one who washes a deceased and fulfills the entrustments with regards to him, Allah<sup>azwj</sup> would Forgive him'. I said, 'And would he fulfill the entrustments with regards to him?' He<sup>asws</sup> said: 'He would not narrate with what he saw'.<sup>74</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَا مِنْ مُؤْمِنٍ يُغَسَّلُ مُؤْمِنًا وَيَقُولُ وَهُوَ يُغَسَّلُهُ رَبِّ عَفْوِكَ عَفْوِكَ إِلَّا عَفَا اللَّهُ عَنْهُ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There is none from a Believer who washes a Believer and is saying while washing him, 'Lord<sup>azwj</sup>! Your Forgiveness, Your<sup>azwj</sup> Forgiveness (for him)', except that Allah<sup>azwj</sup> would Forgive him'.<sup>75</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ فِيمَا نَاجَى اللَّهَ بِهِ مُوسَى قَالَ يَا رَبِّ مَا لِمَنْ غَسَلَ الْمَوْتَى فَقَالَ اغْسِلْهُ مِنْ ذُنُوبِهِ كَمَا وَلَدْتَهُ أُمُّهُ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Among what Musa<sup>as</sup> whispered to Allah<sup>azwj</sup> with, was: 'O Lord<sup>azwj</sup>! What is for the one who washes the dead?' So He<sup>azwj</sup> Said: "Allah<sup>azwj</sup> would Wash him from his sins to just as he was when his mother gave birth to him'.<sup>76</sup>

#### بَابُ ثَوَابِ مَنْ كَفَّنَ مُؤْمِنًا

### Chapter 34 – Rewards of the one who enshrouds a Believer

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ كَفَّنَ مُؤْمِنًا كَانَ كَمَنْ ضَمَّنَ كِسْوَتَهُ إِلَى يَوْمِ الْقِيَامَةِ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The one who enshrouds a Believer would be like the one guarantees his dress up to the Day of Judgement'.<sup>77</sup>

#### بَابُ ثَوَابِ مَنْ حَفَرَ لِمُؤْمِنٍ قَبْرًا

### Chapter 35 – Rewards of the one who digs a grave for a Believer

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ حَفَرَ لِمُؤْمِنٍ قَبْرًا كَانَ كَمَنْ بَوَّأَهُ بَيْتًا مُوَافِقًا إِلَى يَوْمِ الْقِيَامَةِ .

<sup>74</sup> Al Kafi V 3 – The Book Of Funerals CH 32 H 2

<sup>75</sup> Al Kafi V 3 – The Book Of Funerals CH 32 H 3

<sup>76</sup> Al Kafi V 3 – The Book Of Funerals CH 32 H 4

<sup>77</sup> Al Kafi V 3 – The Book Of Funerals CH 33 H 1

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The one who digs a grave for a deceased would be like the one provides a compatible house up to the Day of Judgement'.<sup>78</sup>

**بَابُ حَدِّ حَفْرِ الْقَبْرِ وَاللَّحْدِ وَالشَّقِّ وَأَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لُحِدَ لَهُ**

## Chapter 36 – Limit of the pit (depth) of the grave, and the sepulchre (Lahad), and the chasm (length)

سَهْلُ بْنُ زِيَادٍ قَالَ رَوَى أَصْحَابُنَا أَنَّ حَدَّ الْقَبْرِ إِلَى التَّرْقُوتِ وَ قَالَ بَعْضُهُمْ إِلَى التُّدْيِ وَ قَالَ بَعْضُهُمْ قَامَةَ الرَّجُلِ حَتَّى يُمَدَّ الثُّوبُ عَلَى رَأْسِ مَنْ فِي الْقَبْرِ وَ أَمَّا اللَّحْدُ فَيَقْدَرُ مَا يُمَكِّنُ فِيهِ الْجُلُوسُ قَالَ وَ لَمَّا حَضَرَ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) الْوَفَاةَ أُعْمِيَ عَلَيْهِ فَبَقِيَ سَاعَةً ثُمَّ رُفِعَ عَنْهُ الثُّوبُ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَوْرَثَنَا الْجَنَّةَ نَتَّبِعُ مِنْهَا حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ثُمَّ قَالَ أَحْفَرُوا لِي وَ ابْلُغُوا إِلَيَّ الرَّشْحَ قَالَ ثُمَّ مَدَّ الثُّوبَ عَلَيْهِ فَمَاتَ (عَلَيْهِ السَّلَامُ) .

Sahl Bin Ziyad said,

'Our companions reported that a limit of the grave is up to the clavicle, and some of them said, The standing of the man until the cloth can be extended upon the head of the one who is in the grave, and as for the chasm, so it is of a measurement of what is possible to sit in. So when the death presented itself to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, unconsciousness came over him<sup>asws</sup>, then raised the cloth from him<sup>asws</sup>, then said: 'The Praise is for Allah<sup>azwj</sup> Who Made us<sup>asws</sup> the inheritors of the Paradise, so we<sup>asws</sup> can dwell in it wherever we<sup>asws</sup> so desire to. Thus, the best of the Recompense is for the workers'. Then he<sup>asws</sup> said: 'Dig (the grave) for me<sup>asws</sup> and deliver its sprinkling (of the water)'. He (the narrator) said, 'Then he<sup>asws</sup> pulled the sheet upon him<sup>asws</sup>, and he<sup>asws</sup> passed away'.<sup>79</sup>

سَهْلٌ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي هَمَّامِ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) حِينَ احْتَضَرَ إِذَا أَنَا مِتُّ فَاحْفَرُوا لِي وَ شَقُّوا لِي شَقًّا فَإِنْ قِيلَ لَكُمْ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لُحِدَ لَهُ فَقَدْ صَدَقُوا .

Sahl, from one of his companions, from Abu Hammam Ismail Bin Hammam,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'Abu Ja'far<sup>asws</sup> said when he<sup>asws</sup> was passing away: 'When I<sup>asws</sup> pass away, so dig out for me<sup>asws</sup> and dig for me<sup>asws</sup> a grave. So if they say to you that Rasool-Allah<sup>saww</sup>, there was a dug out for him<sup>asws</sup>, so they would have spoken the truth'.<sup>80</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لُحِدَ لَهُ أَبُو طَلْحَةَ الْأَنْصَارِيُّ .

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

<sup>78</sup> Al Kafi V 3 – The Book Of Funerals CH 34 H 1

<sup>79</sup> Al Kafi V 3 – The Book Of Funerals CH 35 H 1

<sup>80</sup> Al Kafi V 3 – The Book Of Funerals CH 35 H 2

(It has been narrated) from Abu Abdullah<sup>asws</sup> that Rasool-Allah<sup>saww</sup>, the one who dug out the chasm for him<sup>saww</sup> was Abu Talha Al-Ansaryy'.<sup>81</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّ النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) نَهَى أَنْ يُعَمَّقَ الْقَبْرُ فَوْقَ ثَلَاثَةِ أَدْرُعٍ .

Ali, from his father, from Al Nowfaly, from Al Sakny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> that the Prophet<sup>saww</sup> forbade from a depth of the grave to be above three cubits' (6 feet).<sup>82</sup>

بَابُ أَنَّ الْمَيِّتَ يُؤَدَّنُ بِهِ النَّاسُ

## Chapter 37 – The deceased, the people should be proclaimed with it (his news of death)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي وَ لَادٍ وَ عَبْدِ اللَّهِ بْنِ سِنَانَ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ يَنْبَغِي لِأَوْلِيَاءِ الْمَيِّتِ مِنْكُمْ أَنْ يُؤَدِّنُوا إِخْوَانَ الْمَيِّتِ بِمَوْتِهِ فَيَشْهَدُونَ جَنَازَتَهُ وَ يُصَلُّونَ عَلَيْهِ وَ يَسْتَغْفِرُونَ لَهُ فَيُكْتَبُ لَهُمُ الْأَجْرُ وَ يُكْتَبُ لِلْمَيِّتِ الْإِسْتِغْفَارُ وَ يَكْتَسِبُ هُوَ الْأَجْرَ فِيهِمْ وَ فِيمَا اكْتَسَبَ لِمَيِّتِهِمْ مِنَ الْإِسْتِغْفَارِ .

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Al Hassan Bin Mahboub, from Abu Wallad and Abdullah bin Sinan, altogether,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is befitting for the guardians of the deceased among you that they should be proclaiming to the brethren of the deceased of his death, so that they would be witnessed his funeral, and they would be praying *Salaat* over him, and they would be seeking Forgiveness for him, so the Recompense would be written for them and the Forgiveness would be written for the deceased; and he (the proclaimer of the news of death) would be earning he Recompensed regarding them and regarding what their deceased would be earning from the Forgiveness'.<sup>83</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ دَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الْجِنَازَةِ يُؤَدَّنُ بِهَا النَّاسُ قَالَ نَعَمْ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Zareeh Al Muharby,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the funeral, should there be a proclamation of it to the people?' He<sup>asws</sup> said: 'Yes'.<sup>84</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الْجِنَازَةَ يُؤَدَّنُ بِهَا النَّاسُ .

<sup>81</sup> Al Kafi V 3 – The Book Of Funerals CH 35 H 3

<sup>82</sup> Al Kafi V 3 – The Book Of Funerals CH 35 H 4

<sup>83</sup> Al Kafi V 3 – The Book Of Funerals CH 36 H 1

<sup>84</sup> Al Kafi V 3 – The Book Of Funerals CH 36 H 2

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The funeral, the people would be proclaimed with it'.<sup>85</sup>

### باب القول عند رؤية الجنازة

## Chapter 38 – The words (to be spoken) during seeing the funeral (coffin)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ أَبَانَ لَا أَعْلَمُهُ إِلَّا ذَكَرَهُ عَنْ أَبِي حَمْرَةَ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) إِذَا رَأَى جَنَازَةً قَدْ أَقْبَلَتْ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي مِنَ السَّوَادِ الْمُخْتَرَمِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mgheira, from Aban, not knowing except that it was mentioned from Abu Hamza who said,

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, whenever he<sup>asws</sup> saw the funeral (coffin) to have faced, said: 'The Praise is for Allah<sup>azwj</sup> Who did not Make me<sup>asws</sup> to be from the perished masses'.<sup>86</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ أَبِي الْحَسَنِ النَّهْدِيِّ رَفَعَهُ قَالَ كَانَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) إِذَا رَأَى جَنَازَةً قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي مِنَ السَّوَادِ الْمُخْتَرَمِ .

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

'Abu Ja'far<sup>asws</sup>, whenever he<sup>asws</sup> saw a funeral, said: 'The Praise is for Allah<sup>azwj</sup> Who did not Make me to be from the perished masses'.<sup>87</sup>

حُمَيْدٌ عَنْ ابْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ مَسْعُودِ الطَّائِيِّ عَنْ عُبَيْسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ اسْتَقْبَلَ جَنَازَةً أَوْ رَأَاهَا فَقَالَ .

Humeyd, from Ibn Sama'at, from Abdullah Bin Jabala, from Muhammad Bin Masoud Al Ta'iy, from Anbasa Bin Mus'ab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who comes across a funeral or sees it, so he should say,

اللَّهُ أَكْبَرُ هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ اللَّهُمَّ زِدْنَا إِيمَانًا وَتَسْلِيمًا الْحَمْدُ لِلَّهِ الَّذِي تَعَزَّزَ بِالْقُدْرَةِ وَفَهَرَ الْعِبَادَ بِالْمَوْتِ لَمْ يَبْقَ فِي السَّمَاءِ مَلَكٌ إِلَّا بَكَى رَحْمَةً لِمَوْتِهِ

'Allah<sup>azwj</sup> is the Greatest! This is what Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> Promised us, and Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> spoke the truth. O Allah<sup>azwj</sup>! Increase us in Eman (faith) and submission. The Praise is for Allah<sup>azwj</sup> Who Honoured us with the

<sup>85</sup> Al Kafi V 3 – The Book Of Funerals CH 36 H 3

<sup>86</sup> Al Kafi V 3 – The Book Of Funerals CH 37 H 1

<sup>87</sup> Al Kafi V 3 – The Book Of Funerals CH 37 H 2

Ordainment, and Subdued the servants with the death. There does not remain an Angel in the sky except that he weeps pitifully for his Voice'.<sup>88</sup>

### باب السُّنَّةِ فِي حَمْلِ الْجَنَازَةِ

## Chapter 39 – The Sunnah regarding carrying the coffin

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ غَيْرِ وَاحِدٍ عَنْ يُونُسَ عَنْ عَلِيِّ بْنِ يَفُطِينَ عَنْ أَبِي الْحَسَنِ مُوسَى ( عليه السلام ) قَالَ سَمِعْتُهُ يَقُولُ السُّنَّةُ فِي حَمْلِ الْجَنَازَةِ أَنْ تَسْتَقْبِلَ جَانِبَ السَّرِيرِ بِشِقِّكَ الْأَيْمَنِ فَتَلْزِمَ الْأَيْسَرَ بِكَتِفِكَ الْأَيْمَنِ ثُمَّ تَمُرَّ عَلَيْهِ إِلَى الْجَانِبِ الْأَخْرِ وَتَدُورَ مِنْ خَلْفِهِ إِلَى الْجَانِبِ الثَّلَاثِ مِنَ السَّرِيرِ ثُمَّ تَمُرَّ عَلَيْهِ إِلَى الْجَانِبِ الرَّابِعِ مِمَّا يَلِي بِسَارِكَ .

Ali Bin Ibrahim, from his father, from someone else, from Yunus, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'The Sunnah regarding carrying the funeral coffin is that to lift-up the front corner of the coffin on one's right shoulder. Thereafter, one should move back to lift-up the second corner of the coffin, then move to the other side of the coffin from the back side to lift-up the third corner and lastly move (forward) to lift-up the fourth corner on one's left shoulder'. (Anticlockwise movement starting from front end giving right shoulder)<sup>89</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ السُّنَّةُ أَنْ يُحْمَلَ السَّرِيرُ مِنْ جَوَانِبِهِ الْأَرْبَعِ وَ مَا كَانَ بَعْدَ ذَلِكَ مِنْ حَمْلٍ فَهُوَ تَطَوُّعٌ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ali Bin Hadeed, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The Sunnah is that the bed (coffin) is carried from its four sides, and whatever was, from after that, from the carrying, so it is voluntary'.<sup>90</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْفَضْلِ بْنِ يُونُسَ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ ( عليه السلام ) عَنْ تَرْبِيعِ الْجَنَازَةِ قَالَ إِذَا كُنْتَ فِي مَوْضِعٍ تَوَجَّهْ قَابِضًا بِالْيَدِ الْيُمْنَى ثُمَّ بِالرِّجْلِ الْيُمْنَى ثُمَّ ارْجِعْ مِنْ مَكَانِكَ إِلَى مِيَامِنِ الْمَيِّتِ لَا تَمُرَّ خَلْفَ رِجْلِهِ الْيُمْنَى حَتَّى تَسْتَقْبِلَ الْجَنَازَةَ فَتَأْخُذَ يَدَهُ الْيُسْرَى ثُمَّ رِجْلَهُ الْيُسْرَى ثُمَّ ارْجِعْ مِنْ مَكَانِكَ وَ لَا تَمُرَّ خَلْفَ الْجَنَازَةِ الْيُمْنَى حَتَّى تَسْتَقْبِلَهَا تَفْعَلُ كَمَا فَعَلْتَ أَوْ لَا

Ali Bin Ibrahim, from his father, from one of his companions, from Al Fazl Bin Yunus who said,

'I asked Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) about (lifting of the) four corners of the coffin. He<sup>asws</sup> said: 'When you were in a place of dissimulation, so begin with the right hand, then with the right leg, then return from your place to the right hand side of the deceased, not passing behind his leg at all until you face the coffin. So take to his left hand, then his left hand, then return from your place and do not pass behind the coffin at all until you face it, doing just as you did firstly.

فَإِنْ لَمْ تَكُنْ تَنْفِي فِيهِ فَإِنَّ تَرْبِيعَ الْجَنَازَةِ الَّتِي جَرَتْ بِهِنَّ السُّنَّةُ أَنْ تَبْدَأَ بِالْيَدِ الْيُمْنَى ثُمَّ بِالرِّجْلِ الْيُمْنَى ثُمَّ بِالرِّجْلِ الْيُسْرَى ثُمَّ بِالْيَدِ الْيُسْرَى حَتَّى تَدُورَ حَوْلَهَا.

<sup>88</sup> Al Kafi V 3 – The Book Of Funerals CH 37 H 3

<sup>89</sup> Al Kafi V 3 – The Book Of Funerals CH 38 H 1

<sup>90</sup> Al Kafi V 3 – The Book Of Funerals CH 38 H 2

So if there does not happen to be dissimulation, then the (procedure) of lifting up all four corners of the coffin, which is of the Sunnah, is to life-up the corner where the right hand (of the dead person) is. Thereafter, one should lift-up the corner where the right leg is, then the left leg and finally lift-up the corner where the left hand is until the circle is complete. (Anticlockwise movement starting from front end giving right shoulder)<sup>91</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ مُوسَى بْنِ أَكْبِيلٍ عَنِ الْعَلَاءِ بْنِ سَيْبَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ تَبَدَّأَ فِي حَمْلِ السَّرِيرِ مِنْ جَانِبِهِ الْأَيْمَنِ ثُمَّ تَمَرُّ عَلَيْهِ مِنْ خَلْفِهِ إِلَى الْجَانِبِ الْأَخْرَى ثُمَّ تَمَرُّ حَتَّى تَرُجَعَ إِلَى الْمُقَدَّمِ كَذَلِكَ دَوْرَانُ الرَّحَى عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ali Bin Uqba, from Musa Bin Akeyl, from Al A'ala Bin Sayaba,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'You should begin in carrying the coffin from its right side, then you should pass over it from its behind to its other side. Then you should pass until you return to the front, similar to the circling of the millstone over it (i.e., (anticlockwise movement starting from front end giving right shoulder))'.<sup>92</sup>

#### بَابُ الْمَشْيِ مَعَ الْجَنَازَةِ

### Chapter 40 – The walking with the coffin

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُدَّافِرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْمَشْيُ خَلْفَ الْجَنَازَةِ أَفْضَلُ مِنَ الْمَشْيِ بَيْنَ يَدَيْهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Uzafir, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The walking behind the coffin is superior than the walking in front of it'.<sup>93</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ حُسَيْنِ بْنِ أَحْمَدَ الْمَنْقَرِيِّ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ امْشُ أَمَامَ جَنَازَةِ الْمُسْلِمِ الْعَارِفِ وَ لَا تَمْشُ أَمَامَ جَنَازَةِ الْجَاهِلِ فَإِنَّ أَمَامَ جَنَازَةِ الْمُسْلِمِ مَلَائِكَةٌ يُسْرِعُونَ بِهِ إِلَى الْجَنَّةِ وَ إِنَّ أَمَامَ جَنَازَةِ الْكَافِرِ مَلَائِكَةٌ يُسْرِعُونَ بِهِ إِلَى النَّارِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Owrama, from Muhammad Bin Amro, from Husayn Bin Ahmad Al Minqary, from Yunus Bin Zibyan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Walk in front of a coffin of the learned Muslim but do not walk in front of a coffin of the rejecter (of Eman), for in front of a coffin of the Muslim would be Angels hastening with him to the Paradise, and in front of the coffin of the unbeliever would be Angels hastening with him to the Fire'.<sup>94</sup>

<sup>91</sup> Al Kafi V 3 – The Book Of Funerals CH 38 H 3

<sup>92</sup> Al Kafi V 3 – The Book Of Funerals CH 38 H 4

<sup>93</sup> Al Kafi V 3 – The Book Of Funerals CH 39 H 1

<sup>94</sup> Al Kafi V 3 – The Book Of Funerals CH 39 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مَفْضَلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ مَشَى النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) خَلْفَ جَنَازَةٍ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ مَا لَكَ تَمْشِي خَلْفَهَا فَقَالَ إِنَّ الْمَلَائِكَةَ أَرَاهُمْ يَمْشُونَ أَمَامَهَا وَنَحْنُ نَتَّبِعُهُمْ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Amro Bin Usman, from Mufazzal bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> walked behind a coffin, so it was said to him<sup>saww</sup>. So he<sup>saww</sup> said: 'The Angels. I<sup>saww</sup> see them walking in front of it and we are following them'.<sup>95</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ سَأَلْتُهُ عَنِ الْمَشْيِ مَعَ الْجَنَازَةِ فَقَالَ بَيْنَ يَدَيْهَا وَعَنْ يَمِينِهَا وَعَنْ شِمَالِهَا وَخَلْفَهَا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), said, 'I asked him<sup>asws</sup> about the walking with the coffin, so he<sup>asws</sup> said: '(You can walk) in front of it, and from its right, and from its left, and behind it'.<sup>96</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ امْشِ بَيْنَ يَدَيْ الْجَنَازَةِ وَخَلْفَهَا .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from someone else, from Aban Bin Usman, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Walk in front of the coffin and behind it'.<sup>97</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ أَبِي الْوَفَاءِ الْمُرَادِيِّ عَنْ سَدِيدٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ أَحَبَّ أَنْ يَمْشِيَ مَشَى الْكِرَامِ الْكَاتِبِينَ فَلْيَمْشِ بِجَنْبِي السَّرِيرِ .

Abu Al Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Ali Bin Shajara, from Abu Al Wafa'a Al Murady, from Sadeyr,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The one who loves to walk the walk of the Honourable Recorders (Angels), so let him walk by the side of the coffin'.<sup>98</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سُنِلَ كَيْفَ أَصْنَعُ إِذَا خَرَجْتُ مَعَ الْجَنَازَةِ أَمْشِي أَمَامَهَا أَوْ خَلْفَهَا أَوْ عَنْ يَمِينِهَا أَوْ عَنْ شِمَالِهَا فَقَالَ إِنْ كَانَ مُخَالَفًا فَلَا تَمْشِ أَمَامَهُ فَإِنَّ مَلَائِكَةَ الْعَذَابِ يَسْتَقْبِلُونَهُ بِالْوَأَنِ الْعَذَابِ .

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

<sup>95</sup> Al Kafi V 3 – The Book Of Funerals CH 39 H 3

<sup>96</sup> Al Kafi V 3 – The Book Of Funerals CH 39 H 4

<sup>97</sup> Al Kafi V 3 – The Book Of Funerals CH 39 H 5

<sup>98</sup> Al Kafi V 3 – The Book Of Funerals CH 39 H 6

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'He<sup>asws</sup> was asked, 'How shall I act when I go out along with the coffin, walk in front of it, or behind it, or from its right, or from its left?' So he<sup>asws</sup> said: 'If he (the deceased) was an adversary (opponent of Ahl Al-Bayt<sup>asws</sup>), so do not walk in front of it, for the Angels of the Punishment would be welcoming him with a variety of the Punishments'.<sup>99</sup>

### باب كراهية الرُكوب مع الجَنَازَةِ

## Chapter 41 – Abhorrence of the riding with the coffin

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ رَأَى رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَوْمًا خَلْفَ جَنَازَةٍ رُكَبَانًا فَقَالَ أَمَا اسْتَحْيَا هَؤُلَاءِ أَنْ يَتَّبِعُوا صَاحِبَهُمْ رُكَبَانًا وَ قَدْ أَسْلَمُوهُ عَلَى هَذِهِ الْحَالِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> saw a group of people riding behind a coffin, so he<sup>saww</sup> said: 'Are they not ashamed of following their companion while riding and they are delivering him (to the grave) upon this state?'<sup>100</sup>

عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ مَاتَ رَجُلٌ مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَخَرَجَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فِي جَنَازَتِهِ يَمْشِي فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ أَلَا تَرُكِبُ يَا رَسُولَ اللَّهِ فَقَالَ إِنِّي لَأَكْرَهُ أَنْ أُرَكَبَ وَالْمَلَائِكَةُ يَمْشُونَ وَ أَبِي أَنْ يَرُكَبَ .

Ali, from his father, from Hammad Bin Isa, from Hareyz, from Abdul Rahman Bin Abdullah who said,

'A man from the Ansaar, from the companions of Rasool-Allah<sup>saww</sup> died. So Rasool-Allah<sup>saww</sup> went out walking in his funeral. So one of his<sup>saww</sup> companions said to him<sup>saww</sup>, 'Will you<sup>saww</sup> not ride, O Rasool-Allah<sup>saww</sup>?' So he<sup>saww</sup> said: 'I<sup>saww</sup> dislike it that I<sup>saww</sup> should ride and the Angels are walking', and he<sup>saww</sup> refused to ride'.<sup>101</sup>

### باب مَنْ يَتَّبِعُ جَنَازَةً ثُمَّ يَرْجِعُ

## Chapter 42 – The one who follows a coffin, then returns

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ زُرَّارَةَ قَالَ كُنْتُ مَعَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فِي جَنَازَةٍ لِيَبْعُضِ قَرَابَتِيهِ فَلَمَّا أَنْ صَلَّى عَلَى الْمَيِّتِ قَالَ وَلِيُّهُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) ارْجِعْ يَا أَبَا جَعْفَرٍ مَا جُورًا وَ لَا تَعْنَى لِأَنَّكَ تَضَعُفُ عَنِ الْمَسْنِيِّ فَقُلْتُ أَنَا لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَدْ آتَيْتُكَ فِي الرَّجُوعِ فَارْجِعْ وَ لِي حَاجَةٌ أُرِيدُ أَنْ أَسْأَلَكَ عَنْهَا

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

'I was with Abu Ja'far<sup>asws</sup> during a funeral of one of his<sup>asws</sup> relatives. So when he<sup>asws</sup> had Prayed *Salaat* over the deceased, his guardian said to Abu Ja'far<sup>asws</sup>, 'Return, O Abu Ja'far<sup>asws</sup>, having been Recompensed, and do not tire (yourself<sup>asws</sup>) because

<sup>99</sup> Al Kafi V 3 – The Book Of Funerals CH 39 H 7

<sup>100</sup> Al Kafi V 3 – The Book Of Funerals CH 40 H 1

<sup>101</sup> Al Kafi V 3 – The Book Of Funerals CH 40 H 2

you<sup>asws</sup> are too weak to walk'. So I said to Abu Ja'far<sup>asws</sup>, 'There is permission for you<sup>asws</sup> with regards to the returning, so return, and for me is a need which I want to ask you<sup>asws</sup> about it'.

فَقَالَ لِي أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِنَّمَا هُوَ فَضْلٌ وَ أَجْرٌ فَيَقْدِرُ مَا يَمْتَنِي مَعَ الْجَنَازَةِ يُوجِرُ الَّذِي يَتَّبِعُهَا فَأَمَّا بِإِذْنِهِ فَلَيْسَ بِإِذْنِهِ جِنَانًا وَ لَا بِإِذْنِهِ نَرْجِعُ .

So Abu Ja'far<sup>asws</sup> said to me: 'But rather it is a merit and there is a Recompense, therefore he who is able upon walking with the coffin would be Recompensed in accordance with that which he had walked. So, as for his permission, so it was not with his permission that we came over, and it is not with his permission that we would return'.<sup>102</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي عَبْدِ اللَّهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَمِيرَانِ وَ لَيْسَا بِأَمِيرَيْنِ لَيْسَ لِمَنْ تَبِعَ جَنَازَةً أَنْ يَرْجِعَ حَتَّى يُدْفَنَ أَوْ يُؤَدَّنَ لَهُ وَ رَجُلٌ يَحُجُّ مَعَ امْرَأَةٍ فَلَيْسَ لَهُ أَنْ يَنْفِرَ حَتَّى تَقْضِيَ نُسُكَهَا .

A number of our companions, from Ahmad Bin Muhammad Bin Abu Abdullah,

(It has been narrated) raising it from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Two Emirs (ones with command) are not with two commands – it is not for the one who follows a coffin that he returns until it is permitted for him, and a man who performs Hajj with a woman, so it is not for him that he flees (abandons her) until she has fulfilled her rituals'.<sup>103</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ زُرَّارَةَ قَالَ حَضَرَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) جَنَازَةَ رَجُلٍ مِنْ فَرَيْشٍ وَ أَنَا مَعَهُ وَ كَانَ فِيهَا عَطَاءٌ فَصَرَخَتْ صَارِخَةً فَقَالَ عَطَاءٌ لَتَسْكُنَنَّ أَوْ لَنَرْجِعَنَّ قَالَ فَلَمْ تَسْكُنْ فَارْجِعْ عَطَاءً قَالَ فَقُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِنَّ عَطَاءً قَدْ رَجَعَ قَالَ وَ لَمْ قُلْتُ صَرَخَتْ هَذِهِ الصَّارِخَةُ فَقَالَ لَهَا لَتَسْكُنَنَّ أَوْ لَنَرْجِعَنَّ فَلَمْ تَسْكُنْ فَارْجِعْ فَقَالَ امْضِ بِنَا فَلَوْ أَنَا إِذَا رَأَيْنَا شَيْئًا مِنَ الْبَاطِلِ مَعَ الْحَقِّ تَرَكْنَا لَهُ الْحَقَّ لَمْ نَقْضِ حَقَّ مُسْلِمٍ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib, from Zurara who said,

'Abu Ja'far<sup>asws</sup> attended a funeral of a man from Qureysh and I was with him<sup>asws</sup>, and Ata'a was in it. So a woman shrieked, and Ata'a said in order to calm her, 'Or should we return?' But she did not calm down, so Ata'a returned. So I said to Abu Ja'far<sup>asws</sup>, 'Ata'a has returned'. He<sup>asws</sup> said: 'And why?' I said, 'This woman shrieked, so he said to her, 'Will you calm down or should we return?' But she did not calm down, so he returned. So he<sup>asws</sup> said: 'Come with us<sup>asws</sup>, so if we<sup>asws</sup> were to see something from the falsehood along with the Truth, we<sup>asws</sup> leave the right for it, we<sup>asws</sup> would not be fulfilling a right of a Muslim'.

قَالَ فَلَمَّا صَلَّى عَلَى الْجَنَازَةِ قَالَ وَلِيَّهَا لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) ارْجِعْ مَأْجُورًا رَحِمَكَ اللَّهُ فَإِنَّكَ لَا تَقْوَى عَلَى الْمَشْيِ فَأَبَى أَنْ يَرْجِعَ قَالَ فَقُلْتُ لَهُ قَدْ أَذِنَ لَكَ فِي الرَّجُوعِ وَ لِي حَاجَةٌ أُرِيدُ أَنْ أَسْأَلَكَ عَنْهَا فَقَالَ امْضِ بِإِذْنِهِ جِنَانًا وَ لَا بِإِذْنِهِ نَرْجِعُ إِنَّمَا هُوَ فَضْلٌ وَ أَجْرٌ طَلَبْنَاهُ فَيَقْدِرُ مَا يَتَّبِعُ الْجَنَازَةَ الرَّجُلُ يُوجِرُ عَلَى ذَلِكَ .

He (the narrator) said, 'So when he<sup>asws</sup> had prayed *Salaat* over the deceased, his guardian said to Abu Ja'far<sup>asws</sup>, 'Return, having been Recompensed, may Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup>, for you<sup>asws</sup> are not strong enough upon the walking'. But

<sup>102</sup> Al Kafi V 3 – The Book Of Funerals CH 41 H 1

<sup>103</sup> Al Kafi V 3 – The Book Of Funerals CH 41 H 2

he<sup>asws</sup> refused to return. So I said to him<sup>asws</sup>, 'He has permitted for you<sup>asws</sup> with regards to the returning, and for me there is a need which I want to ask you<sup>asws</sup> about it'. So he<sup>asws</sup> said: 'Continue (with what we are doing), for it is not with his permission that we came, and it is not with his permission that we would be returning. But rather, it is a merit, and there is a Recompense we are seeking, for it is in accordance with what the man follows a coffin that he would be Recompensed upon that'.<sup>104</sup>

### بَابُ ثَوَابِ مَنْ مَشَى مَعَ جَنَازَةٍ

## Chapter 43- Rewards of the one who walks with a coffin

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا أُدْخِلَ الْمُؤْمِنُ قَبْرَهُ نُودِيَ أَلَا إِنَّ أَوَّلَ حَبَابِكَ الْجَنَّةُ وَ حَبَاءٌ مَن تَبِعَكَ الْمُغْفَرَةُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When the Believer enters his grave it is called out: 'Indeed! The first of your gifts is the Paradise, and a gift of the one who followed you (your coffin), is the Forgiveness (from sins)'.<sup>105</sup>

عَلِيُّ عَنْ أَبِيهِ وَ عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ دَاوُدَ الرَّقِّيِّ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ شِيعَ جَنَازَةَ مُؤْمِنٍ حَتَّى يُدْفَنَ فِي قَبْرِهِ وَكَلَّ اللَّهُ عَزَّ وَ جَلَّ بِهِ سَبْعِينَ مَلَكاً مِنَ الْمُسْتَجِيعِينَ يُشِيعُونَهُ وَ يَسْتَغْفِرُونَ لَهُ إِذَا خَرَجَ مِنْ قَبْرِهِ إِلَى الْمَوْقِفِ .

Ali, from his father, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Dawood Al Raqqy, from a man from his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who escorts a coffin of a Believer until he is buried in his grave, Allah<sup>azwj</sup> Mighty and Majestic would Allocate seventy escorting Angels to be with him, escorting him and seeking Forgiveness for him, he exits from his grave up to the Pausing station (on the Day of Judgement)'.<sup>106</sup>

سَهْلُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَوَّلُ مَا يُنْحَفُ بِهِ الْمُؤْمِنُ يُغْفَرُ لِمَنْ تَبِعَ جَنَازَتَهُ .

Sahl Bin Ziyad, from Al Hassan Bin Ali, from Muhammad Bin Al Fuzayl, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The first of what the Believer is Bestowed with is the Forgiveness for the one who followed his coffin'.<sup>107</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرٍو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ شِيعَ مَيْتاً حَتَّى يُصَلِّيَ عَلَيْهِ كَانَ لَهُ قَبْرَاطٌ مِنَ الْأَجْرِ وَ مَنْ بَلَغَ مَعَهُ إِلَى قَبْرِهِ حَتَّى يُدْفَنَ كَانَ لَهُ قَبْرَاطَانِ مِنَ الْأَجْرِ وَ الْقَبْرَاطُ مِثْلُ جَبَلٍ أَحَدٍ .

<sup>104</sup> Al Kafi V 3 – The Book Of Funerals CH 41 H 3

<sup>105</sup> Al Kafi V 3 – The Book Of Funerals CH 42 H 1

<sup>106</sup> Al Kafi V 3 – The Book Of Funerals CH 42 H 2

<sup>107</sup> Al Kafi V 3 – The Book Of Funerals CH 42 H 3

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The one who escorts a deceased until he Prays *Salaat* over him, there would be for him a 'Carat' (reward) from the Recompense; and the one who reaches with him to his grave until he is buried, there would be for him two Carats from the Recompense; and a Carat is like the mountain of Ohad'.<sup>108</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَقُولُ مَنْ مَشَى مَعَ جَنَازَةٍ حَتَّى يُصَلِّيَ عَلَيْهَا ثُمَّ رَجَعَ كَانَ لَهُ قَبْرَاطٌ مِنَ الْأَجْرِ فَإِذَا مَشَى مَعَهَا حَتَّى تُدْفَنَ كَانَ لَهُ قَبْرَاطَانِ وَالْقَبْرَاطُ مِثْلُ جَبَلِ أَحَدٍ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Aasim Bin Humeyd, from Abu Baseer who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'The one who walks with a coffin until he Prays *Salaat* over him, then return, there would be for him a Carat from the Recompense. So when he walks with him until he is buried, there would be for him two Carats; and the Carat is like the mountain of Ohad'.<sup>109</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ مُبَسَّرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَقُولُ مَنْ تَبِعَ جَنَازَةَ مُسْلِمٍ أُعْطِيَ يَوْمَ الْقِيَامَةِ أَرْبَعَ شَفَاعَاتٍ وَ لَمْ يَقُلْ شَيْئًا إِلَّا وَ قَالَ الْمَلَكُ وَ لَكَ مِثْلُ ذَلِكَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from Muayassar who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'The one who follows a coffin of a Muslim would be Given on the Day of Judgement, four (opportunities of) intercession, and he would not say anything except the Angel would say to him: 'And for you is similar to that'.<sup>110</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) مَنْ تَبِعَ جَنَازَةَ كَتَبَ اللَّهُ لَهُ أَرْبَعَ قَرَارِيطٍ قَبْرَاطٍ بِاتِّبَاعِهِ وَ قَبْرَاطٍ لِلصَّلَاةِ عَلَيْهَا وَ قَبْرَاطٍ بِالِانْتِظَارِ حَتَّى يُفْرَغَ مِنْ دَفْنِهَا وَ قَبْرَاطٍ لِلتَّعْزِيَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Husay Bin Ulwan, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen<sup>asws</sup> said: 'The one who follows a coffin, Allah<sup>azwj</sup> would Write four Carats for him – a Carat for following it, and a Carat for the praying of *Salaat* over him, and a Carat for the waiting until they are free from his burial, and a Carat for the consolation'.<sup>111</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ فِيمَا نَاجَى بِهِ مُوسَى ( عَلَيْهِ السَّلَامُ ) رَبَّهُ قَالَ يَا رَبِّ مَا لِمَنْ شِيعَ جَنَازَةٌ قَالَ أَوْكَلُ بِهِ مَلَائِكَةً مِنْ مَلَائِكَتِي مَعَهُمْ رَايَاتٌ يُشِيعُونَهُمْ مِنْ قُبُورِهِمْ إِلَى مَحْشَرِهِمْ .

<sup>108</sup> Al Kafi V 3 – The Book Of Funerals CH 42 H 4

<sup>109</sup> Al Kafi V 3 – The Book Of Funerals CH 42 H 5

<sup>110</sup> Al Kafi V 3 – The Book Of Funerals CH 42 H 6

<sup>111</sup> Al Kafi V 3 – The Book Of Funerals CH 42 H 7

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Among what Musa<sup>as</sup> whispered to his<sup>as</sup> Lord<sup>azwj</sup> was that he<sup>as</sup> said: 'O Lord<sup>azwj</sup>! What is for the one who escorts a coffin?' He<sup>azwj</sup> Said: "I<sup>azwj</sup> Allocate and Angel from My<sup>azwj</sup> Angels to be with him, there being banners with them. They would be escorting them from their graves up to their Resurrection (Plains)'.<sup>112</sup>

#### باب ثواب من حمل جنازة

### Chapter 44 – Rewards for the one who carries a coffin

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ حَمَلَ جَنَازَةً مِنْ أَرْبَعِ جَوَانِبِهَا غَفَرَ اللَّهُ لَهُ أَرْبَعِينَ كَبِيرَةً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The one who carries a coffin from its four sides, Allah<sup>azwj</sup> would Forgive forty major sins for him'.<sup>113</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ أَخَذَ بِقَائِمَةِ السَّرِيرِ غَفَرَ اللَّهُ لَهُ خَمْسًا وَعِشْرِينَ كَبِيرَةً وَإِذَا رُبِعَ خَرَجَ مِنَ الذُّنُوبِ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Suleyman Bin Khalid, from a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who grabs by a corner of the coffin, Allah<sup>azwj</sup> would Forgive twenty five major sins for him, and when (he grabs) four (corners), he would exit from the sins'.<sup>114</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ عَيْسَى بْنِ رَاشِدٍ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُهُ يَقُولُ مَنْ أَخَذَ بِجَوَانِبِ السَّرِيرِ الْأَرْبَعَةِ غَفَرَ اللَّهُ لَهُ أَرْبَعِينَ كَبِيرَةً .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Ali Bin Shajara, from Isa Bin Rashid, from a man from his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'The one who grabs by the four sides of the coffin, Allah<sup>azwj</sup> would Forgive for him forty major sins'.<sup>115</sup>

<sup>112</sup> Al Kafi V 3 – The Book Of Funerals CH 42 H 8

<sup>113</sup> Al Kafi V 3 – The Book Of Funerals CH 43 H 1

<sup>114</sup> Al Kafi V 3 – The Book Of Funerals CH 43 H 2

<sup>115</sup> Al Kafi V 3 – The Book Of Funerals CH 43 H 3

**باب جَنَائِزِ الرَّجَالِ وَ النِّسَاءِ وَ الصِّبْيَانِ وَ الْأَحْرَارِ وَ الْعَبِيدِ**

**Chapter 45 – The funerals of the men, and the women, and the children, and the free ones, and the slaves**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ كَيْفَ يُصَلَّى عَلَى الرَّجَالِ وَ النِّسَاءِ قَالَ يُوضَعُ الرَّجُلُ مِمَّا يَلِي الرَّجَالَ وَ النِّسَاءُ خَلْفَ الرَّجَالَ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about how to pray *Salaat* upon the (deceased) men, and the women. He<sup>asws</sup> said: 'They would place the (deceased) men in front and the (deceased) women behind the men'.<sup>116</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الرَّجُلِ يُصَلَّى عَلَى مَيِّتَيْنِ أَوْ ثَلَاثَةِ أَمْوَاتٍ كَيْفَ يُصَلَّى عَلَيْهِمْ قَالَ إِنْ كَانَ ثَلَاثَةٌ أَوْ اثْنَتَيْنِ أَوْ عَشْرَةً أَوْ أَكْثَرَ مِنْ ذَلِكَ فَلْيُصَلِّ عَلَيْهِمْ صَلَاةً وَاحِدَةً يُكَبِّرُ عَلَيْهِمْ خَمْسَ تَكْبِيرَاتٍ كَمَا يُصَلَّى عَلَى مَيِّتٍ وَاحِدٍ وَ قَدْ صَلَّى عَلَيْهِمْ جَمِيعًا

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the man who (wants to) pray *Salaat* over two dead bodies, or three dead bodies, how should he pray *Salaat* over them. He<sup>asws</sup> said: 'If there were three, or two, or ten, or more than that, so let his pray *Salaat* over them as one *Salaat*, exclaiming five *Takbeers* upon them just as he would pray upon one deceased, and he would have prayed over them altogether.

يَضَعُ مَيِّتًا وَاحِدًا ثُمَّ يَجْعَلُ الْأَخَرَ إِلَى الْأَوَّلِ ثُمَّ يَجْعَلُ رَأْسَ الثَّلَاثِ إِلَى الْأَيَّةِ الثَّانِيَةِ شِبْهَ الْمُنْدَرَجِ حَتَّى يَفْرُغَ مِنْهُمْ كُلِّهِمْ مَا كَانُوا فَإِذَا سَوَّاهُمْ هَكَذَا قَامَ فِي الْوَسْطِ فَكَبَّرَ خَمْسَ تَكْبِيرَاتٍ يَفْعَلُ كَمَا يَفْعَلُ إِذَا صَلَّى عَلَى مَيِّتٍ وَاحِدٍ

He should place one dead body, then make the other one to be parallel to the first, then make the head of the third one parallel to the second like a staircase, until he is free from all of them, whatever (their number) would be. So when he has arranged them like this, he should stand in the middle and exclaim five *Takbeers*, doing just as he would do when he prays *Salaat* over one dead body'.

سُئِلَ فَإِنْ كَانَ الْمَوْتَى رَجَالًا وَ نِسَاءً قَالَ بِيَدَا بِالرَّجَالِ فَيَجْعَلُ رَأْسَ الثَّانِيَةِ إِلَى الْأَوَّلِ حَتَّى يَفْرُغَ مِنَ الرَّجَالِ كُلِّهِمْ ثُمَّ يَجْعَلُ رَأْسَ الْمَرْأَةِ إِلَى الْأَيَّةِ الرَّجُلِ الْأَخِيرِ ثُمَّ يَجْعَلُ رَأْسَ الْمَرْأَةِ الْأُخْرَى إِلَى الْأَيَّةِ الْمَرْأَةِ الْأُولَى حَتَّى يَفْرُغَ مِنْهُمْ كُلِّهِمْ

He<sup>asws</sup> was asked, 'Supposing the deceased were men and women?' He<sup>asws</sup> said: 'He should begin with the men, and place the head of the second one parallel to the first until he was free from the men, all of them. Then he should make the head of the woman to be parallel to the last man, then make the head of the next woman to be parallel to the first woman, until he is free from them, all of them.

<sup>116</sup> Al Kafi V 3 – The Book Of Funerals CH 44 H 1

فَإِذَا سَوَى هَكَذَا قَامَ فِي الْوَسْطِ وَسَطِ الرَّجَالِ فَكَثَّرَ وَ صَلَّى عَلَيْهِمْ كَمَا يُصَلِّي عَلَى مَيِّتٍ وَاحِدٍ

So when he has arranged like this, he should stand in the middle, the middle of the men, and he should exclaim *Takbeers* and pray *Salaat* over them just as he would pray upon one deceased’.

وَ سُئِلَ عَنْ مَيِّتٍ صَلَّيَ عَلَيْهِ فَلَمَّا سَلَّمَ الْإِمَامُ فَإِذَا الْمَيِّتُ مَقْلُوبٌ رِجْلَاهُ إِلَى مَوْضِعِ رَأْسِهِ قَالَ يُسَوَّى وَ تُعَادُ الصَّلَاةُ عَلَيْهِ وَ إِنْ كَانَ قَدْ حُمِلَ مَا لَمْ يُدْفَنَ فَإِنْ كَانَ قَدْ دُفِنَ فَقَدْ مَضَتِ الصَّلَاةُ لَا يُصَلَّى عَلَيْهِ وَ هُوَ مَدْفُونٌ .

And he<sup>asws</sup> was asked about a deceased who had been prayed upon, so when the prayer leader concluded, it was so that its feet were in place of its head. He<sup>asws</sup> said: ‘It should be corrected and the *Salaat* would be repeated upon him, and even if he had been carried, so long as he had not been buried yet. So if it was so that he had been buried, so the *Salaat* would have expired, and he would not be prayed upon and he is already buried’.<sup>117</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ إِذَا صَلَّيَ عَلَى الْمَرْأَةِ وَ الرَّجُلِ قَدَّمَ الْمَرْأَةَ وَ أَخَّرَ الرَّجُلَ وَ إِذَا صَلَّيَ عَلَى الْعَبْدِ وَ الْحُرِّ قَدَّمَ الْعَبْدَ وَ أَخَّرَ الْحُرَّ وَ إِذَا صَلَّيَ عَلَى الْكَبِيرِ وَ الصَّغِيرِ قَدَّمَ الصَّغِيرَ وَ أَخَّرَ الْكَبِيرَ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Whenever you pray *Salaat* upon the woman and the man, so precede the woman and delay the man; and when you pray *Salaat* upon the slave and the free one, so preceded the slave and delay the free one; and when you pray *Salaat* upon the old and the young, so precede the young and delay the old’.<sup>118</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الرَّجَالِ وَ النِّسَاءِ كَيْفَ يُصَلَّى عَلَيْهِمْ قَالَ الرَّجَالُ أَمَامَ النِّسَاءِ مِمَّا يَلِي الْإِمَامَ يُصَفُّ بَعْضُهُمْ عَلَى أُتْرِ بَعْضٍ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), said, ‘I asked him<sup>asws</sup> about the men and the women, how to pray *Salaat* upon them. He<sup>asws</sup> said: ‘The men in front of the women from what is parallel to the prayer leader. They would be placed in a row following each other’.<sup>119</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي جَنَائِزِ الرَّجَالِ وَ الصِّبْيَانِ وَ النِّسَاءِ قَالَ يَضَعُ النِّسَاءَ مِمَّا يَلِي الْأَقْبَلَةَ وَ الصِّبْيَانَ دُونَهُمْ وَ الرَّجَالَ دُونَ ذَلِكَ وَ يَقُومُ الْإِمَامُ مِمَّا يَلِي الرَّجَالَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from one of his companions,

<sup>117</sup> Al Kafi V 3 – The Book Of Funerals CH 44 H 2

<sup>118</sup> Al Kafi V 3 – The Book Of Funerals CH 44 H 3

<sup>119</sup> Al Kafi V 3 – The Book Of Funerals CH 44 H 4

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the funerals of the men, and the children, and the women. He<sup>asws</sup> said: 'The (deceased) women would be placed parallel to the Qiblah, and the children besides them, and the men besides that, and the prayer leader would stand from what is parallel to the men'.<sup>120</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ جَنَائِزِ الرِّجَالِ وَ النِّسَاءِ إِذَا اجْتَمَعَتْ فَقَالَ يُقَدَّمُ الرِّجَالُ فِي كِتَابِ عَلِيٍّ ( عَلَيْهِ السَّلَامُ ) .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abdullah who said,

'I asked Abu Abdullah<sup>asws</sup> about the funerals of the men and the women when they are together. So he<sup>asws</sup> said: 'The men are preceded with, (it is so) in the Book of Ali<sup>asws</sup>'.<sup>121</sup>

**باب نادر**

## Chapter 46 – Miscellaneous

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ أَبِيهِ زَكَرِيَّا بْنِ مُوسَى عَنِ النَّسَعِ بْنِ عَبْدِ اللَّهِ الْقُمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ يُصَلِّي عَلَى جِنَازَةٍ وَحْدَهُ قَالَ نَعَمْ فَلْتُ فَائْتِنَانِ يُصَلِّيَانِ عَلَيْهَا قَالَ نَعَمْ وَ لَكِنْ يَوْمَ الْآخِرِ خَلْفَ الْآخِرِ وَ لَا يَوْمَ بَجْنَبِهِ .

Ali Bin Ibrahim, from his father, from Yahya Bin Zakariyya, from his father Zakariyya Bin Musa, from Al Yas'a Bin Abdullah Al Qummy who said,

'I asked Abu Abdullah<sup>asws</sup> about a man, 'Can he pray *Salaat* upon one a deceased, alone?' He<sup>asws</sup> said: 'Yes'. I said, 'So can two pray upon it?' He<sup>asws</sup> said: 'Yes, but the other one should stand behind him and should not be standing by his side'.<sup>122</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا يُصَلِّي عَلَى الْجِنَازَةِ بِجَدَاءٍ وَ لَا بِأَسِّ بِالْخَفِّ .

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Sayf Bin Ameyra,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'One cannot pray *Salaat* upon the deceased with shoes on, but there is nothing wrong with the socks'.<sup>123</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) خَيْرُ الصُّفُوفِ فِي الصَّلَاةِ الْمَقْدَمُ وَ خَيْرُ الصُّفُوفِ فِي الْجَنَائِزِ الْمُؤَخَّرُ قِيلَ يَا رَسُولَ اللَّهِ وَ لِمَ قَالَ صَارَ سُنَّةً لِلنِّسَاءِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The best of the rows regarding the (Prescribed) *Salaat* is the first one, and the best

<sup>120</sup> Al Kafi V 3 – The Book Of Funerals CH 44 H 5

<sup>121</sup> Al Kafi V 3 – The Book Of Funerals CH 44 H 6

<sup>122</sup> Al Kafi V 3 – The Book Of Funerals CH 45 H 1

<sup>123</sup> Al Kafi V 3 – The Book Of Funerals CH 45 H 2

of the rows regarding the funeral is the last one'. It was said, 'O Rasool-Allah<sup>saww</sup>! And why is it so?' He<sup>saww</sup> said: 'For it to become a veil for the women'.<sup>124</sup>

### باب الموضع الذي يقوم الإمام إذا صلى على الجنازة

## Chapter 47 – The place at which the prayer leader should be standing when he prays *Salaat* upon the deceased

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) مَنْ صَلَّى عَلَى امْرَأَةٍ فَلَا يَقُومُ فِي وَسْطِهَا وَ يَكُونُ مِمَّا يَلِي صَدْرَهَا وَ إِذَا صَلَّى عَلَى الرَّجُلِ فَلْيَقُمْ فِي وَسْطِهِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'The one who prays *Salaat* upon a (deceased) woman, so he should not stand by her middle, and he should be from what is parallel to her chest; and when he prays *Salaat* upon the man, so let him stand by his middle'.<sup>125</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا صَلَّيْتَ عَلَى الْمَرْأَةِ فَقُمْ عِنْدَ رَأْسِهَا وَ إِذَا صَلَّيْتَ عَلَى الرَّجُلِ فَقُمْ عِنْدَ صَدْرِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Musa Bin Bakr,

(It has been narrated) from Abu Al Hassan<sup>asws</sup> having said: 'When you pray *Salaat* upon the (deceased) woman, so stand by her head; and when you pray *Salaat* upon the man, so stand by his chest'.<sup>126</sup>

### باب من أولى الناس بالصلاة على الميت

## Chapter 48 – Who is the closest of the people with the *Salaat* upon the deceased

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ يُصَلِّي عَلَى الْجِنَازَةِ أَوْلَى النَّاسِ بِهَا أَوْ يَأْمُرُ مَنْ يُحِبُّ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'He would pray *Salaat* upon the deceased, the closest of the people with it, or he would instruct the one he so likes'.<sup>127</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ الْمَرْأَةُ تَمُوتُ مَنْ أَحَقُّ بِالصَّلَاةِ عَلَيْهَا قَالَ رَوْجُهَا قُلْتُ الرَّوْحُ أَحَقُّ مِنَ الْأَبِّ وَالْوَالِدِ وَالْأَخِ قَالَ نَعَمْ وَ يُغَسَّلُهَا .

<sup>124</sup> Al Kafi V 3 – The Book Of Funerals CH 45 H 3

<sup>125</sup> Al Kafi V 3 – The Book Of Funerals CH 46 H 1

<sup>126</sup> Al Kafi V 3 – The Book Of Funerals CH 46 H 2

<sup>127</sup> Al Kafi V 3 – The Book Of Funerals CH 47 H 1

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'The woman dies, who would be the most rightful with the praying of the *Salaat* upon her?' He<sup>asws</sup> said: 'Her husband'. I said, 'The husband is more rightful than the father, and the son, and the brother?' He<sup>asws</sup> said: 'Yes, and he can wash her'.<sup>128</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَمُوتُ مَنْ أَحَقُّ أَنْ يُصَلَّى عَلَيْهَا قَالَ الرَّوْحُ فَلْتِ الرَّوْحِ أَحَقُّ مِنَ الْأَبِ وَالْأَخِ وَالْوَلَدِ قَالَ نَعَمْ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the woman who dies, 'Who would be most rightful to pray *Salaat* upon her?' He<sup>asws</sup> said: 'The husband'. I said, 'The husband is more rightful than the father, and the brother, and the son?' He<sup>asws</sup> said: 'Yes'.<sup>129</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا حَضَرَ الْإِمَامُ الْجَنَازَةَ فَهُوَ أَحَقُّ النَّاسِ بِالصَّلَاةِ عَلَيْهَا .

Ali Bin Ibrahim, from his father, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the Imam<sup>asws</sup> is present at the funeral, so he<sup>asws</sup> would be the most rightful of the people with the *Salaat* upon it (the deceased)'.<sup>130</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ يُصَلَّى عَلَى الْجَنَازَةِ أَوْلَى النَّاسِ بِهَا أَوْ يَأْمُرُ مَنْ يُجِبُّ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'He should pray *Salaat* upon the deceased, the closest of the people with it, or he should instruct the one he so likes'.<sup>131</sup>

بَاب مَنْ يُصَلَّى عَلَى الْجَنَازَةِ وَهُوَ عَلَى غَيْرِ وُضُوءٍ

## Chapter 49 – The one who prays *Salaat* upon the deceased and he is upon (a state) without an ablution

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْجَنَازَةِ أَوْ يُصَلَّى عَلَيْهَا عَلَى غَيْرِ وُضُوءٍ فَقَالَ نَعَمْ إِنَّمَا هُوَ تَكْبِيرٌ وَتَحْمِيدٌ وَتَسْبِيحٌ وَتَهْلِيلٌ كَمَا تُكْبَرُ وَتُسَبِّحُ فِي بَيْتِكَ عَلَى غَيْرِ وُضُوءٍ .

<sup>128</sup> Al Kafi V 3 – The Book Of Funerals CH 47 H 2

<sup>129</sup> Al Kafi V 3 – The Book Of Funerals CH 47 H 3

<sup>130</sup> Al Kafi V 3 – The Book Of Funerals CH 47 H 4

<sup>131</sup> Al Kafi V 3 – The Book Of Funerals CH 47 H 5

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

'I asked Abuy Abdullah<sup>asws</sup> about the deceased, 'Can one pray *Salaat* upon (a state) without an ablution?' So he<sup>asws</sup> said: 'Yes. But rather, it (the *Salaat*) is exclamation of *Takbeer*, and Praise, and Glorification, and Extollation of Holiness, just as you can exclaim *Takbeer*, and you can Glorify in your house being upon (a state) without an ablution'.<sup>132</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ تَدْرِكُهُ الْجِنَازَةُ وَهُوَ عَلَى غَيْرِ وُضُوءٍ فَإِنْ ذَهَبَ يَتَوَضَّأُ فَاتَتْهُ الصَّلَاةُ عَلَيْهَا قَالَ يَنْتِمُّ وَيُصَلِّي .

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

'Abu Abdullah<sup>asws</sup> was asked about the man who attends the funeral and he is upon (a state) other than ablution. So if he were to go and perform ablution, the *Salaat* upon it would be missed. He<sup>asws</sup> said: 'He should perform *Tayammum* and he should pray *Salaat*'.<sup>133</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الْحَمِيدِ بْنِ سَعِيدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) الْجِنَازَةُ يُخْرَجُ بِهَا وَ لَسْتُ عَلَى وُضُوءٍ فَإِنْ ذَهَبَتْ أَتَوْضَأُ فَاتَّتَنِي الصَّلَاةُ أَلِي أَنْ أَصَلِّيَ عَلَيْهَا وَ أَنَا عَلَى غَيْرِ وُضُوءٍ قَالَ تَكُونُ عَلَى طَهْرٍ أَحَبُّ إِلَيَّ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Abu Ali Al Ashary, from Muhjammad Bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Abdul Hameed Bin Saeed who said,

'I said to Abu Al-Hassan<sup>asws</sup>, 'The deceased was brought out and I was not upon ablution. So if I were to go for ablution the *Salaat* would be missed by me. Is it for me that I should pray *Salaat* upon it and I am upon (a state) without ablution?' He<sup>asws</sup> said: 'Your happening to be upon cleanliness is more beloved to me'.<sup>134</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ تَفْجَأُهُ الْجِنَازَةُ وَهُوَ عَلَى غَيْرِ طَهْرٍ قَالَ فَلْيَكْبُرْ مَعَهُمْ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), said, 'I asked him<sup>asws</sup> about the man who suddenly comes across the funeral and he is upon (a state) without an ablution. He<sup>asws</sup> said: 'So let him exclaim along with them'.<sup>135</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ مَرَّتْ بِهِ جِنَازَةٌ وَهُوَ عَلَى غَيْرِ وُضُوءٍ كَيْفَ يَصْنَعُ قَالَ يَضْرِبُ بِيَدَيْهِ عَلَى حَاظِطِ اللَّيْنِ فَيَنْتِمُّ بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur'at, from Sama'at who said,

<sup>132</sup> Al Kafi V 3 – The Book Of Funerals CH 48 H 1

<sup>133</sup> Al Kafi V 3 – The Book Of Funerals CH 48 H 2

<sup>134</sup> Al Kafi V 3 – The Book Of Funerals CH 48 H 3

<sup>135</sup> Al Kafi V 3 – The Book Of Funerals CH 48 H 4

'I asked him<sup>asws</sup> about a man who passes by a funeral and he is upon (a state) without an ablution, how should he act?' He<sup>asws</sup> said: 'He should strike with his hand upon a brick wall, and he should perform *Tayammum* with it'.<sup>136</sup>

### بَاب صَلَاةِ النِّسَاءِ عَلَى الْجَنَازَةِ

## Chapter 50 – The *Salaat* of the women upon the deceased

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ عَلِيِّ بْنِ عُقْبَةَ عَنِ امْرَأَةِ الْحَسَنِ الصِّقْلِيِّ عَنِ الْحَسَنِ الصِّقْلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سُئِلَ كَيْفَ تُصَلِّي النِّسَاءُ عَلَى الْجَنَازَةِ إِذَا لَمْ يَكُنْ مَعَهُنَّ رَجُلٌ قَالَ يَصْفُقْنَ جَمِيعًا وَلَا تَتَقَدَّمُهُنَّ امْرَأَةٌ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from a wife of Al Hassan Al Sayqal, from Al Hasan Al Sayqal,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'He<sup>asws</sup> was asked, 'How should the women pray *Salaat* upon the deceased when there does not happen to be a man among them?' He<sup>asws</sup> said: 'They should form rows altogether, and a woman would not be in front of them (leading them)'.<sup>137</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا لَمْ يَحْضُرِ الرَّجُلُ تَقَدَّمَتِ امْرَأَةٌ وَسَطَهُنَّ وَ قَامَ النِّسَاءُ عَنْ يَمِينِهَا وَ شِمَالِهَا وَ هِيَ وَسَطُهُنَّ تُكْبِرُ حَتَّى تَقْرَعَ مِنْ الصَّلَاةِ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When the man is not present, a woman in their midst should proceed, and the (other) women would stand on her right and her left, and she would be in their middle. She should exclaim *Takbeer* until she is free from the *Salaat*'.<sup>138</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ الْكِنْدِيِّ عَنِ الْمَيْمُونِيِّ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ تُصَلِّي الْحَائِضُ عَلَى الْجَنَازَةِ قَالَ نَعَمْ وَ لَا تُصَفُّ مَعَهُمْ تَقْرُومُ مُفْرَدَةً .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Al Maysami, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said, 'Can the menstruating woman pray *Salaat* upon the deceased?' He<sup>asws</sup> said: 'Yes, and she should not form a row along with them. She should be standing separately'.<sup>139</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْحَائِضِ تُصَلِّي عَلَى الْجَنَازَةِ قَالَ نَعَمْ وَ لَا تُصَفُّ مَعَهُمْ .

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

<sup>136</sup> Al Kafi V 3 – The Book Of Funerals CH 48 H 5

<sup>137</sup> Al Kafi V 3 – The Book Of Funerals CH 49 H 1

<sup>138</sup> Al Kafi V 3 – The Book Of Funerals CH 49 H 2

<sup>139</sup> Al Kafi V 3 – The Book Of Funerals CH 49 H 3

'I asked Abu Abdullah<sup>asws</sup> about the menstruating woman, 'Can she pray *Salaat* upon the deceased?'. He<sup>asws</sup> said: 'Yes, and she should not form a row along with them'.<sup>140</sup>

حَمَّادٌ عَنْ حَرِيْزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الطَّامِثُ تُصَلِّي عَلَى الْجِنَازَةِ لِأَنَّهُ لَيْسَ فِيهَا رُكُوعٌ وَ لَا سُجُودٌ وَ الْجُنُبُ تَنْيَمُّ وَ تُصَلِّي عَلَى الْجِنَازَةِ .

Hammad, from Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The menstruating women can pray *Salaat* upon the deceased because there is neither a bowing in it nor a prostration; and the one with sexual impurity should perform *Tayammum* and she can pray *Salaat* upon the deceased'.<sup>141</sup>

<sup>140</sup> Al Kafi V 3 – The Book Of Funerals CH 49 H 4

<sup>141</sup> Al Kafi V 3 – The Book Of Funerals CH 49 H 5