

# 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 (3)

## TABLE OF CONTENTS

<b>THE BOOK OF FUNERALS (3) .....</b>	<b>1</b>
<b>Chapter 51 – Timing of the <i>Salaat</i> upon the deceased .....</b>	<b>4</b>
<b>Chapter 52 – Reason for the five exclamations of <i>Takbeer</i> upon the deceased .....</b>	<b>4</b>
<b>Chapter 53 – The <i>Salaat</i> upon the deceased in the Masjids .....</b>	<b>6</b>
<b>Chapter 54 – The <i>Salaat</i> upon the Believer, and the exclamation of the <i>Takbeer</i> and the supplication .....</b>	<b>6</b>
<b>Chapter 55 – There is no Prescribed supplication in the <i>Salaat</i> and there is no greeting in it .....</b>	<b>10</b>
<b>Chapter 56 – The one who exceeds upon the five <i>Takbeers</i>.....</b>	<b>11</b>
<b>Chapter 57 – The <i>Salaat</i> upon the weak ones (of understanding) and upon the one who did not recognise (the <i>Wilayah</i>).....</b>	<b>12</b>
<b>Chapter 58 – The <i>Salaat</i> upon the Hostile one (<i>Nasibi</i>).....</b>	<b>14</b>
<b>Chapter 59 – Regarding (another) dead body placed (brought), and <i>Takbeer</i> had already been exclaimed upon the first one.....</b>	<b>17</b>
<b>Chapter 60 – Regarding placing of the deceased besides the grave .....</b>	<b>17</b>
<b>Chapter 61 – Miscellaneous .....</b>	<b>18</b>
<b>Chapter 62 – Entering the grave and the exiting from it .....</b>	<b>19</b>
<b>Chapter 63 – The one who enters the grave and the one who does not enter .....</b>	<b>20</b>
<b>Chapter 64 – Placing the deceased and what is said during entering the grave .....</b>	<b>22</b>
<b>Chapter 65 – What is levelled off in the chasm (<i>Lahad</i>), and placing of the slab, and the brick, and the wood.....</b>	<b>26</b>
<b>Chapter 66 – The one who spreads (soil) upon the deceased, and how he should spread it .....</b>	<b>27</b>
<b>Chapter 67 – Sqaring of the grave, and sprinkling it with the water, and what is to be said during that, and the measurement of what it can be raised from the ground .....</b>	<b>29</b>
<b>Chapter 68 – Applying clay to the grave, and plastering it .....</b>	<b>32</b>
<b>Chapter 69 – The soil in which the deceased is buried .....</b>	<b>33</b>
<b>Chapter 70 – The condolences and what is Obligated upon the one with the difficulties (the bereaved).....</b>	<b>33</b>

<b>Chapter 71 – Rewards of the one who comforts one in grief .....</b>	<b>36</b>
<b>Chapter 72 – The woman dies and in her belly is a moving child .....</b>	<b>36</b>
<b>Chapter 73 – Washing the children and boys, and the <i>Salaat</i> upon them.....</b>	<b>37</b>
<b>Chapter 74 – The drowned and the one struck by lightning .....</b>	<b>41</b>
<b>Chapter 75 – The killed .....</b>	<b>43</b>
<b>Chapter 76 – The one devoured by the predatory wild animals, and the birds, and the one killed and part of his body is found, and the incinerated .....</b>	<b>44</b>
<b>Chapter 77 – The ones who are dying in the ship and it is not able upon (getting to the coast, or he is struck (by death) and he is nude .....</b>	<b>46</b>
<b>Chapter 78 – The <i>Salaat</i> upon the crucified, and the stoned, and the one killed in (legal) retaliation from it .....</b>	<b>48</b>
<b>Chapter 79 – What is Obligated upon the neighbour of the bereaved, and adopting the mourning .....</b>	<b>49</b>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلِّمَ 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 وَقْتِ الصَّلَاةِ عَلَى الْجَنَائِزِ

## Chapter 51 – Timing of the *Salaat* upon the deceased

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) هَلْ يَمْنَعُكَ شَيْءٌ مِنْ هَذِهِ السَّاعَاتِ عَنِ الصَّلَاةِ عَلَى الْجَنَائِزِ فَقَالَ لَا .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah<sup>asws</sup>, 'Does anything from these timings prevent you<sup>asws</sup> from praying the *Salaat* upon the deceased?' He<sup>asws</sup> said: 'No'.<sup>1</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ تُصَلَّى عَلَى الْجَنَائِزِ فِي كُلِّ سَاعَةٍ إِنَّهَا لَيْسَتْ بِصَلَاةِ رُكُوعٍ وَلَا سُجُودٍ وَ إِنَّمَا تُكْرَهُ الصَّلَاةُ عِنْدَ طُلُوعِ الشَّمْسِ وَ عِنْدَ غُرُوبِهَا الَّتِي فِيهَا الْخُشُوعُ وَ الرُّكُوعُ وَ السُّجُودُ لِأَنَّهَا تَعْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ .

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

from Abu Ja'far<sup>asws</sup> having said: 'You can pray *Salaat* upon the deceased during every time. But rather, it is not a *Salaat* with a bowing or a prostration, and rather the *Salaat* is disliked during the emergence of the sun and during its setting, wherein is the humbleness and the bowings and the prostrations, because the setting is between the two horns of Satan<sup>la</sup> and the emergence is between the two horns of Satan<sup>la</sup>.<sup>2</sup>

### بَابُ عِلَّةِ تَكْبِيرِ الْخَمْسِ عَلَى الْجَنَائِزِ

## Chapter 52 – Reason for the five exclamations of *Takbeer* upon the deceased

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ رَفَعَهُ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) لِمَ جُعِلَ التَّكْبِيرُ عَلَى الْمَيِّتِ خَمْسًا فَقَالَ وَرَدَ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةٌ .

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

'I said to Abu Abdullah<sup>asws</sup>, 'Why has the exclamation of *Takbeer* upon the deceased made to be five (times)?' So he<sup>asws</sup> said: 'Brought in from each (Daily Prescribed) *Salaat*, one *Takbeer*'.<sup>3</sup>

<sup>1</sup> Al Kafi V 3 – The Book Of Funerals CH 50 H 1

<sup>2</sup> Al Kafi V 3 – The Book Of Funerals CH 50 H 2

<sup>3</sup> Al Kafi V 3 – The Book Of Funerals CH 51 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ وَهَشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يُكَبِّرُ عَلَى قَوْمٍ خَمْسًا وَ عَلَى قَوْمٍ آخَرِينَ أَرْبَعًا فَإِذَا كَبَّرَ عَلَى رَجُلٍ أَرْبَعًا أَتَتْهُمُ يَعْزِي بِالنَّفَاقِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman and Hisham Bin Salim,

from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> used to exclaim five *Takbeers* upon a group of people, and upon another group of people, four (*Takbeers*). So when he<sup>saww</sup> exclaimed four (*Takbeers*) upon a man, they (people) would accuse him (the deceased) of hypocrisy'.<sup>4</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُهَاجِرٍ عَنْ أُمِّهِ أُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا صَلَّى عَلَى مَيِّتٍ كَبَّرَ وَ تَشَهَّدَ ثُمَّ كَبَّرَ ثُمَّ صَلَّى عَلَى الْأَنْبِيَاءِ وَ دَعَا ثُمَّ كَبَّرَ وَ دَعَا لِلْمُؤْمِنِينَ ثُمَّ كَبَّرَ الرَّابِعَةَ وَ دَعَا لِلْمَيِّتِ ثُمَّ كَبَّرَ وَ أَنْصَرَفَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Mahziyar, from his mother Umm Salama who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Whenever Rasool-Allah<sup>saww</sup> prayed *Salaat* upon a deceased, exclaimed *Takbeer* and testified, then exclaimed *Takbeer*, then send Blessings upon the Prophets<sup>as</sup> and supplicated, then exclaimed *Takbeer* and supplicated for the Believers, then exclaimed the fourth *Takbeer* and supplicated for the deceased, and left.

فَلَمَّا نَهَاهُ اللَّهُ عَزَّ وَ جَلَّ عَنِ الصَّلَاةِ عَلَى الْمُنَافِقِينَ كَبَّرَ وَ تَشَهَّدَ ثُمَّ كَبَّرَ وَ صَلَّى عَلَى النَّبِيِّينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِمْ ) ثُمَّ كَبَّرَ وَ دَعَا لِلْمُؤْمِنِينَ ثُمَّ كَبَّرَ الرَّابِعَةَ وَ أَنْصَرَفَ وَ لَمْ يَدْعُ لِلْمَيِّتِ .

So when Allah<sup>azwj</sup> Mighty and Majestic Forbade him<sup>saww</sup> to pray the *Salaat* upon the hypocrites, he<sup>saww</sup> exclaimed *Takbeer* and testified, then exclaimed *Takbeer* and send Blessings upon the Prophets<sup>as</sup>, the exclaimed *Takbeer* and supplicated for the Believers, then exclaimed the fourth *Takbeer* and left, and did not supplicate for the deceased'.<sup>5</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَرَضَ الصَّلَاةَ خَمْسًا وَ جَعَلَ لِلْمَيِّتِ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةً .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of his companions, from Suleuyman Bin Ja'far Al Ja'fary, from his father,

from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Blessed and High Necessitated the five (daily) *Salaats* and Made to be for the deceased, one *Takbeer* from each *Salaat*'.<sup>6</sup>

<sup>4</sup> Al Kafi V 3 – The Book Of Funerals CH 51 H 2

<sup>5</sup> Al Kafi V 3 – The Book Of Funerals CH 51 H 3

<sup>6</sup> Al Kafi V 3 – The Book Of Funerals CH 51 H 4

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ الْخَضْرَمِيِّ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَا أَبَا بَكْرٍ تَدْرِي كَيْفَ الصَّلَاةُ عَلَى الْمَيِّتِ قُلْتُ لَا قَالَ خَمْسُ تَكْبِيرَاتٍ فَتَدْرِي مِنْ أَيْنَ أَخَذْتَ الْخَمْسَ قُلْتُ لَا قَالَ أَخَذْتَ الْخَمْسَ تَكْبِيرَاتٍ مِنَ الْخَمْسِ صَلَوَاتٍ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةٌ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Usman Bin Abdul Malik Al Hazramy, from Abu Bakr Al Hazramy who said,

‘Abu Ja’far<sup>asws</sup> said: ‘O Abu Bakr! Do you know how is the *Salaat* upon the deceased?’ I said, ‘No’. He<sup>asws</sup> said: ‘Five exclamations of *Takbeer*. So, do you know where the five have been taken from?’ I said, ‘No’. He<sup>asws</sup> said: ‘The five *Takbeers* have been taken from the five (daily) *Salaats*, from each *Salaat* being one *Takbeer*’.<sup>7</sup>

### باب الصَّلَاةِ عَلَى الْجَنَائِزِ فِي الْمَسَاجِدِ

## Chapter 53 – The *Salaat* upon the deceased in the Masjids

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي بَكْرٍ بْنِ عَيْسَى بْنِ أَحْمَدَ الْعُلَوِيِّ قَالَ كُنْتُ فِي الْمَسْجِدِ وَقَدْ جِيءَ بِجَنَائِزَةٍ فَأَرَدْتُ أَنْ أُصَلِّيَ عَلَيْهَا فَجَاءَ أَبُو الْحَسَنِ الْأَوَّلُ ( عَلَيْهِ السَّلَامُ ) فَوَضَعَ مِرْفَقَهُ فِي صَدْرِي فَجَعَلَ يَدْفَعُنِي حَتَّى خَرَجَ مِنَ الْمَسْجِدِ فَقَالَ يَا أَبَا بَكْرٍ إِنَّ الْجَنَائِزَ لَا يُصَلَّى عَلَيْهَا فِي الْمَسَاجِدِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Musa Bin Talha, from Abu Bakr Bin Isa Bin Ahmad Al Alawy who said,

‘I was in the Masjid and they had come with a dead body, so I wanted to pray *Salaat* upon it. Abu Al Hassan<sup>asws</sup> the 1<sup>st</sup> came up and placed his elbow upon my chest and he<sup>asws</sup> kept pushing me until I exited from the Masjid, as he<sup>asws</sup> said: ‘O Abu Bakr! The dead body cannot be prayed upon in the Masjid’.<sup>8</sup>

### باب الصَّلَاةِ عَلَى الْمُؤْمِنِ وَ التَّكْبِيرِ وَ الدُّعَاءِ

## Chapter 54 – The *Salaat* upon the Believer, and the exclamation of the *Takbeer* and the supplication

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الصَّلَاةِ عَلَى الْمَيِّتِ فَقَالَ تَكْبِيرٌ خَمْسَ تَكْبِيرَاتٍ تَقُولُ أَوَّلَ مَا تُكَبِّرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى الْأَيْمَةِ الْهُدَاةِ وَ اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَ لَا تَجْعَلَ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Zur’at Bin Muhammad, from Sama’at who said,

‘I asked him<sup>asws</sup> about the *Salaat* upon the deceased, so he<sup>asws</sup> said: ‘Exclaim five *Takbeers* saying in the first of the *Takbeers*, ‘I testify that there is no God except for Allah<sup>azwj</sup>, Alone, there being no associates to him, and I testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>. O Allah<sup>azwj</sup>, Send Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and upon the Imams<sup>asws</sup> of Guidance, and Forgive us and our brethren who preceded us with the faith, and do not Make rancor to be in our hears for those who believe.

<sup>7</sup> Al Kafi V 3 – The Book Of Funerals CH 51 H 5

<sup>8</sup> Al Kafi V 3 – The Book Of Funerals CH 52 H 1

رَبَّنَا إِنَّكَ رَعُوفٌ رَحِيمٌ اللَّهُمَّ اغْفِرْ لِأَحْيَائِنَا وَ أَمْوَاتِنَا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ أَلْفُ قُلُوبِنَا عَلَى قُلُوبِ أَخْيَارِنَا وَ اهْدِنَا لِمَا  
أَخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Our Lord<sup>azwj</sup>! You<sup>azwj</sup> are Gracious, Merciful. O Allah<sup>azwj</sup>! Forgive our living ones and our dead ones from the believing men and the believing women, and Make our hearts to be fond upon the hearts of our good ones, and Guide us to what we are differing in, from the Truth, by Your<sup>azwj</sup> Permission. You<sup>azwj</sup> Guide whoever You<sup>azwj</sup> so Desire to the Straight Path’.

فَإِنْ قَطَعَ عَلَيْكَ التَّكْبِيرَةَ الثَّانِيَةَ فَلَا يَضُرُّكَ تَقُولُ اللَّهُمَّ عَبْدُكَ ابْنُ عَبْدِكَ وَ ابْنُ أُمَّتِكَ أَنْتَ أَعْلَمُ بِهِ مِنِّي افْتَقَرَ إِلَى رَحْمَتِكَ وَ اسْتَغْنَيْتَ عَنْهُ اللَّهُمَّ فَتَجَاوَزْ عَن سَيِّئَاتِهِ وَ زِدْ فِي إِحْسَانِهِ وَ اغْفِرْ لَهُ وَ ارْحَمْهُ وَ نَوِّرْ لَهُ فِي قَبْرِهِ وَ لَقِّنْهُ حُجَّتَهُ وَ الْحَقَّهُ بِبَنِيهِ ( صلى الله عليه وآله ) وَ لَا تَحْرِمْنَا أَجْرَهُ وَ لَا تَقْتِنْنَا بَعْدَهُ

So if the second exclamation of *Takbeer* cuts off upon you, it would not harm you. You should be saying, ‘O Allah<sup>azwj</sup>! (This is) Your<sup>azwj</sup> servant, son of Your<sup>azwj</sup> servant, and son of Your<sup>azwj</sup> Maid. You<sup>azwj</sup> are more Knowing of him than I am. He is needy to Your<sup>azwj</sup> Mercy and You<sup>azwj</sup> are Needless from him. O Allah<sup>azwj</sup>! Overlook from his sins and Increase in his good deeds and Forgive him, and be Merciful to him, and Illuminate for him in his grave, and Cause him to meet his Proof<sup>asws</sup> and meet up with his Prophet<sup>saww</sup>, and do not Deprive us from its Recompense and not do Try us after him’.

تَقُولُ هَذَا حَتَّى تَفْرُعَ مِنْ خَمْسِ تَكْبِيرَاتٍ .

You should be saying this until you are free from the five *Takbeers*’.<sup>9</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فِي الصَّلَاةِ عَلَى الْمَيِّتِ قَالَ تُكْبَرُ ثُمَّ تُصَلَّى عَلَى النَّبِيِّ ( صلى الله عليه وآله ) ثُمَّ تَقُولُ اللَّهُمَّ عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ لَا أَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ إِنْ كَانَ مُخْسِنًا فَرُدْ فِي إِحْسَانِهِ وَ تَقَبَّلْ مِنْهُ وَ إِنْ كَانَ مُسِيئًا فَاعْفِرْ لَهُ ذَنْبَهُ وَ ارْحَمْهُ وَ افسَحْ لَهُ فِي قَبْرِهِ وَ اجْعَلْهُ مِنْ رُفَقَاءِ مُحَمَّدٍ ( صلى الله عليه وآله )

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

from Abu Abdullah<sup>asws</sup> regarding the *Salaat* upon the deceased. He<sup>asws</sup> said: ‘You should exclaim *Takbeer*, then send Blessings upon the Prophet<sup>saww</sup>, then you should be saying, ‘O Allah<sup>azwj</sup>! (This is) Your<sup>azwj</sup> servant, son of Your<sup>azwj</sup> servant, son of Your<sup>azwj</sup> maid. I do not know from him except for the goodness and You<sup>azwj</sup> are more Knowing of him than I am. O Allah<sup>azwj</sup>! If he was a good doer, so Increase in his good deeds and Accept from him; and if he was an evil doer, so Forgive his sins for him and be Merciful to him, and Expand his grave for him and Make him to be from the friends of Muhammad<sup>saww</sup>’.

ثُمَّ تُكْبَرُ الثَّانِيَةَ وَ تَقُولُ اللَّهُمَّ إِنْ كَانَ زَاكِيًا فَزَكِّهِ وَ إِنْ كَانَ خَاطِنًا فَاعْفِرْ لَهُ

Then you should exclaim the second *Takbeer* and say, ‘O Allah<sup>azwj</sup>! If he was pure, so Purify him (more), and if he was erroneous, so Forgive him’.

ثُمَّ تُكْبَرُ الثَّالِثَةَ وَ تَقُولُ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَ لَا تَقْتِنْنَا بَعْدَهُ

<sup>9</sup> Al Kafi V 3 – The Book Of Funerals CH 53 H 1

Then you should exclaim the third *Takbeer* and say, 'O Allah<sup>azwj</sup>! Do not Deprive us of its Recompense and do not Try us after him'.

ثُمَّ تُكَبِّرُ الرَّابِعَةَ وَ تَقُولُ اللَّهُمَّ اكْتُبْهُ عِنْدَكَ فِي عَلِيِّينَ وَ اخْلُفْ عَلَى عَقِبِهِ فِي الْغَابِرِينَ وَ اجْعَلْهُ مِنْ رُفَقَاءِ مُحَمَّدٍ ( صلى الله عليه وآله )

Then you should exclaim the fourth *Takbeer* and say, 'O Allah<sup>azwj</sup>! Write Your<sup>azwj</sup> servant in the Illiyeen and Replace him in his offspring among the ancients and Make him to be among the friends of Muhammad<sup>saww</sup>'.

ثُمَّ تُكَبِّرُ الْخَامِسَةَ وَ أَنْصِرِفْ .

Then exclaim the fifth *Takbeer* and leave'.<sup>10</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَ لَادٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنِ التَّكْبِيرِ عَلَى الْمَيِّتِ فَقَالَ خَمْسٌ نَقُولُ فِي أَوْلِيئِهِنَّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

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

'I asked Abu Abdullah<sup>asws</sup> about the exclamations of *Takbeer* upon the deceased, so he<sup>asws</sup> said: 'Five. You should be saying in the first of these, 'I testify that there is no God except for Allah<sup>azwj</sup>, Alone, there being no associates for him. O Allah<sup>azwj</sup>! Send Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad'.

ثُمَّ تَقُولُ اللَّهُمَّ إِنَّ هَذَا الْمَسْجِي قُدَّامَنَا عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ قَدْ قَبِضَتْ رُوحَهُ إِلَيْكَ وَ قَدْ أَحْتَاكَ إِلَى رَحْمَتِكَ وَ أَنْتَ غَنِيٌّ عَنْ عَذَابِهِ اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْ ظَاهِرِهِ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِسِرِّرَتِهِ اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَ إِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ

Then you should be saying, 'O Allah<sup>azwj</sup>! This enshrouded one in front of us is Your<sup>azwj</sup> servant, and a son of Your<sup>azwj</sup> servant, and his sould has been Captured to (come) to You<sup>azwj</sup>, and he is needy to Your<sup>azwj</sup> Mercy and You<sup>azwj</sup> Needless from Punishing him. O Allah<sup>azwj</sup>! We deo not know from his apparent except for goodness and You<sup>azwj</sup> are more Knowing of his secrets. O Allah<sup>azwj</sup>! If he was a good doer, so Increase in his good eeds; and if he was an evil doer, so Overlook from his sins'.

ثُمَّ تُكَبِّرُ الثَّانِيَةَ وَ تَفْعَلُ ذَلِكَ فِي كُلِّ تَكْبِيرَةٍ .

Then exclaim the second *Takbeer* and you should do that during each *Takbeer*'.<sup>11</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ تُكَبِّرُ ثَمَّ تَشْهَدُ ثَمَّ تَقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ رَبِّ الْمَوْتِ وَ الْحَيَاةِ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ جَزَى اللَّهُ عَنَّا مُحَمَّدًا خَيْرَ الْجَزَاءِ بِمَا صَنَعَ بِأَمَّتِهِ وَ بِمَا بَلَغَ مِنْ رِسَالَاتِ رَبِّهِ

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

<sup>10</sup> Al Kafi V 3 – The Book Of Funerals CH 53 H 2

<sup>11</sup> Al Kafi V 3 – The Book Of Funerals CH 53 H 3



from Abu Abdullah<sup>asws</sup> having said: 'You should exclaim *Takbeer*, then you should testify, then you should be saying, 'We are from Allah<sup>azwj</sup> and to Him<sup>azwj</sup> we are returning. The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds, Lord<sup>azwj</sup> of the death and the life. Send Blessings upon Muhammad<sup>azwj</sup> and the People<sup>asws</sup> of His<sup>azwj</sup> Household. O Allah<sup>azwj</sup>! Recompense Muhammad<sup>saww</sup> with the best of the Recompense due to what he<sup>saww</sup> did with his<sup>saww</sup> community, and due to what he<sup>saww</sup> delivered from the Message of his<sup>saww</sup> Lord<sup>azwj</sup>'.

ثُمَّ تَقُولُ اللَّهُمَّ عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ نَاصِيئَتُهُ بِيَدِكَ خَلَا مِنَ الدُّنْيَا وَاحتَاجَ إِلَى رَحْمَتِكَ وَأَنْتَ عَنِّي عَنْ عَدَابِهِ اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهِ اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَرِّدْ فِي إِحْسَانِهِ وَتَقَبَّلْ مِنْهُ وَإِنْ كَانَ مُسِيئًا فَاعْفُ رُحْمَةً وَتَجَاوَزْ عَنْهُ بِرَحْمَتِكَ

Then you should be saying, 'O Allah<sup>azwj</sup>! (This here is) Your<sup>azwj</sup> servant, a son of Your<sup>azwj</sup> servant, a son of Your<sup>azwj</sup> maid. His forehead is in Your<sup>azwj</sup> Hands, having vacated from the world and is needy to Your<sup>azwj</sup> Mercy, and You<sup>azwj</sup> are Needless from Punishing him. O Allah<sup>azwj</sup>! We do not know from him except for goodness and You<sup>azwj</sup> are more Knowing with him. O Allah<sup>azwj</sup>! If he was a good does, so Increase in his good deeds, and Accept from him; and if he was an evil doers, so Forgive his sins for him and be Merciful to him, and Overlook (his faults) from him by Your<sup>azwj</sup> Mercy.

اللَّهُمَّ أَحْبَبْهُ بِنَبِيِّكَ وَتَبَيَّنْهُ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ اللَّهُمَّ اسْأَلُكَ بِنَا وَ بِهِ سَبِيلَ الْهُدَى وَ اهْدِنَا وَ إِيَّاهُ صِرَاطَكَ الْمُسْتَقِيمَ اللَّهُمَّ عَفْوِكَ عَفْوِكَ

O Allah<sup>azwj</sup>! Attach him with Your<sup>azwj</sup> Prophet<sup>saww</sup> and Affirm him with the firm Words in the life of the world and in the Hereafter. O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> by us and by him, the Way of Guidance, and Guide us and him to Your<sup>azwj</sup> Straight Path. O Allah<sup>azwj</sup>! Your<sup>azwj</sup> Forgiveness! Your<sup>azwj</sup> Forgiveness!

ثُمَّ تُكَبِّرُ الثَّانِيَةَ وَ تَقُولُ مِثْلَ مَا قُلْتَ حَتَّى تَفْرُغَ مِنْ خَمْسِ تَكْبِيرَاتٍ .

Then exclaim the second *Takbeer* and you should be saying the like of what you said, until you are free from five *Takbeers*'.<sup>12</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ سَأَلْتُ الرَّضَا ( عَلَيْهِ السَّلَامُ ) قُلْتُ جُعِلَتْ فِدَاكَ إِنْ النَّاسَ يَرْفَعُونَ أَيْدِيَهُمْ فِي التَّكْبِيرِ عَلَى الْمَيِّتِ فِي التَّكْبِيرَةِ الْأُولَى وَ لَا يَرْفَعُونَ فِيمَا بَعْدَ ذَلِكَ فَأَقْتَصِرُ عَلَى التَّكْبِيرَةِ الْأُولَى كَمَا يَفْعَلُونَ أَوْ أَرْفَعُ يَدِي فِي كُلِّ تَكْبِيرَةٍ فَقَالَ أَرْفَعُ يَدَكَ فِي كُلِّ تَكْبِيرَةٍ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Yunus who said,

'I asked Al Reza<sup>asws</sup> saying, 'May I be sacrificed for you<sup>asws</sup>! The people are raising their hands during the exclamations of the *Takbeer* upon the deceased during the first *Takbeer* (only) and are not raising their hand in what is after that (the other four *Takbeers*). So, shall I restrict myself upon the first *Takbeer* just as they are doing, or shall I raise my hands during every *Takbeer*?' So he<sup>asws</sup> said: 'Raise your hands during every *Takbeer*'.<sup>13</sup>

<sup>12</sup> Al Kafi V 3 – The Book Of Funerals CH 53 H 4

<sup>13</sup> Al Kafi V 3 – The Book Of Funerals CH 53 H 5

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحِيمِ أَبِي الصَّخْرِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ بْنِ عَبْدِ رَبِّهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي الصَّلَاةِ عَلَى الْجَنَائِزِ تَقُولُ اللَّهُمَّ أَنْتَ خَلَقْتَ هَذِهِ النَّفْسَ وَ أَنْتَ أَمَّهَا تَعْلَمُ سِرَّهَا وَ عَلَانِيَتَهَا أَتَيْنَاكَ شَافِعِينَ فِيهَا فَسَقِّعْنَا اللَّهُمَّ وَلَهَا مِنْ تَوَلَّتْ وَ احْشُرْهَا مَعَ مَنْ أَحَبَّتْ .

Ali Bin Muhammad, from Ali Bin Al Hassan, from Ahmad Bin Abdul Raheem Abu Al Sakhar, from Ismail Bin Abdul Khaliq Bin Abd Rabbih,

from Abu Abdullah<sup>asws</sup>: 'Regarding the *Salaat* upon the deceased, you should be saying, 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> Created this self and You<sup>azwj</sup> Caused it to die. You<sup>azwj</sup> Know its secrets and its public matters. We come to you inteceding with regards to it, therefore, Accept out intercession. O Allah<sup>azwj</sup>! Let it be governed by the ones it accepted as rulers and Resurrect it along with the ones it loved'.<sup>14</sup>

بَابُ أَنَّهُ لَيْسَ فِي الصَّلَاةِ دُعَاءٌ مُوقَّتٌ وَ أَنَّهُ لَيْسَ فِيهَا تَسْلِيمٌ

## Chapter 55 – There is no Prescribed supplication in the *Salaat* and there is no greeting in it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ وَ مَعْمَرَ بْنِ يَحْيَى وَ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ لَيْسَ فِي الصَّلَاةِ عَلَى الْمَيِّتِ قِرَاءَةٌ وَ لَا دُعَاءٌ مُوقَّتٌ تَدْعُو بِمَا بَدَأَ لَكَ وَ أَحَقُّ الْمَوْتَى أَنْ يُدْعَى لَهُ الْمَوْمُنُ وَ أَنْ يَبْدَأَ بِالصَّلَاةِ عَلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Muhammad Bin Muslim and Zurara and Ma'mar Bin Yahya and Ismail Al Ju'fy,

from Abu Ja'far<sup>asws</sup> having said: 'In the *Salaat* upon the deceased there is neither a recitation (of a Chapter of the Holy Quran), nor any Prescribed supplication. You can supplicate with whatever comes to you, and it is a right of the deceased that the Believer should supplicate for him, and that he should begin with the sending of Blessings upon Rasool-Allah<sup>saww</sup>'.<sup>15</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ عَنِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لَيْسَ فِي الصَّلَاةِ عَلَى الْمَيِّتِ تَسْلِيمٌ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Al Halby who said,

'Abu Abdullah<sup>asws</sup> said, 'There is no greeting in the *Salaat* upon the deceased'.<sup>16</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَيْسَ فِي الصَّلَاةِ عَلَى الْمَيِّتِ تَسْلِيمٌ .

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

from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> both having said: 'There is no greeting in the *Salaat* upon the deceased'.<sup>17</sup>

<sup>14</sup> Al Kafi V 3 – The Book Of Funerals CH 53 H 6

<sup>15</sup> Al Kafi V 3 – The Book Of Funerals CH 54 H 1

<sup>16</sup> Al Kafi V 3 – The Book Of Funerals CH 54 H 2

بَاب مَنْ زَادَ عَلَى خَمْسِ تَكْبِيرَاتٍ**Chapter 56 – The one who exceeds upon the five *Takbeers***

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ مُثَنَّى بْنِ الْوَلِيدِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ صَلَّى رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَلَى حَمْرَةَ سَبْعِينَ صَلَاةً .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Musanna Bin Al Waleed, from Zurara,

from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> prayed seventy *Salaat* upon Hamza<sup>as</sup>'. (i.e. exclaimed seventy *Takbeers* – see Hadeeth 3 below).<sup>18</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَبَّرَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) عَلَى سَهْلِ بْنِ حَنَيْفٍ وَكَانَ بَدْرِيًّا خَمْسَ تَكْبِيرَاتٍ ثُمَّ مَشَى سَاعَةً ثُمَّ وَضَعَهُ وَكَبَّرَ عَلَيْهِ خَمْسَةَ أَخْرَى فَصَنَعَ ذَلِكَ حَتَّى كَبَّرَ عَلَيْهِ خَمْسًا وَعِشْرِينَ تَكْبِيرَةً .

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

from Abu Abdullah<sup>asws</sup> having said: 'Amir Al Momineen<sup>asws</sup> exclaimed five *Takbeers* upon Sahl Bin Huneyf, and he was a Badariyya (a participant in the battle of Badr). Then he<sup>asws</sup> walked a while, then placed him (his body) and exclaimed another five *Takbeers* upon him. So he<sup>asws</sup> kept on doing that until he<sup>asws</sup> had exclaimed twenty five *Takbeers* upon him'.<sup>19</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ كَبَّرَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَلَى حَمْرَةَ سَبْعِينَ تَكْبِيرَةً وَكَبَّرَ عَلَيَّ ( عَلَيْهِ السَّلَامُ ) ( عِنْدَكُمْ عَلَى سَهْلِ بْنِ حَنَيْفٍ خَمْسَةَ وَعِشْرِينَ تَكْبِيرَةً قَالَ كَبَّرَ خَمْسًا خَمْسًا كُلَّمَا أَدْرَكَهُ النَّاسُ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ لَمْ نَذْرِكِ الصَّلَاةَ عَلَى سَهْلِ فَبِضَعُهُ فَيَكْبُرُ عَلَيْهِ خَمْسًا حَتَّى انْتَهَى إِلَى قَبْرِهِ خَمْسَ مَرَّاتٍ .

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

from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> exclaimed seventy *Takbeers* upon Hamza<sup>as</sup>, and Ali<sup>asws</sup> exclaimed twenty five *Takbeers* upon Sahl Bin Huneyf. He<sup>asws</sup> exclaimed five, five (at a time). Every time (more) people came over and they said, 'O Amir Al Momineen<sup>asws</sup>! We could not attend the *Salaat* upon Sahl'. So he<sup>asws</sup> placed him (his dead body) and he<sup>asws</sup> exclaimed five (*Takbeers*) upon him until he ended up to his grave, (having done so five times).<sup>20</sup>

<sup>17</sup> Al Kafi V 3 – The Book Of Funerals CH 54 H 3

<sup>18</sup> Al Kafi V 3 – The Book Of Funerals CH 55 H 1

<sup>19</sup> Al Kafi V 3 – The Book Of Funerals CH 55 H 2

<sup>20</sup> Al Kafi V 3 – The Book Of Funerals CH 55 H 3

بَابُ الصَّلَاةِ عَلَى الْمُسْتَضْعَفِ وَعَلَى مَنْ لَا يَعْرِفُ

## Chapter 57 – The *Salaat* upon the weak ones (of understanding) and upon the one who did not recognise (the *Wilayah*)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَام ) قَالَ قَالَ الصَّلَاةُ عَلَى الْمُسْتَضْعَفِ وَالَّذِي لَا يَعْرِفُ الصَّلَاةَ عَلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَالدُّعَاءُ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ تَقُولُ رَبَّنَا اغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَفِيهِمْ عَذَابُ الْجَحِيمِ إِلَى آخِرِ الْآيَاتِينَ .

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

from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: ‘The *Salaat* upon the one of weak understanding and those who do not recognise the sending of Blessings upon the Prophet<sup>saww</sup> and the supplication for the believing men and the believing women, you should be saying, ‘Our Lord<sup>azwj</sup>! **[40:7] Grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire – up to the end of the two Verses**. **[40:8] Our Lord! And Make them enter the Gardens of Eden which You have Promised to them and those who do good of their fathers and their wives and their offspring, surely You are the Mighty, the Wise**.<sup>21</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا صَلَّيْتَ عَلَى الْمُؤْمِنِ فَأَدْعُ لَهُ وَاجْتَهِدْ لَهُ فِي الدُّعَاءِ وَإِنْ كَانَ وَاقِفًا مُسْتَضْعَفًا فَكَبِّرْ وَقُلِ اللَّهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَفِيهِمْ عَذَابُ الْجَحِيمِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Fuzayl Bin Yasaar,

from Abu Ja'far<sup>asws</sup> having said: ‘Whenever you pray *Salaat* upon the (deceased) believer, so supplicate for him and strive for him in the supplication; and if he was precautionary, of weak understanding, so exclaim *Takbeer* and say, ‘O Allah<sup>azwj</sup>! **[40:7] Grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire**.<sup>22</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عَثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنْ كَانَ مُسْتَضْعَفًا فَقُلِ اللَّهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَفِيهِمْ عَذَابُ الْجَحِيمِ وَإِذَا كُنْتَ لَا تَدْرِي مَا حَالُهُ فَقُلِ اللَّهُمَّ إِنْ كَانَ يُحِبُّ الْخَيْرَ وَأَهْلَهُ فَاعْفُ لَهُ وَارْحَمْهُ وَتَجَاوَزْ عَنْهُ وَإِنْ كَانَ الْمُسْتَضْعَفُ مِنْكَ بِسَبِيلٍ فَاسْتَعِزْ لَهُ عَلَى وَجْهِ الشَّفَاعَةِ لَا عَلَى وَجْهِ الْوَلَايَةِ .

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

from Abu Abdullah<sup>asws</sup> having said: ‘If he (the deceased) was of weak understanding, so say, ‘O Allah<sup>azwj</sup>! **[40:7] Grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire**. And when you do not know what his state is, so say, ‘O Allah<sup>azwj</sup>! If he used to love the good and its people<sup>asws</sup>, so Forgive him, and be Merciful to him, and Overlook (his sins) from him; and if he was of weaker understanding than yours in the Way (of Allah<sup>azwj</sup>),

<sup>21</sup> Al Kafi V 3 – The Book Of Funerals CH 56 H 1

<sup>22</sup> Al Kafi V 3 – The Book Of Funerals CH 56 H 2

so seek Forgiveness for him upon the aspect of intercession, not upon the aspect of the *Wilayah*'.<sup>23</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَالٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ التَّرْحُّمُ عَلَى جِهَتَيْنِ جِهَةٌ الْوِلَايَةِ وَ جِهَةٌ الشَّفَاعَةِ .

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from one of his companions,

from Abu Abdullah<sup>asws</sup> having said: 'The (Divine) Mercy is upon two aspects – the aspect of *Wilayah* and the aspect of intercession'.<sup>24</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ رَجُلٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ شَفَاعَتَهُ وَ بَيِّضْ وَجْهَهُ وَ أَكْثِرْ تَبِعَهُ

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from a man, from Suleyman Bin Khalid,

from Abu Abdullah<sup>asws</sup> having said: 'You should be saying, 'I testify that there is no God except for Allah<sup>azwj</sup>, and I testify that Muhammad<sup>saww</sup> is Rasool-Allah<sup>azwj</sup>. O Allah<sup>azwj</sup>! Send Blessings upon Muhammad<sup>saww</sup>, Your<sup>azwj</sup> servant and Your<sup>azwj</sup> Rasool<sup>saww</sup>. O Allah<sup>azwj</sup> Send Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and Accept his intercession, and Whiten his<sup>saww</sup> face and Multiply his<sup>saww</sup> followers.

اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ نُبِّ عَلَيَّ اللَّهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَ اتَّبَعُوا سَبِيلَكَ وَ قِهِمْ عَذَابَ الْجَحِيمِ فَإِنْ كَانَ مُؤْمِنًا دَخَلَ فِيهَا وَ إِنْ كَانَ لَيْسَ بِمُؤْمِنٍ خَرَجَ مِنْهَا .

O Allah<sup>azwj</sup>! Forgive me, and be Merciful to me, and Turn towards me. O Allah<sup>azwj</sup>! **[40:7] Grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire**. So if he was a believer, he would be included in it, and if was not a believer, he would be out from it'.<sup>25</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ ثَابِتِ أَبِي الْمُقْدَامِ قَالَ كُنْتُ مَعَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَإِذَا بَجَنَازَةٌ لِقَوْمٍ مِنْ جِبْرِتِهِ فَحَضَرَهَا وَ كُنْتُ قَرِيبًا مِنْهُ فَسَمِعْتُهُ يَقُولُ اللَّهُمَّ إِنَّكَ أَنْتَ خَلَقْتَ هَذِهِ النُّفُوسَ وَ أَنْتَ تُمِيتُهَا وَ أَنْتَ تُحْيِيهَا وَ أَنْتَ أَعْلَمُ بِسِرَائِرِهَا وَ عَلَانِيَتِهَا مِنَّا وَ مُسْتَقَرِّهَا وَ مُسْتَوْدَعِهَا

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Abdullah Bin Ghalib, from Sabit Abu Al Miqdam who said,

'I was with Abu Ja'far<sup>asws</sup> and there was a funeral prayer of someone from his<sup>asws</sup> neighbourhood. So they presented it, and I was nearby him<sup>asws</sup> and I heard him<sup>asws</sup> saying: 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> Created this soul and You<sup>azwj</sup> Caused it to die, and You<sup>azwj</sup> You<sup>azwj</sup> would be Reviving it, and You<sup>azwj</sup> are more Knowing of its secrets and its apparent than we are, and the permannace (of his faith) and its temporariness.

<sup>23</sup> Al Kafi V 3 – The Book Of Funerals CH 56 H 3

<sup>24</sup> Al Kafi V 3 – The Book Of Funerals CH 56 H 4

<sup>25</sup> Al Kafi V 3 – The Book Of Funerals CH 56 H 5

اللَّهُمَّ وَ هَذَا عَبْدُكَ وَ لَا أَعْلَمُ مِنْهُ شَرًّا وَ أَنْتَ أَعْلَمُ بِهِ وَ قَدْ جِنَّاكَ شَافِعِينَ لَهُ بَعْدَ مَوْتِهِ فَإِنْ كَانَ مُسْتَوْجِبًا فَشَفِّعْنَا فِيهِ وَ أَحْسِرْهُ مَعَ مَنْ كَانَ يَتَوَلَّاهُ .

O Allah<sup>azwj</sup>! And this is Your<sup>azwj</sup> servant and I<sup>asws</sup> do not know of any evil from his and You<sup>azwj</sup> are more Knowing of him, and we have come over interceding for him after his death. So if he was deserving, so Accept our intercession regarding him and Resurrect him along with the ones whom he used to befriend'.<sup>26</sup>

### باب الصَّلَاةِ عَلَى النَّاصِبِ

## Chapter 58 – The *Salaat* upon the Hostile one (*Nasib*)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ حَضَرَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) جَنَازَتَهُ فَقَالَ عُمَرُ لِرَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَا رَسُولَ اللَّهِ أَلَمْ يَنْهَكَ اللَّهُ أَنْ تَقُومَ عَلَى قَبْرِهِ فَسَكَتَ فَقَالَ يَا رَسُولَ اللَّهِ أَلَمْ يَنْهَكَ اللَّهُ أَنْ تَقُومَ عَلَى قَبْرِهِ فَقَالَ لَهُ وَيْلَكَ وَ مَا يُدْرِيكَ مَا قُلْتَ إِبْنِي قُلْتُ اللَّهُمَّ احْسِنْ جَوْفَهُ نَارًا وَ اْمَلَأْ قَبْرَهُ نَارًا وَ أَصْلِهِ نَارًا

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

from Abu Abdullah<sup>asws</sup> having said: 'When Abdullah Bin Abu Saloul died, the Prophet<sup>saww</sup> was present at his funeral. So Umar said to Rasool-Allah<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! Hasn't Allah<sup>azwj</sup> Forbidden you<sup>saww</sup> from standing at his grave?' So he<sup>saww</sup> was silent, and he said, 'O Rasool-Allah<sup>saww</sup>! Hasn't Allah<sup>azwj</sup> Forbidden you<sup>saww</sup> from standing at his grave?' So he<sup>saww</sup> said to him: 'Woe be unto you! And what would you know what I<sup>saww</sup> said? I<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Tamp his inside with fire and fill upon his grave with fire, and his origin with fire'.

قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَأَبْدَى مِنْ رَسُولِ اللَّهِ مَا كَانَ يُكْرَهُ .

Abu Abdullah<sup>asws</sup> said: 'Thus he exposed from Rasool-Allah<sup>saww</sup> what he<sup>saww</sup> disliked (to expose)'.<sup>27</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ زِيَادِ بْنِ عَيْسَى عَنْ عَامِرِ بْنِ السَّمُطِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّ رَجُلًا مِنَ الْمُنَافِقِينَ مَاتَ فَخَرَجَ الْحُسَيْنُ بْنُ عَلِيٍّ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) يَمْشِي مَعَهُ فَلَقِيَهُ مَوْلَى لَهُ فَقَالَ لَهُ الْحُسَيْنُ ( عَلَيْهِ السَّلَام ) أَيَّنْ تَذْهَبُ يَا فُلَانُ قَالَ فَقَالَ لَهُ مَوْلَاهُ أَوْرُ مِنْ جِنَازَةِ هَذَا الْمُنَافِقِ أَنْ أَصَلِّيَ عَلَيْهَا فَقَالَ لَهُ الْحُسَيْنُ ( عَلَيْهِ السَّلَام ) انظُرْ أَنْ تَقُومَ عَلَى يَمِينِي فَمَا تَسْمَعُنِي أَقُولُ فَقُلْ مِثْلَهُ

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ziyad Bin Isa, from Aamir Bin Al Simt,

from Abu Abdullah<sup>asws</sup> that: 'A man from the hypocrites died, So Al Hassan Bin Ali<sup>asws</sup> went out walking with him and came across a slave of his. So Al Husayn<sup>asws</sup> said to him: 'Where are you going, O so and so?' So his slave said to him<sup>asws</sup>, 'I am fleeing from the funeral of this hypocrite that I would have to pray *Salaat* over him'. So Al Husayn<sup>asws</sup> said to him: 'Wait, and stand upon my<sup>asws</sup> right. So whatever you hear me<sup>asws</sup> saying, so say similar to it'.

<sup>26</sup> Al Kafi V 3 – The Book Of Funerals CH 56 H 6

<sup>27</sup> Al Kafi V 3 – The Book Of Funerals CH 57 H 1

فَلَمَّا أَنْ كَبَّرَ عَلَيْهِ وَابْتَدَأَ قَالَ الْحُسَيْنُ ( عَلَيْهِ السَّلَامُ ) اللَّهُ أَكْبَرُ اللَّهُمَّ الْعَنِ فَلَانًا عَذَابِكَ أَلْفَ لَعْنَةٍ مُؤْتَلِفَةٍ غَيْرِ مُخْتَلِفَةٍ اللَّهُمَّ أَخْزِ عَذَابِكَ فِي عِبَادِكَ وَبِلَادِكَ وَ أَصْلِهِ حَرَّ نَارِكَ وَ أَذْفُهُ أَشَدَّ عَذَابِكَ فَإِنَّهُ كَانَ يَتَوَلَّى أَعْدَاءَكَ وَ يُعَادِي أَوْلِيَاءَكَ وَ يُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) .

So when his guardian (of the deceased) exclaimed *Takbeer* upon him, Al Husayn<sup>asws</sup> said: ‘Allah<sup>azwj</sup> is the Greatest! O Allah<sup>azwj</sup>! Curse so and so, Your<sup>azwj</sup> servant with a thousand Curses, combined without a separation. O Allah<sup>azwj</sup>! Withhold Your<sup>azwj</sup> servant among Your<sup>azwj</sup> servants and Your<sup>azwj</sup> city and Make the heat of Your<sup>azwj</sup> Fire arrive to him, and Make his Taste the intensity of Your<sup>azwj</sup> Punishment, for he used to befriend Your<sup>azwj</sup> enemies and was inimical towards Your<sup>azwj</sup> friends, and used to hate the People<sup>asws</sup> of the Household of Your<sup>azwj</sup> Prophet<sup>saww</sup>, 28

سَهْلٌ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَاتَ رَجُلٌ مِنَ الْمُنَافِقِينَ فَخَرَجَ الْحُسَيْنُ ( عَلَيْهِ السَّلَامُ ) يَمْشِي فَلَقِيَ مَوْلَى لَهُ فَقَالَ لَهُ إِلَى أَيِّ تَدَهَّبُ فَقَالَ أَفْرُ مِنْ جِنَاةٍ هَذَا الْمُنَافِقِ أَنْ أَصْلَى عَلَيْهِ فَقَالَ لَهُ الْحُسَيْنُ ( عَلَيْهِ السَّلَامُ ) فَمُ إِلَى جَنْبِي فَمَا سَمِعْتَنِي أَقُولُ فَقُلْ مِثْلَهُ

Sahl, from Ibn Abu Najran, from Safwan Al Jammal,

from Abu Abdullah<sup>asws</sup> having said: ‘A man from the hypocrites died, so Al Husayn<sup>asws</sup> went out walking, and he<sup>asws</sup> came across a slave of his. So he<sup>asws</sup> said to him: ‘Where are you going to?’ So he said, ‘I am fleeing from the funeral of this hypocrite that I would have to pray *Salaat* upon him’. So Al Husayn<sup>asws</sup> said to him: ‘Stand by my<sup>asws</sup> side, and whatever you hear from me<sup>asws</sup>, so say the like of it’.

قَالَ فَرَفَعَ يَدَيْهِ فَقَالَ اللَّهُمَّ أَخْزِ عَذَابِكَ فِي عِبَادِكَ وَ بِلَادِكَ اللَّهُمَّ أَصْلِهِ حَرَّ نَارِكَ اللَّهُمَّ أَذْفُهُ أَشَدَّ عَذَابِكَ فَإِنَّهُ كَانَ يَتَوَلَّى أَعْدَاءَكَ وَ يُعَادِي أَوْلِيَاءَكَ وَ يُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) .

He<sup>asws</sup> said: ‘So he<sup>asws</sup> raised his<sup>asws</sup> hands and said: ‘O Allah<sup>azwj</sup>! Withhold Your<sup>azwj</sup> servant among Your<sup>azwj</sup> servants and Your<sup>azwj</sup> city. O Allah<sup>azwj</sup>! Cause the heat of Your<sup>azwj</sup> Fire to arrive to him. O Allah<sup>azwj</sup>! Make his taste the intensity of Your<sup>azwj</sup> Punishment, for he used to befriend Your<sup>azwj</sup> enemies, and was inimical to Your<sup>azwj</sup> friends, and used to hate the People<sup>asws</sup> of the Household of Your<sup>azwj</sup> Prophet<sup>saww</sup>, 29

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا صَلَّيْتَ عَلَى عَدُوِّ اللَّهِ فَقُلِ اللَّهُمَّ إِنَّ فَلَانًا لَا نَعْلَمُ مِنْهُ إِلَّا أَنَّهُ عَدُوٌّ لَكَ وَ لِرَسُولِكَ اللَّهُمَّ فَاحْشُ قَبْرَهُ نَارًا وَ احْشُ جَوْفَهُ نَارًا وَ عَجِّلْ بِهِ إِلَى النَّارِ فَإِنَّهُ كَانَ يَتَوَلَّى أَعْدَاءَكَ وَ يُعَادِي أَوْلِيَاءَكَ وَ يُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ اللَّهُمَّ ضَيِّقْ عَلَيْهِ قَبْرَهُ

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

from Abu Abdullah<sup>asws</sup> having said: ‘Whenever you (have to) pray *Salaat* upon an enemy of Allah<sup>azwj</sup>, so say, ‘O Allah<sup>azwj</sup>! So and so, we do not know from him except that he is an enemy of Yours(s.w.t.) and of Your<sup>azwj</sup> Rasool<sup>saww</sup>. Therefore Tamp his grave with fire, and Tamp his inside with fire, and Hasten with him to the Fire, for he used to befriend Your<sup>azwj</sup> enemies and was inimical to Your<sup>azwj</sup> friends, and was Hating the People<sup>asws</sup> of the Household of Your<sup>azwj</sup> Prophet<sup>saww</sup>. O Allah<sup>azwj</sup>! Straiten his grave upon him’.

فَإِذَا رُفِعَ فَقُلِ اللَّهُمَّ لَا تَرْفَعَهُ وَ لَا تَرْكِهِ .

<sup>28</sup> Al Kafi V 3 – The Book Of Funerals CH 57 H 2

<sup>29</sup> Al Kafi V 3 – The Book Of Funerals CH 57 H 3

So when he (the deceased) is raised, say, 'O Allah<sup>azwj</sup>! Neither Raise him (his levels), nor Purify him (by Forgiving his sins)'.<sup>30</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ حَمَّادٍ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَام ) قَالَ إِنْ كَانَ جَاحِدًا لِلْحَقِّ فَقُلْ اللَّهُمَّ أَمَلًا جَوْفَهُ نَارًا وَ قَبْرَهُ نَارًا وَ سَلِّطْ عَلَيْهِ الْحَيَّاتِ وَ الْعَقَّارِبَ وَ ذَلِكَ قَالَهُ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) لِامْرَأَةٍ سَوَاءٍ مِنْ بَنِي أُمَيَّةَ صَلَّى عَلَيْهَا أَبِي وَ قَالَ هَذِهِ الْمَقَالَةُ وَ اجْعَلِ الشَّيْطَانَ لَهَا قَرِيْنًا

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

from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup> having said: 'If he (deceased) was one who fought against the Trtuh, so say, 'O Allah<sup>azwj</sup>! Fill his inside with fire, and his grave with fire, and Make the snakes and the scorpions to arrive to him', and that is what Abu Ja'far<sup>asws</sup> said for an evil woman of the Clan of Umayya. My<sup>asws</sup> father<sup>asws</sup> prayed *Salaat* over her and said these words: 'And Make the devils as her companions'".

قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ فَقُلْتُ لَهُ لِأَيِّ شَيْءٍ يَجْعَلُ الْحَيَّاتِ وَ الْعَقَّارِبَ فِي قَبْرِهَا فَقَالَ إِنْ الْحَيَّاتِ يَعْضَضْنَهَا وَ الْعَقَّارِبَ يَلْسَعْنَهَا وَ الشَّيَاطِينَ تُقَارِنُهَا فِي قَبْرِهَا قُلْتُ تَجِدُ أَلَمْ ذَلِكَ قَالَ نَعَمْ شَدِيدًا .

Muhammad Bin Muslim said, 'So I said to him<sup>asws</sup>, 'For which thing were the snakes and the scorpions to be in her grave?' So he<sup>asws</sup> said: 'The snakes would bite her and the scorpions would sting her and the devils would accompany her in her grave'. I said, 'Would she find the pain of that?' He<sup>asws</sup> said: 'Yes, intense'.<sup>31</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ قَالَ تَقُولُ اللَّهُمَّ أَخْزِ عَبْدَكَ فِي عِبَادِكَ وَ بِلَادِكَ اللَّهُمَّ أَصْلِحْ نَارَكَ وَ أَدْفُئْ أَشَدَّ عَذَابِكَ فَإِنَّهُ كَانَ يُعَادِي أَوْلِيَاءَكَ وَ يُوَالِي أَعْدَاءَكَ وَ يُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) .

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

'You should be saying, 'O Allah<sup>azwj</sup>! Humiliate Your<sup>azwj</sup> servant among Your<sup>azwj</sup> servants and Your<sup>azwj</sup> city. O Allah<sup>azwj</sup>! Make Your<sup>azwj</sup> fire to arrive to him and Make him taste the intensity of Your<sup>azwj</sup> Punishment, for he used to be inimical to Your<sup>azwj</sup> friends and used to befriend Your<sup>azwj</sup> enemies, and used to hate the People<sup>asws</sup> of the Household of Your<sup>azwj</sup> Prophet<sup>saww</sup>.<sup>32</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَوْ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَاتَتْ امْرَأَةٌ مِنْ بَنِي أُمَيَّةَ فَحَضَرْتُهَا فَلَمَّا صَلَّوْا عَلَيْهَا وَ رَفَعُوْهَا وَ صَارَتْ عَلَى أَيْدِي الرِّجَالِ قَالَ اللَّهُمَّ ضَعْفُهَا وَ لَا تَرْفَعْهَا وَ لَا تَرْكُهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Al Hajjal, from Hammad Bin Usman,

from Abu Abdullah<sup>asws</sup>, or from the one who mentioned it, from Abu Abdullah<sup>asws</sup> having said: 'A woman from the Clan of Umayya died, so I attended her (funeral). So when *Salaat* had been prayed over her, and she was raised, and came to be in the hands of the men (for the burial), he<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! Place her down and do not Raise her, and do not Purify her'.

<sup>30</sup> Al Kafi V 3 – The Book Of Funerals CH 57 H 4

<sup>31</sup> Al Kafi V 3 – The Book Of Funerals CH 57 H 5

<sup>32</sup> Al Kafi V 3 – The Book Of Funerals CH 57 H 6



قَالَ وَكَانَتْ عَدُوَّةَ اللَّهِ قَالَ وَ لَا أَعْلَمُهُ إِلَّا قَالَ وَ لَنَا .

He (the narrator) said, 'And she was an enemy of Allah<sup>azwj</sup>, and I do not know it except that he<sup>asws</sup> said: 'And (an enemy of) ours<sup>asws</sup>'<sup>33</sup>.

### باب فِي الْجَنَازَةِ تَوْضُحٌ وَ قَدْ كُبِّرَ عَلَى الْأُولَى

## Chapter 59 – Regarding (another) dead body placed (brought), and *Takbeer* had already been exclaimed upon the first one

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنْ قَوْمٍ كَبَرُوا عَلَى جَنَازَةٍ تَكْبِيرَةً أَوْ ثِنْتَيْنِ وَ وَضِعَتْ مَعَهَا أُخْرَى كَيْفَ يَصْنَعُونَ بِهَا قَالَ إِنْ شَاءُوا تَرَكَوا الْأُولَى حَتَّى يَفْرُغُوا مِنَ التَّكْبِيرِ عَلَى الْأَخِيرَةِ وَ إِنْ شَاءُوا رَفَعُوا الْأُولَى وَ أَتَمُّوا مَا بَقِيَ عَلَى الْأَخِيرَةِ كُلُّ ذَلِكَ لَا بَأْسَ بِهِ .

Muhammad Bin Yahya, from Al Amraky,

from Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Musa<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the group of people who had exclaimed one *Takbeer* or two upon a deceased, and another (dead body) is placed along with it. How should they be dealing with it?' He<sup>asws</sup> said: 'If they so desire to, they can leave the first one until they are free from exclaiming *Takbeer* upon the other; and if they so desire to, their can raise the first one, and complete what remains upon the other other. All of that, there is no problem with it'.<sup>34</sup>

### باب فِي وَضْعِ الْجَنَازَةِ دُونَ الْقَبْرِ

## Chapter 60 – Regarding placing of the deceased besides the grave

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) لَا تَقْدَحْ مَيْتَكَ بِالْقَبْرِ وَ لَكِنْ ضَعُهُ أَسْفَلَ مِنْهُ بِدِرَاعَيْنِ أَوْ ثَلَاثَةٍ وَ دَعَّهُ يَأْخُذُ أَهْبَتَهُ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Muhammad Bin Ajlan who said,

'Abu Abdullah<sup>asws</sup> said: 'Do not offload your dead one in the grave, but place him away from it by two cubits or three, and leave it to prepare himself'.<sup>35</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْخُرَاسَانِيِّ عَنْ أَبِيهِ عَنْ يُونُسَ قَالَ حَدِيثٌ سَمِعْتُهُ عَنْ أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَامُ ) مَا ذَكَرْتُهُ وَ أَنَا فِي بَيْتٍ إِلَّا ضَاقَ عَلَيَّ يَقُولُ إِذَا أَنْتَبِتَ بِالْمَيْتِ شَفِيرَ قَبْرِهَ فَأَمْهَلْهُ سَاعَةً فَإِنَّهُ يَأْخُذُ أَهْبَتَهُ لِلسُّؤَالِ .

Ali Bin Muhammad, from Muhammad Bin Ahmad Al Khurasany, from his father, from Yunus who said,

'A Hadeeth I heard from Abu Al Hassan Musa<sup>asws</sup>, I do not remember it and I am in the house except that it is straitening upon me. He<sup>asws</sup> was saying: 'Whenever you

<sup>33</sup> Al Kafi V 3 – The Book Of Funerals CH 57 H 7

<sup>34</sup> Al Kafi V 3 – The Book Of Funerals CH 58 H 1

<sup>35</sup> Al Kafi V 3 – The Book Of Funerals CH 59 H 1

come with a deceased by the pit of his grave, so respite him for a while, for he can prepare himself for the questionig'.<sup>36</sup>

## باب نادر

### Chapter 61 – Miscellaneous

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى بْنِ عِمْرَانَ الْحَلْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) وَ عِنْدَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَمَرَّتْ بِهِ جَنَازَةٌ فَقَامَ الْأَنْصَارِيُّ وَ لَمْ يَقُمْ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فَفَعَدْتُ مَعَهُ وَ لَمْ يَزَلِ الْأَنْصَارِيُّ قَائِمًا حَتَّى مَضَوْا بِهَا ثُمَّ جَلَسَ

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Abdullah Bin Muskan, from Zurara who said,

'I was in the presence of Abu Ja'far<sup>asws</sup>, and in his<sup>asws</sup> presence was a man from the Ansaar, and a coffin passed by. So the Ansary stood up and Abu Ja'far<sup>asws</sup> did not stand up. So I remained seated along with him<sup>asws</sup>, and the Ansary did not remain standing until they had passed with it. Then he sat down.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) مَا أَقَامَكَ قَالَ رَأَيْتُ الْحُسَيْنَ بْنَ عَلِيٍّ ( عَلَيْهِ السَّلَامُ ) يَفْعَلُ ذَلِكَ فَقَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) وَ اللَّهُ مَا فَعَلَهُ الْحُسَيْنُ ( عَلَيْهِ السَّلَامُ ) وَ لَا قَامَ لَهَا أَحَدٌ مِمَّا أَهْلَ الْبَيْتِ فَطُ فَقَالَ الْأَنْصَارِيُّ شَكَكْتَنِي أَصْلَحَكَ اللَّهُ قَدْ كُنْتُ أَظُنُّ أَنِّي رَأَيْتُ .

So Abu Ja'far<sup>asws</sup> said to him: 'What made you stand up?' He said, 'I saw Al Husayn Bin Ali<sup>asws</sup> do that (before)'. So Abu Ja'far<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! Neither did Al Husayn<sup>asws</sup> stand up for it nor did anyone else from us<sup>asws</sup>, the People<sup>asws</sup> of the Household, at all'. So the Ansaary said, 'You<sup>asws</sup> have placed me in doubt, may Allah<sup>azwj</sup> Keep you<sup>asws</sup> well. I thought, I had seen him<sup>asws</sup> do so'.<sup>37</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُتْنَى الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ ( عَلَيْهِ السَّلَامُ ) جَالِسًا فَمَرَّتْ عَلَيْهِ جَنَازَةٌ فَقَامَ النَّاسُ حِينَ طَلَعَتِ الْجَنَازَةُ فَقَالَ الْحُسَيْنُ ( عَلَيْهِ السَّلَامُ ) مَرَّتْ جَنَازَةٌ يَهُودِيٍّ وَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَلَى طَرِيقِهَا جَالِسًا فَكَرِهَ أَنْ تَعْلُوَ رَأْسُهُ جَنَازَةَ يَهُودِيٍّ فَقَامَ لِذَلِكَ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Musanna Al Hannat,

from Abu Absdullah<sup>asws</sup> having said: 'Al Husayn Bin Ali<sup>asws</sup> was seated, and a funeral coffin passed by him. So the people stood up when the coffin emerged. So Al Husayn<sup>asws</sup> said: 'A funeral coffin of a Jew passed by and Rasool-Allah<sup>saww</sup> was upon its road, seated. So he<sup>saww</sup> disliked that the head of the deceased Jew be higher than his<sup>saww</sup>, therefore he<sup>saww</sup> stood up for that'.<sup>38</sup>

<sup>36</sup> Al Kafi V 3 – The Book Of Funerals CH 59 H 2

<sup>37</sup> Al Kafi V 3 – The Book Of Funerals CH 60 H 1

<sup>38</sup> Al Kafi V 3 – The Book Of Funerals CH 60 H 2

باب دُخُولِ الْقَبْرِ وَ الْخُرُوجِ مِنْهُ**Chapter 62 – Entering the grave and the exiting from it**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَدْخُلَ الْقَبْرَ فِي نَعْلَيْنِ وَ لَا خُفَيْنِ وَ لَا عِمَامَةٍ وَ لَا رِدَاءٍ وَ لَا قَلَنْسُوَةٍ .

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

from Abu Abdullah<sup>asws</sup> having said: 'It is not befitting for anyone that he should enter the grave wearing slippers, nor socks, nor a turban, nor a cloak, nor a cap'.<sup>39</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ يَظِينَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) يَقُولُ لَا تَنْزِلُ فِي الْقَبْرِ وَ عَلْنِكَ الْعِمَامَةَ وَ الْقَلَنْسُوَةَ وَ لَا الْحِذَاءَ وَ لَا الطَّبْلِسَانَ وَ حُلَّ أَرْزَارِكَ وَ بِذَلِكَ سُنَّةُ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) جَرَتْ وَ لِيَنْعُوذَ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ لِيُقْرَأَ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ وَ إِنْ قَدَرَ أَنْ يَحْسِرَ عَنْ خَدِّهِ وَ يُلْصِقَهُ بِالْأَرْضِ فَلْيَفْعَلْ وَ لِيَشْهَدْ وَ لِيَذْكَرَ مَا يَعْلَمُ حَتَّى يَنْتَهِيَ إِلَى صَاحِبِهِ .

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

'I heard Abu Al Hassan<sup>asws</sup> saying: 'Do not descend into the grave and upon you is a turban, and the cap, nor (wearing) the shoes, nor the pallanium; and loosen your buttons, and by that flowed the Sunnah of Rasool-Allah<sup>saww</sup>. And let him (the one descends into the grave) seek Refuge from the Pelted Satan<sup>la</sup>, and let him recite the Opening of the Book (Chapter 1 – Al Fatiha), and the *Maw'azatayn* (Chapter 113 & 114), and 'Say He Allah is One (Chapter 112), and *Ayat Al Kursy* (Chapter 2:255); and if he is able to bare his cheek and place it on the ground, so let him do so, and let him testify, and let him mention (Allah<sup>azwj</sup>) whatever he knows until he ends up to his companion'.<sup>40</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْمُسَمَّعِيِّ عَنْ إِسْمَاعِيلَ بْنِ بَسَّارِ الْوَأَسِطِيِّ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَا تَنْزِلُ الْقَبْرَ وَ عَلْنِكَ الْعِمَامَةَ وَ لَا الْقَلَنْسُوَةَ وَ لَا رِدَاءً وَ لَا حِذَاءً وَ حُلَّ أَرْزَارِكَ قَالَ قُلْتُ وَ الْخُفَّ قَالَ لَا بَأْسَ بِالْخُفِّ فِي وَقْتِ الضَّرُورَةِ وَ التَّقِيَّةِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Abdullah Al Mismaiy, from Ismail Bin Yasaar Al Wasity, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy,

from Abu Abdullah<sup>asws</sup> having said: 'Do not descend into the grave and upon you is a turban, nor a cap, nor a cloak, nor shoes, and loosen your buttons'. I said, 'And (what about) the socks?' He<sup>asws</sup> said: 'There is no problem with the socks during a time of necessity and the dissimulation'.<sup>41</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ دَخَلَ الْقَبْرَ فَلَا يَخْرُجُ إِلَّا مِنْ قِبَلِ الرَّجْلَيْنِ .

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

<sup>39</sup> Al Kafi V 3 – The Book Of Funerals CH 61 H 1

<sup>40</sup> Al Kafi V 3 – The Book Of Funerals CH 61 H 2

<sup>41</sup> Al Kafi V 3 – The Book Of Funerals CH 61 H 3

from Abu Abdullah<sup>asws</sup> having said: 'The one who enters the grave, so he should not exit except from the side of the two legs'.<sup>42</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ قَالَ يَدْخُلُ الرَّجُلُ الْقَبْرَ مِنْ حَيْثُ شَاءَ وَ لَا يَخْرُجُ إِلَّا مِنْ قِبَلِ رِجْلَيْهِ .

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

'He<sup>asws</sup> said: 'The man can enter the grave from wherever he so desires to, and he cannot exit except from the side of his legs'.

وَ فِي رِوَايَةٍ أُخْرَى قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ لِكُلِّ بَيْتٍ بَابًا وَ إِنَّ بَابَ الْقَبْرِ مِنْ قِبَلِ الرَّجُلَيْنِ .

And in another report, he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'For every house there is a door, and the door of the grave is from the side of the two legs'.<sup>43</sup>

بَابٌ مَنْ يَدْخُلُ الْقَبْرَ وَ مَنْ لَا يَدْخُلُ

## Chapter 63 – The one who enters the grave and the one who does not enter

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الرَّجُلُ يَنْزِلُ فِي قَبْرِ وَالِدِهِ وَ لَا يَنْزِلُ الْوَالِدُ فِي قَبْرِ وَلَدِهِ .

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Abdullah Bin Rashid,

from Abu Abdullah<sup>asws</sup> having said: 'The man, his son should descend into his grave, and the father should not descend into the grave of his son'.<sup>44</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ يُكْرَهُ لِلرَّجُلِ أَنْ يَنْزِلَ فِي قَبْرِ وَلَدِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Bakhtary, and someone else,

from Abu Abdullah<sup>asws</sup> having said: 'It is disliked for the man that he should descend into the grave of his son'.<sup>45</sup>

عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَمَّا مَاتَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ أَتَى أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) الْقَبْرَ فَأَرْخَى نَفْسَهُ فَقَعَدَ ثُمَّ قَالَ رَجَمَكَ اللَّهُ وَ صَلَّى عَلَيْكَ وَ لَمْ يَنْزِلْ فِي قَبْرِهِ وَ قَالَ هَكَذَا فَعَلَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِإِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) .

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from a man,

from Abu Abdullah<sup>asws</sup> having said: 'When Ismail son of Abu Abdullah<sup>asws</sup> died, Abu Abdullah<sup>asws</sup> came over to the grave and loosend himself<sup>asws</sup> and was seated. Then he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on you, and Send Blessings upon you', and

<sup>42</sup> Al Kafi V 3 – The Book Of Funerals CH 61 H 4

<sup>43</sup> Al Kafi V 3 – The Book Of Funerals CH 61 H 5

<sup>44</sup> Al Kafi V 3 – The Book Of Funerals CH 62 H 1

<sup>45</sup> Al Kafi V 3 – The Book Of Funerals CH 62 H 2

he<sup>asws</sup> did not descend into his grave, and said: 'This is how the Prophet<sup>saww</sup> did with (his<sup>saww</sup> son<sup>as</sup>) Ibrahim<sup>as</sup>'.<sup>46</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْقَبْرِ كَمْ يَدْخُلُهُ قَالَ ذَلِكَ إِلَى الْوَلِيِّ إِنْ شَاءَ أَدْخَلَ وَتُرّاً وَ إِنْ شَاءَ شَفَعاً .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Abdullah Al Hajjal, from Sa'alba Bin Maymoun,

from Zurara who asked Abu Abdullah<sup>asws</sup> about the grave, how many can enter into it. He<sup>asws</sup> said: 'That is up to the guardian (of the deceased). If he so desires to he can (allow) an odd number, and if he so desires to he can (allow) an even number (of people)'.<sup>47</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) مَضَتْ السُّنَّةُ مِنْ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَنَّ الْمَرْأَةَ لَا يَدْخُلُ قَبْرَهَا إِلَّا مَنْ كَانَ يَرَاهَا فِي حَيَاتِهَا .

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Al Nowfaly,

from Abu Abdullah<sup>asws</sup> having said: 'Amir Al Momineen<sup>asws</sup> said: 'The Sunnah has transpired from Rasool-Allah<sup>saww</sup> that the woman, none shall enter her grave except for the one who (was Permitted to) see her during her lifetime'.<sup>48</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ عَلِيٍّ بْنِ مَيْسَرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الرَّوْجُ أَحَقُّ بِأَمْرَاتِهِ حَتَّى يَضَعَهَا فِي قَبْرِهَا .

Sahl Bin Ziyad, from Muhammad Bin Awrama, from Ali Bin Maysara, from Is'haq Bin Ammar,

from Abu Abdullah<sup>asws</sup> having said: 'The husband is more rightful with his wife until he places her in her grave'.<sup>49</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ أَبِيَانَ عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدٍ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) حِينَ مَاتَ إِسْمَاعِيلُ ابْنُهُ ( عَلَيْهِ السَّلَامُ ) فَانزَلَ فِي قَبْرِهِ ثُمَّ رَمَى بِنَفْسِهِ عَلَى الْأَرْضِ مِمَّا يَلِي الْقَبْلَةَ ثُمَّ قَالَ هَكَذَا صَنَعَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِإِبْرَاهِيمَ

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Aban, from Abdulllah Bin Rashid who said,

'I was with Abu Abdullah<sup>asws</sup> when his<sup>asws</sup> son Ismail died and he was descended into his grave. Then he<sup>asws</sup> threw himself<sup>asws</sup> onto the ground from what faced the Qiblah, then said: 'This is how Rasool-Allah<sup>saww</sup> dealt with Ibrahim<sup>as</sup>'.

ثُمَّ قَالَ إِنَّ الرَّجُلَ يَنْزِلُ فِي قَبْرِ وَالِدِهِ وَ لَا يَنْزِلُ فِي قَبْرِ وَاَلِدِهِ .

<sup>46</sup> Al Kafi V 3 – The Book Of Funerals CH 62 H 3

<sup>47</sup> Al Kafi V 3 – The Book Of Funerals CH 62 H 4

<sup>48</sup> Al Kafi V 3 – The Book Of Funerals CH 62 H 5

<sup>49</sup> Al Kafi V 3 – The Book Of Funerals CH 62 H 6

Then he<sup>asws</sup> said: 'The man can descend into the grave of his father and he cannot descend into the grave of his son'.<sup>50</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يَحْيَى بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدٍ عَنْ عَبْدِ اللَّهِ الْعَنْبَرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الرَّجُلُ يَدْفِنُ ابْنَهُ قَالَ لَا يَدْفِنُهُ فِي التُّرَابِ قَالَ قُلْتُ فَلَا يَنْ يَدْفِنُ أَبَاهُ قَالَ نَعَمْ لَا بَأْسَ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yahya Bin Amro, from Abdullah Bin Rashid, from Abdullah Al Anbary who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Can the man bury his son?' He<sup>asws</sup> said: 'He cannot bury him in the soil'. I said, 'So can the son bury his father?' He<sup>asws</sup> said: 'Yes, there is no problem'.<sup>51</sup>

### بَابُ سَلِّ الْمَيِّتِ وَمَا يُقَالُ عِنْدَ دُخُولِ الْقَبْرِ

## Chapter 64 – Placing the deceased and what is said during entering the grave

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا أَنْتَبْتَ بِالْمَيِّتِ الْقَبْرَ فَسَلِّهُ مِنْ قِبَلِ رِجْلَيْهِ فَإِذَا وَضَعْتَهُ فِي الْقَبْرِ فَاقْرَأْ آيَةَ الْكُرْسِيِّ وَ قُلْ بِسْمِ اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) اللَّهُمَّ أَفْسَحْ لَهُ فِي قَبْرِهِ وَ أَحْفَظْهُ بِنَبِيِّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ قُلْ كَمَا قُلْتَ فِي الصَّلَاةِ عَلَيْهِ مَرَّةً وَاحِدَةً مِنْ عِنْدِ اللَّهِ إِنْ كَانَ مُحْسِنًا فَرِّدْ فِي إِحْسَانِهِ وَ إِنْ كَانَ مُسِيئًا فَاعْفِرْ لَهُ وَ ارْحَمْهُ وَ تَجَاوَزْ عَنْهُ وَ اسْتَغْفِرْ لَهُ مَا اسْتَنْطَعْتَ

Ali Bin Ibrahim, from his father, from Ibn AbuUmeyr, from Hammad, from Al Halby,

from Abu Abdullah<sup>asws</sup> having said: 'When they come with the deceased to the grave, so place him from the direction of his legs, So when you place him in the grace, recite *Ayat Al Kursy* (Chapter 2:255) and say, 'In the Name of Allah<sup>azwj</sup>', and say just as you said during the *Salaat* upon him, once in his presence, 'O Allah<sup>azwj</sup>! If he was a good doer, so Increase in his good deeds, and if he was an evil doer, so Forgive him, and be Merciful to him, and Overlook (his sins) from him'. And seek Forgiveness for him , and Forgive him whatever whatever you are able to'.

قَالَ وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) إِذَا دَخَلَ الْمَيِّتَ الْقَبْرَ قَالَ اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبَيْهِ وَ صَاعِدْ عَمَلَهُ وَ لَقِّهِ مِنْكَ رِضْوَانًا .

He<sup>asws</sup> said: 'And it was so that whenever Ali Bin Al Husayn<sup>asws</sup> entered the deceased into the grave, said: 'O Allah<sup>azwj</sup>! Expand the ground from both his sides and Ascend his deeds, and Assign him the Pleasure from You<sup>azwj</sup>,<sup>52</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عُمَرَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا سَلَّمْتَ الْمَيِّتَ فَقُلْ بِسْمِ اللَّهِ وَ بِإِلَهِهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) اللَّهُمَّ إِلَى رَحْمَتِكَ لَا إِلَى عَذَابِكَ فَإِذَا وَضَعْتَهُ فِي اللَّحْدِ فَضَعْ يَدَكَ عَلَى أَدْنَاهُ فَقُلْ اللَّهُ رَبُّكَ وَ الْإِسْلَامُ دِينُكَ وَ مُحَمَّدٌ نَبِيُّكَ وَ الْقُرْآنُ كِتَابُكَ وَ عَلِيُّ إِمَامُكَ .

<sup>50</sup> Al Kafi V 3 – The Book Of Funerals CH 62 H 7

<sup>51</sup> Al Kafi V 3 – The Book Of Funerals CH 62 H 8

<sup>52</sup> Al Kafi V 3 – The Book Of Funerals CH 63 H 1

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed and Muhammad Bin Khalid, altogether from Al Nazar Bin Suweyd, from Yahya Bin Imran, from Haroun Bin Kharja, from Abu Baseer,

from Abu Abdullah<sup>asws</sup> having said: 'When you bring forth the deceased, so say, 'In the Name of Allah<sup>azwj</sup>, and by Allah<sup>azwj</sup>, and upon the Religion of Rasool-Allah<sup>saww</sup>. O Allah<sup>azwj</sup>! To Your<sup>azwj</sup> Mercy, not to Your<sup>azwj</sup> Punishment'. So when you place him into the chasm (*Lahad*), so place your hand upon his ear and say, 'Allah<sup>azwj</sup> is your Lord<sup>azwj</sup>, and Al Islam is your Religion, and Muhammad<sup>saww</sup> is your Prophet<sup>saww</sup>, and the Quran is your Book, and Ali<sup>asws</sup> is your Imam<sup>asws</sup>,<sup>53</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَحَدَهُمَا ( عَلَيْهِمَا السَّلَامُ ) عَنِ الْمَيِّتِ فَقَالَ تَسَلُّهُ مِنْ قِبَلِ الرَّجُلَيْنِ وَ تُلْزِقُ الْقَبْرَ بِالْأَرْضِ إِلَى قَدْرِ أَرْبَعِ أَصَابِعٍ مُفْرَجَاتٍ وَ تُرْبَعُ قَبْرَهُ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I asked one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup> about the deceased, so he<sup>asws</sup> said: 'Place him from the direction of the two legs, and paste the grave with the earth by a measurement of four open fingers (in height), and square his grave (make it four cornered)'.<sup>54</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَلُّهُ سَلًّا رَفِيقًا فَإِذَا وَضَعْتَهُ فِي لَحْدِهِ فَلْيُكُنْ أُولَى النَّاسِ مِمَّا يَلِي رَأْسَهُ لِيَذْكَرَ اسْمَ اللَّهِ عَلَيْهِ وَ يُصَلِّيَ عَلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ يَتَعَوَّذَ مِنَ الشَّيْطَانِ وَ لِيُقْرَأَ فَاتِحَةُ الْكِتَابِ وَ الْمُعَوَّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةُ الْكُرْسِيِّ وَ إِنْ قَدَرَ أَنْ يَحْسِرَ عَنْ خَدِّهِ وَ يُلْزِقَهُ بِالْأَرْضِ فَعَلْ وَ يَشْهَدْ وَ يَذْكَرْ مَا يَعْلَمُ حَتَّى يَنْتَهِيَ إِلَى صَاحِبِهِ .

Sahl Bin Ziyad, from Muhammad Bin Sinan, from Muhammad Bin Ajlan,

from Abu Abdullah<sup>asws</sup> having said: 'Place him with a gentle placing. So when you place him in his chasm (*Lahad*), so let the the closest of the people from what follows his head mention the Name of Allah<sup>azwj</sup> upon him, and he should send Blessings upon the Prophet<sup>saww</sup>, and seek Refuge from the Satan<sup>la</sup>, and let him recite the *Opening of the Book* (Chapter 1), and the *Maw'azatayn* (Chapters 113 & 114), and *Ayat Al Kursy* (Chapter 2:255). And if he is able to bare his cheek (of the deceased) and paste his cheek with the ground, so he should do so, and he should testify and mention whatever he knows until he ends up to his companion'.<sup>55</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مَحْفُوظِ الْإِسْكَافِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا أَرَدْتَ أَنْ تُدْفِنَ الْمَيِّتَ فَلْيُكُنْ أَعْقَلُ مَنْ يَنْزِلُ فِي قَبْرِهِ عِنْدَ رَأْسِهِ وَ لِيُكْتَسِفَ خَدَّهُ الْأَيْمَنَ حَتَّى يَفْضِي بِهِ إِلَى الْأَرْضِ وَ يُذْنِبِي فَمَهْ إِلَى سَمْعِهِ وَ يَقُولُ اسْمِعْ أَفْهَمُ ثَلَاثَ مَرَّاتٍ اللَّهُ رَبُّكَ وَ مُحَمَّدٌ نَبِيُّكَ وَ الْإِسْلَامُ دِينُكَ وَ فَلَانُ إِمَامُكَ اسْمِعْ وَ أَفْهَمْ وَ أَعْدَهَا عَلَيْهِ ثَلَاثَ مَرَّاتٍ هَذَا التَّلْقِينَ .

Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Muhammad Bin Sinan, from Mahfouz Al Iskaaf,

from Abu Abdullah<sup>asws</sup> having said: 'Whenever you want to bury the deceased, so let the wisest one enter into his grave to be by his head, and let him uncover his right

<sup>53</sup> Al Kafi V 3 – The Book Of Funerals CH 63 H 2

<sup>54</sup> Al Kafi V 3 – The Book Of Funerals CH 63 H 3

<sup>55</sup> Al Kafi V 3 – The Book Of Funerals CH 63 H 4

cheek until it is exposed to the ground and go near his mouth to his ear and he should be saying, 'Listen, understand!' – three times, 'Allah<sup>azwj</sup> is your Lord<sup>azwj</sup>, and Muhammad<sup>saww</sup> is your Prophet<sup>saww</sup>, and Al Islam is your Religion, and so and so is your Imam<sup>asws</sup>. Listen and understand'; and repeat it to him three times, this indoctrination (*Talqeen*).<sup>56</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَام ) قَالَ إِذَا وَضِعَ الْمَيِّتُ فِي لَحْدِهِ فَقُلْ بِسْمِ اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَبْدُكَ ابْنُ عَبْدِكَ نَزَلَ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ اللَّهُمَّ أَفْسَحْ لَهُ فِي قَبْرِهِ وَ أَلْحِفْهُ بِنَبِيِّهِ اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهِ

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

from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'When the deceased is placed in his chasm (*Lahad*), so say, 'In the Name of Allah<sup>azwj</sup> and in the Way of Allah<sup>azwj</sup>, and upon the Religion of Rasool-Allah<sup>saww</sup>. Your<sup>azwj</sup> servant, son of Your<sup>azwj</sup> servfant has lodged with You<sup>azwj</sup> and You<sup>azwj</sup> are the best of the Hosts with him. O Allah<sup>azwj</sup>! Expand for him in his grave, and Attach him with Your<sup>azwj</sup> Prophet<sup>azwj</sup>. O Allah<sup>azwj</sup>! We do not know from him except for goodness, and Your<sup>azwj</sup> are more Knowing with him.

فَإِذَا وَضَعْتَ عَلَيْهِ اللَّيْنِ فَقُلِ اللَّهُمَّ صِلْ وَحَدْنَهُ وَ أَنْسِ وَحَشْنَهُ وَ أَسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً تُغْنِيهِ عَنْ رَحْمَةِ مَنْ سِوَاكَ

So when the slab is placed upon him, say, 'O Allah<sup>azwj</sup>! (Grant) companionship for his loneliness, and calmness for his fear, and Settle upon him a Mercy from Your<sup>azwj</sup> Mercies which would suffice him from (all) mercies besides Yours<sup>saww</sup>.

فَإِذَا خَرَجْتَ مِنْ قَبْرِهِ فَقُلْ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ ارْفَعْ دَرَجَتَهُ فِي أَعْلَى عِلِّيِّينَ وَ اخْلُفْ عَلَى عَقِبِهِ فِي الْغَابِرِينَ يَا رَبَّ الْعَالَمِينَ .

So when you come out from his grave, say, 'We are from Allah<sup>azwj</sup> to Him<sup>azwj</sup> are we returning, and the Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds. O Allah<sup>azwj</sup>! Raise his leves in the high Illiyeen and Make a successor to be among his remaining offspring, O Lord<sup>azwj</sup> of the worlds'.<sup>57</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَرَبِيٍّ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ إِذَا وَضَعْتَ الْمَيِّتَ فِي لَحْدِهِ قَرَأْتَ آيَةَ الْكُرْسِيِّ وَ اضْرِبْ يَدَكَ عَلَى مَنْكِبِهِ الْأَيْمَنِ ثُمَّ قُلْ يَا فَالَانُ قُلْ رَضِيْتُ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) نَبِيًّا وَ بَعَلِيَّ ( عَلَيْهِ السَّلَام ) إِمَامًا وَ سَمَّ إِمَامَ زَمَانِهِ .

From him, from his father, from Hammad, from Hareyz, from Zurara,

'He<sup>asws</sup> said: 'When you place the deceased in his chasm (*Lahad*), recite *Ayat Al Kursy* (Chapter 2:255), and strike your hand upon his right shoulder, then say, 'O so and so! Say, 'I am pleased with Allah<sup>azwj</sup> as Lord<sup>azwj</sup>, and with Al Islam as Religion, and with Muhammad<sup>saww</sup> as Prophet<sup>saww</sup>, and with Ali<sup>asws</sup> as Imam<sup>asws</sup>, and name the Imam<sup>asws</sup> of his time'.<sup>58</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ سَمَاعَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَا أَقُولُ إِذَا أَدَخَلْتُ الْمَيِّتَ مِنْهَا قَبْرَهُ قَالَ قُلِ اللَّهُمَّ هَذَا عَبْدُكَ فَالَانُ وَ ابْنُ عَبْدِكَ

<sup>56</sup> Al Kafi V 3 – The Book Of Funerals CH 63 H 5

<sup>57</sup> Al Kafi V 3 – The Book Of Funerals CH 63 H 6

<sup>58</sup> Al Kafi V 3 – The Book Of Funerals CH 63 H 7



قَدْ نَزَلَ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ وَ قَدْ احْتَجَّاجَ إِلَى رَحْمَتِكَ اللَّهُمَّ وَ لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِسِرِّرَتِهِ وَ نَحْنُ الشُّهَدَاءُ بِعَلَانِيَتِهِ

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abu Ayoub, from Sama'at who said,

'I said to Abu Abdullah<sup>asws</sup>, 'What should I be saying when I enter into the grave of a deceased of ours?' He<sup>asws</sup> said: 'Say, 'This is Your<sup>azwj</sup> servant, so and so, and a son of Your<sup>azwj</sup> servant who had lodged with You<sup>azwj</sup> and You<sup>azwj</sup> are the best of the Hosts with him, and he is needy to Your<sup>azwj</sup> Mercy. O Allah<sup>azwj</sup>! And we do not know from him except for goodness and You<sup>azwj</sup> are more Knowing with his secrets, and we are the witnesses of the apparent.

اللَّهُمَّ فَجَافِ الْأَرْضَ عَنِ جَنْبَيْهِ وَ لَقِّنْهُ حُجَّتَهُ وَ اجْعَلْ هَذَا الْيَوْمَ خَيْرَ يَوْمٍ أَتَى عَلَيْهِ وَ اجْعَلْ هَذَا الْقَبْرَ خَيْرَ بَيْتٍ نَزَلَ فِيهِ وَ صَيِّرْهُ إِلَى خَيْرٍ مِمَّا كَانَ فِيهِ وَ وَسِّعْ لَهُ فِي مَدْخَلِهِ وَ آوِسْ وَ حَسِّنْهُ وَ اغْفِرْ ذَنْبَهُ وَ لَا تَحْرِمْنَا أَجْرَهُ وَ لَا نُضِلَّنَا بَعْدَهُ .

O Allah<sup>azwj</sup>! Expand the ground from his two sides, and let him meet his Proof<sup>asws</sup> and Make this day to be the best day to come upon him, and Make this grave to be the best house he had lodged in, and for him to come to be into goodness from what he used to be in, and Expand for him in his entrance, and Comfort his fear, and Forgive his sins, and do not Deprive us of its Recompense, nor Let us stray after him'.<sup>59</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرٍ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ يُشَقُّ الْكُفْنَ مِنْ عِنْدِ رَأْسِ الْمَيِّتِ إِذَا أُدْخِلَ قَبْرَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from someone else from our companions,

from Abu Abdullah<sup>asws</sup> having said: 'Tear (slightly) the shroud from the head of the deceased when you enter his grave'.<sup>60</sup>

حُمَيْدُ بْنُ زَيْدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ سَلَّ الْمَيِّتَ سَلًا .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from one of his companions, from Aban, from Abdul Rahman Bin Sayaba,

from Abu Abdullah<sup>asws</sup> having said: 'Placed the deceased with a gentle placing (in his grave)'.<sup>61</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِذَا وَضَعْتَ الْمَيِّتَ فِي الْقَبْرِ قُلْتَ اللَّهُمَّ هَذَا عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أُمَّتِكَ نَزَلَ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ

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

from Abu Abdullah<sup>asws</sup> having said: 'When you place the deceased in the grave, you should say, 'O Allah<sup>azwj</sup>! This is Your<sup>azwj</sup> and a son of Your<sup>azwj</sup> servant and a son of

<sup>59</sup> Al Kafi V 3 – The Book Of Funerals CH 63 H 8

<sup>60</sup> Al Kafi V 3 – The Book Of Funerals CH 63 H 9

<sup>61</sup> Al Kafi V 3 – The Book Of Funerals CH 63 H 10

Your<sup>azwj</sup> maid. He is lodged with You<sup>azwj</sup> and You<sup>azwj</sup> are the best of the Host with him’.

فَإِذَا سَأَلْتَهُ مِنْ قِبَلِ الرَّجُلَيْنِ وَ دَلَّيْتَهُ قُلْتَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) اللَّهُمَّ إِلَى رَحْمَتِكَ لَا إِلَى عَذَابِكَ اللَّهُمَّ أَسْخِ لَهُ فِي قَبْرِهِ وَ لَقِّنْهُ حَجَّتَهُ وَ تَبْنُهُ بِالْقَوْلِ الثَّابِتِ وَ قِنَا وَ إِيَّاهُ عَذَابَ الْقَبْرِ

So when you place him from the direction of his left and dangle him, say, ‘In the Name of Allah<sup>azwj</sup> and by Allah<sup>azwj</sup> and upon the Religion of Rasool-Allah<sup>saww</sup>. O Allah<sup>azwj</sup>! To Your<sup>azwj</sup> Mercy, not to Your<sup>azwj</sup> Punishment. O Allah<sup>azwj</sup>! Expand his grave for him, and let him meet his Proof<sup>asws</sup> and Affirm him with the firm words, and Save us and him from the Punishment of the grave’.

وَ إِذَا سَوَّيْتَ عَلَيْهِ التُّرَابَ قُلِ اللَّهُمَّ جَافِ الْأَرْضِ عَنِ جَنَّبِيهِ وَ أَسْعِدْ رُوحَهُ إِلَى أَرْوَاحِ الْمُؤْمِنِينَ فِي عِلِّيِّينَ وَ الْحَفْهَ بِالصَّالِحِينَ .

And when you even the soil upon him, say, ‘O Allah<sup>azwj</sup>! Expand the ground from his two sides and Ascend him to the souls of the Believers in Illiyeen, and Join him with the righteous ones’.<sup>62</sup>

#### بَاب مَا يُبْسَطُ فِي اللَّحْدِ وَ وَضْعِ اللَّبَنِ وَ الْأَجْرِ وَ السَّاجِ

### Chapter 65 – What is levelled off in the chasm (*Lahad*), and placing of the slab, and the brick, and the wood

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ الْقَاسَانِيِّ قَالَ كَتَبَ عَلِيُّ بْنُ بِلَالٍ إِلَى أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ رَبَّمَا مَاتَ الْمَيِّتُ عِنْدَنَا وَ تَكُونُ الْأَرْضُ نَدِيَّةً فَنَفْرُشُ الْقَبْرَ بِالسَّاجِ أَوْ نَطْبِقُ عَلَيْهِ فَهَلْ يَجُوزُ ذَلِكَ فَكَتَبَ ذَلِكَ جَائِزٌ .

Ali Bin Ibrahim, from his father, from Ali Bin Muhammad Al Qasany who said,

‘Ali Bin Bilal wrote to Abu Al Hassan<sup>asws</sup>, ‘Sometimes someone dies with us and the ground happens to be damp, so we pave the grave with the wood, or we re-inforce upon it. Is that Permissible?’ So he<sup>asws</sup> wrote: ‘That is allowed’.<sup>63</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ بَحْيِيِّ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَلْقَى شَقْرَانُ مَوْلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فِي قَبْرِهِ الْقَطِيفَةَ .

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Yahya Bin Abu Al A’ala,

from Abu Abdullah<sup>asws</sup> having said: ‘The cotton spread was cast upon Shuqran, a slave of Rasool-Allah<sup>saww</sup>, in his grave’.<sup>64</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حُسَيْنِ بْنِ عُمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ جَعَلَ عَلِيٌّ ( عَلَيْهِ السَّلَامُ ) عَلَى قَبْرِ النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَبْنًا فَقُلْتُ أَرَأَيْتَ إِنْ جَعَلَ الرَّجُلُ عَلَيْهِ أَجْرًا هَلْ يَضُرُّ الْمَيِّتَ قَالَ لَا .

<sup>62</sup> Al Kafi V 3 – The Book Of Funerals CH 63 H 11

<sup>63</sup> Al Kafi V 3 – The Book Of Funerals CH 64 H 1

<sup>64</sup> Al Kafi V 3 – The Book Of Funerals CH 64 H 2

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Husayn Bin Usman, from Ibn Muskan, from Aban Bin Taghlib who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Ali<sup>asws</sup> made a slab to be upon the grave of the Prophet<sup>saww</sup>'. So I said, 'What is your<sup>asws</sup> view if the man were to make a brick to be upon him, would it harm the deceased?' He<sup>asws</sup> said: 'No'.<sup>65</sup>

### بَاب مَنْ حَتَا عَلَى الْمَيِّتِ وَ كَيْفَ يُحْتَى

## Chapter 66 – The one who spreads (soil) upon the deceased, and how he should spread it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ دَاوُدَ بْنِ النُّعْمَانَ قَالَ رَأَيْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) يَقُولُ مَا شَاءَ اللَّهُ لَا مَا شَاءَ النَّاسُ فَلَمَّا انْتَهَى إِلَى الْقَبْرِ تَنَحَّى فَجَلَسَ فَلَمَّا أُدْخِلَ الْمَيِّتُ لَحْدَهُ قَامَ فَحَتَا عَلَيْهِ التُّرَابَ ثَلَاثَ مَرَّاتٍ بِيَدِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dawood Bin Al Numan who said,

'I saw Abu Al Hassan<sup>asws</sup> saying: 'Whatever Allah<sup>azwj</sup> so Desires and not what the people desire'. So when he<sup>asws</sup> ended up to the grave, he<sup>asws</sup> isolated himself<sup>asws</sup> and sat down. So when the deceased was entered into his chasm (*Lahad*), he<sup>asws</sup> stood up and spread the soil upon him, three times, by his<sup>asws</sup> hand'.<sup>66</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا حَتَوْتَ التُّرَابَ عَلَى الْمَيِّتِ فُؤَلْ إِيْمَانًا بِكَ وَ تَصَدِيقًا بِبِعْتِكَ هَذَا مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ )

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

from Abu Abdullah<sup>asws</sup> having said: 'When you spread the soil upon the deceased, say, 'I believe in You<sup>azwj</sup> and ratify Your<sup>azwj</sup> Resurrection. **[33:22] This is what Allah and His Rasool promised us**'.

قَالَ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) سَمِعْتُ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَقُولُ مَنْ حَتَا عَلَى مَيِّتٍ وَ قَالَ هَذَا الْقَوْلَ أُعْطَاهُ اللَّهُ بِكُلِّ ذَرَّةٍ حَسَنَةً .

He<sup>asws</sup> said: 'And Amir Al Momineen<sup>asws</sup> said: 'I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'The one who spreads (soil) upon a deceased and says these words, Allah<sup>azwj</sup> would Give him a Reward from every particle (of soil)'.<sup>67</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ بَعْضِ أَصْحَابِهِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كُنْتُ مَعَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فِي جَنَازَةِ رَجُلٍ مِنْ أَصْحَابِنَا فَلَمَّا أُنْ دَفِنُوهُ قَامَ ( عَلَيْهِ السَّلَام ) إِلَى قَبْرِهِ فَحَتَا عَلَيْهِ مِمَّا يَلِي رَأْسَهُ ثَلَاثًا بِكَفِّهِ ثُمَّ بَسَطَ كَفَّهُ عَلَى الْقَبْرِ ثُمَّ قَالَ اللَّهُمَّ جَافِ الْأَرْضَ عَنِ جَنْبِيهِ وَ أَصْعِدِ إِلَيْكَ رُوحَهُ وَ لَقِّهِ مِنْكَ رِضْوَانًا وَ أَسْكِنِ قَبْرَهُ مِنْ رَحْمَتِكَ مَا تُغْنِيهِ بِهِ عَنِ رَحْمَةٍ مِنْ سِوَاكَ ثُمَّ مَضَى .

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

<sup>65</sup> Al Kafi V 3 – The Book Of Funerals CH 64 H 3

<sup>66</sup> Al Kafi V 3 – The Book Of Funerals CH 65 H 1

<sup>67</sup> Al Kafi V 3 – The Book Of Funerals CH 65 H 2

'I was with Abu Ja'far<sup>asws</sup> in a funeral of a man from our companions. So when they buried him, he<sup>asws</sup> stood at his grave and spread (soil) upon him, from what followed his head, three times with his<sup>asws</sup> handful. Then he<sup>asws</sup> spread his<sup>asws</sup> palm upon the grave, then said, 'O Allah<sup>azwj</sup>! Expand the ground from both his sides, and Ascend his soul to You<sup>azwj</sup> and let him Get Pleasure from You<sup>asws</sup>, and Settle Your<sup>azwj</sup> Mercy in his grave what would make him to be needless from a mercy besides Yours<sup>azwj</sup>. Then he<sup>asws</sup> went away'.<sup>68</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَطْرَحُ التُّرَابَ عَلَى الْمَيِّتِ فَيَمْسِكُهُ سَاعَةً فِي يَدِهِ ثُمَّ يَطْرَحُهُ وَ لَا يَزِيدُ عَلَى ثَلَاثَةِ أَكْفٍ قَالَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ يَا عُمَرُ كُنْتُ أَقُولُ إِيْمَانًا بِكَ وَ تَصَدِيقًا بِبِعْتِكَ هَذَا مَا وَعَدَ اللَّهُ وَ رَسُولُهُ إِلَيَّ قَوْلِهِ تَسْلِيمًا هَكَذَا كَانَ يَفْعَلُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ بِهِ جَرَتْ السُّنَّةُ .

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

'I saw Abu Abdullah<sup>asws</sup> spread the soil upon the decease. So he<sup>asws</sup> withheld it for a while in his<sup>asws</sup> hand, then spread it, and he<sup>asws</sup> did not increased upon three handfulls. So I asked him<sup>asws</sup> about that, and he<sup>asws</sup> said: 'O Umar! I<sup>asws</sup> was saying: 'I<sup>asws</sup> believe in You<sup>azwj</sup>, and ratify Your<sup>azwj</sup> Resurrection. **[33:22] This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the truth** up to His<sup>azwj</sup> Words (**and it only increased them in faith and**) **submission**'. This what Rasool-Allah<sup>saww</sup> used to do, and by it has the Sunnah flowed'.<sup>69</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ قَالَ مَاتَ لِبَعْضِ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ لَدَّ فَحَضَرَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَلَمَّا أَلْجَدَ تَقَدَّمَ أَبُوهُ فَطَرَحَ عَلَيْهِ التُّرَابَ فَأَخَذَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) بِكَفَيْهِ وَ قَالَ لَا تَطْرَحْ عَلَيْهِ التُّرَابَ وَ مَنْ كَانَ مِنْهُ ذَا رَحِمٍ فَلَا يَطْرَحْ عَلَيْهِ التُّرَابَ فَإِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) نَهَى أَنْ يَطْرَحَ الْوَالِدُ أَوْ ذُو رَحِمٍ عَلَى مَيِّتِهِ التُّرَابَ .

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

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

فَقُلْنَا يَا ابْنَ رَسُولِ اللَّهِ أَ تَنْهَانَا عَنْ هَذَا وَ حَذَهُ فَقَالَ أَنَّهُكُمْ مِنْ أَنْ تَطْرَحُوا التُّرَابَ عَلَى ذَوِي أَرْحَامِكُمْ فَإِنَّ ذَلِكَ يُورِثُ الْقَسْوَةَ فِي الْقُلُوبِ وَ مَنْ فَسَا قَلْبُهُ بَعُدَ مِنْ رَبِّهِ .

So we said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Are you<sup>asws</sup> forbidding us from this (deceased) alone?' So he<sup>asws</sup> said: 'I<sup>asws</sup> am forbidding you all from spreading the soil upon your near relatives, for that would inherit the hardness in the hearts, and the one who is hard of heart is remote from his Lord<sup>azwj</sup>'.<sup>70</sup>

<sup>68</sup> Al Kafi V 3 – The Book Of Funerals CH 65 H 3

<sup>69</sup> Al Kafi V 3 – The Book Of Funerals CH 65 H 4

<sup>70</sup> Al Kafi V 3 – The Book Of Funerals CH 65 H 5

**باب تَرْبِيعِ الْقَبْرِ وَرَشِّهِ بِالْمَاءِ وَ مَا يُقَالُ عِنْدَ ذَلِكَ وَ قَدْرَ مَا يُرْفَعُ مِنَ الْأَرْضِ**

**Chapter 67 – Squaring of the grave, and sprinkling it with the water, and what is to be said during that, and the measurement of what it can be raised from the ground**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ بُكَيْرٍ عَنْ قُدَامَةَ بْنِ زَائِدَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سَلَّ إِبرَاهِيمَ ابْنَهُ سَلًّا وَ رَبَعَ قَبْرَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Ibn Bukeyr, from Qudama Bin Zaida who said,

'I heard Abu Ja'far<sup>asws</sup> saying that Rasool-Allah<sup>azwj</sup> placed his<sup>saww</sup> son<sup>as</sup> Ibrahim<sup>as</sup> with a gentle placing, and squared his<sup>as</sup> grave'.<sup>71</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ يُسْتَحَبُّ أَنْ يُدْخَلَ مَعَهُ فِي قَبْرِهِ جَرِيدَةٌ رَطْبَةٌ وَ يُرْفَعُ قَبْرُهُ مِنَ الْأَرْضِ قَدْرَ أَرْبَعِ أَصَابِعٍ مَضْمُومَةٍ وَ يُنْضَحَ عَلَيْهِ الْمَاءُ وَ يُخْلَى عَنْهُ .

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

from Abu Abdullah<sup>asws</sup> having said: 'It is recommended that you should insert a wet twig in his grave with him, and raise his grave from the ground by a measurement of four clenched fingers, and exude the water upon it, and isolate from it'.<sup>72</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُهُ عَنْ وَضْعِ الرَّجْلِ يَدُهُ عَلَى الْقَبْرِ مَا هُوَ وَ لِمَ صَنَعَ فَقَالَ صَنَعَهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَلَى ابْنِهِ بَعْدَ النَّضْحِ

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

'I asked him<sup>asws</sup> about the man placing his hand upon the grave, what is it, and why is it done?' So he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> did it upon his<sup>asws</sup> son<sup>as</sup> after sprinkling of the water'.

قَالَ وَ سَأَلْتُهُ كَيْفَ أَضَعُ يَدِي عَلَى قُبُورِ الْمُسْلِمِينَ فَأَشَارَ بِيَدِهِ إِلَى الْأَرْضِ وَ وَضَعَهَا عَلَيْهَا ثُمَّ رَفَعَهَا وَ هُوَ مُقَابِلُ الْقِبْلَةِ .

He (the narrator) said, 'And I asked him<sup>asws</sup> about how I should be placing my hand upon the graves of the Muslims. So he<sup>asws</sup> gestured by his<sup>asws</sup> hand to the ground and placed it upon it, then raised it, and he<sup>asws</sup> was facing the Qiblah'.<sup>73</sup>

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَصْنَعُ بِمَنْ مَاتَ مِنْ بَنِي هَاشِمٍ خَاصَّةً شَيْئاً لَا يَصْنَعُهُ بِأَحَدٍ مِنَ الْمُسْلِمِينَ كَانَ إِذَا صَلَّى عَلَى الْهَاشِمِيِّ وَ نَضَحَ قَبْرَهُ بِالْمَاءِ وَضَعَ كَفَّهُ عَلَى الْقَبْرِ حَتَّى تُرَى أَصَابِعُهُ فِي الطِّينِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

<sup>71</sup> Al Kafi V 3 – The Book Of Funerals CH 66 H 1

<sup>72</sup> Al Kafi V 3 – The Book Of Funerals CH 66 H 2

<sup>73</sup> Al Kafi V 3 – The Book Of Funerals CH 66 H 3

from Abu Ja'far<sup>asws</sup> having said: 'Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara, from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> used to do a special thing with the one who died from the Clan of Hashim than with anyone from the Muslims. When he<sup>saww</sup> prayed *Salaat* upon the Hashimy and sprinkle his grave with the water, would place his<sup>saww</sup> hand upon the grave until his<sup>saww</sup> fingers would be seen to be in the clay.

فَكَانَ الْعَرِيبُ يُقَدِّمُ أَوْ الْمُسَافِرُ مِنْ أَهْلِ الْمَدِينَةِ فَيَرَى الْقَبْرَ الْجَدِيدَ عَلَيْهِ أَثَرُ كَفِّ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَيَقُولُ مَنْ مَاتَ مِنْ آلِ مُحَمَّدٍ (صلى الله عليه وآله) .

Thus, if the stranger or a traveler from the people of Medina would come over, he would see upon the new grave the impact of the palm of Rasool-Allah<sup>azwj</sup>, and he would be saying, 'The one from the family of Muhammad<sup>saww</sup> has died'.<sup>74</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عَثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَبِي قَالَ لِي ذَاتَ يَوْمٍ فِي مَرَضِهِ يَا بُنَيَّ ادْخُلْ أَنَسًا مِنْ قُرَيْشٍ مِنْ أَهْلِ الْمَدِينَةِ حَتَّى أَشْهَدَهُمْ قَالَ فَادْخَلْتُ عَلَيْهِ أَنَسًا مِنْهُمْ فَقَالَ يَا جَعْفَرُ إِذَا أَنَا مِتُّ فَغَسِّلْنِي وَكْفِنِي وَارْفَعْ قَبْرِي أَرْبَعَ أَصَابِعَ وَرُسْهُ بِالْمَاءِ

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

from Abu Abdullah<sup>asws</sup> having said: 'My<sup>asws</sup> father said to me<sup>asws</sup> one day during his<sup>asws</sup> illness: 'O my<sup>asws</sup> son<sup>asws</sup>! Get the people of Qureysh from the inhabitants of Al Medina to come over so that I<sup>asws</sup> can get them to bear witness'. So I<sup>asws</sup> got the people from them to come over to him<sup>asws</sup>, and he<sup>asws</sup> said: 'O Ja'far<sup>asws</sup>! When I<sup>asws</sup> pass away, so wash me<sup>asws</sup>, and enshroud me<sup>asws</sup>, and raise my<sup>asws</sup> grave to four fingers (in height), and sprinkle it with the water'.

فَلَمَّا خَرَجُوا قُلْتُ يَا أَبَتِ لَوْ أَمَرْتَنِي بِهَذَا لَصَنَعْتُهُ وَ لَمْ تُرِدْ أَنْ ادْخُلَ عَلَيْكَ قَوْمًا تُشْهَدُهُمْ فَقَالَ يَا بُنَيَّ أَرَدْتُ أَنْ لَا تَنَازِعَ .

So when they went out, I<sup>asws</sup> said: 'O father<sup>asws</sup>! If you<sup>asws</sup> had instructed me<sup>asws</sup> with this, I<sup>asws</sup> would have done it, and why did you<sup>asws</sup> want the people to come over to you<sup>asws</sup>, for them to witness?' So he<sup>asws</sup> said: 'O my<sup>asws</sup> son<sup>asws</sup>! I<sup>asws</sup> wanted that there should be no dispute'.<sup>75</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَسِّ الْمَاءِ عَلَى الْقَبْرِ قَالَ يَتَجَافَى عَنْهُ الْعَذَابُ مَا دَامَ النَّدى فِي التُّرَابِ .

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

from Abu Abdullah<sup>asws</sup> regarding sprinkling of the water upon the grave. He<sup>asws</sup> said: 'The Punishment would be staved off from him for as long as the moisture is in the soil'.<sup>76</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُّ الْقَبْرِ عَلَى عَهْدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) .

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

<sup>74</sup> Al Kafi V 3 – The Book Of Funerals CH 66 H 4

<sup>75</sup> Al Kafi V 3 – The Book Of Funerals CH 66 H 5

<sup>76</sup> Al Kafi V 3 – The Book Of Funerals CH 66 H 6

from Abyu Abdullah<sup>asws</sup> having said: 'Sprinkling the grave (with water) was prevalent upon the era of Rasool-Allah<sup>saww</sup>'.<sup>77</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِذَا فَرَّغْتَ مِنَ الْقَبْرِ فَأَنْصَحْهُ ثُمَّ ضَعْ يَدَكَ عِنْدَ رَأْسِهِ وَتُعْمِرُ كَفَّكَ عَلَيْهِ بَعْدَ التَّضْحِ .

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

'Abu Abdullah<sup>asws</sup> said: 'When you are free from the grave (burial), so sprinkle it with water, then place your hand by his head and press your palm upon it after the sprinkling'.<sup>78</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَيْرٍ وَاحِدٍ عَنْ أَبَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) عَلَى قَبْرِ رَجُلٍ مِنَ الشَّيْعَةِ فَقَالَ اللَّهُمَّ صَلِّ وَحَدِّثْهُ وَآسِ وَحَسِّنْهُ وَاسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ مَا يَسْتَعْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ .

Humeyd bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from Abdullah Bin Ajlan who said,

'Abu Ja'far<sup>asws</sup> stood upon the grave of a man from the Shiah and he<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! Grant companionship in his loneliness, and Comfort his fear, and Settle to him from Your<sup>azwj</sup> Mercy what would make him to be needless from a mercy from anyone besides You<sup>azwj</sup>'.<sup>79</sup>

أَبَانٌ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ يُدْعَى لِلْمَيِّتِ حِينَ يُدْخَلُ حُفْرَتَهُ وَ يُرْفَعُ الْقَبْرُ فَوْقَ الْأَرْضِ أَرْبَعِ أَصَابِعٍ .

Aban, from Muhammad Bin Muslim,

from Abu Ja'far<sup>asws</sup> having said: 'Supplicate for the deceased when he enters his pit (grave), and raise the grave above the ground by four fingers'.<sup>80</sup>

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

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

'I heard Abu Abdullah<sup>asws</sup> saying: 'What is upon the family of the deceased from you is that they should be ejecting from their deceased the meeting of Munkar and Nakeer (two questioning Angels)'. I said, 'How can they do so?'

قَالَ إِذَا أُفْرِدَ الْمَيِّتُ فَلْيَنْخَلْفْ عِنْدَهُ أَوْلَى النَّاسِ بِهِ فَيَضَعُ فَمَهُ عِنْدَ رَأْسِهِ ثُمَّ يُبَادِي بِأَعْلَى صَوْتِهِ يَا فُلَانُ يَا فُلَانُ أَوْ يَا فُلَانَةَ بِنْتَ فُلَانٍ هَلْ أَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ سَيِّدُ النَّبِيِّينَ وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ أَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) حَقٌّ وَ أَنَّ الْمَوْتَ حَقٌّ وَ أَنَّ الْبَعْثَ حَقٌّ وَ أَنَّ اللَّهَ يُبْعَثُ مَنْ فِي الْقُبُورِ

<sup>77</sup> Al Kafi V 3 – The Book Of Funerals CH 66 H 7

<sup>78</sup> Al Kafi V 3 – The Book Of Funerals CH 66 H 8

<sup>79</sup> Al Kafi V 3 – The Book Of Funerals CH 66 H 9

<sup>80</sup> Al Kafi V 3 – The Book Of Funerals CH 66 H 10

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

قَالَ فَيَقُولُ مُنْكَرٌ لِنَكِيرٍ أَنْصَرَفَ بِنَا عَنْ هَذَا فَقَدْ لُقِّنَ حُجَّتَهُ .

He<sup>asws</sup> said: 'So Munkar would be saying to Nakeer: 'Let us leave from this one, for he has been dictated his arguments'.<sup>81</sup>

### بَابُ تَطْيِينِ الْقَبْرِ وَ تَجْصِيصِهِ

## Chapter 68 – Applying clay to the grave, and plastering it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَا تُطَيَّبُوا الْقَبْرَ مِنْ غَيْرِ طِينِهِ .

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

from Abu Abdullah<sup>asws</sup> having said: 'Do not apply clay on the grave from other than its own clay'.<sup>82</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَبْرُ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مُحْصَبٌ حَصْبَاءَ حَمْرَاءَ .

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

from Abu Abdullah<sup>asws</sup> having said: 'The grave of Rasool-Allah<sup>saww</sup> was pebbly, of red gravel'.<sup>83</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ لَمَّا رَجَعَ أَبُو الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَام ) مِنْ بَغْدَادَ وَ مَضَى إِلَى الْمَدِينَةِ مَاتَتْ لَهُ ابْنَةٌ بِقَيْدٍ فَدَفَنَهَا وَ أَمَرَ بَعْضَ مَوَالِيهِ أَنْ يُجَصِّصَ قَبْرَهَا وَ يَكْتُبَ عَلَى لَوْحٍ اسْمَهَا وَ يَجْعَلَهُ فِي الْقَبْرِ .

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

'When Abu Al Hassan Musa<sup>asws</sup> returned from Baghdad and went to Al Medina, and daughter of his<sup>asws</sup> died. So he<sup>asws</sup> buried her and ordered one of his<sup>asws</sup> slaves that

<sup>81</sup> Al Kafi V 3 – The Book Of Funerals CH 66 H 11

<sup>82</sup> Al Kafi V 3 – The Book Of Funerals CH 67 H 1

<sup>83</sup> Al Kafi V 3 – The Book Of Funerals CH 67 H 2



he should apply clay on her grave and write her name upon a tombstone, and make it to be in her grave'.<sup>84</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّ النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) نَهَى أَنْ يُرَادَ عَلَى الْقَبْرِ تُرَابٌ لَمْ يُخْرَجْ مِنْهُ .

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

from Abu Abdullah<sup>asws</sup> that the Prophet<sup>saww</sup> forbade to increase upon the grave, soil which did not come out from it'.<sup>85</sup>

### بَابُ التُّرْبَةِ الَّتِي يُدْفَنُ فِيهَا الْمَيِّتُ

## Chapter 69 – The soil in which the deceased is buried

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَام ) قَالَ مَنْ خُلِقَ مِنْ تُرْبَةٍ دُفِنَ فِيهَا .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Muskan, from Muhammad Bin Muslim,

from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'The one who is Created from the soil, is buried in it'.<sup>86</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَجَّالِ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي مِنْهَالٍ عَنِ الْحَارِثِ بْنِ الْمُغْبِرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّ النُّطْفَةَ إِذَا وَقَعَتْ فِي الرَّجْمِ بَعَثَ اللَّهُ عَزَّ وَجَلَّ مَلَكًا فَأَخَذَ مِنَ التُّرْبَةِ الَّتِي يُدْفَنُ فِيهَا فَمَاتَهَا فِي النُّطْفَةِ فَلَا يَزَالُ قَلْبُهُ يَجُنُّ إِلَيْهَا حَتَّى يُدْفَنَ فِيهَا .

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

'I heard Abu Abdullah<sup>asws</sup> saying: 'When the seed falls into the womb, Allah<sup>azwj</sup> Mighty and Majestic Sends an Angel who takes from the soil in which he is to be buried, so he dissolves it in the seed. So his heart does not cease to yearn towards it until he is buried in it'.<sup>87</sup>

### بَابُ التَّعْرِيَةِ وَ مَا يَجِبُ عَلَى صَاحِبِ الْمُصِيبَةِ

## Chapter 70 – The condolences and what is Obligated upon the one with the difficulties (the bereaved)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُدَّافِرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَيْسَ التَّعْرِيَةُ إِلَّا عِنْدَ الْقَبْرِ ثُمَّ يَنْصَرِفُونَ لَا يَحْدُثُ فِي الْمَيِّتِ حَدَّثٌ فَيَسْمَعُونَ الصَّوْتَ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ismail, from Muhammad Bin Uzafar, from Is'haq Bin Ammar,

<sup>84</sup> Al Kafi V 3 – The Book Of Funerals CH 67 H 3

<sup>85</sup> Al Kafi V 3 – The Book Of Funerals CH 67 H 4

<sup>86</sup> Al Kafi V 3 – The Book Of Funerals CH 68 H 1

<sup>87</sup> Al Kafi V 3 – The Book Of Funerals CH 68 H 2

from Abu Abdullah<sup>asws</sup> having said: 'There is no (offering of) condolences except by the grave. Then you should be dispersing, in case an event were to occur regarding the deceased, so you would be hearing the sound'.<sup>88</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ التَّعْزِيَةُ لِأَهْلِ الْمُصِيبَةِ بَعْدَ مَا يُدْفَنُ .

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

from Abu Abdullah<sup>asws</sup> having said: 'The offering of condolences is to the bereaved after the burial'.<sup>89</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ لَيْسَ التَّعْزِيَةُ إِلَّا عِنْدَ الْقَبْرِ ثُمَّ يَنْصَرِفُونَ لَا يَخْدُتُ فِي الْمَيِّتِ حَدَثٌ فَيَسْمَعُونَ الصَّوْتَ .

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

'There are no condolences (to be offered) except by the grave. Then you should be dispersing, in case an event were to occur regarding the deceased, so you would be hearing the sound'.<sup>90</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ التَّعْزِيَةُ الْوَاجِبَةُ بَعْدَ الدَّفْنِ .

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

from Abu Abdullah<sup>asws</sup> having said: 'The offering of condolences is the Obligation after the burial'.<sup>91</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ قَالَ لَمَّا مَاتَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) خَرَجَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَتَقَدَّمَ السَّرِيرَ بِلاِ جِذَاءٍ وَلاِ رِذَاءٍ .

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

'When Ismail, son of Abu Abdullah<sup>asws</sup> died, Abu Abdullah<sup>asws</sup> went out and walked in front of the coffin without shoes or a cloak'.<sup>92</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ يَنْبَغِي لِصَاحِبِ الْمُصِيبَةِ أَنْ يَضَعَ رِذَاءَهُ حَتَّى يَعْلَمَ النَّاسُ أَنَّهُ صَاحِبُ الْمُصِيبَةِ .

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

<sup>88</sup> Al Kafi V 3 – The Book Of Funerals CH 69 H 1

<sup>89</sup> Al Kafi V 3 – The Book Of Funerals CH 69 H 2

<sup>90</sup> Al Kafi V 3 – The Book Of Funerals CH 69 H 3

<sup>91</sup> Al Kafi V 3 – The Book Of Funerals CH 69 H 4

<sup>92</sup> Al Kafi V 3 – The Book Of Funerals CH 69 H 5

from Abu Abdullah<sup>asws</sup> having said: 'It is befitting for the bereaved that he should place down his cloak until the people know that he is the bereaved'.<sup>93</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رِفَاعَةَ النَّخَّاسِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ عَرَى أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) رَجُلًا بَائِنًا لَهُ فَقَالَ اللَّهُ خَيْرٌ لَابْنِكَ مِنْكَ وَ تَوَابُ اللَّهِ خَيْرٌ لَكَ مِنْ ابْنِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Rifa'at Al Nakhhas, from a man,

from Abu Abdullah<sup>asws</sup>, said, 'Abu Abdullah<sup>asws</sup> comforted a man for a son of his (who had died), so he<sup>asws</sup> said: 'Allah<sup>azwj</sup> is better for your son than you are, and the Rewards of Allah<sup>azwj</sup> are better for you than your son was'.

فَلَمَّا بَلَغَهُ جَزَعُهُ بَعْدَ عَادِ إِلَيْهِ فَقَالَ لَهُ قَدْ مَاتَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَمَا لَكَ بِهِ أَسْوَةٌ فَقَالَ إِنَّهُ كَانَ مُرَهَّقًا فَقَالَ إِنَّ أَمَامَهُ ثَلَاثَ خِصَالٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ رَحْمَةٌ اللَّهِ وَ شَفَاعَةٌ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَلَنْ تَفُوتَهُ وَاحِدَةً مِنْهُنَّ إِنْ شَاءَ اللَّهُ.

So when his sobbing reached him<sup>asws</sup> afterwards, he<sup>asws</sup> returned to him, and he<sup>asws</sup> said to him: 'Rasool-Allah<sup>saww</sup> passed away, so what is for you with it, is similar'. So he said, 'My son was a drunkard'. So he<sup>asws</sup> said: 'In front of him are three qualities – the testimony that there is no God except for Allah<sup>azwj</sup>, and Mercy of Allah<sup>azwj</sup>, and intercession of Rasool-Allah<sup>saww</sup>, there one of these would not be missed out on for him, Allah<sup>azwj</sup> Willing'.<sup>94</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ يَنْبَغِي لِصَاحِبِ الْمُصِيبَةِ أَنْ لَا يَلْبَسَ رِدَاءً وَ أَنْ يَكُونَ فِي قَمِيصٍ حَتَّى يُعْرِفَ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Abu Baseer,

from Abu Abdullah<sup>asws</sup> having said: 'It is befitting for the bereaved that he should not wear a cloak, and does not happen to be in a shirt, until he is recognised (as a bereaved)'.<sup>95</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ رَأَيْتُ مُوسَى ( عَلَيْهِ السَّلَام ) يُعْرِى قَبْلَ الدَّفْنِ وَ بَعْدَهُ .

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

'I saw Musa<sup>asws</sup> comforting (the bereaved) before the burial and after it'.<sup>96</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مِهْرَانَ قَالَ كَتَبَ أَبُو جَعْفَرٍ الثَّانِي ( عَلَيْهِ السَّلَام ) إِلَيَّ رَجُلٌ ذَكَرْتَ مُصِيبَتَكَ بَعْلِي ابْنِكَ وَ ذَكَرْتَ أَنَّهُ كَانَ أَحَبَّ وَ لِدِكَ إِلَيْكَ وَ كَذَلِكَ اللَّهُ عَزَّ وَ جَلَّ إِنَّمَا يَأْخُذُ مِنَ الْوَالِدِ وَ غَيْرِهِ أَزْكَى مَا عِنْدَ أَهْلِهِ لِيُعْظَمَ بِهِ أَجْرُ الْمُصَابِ بِالْمُصِيبَةِ فَأَعْظَمَ اللَّهُ أَجْرَكَ وَ أَحْسَنَ عَزَاكَ وَ رَبَطَ عَلَيَّ قَلْبِكَ إِنَّهُ قَدِيرٌ وَ عَجَّلَ اللَّهُ عَلَيْكَ بِالْخَلْفِ وَ أَرْجُو أَنْ يَكُونَ اللَّهُ قَدْ فَعَلَ إِنْ شَاءَ اللَّهُ تَعَالَى .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mihran who said,

<sup>93</sup> Al Kafi V 3 – The Book Of Funerals CH 69 H 6

<sup>94</sup> Al Kafi V 3 – The Book Of Funerals CH 69 H 7

<sup>95</sup> Al Kafi V 3 – The Book Of Funerals CH 69 H 8

<sup>96</sup> Al Kafi V 3 – The Book Of Funerals CH 69 H 9

'Abu Ja'far<sup>asws</sup> the 2<sup>nd</sup> wrote to a man: 'You mentioned your difficulties (bereavement) with your son Ali, and mentioned that he was the most beloved of your children to you, and like that does Allah<sup>azwj</sup> Mighty and Majestic Take from the parent and other the most pure of the one in the presence of the family in order to Magnify the Recompense of the bereavement by it, by the bereavement. Therefore, may Allah<sup>azwj</sup> Magnify your Recompense, and Grant the best of the comforts, and attachment upon your heart, and may Allah<sup>azwj</sup> Hasten upon you with the successor, and I<sup>asws</sup> am hoping that Allah<sup>azwj</sup> would have done so, Allah<sup>azwj</sup>, the Exalted, Willing'.<sup>97</sup>

### بَاب ثَوَاب مَنْ عَزَى حَزِينًا

## Chapter 71 – Rewards of the one who comforts one in grief

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ عَزَى حَزِينًا كُسِيَ فِي الْمَوْقِفِ حُلَّةً يُحْبَرُ بِهَا .

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

from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who comforts one in grief would be clothed in such a garment in the Pausing (Day of Judgement) he would be beautified with'.<sup>98</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ عَزَى مُصَابًا كَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أَجْرِ الْمُصَابِ شَيْئًا .

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

from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who consoles a bereaved one would have for him the like of his Recompense without there being a reduction of anything from the Recompense of the bereaved'.<sup>99</sup>

### بَاب الْمَرْأَةِ تَمُوتُ وَفِي بَطْنِهَا صَبِيٌّ يَتَحَرَّكُ

## Chapter 72 – The woman dies and in her belly is a moving child

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي الْمَرْأَةِ تَمُوتُ وَ يَتَحَرَّكُ الْوَلَدُ فِي بَطْنِهَا أَيْسَقُ بَطْنُهَا وَيُخْرَجُ الْوَلَدُ قَالَ فَقَالَ نَعَمْ وَيُخَاطُ بَطْنُهَا .

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

from Abu Abdullah<sup>asws</sup> regarding the dying woman and the child is moving in her belly, should her belly be split and the child taken out?' So he<sup>asws</sup> said: 'Yes, and her belly would be stitched'.<sup>100</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ وَهْبِ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) إِذَا مَاتَتِ الْمَرْأَةُ وَفِي بَطْنِهَا وَلَدٌ يَتَحَرَّكُ فَيَتَخَوَّفُ عَلَيْهِ فَسَقَ بَطْنُهَا وَ أُخْرِجَ الْوَلَدُ

<sup>97</sup> Al Kafi V 3 – The Book Of Funerals CH 69 H 10

<sup>98</sup> Al Kafi V 3 – The Book Of Funerals CH 70 H 1

<sup>99</sup> Al Kafi V 3 – The Book Of Funerals CH 70 H 2

<sup>100</sup> Al Kafi V 3 – The Book Of Funerals CH 71 H 1

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from wahab Bin Wahab,

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, and it is feared upon him, so split open her belly and take out the child'.

وَقَالَ فِي الْمَرْأَةِ يَمُوتُ وَلَدُهَا فِي بَطْنِهَا فَيَتَخَوَّفُ عَلَيْهَا قَالَ لَا بَأْسَ أَنْ يُدْخَلَ الرَّجُلُ يَدَهُ فَيَقَطُّعَهُ وَ يُخْرِجَهُ إِذَا لَمْ تَرَفُقْ بِهِ  
النِّسَاءُ .

And he<sup>asws</sup> said regarding the dying woman, and her child is inside her belly, so it is feared upon her: 'There is no problem if the man (her husband) inserts his hand, cuts it off and extracts it, when the women are not gentle with it'.<sup>101</sup>

### بابُ غُسْلِ الْأَطْفَالِ وَ الصَّبِيِّانِ وَ الصَّلَاةِ عَلَيْهِمْ

## Chapter 73 – Washing the children and boys, and the *Salaat* upon them

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ السَّقَطُ إِذَا تَمَّ لَهُ أَرْبَعَةُ أَشْهُرٍ غُسِّلَ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Al Husayn Bin Musa, from Zurara,

from Abu Abdullah<sup>asws</sup> having said: 'The miscarried child, when four months are completed for it, would be washed (prior to burial)'.<sup>102</sup>

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ وَ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ سُئِلَ عَنِ الصَّلَاةِ عَلَى الصَّبِيِّ مَتَى يُصَلَّى عَلَيْهِ قَالَ إِذَا عَقَلَ الصَّلَاةَ قُلْتُ مَتَى تَجِبُ الصَّلَاةُ عَلَيْهِ فَقَالَ إِذَا كَانَ ابْنُ سِتِّ سِنِينَ وَ الصَّبِيَّامُ إِذَا أَطَاقَهُ .

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

from Abu Abdullah<sup>asws</sup> having been asked about the *Salaat* upon the boys, when should *Salaat* be prayed upon him?' He<sup>asws</sup> said: 'When he has reasoning, the *Salaat* (would be prayed)'. I said, 'When would the *Salaat* be Obligated upon him?' So he<sup>asws</sup> said: 'When he was a son of six years of age; and the Fasting is when he can endure it'.<sup>103</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ قَالَ رَأَيْتُ ابْنَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي حَيَاةِ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يُقَالُ لَهُ عَبْدُ اللَّهِ فَطِيمٌ قَدْ دَرَجَ فَقُلْتُ لَهُ يَا غُلَامُ مَنْ ذَا الَّذِي إِلى جَنِّبِكَ لِمَوْلَى لَهُمْ فَقَالَ هَذَا مَوْلَايَ فَقَالَ لَهُ الْمَوْلَى يُمَارِحُهُ لَسْتُ لَكَ بِمَوْلَى فَقَالَ ذَلِكَ شَرٌّ لَكَ

Ali, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara who said,

<sup>101</sup> Al Kafi V 3 – The Book Of Funerals CH 71 H 2

<sup>102</sup> Al Kafi V 3 – The Book Of Funerals CH 72 H 1

<sup>103</sup> Al Kafi V 3 – The Book Of Funerals CH 72 H 2

'I saw a son of Abu Abdullah<sup>asws</sup> during the lifetime of Abu Ja'far<sup>asws</sup> called Abdullah Fateym having had approached, So I said to him, 'O boy! Who is that one by your side', to a slave of theirs. So he said, 'This is my slave'. So the slave said to him, jesting with him, 'I am not a slave of yours'. So he said, 'That is worse for you'.

فَطَعَنَ فِي جِنَازَةِ الْعُلَامِ فَمَاتَ فَأُخْرِجَ فِي سَفَطٍ إِلَى النَّبِيعِ فَخَرَجَ أَبُو جَعْفَرٍ ( عليه السلام ) وَ عَلَيْهِ جُبَّةٌ خَزٌّ صَفْرَاءُ وَ عِمَامَةٌ خَزٌّ صَفْرَاءُ وَ مِطْرَفٌ خَزٌّ أَصْفَرٌ فَأَنْطَلَقَ يَمْشِي إِلَى النَّبِيعِ وَ هُوَ مُعْتَمِدٌ عَلَيَّ وَ النَّاسُ يُعْرُونَهِ عَلَى ابْنِ ابْنِهِ

So the boy was stabbed in a funeral and he died. So they brought him out in a basket, to Al Baqi'e (a cemetery). So Abu Ja'far<sup>asws</sup> came out and upon him<sup>asws</sup> was a coat of yellow Khazz (a material), and a turban of yellow Khazz, and a shawl of yellow Khazz. So he<sup>asws</sup> went walking to Al Baqi'e and he<sup>asws</sup> was leaning upon me and the people were consoling him<sup>asws</sup> upon a son of his<sup>asws</sup> son<sup>asws</sup>.

فَلَمَّا انْتَهَى إِلَى النَّبِيعِ تَدَدَّمَ أَبُو جَعْفَرٍ ( عليه السلام ) فَصَلَّى عَلَيْهِ وَ كَبَّرَ عَلَيْهِ أَرْبَعًا ثُمَّ أَمَرَ بِهِ فُدْفِنَ ثُمَّ أَخَذَ بِيَدِي فَتَنَحَّى بِي ثُمَّ قَالَ إِنَّهُ لَمْ يَكُنْ يُصَلَّى عَلَى الْأَطْفَالِ إِنَّمَا كَانَ أَمِيرُ الْمُؤْمِنِينَ ( صلوات الله عليه ) يَأْمُرُ بِهِمْ فَيُدْفَنُونَ مِنْ وَرَاءِ وَ لَا يُصَلَّى عَلَيْهِمْ وَ إِنَّمَا صَلَّيْتُ عَلَيْهِ مِنْ أَجْلِ أَهْلِ الْمَدِينَةِ كَرَاهِيَةً أَنْ يَقُولُوا لَا يُصَلُّونَ عَلَى أَطْفَالِهِمْ .

So when he ended up to Al Baqi'e, Abu Ja'far<sup>asws</sup> went forward to pray *Salaat* upon him, and he<sup>asws</sup> exclaimed four *Takbeers* upon him, then ordered for him, and he was buried. Then he<sup>asws</sup> grabbed my hand and isolated with me, then said: 'The *Salaat* did not happen to be upon the children, and rather, Amir Al Momineen<sup>asws</sup> used to order with them, and they were buried afterwards, and *Salaat* was not prayed upon them. But rather, I<sup>asws</sup> prayed *Salaat* upon him due to the people of Al Medina, disliking that they should be saying, 'They are not praying *Salaat* upon their children"<sup>104</sup>.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ يَحْيَى بْنِ عَمْرَانَ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ مَاتَ ابْنُ لِأَبِي جَعْفَرٍ ( عليه السلام ) فَأَخْبَرَ بِمَوْتِهِ فَأَمَرَ بِهِ فَعُغِّلَ وَ كُفِّنَ وَ مَشَى مَعَهُ وَ صَلَّى عَلَيْهِ وَ طَرِحَتْ خُمْرَةٌ عَلَيْهِ ثُمَّ قَامَ عَلَى قَبْرِهِ حَتَّى فَرَعُ مِنْهُ ثُمَّ أَنْصَرَفَ وَ أَنْصَرَفْتُ مَعَهُ حَتَّى إِنِّي لِأَمْشِي مَعَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran, from Ibn Muskan, from Zurara who said,

'A son of Abu Ja'far<sup>asws</sup> died and he<sup>asws</sup> was informed of his death. So he<sup>asws</sup> ordered with him to be washed and shrouded, and he<sup>asws</sup> walked with him, and prayed *Salaat* upon him, and a prayer mat was placed for him. So he<sup>asws</sup> stood upon it then stood at his grave, then was free from him. The he<sup>asws</sup> left and I left with him<sup>asws</sup> until I walked along with him<sup>asws</sup>.

فَقَالَ أَمَا إِنَّهُ لَمْ يَكُنْ يُصَلَّى عَلَى مِثْلِ هَذَا وَ كَانَ ابْنُ ثَلَاثِ سِنِينَ كَانَ عَلِيٌّ ( عليه السلام ) يَأْمُرُ بِهِ فَيُدْفَنُ وَ لَا يُصَلَّى عَلَيْهِ وَ لَكِنَّ النَّاسَ صَنَعُوا شَيْئًا فَحَنُّ نَصْنَعُ مِثْلَهُ

So he<sup>asws</sup> said: 'But, the *Salaat* is not performed upon the likes of this one, and he was a boy of three years old. Ali<sup>asws</sup> used to order with it, so he would be buried, and there would be no *Salaat* upon him, but the people are doing something, so we<sup>asws</sup> are doing similar to it'.

<sup>104</sup> Al Kafi V 3 – The Book Of Funerals CH 72 H 3

قَالَ قُلْتُ فَمَتَى تَجِبُ الصَّلَاةُ عَلَيْهِ فَقَالَ إِذَا عَقَلَ الصَّلَاةَ وَكَانَ ابْنُ سِتِّ سِنِينَ قَالَ قُلْتُ فَمَا تَقُولُ فِي الْوِلْدَانِ فَقَالَ سُئِلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنْهُمْ فَقَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ.

He (the narrator) said, 'I said, 'So when is the *Salaat* Obligated upon him?' So he<sup>asws</sup> said: 'When he has intellect for the *Salaat*, and was a boy six years of age'. I said, 'So what are you<sup>asws</sup> saying regarding the children?'. So he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> was asked about them, so he<sup>saww</sup> said: 'Allah<sup>azwj</sup> is more Knowing with what they were doing (during their lifetime)'.<sup>105</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ السَّقَطِ إِذَا اسْتَوَى خَلْفَهُ يَجِبُ عَلَيْهِ الْغُسْلُ وَاللَّحْدُ وَالْكَفْنُ فَقَالَ كُلُّ ذَلِكَ يَجِبُ عَلَيْهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Ismail, Usman Bin Isa, from Zur'at, from Sama'at,

from Abu Al Hassan<sup>asws</sup> the 1<sup>st</sup>, said, 'I asked him<sup>asws</sup> about the miscarried child, when its creation is established, does it Obligate upon him the washing, and the chasm (*Lahad*), and the shroud. So he<sup>asws</sup> said: 'All that is Obligated upon him'.<sup>106</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عليه السلام) أَسْأَلُهُ عَنِ السَّقَطِ كَيْفَ يُصْنَعُ بِهِ فَكَتَبَ (عليه السلام) إِلَيَّ أَنَّ السَّقَطَ يُدْفَنُ بِدَمِهِ فِي مَوْضِعِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ai Bin Mihran, from Muhammad Bin Al Fazl who said,

'I wrote to Abu Ja'far<sup>asws</sup> asking him<sup>asws</sup> about the miscarried child, how to deal with him. So he<sup>asws</sup> wrote to me: 'The miscarried child would be buried with its blood, in its place (straight away)'.<sup>107</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى (عليه السلام) يَقُولُ إِنَّهُ لَمَّا فُيِضَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ (صلى الله عليه وآله) جَرَتْ فِيهِ ثَلَاثُ سُنَنٍ أَمَا وَاحِدَةٌ فَإِنَّهُ لَمَّا مَاتَ انْكَسَفَتِ الشَّمْسُ فَقَالَ النَّاسُ انْكَسَفَتِ الشَّمْسُ لِفَقْدِ ابْنِ رَسُولِ اللَّهِ فَصَعِدَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمِنْبَرَ فَحَمِدَ اللَّهَ وَانْتَهَى عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ يَجْرِيَانِ بِأَمْرِهِ مُطِيعَانِ لَهُ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِنْ انْكَسَفَتَا أَوْ وَاحِدَةٌ مِنْهُمَا فَصَلُّوا

Ali Bin Ibrahim, from his father, from Amro Bin Saeed, from Ali Bin Abdullah who said,

'I heard Abu Al Hassan Musa<sup>asws</sup> saying that when Ibrahim<sup>as</sup> son<sup>as</sup> of Rasool-Allah<sup>saww</sup> passed away, three Sunnahs flowed with regards to it. As for one - so when he<sup>as</sup> passed away the sun was eclipsed, and the people said, 'The sun is eclipsed due to Rasool-Allah<sup>saww</sup> losing a son'. So Rasool-Allah<sup>saww</sup> ascended the Pulpit, and he<sup>saww</sup> Praised Allah<sup>azwj</sup> Lauded Him<sup>azwj</sup>, then said: 'O you peope! The sun and the moon are two Signs of Allah<sup>azwj</sup> from the Signs of Allah<sup>azwj</sup>, both flowing by His<sup>azwj</sup> Command, obedient to Him<sup>azwj</sup>. They do not get eclipsed for the death of anyone nor for his life. Thus, if both of them were to be eclipsed, or one of the two, so pray *Salaat*'.

<sup>105</sup> Al Kafi V 3 – The Book Of Funerals CH 72 H 4

<sup>106</sup> Al Kafi V 3 – The Book Of Funerals CH 72 H 5

<sup>107</sup> Al Kafi V 3 – The Book Of Funerals CH 72 H 6

ثُمَّ نَزَلَ عَنِ الْمُنْبَرِ فَصَلَّى بِالنَّاسِ صَلَاةَ الْكُسُوفِ فَلَمَّا سَلَّمَ قَالَ يَا عَلِيُّ فَمُ فَجَهَّزَ ابْنِي فَقَامَ عَلِيُّ ( عليه السلام ) فَغَسَلَ إِبْرَاهِيمَ وَحَنَطَهُ وَكَفَّنَهُ ثُمَّ خَرَجَ بِهِ وَ مَضَى رَسُولُ اللَّهِ ( صلى الله عليه وآله ) حَتَّى انْتَهَى بِهِ إِلَى قَبْرِهِ

Then he<sup>saww</sup> descended from the Pulpit and he<sup>saww</sup> prayed *Salaat* with the people, *Salaat* of the eclipse. So when he<sup>saww</sup> greeted, said: 'O Ali<sup>asws</sup>! Arise and prepare my<sup>saww</sup> son<sup>as</sup>!' So Ali<sup>asws</sup> arose and washed Ibrahim<sup>as</sup>, and embalmed him<sup>as</sup>, and enshrouded him<sup>as</sup>, then came out with him<sup>as</sup>, and Rasool-Allah<sup>saww</sup> went until he<sup>saww</sup> ended up with him<sup>as</sup> to his<sup>as</sup> grave.

فَقَالَ النَّاسُ إِنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) نَسِيَ أَنْ يُصَلِّيَ عَلَى إِبْرَاهِيمَ لِمَا دَخَلَهُ مِنَ الْجَزَعِ عَلَيْهِ فَانْتَصَبَ قَائِمًا ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ أَنَا بِي جِبْرِيْلُ ( عليه السلام ) بِمَا قُلْتُمْ زَعَمْتُمْ أَنِّي نَسَيْتُ أَنْ أُصَلِّيَ عَلَى ابْنِي لِمَا دَخَلَنِي مِنَ الْجَزَعِ أَلَا وَ أَنَّهُ لَيْسَ كَمَا ظَنَنْتُمْ وَ لَكِنَّ اللَّطِيفَ الْخَبِيرَ فَرَضَ عَلَيْكُمْ خَمْسَ صَلَوَاتٍ وَ جَعَلَ لِمَوْتَاكُمْ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةً وَ أَمَرَنِي أَنْ لَا أُصَلِّيَ إِلَّا عَلَى مَنْ صَلَّى

So the people said, 'Rasool-Allah<sup>saww</sup> forgot to pray *Salaat* upon Ibrahim<sup>as</sup> when the panic entered upon him<sup>saww</sup>. So he<sup>saww</sup> stood up straight, then said: 'O you people! Jibraeel<sup>as</sup> came to me<sup>saww</sup> with what you all said. You are alleging that I<sup>saww</sup> forgot to pray *Salaat* upon my<sup>saww</sup> son<sup>as</sup> due to what entered into me<sup>saww</sup> from the panic. Indeed! And it is not as you are thinking it to be, but the Kind, the Informed Necessitated five *Salaats* upon you, and Made to be upon your deceased, one *Takbeer* from each *Salaat*, and Commanded me<sup>saww</sup> that I<sup>saww</sup> should not pray *Salaat* except upon the one who did pray *Salaat*'.

ثُمَّ قَالَ يَا عَلِيُّ أَنْزِلْ فَأَلْحِدْ ابْنِي فَانزَلَ فَأَلْحَدَ إِبْرَاهِيمَ فِي لَحْدِهِ فَقَالَ النَّاسُ إِنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَنْزِلَ فِي قَبْرِ وَلَدِهِ إِذْ لَمْ يَفْعَلْ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) فَقَالَ لَهُمْ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) يَا أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ عَلَيْكُمْ بَحْرَامُ أَنْ تَنْزِلُوا فِي قُبُورِ أَوْلَادِكُمْ وَ لَكِنِّي لَسْتُ أَمِنُ إِذَا حَلَّ أَحَدُكُمْ الْكَفْنَ عَنْ وَلَدِهِ أَنْ يَلْعَبَ بِهِ الشَّيْطَانُ فَيَدْخُلُهُ عِنْدَ ذَلِكَ مِنَ الْجَزَعِ مَا يُحْبِطُ أَجْرَهُ ثُمَّ أَنْصَرَفَ ( صلى الله عليه وآله ) .

Then he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Descend and (dig the) chasm (*Lahad*) for my<sup>saww</sup> son<sup>as</sup>'. So he<sup>as</sup> laid Ibrahim<sup>as</sup> in his<sup>as</sup> chasm (*Lahad*). So the people said, 'It is not befitting for anyone that he should descend in a grave of his son, when Rasool-Allah<sup>saww</sup> did not do so'. So Rasool-Allah<sup>saww</sup> said to them: 'O you people! It is not Prohibited upon you that you should be descending into the graves of your children, but there is no security if one of you were to loosen the shroud from his son if the Satan<sup>la</sup> were to play with him, so the panic would enter upon him what would cause his Recompense to be confiscated'. Then he<sup>saww</sup> left'.<sup>108</sup>

عَلِيُّ عَنْ عَلِيِّ بْنِ شَيْبَةَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ حُسَيْنِ الْحَرَشُوشِ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عليه السلام ) إِنَّ النَّاسَ يُكَلِّمُونَا وَ يَرُدُّونَ عَلَيْنَا قَوْلَنَا إِنَّهُ لَا يُصَلِّيَ عَلَى الطِّفْلِ لِأَنَّهُ لَمْ يُصَلِّ فَيَقُولُونَ لَا يُصَلِّيَ إِلَّا عَلَى مَنْ صَلَّى فَنَقُولُ نَعَمْ فَيَقُولُونَ أَرَأَيْتُمْ لَوْ أَنَّ رَجُلًا نَصَرَ ابْنِيًّا أَوْ يَهُودِيًّا أَسْلَمَ ثُمَّ مَاتَ مِنْ سَاعَتِهِ فَمَا الْجَوَابُ فِيهِ

Ali, from Ali Bin Saheyra, from Muhammad Bin Suleyman, from Husayn Al Harshous, from Hisham Bin Salim who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The people are speaking against us and are refuting our words that *Salaat* is not to be prayed upon the children because they did no pray *Salaat*, except upon the ones who did pray *Salaat*. So we are saying, Yes'. So they

<sup>108</sup> Al Kafi V 3 – The Book Of Funerals CH 72 H 7



are saying, 'What is your view if a Christian or a Jewish man were to become a Muslim, then dies at that time, what would be the answer with regards to it?'

فَقَالَ قَوْلُوا لَهُمْ أَرَأَيْتَ لَوْ أَنَّ هَذَا الَّذِي أَسْلَمَ السَّاعَةَ ثُمَّ أَفْتَرَى عَلَى إِنْسَانٍ مَا كَانَ يَجِبُ عَلَيْهِ فِي فِرْيَتِهِ فَإِنَّهُمْ سَيَقُولُونَ يَجِبُ عَلَيْهِ الْحَدُّ فَإِذَا قَالُوا هَذَا قِيلَ لَهُمْ قَلُّوا أَنَّ هَذَا الصَّبِيِّ الَّذِي لَمْ يُصَلِّ أَفْتَرَى عَلَى إِنْسَانٍ هَلْ كَانَ يَجِبُ عَلَيْهِ الْحَدُّ فَإِنَّهُمْ سَيَقُولُونَ لَا فَيَقَالُ لَهُمْ صَدَقْتُمْ إِنَّمَا يَجِبُ أَنْ يُصَلَّى عَلَى مَنْ وَجِبَ عَلَيْهِ الصَّلَاةُ وَالْحُدُودُ وَلَا يُصَلَّى عَلَى مَنْ لَمْ يَجِبْ عَلَيْهِ الصَّلَاةُ وَلَا الْحُدُودُ.

So he<sup>asws</sup> said: 'Say to them, 'What is your view if this one who did become a Muslim, then at that time were to forge a lie against a person, what (Punishment) would be Obligated upon him regarding his forgery?' So if they would be saying, 'The legal Punishment (Hadd) would be Obligated upon him'. So if they do say this, say to them, 'So if this child who did not pray *Salaat* were to forge a lie against a person, would the legal Punishment (Hadd) be Obligation upon him?' So if they are saying, 'No', then it would be said to them, 'You are speaking the truth. But rather, it is Obligated for him to be prayed *Salaat* upon the one whom the *Salaat* and the legal Punishments were Obligated upon, and he would not be prayed *Salaat* upon, the one whom neither the *Salaat* nor the legal Punishments (*Hadds*) were Obligated upon'.<sup>109</sup>

#### باب الغريق و المصعوق

### Chapter 74 – The drowned and the one struck by lightning

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ( عَلَيْهِ السَّلَام ) فِي الْمَصْعُوقِ وَ الْغَرِيقِ قَالَ يُنْتَظَرُ بِهِ ثَلَاثَةَ أَيَّامٍ إِلَّا أَنْ يَتَّعَبَرَ قَبْلَ ذَلِكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

from Abu Al Hassan<sup>asws</sup> the 1<sup>st</sup> regarding the one struck by lightning and the drowned. He<sup>asws</sup> said: 'They would be awaited with for three days except if (their state) were to alter before that'.<sup>110</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَنَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُهُ عَنِ الْغَرِيقِ أَوْ يَغْسَلُ قَالَ نَعَمْ وَ يُسْتَبْرَأُ قُلْتُ وَ كَيْفَ يُسْتَبْرَأُ قَالَ يُتْرَكُ ثَلَاثَةَ أَيَّامٍ قَبْلَ أَنْ يُدْفَنَ وَ كَذَلِكَ أَيْضاً صَاحِبُ الصَّاعِقَةِ فَإِنَّهُ رَبَّمَا ظَنُّوا أَنَّهُ مَاتَ وَ لَمْ يَمُتْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Is'haq Bin Ammar who said,

'I asked him<sup>asws</sup> about the drowned, would he be washed (prior to burial)?' He<sup>asws</sup> said: 'Yes, and he would be absolved'. I said, 'And how would he be absolved?' He<sup>asws</sup> said: 'He would be left for three days before he is buried; and similar to that is the one struck by lightning, for he, perhaps they think he is dead and he has not died'.<sup>111</sup>

<sup>109</sup> Al Kafi V 3 – The Book Of Funerals CH 72 H 8

<sup>110</sup> Al Kafi V 3 – The Book Of Funerals CH 73 H 1

<sup>111</sup> Al Kafi V 3 – The Book Of Funerals CH 73 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) يَقُولُ الْغَرِيقُ يُغَسَّلُ .

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

from Abu Abdullah<sup>asws</sup> having said: 'Amir Al Momineen<sup>asws</sup> was saying: 'The drowned one would be washed (prior to burial)'.<sup>112</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْغَرِيقُ يُحْبَسُ حَتَّى يَنْعَبَّرَ وَ يُعْلَمُ أَنَّهُ قَدْ مَاتَ تَمَّ يُغَسَّلُ وَ يُكْفَنُ

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

from Abu Abdullah<sup>asws</sup> having said: 'The drowned one would be withheld until his (state) changes, and it is known that he is dead. Then he would be washed and enshrouded'.

قَالَ وَ سُئِلَ عَنِ الْمَصْعُوقِ فَقَالَ إِذَا صُعِقَ حُبِسَ يَوْمَيْنِ تَمَّ يُغَسَّلُ وَ يُكْفَنُ .

He (the narrator) said, 'And he<sup>asws</sup> was asked about the one struck by lightning, so he<sup>asws</sup> said: 'He would be withheld for two days, then he would be washed and enshrouded'.<sup>113</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ أَخِي شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) خَمْسٌ يُنْتَظَرُ بِهِمْ إِلَّا أَنْ يَنْعَبَّرُوا الْغَرِيقُ وَ الْمَصْعُوقُ وَ الْمَبْطُونُ وَ الْمَهْدُومُ وَ الْمَدْحَنُ .

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

'Abu Abdullah<sup>asws</sup> said: 'Five would be awaited with them unless they alter – (the one who) drowned, and the one struck by lightning, and the one suffering from intestinal ailments, and the one crushed, and one subjected to fumes'.<sup>114</sup>

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ أَصَابَ النَّاسَ بِمَكَّةَ سَنَةٌ مِنَ السَّنِينَ صَوَاعِقُ كَثِيرَةٌ مَاتَ مِنْ ذَلِكَ خَلْقٌ كَثِيرٌ فَدَخَلْتُ عَلَى أَبِي إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) فَقَالَ مُبْتَدئًا مِنْ غَيْرِ أَنْ أَسْأَلَهُ يَنْبَغِي لِلْغَرِيقِ وَ الْمَصْعُوقِ أَنْ يُرَبِّصَ بِهِ ثَلَاثًا لَا يُدْفَنُ إِلَّا أَنْ تَجِيءَ مِنْهُ رِيحٌ تَدُلُّ عَلَى مَوْتِهِ قُلْتُ جَعَلْتُ فِدَاكَ كَأَنَّكَ تُخْبِرُنِي أَنَّهُ قَدْ دُفِنَ نَاسٌ كَثِيرٌ أَحْيَاءٌ فَقَالَ نَعَمْ يَا عَلِيُّ قَدْ دُفِنَ نَاسٌ كَثِيرٌ أَحْيَاءٌ مَا مَاتُوا إِلَّا فِي قُبُورِهِمْ .

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

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

<sup>112</sup> Al Kafi V 3 – The Book Of Funerals CH 73 H 3

<sup>113</sup> Al Kafi V 3 – The Book Of Funerals CH 73 H 4

<sup>114</sup> Al Kafi V 3 – The Book Of Funerals CH 73 H 5

have been buried alive!'. So he<sup>asws</sup> said: 'Yes, O Ali! A lot of people have been buried alive. They did not die except inside their graves'.<sup>115</sup>

## باب القَتلى

### Chapter 75 – The killed

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ عُمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبَانَ بْنِ تَغْلِبِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الَّذِي يُقْتَلُ فِي سَبِيلِ اللَّهِ أَيْغَسَلُ وَيُكْفَنُ وَيُحْنَطُ قَالَ يُدْفَنُ كَمَا هُوَ فِي ثِيَابِهِ إِلَّا أَنْ يَكُونَ بِهِ رَمَقٌ نَمَّ مَاتَ فَإِنَّهُ يُغَسَلُ وَيُكْفَنُ وَيُحْنَطُ وَيُصَلَّى عَلَيْهِ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) صَلَّى عَلَى حَمْزَةَ وَكَفَّنَهُ لِأَنَّهُ كَانَ قَدْ جُرِّدَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Usman, from Ibn Muskan, from Aban Bin Taghlib who said,

'I asked Abu Abdullah<sup>asws</sup> about the one who is killed in the Way of Allah<sup>azwj</sup>, should he be washed, and enshrouded, and embalmed?' He<sup>asws</sup> said: 'He would be buried just as he is in his clothes, except if there happens to be some breath (still left) in him, then he dies. So he would be washed, and enshrouded, and embalmed, and he would be prayed *Salaat* upon. Rasool-Allah<sup>saww</sup> prayed *Salaat* upon Hamza<sup>as</sup> and enshrouded him<sup>as</sup> because he<sup>as</sup> was stripped'.<sup>116</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ كَيْفَ رَأَيْتَ الشَّهِيدَ يُدْفَنُ بِدِمَائِهِ قَالَ نَعَمْ فِي ثِيَابِهِ بِدِمَائِهِ وَلَا يُحْنَطُ وَلَا يُغَسَلُ وَلَا يُدْفَنُ كَمَا هُوَ

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Ismail Bin Jabir and Zurara,

from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'How do you<sup>asws</sup> view the martyr, should he be buried with his blood?' He<sup>asws</sup> said: 'Yes, in his clothes with his blood, and he would neither be embalmed nor washed, and he would be buried just as he is'.

ثُمَّ قَالَ دَفَنَ رَسُولُ اللَّهِ ( عَلَيْهِ السَّلَام ) عَمَّهُ حَمْزَةَ فِي ثِيَابِهِ بِدِمَائِهِ الَّتِي أُصِيبَ فِيهَا وَ رَدَّاهُ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِرِدَاءٍ فَقَصَرَ عَنْ رِجْلَيْهِ فَدَعَا لَهُ بِإِذْخِرٍ فَطَرَحَهُ عَلَيْهِ وَ صَلَّى عَلَيْهِ سَبْعِينَ صَلَاةً وَ كَبَّرَ عَلَيْهِ سَبْعِينَ تَكْبِيرَةً .

Then he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> buried his<sup>saww</sup> uncle Hamza<sup>as</sup> in his<sup>as</sup> clothes with his<sup>as</sup> blood which he<sup>as</sup> had been struck in, and the Prophet<sup>saww</sup> cloaked him<sup>as</sup> with his<sup>saww</sup> own cloak, but it was short from his<sup>as</sup> legs. So he<sup>saww</sup> called for lemongrass for him<sup>asws</sup> and placed it upon him<sup>as</sup>, and prayed *Salaat* upon him<sup>as</sup>, and exclaimed *Takbeer* upon him<sup>as</sup> with seventy *Takbeers*'.<sup>117</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ أَبِي مَرْيَمَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ الشَّهِيدُ إِذَا كَانَ بِهِ رَمَقٌ غُسِّلَ وَ كُفِّنَ وَ حْنَطُ وَ صَلَّى عَلَيْهِ وَ إِنْ لَمْ يَكُنْ بِهِ رَمَقٌ دُفِنَ فِي أَثْوَابِهِ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from Abu Maryam who said,

<sup>115</sup> Al Kafi V 3 – The Book Of Funerals CH 73 H 6

<sup>116</sup> Al Kafi V 3 – The Book Of Funerals CH 74 H 1

<sup>117</sup> Al Kafi V 3 – The Book Of Funerals CH 74 H 2

'I heard Abu Abdullah<sup>asws</sup> saying: 'The martyr, when he was (still with some) breath, would be washed, and enshrouded, and embalmed, and would be prayed *Salaat* upon; and if he was not with any breath, would be buried in his clothes'.<sup>118</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي الْجَوَزَاءِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ( عَلَيْهِمُ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) يُنَزَعُ عَنِ الشَّهِيدِ الْقُرْوُ وَالْخَفُّ وَالْقَنْسُوتَةُ وَالْعِمَامَةُ وَالْمِنْطَقَةُ وَالسَّرَاوِيلُ إِلَّا أَنْ يَكُونَ أَصَابَهُ دَمٌ فَإِنْ أَصَابَهُ دَمٌ تُرِكَ وَ لَا يُتْرَكُ عَلَيْهِ شَيْءٌ مَعْقُودٌ إِلَّا حُلٌّ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Al Jawza, from Al Husayn Bin Ulwan, from Amro Bin Khalid, from Zayd Bin Ali,

from his forefathers<sup>asws</sup> having said: 'Amir Al Momineen<sup>asws</sup> said: 'Remove from the martyr, the fur (coat), and the shoes, and the beret, and the turban, and the belt, and the trouser, unless if this has been hit by the blood. So if the blood has hit it, it would be left, and there would not be left upon him anything tight, except that it would be loosened'.<sup>119</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ سِنَانَ عَنْ أَبِيَانَ بْنِ تَعْلَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ الَّذِي يُقْتَلُ فِي سَبِيلِ اللَّهِ يُدْفَنُ فِي ثِيَابِهِ وَ لَا يُغَسَّلُ إِلَّا أَنْ يُدْرِكَهُ الْمُسْلِمُونَ وَ بِهِ رَمَقٌ ثُمَّ يَمُوتُ بَعْدَ فَإِنَّهُ يُغَسَّلُ وَ يُكْفَنُ وَ يُحْتَضِرُ إِنْ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) كَفَنَ حَمْرَةً فِي ثِيَابِهِ وَ لَمْ يُغَسَّلْهُ وَ لَكِنَّهُ صَلَّى عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Sinan, from Aban Bin Taghlab who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The one who has been killed in the Way of Allah<sup>azwj</sup> would be buried in his clothes, and he would not be washed except if the Muslims had come across him and he still had some breath (left in him). Then if he were to die afterwards, so he would be washed, and enshrouded, and embalmed. Rasool-Allah<sup>saww</sup> enshrouded Hamza<sup>as</sup> in his<sup>as</sup> clothes, and did not wash him<sup>as</sup>, but he<sup>saww</sup> prayed *Salaat* upon him<sup>as</sup>'.<sup>120</sup>

#### باب أَكِيلِ السَّبْعِ وَ الطَّيْرِ وَ الْقَتِيلِ يُوجَدُ بَعْضُ جَسَدِهِ وَ الْحَرِيقِ

### **Chapter 76 – The one devoured by the predatory wild animals, and the birds, and the one killed and part of his body is found, and the incinerated**

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَأْكُلُهُ السَّبْعُ وَ الطَّيْرُ فَتَبَقِيَ عِظَامُهُ بَعِيرٌ لَحْمٌ كَيْفَ يُصْنَعُ بِهِ قَالَ يُغَسَّلُ وَ يُكْفَنُ وَ يُصَلَّى عَلَيْهِ وَ يُدْفَنُ وَ إِذَا كَانَ الْمَيِّتُ نَصْفَيْنِ صَلَّى عَلَى النُّصْفِ الَّذِي فِيهِ الْقَلْبُ .

Muhammad Bin Yahya, from Al Amraky,

from Ali son of Ja'far<sup>asws</sup>, from his brother<sup>as</sup> Abu Al Hassan<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the man eaten by the predatory wild animals, and the bird, so his bones remained without any flesh, how should he be dealt with?' He<sup>asws</sup> said: 'He would be washed, and enshrouded, and he would be prayed *Salaat* upon, and he would be

<sup>118</sup> Al Kafi V 3 – The Book Of Funerals CH 74 H 3

<sup>119</sup> Al Kafi V 3 – The Book Of Funerals CH 74 H 4

<sup>120</sup> Al Kafi V 3 – The Book Of Funerals CH 74 H 5

buried; and when the deceased was in two halves, *Salaat* would be prayed upon that half in which was the heart'.<sup>121</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا قُتِلَ قَتِيلٌ فَلَمْ يُوجَدِ إِلَّا لَحْمٌ بِلَا عَظْمٍ لَهُ لَمْ يُصَلَّ عَلَيْهِ وَإِنْ وَجِدَ عَظْمٌ بِلَا لَحْمٍ صَلَّيْ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Jameel Bin Darraj, from Muhammad Bin Muslim,

from Abu Ja'far (as.) having said: 'When a killed one is killed and he is not found with except for the flesh with no bones to it, he would not be prayed *Salaat* upon; and if bones are found without flesh, he would be prayed *Salaat* upon'.<sup>122</sup>

قَالَ وَرُوي أَنَّهُ لَا يُصَلَّى عَلَى الرَّأْسِ إِذَا أُفْرِدَ مِنَ الْجَسَدِ .

He (the narrator) said, 'And it is reported that one should not pray *Salaat* upon the head, when it is isolated from the body'.<sup>123</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا وُجِدَ الرَّجُلُ قَتِيلًا فَإِنْ وَجِدَ لَهُ عَضْوٌ تَامٌ صَلَّيْ عَلَيْهِ وَدُفِنَ وَإِنْ لَمْ يُوجَدْ لَهُ عَضْوٌ تَامٌ لَمْ يُصَلَّ عَلَيْهِ وَدُفِنَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the man is found to have been killed, and if his body parts are found completed, he would be prayed *Salaat* upon and buried; but if his body parts are not found to be complete, he would not be prayed *Salaat* upon and would be buried'.<sup>124</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَيُّوبَ بْنِ نُوحٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا قُطِعَ مِنَ الرَّجُلِ قِطْعَةٌ فَهِيَ مَيْتَةٌ وَإِذَا مَسَّهُ الرَّجُلُ فَكُلُّ مَا كَانَ فِيهِ عَظْمٌ فَقَدْ وَجِبَ عَلَى مَنْ مَسَّهُ الْغُسْلُ وَإِنْ لَمْ يَكُنْ فِيهِ عَظْمٌ فَلَا غُسْلَ عَلَيْهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When a piece is cut off from the man, so it is dead, and when the (other) man touches it, so every (piece) what had a bone in it, so it would Obligate the washing upon the one who touches it, and if there does not happen to be a bone in it, so there is no washing upon him'.<sup>125</sup>

سَهْلٌ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا وُسِّطَ الرَّجُلُ نِصْفَيْنِ صَلَّيْ عَلَى الَّذِي فِيهِ الْقَلْبُ .

Sahl, from Abdullah Bin Al Husayn, from one of his companions,

<sup>121</sup> Al Kafi V 3 – The Book Of Funerals CH 75 H 1

<sup>122</sup> Al Kafi V 3 – The Book Of Funerals CH 75 H 2

<sup>123</sup> Al Kafi V 3 – The Book Of Funerals CH 75 H 2

<sup>124</sup> Al Kafi V 3 – The Book Of Funerals CH 75 H 3

<sup>125</sup> Al Kafi V 3 – The Book Of Funerals CH 75 H 4

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the man is cut in the middle into two halves, *Salaat* would be prayed upon that in which is the heart'.<sup>126</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِي الْجَوْزَاءِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنِ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) وَ سُئِلَ عَنِ الرَّجُلِ يَحْتَرِقُ بِالنَّارِ فَأَمَرَهُمْ أَنْ يُصَبُّوا عَلَيْهِ الْمَاءَ صَبًّا وَأَنْ يُصَلَّى عَلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abu Al Jowza, from Al Husayn Bin Ulwaan, from Amro Bin Khalid, from Zayd Bin Ali,

(It has been narrated) from his forefathers<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> was asked about the man who was incinerated by the fire, so he<sup>asws</sup> ordered them that they should pour water upon him with a pouring, and then pray *Salaat* upon him'.<sup>127</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الدَّهْقَانِ عَنْ دُرُسْتٍ عَنْ أَبِي خَالِدٍ قَالَ اغْسِلْ كُلَّ شَيْءٍ مِنَ الْمَوْتَى الْغَرِيقِ وَ أَكْبِلِ السَّبْعَ وَ كُلَّ شَيْءٍ إِلَّا مَا قُتِلَ بَيْنَ الصَّفَيْنِ فَإِنْ كَانَ بِهِ رَمَقٌ غُسِّلَ وَ إِلَّا فَلَا .

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Al Dahqan, from Dorost, from Abu Khalid,

'He<sup>asws</sup> said, 'Everything from the drowned deceased would be washed, and the one eaten by the predatory wild animals, and everything except who is killed between two swords. So if he was still with breath, he would be washed, or else, so no'.<sup>128</sup>

بَابُ مَنْ يَمُوتُ فِي السَّفِينَةِ وَ لَا يُقَدَّرُ عَلَى الشُّطِّ أَوْ يُصَابُ وَ هُوَ عُرْيَانٌ

## Chapter 77 – The ones who are dying in the ship and it is not able upon (getting to the) coast, or he is struck (by death) and he is nude

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ أَيُّوبَ بْنِ الْحُرِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ مَاتَ فِي سَفِينَةٍ فِي الْبَحْرِ كَيْفَ يُصْنَعُ بِهِ قَالَ يُوَضَّعُ فِي خَابِيَةِ وَ يُوَكَّى رَأْسُهَا وَ يُطْرَحُ فِي الْمَاءِ .

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 Ayoub Bin Al Hurr who said,

'Abu Abdullah<sup>asws</sup> was asked about a man who died in a ship in the sea, how would he be dealt with. He<sup>asws</sup> said: 'He would be placed in a barrel and its opening sealed off, and he would be thrown into the sea'.<sup>129</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ قَالَ فِي الرَّجُلِ يَمُوتُ مَعَ الْقَوْمِ فِي الْبَحْرِ فَقَالَ يُغَسَّلُ وَ يُكْفَّنُ وَ يُصَلَّى عَلَيْهِ وَ يُنْقَلُ وَ يُرْمَى بِهِ فِي الْبَحْرِ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from a man,

<sup>126</sup> Al Kafi V 3 – The Book Of Funerals CH 75 H 5

<sup>127</sup> Al Kafi V 3 – The Book Of Funerals CH 75 H 6

<sup>128</sup> Al Kafi V 3 – The Book Of Funerals CH 75 H 7

<sup>129</sup> Al Kafi V 3 – The Book Of Funerals CH 76 H 1

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding the man who dies with the group in the sea, so he<sup>asws</sup> said: 'He should be washed, and enshrouded, and *Salaat* would be prayed over him, and weight (tied to him), and he would be thrown into the sea'.<sup>130</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا مَاتَ الرَّجُلُ فِي السَّفِينَةِ وَ لَمْ يُقَدَّرْ عَلَى الشَّطِّ قَالَ يُكْفَنُ وَ يُحْنَطُ وَ يُلْفُ فِي تَوْبٍ وَ يُلْقَى فِي الْمَاءِ .

A number of our companions, from Sahl Bin Ziyad,

(It has been narrated) raising it from Abu Abdullah<sup>asws</sup> having said: 'When the man dies in the ship and it is not able upon (getting to the) coast, he should be enshrouded, and embalmed, and wrapped in a cloth, and would be cast into the sea'.<sup>131</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَمَّارِ بْنِ مُوسَى قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَا تَقُولُ فِي قَوْمٍ كَانُوا فِي سَفَرٍ فَهُمْ يَمْشُونَ عَلَى سَاحِلِ الْبَحْرِ فَإِذَا هُمْ بِرَجُلٍ مَيِّتٍ عُرْيَانٍ قَدْ لَفَظَهُ الْبَحْرُ وَ هُمْ عُرَاءَةٌ لَيْسَ عَلَيْهِمْ إِلَّا إِزَارٌ كَيْفَ يُصَلُّونَ عَلَيْهِ وَ هُوَ عُرْيَانٌ وَ لَيْسَ مَعَهُمْ فَضْلٌ تَوْبٍ يُكْفَنُونَهُ فِيهِ

A number of our companions, from Ahmad Bin Muhammad Bin Abu Nasr, from Marwan Bin Muslim, from Ammar Bin Musa who said,

'I said to Abu Abdullah<sup>asws</sup>, 'What are you<sup>asws</sup> saying regarding a group who were in a journey, so they were walking upon the coast of the sea, and they came across a dead man, nude, the sea having washing him ashore, and they were semi-naked, not having upon them except for the trousers. How should they be praying *Salaat* upon him and he is nude, and there is no excess (clothing) with them to enshroud him in?'

قَالَ يُحْفَرُ لَهُ وَ يُوضَعُ فِي لَحْدِهِ وَ يُوضَعُ اللَّيْنُ عَلَى عَوْرَتِهِ لِتَسْتُرَ عَوْرَتَهُ بِاللَّيْنِ ثُمَّ يُصَلَّى عَلَيْهِ ثُمَّ يُدْفَنُ

He<sup>asws</sup> said: 'A pit would be dug out for him and he would be placed in his chasm (Lahad), placing a brick/stone upon his private part in order to veil his private part with the brick/stone. Then they should pray *Salaat* upon him, then he should be buried'.

قَالَ قُلْتُ فَلَا يُصَلَّى عَلَيْهِ إِذَا دُفِنَ قَالَ لَا يُصَلَّى عَلَى الْمَيِّتِ بَعْدَ مَا يُدْفَنُ وَ لَا يُصَلَّى عَلَيْهِ وَ هُوَ عُرْيَانٌ حَتَّى تُوَارَى عَوْرَتُهُ.

He (the narrator) said, 'I said, 'So they should not be praying *Salaat* upon him when he is buried?' You cannot pray *Salaat* upon the deceased after he is buried, nor can you pray *Salaat* upon him and he is nude until you cover his private part'.<sup>132</sup>

<sup>130</sup> Al Kafi V 3 – The Book Of Funerals CH 76 H 2

<sup>131</sup> Al Kafi V 3 – The Book Of Funerals CH 76 H 3

<sup>132</sup> Al Kafi V 3 – The Book Of Funerals CH 76 H 4

## باب الصَّلَاةِ عَلَى الْمَصْلُوبِ وَالْمَرْجُومِ وَالْمُقْتَصِّ مِنْهُ

### Chapter 78 – The *Salaat* upon the crucified, and the stoned, and the one killed in (legal) retaliation from it

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ بْنِ كَرْدِيبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْمَرْجُومُ وَالْمَرْجُومَةُ يُغْسَلَانِ وَيُحْنَطَانِ وَيُلْبَسَانِ الْكَفْنَ قَبْلَ ذَلِكَ ثُمَّ يُرْجَمَانِ وَيُصَلَّى عَلَيْهِمَا وَالْمُقْتَصُّ مِنْهُ بِمَنْزِلَةِ ذَلِكَ يُغْسَلُ وَيُحْنَطُ وَيُلْبَسُ الْكَفْنَ وَيُصَلَّى عَلَيْهِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma'a Kirdeyn,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The stoned man and the stoned woman should both be washed, and embalmed, and enshrouded before that, then they would be stoned, and *Salaat* would be prayed upon them; and the one killed in (legal) retaliation would be at that status. He would be washed, and embalmed, and enshrouded, and *Salaat* would be prayed upon him'.<sup>133</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي هَاشِمِ الْجَعْفَرِيِّ قَالَ سَأَلْتُ الرَّضَا ( عَلَيْهِ السَّلَامُ ) عَنِ الْمَصْلُوبِ فَقَالَ أَمَا عَلِمْتَ أَنَّ جَدِّي ( عَلَيْهِ السَّلَامُ ) صَلَّى عَلَيَّ عَمَّهُ فَلْتُ أَعْلَمُ ذَلِكَ وَ لَكِنِّي لَا أَفْهَمُهُ مُبَيَّنًا قَالَ أُبَيِّنُهُ لَكَ إِنْ كَانَ وَجْهُ الْمَصْلُوبِ إِلَى الْقِبْلَةِ فَقُمْ عَلَى مَنْكِبِهِ الْأَيْمَنِ وَإِنْ كَانَ قَفَاهُ إِلَى الْقِبْلَةِ فَقُمْ عَلَى مَنْكِبِهِ الْأَيْسَرِ فَإِنَّ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ وَإِنْ كَانَ مَنْكِبُهُ الْأَيْسَرِ إِلَى الْقِبْلَةِ فَقُمْ عَلَى مَنْكِبِهِ الْأَيْمَنِ وَإِنْ كَانَ مَنْكِبُهُ الْأَيْمَنِ إِلَى الْقِبْلَةِ فَقُمْ عَلَى مَنْكِبِهِ الْأَيْسَرِ

Ali Bin Ibrahim, from his father, from Abu Hashim Al Ja'fary who said,

'I asked Al-Reza<sup>asws</sup> about the crucified one. So he<sup>asws</sup> said: 'But, do you know that my<sup>asws</sup> grandfather<sup>asws</sup> prayed *Salaat* upon his<sup>asws</sup> uncle?' I said, 'I know that, but I do not understand it clearly'. He<sup>asws</sup> said: 'I<sup>asws</sup> shall clarify it for you. If the face of the crucified one was towards the Qiblah, so stand by his right shoulder; and if his back towards the Qiblah, so stand by his left shoulder. So if the Qiblah was between the east and the west, and if his left shoulder was towards the Qiblah, so stand upon his right shoulder, and if his right shoulder was towards the Qiblah, so stand by his left shoulder.

وَ كَيْفَ كَانَ مُنْحَرَفًا فَلَا تُزَايِلْ مَنْكِبَهُ وَ لِيَكُنْ وَجْهَكَ إِلَى مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ وَ لَا تَسْتَقْبِلْهُ وَ لَا تَسْتَدْبِرْهُ الْبَيْتَةَ قَالَ أَبُو هَاشِمٍ وَ قَدْ فَهَمْتُ إِنْ شَاءَ اللَّهُ فَهَمُّهُ وَ اللَّهُ .

And howsoever he was inclined, do not cease to be by his shoulder, and let your face be towards what is between the east and the west, and do not face towards him nor face away from his back'. Abu Hashim (the narrator) said, 'And I have understood it, Allah<sup>azwj</sup> Willing! I understood it, by Allah<sup>azwj}</sup>'.<sup>134</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْيَعْقُوبِيِّ عَنِ مُوسَى بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ مُبَيْسِرٍ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا تُقْرُوا الْمَصْلُوبَ بَعْدَ ثَلَاثَةِ حَتَّى يُنْزَلَ وَ يُدْفَنَ .

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

<sup>133</sup> Al Kafi V 3 – The Book Of Funerals CH 77 H 1

<sup>134</sup> Al Kafi V 3 – The Book Of Funerals CH 77 H 2



(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Do not let the crucified one be left after three (days), until he is brought down and buried'.<sup>135</sup>

بَاب مَا يَجِبُ عَلَى الْجِيرَانِ لِأَهْلِ الْمُصِيبَةِ وَ اتِّخَاذِ الْمَأْتَمِ

## Chapter 79 – What is Obligated upon the neighbour of the bereaved, and adopting the mourning

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ وَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَمَّا قُتِلَ جَعْفَرُ بْنُ أَبِي طَالِبٍ ( عَلَيْهِ السَّلَامُ ) أَمَرَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَاطِمَةَ ( عَلَيْهَا السَّلَامُ ) أَنْ تَتَّخِذَ طَعَامًا لِأَسْمَاءَ بِنْتِ عُمَيْسٍ ثَلَاثَةَ أَيَّامٍ وَ تَأْتِيهَا وَ نِسَاءَهَا فَتَقِيمَ عِنْدَهَا ثَلَاثَةَ أَيَّامٍ فَجَرَتْ بِذَلِكَ السُّنَّةُ أَنْ يُصْنَعَ لِأَهْلِ الْمُصِيبَةِ طَعَامٌ ثَلَاثًا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When Ja'far Bin Abu Talib<sup>as</sup> was killed, Rasool-Allah<sup>saww</sup> ordered Syeda Fatima<sup>asws</sup> that she<sup>asws</sup> should take some food to Asma Bint Umayy for three days, and get her<sup>asws</sup> womenfolk to go to her, and they should stay in her presence, for three days running. Thus the Sunnah flowed with that, that food be made for the bereaved for three days'.<sup>136</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ حَرْبٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ يُصْنَعُ لِأَهْلِ الْمَيْتِ مَأْتَمٌ ثَلَاثَةَ أَيَّامٍ مِنْ يَوْمِ مَاتَ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The mourning should be done for the deceased for three days, from the day he died'.<sup>137</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ يَنْبَغِي لِجِيرَانِ صَاحِبِ الْمُصِيبَةِ أَنْ يُطْعَمُوا الطَّعَامَ عَنْهُ ثَلَاثَةَ أَيَّامٍ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is befitting for the neighbour of the bereaved that he should feed him the food for three days'.<sup>138</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ حَرْبِ بْنِ أَوْ غَيْرِهِ قَالَ أَوْصَى أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) بِثَمَانِيَةِ دِرْهَمٍ لِمَأْتَمِهِ وَ كَانَ يَرَى ذَلِكَ مِنَ السُّنَّةِ لِأَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ اتَّخَذُوا لِأَلِ جَعْفَرٍ طَعَامًا فَقَدْ شَعَلُوا .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, or someone else who said,

<sup>135</sup> Al Kafi V 3 – The Book Of Funerals CH 77 H 3

<sup>136</sup> Al Kafi V 3 – The Book Of Funerals CH 78 H 1

<sup>137</sup> Al Kafi V 3 – The Book Of Funerals CH 78 H 2

<sup>138</sup> Al Kafi V 3 – The Book Of Funerals CH 78 H 3

'Abu Ja'far<sup>asws</sup> bequeathed with three hundred Dirhams for mourning him<sup>asws</sup>, and he<sup>asws</sup> used to view that to be from the Sunnah, because Rasool-Allah<sup>saww</sup> said: 'Take food to the family of Ja'far<sup>as</sup>, for they are too pre-occupied (with their grief)'.<sup>139</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ الْكَاهِلِيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) إِنَّ امْرَأَتِي وَ امْرَأَةَ ابْنِ مَارِدٍ تَخْرُجَانِ فِي الْمَائِمِ فَأَنْهَاهُمَا فَتَقُولُ لِي امْرَأَتِي إِنْ كَانَ حَرَامًا فَأَنْهَنَا عَنْهُ حَتَّى نُنْرِكَهُ وَ إِنْ لَمْ يَكُنْ حَرَامًا فَلَايُ شَيْءٍ تَمْنَعُنَاهُ فَإِذَا مَاتَ لَنَا مَيِّتٌ لَمْ يَجِنْنَا أَحَدٌ قَالَ فَقَالَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَام ) عَنْ الْحُقُوقِ تَسْأَلُنِي كَانَ أَبِي ( عَلَيْهِ السَّلَام ) يَبْعَثُ أُمِّيَ وَ أُمَّ قَرَوَةَ تَقْضِيَانِ حُقُوقَ أَهْلِ الْمَدِينَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Al Kahily who said,

'I said to Abu Al-Hassan<sup>asws</sup>, 'My wife and the wife of Ibn Marid both (wanted to) go out for the mourning, but I forbade them. So my wife said to me, 'If it was Prohibited, so forbid us from it until we leave it; and if it was not Prohibited, so for which thing are you forbidding us? So when one of us dies, no one would come to us'. So Abu Al-Hassan<sup>asws</sup> said: 'You are asking me about the rights. My<sup>asws</sup> father<sup>asws</sup> used to send my<sup>asws</sup> mother<sup>asws</sup> and Umm Farwa<sup>as</sup> to fulfil the rights of the people of Al-Medina'.<sup>140</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ ابْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ وَ حَدَّثَنَا الْأَصَمُّ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) مُرُوا أَهْلَيْكُمْ بِالْقَوْلِ الْحَسَنِ عِنْدَ مَوْتِكُمْ فَإِنَّ فَاطِمَةَ ( سَلَامُ اللَّهِ عَلَيْهَا ) لَمَّا قُبِضَ أَبُوهَا ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَسْعَدَتْهَا بَنَاتُ هَاشِمٍ فَقَالَتْ أُنْرُكُنَ التَّعْدَادَ وَ عَلَيْكُنَّ بِالْأَدْعَاءِ .

Ahmad Bin Muhammad Al Kufy, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

from Abu Abdullah<sup>asws</sup>,

and Al Asam, 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: 'Instruct your family members with (speaking) the good words when someone from you dies, for Syeda Fatima<sup>asws</sup>, when her<sup>asws</sup> father<sup>saww</sup> passed away, the daughters of Hashim<sup>as</sup> supported her<sup>asws</sup>, so she<sup>asws</sup> said: 'Leave the supporting (eulogies) but you must pray (to Allah<sup>azwj</sup>)'.<sup>141</sup>

<sup>139</sup> Al Kafi V 3 – The Book Of Funerals CH 78 H 4

<sup>140</sup> Al Kafi V 3 – The Book Of Funerals CH 78 H 5

<sup>141</sup> Al Kafi V 3 – The Book Of Funerals CH 78 H 6