

# الكافي

## AL-KAFI

ج 3

Volume 3

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
الإسلام الكليني المتوفى سنة 329 هجرية

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 (4)

## TABLE OF CONTENTS

<b>THE BOOK OF FUNERALS (4) .....</b>	<b>1</b>
<b>Chapter 80 – The bereavement with the son.....</b>	<b>3</b>
<b>Chapter 81 – The condolences .....</b>	<b>6</b>
<b>Chapter 82– The patience, and the panic, and the saying of [2:156] <i>Surely we are for Allah and to Him we are returning</i>.....</b>	<b>9</b>
<b>Chapter 83 – Rewards of the condolences.....</b>	<b>13</b>
<b>Chapter 84 – Regarding the comfort .....</b>	<b>14</b>
<b>Chapter 85 – Visitation of the graves .....</b>	<b>15</b>
<b>Chapter 86 – The deceased visits his family.....</b>	<b>18</b>
<b>Chapter 87 – The deceased, a resemblance is made for him, of his wealth, and his children, and his deeds before his death .....</b>	<b>20</b>
<b>Chapter 88 – The questioning in the grave, and the one who would be questioned and the one who would not be questioned .....</b>	<b>24</b>
<b>Chapter 89 – What the place of the grave speaks with .....</b>	<b>33</b>
<b>Chapter 90 – Regarding the souls of the Believers .....</b>	<b>35</b>
<b>Chapter 91 – Another chapter regarding the souls of the Believers.....</b>	<b>36</b>
<b>Chapter 92 – Regarding the souls of the Infidels.....</b>	<b>38</b>
<b>Chapter 93 – Garden of the world .....</b>	<b>40</b>
<b>Chapter 94 – The children .....</b>	<b>41</b>
<b>Chapter 95 – The Miscellaneous .....</b>	<b>44</b>

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليماً.

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.

### باب المصيبة بالولد

## Chapter 80 – The bereavement with the son

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ وَلَدٌ يُقَدِّمُهُ الرَّجُلُ أَفْضَلُ مِنْ سَبْعِينَ وَلَدًا يُخَلِّفُهُمْ بَعْدَهُ كُلُّهُمْ قَدْ رَكِبُوا الْخَيْلَ وَجَاهَدُوا فِي سَبِيلِ اللَّهِ.

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazi'e, from Abu Ismail Al Sarraj,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A son who preceded the man (in dying) is superior than seventy sons left behind after him, all of them having ridden the cavalry horses and fought in the Way of Allah<sup>azwj</sup>'.<sup>1</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ دَخَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى خَدِيجَةَ حِينَ مَاتَ الْقَاسِمُ ابْنُهَا وَهِيَ تَبْكِي فَقَالَ لَهَا مَا يُبْكِيكِ فَقَالَتْ دَرَّتْ دُرَيْرَةٌ فَبَكَيْتُ فَقَالَ يَا خَدِيجَةُ أَمَا تَرْضَيْنِ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَنْ تَجِيءَ إِلَى بَابِ الْجَنَّةِ وَهُوَ قَائِمٌ فَيَأْخُذُ بِيَدِكَ فَيُدْخِلُكَ الْجَنَّةَ وَيُنْزِلُكَ أَفْضَلَهَا وَذَلِكَ لِكُلِّ مُؤْمِنٍ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَحْكَمُ وَأَكْرَمُ أَنْ يَسْلُبَ الْمُؤْمِنَ ثَمَرَةَ فَوَادِهِ ثُمَّ يُعَذِّبَهُ بَعْدَهَا أَبَدًا.

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> went over to Syeda Khadeeja<sup>as</sup> when her<sup>as</sup> son<sup>as</sup> Qasim<sup>as</sup> passed away, and she<sup>as</sup> was crying. So he<sup>saww</sup> said to her<sup>as</sup>: 'What makes you<sup>as</sup> cry?' So she<sup>as</sup> said: 'The milk flows, so I<sup>as</sup> weep'. So he<sup>saww</sup> said: 'O Khadeeja<sup>as</sup>! Would you<sup>as</sup> not be pleased when it would be the Day of Judgement when you<sup>as</sup> come over to the Door of the Paradise and he<sup>as</sup> would be standing there, so he<sup>as</sup> would grab your<sup>as</sup> hand and enter you<sup>as</sup> into the Paradise and lodge you<sup>as</sup> in the best part of it? And that would be for every Believer. Allah<sup>azwj</sup> Mighty and Majestic is more Wise and Benevolent that He<sup>azwj</sup> should Confiscate from the Believer the fruit of his heart, then He<sup>azwj</sup> were to Punish him after it, ever!'.<sup>2</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مِهْرَانَ قَالَ كَتَبَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ الثَّانِي (عليه السلام) يَشْكُو إِلَيْهِ مُصَابَهُ بِوَلَدِهِ وَ شِدَّةَ مَا دَخَلَهُ فَكَتَبَ إِلَيْهِ أَمَا عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَخْتَارُ مِنْ مَالِ الْمُؤْمِنِ وَمِنْ وَلَدِهِ أَنْفُسَهُ لِيَأْجُرَهُ عَلَى ذَلِكَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mihran who said,

'A man wrote to Abu Ja'far<sup>asws</sup> the 2<sup>nd</sup> complaining to him of the bereavement with his son and the intensity (of the grief) that had entered into him. So he<sup>asws</sup> wrote to

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

<sup>2</sup> Al Kafi V 3 – The Book Of Funerals CH 79 H 2

him: 'Do you not know that Allah<sup>azwj</sup> Mighty and Majestic Chooses from the wealth of the Believer and from his child, his soul, in order to Recompense him upon that?'<sup>3</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا قُبِضَ وَلَدُ الْمُؤْمِنِ وَاللَّهُ أَعْلَمُ بِمَا قَالَ الْعَبْدُ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِمَلَائِكَتِهِ قَبِضْتُمْ وَلَدَ فُلَانٍ فَيَقُولُونَ نَعَمْ رَبَّنَا قَالَ فَيَقُولُ فَمَا قَالَ عَبْدِي قَالُوا حَمْدَكَ وَاسْتَرْجَعَ فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى أَخَذْتُمْ ثَمَرَةَ قَلْبِهِ وَفُرَّةَ عَيْنِهِ فَحَمِدْنِي وَاسْتَرْجَعَ ابْنُوا لَهُ بَيْتًا فِي الْجَنَّةِ وَ سَمُوهُ بَيْتَ الْحَمْدِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When a child of a believer dies, and Allah<sup>azwj</sup> is more Knowing with what the servant says (during the bereavement), Allah<sup>azwj</sup> Blessed and High Says to His<sup>azwj</sup> Angels: "Did you capture a child of so and so?" So they are saying: 'Yes, our Lord<sup>azwj</sup>!' So He<sup>azwj</sup> is Saying: "So what did My<sup>azwj</sup> servant say?" They are saying: 'He praised You<sup>azwj</sup> and said **[2:156] Surely we are for Allah and to Him we are returning**'. So Allah<sup>azwj</sup> Blessed and High is Saying: "You took the fruit of his heart and the delight of his eyes and he praised Me<sup>azwj</sup> and said **[2:156] Surely we are for Allah and to Him we are returning**. Build a house for him in the Paradise and name it as the House of Praise'.<sup>4</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنَا أَبُو بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَحَبَّ عَبْدًا قَبِضَ أَحَبَّ وَلَدِهِ إِلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Abu Abdul Rahman, from Abu Baseer who said:

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic, when He<sup>azwj</sup> Loves a servant, Captures the child most beloved to him'.<sup>5</sup>

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ قَدَّمَ مِنَ الْمُسْلِمِينَ وَلَدَيْنِ يَحْتَسِبُهُمَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ حَبَابَهُ مِنَ النَّارِ بِإِذْنِ اللَّهِ تَعَالَى .

From him, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Amro Bin Shimir, from Jabir,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one from the Muslims whose two children precede him (to the next life), they would both be Reckoned in the Presence of Allah<sup>azwj</sup> Mighty and Majestic as his veil from the Fire, by the Permission of Allah<sup>azwj</sup> the Exalted'.<sup>6</sup>

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ لَمَّا تُوفِّي طَاهِرُ ابْنِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) نَهَى رَسُولُ اللَّهِ خَدِيجَةَ عَنْ الْبُكَاءِ فَقَالَتْ بَلَى يَا رَسُولَ اللَّهِ وَ لَكِنْ دَرْتُ عَلَيْهِ الدَّرِيرَةَ فَبَكَيْتُ فَقَالَ أَمَا تَرْضَيْنِ أَنْ تَجِدِيهِ قَائِمًا عَلَى بَابِ الْجَنَّةِ فَإِذَا رَأَاكَ أَخَذَ بِيَدِكَ فَأَدْخَلَكَ الْجَنَّةَ أَطَهَرَهَا مَكَانًا وَ أَطْيَبَهَا قَائِلًا وَ إِنَّ ذَلِكَ كَذَلِكَ قَالَ اللَّهُ أَعَزَّ وَ أَكْرَمُ مِنْ أَنْ يَسْلُبَ عَبْدًا ثَمَرَةَ قُودِهِ فَيُصْبِرَ وَ يَحْتَسِبَ وَ يَحْمَدَ اللَّهُ عَزَّ وَجَلَّ ثُمَّ يُعَذِّبُهُ .

From him, from Ismail Bin Mihran, from Amro Bin Shimir, from Jabir,

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

<sup>4</sup> Al Kafi V 3 – The Book Of Funerals CH 79 H 4

<sup>5</sup> Al Kafi V 3 – The Book Of Funerals CH 79 H 5

<sup>6</sup> Al Kafi V 3 – The Book Of Funerals CH 79 H 6

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When Tahir<sup>as</sup> son<sup>as</sup> of Rasool-Allah<sup>saww</sup> passed away, Rasool-Allah<sup>saww</sup> forbade Syeda Khadeeja<sup>as</sup> from the wailing. So she<sup>as</sup> said: 'Yes, O Rasool-Allah<sup>saww</sup>, but the milk is flowing over him<sup>as</sup>', and she cried. So he<sup>saww</sup> said: 'Would you not be pleased when you<sup>as</sup> find him<sup>as</sup> standing upon the door of the Paradise, and when he<sup>as</sup> sees you<sup>as</sup>, he<sup>as</sup> would grab your<sup>as</sup> hand and enter you<sup>as</sup> into the Paradise, the most pure and aromatic of its places?' She<sup>as</sup> said: 'And it would be like that?' He<sup>saww</sup> said: 'Allah<sup>azwj</sup> is more Honourable and more Benevolent than for Him<sup>azwj</sup> to Confiscate from a servant the fruit of his heart, and he observes patience, and accepts it, and praises Allah<sup>azwj</sup> Mighty and Majestic, then He<sup>azwj</sup> were to Punish him'.<sup>7</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ ثَوَابُ الْمُؤْمِنِ مِنْ وَلَدِهِ إِذَا مَاتَ الْجَنَّةُ صَبْرًا أَوْ لَمْ يَصْبِرْ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Rewards of the Believer when his child dies, is the Paradise, whether he is patient or is not patient'.<sup>8</sup>

ابْنُ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَعْجَبُ مِنَ الرَّجُلِ يَمُوتُ وَلَدُهُ وَ هُوَ يَحْمَدُ اللَّهَ فَيَقُولُ يَا مَلَأْتُكَ عَبْدِي أَخَذْتُ نَفْسَهُ وَ هُوَ يَحْمَدُنِي .

Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, or Abu Al-Hassan<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic is Astounded from the man whose child dies and he praises Allah<sup>azwj</sup>, so He<sup>azwj</sup> is Saying: "O My<sup>azwj</sup> Angels! My<sup>azwj</sup> servant, I<sup>azwj</sup> Took his most beloved and he is praising Me<sup>azwj</sup>".<sup>9</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ قَدَّمَ أَوْلَادًا يَحْتَسِبُهُمْ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ حَبْلُوهُ مِنَ النَّارِ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Sayf, from his father, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The one whose children precede him (to the next life), they would be Reckoned in the Presence of Allah<sup>azwj</sup> Mighty and Majestic as veiling him from the Fire, by the Permission of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>10</sup>

<sup>7</sup> Al Kafi V 3 – The Book Of Funerals CH 79 H 7

<sup>8</sup> Al Kafi V 3 – The Book Of Funerals CH 79 H 8

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

<sup>10</sup> Al Kafi V 3 – The Book Of Funerals CH 79 H 10

## باب النَّعْزَى

### Chapter 81 – The condolences

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو النَّخَعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أَصِيبَ بِمُصِيبَةٍ فَلْيَذْكُرْ مُصَابَهُ بِالنَّبِيِّ (صلى الله عليه وآله) فَإِنَّهُ مِنْ أَعْظَمِ الْمَصَائِبِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Suleyman Bin Amro and Al Nakhai'e,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who is hit with a bereavement, so let him recall his bereavement with that of the Prophet<sup>saww</sup>, for it is the greatest of the bereavements'.<sup>11</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ زَيْدِ الشَّحَّامِ عَنْ عَمْرٍو بْنِ سَعِيدِ الثَّقَفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ إِنْ أَصِيبْتَ بِمُصِيبَةٍ فِي نَفْسِكَ أَوْ فِي مَالِكَ أَوْ فِي وَلَدِكَ فَادْكُرْ مُصَابَكَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) فَإِنَّ الْخَلَائِقَ لَمْ يُصَابُوا بِمِثْلِهِ قَطْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Zayd Al Shahaam, from Amro Bin Saeed Al Saqafy,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'If you are hit by a difficulty with regards to yourself, or regarding your wealth, or regarding your children, so recall your difficulty (bereavement) with (that of) Rasool-Allah<sup>saww</sup>, for the creatures would never be hit by (a bereavement) the likes of him<sup>saww</sup>, at all!'.<sup>12</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرٍو بْنِ شِمْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ الْجُعْفِيِّ عَنْ رَجُلٍ عَنْ أَبِيهِ قَالَ لَمَّا أَصِيبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) نَعَى الْحَسَنُ إِلَى الْحُسَيْنِ (عليهما السلام) وَهُوَ بِالْمَدَائِنِ فَلَمَّا قَرَأَ الْكِتَابَ قَالَ يَا لَهَا مِنْ مُصِيبَةٍ مَا أَعْظَمَهَا مَعَ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ مَنْ أَصِيبَ مِنْكُمْ بِمُصِيبَةٍ فَلْيَذْكُرْ مُصَابَهُ بِي فَإِنَّهُ لَنْ يُصَابَ بِمُصِيبَةٍ أَعْظَمَ مِنْهَا وَصَدَّقَ (صلى الله عليه وآله) .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Amro Bin Shimir, from Abdullah Bin Al Waleed Al Ju'fy, from a man, from his father who said,

'When Amir Al-Momineen<sup>asws</sup> passed away, Al-Hassan<sup>asws</sup> notified Al-Husayn<sup>asws</sup>, and he<sup>asws</sup> was in Al-Medina. So when he<sup>asws</sup> recited the letter, said: 'O what a calamity! How great it is along with that Rasool-Allah<sup>saww</sup> said: 'The one among you who is hit with a difficulty (bereavement), so let him recall his bereavement with me<sup>saww</sup>, for he would never be hit by a calamity greater than it', and he<sup>saww</sup> spoke the truth'.<sup>13</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا مَاتَ النَّبِيُّ (صلى الله عليه وآله) سَمِعُوا صَوْتًا وَ لَمْ يَرَوْا شَخْصًا يَقُولُ كُلُّ نَفْسٍ دَائِقَةُ الْمَوْتِ وَ إِنَّمَا تُؤَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَ أَدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

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

<sup>11</sup> Al Kafi V 3 – The Book Of Funerals CH 80 H 1

<sup>12</sup> Al Kafi V 3 – The Book Of Funerals CH 80 H 2

<sup>13</sup> Al Kafi V 3 – The Book Of Funerals CH 80 H 3

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the Prophet<sup>saww</sup> passed away, a voice was heard, and the person was not seen, saying: **[3:185] Every self shall taste the death, but rather you shall only be paid fully your Reward on the Day of Judgement; then whoever is removed far away from the Fire and is made to enter the Paradise he indeed has succeeded**'.

وَقَالَ إِنَّ فِي اللَّهِ خَلْفًا مِنْ كُلِّ هَالِكٍ وَ عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ وَ دَرَكًا مِمَّا فَاتَ فَبِاللَّهِ فِتُّوْا وَ إِيَّاهُ فَارْجُوا وَ إِنَّمَا الْمَحْرُومُ مَنْ حُرِمَ الثَّوَابَ .

And he<sup>asws</sup> said: 'In the Presence of Allah<sup>azwj</sup> is a replacement from every dying one, and a condolence from every bereavement, and a compensation for what is lost. Thus, on Allah<sup>azwj</sup> you should be relying, and to Him<sup>azwj</sup> should you be hoping, and rather the deprived one is the one deprived of the Rewards'.<sup>14</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَمَّا قُبِضَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) جَاءَهُمْ جَبْرِئِيلُ ( عَلَيْهِ السَّلَام ) وَ النَّبِيُّ مُسَجًى وَ فِي الْبَيْتِ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ( عَلَيْهِمُ السَّلَام ) فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْبَيْتِ الرَّحْمَةُ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ إِنَّمَا تُؤَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Muhammad Bin Yahya, from Salama Bin Al Khattab, from Suleyman Bin Sama'at, from Al Husayn Bin Al Mukhtar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When Rasool-Allah<sup>saww</sup> passed away, Jibraeel<sup>as</sup> came over to them<sup>asws</sup>, and the Prophet<sup>saww</sup> was enshrouded and was in the house of Ali<sup>asws</sup>, and Syeda Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>. So he<sup>as</sup> said: 'O People<sup>asws</sup> of the House of Mercy! **[3:185] Every self shall taste the death, but rather you shall only be paid fully your Reward on the Day of Judgement; then whoever is removed far away from the Fire and is made to enter the Paradise he indeed has succeeded.** And what is the life of the world except a provision of deception.

إِنَّ فِي اللَّهِ عَزَّ وَ جَلَّ عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ وَ خَلْفًا مِنْ كُلِّ هَالِكٍ وَ دَرَكًا لِمَا فَاتَ فَبِاللَّهِ فِتُّوْا وَ إِيَّاهُ فَارْجُوا فَإِنَّ الْمُصَابَ مَنْ حُرِمَ الثَّوَابَ هَذَا آخِرُ وَطْئِي مِنَ الدُّنْيَا قَالُوا فَسَمِعْنَا الصَّوْتَ وَ لَمْ نَرِ الشَّخْصَ .

In the Presence of Allah<sup>azwj</sup> Mighty and Majestic is a condolence from every difficulty (bereavement), and a replacement for every dying one, and a compensation for whatever is lost. Thus, in Allah<sup>azwj</sup> you should be relying, and to Him<sup>azwj</sup> should you be hoping, for the one in difficulty is the one who is deprived of the Rewards of this Recompense of having set foot from the world'. So they said, 'We heard the voice but we did not see the person'.<sup>15</sup>

عَنْهُ عَنْ سَلَمَةَ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَمَّا قُبِضَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) جَاءَتِ النَّعْزِيَّةُ أَنَّهُمْ أَتَوْا بِسَمْعُونِ جَسَّهَ وَ لَا يَرَوْنَ شَخْصَهُ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْبَيْتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ إِنَّمَا تُؤَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

From him, from Ssalma, from Ali Bin Sayf, from his father, from Abu Asama Zayd Al Shahaam,

<sup>14</sup> Al Kafi V 3 – The Book Of Funerals CH 80 H 4

<sup>15</sup> Al Kafi V 3 – The Book Of Funerals CH 80 H 5

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When Rasool-Allah<sup>saww</sup> passed away the condolences came with a comer whose (Jibraeel<sup>as</sup>'s voice they (people) heard but they<sup>asws</sup> did not see this<sup>as</sup> person. So he<sup>as</sup> said: 'Greetings be upon you<sup>asws</sup>, People<sup>asws</sup> of the Household, and the Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings. **[3:185] Every self shall taste the death, but rather you shall only be paid fully your Reward on the Day of Judgement; then whoever is removed far away from the Fire and is made to enter the Paradise he indeed has succeeded.** And what is the life of the world except for a provision of deception.

فِي اللَّهِ عَزَّ وَ جَلَّ عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ وَ خَلْفٌ مِنْ كُلِّ هَالِكٍ وَ دَرَكٌ لِمَا فَاتَ فَبِاللَّهِ فَيَقُوتُوا وَ إِيَّاهُ فَارْجُوا فَإِنَّ الْمَحْرُومَ مِنْ حُرْمِ الثَّوَابِ وَ السَّلَامِ عَلَيْكُمْ .

In the Presence of Allah<sup>azwj</sup> Mighty and Majestic is a condolence for every difficulty (bereavement) and a replacement for every dying one, and a compensation for whatever is lost. Thus, on Allah<sup>azwj</sup> you should be relying, and to Him<sup>azwj</sup> should you be hoping, for the deprived one is the one who is deprived of the Rewards; and the greetings be upon you<sup>asws</sup>,<sup>16</sup>

عَنْهُ عَنْ عَلِيٍّ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) مِثْلَهُ وَ زَادَ فِيهِ قُلْتُ مَنْ كَانَ فِي الْبَيْتِ قَالَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ( عَلَيْهِمُ السَّلَام ) .

From him, from Ali Bin Sayf, from his father, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> – similar to it, and there is an increase in it – 'I said, 'Who were the ones in the house?' He<sup>asws</sup> said: 'Ali<sup>asws</sup>, and Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>,<sup>17</sup>

عَنْهُ عَنْ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْأَرْمَنِ عَنْ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ لَمَّا قُبِضَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَتَاهُمْ أَتٍ فَوَقَفَ بَبَابِ الْبَيْتِ فَسَلَّمَ عَلَيْهِمْ ثُمَّ قَالَ السَّلَامُ عَلَيْكُمْ يَا آلَ مُحَمَّدٍ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ إِنَّمَا تُؤَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَ أَدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

From him, from Salma, from Muhammad Bin Isa Al Armany, from Al Husayn Bin Ulwan, from Abdullah Bin Al waleed,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When Rasool-Allah<sup>saww</sup> passed away, a comer came to them<sup>asws</sup> and paused by the door of the house. So he<sup>as</sup> greeted them<sup>asws</sup>, then said: 'The greeting be upon you<sup>asws</sup>, O Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>! **[3:185] Every self shall taste the death, but rather you shall only be paid fully your Reward on the Day of Judgement; then whoever is removed far away from the Fire and is made to enter the Paradise he indeed has succeeded.**

فِي اللَّهِ عَزَّ وَ جَلَّ خَلْفٌ مِنْ كُلِّ هَالِكٍ وَ عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ وَ دَرَكٌ لِمَا فَاتَ فَبِاللَّهِ فَيَقُوتُوا وَ عَلَيْهِ فَنَوَكَّلُوا وَ بِنَصْرِهِ لَكُمْ عِنْدَ الْمُصِيبَةِ فَارْضُوا فَإِنَّمَا الْمَصَابُ مِنْ حُرْمِ الثَّوَابِ وَ السَّلَامِ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ لَمْ يَرَوْا أَحَدًا

In the Presence of Allah<sup>azwj</sup> Mighty and Majestic is a condolence from every difficulty (bereavement) and a replacement from every dying one, and a compensation for

<sup>16</sup> Al Kafi V 3 – The Book Of Funerals CH 80 H 6

<sup>17</sup> Al Kafi V 3 – The Book Of Funerals CH 80 H 7

whatever is lost. Thus, on Allah<sup>azwj</sup> you<sup>asws</sup> should be trusting and upon Him<sup>azwj</sup> should you<sup>asws</sup> be relying and in His<sup>azwj</sup> Help for you<sup>asws</sup> during the difficulties, and be pleased, for the one in difficulty is the one who is deprived of the Rewards. And the greetings be upon you<sup>asws</sup>, and His<sup>azwj</sup> Mercy and His<sup>azwj</sup> Blessings.

فَقَالَ بَعْضُ مَنْ فِي النَّبْتِ هَذَا مَلَكٌ مِنَ السَّمَاءِ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْكُمْ لِيُعَزِّيَكُمْ وَ قَالَ بَعْضُهُمْ هَذَا الْخَضِرُ ( عليه السلام )  
جَاءَكُمْ يُعَزِّيَكُمْ بِنَبِيِّكُمْ ( صلى الله عليه وآله ) .

So someone from the ones in the house said: 'This is an Angel from the sky. Allah<sup>azwj</sup> Mighty and Majestic Sent him to you<sup>asws</sup> in order to console you<sup>asws</sup>, and one of them said: 'This is Khizr<sup>as</sup>, coming to you<sup>asws</sup> with condolences of your<sup>asws</sup> Prophet<sup>saww</sup>, 18

### باب الصَّبْرِ وَالْجَزَعِ وَالِاسْتِرْجَاعِ

## Chapter 82– The patience, and the panic, and the saying of [2:156] Surely we are for Allah and to Him we are returning

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ وَ الْحَسَنِ بْنِ عَلِيٍّ جَمِيعاً عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ قُلْتُ لَهُ مَا الْجَزَعُ قَالَ أَشَدُّ الْجَزَعِ الصُّرَاخُ بِالْوَيْلِ وَ الْعَوِيلُ وَ لَطْمُ الْوَجْهِ وَ الصَّدْرُ وَ جَرُّ الشَّعْرِ مِنَ النَّوَاصِي وَ مَنْ أَقَامَ النَّوَاحَةَ فَقَدْ تَرَكَ الصَّبْرَ وَ أَخَذَ فِي غَيْرِ طَرِيقِهِ وَ مَنْ صَبَرَ وَ اسْتَرْجَعَ وَ حَمِدَ اللَّهَ عَزَّ وَ جَلَّ فَقَدْ رَضِيَ بِمَا صَنَعَ اللَّهُ وَ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَ مَنْ لَمْ يَفْعَلْ ذَلِكَ جَرَى عَلَيْهِ الْقَضَاءُ وَ هُوَ دَمِيمٌ وَ أَحْبَطَ اللَّهُ تَعَالَى أَجْرَهُ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'What is the panic?' He<sup>asws</sup> said: 'The intense panic is shrieking with the woe, and the wailing, and the slapping of the face, and the chest, and pulling out the hair from the forehead; and the one who establishes lamentations, so he has neglected the patience and has taken to other than its way; and the one who is patient and says [2:156] **Surely we are for Allah and to Him we are returning**, and Praises Allah<sup>azwj</sup> Mighty and Majestic, so he is pleased with whatever Allah<sup>azwj</sup> does, and his Recompense would fall upon Allah<sup>azwj</sup>, but the one who does not do that and the matters Ordained would flow upon him, and he would be condemned, and Allah<sup>azwj</sup> the Exalted would Confiscate his Recompense'.<sup>19</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ عُثْمَانَ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) مِثْلُهُ .

Ali Bin Ibrahim, from his father, from his father, from Amro Bin Usman, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> – similar to it'.<sup>20</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِثَمِيِّ عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِنَّ الصَّبْرَ وَ الْبَلَاءَ يَسْتَتِقَانِ إِلَى الْمُؤْمِنِ فَيَأْتِيهِ الْبَلَاءُ وَ هُوَ صَبُورٌ وَ إِنَّ الْجَزَعَ وَ الْبَلَاءَ يَسْتَتِقَانِ إِلَى الْكَافِرِ فَيَأْتِيهِ الْبَلَاءُ وَ هُوَ جَزُوعٌ .

<sup>18</sup> Al Kafi V 3 – The Book Of Funerals CH 80 H 8

<sup>19</sup> Al Kafi V 3 – The Book Of Funerals CH 81 H 1

<sup>20</sup> Al Kafi V 3 – The Book Of Funerals CH 81 H 2

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ali Bin Ismail Al Maysami, from Rabi'e Bin Abdullah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The patience and the affliction precede to the Believer, so the affliction comes to him and he is patient; and the panic and the affliction precede to the Infidel, so the affliction comes to him and he panics'.<sup>21</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ضَرْبُ الْمُسْلِمِ يَدُهُ عَلَى فَخْذِهِ عِنْدَ الْمُصِيبَةِ إِحْبَاطٌ لِأَجْرِهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The Muslim striking his hand upon his thigh during the difficulty (bereavement) would have his Recompense Confiscated'.<sup>22</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَرَبُودَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَا مِنْ عَبْدٍ يُصَابُ بِمُصِيبَةٍ فَيَسْتَرْجِعُ عِنْدَ ذِكْرِهُ الْمُصِيبَةَ وَ يَصْبِرُ حِينَ تَفْجَأُهُ إِلَّا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ كَلَّمَا ذَكَرَ مُصِيبَتَهُ فَاسْتَرْجَعَ عِنْدَ ذِكْرِ الْمُصِيبَةِ غَفَرَ اللَّهُ لَهُ كُلَّ ذَنْبٍ اكْتَسَبَ فِيهَا بَيْنَهُمَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan, from Marouf Bin Harrabouz,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'There is none from a servant who is hit by a difficulty (bereavement), so he says **[2:156] Surely we are for Allah and to Him we are returning** during remembrance of the difficulty (bereavement), and he is patient when it is sudden, except that Allah<sup>azwj</sup> would Forgive for him what has preceded from his sins; and every time he remembers his difficulty (bereavement), so he says **[2:156] Surely we are for Allah and to Him we are returning** during the remembrance of the difficulty (bereavement), Allah<sup>azwj</sup> would Forgive his every sin that he had amassed during there two'.<sup>23</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ دَاوُدَ بْنِ رَزِينَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ ذَكَرَ مُصِيبَتَهُ وَ لَوْ بَعْدَ حِينٍ فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ اجْرِنِي عَلَى مُصِيبَتِي وَ أَخْلِفْ عَلَيَّ أَفْضَلَ مِنْهَا كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ مَا كَانَ عِنْدَ أَوَّلِ صَدْمَةٍ .

Ali, from his father, from Ibn Abu Umeyr, from Dawood Bin Razeyn,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who remembers his difficulty (bereavement), and even though it may be after a while, so he says **[2:156] Surely we are for Allah and to Him we are returning** and **[1:2] The praise is due to Allah, the Lord of the Worlds**. O Allah<sup>azwj</sup>! Recompense me upon my difficulty and Replace upon me that which is superior than it', would have for him from the Recompense, similar to what he had during the first shock'.<sup>24</sup>

<sup>21</sup> Al Kafi V 3 – The Book Of Funerals CH 81 H 3

<sup>22</sup> Al Kafi V 3 – The Book Of Funerals CH 81 H 4

<sup>23</sup> Al Kafi V 3 – The Book Of Funerals CH 81 H 5

<sup>24</sup> Al Kafi V 3 – The Book Of Funerals CH 81 H 6

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلٍ بْنِ زِيَادٍ وَ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ يَا إِسْحَاقُ لَا تَعُدَّنَّ مُصِيبَهُ أُعْطِيتَ عَلَيْهَا الصَّبْرَ وَ اسْتَوْجِبْتَ عَلَيْهَا مِنَ اللَّهِ عَزَّ وَ جَلَّ الثَّوَابَ إِنَّمَا الْمُصِيبَةُ الَّتِي يُحْرَمُ صَاحِبُهَا أَجْرَهَا وَ ثَوَابُهَا إِذَا لَمْ يَصْبِرْ عِنْدَ نَزْوِلِهَا .

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin yahya, from Ahmad Bin Muhammad, from Mahboub, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'O Is'haq! Do not count it as a difficulty upon which patience comes upon it and it Obligates the Reward from Allah<sup>azwj</sup> Mighty and Majestic upon it, but rather, the difficulty is that which deprives its owner from its Recompense when he does not observe patience during its descent'.<sup>25</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلٍ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنِ امْرَأَةِ الْحَسَنِ الصَّيْقَلِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ لَا يَنْبَغِي الصِّيَاخُ عَلَى الْمَيِّتِ وَ لَا شَقُّ الثِّيَابِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The shouting upon the deceased is not befitting, nor is tearing of the clothes'.<sup>26</sup>

سَهْلٌ عَنْ عَلِيِّ بْنِ حَسَّانٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ( عليه السلام ) قَالَ قَالَ ضَرَبُ الرَّجُلِ يَدَهُ عَلَى فَخْذِهِ عِنْدَ الْمُصِيبَةِ إِحْبَاطٌ لِأَجْرِهِ .

Sahl, from Ali Bin Hassan, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup> having said: 'The man's striking of his hand upon his thigh during the difficulty (bereavement) leads to confiscation of his Recompense'.<sup>27</sup>

سَهْلٌ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ فَضَيْلِ بْنِ مُيَسَّرٍ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فَجَاءَ رَجُلٌ فَشَكَاَ إِلَيْهِ مُصِيبَةً أَصِيبَ بِهَا فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) أَمَا إِنَّكَ إِنْ تَصَبَّرْتَ تُوَجَّرَ وَ إِلَّا تَصَبَّرَ يَمْضِ عَلَيْكَ قَدَرُ اللَّهِ الَّذِي قَدَرَ عَلَيْكَ وَ أَنْتَ مَا زُورٌ .

Sahl, from Al Hassan Bin Ali, from Fuzayl Bin Muyassar who said,

'We were in the presence of Abu Abdullah<sup>asws</sup>, so a man came over complaining to him<sup>asws</sup> of a difficulty (bereavement) he had been hit with. So Abu Abdullah<sup>asws</sup> said to him: 'But, if you were to observe patience, you would be Recompensed, or if you are not patient, there would (still) pass upon you the Ordainment of Allah<sup>azwj</sup> which He<sup>azwj</sup> has Ordained upon you, and you would be burdened (counted as a sinner)'.<sup>28</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرِيَارٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ مَهْرِيَارٍ عَنْ قُتَيْبَةَ الْأَعَشَى قَالَ أَنْتِثُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) أَعُوذُ أَبْنَاءَ لَهُ فَوَجَدْتُهُ عَلَى الْبَابِ فَإِذَا هُوَ مُهْتَمٌّ حَزِينٌ فَقُلْتُ جَعَلْتُ فَذَاكَ كَيْفَ الصَّبِيِّ فَقَالَ وَ اللَّهِ إِنَّهُ لِمَا بِهِ تَمَّ دَخَلَ فَمَكَتْ سَاعَةً ثُمَّ خَرَجَ إِلَيْنَا وَ قَدْ أَسْفَرَ وَجْهَهُ وَ ذَهَبَ التَّعْيِيرُ وَ الْحَزَنُ

<sup>25</sup> Al Kafi V 3 – The Book Of Funerals CH 81 H 7

<sup>26</sup> Al Kafi V 3 – The Book Of Funerals CH 81 H 8

<sup>27</sup> Al Kafi V 3 – The Book Of Funerals CH 81 H 9

<sup>28</sup> Al Kafi V 3 – The Book Of Funerals CH 81 H 10

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Hassan Bin Muhammad Bin Mahziyar, from Quteyba Al A'asha who said,

'I went over to Abu Abdullah<sup>asws</sup> to comfort him<sup>asws</sup> for a son of his<sup>asws</sup> (who was sick), and I found him<sup>asws</sup> at the door, and he<sup>asws</sup> was worried, in grief. So I said, 'May I be sacrificed for you<sup>asws</sup>! How is the child?' So he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! He is still with it'. Then he<sup>asws</sup> entered (the house) and remained for a while, then came out to us, and his face had turned pale, the change and the grief had gone.

قَالَ فَطَمَعْتُ أَنْ يَكُونَ قَدْ صَلَحَ الصَّبِيُّ فَقُلْتُ كَيْفَ الصَّبِيُّ جُعِلْتُ فِدَاكَ فَقَالَ وَ قَدْ مَضَى لِسَبِيلِهِ فَقُلْتُ جُعِلْتُ فِدَاكَ لَقَدْ كُنْتُ وَ هُوَ حَيٌّ مُهْتَمًّا حَزِينًا وَ قَدْ رَأَيْتُ خَالَكَ السَّاعَةَ وَ قَدْ مَاتَ غَيْرَ تِلْكَ الْحَالِ فَكَيْفَ هَذَا فَقَالَ إِنَّا أَهْلَ الْبَيْتِ إِنَّمَا نَجْرُعُ قَبْلَ الْمُصِيبَةِ فَإِذَا وَقَعَ أَمْرُ اللَّهِ رَضِينَا بِقَضَائِهِ وَ سَلَّمْنَا لِأَمْرِهِ .

He (the narrator) said, 'I hoped he had become better, so I said, 'How is the child, may I be sacrificed for you<sup>asws</sup>?' So he<sup>asws</sup> said: 'And he has gone to His<sup>azwj</sup> Way'. So I said, 'May I be sacrificed for you<sup>asws</sup>! When he was alive you<sup>asws</sup> were worried, in grief, and I see your<sup>asws</sup> state at this time and he has died, and it is other than that state. So how is this?' So he<sup>asws</sup> said: 'We<sup>asws</sup>, the People<sup>asws</sup> of the Household, we<sup>asws</sup> panic before the difficulty (bereavement). So when the Command of Allah<sup>azwj</sup> occurs, we<sup>asws</sup> are pleased with it and submit to His<sup>azwj</sup> Command'.<sup>29</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَا يَصْلُحُ الصَّيَّاحُ عَلَى الْمَيِّتِ وَ لَا يَنْبَغِي وَ لَكِنَّ النَّاسَ لَا يَعْرِفُونَهُ وَ الصَّبْرُ خَيْرٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al madainy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is not correct to shout upon the deceased, nor is it befitting, but the people are not understanding, and the patience is better'.<sup>30</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ عَلَاءِ بْنِ كَامِلٍ قَالَ كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَصَرَخْتُ صَارِخَةً مِنَ الدَّارِ فَقَامَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) ثُمَّ جَلَسَ فَاسْتَرْجَعَ وَ عَادَ فِي حَدِيثِهِ حَتَّى فَرَغَ مِنْهُ ثُمَّ قَالَ إِنَّا لَنُحِبُّ أَنْ نُعَاقِيَ فِي أَنْفُسِنَا وَ أَوْلَادِنَا وَ أَمْوَالِنَا فَإِذَا وَقَعَ الْقَضَاءُ فَلَيْسَ لَنَا أَنْ نُحِبَّ مَا لَمْ يُحِبَّ اللَّهُ لَنَا .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Ala'a Bin Kamil who said,

'I was seated in the presence of Abu Abdullah<sup>asws</sup>, so a shrieker from the house shrieked. So Abu Abdullah<sup>asws</sup> stood up, then was seated, and he<sup>asws</sup> said [2:156] **Surely we are for Allah and to Him we are returning** and returned in his<sup>asws</sup> discussion until he<sup>asws</sup> was free from it. Then he<sup>asws</sup> said: 'We<sup>asws</sup> love that we<sup>asws</sup> are in good health regarding ourselves<sup>asws</sup> and our<sup>asws</sup> children, and our<sup>asws</sup> wealth So when the Ordainment occurs, so it is not for us<sup>asws</sup> that we<sup>asws</sup> love what Allah<sup>azwj</sup> does not Love for us<sup>asws</sup>'.<sup>31</sup>

<sup>29</sup> Al Kafi V 3 – The Book Of Funerals CH 81 H 11

<sup>30</sup> Al Kafi V 3 – The Book Of Funerals CH 81 H 12

<sup>31</sup> Al Kafi V 3 – The Book Of Funerals CH 81 H 13

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ كَانَ قَوْمٌ أَتَوْا أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَوَافَقُوا صَبِيًّا لَهُ مَرِيضًا فَرَأَوْا مِنْهُ اهْتِمَامًا وَ غَمًّا وَ جَعَلَ لَا يَقْرُ قَالَ فَقَالُوا وَ اللَّهُ لَئِنْ أَصَابَهُ شَيْءٌ إِنَّا لَنَتَخَوَّفُ أَنْ نَرَى مِنْهُ مَا نَكْرَهُ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Yunus Bin Yaquoub, from one of our companions who said,

'A group of people came over to Abu Ja'far<sup>asws</sup>, so they found a son of his<sup>asws</sup> to be sick, and they saw from him<sup>asws</sup> worries, and gloom, and not being at rest. So they said, 'By Allah<sup>azwj</sup>! If something happens to him we are afraid that we would see from him<sup>asws</sup> what we do not like'.

قَالَ فَمَا لَبِثُوا أَنْ سَمِعُوا الصَّبِيَّاحَ عَلَيْهِ فَإِذَا هُوَ قَدْ خَرَجَ عَلَيْهِمْ مُنْبَسِطَ الْوَجْهِ فِي غَيْرِ الْحَالِ الَّتِي كَانَ عَلَيْهَا فَقَالُوا لَهُ جَعَلَنَا اللَّهُ فِدَاكَ لَقَدْ كُنَّا نَخَافُ مِمَّا نَرَى مِنْكَ أَنْ لَوْ وَقَعَ أَنْ نَرَى مِنْكَ مَا يَعْزُّنَا فَقَالَ لَهُمْ إِنَّا لَنُحِبُّ أَنْ نَعَاثِيَ فِيْمَنْ نُحِبُّ فَإِذَا جَاءَ أَمْرُ اللَّهِ سَلَمْنَا فِيمَا أَحَبَّ .

He (the narrator) said, 'It was not long before we heard the shrieking upon him, and he<sup>asws</sup> had come out with a glad face in a changed state which was upon him<sup>asws</sup> beforehand. So they said to him<sup>asws</sup>, 'May we be sacrificed for you<sup>asws</sup>! We were afraid from what we would see from you<sup>asws</sup> if (death) were to occur that we would see from you<sup>asws</sup> what would make us gloomy'. So he<sup>asws</sup> said to them: 'We<sup>asws</sup> love that we<sup>asws</sup> have good health regarding the ones we<sup>asws</sup> love. But when the Command of Allah<sup>azwj</sup> comes, we<sup>asws</sup> submit with regards to what we<sup>asws</sup> love'.<sup>32</sup>

### بَابُ ثَوَابِ التَّعْزِيَةِ

## Chapter 83 – Rewards of the condolences

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ فِيمَا نَجَى بِهِ مُوسَى ( عَلَيْهِ السَّلَام ) رَبُّهُ قَالَ يَا رَبِّ مَا لِمَنْ عَزَى التَّكْلَى قَالَ أَظْلُهُ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Among what Musa<sup>as</sup> whispered to his<sup>as</sup> Lord<sup>azwj</sup> was that he<sup>as</sup> said: 'O Lord<sup>azwj</sup>! What is for the one who comforts the bereaved?' He<sup>asws</sup> Said: "I<sup>azwj</sup> shall Shade him in My<sup>azwj</sup> Shade on the Day there would be no shade except for Mine<sup>azwj</sup>,<sup>33</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مَنصُورٍ عَنْ إِسْمَاعِيلَ الْجَوَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ عَزَى حَزِينًا كَسِيَ فِي الْمَوْقِفِ حُلَّةً يُحِبُّ بِهَا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Hassan, from Al Hassan Bin Al Husayn, from Ali Bin Abdullah, from Ali Bin Mansour, from Ismail Al Jowzy,

<sup>32</sup> Al Kafi V 3 – The Book Of Funerals CH 81 H 14

<sup>33</sup> Al Kafi V 3 – The Book Of Funerals CH 82 H 1

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who comforts someone in grief would be clothed during the pausing (Day of Judgement) with such a garment, he would be loved by it'.<sup>34</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) مَنْ عَزَى التَّكْلَى أَظْلَمَهُ اللَّهُ فِي ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ .

From him, from Muhammad Bin Ali, from Isa Bin Abdullah Al Umary, from his father, from his grandfather,

(It has been narrated) from his father<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'The one who comforts the bereaved, Allah<sup>azwj</sup> would Shade him in the Shade of His<sup>azwj</sup> Throne on the Day in which there would be no Shade except for His<sup>azwj</sup>'.<sup>35</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who comforts someone in difficulty (bereavement) would have for himself similar to his Recompense from without there being a reduction from the Recompense of the bereaved by anything'.<sup>36</sup>

#### باب فِي السَّلَوةِ

### Chapter 84 – Regarding the comfort

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عُثْمَانَ بْنِ عِيسَى عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّ الْمَيِّتَ إِذَا مَاتَ بَعَثَ اللَّهُ مَلَكًا إِلَى أَوْجَعِ أَهْلِهِ فَمَسَحَ عَلَى قَلْبِهِ فَأَنْسَاهُ لَوْعَةَ الْحُزَنِ وَ لَوْ لَا ذَلِكَ لَمْ تُعْمَرَ الدُّنْيَا .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Mihran Bin Muhammad who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The deceased, when he dies, Allah<sup>azwj</sup> Sends an Angel to the most pained one of his family, and he wipes upon his heart and causes him to forget the anguish of the grief, and had it not been for that, the (people of the) world would not live longer'.<sup>37</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى تَطَوَّلَ عَلَى عِبَادِهِ بِثَلَاثِ أَلْفَى عَلَيْهِمُ الرِّيحُ بَعْدَ الرُّوحِ وَ لَوْ لَا ذَلِكَ مَا دَفِنَ حَمِيمٌ وَ أَلْفَى عَلَيْهِمُ السَّلَوةُ وَ لَوْ لَا ذَلِكَ لَانْقَطَعَ النَّسْلُ وَ أَلْفَى عَلَى هَذِهِ الْحَبَّةِ الدَّابَّةُ وَ لَوْ لَا ذَلِكَ لَكُنَزَهَا مُلُوكُهُمْ كَمَا يَكْنِزُونَ الذَّهَبَ وَ الْفِضَّةَ .

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

<sup>34</sup> Al Kafi V 3 – The Book Of Funerals CH 82 H 2

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

<sup>36</sup> Al Kafi V 3 – The Book Of Funerals CH 82 H 4

<sup>37</sup> Al Kafi V 3 – The Book Of Funerals CH 83 H 1

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and High Prolongs (Favour) upon His<sup>azwj</sup> servants by three – He<sup>azwj</sup> Casts the smell upon them after the (departure of the) soul, and had it not been for that, a friend would not bury a friend; and Casts comfort upon them, and had it not been for that, the lineages would be cut off; and Casts the insects upon these grains, and had it not been for that, their kings would have hoarded them just as they are hoarding the gold and the silver'.<sup>38</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُهْرَانَ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِذَا مَاتَ الْمَيِّتُ بَعَثَ اللَّهُ مَلَكًا إِلَى أَوْجَعِ أَهْلِهِ فَمَسَحَ عَلَى قَلْبِهِ فَأَنْسَاهُ لَوْعَةَ الْحُزْنِ وَ لَوْ لَا ذَلِكَ لَمْ تُعْمَرَ الدُّنْيَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Mihran Bin Muhammad who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'When the deceased dies, Allah<sup>azwj</sup> Sends an Angel to the most pained one of his family, and he wipes upon his heart and cause him to forget the anguish of grief, and had it not been for that, the (people of the) world would not live longer'.<sup>39</sup>

### بَابُ زِيَارَةِ الْقُبُورِ

## Chapter 85 – Visitation of the graves

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ وَ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي زِيَارَةِ الْقُبُورِ قَالَ إِنَّهُمْ يَأْتُسُونَ بِكُمْ فَإِذَا غَبِبْتُمْ عَنْهُمْ اسْتَوْحَشُوا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding visitation of the graves having said: 'They (the deceased) are deriving comfort from you. So when you are absent from them, they become scared'.<sup>40</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ زِيَارَةِ الْقُبُورِ وَ بِنَاءِ الْمَسَاجِدِ فِيهَا فَقَالَ أَمَّا زِيَارَةُ الْقُبُورِ فَلَا بَأْسَ بِهَا وَ لَا تُبْنَى عِنْدَهَا الْمَسَاجِدُ .

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

'I asked him<sup>asws</sup> about visitation of the graves and construction of the Masjids therein, so he<sup>asws</sup> said: 'As for the visitation to the graves, so there is no problem, but do not build the Masjids by these'.<sup>41</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُهُ يَقُولُ عَاشَتْ فَاطِمَةُ ( عَلَيْهَا السَّلَام ) بَعْدَ أَبِيهَا خَمْسَةَ وَ سَبْعِينَ يَوْمًا لَمْ تَرَ كَاشِرَةً وَ لَا ضَاحِكَةً تَأْتِي قُبُورَ الشَّهَدَاءِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ الْإِثْنَيْنِ وَ الْخَمِيسَ فَتَقُولُ هَاهُنَا كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) هَاهُنَا كَانَ الْمُشْرِكُونَ .

<sup>38</sup> Al Kafi V 3 – The Book Of Funerals CH 83 H 2

<sup>39</sup> Al Kafi V 3 – The Book Of Funerals CH 83 H 3

<sup>40</sup> Al Kafi V 3 – The Book Of Funerals CH 84 H 1

<sup>41</sup> Al Kafi V 3 – The Book Of Funerals CH 84 H 2

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying, 'Fatima<sup>asws</sup> lived after her<sup>asws</sup> father<sup>saww</sup> for seventy five days, not being seen smiling or laughing. She<sup>asws</sup> would come to the graves of the martyrs twice during every Friday, Monday and the Thursday and she<sup>asws</sup> would be saying: 'Over there was Rasool-Allah<sup>saww</sup> and over there were the Polytheists!'<sup>42</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ الْمُؤْمِنُ يَعْلَمُ بِمَنْ يَزُورُ قَبْرَهُ قَالَ نَعَمْ وَلَا يَزَالُ مُسْتَأْنِسًا بِهِ مَا دَامَ عِنْدَ قَبْرِهِ فَإِذَا قَامَ وَانْصَرَفَ مِنْ قَبْرِهِ دَخَلَهُ مِنْ انْصِرَافِهِ عَنْ قَبْرِهِ وَحُشَّةٌ .

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

(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Does the (deceased) Believer know the one who visits his grave?' He<sup>asws</sup> said: 'Yes, and he does not cease to derive comfort with him for as long as he is by his grave. So when he arises and leaves from his grave, loneliness enters into him from his leaving from his grave'.<sup>43</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) كَيْفَ التَّسْلِيمُ عَلَى أَهْلِ الْقُبُورِ فَقَالَ نَعَمْ تَقُولُ .

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

'I said to Abu Abdullah<sup>asws</sup>, 'How to greet upon the inhabitants of the graves?' So he<sup>asws</sup> said: 'Yes, you should be saying,

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُسْلِمِينَ وَ الْمُؤْمِنِينَ أَنْتُمْ لَنَا قَرِطٌ وَ نَحْنُ إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ

'The greetings be upon the people of the houses, from the Muslims and the Believers! You have preceded us and we, Allah<sup>azwj</sup> Willing, would be joining you'.<sup>44</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ مَرَرْتُ مَعَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) بِالْبَقِيعِ فَمَرَرْنَا بِقَبْرِ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ مِنَ الشَّيْعَةِ قَالَ فَوَقَّفَ عَلَيْهِ ( عَلَيْهِ السَّلَام ) فَقَالَ اللَّهُمَّ ارْحَمْ غَرَبَتَهُ وَ صِلْ وَحْدَتَهُ وَ أَسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ مَا يَسْتَعْنِي بِهَا عَنْ رَحْمَةٍ مِنْ سِوَاكَ وَ أَلْحِفْهُ بِمَنْ كَانَ يَتَوَلَّاهُ .

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Amro Bin Abu Al Miqdam who said,

'I passed by Al-Baqie (cemetery) along with Abu Ja'far<sup>asws</sup>, so we<sup>asws</sup> passed by a grave of a man from the people of Al-Kufa, from the Shias. So he<sup>asws</sup> paused at it and he<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! Endow Mercy in his estrangement, and companionship in his loneliness, and comfort in his fear, and Settle upon him from Your<sup>azwj</sup> Mercy

<sup>42</sup> Al Kafi V 3 – The Book Of Funerals CH 84 H 3

<sup>43</sup> Al Kafi V 3 – The Book Of Funerals CH 84 H 4

<sup>44</sup> Al Kafi V 3 – The Book Of Funerals CH 84 H 5

what would make him to be needless from a mercy from the ones besides You<sup>azwj</sup>, and Join him with the ones he used to 'يَتَوَلَّاهُ' befriend'.<sup>45</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ نَقُولُ.

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

'He<sup>asws</sup> said: 'You should be saying,

السَّلَامُ عَلَيْكُمْ مِنْ دِيَارِ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ

'The greetings be upon you, O group of Believers from the houses (graves), and we, Allah<sup>azwj</sup> Willing, would be joining you'.<sup>46</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) كَيْفَ التَّسْلِيمُ عَلَى أَهْلِ الْقُبُورِ قَالَ نَقُولُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy who said,

'I asked Abu Abdullah<sup>asws</sup>, 'How are the greetings to be upon the inhabitants of the graves?' He<sup>asws</sup> said: 'You should be saying:

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُسْلِمِينَ وَ الْمُؤْمِنِينَ رَحِمَ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَ الْمُسْتَأْخِرِينَ وَ إِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ

'The greetings be upon you, O inhabitants of the houses, from the Muslims and the Believers. May Allah<sup>azwj</sup> have Mercy on the preceding ones from us, and the delayed ones, and we, Allah<sup>azwj</sup> Willing, would be joining with you'.<sup>47</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ قَالَ كُنْتُ بِفَيْدٍ فَمَشَيْتُ مَعَ عَلِيِّ بْنِ بِلَالٍ إِلَى قَبْرِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ فَقَالَ عَلِيُّ بْنُ بِلَالٍ قَالَ لِي صَاحِبُ هَذَا الْقَبْرِ عَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) قَالَ مَنْ أَتَى قَبْرَ أَخِيهِ ثُمَّ وَضَعَ يَدَهُ عَلَى الْقَبْرِ وَ قَرَأَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ سَبْعَ مَرَّاتٍ أَمِنَ يَوْمَ الْفَرَجِ الْأَكْبَرِ أَوْ يَوْمَ الْفَرَجِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad who said,

'I was in Fayd (place), and I walked along with Ali Bin Bilal to the grave of Muhammad Bin Ismail Bin Bazi'e. So Ali Bin Bilal said to me, 'The inhabitant of this grave narrated from Al-Reza<sup>asws</sup> saying: 'The one who comes to the grave of his brother, then places his hand upon the grave and recites **[97:1] We have indeed revealed this in the Night of Predestination** seven times, would be secure from the great panic', or 'the Day of panic'.<sup>48</sup>

<sup>45</sup> Al Kafi V 3 – The Book Of Funerals CH 84 H 6

<sup>46</sup> Al Kafi V 3 – The Book Of Funerals CH 84 H 7

<sup>47</sup> Al Kafi V 3 – The Book Of Funerals CH 84 H 8

<sup>48</sup> Al Kafi V 3 – The Book Of Funerals CH 84 H 9

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ ابْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَعَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) زُورُوا مَوْتَكُمْ فَإِنَّهُمْ يَفْرَحُونَ بِزِيَارَتِكُمْ وَ لِيُطْلَبَ أَحَدُكُمْ حَاجَتُهُ عِنْدَ قَبْرِ أَبِيهِ وَ عِنْدَ قَبْرِ أُمِّهِ بِمَا يَدْعُو لَهُمَا .

Ahmad Bin Muhammad Al Kufy, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Mufazzal Bin Umar, from Abu Abdullah<sup>asws</sup>, and from Abdullah Bin Abdul Rahman Al Asammi, 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: 'Visit your dead ones, for they are happy with your visitations, and let one of you seek his need by the grave of his father, and by the grave of his mother, with whatever he supplicates for them'.<sup>49</sup>

### بَابُ أَنَّ الْمَيِّتَ يَزُورُ أَهْلَهُ

## Chapter 86 – The deceased visits his family

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْمُؤْمِنَ لِيَزُورَ أَهْلَهُ فَيَرَى مَا يُحِبُّ وَ يُسْتَرُّ عَنْهُ مَا يَكْرَهُ وَ إِنَّ الْكَافِرَ لِيَزُورَ أَهْلَهُ فَيَرَى مَا يَكْرَهُ وَ يُسْتَرُّ عَنْهُ مَا يُحِبُّ

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The (deceased) Believer visits his family, so he sees what he loves, and it is veiled from him what he dislikes from it; and the Infidel visits his family, so he sees what he dislikes, and it is veiled from him what he loves'.

قَالَ وَ مِنْهُمْ مَنْ يَزُورُ كُلَّ جُمُعَةٍ وَ مِنْهُمْ مَنْ يَزُورُ عَلَى قَدْرِ عَمَلِهِ .

He<sup>asws</sup> said: 'And from them is one who visits every Friday, and from them is one who visits upon the measurement of his (good) deeds'.<sup>50</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ مُؤْمِنٍ وَ لَا كَافِرٍ إِلَّا وَ هُوَ يَأْتِي أَهْلَهُ عِنْدَ زَوَالِ الشَّمْسِ فَإِذَا رَأَى أَهْلَهُ يَعْمَلُونَ بِالصَّالِحَاتِ حَمِدَ اللَّهُ عَلَى ذَلِكَ وَ إِذَا رَأَى الْكَافِرَ أَهْلَهُ يَعْمَلُونَ بِالصَّالِحَاتِ كَانَتْ عَلَيْهِ حَسْرَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There is none from a Believer, nor an Infidel except that he comes over to his family at the (start of the) decline of the sun. So when he sees his family doing righteous deeds, he Praises Allah<sup>azwj</sup> upon that; and when the Infidel sees his family doing righteous deeds, there would be regret upon him' (for his lost opportunity).<sup>51</sup>

<sup>49</sup> Al Kafi V 3 – The Book Of Funerals CH 84 H 10

<sup>50</sup> Al Kafi V 3 – The Book Of Funerals CH 84 H 1

<sup>51</sup> Al Kafi V 3 – The Book Of Funerals CH 84 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنْ الْمَيِّتِ يَزُورُ أَهْلَهُ قَالَ نَعَمْ فَقُلْتُ فِي كَمْ يَزُورُ قَالَ فِي الْجُمُعَةِ وَ فِي الشَّهْرِ وَ فِي السَّنَةِ عَلَى قَدَرِ مَنْزِلَتِهِ فَقُلْتُ فِي أَيِّ صُورَةٍ يَأْتِيهِمْ قَالَ فِي صُورَةِ طَائِرٍ لَطِيفٍ يَسْقُطُ عَلَى جُدْرِهِمْ وَ يُسْرِفُ عَلَيْهِمْ فَإِنْ رَأَوْهُمْ بِخَيْرٍ فَرِحَ وَ إِنْ رَأَوْهُمْ بِشَرٍّ وَ حَاجَةٍ حَزَنَ وَ اغْتَمَّ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Is'haq Bin Ammar,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup>, said, 'I asked him<sup>asws</sup> about the deceased visiting his family. He<sup>asws</sup> said: 'Yes'. So I said, 'In how many visitations?' He<sup>asws</sup> said: '(Once) during the Friday, and (once) during the month, and (once) during the year, in accordance with his status'. So I said, 'In which image does he come over to them?' He<sup>asws</sup> said: 'In the image of a nice bird, falling upon their walls, and looking upon them. So if he sees them with goodness, he is happy; and if he sees them with evil and needy, he is with grief and gloom'.<sup>52</sup>

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ دُرُسْتِ الْوَاسِطِيِّ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ عَبْدِ الرَّجِيمِ الْقَصِيرِ قَالَ قُلْتُ لَهُ الْمُؤْمِنُ يَزُورُ أَهْلَهُ فَقَالَ نَعَمْ يَسْتَأْذِنُ رَبَّهُ فَيَأْذَنُ لَهُ فَيَبْعَثُ مَعَهُ مَلَكَيْنِ فَيَأْتِيهِمْ فِي بَعْضِ صُورِ الطَّيْرِ يَقَعُ فِي دَارِهِ يَنْظُرُ إِلَيْهِمْ وَ يَسْمَعُ كَلَامَهُمْ .

From him, from Ismail Bin Mihran, from Dorost Al Wasity, from Is'haq Bin Ammar, from Abdul Rahman who said,

'I said to him<sup>asws</sup>, 'The Believer visits his family?' So he<sup>asws</sup> said: 'Yes. He seeks Permission of his Lord<sup>azwj</sup>, so it is Permitted for him. So He<sup>azwj</sup> Sends two Angels along with him, and they come over to them in one of the images of the birds, falling upon his wall, looking at them, and hears their speech'.<sup>53</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ ( عَلَيْهِ السَّلَام ) يَزُورُ الْمُؤْمِنُ أَهْلَهُ فَقَالَ نَعَمْ فَقُلْتُ فِي كَمْ قَالَ عَلَى قَدَرِ فَضَائِلِهِمْ مِنْهُمْ مَنْ يَزُورُ فِي كُلِّ يَوْمٍ وَ مِنْهُمْ مَنْ يَزُورُ فِي كُلِّ يَوْمَيْنِ وَ مِنْهُمْ مَنْ يَزُورُ فِي كُلِّ ثَلَاثَةِ أَيَّامٍ قَالَ ثُمَّ رَأَيْتُ فِي مَجْرَى كَلَامِهِ أَنَّهُ يَقُولُ أَذْنَاهُمْ مَنْزِلَةٌ يَزُورُ كُلَّ جُمُعَةٍ

From him, from Muhammad Bin Sinan, from Is'haq Bin Ammar who said,

'I said to Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup>, 'Does the (deceased) Believer visit his family?' So he<sup>asws</sup> said: 'Yes'. So I said, 'How often?' He<sup>asws</sup> said: 'Upon a measurement of their merits. From them is one who visits during every day, and from them is one who visits during every two days, and from them is one who visits during every three days'. He (the narrator) said, 'Then I saw in the flow of his<sup>asws</sup> speech and he<sup>asws</sup> is saying: 'The lowest of them (in status) visits every Friday'.

قَالَ قُلْتُ فِي أَيِّ سَاعَةٍ قَالَ عِنْدَ زَوَالِ الشَّمْسِ وَ مِثْلَ ذَلِكَ قَالَ قُلْتُ فِي أَيِّ صُورَةٍ قَالَ فِي صُورَةِ الْعُصْفُورِ أَوْ أَصْغَرَ مِنْ ذَلِكَ فَيَبْعَثُ اللَّهُ تَعَالَى مَعَهُ مَلَكًا فَيُرِيهِ مَا يَسْرُهُ وَ يَسْتُرُ عَنْهُ مَا يَكْرَهُ فَيَرَى مَا يَسْرُهُ وَ يَرْجِعُ إِلَى قُرَّةِ عَيْنٍ .

He (the narrator) said, 'I said, 'During which time?' He<sup>asws</sup> said: 'At the (start of the) decline of the sun, and the likes of that'. I said, 'In which image?' He<sup>asws</sup> said: 'In the image of the sparrows, or smaller than that. So Allah<sup>azwj</sup> the High Sends two Angels

<sup>52</sup> Al Kafi V 3 – The Book Of Funerals CH 84 H 3

<sup>53</sup> Al Kafi V 3 – The Book Of Funerals CH 84 H 4

with him, so they show him what delights him and veil from him what he dislikes. Thus, he sees what makes him joyful and returns with delighted eyes'.<sup>54</sup>

### بَابُ أَنَّ الْمَيِّتَ يُمَثَّلُ لَهُ مَالُهُ وَوَلَدُهُ وَعَمَلُهُ قَبْلَ مَوْتِهِ

## **Chapter 87 – The deceased, a resemblance is made for him, of his wealth, and his children, and his deeds before his death**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ وَ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ وَ الْحُسَيْنِ بْنِ عَلِيٍّ جَمِيعاً عَنْ أَبِي جَمِيلَةَ مَفْضَلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ عَبْدِ الْأَعْلَى وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الْأَعْلَى عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) إِنَّ ابْنَ آدَمَ إِذَا كَانَ فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَ أَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ مُثَّلَ لَهُ مَالُهُ وَ وَلَدُهُ وَ عَمَلُهُ فَيُلْتَفَتُ إِلَى مَالِهِ فَيَقُولُ وَ اللَّهُ إِنِّي كُنْتُ عَلَيْكَ حَرِيصاً شَحِيحاً فَمَا لِي عِنْدَكَ فَيَقُولُ خُذْ مِنِّي كَفَنَكَ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, and a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, and Al Hassan Bin Ali, altogether from Abu Jameela Mufazzal Bin Salih, from Jabir, from Abdul A'ala and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibrahim, from Abdul A'ala, from Suweyd Bin Ghafala who said,

'Amir Al-Momineen<sup>asws</sup> said: 'The son of Adam<sup>as</sup>, when he is in the last day from the days of the world, and the first day from the days of the Hereafter, a resemblance is made for him, of his wealth, and his children, and his deeds. So he turns towards his wealth, and he is saying, 'By Allah<sup>azwj</sup>! I was greedy upon you, tight-fisted, so what is for me, with you?' So it is saying, 'Take your shroud from me'.

قَالَ فَيُلْتَفَتُ إِلَى وَلَدِهِ فَيَقُولُ وَ اللَّهُ إِنِّي كُنْتُ لَكُمْ مُحِبّاً وَ إِنِّي كُنْتُ عَلَيْكُمْ مُحَامِياً فَمَاذَا لِي عِنْدَكُمْ فَيَقُولُونَ نُؤَدِّكَ إِلَى حُفْرَتِكَ نُؤَارِبُكَ فِيهَا

He<sup>asws</sup> said: 'So he turns towards his children, and he is saying, 'By Allah<sup>azwj</sup>! I was loving you, and I was a protector over you, so what is that which is for me, with you?' So they are saying, 'We shall accompany you to your pit and cast you in it'.

قَالَ فَيُلْتَفَتُ إِلَى عَمَلِهِ فَيَقُولُ وَ اللَّهُ إِنِّي كُنْتُ فِيكَ لَزَاهِداً وَ إِن كُنْتُ عَلَى لَفْقِيلاً فَمَاذَا عِنْدَكَ فَيَقُولُ أَنَا قَرِينُكَ فِي قَبْرِكَ وَ يَوْمٍ نَشْرُكَ حَتَّى أَعْرَضَ أَنَا وَ أَنْتَ عَلَى رَبِّكَ

He<sup>asws</sup> said: 'So he is turning to his deeds, and he is saying, 'I was abstaining from you and you were heavy upon me, so what is that (for me), with you?' So these are saying, 'We are your pair in your grave and on the Day you are Resurrected until us and you are presented to your Lord<sup>azwj</sup>'.

قَالَ فَإِنْ كَانَ لِلَّهِ وَلِيّاً أَنَاهُ أَطْيَبُ النَّاسِ رِيحاً وَ أَحْسَنُهُمْ مَنْظَراً وَ أَحْسَنُهُمْ رِيَاشاً فَقَالَ أَبَشِّرْ بِرُوحٍ وَ رِيحَانٍ وَ جَنَّةٍ نَعِيمٍ وَ مَقْدَمِكَ خَيْرٌ مَقْدَمٍ فَيَقُولُ لَهُ مَنْ أَنْتَ فَيَقُولُ أَنَا عَمَلُكَ الصَّالِحِ ارْجُلُ مِنَ الدُّنْيَا إِلَى الْجَنَّةِ

He<sup>asws</sup> said: 'So if he was a friend of Allah<sup>azwj</sup>, there would come to him a person with the most aromatic of fragrances, and best of the looks, and best of the feathers (wings), so he says, 'Receive glad tidings of the cool breezes and the aromas, and the Garden of Bliss, and your future is the best of the futures'. So he is saying to him,

<sup>54</sup> Al Kafi V 3 – The Book Of Funerals CH 84 H 5

'Who are you?' So he is saying, 'I am your righteous deeds, having migrated from the world to the Paradise'.

وَأَنَّهُ لَيَعْرِفُ غَاسِلَهُ وَ يُنَاشِدُ حَامِلَهُ أَنْ يُعَجِّلَهُ فَإِذَا أُدْخِلَ قَبْرَهُ أَتَاهُ مَلَكَا الْقَبْرِ يَجْرَانِ أَشْعَارُهُمَا وَ يَخْدَانِ الْأَرْضَ بِأَقْدَامِهِمَا أَصَوَاتُهُمَا كَالرَّعْدِ الْقَاصِفِ وَ أَبْصَارُهُمَا كَالْبُرْقِ الْخَاطِفِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ وَ مَا دِينُكَ وَ مَنْ نَبِيُّكَ فَيَقُولُ اللَّهُ رَبِّي وَ دِينِي الْإِسْلَامُ وَ نَبِيِّي مُحَمَّدٌ (صلى الله عليه وآله) فَيَقُولَانِ لَهُ تَبَتَّكَ اللَّهُ فِيمَا تُحِبُّ وَ تَرْضَى وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يَنْتَبِئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ

And he recognises the one who washes him, and calls upon his bearers to hasten him. So when he enters into his grave, two Angels of the grave comes over to him, their hair flowing and piercing the ground with their feet, their voices being like the echoing thunder, and their eyes being like the rapid lightning. So they are saying to him: 'Who is your Lord<sup>azwj</sup>, and what is your Religion, and who is your Prophet<sup>saww</sup>?' So he is saying, 'Allah<sup>azwj</sup> is my Lord<sup>azwj</sup>, and my Religion is Islam, and my Prophet<sup>saww</sup> is Muhammad<sup>saww</sup>'. So they are saying to him, 'May Allah<sup>azwj</sup> Affirm your feet in what you love and are pleased with', and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter.**

ثُمَّ يَفْسَحَانِ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ ثُمَّ يَفْتَحَانِ لَهُ بَاباً إِلَى الْجَنَّةِ ثُمَّ يَقُولَانِ لَهُ نَمْ قَرِيرَ الْعَيْنِ تَوَمَّ الشَّابَّ النَّاعِمِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَ أَحْسَنُ مَقِيلًا

Then they are expanding for him in his grave to the extent of his vision. Then they are opening for him a door to the Paradise, then they are saying to him: 'Sleep with delighted eyes, the sleep of the sleeping youth, for Allah<sup>azwj</sup> Mighty and Majestic is Saying **[25:24] The dwellers of the Paradise shall on that day be in a goodly home and a better resting-place.**

قَالَ وَ إِنْ كَانَ لِرَبِّهِ عَذْوًا فَإِنَّهُ يَأْتِيهِ أَقْبَحُ مَنْ خَلَقَ اللَّهُ زَبِيًّا وَ رُؤْيَا وَ أَنْتَنُهُ رِيحًا فَيَقُولُ لَهُ أَبَشِرْ بِنُزُلٍ مِنْ حَمِيمٍ وَ تَصْلِيَةٍ جَحِيمٍ وَأَنَّهُ لَيَعْرِفُ غَاسِلَهُ وَ يُنَاشِدُ حَمَلَتَهُ أَنْ يَخْبِسُوهُ فَإِذَا أُدْخِلَ الْقَبْرَ أَتَاهُ مُمْتَحِنًا الْقَبْرَ فَأَلْقَاهُ عَنْهُ أَكْفَانُهُ ثُمَّ يَقُولَانِ لَهُ مَنْ رَبُّكَ وَ مَا دِينُكَ وَ مَنْ نَبِيُّكَ فَيَقُولُ لَا أَدْرِي فَيَقُولَانِ لَا دَرِيَّتَ وَ لَا هَدْيَتَ فَيَضْرِبَانِ يَافُوحَهُ بِمِرْزَبَةٍ مَعَهُمَا ضَرْبَةً مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ مِنْ دَابَّةٍ إِلَّا وَ تَدْعُرُ لَهَا مَا خَلَا الثَّقَلَيْنِ

He<sup>asws</sup> said: 'And if he was an enemy of his Lord<sup>azwj</sup>, so there would come to him the ugliest of the ones Created by Allah<sup>azwj</sup> in apparel and looks, and the most pungent of smells, and he would be saying to him: 'Receive the news **[56:93] He shall descend from the boiling water, [56:94] And arrive in the Blazing Fire.** And he recognises the one who washes him, and calls out to his bearers that that should withhold him. So when he does enter into his grave, two examiners of the grave come over to him, so they remove his shroud from him, they are saying to him: 'Who is your Lord<sup>azwj</sup>, and what is your Religion, and who is your Prophet<sup>saww</sup>'. So he is saying, 'I do not know'. So they are saying: 'You neither know nor did you have any guidance'. So they strike him on his forehead with a hammer with them with such a strike that there would not be a creature of Allah<sup>azwj</sup> Mighty and Majestic, from the animals, except that it would be frightened by it, except for the human beings and the Jinn.

ثُمَّ يَفْتَحَانِ لَهُ بَاباً إِلَى النَّارِ ثُمَّ يَقُولَانِ لَهُ نَمْ بَشَرٌ حَالٍ فِيهِ مِنَ الضَّيِّقِ مِثْلُ مَا فِيهِ الْقَنَا مِنَ الرَّجِّ حَتَّى إِنْ دِمَاعَهُ لَيَخْرُجُ مِنْ بَيْنِ ظُفْرِهِ وَ لَحْمِهِ وَ يُسَلِّطُ اللَّهُ عَلَيْهِ حَيَاتِ الْأَرْضِ وَ عَقَارِبَهَا وَ هَوَامَّهَا فَتَنْهَشُهُ حَتَّى يَبْعَثَهُ اللَّهُ مِنْ قَبْرِهِ وَأَنَّهُ لَيَتَمَنَّى قِيَامَ السَّاعَةِ فِيمَا هُوَ فِيهِ مِنَ الشَّرِّ

Then they are opening for him a door to the Fire (of Hell), then they are saying to him: 'Sleep in an evil state wherein is the straitness like what is in the arrow stick into the arrow head', until his brain would come out from between his nails and his flesh. And Allah<sup>azwj</sup> would Make the snakes of the earth, and its scorpions, and its vermins to overcome him. So they would be ravaging him until Allah<sup>azwj</sup> Resurrects him from his grave, and he would be longing from the establishment of the House, due to what he would be in, from the evil'.

وَقَالَ جَابِرٌ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنِّي كُنْتُ أَنْظُرُ إِلَى الْإِبِلِ وَالْغَنَمِ وَأَنَا أَرَاَهَا وَلَيْسَ مِنْ نَبِيٍّ إِلَّا وَقَدْ رَعَى الْغَنَمَ وَكُنْتُ أَنْظُرُ إِلَيْهَا قَبْلَ النَّبِيِّ وَهِيَ مُتَمَكِّنَةٌ فِي الْمَكِينَةِ مَا حَوْلَهَا شَيْءٌ يَهْجُهَا حَتَّى تَذْعَرَ فَتَطِيرَ فَأَقُولُ مَا هَذَا وَاعْجَبُ حَتَّى حَدَّثَنِي جِبْرِائِيلُ ( عَلَيْهِ السَّلَامُ ) أَنَّ الْكَافِرَ يُضْرَبُ ضَرْبَةً مَا خَلَقَ اللَّهُ شَيْئًا إِلَّا سَمِعَهَا وَيَذْعَرُ لَهَا إِلَّا الثَّقَلَيْنِ فَقُلْتُ ذَلِكَ لِضَرْبَةِ الْكَافِرِ فَتَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ .

And Jabir (the narrator) said, 'Abu Ja'far<sup>asws</sup> said: 'The Prophet<sup>saww</sup> said: 'I<sup>saww</sup> used to look at the camels and the sheep and I<sup>saww</sup> was pasturing them - and there is none from a Prophet<sup>as</sup> except that he<sup>as</sup> had pastured the sheep – and I<sup>saww</sup> used to look at them before the Prophet-hood and they were calm in their enclosure, there not being anything around them, suddenly get irritated and panic, frightened. So I<sup>saww</sup> said: 'What is this, and how strange it is? Until Jibraeel<sup>as</sup> narrated to me<sup>saww</sup> that the Infidel is struck with such a strike, there is no creature Created by Allah<sup>azwj</sup> except that it hears it and is frightened by it, except for the human beings and the Jinn'. So I<sup>saww</sup> said: '(If) that is due to one strike upon the Infidel, so we seek Refuge with Allah<sup>azwj</sup> from the Punishment of the grave'.<sup>55</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا حُمِلَ عَدُوُّ اللَّهِ إِلَى قَبْرِهِ نَادَى حَمَلَتَهُ أَلَا تَسْمَعُونَ يَا إِخْوَتَاهُ أَنِّي أَشْكُو إِلَيْكُمْ مَا وَقَعَ فِيهِ أَخَوُكُمْ الشَّقِيُّ أَلَّا عَدُوَّ اللَّهِ خَدَعَنِي فَأَوْرَدَنِي ثُمَّ لَمْ يُصْدِرْنِي وَ أَقْسَمَ لِي أَنَّهُ نَاصِحٌ لِي فَعَشَنِي

Sahl Bin Ziyad, from Al Hassan Bin Ali, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullah<sup>asws</sup>,

and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, from Jabir Bin Abdullah who said, 'Rasool-Allah<sup>saww</sup> said: 'When an enemy of Allah<sup>azwj</sup> is carried to his grave, he calls out to his pallbearers, 'Are you not hearing me, O my brethren? I am complaining to you what your wretched brother has fallen into. The enemy of Allah<sup>azwj</sup> deceived me, so he imprisoned me and did not release me, and swore to me that he is an advisor to me, and so he overwhelmed me.

وَأَشْكُو إِلَيْكُمْ دُنْيَا عَرَّتْنِي حَتَّى إِذَا أَطْمَأْنَنْتُ إِلَيْهَا صَرَ عَنِّي وَ أَشْكُو إِلَيْكُمْ أَخْلَاءَ الْهَوَى مَتَوْنِي ثُمَّ تَبَرَّءُوا مِنِّي وَ خَذَلُونِي وَ أَشْكُو إِلَيْكُمْ أَوْلَادًا حَمَيْتُ عَنْهُمْ وَ أَثَرْتُهُمْ عَلَى نَفْسِي فَأَكَلُوا مَالِي وَ أَسْلَمُونِي وَ أَشْكُو إِلَيْكُمْ مَا لَا مَنَعْتُ مِنْهُ حَقَّ اللَّهِ فَكَانَ وَبَالُهُ عَلَيَّ وَ كَانَ نَفْعُهُ لِعِيرِي وَ أَشْكُو إِلَيْكُمْ دَارًا أَنْفَقْتُ عَلَيْهَا حَرَبِيَّتِي وَ صَارَ سَاكِنُهَا غَيْرِي

And I complain to you of the world which deceived me until when I was greedy to it, it knocked me down. And I complain to you of the selfish friends who gave me hope,

<sup>55</sup> Al Kafi V 3 – The Book Of Funerals CH 85 H 1

then disavowed from me and abandoned me. And I complain to you of the children whom I protected and preferred them over myself, so they consumed my wealth, and betrayed me. And I complain to you of wealth which I prevented from it the Right of Allah<sup>azwj</sup>, so its (bad) consequences were upon me and its benefits were for others. And I complain to you of a house which I spent upon it my earnings and it became a dwelling for others.

وَأَشْكُو إِلَيْكُمْ طُولَ النَّوَاءِ فِي قَبْرِي يُنَادِي أَنَا بَيْتُ الدُّودِ أَنَا بَيْتُ الظُّلْمَةِ وَالْوَحْشَةِ وَالضَّيْقِ يَا إِخْوَتَاهُ فَاحْبِسُونِي مَا اسْتَطَعْتُمْ وَاحْذَرُوا مِثْلَ مَا لَقِيتُ فَإِنِّي قَدْ بُشِّرْتُ بِالنَّارِ وَبِالدَّلِّ وَالصَّغَارِ وَغَضَبِ الْعَزِيزِ الْجَبَّارِ وَاحْشَرَتَاهُ عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَ يَا طُولَ عَوْلَتَاهُ فَمَا لِي مِنْ شَفِيعٍ يُطَاعُ وَلَا صَدِيقٍ يَرْحَمُنِي فَلَوْ أَنَّ لِي كَرَّةً فَأَكُونُ مِنَ الْمُؤْمِنِينَ .

And I complain to you of the prolonged boarding in my grave calling out to me: 'I am a house of insects! I am a house of darkness, and the loneliness, and the straitness! O brothers! Withhold me whatever you are able to and be cautioned of the likes of what I face, for I have received news of the Fire, and the disgrace, and the belittling, and the Wrath of the Almighty, the Compeller. O my regret upon what I neglected regarding the Side of Allah<sup>azwj</sup> (Amir Al-Momineen<sup>asws</sup>)! And O prolonged wailing! So there is not for me a sympathetic intercessor to be merciful to me. So, if there was a possibility of return for me I would be from the Believers'.<sup>56</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) مِثْلَهُ وَ زَادَ فِيهِ فَمَا يُفْتَرُ يُنَادِي حَتَّى يُدْخَلَ قَبْرَهُ فَإِذَا دَخَلَ حُفْرَتَهُ رُدَّتِ الرُّوحُ فِي جَسَدِهِ وَ جَاءَهُ مَلَكَ الْقَبْرِ فَامْتَحَنَاهُ قَالَ وَ كَانَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَبْكِي إِذَا ذَكَرَ هَذَا الْحَدِيثَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Amro Bin Usman, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, similar to it, and there is an increase in it: 'So he does not stop calling out until he enters into his grave. So when he enters into his pit, the soul return to his body and the two Angels of the grave come over to him, so they test him'. He (the narrator) said, 'And Abu Ja'far<sup>asws</sup> wept when he mentioned this Hadeeth'.<sup>57</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) مَا نَذْرِي كَيْفَ نَصْنَعُ بِالنَّاسِ إِنْ حَدَّثْنَاهُمْ بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ضَحِكُوا وَ إِنْ سَكَتْنَا لَمْ يَسْعُنَا

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Amro Bin Shimr, from Jabir who said,

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'We<sup>asws</sup> do not know how to deal with the people. If we narrate to them with what we<sup>asws</sup> heard from Rasool-Allah<sup>saww</sup>, they are laughing (in jest), and if we<sup>asws</sup> observe silence, we<sup>asws</sup> have no leeway (for that).

قَالَ فَقَالَ ضَمْرَةُ بْنُ مَعْبَدٍ حَدَّثَنَا فَقَالَ هَلْ تَذَرُونَ مَا يَقُولُ عَدُوُّ اللَّهِ إِذَا حُمِلَ عَلَى سَرِيرِهِ قَالَ فَقُلْنَا لَا قَالَ فَإِنَّهُ يَقُولُ لِحِمْلَتِهِ أَلَا تَسْمَعُونَ أَنِّي أَشْكُو إِلَيْكُمْ عَدُوُّ اللَّهِ خَدَعَنِي وَ أَوْرَدَنِي ثُمَّ لَمْ يُصْدِرْنِي وَ أَشْكُو إِلَيْكُمْ إِخْوَانًا وَ أَخْبَيْتُهُمْ فَخَذَلُونِي وَ أَشْكُو إِلَيْكُمْ أَوْلَادًا حَامَيْتُ عَنْهُمْ فَخَذَلُونِي وَ أَشْكُو إِلَيْكُمْ دَارًا أَنْفَقْتُ فِيهَا حَرَبِيَّتِي فَصَارَ سُكَّانُهَا غَيْرِي فَأَرْفُقُوا بِي وَ لَا تَسْتَعْجِلُوا

He (the narrator) said, 'So Zamrato Bin Ma'bad said, 'Narrate to us'. So he<sup>asws</sup> said: 'Do you know what the enemy of Allah<sup>azwj</sup> is saying when he is carried upon his coffin?' So we said, 'No'. He<sup>asws</sup> said: 'So he is saying to his pallbearers, 'Are you not

<sup>56</sup> Al Kafi V 3 – The Book Of Funerals CH 85 H 2

<sup>57</sup> Al Kafi V 3 – The Book Of Funerals CH 85 H 3

hearing that I am complaining to you? The enemy of Allah<sup>azwj</sup> deceived me, and imprisoned me and did not release me. And I complain to you of brothers whom I established brotherhood with, so they abandoned me. I complain to you of children I protected, so they abandoned me. And I complain to you of a house which I spend upon my earning, so it became a dwelling for others. So, be kind to me and do not hasten.

قَالَ فَقَالَ ضَمْرَةُ يَا أَبَا الْحَسَنِ إِنَّ كَانَ هَذَا بَيِّنَةٌ بِهَذَا الْكَلَامِ يُوشِكُ أَنْ يَثْبِتَ عَلَى أَعْنَاقِ الَّذِينَ يَحْمِلُونَهُ قَالَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) اللَّهُمَّ إِنَّ كَانَ ضَمْرَةُ هَؤُلَاءِ مِنْ حَدِيثِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَخُذْهُ أَخَذَهُ أَصْفً

He (the narrator) said, 'So Zamrat said, 'O Abu Al-Hassan<sup>asws</sup>! If it was this speech he speaks with, (as if) he is about to pounce upon the necks of those that are carrying him'. So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! If it was so that Zamrat has ridiculed a Hadeeth of Rasool-Allah<sup>saww</sup>, so Seize him with an unfortunate Seizing'.

قَالَ فَمَكَتْ أَرْبَعِينَ يَوْمًا ثُمَّ مَاتَ فَحَضَرَهُ مَوْلَى لَهُ قَالَ فَلَمَّا دُفِنَ أَتَى عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) فَجَلَسَ إِلَيْهِ فَقَالَ لَهُ مِنْ أَيْنَ جِئْتَ يَا فَلَانُ قَالَ مِنْ جِنَازَةِ ضَمْرَةَ فَوَضَعْتُ وَجْهِي عَلَيْهِ حِينَ سَوَّى عَلَيْهِ فَسَمِعْتُ صَوْتَهُ وَ اللَّهِ أَعْرِفُهُ كَمَا كُنْتُ أَعْرِفُهُ وَ هُوَ حَيٌّ يَقُولُ وَيَلُوكَ يَا ضَمْرَةُ بْنُ مَعْبِدٍ الْيَوْمَ خَذَلَكُ كُلَّ خَلِيلٍ وَ صَارَ مَصِيرُكَ إِلَى الْجَحِيمِ فِيهَا مَسْكَنُكَ وَ مَبِيتُكَ وَ الْمَقِيلُ

He (the narrator) said, So he remained for forty days, then died, and a slave of his was present with him. So when he had been buried, he came over to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and (after) offering a seat to him, Imam<sup>asws</sup> asked him: 'Where are you coming from, O so and so?' He said, 'From the funeral of Zamrat, and I placed my face upon him when they evened (the soil) upon him, and I heard his voice. By Allah<sup>azwj</sup>! I recognised it just as I had recognised it (beforehand) when he was alive. He was saying, 'O woe be unto you, O Zamrat Bin Ma'bad! Today every friend has abandoned you, and your destination has become the Blazing Fire wherein is you dwelling, and your overnight stay, and the daytime stay'.

قَالَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) أَسْأَلُ اللَّهَ الْعَاقِبَةَ هَذَا جَزَاءُ مَنْ يَهْرَأُ مِنْ حَدِيثِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ )

He (the narrator) said, 'So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'I<sup>asws</sup> ask Allah<sup>azwj</sup> for the well-being. This is a Recompense of the one who ridicules from the Ahadeeth of Rasool-Allah<sup>saww</sup>'<sup>58</sup>

#### بَابُ الْمَسْأَلَةِ فِي الْقَبْرِ وَ مَنْ يُسْأَلُ وَ مَنْ لَا يُسْأَلُ

### **Chapter 88 – The questioning in the grave, and the one who would be questioned and the one who would not be questioned**

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لَا يُسْأَلُ فِي الْقَبْرِ إِلَّا مَنْ مَحَضَ الْإِيمَانَ مَحَضًا أَوْ مَحَضَ الْكُفْرَ مَحَضًا وَ الْآخَرُونَ يُلْهَوْنَ عَنْهُمْ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Sa'alba, from Abu Bakr Al Hazramy who said,

<sup>58</sup> Al Kafi V 3 – The Book Of Funerals CH 85 H 4

'Abu Abdullah<sup>asws</sup> said: 'There would be no questioning in the grave except for the one who sincerely (adhered to) the pure Eman (belief) or the one who sincerely (adhered to) the pure disbelief, and as for the others, so it would be deferred from them'.<sup>59</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّمَا يُسْأَلُ فِي قَبْرِهِ مَنْ مَحَضَ الْإِيمَانَ مَحْضًا وَ الْكُفْرَ مَحْضًا وَ أَمَّا مَا سِوَى ذَلِكَ فَيُلْهَى عَنْهُمْ .

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'But rather, he would be questioned in the grave, the one who sincerely (adhered to) the pure Eman (belief) and the one who sincerely (adhered to) the pure Infidelity, and as for what is besides that, so it would be deferred from them'.<sup>60</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّمَا يُسْأَلُ فِي قَبْرِهِ مَنْ مَحَضَ الْإِيمَانَ مَحْضًا وَ الْكُفْرَ مَحْضًا وَ أَمَّا مَا سِوَى ذَلِكَ فَيُلْهَى عَنْهُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Ibn Bukeyr,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'But rather, he would be questioned in the grave, the one (adhering) sincerely to pure belief, and the Infidelity purely, and as for what is besides that, so it would be diverted away from him'.<sup>61</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لَا يُسْأَلُ فِي الْقَبْرِ إِلَّا مَنْ مَحَضَ الْإِيمَانَ مَحْضًا أَوْ مَحَضَ الْكُفْرَ مَحْضًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

'Abu Abdullah<sup>asws</sup> said: 'He would not be questioned in the grave except the one who sincerely (adhered to) the pure Eman (belief) or the one who sincerely (adhered to) the pure disbelief'.<sup>62</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يُسْأَلُ وَ هُوَ مَضْغُوطٌ .

From him, from Ahmad Bin Muhammad, from Al Husayn, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Haroun Bin Kharjat, from Abu Baseer who said,

'Abu Abdullah<sup>asws</sup> said: 'He would be questioned while he is squeezed'.<sup>63</sup>

<sup>59</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 1

<sup>60</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 2

<sup>61</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 3

<sup>62</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 4

<sup>63</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 5

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَيْقُلْتُ مِنَ ضَعْفَةِ الْقَبْرِ أَقَلُّ مِمَّنْ يُقْلَتُ مِنْ ضَعْفَةِ الْقَبْرِ إِنَّ رُقَيْةً لَمَّا قَتَلَهَا عُثْمَانُ وَقَفَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى قَبْرِهَا فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَدَمَعَتْ عَيْنَاهُ وَقَالَ لِلنَّاسِ إِنِّي ذَكَرْتُ هَذِهِ وَمَا لَوَيْتُ فَرَقَقْتُ لَهَا وَاسْتَوْهَبْتُهَا مِنْ ضَمَةِ الْقَبْرِ قَالَ اللَّهُمَّ هَبْ لِي رُقَيْةً مِنْ ضَمَةِ الْقَبْرِ فَوَهَبَهَا اللَّهُ لَهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ali Bin Abu Hamza, from Abu Hamza, from Abu Baseer who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Can anyone escape from the squeezing of the grave?' So he<sup>asws</sup> said: 'We<sup>asws</sup> seek Refuge with Allah<sup>azwj</sup> from it. How few are the ones who would escape from the squeezing of the grave. When Usman murdered Ruqayya, Rasool-Allah<sup>saww</sup> stood by her grave and raised his<sup>saww</sup> head towards the sky, and his eyes shed tears, and he<sup>saww</sup> said to the people: 'I<sup>saww</sup> remember this one and what she had faced, so I<sup>saww</sup> melted for her, and I<sup>saww</sup> gift to her (escape) from the squeezing of the grave'. He<sup>asws</sup> said: 'So he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Endow to me<sup>saww</sup>, Ruqayya being free from the squeezing of the grave'. So Allah<sup>azwj</sup> Gifted it to her, for him<sup>saww</sup>.

قَالَ وَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) خَرَجَ فِي جِنَازَةِ سَعْدٍ وَ قَدْ شَيَّعَهُ سَبْعُونَ أَلْفَ مَلَكٍ فَرَفَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ مِثْلُ سَعْدٍ يُضْمُّ قَالَ قُلْتُ جَعَلْتُ فِدَاكَ إِنَّا نَحْدُثُ أَنَّهُ كَانَ يَسْتَخِفُّ بِالْبَوْلِ فَقَالَ مَعَاذَ اللَّهِ إِنَّمَا كَانَ مِنْ زَعَارَةٍ فِي خُلْفِهِ عَلَى أَهْلِهِ

He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> went out in a funeral of Sa'ad, and seventy thousand Angels has escorted him. So Rasool-Allah<sup>saww</sup> raised his<sup>saww</sup> head towards the sky, then said: 'The likes of Sa'ad would be squeezed'. (He - the narrator) said, 'I said, 'May I be sacrificed for you<sup>asws</sup>! We are narrating that he used to belittle with the urine (uncleanness)'. So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Forbid! But rather, he was with harsh mannerisms upon his family'.

قَالَ فَقَالَتْ أُمُّ سَعْدٍ هَنِيئاً لَكَ يَا سَعْدُ قَالَ فَقَالَ لَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا أُمَّ سَعْدٍ لَا تَحْتَمِي عَلَى اللَّهِ .

He<sup>asws</sup> said: 'So the mother of Sa'ad said, 'Congratulations to you, O Sa'ad!' So Rasool-Allah<sup>saww</sup> said to her: 'O mother of Sa'ad! Do not impose it upon Allah<sup>azwj</sup>!'<sup>64</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يَجِيءُ الْمَلَكَانِ مُنْكَرٌ وَ نَكِيرٌ إِلَى الْمَيِّتِ حِينَ يُدْفَنُ أَصَوَاتُهُمَا كَالرَّعْدِ الْقَاصِفِ وَ أَبْصَارُهُمَا كَالْبَرْقِ الْخَاطِفِ يَخْطَانِ الْأَرْضَ بِأَنْبَابِهِمَا وَ يَطْنَانِ فِي شُعُورِهِمَا فَيَسْأَلَانِ الْمَيِّتَ مَنْ رَبُّكَ وَ مَا دِينُكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Isa, from Al Hassan Bin Ali, from Ghalib Bin Usman, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The two Angels, Munkar and Nakeer, come over to the deceased when he is buried, their voices being like echoing thunder, and their eyes being like quick lightning, piercing the ground with their canines, and trampling in their hair, so they are questioning the deceased: 'Who is your Lord<sup>azwj</sup>, and what is your Religion?'

<sup>64</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 6

قَالَ فَإِذَا كَانَ مُؤْمِنًا قَالَ اللَّهُ رَبِّي وَ دِينِي الْإِسْلَامُ فَيَقُولَانِ لَهُ مَا تَقُولُ فِي هَذَا الرَّجُلِ الَّذِي خَرَجَ بَيْنَ ظَهْرَانِيكُمَا فَيَقُولُ أَعَنْ مُحَمَّدٌ رَسُولُ اللَّهِ (صلى الله عليه وآله) تَسْأَلَانِي فَيَقُولَانِ لَهُ تَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ فَيَقُولُ أَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ فَيَقُولَانِ لَهُ نَمْ نَوْمَةً لَا حُلْمَ فِيهَا وَ يَسْحُ لَهُ فِي قَبْرِهِ تِسْعَةَ أَدْرُعٍ وَ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ وَ يَرَى مَقْعَدَهُ فِيهَا

He<sup>asws</sup> said: 'If he was a Believer, he would say, 'Allah<sup>azwj</sup> is my Lord<sup>azwj</sup>, and my Religion is Al-Islam'. So they are saying to him: 'What you are saying regarding this man who (has) appeared between you (and us)?' So he is saying, 'Is it about Muhammad<sup>saww</sup>, Rasool-Allah<sup>saww</sup> that you are questioning me?' So they are saying, 'Testify that he is Rasool-Allah<sup>saww</sup>'. So he is saying, 'I testify that he<sup>saww</sup> is Rasool-Allah<sup>saww</sup>'. So they are saying to him: 'Sleep a sleep in which there are no dreams', and they expand thirty cubits for him in his grave, and open for him a Door to the Paradise, and he sees his seat therein'.

وَ إِذَا كَانَ الرَّجُلُ كَافِرًا دَخَلَ عَلَيْهِ وَ أَفْهِمَ الشَّيْطَانُ بَيْنَ يَدَيْهِ عَيْنَاهُ مِنْ نُحَاسٍ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ وَ مَا دِينُكَ وَ مَا تَقُولُ فِي هَذَا الرَّجُلِ الَّذِي قَدْ خَرَجَ مِنْ بَيْنِ ظَهْرَانِيكُمَا فَيَقُولُ لَا أَدْرِي فَيَخْلِيَانِ بَيْنَهُ وَ بَيْنَ الشَّيْطَانِ فَيَسْلُطُ عَلَيْهِ فِي قَبْرِهِ تِسْعَةَ وَ تِسْعِينَ تَنِينًا لَوْ أَنَّ تَنِينًا وَاحِدًا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَتْنَبَتْ شَجَرًا أَبَدًا وَ يُفْتَحُ لَهُ بَابٌ إِلَى النَّارِ وَ يَرَى مَقْعَدَهُ فِيهَا .

And if he was the Infidel man, they both come over to him, and the Satan<sup>la</sup> stands in front of him, his<sup>la</sup> eyes being (the colour of) of brass, so they are saying to him: 'Who is your Lord<sup>azwj</sup>, and what is your Religion, and what are you saying regarding this man who has appeared between you (and us)'. So he is saying, 'I do not know'. So they both leave him with the Satan<sup>la</sup> who then will expose him to ninety-nine snakes (the size of dragons) in his grave, such that if one of these were to blow in the earth, no tree would grow, ever! And they open for him a Door to the Fire, and he sees his seat therein'.<sup>65</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) أَصْلَحَكَ اللَّهُ مِنَ الْمَسْئُولُونَ فِي قُبُورِهِمْ قَالَ مَنْ مَحْضُ الْإِيمَانِ وَ مَنْ مَحْضُ الْكُفْرِ قَالَ قُلْتُ فَبَقِيَّةُ هَذَا الْخَلْقِ قَالَ يُلْهَى وَ اللَّهُ عَنْهُمْ مَا يُعْبَأُ بِهِمْ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim, from Abu Bakr Al Hazramy who said,

'I said to Abu Ja'far<sup>asws</sup>, 'May Allah<sup>azwj</sup> Keep you well! Who are the questioned ones in their graves?' He<sup>asws</sup> said: 'The ones of pure belief and the ones of pure disbelief'. I said, 'So there remain these people'. By Allah<sup>azwj</sup>! They will be left alone (as their punishment will be in the wait – to find out if they are saved or destroyed)'.<sup>65</sup>

قَالَ قُلْتُ وَ عَمَّ يُسْأَلُونَ قَالَ عَنِ الْحُجَّةِ الْقَائِمَةِ بَيْنَ أَظْهُرِكُمْ فَيَقَالُ لِلْمُؤْمِنِ مَا تَقُولُ فِي فَلَانِ بْنِ فَلَانٍ فَيَقُولُ ذَلِكَ إِمَامِي فَيَقَالُ نَمْ أَنَامَ اللَّهُ عَيْنَكَ وَ يُفْتَحُ لَهُ بَابٌ مِنَ الْجَنَّةِ فَمَا يَزَالُ يُتْحَفُهُ مِنْ رَوْحِهَا إِلَى يَوْمِ الْقِيَامَةِ

He (the narrator) said, 'So I said, 'And what would they be questioned about?' He<sup>asws</sup> said: 'About the Proof<sup>asws</sup> established between them. So it would be said to the Believer: 'What are you saying regarding so and so, son of so and so?' So he would be saying, 'That is my Imam<sup>asws</sup>'. So it would be said, 'Sleep. May Allah<sup>azwj</sup> Grant sleep to your eyes'. And they would open for him a Door from the Paradise, and he would not cease to be gifted from its fragrances up to the Day of Judgement.

<sup>65</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 7

وَيُقَالُ لِلْكَافِرِ مَا تَقُولُ فِي فَلَانٍ بَنِ فَلَانٍ قَالَ فَيَقُولُ قَدْ سَمِعْتُ بِهِ وَمَا أَدْرِي مَا هُوَ فَيُقَالُ لَهُ لَا دَرَيْتَ قَالَ وَ يُفْتَحُ لَهُ بَابُ مِنَ النَّارِ فَلَا يَزَالُ يُتَحَفُّهُ مِنْ حَرِّهَا إِلَى يَوْمِ الْقِيَامَةِ .

And it would be said to the Infidel: 'What are you saying regarding so and so, son of so and so?' So he would be saying, 'I have heard of him, and I do not know what he is'. So it would be said to him: 'You will not know'. And they would open for him a Door from the Fire, so he would not cease to be Gifted from its heat up to the Day of Judgement'.<sup>66</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ عَمْرِو بْنِ الْأَسْعَدِ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ يُسْأَلُ الرَّجُلُ فِي قَبْرِهِ فَإِذَا أُثْبِتَ فُسِّحَ لَهُ فِي قَبْرِهِ سَبْعَةُ أذْرُعٍ وَفُتِحَ لَهُ بَابٌ إِلَى الْجَنَّةِ وَ قِيلَ لَهُ نَمْ نَوْمَةَ الْعُرُوسِ فَرِيرَ الْعَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, from Jameel,

(It has been narrated) from Amro Bin Al-Ash'as who heard Abu Abdullah<sup>asws</sup> saying: 'The man would be questioned in his grave. So if he is firm (upon his beliefs), they would expand for him seven cubits in his grave, and open for him a Door to the Paradise, and it would be said to him: 'Sleep, the sleep of the newly-wed, with delighted eyes'.<sup>67</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِذَا وُضِعَ الرَّجُلُ فِي قَبْرِهِ أَتَاهُ مَلَكَانِ مَلَكٌ عَنْ يَمِينِهِ وَ مَلَكٌ عَنْ يَسَارِهِ وَ أَقِيمَ الشَّيْطَانُ بَيْنَ عَيْنَيْهِ عَيْنَاهُ مِنْ نُحَاسٍ فَيُقَالُ لَهُ كَيْفَ تَقُولُ فِي الرَّجُلِ الَّذِي كَانَ بَيْنَ ظَهْرَانِيكُمْ

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

'I heard Abu Abdullah<sup>asws</sup> saying: 'When the man is placed in his grave, two Angels come over to him, an Angel upon his right and an Angel upon his left, and the Satan<sup>la</sup> stands in front of him, his<sup>la</sup> eyes being (the colour of) of brass. So it is said to him: 'What are you saying regarding the man who was in between you (and us)?'

قَالَ فَيَفْزَعُ لَهُ فَرْعَةٌ فَيَقُولُ إِذَا كَانَ مُؤْمِنًا أَعَنْ مُحَمَّدٌ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) تَسْأَلَانِي فَيَقُولَانِ لَهُ نَمْ نَوْمَةً لَا حُلْمَ فِيهَا وَ يُفْسَحُ لَهُ فِي قَبْرِهِ تِسْعَةُ أذْرُعٍ وَ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ

He<sup>asws</sup> said: 'So he is seized by a panic, and he is saying, if he was a Believer, 'Is it about Muhammad<sup>saww</sup> Rasool-Allah<sup>saww</sup> that you are questioning me?' So they are saying to him: 'Sleep a sleep in which there are no dreams', and they expand his grave by nine cubits, and he sees his seat from the Paradise, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter.**

وَ إِذَا كَانَ كَافِرًا قَالَا لَهُ مَنْ هَذَا الرَّجُلُ الَّذِي خَرَجَ بَيْنَ ظَهْرَانِيكُمْ فَيَقُولُ لَا أَدْرِي فَيُخَلِّيَانِ بَيْنَهُ وَ بَيْنَ الشَّيْطَانِ .

<sup>66</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 8

<sup>67</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 9

And when it was an Infidel, they both say to him: 'Who is this man who has appeared in between you (and us)'. So he is saying, 'I do not know'. So they both leave him (to be with) the Satan<sup>la, 68</sup>.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَاءِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَام ) قَالَ يُقَالُ لِلْمُؤْمِنِ فِي قَبْرِهِ مَنْ رَبُّكَ قَالَ يَقُولُ اللَّهُ يَقَالُ لَهُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ يَقَالُ لَهُ مَنْ نَبِيُّكَ فَيَقُولُ مُحَمَّدٌ يَقَالُ مَنْ إِمَامُكَ فَيَقُولُ فَلَانٌ يَقَالُ كَيْفَ عَلِمْتَ بِذَلِكَ فَيَقُولُ أَمَرُ هَدَانِي اللَّهُ لَهُ وَ تَبَيَّنَتْنِي عَلَيْهِ يَقَالُ لَهُ نَمْ نَوْمَةً لَا حُلْمَ فِيهَا نَوْمَةُ الْعُرُوسِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim, from Abu Al Balaad, from one of his companions,

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup> having said: 'It is said to the Believer in his grave: 'Who is your Lord<sup>azwj</sup>? So he is saying, 'Allah<sup>azwj</sup>'. So it is said to him: 'What is your Religion?' So he is saying, 'Al-Islam'. So it is said to him: 'Who is your Prophet<sup>saww</sup>? So he is saying, 'Muhammad<sup>saww</sup>'. So it is said to him: 'Who is your Imam<sup>asws</sup>? So he is saying, 'So and so'. So it is said to him, 'How did you come to know of that?' So he is said, 'A matter which Allah<sup>azwj</sup> Guided me towards him<sup>asws</sup>, and Affirmed me upon it'. So it is said to him: 'Sleep a sleep in which there are no dreams, a sleep of the newly-weds'.

ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَ رِيحَانِهَا فَيَقُولُ يَا رَبِّ عَجِّلْ قِيَامَ السَّاعَةِ لَعَلِّي أَرْجِعُ إِلَى أَهْلِي وَ مَالِي

Then they open for him a Door to the Paradise, and there come upon him from its breezes and its fragrances, so he is saying, 'O Lord<sup>azwj</sup>! Hasten the Establishment of the Hour so I can return to my family and my wealth'.

وَ يُقَالُ لِلْكَافِرِ مَنْ رَبُّكَ فَيَقُولُ اللَّهُ يَقَالُ مَنْ نَبِيُّكَ فَيَقُولُ مُحَمَّدٌ يَقَالُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ يَقَالُ مَنْ أَيْنَ عَلِمْتَ ذَلِكَ فَيَقُولُ سَمِعْتُ النَّاسَ يَقُولُونَ فَقُلْتُه فَيَضْرِبَانِهِ بِمِرْزَبَةٍ لَوْ اجْتَمَعَ عَلَيْهَا الثَّقَلَانِ الْإِنْسُ وَ الْجِنُّ لَمْ يُطِيقُوها قَالَ فَيَذُوبُ كَمَا يَذُوبُ الرَّصَاصُ

And it is said to the Infidel: 'Who is your Lord<sup>azwj</sup>? So he is saying, 'Allah<sup>azwj</sup>'. So it is said to him: 'Who is your Prophet<sup>saww</sup>? So he is saying, 'Muhammad<sup>saww</sup>'. So it is said: 'What is your Religion?' So he is saying 'Al-Islam'. So it is said to him: 'From where did you come to know of that?' So he would be saying, 'I heard the people saying, so I said it (as well)'. So they both strike him with such a strike that if the two creatures were to gather upon it - the human beings and the Jinns, they would not be able to bear it. So he would melt like the melting of the lead.

ثُمَّ يُعِيدَانِ فِيهِ الرُّوحَ فَيُوضَعُ قَلْبُهُ بَيْنَ لَوْحَيْنِ مِنْ نَارٍ فَيَقُولُ يَا رَبِّ أَخَّرْ قِيَامَ السَّاعَةِ .

They then would return the soul to him, and they would place his heart between two tablets of the Fire, so he would be saying, 'O Lord<sup>azwj</sup>! Delay the Establishment of the Hour'.<sup>69</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الْمُؤْمِنَ إِذَا أُخْرِجَ مِنْ بَيْتِهِ شِيعَتُهُ الْمَلَائِكَةُ إِلَى قَبْرِهِ يَرُدُّجُمُونَ عَلَيْهِ حَتَّى إِذَا

<sup>68</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 10

<sup>69</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 11

انْتَهَى بِهِ إِلَى قَبْرِهِ قَالَتْ لَهُ الْأَرْضُ مَرْحَبًا بِكَ وَ أَهْلًا أَمَا وَ اللَّهُ لَقَدْ كُنْتُ أَجِبُ أَنْ يَمْشِيَ عَلَيَّ مِثْلُكَ لَتَرَيْنَ مَا أَصْنَعُ بِكَ فَتَوَسَّعَ لَهُ مَدَّ بَصَرِهِ وَ يَدْخُلُ عَلَيْهِ فِي قَبْرِهِ مَلَكَ الْقَبْرِ وَ هُمَا قَعِيدَا الْقَبْرِ مُنْكَرٌ وَ نَكِيرٌ

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Believer, when he is brought out from his house, the Angels escort him to his grave, crowding around him until when he ends up to his grave, the ground says to him: 'Welcome to you and hello. By Allah<sup>azwj</sup>! I used to love it that the likes of you were walking upon me. You shall see what I would be doing with you'. So it expands for him to the extent of his vision, and two Angels of the grave come over to him and they both are seated in the grave, Munkar and Nakeer.

فَيُلْقِيَانِ فِيهِ الرُّوحَ إِلَى حَقْوَيْهِ فَيَقْعَدَانِهِ وَ يَسْأَلَانِهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ فَيَقُولُ اللَّهُ فَيَقُولَانِ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيَقُولَانِ وَ مَنْ نَبِيِّكَ فَيَقُولُ مُحَمَّدٌ ( صلى الله عليه وآله ) فَيَقُولَانِ وَ مَنْ إِمَامُكَ فَيَقُولُ فَلَانٌ

So they cast the soul into him up to his waist and sit him upright, and they question him saying to him: 'Who is your Lord<sup>azwj</sup>?' So he is saying, 'Allah<sup>azwj</sup>'. So they are saying: 'What is your Religion?' So he is saying, 'Al-Islam'. So they are saying: 'Who is your Prophet<sup>sawww</sup>?' So he is saying, 'Muhammad<sup>sawww</sup>'. So they are saying, 'Who is your Imam<sup>asws</sup>?' So he is saying, 'So and so'.

قَالَ فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ صَدَقَ عَبْدِي أَفْرَشُوا لَهُ فِي قَبْرِهِ مِنَ الْجَنَّةِ وَ افْتَحُوا لَهُ فِي قَبْرِهِ بَابًا إِلَى الْجَنَّةِ وَ أَلْبِسُوهُ مِنْ ثِيَابِ الْجَنَّةِ حَتَّى يَأْتِيَنَا وَ مَا عِنْدَنَا خَيْرٌ لَهُ ثُمَّ يُقَالُ لَهُ نَمْ نَوْمَةً عَرُوسٍ نَمْ نَوْمَةً لَا حُلْمَ فِيهَا

So a Caller Calls out from the sky: "My<sup>azwj</sup> servant speaks the truth. Furnish for him in his grave from the (furnishings from the) Paradise, and open for him in his grave, a Door to the Paradise. Clothe him from the clothes of the Paradise until he comes to Us<sup>azwj</sup>, and what is with Us<sup>azwj</sup> is better for him". Then it is said to him: 'Sleep a sleep of the newly-wed, there being no dream in it'.

قَالَ وَ إِنْ كَانَ كَافِرًا خَرَجَتْ الْمَلَائِكَةُ تُشَيِّعُهُ إِلَى قَبْرِهِ تَلْعُنُونَهُ حَتَّى إِذَا انْتَهَى بِهِ إِلَى قَبْرِهِ قَالَتْ لَهُ الْأَرْضُ لَا مَرْحَبًا بِكَ وَ لَا أَهْلًا أَمَا وَ اللَّهُ لَقَدْ كُنْتُ أَبْغَضُ أَنْ يَمْشِيَ عَلَيَّ مِثْلُكَ لَا جَرَمَ لَتَرَيْنَ مَا أَصْنَعُ بِكَ الْيَوْمَ فَتَضَيِّقُ عَلَيْهِ حَتَّى تَلْتَقِيَ جَوَانِحُهُ قَالَ ثُمَّ يَدْخُلُ عَلَيْهِ مَلَكَ الْقَبْرِ وَ هُمَا قَعِيدَا الْقَبْرِ مُنْكَرٌ وَ نَكِيرٌ

He<sup>asws</sup> said: 'And if he was an Infidel, the Angels come out escorting him to his grave until when they end up with him to his grave, the earth says to him: 'You are not welcome at all! By Allah<sup>azwj</sup>! I used to hate the likes of you when they walked upon me,. However, you shall see what I would be doing with you today'. So it constricts upon him until his two sides collide. He<sup>asws</sup> said: 'Then two Angels of the grave come over to him, and they are both seated in the grave, Munkar and Nakeer.

قَالَ أَبُو بَصِيرٍ جُعِلْتُ فِدَاكَ يَدْخُلَانِ عَلَى الْمُؤْمِنِ وَ الْكَافِرِ فِي صُورَةٍ وَاحِدَةٍ فَقَالَ لَا قَالَ فَيَقْعَدَانِهِ وَ يُلْقِيَانِ فِيهِ الرُّوحَ إِلَى حَقْوَيْهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ فَيَقُولُ فَقَدْ سَمِعْتُ النَّاسَ يَقُولُونَ فَيَقُولَانِ لَهُ لَا دَرَيْتَ وَ يَقُولَانِ لَهُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيَقُولَانِ لَهُ لَا دَرَيْتَ وَ يَقُولَانِ لَهُ مَنْ نَبِيِّكَ فَيَقُولُ فَقَدْ سَمِعْتُ النَّاسَ يَقُولُونَ فَيَقُولَانِ لَهُ لَا دَرَيْتَ وَ يُسَالُ عَنْ إِمَامِ زَمَانِهِ

Abu Baseer said, 'May I be sacrificed for you<sup>asws</sup>! Do they both come over to the Believer and the Infidel in one image?' So he<sup>asws</sup> said: 'No. They sit him up and cast the soul into him up to his waist, and they are saying to him: 'Who is your Lord<sup>azwj</sup>?'

So he stammers and would be saying, 'I had heard the people saying (such and such)'. So they are saying: 'You do not know', and they are saying to him: 'What is your Religion?' So he stammers, and they are saying to him: 'You do not know', and they are saying to him: 'Who is your Prophet<sup>saww</sup>?'. So he is saying, 'I had heard the people saying (such and such)'. So they are saying to him: 'You do not know, and they ask him about the Imam<sup>asws</sup> of his time.

قَالَ فَيَبْأَدِي مُنَادٍ مِنَ السَّمَاءِ كَذَبَ عَبْدِي أَفْرُسُوا لَهُ فِي قَبْرِهِ مِنَ النَّارِ وَالْأَيْسُوهُ مِنْ ثِيَابِ النَّارِ وَافْتَحُوا لَهُ بَاباً إِلَى النَّارِ حَتَّى يَأْتِينَا وَمَا عِنْدَنَا شَرٌّ لَهُ فَيَضْرِبَانِهِ بِمِرْزَبَةٍ ثَلَاثَ ضَرْبَاتٍ لَيْسَ مِنْهَا ضَرْبَةٌ إِلَّا يَنْطَاطِرُ قَبْرَهُ نَاراً لَوْ ضُرِبَ بِتِلْكَ الْمِرْزَبَةِ جِبَالٌ تَهَامَةٌ لَكَانَتْ رَمِيماً

He<sup>asws</sup> said: 'So a Caller Calls out from the sky: "My<sup>azwj</sup> servant lies! Furnish for him in his grave from the Fire, and clothe him from the clothes of the Fire, and open for him a Door to the Fire until he comes to Us<sup>azwj</sup>, and what is with Us<sup>azwj</sup> is more evil for him". So they strike him with a hammer with three strikes, there not being a strike from it except that it scatters the Fire in his grave. If a mountain were to be struck with that hammer, it would decompose to be like dust'.

وَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ يُسَلِّطُ اللَّهُ عَلَيْهِ فِي قَبْرِهِ الْحَيَّاتِ تَنْهَشُهُ نَهْشاً وَ الشَّيْطَانُ يَغْمُهُ غَمّاً

And Abu Abdullah<sup>asws</sup> said: 'And Allah<sup>azwj</sup> would Cause him to be overcome in his grave by the snakes ravaging him with a ravaging, and the Satan<sup>la</sup> saddening him with a sadness'.

قَالَ وَ يَسْمَعُ عَذَابَهُ مَنْ خَلَقَ اللَّهُ إِلَّا الْجِنَّ وَ الْإِنْسَ قَالَ وَ إِنَّهُ لَيَسْمَعُ خَفَقَ نِعَالِهِمْ وَ نَقْضَ أَيْدِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ .

He<sup>asws</sup> said: 'And his Punishment is heard by the creatures of Allah<sup>azwj</sup> except for the Jinn and the human beings. And he hears the sound of their shoes stepping, and the scratching of their hands, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter, and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to**'.<sup>70</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ كُؤْلُومٍ عَنْ أَبِي سَعِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا دَخَلَ الْمُؤْمِنُ قَبْرَهُ كَانَتِ الصَّلَاةُ عَنْ يَمِينِهِ وَ الزَّكَاةُ عَنْ يَسَارِهِ وَ الْبِرُّ يُطْلُ عَلَيْهِ وَ يَتَنَحَّى الصَّبْرُ نَاحِيَةً وَ إِذَا دَخَلَ عَلَيْهِ الْمَلَكَانِ اللَّذَانِ يَلَيَّانِ مُسَاءَلَتَهُ قَالَ الصَّبْرُ لِلصَّلَاةِ وَ الزَّكَاةِ دُونَكُمَا صَاحِبِكُمْ فَإِنْ عَجَزْتُمْ عَنْهُ فَأَنَا دُونَهُ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Kowlum, from Abu Saeed,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the Believer enters his grave, the *Salaat* would be on his right, and the Zakat on his left, and the righteous deeds overlooking upon him, and the patience isolates in the corner. And when the two Angels come over to him, the ones who would be questioning him, the patience says to the *Salaat* and the Zakat: '(You two) are besides your companions, so if you are frustrated (from helping him), then I would be besides him'.<sup>71</sup>

<sup>70</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 12

<sup>71</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 13

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْخُرَاسَانِيِّ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا وَضِعَ الْمَيِّتُ فِي قَبْرِهِ مُثَلَّ لَهُ شَخْصٌ فَقَالَ لَهُ يَا هَذَا كُنَّا ثَلَاثَةً كَانَ رِزْقُكَ فَانْقَطَعَ بِانْقِطَاعِ أَجَلِكَ وَكَانَ أَهْلُكَ فَخَلَّفُوكَ وَانْصَرَفُوا عَنْكَ وَكُنْتُ عَمَلُكَ فَبَقِيتُ مَعَكَ أَمَا إِنِّي كُنْتُ أَهْوَنَ الثَّلَاثَةِ عَلَيْكَ .

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

‘Abu Abdullah<sup>asws</sup> said: ‘When the deceased is placed in his grave, a resemblance of a person is made for him, and it says to him: ‘O you! There were three of us – Your sustenance, which was cut off by the cutting of your term, and there was your family and they left you alone and dispersed from you, and I was your (good) deeds, and I shall remain with you, but I used to be the lesser of the three (in importance) upon you’.<sup>72</sup>

عَنْهُ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يُسْأَلُ الْمَيِّتُ فِي قَبْرِهِ عَنْ خَمْسٍ عَنْ صَلَاتِهِ وَ زَكَاتِهِ وَ حَجِّهِ وَ صِيَامِهِ وَ وَلَايَتِهِ إِيَّانَا أَهْلَ الْبَيْتِ فَتَقُولُ الْوَلَايَةُ مِنْ جَانِبِ الْقَبْرِ لِأَرْبَعٍ مَا دَخَلَ فِيكُنَّ مِنْ نَقْصٍ فَعَلَيْ تَمَامِهِ .

From him, from his father, raising it, said,

‘Abu Abdullah<sup>asws</sup> said: ‘The deceased would be questioned in his grave about five – about his *Salaat*, and his Zakat, and his Hajj, and his Fasts, and his Wilayah of us<sup>asws</sup>, the People<sup>asws</sup> of the Household. So the Wilayah would be saying from the side of the grave, to the other four: ‘Whatever enters, and it happens to be deficient, so it would be upon me to complete it’.<sup>73</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ قَالَ سَأَلْتُهُ عَنِ الْمَصْلُوبِ يُعَذَّبُ عَذَابَ الْقَبْرِ قَالَ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُ الْهَوَاءَ أَنْ يَضْغَطَهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa from Yunus who said,

‘I asked him<sup>asws</sup> about the crucified, whether he would be punished by the Punishment of the grave. So he<sup>asws</sup> said: ‘Yes. Allah<sup>azwj</sup> Mighty and Majestic would Command the air to squeeze him’.<sup>74</sup>

وَ فِي رَوَايَةٍ أُخْرَى سُئِلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمَصْلُوبِ يُصِيبُهُ عَذَابُ الْقَبْرِ فَقَالَ إِنَّ رَبَّ الْأَرْضِ هُوَ رَبُّ الْهَوَاءِ فَيُوحِي اللَّهُ عَزَّ وَ جَلَّ إِلَى الْهَوَاءِ فَيَضْغَطُهُ ضَغْطَةً أَشَدَّ مِنْ ضَغْطَةِ الْقَبْرِ .

And in another report,

‘Abu Abdullah<sup>asws</sup> was asked about the crucified one, whether he would be hit by the Punishment of the grave. So he<sup>asws</sup> said: ‘The Lord<sup>azwj</sup> of the ground, He<sup>azwj</sup> is the Lord<sup>azwj</sup> of the air, so Allah<sup>azwj</sup> Mighty and Majestic would be Revealing unto the air, so it would squeeze him with a squeezing more intense than the squeezing of the grave’.<sup>75</sup>

<sup>72</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 14

<sup>73</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 15

<sup>74</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 16

<sup>75</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 17

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ غَيْرٍ وَاجِدٍ عَنْ أَبِيَانَ عَنْ أَبِي بصيرٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ لَمَّا مَاتَتْ رُقَيْةُ ابْنَةُ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْحَقِّي بِسَلَفِنَا الصَّالِحِ عُثْمَانَ بْنِ مَطْعُونٍ وَأَصْحَابِهِ

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban, from Abu Baseer,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'When Ruqayya, a (step) daughter of Rasool-Allah<sup>saww</sup> died, Rasool-Allah<sup>saww</sup> said: 'Join with our righteous ancestors, Usman Bin Mazoun and his companions'.

قَالَ وَ فَاطِمَةُ (عليها السلام) عَلَى شَفِيرِ الْقَبْرِ تَنْحَدِرُ دُمُوعُهَا فِي الْقَبْرِ وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَنْقَلِبُ بِتَوْبِهِ قَائِمًا يَدْعُو قَالَ إِنِّي لَأَعْرِفُ ضَعْفَهَا وَ سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُجِيرَهَا مِنْ ضَمَةِ الْقَبْرِ .

He<sup>asws</sup> said: 'And Syeda Fatima<sup>asws</sup> was upon the verge of the grave, her<sup>asws</sup> tears flowing into the grave, and Rasool-Allah<sup>saww</sup> was catching these with his<sup>saww</sup> clothes, standing, supplicating, saying: 'I<sup>saww</sup> recognise her (step-daughter) weakness, and I<sup>saww</sup> asked Allah<sup>azwj</sup> Mighty and Majestic that He<sup>azwj</sup> Rescue her from the squeezing of the grave'.<sup>76</sup>

### بَاب مَا يَنْطِقُ بِهِ مَوْضِعُ الْقَبْرِ

## Chapter 89 – What the place of the grave speaks with

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ مَوْضِعٍ قَبْرِ إِلَّا وَهُوَ يَنْطِقُ كُلَّ يَوْمٍ ثَلَاثَ مَرَّاتٍ أَنَا بَيْتُ التُّرَابِ أَنَا بَيْتُ الْبَلَاءِ أَنَا بَيْتُ الدُّودِ قَالَ فَإِذَا دَخَلَهُ عَبْدٌ مُؤْمِنٌ قَالَ مَرْحَبًا وَ أَهْلًا أَمَا وَ اللَّهِ لَقَدْ كُنْتُ أَحْبَبُكَ وَ أَنْتَ تَمْشِي عَلَى ظَهْرِي فَكَيْفَ إِذَا دَخَلْتُ بَطْنِي فَسَتَرَى ذَلِكَ قَالَ فَيَفْسَحُ لَهُ مَدَّ الْبَصَرِ وَ يُفْتَحُ لَهُ بَابٌ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There is none from a place of a grave except it speaks three times every day: 'I am a house of the dust! I am a house of affliction! I am a house of the vermins!' So when a believing servant enters (into it), it says: 'You are most welcome! By Allah<sup>azwj</sup>! I used to love when you were walking upon my back, then why should I not love you when you are into my belly. So you shall soon see that'. So it expands for him to the extent of his vision, and there is opened for him a Door from which he can see his seat from the Paradise.

قَالَ وَ يَخْرُجُ مِنْ ذَلِكَ رَجُلٌ لَمْ تَرَ عَيْنَاهُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ فَيَقُولُ يَا عَبْدَ اللَّهِ مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْكَ فَيَقُولُ أَنَا رَأَيْتُكَ الْحَسَنَ الَّذِي كُنْتُ عَلَيْهِ وَ عَمَلَكَ الصَّالِحَ الَّذِي كُنْتُ تَعْمَلُهُ قَالَ ثُمَّ تَوَخَّذَ رُوحَهُ فَتَوَضَّعَ فِي الْجَنَّةِ حَيْثُ رَأَى مَنْزِلَهُ ثُمَّ يُقَالُ لَهُ نَمَّ قَرِيرَ الْعَيْنِ فَلَا يَزَالُ تَفَحَّةً مِنَ الْجَنَّةِ تُصِيبُ جَسَدَهُ يَجِدُ لَذَّتَهَا وَ طَيِّبَهَا حَتَّى يُبْعَثَ

He<sup>asws</sup> said: 'And there comes out from that, a man such that his eyes had never seen before at all more handsome than him, so he is saying, 'O servant of Allah<sup>azwj</sup>! I have not seen anyone more handsome than you, at all'. So he is saying, 'I am your good opinion which you were upon, and your righteous deeds which you were

<sup>76</sup> Al Kafi V 3 – The Book Of Funerals CH 86 H 18

doing'. Then he takes his soul and places it in the Paradise where he can see his house. Then he says to him, 'Sleep with delighted eyes'. So the aroma from the Paradise does not cease to hit his body, renewing its pleasure and its fragrance until he is Resurrected'.

قَالَ وَ إِذَا دَخَلَ الْكَافِرُ قَالَ لَا مَرْحَبًا بِكَ وَلَا أَهْلًا أَمَا وَاللَّهِ لَقَدْ كُنْتُ أُبْغِضُكَ وَأَنْتَ تَمْشِي عَلَى ظَهْرِي فَكَيْفَ إِذَا دَخَلْتُ بَطْنِي سَتَرِي ذَلِكَ قَالَ فَتَضَمُّ عَلَيْهِ فَتَجْعَلُهُ رَمِيمًا وَ يُعَادُ كَمَا كَانَ وَ يُفْتَحُ لَهُ بَابٌ إِلَى النَّارِ فَيَرَى مَقْعَدَهُ مِنَ النَّارِ

He<sup>asws</sup> said: 'And when the Infidel enters (the grave), it says: 'You are not welcome at all! But, by Allah<sup>azwj</sup>, I used to hate you walking upon my back, so it is more so when you enter into my belly? You shall soon see that (how much I hate you)'. So it squeezes upon him and makes him into decayed dust, and he returns to what he used to be, and there is opened for him a Door to the Fire, so he sees his seat from the Fire'.

ثُمَّ قَالَ ثُمَّ إِنَّهُ يَخْرُجُ مِنْهُ رَجُلٌ أَفْبَحُ مَنْ رَأَى قَطُّ قَالَ فَيَقُولُ يَا عَبْدَ اللَّهِ مَنْ أَنْتَ مَا رَأَيْتُ شَيْئًا أَفْبَحَ مِنْكَ قَالَ فَيَقُولُ أَنَا عَمَلُكَ السَّيِّئِ الَّذِي كُنْتَ تَعْمَلُهُ وَ رَأَيْكَ الْخَبِيثُ

Then he<sup>asws</sup> said: 'Then there comes out from it the ugliest man ever seen at all, so he is saying, 'O servant of Allah<sup>azwj</sup>! Who are you? I have not seen anything more ugly than you'. So he is saying: 'I am your evil deeds which you were performing and your bad opinion'.

قَالَ ثُمَّ تُوْخَذُ رُوحُهُ فَتُوضَعُ حَيْثُ رَأَى مَقْعَدَهُ مِنَ النَّارِ ثُمَّ لَمْ تَزَلْ نَفْخَةً مِنَ النَّارِ تُصِيبُ جَسَدَهُ فَيَجِدُ أَلَمَهَا وَ حَرَّهَا فِي جَسَدِهِ إِلَى يَوْمٍ يُبْعَثُ وَ يُسَلِّطُ اللَّهُ عَلَى رُوحِهِ تِسْعَةَ وَ تِسْعِينَ تَنِينًا تَنْهَشُهُ لَيْسَ فِيهَا تَنِينٌ يَنْفُخُ عَلَى ظَهْرِ الْأَرْضِ فَتَنْبِتُ شَيْئًا.

He<sup>asws</sup> said: 'Then he seizes his soul and places it where he can see his seat from the Fire. Then he does not cease to be hit by the blowings' of the Fire hitting his body, and he finds its pain and its heat in his body until he is Resurrected, and makes his soul to be overcome by ninety-nine dragons ravaging him, there not being a dragon who would blow upon the surface of the earth, and anything would grow (after it)'.<sup>77</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِنَّ لِلْقَبْرِ كَلَامًا فِي كُلِّ يَوْمٍ يَقُولُ أَنَا بَيْتُ الْغُرْبَةِ أَنَا بَيْتُ الْوَحْشَةِ أَنَا بَيْتُ الدُّودِ أَنَا الْقَبْرُ أَنَا رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali, from Ghalib Bin usman, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'For the grave there is speech during every day. It is saying: 'I am a house of estrangement! I am a house of loneliness! I am a house of the vermin! I am the grave! I am a garden from the Gardens of the Paradise, or a pit from the pits of the Fire'.<sup>78</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عليه السلام ) إِنِّي سَمِعْتُكَ وَأَنْتَ تَقُولُ كُلُّ شَيْعَتِنَا فِي الْجَنَّةِ عَلَى مَا كَانَ فِيهِمْ قَالَ صَدَقْتُكَ كُلُّهُمْ وَ اللَّهُ فِي

<sup>77</sup> Al Kafi V 3 – The Book Of Funerals CH 87 H 1

<sup>78</sup> Al Kafi V 3 – The Book Of Funerals CH 87 H 2

الْجَنَّةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ الذُّنُوبَ كَثِيرَةً كَبِيرًا فَقَالَ أَمَّا فِي الْقِيَامَةِ فَكُلُّكُمْ فِي الْجَنَّةِ بِشَفَاعَةِ النَّبِيِّ الْمُطَاعِ أَوْ وَصِيِّ النَّبِيِّ وَ لَكِنِّي وَ اللَّهُ أَتَخَوَّفُ عَلَيْكُمْ فِي الْبَرَزِخِ قُلْتُ وَ مَا الْبَرَزِخُ قَالَ الْقَبْرُ مِنْذُ حِينَ مَوْتِهِ إِلَى يَوْمِ الْقِيَامَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Isa, from Ahmad Bin Muhammad, from Abdul Rahman Bin Hammad, from Amro Bin Yazeed who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I heard you<sup>asws</sup> and you<sup>asws</sup> were saying: 'All of our<sup>asws</sup> Shias are in the Paradise upon what they used to be in'. He<sup>asws</sup> said: 'You speak the truth. All of them, by Allah<sup>azwj</sup>, would be in the Paradise'. I said, 'May I be sacrificed for you<sup>asws</sup>! If there are a lot of major sins?' So he<sup>asws</sup> said: 'But, during the Day of Judgement, so all of them would be in the Paradise by the intercession of the obeyed Prophet<sup>saww</sup> or a successor<sup>asws</sup> of the Prophet<sup>saww</sup>, but, by Allah<sup>azwj</sup>, I<sup>asws</sup> am afraid upon you during the purgatory'. I said, 'And what is the purgatory?' He<sup>asws</sup> said: 'The (period of the) grave since his death, up to the Day of Judgement'.<sup>79</sup>

### باب في أرواح المؤمنين

## Chapter 90 – Regarding the souls of the Believers

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ رَاشِدِ بْنِ رَاشِدٍ عَنِ الْمُرْتَجَلِ بْنِ مَعْمَرٍ عَنْ ذَرِيحِ الْمُحَارِبِيِّ عَنْ عُبَادَةَ الْأَسَدِيِّ عَنْ حَبَّةِ الْعَرَنِيِّ قَالَ خَرَجْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) إِلَى الظَّهْرِ فَوَقَفْتُ بِوَادِي السَّلَامِ كَأَنَّهُ مُخَاطَبٌ لِأَقْوَامٍ فَمُتُّ بِقِيَامِهِ حَتَّى أُعْيِيتُ ثُمَّ جَلَسْتُ حَتَّى مَلِيتُ ثُمَّ قُمْتُ حَتَّى نَالَنِي مِثْلُ مَا نَالَنِي أَوَّلًا ثُمَّ جَلَسْتُ حَتَّى مَلِيتُ

Ali Bin Muhammad, from Ali Bin Al Hassan, from Al Husayn Bin Rashid, from Al Murtahal Bin Ma'mar, from Zareeh Al Muharaby, from Ubadat Al Asady, from Habbat Al Urany who said,

'I went out along with Amir Al-Momineen<sup>asws</sup> to the back (of Al-Kufa), so he<sup>asws</sup> paused at the valley of peace (a graveyard) as if addressing a group of people. So I stood due to his<sup>asws</sup> standing until I was exhausted. Then I sat until I was tired. Then I stood until there came to me the likes of what came to me the first time. Then I sat down until I was tired.

ثُمَّ قُمْتُ وَ جَمَعْتُ رِدَائِي فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدْ أَشْفَعْتُ عَلَيْكَ مِنْ طُولِ الْقِيَامِ فَرَاحَةً سَاعَةً ثُمَّ طَرَحْتُ الرِّدَاءَ لِيَجْلِسَ عَلَيْهِ فَقَالَ لِي يَا حَبَّةُ إِنَّ هُوَ إِلَّا مُحَادَثَةُ مُؤْمِنٍ أَوْ مُؤَانَسَتُهُ قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِنَّهُمْ لَكَذَلِكَ قَالَ نَعَمْ وَ لَوْ كُشِفَ لَكَ لَرَأَيْتَهُمْ حَلَقًا حَلَقًا مُحْتَبِينَ يَتَحَادَثُونَ فَقُلْتُ أَجْسَامٌ أَمْ أَرْوَاحٌ فَقَالَ أَرْوَاحٌ وَ مَا مِنْ مُؤْمِنٍ يَمُوتُ فِي بُقْعَةٍ مِنْ بَقَاعِ الْأَرْضِ إِلَّا قِيلَ لِرُوحِهِ الْحَقِّي بِوَادِي السَّلَامِ وَ إِنَّهَا لَبُقْعَةٌ مِنْ جَنَّةٍ عَدْنٍ .

Then I stood and gathered my robe and I said, 'O Amir Al-Momineen<sup>asws</sup>! I sympathise with you<sup>asws</sup> from the long standing, so rest for a while'. Then I spread the robe in order for him<sup>asws</sup> to sit upon it. So he<sup>asws</sup> said to me: 'O Habbat! It was only a discussion with a Believer, or comforting him'. I said, 'O Amir Al-Momineen<sup>asws</sup>! And they are like that?' He<sup>asws</sup> said: 'Yes, and if the covering is uncovered for you, you would see them in groups and groups discussing'. So I said, 'Bodily or in spirit form?' So he<sup>asws</sup> said: 'The souls. There is none from a Believer who dies in a spot from the spots of the earth, except that it is said to his soul: 'Join at the valley of peace, and it is a spot from the Garden of Eden'.<sup>80</sup>

<sup>79</sup> Al Kafi V 3 – The Book Of Funerals CH 87 H 3

<sup>80</sup> Al Kafi V 3 – The Book Of Funerals CH 88 H 1

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عُمَرَ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ أَخِي بَبْغَدَادَ وَ أَخَافُ أَنْ يَمُوتَ بِهَا فَقَالَ مَا تُبَالِي حَتَّى مَاتَ أَمَا إِنَّهُ لَا يَبْقَى مُؤْمِنٌ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا إِلَّا حَشَرَ اللَّهُ رُوحَهُ إِلَى وَادِي السَّلَامِ قُلْتُ لَهُ وَ أَيْنَ وَادِي السَّلَامِ قَالَ ظَهَرَ الْكُوفَةِ أَمَا إِنِّي كَأَنِّي بِهِمْ حَلَقٌ حَلَقٌ فَعُودٌ يَتَحَدَّثُونَ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali, from Ahmad Bin Umar, raising it,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'My brother is in Baghdad and I am afraid he would be dying in it'. So he<sup>asws</sup> said: 'You should not care where so ever he dies, as there would not remain a single Believer in the east of the earth or the west of it, except that Allah<sup>azwj</sup> would Resurrect his soul to 'وادي السَّلام' the valley of peace'. I said, 'And where is the valley of peace?' He<sup>asws</sup> said: 'At the back of Al-Kufa. But it is as if I<sup>asws</sup> see them, in groups and groups, sitting, discussing'.<sup>81</sup>

### باب آخَرُ فِي أَرْوَاحِ الْمُؤْمِنِينَ

## Chapter 91 – Another chapter regarding the souls of the Believers

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي وَلَادٍ الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ يَرُوءُونَ أَنَّ أَرْوَاحَ الْمُؤْمِنِينَ فِي حَوَاصِلِ طُيُورٍ خَضِرٍ حَوْلَ الْعَرْشِ فَقَالَ لَا الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنْ أَنْ يَجْعَلَ رُوحَهُ فِي حَوْصَلَةِ طَيْرٍ وَ لَكِنْ فِي أَبْدَانٍ كَأَبْدَانِهِمْ .

Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Abu Wallad Al Hannat,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! They (people) are reporting that the souls of the Believers are in the craw of green birds around the Throne'. So he<sup>asws</sup> said: 'No. The Believers are more prestigious to Allah<sup>azwj</sup> than for Him<sup>azwj</sup> to Make his soul to be in craws of a bird, but they are in bodies like their own bodies'.<sup>82</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مُنْتَى الْحَنَاطِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ أَرْوَاحَ الْمُؤْمِنِينَ لَفِي شَجَرَةٍ مِنَ الْجَنَّةِ يَأْكُلُونَ مِنْ طَعَامِهَا وَ يَشْرَبُونَ مِنْ شَرَابِهَا وَ يَقُولُونَ رَبَّنَا أَقِمِ السَّاعَةَ لَنَا وَ أَنْجِزْ لَنَا مَا وَعَدْتَنَا وَ أَلْحِقْ آخِرَنَا بِأَوَّلِنَا .

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Musanna Hannat, from Abu Baseer who said,

'Abu Abdullah<sup>asws</sup> said: 'The souls of the Believers are in a tree from the Paradise, eating from its food, and they are drinking from its drinks and they are saying, 'Our Lord<sup>azwj</sup>! Establish the Hour for us and Accomplish for us what You<sup>azwj</sup> Promised us, and join our later ones with our former ones'.<sup>83</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْأَرْوَاحَ فِي صِفَةِ الْأَجْسَادِ فِي شَجَرَةٍ فِي الْجَنَّةِ تَعَارَفَ وَ تَسَاءَلُ فَإِذَا قَدِمَتِ الرُّوحُ عَلَى الْأَرْوَاحِ يَقُولُ دَعُوهَا فَإِنَّهَا قَدْ أَفْلَتَتْ مِنْ هَوْلٍ عَظِيمٍ ثُمَّ يَسْأَلُونَهَا مَا فَعَلَ فَلَانٌ وَ مَا فَعَلَ فَلَانٌ فَإِنْ قَالَتْ لَهُمْ تَرَكْتُهُ حَيًّا ارْتَجَوْهُ وَ إِنْ قَالَتْ لَهُمْ قَدْ هَلَكَ قَالُوا قَدْ هَوَى هَوَى .

<sup>81</sup> Al Kafi V 3 – The Book Of Funerals CH 88 H 2

<sup>82</sup> Al Kafi V 3 – The Book Of Funerals CH 89 H 1

<sup>83</sup> Al Kafi V 3 – The Book Of Funerals CH 89 H 2

Sahl Bin Ziyad, from Ismail Bin Mihran, from Dorost Bin Abu Mansour, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The souls are in bodily representations in a tree in the Paradise, recognising (each other) and asking (about others). So when the soul proceeds upon the souls, they are saying, 'Leave it alone, for it has just escaped from a great terror'. Then they are questioning it, 'What happened to so and so?' So if it says to them, 'I left him alive', they are hopeful for him, and if it says to them, 'He died', they say, 'He has perished! Perished!'.<sup>84</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ عُمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ أَرْوَاحِ الْمُؤْمِنِينَ فَقَالَ فِي حُجَرَاتٍ فِي الْجَنَّةِ يَأْكُلُونَ مِنْ طَعَامِهَا وَيشْرَبُونَ مِنْ شَرَابِهَا وَ يَقُولُونَ رَبَّنَا أَقِمِ السَّاعَةَ لَنَا وَ أَنْجِزْ لَنَا مَا وَعَدْتَنَا وَ الْحَقُّ أَخْرَجَنَا بِأَوْلَانَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked Abu Abdullah<sup>asws</sup> about the souls of the Believers, so he<sup>asws</sup> said: '(They are) in chambers in the Paradise, eating from its food and drinking from its drinks, and they are saying, 'Our Lord<sup>azwj</sup>! Establish the Hour for us and Accomplish for us what You<sup>azwj</sup> Promised us, and Join our later ones with our former ones'.<sup>85</sup>

عَلِيُّ عَنْ أَبِيهِ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ حَمَّادٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا مَاتَ الْمَيِّتُ اجْتَمَعُوا عِنْدَهُ يَسْأَلُونَهُ عَمَّنْ مَضَى وَ عَمَّنْ بَقِيَ فَإِنْ كَانَ مَاتَ وَ لَمْ يَرِدْ عَلَيْهِمْ قَالُوا قَدْ هَوَى هَوَى وَ يَقُولُ بَعْضُهُمْ لِبَعْضٍ دَعُوهُ حَتَّى يَسْكُنَ مِمَّا مَرَّ عَلَيْهِ مِنَ الْمَوْتِ .

Ali, from his father, from Muhsin Bin Ahmad, from Muhammad Bin Hammad, from Yunush Bin Yaqoub,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the deceased dies, they (souls of the Believers) gather in his presence asking him about the ones who passed away and the ones who remain. So if one had died and did not come to them, they are saying, 'Perished! Perished! And some of them are saying to the others, 'Leave it until it settles from what has passed upon it, from the (experience of) death'.<sup>86</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَقَالَ مَا يَقُولُ النَّاسُ فِي أَرْوَاحِ الْمُؤْمِنِينَ فَقُلْتُ يَقُولُونَ تَكُونُ فِي حَوَاصِلِ طُيُورٍ خُضْرٍ فِي قَنَادِيلٍ تَحْتَ الْعَرْشِ فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) سُبْحَانَ اللَّهِ الْمُؤْمِنُ أَكْرَمَ عَلَى اللَّهِ مِنْ أَنْ يَجْعَلَ رُوحَهُ فِي حَوْصَلَةِ طَيْرٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Qasim Bin Muhammad, from Al Husayn Bin Ahmad, from Yunus Bin Zabyan who said,

'I was in the presence of Abu Abdullah<sup>asws</sup>, so he<sup>asws</sup> said: 'What are the people saying regarding the souls of the Believers?' So I said, 'They are saying, 'They happen to be in the craws of green birds in a lamp beneath the Throne'. So Abu

<sup>84</sup> Al Kafi V 3 – The Book Of Funerals CH 89 H 3

<sup>85</sup> Al Kafi V 3 – The Book Of Funerals CH 89 H 4

<sup>86</sup> Al Kafi V 3 – The Book Of Funerals CH 89 H 5

Abdullah<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! The Believer is more prestigious to Allah<sup>azwj</sup> than for Him<sup>azwj</sup> to Make his soul to be in a craw of a bird.

يَا يُونُسُ إِذَا كَانَ ذَلِكَ أَتَاهُ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ (عليهم السلام) وَ الْمَلَائِكَةُ الْمُقَرَّبُونَ (عليهم السلام) فَإِذَا قَبِضَهُ اللَّهُ عَزَّ وَ جَلَّ صَيَّرَ تِلْكَ الرُّوحَ فِي قَالِبٍ كَقَالِبِهِ فِي الدُّنْيَا فَيَأْكُلُونَ وَ يَشْرَبُونَ فَإِذَا قَدِمَ عَلَيْهِمُ الْقَادِمُ عَرَفُوهُ بِتِلْكَ الصُّورَةِ الَّتِي كَانَتْ فِي الدُّنْيَا .

O Yunus! When it was that, there come to him Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and Syeda Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and the Angels of Proximity. So when Allah<sup>azwj</sup> Mighty and Majestic Captures him, that comes to be in a mould like his own mould used to be in the world. So they are eating and drinking, and when the comer comes over to them, they recognise him by that very image which he used to have in the world'.<sup>87</sup>

مُحَمَّدٌ عَنْ أَحْمَدَ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّا نَتَحَدَّثُ عَنْ أَرْوَاحِ الْمُؤْمِنِينَ أَنَّهَا فِي حَوَاصِلِ طُيُورٍ خَضِرٍ يَرْعَى فِي الْجَنَّةِ وَ تَأْوِي إِلَى قَنَادِيلٍ تَحْتَ الْعَرْشِ فَقَالَ لَا إِذَا مَا هِيَ فِي حَوَاصِلِ طُيُورٍ قُلْتُ فَأَيْنَ هِيَ قَالَ فِي رَوْضَةٍ كَهَيْئَةِ الْأَجْسَادِ فِي الْجَنَّةِ .

Muhammad, from Ahmad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur'at, from Abu Baseer who said,

'I said to Abu Abdullah<sup>asws</sup>, 'We are narrating about the souls of the Believer that they are in the craws of green birds grazing in the Paradise, and sheltering to the lamps beneath the Throne'. So he<sup>asws</sup> said: 'No. Then, what is in the craws of birds?' I said, 'So where are they?' He<sup>asws</sup> said: 'In a Garden like in the (shape of) bodies in the Paradise'.<sup>88</sup>

### باب فِي أَرْوَاحِ الْكُفَّارِ

## Chapter 92 – Regarding the souls of the Infidels

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ أَرْوَاحِ الْمُشْرِكِينَ فَقَالَ فِي النَّارِ يُعَذَّبُونَ يَقُولُونَ رَبَّنَا لَا تُعِمْ لَنَا السَّاعَةَ وَ لَا تُنْجِزْ لَنَا مَا وَعَدْتَنَا وَ لَا تُلْحِقْ آخِرَنَا بِأَوَّلِنَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the souls of the Polytheists, so he<sup>asws</sup> said: '(They are) in the Fire being Punished. They are saying, 'Our Lord<sup>azwj</sup>! Do not Establish the Hour for us nor Accomplish for us what You<sup>azwj</sup> Promised us, and do not Join our later ones with our former ones'.<sup>89</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مُتْنَى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَرْوَاحَ الْكُفَّارِ فِي نَارٍ جَهَنَّمَ يُعَرَّضُونَ عَلَيْهَا يَقُولُونَ رَبَّنَا لَا تُعِمْ لَنَا السَّاعَةَ وَ لَا تُنْجِزْ لَنَا مَا وَعَدْتَنَا وَ لَا تُلْحِقْ آخِرَنَا بِأَوَّلِنَا .

<sup>87</sup> Al Kafi V 3 – The Book Of Funerals CH 89 H 6

<sup>88</sup> Al Kafi V 3 – The Book Of Funerals CH 89 H 7

<sup>89</sup> Al Kafi V 3 – The Book Of Funerals CH 90 H 1

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Musanna, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The souls of the Infidels are in the Fire of Hell, being presented to it. They are saying, 'Our Lord<sup>azwj</sup>! Do not Establish the Hour for us, and do not Accomplish what You<sup>azwj</sup> Promised us, and do not Join our later ones with our former ones'.<sup>90</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بِإِسْنَادٍ لَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) شَرُّ بَنَرٍ فِي النَّارِ بَرَهُوتُ الَّذِي فِيهِ أَرْوَاحُ الْكُفَّارِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, by a chain of his, said,

'Amir Al-Momineen<sup>asws</sup> said: 'The most evil of the wells in the Fire is Barhout (a valley in Yemen) in which are the souls of the Infidels'.<sup>91</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) شَرُّ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ بَرَهُوتَ وَ هُوَ الَّذِي بِحَضْرَمَوْتَ تَرِدُهُ هَامُ الْكُفَّارِ .

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ja'far Bin Muhammad Al Ashary, from Al Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'The most evil of waters on the surface of the earth is the water of Barhout, and it is which is situated at Hazramout (in south Yemen) whereby camp the spirits of the Infidels'.<sup>92</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) شَرُّ الْيَهُودِ يَهُودُ بَيْسَانَ وَ شَرُّ النَّصَارَى نَصَارَى نَجْرَانَ وَ خَيْرُ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ زَمْزَمَ وَ شَرُّ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ بَرَهُوتَ وَ هُوَ وَادٍ بِحَضْرَمَوْتَ يَرِدُ عَلَيْهِ هَامُ الْكُفَّارِ وَ صَدَاهُمْ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The most evil of the Jews are the Jews of Baysaan, and the most evil of the Christians are the Christians of Najran, and the best of the water upon the surface of the earth is the water of Zamzam, and the most evil water upon the surface of the earth is the water of Barhout, and it is in a valley of Hazramout (in south Yemen), whereby camp the spirits of Infidels and their evil ones'.<sup>93</sup>

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

<sup>91</sup> Al Kafi V 3 – The Book Of Funerals CH 90 H 3

<sup>92</sup> Al Kafi V 3 – The Book Of Funerals CH 90 H 4

<sup>93</sup> Al Kafi V 3 – The Book Of Funerals CH 90 H 5

## باب جنة الدنيا

### Chapter 93 – Garden of the world

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ ضُرَيْسِ الْكُنَاسِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) أَنَّ النَّاسَ يَذْكُرُونَ أَنَّ فُرَاتَنَا يَخْرُجُ مِنَ الْجَنَّةِ فَكَيْفَ هُوَ وَ هُوَ يُقْبِلُ مِنَ الْمَغْرِبِ وَ تُصَبُّ فِيهِ الْعُيُونُ وَ الْأَوْدِيَةُ قَالَ فَقَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) وَ أَنَا أَسْمَعُ إِنَّ اللَّهَ جَنَّةَ خَلَقَهَا اللَّهُ فِي الْمَغْرِبِ وَ مَاءَ فُرَاتِكُمْ يَخْرُجُ مِنْهَا وَ إِلَيْهَا تَخْرُجُ أَرْوَاحُ الْمُؤْمِنِينَ مِنْ حَقَرِهِمْ عِنْدَ كُلِّ مَسَاءٍ

A number of our companions, from Ahmad Bin Muhammad and Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ali Bin Raib, from Zureys Al Kunasy who said,

‘I asked Abu Ja’far<sup>asws</sup> that the people are mentioning that our (river) Euphrates comes out from the Paradise. So how can it be so and it is flowing from the west and there pour into it the springs and (it flows by) the valleys?’ So Abu Ja’far<sup>asws</sup> said, and I heard it, that: ‘For Allah<sup>azwj</sup> is a garden which Allah<sup>azwj</sup> Created in the west, and the water of your Euphrates comes out from it, and to it go (for outing) the souls of the Believers from their pits (graves) during each evening.

فَتَسْقُطُ عَلَى ثَمَارِهَا وَ تَأْكُلُ مِنْهَا وَ تَتَنَعَّمُ فِيهَا وَ تَتَلَقَّى وَ تَتَعَارَفُ فَإِذَا طَلَعَ الْفَجْرُ هَاجَتْ مِنَ الْجَنَّةِ فَكَانَتْ فِي الْهَوَاءِ فِيمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ تُطِيرُ ذَاهِبَةً وَ جَائِيَةً وَ تَعْبُدُ حَقَرَهَا إِذَا طَلَعَتِ الشَّمْسُ وَ تَتَلَقَّى فِي الْهَوَاءِ وَ تَتَعَارَفُ

So they fall upon its fruits and eat from it, and they are in bliss therein, and they meet and recognise each other. So when the dawn emerges, they break out from the garden, so they are in the atmosphere in what is between the sky and the earth, flying around, going and coming, and return to their graves when the sun emerges, meeting each other in the atmosphere and introducing each other’.

قَالَ وَ إِنَّ اللَّهَ نَاراً فِي الْمَشْرِقِ خَلَقَهَا لِيُسْكِنَهَا أَرْوَاحَ الْكُفَّارِ وَ يَأْكُلُونَ مِنْ زُقُومِهَا وَ يَشْرَبُونَ مِنْ حَمِيمِهَا لِيَلْهَمُ فَإِذَا طَلَعَ الْفَجْرُ هَاجَتْ إِلَى وَادٍ بِالْيَمَنِ يُقَالُ لَهُ بَرْهُوتٌ أَشَدَّ حَرّاً مِنْ نِيرَانِ الدُّنْيَا كَانُوا فِيهَا يَتَلَقَّوْنَ وَ يَتَعَارَفُونَ فَإِذَا كَانَ الْمَسَاءُ عَادُوا إِلَى النَّارِ فَهُمْ كَذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ

He<sup>asws</sup> said: ‘And for Allah<sup>azwj</sup> there is a fire in the east which He<sup>azwj</sup> Created to Settle therein the souls of the Infidels, and they are eating from its bitter fruits and are drinking from its boiling water during their night. So when the dawn emerges, they break out to the valley in Al-Yemen called Barhout, which is more intense in heat than the fires of the world. Therein they are meeting and recognising each other. So when it is the evening, they are returning to the fire. Thus, they would be like that up to the Day of Judgement’.

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ فَمَا حَالُ الْمُؤَحِّدِينَ الْمُقَرَّبِينَ بِبُيُوتِ مُحَمَّدٍ ( صلى الله عليه وآله ) مِنَ الْمُسْلِمِينَ الْمُنِيبِينَ الَّذِينَ يَمُوتُونَ وَ لَيْسَ لَهُمْ إِمَامٌ وَ لَا يَعْرِفُونَ وَ لَا يَتَكَّمُ فَقَالَ أَمَّا هَؤُلَاءِ فَإِنَّهُمْ فِي حُقَرَتِهِمْ لَا يَخْرُجُونَ مِنْهَا فَمَنْ كَانَ مِنْهُمْ لَهُ عَمَلٌ صَالِحٌ وَ لَمْ يُظْهَرْ مِنْهُ عَدَاوَةٌ فَإِنَّهُ يَخْدُ لَهُ خَدٌّ إِلَى الْجَنَّةِ الَّتِي خَلَقَهَا اللَّهُ فِي الْمَغْرِبِ فَيَدْخُلُ عَلَيْهِ مِنْهَا الرُّوحُ فِي حُقَرَتِهِ إِلَى يَوْمِ الْقِيَامَةِ فَيُلْقَى اللَّهُ فَيَحَاسِبُهُ بِحَسَنَاتِهِ وَ سَيِّئَاتِهِ

He (the narrator) said, I said, ‘May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! So what is the state of the Monotheist, the acknowledger with the Prophet-hood of Muhammad<sup>saww</sup>, from the (general) Muslims, the sinners, who are dying and there is no Imam<sup>asws</sup> for them, nor are they recognising your<sup>asws</sup> Wilayah?’ So he<sup>asws</sup> said: ‘As for them, so they would be in their graves, not coming out from these. So the one from them who had

righteous deeds for him, and there does not appear from him enmity (towards us<sup>asws</sup>), so a furrow would be grooved out for them to the garden which Allah<sup>azwj</sup> has Created in the west. So there would come over to them the breeze from it into his grave up to the Day of Judgement, and he would meet Allah<sup>azwj</sup>, and He<sup>azwj</sup> would Reckon him by his good deeds and his evil deeds.

فَأَمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ فَهَؤُلَاءِ مَوْفُوفُونَ لِأَمْرِ اللَّهِ قَالَ وَكَذَلِكَ يَفْعَلُ اللَّهُ بِالْمُسْتَصْعِفِينَ وَالْبُلْهَةِ وَالْأَطْفَالِ وَالْأَوْلَادِ الْمُسْلِمِينَ الَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ فَأَمَّا النَّصَابُ مِنْ أَهْلِ الْقِبْلَةِ فَإِنَّهُمْ يُحَدُّ لَهُمْ حُدٌّ إِلَى النَّارِ الَّتِي خَلَقَهَا اللَّهُ فِي الْمَشْرِقِ فَيَدْخُلُ عَلَيْهِمْ مِنْهَا اللَّهَبُ وَالشَّرَرُ وَالْدُخَانُ وَفُورَةُ الْحَمِيمِ إِلَى يَوْمِ الْقِيَامَةِ

So either they would go to the Paradise or they would go to the Fire, as they would be pausing for the Command of Allah<sup>azwj</sup>. And similar to that will Allah<sup>azwj</sup> Deal with the weak ones (of understanding), and the foolish, and the children, and the children of the Muslims who did not reach the puberty. So as for the Hostile ones (*Nasibis*) from the people of the Qiblah (general Muslims), so a furrow would be grooved for them to the fire which Allah<sup>azwj</sup> has Created in the east. So there would come over to them, from it, the flames, and the sparks, and the smoke, and bursts of boiling water, up to the Day of Judgement.

ثُمَّ مَصِيرُهُمْ إِلَى الْحَمِيمِ ثُمَّ فِي النَّارِ يُسَجَّرُونَ ثُمَّ قِيلَ لَهُمْ أَيْنَمَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ أَتَيْنَ إِمَامَكُمْ الَّذِي اتَّخَذْتُمُوهُ دُونَ الْإِمَامِ الَّذِي جَعَلَهُ اللَّهُ لِلنَّاسِ إِمَامًا .

Then their destination would be to the boiling water, then into the Fire to be heated up. Then it would be said to them: 'Wherever you were you were calling from besides Allah<sup>azwj</sup>. Where is your imam whom you were taking to besides the Imam<sup>asws</sup> whom Allah<sup>azwj</sup> Made to be for the people as an Imam<sup>asws</sup>?'.<sup>94</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ الْحُسَيْنِ بْنِ مُبَيَّرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ جَنَّةِ آدَمَ ( عَلَيْهِ السَّلَام ) فَقَالَ جَنَّةٌ مِنْ جَنَّاتِ الدُّنْيَا تَطْلُعُ فِيهَا الشَّمْسُ وَالْقَمَرُ وَ لَوْ كَانَتْ مِنْ جَنَّاتِ الْآخِرَةِ مَا خَرَجَ مِنْهَا أَبَدًا .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Husayn Bin Maysay who said,

'I asked Abu Abdullah<sup>asws</sup> about the Garden of Adam<sup>as</sup>. So he<sup>asws</sup> said: 'It was a garden from the gardens of the world, wherein the sun emerged, and the moon, and had it been from the Gardens of the Paradise, he<sup>as</sup> would not have come out from it, ever!'.<sup>95</sup>

## باب الأَطْفَالِ

### Chapter 94 – The children

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ هَلْ سُئِلَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَنِ الْأَطْفَالِ فَقَالَ قَدْ سُئِلَ فَقَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

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

<sup>94</sup> Al Kafi V 3 – The Book Of Funerals CH 91 H 1

<sup>95</sup> Al Kafi V 3 – The Book Of Funerals CH 91 H 2

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup>, 'Was Rasool-Allah<sup>saww</sup> asked about the children?' So he<sup>asws</sup> said: 'He<sup>saww</sup> had been asked, so he<sup>saww</sup> said: 'Allah<sup>azwj</sup> is more Knowing with what they were doing'.

ثُمَّ قَالَ يَا زُرَّارَةُ هَلْ تَدْرِي قَوْلَهُ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ قُلْتُ لَا قَالَ اللَّهُ فِيهِمُ الْمَشِيبَةُ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ عَزَّ وَجَلَّ الْأَطْفَالَ وَالَّذِي مَاتَ مِنَ النَّاسِ فِي الْفِتْرَةِ وَالشَّيْخَ الْكَبِيرَ الَّذِي أَدْرَكَ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَهُوَ لَا يَعْقِلُ وَالْأَصَمَّ وَالْأَبْكَمَ الَّذِي لَا يَعْقِلُ وَالْمَجْنُونُ وَالْأَبْلَهُ الَّذِي لَا يَعْقِلُ وَكُلُّ وَاحِدٍ مِنْهُمْ يُحْتَجُّ عَلَى اللَّهِ عَزَّ وَجَلَّ

Then he<sup>asws</sup> said: 'O Zurara! Do you know (the meaning of) his<sup>saww</sup> words: 'Allah<sup>azwj</sup> is more Knowing with what they were doing?' I said, 'No'. He<sup>asws</sup> said: 'For Allah<sup>azwj</sup> is a Volition for them. When it will be the Day of Judgement, Allah<sup>azwj</sup> Mighty and Majestic will Gather the children, and those from the people that died in the era (in between one Prophet<sup>as</sup> and the next), and the aged old man who saw the Prophet<sup>saww</sup> and he did not have the intellect, and the deaf, and the mute who could not understand, and the insane, and the foolish who did not understand, and every one of them with an argument against Allah<sup>azwj</sup> Mighty and Majestic .

فَيَبْعَثُ اللَّهُ إِلَيْهِمْ مَلَكًا مِنَ الْمَلَائِكَةِ فَيُوجِّعُ لَهُمْ نَارًا ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِمْ مَلَكًا يَقُولُ لَهُمْ إِنَّ رَبَّكُمْ يَأْمُرُكُمْ أَنْ تَتَّبِعُوا فِيهَا فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا وَأَنْدَخِلَ الْجَنَّةَ وَمَنْ تَخَلَّفَ عَنْهَا دَخَلَ النَّارَ .

So Allah<sup>azwj</sup> would Send to them an Angel from the Angels, so it would inflame a fire for them. Then He<sup>azwj</sup> would Send to them an Angel and it would be saying to them: 'Your Lord<sup>azwj</sup> is Commanding you all that you leap into it'. So the one who enters it, it would be a coolness for him and a safety, and would enter the Paradise; and the one who stays behind from it would enter the Fire'.<sup>96</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ غَيْرٍ وَاحِدٍ رَفَعُوهُ أَنَّهُ سُئِلَ عَنِ الْأَطْفَالِ فَقَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَهُمُ اللَّهُ وَ أَجَّعَ لَهُمْ نَارًا وَ أَمَرَهُمْ أَنْ يَطْرَحُوا أَنْفُسَهُمْ فِيهَا فَمَنْ كَانَ فِي عِلْمِ اللَّهِ عَزَّ وَجَلَّ أَنَّهُ سَعِيدٌ رَمَى بِنَفْسِهِ فِيهَا وَ كَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا وَ مَنْ كَانَ فِي عِلْمِهِ أَنَّهُ شَقِيٌّ أَمْتَنَعَ فَيَأْمُرُ اللَّهُ بِهِمْ إِلَى النَّارِ فَيَقُولُونَ يَا رَبَّنَا تَأْمُرُ بِنَا إِلَى النَّارِ وَ لَمْ تُجِرْ عَلَيْنَا الْقَلَمَ فَيَقُولُ الْجَبَّارُ قَدْ أَمَرْتُكُمْ مُشَافَهَةً فَلَمْ تُطِيعُونِي فَكَيْفَ وَ لَوْ أَرْسَلْتُ رُسُلِي بِالْغَيْبِ إِلَيْكُمْ .

A number of our compaions, from Sahl Bin Ziyad, from someone else,

(It has been narrated) raising it, that he asked about the children, so he<sup>asws</sup> said: 'When it will be the Day of Judgement, Allah<sup>azwj</sup> would Gather them and Inflame a fire for them, and Command them to drop themselves into it. So the one who was in the Knowledge of Allah<sup>azwj</sup> as being a fortunate one would throw himself into it, and it would be a coolness upon him and a safety; and the one who was in His<sup>azwj</sup> Knowledge as a wretched one, would refuse. So Allah<sup>azwj</sup> would Command with them to go the Fire, and they would be saying, 'O our Lord<sup>azwj</sup>! You<sup>azwj</sup> are Commanding with use to go to the Fire and the Pen (recording the deeds) never flowed against us!' So the Compeller would be Saying: "I<sup>azwj</sup> had Commanded you all verbally, but you did not obey Me<sup>azwj</sup>, so how would it have been if I<sup>azwj</sup> had Sent My<sup>saww</sup> Rasool<sup>saww</sup> with the hidden matters, to you all?'

وَ فِي حَدِيثٍ آخَرَ أَنَّ أَطْفَالَ الْمُؤْمِنِينَ فَيُلْحَقُونَ بِآبَائِهِمْ وَ أَوْلَادُ الْمُشْرِكِينَ يُلْحَقُونَ بِآبَائِهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ .

<sup>96</sup> Al Kafi V 3 – The Book Of Funerals CH 92 H 1

And in another Hadeeth: 'As for the children of the Believers, so they would be joining with their fathers, and the children of the Polytheists would be joining with their fathers, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[52:21] And (as for) those who believe and their offspring follow them in faith**'.<sup>97</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) عَنِ الْوَلَدَانِ فَقَالَ سُئِلَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَنِ الْوَلَدَانِ وَالْأَطْفَالِ فَقَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ .

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

'I asked Abu Ja'far<sup>asws</sup> about the boys. So he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> was asked about the boys and the children, so he<sup>saww</sup> said: 'Allah<sup>azwj</sup> is more Knowing with what they were doing'.<sup>98</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدْبَنَةَ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَا تَقُولُ فِي الْأَطْفَالِ الَّذِينَ مَاتُوا قَبْلَ أَنْ يَبْلُغُوا فَقَالَ سُئِلَ عَنْهُمْ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

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

'I said to Abu Abdullah<sup>asws</sup>, 'What are you<sup>asws</sup> saying regarding the children who died before they reached adulthood?' 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'.

ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ يَا زُرَّارَةُ هَلْ تَدْرِي مَا عَنَى بِذَلِكَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ قُلْتُ لَا فَقَالَ إِنَّمَا عَنَى كُفُوا عَنْهُمْ وَ لَا تَقُولُوا فِيهِمْ شَيْئاً وَ رُدُّوا عَلَيْهِمْ إِلَى اللَّهِ .

Then he<sup>asws</sup> turned towards me, so he<sup>asws</sup> said: 'O Zurara! Do you know what is the meaning of what Rasool-Allah<sup>saww</sup> said?' I said, 'No'. So he<sup>asws</sup> said: 'But rather it means pause from them and do not be saying anything regarding them, and refer their knowledge to Allah<sup>azwj</sup>'.<sup>99</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ قَالَ فَقَصَرَتْ الْأَبْنَاءُ عَنْ عَمَلِ الْأَبَاءِ فَالْحَقُوا الْأَبْنَاءُ بِالْأَبَاءِ لِنَقَرٍ بِذَلِكَ أَعْيُنُهُمْ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring**. So he<sup>asws</sup> said: 'The sons would be deficient from the deeds of the father, so the sons would be joined with the fathers in order for their eyes to be delighted with that'.<sup>100</sup>

<sup>97</sup> Al Kafi V 3 – The Book Of Funerals CH 92 H 2

<sup>98</sup> Al Kafi V 3 – The Book Of Funerals CH 92 H 3

<sup>99</sup> Al Kafi V 3 – The Book Of Funerals CH 92 H 4

<sup>100</sup> Al Kafi V 3 – The Book Of Funerals CH 92 H 5

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَمَّنْ مَاتَ فِي الْفَتْرَةِ وَ عَمَّنْ لَمْ يُدْرِكِ الْجَنَّةَ وَالْمَعْنُوهُ فَقَالَ يَحْتَجُّ اللَّهُ عَلَيْهِمْ يَرْفَعُ لَهُمْ نَارًا فَيَقُولُ لَهُمْ ادْخُلُوهَا فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ مَنْ أَبِي قَالَ هَا أَنْتُمْ قَدْ أَمَرْتُكُمْ فَعَصَيْتُمُونِي .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having been asked about the one who died during the era (between one Prophet<sup>as</sup> and the next), and about the one who did not perform violations (sins) and the insane. So he<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Argue against them. He<sup>azwj</sup> would Raise a fire and He<sup>azwj</sup> would be Saying to them: “Enter!” So the one who enters it, it would be a coolness upon him and a safety, and to the one refuses, He<sup>azwj</sup> would Say: “Behold you all! I<sup>saww</sup> had Commanded you, but you disobeyed Me<sup>azwj</sup>”’.<sup>101</sup>

وَ بِهِذَا الْإِسْنَادِ قَالَ ثَلَاثَةٌ يُحْتَجُّ عَلَيْهِمُ الْأَبْكَمُ وَ الطِّفْلُ وَ مَنْ مَاتَ فِي الْفَتْرَةِ فَتُرْفَعُ لَهُمْ نَارٌ فَيَقَالُ لَهُمْ ادْخُلُوهَا فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ مَنْ أَبِي قَالَ تَبَارَكَ وَ تَعَالَى هَذَا قَدْ أَمَرْتُكُمْ فَعَصَيْتُمُونِي .

And by this chain,

‘He<sup>asws</sup> said: ‘Three would be argued against – the mute, and the children, and the one who died during the era (between one Prophet<sup>as</sup> and the next). So a fire would be raised for them and it would be said to them: ‘Enter it!’ So the one who enters it, it would be a coolness upon him and a safety; and the one who refuses, the Blessed and High would Say: “This I<sup>azwj</sup> had Commanded you all, but you disobeyed Me<sup>azwj</sup>”’.<sup>102</sup>

وَ بِهِذَا الْإِسْنَادِ قَالَ ثَلَاثَةٌ يُحْتَجُّ عَلَيْهِمُ الْأَبْكَمُ وَ الطِّفْلُ وَ مَنْ مَاتَ فِي الْفَتْرَةِ فَتُرْفَعُ لَهُمْ نَارٌ فَيَقَالُ لَهُمْ ادْخُلُوهَا فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ مَنْ أَبِي قَالَ تَبَارَكَ وَ تَعَالَى هَذَا قَدْ أَمَرْتُكُمْ فَعَصَيْتُمُونِي .

And by this chain,

‘He<sup>asws</sup> said: ‘Three would be argued against – the mute, and the children, and the one who died during the era (between one Prophet<sup>as</sup> and the next). So a fire would be raised for them and it would be said to them: ‘Enter it!’ So the one who enters it, it would be a coolness upon him and a safety; and the one who refuses, the Blessed and High would Say: “This I<sup>azwj</sup> had Commanded you all, but you disobeyed Me<sup>azwj</sup>”’.<sup>103</sup>

## باب النوادر

## Chapter 95 – The Miscellaneous

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْجَنْبِ يُغَسَّلُ الْمَيِّتَ أَوْ مَنْ غَسَلَ مَيِّتًا لَهُ أَنْ يَأْتِيَ أَهْلَهُ ثُمَّ يَغْتَسِلَ فَقَالَ سَوَاءٌ لَا بَأْسَ بِذَلِكَ إِذَا كَانَ جُنْبًا غَسَلَ يَدَهُ وَ تَوَضَّأَ وَ غَسَلَ الْمَيِّتَ فَإِنْ غَسَلَ مَيِّتًا ثُمَّ تَوَضَّأَ ثُمَّ أَتَى أَهْلَهُ يُجْزِئُهُ غُسْلٌ وَاحِدٌ لَهُمَا .

Ali Bin Ibrahim, from his father, from Nuh Bin Shuayb, from Shihab Bin Abd Rabbih,

<sup>101</sup> Al Kafi V 3 – The Book Of Funerals CH 92 H 6

<sup>102</sup> Al Kafi V 3 – The Book Of Funerals CH 92 H 7

<sup>103</sup> Al Kafi V 3 – The Book Of Funerals CH 92 H 7

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the one with sexual impurity washing the deceased, or the one who does wash a deceased, is it for him that he goes to his wife, then washes?' So he<sup>asws</sup> said: 'It is the same. There is no problem with that. When he is with sexual impurity, he would wash his hands, and perform ablution and wash the deceased. So if he has washed the deceased, then performs ablution, then goes to his wife, one washing would suffice for him for the two'.<sup>104</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْمَيِّتَ إِذَا حَضَرَهُ الْمَوْتُ أَوْتَقَهُ مَلَكُ الْمَوْتِ وَلَوْ لَا ذَلِكَ مَا اسْتَقَرَّ .

Ali, from his father, from Abdullah Bin Al Mugheira, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The dying one, when death presents itself to him, the Angel of death ties him down, and had it not been for that, he would not be calm'.<sup>105</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَبِي مُحَمَّدٍ الْهَذَلِيِّ عَنْ إِبْرَاهِيمَ بْنِ خَالِدٍ الْقَطَّانِ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ الصَّبَّاقِ عَنْ أَبِيهِ قَالَ شَكَّوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَجَدْتُ عَلَى ابْنِ لِي هَلَكًا حَتَّى خَفْتُ عَلَى عَقْلِي فَقَالَ إِذَا أَصَابَكَ مِنْ هَذَا شَيْءٌ فَأَفِضْ مِنْ دُمُوعِكَ فَإِنَّهُ يَسْكُنُ عَنْكَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Abu Muhammad Al Huzaly, from Ibrahim Bin Khalid Al Qattan, from Muhammad Bin Mansour Al Sayqal, from his father who said,

'I complained to Abu Abdullah<sup>asws</sup> of grief which I found to be in upon the death of a son of mine, to the extent that I feared upon my mind. So he<sup>asws</sup> said: 'If something from this hits you, allow your tears to flow for it would you give you relief'.<sup>106</sup>

عَلِيٌّ بْنُ إِبْرَاهِيمَ رَفَعَهُ قَالَ لَمَّا مَاتَ ذُرُّ بْنُ أَبِي ذَرٍّ مَسَحَ أَبُو ذَرٍّ الْقَبْرَ بِيَدِهِ ثُمَّ قَالَ رَحِمَكَ اللَّهُ يَا ذُرُّ وَ اللَّهُ إِنْ كُنْتُ بِي بَارًا وَ لَقَدْ قَبِضْتُ وَ أَنِي عَنْكَ لَرَاضٍ أَمَا وَ اللَّهُ مَا بِي فَقْدُكَ وَ مَا عَلَيَّ مِنْ غَضَاضَةٍ وَ مَا لِي إِلَى أَحَدٍ سِوَى اللَّهِ مِنْ حَاجَةٍ وَ لَوْ لَا هَؤُلَاءِ الْمُطَّلَعُ لَسَرَّنِي أَنْ أَكُونَ مَكَانَكَ وَ لَقَدْ شَغَلَنِي الْحُزْنُ لَكَ عَنِ الْحُزْنِ عَلَيْكَ وَ اللَّهُ مَا بَكَيْتُ لَكَ وَ لَكِنْ بَكَيْتُ عَلَيْكَ فَلَيْتَ شِعْرِي مَاذَا قُلْتُ وَ مَاذَا قِيلَ لَكَ

Ali Bin Ibrahim, raising it, said,

'When Zharr son of Abu Zarr<sup>as</sup> died, Abu Zarr<sup>as</sup> wiped the grave with his<sup>as</sup> hand, then said: 'May Allah<sup>azwj</sup> have Mercy on you, O Zharr! By Allah<sup>azwj</sup>! You were righteous with me<sup>as</sup>, and you have died and I<sup>as</sup> am pleased with you. However, by Allah<sup>azwj</sup>, I am not disappointed due to your death and I do not need anyone beside Allah<sup>azwj</sup>. Had it not been for fear from the next life I would have been happy to be in your place. My sadness for you (my concern for you in the next life) has kept me from sadness due to your death. By Allah<sup>azwj</sup>, I do not weep because of your death but I weep for you because of what you may face in the next life. I do not know what I have said about you and what is said about you.

ثُمَّ قَالَ اللَّهُمَّ إِنِّي قَدْ وَهَبْتُ لَهُ مَا اقْتَرَضْتَ عَلَيْهِ مِنْ حَقِّي فَهَبْ لَهُ مَا اقْتَرَضْتَ عَلَيْهِ مِنْ حَقِّكَ فَأَنْتَ أَحَقُّ بِالْجُودِ مِنِّي .

<sup>104</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 1

<sup>105</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 2

<sup>106</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 3

Then he<sup>ra</sup> said: 'O Allah<sup>azwj</sup>! I<sup>ra</sup> have gifted to him whatever was necessitated upon him from my rights, therefore Gift to him whatever was necessitated upon him from Your<sup>azwj</sup> Rights, for You<sup>azwj</sup> are more rightful with the Benevolence than I<sup>as</sup> am'.<sup>107</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا قَالَ لَمَّا قُبِضَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) أَمَرَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) بِالسَّرَاجِ فِي النَّبْتِ الَّذِي كَانَ يَسْكُنُهُ حَتَّى قُبِضَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) ثُمَّ أَمَرَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَام ) بِمِثْلِ ذَلِكَ فِي بَيْتِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) حَتَّى خَرَجَ بِهِ إِلَى الْعِرَاقِ ثُمَّ لَا أَدْرِي مَا كَانَ .

A number of our companions, from Sahl Bin Ziyad, from Usman Bin Isa, from a number of our companions who said,

'When Abu Ja'far<sup>asws</sup> passed away, Abu Abdullah<sup>asws</sup> ordered (his<sup>asws</sup> people) with the lantern in the house where he<sup>asws</sup> had dwelled in until Abu Abdullah<sup>asws</sup> passed away. Then Abu Al-Hassan<sup>asws</sup> ordered with similar to that in the house of Abu Abdullah<sup>asws</sup> until he<sup>asws</sup> went out with it to Al-Iraq. Then I do not know what happened'.<sup>108</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنْ أَوَّلِ مَنْ جُعِلَ لَهُ النَّعْشُ فَقَالَ فَاطِمَةُ ( عَلَيْهَا السَّلَام ) .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the first one for whom the casket (coffin) was made to be. So he<sup>asws</sup> said: ' Syeda Fatima<sup>asws</sup>.<sup>109</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سُئِلَ عَنِ الْمَيِّتِ يَبْلَى جَسَدُهُ قَالَ نَعَمْ حَتَّى لَا يَبْقَى لَهُ لَحْمٌ وَلَا عَظْمٌ إِلَّا طِينَتُهُ الَّتِي خُلِقَ مِنْهَا فَإِنَّهَا لَا تَبْلَى تَبْقَى فِي الْقَبْرِ مُسْتَدِيرَةً حَتَّى يُخْلَقَ مِنْهَا كَمَا خُلِقَ أَوَّلَ مَرَّةٍ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'He<sup>asws</sup> was asked about the deceased, whether his body would decay. He<sup>asws</sup> said: 'To the extent that there would neither remain any flesh for him nor any bones, except for his essence which he was Created from, for it would not decay. It would remain in the grave circulating, until he is Created from it just as he had been Created the first time'.<sup>110</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَزِيدَ بْنِ خَلِيفَةَ الْخَوْلَانِيِّ وَ هُوَ يَزِيدُ بْنُ خَلِيفَةَ الْحَارِثِيِّ قَالَ سَأَلَ عِيسَى بْنُ عَبْدِ اللَّهِ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ أَنَا حَاضِرٌ فَقَالَ تَخْرُجُ النِّسَاءُ إِلَى الْجَنَازَةِ وَ كَانَ ( عَلَيْهِ السَّلَام ) مُتَكِنًا فَاسْتَوَى جَالِسًا ثُمَّ قَالَ إِنَّ الْفَاسِقَ عَلَيْهِ لَعْنَةُ اللَّهِ أَوْى عَمَهُ الْمُغِيرَةَ بْنُ أَبِي الْعَاصِ وَ كَانَ مِنْ هَذَرِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) دَمَهُ فَقَالَ لِابْنَتِهِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) لَا تُخْبِرِي أَبَاكَ بِمَكَانِهِ كَأَنَّهُ لَا يُوقِنُ أَنَّ الْوَحْيَ يَأْتِي مُحَمَّدًا

<sup>107</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 4

<sup>108</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 5

<sup>109</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 6

<sup>110</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 7

Ali Bin Ibrahim, from his father and Ahmad Bin Muhammad Al Kufy, from one of his companions, from Safwan Bin Yahya, from Yazeed Bin Khalifa Al Khowlany, and he is Yazeed Bin Khalifa Al Harsy who said,

'Isa Bin Abdullah asked Abu Abdullah<sup>asws</sup>, and I was present, so he said, 'The women are going out to the funeral'. And he<sup>asws</sup> was reclining, so he<sup>asws</sup> sat upright, then said: 'The evil-doer, may the Curse of Allah<sup>azwj</sup> be upon him. Al-Mugheira Bin Abu Al-A'as, his uncle sheltered him, and he was from the ones Rasool-Allah<sup>saww</sup> permitted his<sup>saww</sup> blood to be spilled (killed). He (his uncle) said to a daughter of Rasool-Allah<sup>saww</sup>, 'Do not inform your father<sup>saww</sup> of his (Mugheira's) whereabouts'. It was as if he had no conviction that the Revelation comes to Muhammad<sup>saww</sup>.

فَقَالَتْ مَا كُنْتُ لِأَكُنَّم رَسُولَ اللَّهِ (صلى الله عليه وآله) عُدُوهُ فَجَعَلَهُ بَيْنَ مَشْجَبٍ لَهُ وَ لَحْفَةٍ بِقَطِيفَةٍ فَأَتَى رَسُولَ اللَّهِ (صلى الله عليه وآله) الْوَحْيُ فَأَخْبَرَهُ بِمَكَانِهِ فَبَعَثَ إِلَيْهِ عَلِيًّا (عليه السلام) وَ قَالَ اشْتَمِلْ عَلَى سَيْفِكَ أَنْتَ بَيْتَ ابْنَةِ ابْنِ عَمِّكَ فَإِنْ ظَفَرْتَ بِالْمُغِيرَةِ فَأَقْتُلْهُ

So she said, 'I was not one to conceal from Rasool-Allah<sup>saww</sup> the whereabouts of his<sup>saww</sup> enemy'. So he made him (the evil-doer) to be inside a cupboard of his and wrapped him in a velvet cloth. So Revelation came to Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> was informed of his (hiding) place. So he<sup>saww</sup> sent Ali<sup>asws</sup> to him and said: 'Wrap up upon your<sup>asws</sup> sword, go to the house of the daughter of your cousin, and if you get hold of Al-Mugheira, so kill him'.

فَأَتَى الْبَيْتَ فَجَالَ فِيهِ فَلَمْ يَظْفَرْ بِهِ فَارْجَعَ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَخْبَرَهُ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ أَرَهُ فَقَالَ إِنَّ الْوَحْيَ قَدْ أَتَانِي فَأَخْبَرَنِي أَنَّهُ فِي الْمَشْجَبِ وَ دَخَلَ عُثْمَانُ بَعْدَ خُرُوجِ عَلِيٍّ (عليه السلام) فَأَخَذَ بِيَدِ عَمِّهِ فَأَتَى بِهِ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمَّا رَأَاهُ أَكْبَبَ عَلَيْهِ وَ لَمْ يَلْتَفِتْ إِلَيْهِ وَ كَانَ نَبِيُّ اللَّهِ (صلى الله عليه وآله) حَيًّا كَرِيمًا فَقَالَ يَا رَسُولَ اللَّهِ هَذَا عَمِّي هَذَا الْمُغِيرَةُ بْنُ أَبِي الْعَاصِ وَ قَدْ وَ الَّذِي بَعَثَكَ بِالْحَقِّ أَمَنْتُهُ

So he<sup>asws</sup> went to the house and looked around in it but did not come across him. So he<sup>asws</sup> returned to Rasool-Allah<sup>as</sup> and informed him<sup>saww</sup>, and he<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>, I<sup>asws</sup> did not see him'. So he<sup>saww</sup> said: 'The Revelation had come to me<sup>saww</sup> and informed me<sup>saww</sup> that he is in the cupboard. And Usman came over after the exit of Ali<sup>asws</sup>, so he grabbed the hand of his uncle and came over with him to the Prophet<sup>saww</sup>. So when he<sup>saww</sup> saw him, he<sup>saww</sup> stumbled upon him and did not turn towards him. And the Prophet<sup>saww</sup> was bashful, benevolent. So he said, 'O Rasool-Allah<sup>saww</sup>! This is my uncle. This is Al-Mugheira Bin Abu Al-A'as who has come. By the One<sup>azwj</sup> Who Sent you<sup>saww</sup>! You<sup>saww</sup> have granted him safety'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ كَذَبَ وَ الَّذِي بَعَثَهُ بِالْحَقِّ مَا أَمَنَهُ فَأَعَادَهَا ثَلَاثًا وَ أَعَادَهَا أَبُو عَبْدِ اللَّهِ (عليه السلام) ثَلَاثًا أَتَى أَمَنَهُ إِلَّا أَنَّهُ يَأْتِيهِ عَنْ يَمِينِهِ ثُمَّ يَأْتِيهِ عَنْ يَسَارِهِ فَلَمَّا كَانَ فِي الرَّابِعَةِ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ لَهُ قَدْ جَعَلْتُ لَكَ ثَلَاثًا فَإِنْ قَدَرْتُ عَلَيْهِ بَعْدَ ثَلَاثَةٍ قَتَلْتُهُ

Abu Abdullah<sup>asws</sup> said: 'And he (Usman) lied, by the One<sup>azwj</sup> Who Sent him<sup>saww</sup> with the Truth, he<sup>saww</sup> did not grant him safety. So he repeated it three times, and Abu Abdullah<sup>asws</sup> repeated it three times: 'I<sup>asws</sup> believe him except that he came to him<sup>saww</sup> from his<sup>saww</sup> right, then came to him<sup>saww</sup> from his<sup>saww</sup> left. So when it was during the fourth time, he<sup>saww</sup> raised his<sup>saww</sup> head and said to him: 'I<sup>saww</sup> give you three days, so if I<sup>saww</sup> were to find him after three days, he would be killed'.

فَلَمَّا أَذْبَرَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) اللَّهُمَّ الْعَنِ الْمُغَيْرَةَ بْنَ أَبِي الْعَاصِ وَ الْعَنِ مَنْ يُؤْوِيهِ وَ الْعَنِ مَنْ يَحْمِلُهُ وَ الْعَنِ مَنْ يُطْعِمُهُ وَ الْعَنِ مَنْ يَسْقِيهِ وَ الْعَنِ مَنْ يُجْهَرُهُ وَ الْعَنِ مَنْ يُعْطِيهِ سِقَاءً أَوْ حِذَاءً أَوْ رِشَاءً أَوْ وَعَاءً وَ هُوَ يَعْدُهُنَّ بِبَيْمِينِهِ وَ انْطَلِقْ بِهِ عُثْمَانُ فَأَوَاهُ وَ أَطْعَمَهُ وَ سَقَاهُ وَ حَمَلَهُ وَ جَهَرَهُ حَتَّى فَعَلَ جَمِيعَ مَا لَعَنَ عَلَيْهِ النَّبِيُّ ( صلى الله عليه وآله ) مَنْ يَفْعَلُهُ بِهِ

So when he turned around Rasool-Allah<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Curse Al-Mugheira Bin Abu Al-A'as, and Curse the one who shelters him, and Curse the one who carries him, and Curse the one who feeds him, and Curse the one who quenches him, and Curse the one who equips him, and Curse the one who gives him a drink, or shoes, or clothes, or plates, and gives him with his right hand.

And Usman went with him, so he sheltered him, and fed him, and quenched him, and carried him, and equipped him until he had done the entirety of what the Prophet<sup>saww</sup> had cursed upon for the one who did so with him.

ثُمَّ أَخْرَجَهُ فِي الْيَوْمِ الرَّابِعِ بِسَوْفِهِ فَلَمْ يَخْرُجْ مِنْ أَبْيَاتِ الْمَدِينَةِ حَتَّى أُعْطِيَ اللَّهُ رَاحِلَتَهُ وَ نُقِبَ حِذَاهُ وَ وَرِمَتْ قَدَمَاهُ فَاسْتَعَانَ بِبَيْمِينِهِ وَ رُكْبَتَيْهِ وَ أَثْقَلَهُ جَهَارُهُ حَتَّى وَجَسَ بِهِ فَأَتَى شَجَرَةً فَاسْتَظَلَّ بِهَا لَوْ أَنَّهَا بَعْضُكُمْ مَا أَبْهَرَهُ ذَلِكَ

Then he (Usman) brought him out during the fourth day, ushering him (behind him). So he had not come out from the houses of Al-Medina until Allah<sup>azwj</sup> Damaged his ride, and Punctured his shoes, and his feet swelled up. So he took assistance by his hands and his knees, and his supplied weighted him down until he became afraid of his life. So he went over to a tree to seek the shade with it. If one of you had gone to it, he would not have missed him (as his condition was miserable).

فَأَتَى رَسُولُ اللَّهِ ( صلى الله عليه وآله ) الْوَحْيُ فَأَخْبَرَهُ بِذَلِكَ فَدَعَا عَلِيًّا ( عليه السلام ) فَقَالَ خُذْ سَيْفَكَ وَ انْطَلِقْ أَنْتَ وَ عَمَارٌ وَ ثَالِثٌ لَهُمْ فَأَتِ الْمُغَيْرَةَ بْنَ أَبِي الْعَاصِ تَحْتَ شَجَرَةٍ كَذَا وَ كَذَا فَأَتَاهُ عَلِيٌّ ( عليه السلام ) فَقَتَلَهُ فَضْرَبَ عُثْمَانُ بِنْتُ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ قَالَ أَنْتِ أَخْبَرْتِ أَبَاكَ بِمَكَانِهِ

So Revelation came unto Rasool-Allah<sup>saww</sup> and he<sup>saww</sup> was informed with that. So he<sup>saww</sup> called Ali<sup>asws</sup> and said: 'Take your<sup>asws</sup> sword and go, you<sup>asws</sup> and Ammar, and a third person, so go to Al-Mugheira Bin Abu Al-A'as (who is) beneath such and such a tree. So Ali<sup>asws</sup> went over to him and killed him. So (later on) Usman struck a (step) daughter of Rasool-Allah<sup>saww</sup> and said: 'You informed your father<sup>saww</sup> of his whereabouts.

فَبَعَثَتْ إِلَى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) تَشْكُو مَا لَقِيَتْ فَأَرْسَلَ إِلَيْهَا رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَقْنِي حَيَاةَكَ مَا أَفِيحَ بِالْمَرْأَةِ ذَاتِ حَسَبٍ وَ دِينٍ فِي كُلِّ يَوْمٍ تَشْكُو زَوْجَهَا فَأَرْسَلَتْ إِلَيْهِ مَرَاتٍ كُلَّ ذَلِكَ يَقُولُ لَهَا ذَلِكَ فَلَمَّا كَانَ فِي الرَّابِعَةِ دَعَا عَلِيًّا ( عليه السلام ) وَ قَالَ خُذْ سَيْفَكَ وَ اسْتَمِلْ عَلَيْهِ ثُمَّ أَنْتِ بِنْتُ ابْنِ عَمِّكَ فَخُذْ بِبَيْدِهَا فَإِنْ حَالَ بَيْنَكَ وَ بَيْنَهَا أَحَدٌ فَأَحْطِمُهُ بِالسَّيْفِ

So she sent a message to Rasool-Allah<sup>saww</sup> complaining of what she faced. So Rasool-Allah<sup>saww</sup> sent a message to her: 'Cover your shame. How ugly of the woman with a (good) lineage and Religion during every day complaining of her husband'. So she sent a message to him<sup>saww</sup> many times, during each of that he<sup>saww</sup> was saying that to her. So when it was during the fourth time, he<sup>saww</sup> called Ali<sup>asws</sup> and said: 'Take your<sup>asws</sup> sword and cover upon it, then go to the house of the daughter of your<sup>asws</sup> cousin, and take her by the hand. So if anyone were to come between you<sup>asws</sup> and her, break him with the sword'.

وَأَقْبَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَالْوَالِيهِ مِنْ مَنْزِلِهِ إِلَى دَارِ عُثْمَانَ فَأَخْرَجَ عَلِيٌّ (عليه السلام) ابْنَةَ رَسُولِ اللَّهِ فَلَمَّا نَظَرَتْ إِلَيْهِ رَفَعَتْ صَوْتَهَا بِالْبُكَاءِ وَاسْتَعْبَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَبَكَى ثُمَّ أَدْخَلَهَا مَنْزِلَهُ وَكَشَفَتْ عَنْ ظَهْرِهَا فَلَمَّا أَنْ رَأَى مَا بَطْنِهَا قَالَ ثَلَاثَ مَرَّاتٍ مَا لَهُ قَتْلُكَ قَتْلَهُ اللَّهُ وَكَانَ ذَلِكَ يَوْمَ الْأَحَدِ وَبَاتَ عُثْمَانُ مُلْتَحِفًا بِجَارِيَتِهَا

And Rasool-Allah<sup>saww</sup> came over flustered from his<sup>saww</sup> house to the house of Usman. So Ali<sup>asws</sup> brought out the (step) daughter of Rasool-Allah<sup>saww</sup>. So when she looked at him<sup>saww</sup>, she raised her voice with the wailing, and Rasool-Allah<sup>saww</sup> burst into tears and cried. Then he<sup>saww</sup> took her to his<sup>saww</sup> own house, and she uncovered her backside. So when he<sup>saww</sup> saw what had appeared on her (marks of the beating), said three times: 'What is the matter with him hitting you? May Allah<sup>azwj</sup> Kill him'. And that was during the day of Sunday, and Usman spent the night covered with his slave girl.

فَمَكَثَ الْإِثْنَيْنِ وَالثَّلَاثَاءِ وَمَاتَتْ فِي الْيَوْمِ الرَّابِعِ فَلَمَّا حَضَرَ أَنْ يَخْرُجَ بِهَا أَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَاطِمَةَ (عليها السلام) فَخَرَجَتْ (عليها السلام) وَنِسَاءُ الْمُؤْمِنِينَ مَعَهَا وَخَرَجَ عُثْمَانُ يُتْبِعُ جَنَازَتَهَا فَلَمَّا نَظَرَ إِلَيْهِ النَّبِيُّ (صلى الله عليه وآله) قَالَ مَنْ أَطَافَ الْبَارِحَةَ بِأَهْلِهِ أَوْ بِفَتَاتِهِ فَلَا يُتْبِعَنَّ جَنَازَتَهَا قَالَ ذَلِكَ ثَلَاثًا فَلَمْ يَنْصَرِفْ

So he remained (like that) for Monday and Tuesday, and she died on the fourth day. So when he came to take her out, Rasool-Allah<sup>saww</sup> instructed Syeda Fatima<sup>asws</sup>. So she<sup>asws</sup> went out, and the womenfolk of the Believers were with her<sup>asws</sup>, and Usman went out escorting her funeral. So when the Prophet<sup>saww</sup> saw him, he<sup>saww</sup> said: 'The one who went to his wife last night or with his slave girl, so he should not follow her funeral'. He<sup>saww</sup> said that three (times). But he did not leave.

فَلَمَّا كَانَ فِي الرَّابِعَةِ قَالَ لِيَنْصَرِفَنَّ أَوْ لِأَسْمَيْنَ بِاسْمِهِ فَأَقْبَلَ عُثْمَانُ مُتَوَكِّنًا عَلَى مَوْلَى لَهُ مُمَسِكَاً بِبَطْنِهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَشْتَكِي بَطْنِي فَإِنْ رَأَيْتَ أَنْ تَأْذَنَ لِي أَنْصَرِفَ قَالَ أَنْصَرِفْ وَخَرَجَتْ فَاطِمَةُ (عليها السلام) وَنِسَاءُ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ فَصَلَّيْنَ عَلَى الْجَنَازَةِ .

So when it was the fourth time, he<sup>saww</sup> said: 'Will you leave or shall I<sup>saww</sup> mention his name?' So Usman came over leaning upon a slave of his, holding his belly, and he said, 'O Rasool-Allah<sup>saww</sup>! I complain of my bellyache. So if you<sup>saww</sup> see fit, permit me to leave'. He<sup>saww</sup> said: 'Leave!' And Syeda Fatima<sup>asws</sup> came out, and the womenfolk of the Believers, and the Emigrants, so they prayed *Salaat* upon the deceased'.<sup>111</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَعَدَّ الرَّجُلُ كَفَنَهُ فَهُوَ مُجُورٌ كُلَّمَا نَظَرَ إِلَيْهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the man prepares his own shroud, so he is Recomposed every time he looks towards it'.<sup>112</sup>

وَبِهَذَا الْإِسْنَادِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) اشْتَكَى عَيْنُهُ فَعَادَهُ النَّبِيُّ (صلى الله عليه وآله) فَإِذَا هُوَ يَصْبِيحُ فَقَالَ النَّبِيُّ (صلى الله عليه وآله) أَمْ جَزَعًا أَمْ وَجَعًا فَقَالَ يَا رَسُولَ اللَّهِ مَا وَجَعْتُ وَجَعًا قَطُّ أَشَدَّ مِنْهُ فَقَالَ يَا عَلِيُّ إِنَّ مَلِكَ الْمَوْتِ إِذَا نَزَلَ لِقَبْضِ رُوحِ الْكَافِرِ نَزَلَ مَعَهُ سَفُودٌ مِنْ نَارٍ فَيَنْزِعُ رُوحَهُ بِهِ فَتَصْبِيحُ جَهَنَّمَ

And by this chain,

<sup>111</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 8

<sup>112</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 9

'Amir Al-Momineen<sup>asws</sup> complained of his<sup>asws</sup> eyes, so the Prophet<sup>as</sup> visited him<sup>asws</sup>. So when he<sup>asws</sup> screamed (with pain), the Prophet<sup>saww</sup> said: 'Is it panic or pain?' So he<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> have not experience a pain at all more intense than it'. So he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! When the Angel of death descends to capture the soul of the Infidel, a skewer of fire descends along with him. So he removes his soul with it, and the Hell shrieks out'.

فَاسْتَوَى عَلَيَّ ( عَلَيْهِ السَّلَام ) جَالِسًا فَقَالَ يَا رَسُولَ اللَّهِ أَعَدَّ عَلَيَّ حَدِيثَكَ فَلَقَدْ أَنَسَانِي وَجَعِي مَا قُلْتُ ثُمَّ قَالَ هَلْ يُصِيبُ ذَلِكَ أَحَدًا مِنْ أُمَّتِكَ قَالَ نَعَمْ حَاكِمٌ جَائِرٌ وَ أَكِلُ مَالِ الْيَتِيمِ ظُلْمًا وَ شَاهِدٌ زُورٌ .

So Ali<sup>asws</sup> sat up straight and said: 'O Rasool-Allah<sup>saww</sup>! Repeat your<sup>saww</sup> Hadeeth to me<sup>asws</sup>, for it has made me<sup>asws</sup> forget my<sup>asws</sup> pain what you<sup>saww</sup> said'. Then he<sup>asws</sup> said: 'Would anyone from your<sup>saww</sup> community be hit by that?' He<sup>saww</sup> said: 'Yes, an unjust ruler, and the consumer of the wealth of the orphan unjustly, and the false testifier'.<sup>113</sup>

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مُسْتَرِيحٌ وَ مُسْتَرَاخٌ مِنْهُ أَمَّا الْمُسْتَرِيحُ فَالْعَبْدُ الصَّالِحُ اسْتَرَاخَ مِنْ غَمِّ الدُّنْيَا وَ مَا كَانَ فِيهِ مِنَ الْعِبَادَةِ إِلَى الرَّاحَةِ وَ نَعِيمِ الْآخِرَةِ وَ أَمَّا الْمُسْتَرَاخُ مِنْهُ فَالْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْمَلَكَانِ اللَّذَانِ يَحْفَظَانِ عَلَيْهِ وَ خَادِمُهُ وَ أَهْلُهُ وَ الْأَرْضُ الَّتِي كَانَ يَمْشِي عَلَيْهَا .

And by this chain,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said: 'There is a relieved one and the one relieved from. As for the relieved one, so it is the righteous servant relieved from the sorrow of the world and whatever was therein from the worship to the rest and bliss of the Hereafter; and as for the one relieved from, so it is the evil-doer from whom are relieved the two Angels who were recording his deeds against him, and his servants, and his family, and the ground which he used to walk upon'.<sup>114</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا أَعَدَّ الرَّجُلُ كَفَنَهُ فَهُوَ مَاجُورٌ كُلَّمَا نَظَرَ إِلَيْهِ .

A number of our companions, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the man prepares his shroud, so he would be Recompensed every time he looks towards it'.<sup>115</sup>

سَهْلُ بْنُ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الْأَوَّلَ ( عَلَيْهِ السَّلَام ) يَقُولُ إِذَا مَاتَ الْمُؤْمِنُ بَكَتْ عَلَيْهِ الْمَلَائِكَةُ وَ بَقَاغُ الْأَرْضِ الَّتِي كَانَ يَعْبُدُ اللَّهَ عَلَيْهَا وَ أَبْوَابُ السَّمَاءِ الَّتِي كَانَ يُصْعَدُ أَعْمَالُهُ فِيهَا وَ تِلْمٌ تَلَمَّةٌ فِي الْإِسْلَامِ لَا يَسُدُّهَا شَيْءٌ لِأَنَّ الْمُؤْمِنِينَ حُصُونُ الْإِسْلَامِ كَحُصُونِ سُورِ الْمَدِينَةِ لَهَا .

Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ali Bin Raib who said,

'I heard Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup> saying: 'When the Believer dies, the Angels weep over him, and the spot of the earth in which he used to worship Allah<sup>azwj</sup> upon it, and

<sup>113</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 10

<sup>114</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 11

<sup>115</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 12

the doors of the sky through which his deeds used to ascend; and a gap appears in Al-Islam which nothing can fill, because the Believers are the fortresses of Al-Islam like the protective walls around the city'.<sup>116</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ عَمْرِو بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا حَضَرَ الْمَيِّتَ أَرْبَعُونَ رَجُلًا فَقَالُوا اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا قَالَ اللَّهُ عَزَّ وَجَلَّ قَدْ قَبِلْتُ شَهَادَتَكُمْ وَغَفَرْتُ لَهُ مَا عَلِمْتُ مِنْكُمْ لَا تَعْلَمُونَ .

Sahl Bin Ziyad, from Muhammad Bin Ali, from Ismail Bin Yasaar, from Amro Bin Yazeed,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When forty men are present for the deceased and they are saying, 'O Allah<sup>azwj</sup>! We do not know from him except for the goodness', Allah Mighty and Majestic Says: "I<sup>azwj</sup> have Accepted your testimonies and Forgiven for him what I<sup>azwj</sup> Know from what you do not know'.<sup>117</sup>

سَهْلٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ كَانَ عَلَى قَبْرِ إِبْرَاهِيمَ ابْنِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَذْقٌ يُظِلُّهُ مِنَ الشَّمْسِ يَدُورُ حَيْثُ دَارَتْ الشَّمْسُ فَلَمَّا بَيَسَ الْعَذْقُ دَرَسَ الْقَبْرُ فَلَمْ يُعْلَمْ مَكَانُهُ .

Sahl, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Aamir Bin Abdullah who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'There was upon the grave of Ibrahim<sup>as</sup> the son<sup>as</sup> of Rasool-Allah<sup>saww</sup> a tree which used to shade him<sup>as</sup> from the sun, circling wherever the sun circled. So when the tree dried out, the grave was obscured, so its place was no longer known'.<sup>118</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ الْبَرَاءُ بْنُ مَعْرُورٍ التَّمِيمِيُّ الْأَنْصَارِيُّ بِالْمَدِينَةِ وَكَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِمَكَّةَ وَ إِنَّهُ حَضَرَهُ الْمَوْتُ وَكَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَالْمُسْلِمُونَ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ فَأَوْصَى الْبَرَاءُ إِذَا دُفِنَ أَنْ يُجْعَلَ وَجْهُهُ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَى الْقِبْلَةِ فَجَرَّتْ بِهِ السُّنَّةُ وَ أَنَّهُ أَوْصَى بِثَلَاثِ مَالِهِ فَتَرَلَّ بِهِ الْكِتَابُ وَ جَرَّتْ بِهِ السُّنَّةُ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Hammad Bin Isa, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Al-Bara'a Bin Marour Al-Tamimy Al-Ansary was in Al-Medina, and Rasool-Allah<sup>saww</sup> was in Makkah, and the death presented itself to him, and Rasool-Allah<sup>saww</sup> and the Muslims were praying Salaat (facing) towards Bayt Al-Maqdis. So Bara'a bequeathed that when he is buried, his face be made towards Rasool-Allah<sup>saww</sup>, towards the Qiblah. So the Sunnah flowed with it, and he bequeathed with a third of his wealth, and the Book Revealed with it and the Sunnah flowed with it'.<sup>119</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ جَبْرِئِيلُ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا مُحَمَّدُ عَشْرٌ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ وَأَحَبُّ مِنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ لَا قِيَةَ .

<sup>116</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 13

<sup>117</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 14

<sup>118</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 15

<sup>119</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 16

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Jibraeel<sup>as</sup> came over to the Prophet<sup>saww</sup> and he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Live as you<sup>saww</sup> wish but you<sup>saww</sup> will certainly die; love whoever you<sup>saww</sup> wish, but you<sup>saww</sup> will certainly depart from him, and act as you<sup>saww</sup> wish but one day you<sup>saww</sup> will face your deeds.'<sup>120</sup>

ابْنُ أَبِي عُمَيْرٍ عَنْ أَيُّوبَ عَنْ أَبِي عُبَيْدَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) حَدَّثَنِي مَا أَنْتَفَعُ بِهِ فَقَالَ يَا أَبَا عُبَيْدَةَ أَكْثَرَ ذِكْرِ الْمَوْتِ فَإِنَّهُ لَمْ يُكْثِرْ ذِكْرَهُ إِنْسَانٌ إِلَّا زَهَدَ فِي الدُّنْيَا .

Ibn Abu Umyer, from Ayoub, from Abu Ubeyday who said,

'I said to Abu Ja'far<sup>asws</sup>, 'Narrate to me what I can benefit with'. So he<sup>asws</sup> said: 'O Abu Ubeyda! Frequently remember the death, for a person would not mention it frequently except that he would be an ascetic in the world'.<sup>121</sup>

ابْنُ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ أَبِي مَرْثَدَةَ عَنْ دَاوُدَ الْأَبْزَارِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مُنَادٍ يُنَادِي فِي كُلِّ يَوْمٍ ابْنَ آدَمَ لِدِ الْمَوْتِ وَاجْمَعْ لِلْفَنَاءِ وَابْنِ لِلْخَرَابِ .

Ibn Abu Umeyr, from Al Hakam Bin Ayman, from Dawood Al Abzary,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'A Caller Calls out during every day: 'Son of Adam<sup>as</sup> gives birth for the death, and amasses for the annihilation, and builds for the ruination'.<sup>122</sup>

ابْنُ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ شَكَّوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) الْوَسْوَاسَ فَقَالَ يَا أَبَا مُحَمَّدٍ أَذْكَرُ تَقَطُّعِ أَوْصَالِكَ فِي قَبْرِكَ وَرُجُوعِ أَحْبَابِكَ عَنْكَ إِذَا دَفَنُوكَ فِي حُفْرَتِكَ وَخُرُوجِ بَنَاتِ الْمَاءِ مِنْ مَنْخَرَتِكَ وَ أَكْلِ الدُّودِ لَحْمَكَ فَإِنَّ ذَلِكَ يُسَلِّي عَنْكَ مَا أَنْتَ فِيهِ

Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I complained to Abu Abdullah<sup>asws</sup> of the temptations (in my mind), so he<sup>asws</sup> said: 'O Abu Muhammad! Remember the breaking of your bones in your grave, and the return of your loves ones from you when they bury you in your pit (grave), and the exit of drops of the water from your nostrils, and the insects eating your flesh. This will help you to overcome temptations'.

قَالَ أَبُو بَصِيرٍ فَوَ اللَّهُ مَا ذَكَرْتُهُ إِلَّا سَلَّى عَنِّي مَا أَنَا فِيهِ مِنْ هَمِّ الدُّنْيَا .

Abu Baseer said, 'By Allah<sup>azwj</sup>! I did not remember it except it eased from me what I was in, from the stress of the world'.<sup>123</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَصْبَاطِ بْنِ سَالِمٍ مَوْلَى أَبَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) جُعِلْتُ فِدَاكَ يَعْزَمُ مَلَكَ الْمَوْتِ بِقَبْضٍ مَنْ يَقْبِضُ قَالَ لَا إِنَّمَا هِيَ صِغَاكُ تَنْزُلُ مِنَ السَّمَاءِ أَقْبِضُ نَفْسَ فُلَانٍ بِنِ فُلَانٍ .

<sup>120</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 17

<sup>121</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 18

<sup>122</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 19

<sup>123</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 20

Abu Ali AL Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from Asbaat Bin Salim, a slave of Aban who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Does the Angel of death know of whom (whose soul) he has to capture?' He<sup>asws</sup> said: 'No. But rather, it is a deed which descends from the sky: 'Capture the soul of so and so!''<sup>124</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَا مِنْ أَهْلٍ بَنَيْتَ شَعْرٍ وَلَا وَبَرٍ إِلَّا وَ مَلَكَ الْمَوْتِ يَنْصَفُحُهُمْ فِي كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ .

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

'Abu Abdullah<sup>asws</sup> said: 'There is none from the people of a house of fur or wool, except that the Angel of death browses them five times during every day'.<sup>125</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ كَانَ مَعَهُ كَفْنُهُ فِي بَيْتِهِ لَمْ يُكْتَبْ مِنَ الْعَاقِلِينَ وَ كَانَ مَأْجُوراً كُلَّمَا نَظَرَ إِلَيْهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from the one who informed him,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who was with his shroud in his house would never be written as being from the oblivious ones, and he would be Recompensed every time he looks towards it'.<sup>126</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدِ الشَّحَامِ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ مَلَكَ الْمَوْتِ يُقَالُ الْأَرْضُ بَيْنَ يَدَيْهِ كَالْقَصْعَةِ يَمُدُّ يَدَهُ مِنْهَا حَيْثُ يَشَاءُ قَالَ نَعَمْ .

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

'Abu Abdullah<sup>asws</sup> was asked about the Angel of death, it is said that the earth is in front of him like the bowl. He extends his hand from it wheresoever he so desire to. He<sup>asws</sup> said: 'Yes'.<sup>127</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي الْمُعَرِّاءِ قَالَ حَدَّثَنِي يَعْقُوبُ الْأَحْمَرُ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) نَعْرِيزُهُ بِإِسْمَاعِيلَ فَتَرَحَّمَ عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ نَعَى إِلَى نَبِيِّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) نَفْسَهُ فَقَالَ إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ وَ قَالَ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra'a who said,

'Yaqoub Al-Ahmar narrated to me saying, 'We went over to Abu Abdullah<sup>asws</sup> to console him<sup>asws</sup> for his<sup>asws</sup> son Ismail (who had died). So he<sup>asws</sup> expressed mercy upon him, then said: 'Allah<sup>azwj</sup> Mighty and Majestic Announced the death to His<sup>azwj</sup> Prophet<sup>saww</sup> Himself<sup>azwj</sup>, so He<sup>azwj</sup> Said: "You<sup>saww</sup> would be passing away and they

<sup>124</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 21

<sup>125</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 22

<sup>126</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 23

<sup>127</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 24

(the people) would be dying". And He<sup>azwj</sup> Said **[29:57] Every soul must taste of death.**

ثُمَّ أَنْشَأَ يُحَدِّثُ فَقَالَ إِنَّهُ يَمُوتُ أَهْلُ الْأَرْضِ حَتَّى لَا يَبْقَى أَحَدٌ ثُمَّ يَمُوتُ أَهْلُ السَّمَاءِ حَتَّى لَا يَبْقَى أَحَدٌ إِلَّا مَلَكُ الْمَوْتِ وَ حَمَلَةُ الْعَرْشِ وَ جِبْرَائِيلُ وَ مِيكَائِيلُ ( عَلَيْهِمُ السَّلَامُ ) قَالَ فَيَجِيءُ مَلَكُ الْمَوْتِ ( عَلَيْهِ السَّلَامُ ) حَتَّى يَفُومَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَيَقَالُ لَهُ مَنْ بَقِيَ وَ هُوَ أَعْلَمُ فَيَقُولُ يَا رَبِّ لَمْ يَبْقَ إِلَّا مَلَكُ الْمَوْتِ وَ حَمَلَةُ الْعَرْشِ وَ جِبْرَائِيلُ وَ مِيكَائِيلُ ( عَلَيْهِمُ السَّلَامُ )

Then he<sup>asws</sup> commenced narrating, so he<sup>asws</sup> said: 'The inhabitants of the earth would be dying until there does not remain anyone. Then the inhabitants of the sky would be dying until there does not remain anyone except for the Angel of death, and the bearers of the Throne, and Jibraeel, and Mikaeel. So the Angel of death would come until he stands in front of Allah<sup>azwj</sup> Mighty and Majestic, so He<sup>azwj</sup> would say to him: "Who remains?", and He<sup>azwj</sup> is more Knowing. So he would be saying: 'O Lord<sup>azwj</sup>! There does not remain except the Angel of death, and the bearers of the Throne, and Jibraeel and Mikaeel'.

فَيَقَالُ لَهُ قُلْ لِّجِبْرَائِيلَ وَ مِيكَائِيلَ فَلْيَمُوتَا فَتَقُولُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ يَا رَبِّ رَسُولُكَ وَ أَمِينُكَ فَيَقُولُ إِنِّي قَدْ قَضَيْتُ عَلَى كُلِّ نَفْسٍ فِيهَا الرُّوحُ الْمَوْتَ

So He<sup>azwj</sup> would be Saying: "Say to Jibraeel and Mikaeel, so let them both die'. So the Angels would be saying during that: 'O Lord<sup>azwj</sup>! They are Your<sup>azwj</sup> Messengers and Your<sup>azwj</sup> Trusted ones!' So He<sup>azwj</sup> would be Saying: "I<sup>azwj</sup> have Ordained the death to be upon every self wherein is the soul!"

ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَقِفَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَيَقَالُ لَهُ مَنْ بَقِيَ وَ هُوَ أَعْلَمُ فَيَقُولُ يَا رَبِّ لَمْ يَبْقَ إِلَّا مَلَكُ الْمَوْتِ وَ حَمَلَةُ الْعَرْشِ فَيَقُولُ قُلْ لِّحَمَلَةِ الْعَرْشِ فَلْيَمُوتُوا

Then the Angel of death would come until he pauses in front of Allah<sup>azwj</sup> Mighty and Majestic, and He<sup>azwj</sup> would Say to him: "Who remains?", and He<sup>azwj</sup> is more Knowing'. So he would say: 'O Lord<sup>azwj</sup>! There does not remain except for the Angel of death and the bearers of the Throne'. So He<sup>azwj</sup> would be Saying: "Say to the bearers of the Throne, so let them die".

قَالَ ثُمَّ يَجِيءُ كَنِيْبًا حَزِينًا لَا يَرْفَعُ طَرْفَهُ فَيَقَالُ مَنْ بَقِيَ فَيَقُولُ يَا رَبِّ لَمْ يَبْقَ إِلَّا مَلَكُ الْمَوْتِ فَيَقَالُ لَهُ مَتَى يَا مَلَكُ الْمَوْتِ فَيَمُوتُ

He<sup>asws</sup> said: 'Then he would come bleak, said, not raising an eyebrow. So He<sup>azwj</sup> would be Saying to him: "Who remains?" So he would say: 'O Lord<sup>azwj</sup>! There does not remain anyone except for the Angel of death'. So He<sup>azwj</sup> would be Saying to him: "Die, O Angel of death!" So he would be dying.

ثُمَّ يَأْخُذُ الْأَرْضَ بِيَمِينِهِ وَ السَّمَاوَاتِ بِيَمِينِهِ وَ يَقُولُ أَيُّنَ الَّذِينَ كَانُوا يَدْعُونَ مَعِيَ شَرِيكًا أَيُّنَ الَّذِينَ كَانُوا يَجْعَلُونَ مَعِيَ إِلَهًا آخَرَ .

Then He<sup>azwj</sup> would Seize the earth by His<sup>azwj</sup> Right, and the skies by His<sup>azwj</sup> Left and He<sup>azwj</sup> would be Saying: "Where are those who were claiming as being associates with Me<sup>azwj</sup>? Where are those who were made to be as gods besides Me<sup>azwj</sup>?"<sup>128</sup>

<sup>128</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 25

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَخْبَرَنِي جِبْرِئِيلُ (عليه السلام) أَنَّ مَلَكًا مِنْ مَلَائِكَةِ اللَّهِ كَانَتْ لَهُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مَنْزِلَةٌ عَظِيمَةٌ فَتَعَتَّبَ عَلَيْهِ فَأَهْبِطَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَاتَى إِدْرِيسَ (عليه السلام) فَقَالَ إِنَّ لَكَ مِنَ اللَّهِ مَنْزِلَةً فَاشْفَعْ لِي عِنْدَ رَبِّكَ

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Jibraeel informed me that an Angel from the Angels of Allah<sup>azwj</sup> who would have for him a great status in the Presence of Allah<sup>azwj</sup>, but it transgressed, so he was descended from the sky to the earth. So he went to Idrees<sup>as</sup> and said: 'For you<sup>as</sup> is a status from Allah<sup>azwj</sup>, therefore intercede for me in the Presence of your<sup>as</sup> Lord<sup>azwj</sup>'.

فَصَلَّى ثَلَاثَ لَيَالٍ لَا يَفْطُرُ وَ صَامَ أَيَّامَهَا لَا يُفْطِرُ ثُمَّ طَلَبَ إِلَى اللَّهِ تَعَالَى فِي السَّحَرِ فِي الْمَلَكِ فَقَالَ الْمَلَكُ إِنَّكَ قَدْ أُعْطِيتَ سُؤْلُكَ وَ قَدْ أَطْلِقَ لِي جَنَاحِي وَ أَنَا أَجِبُ أَنْ أَكَافِيكَ فَاطْلُبْ إِلَيَّ حَاجَةً فَقَالَ تُرِينِي مَلَكَ الْمَوْتِ لَعَلِّي أَنْسُ بِهِ فَإِنَّهُ لَيْسَ يَهْنِئُنِي مَعَ ذِكْرِهِ شَيْءٌ فَبَسَطَ جَنَاحَهُ ثُمَّ قَالَ ارْكَبْ فَصَعِدَ بِهِ يَطْلُبُ مَلَكَ الْمَوْتِ فِي السَّمَاءِ الدُّنْيَا

So he<sup>as</sup> prayed *Salaat* for three nights unwavering, and Fasted its days, not breaking a Fast. Then he sought to Allah<sup>azwj</sup> the Exalted during the pre-dawn with regards to the (fallen) Angel. So the Angel said: 'You<sup>as</sup> have been Granted your request, and my wings have been released for me, and I would love to suffice you<sup>as</sup>, therefore seek a need to me'. So he<sup>as</sup> said: 'Show me the Angel of death, perhaps I<sup>as</sup> derive comfort with it, for nothing seems welcoming along with his mentioned'. So he spread his wings, then said: 'Ride!' So he<sup>as</sup> ascended upon him seeking the Angel of death in the sky of the world.

فَقِيلَ لَهُ اصْصَعِدْ فَاسْتَقْبَلَهُ بَيْنَ السَّمَاءِ الرَّابِعَةِ وَ الْخَامِسَةِ فَقَالَ الْمَلَكُ يَا مَلَكَ الْمَوْتِ مَا لِي أَرَاكَ قَاطِبًا قَالَ الْعَجَبُ إِنَّي نَحْتُ ظِلَّ الْعَرْشِ حَيْثُ أُمِرْتُ أَنْ أَقْبِضَ رُوحَ آدَمِيِّ بَيْنَ السَّمَاءِ الرَّابِعَةِ وَ الْخَامِسَةِ فَسَمِعَ إِدْرِيسَ (عليه السلام) فَامْتَعْضَ فَخَرَّ مِنْ جَنَاحِ الْمَلَكِ فَاقْبِضَ رُوحَهُ مَكَانَهُ وَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ رَفَعْنَاهُ مَكَانًا عَلِيًّا .

So it was said to him: 'Ascend'. So he came across him in between the fourth and the fifth sky. So He said: 'O Angel of death! What is the matter I see you frowning?' He said: 'Strange. I was beneath the shade of the Throne where I was Commanded to capture the soul of a human being between the fourth and the fifth sky. So Idrees<sup>as</sup> heard and resented, and he<sup>as</sup> fell down from the wing of the Angel, and his soul was captured at that spot; and Allah<sup>azwj</sup> Mighty and Majestic Said [19:57] ***And We Elevated him to a High place***'.<sup>129</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ ابْنِ مُسْكَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ أَبِي يَزِيدَ عَنْ ابْنِ أَبِي شَيْبَةَ الزُّهْرِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَوْتُ الْمَوْتُ أَلَا وَ لَا بُدَّ مِنَ الْمَوْتِ جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ بِالرُّوحِ وَ الرَّاحَةِ وَ الْكَرَّةِ الْمُبَارَكَةِ إِلَى جَنَّةٍ عَالِيَةٍ لِأَهْلِ دَارِ الْخُلُودِ الَّذِينَ كَانُوا لَهَا سَعِيهُمْ وَ فِيهَا رَغَبُهُمْ وَ جَاءَ الْمَوْتُ بِمَا فِيهِ بِالشَّقْوَةِ وَ النَّدَامَةِ وَ بِالْكَرَّةِ الْخَاسِرَةِ إِلَى نَارٍ حَامِيَةٍ لِأَهْلِ دَارِ الْغُرُورِ الَّذِينَ كَانُوا لَهَا سَعِيهُمْ وَ فِيهَا رَغَبُهُمْ

Muhammad Bin Yahya, from Ahmad Bin Muhamad, from Ali Bin Al Numan, from Ibn Muskan, from Dawod Bin Farqad Abu Yazeed, from Ibn Abu Shayba Al Zuhry,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The death! The death! Indeed, and the death is inevitable. The death comes with what is

<sup>129</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 26

in it. It comes with the cool breeze and the rest, and the Blessed delight to the Lofty Paradise for the people of the eternal abode which they were striving for, and therein was their interest. And the death come with what is in it with the misery, and the regret, and with the turning to the loss to the Blazing Fire for the people of the house of deception which they were striving for, and therein was their interest.

ثُمَّ قَالَ وَ قَالَ إِذَا اسْتَحَقَّتْ وَلَايَةُ اللَّهِ وَ السَّعَادَةُ جَاءَ الْأَجَلُ بَيْنَ الْعَيْنَيْنِ وَ ذَهَبَ الْأَمَلُ وَ رَاءَ الظُّهْرِ وَ إِذَا اسْتَحَقَّتْ وَلَايَةُ الشَّيْطَانِ وَ الشَّقَاوَةُ جَاءَ الْأَمَلُ بَيْنَ الْعَيْنَيْنِ وَ ذَهَبَ الْأَجَلُ وَ رَاءَ الظُّهْرِ

Then he<sup>asws</sup> said: 'And he<sup>saww</sup> said: 'To those who deserve Wilayah (Guardianship) and the Protection of Allah<sup>azwj</sup> and Salvation, the death comes as it is in front of the eyes and the worldly ambitions are kept backward; but if one is under the wilayah (guardianship) of Satan, in his case misfortune and worldly ambitions come before his eyes, and the reality of the death is kept backward'.

قَالَ وَ سئل رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَيُّ الْمُؤْمِنِينَ أَكْبَسُ فَقَالَ أَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ وَ أَشَدَّهُمْ لَهُ اسْتِعْدَادًا .

And He<sup>asws</sup> (the Imam<sup>asws</sup>) said that Rasool-Allah<sup>saww</sup> was asked, 'Which one of the Believers is the most intelligent?' So he<sup>saww</sup> said: 'The one who most frequently remembers the death, and the one who is most intense in preparing for it'.<sup>130</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ( عليه السلام ) يَقُولُ عَجَبٌ كُلُّ الْعَجَبِ لِمَنْ أَنْكَرَ الْمَوْتَ وَ هُوَ يَرَى مَنْ يَمُوتُ كُلَّ يَوْمٍ وَ لَيْلَةٍ وَ الْعَجَبُ كُلُّ الْعَجَبِ لِمَنْ أَنْكَرَ النَّشْأَةَ الْآخِرَى وَ هُوَ يَرَى النَّشْأَةَ الْأُولَى .

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

'I heard Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> saying: 'The case of one who denies death is very odd indeed, while he sees people die every day and night. So also is the case of the one who denies the next life but he observes the present life (and what has grown from the dead)'.<sup>131</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَعْدَانَ عَنْ عَجَلَانَ أَبِي صَالِحٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عليه السلام ) يَا أَبَا صَالِحٍ إِذَا أَنْتَ حَمَلْتَ جَنَازَةً فَكُنْ كَأَنَّكَ أَنْتَ الْمَحْمُولُ وَ كَأَنَّكَ سَأَلْتَ رَبَّكَ الرَّجُوعَ إِلَى الدُّنْيَا فَفَعَلَ فَأَنْظِرْ مَاذَا تَسْتَأْنِفُ

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Sa'dan, from Ajlan Abu Salih who said,

'Abu Abdullah<sup>asws</sup> said to me: 'O Abu Salih! Whenever you carry the coffin so become as if you are the carried one, and as if you are asking your Lord<sup>azwj</sup> for the return to the world and it is done. So look around, what is that which you would (like to) resume'.

قَالَ ثُمَّ قَالَ عَجَبٌ لِقَوْمٍ حُبِسَ أَوْلُهُمْ عَنْ آخِرِهِمْ ثُمَّ نُودِيَ فِيهِمُ الرَّحِيلُ وَ هُمْ يَلْعَبُونَ .

<sup>130</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 27

<sup>131</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 28

He (the narrator) said, 'Then he<sup>asws</sup> said: 'I<sup>asws</sup> wonder at the people whose former ones have been withheld from (returning to) their later ones, then the departure is announced among them and they are playing'.<sup>132</sup>

عَنْهُ عَنْ فَضَالَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) مَا أَنْزَلَ الْمَوْتَ حَقَّ مَنْزِلَتِهِ مَنْ عَدَّ غَدًا مِنْ أَجَلِهِ قَالَ

From him, from Fazalat, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'The death has not descended with its true descent on the one who counts tomorrow as being his term (death)'.

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) مَا أَطَالَ عَبْدٌ الْأَمَلَ إِلَّا أَسَاءَ الْعَمَلَ

And Amir Al-Momineen<sup>asws</sup>: 'A servant desiring for the (pleasures of the world) would end up committing bad deeds'.

وَكَانَ يَقُولُ لَوْ رَأَى الْعَبْدُ أَجَلَهِ وَسُرْعَتَهُ إِلَيْهِ لَأَبْغَضَ الْعَمَلَ مِنْ طَلَبِ الدُّنْيَا .

And he<sup>asws</sup> was saying: 'If the servant were to see his death at its quick approach towards him, he would hate the deeds of seeking the world'.<sup>133</sup>

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنْ لَحْظَةِ مَلِكِ الْمَوْتِ قَالَ أَمَا رَأَيْتَ النَّاسَ يَكُونُونَ جُلُوسًا فَتَعْتَرِيهِمُ السَّكَنَةُ فَمَا يَتَكَلَّمُ أَحَدٌ مِنْهُمْ فَيَتَلَحَّظُ مَلِكُ الْمَوْتِ حَيْثُ يَلْحَظُهُمْ .

Muhammad Bin Ahmad, from Al Husayn Bin Saeed, from Al Husayn Bin Ulwan, from Amro Bin Shimir, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the instant of the Angel of death. He<sup>asws</sup> said: 'Have you not seen the people becoming seated, and you see them with cardiac failure, so not one of them is (able upon) speaking? So that is the instant of the Angel of death where he notices them'.<sup>134</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى وَقِيلَ مَنْ رَاقٍ وَظَنَّ أَنَّهُ الْفِرَاقُ قَالَ فَإِنَّ ذَلِكَ إِذَا حَلَّ بِهِ الْمَوْتُ قَالَ هَلْ مِنْ طَبِيبٍ إِنَّهُ الْفِرَاقُ أَيْقَنَ بِمَفَارِقَةِ الْأَحْبَةِ قَالَ وَالتَّقَتِ السَّاقُ بِالسَّاقِ التَّقَتِ الدُّنْيَا بِالْآخِرَةِ ثُمَّ إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسَاقُ قَالَ الْمَصِيرُ إِلَى رَبِّ الْعَالَمِينَ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Blessed and High **[75:27] And it will be Said: Who cast a spell on you?** and it is thought that it is the separation'. He<sup>asws</sup> said: 'So if it was that, the death comes upon the son of Adam<sup>as</sup>, he says, 'Is there one who is a healer (physician)?' **[75:28] And he would think he has separated** He would be convinced of

<sup>132</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 29

<sup>133</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 30

<sup>134</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 31

separating from the loved ones **[75:29] And affliction turns to an affliction.** He<sup>asws</sup> said: 'The world turns to the Hereafter'. **[75:30] To your Lord on that day shall be the driving.** He<sup>asws</sup> said: 'To the Lord<sup>azwj</sup> of the worlds is the destination'.<sup>135</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِثْمِيِّ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا قَالَ مَا هُوَ عِنْدَكَ قُلْتُ عَدُّ الْأَيَّامِ قَالَ إِنَّ الْأَبَاءَ وَالْأُمَّهَاتِ يُحْصُونَ ذَلِكَ لَا وَ لَكِنَّهُ عَدُّ الْأَنْفَاسِ .

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Ali Bin Ismail Al Maysami, from Abdul A'ala a slave of the family of Saam who said,

'I said to Abu Abdullah<sup>asws</sup>, '(What about) the Words of Allah<sup>azwj</sup> Mighty and Majestic **[19:84] but rather We only Number out to them a number?**' He<sup>asws</sup> said: 'What is it (meaning) with you?' I said, 'The number of the days'. He<sup>asws</sup> said: 'The fathers and the mother are counting that. No, but it is the number of the breaths'.<sup>136</sup>

عَنْهُ عَنْ فَضَالَةَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ الْحَيَاةُ وَالْمَوْتُ خَلْقَانِ مِنْ خَلْقِ اللَّهِ فَإِذَا جَاءَ الْمَوْتُ فَدَخَلَ فِي الْإِنْسَانِ لَمْ يَدْخُلْ فِي شَيْءٍ إِلَّا وَ قَدْ خَرَجَتْ مِنْهُ الْحَيَاةُ .

From him, from Fazalat, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The life and the death are two creatures from the creatures of Allah<sup>azwj</sup>, So when the death comes and enters into the human being, it does not enter into anything except that the live exits from it'.<sup>137</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سَكِينٍ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ الرَّجُلِ يَقُولُ اسْتَأْثَرَ اللَّهُ بَفُلَانٍ فَقَالَ ذَا مَكْرُوهٍ فَقِيلَ فُلَانٌ يَجُودُ بِنَفْسِهِ فَقَالَ لَا بَأْسَ أ مَا تَرَاهُ يَفْتَحُ فَاَهُ عِنْدَ مَوْتِهِ مَرَّتَيْنِ أَوْ ثَلَاثَةً فَذَلِكَ حِينَ يَجُودُ بِهَا لِمَا يَرَى مِنْ ثَوَابِ اللَّهِ عَزَّ وَ جَلَّ وَ قَدْ كَانَ بِهَذَا ضَنِينًا .

A number of our companions, from Sahl Bin Ziyad, from one of his companions, from Muhammad Bin Sukeyn who said,

'Abu Abdullah<sup>asws</sup> was asked about the man saying, 'Allah<sup>azwj</sup> Preferred so and so (over me)'. So he<sup>asws</sup> said: 'That is abhorred'. It was said, '(If he says) 'So and so has been generous with himself?' So he<sup>asws</sup> said: 'There is no problem. Have you not see him opening his mouth during his death, two or three times? So that is where he is generous with it when he sees from the Rewards of Allah<sup>azwj</sup> Mighty and Majestic, and he used to be niggardly with this'.<sup>138</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ قَوْمًا فِيَمَا مَضَى قَالُوا لِنَبِيِّ لَهُمْ ادْعُ لَنَا رَبَّكَ يَرْفَعُ عَنَّا الْمَوْتَ فَقَدَا لَهُمْ فَرَفَعَ اللَّهُ عَنْهُمْ الْمَوْتَ فَكَثَرُوا حَتَّى ضَاقَتْ عَلَيْهِمُ الْمَنَازِلُ وَ كَثُرَ النَّسْلُ وَ يُصْبِحُ الرَّجُلُ يُطْعِمُ أَبَاهُ وَ جَدَّهُ وَ أُمَّهُ وَ جَدَّهُ وَ يُوضِيهِمْ وَ يَتَعَاهَدُهُمْ فَسَعَلُوا عَنْ طَلَبِ الْمَعَاشِ فَقَالُوا سَلْ لَنَا رَبَّكَ أَنْ يَرُدَّنَا إِلَى حَالِنَا الَّتِي كُنَّا عَلَيْهَا فَسَالَ نَبِيُّهُمْ رَبَّهُ فَرَدَّهُمْ إِلَى حَالِهِمْ .

Ali Bin Ibrahim, from his father, from Ibn AbuUmeyr, from Hisham Bin Salim,

<sup>135</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 32

<sup>136</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 33

<sup>137</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 34

<sup>138</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 35

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A people from the past said to a Prophet<sup>as</sup> of theirs, 'Supplicate to your<sup>as</sup> Lord<sup>azwj</sup> for us to Raise the death from us'. So he<sup>as</sup> supplicated for them, and Allah<sup>azwj</sup> Raised the death. So they became numerous to the extent that the houses became contrained upon them; and the people became so numerous that in the morning the man had to feed his father, and his grandfather, and his mother, and grandfather of his grandfather, frequently looking after them. So he was too pre-occupied from seeking the livelihood. So they said, 'Ask your<sup>as</sup> Lord<sup>azwj</sup> for us that He<sup>azwj</sup> should Return us to our state which we were upon'. So their Prophet<sup>as</sup> asked his<sup>as</sup> Lord<sup>azwj</sup>, and He<sup>azwj</sup> Returned them to their (former) state'.<sup>139</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمٍ الْعَامِرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ عِيسَى ابْنَ مَرْيَمَ جَاءَ إِلَى قَبْرِ يَحْيَى بْنِ زَكَرِيَّا (عليهم السلام) وَكَانَ سَأَلَ رَبَّهُ أَنْ يُحْيِيَهُ لَهُ فَدَعَاهُ فَأَجَابَهُ وَخَرَجَ إِلَيْهِ مِنَ الْقَبْرِ فَقَالَ لَهُ مَا تُرِيدُ مِنِّي فَقَالَ لَهُ أُرِيدُ أَنْ تُؤَيِّسَنِي كَمَا كُنْتُ فِي الدُّنْيَا فَقَالَ لَهُ يَا عِيسَى مَا سَكَنَتْ عَنِّي حَرَارَةُ الْمَوْتِ وَأَنْتَ تُرِيدُ أَنْ تُعِيدَنِي إِلَى الدُّنْيَا وَتَعُودَ عَلَيَّ حَرَارَةُ الْمَوْتِ فَتَرْكُهُ فَعَادَ إِلَى قَبْرِهِ .

Ali Bin Muhammad, from one of our companions, from Ali Bin Al Hakam, from Rabie Bin Muhammad, from Abdullah Bin Suleym Al Aamiry,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Isa Bin Maryam<sup>as</sup> came to the grave of Yahya Bin Zakariyya<sup>as</sup>, and he<sup>as</sup> had asked his<sup>as</sup> Lord<sup>azwj</sup> to Revive him<sup>as</sup> for him<sup>as</sup>. So he<sup>as</sup> called out to him<sup>as</sup>, and he<sup>as</sup> answered him<sup>as</sup> and came out to him<sup>as</sup> from the grave, and said to him<sup>as</sup>, 'What do you<sup>as</sup> want from me<sup>as</sup>?' So he<sup>as</sup> said to him<sup>as</sup>: 'I<sup>as</sup> want you<sup>as</sup> to comfort me<sup>as</sup> just as you<sup>as</sup> used to in the world'. So he<sup>as</sup> said: 'O Isa<sup>as</sup>!' The heat of death has yet to settle from me<sup>as</sup> and you<sup>as</sup> want to return me<sup>as</sup> to the world, and the heat of death to return upon me<sup>as</sup> (again)?' So he<sup>as</sup> left him<sup>as</sup>, so he<sup>as</sup> returned to his<sup>as</sup> grave'.<sup>140</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ يَزِيدَ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ فُتَيْهَ مِنْ أَوْلَادِ مُلُوكِ بَنِي إِسْرَائِيلَ كَانُوا مُتَعَبِّدِينَ وَكَانَتْ الْعِبَادَةُ فِي أَوْلَادِ مُلُوكِ بَنِي إِسْرَائِيلَ وَإِنَّهُمْ خَرَجُوا يَسِيرُونَ فِي الْبِلَادِ لِيَعْتَبِرُوا فَمَرُّوا بِقَبْرِ عَلَى طَهْرِ الطَّرِيقِ قَدْ سَفَى عَلَيْهِ السَّافِي لَيْسَ يُبَيِّنُ مِنْهُ إِلَّا رَسْمُهُ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Ayoub, from Yazeed Al Kunasy,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Youths from the children of the kings from the Children of Israel were (devout) worshippers, and the worshipping used to be prevalent among the children of the kings from the Children of Israel; and they went out travelling in the country in order to learn. So they passed by a grave upon the back of the road nothing being apparent from it except for its markings.

فَقَالُوا لَوْ دَعَوْنَا اللَّهَ السَّاعَةَ فَيُنْشَرُ لَنَا صَاحِبُ هَذَا الْقَبْرِ فَسَاءَ لَنَا كَيْفَ وَجَدَ طَعْمَ الْمَوْتِ فَدَعَا اللَّهَ وَكَانَ دُعَاؤُهُمُ الَّذِي دَعَا اللَّهَ بِهِ أَنْتَ إِلَهَنَا يَا رَبَّنَا لَيْسَ لَنَا إِلَهٌ غَيْرُكَ وَالْبَدِيعُ الدَّائِمُ غَيْرُ الْعَافِلِ وَالْحَيُّ الَّذِي لَا يَمُوتُ لَكَ فِي كُلِّ يَوْمٍ شَأْنٌ تَعْلَمُ كُلُّ شَيْءٍ بِغَيْرِ تَعْلِيمٍ أَنْشُرْ لَنَا هَذَا الْمَيِّتَ بِقُدْرَتِكَ

So they said, 'If only we would supplicate to Allah<sup>saww</sup> now to Resurrect for us the inhabitant of this grave, so we can ask him how he found the food of death'. So they supplicated to Allah<sup>azwj</sup>, and their supplication which they supplicated to Allah<sup>azwj</sup> with, was, 'Our God! O our Lord<sup>azwj</sup>! There is no god for us apart from You<sup>azwj</sup>, the

<sup>139</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 36

<sup>140</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 37

Permanent, the Eternal, not Oblivious, and the Living Who does not die. For You<sup>azwj</sup>, during every day, is Glory. You<sup>azwj</sup> Know every thing without being taught. Resurrect this deceased for us by Your<sup>azwj</sup> Power’.

قَالَ فَخَرَجَ مِنْ ذَلِكَ الْقَبْرِ رَجُلٌ أَبْيَضُ الرَّأْسِ وَاللَّحْيَةِ يَنْفُضُ رَأْسَهُ مِنَ التُّرَابِ فَرِعًا شَاخِصًا بَصَرَهُ إِلَى السَّمَاءِ فَقَالَ لَهُمْ مَا يُوقِفُكُمْ عَلَى قَبْرِي فَقَالُوا دَعَوْنَاكَ لِنَسْأَلَكَ كَيْفَ وَجَدْتَ طَعْمَ الْمَوْتِ فَقَالَ لَهُمْ لَقَدْ سَكَنْتُ فِي قَبْرِي تِسْعَةً وَتِسْعِينَ سَنَةً مَا ذَهَبَ عَنِّي أَلَمُ الْمَوْتِ وَكَرْبُهُ وَ لَا خَرَجَ مَرَارَةً طَعْمَ الْمَوْتِ مِنْ حَلْقِي

He<sup>asws</sup> said: ‘So a man came out from that grave, being of white hair on his head and beard, shaking his head from the soil, shuddering, gazing towards the sky, and he said to them, ‘Why are you pausing at my grave?’ So they said, ‘We called you over in order to ask you how you found the food of death’. So he said to them, ‘I had settled in my grave for ninety nine years, but neither the pain of death went away from me, nor its stress, nor has the bitterness of death come out from my throat’.

فَقَالُوا لَهُ مِتَّ يَوْمَ مِتَّ وَ أَنْتَ عَلَى مَا نَرَى أَبْيَضُ الرَّأْسِ وَاللَّحْيَةِ قَالَ لَا وَ لَكِنْ لَمَّا سَمِعْتُ الصَّيْحَةَ اخْرُجَ اجْتَمَعَتْ تُرْبَةُ عِظَامِي إِلَى رُوحِي فَبَقِيَتْ فِيهِ فَخَرَجْتُ فَرِعًا شَاخِصًا بَصَرِي مُهْطِعًا إِلَى صَوْتِ الدَّاعِي فَابْيَضَ لِي ذَلِكَ رَأْسِي وَ لِحْيَتِي .

So they said to him, ‘You died on the day you died and you were upon what we see as being of white hair and beard?’ He said, ‘No, but when I heard the shriek: ‘Come out!’ the dust of my bones gathered together to my soul and remained in it. So I came out in a panic, shuddering, gazing with my eyes, obedient to the voice of my caller, so due to that my hair and my beard whitened’.<sup>141</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ النَّبِيُّ ( صلى الله عليه وآله ) مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَفْسُوَ الْفَالِجُ وَ مَوْتُ الْفَجَاءَةِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The Prophet<sup>saww</sup> said: ‘From the conditions of the Hour is the spread of paralysis and the sudden death’.<sup>142</sup>

عَلِيٌّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ رَفَعَهُ قَالَ جَاءَ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) إِلَى الْأَشْعَثِ بْنِ قَيْسٍ يُعْزِيهِ بِأَخٍ لَهُ يُقَالُ لَهُ عَبْدُ الرَّحْمَنِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) إِنْ جَزَعْتَ فَحَقَّ الرَّجْمُ أَتَيْتَ وَ إِنْ صَبَرْتَ فَحَقَّ اللَّهُ أَتَيْتَ عَلَى أَنْكَ إِنْ صَبَرْتَ جَرَى عَلَيْكَ الْقَضَاءُ وَ أَنْتَ مَحْمُودٌ وَ إِنْ جَزَعْتَ جَرَى عَلَيْكَ الْقَضَاءُ وَ أَنْتَ مَذْمُومٌ

Ali Bin Muhammad, from Salih Bin Abu Hammad, raising it, said,

‘Amir Al-Momineen came over to Al-Ash’as Bin Qays consoling him for (the demise of) a brother of his called Abdul Rahman. So Amir Al-Momineen<sup>asws</sup> said to him: ‘If you were to panic, you would have given the right of the womb (relationship), and if you were to be patient, so you would have paid the Right of Allah<sup>azwj</sup>. On top of that, if you were to be patient, the Ordained matter would flow upon you and you would be a praised one, and if you were to panic, the Ordained matter would flow upon you (anyway) and you would be a condemned one’.

فَقَالَ لَهُ الْأَشْعَثُ إِنَّا بَلَّهْ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) أَ تَدْرِي مَا تَأْوِيلُهَا فَقَالَ الْأَشْعَثُ لَا أَنْتَ غَايَةُ الْعِلْمِ وَ مُنْتَهَاهُ فَقَالَ لَهُ أَمَّا قَوْلُكَ إِنَّا إِلَيْهِ رَاجِعُونَ فَافِرَارٌ مِنْكَ بِالْمَلِكِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَافِرَارٌ مِنْكَ بِالْهَلَاكِ .

<sup>141</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 38

<sup>142</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 39

So Al-Ash'as said to him<sup>asws</sup>, '[2:156] **Surely we are for Allah and to Him we are returning.**' So Amir Al-Momineen<sup>asws</sup> said: 'Do you know what its interpretation is?' So Al-Ash'as said, 'No. You<sup>asws</sup> are the peak of knowledge and its limit'. So he<sup>asws</sup> said to him: '**We are for Allah** – so it is the acknowledgement from you of the King. And as for your words **and to Him we are returning** – so it is the acknowledgement from you of the death'.<sup>143</sup>

مُحَمَّدُ بْنُ يَحْيَى يَرْفَعُهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) قَالَ دَعَا نَبِيَّ مِنَ الْأَنْبِيَاءِ عَلَى قَوْمِهِ فَقِيلَ لَهُ أَسَلَّطَ عَلَيْهِمْ عَدُوَّهُمْ فَقَالَ لَا فَقِيلَ لَهُ فَالْجُوعُ فَقَالَ لَا فَقِيلَ لَهُ مَا تُرِيدُ فَقَالَ مَوْتُ دَفِيقٍ يَحْزَنُ الْقَلْبَ وَيُقِلُّ الْعَدَدَ فَارْسِلْ إِلَيْهِمُ الطَّاعُونَ .

Muhammad Bin Yahya,

(It has been narrated) raising it from Amir Al-Momineen<sup>asws</sup> having said: 'A Prophet<sup>as</sup> from the Prophets<sup>as</sup> supplicated against his<sup>as</sup> people. So it was said to him<sup>as</sup>, 'Get their enemies to overcome upon them'. But he<sup>as</sup> said: No'. So it was said to him<sup>as</sup>, 'Then, the hunger'. But he<sup>as</sup> said: 'No'. So it was said to him<sup>as</sup>, 'What do you<sup>as</sup> want?' So he<sup>as</sup> said: 'A hidden death which would grieve the heart, and it would reduce the numbers'. So the plague was Sent to them'.<sup>144</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ رَفَعَهُ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ عِنْدَ الْمُصِيبَةِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْ مُصِيبَتِي فِي دِينِي وَالْحَمْدُ لِلَّهِ الَّذِي لَوْ شَاءَ أَنْ يَجْعَلَ مُصِيبَتِي أَكْثَرَ مِمَّا كَانَتْ وَالْحَمْدُ لِلَّهِ عَلَى الْأَمْرِ الَّذِي شَاءَ أَنْ يَكُونَ فَكَانَ .

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

'Abu Abdullah<sup>asws</sup> was saying during the difficulty (bereavement): 'The Praise is for Allah<sup>azwj</sup> Who did not Make my<sup>asws</sup> difficulty to be in my<sup>asws</sup> Religion. And the Praise is for Allah<sup>azwj</sup> Who, had He<sup>azwj</sup> so Desired to, would have Made my<sup>asws</sup> difficulty to be greater than what it was. And the Praise is for Allah<sup>azwj</sup> upon the matter which had He<sup>azwj</sup> so Desired, would have happened'.<sup>145</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي جَعْفَرٍ الْفَرَّاءِ قَالَ إِنَّ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) انْقَلَعَ ضِرْسٌ مِنْ أَضْرَاسِهِ فَوَضَعَهُ فِي كَفِّهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ ثُمَّ قَالَ يَا جَعْفَرُ إِذَا أَنَا مِتُّ وَ دَفَنْتَنِي فَادْفِنْنِي مَعِي ثُمَّ مَكَثَ بَعْدَ حِينٍ ثُمَّ انْقَلَعَ آخَرُ فَوَضَعَهُ عَلَى كَفِّهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ يَا جَعْفَرُ إِذَا مِتُّ فَادْفِنْنِي مَعِي .

Ali Bin Ibrahim, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Abdul Hameed Bin Abu Ja'far Al Farra'a who said,

'Abu Ja'far<sup>asws</sup>, a tooth from his<sup>asws</sup> teeth came out. So he<sup>asws</sup> placed it in his<sup>asws</sup> palm, then said: 'The Praise is for Allah<sup>azwj</sup>'. Then he<sup>asws</sup> said: 'O Ja'far<sup>asws</sup>! When I<sup>asws</sup> pass away and you<sup>asws</sup> bury me<sup>asws</sup>, so bury it with me<sup>asws</sup>'. Then it remained so for a while. Then another one came off as well. So he<sup>asws</sup> placed it upon him<sup>asws</sup> palm, then said: 'The Praise is for Allah<sup>azwj</sup>'. O Ja'far<sup>asws</sup>! When I<sup>asws</sup> pass away, so bury it with me<sup>asws</sup>'.<sup>146</sup>

<sup>143</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 40

<sup>144</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 41

<sup>145</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 42

<sup>146</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 43

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْمَوْتَ الَّذِي تَقْرُونَ مِنْهُ فَإِنَّهُ مُلَاقِبُكُمْ إِلَى قَوْلِهِ تَعْمَلُونَ قَالَ تَعُدُّ السِّنِينَ ثُمَّ تَعُدُّ الشُّهُورَ ثُمَّ تَعُدُّ الْأَيَّامَ ثُمَّ تَعُدُّ السَّاعَاتِ ثُمَّ تَعُدُّ النَّفْسَ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ .

Ali Bin Ibrahim, from his father, from Bakr Bin Muhammad Al Azdy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: **[62:8] Say: (As for) the death from which you are fleeing from, so it will surely meet you up to His<sup>azwj</sup> Words (then you shall be sent back to the Knower of the hidden and the apparent, and He will inform you of that which) you had done.** The years are numbered, then the months are numbered, then the days are numbered, then the hours are numbered, then the breaths are numbered. So when their death comes, they would neither be delayed for a moment nor would they be quickened'.<sup>147</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعَ النَّبِيَّ (صلى الله عليه وآله) أَمْرًا حِينَ مَاتَ عُثْمَانُ بْنُ مَظْعُونٍ وَهِيَ تَقُولُ هَبْنِيَا لَكَ يَا أَبَا السَّائِبِ الْجَنَّةَ فَقَالَ النَّبِيُّ (صلى الله عليه وآله) وَ مَا عَلِمْتُكَ حَسْبُكَ أَنْ تَقُولِي كَانَ يُحِبُّ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولَهُ

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad, from Ibn Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Prophet<sup>as</sup> heard a woman, when Usman Bin Mazoun died, and she was saying, 'Congratulations to you, O Abu Al-Saib, of the Paradise!' So the Prophet<sup>saww</sup> said: 'And what is your knowledge? It would suffice you to that you should be saying, 'He used to love Allah<sup>azwj</sup> Mighty and Majestic and His<sup>azwj</sup> Rasool<sup>saww</sup>'.

فَلَمَّا مَاتَ إِبْرَاهِيمُ ابْنُ رَسُولِ اللَّهِ (صلى الله عليه وآله) هَمَلَتْ عَيْنُ رَسُولِ اللَّهِ (صلى الله عليه وآله) بِالْذُّمُوعِ ثُمَّ قَالَ النَّبِيُّ (صلى الله عليه وآله) تَدْمَعُ الْعَيْنُ وَ يَحْزَنُ الْقَلْبُ وَ لَا نَقُولُ مَا يُسْخِطُ الرَّبَّ وَ إِنَّا بِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ

So when Ibrahim<sup>as</sup>, son<sup>as</sup> of Rasool-Allah<sup>saww</sup> passed away, the eyes of Rasool-Allah<sup>saww</sup> filled with tears. Then the Prophet<sup>saww</sup> said: 'The eyes are tearful and the heart is grieving and we<sup>saww</sup> are not saying what would Anger the Lord<sup>azwj</sup>, and I<sup>saww</sup> am with you<sup>as</sup>, O Ibrahim<sup>as</sup>, grieving'.

ثُمَّ رَأَى النَّبِيُّ (صلى الله عليه وآله) فِي قَبْرِهِ خَلًّا فَسَوَّاهُ بِيَدِهِ ثُمَّ قَالَ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا فَلْيَتَّقِ ثُمَّ قَالَ الْحَقُّ بِسَلْفِكَ الصَّالِحِ عُثْمَانَ بْنِ مَظْعُونٍ .

Then the Prophet<sup>saww</sup> saw a flaw in his<sup>as</sup> grave, so he<sup>saww</sup> evened it with his<sup>saww</sup> hand, then said: 'When one of you does something, so let him be proficient in it'. Then he<sup>saww</sup> said: 'Join with your<sup>as</sup> righteous ancestor Usman Bin Mazoun'.<sup>148</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبَ إِلَى أَبِي جَعْفَرٍ (عليه السلام) رَجُلٌ يَشْكُو إِلَيْهِ مُصَابَهُ بِوُلْدٍ لَهُ وَ شِدَّةَ مَا يَدْخُلُهُ فَقَالَ وَ كَتَبَ (عليه السلام) إِلَيْهِ أَمَا عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَخْتَارُ مِنْ مَالِ الْمُؤْمِنِ وَ مِنْ وَلَدِهِ أَنْفُسَهُ لِيَأْجُرَهُ عَلَى ذَلِكَ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

<sup>147</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 44

<sup>148</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 45

'A man wrote to Abu Ja'far<sup>asws</sup> complaining to him<sup>asws</sup> of his difficulty (bereavement) with a child of his, and the intensity of what had entered into him. So he<sup>asws</sup> wrote to him: 'Do you not know that Allah<sup>azwj</sup> Mighty and Majestic Chooses from the wealth of the Believer and from his children, his most beloved, in order to Recompense him upon that'.<sup>149</sup>

هَذَا آخِرُ كِتَابِ الْجَنَائِزِ مِنْ كِتَابِ الْكَافِي لِأَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْنِيِّ رَحِمَهُ اللَّهُ وَالْحَمْدُ لِلَّهِ وَحْدَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ وَ يَتْلُوهُ كِتَابُ الصَّلَاةِ .

**This is the end of the Book of Funerals from the book Al Kafi of Abu Ja'far Muhammad Bin Yaqoub Al Kulayni, may Allah<sup>azwj</sup> have Mercy upon him, and the Prais is for Allah<sup>azwj</sup> Alone, and Blessings be upon Muhammad<sup>saww</sup> and the enteirety of his<sup>saww</sup> Progeny<sup>asws</sup>, and it would be followed by the Book of *Salaat*.**

<sup>149</sup> Al Kafi V 3 – The Book Of Funerals CH 93 H 46