

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [12]

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Note

Muṣannaf Ibni Abī Shaybah—formally titled “al-Kitāb al-Muṣannaf fī al-Āḥādīth wa al-Āthār”—stands among the greatest monuments of early Islamic scholarship. Compiled by the eminent ḥadīth expert and great Imam Abū Bakr ‘Abdullāh ibn Muḥammad ibn Ibrāhīm ibn ‘Uthmān al-‘Absī, widely known as Ibni Abī Shaybah (159–235 AH), this expansive work preserves the intellectual, legal, devotional, and spiritual heritage of the first centuries of Islam. A teacher of al-Bukhārī, Muslim, and the leading imams of his generation, Ibni Abī Shaybah authored a collection that has served for over a millennium as a foundational reference for jurists, muḥaddithūn, historians, and researchers.

This edition contains 37,943 narrations, spanning Prophetic ḥadīth, Companion reports (mawqūf), and Successor traditions (maqtū'). The work is arranged topically, covering all major areas of Islamic practice—prayer, purification, ethics, commerce, society, governance, jihad, and thousands of detailed jurisprudential issues. Its scope reflects not only the Sunnah of the Prophet ﷺ but also the early legal culture of Kūfa, the opinions of leading Companions, and the interpretive frameworks of the first generations.

Many rare narrations preserved here do not appear in other major collections, making this Muṣannaf an indispensable source for reconstructing early Islamic thought. The edition most widely used today is the seven-volume Maktabat al-Rushd (Riyadh) publication, edited by Sheikh Kamāl Yūsuf al-Ḥūt, based on verified manuscripts and aligned with the printed arrangement. Digital access to the full text is also available at: <https://ketabonline.com/ar/books/6996> For contemporary students and researchers, Muṣannaf Ibni Abī Shaybah offers far more than a repository of narrations.

It grants direct access to the living intellectual world of the 2nd and 3rd Islamic centuries—the debates of jurists, the devotional practices of the righteous, the understandings of the Companions, and the transmission networks that shaped Sunni orthodoxy. Its vast content provides context for the development of fiqh schools, sheds light on doctrinal issues, and helps preserve countless early traditions that might otherwise have been lost. This work before you has been carefully cleaned, structured, and standardized into a modern digital format, enabling readers to navigate all 37,943 reports with ease.

May it serve as a valuable tool for scholars, students, and seekers of sacred knowledge, continuing the legacy of one of Islam's earliest and most prolific hadith masters.

[11001] Wakī‘ told us: Ismā‘il ibn Abī Khālid told us, from Yaḥyā ibn ‘Ābis, and from ‘Ammār, who said: “Bury me in my clothes, for I am a disputant.”

حَدَّثَنَا وَكِيعُ، قَالَ: نَّا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ، عَنْ يَحْيَى
بْنِ عَابِسٍ، وَعَنْ عَمَّارٍ، قَالَ: اذْفُونِي فِي ثِيَابِي، فَإِنِّي
مُخَاصِمٌ

[11002] Īsā ibn Yūnus told us, from Ismā‘il ibn Abī Khālid, who said: I heard Yaḥyā ibn ‘Ābis narrating from Qays ibn Abī Ḥāzim, from ‘Ammār, similar to it.

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ،
قَالَ: سَمِعْتُ يَحْيَى بْنَ عَابِسٍ، يُحَدِّثُ عَنْ قَيْسِ بْنِ أَبِي
حَازِمٍ، عَنْ عَمَّارٍ، مِثْلُهُ

[11003] Abu Bakr ibn ‘Ayyash narrated to us, from Mughirah, from Ibrahim, who said: “If the slain person is lifted up, he is buried in his clothes. But if he is lifted up while still having a spark of life, he is treated as others are treated.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،
قَالَ: إِذَا رُفِعَ الْفَتَنِيلُ دُفِنَ فِي ثِيَابِهِ، وَإِنْ رُفِعَ وَبِهِ رَمْقٌ،
صُنِعَ بِهِ مَا يُصْنَعُ بِغَيْرِهِ

[11004] Waki’ narrated to us, saying: Sufyan narrated to us, from ‘Isa ibn Abi ‘Azzah, from ‘Amir, regarding a man killed by thieves. He said: “He is buried in his clothes and not washed.”

حَدَّثَنَا وَكِيعُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عِيسَى بْنِ أَبِي
عَزَّةَ، عَنْ عَامِرٍ، فِي رَجْلِ قَنْأَتْهُ اللَّصُوصُ، قَالَ: يُدْفَنُ
فِي ثِيَابِهِ، وَلَا يُغَسَّلُ

[11005] Abu Usamah narrated to us: Thabit ibn ‘Umarah narrated to us, saying: I heard Ghunaym ibn Qays saying: “The martyr is buried in his clothes and not washed.”

حَدَّثَنَا أَبُو أَسَامَةَ، نَأَيْبِتُ بْنُ عُمَارَةَ، قَالَ: سَمِعْتُ غُنَيْمَ
بْنَ قَيْسٍ، يَقُولُ: الشَّهِيدُ يُدْفَنُ فِي ثِيَابِهِ، وَلَا يُغَسَّلُ

[11006] ‘Abd al-A’la narrated to us, from Yunus, from Al-Hasan, regarding the slain person: “If there was time (before death), he is washed.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي الْفَتْنَى:
إِذَا كَانَ عَلَيْهِ مُهْلٌ غُسْلٌ

[11007] Hafs ibn Ghiyath narrated to us, from Ash’ath, from Al-Hasan, and Hammad and Al-Hakam, from Ibrahim, who said: “If he dies on the battlefield, he is buried, and whatever boots or sandals he had on are removed. But if he is lifted while having a spark of life, then dies, he is treated as the deceased is treated.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ،
وَحَمَادٌ، وَالْحَكَمُ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا مَاتَ فِي
الْمَعْرَكَةِ دُفِنَ، وَنُزِّعَ مَا كَانَ عَلَيْهِ مِنْ حَفَّ أَوْ نَعْلٍ،
وَإِذَا رُفِعَ وَبِهِ رَمَقٌ، ثُمَّ مَاتَ يُصْنَعُ بِهِ مَا يُصْنَعُ
بِالْمَيِّتِ

[11008] Isa ibn Yunus narrated to us, from ‘Amr, from Al-Hasan, that the Prophet ﷺ “ordered regarding Hamzah when he was martyred, so he was washed.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِهِ بِحَمْزَةَ حِينَ اسْتُشْهِدَ
فَغُسِّلَ

[11009] Fudayl narrated to us, saying: Sinan narrated to us, saying: Layth ibn Sa'd informed us, from Ibn Shihab, from 'Abdur-Rahman ibn Ka'b ibn Malik, that Jabir ibn 'Abdullah informed him that the Prophet ﷺ “did not pray over the slain of Uhud, nor were they washed.”

حَدَّثَنَا فُضَيْلٌ، قَالَ: حَدَّثَنَا سِنَانٌ، قَالَ: أَخْبَرَنَا لَيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يُصَلِّ عَلَى قَتْلَى أَحَدٍ، وَلَمْ يُغَسِّلْ

[11010] Abdullah ibn Numayr narrated to us, saying: 'Ubaydullah narrated to us, from Nafi', from Ibn 'Umar, who said: “Umar was shrouded, perfumed (Hunut), and washed.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: نَأْبَدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: كُفَنَ عُمَرُ، وَحُنْطَ، وَغُسْلٌ

[11011] Sharik narrated to us, from Ibn Abi Layla, from Nafi', from Ibn 'Umar, similarly, except that he said: “He was among the best of martyrs.”

حَدَّثَنَا شَرِيكٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، بِنَحْوِهِ إِلَّا أَنَّهُ قَالَ: كَانَ مِنْ أَفْضَلِ الشُّهَدَاءِ

[11012] Waki' narrated to us, from Sufyan, from Ibn Abi 'Arubah, from Abu Ma'shar, from Ibrahim, who said: “If he is killed on the battlefield, he is buried in his clothes and not washed.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ أَبِي عَرْوَةَ، عَنْ أَبِي مَعْشِرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا قُتِلَ فِي الْمَعْرِكَةِ دُفِنَ فِي ثِيَابِهِ، وَلَمْ يُغَسَّلْ

[11013] Waki' ibn al-Jarrah narrated to us, from Sufyan, from 'Alqamah ibn Marthad, from Ash-Sha'bi, who said: When 'Ali stoned Surahah, Hamdan came to 'Ali and said: "What should be done with her?" He said: "Do with her as you do with your women when they die in their homes."

حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ، عَنْ سُفِيَّانَ، عَنْ عَلْقَمَةَ بْنِ مَرْتَدٍ، عَنِ الشَّعَبِيِّ، قَالَ: لَمَّا رَاجَمَ عَلَيْ سُرَاحَةَ، جَاءَتْ هَمْدَانٌ إِلَى عَلِيٍّ، فَقَالُوا كَيْفَ يُصْنَعُ بِهَا؟، قَالَ: اصْنَعُوا بِهَا كَمَا تَصْنَعُونَ بِنِسَائِكُمْ إِذَا مُتْنَ في بُيُوتِهِنَّ

[11014] Abu Mu'awiyah narrated to us, from Abu Hanifah, from 'Alqamah ibn Marthad, from his father, who said: When Ma'iz was stoned, they said: "O Messenger of Allah, what should be done with him?" He said: "Do with him what you do with your dead, regarding washing, shrouding, perfuming, and praying over him."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِيهِ حَنِيفَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْتَدٍ، عَنْ أَبِيهِ، قَالَ: لَمَّا رُجِمَ مَاعِزٌ، قَالُوا: يَا رَسُولَ اللَّهِ، مَا يُصْنَعُ بِهِ؟، قَالَ: اصْنَعُوا بِهِ مَا تَصْنَعُونَ بِمُؤْتَمِنِكُمْ مِنَ الْعُشْنِ، وَالْكَفَنِ، وَالْحَنُوطِ، وَالصَّلَاةِ عَلَيْهِ

[11015] Abu Mu'awiyah narrated to us, from Hajjaj, from 'Ata', who said: "The drowned person is washed, shrouded, perfumed, and treated as others are treated."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، قَالَ: يُغَسَّلُ الْغَرِيقُ، وَيُكَفُّ، وَيُحَنَّطُ، وَيُصْنَعُ بِهِ مَا يُصْنَعُ بِغَيْرِهِ

[11016] Abd al-Salam ibn Harb narrated to us, from Hajjaj, from ‘Ata’, who said: “If a person in a state of Janabah or a menstruating woman dies, they are treated as others are treated.”

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا مَاتَ الْجُنُبُ وَالْحَائِضُ يُصْنَعُ بِهِمَا مَا يُصْنَعُ بِغَيْرِهِمَا

[11017] Ghundar narrated to us, from Ash’ath, from Al-Hasan, who said: If a person in a state of Janabah dies, he said: “He is washed for his Janabah, and washed for the deceased.” The same applies to a menstruating woman if she becomes pure, then dies before washing.

حَدَّثَنَا غُنْدَرُ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، قَالَ: إِذَا مَاتَ الْجُنُبُ، قَالَ: يُغَسَّلُ غُسْلًا لِجَنَابَتِهِ، وَيُغَسَّلُ غُسْلًا لِمَيِّتٍ وَكَذَلِكَ قَوْلُهُ فِي الْحَائِضِ إِذَا طَهَرَتْ، ثُمَّ مَاتَتْ قَبْلَ أَنْ تُغَسَّلَ

[11018] Waki’ narrated to us, from Isma’il ibn Abi Khalid, from Al-Hakim ibn Jabir, who said: When Ibn Qays died, Al-Hasan ibn ‘Ali said: “When you have washed him, do not disturb him until you inform me.” So he came and perfumed him (Hunut) like ablution.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَكَمِ بْنِ جَابِرٍ، قَالَ: لَمَّا مَاتَ ابْنُ قَيْسٍ، قَالَ الْحَسَنُ بْنُ عَلَيٍّ: إِذَا غَسَلْتُمُوهُ، فَلَا تُهِيجُوهُ حَتَّى تُؤْنِنُونِي فَجَاءَ، فَوَضَأَهُ بِالْحُنُوطِ وُضُوءًا

[11019] Ma'n ibn 'Isa narrated to us, from Khalid ibn Abi Bakr, who said: I heard Salim and 'Ubaydullah ibn 'Abdullah, when the perfuming of the deceased was mentioned to them, say: "Put it between him and his clothes."

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: سَمِعْتُ سَالِمًا، وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، إِذَا ذُكِرَ لَهُمَا طِيبُ الْمَيِّتِ، قَالَا: اجْعَلُوهُ بَيْنَهُ وَبَيْنَ ثِيَابِهِ

[11020] Muhammad ibn Fudayl narrated to us, from Al-Hasan ibn 'Ubaydullah, from Ibrahim, who said: "His clothes are incensed, and his perfume is applied to his places of prostration."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، قَالَ: تُحَمِّرُ ثِيَابَهُ، وَحَوْطُهُ عَلَى مَسَاجِدِهِ

[11021] Yazid ibn Harun narrated to us, from Hajjaj, from Fudayl, from Ibrahim, regarding the perfume of the deceased, he said: "It begins with his places of prostration."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَاجِ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، فِي حَوْطِ الْمَيِّتِ، قَالَ: يُبْدِأُ بِمَسَاجِدِهِ

[11022] Waki' narrated to us, from Sufyan, from Mansur, from Ibrahim, who said: "When washing is finished, follow his places of prostration with perfume."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا فَرَغَ مِنْ غُسْلِهِ، شَتَّيْ مَسَاجِدَهُ بِالْطَّيِّبِ

[11023] Abd al-Samad ibn Abd al-Warith narrated to us, from Hajjaj, from a sheikh from Kufa called Ziyad, from Ibrahim, from Ibn Mas'ud, who said: “Camphor is placed on the prostration spots of the deceased.”

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَرَاثَةِ، عَنْ حَاجَاجِ، عَنْ شَيْخٍ مِنْ أَهْلِ الْكُوفَةِ يُقَالُ لَهُ زِيَادٌ، عَنْ إِبْرَاهِيمَ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: يُوضَعُ الْكَافُورُ عَلَى مَوْضِعِ سُجُودِ الْمَيِّتِ

[11024] Yazid ibn Harun narrated to us, from Hisham, who said: Ayyub “used to cover the face with cotton after finishing washing the deceased.” And Muhammad did not do that.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، قَالَ: كَانَ أَيُوبُ بَعْدَمَا يَفْرُغُ مِنْ غُسْلِ الْمَيِّتِ يُطَبِّقُ وَجْهَهُ بِقُطْنَةٍ. وَكَانَ مُحَمَّدًا لَا يَفْعَلُ ذَلِكَ

[11025] Abd al-Salam ibn Harb narrated to us, from 'Amr, from Al-Hasan, that he considered “that tow (coarse flax) suffices if there is no cotton for the deceased.”

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ عَمْرُو، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يَرَى أَنَّ الْمُشَاقَّةَ تُجزِي، إِذَا لَمْ يَكُنْ قُطْنُ الْمَيِّتِ

[11026] Abdullah ibn Mubarak narrated to us, from Ibn Jurayj, from 'Ata', who said: I said: “Should I stuff cotton?” He said: “Yes.” I said: “So nothing leaks from him?” He said: “Yes.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: قُلْتُ: أَحْسُنُوا الْكُرْسُفَ؟، قَالَ: نَعَمْ، قُلْتُ: لَأَنَّ لَا يَتَعَجَّبَ مِنْهُ شَيْءٌ، قَالَ: نَعَمْ

[11027] Hushaym narrated to us, from Mughirah, from Ibrahim, who said: “Stuffing is used for the deceased where they fear something might come out.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يُحْشَى مِنَ الْمَيِّتِ، لِمَا يَخَافُونَ أَنْ يَخْرُجَ مِنْهُ

[11028] Ibn Mahdi narrated to us, from Hisham, from Matar, from Al-Hasan, who said: “His anus, ears, and nose are stuffed.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ هِشَامٍ، عَنْ مَطْرٍ، عَنْ الْحَسَنِ، قَالَ: يُحْشَى دُبْرُهُ، وَمَسَامِعُهُ، وَأَنفُهُ

[11029] Abu Dawud narrated to us, from Ar-Rabi’, who said: I heard Ibn Sirin saying: “The deceased’s anus, mouth, and nostrils are stuffed with cotton.” Muhammad said: “Whatever you treat of his anus, treat it with the left hand.”

حَدَّثَنَا أَبُو دَاوُدَ، عَنِ الرَّئِبِيعِ، قَالَ: سَمِعْتُ ابْنَ سِيرِينَ، يَقُولُ: يُحْشَى دُبْرُ الْمَيِّتِ، وَفُورُهُ، وَمَنْخِرَاهُ قُطْنًا. وَقَالَ مُحَمَّدٌ: مَا عَالَجْتُ دُبْرَهُ فَعَالَجْهُ بِيَسَارٍ

[11030] Waki’ narrated to us, from Hassan ibn Ibrahim, from Umayyah Al-Azdi, from Jabir ibn Zayd, who said: “If stuffing is applied to the deceased, his lower abdomen and ears are plugged with tow.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَانَ بْنِ إِبْرَاهِيمَ، عَنْ أُمَيَّةَ الْأَزْدِيِّ، عَنْ جَابِرِ بْنِ زَيْدٍ، قَالَ: إِذَا حُشِيَ عَلَى الْمَيِّتِ سُدَّ مُرَاقُهُ، وَمَسَامِعُهُ بِالْمُشَاقِّ

[11031] Abdullah ibn Mubarak narrated to us, from Humaid, from Anas, “That a pouch of musk, or musk, containing hair from the hair of the Messenger of Allah ﷺ was placed in his perfume.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، أَنَّهُ جُعِلَ فِي حَنْوَطِهِ صُرَّةً مِنْ مِسْكٍ، أَوْ مِسْكٌ، فِيهِ شَعْرٌ مِنْ شَعْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[11032] Abd al-Rahim ibn Sulayman narrated to us, from ‘Asim, from Ibn Sirin, who said: Ibn ‘Umar was asked about musk being put in the perfume (Hunut), he said: “Is it not among the best of your perfumes?”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَاصِمٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: سُئِلَ ابْنُ عُمَرَ عَنِ الْمِسْكِ يُجْعَلُ فِي الْحَنْوَطِ، قَالَ: أَوَلَيْسَ مِنْ أَطْيَبِ طِيبِكُمْ

[11033] Mu’tamir ibn Sulayman narrated to us, from his father, from Muhammad ibn Sirin, who said: Ibn ‘Umar was asked: “Can musk be applied to the deceased?” He said: “Is it not among the best of your perfumes?”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: سُئِلَ ابْنُ عُمَرَ، أَيْقَرَبُ الْمَيِّتَ الْمِسْكُ؟، قَالَ: أَوَلَيْسَ مِنْ أَطْيَبِ طِيبِكُمْ

[11034] Abd al-Rahman ibn Mahdi narrated to us, from Al-Muthanna ibn Sa'id, from Qatadah, who said: I asked Sa'id ibn Al-Musayyab about musk in the perfume of the deceased, he said: "There is no harm in it." And Jabir ibn Zayd was asked about that, he said: "There is no harm in it."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ الْمُتَّنَّى بْنِ سَعِيدٍ،
عَنْ قَنَادَةَ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ الْمُسَيْبَ عَنِ الْمِسْكِ فِي
حَنْوَطِ الْمَيِّتِ، قَالَ: لَا يَأْسَ بِهِ، وَسُئِلَ عَنْ ذَلِكَ جَابِرُ
بْنُ زَيْدٍ قَالَ: لَا يَأْسَ بِهِ

[11035] Abd al-Rahim ibn Sulayman narrated to us, from Abd al-Malik, from 'Ata', that he was asked: "Should the deceased be perfumed with musk?" He said: "Yes, do they not put musk in what they incense with?"

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ
عَطَاءٍ، أَنَّهُ سُئِلَ أَيُطَبُ الْمَيِّتُ بِالْمِسْكِ؟، قَالَ: نَعَمْ،
أَوَلَيْسَ يَجْعَلُونَ فِي الَّذِي يُجَمِّرُونَ بِهِ الْمِسْكَ

[11036] Humaid ibn 'Abdur-Rahman narrated to us, from Hasan, from Harun ibn Sa'd, that 'Ali "instructed that musk be put in his perfume, and said: 'It is the leftover perfume of the Prophet

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ هَارُونَ
بْنِ سَعْدٍ، أَنَّ عَلِيًّا أَوْصَى أَنْ يُجْعَلَ فِي حَنْوَطِهِ مِسْكٌ،
وَقَالَ: هُوَ فَضْلُ حَنْوَطِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[11037] Muhammad ibn Fudayl narrated to us, from ‘Ata’ ibn as-Sa’ib, and Muhammad ibn Suqah, from Ash-Sha’bi, who said: When Salman raided Balanjar, he received a pouch of musk in his share. When he returned, he entrusted it to his wife. When he became ill with the illness in which he died, he said to his wife while dying: “Show me the pouch I entrusted to you.” She brought it to him, then he said: “Bring me a clean vessel.” She brought it, then he said: “Moisten it, then sprinkle it around me, for creatures of Allah’s creation are attending me who do not eat food but find scent.” And he said: “Leave me, and check on me.” She said: So she left, then returned, and he had passed away.

[11038] Ibn ‘Ulayyah narrated to us, from Ayyub, from Nafi’, that Ibn ‘Umar “perfumed a deceased person with musk.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، وَمُحَمَّدُ بْنُ سُوقَةَ، عَنِ الشَّعْبِيِّ، قَالَ: لَمَّا غَزَّا سَلْمَانَ بِالْجَرَاءِ، أَصَابَ فِي قِسْمِهِ صُرَّةً مِنْ مِسْكٍ، فَلَمَّا رَجَعَ اسْتَوْدَعَهَا أَمْرَأَتُهُ، فَلَمَّا مَرَضَ مَرَضَهُ الَّذِي مَاتَ فِيهِ، قَالَ لِامْرَأَتِهِ وَهُوَ يَمُوتُ: أَرِبِّنِي الصُّرَّةُ الَّتِي اسْتَوْدَعَتْكِ، فَأَتَتْهُ بِهَا، فَقَالَ: أَتُنْتَنِي بِإِنَاءِ نَظِيفٍ، فَجَاءَتْ بِهِ، فَقَالَ: أَوْجِفِيهِ، ثُمَّ انْضَحَى بِهِ حَوْلِي، فَإِنَّهُ يَخْضُرُنِي خَلْقُ مِنْ خَلْقِ اللَّهِ لَا يَأْكُلُونَ الطَّعَامَ، وَيَجِدُونَ الرِّيحَ، وَقَالَ: أَخْرُجْنِي عَنِّي، وَتَعَاهَدْنِي قَالَتْ: فَخَرَجَتْ، ثُمَّ رَجَعَتْ وَقَدْ قَضَى

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ حَنَطَ مَيِّنَا بِمِسْكٍ

[11039] Abbad ibn al-‘Awwam narrated to us, from Hajjaj, from Fudayl, from Ibn Mughaffal, who said: ‘Umar said: “Do not perfume me with musk.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حَاجَاجٍ، عَنْ فُضَيْلٍ، عَنْ
ابْنِ مُغَافِلٍ، قَالَ: قَالَ عُمَرُ: لَا تُحْنِطُونِي بِمِسْكٍ

[11040] Hatim ibn Isma’il narrated to us, from Ja’far ibn Muhammad, from Sufyan ibn ‘Asim, who said: I witnessed ‘Umar ibn ‘Abd al-‘Aziz say to a maid of his: “I see you holding back my perfume, do not put musk in it.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ
سُفْيَانَ بْنِ عَاصِمٍ، قَالَ: شَهِدْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ،
قَالَ لِأَمَةِهِ لَهُ: إِنِّي لَا أَرَاكَ تَمْسِكِينَ حِنَاطِي، فَلَا تَجْعَلِينَ
فِيهِ مِسْكًا

[11041] Abu Khalid Al-Ahmar narrated to us, from Ibn Jurayj, from ‘Ata’, that he said: “There is no harm in ambergris in the perfume.” He said: “It is only gum.” And he disliked musk for the living and the dead, saying: “It is carrion.”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ،
أَنَّهُ قَالَ: لَا بَأْسَ بِالْعَنْبَرِ فِي الْحَنْوُطِ، وَقَالَ: إِنَّمَا هُوَ
صَمْعَةٌ، وَكَرِهُ الْمِسْكُ لِلْحَيِّ وَالْمَيِّتِ، وَقَالَ: هُوَ مَيْتَةٌ

[11042] Isma’il ibn ‘Ulayyah narrated to us, from Layth, from Mujahid, that he “disliked musk for the deceased.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُ
كَرِهُ الْمِسْكُ لِلْمَيِّتِ

[11043] Sahl ibn Yusuf narrated to us, from ‘Amr, from Al-Hasan, that he used to dislike musk for the living and the dead, and he would say: “The Muslims used to dislike it and say: It is carrion.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَكْرَهُ الْمِسْكَ لِلْحَيِّ وَالْمَيِّتِ، وَيَقُولُ: "كَانَ الْمُسْلِمُونَ يَكْرَهُونَهُ، وَيَقُولُونَ: هُوَ مَيْتٌ"

[11044] Yahya ibn Al-Yaman and Waki’ narrated to us, from Ibn Abi Rawad, from Ad-Dahhak, that he “disliked musk in the perfume.”

حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ، وَوَكِيعٌ، عَنْ ابْنِ أَبِي رَوَادٍ، عَنِ الضَّحَّاكِ، أَنَّهُ "كَرِهَ الْمِسْكَ فِي الْحَنْوَطِ"

[11045] Hafs ibn Ghiyath narrated to us, from Hisham ibn ‘Urwah, from his father, from ‘Aishah, that the Messenger of Allah ﷺ “was shrouded in three Yemeni garments, none of which was a shirt or a turban.” We said to ‘Aishah: They claim he was shrouded in a Hibarah cloak. She said: “They brought a Hibarah cloak, but they did not shroud him in it.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُفِنَ فِي تَلَائِةِ أَنْوَابٍ يَمَانِيَّةٍ، لَيْسَ فِيهَا قَبِيصٌ، وَلَا عِمَامَةٌ، فَقُلْنَا لِعَائِشَةَ: إِنَّهُمْ بَرُّ عُمُونَ أَنَّهُ كَانَ كُفْنٌ فِي بُرْدٍ حِبَرَةٍ، قَالَتْ: قَدْ جَاءُوا بِبُرْدٍ حِبَرَةٍ، وَلَمْ يَكُنُوا فِيهِ

[11046] Abdullah ibn Idris narrated to us, from Yazid, from Miqsam, from Ibn ‘Abbas, who said: “The shroud of the Messenger of Allah ﷺ was in three garments: in the shirt in which he died, and a Najrani jubbah of his.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرِيزَسَ، عَنْ يَزِيدَ، عَنْ مِقْسَمٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: كَانَ كَفْنُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَلَاثَةِ أَنْوَابٍ: فِي قَمِيصِهِ الَّذِي مَاتَ فِيهِ وَجُبَّةً لَهُ نَجْرَانِيَّةً

[11047] Sharik narrated to us, from Abu Ishaq, who said: I passed by a gathering of Banu ‘Abd al-Muttalib, and asked them: “In how many garments was the Messenger of Allah ﷺ shrouded?” They said: “In three, none of which was a shirt, nor a Qaba’, nor a turban.”

حَدَّثَنَا شَرِيكُ، عَنْ "أَبِي إِسْحَاقَ، قَالَ: مَرَرْتُ عَلَى مَجْلِسٍ مِنْ مَجَالِسِ بَنِي عَبْدِ الْمُطَّلِبِ، فَسَأَلْتُهُمْ فِي كُمْ كُفْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟، فَقَالُوا: فِي ثَلَاثَةِ لَيْسَ فِيهَا قَمِيصٌ، وَلَا قَبَاءً، وَلَا عَمَامَةً

[11048] Hafs ibn Ghiyath narrated to us, from Ja’far, from his father, who said: “The Messenger of Allah ﷺ was shrouded in two Sahari garments and a Hibarah cloak.” He said: And my father advised me with that.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: كُفْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَوْبَيْنِ صَحَارِيَّيْنِ، وَبُرْدِ حِبَرَةٍ قَالَ: وَأُوصَانِي أَبِي بِدَلِكَ

[11049] Jarir narrated to us, from Mansur, who said: “The Messenger of Allah ﷺ was shrouded in a red suit and a garment dyed with red clay.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، قَالَ: كُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حُلَّةٍ حَمْرَاءً، وَتُوبَ مُمْشَقٍ

[11050] Muhammad ibn Fudayl narrated to us, from Hisham, from his father, from ‘Aishah, who said: When Abu Bakr was dying, he said: “In how many garments was the Messenger of Allah ﷺ shrouded?” I said: “In three Sahuli garments.” He looked at a worn garment he was wearing and said: “Wash this and add two other garments to it.” I said: “Instead, we will buy new clothes for you.” He said: “The living are more deserving of the new than the dead; it is only for

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ هِشَامٍ، عَنْ أُبِيِّهِ، عَنْ عَائِشَةَ، قَالَتْ: لَمَّا حَضَرَ أَبُو بَكْرَ، قَالَ: فِي كُمْ كُفَّنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قُلْتُ: فِي ثَلَاثَةَ أَنْوَابٍ سَحُولَيَّةٍ، قَالَ: فَنَظَرَ إِلَى تُوبَ خَلِقٍ عَلَيْهِ، فَقَالَ: اغْسِلُوا هَذَا وَزِيدُوا عَلَيْهِ تُوبَيْنَ آخَرَيْنَ، فَقُلْتُ: بَلْ شَتَّرِي لَكَ ثِيَابًا جُدُّدًا، قَالَ: الْحَيُّ أَحَقُّ بِالْجَدِيدِ مِنَ الْمَيِّتِ إِنَّمَا هِيَ لِلْمُهَلَّةِ

[11051] Sufyan ibn ‘Uyaynah narrated to us, from ‘Amr, from Ibn Mulaykah, from ‘Aishah, who said: Abu Bakr said: “In how many garments did you shroud the Messenger of Allah ﷺ?” I said: “In three garments.” He said: “Wash these two garments of mine, and buy me a garment from the market.” She said: “We are wealthy.” He said: “O daughter, the living are more deserving of the new than the dead; it is only for decay and pus.”

حَدَّثَنَا سُفْيَانُ بْنُ عُبَيْنَةَ، عَنْ عَمْرِو، عَنْ ابْنِ مُلَيْكَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ أَبُو بَكْرٍ: فِي كُمْ كَفَنْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَتْ: فِي تَلَائِةَ أَنْوَابٍ، قَالَ: فَأَغْسِلُوا تَوْبَيَ هَذَيْنَ، وَاشْتَرُوا لِي تَوْبًا مِنَ السُّوقِ، قَالَتْ: إِنَّا مُوسِرُونَ، قَالَ: يَا بُنْتَيَ الْحَيِّ أَحَقُّ بِالْجَدِيدِ مِنَ الْمَيِّتِ، إِنَّمَا هُوَ لِمَهْلَةٍ وَالصَّدِيقِ

[11052] Ali ibn Mushir narrated to us, from ‘Ubaydullah, from ‘Abdur-Rahman ibn Al-Qasim, from his father, who said: “Abu Bakr was shrouded in two Sahuli garments and a cloak dyed with red clay, which he ordered to be washed.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْوِرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ، عَنْ أَبِيهِ، قَالَ: كُفِنَ أَبُو بَكْرٍ فِي تَوْبَيْنِ سَحُولَيْنِ، وَرِدَاءً لَهُ مُمَشَّقٌ أَمْرَ بِهِ أَنْ يُغَسَّلَ

[11053] Waki’ narrated to us, from Sufyan, from ‘Asim, from Salim, from Ibn ‘Umar, “That ‘Umar was shrouded in three garments.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، أَنَّ عُمَرَ كُفِنَ فِي تَلَائِةَ أَنْوَابٍ

[11054] Waki' narrated to us, from Thawr, from Rashid ibn Sa'd, who said: 'Umar said: "A man is shrouded in three garments. Do not transgress, {Indeed, Allah does not like transgressors} [Al-Baqarah: 190]."

حَدَّثَنَا وَكِبِيعُ، عَنْ ثَوْرٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، قَالَ: قَالَ أَمْرُهُ: "يُكَفَّنُ الرَّجُلُ فِي ثَلَاثَةِ أَثْوَابٍ لَا تَعْتَدُوا {إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِلِينَ} [البقرة: 190]

[11055] Yahya ibn Sa'id narrated to us, from Al-Ja'di, from Ibrahim ibn Nafi', who said: Abu Hurayrah said: "Shroud me in three garments, wrap me in them."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْجَعْدِيِّ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: كَفُونِي فِي ثَلَاثَةِ أَثْوَابٍ، كُفُونِي فِيهَا لَفَّا

[11056] Yazid ibn Harun narrated to us, from Habib, from 'Amr, from Ibrahim, who said: Jabir ibn Zayd was asked about the deceased, in how many shrouds is he shrouded? He said: Ibn 'Abbas used to say: "One garment, or three garments, or five garments."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَبِيبٍ، عَنْ عَمْرٍو، عَنْ إِبْرَاهِيمَ، قَالَ: سُئِلَ جَابِرُ بْنُ زَيْدٍ، عَنِ الْمَيِّتِ كُمْ يُكَفَّنُ مِنَ الْكَفِنِ؟ قَالَ: كَانَ أَبْنُ عَبَّاسٍ يَقُولُ: ثَوْبٌ، أَوْ ثَلَاثَةُ أَثْوَابٍ، أَوْ خَمْسَةُ أَثْوَابٍ

[11057] Muhammad ibn Fudayl narrated to us, from Al-Walid ibn Jumay', from Abu At-Tufayl, from Hudhayfah, who said: "Shroud me in these two garments of mine." They were worn out on him.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْوَلِيدِ بْنِ جُمِيعٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ، قَالَ: كَفُونِي فِي ثَوْبَيِّ هَذَيْنِ كَانَا عَلَيْهِ خَلْفَيْنِ

[11058] Hammad ibn Khalid narrated to us, from Malik ibn Anas, from Az-Zuhri, from Humaid ibn ‘Abdur-Rahman, from ‘Abdullah ibn ‘Amr, who said: “The deceased is shrouded in three garments: a shirt, a waist wrap, and a wrapping sheet.”

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الرُّهْبَرِيِّ،
عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو،
قَالَ: ”يُكَفَّنُ الْمَيِّتُ فِي ثَلَاثَةِ أَنْوَابٍ: قَمِيصٍ، وَإِزارٍ،
وَلِفَافَةٍ

[11059] Ibn ‘Ulayyah narrated to us, from Ayyub, “That the son of ‘Abdullah died, so Ibn ‘Umar shrouded him in five garments: a shirt, a waist wrap, and three wrapping sheets.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، ”أَنَّ ابْنَ عَبْدِ اللَّهِ، ثُوفِيَّ،
فَكَفَّنَهُ ابْنُ عُمَرَ فِي خَمْسَةِ أَنْوَابٍ: قَمِيصًا، وَإِزارًا،
وَثَلَاثَةَ لِفَافَاتٍ

[11060] Waki’ narrated to us, from Hisham ibn ‘Urwah, from his father, who said: “Hamzah was shrouded in one garment.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: كُفَّنَ
حَمْزَةً فِي تَوْبٍ

[11061] Husayn ibn ‘Ali narrated to us, from Za’idah, from ‘Abdullah ibn Muhammad ibn ‘Aqil, from Jabir, that the Prophet ﷺ “shrouded Hamzah in one garment, and that garment was a Namirah.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ
مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ كَفَّنَ حَمْزَةَ فِي تَوْبٍ وَذَلِكَ التَّوْبُ نَمَرَةٌ

[11062] Abu Mu'awiyah narrated to us, from Hisham, from his father, that Safiyyah "went on the day of Uhud with two garments intending to shroud Hamzah ibn 'Abd al-Muttalib in them. He said: One of the garments was wider than the other. He said: She found a man from the Ansar next to him, so she cast lots between them, shrouded the winner in the wider garment, and the other in the remaining garment."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ صَفِيَّةَ ذَهَبَتْ يَوْمَ أَخْدِ بِتُّوْبَيْنِ ثُرِيدًا أَنْ يُكَفَّنَ فِيهِمَا حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، قَالَ: وَأَحَدُ التُّوْبَيْنِ أَوْسَعُ مِنَ الْآخَرِ، قَالَ: فَوَجَدَتْ إِلَى جَنْبِهِ رَجُلًا مِنَ الْأَنْصَارِ، فَأَقْرَعَتْ بَيْنَهُمَا، فَكَفَّتْ الْقَارِغَ أَوْسَعَ التُّوْبَيْنِ، وَالْآخَرَ فِي التُّوْبِ الْبَاقِي

[11063] Waki' narrated to us, from Sufyan, from Imran, from Suwayd, who said: "The man and the woman are shrouded in two garments."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عِمْرَانَ، عَنْ سُوَيْدٍ، قَالَ: الرَّجُلُ وَالمرْأَةُ يُكَفَّنَانِ فِي تُوْبَيْنِ

[11064] Waki' narrated to us, from Sufyan, from Imran, from Suwayd, "That Abu Bakr was shrouded in two garments."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عِمْرَانَ، عَنْ سُوَيْدٍ، أَنَّ أَبَا بَكْرٍ كُفَّنَ فِي تُوْبَيْنِ

[11065] Abd al-A'la narrated to us, from Al-Jariri, from Ghunaym ibn Qays, who said: "We used to shroud in two, three, and four garments."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ غُنَيْمِ بْنِ فَيْسٍ، قَالَ: كُنَّا نُكَفَّنُ فِي التُّوْبَيْنِ وَالْتَّلَاثَةِ وَالْأَرْبَعَةِ

[11066] Ibn Hayyan narrated to us, saying: Muhammad ibn Salih narrated to us, saying: Yazid ibn Zayd, the freed slave of Usayd, narrated to me, from Abu Usayd, who said: I was with the Messenger of Allah ﷺ at the grave of Hamzah.

The Namirah was pulled over his head, and his feet were exposed, then it was pulled over his feet, and his head was exposed. The Messenger of Allah ﷺ said: “Place it over his head, and put some Harmal plant over his feet.”

حَدَّثَنَا أَبْنُ حَيَّانَ، قَالَ: ثَنَا مُحَمَّدُ بْنُ صَالِحٍ، قَالَ:
حَدَّثَنِي يَزِيدُ بْنُ رَبِيعٍ، مَوْلَى أَسِيدٍ، عَنْ أَبِي أَسِيدٍ، قَالَ:
أَنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَلَى قَبْرِ
حَمْرَةَ، فَمَذَّتِ النَّمِرَةَ عَلَى رَأْسِهِ، وَانْكَشَّفَ رِجْلَاهُ،
فَمَذَّتْ عَلَى رِجْلَيْهِ، فَانْكَشَّفَ رُأْسُهُ، فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ضَعُوهَا عَلَى رَأْسِهِ، وَاجْعِلُوهَا
عَلَى رِجْلَيْهِ مِنْ شَجَرِ الْحَرْمَلِ

[11067] Waki' narrated to us, from Hassan ibn Ibrahim, from Umayyah, from Jabir ibn Zayd, who said: “The deceased is not turbaned.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَانَ بْنِ إِبْرَاهِيمَ، عَنْ أُمِيَّةَ، عَنْ
جَابِرِ بْنِ زَيْدٍ، قَالَ: لَا يُعَمَّمُ الْمَيِّتُ

[11068] Abu Mu'awiyah narrated to us, from Al-A'mash, from Shaqiq, from Khabbab ibn al-Aratt, who said: We emigrated with the Messenger of Allah ﷺ in the cause of Allah, seeking the Face of Allah Almighty, so our reward became due upon Allah. Some of us passed away without consuming any of their reward, among them Mus'ab ibn 'Umayr who was killed on the day of Uhud. We did not find anything to shroud him in except a Namirah. When we placed it over his head, his feet were exposed, and when we placed it over his feet, his head was exposed. The Messenger of Allah ﷺ said: "Place it over his head, and put some Idhkhir grass over his feet." And among us are those whose fruit has ripened, and he is enjoying it.

[11069] Abd al-A'la narrated to us, from Muhammad ibn Ishaq, from Abdullah ibn Bakr, from his father, that he "instructed to be shrouded in three garments, wrapped in them."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ شَرِيقٍ، عَنْ حَبَّابِ بْنِ الْأَرَّتِ، قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَبِيلِ اللَّهِ نَبَغِي وَجْهَ اللَّهِ تَعَالَى، فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ، فَمَنْ مِنْ مَضَى لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئاً، مِنْهُمْ مُصْبَعُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ نَحْذِلْ لَهُ شَيْئاً يُكَفَّنُ فِيهِ إِلَّا نَمَراً، وَكُنَّا إِذَا وَضَعْنَاهَا عَلَى رَأْسِهِ خَرَجَتْ رِجْلَاهُ، فَإِذَا وَضَعْنَاهَا عَلَى رِجْلِهِ خَرَجَ رَأْسُهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ضَعُوهَا مِمَّا يَلِي رَأْسَهُ، وَاجْعُلُوهَا عَلَى رِجْلِهِ مِنَ الْأَذْخَرِ، وَقُتِلَ مَنْ مِنْ أَيْنَعْتَ لَهُ ثَمَرَةً فَهُوَ يُمَدُّ بِهَا

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرٍ، عَنْ أَبِيهِ، أَنَّهُ أَوْصَى أَنْ يُكَفَّنَ فِي ثَلَاثَةِ أَثْوَابٍ، يُدْرَجُ فِيهَا إِدْرَاجًا

[11070] Abu Al-Ahwas narrated to us, from Mughirah, from Ibrahim, who said: “A man is shrouded in three garments: the shirt, the waist wrap, and the wrapping sheet.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يُكَفَّنُ الرَّجُلُ فِي ثَلَاثَةِ أَنْوَابٍ: الْقَبِيصِ، وَالْإِرَارِ، وَالْأَفَاقَةِ

[11071] Yahya ibn Al-Yaman narrated to us, from Sufyan, from Ash-Shaybani, from Ash-Sha’bi, who said: “The deceased is not turbaned.”

حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ، عَنْ سُفْيَانَ، عَنْ الشَّيْبَانِيِّ، عَنْ الشَّعْبَانِيِّ، قَالَ: لَا يُعَمَّمُ الْمَيِّتُ

[11072] Abdullah ibn Idris narrated to us, from ‘Uthman ibn Al-Aswad, from ‘Ata’, who said: “The deceased is shrouded in two garments.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ عَطَاءِ، قَالَ: يُكَفَّنُ الْمَيِّتُ فِي تَوْبِينِ

[11073] Ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, from Ibn Sirin, that he used to “like the deceased to be shrouded in his shirt and waist wrap, and he was like the living.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنِ، عَنِ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يُحِبُّ أَنْ يُكَفَّنَ الْمَيِّتُ فِي قَبِيصِ لَهُ، وَإِرَارِ، وَكَانَ مِثْلُ الْحَيِّ

[11074] Abd al-A’la narrated to us, from Ma’mar, from Az-Zuhri, from ‘Ali ibn Husayn, who said: “The Messenger of Allah ﷺ was shrouded in three garments, one of which was a Hibarah cloak.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ عَلَى بْنِ حُسَيْنٍ، قَالَ: كُفِّنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَلَاثَةِ أَنْوَابٍ أَحَدُهَا بُرْدٌ حِبَرَةٌ

[11075] Abd al-A'la narrated to us, from Ma'mar, from Az-Zuhri, from Sa'id ibn Al-Musayyib, who said: "The Messenger of Allah ﷺ was shrouded in three garments, one of which was a cloak."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسِيَّبِ، قَالَ: كُفْنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَلَائِةِ أَنْوَابٍ أَحَدُهَا بُرْدٌ

[11076] Abd al-Rahim ibn Sulayman narrated to us, from Hisham ibn 'Urwah, who said: "More than one of the Companions of the Messenger of Allah ﷺ were shrouded in a single garment."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: إِنَّ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كُفْنَ فِي تَوْبِ وَاحِدٍ

[11077] Abdah narrated to us, from Hisham, from his father, "That Hamzah ibn 'Abd al-Muttalib was shrouded in a single garment."

حَدَّثَنَا عَبْدَهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ حَمْزَةَ بْنَ عَبْدِ الْمُطَّلِبِ كُفْنَ فِي تَوْبِ وَاحِدٍ

[11078] Abdah narrated to us, from Isma'il ibn Abi Khalid, from At-Taymi, from 'Aishah, that Abu Bakr said: "When I die, wash these two [garments] I am wearing and shroud me in them, for the living are more in need of the new than

حَدَّثَنَا عَبْدَهُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ النَّئِيمِيِّ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرَ، قَالَ: إِذَا أَنَا مِتُّ، فَاغْسِلِي مَا عَلَيَّ هَاتَيْنِ وَكَفِّنِنِي فِيهِمَا، فَإِنَّ الْحَيَّ أَحْوَجُ إِلَى الْجَدِيدِ مِنَ الْمَيِّتِ

[11079] Yazid ibn Harun narrated to us, from Muhammad ibn Ishaq, from Muhammad ibn ‘Abdur-Rahman, from ‘Amrah, from ‘Aishah, who said: “The deceased should not be shrouded in less than three garments for one who is able.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ: لَا يُكَفَّنُ الْمَيْتُ فِي أَقْلَ مِنْ ثَلَاثَةِ أَنْوَابٍ لِمَنْ قَدَرَ

[11080] Abu Bakr narrated to us, saying: Marwan ibn Mu’awiyah narrated to us, from ‘Asim, from Abu Al-‘Aliyah, “That Hamzah was shrouded in one garment.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَةِ، أَنَّ حَمْزَةَ كُفِنَ فِي ثَوْبٍ

[11081] Al-Muharibi narrated to us, from Layth, from Khaythamah, from Suwayd, who said: “Do not shroud me except in two garments.”

حَدَّثَنَا الْمُهَارِبِيُّ، عَنْ لَيْثٍ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدٍ، قَالَ: لَا تُكْفُنُونِي إِلَّا فِي ثَوْبَيْنِ

[11082] Waki’ narrated to us, from Iyas ibn Daghfal, from ‘Abdullah ibn Qais ibn ‘Ubada, from his father, that he “left instructions: Shroud me in two ‘Asb cloaks, and cover my bier with my white cloak in which I used to pray.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِيَاسِ بْنِ دَغْفَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ قَيْسٍ بْنِ عُبَادَةَ، عَنْ أَبِيهِ، أَنَّهُ أَوْصَى كَفْوَنِي فِي بُرْدَيْ عَصَبٍ، وَجَلَّلُوا سَرِيرِي كِسَائِي الْأَبْيَضَ الَّذِي كُنْتُ أَصْلَى فِيهِ

[11083] Muhammad ibn ‘Adi narrated to us, from Ash’ath, from Al-Hasan, “That ‘Uthman ibn Abi Al-‘As was shrouded in five garments.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ كُفِنَ فِي خَمْسَةِ أَثُوَابٍ

[11084] Suwayd narrated to us, from ‘Amr, who said: Hammad ibn Salamah narrated to us, from ‘Abdullah ibn Muhammad ibn ‘Aqil, from Ibn Al-Hanafiyyah, from ‘Ali, that the Prophet ﷺ “was shrouded in seven garments.”

حَدَّثَنَا سُوَيْدٌ، عَنْ عَمْرِو، قَالَ: ثنا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ ابْنِ الْحَنْفِيَّةِ، عَنْ عَلَيٍّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُفِنَ فِي سَبْعَةِ أَثُوَابٍ

[11085] Abd al-Wahhab Ath-Thaqafi narrated to us, from Muhammad, that he used to say: “A woman who has menstruated is shrouded in five or three garments.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يَقُولُ: تُكَفَّنُ الْمَرْأَةُ الَّتِي حَاضَتْ فِي خَمْسَةِ أَثُوَابٍ أَوْ ثَلَاثَةِ

[11086] Humaid ibn ‘Abdur-Rahman narrated to us, from Hasan, from Isa ibn Abi ‘Azzah, from Ash-Sha’bi, who said: “A woman is shrouded in five garments: a chemise, a head covering, a wrapping sheet, a waistcloth, and a cloth to cover her

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ عِيسَى بْنِ أَبِي عَزَّةَ، عَنِ الشَّعْبِيِّ، قَالَ: تُكَفَّنُ الْمَرْأَةُ فِي خَمْسَةِ أَثُوَابٍ فِي دِرْعٍ، وَخِمَارٍ، وَلِفَافَةٍ، وَمِنْطَقٍ، وَخِرْقَةٍ تَكُونُ عَلَى قَطْنِهَا

[11087] Abd al-A'la narrated to us, from Hisham, from Al-Hasan, who said: "A woman is shrouded in five garments: a chemise, a head covering, a waist wrapper, and two wrapping sheets."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: لِكْفَنُ الْمَرْأَةِ فِي خَمْسَةِ أَنْوَابٍ: دِرْعٌ، وَخِمَارٌ، وَحِفْوٌ، وَلَفَاقَتَيْنِ

[11088] Waki' narrated to us, from Thawr, from Rashid ibn Sa'd, from 'Umar, who said: "A woman is shrouded in five garments: in a waistcloth, a chemise, a head covering, a wrapping sheet, and a cloth tied on her."

حَدَّثَنَا وَكِيعٌ، عَنْ ثُورٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ عُمَرَ، قَالَ: لِكْفَنُ الْمَرْأَةِ فِي خَمْسَةِ أَنْوَابٍ: فِي الْمِنْطَقِ، وَفِي الدَّرْعِ، وَفِي الْخِمَارِ، وَفِي الْلَّفَاقَةِ، وَالْأُخْرَقَةِ الَّتِي تُشَدُّ عَلَيْهَا

[11089] Abd al-Rahman ibn Sulayman narrated to us, from Ash'ath, from Ibn Sirin, who said: "A woman is shrouded in five garments: in the chemise, the head covering, the mantle, the waist wrap, and the cloth."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، قَالَ: لِكْفَنُ الْمَرْأَةِ فِي خَمْسَةِ أَنْوَابٍ: فِي الدَّرْعِ، وَالْخِمَارِ، وَالرَّدَاءِ، وَفِي الإِزَارِ، وَالْخِرْقَةِ

[11090] Waki' narrated to us, from Sufyan, from Imran, from Suwayd, who said: "The woman and the man are shrouded in two garments."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفيَّانَ، عَنْ عِمْرَانَ، عَنْ سُوَيْدٍ، قَالَ: الْمَرْأَةُ وَالرَّجُلُ يُكْفَنُانِ فِي تَوْبِينِ

[11091] Waki' narrated to us, from Sufyan, from Mansur, from Ibrahim, who said: "A woman is shrouded in a chemise, a Lijad (large sheet?), a wrapping sheet, a waist wrap, and a cloth."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ
قَالَ: تُكَفَّنُ الْمَرْأَةُ فِي دِرْعٍ، وَلِجَادٍ، وَلِفَاقِةٍ، وَإِزْارٍ
وَخِرْقَةٍ

[11092] Hafs ibn Ghiyath narrated to us, from Ash'ath, from Ibn Sirin, who said: "The cloth is placed on her abdomen, and her thighs are bound with it."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ،
قَالَ: تُوْضَعُ الْخِرْقَةُ عَلَى بَطْنِهَا، وَتُعَصِّبُ بِهَا فَخِذَيْهَا

[11093] Abd al-Rahim narrated to us, from Hisham, from Ibn Sirin, regarding "the fifth cloth, it wraps the thighs under the chemise."

حَدَّثَنَا عَبْدُ الرَّحِيمَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، فِي
الْخِرْقَةِ الْخَامِسَةِ تَلْفُ بِهَا الْفَخِذَيْنِ تَحْتَ الدُّرْعِ

[11094] Humaid ibn 'Abdur-Rahman narrated to us, from 'Isa ibn Abi 'Azzah, from Ash-Sha'bi, who said: "And a cloth is placed on her abdomen."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَيْسَى بْنِ أَبِي عَزَّةَ،
عَنِ الشَّعْبِيِّ، قَالَ: وَخِرْقَةٌ تَكُونُ عَلَى بَطْنِهَا

[11095] Waki' narrated to us, from Sufyan, from Mansur, from Ibrahim, who said: "The cloth is tied over the clothes."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،
قَالَ: تُشَدُّ الْخِرْقَةُ فَوْقَ الثِّيَابِ

[11096] Abu Mu'awiyah narrated to us, from Dawud, from Sa'id ibn Al-Musayyib, who said: "A boy is shrouded in a single cloth."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاؤِدَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ،
قَالَ: يُكَفَّنُ الصَّبِيُّ فِي حِرْفَةٍ

[11097] Abd al-A'la narrated to us, from Yunus, from Al-Hasan, who said: "The weaned child and the nursing infant are shrouded in a cloth. If he is older than that, he is shrouded in a shirt and two cloths."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: يُكَفَّنُ
الْفَطِيمُ وَالرَّضِيعُ فِي الْحِرْفَةِ، فَإِنْ كَانَ فَوْقَ ذَلِكَ كُفْنٌ
فِي قَمِيصٍ وَخِرْقَتَيْنِ

[11098] Abd al-Wahhab Ath-Thaqafi narrated to us, from Ayyub, from Muhammad, regarding the miscarried fetus. He said: "If he wishes, he shrouds it in three garments."

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، فِي
السَّقْطِ، قَالَ: إِنْ شَاءَ كَفَنَهُ فِي تَلَائِةِ أَثُوابٍ

[11099] Abu Bakr ibn 'Ayyash narrated to us, from Layth, from 'Ata', who said: "A boy is shrouded in a cloth, even if he has started walking."

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ:
يُكَفَّنُ الصَّبِيُّ فِي حِرْفَةٍ، وَإِنْ كَانَ قَدْ سَعَ

[11100] Abd al-A'la narrated to us, from Hisham, from Muhammad, who said: "He is shrouded in whatever is available."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، قَالَ: يُكَفَّنُ
فِيمَا تَيَسَّرَ

[11101] Wakī‘ told us, from Sufyān, from Al-Ḥasan ibn ‘Amr, from Fuḍayl, from Ibrāhīm, who said: “The miscarried fetus is shrouded in a piece of cloth.”

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ الْحَسَنِ بْنِ عَمْرٍو، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يُكَفَّنُ السَّقْطُ فِي خَرْفَةٍ

[11102] Ibn ‘Ulayyah told us, from Shu‘bah, from Ḥammād, who said: “The (young) boy is shrouded in one garment.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، قَالَ: يُكَفَّنُ الصَّبَّيُّ فِي ثُوبٍ

[11103] Ḥumayd ibn ‘Abd al-Rahmān told us, from ‘Ubaydah, from Ibrāhīm, who said: “The boy is shrouded in a Khimār (a piece of cloth) from which a shirt and a wrapper are made.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبِيدَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يُكَفَّنُ الصَّبَّيُّ فِي خِمَارٍ، يُجْعَلُ مِنْهُ قَمِيصٌ وَلِفَافٌ

[11104] Ghundar told us, from ‘Uthmān, who said: I asked Al-Ḥasan about a young girl who dies, is she covered with a Khimār if she has not menstruated? He said: “No, but she is shrouded in three

حَدَّثَنَا غُنْدَرٌ، عَنْ عُثْمَانَ، قَالَ: سَأَلْتُ الْحَسَنَ عَنْ الْجَارِيَةِ إِذَا مَاتَتْ هُنْ تُخَمَّرُ وَلَمْ تَحْضُنْ، قَالَ: لَا، وَلَكِنْ تُكَفَّنُ فِي ثَلَاثَةِ أَثْوَابٍ

[11105] Al-Thaqafī told us, from Ayyūb, who said: A daughter of Anas ibn Sīrīn died who had reached the age of puberty (Aṣarāt). So Ibn Sīrīn ordered them to shroud her in a Khimār and two wrappers.

حَدَّثَنَا التَّقْفِيُّ، عَنْ أَيُوبَ، قَالَ: مَاتَتِ ابْنَةً لِأَنَسِ بْنِ سِيرِينَ قَدْ أَعْصَرَتْ، فَأَمَرَهُمْ أَبْنُ سِيرِينَ أَنْ يُكَفُّوْهَا فِي حُمْرٍ وَلَفَاقِنٍْ

[11106] ‘Ubayd Allāh ibn Mūsā told us: Isrā’il informed us, from ‘Abd Allāh ibn al-Mukhtār, from Al-Hasan, regarding the girl who has not reached puberty. He said: “She is shrouded in one garment.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنِ الْحَسَنِ، فِي الْجَارِيَةِ الَّتِي لَمْ تَبْلُغْ، قَالَ: تُكَفَّنُ فِي ثُوبٍ وَاحِدٍ

[11107] Yazīd ibn Hārūn told us, from Hishām, who said: Umm al-Hudhayl bint Sīrīn asked: Did you see Ḥafṣah when she washed (a deceased woman), what she did with the woman's Khimār? She said: “Yes, she would cover her head as the living woman covers her head, then about a forearm's length of the Khimār would remain, so she would spread it behind her, then fold that remaining part and cover her face with it.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، قَالَ: سَأَلْتُ أَمَّهُدَيْلَ ابْنَةَ سِيرِينَ، هَلْ رَأَيْتُ حَفْصَةَ إِذَا غَسَّلَتْ كَيْفَ تَصْنَعُ بِخِمَارِ الْمَرْأَةِ؟ قَالَتْ: نَعَمْ، كَانَتْ تُخَمِّرُهَا كَمَا تُخَمِّرُ الْحَيَّةَ، ثُمَّ يَفْضُلُ مِنَ الْخِمَارِ قَدْرُ ذِرَاعٍ، فَتَفْرِشُهُ فِي مُؤْخِرِهَا، ثُمَّ تَعْطِفُ تِلْكَ الْفَضْلَةَ، فَتُعَطِّي بِهَا وَجْهَهَا

[11108] ‘Affān told us, from Qatādah, who said: Al-Ḥasan used to say regarding the deceased: “The turban is placed in the middle of his head, then its two ends are crossed like this over his body.” He said: And Ibn Sīrīn said: “He is turbanned as the living is turbanned.”

حَدَّثَنَا عَفَّانُ، عَنْ قَتَادَةَ، قَالَ: كَانَ الْحَسَنُ يَقُولُ فِي الْمَيِّتِ: ثُوَضُعَ الْعِمَامَةُ وَسَطَ رَأْسِهِ، ثُمَّ يُخَالِفُ بَيْنَ طَرَفَيْهَا هَكَّا عَلَى جَسَدِهِ قَالَ: وَقَالَ ابْنُ سِيرِينَ: يُعَمَّ كَمَا يُعَمِّ الْحَيُّ

[11109] Wakī‘ told us, from Sufyān, from Ibrāhīm ibn al-Muhājir, from Ibrāhīm, who said: “His clothes are perfumed with incense before you dress him in them.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ إِبْرَاهِيمَ، قَالَ: تُجَمِّرُ ثِيَابَهُ قَبْلَ أَنْ تُلْبِسَهَا إِبَاهَ

[11110] Yazīd ibn Hārūn told us, from Hishām, from Al-Ḥasan, who said: “The clothes of the deceased are perfumed with incense on a clothes rack or branches.” He said: And Muhammad saw that if they did that, it is good, but it is more beloved to me that they are perfumed while they are on him after he is dressed, for it preserves the scent better.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: تُجَمِّرُ ثِيَابُ الْمَيِّتِ عَلَى مِشْجَبٍ، أَوْ قَصْبَاتٍ قَالَ: وَكَانَ مُحَمَّدٌ يَرَى ذَلِكَ إِنْ فَعَلُوا فَهُوَ حَسَنٌ، وَأَحَبُّ إِلَيَّ أَنْ تُجَمِّرُ وَهِيَ عَلَيْهِ بَعْدَمَا يُلْبِسُ، فَهُوَ أَنْقَى لِرِيحَهَا

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ حَفْصٍ، قَالَ: لَا تُجَمِّرُ مِنَ الْمَيِّتِ إِلَّا ثِيَابَهُ

[11111] Wakī‘ told us, from Isrā’il, from Jābir, from Hafṣ, who said: “Only the clothes of the deceased are perfumed with incense.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، أَنَّهَا قَالَتْ عِنْدَ مَوْتِهَا: إِذَا أَنَا مِتْ، فَاغْسِلُونِي، وَكَفُّونِي، وَاجْمِرُوا ثِيَابِي

[11112] ‘Abdah ibn Sulaymān told us, from Hishām, from Fātīmah, from Asmā’, that she said at the time of her death: “When I die, wash me, shroud me, and perfume my clothes with incense.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: تُجَمِّرُ ثِيَابَهُ ثَلَاثَةً

[11113] ‘Abd Allāh ibn Idrīs told us, from Al-A‘mash, from Ibrāhīm, who said: “His clothes are perfumed with incense three times.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، قَالَ: تُجَمِّرُ ثِيَابَهُ وَثَرًا

[11114] Muḥammad ibn Fuḍayl told us, from Al-Ḥasan ibn ‘Ubayd Allāh, from Ibrāhīm, who said: “His clothes are perfumed with incense an odd number of times.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ، أَنَّهُمَا كَانَا يُجَمِّرَانِ ثِيَابَ الْمَيِّتِ وَثَرًا

[11115] ‘Abd al-A‘lā told us, from Hishām, from Al-Ḥasan and Ibn Sīrīn, that they used to perfume the clothes of the deceased with incense an odd number of times.

[11116] Abū Mu‘āwiyah and ‘Alī ibn Mushir told us, from ‘Āsim, from Al-Sha‘bī, who said: “The clothes of the deceased are perfumed with incense an odd number of times.” Except that Ibn Mushir said: “Whatever you wish.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، وَعَلَيْهِ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنْ الشَّعْبِيِّ، قَالَ: يُجَمِّرُ ثِيَابَ الْمَيِّتِ وِثْرًا، إِلَّا أَنَّ ابْنَ مُسْهِرٍ قَالَ: مَا شِئْتُ

[11117] Abū Dāwūd al-Ṭayālīsī told us, from Ḥammād ibn Salamah, from Ḥumayd, from Al-Hasan, from Abū Hurayrah, who said: “The deceased is perfumed with incense an odd number of times.”

حَدَّثَنَا أَبُو دَاؤِدَ الطَّيَالِسِيُّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: يُجَمِّرُ الْمَيِّتَ وِثْرًا

[11118] Wakī‘ told us, from Shu‘bah, from Ḥammād, from Ibrāhīm, who said: The companions of ‘Abd Allāh used to say: “He should be washed an odd number of times, and he and his clothes should be perfumed with incense.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ أَصْحَابُ عَبْدِ اللَّهِ يَقُولُونَ: يُغَسِّلُهُ وِثْرًا، وَيُجَمِّرُهُ وَثِيَابَهُ

[11119] Abū Dāwūd told us, from Abū Hurrah, from Al-Hasan, who said: “The deceased is perfumed with incense an odd number of times.”

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ أَبِي حَرَّةَ، عَنْ الْحَسَنِ، قَالَ: يُجَمِّرُ الْمَيِّتَ وِثْرًا

[11120] Yaḥyā ibn Ādām told us: Quṭbah ibn ‘Abd al-‘Azīz told us, from Al-A’mash, from Abū Sufyān, from Jābir, who said: The Messenger of Allah ﷺ said: “If you perfume the deceased with incense, perfume him three times.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا فُطْبَهُ بْنُ عَبْدِ الْعَزِيزِ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُعْيَانَ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا جَمَرْتُمُ الْمَيِّتَ، فَاجْمِرُوهُ ثَلَاثًا

[11121] Sulaymān ibn Yūsuf told us, from Ibn ‘Awn, that Muḥammad liked the thick shroud.

حَدَّثَنَا سُلَيْمَانُ بْنُ يُوسُفَ، عَنْ ابْنِ عَوْنَ، أَنَّ مُحَمَّدًا، كَانَ يُعْجِبُهُ الْكَفَنُ الصَّفِيقُ

[11122] Abū Ḥayyān told us, from Ja’far, from Maymūn, who said: “They used to prefer that a woman be shrouded in thick clothes.”

حَدَّثَنَا أَبُو حَيَّانَ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونٍ، قَالَ: كَانُوا يَسْتَحِبُّونَ أَنْ تُكَفَّنَ الْمَرْأَةُ فِي النِّيَابِ الْعَلَاظِ

[11123] ‘Abd al-Salām ibn Ḥarb told us, from Hishām, from Al-Ḥasan and Muḥammad, that they liked the shroud to be of linen.

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، أَنَّهُ كَانَ يُعْجِبُهُمَا أَنْ يَكُونَ الْكَفَنُ كَثِيرًا

[11124] Ismā‘il ibn ‘Ulayyah told us, from Ayyūb, from Abū Qilābah, from Samurah ibn Jundub, who said: The Messenger of Allah ﷺ said: “You should wear white clothes; let your living wear them, and shroud your dead in them.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَبِي قِلَابَةَ، عَنْ سَمْرَةَ بْنِ جُنْدُبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَيْكُمْ بِالنِّيَابِ الْبَيَاضِ، فَلْيَلْبِسْهَا أَحْيَاوُكُمْ، وَكَفُّنُوا فِيهَا مَوْتَاكُمْ

[11125] Wakī‘ told us, from Sufyān, from Ḥabīb ibn Abī Thābit, from Maymūn ibn Abī Shabīb, from Samurah ibn Jundub, who said: The Messenger of Allah ﷺ said: “Wear white clothes, and shroud your dead in them.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونَ بْنِ أَبِي شَبِيبٍ، عَنْ سَمْرَةَ بْنْ جُنْدُبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْبَسُوا التَّيَابَ الْبِيْضَ، وَكَفُّوا فِيهَا مَوْتَاهُمْ

[11126] Yaḥyā ibn Ādām told us, from Sufyān, from Abū Khuthaym, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, who said: The Messenger of Allah ﷺ said: “The best of your clothes are white.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ سُفِيَّانَ، عَنْ أَبِي حُتَّيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ ثِيَابِكُمُ الْبَيَاضُ

[11127] Mu‘ādh ibn Mu‘ādh told us, from Al-Ash‘ath, from Al-Ḥasan and Muḥammad, that they said: “There is no harm in shrouding a man in Herati cloth.”

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ الْأَشْعَثِ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، أَنَّهُمَا قَالَا: لَا بَأْسَ أَنْ يُكَفَّنَ الرَّجُلُ فِي التَّوْبِ الْهَرَوِيِّ

[11128] Shabābah ibn Sawwār told us, from Ibn Abī Dhī'b, from Al-Walīd ibn 'Amr, from Abū al-Huwayrith, that a bride entered upon her husband wearing dyed clothes, and she died when she was brought to him. 'Ā'ishah was asked, and she said: "Bury her in the clothes she was wearing."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ أَبِي ذِئْبٍ، عَنْ الْوَلَيدِ
بْنِ عَمْرُو، عَنْ أَبِي الْحُوَيْرَةِ، أَنَّ امْرَأَةً عَرُوسًا
دَخَلَتْ عَلَى زَوْجِهَا وَعَلَيْهَا ثِيَابٌ مُعَصْفَرَةً، فَمَاشَتْ
حِينَ دَخَلَتْ عَلَيْهِ، فَسُبِّلَتْ عَائِشَةُ، فَقَالَتْ: إِذْنُوهَا فِي
ثِيَابِهَا الَّتِي كَانَتْ عَلَيْهَا

[11129] 'Abd Allāh ibn Numayr told us, from Ḥajjāj, from Abū al-Zubayr, from Jābir, elevating it (to the Prophet ﷺ), who said: "When one of you dies, let his shroud be improved." He said: "If he cannot find (a good shroud), let him shroud him in two Ḥibarah garments."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَمَيْرٍ، عَنْ حَاجَاجٍ، عَنْ أَبِي الرَّبِيعِ،
عَنْ جَابِرٍ، يَرْفَعُهُ قَالٌ: إِذَا مَاتَ أَحَدُكُمْ فَلْيُحْسِنْ كَفَّهُ
قَالٌ: فَإِنْ لَمْ يَجِدْ، فَلْيَكُفْهُ فِي بُرْدَيْ حِبَرَةٍ

[11130] Waki‘ told us, from Abū al-'Umayis, from Ḥabīb ibn Abī Thābit, from Khuthaym ibn 'Amr, that 'Abd Allāh ibn Mas'ūd instructed that he be shrouded in a garment worth two hundred dirhams.

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْعُمَيْسٍ، عَنْ حَبِيبِ بْنِ أَبِي
ثَابِتٍ، عَنْ خُثَيْمِ بْنِ عَمْرُو، أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ
أَوْصَى أَنْ يُخْفَنْ فِي حُلَّةٍ ثَمَنُهَا مِائَةٌ دِرْهَمٍ

[11131] Bishr ibn Mufaddal told us, from Salamah ibn ‘Alqamah, from Ibn Sirin, who said: He used to like a good shroud, and it is said: “They visit each other in their shrouds.”

حَدَّثَنَا بِشْرُ بْنُ مُفَضْلٍ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ، عَنْ ابْنِ سِيرِينَ، قَالَ: “كَانَ يُحِبُّ حُسْنَ الْكَفَنِ وَيَقُولُ: إِنَّهُمْ يَتَّرَأَوْرُونَ فِي أَكْفَانِهِمْ”

[11132] Zayd ibn al-Hubab told us: Mu‘awiyah ibn Shālih informed us, saying: Sa‘id ibn Hāni’ told us, from ‘Umayr ibn al-Aswad al-Sakūnī, that Mu‘ādh ibn Jabal gave instructions to his wife and left. She died, and we shrouded her in her worn-out clothes. He arrived two hours after we had finished burying her. He said: “What did you shroud her in?” We said: “In her worn-out clothes.” So he exhumed her and shrouded her in new clothes, and said: “Improve the shrouds of your dead, for they will be resurrected in them.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ هَانِيٍّ، عَنْ عُمَيْرِ بْنِ الْأَسْوَدِ، السَّكُونِيِّ، أَنَّ مُعاَدَ بْنَ جَبَلٍ، أَوْصَى امْرَأَتَهُ، وَخَرَجَ، فَمَاتَتْ وَكَفَنَاهَا فِي ثِيَابٍ لَهَا حُلْقَانٌ، فَقَدِمَ بَعْدَ أَنْ رَفَعْنَا أَيْدِيهَا عَنْ قُبُرِهَا بِسَاعَتَيْنِ، قَالَ: فِيمَا كَفَنْنُوهَا؟، فَلَمَّا فِي ثِيَابِهَا الْحُلْقَانِ، فَتَبَشَّهَا وَكَفَّهَا فِي ثِيَابٍ جُدُدٍ، وَقَالَ: أَحْسِنُوا أَكْفَانَ مُوْتَكُمْ، فَإِنَّهُمْ يُحْشَرُونَ فِيهَا

[11133] Abū Bakr told us: Wakī‘ told us, from Sufyān, from Bishr, from Abū Ya‘lā, from Ibn al-Hanafiyyah, who said: “The deceased gets nothing from the shroud; it is only honoring the living.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ بِشْرٍ، عَنْ أَبِي يَعْلَى، عَنْ ابْنِ الْحَنَفِيَّةِ، قَالَ: لَيْسَ لِلْمَيِّتِ مِنَ الْكَفَنِ شَيْءٌ إِنَّمَا هُوَ تَكْرَمُهُ الْحَيِّ

[11134] Sufyān ibn ‘Uyaynah told us, from ‘Amr, from ‘Atā’, from Ibn ‘Abbās, who said: “Do not consider your dead impure, for the believer is not impure, alive or dead.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: لَا تُنْجِسُوا مَوْتَكُمْ، فَإِنَّ الْمُؤْمِنَ لَيْسَ بِنَجِسٍ حَيًّا وَلَا مَيِّتًا

[11135] Abū al-Aḥwāṣ told us, from ‘Atā’ ibn al-Sā’ib, from Sa‘id ibn Jubayr, who said: I said to Ibn ‘Umar: “Should I perform Ghusl after washing a dead person?” He said: “No.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قُلْتُ لِابْنِ عُمَرَ: أَغْسِلْ مِنْ غُسْلِ الْمَيِّتِ؟، قَالَ: لَا

[11136] Abū Bakr told us: ‘Abd al-Rahīm ibn Sulaymān told us, from ‘Abd al-Malik, from ‘Atā’, from Ibn ‘Abbās, who said: “Do not consider your dead impure,” meaning there is no Ghusl required (for the washer).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: لَا تُنْجِسْ مَيِّتَكُمْ، يَعْنِي لَيْسَ عَلَيْهِ غُسْلٌ

[11137] ‘Abbād ibn al-‘Awwām told us, from Ḥajjāj, from Sulaymān ibn al-Rabī‘, from Sa‘id ibn Jubayr, who said: My mother washed a dead woman, then she said to me: “Is there Ghusl upon me?” So I went to Ibn ‘Umar and asked him. He said: “Did she wash something impure?” Then I went to Ibn ‘Abbās and asked him, and he said the same: “Did she wash something impure?”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حَجَاجٍ، عَنْ سُلَيْمَانَ بْنِ الرَّبِيعِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: غَسَّلَتْ أُمِّي مَيِّتَةً، فَقَالْتُ لِي: هَلْ عَلَيَّ غُسْلٌ؟، فَأَنْتَيْتُ ابْنَ عُمَرَ، فَسَأَلَهُ، فَقَالَ: أَنْجِسًا غَسَّلَتْ؟، ثُمَّ أَنْتَيْتُ ابْنَ عَبَّاسٍ، فَسَأَلَهُ، فَقَالَ مِثْلُ ذَلِكَ: أَنْجِسًا غَسَّلَتْ

[11138] Abū Mu‘āwiyah told us, from Al-A‘mash, from Ibrāhīm, who said: ‘Abd Allāh was asked about Ghusl after washing a dead person. He said: “If your companion was impure, then perform Ghusl because of him.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: سُئِلَ عَبْدُ اللَّهِ، عَنِ الْغُسْلِ مِنْ غُسْلِ الْمَيِّتِ، فَقَالَ: إِنْ كَانَ صَاحِبُكُمْ نَجِسًا، فَاغْتَسِلُوا مِنْهُ

[11139] Yahyā ibn Sa‘id al-Qatṭān told us, from Al-Ja‘d, from ‘Ā’ishah bint Sa‘d, who said: Sa‘d was informed of the funeral of Sa‘d ibn Zayd while he was at Al-Baqī‘. So he came, washed him, shrouded him, and perfumed him. Then he went to his house and prayed over him. Then he called for water and performed Ghusl. Then he said: “I did not perform Ghusl because of washing him. If he were impure, I would not have washed him. But I performed Ghusl because of the heat.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَانُ، عَنِ الْجَعْدِ، عَنْ عَائِشَةَ بْنَتِ سَعِيدٍ، قَالَتْ: أُوذِنَ سَعْدٌ بِجَنَازَةِ سَعْدٍ بْنِ زَيْدٍ وَهُوَ بِالْبَقِيعِ، فَجَاءَ وَغَسَّلَهُ، وَكَفَّهُ، وَحَنَّطَهُ، ثُمَّ أَتَى دَارَهُ فَصَلَّى عَلَيْهِ، ثُمَّ دَعَا بِمَا إِفَاقْتَسَلَ، ثُمَّ قَالَ: إِنِّي لَمْ أَغْتَسِلْ مِنْ غُسْلِهِ، وَلَوْ كَانَ نَجِسًا مَا غَسَّلْتُهُ، وَلَكِنِّي أَغْتَسَلْتُ مِنَ الْحَرَّ

[11140] ‘Abbād ibn al-‘Awwām told us, from Ḥajjāj, from ‘Atā’, from Ibn ‘Abbās and Ibn ‘Umar, who said: “There is no Ghusl upon the one who washes the dead.”

حَدَّثَنَا عَبَّادُ بْنُ الْعَوَامِ، عَنْ حَاجَجَ، عَنْ عَطَاءَ، عَنْ ابْنِ عَبَّاسٍ، وَابْنِ عُمَرَ، قَالَا: لَيْسَ عَلَى غَاسِلِ الْمَيِّتِ غُسْلٌ

[11141] Waki‘ told us, from Shu‘bah, from Yazīd al-Rishk, from Mu‘ādhah, from ‘Ā’ishah, that she was asked: Is there Ghusl upon the one who washes the deceased? She said: “No.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ يَزِيدِ الرِّشْكِ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ، أَنَّهَا سُئِلَتْ هَلْ عَلَى الَّذِي يُغَسِّلُ الْمُوَوْقِنَ غُسْلٌ؟، قَالَتْ: لَا

[11142] Mu‘ādh ibn Mu‘ādh told us, from Ḥabīb ibn al-Shahīd, from Bakr ibn ‘Abd Allāh, who said: ‘Alqamah ibn ‘Abd Allāh al-Muzanī told me, saying: “Four of the Companions of the Messenger of Allah ﷺ washed your father. They did no more than roll up their sleeves and tuck their shirts into their waistbands. When they finished washing him, they performed ablution like their ablution for prayer.”

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ بَكْرِ
بْنِ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي عَلْقَمَةُ بْنُ عَبْدِ اللَّهِ الْمُزَانِيِّ،
قَالَ: غَسَّلَ أَبَاكَ أَرْبَعَةً مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا زَادُوا عَلَى أَنْ كَفُوا أَكْمَامَهُمْ،
وَأَدْخَلُوا قُمْصَهُمْ فِي حُجْزِهِمْ، فَلَمَّا فَرَغُوا مِنْ غَسْلِهِ
تَوَضَّأُوا وَضُوءُهُمْ لِلصَّلَاةِ

[11143] Yahyā ibn Sa‘īd told us, from ‘Awn, who said: Khuzā‘ī ibn Ziyād told me, from ‘Abd Allāh ibn Mughaffal, who said: ‘Abd Allāh ibn Mughaffal requested that Ibn Ziyād should not attend (his funeral) and that his companions should take charge of him. So they sent for ‘Ā’idh ibn ‘Amr, Abū Barzah, and some of his companions. They did no more than roll up their sleeves and tuck the excess of their shirts into their waistbands. When they finished, they did not do more than perform Wudu.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَوْنَ، قَالَ: حَدَّثَنِي خَرَاعِيُّ
بْنُ زَيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ، قَالَ: أَوْصَى عَبْدُ اللَّهِ
بْنُ مُعْقَلٍ أَنْ لَا يَحْضُرَهُ أَبْنُ زَيَادٍ، وَأَنْ يَلِينِي
أَصْحَابِيِّ، فَأَرْسَلُوا إِلَيْهِ عَائِذَ بْنَ عَمْرُو وَأَبِي بَرْزَةَ،
وَأَنَاسٌ مِنْ أَصْحَابِهِ، فَمَا زَادُوا عَلَى أَنْ كَفُوا أَكْمَامَهُمْ،
وَجَعَلُوا مَا فَضَلَ عَنْ قُمْصَهُمْ فِي حُجْزِهِمْ، فَلَمَّا فَرَغُوا
لَمْ يَزِيدُوا عَلَى الْوُضُوءِ

[11144] Wakī‘ told us, from Hishām ibn ‘Urwah, from his father, that Ibn ‘Umar shrouded a deceased person and perfumed him, and did not touch water.

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ ابْنَ عُمَرَ كَفَنَ مَيِّتًا، وَخَنَّطَهُ وَلَمْ يَمْسَسْ مَاءً

[11145] Wakī‘ told us, from Ibn ‘Awn, from Ibrāhīm, who said: They used to say: “If your companion was impure, then perform Ghusl because of him.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنِ، عَنْ إِبْرَاهِيمَ، قَالَ: "كَانُوا يَقُولُونَ: إِنْ كَانَ صَاحِبُكُمْ نَجِسًا فَاعْغَسُوهُ مِنْهُ"

[11146] Wakī‘ told us, from Ismā‘il ibn Abī Khālid, from Al-Sha‘bī, who said: “If your companion was impure, then perform Ghusl because of him.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ الشَّعْبِيِّ، قَالَ: إِنْ كَانَ صَاحِبُكُمْ نَجِسًا فَاعْغَسُوهُ مِنْهُ

[11147] Muḥammad ibn Bishr al-‘Abdī told us, from Zakariyyā, from Muṣ‘ab ibn Shaybah, from Ṭalq ibn Habīb, from ‘Abd Allāh ibn al-Zubayr, that ‘Ā’ishah told him that the Prophet ﷺ said: “Ghusl should be performed from washing the dead.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ الْعَبْدِيُّ، عَنْ زَكَرِيَّا، عَنْ مُصْنَعِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الرُّبِّيرِ، أَنَّ عَائِشَةَ، حَدَّثَتْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُغَسَّلُ مِنْ غُسْلِ الْمَيِّتِ

[11148] Wakī‘ told us, from Sa‘īd ibn ‘Abd al-‘Azīz, from Makhūl, who said: A man asked Hudhayfah: “What should I do?” He said: “Wash him thus and thus, and when you finish, perform Ghusl.”

حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مَكْحُولٍ، قَالَ: سَأَلَ رَجُلٌ حُذَيْفَةَ كَيْفَ أَصْنَعُ؟ قَالَ: اغْسِلْهُ كَيْتَ وَكَيْتَ، فَإِذَا فَرَغْتَ فَاغْتَسلْ

[11149] Wakī‘ told us, from Isrā’īl, from Jābir, from ‘Āmir, from Al-Ḥārith, from ‘Alī, who said: “Whoever washes a dead person, let him perform Ghusl.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ الْحَارِثِ، عَنْ عَلَيٍّ، قَالَ: مَنْ غَسَلَ مَيِّتًا فَلْيَغْتَسلْ

[11150] ‘Abd al-A‘lā told us, from Ma‘mar, from Al-Zuhrī, from Sa‘īd ibn al-Musayyib, who said: “It is from the Sunnah that whoever washes a dead person performs Ghusl.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، قَالَ: مِنْ السُّنْنَةِ أَنَّ مَنْ غَسَلَ مَيِّتًا اغْتَسلَ

[11151] Sharīk told us, from Abū Ishāq, that two men from the companions of ‘Alī and the companions of ‘Abd Allāh washed a dead person. The one from the companions of ‘Alī performed Ghusl, and the one from the companions of ‘Abd Allāh performed Wudu.

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ عَلَيٍّ، وَأَصْحَابِ عَبْدِ اللَّهِ غَسَلَا مَيِّتًا، فَاغْتَسلَ الَّذِي مِنْ أَصْحَابِ عَلَيٍّ، وَتَوَضَّأَ الَّذِي مِنْ أَصْحَابِ عَبْدِ اللَّهِ

[11152] ‘Abdah ibn Sulaymān told us, from Muḥammad ibn ‘Amr, from Abū Salamah, from Abū Hurayrah, that he used to say: “Whoever washes a dead person, let him perform Ghusl, and whoever carries him, let him perform Wudu.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ: مَنْ غَسَّلَ مَيِّتًا فَلْيَغْسِلْ، وَمَنْ حَمَلَهُ فَلْيَوْضُأْ

[11153] Shabābah told us, from Ibni Abī Dhi’b, from Sāliḥ Mawlā al-Taw’amah, from Abū Hurayrah, from the Prophet ﷺ, that he said: “Whoever washes a dead person, let him perform Ghusl, and whoever carries him, let him perform

حَدَّثَنَا شَبَابَةُ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ صَالِحٍ، مَوْلَى التَّوَامَةِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَنْ غَسَّلَ مَيِّتًا فَلْيَغْسِلْ، وَمَنْ حَمَلَهُ فَلْيَوْضُأْ

[11154] ‘Abd al-Wahhāb al-Thaqafī told us, from Ayyūb, from Abū Qilābah, that whenever he washed a dead person, he would perform Ghusl.

حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَافِيُّ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَّابَةَ، أَنَّهُ كَانَ إِذَا غَسَّلَ مَيِّتًا اغْسَلَ

[11155] Wakī‘ told us, from Sufyān, from Abū Ishaq, from Nājiyah ibn Ka‘b, from ‘Alī, who said: When Abū Tālib died, I came to the Messenger of Allah ﷺ and said: “O Messenger of Allah, your old, misguided uncle has died.” He said: “Go and bury him, then do not do anything until you come to me.” He said: So I buried him, then I came to him, and he ordered me, so I performed Ghusl. Then he supplicated for me with supplications that I would not trade for anything on earth.

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ نَاجِيَةَ بْنِ كَعْبٍ، عَنْ عَلَيِّ، قَالَ: لَمَّا مَاتَ أَبُو طَالِبٍ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ عَمَّكَ الشَّيْخَ الظَّالَّ قَدْ مَاتَ قَالَ: فَقَالَ: انْطَلِقْ فَوَارِهِ، ثُمَّ لَا تُحَدِّثْ شَيْئًا حَتَّى تَأْتِيَنِي قَالَ: فَوَارِهِ، ثُمَّ أَتَيْتُهُ فَأَمَرَنِي، فَاغْسَلْتُ، ثُمَّ دَعَاهُ بِدَعْوَاتٍ مَا يَسْرُنِي أَنَّ لِي بِهُنَّ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ

[11156] ‘Abd al-Rahīm told us, from Layth, from ‘Abd al-Karīm, from Mu‘ādh ibn Jabal, who said: “Whoever washes a dead person and fulfills the trust regarding him, emerges from his sins like the day his mother bore him.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ لَيْثٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُعاذِ بْنِ جَبَلٍ، قَالَ: مَنْ غَسَّلَ مَيِّتًا، فَأَدَّى فِيهِ الْأَمَانَةَ خَرَجَ مِنْ ذُنُوبِهِ كَيْوَمْ وَلَدَنَةُ أُمِّهِ

[11157] Wakī‘ ibn al-Jarrāḥ told us, from Hishām, from Fāṭimah, from Asmā’, that she instructed that no ḥanūt (perfume) be put on her shroud.

حَدَّثَنَا وَكِبِيعُ بْنُ الْجَرَاحَ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، أَنَّهَا أَوْصَتْ أَنْ لَا يَجْعَلُوا عَلَى كَفِنِي حِنَاطًا

[11158] Wakī‘ told us, from Al-‘Umarī, from Nāfi‘, from Ibn ‘Umar, that he disliked ḥanūt on the bier.

حَدَّثَنَا وَكِبْعُ، عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ،
أَنَّهُ كَرِهَ الْحُنُوطَ عَلَى النَّعْشِ

[11159] Sharīk told us, from Abū Ishāq, who said: “I saw Dharīrah (scented powder) on the bier of Al-Hārith.”

حَدَّثَنَا شَرِيكُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: رَأَيْتُ عَلَى جَنَازَةِ
الْحَارِثِ دَرِيرَةً

[11160] Wakī‘ told us, from Talḥah ibn Yaḥyā, from ‘Umar ibn ‘Abd al-‘Azīz, that he disliked Dharīrah on the bier.

حَدَّثَنَا وَكِبْعُ، عَنْ طَلْحَةَ بْنِ يَحْيَىِ، عَنْ عُمَرَ بْنِ عَبْدِ
الْغَزِيزِ، أَنَّهُ كَرِهَ الدَّرِيرَةَ عَلَى النَّعْشِ

[11161] Hushaym ibn Bashīr told us, from Al-Rabī‘, from Al-Ḥasan and Ibn Sīrīn, that they disliked ḥanūt being put on the bier.

حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، عَنِ الرَّبِيعِ، عَنِ الْحَسَنِ، وَابْنِ
سِيرِينَ، أَنَّهُمَا كَرِهَا أَنْ يُجْعَلَ الْحُنُوطُ عَلَى النَّعْشِ

[11162] Hushaym told us, from a companion of his, from Mughīrah, from Ibrāhīm, similar to it.

حَدَّثَنَا هُشَيْمُ، عَنْ صَاحِبِ لَهُ، عَنْ مُغِيرَةَ، عَنْ
إِبْرَاهِيمَ، مِثْلُهُ

[11163] Yaḥyā ibn Sulaym al-Ṭā’ifi told us, from Ibn Jurayj, from ‘Atā’, that he used to dislike the Dharīrah that is placed on top of the bier, and he would say: “Fragrance in life, and fragrance in death!”

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ الطَّائِفِيِّ، عَنِ ابْنِ جُرَيْجٍ، عَنْ
عَطَاءٍ، أَنَّهُ كَانَ يَكْرَهُ الدَّرِيرَةَ الَّتِي تُجْعَلُ فَوْقَ النَّعْشِ،
وَيَقُولُ نَفْحٌ فِي الْحَيَاةِ، وَنَفْحٌ فِي الْمَمَاتِ

[11164] Abū Usāmah told us, from Hishām, from his father, that Asmā' bint 'Umays was the first to introduce the bier (Na'sh - a bier with a cover).

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ أَوَلُ مَنْ أَخْدَثَ النَّعْشَ

[11165] 'Abd al-Rahmān ibn Mahdī told us, from Sufyān, from Qays ibn Sālim, from Ṭāriq ibn Shihāb, that Umm Ayman ordered the bier for women.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ قَيْسِ بْنِ سَالِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، أَنَّ امَّأَمَّ إِيمَنَ أَمْرَتْ بِالنَّعْشِ لِلنِّسَاءِ

[11166] Wakī' told us, from 'Imrān ibn Ḥudayr, who said: They passed by Abū Mijlaz with a large bier, and he said: "The Jews and Christians elevated (their biers), so differ from them."

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، قَالَ: مَرُوا عَلَى أَبِي مِجْلِزٍ بِنَعْشٍ كَبِيرٍ فَقَالُوا: رَفَعْتُ الْيَهُودُ وَالنَّصَارَى فَخَالُوْهُمْ

[11167] Abū Mu'āwiyah told us, from Al-A'mash, from Ibrāhīm, who said: "If it was a woman's funeral, they would overturn the bed (frame/bier) and keep its legs away from her (to form a cover), and if it was a man, he would be placed on the middle of the bed."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا إِذَا كَانَتْ جِنَازَةُ امْرَأَةٍ أَكْفَوْا السَّرِيرَ، فَجَافَوْهُ عَنْهَا بِقَوَائِمِهِ، وَإِذَا كَانَ رَجُلٌ وُضِعَ عَلَى بَطْنِ السَّرِيرِ

[11168] Waki‘ told us, from Al-Rabī‘, from Al-Hasan and Ibn Sīrīn, that they disliked perfuming the bier of the deceased with incense.

حَدَّثَنَا وَكِبْرُّ، عَنِ الرَّبِيعِ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ، أَنَّهُمَا كَرِهَا أَنْ يُجَمَرَ سَرِيرُ الْمَيِّتِ

[11169] ‘Abbād ibn al-‘Awwām told us, from Ḥajjāj, from Fuḍayl, from Ibn Mufaddal, who said: ‘Umar said: “Do not follow me with an incense burner.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حَاجَاجٍ، عَنْ فُضَيْلٍ، عَنْ ابْنِ مُفَضَّلٍ، قَالَ: قَالَ عُمَرُ: لَا تَتَبَعُنِي بِمَجْمِرٍ

[11170] Yahyā ibn Sa‘īd told us, from Al-Ja‘dī, from Ibrāhīm ibn Nāfi‘, who said: Abū Hurayrah said: “Do not follow me with fire.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْجَعْدِيِّ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: لَا تَتَبَعُونِي بِنَارٍ

[11171] Waki‘ told us, from Ibrāhīm ibn Ismā‘il ibn Mujammi‘, from his aunt Umm al-Nu‘mān bint Mujammi‘, from the daughter of Abū Sa‘īd, that Abū Sa‘īd said: “Do not follow me with fire, and do not put a Christian velvet cloth on my bier.”

حَدَّثَنَا وَكِبْرُّ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ مُجَمِّعٍ، عَنْ عَمَتِهِ أُمِّ النُّعْمَانِ بِنْتِ مُجَمِّعٍ، عَنْ ابْنَةِ أُبِي سَعِيدٍ، أَنَّ أَبَا سَعِيدٍ، قَالَ: لَا تَتَبَعُونِي بِنَارٍ، وَلَا تَجْلُوا عَلَى سَرِيرِي قَطِيفَةً نَصْرَانِي

[11172] Wakī‘ told us, from Hārūn, from Ibrāhīm, from ‘Abd Allāh ibn ‘Ubayd ibn ‘Umayr, from ‘Ā’ishah, that she instructed: “Do not follow me with an incense burner, and do not put a red velvet cloth on me.”

حَدَّثَنَا وَكِبْرُّ، عَنْ هَارُونَ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ
بْنِ عَبْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ أَنَّهَا أَوْصَتَ أَنْ لَا
تَتَبَعُونِي بِمِجْمَرٍ، وَلَا تَجْعَلُوا عَلَيَّ قَطِيفَةً حَمْرَاءً

[11173] Wakī‘ told us, from Abū al-Ashhab, from Bakr, from ‘Abd Allāh ibn Mughaffal, that he instructed: “Do not follow me with loud voices or fire, and throw stones at me—meaning the clumps of earth that are on the edge of the grave.”

حَدَّثَنَا وَكِبْرُّ، عَنْ أَبِي الْأَشْهَابِ، عَنْ بَكْرٍ، عَنْ عَبْدِ اللَّهِ
بْنِ مُعَفَّلٍ، أَوْصَى أَنْ لَا تَتَبَعُونِي بِصَوْتٍ، وَلَا نَارٍ،
وَتَرْمُونِي بِالْحِجَارَةِ، يَعْنِي الْمَدَرَ، الَّذِي يَكُونُ عَلَى
شَفِيرِ الْقَبْرِ

[11174] Wakī‘ told us, from Sufyān, from ‘Abd al-A‘lā, from Sa‘id ibn Jubayr, that he saw an incense burner in a funeral procession, so he broke it and said: I heard Ibn ‘Abbās saying: “Do not imitate the People of the Book.”

حَدَّثَنَا وَكِبْرُّ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدِ
بْنِ جُبَيْرٍ، أَنَّهُ رَأَى مِجْمَرًا فِي جِنَازَةِ فَكَسَرَ وَقَالَ:
سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ: لَا تُشَبِّهُوا بِأَهْلِ الْكِتَابِ

[11175] Abū Usāmah told us, from Hishām, from Al-Ḥasan and Ibn Sīrīn, that they disliked a funeral procession being followed by an incense burner.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَابْنِ سِيرِينَ
أَنَّهُمَا كَرِهَا أَنْ تُتَبَعَ الْجِنَازَةُ بِمِجْمَرٍ

[11176] ‘Alī ibn Mushir told us, from ‘Āsim, from Al-Sha‘bī, who said: “When you take him out, do not follow him with fire.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنْ الشَّعْبِيِّ، قَالَ:
إِذَا أَخْرَجْتُهُ، فَلَا تَتَبَعَهُ نَارًا

[11177] Wakī‘ told us, from Hasan, from Manṣūr, from Ibrāhīm, that he disliked an incense burner following him.

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ
إِنَّهُ كَرِهٌ أَنْ يَتَبَعَهُ مِجْمَرٌ

[11178] Hushaym told us, from Ibn ‘Awn, who said: We went early to Ibrāhīm al-Nakha‘ī, and they informed us that he had died and was buried at night. He said: ‘Abd al-Rahmān ibn al-Aswad informed us that he instructed not to follow his funeral procession with fire, and not to place on him ‘Arzamī bricks which are made from sweepings.

حَدَّثَنَا هُشَيْمٌ، عَنْ ابْنِ عَوْنِ، قَالَ: غَدُونَا عَلَى إِبْرَاهِيمَ
النَّحْعَنِيِّ، فَأَخْبَرُونَا أَنَّهُ مَاتَ، وَدُفِنَ الْلَّيْلَ قَالَ: فَأَخْبَرَنَا
عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدَ، أَنَّهُ أَوْصَى أَنْ لَا تَتَبَعُوا
جَنَازَتَهُ بِنَارٍ، وَلَا تَجْعَلُوا عَلَيْهِ مِنَ اللِّينِ الْعَرْزَمِيِّ الَّذِي
يُصْنَعُ مِنَ الْكُنَاسَاتِ

[11179] Wakī‘ told us, from Ibn ‘Awn, who said: We came to Ibrāhīm's house after his death and said: “What did he instruct?” They said: “He instructed not to be followed by fire, to dig a Lahd (niche grave) for him, and not to put ‘Arzamī bricks in his grave.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنِ، قَالَ: أَتَيْنَا إِلَى مَنْزِلِ
إِبْرَاهِيمَ بَعْدَ مَوْتِهِ، فَقُلْنَا بِأَيِّ شَيْءٍ أَوْصَى؟ قَالُوا:
أَوْصَى أَنْ لَا يَتَبَعَ بِنَارٍ، وَالْحِدُودُ لِي لَحْدًا، وَلَا تَجْعَلُوا
فِي قَبْرِي لَبِنًا عَرْزَمِيًّا

[11180] Waki‘ told us, from Shaybān, from Yahyā ibn Abī Kathīr, from a man, from Abū Sa‘īd, who said: The Messenger of Allah ﷺ said: “The funeral procession should not be followed by loud voices or fire, nor should one walk in front of it.”

حَدَّثَنَا وَكِيعُ، عَنْ شَيْبَانَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ رَجُلٍ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُتَبَّعُ الْجِنَازَةُ بِصَوْتٍ، وَلَا بِنَارٍ، وَلَا يُمْشَى أَمَامَهَا

[11181] Abū Mu‘āwiyah told us, from Ismā‘il, from Ḥanash ibn al-Mu‘tamir, who said: The Messenger of Allah ﷺ was in a funeral procession and saw a woman with an incense burner. He said: “Drive her away.” He remained standing until they said: “O Messenger of Allah, she has disappeared into the thickets of Medina.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ إِسْمَاعِيلَ، عَنْ حَنْشَ بْنِ الْمُعْتَمِرِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جِنَازَةٍ، فَرَأَى امْرَأَةً مَعَهَا مِجْمَرٌ فَقَالَ: اطْرُدُوهَا، فَمَا زَالَ قَائِمًا حَتَّى قَالُوا: يَا رَسُولَ اللَّهِ، قَدْ ثَوَرَتْ فِي آجَامِ الْمَدِينَةِ

[11182] Hushaym ibn Bashīr told us, from Abū Bishr, from Yūsuf ibn Māhak, who said: I saw Ibn ‘Umar in a funeral procession, placing the bier on his shoulders between the two poles.

حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ فِي جِنَازَةٍ وَاصْبِغَ السَّرِيرَ كَاهِلَةً بَيْنَ الْعُمُودَيْنِ

[11183] Ma‘n ibn ‘Isā told us, from Khālid ibn Abī Bakr, who said: I saw Sālim ibn ‘Abd Allāh between the two poles of his mother’s bier until he carried her out of the house. Ḥamzah and ‘Ubayd Allāh, one of them held the right side supports of the bier, and the other the left.

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: رَأَيْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ بَيْنَ عَمُودَيْ سَرِيرِ أُمِّهِ، حَتَّىٰ خَرَجَ بِهَا مِنَ الدَّارِ وَحَمْزَةُ وَعَبَيْدُ اللَّهِ أَخْدُهُمَا أَخْدَعَضَادَاتِ السَّرِيرِ الْيُمْنَىِ، وَالْأُخْرُ بِالْيُسْرَىِ

[11184] Ma‘n ibn ‘Isā told us, from Ma‘rūf, a freed slave of Quraysh, who said: I saw Al-Muṭṭalib ibn ‘Abd Allāh ibn Ḥanṭab between the two poles of the bier of his son Al-Ḥārith.

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ مَعْرُوفٍ مَوْلَى لِفَرِيشِ، قَالَ: رَأَيْتُ الْمُطَلِّبَ بْنَ عَبْدِ اللَّهِ بْنَ حَنْطَبِ بَيْنَ عَمُودَيْ سَرِيرِ ابْنِهِ الْحَارِثِ

[11185] Wakī‘, Ghundar, and Shu‘bah told us, from Sa‘d ibn Ibrāhīm, from his father, who said: I saw Sa‘d at the leg of ‘Abd al-Rahmān ibn ‘Awf’s bier saying: “Oh mountain (of support)!”

حَدَّثَنَا وَكِيعُ، وَعُنْدَرُ، وَشُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ سَعْدًا عِنْدَ قَائِمَةِ سَرِيرِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ يَقُولُ: وَاجْبَلَةٌ

[11186] Wakī‘ told us, from Isrā’il, from Abū Ishāq, who said: I saw Abū Juhayfah at the funeral of Abū Maysarah holding the leg of the bier and saying: “May Allah forgive you, O Abū Maysarah.”

حَدَّثَنَا وَكِيعُ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: رَأَيْتُ أَبَا جُحَيْفَةَ فِي جَنَازَةِ أَبِي مَيْسَرَةَ أَخْذَ بِقَائِمَةِ السَّرِيرِ، وَجَعَلَ يَقُولُ: غَفَرَ اللَّهُ لَكَ يَا أَبَا مَيْسَرَةَ

[11187] Abū al-Āḥwāṣ told us, from Mughīrah, from Ibrāhīm, who said: “He used to dislike for a man to be between the legs of the bier carrying it.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ:
كَانَ يَكْرَهُ أَنْ يَكُونَ بَيْنَ قَائِمَةِ السَّرِيرِ رَجُلًا يَحْمِلُهُ

[11188] Kathīr ibn Hishām told us, from Furāt ibn Salmān, who said: A funeral procession came out from the house of Banu Dhī al-Khimār. He said: A young man among them put the bier on his shoulders, so Maymūn took his hand and removed him.

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ فُرَاتِ بْنِ سَلْمَانَ، قَالَ:
خَرَجَتْ جَنَازَةً مِنْ دَارِ بَنِي ذِي الْخِمَارِ، قَالَ: وَشَابٌ
مِنْهُمْ وَضَعَ السَّرِيرَ عَلَى كَاهِلِهِ، فَأَخْذَ مَيْمُونَ بْنَهُ
فَأَخْرَجَهُ

[11189] ‘Abd Allāh ibn Idrīs told us, from Ismā‘il, who said: I saw Abū Juḥayfah at the funeral of Abū Maysarah with the bier on his shoulder, saying: “O Allah, forgive Abū Maysarah.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ، قَالَ: رَأَيْتُ
أَبَا جُحَيْفَةَ فِي جَنَازَةِ أَبِي مَيْسَرَةَ وَالسَّرِيرُ عَلَى عَانِقِهِ
وَهُوَ يَقُولُ: اللَّهُمَّ اغْفِرْ لِأَبِي مَيْسَرَةَ

[11190] Waki‘ told us, from Al-Rabī‘, from Al-Ḥasan, that he disliked standing at the front or the back of the bier (while carrying it).

حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنِ الْحَسَنِ أَنَّهُ كَرِهَ أَنْ يَقُومَ
فِي مُقَدَّمِ السَّرِيرِ، أَوْ مُؤَخِّرِهِ

[11191] Abū al-Āḥwāṣ told us, from Mughīrah, from Ibrāhīm, who said: He used to dislike a man following the funeral procession saying: “Ask forgiveness for him, may Allah forgive you.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَكْرَهُ أَنْ يَتَبَعَ الرَّجُلُ الْجِنَازَةَ يَقُولُ: اسْتَغْفِرُوا لَهُ غَفَرَ اللَّهُ لَكُمْ

[11192] Muḥammad ibn Fuḍayl told us, from Bukayr ibn ‘Atīq, who said: I was in a funeral procession with Sa‘īd ibn Jubayr. A man said: “Ask forgiveness for him, may Allah forgive you.” Sa‘īd ibn Jubayr said: “May Allah not forgive you.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ بُكَيْرِ بْنِ عَتِيقٍ، قَالَ: كُنْتُ فِي جِنَازَةٍ فِيهَا سَعِيدُ بْنُ جُبَيْرٍ فَقَالَ رَجُلٌ: اسْتَغْفِرُوا لَهُ غَفَرَ اللَّهُ لَكُمْ، قَالَ سَعِيدُ بْنُ جُبَيْرٍ: لَا غَفَرَ اللَّهُ لَكُمْ

[11193] Wakī‘ told us, from Shu‘bah, from Al-‘Alā’, from Sa‘īd ibn Jubayr, who said: I was with him in a funeral procession, and he heard a man saying: “Ask forgiveness for him, may Allah forgive you,” so he forbade him.

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْعَلَاءِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: كُنْتُ مَعَهُ فِي جِنَازَةٍ فَسَمِعَ رَجُلًا يَقُولُ: اسْتَغْفِرُوا لَهُ غَفَرَ اللَّهُ لَكُمْ، فَنَهَاهُ

[11194] Yaḥyā ibn Sa‘īd told us, from Ibn Jurayj, from ‘Aṭā’, that he disliked someone saying: “Ask forgiveness for him, may Allah forgive you.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءَ، أَنَّهُ كَرِهَ أَنْ يَقُولَ: اسْتَغْفِرُوا لَهُ غَفَرَ اللَّهُ لَكُمْ

[11195] Muḥammad ibn Abī ‘Adī told us, from Ibn ‘Awn, from Ibn Sīrīn, who said: “The first time I heard ‘Ask forgiveness for him’ was at the funeral of Sa‘d ibn Aws.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنَ، عَنْ ابْنِ سِيرِينَ قَالَ: أَوَلُّ مَا سَمِعْتُ فِي جَنَازَةِ سَعْدِ بْنِ أَوْسٍ اسْتَغْفِرُوا لَهُ

[11196] Wakī‘ told us, from Sufyān, from Maṇṣūr, from Mughīrah, from Ibrāhīm, that he disliked saying it.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ أَنْ يَقُولَهُ

[11197] Wakī‘ told us, from Rabī‘, from Al-Ḥasan, that he disliked saying: “Ask forgiveness, may Allah forgive you.”

حَدَّثَنَا وَكِيعٌ، عَنْ رَبِيعٍ، عَنِ الْحَسَنِ، أَنَّهُ "كَرِهَ أَنْ يَقُولُ: اسْتَغْفِرُوا اللَّهُ لَكُمْ

[11198] Abū Muṭī‘ told us, from ‘Abd al-Rahmān ibn Ḥarmalah, that he was in a funeral procession and heard a man saying (something). Sa‘id ibn al-Musayyib said: “What is this brother of yours saying?”

حَدَّثَنَا أَبُو مُطَبِّعٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، أَنَّهُ كَانَ فِي جَنَازَةٍ فَسَمِعَ رَجُلًا يَقُولُ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: مَا يَقُولُ أخْوَكُمْ هَذَا؟

[11199] Qabīshah told us, from Sufyān, from Al-Rabī‘ ibn Abī Azhar, that Sa‘id ibn Jubayr heard a man saying in a funeral procession: “Ask forgiveness for him, may Allah forgive you,” so he got angry.

حَدَّثَنَا قَبِيْشَةُ، عَنْ سُفْيَانَ، عَنِ الرَّبِيعِ بْنِ أَبِي أَزْهَرَ، أَنَّ سَعِيدَ بْنَ جُبَيْرٍ، سَمِعَ رَجُلًا يَقُولُ فِي جَنَازَةٍ اسْتَغْفِرُوا لَهُ غَفَرَ اللَّهُ لَكُمْ فَعَضِيبَ

[11200] ‘Abd al-Wahhāb al-Thaqafī told us, from Ayyūb, from Abū Qilābah, who said: We were in a funeral procession, and some storytellers raised their voices. Abū Qilābah said: “They used to honor the deceased with tranquility.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ أَئِبْوَبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: كُنَّا فِي جَنَازَةٍ، فَرَفَعَ نَاسٌ مِنَ الْقُصَّاصِ أَصْوَاتَهُمْ فَقَالَ أَبُو قِلَابَةَ: كَانُوا يُعَظِّمُونَ الْمَيِّتَ بِالسَّكِينَةِ

[11201] ‘Abd Allāh ibn Mubārak told us, from Hammām, from Qatādah, from Al-Hasan, from Qays ibn ‘Ubād, who said: “The Companions of Muḥammad ﷺ used to prefer lowering the voice on three occasions: during battle, during the (recitation of) Qur’ān, and during funerals.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ هَمَامٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ: "كَانَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَجِبُونَ حَفْضَ صَوْتٍ عِنْدَ ثَلَاثٍ: عِنْدَ الْقِتَالِ، وَعِنْدَ الْقُرْآنِ، وَعِنْدَ الْجَنَائزِ"

[11202] Wakī‘ told us, from Hishām, from Qatādah, from Al-Hasan, from Qays ibn ‘Ubād, who said: The Companions of the Prophet ﷺ... and he mentioned similar to it.

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ: كَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ تَحْوِةً

[11203] Wakī‘ told us, from Sufyān, from Ibn Jurayj, who said: When the Messenger of Allah ﷺ was in a funeral procession, he would mostly be silent and talk to himself.

حَدَّثَنَا وَكِبْرُّ، عَنْ سُعْيَانَ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ فِي جِنَازَةِ أَكْثَرَ السُّكُوتَ، وَحَدَّثَ نَفْسَهُ

[11204] Yazīd ibn Hārūn told us: Hammād ibn Salamah informed us, from ‘Alī ibn Zayd, from Al-Hasan, that the Prophet ﷺ used to dislike raising the voice on three occasions: during a funeral, when two armies meet, and during the recitation of the Qur’ān.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ الْحَسَنِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ "يُكْرَهُ الصَّوْتُ عِنْدُ ثَلَاثٍ: عِنْدُ الْجِنَازَةِ، وَإِذَا النَّقَى الرَّحْفَانِ، وَعِنْدَ قِرَاءَةِ الْقُرْآنِ"

[11205] Wakī‘ told us, from Ḥabīb ibn Sulaym, from Bilāl ibn Yahyā, from Hudhayfah, who said: “The Messenger of Allah ﷺ forbade announcing death (Na‘y).”

حَدَّثَنَا وَكِبْرُّ، عَنْ حَبِيبِ بْنِ سُلَيْمَ، عَنْ بِلَالِ بْنِ يَحْيَى، عَنْ حُذَيْفَةَ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّعْيِ

[11206] Wakī‘ told us, from Sufyān, from Abū Ḥamzah, from Ibrāhīm, from ‘Alqamah, from ‘Abd Allāh, who said: “Announcing death (Na‘y) is from the practices of the Jāhiliyyah.”

حَدَّثَنَا وَكِبْرُّ، عَنْ سُعْيَانَ، عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: النَّعْيُ مِنْ أَمْرِ الْجَاهِلِيَّةِ

[11207] ‘Abd Allāh ibn Numayr narrated to us from Abū Hayyān, from his father, who said: Al-Rabī‘ ibn Khuthaym advised: “Do not inform anyone about me, and take me gently to my Lord.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ أَبِيهِ حَيَّانَ، عَنْ أَبِيهِ، قَالَ:
أَوْصَى الرَّبِيعُ بْنُ حُنَيْمٍ أَنْ لَا تُشْعِرُوا بِي أَحَدًا،
وَسُلُونِي إِلَى رَبِّي سَلَّ

[11208] Wakī‘ narrated to us from ‘Abdah ibn Sulaymān, from Al-Zibriqān, who said: I heard Abū Wā'il say at the time of his death: “When I die, do not announce it to anyone.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدَةَ بْنِ سُلَيْمَانَ، عَنِ الرَّبِيعِ قَانَ، قَالَ:
سَمِعْتُ أَبَا وَائِلَّ، عِنْدَ مَوْتِهِ يَقُولُ: إِذَا أَمِتُّ، فَلَا
تُؤْذِنُوا بِي أَحَدًا

[11209] Abū Dāwūd narrated to us from Shu‘bah, from Abū Ishāq, who said: “Abū Maysarah advised his brother: ‘Do not announce me to anyone.’” Abū Ishāq said: “And ‘Alqamah and Al-Aswad advised the same.”

حَدَّثَنَا أَبُو دَاؤَدَ، عَنْ شُعْبَةَ، عَنْ أَبِيهِ إِسْحَاقَ، قَالَ:
أَوْصَى أَبُو مَيْسَرَةَ أَخَاهُ أَنْ لَا تُؤْذِنَ لِي أَحَدًا قَالَ أَبُو
إِسْحَاقَ: وَبِذَلِكَ أَوْصَى عَلْقَمَةً وَالْأَسْوَدَ

[11210] Wakī‘ narrated to us from Muḥammad ibn Ḥuṣayn, from ‘Alī ibn Mudrik, from Ibrāhīm, from ‘Alqamah, that he “advised: ‘Do not announce [my death] to anyone, for I fear that the announcement might be of the affairs of the Jāhiliyyah.’”

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ حُصَيْنٍ، عَنْ عَلَيِّ بْنِ
مُدْرِكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّهُ أَوْصَى أَنْ لَا
تُؤْذِنُوا أَحَدًا، فَإِنِّي أَخَافُ أَنْ يَكُونَ النَّعْيُ مِنْ أَمْرِ
الْجَاهِلِيَّةِ

[11211] Waki‘ narrated to us from Al-Thawrī, from Abū al-Haytham, who said: Ibrāhīm said: “If there are four of you, do not announce it to anyone.”

حَدَّثَنَا وَكِبِيعُ، عَنِ الْتَّوْرِيِّ، عَنْ أَبِي الْهَئِيْمِ، قَالَ: قَالَ إِبْرَاهِيْمُ: إِذَا كُنْتُمْ أَرْبَعَةً، فَلَا تُؤْذِنُوا أَحَدًا

[11212] Abū Nu‘aym Al-Faḍl ibn Dukayn narrated to us from Isrā’īl, from Thuwayr, from Abū Ja‘far, that ‘Alī ibn Ḥusayn “advised: ‘Do not inform anyone about me.’”

حَدَّثَنَا أَبُو ثَعَيْمِ الْفَضْلُ بْنُ دُكَيْنِ، عَنْ إِسْرَائِيلَ، عَنْ ثُوَيْرٍ، عَنْ أَبِي جَعْفَرٍ، أَنَّ عَلَيَّ بْنَ حُسَيْنَ أَوْصَى أَنْ لَا يُعْلَمُوا بِي أَحَدًا

[11213] Ibn Fuḍayl narrated to us from ‘Āsim ibn Muḥammad, from Ibñ ‘Umar, that “whenever someone of his died, he would utilize the time when people were heedless [to bury them quietly].”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَاصِمِ بْنِ مُحَمَّدٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا مَاتَ لَهُ مَيْتٌ عَيْنَ بِهِ غَفَلَةُ النَّاسِ

[11214] Al-Muḥāribī narrated to us from Layth, from Khaythamah, from Suwayd ibn Ghafalah, who said: “When I die, do not announce it to anyone.”

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: إِذَا أَنَا مِتُّ، فَلَا تُؤْذِنُوا بِي أَحَدًا

[11215] Abū Bakr narrated to us: Hāshim ibn al-Qāsim narrated to us: Shu‘bah narrated to us from Abū al-Tayyāḥ, from Yazīd ibn ‘Abd Allāh ibn al-Shikhkhīr, from Muṭarrif, from his brother, that he said: “Do not announce my funeral to anyone.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا هَاشِمُ بْنُ الْفَاسِمِ، قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي الثَّيَّاحِ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ مُطَرْفٍ، عَنْ أَخِيهِ، أَنَّهُ قَالَ لَا تُؤْذِنُوا بِجِنَازَتِي أَحَدًا

[11216] Hāshim ibn al-Qāsim narrated to us, saying: Shu‘bah narrated to us from Abū Ḥamzah, from his father, who said: “Do not announce my funeral to the people of my mosque.”

حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ، قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي حَمْزَةَ، عَنْ أَبِيهِ، قَالَ: لَا تُؤْذِنُوا بِجِنَازَتِي أَهْلَ مَسْجِدِي

[11217] Hushaym narrated to us, saying: ‘Uthmān ibn Ḥakīm informed us from Khārijah ibn Zayd, from his uncle Yazīd ibn Thābit—who was older than Zayd—who said: We went out with the Messenger of Allah ﷺ. When we reached Al-Baqī‘, he saw a new grave and asked about it. They said: “It is so-and-so (a woman),” and he recognized her. He said: “Why did you not inform me about her?” They said: “You were taking a midday nap and fasting, so we disliked disturbing you.” He said: “Do not do that. As long as I am among you, let not a dead person among you die without you informing me, for my prayer over

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عُثْمَانُ بْنُ حَكِيمٍ، عَنْ خَارِجَةَ بْنِ زَيْدٍ، عَنْ عَمِّهِ يَزِيدَ بْنِ ثَابِتٍ، وَكَانَ أَكْبَرَ مِنْ زَيْدٍ قَالَ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا وَرَدْنَا الْبَقِيعَ إِذَا هُوَ بِقَبْرِ جَدِيدٍ، فَسَأَلَ عَنْهُ فَقَالُوا: فُلَانَةُ فَعَرَفَهَا قَالَ: فَقَالَ: أَفَلَا آذَنْتُمُونِي بِهَا؟ قَالُوا: كُنْتُ فَائِلًا صَائِمًا، فَكَرِهْنَا أَنْ نُؤْذِنَكَ فَقَالَ: لَا تَفْعَلُوا لَا أَعْرِفُ مَا مَاتَ مِنْكُمْ مَيِّتًا مَا كُنْتُ بَيْنَ أَظْهُرِكُمْ إِلَّا آذَنْتُمُونِي بِهِ، فَإِنَّ صَلَاتِي عَلَيْهِ لَهُ رَحْمَةٌ

[11218] Muḥammad ibn Abī ‘Adī narrated to us from Ibn ‘Awn, from Muḥammad [ibn Sīrīn], that he “used to see no harm in a man announcing the funeral to his close relative and his friend.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُؤْذِنَ الرَّجُلُ حَمِيمَةُ، وَصَدِيقَةُ بِالْجِنَازَةِ

[11219] ‘Abdah narrated to us from Hishām ibn ‘Urwah, from ‘Abd Allāh ibn ‘Urwah, that Abū Hurayrah “used to announce the funeral. He would pass by the mosque and say: ‘A male servant of Allah was called and he answered, or a female servant of Allah was called and she answered.’ But only a few of them would stand up [to attend] it.”

حَدَّثَنَا عَبْدَهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، أَنَّ أَبَا هُرَيْرَةَ كَانَ يُؤْذِنُ بِالْجَنَازَةِ، فَيَمْرُ بِالْمَسْجِدِ فَيَقُولُ: عَبْدُ اللَّهِ دُعِيَ فَأَجَابَ، أَوْ أَمَّةُ اللَّهِ دُعِيَتْ فَأَجَابَتْ، فَلَا يَقُولُ مَعَهَا إِلَّا قَلِيلٌ مِّنْهُمْ

[11220] Muḥammad ibn Fuḍayl narrated to us from Abū Ḥayyān, from his father, who said: ‘Amr ibn Maymūn was a friend of Al-Rabī‘ ibn Khuthaym. When he [Al-Rabī‘] became critically ill, ‘Amr said to the mother of Al-Rabī‘ ibn Khuthaym’s child: “Inform me when he dies.” She said: “He said: ‘When I die, do not inform anyone about me, and take me gently to my Lord.’” He said: So ‘Amr spent the night on the benches of Banī Thawr until morning and attended [the funeral].

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ حَيَّانَ، عَنْ أَبِيهِ، قَالَ: كَانَ عَمْرُو بْنُ مَيْمُونٍ صَدِيقًا لِلرَّبِيعِ بْنِ خُثَيْمٍ، فَلَمَّا تَقْرَأَ قَالَ عَمْرُو لِأُمِّ وَلَدِ الرَّبِيعِ بْنِ خُثَيْمٍ: أَعْلَمُنِي إِذَا مَاتَ فَقَالَتْ: إِنَّهُ قَالَ: إِذَا أَمَّتُ، فَلَا تُشْعِرِي بِي أَحَدًا، وَسُلُونِي إِلَى رَبِّي سَلَّا قَالَ: فَبَاتَ عَمْرُو عَلَى ذَكَرِي بْنِي نَوْرٍ حَتَّى أَصْبَحَ فَشَهِدَهُ

[11221] Muḥammad ibn Yazīd narrated to us from Hishām al-Dastuwā’ī, from Ḥammād, from Ibrāhīm, that he saw no harm in announcing the deceased to his friend, and he said: “They only disliked an announcement like the announcement of the Jāhiliyyah: ‘I announce so-and-so.’”

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ هِشَامِ الدَّسْنُوَائِيِّ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُؤْذِنَ بِالْمَيْتِ صَدِيقَةً، وَقَالَ: إِنَّمَا كَافُوا يَكْرَهُونَ تَعْيِيَا كَعْيَيِ الْجَاهِلِيَّةِ أَنْعَى فُلَانًا

[11222] ‘Abd Allāh ibn Numayr narrated to us from Ismā’il ibn Abī Khālid, from Al-Nu‘mān, who said: When ‘Alī was invited to a funeral, he would say: “We are the ones standing [attending], but nothing prays for a person except his deeds.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ النُّعْمَانِ قَالَ: كَانَ عَلَيٌّ إِذَا دُعِيَ إِلَيْ جَنَازَةٍ قَالَ: إِنَّا الْفَائِمُونَ وَمَا يُصْلِي عَلَى الْمَرْءِ إِلَّا عَمَلُهُ

[11223] Sa‘īd ibn Yahyā al-Ḥimyārī narrated to us from Sufyān ibn Huṣayn, from Al-Zuhrī, from Abū Umāmah ibn Sahl, from his father, who said: The Messenger of Allah ﷺ used to visit the poor people of Medina and attend their funerals when they died. He said: A woman from the people of Al-‘Awālī died, so the Messenger of Allah ﷺ said: “When her time comes, inform me about her.” He said: They came to inform him, but they found him sleeping, and part of the night had passed. They disliked waking him up and feared for him because of the darkness of the night and the vermin of the earth. When morning came, he asked about her. They said: “O Messenger of Allah, we came to inform you about her, but we found you sleeping, so we disliked waking you up, and we feared for you because of the darkness of the night and the vermin of the earth.” He said: “So we buried her there.” Then the Messenger of Allah ﷺ walked to her grave, prayed over her, and said four Takbirs

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْحِمَرِيُّ، عَنْ سُفِينَ بْنِ حُسْنٍ،
عَنِ الزُّهْرِيِّ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ، عَنْ أَبِيهِ، قَالَ:
كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْوُدُ فُقَرَاءَ أَهْلِ
الْمَدِينَةِ، وَيَشْهُدُ جَنَائِرَهُمْ إِذَا مَاتُوا قَالَ: فَتُؤْفَقُونَ امْرَأَةً
مِنْ أَهْلِ الْعَوَالِيِّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
إِذَا حَضَرَتْ فَلَا يُؤْنِي بِهَا قَالَ: فَأَتُؤْهُ لِيُؤْذِنُوهُ، فَوَجَدُوهُ
نَائِمًا، وَقَدْ ذَهَبَ مِنَ اللَّيْلِ، فَكَرِهُوْا أَنْ يُوقَظُوهُ،
وَتَخَوَّفُوا عَلَيْهِ ظُلْمَةَ اللَّيْلِ، وَهَوَامَ الْأَرْضِ، فَلَمَّا أَصْبَحَ
سَلَّ عَنْهَا، فَقَالُوا: يَا رَسُولَ اللَّهِ أَتَيْنَاكَ لِنُؤْذِنَكَ بِهَا،
فَوَجَدْنَاكَ نَائِمًا، فَكَرِهْنَا أَنْ نُوقَظَكَ، وَتَخَوَّفْنَا عَلَيْكَ
ظُلْمَةَ اللَّيْلِ وَهَوَامَ الْأَرْضِ قَالَ: فَدَفَّاهَا هُنَاكَ فَمَشَى
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى قَبْرِهَا فَصَلَّى
عَلَيْهَا وَكَبَرَ أَرْبَعًا

[11224] Sufyān ibn ‘Uyaynah narrated to us from Al-Zuhrī, from Sālim, from his father, who said: “I saw the Prophet ﷺ, Abū Bakr, and ‘Umar walking in front of the funeral procession.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ يَمْشُونَ أَمَامَ الْجِنَازَةِ

[11225] Abū al-Aḥwaṣ narrated to us from Ḥuṣayn, from Sālim, who said: I saw ‘Umar “walking in front of the funeral procession.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ حُصَيْنِ، عَنْ سَالِمٍ، قَالَ: رَأَيْتُ عُمَرَ يَمْشِي أَمَامَ الْجِنَازَةِ

[11226] Wakī‘ narrated to us from Mis‘ar, from ‘Adī ibn Thābit, from Abū Ḥātim, who said: I saw Abū Hurayrah and Al-Ḥasan ibn ‘Alī “walking in front of the funeral procession.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَسْعَرٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَاتِمٍ، قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ وَالْحَسَنَ بْنَ عَلَيِّ يَمْشِيَانِ أَمَامَ الْجِنَازَةِ

[11227] Wakī‘ narrated to us from Ibn Abī Dhi’b, from Ṣalih, the client of Al-Taw’amah, who said: I saw Abū Hurayrah, Abū Qatadah, Ibn ‘Umar, and Abū Usayd “walking in front of the funeral procession.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ صَالِحِ مَوْلَى التَّوَأْمَةِ، قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ وَأَبَا قَنَادَةَ وَابْنَ عُمَرَ وَأَبَا أَسِيدَ يَمْشُونَ أَمَامَ الْجِنَازَةِ

[11228] Jarīr ibn ‘Abd Allāh al-Humaydī narrated to us from Suhayl ibn Abī Ṣalih, from his father, who said: “The companions of Muḥammad ﷺ used to walk in front of the funeral procession until, when they got far ahead of it, they would stop and wait for it.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ اللَّهِ الْحُمَيْدِيُّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْشُونَ أَمَامَ الْجِنَازَةِ حَتَّى إِذَا تَبَاعَدُوا عَنْهَا قَامُوا يَنْتَظِرُونَهَا

[11229] Abū Usāmah narrated to us from Ibn ‘Awn, who said: I saw Sālim and Al-Qāsim “walking in front of the funeral procession.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ عَوْنَ، قَالَ: رَأَيْتُ سَالِمًا وَالْفَاسِمَ يَمْشِيَانِ أَمَامَ الْجِنَازَةِ

[11230] Mu‘ādh ibn Mu‘ādh narrated to us from Ibn ‘Awn, who said: I asked Muḥammad about walking in front of the funeral procession. He said: “I know of no harm in it,” and he said: “Al-Qāsim and Sālim used to do it.”

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، عَنْ ابْنِ عَوْنَ، قَالَ: سَأَلْتُ مُحَمَّدًا عَنِ الْمُشْيِ أَمَامَ الْجِنَازَةِ فَقَالَ: لَا أَعْلَمُ بِهِ بَأْسًا، قَالَ: وَكَانَ الْفَاسِمُ وَسَالِمٌ يَعْلَمُ

[11231] Abū Bakr ibn ‘Ayyāsh narrated to us from Ḥumayd, from Anas regarding the funeral: “You are its escorts; you walk in front of it, behind it, to its right, and to its

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ فِي الْجِنَازَةِ أَنْتُمْ مُسْتَعِنُونَ لَهَا تَمْشُونَ أَمَامَهَا وَخَلْفَهَا، وَعَنْ يَمِينِهَا وَشِمالِهَا

[11232] Yazīd ibn Hārūn narrated to us, saying: Abū Mālik informed us from Abū Ḥāzim, who said: “I walked with Al-Ḥusayn ibn ‘Alī, Abū Hurayrah, and Ibn al-Zubayr in front of the funeral procession.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا أَبُو مَالِكٍ، عَنْ أَبِي حَازِمٍ، قَالَ: مَسَيْتُ مَعَ الْحُسَيْنِ بْنَ عَلَىً، وَأَبِي هُرَيْرَةَ، وَابْنِ الرُّبَيْرِ أَمَامَ الْجِنَازَةَ

[11233] Abū Usāmah narrated to us from ‘Awf, from Abū al-Minhāl, from Abū al-‘Āliyah, who said: “Behind it is close, in front of it is close, to its left is close, and to its right is close.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: خَلْفُهَا قَرِيبٌ، وَأَمَامُهَا قَرِيبٌ، وَعَنْ يَسَارِهَا قَرِيبٌ، وَعَنْ يَمِينِهَا قَرِيبٌ

[11234] Abū Khālid al-Āḥmar narrated to us from Ḥajjāj, from ‘Aṭā’, who said: I saw Ibn ‘Umar and ‘Ubayd ibn ‘Umayr “walking in front of the funeral procession.”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ، وَعُبَيْدَ بْنَ عُمَيْرٍ يَمْشِيَانِ أَمَامَ الْجِنَازَةَ

[11235] Ibn Idrīs narrated to us from Ḥuṣayn, from Muḥammad ibn ‘Ubayd Allāh, from Al-‘Aqqār ibn al-Mughīrah, who said: “I was walking behind the funeral procession, so Abū Hurayrah came and placed my vertebrae (back) between his fingers, then pushed me until I advanced in front of the funeral procession.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ، عَنْ الْعَقَارِبِ بْنِ الْمُغِيرَةِ، قَالَ: كُنْتُ أَمْشِي خَلْفَ الْجِنَازَةِ فَجَاءَ أَبُو هُرَيْرَةَ فَوَضَعَ فَقَارِيَ بَيْنَ إِصْبَاعَيْهِ، ثُمَّ دَفَعَنِي حَتَّى تَقَدَّمْتُ أَمَامَ الْجِنَازَةِ

[11236] Yaḥyā ibn Sa‘īd narrated to us from Thawr, from ‘Āmir ibn Ḥabīb and others from the people of Shām, who said: Abū al-Dardā’ said: “Part of the completion of the reward of the funeral is to escort it from its family and to walk behind it.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ثُورِ عَنْ عَامِرِ بْنِ حَبِيبٍ، وَغَيْرِهِ مِنْ أَهْلِ الشَّامِ، قَالُوا: قَالَ أَبُو الدَّرْدَاءِ: مِنْ تَمَامِ أَجْرِ الْجَنَازَةِ أَنْ يُشَيِّعَهَا مِنْ أَهْلِهَا وَالْمَشْيُ خَلْفَهَا

[11237] ‘Isā ibn Yūnus narrated to us from Al-A‘mash, from ‘Umārah, who said: Ibn Ma‘mar said in the funeral of Abū Maysarah: “Walk behind the funeral of Abū Maysarah, for he used to walk behind funerals.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، قَالَ: قَالَ ابْنُ مَعْمَرٍ فِي جَنَازَةِ أَبِي مَيْسَرَةَ: امْشُوا خَلْفَ جَنَازَةِ أَبِي مَيْسَرَةَ، فَإِنَّهُ كَانَ يَمْشِي خَلْفَ الْجَنَائزِ

[11238] Mu‘tamir ibn Sulaymān narrated to us from his father, who said: I saw Abū Qilābah more than once “placing the funerals to his right [meaning he positioned himself to its left].”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ أَبَا قِلَابَةَ غَيْرَ مَرَّةٍ يَجْعَلُ الْجَنَائزَ عَنْ يَمِينِهِ

[11239] Muḥammad ibn Fuḍayl narrated to us from Yazīd ibn Abī Ziyād, from ‘Abd al-Rahmān ibn Abī Laylā, from Ibn Abzā, who said: I was in a funeral, and Abū Bakr and ‘Umar were in front of it, while ‘Alī was walking behind it. He said: So I came to ‘Alī and said to him: “Is walking behind it better or walking in front of it? For I see you walking behind it, while these two are walking in front of it.” He said: He said to me: “We knew that walking behind it is better than in front of it, just like the congregational prayer over the individual prayer, but they are easy-going and love to make things easy for the people.”

[11240] Ibn Fuḍayl narrated to us from Yaḥyā al-Jābir, from Abū Mājid, who said: I asked Ibn Mas‘ūd about the pace of the funeral procession. He said: “The pace is just below jogging (or fast walking). The funeral is to be followed, and it does not follow [others]; there is no one with it to lead it.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زَيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ ابْنِ أَبْزَى، قَالَ: كُنْتُ فِي جَنَازَةً وَأَبُو بَكْرٍ وَعُمَرُ أَمَامُهَا وَعَلَى يَمْشِي خَلْفَهَا قَالَ: فَجِئْتُ إِلَى عَلَىٰ فَقُلْتُ لَهُ: الْمَشْيُ خَلْفَهَا أَفْضَلُ أَوْ الْمَشْيُ أَمَامُهَا، فَإِنِّي أَرَاكَ تَمْشِي خَلْفَهَا، وَهَذَا يَمْشِيَانِ أَمَامُهَا قَالَ: فَقَالَ لِي: لَقَدْ عَلِمْنَا أَنَّ الْمَشْيَ خَلْفَهَا أَفْضَلُ مِنْ أَمَامُهَا مِثْلُ صَلَاةِ الْجَمَاعَةِ عَلَى الْفَدَّ، وَلَكِنَّهُمَا يَسِيرَانِ مُسِيرَانِ يُحِبَّانِ أَنْ يُسِيرَانِ عَلَى النَّاسِ

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَحْيَى الْجَابِرِ، عَنْ أَبِي مَاجِدٍ، قَالَ: سَأَلْتُ ابْنَ مَسْعُودٍ عَنِ السَّيْرِ بِالْجِنَازَةِ قَالَ: السَّيْرُ مَا دُونَ الْجَنْبِ إِنَّ الْجِنَازَةَ مَتْبُوعَةٌ، وَلَا تَتَبَعُ لَيْسَ مَعَهَا مَنْ يُقْدِمُهَا

[11241] ‘Isā ibn Yūnus narrated to us from Thawr, from Marīh, from Masrūq, who said: The Messenger of Allah ﷺ said: “For every nation there is an offering, and the offering of this nation is its dead, so place your dead before you.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ ثَوْرٍ، عَنْ مَرِيْحٍ، عَنْ مَسْرُوقٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِكُلِّ أُمَّةٍ قُرْبَانٌ وَقُرْبَانٌ هَذِهِ الْأُمَّةُ مَوْتَاهَا، فَاجْعَلُوهَا مَوْتَكُمْ بَيْنَ أَيْدِيكُمْ

[11242] Wakī‘ narrated to us from Thawr, from Abū al-Nu‘mān, who said: I heard Abū Umāmah say: “To go out with it is more beloved to me than to walk in front of it.”

حَدَّثَنَا وَكِيعٌ، عَنْ ثَوْرٍ، عَنْ أَبِي النُّعْمَانَ، قَالَ: سَمِعْتُ أَبَا أُمَّامَةَ، يَقُولُ: لَأَنْ أَخْرُجَ مَعَهَا أَحَبُّ إِلَيَّ مِنْ أَنْ أَمْشِي مَامِهَا

[11243] Ibn ‘Ulayyah narrated to us from Al-Jurayrī, from Abū al-Salīl, from ‘Abd Allāh ibn Rabāh, who said: “For the one walking in the funeral procession there are two Qirāts (rewards), and for the rider one Qirāt.”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلَيْلِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، قَالَ: لِلْمَاشِي فِي الْجَنَازَةِ قِيرَاطٌ، وَلِلرَّاكِبِ قِيرَاطٌ

[11244] Abū Mu‘āwiyah narrated to us from Ḥajjāj, from ‘Abbās al-Hamdānī, from Ibn Mughaffal, who said: I saw Ibn ‘Umar “riding on a mule in front of the funeral procession.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَاجٍ، عَنْ عَبَّاسِ الْهَمْدَانِيِّ، عَنْ ابْنِ مُغَفَّلٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ عَلَى بَعْلِ رَاكِبًا أَمَامَ الْجَنَازَةِ

[11245] Waki‘ narrated to us from ‘Uyaynah ibn ‘Abd al-Rahmān, from his father, who said: “I saw Abū Bakrah in the funeral of ‘Abd al-Rahmān ibn Samurah on a mule of his.”

حَدَّثَنَا وَكِيعٌ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ،
قَالَ: رَأَيْتُ أَبَا بَكْرَةَ فِي جَنَازَةِ عَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ
عَلَى بَغْلَةِ لَهُ

[11246] Abū Dāwūd al-Tayālisī narrated to us from Shu‘bah, from Simāk, from Jābir, who said: “I saw the Messenger of Allah ﷺ in the funeral of Ibn al-Dihdāh while he was riding on a horse, prancing with it, and we were around him.”

حَدَّثَنَا أَبُو دَاؤُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ سِيمَاكِ، عَنْ
جَابِرٍ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
جَنَازَةِ ابْنِ الدِّحْدَاحِ وَهُوَ رَاكِبٌ عَلَى فَرَسٍ، وَهُوَ
يَنْقَوِسُ بِهِ، وَنَحْنُ حَوْلَهُ

[11247] Waki‘ narrated to us from Al-A‘mash, from Abū Ishāq, from Khiyār al-Ṭā’ī, who said: “I saw Ibn ‘Abbās in a funeral, and he mentioned [that he was] prancing with it (his mount), and we were around him.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ خِيَارِ
الطَّائِيِّ، قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ فِي جَنَازَةِ فَدَكَرَ وَهُوَ
يَنْقَوِسُ بِهِ، وَنَحْنُ حَوْلَهُ

[11248] Ibn Abī Zā’idah and Abū Mu‘āwiyah narrated to us from Ḥajjāj, from Al-Ḥakam, who said: “I saw Shurayḥ on a mule walking in front of the funeral procession.” Abū Mu‘āwiyah said: “On a white mule walking behind the funeral procession.”

حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، وَأَبُو مُعَاوِيَةَ، عَنْ حَاجَاجَ، عَنْ الْحَكَمِ، قَالَ: رَأَيْتُ شُرَيْحًا عَلَى بَعْلَةٍ يَسِيرُ أَمَامَ الْجِنَازَةِ. قَالَ أَبُو مُعَاوِيَةَ: عَلَى بَعْلَةٍ بَيْضَاءَ يَسِيرُ خَلْفَ الْجِنَازَةِ

[11249] ‘Abd Allāh ibn Idrīs narrated to us from Shu‘bah, from Nu‘aym, who said: I saw Abū Wā'il in the funeral of Khaythamah riding a donkey saying: “Oh, what a loss!” or a word similar to it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِنْرِيسَ، عَنْ شُعْبَةَ، عَنْ نُعْيْمِ، قَالَ: رَأَيْتُ أَبَا وَائِلٍ فِي جِنَازَةِ حَيْئَمَةِ رَاكِبًا عَلَى حَمَارٍ يَقُولُ: وَاحْرَبَاهُ، أَوْ كَلِمَهُ تَحْوُهَا

[11250] Abū Usāmah narrated to us from Khālid ibn Dīnār, who said: “I saw ‘Atā’ walking in front of the funeral procession riding.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ خَالِدِ بْنِ دِينَارٍ، قَالَ: رَأَيْتُ عَطَاءَ يَسِيرُ أَمَامَ الْجِنَازَةِ رَاكِبًا

[11251] ‘Abdah ibn Sulaymān narrated to us from Ibn Abī ‘Arūbah, who said: “I saw Al-Ḥasan in front of the funeral procession

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ ابْنِ أَبِي عَرْوَبَةَ، قَالَ: رَأَيْتُ الْحَسَنَ أَمَامَ الْجِنَازَةِ رَاكِبًا

[11252] Wakī‘ narrated to us from Mālik ibn Mighwal, from Ishāq, who said: “I saw Shurayḥ riding in the funeral of Abū Maysarah.”

حَدَّثَنَا وَكِبْعُ، عَنْ مَالِكِ بْنِ مَغْوِلٍ، عَنْ إِسْحَاقَ، قَالَ:
رَأَيْتُ شُرَيْحًا رَاكِبًا فِي جَنَازَةِ أَبِي مَيْسَرَةَ

[11253] Sa‘id ibn ‘Abd Allāh al-Thaqafī narrated to us from Ziyād ibn Jubayr ibn Ḥayyah al-Thaqafī, from his father, from Al-Mughīrah ibn Shu‘bah, from the Prophet ﷺ, who said: “The rider goes behind the funeral procession, and the walker goes wherever he wishes from it, and the child is prayed over.”

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ التَّقْفِيُّ، عَنْ زَيَادِ بْنِ جُبَيْرٍ بْنِ حَيَّةَ التَّقْفِيِّ، عَنْ أَبِيهِ، عَنْ الْمُغَيْرَةِ بْنِ شَعْبَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الرَّاكِبُ يَسِيرُ خَلْفَ الْجِنَازَةِ، وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا، وَالطَّفُولُ يُصَلَّى عَلَيْهِ

[11254] Wakī‘ narrated to us from Sufyān, from Abū Hammām al-Sakūnī—who is Al-Walīd ibn Qays—from Abū Hurayrah, that the Messenger of Allah ﷺ “was brought an animal while he was in a funeral, but he did not ride. When he returned, he rode.”

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ أَبِي هَمَامِ السَّكُونِيِّ وَهُوَ الْوَلِيدُ بْنُ قَيْسٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَيَ بِذَبَابٍ وَهُوَ فِي جَنَازَةِ، فَلَمْ يَرْكِبْ فَلَمَّا انْصَرَفَ رَكِبَ

[11255] Jarīr narrated to us from Manṣūr, from Ibrāhīm, who said: I said to ‘Alqamah: “Is walking behind the funeral disliked?” He said: “No, rather walking in front of it is disliked.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: فُلِتُ
لِعْلَقَمَةً: أَيْكُرَهُ الْمَشْيُ خَلْفَ الْجِنَازَةِ؟ قَالَ: لَا إِنَّمَا يُكْرَهُ
السَّيْرُ أَمَامَهَا

[11256] Yaḥyā ibn Sa‘id narrated to us from Ibn Abī Rawwād, who said: Abū Sa‘id narrated to us from Zayd ibn Arqam, who said: “If the men who ride in the funeral knew what [reward] the men who walk have, they would not ride.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ أَبِي رَوَادٍ، قَالَ: حَدَّثَنَا
أَبُو سَعِيدٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: لَوْ يَعْلَمُ رِجَالٌ
يَرْكَبُونَ فِي الْجِنَازَةِ مَا لِرِجَالٍ يَمْشُونَ مَا رَكِبُوا

[11257] Wakī‘ narrated to us from Thawr, from Rāshid ibn Sa‘d, from Thawbān, that he saw a man riding in a funeral, so he grabbed the bridle of his beast and began to curb it, saying: “You ride while the servants of Allah walk!”

حَدَّثَنَا وَكِيعٌ، عَنْ ثَوْرٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ ثَوْبَانَ،
أَنَّهُ رَأَى رَجُلًا رَاكِبًا فِي جِنَازَةٍ، فَلَاحَذَ بِلِجَامِ دَابِّتِهِ
فَجَعَلَ يَكْبُحُهَا وَقَالَ: تَرْكُبُ، وَعِبَادُ اللَّهِ يَمْشُونَ

[11258] Abū al-Āḥwāṣ narrated to us from Mughīrah, from Ibrāhīm, who said: “They used to dislike for the rider to go in front of it.”

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ:
كَانُوا يَكْرَهُونَ أَنْ يَسِيرَ الرَّاكِبُ أَمَامَهَا

[11259] Al-Faḍl ibn Dukayn narrated to us from Isrā’il, from ‘Abd al-A’lā, from Sa‘id ibn Jubayr, from Ibn ‘Abbās, who said: “The rider in the funeral is like the one sitting in his house.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: الرَّاكِبُ فِي الْجِنَازَةِ كَالْجَالِسِ فِي بَيْتِهِ

[11260] Mu‘ādh ibn ‘Awn narrated to us, saying: Al-Ḥasan and Ibn Sīrīn “used not to walk in front of the funeral procession.”

حَدَّثَنَا مُعاذُ بْنُ عَوْنَ، قَالَ: كَانَ الْحَسَنُ وَابْنُ سِيرِينَ لَا يَسْيِرَانِ أَمَامَ الْجِنَازَةِ

[11261] Ḥusayn ibn ‘Alī told us, from Zā’idah, from ‘Abd al-A’lā, from Sa‘id ibn Jubayr, from Ibn ‘Abbās, who said: “The one riding in a funeral procession is like the one sitting in his house.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: الرَّاكِبُ فِي الْجِنَازَةِ كَالْجَالِسِ فِي بَيْتِهِ

[11262] Muḥammad ibn Fuḍayl told us, from Bint Abī Burdah, from Abū Mūsā al-Ash‘arī, who said: A funeral procession passed by the Prophet ﷺ, moving very quickly (like shaking a skin). He said: “You should be moderate in your funerals.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ بُنْتِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: مُرَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجِنَازَةٍ وَهِيَ ثُمَاحْضُ الرَّقَّ فَقَالَ: عَلَيْكُمْ بِالْقُصْدِ فِي جَنَازَتِكُمْ

[11263] Sufyān ibn ‘Uyaynah told us, from Al-Zuhrī, from Sa‘īd ibn Abī Hubayrah, from the Prophet ﷺ, who said: “Hasten with the funeral. For if the deceased was righteous, you are advancing him to good. And if he was otherwise, it is an evil you are removing from your necks.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ أَبِي هُبَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَأْتِكُ صَالِحَةً فَخَيْرٌ تُقْدِمُهَا إِلَيْهِ، وَإِنْ تَأْتِكُ غَيْرَ ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ

[11264] Hushaym told us, from ‘Uyaynah ibn ‘Abd al-Rahmān, from his father, from Abū Bakrah, who said: “I saw us with the Messenger of Allah ﷺ almost jogging (Raml) with the funeral.”

حَدَّثَنَا هُشَيْمٌ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ عَنْ أَبِي بَكْرَةَ، قَالَ: لَقَدْ رَأَيْنَا وَآتَنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكَادُ أَنْ يَرْمِلَ بِالْجَنَازَةِ رَمْلًا

[11265] Ismā‘il ibn ‘Ulayyah told us, from Salamah ibn ‘Alqamah, from Al-Hasan, who said: ‘Imrān ibn Huṣayn advised, saying: “When I die, hasten the pace, and do not move slowly like the Jews and Christians.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيْيَةَ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ، عَنِ الْحَسَنِ، قَالَ: أَوْصَى عِمْرَانُ بْنُ حُصَيْنٍ قَالَ: إِذَا أَنَا مِتُّ، فَأَسْرِعُوا الْمَشِيَّ، وَلَا تُهَوِّدُوا كَمَا ثَهَوَّدَ الْيَهُودُ وَالنَّصَارَى

[11266] Abū Usāmah told us, from ‘Abd al-Rahmān ibn Yazīd ibn Jābir, who said: Yaḥyā ibn Abī Rāshid al-Baṣrī told me, saying: ‘Umar said to his son when death approached him: “When you take me out, hasten the pace with me.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرِ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي رَاشِدٍ الْبَصْرِيُّ، قَالَ: قَالَ عُمَرُ: حِينَ حَضَرَتِهِ الْوَفَاءُ لِابْنِهِ إِذَا خَرَجْتُمْ، فَأَسْرِعُوا بِي الْمَشِي

[11267] Yaḥyā ibn Sa‘īd told us, from Al-Ja‘d, from Ibrāhīm ibn Nāfi‘, from Abū Hurayrah, who said: “Hasten me to my Lord.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ الْجَعْدِ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَسْرِعُوا بِي إِلَى رَبِّي

[11268] Wakī‘ told us, from Mis‘ar, from Abū al-Ṣiddīq al-Nājī, who said: “If a man's sandal strap broke during a funeral procession, he would not catch up to it, or he would barely catch up to it.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي الصَّدِيقِ النَّاجِيِّ، قَالَ: إِنْ كَانَ الرَّجُلُ لَيَنْقُطُعُ شِسْعَةً فِي الْجِنَازَةِ، فَمَا يُدْرِكُهَا أَوْ مَا كَادَ أَنْ يُدْرِكَهَا

[11269] Muḥammad ibn Fuḍayl told us, from Ḥusayn, from Ibrāhīm, who said: “When I die, hasten the pace with me.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا أَنَا مِتُّ، فَأَسْرِعُوا بِي الْمَشِي

[11270] Abū Bakr told us: ‘Abdah ibn Sulaymān told us, from Al-Zibriqān, who said: I heard Abū Wā'il say at his death: “When I die, hasten the pace with me.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنِ الزَّبْرِقَانِ، قَالَ: سَمِعْتُ أَبَا وَائِلَ، يَقُولُ عِنْدَ مَوْتِهِ إِذَا أَنَا مِتُّ، فَأَسْرِعُوا بِي الْمَشْيَ

[11271] Wakī‘ told us, from Isrā’il, from Nuwayr, from Abū Ja‘far, that ‘Alī ibn Ḥusayn advised: “Hasten the pace with me.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ نُوَيْرٍ، عَنْ أَبِي جَعْفَرٍ، أَنَّ عَلَيَّ بْنَ حُسَيْنٍ أَوْصَى أَسْرِعُوا بِي الْمَشْيَ

[11272] Wakī‘ told us, from Sufyān, from Maṇṣūr, from Ibrāhīm, who said: “It used to be said: Move quickly with your funerals, and do not crawl with them like the Jews.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يُقَالُ ابْسِطُوا لِجَنَائِزَكُمْ، وَلَا تَدْبُوا بِهَا دَبَّ الْيَهُودِ

[11273] Abū Usāmah told us, from Hishām, from Al-Ḥasan and Muḥammad, that they used to like hastening with the funeral.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، أَنَّهُمَا كَانَا يُعِجِّبُهُمَا أَنْ يُسْرَعَ بِالْجَنَازَةِ

[11274] Al-Faḍl ibn Dukayn told us, from Abū al-Qamar, who said: They were in a funeral procession, and whenever Al-Ḥasan saw them slowing down, he would say: “Go on, do not drag your deceased.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينٍ، عَنْ أَبِي الْقَمَرِ، قَالَ: كَانُوا فِي جَنَازَةٍ فَكَانَ الْحَسَنُ إِذَا رَأَى مِنْهُمْ إِبْطَاءً قَالَ: امْضُوا لَا تَسْخَبُوا مَيْتَكُمْ

[11275] ‘Abd Allāh told us: Isrā’īl told us, from ‘Abd Allāh ibn al-Mukhtār, from Mu‘āwiyah ibn Qurrah, who said: Abū Kurayb (or Abū Ḥurayb) told us, from ‘Abd Allāh ibn ‘Umar, that his father advised him saying: “When you carry me on the bier, walk with me at a moderate pace, and be behind the funeral procession, for the front of it is for the angels and the back is for the children of Adam.”

حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ لَنَا أَبُو حُرَيْبٍ: أَوْ أَبُو حُرَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ أَخْبَرَهُ، أَنَّ أَبَاهُ أَوْصَاهُ قَالَ: إِذَا أَنْتَ حَمَلْتِي عَلَى السَّرِيرِ، فَامْشِ بِي مَشِيًّا بَيْنَ الْمُشَيْنِ، وَكُنْ خَلْفَ الْجِنَازَةِ، فَإِنْ مُقْدَمَهَا لِلْمَلَائِكَةِ وَخَلْفَهَا لِبَنِي آدَمَ

[11276] Yazīd ibn Hārūn told us, from Hammād ibn Salamah, from Ibrāhīm, from ‘Alqamah, who said: “Do not crawl with the funeral procession like the Christians crawl.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: لَا تَدْبُوا بِالْجِنَازَةِ دَبِيبَ النَّصَارَى

[11277] Hushaym told us, from Ya‘lā, from ‘Atā’, from ‘Alī al-Azdī, who said: “I saw Ibn ‘Umar in a funeral procession where they carried the bier by its four sides. He started with the right sides, then moved away from it, keeping a distance from it like one scaring away a dog.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يَعْلَى، عَنْ عَطَاءٍ، عَنْ عَلَىِ الْأَزْدِيِّ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ فِي جِنَازَةٍ فَحَمَلُوا بِجَوَانِبِ السَّرِيرِ الْأَرْبَعَ، فَبَدَا بِالْمَيَامِنِ، ثُمَّ تَنَحَّى عَنْهَا فَكَانَ مِنْهَا بِمُزْجِرٍ كُلِّ

[11278] Muḥammad ibn Abī ‘Adī told us, from Ash‘ath, from Al-Hasan, who said: “It does not matter which side of the bier you start with.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: لَا تُبْلِي بِأَيِّ جَوَابٍ السَّرِيرِ بَدَأَ

[11279] Ḥumayd told us, from Mindal, from Ja‘far ibn Abī al-Mughīrah, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, who said: “If you can, start with the leg that is on the right side, then go around the bier. Otherwise, be close to it.”

حَدَّثَنَا حُمَيْدٌ، عَنْ مِنْدَلٍ، عَنْ جَعْفَرِ بْنِ أَبِي الْمُغَيْرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِنْ اسْتَطَعْتَ فَابْدُأْ بِالْفَائِمَةِ الَّتِي تَلِي يَدَ الْيُمْنَى، ثُمَّ أَطِفْ بِالسَّرِيرِ أَلَّا فَكُنْ مِنْهُ قَرِيبًا

[11280] Mālik ibn Ismā‘il told us, from Abū ‘Awānah, from Ja‘far ibn Iyās, who said: “I saw Al-Ḥasan following a funeral procession carrying (the bier). He placed the bier on his left side, then switched and carried the front of the bier on his right side, then switched and placed the back of the bier on his left side, then left it.”

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي عَوَانَةَ، عَنْ جَعْفَرِ بْنِ إِيَّاسٍ قَالَ: رَأَيْتُ الْحَسَنَ تَبَعَ جِنَازَةً يَحْمِلُ، فَوَضَعَ السَّرِيرَ عَلَى شِفَةِ الْأَيْسَرِ، فَحُوِلَ فَحَمِلَ مُقَدَّمَ السَّرِيرِ عَلَى شِفَةِ الْأَيْمَنِ، ثُمَّ تَوَلَّ فَوَضَعَ مُؤَخَّرَ السَّرِيرَ عَلَى شِفَةِ الْأَيْسَرِ، ثُمَّ خَلَّ عَنْهَا

[11281] Jarīr ibn ‘Abd al-Ḥamīd told us, from Mānsūr, from ‘Ubayd ibn Bisṭām, who said: We were with Abū ‘Ubaydah ibn ‘Abd Allāh in a funeral procession. He said: ‘Abd Allāh said: “If one of you is in a funeral procession, let him carry by all sides of the bier, for it is from the Sunnah for him to volunteer, then let him leave.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ عُبَيْدِ
بْنِ بِسْطَامٍ، قَالَ: كُنَّا مَعَ أَبِي عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ فِي
جِنَازَةٍ فَقَالَ: قَالَ عَبْدُ اللَّهِ: إِذَا كَانَ أَحَدُكُمْ فِي جِنَازَةٍ
فَلْيَحْمِلْ بِجَوَابِ السَّرِيرِ كُلَّهُ، فَإِنَّهُ مِنَ السُّنَّةِ لَهُ
لِيَتَطَوَّعَ، ثُمَّ لِيَذَعَ

[11282] Wākī‘ told us, from ‘Abbād ibn Mānsūr, from Abū al-Muhazzim, from Abū Hurayrah, who said: “Whoever carries the bier three times has fulfilled its right upon him.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَبَادِ بْنِ مَنْصُورٍ، عَنْ أَبِي المُهَاجِّمِ،
عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَنْ حَمَلَ الْجِنَازَةَ ثَلَاثَةً فَقَدْ قَضَى
مَا عَلَيْهِ مِنْ حَقِّهَا

[11283] Yāḥyā ibn Sa‘īd told us, from Thawr, from ‘Āmir ibn Jashīb and others from the people of Sham, who said: Abū al-Dardā’ said: “From the completion of the funeral reward is to follow it from its family (house), to carry it by its four corners, and to throw dust into the grave.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ثُورِ، عَنْ عَامِرِ بْنِ جَشِيبٍ،
وَغَيْرِهِ مِنْ أَهْلِ الشَّامِ، قَالُوا: قَالَ أَبُو الدَّرْدَاءِ: مِنْ تَمَامِ
أَجْرِ الْجِنَازَةِ أَنْ يُشَيِّعَهَا مِنْ أَهْلِهَا، وَأَنْ يَحْمِلْ بِأَرْكَانِهَا
الْأَرْبَعَ، وَأَنْ يَحْثُرْ فِي الْقَبْرِ

[11284] Muḥammad ibn Fuḍayl told us, from Layth, from ‘Ubayd, from Masrūq, who said: “The Messenger of Allah ﷺ went out with a funeral procession and a woman was with it. He did not leave until she disappeared into the houses.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ عُبَيْدٍ، عَنْ مَسْرُوقٍ، قَالَ: حَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ جِنَازَةً وَمَعَهَا امْرَأَةً، فَلَمْ يَبْرُحْ حَتَّى تَوَارَثْ بِالْبُيُوتِ

[11285] ‘Abbād ibn al-‘Awwām told us, from Ḥajjāj ibn Fuḍayl, from Ibn Mughaffal, who said: ‘Umar said: “A woman should not follow a funeral procession.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حَاجَاجِ بْنِ فُضَيْلٍ، عَنْ ابْنِ مُعْقَلٍ، قَالَ عُمَرُ: لَا تَشْبِعُ الْجِنَازَةَ امْرَأَةً

[11286] Jarīr told us, from Maṇṣūr, from Ibrāhīm, who said: “When they took out the funeral procession, they would lock the door on the women.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا إِذَا أَخْرَجُوا الْجِنَازَةَ أَغْلَقُوا الْبَابَ عَلَى النِّسَاءِ

[11287] Abū Bakr told us: Wakī‘ told us, from Muthannā ibn Sa‘īd, from Muḥammad ibn al-Muntashir, who said: Masrūq used to not pray over a funeral with which there was a woman.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مُنَّى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، قَالَ: كَانَ مَسْرُوقٌ لَا يُصَلِّي عَلَى جِنَازَةٍ مَعَهَا امْرَأَةٌ

[11288] Muḥammad ibn Fuḍayl told us, from Ash‘ath, from Mūsā ibn ‘Abd Allāh ibn Zayd, who said: My father, if there was a funeral in a house, would order the door opened so visitors could enter. But when the funeral was taken out, he would order the door of the house closed so that no woman would follow it.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَشْعَثَ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ رَيْدٍ، قَالَ: كَانَ أَبِي إِذَا كَانَتْ دَارٌ فِيهَا جِنَازَةً أَمْرَ بِالْبَابِ فَفُتحَ فَدَخَلَ الْغُوَادُ، فَإِذَا أَخْرَجَ بِالْجِنَازَةِ أَمْرَ بِبَابِ الدَّارِ، فَأُغْلِقَ فَلَا تَشْبُهُهَا الْمَرْأَةُ

[11289] Ḥafs ibn Ghīyāth told us, from Layth, from Mujāhid, from Ibn ‘Umar, who said: “We were forbidden from following a funeral with which there was a woman.”

حَدَّثَنَا حَقْصُ بْنُ غِيَاثٍ، عَنْ لُبْيِثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ، قَالَ: نُهِيبُنَا أَنْ تَتَبَعَ جِنَازَةً مَعَهَا امْرَأَةٌ

[11290] Abū Usāmah told us, from Hishām, from Al-Hasan and Muḥammad, who said: “They used to dislike women following funerals.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، قَالَ: كَانُوا يَكْرَهُنَّ أَنْ تَتَبَعَ النِّسَاءُ الْجَنَائزَ

[11291] ‘Ubayd Allāh ibn Mūsā told us: Al-Hasan ibn Ṣalīḥ informed us, from Ibrāhīm ibn ‘Abd al-A’lā, from Suwayd, who said: “It is not appropriate for a woman to leave the door of the house with the funeral.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا الْحَسَنُ بْنُ صَالِحٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُوَيْدٍ، قَالَ: لَا يَتَبَغِي لِلنِّسَاءِ أَنْ تَخْرُجَ مِنْ بَابِ الدَّارِ مَعَ الْجِنَازَةِ

[11292] Zayd ibn Ḥubāb told us: Mu‘āwiyah ibn Ṣalīḥ told us: ‘Amr ibn Qays told us, saying: “We were in a funeral procession with Abū Usāmah, and he saw women in the funeral.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: حَدَّثَنَا مُعاوِيَةُ بْنُ صَالِحٍ، قَالَ: نَا عَمْرُو بْنُ قَيْسٍ، قَالَ: كُنَّا فِي جِنَازَةٍ وَفِيهَا أَبُو اسَامَةَ فَرَأَى نِسْوَةً فِي الْجِنَازَةِ

[11293] Abū Mu‘āwiyah told us, from Al-A‘mash, from ‘Abd Allāh ibn Murrah, from Masrūq, who said: “I saw him throwing dust in the faces of women in the funeral procession, saying to them: ‘Go back.’ If they went back, he proceeded with the funeral; otherwise, he returned and left it.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، قَالَ: رَأَيْتُهُ يَحْثُو التُّرَابَ فِي وُجُوهِ النِّسَاءِ فِي الْجِنَازَةِ يَقُولُ: لَهُنَّ ارْجَعْنَ، فَإِنْ رَجَعْنَ مَضَى مَعَ الْجِنَازَةِ، وَإِلَّا رَجَعَ وَتَرَكَهَا

**حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ
قَالَ: نُؤْبَنَا عَنِ التَّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْرَمْ عَلَيْنَا**

[11294] Abū Usāmah told us, from Hishām, from Ḥafṣah, from Umm ‘Atiyyah, who said: “We were forbidden from following funerals, but it was not strictly enforced upon us.”

**حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ
كَيْسَانَ، وَعَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ عَطَاءَ، عَنْ أَبِي
هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي
جِنَانَةِ فَرَأَى عُمُرًا امْرَأَةً فَصَاحَ بِهَا قَقَالَ لَهُ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَعْهَا يَا عُمُرُ فَإِنَّ الْعَيْنَ دَامِعَةُ
وَالنَّفْسُ مُصَابَةُ، وَالْعَهْدُ قَرِيبُ**

[11295] Wakī‘ told us, from Hishām ibn ‘Urwah, from Wahb ibn Kaysān; and from Muḥammad ibn ‘Amr, from ‘Atā’, from Abū Hurayrah, that the Messenger of Allah ﷺ was in a funeral procession. ‘Umar saw a woman and shouted at her. The Messenger of Allah ﷺ said to him: “Leave her, O ‘Umar, for the eye sheds tears, the soul is afflicted, and the time is recent.”

[11296] Abū Bakr ibn ‘Ayyāsh told us, from Abū Iṣhāq, from Ḥibbān al-Ṭā’ī, who said: I attended the funeral of Umm Muṣ‘ab ibn al-Zubayr, and Ibn ‘Abbās was there on a female donkey. He passed and aligned with ‘Abd Allāh ibn ‘Amr and Ibn ‘Umar. He said: They heard the voices of wailing women. I said: “O Ibn ‘Abbās, is this done while you are here?” He said: “Leave us be, O Ḥibbān, for Allah makes one laugh and weep.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ جِبَانَ الطَّائِيِّ، قَالَ: شَهِدْتُ جَنَازَةً أُمّ مُصْعَبٍ بْنَ الْزُّبَيْرِ وَفِيهَا ابْنُ عَبَّاسٍ عَلَى أَنَّا لَهُ فَمَرَّ، وَحَادَى عَبْدُ اللَّهِ بْنُ عَمْرٍ وَابْنُ عُمَرَ وَقَالَ: فَسَمِعُوا أَصْوَاتَ صَوَافِحٍ قَالَ: فُلِتُ: يَا ابْنَ عَبَّاسٍ يُصْنَعُ هَذَا وَأَنْتَ هَاهُنَا قَالَ: دَعْنَا مِنْكَ يَا جِبَانَ فَإِنَّ اللَّهَ أَضْحَكَ وَأَبْكَى

[11297] Abū Bakr ibn ‘Ayyāsh told us, from Khālid ibn Dīnār, from Al-Ḥasan, who said: He went out in a funeral procession, and they began wailing over it. Thābit returned, so Al-Ḥasan said to him: “Do we abandon a right for a wrong?” He said: So he urged me.

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ خَالِدِ بْنِ دِينَارٍ، عَنِ الْحَسَنِ، قَالَ: خَرَجَ فِي جَنَازَةٍ فَجَعَلُوا يَصِيحُونَ عَلَيْهَا فَرَجَعَ ثَابِتٌ، فَقَالَ لَهُ الْحَسَنُ: نَدَعُ حَفَّ لِبَاطِلٍ قَالَ: فَحَضَنَنِي

[11298] Ma‘n ibn ‘Isā told us, from Khālid ibn Abī Bakr, who said: I saw Sālim and Al-Qāsim walking in front of the funeral procession, and the women were behind it.

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: رَأَيْتُ سَالِمًا وَالْقَاسِمَ يَمْشِيَانِ أَمَامَ الْجَنَازَةِ، وَالنِّسَاءَ كُلُّهُنَّ

[11299] Jarīr ibn ‘Abd al-Ḥamīd told us, from ‘Atā’ ibn al-Sā’ib, from Muḥārib ibn Dithār, who said: “Umm Salamah instructed that Sa‘īd ibn Zayd should pray over her.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَطَاءِ بْنِ السَّائِبِ،
عَنْ مُحَارِبِ بْنِ دِتَّارٍ، قَالَ: أَوْصَتْ أُمُّ سَلَمَةَ أَنْ يُصَلِّي
عَلَيْهَا سَعِيدُ بْنُ زَيْدٍ

[11300] Sahl ibn Yūsuf told us, from Ibn ‘Awn, from Muḥammad, who said: “Yūnus ibn Jubayr instructed that Anas ibn Mālik should pray over him.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ ابْنِ عَوْنَ، عَنْ مُحَمَّدٍ،
قَالَ: أَوْصَى يُونُسُ بْنُ جُبَيْرٍ أَنْ يُصَلِّي عَلَيْهِ أَنَّسُ بْنُ
مَالِكٍ

[11301] Wakī‘ told us, from Sufyān, from Abū Ishāq, that Abū Maysarah requested that Shurayḥ lead the funeral prayer over him, so the Muslims appointed Shurayḥ.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، أَنَّ أَبَا^{أَبَا}
مَيْسَرَةً أَوْصَى أَنْ يُصَلِّي، عَلَيْهِ شُرَيْحٌ، فَأَوْصَى
الْمُسْلِمُونَ شُرَيْحًا

[11302] Abū Bakr told us: Abū Dāwūd al-Ṭayālisī told us, from Shu‘bah, who said: Abū Ishāq told us, saying: “Al-Ḥārith instructed that ‘Abd Allāh ibn Yazīd should pray over him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو ذَاؤْدَ الطَّيَالِسِيُّ، عَنْ
شُعْبَةَ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ: أَوْصَى الْحَارِثُ
أَنْ يُصَلِّي عَلَيْهِ عَبْدُ اللَّهِ بْنُ يَزِيدٍ

[11303] Sahl ibn Yūsuf told us, from Ibn ‘Awn, from Muḥammad, who said: “I do not know of anyone having more right to pray over someone unless the deceased leaves instructions. If the deceased does not leave instructions, the best of his family prays over him.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ ابْنِ عَوْنَ، عَنْ مُحَمَّدٍ، قَالَ: مَا عَلِمْتُ أَنَّ أَحَدًا أَحَقُّ بِالصَّلَاةِ عَلَى أَحَدٍ إِلَّا أَنْ يُوصِي الْمَيِّتُ، فَإِنْ لَمْ يُوصِي الْمَيِّتُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ أَهْلَ بَيْتِهِ

[11304] Wakī‘ told us, from Sufyān, from ‘Atā’ ibn al-Sā’ib, from Muḥārib, that Umm Salamah instructed that someone other than the Imam should pray over her.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبٍ، أَنَّ أُمَّ سَلَمَةَ أَوْصَتْ أَنْ يُصَلِّي عَلَيْهَا سُوَى الْإِمَامِ

[11305] Ismā‘il ibn ‘Ayyāsh told us, from ‘Abd al-‘Azīz ibn ‘Abd Allāh, from Al-Ḥakam, from ‘Alī, who said: “The Imam has the most right to pray over a funeral.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ، عَنْ الْحَكَمِ، عَنْ عَلَيِّ، قَالَ: الْإِمَامُ أَحَقُّ مَنْ صَلَّى عَلَى جَنَازَةٍ

[11306] Jarīr told us, from Maṇṣūr, who said: I went with Ibrāhīm to a funeral where he was the guardian. He sent for the Imam of the neighborhood, and he prayed over it.

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، قَالَ: ذَهَبْتُ مَعَ إِبْرَاهِيمَ إِلَى جَنَازَةٍ وَهُوَ وَلِيُّهَا، فَأَرْسَلَ إِلَى إِمَامِ الْخِيِّ فَصَلَّى عَلَيْهَا

[11307] Hafṣ told us, from his uncle Ghannām ibn Ṭalq, who said: Abū Burdah attended the funeral of a freedwoman of his. He ordered the Imam of the neighborhood, and he stepped forward to lead the prayer for her.

حَدَّثَنَا حَفْصُ، عَنْ عَمِّهِ غَنَّامَ بْنِ طَلْقٍ، قَالَ: شَهَدَ أَبُو بُرْدَةَ مَوْلَاهُ لَهُ، فَأَمَرَ إِمَامَ الْحَيِّ فَقَدَّمَ عَلَيْهَا

[11308] Jarīr ibn ‘Abd al-Ḥamīd told us, from Mughīrah ibn Muḥammad ibn al-Sā’ib, who said: The daughter of Ibrāhīm al-Taymī died, so he requested Ibrāhīm al-Ḥanafī, the Imam of Taym, to pray over her, saying: “It is the Sunnah.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ بْنِ مُحَمَّدِ بْنِ السَّائِبِ، قَالَ: تُؤْفَى إِلَيْهِ ابْنَةُ إِبْرَاهِيمَ التَّمِيِّيِّ فَسَهَّدَ إِبْرَاهِيمَ الْحَنَفِيَّ إِمامَ التَّمِيِّيِّ أَنْ يُصَلِّيَ عَلَيْهَا وَقَالَ: هُوَ السُّنَّةُ

[11309] ‘Abd al-Raḥmān ibn Maḥdī told us, from Sufyān, from Muslim, who said: I saw ‘Abd al-Raḥmān ibn Abī Laylā put forward ‘Abd Allāh ibn Ḥakīm to lead the prayer for his mother, and he was the Imam of the neighborhood.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مُسْلِمٍ، قَالَ: رَأَيْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى قَدَّمَ عَبْدَ اللَّهِ بْنَ حَكِيمَ عَلَى أُمِّهِ، وَكَانَ إِمامَ الْحَيِّ

[11310] Wakī‘ told us, from Ḥasan ibn Ibrāhīm ibn ‘Abd al-A'lā, from Suwayd ibn Ghaflah, who said: “The Imam has the most right.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُوَيْدِ بْنِ غَفْلَةَ، قَالَ: إِلَمَامُ أَحَقُّ

[11311] Wakī‘ told us, from Isrā’īl, from Jābir, from ‘Āmir, from Jarīr, who said: “The Imam steps forward.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ جَرِيرٍ، قَالَ: يَتَقدَّمُ الْإِمَامُ

[11312] ‘Abd al-Rahmān ibn Mahdī told us, from Sufyān, from Maṇṣūr, from Ibrāhīm, from Al-Aswad, that he used to step forward for funerals in accordance with the Sunnah.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفِّيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، أَنَّهُ يَتَقدَّمُ عَلَى الْجَنَائِزِ لِلسُّنْنَةِ

[11313] Ḥasan ibn ‘Alī told us, from Zā’idah, from Maṇṣūr, from Ibrāhīm, who said: “I used to put Al-Aswad forward for funerals.” Ibrāhīm said: “And he was their Imam.”

حَدَّثَنَا حَسْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كُنْتُ أَقْدَمُ الْأَسْوَدَ عَلَى الْجَنَائِزِ قَالَ إِبْرَاهِيمُ: وَكَانَ إِمَامَهُ

[11314] Wakī‘ told us, from Sufyān, from Al-Ḥasan ibn ‘Amr, who said: A son of Abū Ma’shar died, and the Imam was not present. He said: “Let the one who would pray after the Imam step forward.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ الْحَسَنِ بْنِ عَمْرٍو، قَالَ: مَاتَ ابْنُ لَأْبِي مَعْشَرٍ، فَلَمْ يَحْضُرْ الْإِمَامُ فَقَالَ: لِيُقْدَمْ مَنْ كَانَ يُصَلِّي بَعْدَ الْإِمَامِ

[11315] Wakī‘ told us, from Sufyān, from Jābir, from Sālim, Al-Qāsim, Ṭāwūs, Mujāhid, and ‘Atā’, that they used to put the Imam forward for the funeral prayer.

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ جَابِرٍ، عَنْ سَالِمٍ، وَالْقَاسِمِ، وَطَاؤِسٍ، وَمُجَاهِدٍ، وَعَطَاءً، أَنَّهُمْ كَانُوا يُقَدِّمُونَ الْإِمَامَ عَلَى الْجِنَازَةِ

[11316] Ḥafṣ ibn Ghiyāth told us, from his uncle, who said: I witnessed Ṭalḥah and Zubayd when a female relative of theirs died, and they put the Imam of the neighborhood forward.

حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ، عَنْ عَمِّهِ، قَالَ: شَهِدْتُ طَلْحَةَ وَزُبَيْدَةَ، وَقَدْ مَاتَتِ امْرَأَةُ دَائِثُ قَرَابَةٍ لَّهُمْ فَقَدَّمُوا إِمَامَ الْحَيِّ

[11317] Wakī‘ told us, from Sufyān, from Maṇṣūr, from Ibrāhīm, who said: “They used to put the Imams forward for their funerals.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُقَدِّمُونَ الْإِمَامَةَ عَلَى جَنَائزِهِمْ

[11318] Jarīr ibn ‘Abd al-Ḥamīd told us, from Muḡīrah, from Ḥammād, who said: “The guardian puts forward whomever he likes for the funeral prayer.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، قَالَ: يُقَدِّمُ الْوَلِيُّ عَلَى الْجِنَازَةِ مَنْ أَحَبَّ

[11319] Wakī‘ told us, from Isrā’il, from Jābir, from ‘Abd al-Raḥmān ibn al-Aswad and ‘Alqamah, who said: “The Imam steps forward.”

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، وَعَلْقَمَةَ، قَالَا: يَقْدَمُ الْإِمَامُ

[11320] Sharīk told us, from Al-Hasan ibn ‘Ubayd Allāh, that ‘Alqamah used to pray over the funerals of the neighborhood, although he was not the Imam.

حَدَّثَنَا شَرِيكٌ، عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، أَنَّ عَلْقَمَةَ كَانَ يُصَلِّي عَلَى جَنَازَتِ الْحَيِّ، وَلَيْسَ بِإِمَامٍ

[11321] Hātim ibn Ismā‘il told us, from Unays, from Abū Yahyā, from his father, that a funeral bier was placed, and Ibnu ‘Umar stood up and said: “Where is the guardian of this funeral to pray over it before the horn of the sun rises?”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ أُنْتِيْسِ، عَنْ أَبِي يَحْيَى، عَنْ أَبِيهِ، أَنَّ جِنَازَةً وُضِعَتْ فَقَامَ ابْنُ عُمَرَ قَائِمًا قَالَ: أَيْنَ وَلِيُّ هَذِهِ الْجِنَازَةِ لِيُصَلِّي عَلَيْهَا قَبْلَ أَنْ تَطْلُعَ قَرْنُ الشَّمْسِ

[11322] Abū Bakr told us: Yahyā ibn Sa‘id told us, from ‘Anbasah al-Warrāq, who said: Abū Lubābah told us, saying: “I prayed with Abū Hurayrah over a funeral while the sun was on the edges of the walls.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْنَسَةَ الْوَرَاقِ، قَالَ: حَدَّثَنَا أَبُو لَبَابَةَ، قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ عَلَى جِنَازَةٍ، وَالشَّمْسُ عَلَى أَطْرَافِ الْجُدُرِ

[11323] Abū Dāwūd al-Tayālisī told us, from Shu‘bah, from Abū Huṣayn, that ‘Ubaydah instructed that Al-Aswad should pray over him. He said: They brought him before sunset, and he prayed over him before the sun set.

حَدَّثَنَا أَبُو دَاؤُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ أَبِي حُصَيْنِ، أَنَّ عُبَيْدَةَ، أَوْصَى أَنْ يُصَلِّي عَلَيْهِ الْأَسْوَدُ قَالَ: فَجَاءُوا بِهِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ قَالَ: فَصَلَّى عَلَيْهِ قَبْلَ غُرُوبِ الشَّمْسِ

[11324] Wakī‘ told us, from Ja‘far ibn Burqān, from Maymūn, who said: Ibn ‘Umar used to dislike praying over a funeral when the sun rises and when it sets.

حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونٍ، قَالَ:
كَانَ ابْنُ عُمَرَ يَكْرَهُ الصَّلَاةَ عَلَى الْجِنَازَةِ إِذَا طَلَعَتِ
الشَّمْسُ، وَحِينَ تَغِيبُ

[11325] Yazīd ibn Hārūn told us, from Ḥabīb, from ‘Amr, who said: Jābir ibn Zayd was asked: “Can a funeral be buried at sunrise, or at sunset, or when part of it sets?” He said: “No.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَبِيبٍ، عَنْ عَمْرِو، قَالَ:
سُئِلَ جَابِرُ بْنُ رَيْدٍ هُلْ ثُدْفَنَ الْجِنَازَةَ عِنْدَ طُلُوعِ الشَّمْسِ
أَوْ عِنْدَ غُرُوبِهَا أَوْ غُرُوبِ بَعْضِهَا؟ قَالَ: لَا

[11326] Ma‘n told us, from Ibn Abī Dhi’b, from Al-Zuhri, who said: “It is disliked to pray over a funeral after ‘Asr and after Fajr.”

حَدَّثَنَا مَعْنُ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، قَالَ:
يَكْرَهُ الصَّلَاةُ عَلَى الْجِنَازَةِ بَعْدَ الْعَصْرِ وَبَعْدَ الْفَجْرِ

[11327] Muḥammad ibn Abī ‘Adī told us, from Ibn ‘Awn, who said: Muḥammad used to like to pray over the funeral, then pray ‘Asr, and he used to dislike praying over the funeral after ‘Asr. He said: “Yes, if (the sun) is clear and white. But if it is close to setting, do not pray over it until the sun sets.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنِ، قَالَ: كَانَ
مُحَمَّدًا يُحِبُّ أَنْ يُصَلِّي عَلَى الْجِنَازَةِ، ثُمَّ يُصَلِّي
الْعَصْرَ، وَكَانَ يَكْرَهُ أَنْ يُصَلِّي عَلَى الْجِنَازَةِ بَعْدَ
الْعَصْرِ فَقَالَ: نَعَمْ، إِذَا كَانَتْ نَقِيَّةً بَيْضَاءً، فَإِذَا أَرَفَثَ
لِلْأَيَّابِ، فَلَا يُصَلِّي عَلَيْهَا حَتَّى تَغُرُّبَ الشَّمْسُ

[11328] Abū al-Āḥwāṣ told us, from Abū Iṣhāq, from Abū Bakr (meaning Ibn Ḥafṣ), who said: ‘Abd Allāh ibn ‘Umar, if there was a funeral, would pray ‘Asr, then say: “Hasten with it before the sun sets.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بَكْرٍ
يَعْنِي ابْنَ حَفْصٍ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِذَا كَانَتِ
الْجِنَازَةُ صَلَّى الْعَصْرَ، ثُمَّ قَالَ: عَجَّلُوا بِهَا فَبْلَى أَنْ
تَطْلُفَ الشَّمْسَ

[11329] Ḥafṣ ibn Ghayyāth told us, from Ḥajjāj, from Al-Walīd ibn Abī Mālik, from Sa‘īd ibn al-Musayyib; from Ash‘ath, from Al-Ḥasan and Ibn Sīrīn, who said: “If the funeral and the obligatory prayer are present, begin with the obligatory prayer.”

حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ، عَنْ حَاجَاجٍ، عَنْ الْوَلِيدِ بْنِ أَبِي
مَالِكٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَشْعَثٍ، عَنْ الْحَسَنِ،
وَابْنِ سِيرِينَ، قَالُوا: إِذَا حَضَرَتِ الْجِنَازَةُ وَالصَّلَاةُ
الْمَكْتُوبَةُ يُبْدَأُ بِصَلَاةِ الْمَكْتُوبَةِ

[11330] Wakī‘ told us, from Sufyān, from Ibn Abī Hind, from ‘Umar ibn ‘Abd al-‘Azīz, that he attended a funeral and the prayer time came, so he began with the obligatory prayer.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ عَنْ ابْنِ أَبِي هِنْدٍ، عَنْ عُمَرَ بْنِ
عَبْدِ الْغَزِيزِ أَنَّهُ حَضَرَ جِنَازَةً وَحَضَرَتِ الصَّلَاةُ، فَبَدَأَ
بِالْمَكْتُوبَةِ

[11331] Wakī‘ told us, from Sharīk, from Layth, from Mujaħid, who said: “Begin with the obligatory prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ:
يُبْدَأُ بِالْمَكْتُوبَةِ

[11332] Muḥammad ibn Abī ‘Adī told us, from Ibn ‘Awn, who said: A son of mine died. Ibn Sīrīn said to me: “If you can bring him out at a time when he can be prayed over, then pray ‘Asr.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنِ، قَالَ: ماتَ ابْنٌ لِي قَالَ: فَقَالَ لِي ابْنُ سِيرِينَ: إِنْ اسْتَطَعْتَ أَنْ تُخْرِجَهُ فِي وَقْتٍ يُصَلَّى عَلَيْهِ، ثُمَّ تُصَلِّى الْعَصْرُ

[11333] Yazīd ibn Hārūn told us, from Ḥabīb, from ‘Amr ibn Harim, who said: Jābir ibn Zayd was asked about the funeral: should it be prayed over before the ‘Asr prayer or after it? He said: “Pray over funerals before ‘Asr, after ‘Asr, and before Maghrib, then pray

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَبِيبٍ، عَنْ عَمْرٍو بْنِ هَرِيمٍ، قَالَ: سُئِلَ جَابِرُ بْنُ زَيْدٍ عَنِ الْجِنَازَةِ يُصَلِّى عَلَيْهَا قَبْلَ صَلَاةِ الْعَصْرِ أَوْ بَعْدَهَا قَالَ: يُصَلِّى عَلَى الْجَنَائزِ قَبْلَ الْعَصْرِ، وَبَعْدَ الْعَصْرِ، وَقَبْلَ الْمَغْرِبِ، ثُمَّ يُصَلِّى الْمَغْرِبُ

[11334] Mu‘ādh ibn Mu‘ādh told us, from Al-Taymī, from Bakr, who said: “When you carry the bier, glorify Allah as long as you carry it.”

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، عَنِ التَّمِيميِّ، عَنْ بَكْرٍ، قَالَ: إِذَا حَمَلْتَ الْجِنَازَةَ فَسَبِّحْ مَا دُمْتَ تَحْمِلُهَا

[11335] Mu‘tamir told us, from his father, from Bakr ibn ‘Abd Allāh, who said: “When he carries, let him say: ‘Bismillah’ (In the name of Allah), and glorify Allah as long as he carries it.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، قَالَ: إِذَا حَمَلَ قَالَ: بِسْمِ اللَّهِ، وَيُسَبِّحُ مَا حَمَلَهُ

[11336] Mu‘ādh ibn Mu‘ādh told us, from Abū Khālidah, who said: I saw Al-Ḥasan praying over the funeral of Abū Rajā’ al-‘Uṭāridī while on a donkey.

حَدَّثَنَا مُعاذُ بْنُ مُعاذٍ، عَنْ أَبِي خَالِدَةَ، قَالَ: رَأَيْتُ الْحَسَنَ يُصَلِّي عَلَى جَنَازَةِ أَبِي رَجَاءِ الْعُطَارِدِيِّ عَلَى حِمَارٍ

[11337] Mu‘ādh ibn Mu‘ādh told us, from Ash‘ath, from Al-Ḥasan, that he saw no harm in a woman praying over a funeral while standing on her donkey.

حَدَّثَنَا مُعاذُ بْنُ مُعاذٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ أَنَّهُ كَانَ لَا يَرَى بِاسْتَأْنَةِ أَنْ تُصَلِّي الْمَرْأَةُ عَلَى جَنَازَةٍ وَهِيَ وَافِقةٌ عَلَى حِمَارِهَا

[11338] Abū Mu‘āwiyah told us, from Al-A‘mash, from ‘Abd Allāh ibn Murrah, from Masrūq, from ‘Abd Allāh, who said: The Messenger of Allah ﷺ said: “He is not of us who slaps his cheeks, tears his clothes, and calls out with the calls of Jāhiliyyah.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدُعَاءِ أَهْلِ الْجَاهِلِيَّةِ

[11339] Wakī‘ and ‘Abd al-Rahmān ibn Mahdī told us, from Sufyān, from Zubayd, from Ibrāhīm, from Masrūq, from ‘Abd Allāh, from the Prophet ﷺ, who said: “He is not of us who strikes his cheeks, tears his clothes, and calls out with the calls of Jāhiliyyah.”

حَدَّثَنَا وَكِيعٌ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفِيَّانَ، عَنْ رُبَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدُعَاءِ أَهْلِ الْجَاهِلِيَّةِ

[11340] Muḥammad ibn Fuḍayl told us, from Ḥuṣayn, from ‘Iyād al-Ash‘arī, who said: When Abū Mūsā fainted, his wife wailed. When he woke up, he said: “Did you not know what he said?” He said: When he died, she did not wail over him. We said: “What did he say to you?” She said: He said: “He is not of us who tears (clothes), shaves (hair), or raises his voice in wailing.”

[11341] Abū Mu‘āwiyah told us, from Al-A‘mash, from Ibrāhīm, from Saḥm ibn Minjāb, from Al-Qartha‘ al-Ḍabbī, who said: When Abū Mūsā became heavily ill, his wife wailed over him. He said to her: “Did you not know what the Messenger of Allah ﷺ said?” She said: “Yes.” Then she fell silent. It was said to her later: “What did the Messenger of Allah ﷺ say?” She said: The Messenger of Allah ﷺ cursed the one who shaves (hair), tears (clothes), and raises the voice in wailing.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنِ، عَنْ عِيَاضِ الْأَشْعَرِيِّ، قَالَ: لَمَّا أَغْمَى عَلَى أَبِي مُوسَى صَاحَتْ امْرَأَتُهُ، فَلَمَّا أَفَاقَ قَالَ: مَا عَلِمْتَ مَا قَالَ؟ قَالَ: فَلَمَّا مَاتَ لَمْ تَصِحْ عَلَيْهِ فَقُلْنَا: مَا قَالَ لَكِ قَالَتْ: قَالَ: لَيْسَ مِنَّا مَنْ خَرَقَ أَوْ حَلَقَ أَوْ سَلَقَ

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ مَنْجَابٍ، عَنِ الْفَرْعَئِ الْضَّبِّيِّ قَالَ: لَمَّا نَقْلَ أَبُو مُوسَى صَاحَتْ عَلَيْهِ امْرَأَتُهُ فَقَالَ لَهَا: مَا عَلِمْتَ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ: بَلَى، ثُمَّ سَكَتَتْ فَقِيلَ لَهَا بَعْدًا: أَيُّ شَيْءٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَّ مَنْ حَلَقَ، وَخَرَقَ، وَسَلَقَ

[11342] Abū Mu‘āwiyah told us, from Al-A‘mash, from Shaqīq, who said: When Khālid ibn al-Walīd died, the women of Banū al-Mughīrah gathered to weep over him. It was said to ‘Umar: “Send to them and forbid them, so that nothing you dislike reaches you from them.” He said: ‘Umar replied: “What harm is there if they shed some tears for Abū Sulaymān, as long as there is no pouring dust on heads or loud wailing?”

[11343] Abū Usāmah told us, from ‘Abd al-Rahmān ibn Yazīd, who said: Al-Qāsim and Makhlūl told us, from Abū Umāmah, that the Messenger of Allah ﷺ cursed the woman who scratches her face and tears her clothes.

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ شَفِيقٍ، قَالَ: لَمَّا مَاتَ خَالِدُ بْنُ الْوَلِيدِ وَاجْتَمَعْنَ نِسْوَةٌ بَنِي الْمُغَيْرَةِ يَبْكِينَ عَلَيْهِ فَقَيلَ لِعُمَرَ أَرْسِلْ إِلَيْهِنَّ، فَلَمْهُنَّ لَا يَبْلُغُكُ عَنْهُنَّ شَيْءٌ تَكُرِّهُهُ قَالَ: فَقَالَ عُمَرُ: وَمَا عَلَيْهِنَّ أَنْ يُهْرِقْنَ مِنْ دُمُوعِهِنَّ عَلَى أَبِي سُلَيْمَانَ مَا لَمْ يَكُنْ نَفْعٌ أَوْ لَفْقَدَ

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: ثنا القَاسِيمُ، وَمَكْحُولٌ، عَنْ أَبِي أُمَامَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ الْخَامِسَةِ وَجْهَهَا، وَالشَّاقَّةِ جَيْبَهَا

[11344] Wakī‘ and ‘Alī ibn Hāshim told us, from Ibn Abī Laylā, from ‘Aṭā’, from Jābir, that the Messenger of Allah ﷺ said: “I have been forbidden from raising voices during calamity, scratching faces, tearing clothes, and devilish wailing.”

حَدَّثَنَا وَكِبْعُ، وَعَلَيْهِ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَمْ يُهِبْتُ عَنْ صَوْتٍ عِنْدَ مُصِيبَةٍ، وَحَمْشٍ وُجُوهٍ، وَشَقٌّ حُبُوبٍ، وَرَأْنَةٌ شَيْطَانٌ

[11345] Ishāq ibn Manṣūr told us: Huraym told us, from Mujālid, from Al-Sha‘bī, from Jābir ibn ‘Abd Allāh, who said: The Messenger of Allah ﷺ said: “He is not of us who shaves (hair), raises his voice in wailing, and tears (clothes).”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: ثنا هُرَيْمٌ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ مِنَ الْمَنَّ حَلْقٌ، وَسَلْقٌ، وَخَرَقٌ

[11346] Wakī‘ ibn al-Jarrāḥ told us, from Sufyān, from Hilāl ibn Khabbāb, from Abū al-Bakhtarī, who said: “Preparing food for the deceased is a practice of Jāhiliyyah, and wailing is a practice of Jāhiliyyah.”

حَدَّثَنَا وَكِبْعُ بْنُ الْجَرَاحَ، عَنْ سُفْيَانَ، عَنْ هِلَالِ بْنِ خَبَابٍ، عَنْ أَبِي الْبَخْرَى، قَالَ: الطَّعَامُ عَلَى الْمَيِّتِ مِنْ أَمْرِ الْجَاهِلِيَّةِ، وَالنَّوْحُ مِنْ أَمْرِ الْجَاهِلِيَّةِ

[11347] Fuḍālah ibn Ḥuṣayn told us, from ‘Abd al-Karīm, from Sa‘īd ibn Jubayr, who said: “Three things are from the practices of Jāhiliyyah: a woman spending the night with the bereaved family when she is not one of them, wailing, and slaughtering a camel at the time of calamity.”

حَدَّثَنَا فُضَالَةُ بْنُ حُصَيْنٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ
بْنِ جُبَيْرٍ، قَالَ: “ثَلَاثٌ مِنْ أَمْرِ الْجَاهِلِيَّةِ: بَيْتُوَتُهُ الْمَرَأَةُ
عِنْدَ أَهْلِ الْمُصِيبَةِ لَيْسَتْ مِنْهُمْ، وَالنِّيَاحَةُ، وَأَخْرُ
الْجُزُورِ عِنْدَ الْمُصِيبَةِ”

[11348] Ma‘n ibn ‘Isā told us, from Thābit, from Qays, who said: I encountered ‘Umar ibn ‘Abd al-‘Azīz preventing gatherings at the house of the deceased, saying: “You are burdened (with grief) and incur costs.”

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ ثَابِتٍ، عَنْ قَيْسٍ، قَالَ:
أَدْرَكْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَمْنَعُ أَهْلَ الْمَيْتِ
الْجَمَاعَاتِ يَقُولُ: تُرْزُونَ، وَتَغْرِمُونَ

[11349] Waki‘ told us, from Mālik ibn Mighwal, from Ṭalḥah, who said: Jarīr came to ‘Umar, who asked: “Is there wailing over the dead among you?” He said: “No.” He asked: “Do women gather around the deceased and is food served?” He said: “Yes.” He said: “That is wailing.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مَغْوِلٍ، عَنْ طَلْحَةَ قَالَ: فَدِيمَ
جَرِيرٌ عَلَى عُمَرَ قَالَ: هَلْ يُنَاخُ فِيلَكُمْ عَلَى الْمَيْتِ؟
قَالَ: لَا. قَالَ: فَهَلْ تَجْمِعُ النِّسَاءَ عِنْدَكُمْ عَلَى الْمَيْتِ
وَيُطْعَمُ الطَّعَامُ؟ قَالَ: نَعَمْ، قَالَ: تِلْكَ النِّيَاحَةُ

[11350] Jarīr told us, from Mughīrah, who said: A man was walking behind a funeral procession reciting Surah Al-Wāqi‘ah. Ibrāhīm was asked about that, and he disliked it.

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، قَالَ: كَانَ رَجُلٌ يَمْشِي خَلْفَ الْجِنَازَةِ، وَيَقْرَأُ سُورَةَ الْوَاقِعَةِ فَسُتِّلَ إِبْرَاهِيمُ عَنْ ذَلِكَ فَكَرِهَهُ

[11351] Mu‘ādh ibn Mu‘ādh told us, from Ibn ‘Awn, who said: I saw Al-Hasan and Muḥammad in a funeral procession, and they did not carry (the bier) until they returned.

حَدَّثَنَا مُعاذُ بْنُ مُعاذٍ، عَنْ ابْنِ عَوْنِ، قَالَ: رَأَيْتُ الْحَسَنَ وَمُحَمَّدًا فِي الْجِنَازَةِ، فَلَمْ يَحْمِلَا حَتَّى رَجَعَا

[11352] Al-Faḍl ibn Dukayn told us: Al-Barā’ ibn Yazīd told us, saying: I saw Al-Sha‘bī in a funeral procession. I saw him walking behind it, not carrying it, and he did not touch its wood until it was placed on the edge of the grave. Then he moved aside and sat down, and he was an old man.

حَدَّثَنَا أَفْضَلُ بْنُ دُكَيْنٍ، قَالَ: ثَنَا الْبَرَاءُ بْنُ يَزِيدَ، قَالَ: رَأَيْتُ الشَّعْبِيَّ فِي جِنَازَةٍ، فَرَأَيْتُهُ يَمْشِي خَلْفَهَا، وَلَا يَحْمِلُهَا، وَلَمْ يَمْسَسْ عُودَهَا حَتَّى وُضِعَتْ عَلَى شَفِيرِ الْأَقْبَرِ، ثُمَّ تَحَمَّلَ فَجَلَسَ، وَكَانَ شَيْخًا

[11353] Zayd ibn al-Ḥubāb told us: Mu‘āwiyah ibn Ṣalīḥ told us: Ḥabīb ibn ‘Ubayd al-Kalā‘ī told me, from Jubayr ibn Nufayr al-Ḥadramī, from ‘Awf ibn Mālik al-Ashja‘ī, who said: I heard the Messenger of Allah ﷺ saying over a deceased person: “O Allah, forgive him, have mercy on him, pardon him, excuse him, honor his reception, widen his entrance, wash him with water, snow, and hail, and cleanse him of sins as a white garment is cleansed of dirt. O Allah, exchange his home for a better home, his spouse for a better spouse, and his family for a better family. Admit him into Paradise and save him from the Fire” - or he said: “protect him from the punishment of the grave” - until I wished I were him.

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: ثنا مُعاوِيَةُ بْنُ صَالِحٍ، قَالَ:
حَدَّثَنِي حَبِيبُ بْنُ عُبَيْدِ الْكَلَاعِيُّ، عَنْ جُبَيْرِ بْنِ نُفَيْرِ
الْحَاضِرِمِيِّ، عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ، قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَلَى
الْمَيِّتِ: “اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاغْفِهِ وَاغْفُ عَنْهُ،
وَأَكْرِمْ نُزُلَهُ، وَأُوسِعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْماءِ وَالثَّلْجِ
وَالْبَرَدِ، وَنَفِّهُ مِنَ الْخَطَايَا كَمَا يُنْفَى التُّوبَةُ إِلَيْهِ مِنَ
الدَّنَسِ، اللَّهُمَّ أَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَرَوْجًا خَيْرًا
مِنْ زَوْجَتِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَأَدْخِلْهُ الْجَنَّةَ،
وَنَجِّهْ مِنَ النَّارِ، أَوْ قَالَ: وَقِهِ عَذَابَ الْقَبْرِ”， حَتَّى
تَمَنَّيْتُ أَنْ أَكُونَ هُوَ

[11354] Abū Usāmah told us: Hishām al-Dastuwā’ī informed us, from Yaḥyā ibn Abī Kathīr, from Ibrāhīm al-Anṣārī, from his father, that he heard the Messenger of Allah ﷺ saying in the prayer over the deceased: “O Allah, forgive our living and our dead, our present and our absent, our male and our female, our young and our old.”

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: أَنَا هِشَامُ الدَّسْنُوَانِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ إِبْرَاهِيمَ الْأَنْصَارِيِّ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي الصَّلَاةِ عَلَى الْمَيِّتِ: اللَّهُمَّ اغْفِرْ لِحَيَّنَا وَمَيِّتَنَا، وَشَاهِدَنَا وَغَائِبَنَا، وَذَكَرَنَا وَأَنْتَنَا، وَصَغِيرَنَا وَكَبِيرَنَا

[11355] Yazīd ibn Hārūn told us, from Shu’bah, from Al-Julās, from ‘Uthmān ibn Shammās, who said: We were with Abū Hurayrah when Marwān passed by. Someone said: “Tell us about the Messenger of Allah ﷺ.” He passed, then returned. We thought he would criticize him. He said: “How did you hear the Messenger of Allah ﷺ pray over the funeral?” He said: “I heard him say: ‘O Allah, You guided it to Islam, and You took its soul. You know its secret and open deeds. We have come to You as intercessors, so forgive it.’”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ شُعْبَةَ، عَنْ الْجُلَاسِ، عَنْ عُثْمَانَ بْنِ شَمَّاسٍ، قَالَ: كُنَّا عِنْدَ أَبِي هُرَيْرَةَ فَمَرَّ بِهِ مَرْوَانٌ فَقَالَ بَعْضُهُ: حَدَّثَنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ مَضَى، ثُمَّ رَجَعَ فَقُلْنَا الآنَ يَقُولُ بِهِ فَقَالَ: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى الْجِنَازَةِ؟ قَالَ سَمِعْتُهُ يَقُولُ: اللَّهُمَّ أَنْتَ هَدَيْتَهُمْ إِلَيْسَلَامٍ، وَأَنْتَ قَبَضْتَ رُوحَهُمْ تَعْلَمُ سِرَّهُمْ وَعَلَّمْتَهُمْ جِنْدَكَ شُفَعَاءَ فَاغْفِرْ لَهُمْ

[11356] Wakī‘ told us, from Ibn Abī Laylā, from a man from the people of Mecca, from Abū Salamah; and from ‘Alī ibn Mubārak, from Yahyā, from Abū Salamah, who said: The Messenger of Allah ﷺ used to say in the funeral prayer: “O Allah, forgive our living and our dead, our male and our female, our present and our absent, our young and our old. O Allah, whomever You keep alive among us, keep him alive on Islam, and whomever You cause to die among us, cause him to die on faith.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ رَجُلٍ مِنْ أَهْلِ مَكَّةَ، عَنْ أَبِي سَلَمَةَ، وَعَنْ عَلَى بْنِ مُبَارَكٍ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي الصَّلَاةِ عَلَى الْجِنَازَةِ: اللَّهُمَّ اغْفِرْ لِحَيَّنَا وَمَيِّتَنَا، وَذَكِّرْنَا وَأُنْثَانَا، وَشَاهِدْنَا وَغَائِبَنَا، وَصَغِيرَنَا وَكَبِيرَنَا، اللَّهُمَّ مَنْ مِنْ أَحْيَيْتُهُ مِنَ الْمَيِّتِ إِلَّا فَأَخْيِهُ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتُهُ مِنْ أَنْفُسِهِ عَلَى الْإِيمَانِ

[11357] Muḥammad ibn Fuḍayl told us, from Ḥuṣayn, from Abū Mālik, who said: When Abū Bakr prayed over the deceased, he would say: “O Allah, Your servant has been surrendered by his family, relatives, and tribe, and by great sin, and You are the Forgiving, the Merciful.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ أَبِي مَالِكٍ، قَالَ: كَانَ أَبُو بَكْرٍ إِذَا صَلَّى عَلَى الْمَيِّتِ قَالَ: اللَّهُمَّ عَبْدُكَ أَسْلَمَهُ الْأَهْلُ وَالْأَلْوَانُ وَالْعَشِيرَةُ، وَالذَّنْبُ الْعَظِيمُ، وَأَنْتَ الْغَفُورُ الرَّاجِيمُ

[11358] Abū al-Āḥwāṣ told us, from Ṭāriq, from Sa‘īd ibn al-Musayyib, who said: ‘Umar used to say in the prayer over him, if it was evening: “O Allah, Your servant has reached the evening...” and if it was morning he said: “O Allah, Your servant has reached the morning having departed from the world, left it for its people, become independent of it, and in need of You. He used to testify that there is no god but You and that Muḥammad is Your servant and Messenger, so forgive him his sin.”

[11359] Abū al-Āḥwāṣ told us, from Maṇṣūr, from ‘Abd Allāh ibn ‘Abd al-Raḥmān ibn Abzā, who said: ‘Ali used to say in the funeral prayer: “O Allah, forgive our living and our dead, reconcile our hearts, set right our affairs, and make our hearts like the hearts of the best among us. O Allah, forgive him. O Allah, have mercy on him. O Allah, return him to something better than what he was in. O Allah, Your pardon.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ طَارِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: كَانَ عُمَرُ يَقُولُ فِي الصَّلَاةِ عَلَيْهِ إِنْ كَانَ مَسَاءً: قَالَ: اللَّهُمَّ أَمْسَى عَبْدُكَ وَإِنْ كَانَ صَبَاحًا قَالَ: اللَّهُمَّ أَصْبَحَ عَبْدُكَ قَدْ تَخَلَّى مِنَ الدُّنْيَا، وَتَرَكَهَا لِأَهْلِهَا، وَاسْتَغْنَى عَنْهَا، وَافْتَرَ إِلَيْكَ كَانَ يَشْهُدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، فَاغْفِرْ لَهُ ذَنْبَهُ

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَزَى، قَالَ: كَانَ عَلَيْهِ يَقُولُ فِي الصَّلَاةِ عَلَى الْمَيِّتِ: اللَّهُمَّ اغْفِرْ لِأَحْيَايَنَا وَأَمْوَاتَنَا، وَأَلْفُ بَيْنَ قُلُوبِنَا، وَأَصْلَحْ ذَاتَ بَيْنَنَا، وَاجْعَلْ قُلُوبَنَا عَلَى قُلُوبِ خَيَارَنَا، اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ اللَّهُمَّ ارْجِعْهُ إِلَى خَيْرٍ مِمَّا كَانَ فِيهِ اللَّهُمَّ عَفْوَكَ

[11360] Al-Thaqafī told us, from Khālid, who said: I was at the funeral of Ghunaym. A man from them told me that he heard Abū Mūsā pray over a deceased person, pronouncing Takbīr and saying: “O Allah, forgive him as he sought Your forgiveness, give him what he asked of You, and increase him from Your bounty.”

حَدَّثَنَا التَّقْفِيُّ، عَنْ خَالِدٍ، قَالَ: كُنْتُ فِي جَنَازَةِ غُنَيْمٍ، فَحَدَّثَنِي رَجُلٌ، مِنْهُمْ أَنَّهُ قَالَ: سَمِعْتُ أَبَا مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَقَالَ: اللَّهُمَّ اغْفِرْ لَهُ كَمَا اسْتَغْفَرَكَ، وَأَعْطِهِ مَا سَأَلَكَ وَزِدْهُ مِنْ فَضْلِكَ

[11361] ‘Abdah ibn Sulaymān told us, from Muḥammad ibn ‘Amr, from Abū Salamah, who said: ‘Abd Allāh ibn Salām said: “The prayer over the funeral is to say: ‘O Allah, forgive our living and our dead, our young and our old, our male and our female, our present and our absent. O Allah, whomever You cause to die among them, cause him to die on faith, and whomever You keep alive among them, keep him alive on Islam.’”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِيهِ سَلَمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: "الصَّلَاةُ عَلَى الْجِنَازَةِ أَنْ يَقُولَ: اللَّهُمَّ اغْفِرْ لِحَيَّنَا وَمَيْتَنَا، وَصَغِيرَنَا وَكَبِيرَنَا، وَذَكَرَنَا وَأُنْثَانَا، وَشَاهِدَنَا وَغَائِبَنَا، اللَّهُمَّ مَنْ تَوَفَّيْتُهُ مِنْهُمْ فَتَوَفَّهُ عَلَى الإِيمَانِ، وَمَنْ أَبْقَيْتُهُ مِنْهُمْ فَأَبْقِهُ عَلَى الْإِسْلَامِ"

[11362] Ṭalḥah told us, from ‘Affān ibn Muslim, who said: Abū ‘Awānah told us, saying: Khālid told us, from ‘Abd Allāh ibn al-Ḥārith, from Ibn ‘Amr, from Ghaylān, from Abū al-Dardā’, that he used to say over the deceased: “O Allah, forgive our living and our dead Muslims. O Allah, forgive the Muslim men and Muslim women, the believing men and believing women, reconcile between them, unite their hearts, and make their hearts like the hearts of their best. O Allah, forgive so-and-so son of so-and-so his sin, and join him with his Prophet ﷺ. O Allah, raise his rank among the guided, grant him a successor among his descendants who remain, place his book in ‘Illiyyīn, and forgive us and him, O Lord of the worlds. O Allah, do not deprive us of his reward, and do not lead us astray after him.”

حَدَّثَنَا طَلْحَةُ، عَنْ عَفَّانَ بْنِ مُسْلِمٍ، قَالَ: ثنا أَبُو عَوَانَةَ،
قَالَ: ثنا خَالِدُ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبْنِ
عَمْرِو، عَنْ غَيْلَانَ، عَنْ أَبِي الدَّرْدَاءِ أَنَّهُ كَانَ يَقُولُ
عَلَى الْمَيِّتِ: اللَّهُمَّ اغْفِرْ لِأَحْيَائِنَا وَأَمْوَاتِنَا الْمُسْلِمِينَ،
الَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ، وَاصْلِحْ ذَاتَ بَيْنِهِمْ، وَأَلْفِ بَيْنَ قُلُوبِهِمْ،
وَاجْعَلْ قُلُوبَهُمْ عَلَى قُلُوبِ خَيْرِهِمْ، اللَّهُمَّ اغْفِرْ لِفُلَانِ
بْنِ فُلَانِ دَنْبَهُ، وَالْحِجَةُ بِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، اللَّهُمَّ
- - ارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيَّينَ، وَاحْلُفُهُ فِي عَقِيْهِ فِي
الْعَابِرِيْنَ، وَاجْعَلْ كِتَابَهُ فِي عِلْمِيْنَ، وَاغْفِرْ لَنَا وَلَهُ يَا
رَبَّ الْعَالَمِيْنَ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلْنَا بَعْدَهُ

[11363] Ghundar told us, from Shu'bah, from Zayd al-'Ammī, from Abū al-Šiddīq al-Nājī, who said: I asked Abū Sa'īd about the funeral prayer. He said: We used to say: "O Allah, You are our Lord and his Lord, You created him and provided for him, You gave him life and sufficed him. So forgive us and him, do not deprive us of his reward, and do not lead us astray after him."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ زَيْدِ الْعَمَّى، عَنْ أَبِي الصَّدِيقِ النَّاجِي، قَالَ: سَأَلْتُ أَبَا سَعِيدٍ عَنِ الصَّلَاةِ عَلَى الْجِنَازَةِ قَالَ: "فَكُنَّا نَوْلُ: اللَّهُمَّ أَنْتَ رَبُّنَا وَرَبُّهُ، حَلْقَتُهُ وَرَزَقْتُهُ، وَأَحْيَيْتُهُ وَكَفَيْتُهُ، فَاغْفِرْ لَنَا وَلَهُ، وَلَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضْلِلْنَا بَعْدَهُ

[11364] Abū Usāmah told us, from 'Ubayd Allāh, from Nāfi', from Ibn 'Umar, that he used to say during the funeral prayer when he prayed over it: "O Allah, bless him, have mercy on him, forgive him, and lead him to the Basin (Hawd) of Your Messenger ﷺ." He said: during a long standing and much speech, of which I did not understand other than this.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنَعَرَ، أَنَّهُ كَانَ يَقُولُ فِي الْجِنَازَةِ إِذَا صَلَّى عَلَيْهَا: اللَّهُمَّ بَارِكْ فِيهِ، وَصَلِّ عَلَيْهِ، وَاغْفِرْ لَهُ، وَأَوْرِدْ حَوْضَ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فِي قِيَامٍ كَثِيرٍ، وَكَلَامٍ كَثِيرٍ لَمْ أَفْهَمْ مِنْهُ عِنْدَهُ

[11365] Abū Bakr told us: Muḥammad ibn Fuḍayl told us, from Yūnus, who said: I asked Mujāhid about the funeral prayer. Mujāhid said: “We say in it: ‘O Allah, You created him, guided him to Islam, took his soul, and You know best his secret and open deeds. We have come as intercessors, so intercede for him and forgive him.’”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يُونُسَ،
قَالَ: سَأَلْتُ مُجَاهِدًا عَنِ الصَّلَاةِ عَلَى الْمَيِّتِ فَقَالَ
مُجَاهِدٌ: إِنَّا نَحْنُ فِيهِ فَنَفَّولُ: اللَّهُمَّ أَنْتَ خَلَقْتَهُ، وَأَنْتَ
هَدَيْتَهُ لِلإِسْلَامِ، وَأَنْتَ قَبَضْتَ رُوحَهُ، وَأَنْتَ أَعْلَمُ
بِسَرِيرَتِهِ وَعَلَانِيَتِهِ حِنْنَا شُفَعَاءَ فَأَشْفَعْنَاهُ، فَاغْفِرْ لَهُ، فَاغْفِرْ لَهُ

[11366] Ishāq ibn Sulaymān told us, from Ḥarīz, from ‘Abd al-Rahmān ibn Abī ‘Awf, from Ibn Luḥayy al-Hawzanī, that he attended the funeral of Shurahbīl ibn al-Simt. He put forward Ḥabīb ibn Maslamah to lead it. He turned to us, towering over us due to his height, and said: “Strive in supplication for your brother, and let part of your supplication for him be: ‘O Allah, forgive this Ḥanīfiyyah Muslim soul, make it among those who repented and followed Your path, and save it from the torment of Hellfire.’ And seek victory from Allah against your enemy.”

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ حَرِيزٍ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنْ ابْنِ الْحَيِّ الْهَوْزَنِيِّ، أَنَّهُ
شَهَدَ حِنَازَةً شُرَحْبِيلَ بْنَ السَّمْطَ فَقَدَمَ عَلَيْهَا حَبِيبَ بْنَ
مَسْلَمَةَ، وَأَقْبَلَ عَلَيْنَا كَالْمُشْرِفِ عَلَيْنَا مِنْ طُولِهِ فَقَالَ:
اجْهَدُوا لِأَخِيكُمْ فِي الدُّعَاءِ، وَلْيَكُنْ فِيمَا تَدْعُونَ لَهُ اللَّهُمَّ
اغْفِرْ لَهُذِهِ النَّفْسِ الْحَنِيفَةِ الْمُسْلِمَةِ، وَاجْعَلْهَا مِنَ الَّذِينَ
تَابُوا، وَأَتَبَعُوا سَبِيلَكَ، وَقِهَا عَذَابَ الْجَحِيمِ،
وَاسْتَثْصِرُوا اللَّهَ عَلَى عَذَوْكُمْ

[11367] Abū Bakr told us: Ḥafṣ ibn Ghīyāth told us, from Ḥajjāj, from Abū al-Zubayr, from Jābir, who said: “Neither the Messenger of Allah ﷺ, nor Abū Bakr, nor ‘Umar specified anything for us in the funeral prayer.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَاجَاجٍ، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرٍ، قَالَ: مَا بَأَخَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا أَبُو بَكْرٌ، وَلَا عُمَرٌ فِي الصَّلَاةِ عَلَى الْمَيِّتِ بِشَيْءٍ

[11368] Ḥafṣ ibn Ghīyāth told us, from Ḥajjāj, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, from thirty of the Companions of the Messenger of Allah ﷺ, that they did not agree upon anything specific regarding the funeral prayer.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَاجَاجٍ، عَنْ عَمْرٍو بْنِ شُعْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ ثَلَاثِينَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ لَمْ يَقُولُوا عَلَى شَيْءٍ فِي أَمْرِ الصَّلَاةِ عَلَى الْجَنَازَةِ

[11369] Ḥafṣ ibn Ghīyāth told us, from Al-A‘mash, from Ibrāhīm, who said: “There is no set supplication in the funeral prayer, so supplicate as you wish.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَيْسَ فِي الصَّلَاةِ عَلَى الْمَيِّتِ دُعَاءً مُوقَّتٌ فِي الصَّلَاةِ، فَادْعُ بِمَا شِئْتَ

[11370] Muḥammad ibn Abī ‘Adī told us, from Dāwūd, from Sa‘īd ibn al-Musayyib and Al-Sha‘bī, who said: “There is no set supplication for the deceased.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ذَاوْدَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالشَّعْبِيِّ، قَالَا: لَيْسَ عَلَى الْمَيِّتِ دُعَاءً مُوقَّتٌ

[11371] Ghundar told us, from 'Imrān ibn Hudayr, who said: I asked Muhammad about the funeral prayer. He said: "We do not know of anything set for it, so supplicate with the best you know."

حَدَّثَنَا غُنْدَرُ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، قَالَ: سَأَلْتُ مُحَمَّداً عَنِ الصَّلَاةِ عَلَى الْمَيِّتِ فَقَالَ: مَا نَعْلَمُ لَهُ شَيْئاً مُوقَّتاً، فَادْعُ بِأَحْسَنِ مَا تَعْلَمُ

[11372] Mu'tamir ibn Sulaymān told us, from Ishāq ibn Suwayd, from Ibn 'Abd Allāh, who said: "There is nothing set in the funeral prayer."

حَدَّثَنَا مُعْنِمُ بْنُ سُلَيْمَانَ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ، عَنْ أَبْنِ عَبْدِ اللَّهِ، قَالَ: لَيْسَ فِي الصَّلَاةِ عَلَى الْمَيِّتِ شَيْءٌ مُوقَّتٌ

[11373] Abū Bakr told us: Ya'lā ibn 'Ubayd told us, from Mūsā al-Juhānī, who said: I asked Al-Ḥakam, Al-Sha'bī, 'Atā', and Mujāhid: "Is there anything set in the funeral prayer?" They said: "No, you are but an intercessor, so intercede with the best you know."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ مُوسَى الْجُهَنْيِّ، قَالَ: سَأَلْتُ الْحَكَمَ، وَالشَّعْبِيَّ، وَعَطَاءَ، وَمُجَاهِدًا أَفِي الصَّلَاةِ عَلَى الْمَيِّتِ شَيْءٌ مُوقَّتٌ؟ فَقَالُوا: لَا إِنَّمَا أَنْتَ شَفِيعٌ فَأَشْفَعْ بِأَحْسَنِ مَا تَعْلَمُ

[11374] Ghundar told us, from Shu'bah, from Abū Salamah, who said: I heard Al-Sha'bī say: "In the funeral prayer, there is nothing set."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي سَلَمَةَ، قَالَ: سَمِعْتُ الشَّعْبِيَّ، يَقُولُ: فِي الصَّلَاةِ عَلَى الْمَيِّتِ لَيْسَ فِيهِ شَيْءٌ مُوقَّتٌ

[11375] Ḥafṣ ibn Ghayāth told us, from Ash‘ath, from Al-Sha‘bī, who said: “In the first Takbīr, start with praising Allah and extolling Him. The second is prayers upon the Prophet ﷺ. The third is supplication for the deceased. And the fourth is for Taslīm.”

حَدَّثَنَا حَفْصُ بْنُ غِياثٍ، عَنْ أَشْعَثَ، عَنْ الشَّعْبِيِّ، قَالَ: فِي التَّكْبِيرَةِ الْأُولَى يُبَدِّلُ حَمْدُ اللَّهِ وَالثَّنَاءُ عَلَيْهِ، وَالثَّانِيَةُ صَلَاةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالثَّالِثَةُ دُعَاءُ الْمَيِّتِ، وَالرَّابِعَةُ لِلشَّنْلِيمِ

[11376] Muḥammad ibn Fuḍayl told us, from Al-‘Alā’ ibn al-Musayyib, from his father, from ‘Alī, that when he prayed over a deceased person, he would begin by praising Allah, send prayers upon the Prophet ﷺ, then say: “O Allah, forgive our living and our dead, unite our hearts, set right our affairs, and make our hearts like the hearts of the best among us.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، عَنْ عَلَيِّ أَنَّهُ كَانَ "إِذَا صَلَّى عَلَى مَيِّتٍ يَبْدِلُ حَمْدَ اللَّهِ، وَيُصَلِّي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ يَقُولُ: اللَّهُمَّ اغْفِرْ لِأَهْلِنَا وَأَمْوَالنَا، وَأَلْفِ بَيْنَ قُلُوبِنَا، وَأَصْلِحْ ذَاتَ بَيْنَنَا، وَاجْعُلْ قُلُوبَنَا عَلَى قُلُوبِ خَيْرِنَا"

[11377] ‘Abdah ibn Sulaymān told us, from Yaḥyā ibn Sa‘īd, from Sa‘īd al-Maqburī, that a man asked Abū Hurayrah: “How do you pray over the funeral?” Abū Hurayrah said: “By Allah, I will tell you: I say Takbīr, then I pray upon the Prophet ﷺ, then I say: ‘O Allah, Your servant - or Your female servant - used to worship You, associating nothing with You, and You know best about him. If he was good, increase his goodness, and if he was wrong, overlook it. O Allah, do not test us after him, and do not deprive us of his reward.’”

[11378] Waki‘ told us, from Sufyān, from Abū Hāshim, from Al-Sha‘bī, who said: I heard him say: “In the first (Takbīr) is praise of Allah the Almighty. In the second is prayer upon the Prophet ﷺ. In the third is supplication for the deceased. And in the fourth is Taslīm.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، أَنَّ رَجُلًا سَأَلَ أَبَا هُرَيْرَةَ كَيْفَ تُصَلِّي عَلَى الْجِنَارَ؟ فَقَالَ أَبُو هُرَيْرَةَ: “إِنَّا لَعَمِرُ اللَّهِ أُخْبِرُكُمْ أَكْبَرُ، ثُمَّ أُصَلِّي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ أَقُولُ: اللَّهُمَّ عَبْدُكَ أَوْ أَمْتَكَ كَانَ يَعْبُدُكَ لَا يُشِركُ بِكَ شَيْئًا، وَأَنْتَ أَعْلَمُ بِهِ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ، وَإِنْ كَانَ مُخْطِنًا فَتَجَوَّزْ عَنْهُ، اللَّهُمَّ لَا تَقْتُلْنَا بَعْدَهُ، وَلَا تَحْرِمْنَا أَجْرَهُ

حَدَّثَنَا وَكِيعُ، عَنْ سُعِيدٍ، عَنْ أَبِي هَاشِمٍ، عَنْ الشَّعْبِيِّ، قَالَ: سَمِعْتُهُ يَقُولُ: فِي الْأُولَى ثَنَاءً عَلَى اللَّهِ تَعَالَى، وَفِي التَّانِيَةِ صَلَاةً عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَفِي التَّالِيَةِ دُعَاءً لِلْمَيِّتِ، وَفِي الرَّابِعَةِ تَسْلِيمٌ

[11379] ‘Abd al-A’lā told us, from Ma’mar, from Al-Zuhrī, who said: I heard Abū Umāmah telling Sa‘id ibn al-Musayyib: “It is from the Sunnah in the funeral prayer to recite the Opening of the Book (Al-Fātiḥah), then pray upon the Messenger of Allah ﷺ, then sincerely supplicate for the deceased until finishing. He recites only once, then says Taslim to himself.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، قَالَ: سَمِعْتُ أَبَا أَمَامَةَ، يُحَدِّثُ سَعِيدَ بْنَ الْمُسَيَّبَ، قَالَ: مِنْ السُّنَّةِ فِي الصَّلَاةِ عَلَى الْجِنَازَةِ أَنْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ، ثُمَّ يُصَلِّي عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ يُخْلِصَ الدُّعَاءَ لِلْمَيِّتِ حَتَّى يَفْرُغَ، وَلَا يَقْرَأْ إِلَّا مَرَّةً وَاحِدَةً، ثُمَّ يُسْلِمُ فِي نَفْسِهِ

[11380] Abū Bakr told us: ‘Abd Allāh ibn Idrīs told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, who said: “He used to raise his hands with every Takbīr in the funeral prayer.”

حَدَّثَنَا أَبُو بَكْرٍ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ يَرْفَعُ يَدَيْهِ فِي كُلِّ تَكْبِيرٍ عَلَى الْجِنَازَةِ

[11381] ‘Isā ibn Yūnus told us, from Al-Awzā‘ī, from Ghaylān ibn Anas, that ‘Umar ibn ‘Abd al-‘Azīz used to raise his hands with every Takbīr in the funeral prayer.

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ غَيْلَانَ بْنِ أَنَّسٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَانَ يَرْفَعُ يَدَيْهِ فِي كُلِّ تَكْبِيرٍ عَلَى الْجِنَازَةِ

[11382] ‘Abd Allāh ibn Mubārak told us, from Ibn Jurayj, from ‘Atā’, who said: “He raises his hands with every Takbīr, and those behind him raise their hands.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: يَرْفَعُ يَدَيْهِ فِي كُلِّ تَكْبِيرٍ، وَمَنْ خَلْفُهُ يَرْفَعُونَ أَيْدِيهِمْ

[11383] Al-Faḍl ibn Dukayn told us, from Dāwūd ibn Qays, from Mūsā ibn Nu‘aym, the freed slave of Zayd ibn Thābit, who said: “It is from the Sunnah to raise your hands with every Takbīr of the funeral prayer.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ، عَنْ دَاؤَدَ بْنِ قَيْسٍ، عَنْ مُوسَى بْنِ نُعَيْمٍ، مُؤْلَى رَيْدَ بْنِ ثَابِتٍ، قَالَ: مِنَ السُّنَّةِ أَنْ تَرْفَعَ يَدَيْكَ فِي كُلِّ تَكْبِيرٍ مِنَ الْجَنَازَةِ

[11384] Ma‘n ibn ‘Isā told us, from Khālid ibn Abī Bakr, who said: I saw Sālim pronounce four Takbīrs over a funeral, raising his hands at each Takbīr.

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: رَأَيْتُ سَالِمًا كَبَرَ عَلَى جَنَازَةً أَرْبَعًا يَرْفَعُ يَدَيْهِ عِنْدَ كُلِّ تَكْبِيرٍ

[11385] Ishāq ibn Manṣūr told us, from ‘Imrān ibn Abī Zā’idah, who said: “I prayed behind Qays ibn Abī Hāzim over a funeral. He pronounced four Takbīrs, raising his hands with each Takbīr.”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ عِمْرَانَ بْنِ أَبِي زَائِدَةَ، قَالَ: صَلَّيْتُ خَلْفَ قَيْسٍ بْنِ أَبِي حَازِمٍ عَلَى جَنَازَةَ فَكَبَرَ أَرْبَعًا يَرْفَعُ يَدَيْهِ فِي كُلِّ تَكْبِيرٍ

[11386] ‘Alī ibn Mushir told us, from Al-Walīd ibn ‘Abd Allāh ibn Jumay‘ al-Zuhrī, who said: I saw Ibrāhīm when he prayed over a funeral; he raised his hands and said Takbīr, then he did not raise his hands for the remaining (Takbīrs). He used to pronounce four Takbīrs.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُمِيعِ الزُّهْرِيِّ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ إِذَا صَلَّى عَلَى الْجِنَازَةِ رَفَعَ يَدَيْهِ فَكَبَرَ، ثُمَّ لَا يَرْفَعُ يَدَيْهِ فِيمَا بَقِيَ، وَكَانَ يُكَبِّرُ أَرْبَعًا

[11387] Waki‘ told us, from Sufyān, from Al-Ḥasan ibn ‘Ubayd Allāh, that he used to raise his hands in the first Takbīr over the funeral.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ فِي أَوَّلِ تَكْبِيرٍ عَلَى الْجِنَازَةِ

[11388] Ibn Fuḍayl told us, from Yaḥyā, from Nāfi‘, from Ibn ‘Umar, that he used to raise his hands with every Takbīr over the funeral.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَحْيَىٰ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ مَعَ كُلِّ تَكْبِيرٍ عَلَى الْجِنَازَةِ

[11389] Mu‘ādh ibn Mu‘ādh told us: Ibn ‘Awn informed us, saying: Muḥammad used to raise his hands in prayer when he bowed and when he raised his head from bowing, and he used to do that with every Takbīr over the funeral.

حَدَّثَنَا مُعاَذُ بْنُ مُعاَذٍ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنَى، قَالَ: كَانَ مُحَمَّدًا يَرْفَعُ يَدَيْهِ فِي الصَّلَاةِ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَكَانَ يَفْعُلُ ذَلِكَ مَعَ كُلِّ تَكْبِيرٍ عَلَى الْجِنَازَةِ

[11390] Abū Usāmah told us, from ‘Abd al-Wāhid ibn Ziyād, from Rifā‘ah ibn Muslim, who said: Suwayd used to pronounce Takbīr over our funerals, and he would raise his hands at the beginning of every Takbīr.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الْوَاحِدِ بْنِ زَيَادٍ، عَنْ رِفَاعَةَ
بْنِ مُسْلِمٍ قَالَ: كَانَ سُوَيْدٌ يُكَبِّرُ عَلَى جَنَائِزِنَا، فَكَانَ
يَرْفَعُ يَدِيهِ فِي أَوَّلِ كُلِّ تَكْبِيرٍ

[11391] Marwān ibn Mu‘awiyah told us, from Ismā‘il ibn Abī Khālid, who said: “I prayed behind Qays ibn Abī Ḥāzim over a funeral, and he would follow up his Takbīrs

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ،
قَالَ: صَلَّيْتُ خَلْفَ قَيْسِ بْنِ أَبِي حَازِمٍ عَلَى جِنَائزَةِ،
فَكَانَ يُتَابِعُ بَيْنَ تَكْبِيرَه

[11392] ‘Abd al-A‘lā told us, from Muḥammad ibn Ishāq, from Muḥammad ibn Ibrāhīm, from Abū Umāmah ibn Sahl ibn Ḥunayf, from ‘Ubayd ibn al-Sabbāq, who told him that he saw Sahl ibn Ḥunayf pray over a deceased person. He recited Umm al-Qur’ān (Al-Fātiḥah) in the first Takbīr, then followed up his Takbīrs, supplicating between them until one Takbīr remained. He recited the Tashahhud, then said Takbīr and concluded.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ
بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، عَنْ
عُبَيْدِ بْنِ السَّبَّاقِ، أَنَّهُ حَدَّثَهُ أَنَّهُ رَأَى سَهْلَ بْنَ حُنَيْفٍ
صَلَّى عَلَى مَيْتٍ فَقَرَأً فِي أَوَّلِ تَكْبِيرٍ بِإِمَامِ الْقُرْآنِ، ثُمَّ
تَابَعَ بَيْنَ تَكْبِيرَه يَدْعُو بَيْنَ ذَلِكَ حَتَّىٰ إِذَا بَقِيَتْ تَكْبِيرٌ
تَشَهَّدُ الصَّلَاةَ، ثُمَّ كَبَرَ وَانْصَرَفَ

[11393] ‘Abbād ibn al-‘Awwām told us, from ‘Umar ibn ‘Āmir, from Abū Rajā’, from Abū al-Fahhān al-Ḥadhdhā’, who said: I prayed behind Al-Hasan ibn ‘Alī over a funeral. When he finished, I took his hand and said: “How did you do it?” He said: “I recited the Opening of the Book (Al-Fātiḥah) over it.”

حَدَّثَنَا عَبْدُ بْنُ الْعَوَامِ، عَنْ عُمَرَ بْنِ عَامِرٍ، عَنْ أَبِي رَجَاءِ، عَنْ أَبِي الْفَهَّانِ الْحَدَّادِ، قَالَ: صَلَّيْتُ خَلْفَ الْحَسَنِ بْنِ عَلَيٍّ عَلَى جَنَازَةٍ، فَلَمَّا فَرَغْتُ أَخَذْتُ بِيَدِهِ فَقُلْتُ: كَيْفَ صَنَعْتَ؟ قَالَ: قَرَأْتُ عَلَيْهَا بِفَاتِحَةِ الْكِتَابِ

[11394] Abū Bakr told us: Wakī‘ told us, from Hishām al-Dastuwā’ī, from Qatādah, from a man from Hamdān, that ‘Abd Allāh ibn Mas‘ūd said: “I recited the Opening of the Book over it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ هِشَامِ الدَّسْنُوَائِيِّ، عَنْ قَتَادَةَ، عَنْ رَجُلٍ، مِنْ هَمْدَانَ، أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، قَالَ: قَرَأْتُ عَلَيْهَا بِفَاتِحَةِ الْكِتَابِ

[11395] Wakī‘ told us, from Azhar al-Sammān, from Ibn ‘Awn, that Al-Hasan used to recite the Opening of the Book in every Takbīr over the funeral.

حَدَّثَنَا وَكِيعٌ، عَنْ أَزْهَرِ السَّمَّانِ، عَنْ أَبْنِ عَوْنِ، كَانَ الْحَسَنُ، يَقْرَأُ بِفَاتِحَةِ الْكِتَابِ فِي كُلِّ تَكْبِيرٍ عَلَى الْجِنَازَةِ

[11396] Wakī‘ told us, from Salamah, from Al-Dahhāk, who said: “Recite the Opening of the Book in each of the first two Takbīrs in the funeral prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ سَلَمَةَ، عَنْ الضَّحَّاكِ، قَالَ: اقْرَأْ فِي كُلِّ التَّكْبِيرَتَيْنِ الْأُولَيْنِ فِي الصَّلَاةِ عَلَى الْمَيِّتِ بِفَاتِحَةِ الْكِتَابِ

[11397] ‘Abd al-A’lā told us, from Ma‘mar, from Al-Zuhrī, who said: I heard Abū Umāmah telling Sa‘id ibn al-Musayyib: “It is from the Sunnah in the funeral prayer to recite the Opening of the Book.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنْ الزُّهْرِيِّ، قَالَ: سَمِعْتُ أَبَا أَمَامَةَ، يُحَدِّثُ سَعِيدَ بْنَ الْمُسِيبِ، قَالَ: مِنَ السُّنْنَةِ فِي الصَّلَاةِ عَلَى الْجَنَازَةِ أَنْ يُقْرَأَ بِفَاتِحَةِ الْكِتَابِ

[11398] ‘Abd al-A’lā told us, from Burd, from Makhūl, that he used to recite the Opening of the Book in the first two Takbīrs in the funeral prayer, and if they gave him time, he would make a supplication in it.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ كَانَ يُقْرَأُ فِي التَّكْبِيرَتَيْنِ الْأَوَّلَيْنِ فِي الصَّلَاةِ عَلَى الْمَيِّتِ بِفَاتِحَةِ الْكِتَابِ، وَإِنْ أَمْهُلُوهُ أَنْ يَدْعُوا فِيهَا دُعَاءً

[11399] ‘Abd al-A’lā told us, from Muḥammad ibn Ishāq, from Muḥammad ibn Ibrāhīm, from Abū Umāmah ibn Sahl ibn Ḥunayf, from ‘Ubayd ibn al-Sabbāq, who told him that he saw Sahl ibn Ḥunayf pray over a deceased person, and he recited Umm al-Qur’ān (Al-Fātiḥah) in the first Takbīr.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، عَنْ عَبْيَدِ بْنِ السَّبَّاقِ، أَنَّهُ حَدَّثَهُ أَنَّ رَأَى سَهْلَ بْنَ حُنَيْفٍ صَلَّى عَلَى مَيِّتٍ فَقَرَأَ فِي أَوَّلِ تَكْبِيرٍ بِأُمِّ الْقُرْآنِ

[11400] Abū Khālid al-Āḥmar told us, from Ibn ‘Ajlān, from Sa‘īd, that Ibn ‘Abbās recited aloud over a funeral and said: “I only did it so that you would know that there is recitation in it.”

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ ابْنِ عَجْلَانَ، عَنْ سَعِيدٍ، أَنَّ ابْنَ عَبَّاسٍ قَرَأَ عَلَى جِنَازَةٍ وَجَهَرَ، وَقَالَ: إِنَّمَا فَعَلْتُهُ لِتَعْلَمُوا أَنَّ فِيهَا قِرَاءَةً

[11401] Sufyān ibn ‘Uyaynah told us, from ‘Amr, from Abū Sa‘īd, from Ibn ‘Abbās, that he used to gather people with Al-Ḥamd (Al-Fātiḥah) and pronounce Takbīr over the funeral three times.

حَدَّثَنَا سُفْيَانُ بْنُ عُبَيْنَةَ، عَنْ عَمْرِو، عَنْ أَبِي سَعِيدٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يَجْمَعُ النَّاسَ بِالْحَمْدِ، وَيُكَبِّرُ عَلَى الْجِنَازَةِ ثَلَاثَةَ

[11402] Wakī‘ narrated to us from Sufyān, from Zayd ibn Ṭalḥah, from Ibn ‘Abbās, that he “recited the Opening of the Book (Al-Fātiḥah) over it [the funeral].”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ طَلْحَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَرَأَ عَلَيْهَا بِفَاتِحَةِ الْكِتَابِ

[11403] Yahyā ibn Ādam narrated to us from Sharīk, from Abū Hāshim al-Wāsiṭī, from Fuḍālah, the freed slave of ‘Imrān, who prayed over Abū Bakr or ‘Umar: “He recited the Opening of the Book (Al-Fātiḥah) over him.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ شَرِيكٍ، عَنْ أَبِي هَاشِمِ الْوَاسِطِيِّ، عَنْ فُضَالَةَ مَوْلَى عِمْرَانَ الَّذِي صَلَّى اللَّهُ عَلَى أَبِي بَكْرٍ، أَوْ عُمَرَ: قَرَأَ عَلَيْهِ بِفَاتِحَةِ الْكِتَابِ

[11404] Abū Bakr narrated to us, saying: Ismā‘il ibn ‘Ulayyah narrated to us from Ayyūb, from Nāfi‘, that Ibn ‘Umar “used not to recite [Quran] in the prayer over the dead.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ عُلَيَّهُ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ لَا يَقْرَأُ فِي الصَّلَاةِ عَلَى الْمَيِّتِ

[11405] Ismā‘il ibn ‘Ulayyah narrated to us from Ayyūb, from Muḥammad, that he “used not to recite [Quran] over the dead.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّهُ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ أَنَّهُ كَانَ لَا يَقْرَأُ عَلَى الْمَيِّتِ

[11406] ‘Abd al-A‘lā and Ghundar narrated to us from ‘Awf, from Abū al-Minhāl, who said: I asked Abū al-‘Āliyah about reciting the Opening of the Book (Al-Fātiḥah) in the funeral prayer. He said: “I did not think that the Opening of the Book is recited except in a prayer that contains bowing and prostration.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، وَغُنْدَرُ، عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ، قَالَ: سَأَلْتُ أَبَا الْأَعْلَى عَنِ الْقِرَاءَةِ فِي الصَّلَاةِ عَلَى الْجِنَازَةِ بِفَاتِحَةِ الْكِتَابِ فَقَالَ: مَا كُنْتُ أَحْسَبُ أَنَّ فَاتِحَةَ الْكِتَابِ تُقْرَأُ إِلَّا فِي صَلَاةٍ فِيهَا رُكُوعٌ وَسُجُودٌ

[11407] Waki‘ narrated to us from Mūsā ibn ‘Alī, from his father, who said: I said to Faḍālah ibn ‘Ubayd: “Is anything recited over the dead?” He said: “No.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عَلَيٍّ، عَنْ أَبِيهِ، قَالَ: قُلْتُ لِفَضَالَةَ بْنَ عُبَيْدٍ: هَلْ يُقْرَأُ عَلَى الْمَيِّتِ شَيْءٌ؟ قَالَ: لَا

[11408] Abū Mu‘awiyah narrated to us from Al-Shaybānī, from Sa‘īd ibn Abī Burdah, from his father, who said: A man said to him: “Should I recite the Opening of the Book over the funeral?” He said: “Do not recite.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ لَهُ رَجُلٌ: أَفْرَأَ عَلَى الْجِنَازَةِ إِقَاتِحَةُ الْكِتَابِ؟ قَالَ: لَا تَقْرَأْ

[11409] Ḥafs ibn Ghiyāth narrated to us from Ḥajjāj, who said: I asked ‘Atā’ about reciting over the funeral. He said: “We have not heard of this.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَاجَاجٍ، قَالَ: سَأَلْتُ عَطَاءً عَنِ الْقِرَاءَةِ عَلَى الْجِنَازَةِ فَقَالَ: مَا سَمِعْنَا بِهَذَا

[11410] Wakī‘ narrated to us from Sa‘īd, from ‘Abd Allāh ibn Iyās, from Ibrāhīm, and from Abū al-Ḥuṣayn, from Al-Sha‘bī, that they said: “There is no recitation in the funeral prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ إِيَاسٍ، عَنْ إِبْرَاهِيمَ، وَعَنْ أَبِي الْحُصَيْنِ، عَنِ الشَّعْبِيِّ، قَالَا: لَيْسَ فِي الْجِنَازَةِ قِرَاءَةٌ

[11411] Wakī‘ narrated to us from Zam‘ah, from Ibn Ṭāwūs, from his father and ‘Atā’, that they “used to disapprove of reciting over the funeral.”

حَدَّثَنَا وَكِيعٌ، عَنْ زَمْعَةَ، عَنْ ابْنِ طَاؤُسٍ، عَنْ أَبِيهِ، وَعَطَاءٍ أَنَّهُمَا كَانَا يُنْكِرَانِ الْقِرَاءَةَ عَلَى الْجِنَازَةِ

[11412] Mu‘tamir narrated to us from Sulaymān, from Ishāq ibn Suwayd, from Bakr ibn ‘Abd Allāh, who said: “I do not know of any recitation in it.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ سُلَيْمَانَ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، قَالَ: لَا أَعْلَمُ فِيهَا قِرَاءَةً

[11413] ‘Abd al-Rahmān ibn Mahdī narrated to us from Mufaḍḍal, who said: I asked Maymūn whether there is recitation or prayer upon the Prophet ﷺ in the funeral prayer. He said: “I do not know.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُفَضْدٍ، قَالَ: سَأَلْتُ مَيْمُونًا عَلَى الْجِنَازَةِ قِرَاءَةً أَوْ صَلَاةً عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا عَلِمْتُ

[11414] Yaḥyā ibn Abī Bakr narrated to us, saying: Muḥammad ibn ‘Abd Allāh ibn Abī Sārah narrated to us, saying: I asked Sālim regarding recitation over the funeral. He said: “There is no recitation over the funeral.”

حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ، قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ أَبِي سَارَةَ، قَالَ: سَأَلْتُ سَالِمًا، فَقُلْتُ: الْقِرَاءَةُ عَلَى الْجِنَازَةِ فَقَالَ: لَا قِرَاءَةً عَلَى الْجِنَازَةِ

[11415] Sufyān ibn ‘Uyaynah narrated to us from ‘Amr, from Abū Ma‘bad, from Ibn ‘Abbās, that he used to “gather the people by [reciting] Al-Hamd (Al-Fātiḥah), and he would say Takbir over the funeral.”

حَدَّثَنَا سُفيَّانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ أَبِي مَعْبُدٍ، عَنْ أَبْنِ عَبَّاسٍ أَنَّهُ كَانَ يَجْمَعُ النَّاسَ بِالْحَمْدِ، وَيُكَبِّرُ عَلَى الْجِنَازَةِ

[11416] Hushaym narrated to us from ‘Uthmān ibn Ḥakīm, who said: Khārijah ibn Zayd narrated to us from his uncle Yazīd ibn Thābit, that the Messenger of Allah ﷺ “prayed over the grave of a woman and said four Takbirs.”

حَدَّثَنَا هُشَيْمٌ، عَنْ عُثْمَانَ بْنَ حَكِيمٍ، قَالَ: حَدَّثَنَا حَارِجٌ
بْنُ زَيْدٍ، عَنْ عَمِّهِ يَزِيدِ بْنِ ثَابِتٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى قَبْرِ امْرَأَةٍ فَكَبَرَ أَرْبَعًا

[11417] Sa‘īd ibn Yaḥyā narrated to us from Sufyān ibn Huṣayn, from Al-Zuhrī, from Abū Umāmah ibn Sahl, from his father, that the Messenger of Allah ﷺ “prayed over the grave of a woman and said four Takbirs.”

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى، عَنْ سُفْيَانَ بْنَ حُسْنِينَ، عَنْ
الزُّهْرِيِّ، عَنْ أَبِيهِ أُمَامَةَ بْنَ سَهْلٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى قَبْرِ امْرَأَةٍ فَكَبَرَ
أَرْبَعًا

[11418] Yazīd ibn Hārūn narrated to us from Sulaym ibn Ḥayyān, from Sa‘īd ibn Mīnā’, from Jābir ibn ‘Abd Allāh, that the Prophet ﷺ “prayed over Aṣḥamah, the Negus (Najāshī), and said four Takbirs over him.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُلَيْمَ بْنِ حَيَّانَ، عَنْ سَعِيدِ
بْنِ مِيَّنَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى أَصْحَمَةَ النَّجَاشِيِّ فَكَبَرَ عَلَيْهِ
أَرْبَعًا

[11419] Ibn ‘Uyaynah narrated to us from Al-Zuhrī, from Sa‘īd ibn al-Musayyib, that the Messenger of Allah ﷺ “went out to Al-Baqī‘ and prayed over the Negus (Najāshī), saying four Takbirs over him.”

حَدَّثَنَا ابْنُ عَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ،
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى الْأَبْقَعِ
فَصَلَّى عَلَى النَّجَاشِيِّ فَكَبَرَ عَلَيْهِ أَرْبَعًا

[11420] ‘Abd al-A’lā narrated to us from Ma’mar, from Al-Zuhrī, from Sa’id ibn al-Musayyib, from Abū Hurayrah, that the Messenger of Allah ﷺ said: “The Negus (Najāshī) has died.” So the Messenger of Allah ﷺ went out to Al-Baqī‘, and we lined up behind him, and the Messenger of Allah ﷺ stepped forward and said four Takbirs.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ النَّجَاشِيَّ قَدْ مَاتَ، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْبَقِيعِ، وَصَفَقُنَا خَلْفَهُ، وَتَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَبَّ أَرْبَعَ تَكْبِيرَاتٍ

[11421] Hafṣ ibn Ghiyāth and Waki‘ narrated to us from Ismā‘il ibn Abī Khālid, from Al-Sha’bī, from ‘Abd al-Rahmān ibn Abzā, who said: “Zaynab bint Jahsh died, and ‘Umar said four Takbirs over her. Then he asked the wives of the Prophet ﷺ who should place her in her grave. They said: ‘He who used to enter upon her during her life.’”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَوَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، قَالَ: ”مَائِذْ زَيْنَبُ بْنَتْ جَحْشٍ، وَكَبَّ عَلَيْهَا عُمُرٌ أَرْبَعًا، ثُمَّ سَأَلَ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُنْذِلُّهَا قَبْرَهَا فَقَلَّ: مَنْ كَانَ يَدْخُلُ عَلَيْهَا فِي حَيَاتِهَا

[11422] Hafṣ ibn Ghiyāth narrated to us from ‘Abd al-Rahmān ibn Sal’, from ‘Abd Khayr, who said: “Alī passed away while he was [still performing funeral prayers by] saying four Takbirs.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَلْعَ، عَنْ عَبْدِ خَيْرٍ قَالَ: قُبِضَ عَلَيْيِ وَهُوَ يَكْبَرُ أَرْبَعًا

[11423] Ḥafṣ narrated to us from Hajjāj, from ‘Umayr ibn Sa‘īd, who said: “I prayed behind ‘Alī over Yazīd ibn al-Mukaffif, and he said four Takbirs over him.”

حَدَّثَنَا حَفْصٌ، عَنْ حَجَاجٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ قَالَ:
صَلَّيْتُ خَلْفَ عَلَيِّ عَلَى يَزِيدَ بْنِ الْمُكَفَّفِ فَكَبَّرَ عَلَيْهِ
أَرْبَعًا

[11424] ‘Abbād ibn al-‘Awwām narrated to us from Hajjāj, from ‘Umayr, from ‘Alī, similar to it.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حَجَاجٍ، عَنْ عُمَيْرٍ، عَنْ
عَلَيِّ، مِثْلُهُ

[11425] Abū Mu‘āwiyah narrated to us from Al-A‘mash, from Ibrāhīm, who said: ‘Abd Allāh [ibn Mas‘ūd] was asked about the Takbir over funerals. He said: “All of that has been done, but I saw that the people have agreed upon four.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ:
سُئِلَ عَبْدُ اللَّهِ عَنِ التَّكْبِيرِ عَلَى الْجَنَائِزِ فَقَالَ: كُلُّ ذَلِكِ
قَدْ صُنِعَ وَرَأَيْتُ النَّاسَ قَدْ أَجْمَعُوا عَلَى أَرْبَعٍ

[11426] Wakī‘ narrated to us from Mis‘ar, from Sufyān and Shu‘bah, from ‘Alī ibn al-Aqmar, from Abū ‘Atīyyah, who said: ‘Abd Allāh said: “The Takbir over funerals is four Takbirs, including the Takbir of departure (Taslim).”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ سُفْيَانَ، وَشُعْبَةَ، عَنْ عَلَيِّ
بْنِ الْأَقْمَرِ، عَنْ أَبِي عَطِيَّةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: التَّكْبِيرُ
عَلَى الْجَنَائِزِ أَرْبَعُ تَكْبِيرَاتٍ بِتَكْبِيرَةِ الْخُرُوجِ

[11427] Waki‘ narrated to us from Mis‘ar, from Muḥājir, that Al-Ḥasan said: “I prayed behind Al-Barā’ over a funeral, and he said four Takbirs.”

حَدَّثَنَا وَكِبِيعُ، عَنْ مِسْعَرٍ، عَنْ مُهَاجِرٍ، أَنَّ الْحَسَنَ، قَالَ:
صَلَّيْتُ خَلْفَ الْبَرَاءِ عَلَى جَنَازَةٍ كَبَرَ أَرْبَعًا

[11428] Abū Bakr narrated to us: Waki‘ narrated to us from Mūsā ibn ‘Alī, from his father, from ‘Uqbah ibn ‘Āmir, that a man asked him about the Takbir over the funeral. He said: “Four.” I said: “Are night and day the same?” He said: “Night and day are the same.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِبِيعُ، عَنْ مُوسَى بْنِ عَلَيٌّ،
عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: سَأَلَهُ رَجُلٌ عَنْ
الْكَبِيرِ عَلَى الْجِنَازَةِ فَقَالَ: أَرْبَعًا فَقَلَّتْ: اللَّيْلُ وَالنَّهَارُ
سَوَاءٌ قَالَ: فَقَالَ: اللَّيْلُ وَالنَّهَارُ سَوَاءٌ

[11429] Waki‘ narrated to us from Sufyān, from Zayd ibn Ṭalḥah, who said: I witnessed Ibn ‘Abbās “saying four Takbirs over a funeral.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ طَلْحَةَ، قَالَ:
شَهِدْتُ ابْنَ عَبَّاسٍ كَبَرَ عَلَى جَنَازَةٍ أَرْبَعًا

[11430] Waki‘ narrated to us from Mis‘ar, from Thābit ibn ‘Ubayd, that Zayd ibn Thābit “said four Takbirs,” and that Abū Hurayrah “said four Takbirs.”

حَدَّثَنَا وَكِبِيعُ، عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، أَنَّ زَيْدَ
بْنَ ثَابِتٍ كَبَرَ أَرْبَعًا، وَأَنَّ أَبَا هُرَيْرَةَ كَبَرَ أَرْبَعًا

[11431] Hafṣ ibn Ghīyāth narrated to us from Abū al-‘Anbas, from his father, who said: I prayed behind Abū Hurayrah over a funeral, “and he said four Takbirs over it.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَبِي الْعَنْبَسِ، عَنْ أَبِيهِ،
قَالَ: صَلَّيْتُ خَلْفَ أَبِي هُرَيْرَةَ عَلَى جَنَازَةِ فَكَبَرَ عَلَيْهَا
أَرْبَعًا

[11432] Hafs b. 'Atiyyah b. Khalifah narrated to us, from Rawq, from a freed slave of Al-Hasan b. 'Ali, that Al-Hasan b. 'Ali prayed over a funeral and said the Takbir over it four times.

حَدَّثَنَا حَفْصُ بْنُ عَطِيَّةَ بْنُ خَلِيفَةَ، عَنْ رَوْقٍ، عَنْ
مَوْلَى لِلْحَسَنِ بْنِ عَلَيٍّ، أَنَّ الْحَسَنَ بْنَ عَلَيٍّ صَلَّى
عَلَى جَنَازَةِ فَكَبَرَ عَلَيْهَا أَرْبَعًا

[11433] Hafṣ ibn 'Atiyyah ibn Khalifah narrated to us from Rawq, from a freed slave of Al-Hasan ibn 'Alī, that Al-Hasan ibn 'Alī “prayed over a funeral and said four Takbirs over it.”

حَدَّثَنَا حَفْصُ بْنُ عَطِيَّةَ بْنُ خَلِيفَةَ، عَنْ رَوْقٍ، عَنْ
مَوْلَى، لِلْحَسَنِ بْنِ عَلَيٍّ، أَنَّ الْحَسَنَ بْنَ عَلَيٍّ، صَلَّى
عَلَى جَنَازَةِ فَكَبَرَ عَلَيْهَا أَرْبَعًا

[11434] ‘Abbād ibn al-‘Awwām narrated to us from Hajjāj, from Nāfi‘, that Ibn ‘Umar “used not to exceed four Takbirs over the dead.” ‘Abbād ibn al-‘Awwām narrated to us from Hajjāj, from ‘Uthmān ibn ‘Abd Allāh ibn Mawhab, from Zayd ibn Thābit, similar to it.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حَاجَاجٍ، عَنْ نَافِعٍ، أَنَّ ابْنَ
عُمَرَ، كَانَ لَا يَزِيدُ عَلَى أَرْبَعِ تَكْبِيرَاتٍ عَلَى الْمَيِّتِ
حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حَاجَاجٍ، عَنْ عُثْمَانَ بْنَ عَبْدِ
اللهِ بْنِ مَوْهَبٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، مِثْلُهُ

[11435] Abū Mu‘āwiyah narrated to us from Al-A‘mash, from Yazīd ibn Abī Ziyād, from ‘Abd Allāh ibn Ma‘qil ibn Muqarrin, who said: ‘Ali said four Takbirs, four Takbirs here during his caliphate, except over Sahl ibn Ḥunayf, for he said six Takbirs over him, then he turned to them and said: “He is a veteran of Badr.”

حَدَّثَنَا ثَانِا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ بْنِ مُقَرِّنٍ، قَالَ: كَبَرَ عَلَيِّ فِي سُلْطَانِهِ أَرْبَعًا أَرْبَعًا هَاهُنَا، إِلَّا عَلَى سَهْلِ بْنِ حُنَيْفٍ، فَإِنَّهُ كَبَرَ عَلَيْهِ سِتًّا، ثُمَّ الْتَّقَتَ إِلَيْهِمْ فَقَالَ: إِنَّهُ بَذْرٌ

[11436] Hushaym narrated to us, saying: Mughīrah informed us from Ibrāhīm, from Ibn Mas‘ūd, who said: “We used to say five or six Takbirs over the dead, then we agreed upon four Takbirs.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: كُنَّا نُكَبِّرُ عَلَى الْمَيِّتِ خَمْسًا وَسِتًّا، ثُمَّ اجْتَمَعْنَا عَلَى أَرْبَعٍ تَكْبِيرَاتٍ

[11437] Hushaym narrated to us from Ibn ‘Awn, that Muḥammad “said four Takbirs.”

حَدَّثَنَا هُشَيْمٌ، عَنْ ابْنِ عَوْنِ، أَنَّ مُحَمَّدًا كَبَرَ أَرْبَعًا

[11438] Hushaym narrated to us from ‘Imrān ibn Abī ‘Aṭā’, who said: I witnessed the death of Ibn ‘Abbād, and Ibn al-Ḥanafiyah took charge of [his funeral prayer], and “he said four Takbirs over him.”

حَدَّثَنَا هُشَيْمٌ، عَنْ عِمْرَانَ بْنِ أَبِي عَطَاءِ، قَالَ: شَهُدْتُ وَفَاهَا ابْنِ عَبَادٍ فَوَلَّهُ ابْنُ الْحَنَافِيَةَ فَكَبَرَ عَلَيْهِ أَرْبَعًا

[11439] Wakī‘ narrated to us from ‘Imrān ibn Ḥudayr, from Abū Mijlaz, that he “used to say four Takbirs over the funeral.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَمْرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي مِجْلَزٍ، أَنَّهُ كَانَ يُكَبِّرُ عَلَى الْجَنَازَةِ أَرْبَعًا

[11440] Abū Mu‘awiyah narrated to us from Al-Hajarī, who said: I prayed with ‘Abd Allāh ibn Abī Awfā over a funeral, and he said four Takbirs over it. Then he stood for a little while until I thought he would say a fifth Takbir, then he said the Taslim. He then said: “Did you think I would say five? I only stood as I saw the Messenger of Allah ﷺ stand.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْهَاجَرِيِّ، قَالَ: صَلَّيْتُ مَعَ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى عَلَى جَنَازَةً، فَكَبَّرَ عَلَيْهَا أَرْبَعًا، ثُمَّ قَامَ هُنَيْهَةً حَتَّى ظَنَّتُ أَنَّهُ يُكَبِّرُ خَمْسًا، ثُمَّ سَلَّمَ فَقَالَ: أَكَثُرْنَا تَرَوْنَ أَنِّي أَكَبَّرُ خَمْسًا؟، إِنَّمَا قُمْتُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ

[11441] ‘Alī ibn Mushir narrated to us from Al-Walīd ibn ‘Abd Allāh ibn Jumay‘, who said: I saw Ibrāhīm “pray over a funeral and say four Takbirs.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُمَيْعٍ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ صَلَّى عَلَى جَنَازَةٍ فَكَبَّرَ أَرْبَعًا

[11442] Ishāq ibn Manṣūr narrated to us from ‘Imrān ibn Abī Zā’idah, who said: “I prayed behind Qays ibn Abī Ḥāzim over a funeral, and he said four Takbirs.”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ عَمْرَانَ بْنِ أَبِي زَائِدَةَ، قَالَ: صَلَّيْتُ خَلْفَ قَيْسِ بْنِ أَبِي حَازِمٍ عَلَى جَنَازَةٍ فَكَبَّرَ أَرْبَعًا

[11443] Ibn Fuḍayl narrated to us from Al-‘Alā’, from ‘Amr ibn Murrah, who said: ‘Umar said: “All [variations] have been done.” So they said: “Let us agree on one practice that those after us can follow.” So they performed four Takbirs over the funeral.

[11444] Ja‘far ibn ‘Awn narrated to us from Abū al-Khaṣīb, that Suwayd “prayed over a funeral and said four Takbirs.”

[11445] Wakī‘ narrated to us from Sufyān, from ‘Āmir ibn Shaqīq, from Abū Wā'il, who said: ‘Umar gathered the people and consulted them about the Takbir over the funeral. Some of them said: “The Messenger of Allah ﷺ said five Takbirs.” Others said: “He said seven Takbirs.” Others said: “He said four Takbirs.” He said: “So he united them on four Takbirs, like the longest prayer [of four rak'ahs].”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ، عَنْ عَمْرُو بْنِ مُرَّةَ،
قَالَ: قَالَ عُمَرُ: كُلُّ قَدْ فَعَلَ فَقَالُوا: نَجْتَمِعُ عَلَى أَمْرٍ
يَأْخُذُ بِهِ مَنْ بَعْدَنَا فَكَبَرُوا عَلَى الْجِنَازَةِ أَرْبَعًا

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَ، عَنْ أَبِي الْخَصِيبِ، أَنَّ سُوَيْدًا
صَلَّى اللَّهُ عَلَى جِنَازَةِ فَكَبَرَ أَرْبَعًا

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَامِرِ بْنِ شَقِيقٍ، عَنْ أَبِي
وَائِلٍ، قَالَ: جَمَعَ عُمَرُ النَّاسَ، فَاسْتَشَارُوهُمْ فِي التَّكْبِيرِ
عَلَى الْجِنَازَةِ فَقَالَ بَعْضُهُمْ: كَبَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ خَمْسًا، وَقَالَ بَعْضُهُمْ: كَبَرَ سَبْعًا، وَقَالَ
بَعْضُهُمْ: كَبَرَ أَرْبَعًا، قَالَ: فَجَمَعُهُمْ عَلَى أَرْبَعِ تَكْبِيرَاتٍ
كَأَطْوُلِ الصَّلَاةِ

[11446] Ḥuṣayn ibn ‘Alī narrated to us from Zā’idah, from ‘Abd Allāh ibn Yazīd, who said: Ibrāhīm said: “The Companions of the Messenger of Allah ﷺ differed regarding the Takbir over the funeral, then they later agreed on four Takbirs.”

حَدَّثَنَا حُسْيِنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، قَالَ إِبْرَاهِيمُ: اخْتَلَفَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التَّكْبِيرِ عَلَى الْجِنَازَةِ، ثُمَّ ائْتَوْهَا بَعْدَ عَلَى أَرْبَعِ تَكْبِيرَاتٍ

[11447] Hushaym narrated to us from Huṣayn, from Al-Sha‘bī, from Zayd ibn Arqam, that he “prayed over a dead person and said five Takbirs over him.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ الشَّعْبِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، أَنَّهُ صَلَّى عَلَى مَيْتٍ، فَكَبَرَ عَلَيْهِ خَمْسًا

[11448] Ghundar narrated to us from Shu‘bah, from ‘Amr ibn Murrah, from ‘Abd al-Rahmān ibn Abī Laylā, who said: Zayd used to say Takbirs over our funerals, and he said five Takbirs over a funeral. I asked him, and he said: “The Messenger of Allah ﷺ used to say them.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: كَانَ زَيْدُ يُكَبِّرُ عَلَى جَنَازِنَا، وَأَنَّهُ كَبَرَ عَلَى جَنَازَةٍ خَمْسًا، فَسَأَلْتُهُ فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُهَا

[11449] Wakī‘ and Al-Faḍl ibn Dukayn narrated to us from Shu‘bah, from Al-Minhāl, from Zādhān, that Ibn Mas‘ūd “said five Takbirs over a man from Banī

حَدَّثَنَا وَكِيعٌ، وَالْفَضْلُ بْنُ دُكَيْنٍ، عَنْ شُعْبَةَ، عَنْ الْمِنْهَالِ، عَنْ زَادَانَ، أَنَّ ابْنَ مَسْعُودٍ كَبَرَ عَلَى رَجُلٍ مِنْ بَنِي أَسَدٍ خَمْسًا

[11450] Wakī‘ narrated to us from Ismā‘il, from Al-Sha‘bī, from ‘Alqamah ibn Qays, that he arrived from Shām and said to ‘Abd Allāh: “I saw Mu‘ādh ibn Jabal and his companions in Shām saying five Takbirs over funerals. So fix a limit for us that we can follow you in.” He said: ‘Abd Allāh remained silent for a while, then said: “Say Takbir as your Imam says Takbir; there is no fixed time and no fixed number.”

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْمَاعِيلَ، عَنْ الشَّعْبِيِّ، عَنْ عَلْفَمَةَ
بْنِ فَيْسٍ، أَنَّهُ قَدِيمٌ مِنَ الشَّامِ فَقَالَ لِعَبْدِ اللَّهِ: إِنِّي رَأَيْتُ
مُعاَذَ بْنَ جَبَلٍ وَاصْحَابَهُ بِالشَّامِ يُكَبِّرُونَ عَلَى الْجَنَائزِ
خَمْسًا، فَوَقَّنُوهَا لَنَا وَقُتِّلَتْ نُتَابِعُكُمْ عَلَيْهِ قَالَ: فَأَطْرَقَ عَنْهُ
اللَّهِ سَاعَةً، ثُمَّ قَالَ: كَبَرُوا مَا كَبَرَ إِمَامُكُمْ، لَا وَقْتَ، وَلَا
عَدَدَ

[11451] Wakī‘ narrated to us from Ja‘far ibn Ziyād, from Yahyā ibn al-Ḥārith al-Taymī, the freed slave of Hudhayfah, from Hudhayfah, that he said five Takbirs over a funeral. Someone other than Wakī‘ added: Then he said: “I saw the Messenger of Allah ﷺ do it.”

حَدَّثَنَا وَكِبْعُ، عَنْ جَعْفَرِ بْنِ زَيْدٍ، عَنْ يَحْيَى بْنِ
الْحَارِثِ التَّيْمِيِّ، مَوْلَى لِحُدَيْفَةَ، عَنْ حُدَيْفَةَ، أَنَّهُ كَبَرَ
عَلَى جَنَازَةِ خَمْسَاءِ زَادَ فِيهِ غَيْرُ وَكِبْعٍ، ثُمَّ قَالَ: رَأَيْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَهُ

[11452] Wakī‘ narrated to us from Isrā‘il, from Jābir, from ‘Āmir, from a scribe of ‘Alī, that ‘Alī “said five Takbirs over a funeral.”

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ
كَاتِبِ لِغَلِيِّ، أَنَّ عَلِيًّا كَبَرَ عَلَى جَنَازَةِ خَمْسَاءِ

[11453] Ibn Fuḍayl narrated to us from Ayyūb ibn al-Nu'mān, who said: “I prayed behind Zayd ibn Arqam over a funeral, and he said five Takbirs over it.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ أَئِبْوَبَ بْنِ النُّعْمَانَ، قَالَ: صَلَّيْتُ خَفَّ رَيْدَ بْنِ أَرْقَمَ عَلَى جَنَازَةٍ فَكَبَرَ عَلَيْهَا حَمْسًا

[11454] Ḥafs narrated to us from ‘Abd al-A’lā ibn Sal’, from ‘Abd Khayr, who said: ‘Alī used to “say six Takbirs over the people of Badr, five over the Companions of the Messenger of Allah ﷺ, and four over the rest of the people.”

حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ الْأَعْلَى بْنِ سَلْعَ، عَنْ عَبْدِ خَيْرٍ، قَالَ: كَانَ عَلَيْهِ يُكَبِّرُ عَلَى أَهْلِ بَدْرٍ سِتًّا، وَعَلَى أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسًا، وَعَلَى سَائِرِ النَّاسِ أَرْبَعًا

[11455] Sufyān ibn ‘Uyaynah narrated to us from ‘Amr, from Abū Sa‘īd, who said: Ibn ‘Abbās used to “gather the people by [reciting] Al-Ḥamد, and he would say three Takbirs over the funeral.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ أَبِي سَعِيدٍ، قَالَ: كَانَ ابْنُ عَبَّاسٍ يَجْمَعُ النَّاسَ بِالْحَمْدِ، وَيُكَبِّرُ عَلَى الْجَنَازَةِ ثَلَاثًا

[11456] Mu‘ādh ibn Mu‘ādh narrated to us from ‘Imrān ibn Ḥudayr, who said: I prayed with Anas ibn Mālik over a funeral, “and he said three Takbirs over it, adding nothing more, then he left.”

حَدَّثَنَا مُعاَذُ بْنُ مُعاَذٍ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، قَالَ: صَلَّيْتُ مَعَ أَنَسِ بْنِ مَالِكٍ عَلَى جَنَازَةٍ، فَكَبَرَ عَلَيْهَا ثَلَاثًا لَمْ يَرْدُ عَلَيْهَا، ثُمَّ انْصَرَفَ

[11457] Zayd ibn al-Ḥubāb narrated to us from Al-Qāsim, who said: My father informed me that he prayed over a funeral, and Jābir ibn Zayd said to him: “Step forward and say three Takbirs over it.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ الْفَاسِمِ، قَالَ: أَخْبَرَنِي أَبِي،
أَنَّهُ صَلَّى اللَّهُ عَلَى جَنَازَةٍ فَقَالَ لَهُ جَابِرُ بْنُ زَيْدٍ: تَقْمَ فَكَبِّرْ
عَلَيْهَا ثَلَاثَةً

[11458] Ibn Fuḍayl narrated to us from Yazīd, from ‘Abd Allāh ibn al-Ḥārith, who said: “The Messenger of Allah ﷺ prayed over Ḥamzah and said nine Takbirs over him. Then another [body] was brought, and he said seven Takbirs over it. Then another was brought, and he said five Takbirs over it, until he finished with them, except that they were odd numbers.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ،
قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى
حَمْزَةَ وَكَبَّرَ عَلَيْهِ تَسْعَةً، ثُمَّ جَيَءَ بِالْأُخْرَى، فَكَبَّرَ عَلَيْهَا
سَبْعَةً، ثُمَّ جَيَءَ بِالْأُخْرَى فَكَبَّرَ عَلَيْهَا خَمْسَةً، حَتَّى فَرَغَ
عَنْهُنَّ غَيْرَ أَنَّهُنَّ كُنَّ وَثَرَا

[11459] ‘Abd Allāh ibn Numayr and Waki‘ narrated to us, saying: Ismā‘il ibn Abī Khālid narrated to us from Mūsā ibn ‘Abd Allāh ibn Yazīd, who said: “Alī prayed over Abū Qatādah and said seven Takbirs over him.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَوَكِيعٌ، قَالاً: حَدَّثَنَا إِسْمَاعِيلُ
بْنُ أَبِي خَالِدٍ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدٍ، قَالَ:
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي قَتَادَةَ فَكَبَّرَ عَلَيْهِ سَبْعَةً

[11460] Abū Bakr narrated to us, saying; Juwaybir narrated to us from Mughīrah, from Ḥammād, from Ibrāhīm, who said: “It should not exceed seven Takbirs, nor be less than four.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا جُوبِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ،
عَنْ إِبْرَاهِيمَ، قَالَ: لَا تُزَادُ عَلَى سَبْعَ تَكْبِيرَاتٍ، وَلَا
تُنْقَصُ مِنْ أَرْبَعٍ

[11461] ‘Abd Allāh ibn Idrīs narrated to us from Ḥuṣayn, from Abū Mālik, who said: “The Messenger of Allah ﷺ prayed over Hamzah. They began to bring bodies and remove them while Hamzah remained in front of them until he finished praying over them [all].”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ أَبِي
مَالِكٍ، قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَلَى حَمْزَةَ، فَجَعَلُوا يَرْفَعُونَ وَحَمْزَةَ بَيْنَ أَيْدِيهِمْ حَتَّى
فَرَغَ عَنِ الصَّلَاةِ عَلَيْهِمْ

[11462] Muḥammad ibn Fuḍayl narrated to us from Ḥuṣayn, from Abū Mālik, who said: “The Messenger of Allah ﷺ prayed over Hamzah. Nine [bodies] would be brought and placed with him, and he would pray over them. Then they would be removed while Hamzah was left, and nine others would be brought. He continued like this until he had prayed over all

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ أَبِي مَالِكٍ،
قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى
حَمْزَةَ، فَكَانَ يُجَاءُ بِتِسْعَةِ فَيُوَضَّعُونَ مَعَهُ فَيُصَلَّى
عَلَيْهِمْ، ثُمَّ يُرْفَعُونَ وَيُثْرَكُ حَمْزَةُ، وَيُجَاءُ بِتِسْعَةِ
آخَرِينَ، فَلَمْ يَزُلْ كَذَلِكَ حَتَّى صَلَّى عَلَيْهِمْ جَمِيعًا

[11463] Abū Bakr narrated to us, saying: Hushaym narrated to us, saying: Ḥuṣayn informed us from Al-Sha'bī, that ‘Alī “prayed over Sahl ibn Ḥunayf and said six Takbirs over him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنِ الشَّعْبِيِّ، أَنَّ عَلِيًّا، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَهْلَ بْنَ حُنَيْفَ فَكَبَرَ عَلَيْهِ سِتًّا

[11464] Nu‘aym ibn Sulaymān narrated to us from Ishāq ibn Suwayd, from Bakr ibn ‘Abd Allāh, who said: “It should not be less than three Takbirs, nor exceed seven.”

حَدَّثَنَا نُعَيْمُ بْنُ سُلَيْمَانَ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، قَالَ: لَا تُنْقَصُ مِنْ ثَلَاثٍ تَكْبِيرَاتٍ، وَلَا تُزَادُ عَلَى سَبْعٍ

[11465] Wakī‘ narrated to us from Shu‘bah, from Ibn al-Aṣbahānī, from ‘Abd Allāh ibn Mughaffal, from ‘Alī, that he “said six Takbirs over Sahl ibn Ḥunayf.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ ابْنِ الْأَصْبَهَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ، عَنْ عَلِيٍّ أَنَّهُ كَبَرَ عَلَى سَهْلٍ بْنِ حُنَيْفٍ سِتًّا

[11466] Wakī‘ narrated to us, saying: Ismā‘il narrated to us from Al-Sha'bī, from Ibn Mughaffal, that ‘Alī “said six Takbirs over Sahl ibn Ḥunayf.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، عَنْ ابْنِ مُعَقَّلٍ، أَنَّ عَلِيًّا كَبَرَ عَلَى سَهْلٍ بْنِ حُنَيْفٍ سِتًّا

[11467] ‘Umar ibn Ayyūb al-Mawṣili narrated to us from Mughīrah ibn Ziyād, from ‘Atā’, from Ibn ‘Abbās, who said: “If you fear that you will miss the funeral prayer while you are without ablution, then perform Tayammum and pray.”

حَدَّثَنَا عُمَرُ بْنُ أَيُوبَ الْمُوْصِلِيُّ، عَنْ مُغِيرَةَ بْنِ زَيَادٍ، عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: إِذَا خَفْتَ أَنْ تَفُوتَكَ الْجِنَارَةُ، وَأَنْتَ عَلَى غَيْرِ وُضُوءٍ، فَتَيَمِّمْ وَصَلِّ

[11468] Sufyān ibn ‘Uyaynah narrated to us from Abū al-Za’rā’, from ‘Ikrimah, who said: “If a funeral [prayer] comes upon you suddenly and you are without ablution, then perform Tayammum and pray over it.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزَّعْرَاءِ، عَنْ عِكْرَمَةَ، قَالَ: إِذَا فَجَأْتَكَ الْجِنَارَةُ وَأَنْتَ عَلَى غَيْرِ وُضُوءٍ، فَتَيَمِّمْ وَصَلِّ عَلَيْهَا

[11469] Jarīr ibn ‘Abd al-Ḥamīd narrated to us from Maṇṣūr, from Ibrāhīm, who said: “If a funeral [prayer] comes upon you suddenly and you are not in a state of ablution, if you have water, then perform ablution and pray. And if you do not have water, then perform Tayammum and pray.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا فَجَأْتَكَ الْجِنَارَةُ وَلَسْتَ عَلَى وُضُوءٍ، فَإِنْ كَانَ عِنْدَكَ مَاءٌ فَتَوَضَّأْ وَصَلِّ، وَإِنْ لَمْ يَكُنْ عِنْدَكَ مَاءً فَتَيَمِّمْ وَصَلِّ

[11470] Wakī‘ narrated to us from Sufyān, from Ḥammād and Maṇṣūr, from Ibrāhīm, who said: “He performs Tayammum if he fears missing [the prayer].”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ حَمَّادٍ، وَمَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يَتَبَيَّمُ إِذَا خَشِيَ الْفَوْتَ

[11471] ‘Abdah ibn Sulaymān narrated to us from ‘Abd al-Malik, from ‘Atā’, who said: “If you fear that you will miss the funeral [prayer], then perform Tayammum and pray.”

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، قَالَ: إِذَا خِفْتَ أَنْ تَفُوتَكَ الْجِنَازَةَ فَتَبَيَّمْ وَصَلِّ

[11472] Wakī‘ narrated to us from Sufyān, from Jābir, from Al-Sha‘bī, who said: “He performs Tayammum if he fears missing [the prayer].”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ جَابِرٍ، عَنْ الشَّعْبِيِّ، قَالَ: يَتَبَيَّمُ إِذَا خَشِيَ الْفَوْتَ

[11473] Yaḥyā ibn ‘Abd al-Malik ibn Abī Ghaniyyah narrated to us from Al-Hakam, who said: “If you fear that you will miss the prayer while you are without ablution, then perform Tayammum.”

حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنُ أَبِي غَنِيَّةَ، عَنْ الْحَكَمِ، قَالَ: إِذَا خِفْتَ أَنْ تَفُوتَكَ الصَّلَاةَ وَأَنْتَ عَلَى غَيْرِ وُضُوءٍ فَتَبَيَّمْ

[11474] Abū Dāwūd narrated to us from Shaybān, from Jābir, that Sālim said: “He performs Tayammum.” And Al-Qāsim said: “He should not pray over it until he performs ablution.”

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ شَيْبَانَ، عَنْ جَابِرٍ، أَنَّ سَالِمًا، قَالَ: يَتَيَّمَّمُ. وَقَالَ الْقَاسِمُ لَا يُصَلِّي عَلَيْهَا حَتَّى يَتَوَضَّأَ

[11475] Ḥafṣ narrated to us from Ash‘ath, from Al-Ḥasan, who said: “He does not perform Tayammum, and he does not pray except in a state of purity [ablution].”

حَدَّثَنَا حَفْصُ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: لَا يَتَيَّمَّمُ، وَلَا يُصَلِّي إِلَّا عَلَى طَهْرٍ

[11476] Yazīd ibn Hārūn narrated to us from Hishām, from Al-Ḥasan, who said: “He performs Tayammum and prays over it.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: يَتَيَّمَّمُ، وَيُصَلِّي عَلَيْهَا

[11477] Yazīd ibn Hārūn narrated to us from ‘Abd al-Malik, from ‘Atā’ regarding a man who attends a funeral and fears he will miss the prayer over it. He said: “He does not perform Tayammum.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ فِي الرَّجُلِ يَحْضُرُ الْجِنَازَةَ، فَيَخَافُ أَنْ تَفُوتَهُ الصَّلَاةُ عَلَيْهَا قَالَ: لَا يَتَيَّمَّمُ

[11478] Yazīd ibn Hārūn narrated to us, saying: Ismā‘il ibn Abī Khālid narrated to us from Al-Sha‘bī regarding a man who attends a funeral while he is without ablution. He said: “He prays over it.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: نَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ فِي الرَّجُلِ يَحْضُرُ الْجِنَازَةَ وَهُوَ عَلَى غَيْرِ وُضُوءٍ قَالَ: يُصَلِّي عَلَيْهَا.

[11479] Wakī‘ narrated to us from Sahl and Muṭī‘, from Al-Sha‘bī, who said: “He prays over it.” Muṭī‘ added in it: “There is no bowing or prostration in it.”

حَدَّثَنَا وَكِيعٌ، عَنْ سَهْلٍ، وَمُطِيعٍ، عَنِ الشَّعْبِيِّ، قَالَ: يُصَلِّي عَلَيْهَا. زَادَ فِيهِ مُطِيعٌ لَنِسَاءٍ فِيهِ رُكُوعٌ، وَلَا سُجُودٌ

[11480] Ḥafṣ ibn Ghayyāth narrated to us from Muḥammad ibn Ishāq, from Nāfi‘, from Ibn ‘Umar, that he “did not used to make up the Takbirs he missed in the funeral prayer.”

حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ لَمْ يَكُنْ يَغْضِبُ مَا فَاتَهُ مِنَ التَّكْبِيرِ عَلَى الْجِنَازَةِ

[11481] Abū al-Aḥwāṣ narrated to us from Mughīrah, from Ibrāhīm, who said: “If you miss one or two Takbirs over the funeral, then hasten to say the Takbirs you missed before it (the body) is lifted.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا فَاتَكَ تَكْبِيرٌ، أَوْ تَكْبِيرَتَانٍ عَلَى الْجِنَازَةِ، فَبَادرْ فَكَبِّرْ مَا فَاتَكَ قَبْلَ أَنْ تُرْفَعَ

[11482] Ḥammād ibn Mas‘adah narrated to us from Ibn Abī Dhī’b, from Qāriż ibn Shaybah, from Sa‘īd ibn al-Musayyib, who said: “He builds upon [makes up] what he missed of the Takbir over a funeral.”

حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ قَارَظِ
بْنِ شَيْبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبَ، قَالَ: يَبْنِي عَلَى مَا
فَانَّهُ مِنَ التَّكْبِيرِ عَلَى جَنَازَةٍ

[11483] Abū Usāmah narrated to us from Hishām, from Muḥammad, who said: “He says the Takbirs he caught, and he makes up what preceded him.” Al-Ḥasan said: “He says the Takbirs he caught, and he does not make up what preceded him.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، قَالَ: يُكَبِّرُ مَا
أَدْرَكَ، وَيَقْضِي مَا سَبَقَهُ وَقَالُ الْحَسْنُ يُكَبِّرُ مَا أَدْرَكَ،
وَلَا يَقْضِي مَا سَبَقَهُ

[11484] Wakī‘ narrated to us from Isrā’il, from Jābir, from Al-Sha‘bī and ‘Atā’, who said: “Do not make up what you missed of the Takbir over the funeral.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ الشَّعْبِيِّ،
وَعَطَاءً، قَالَا: لَا تَقْضِي مَا فَاتَكَ مِنَ التَّكْبِيرِ عَلَى
الْجَنَازَةَ

[11485] Ghundar narrated to us from Shu‘bah, from Ḥammād, who said: “He makes it up.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، قَالَ: يَقْضِي

[11486] Abū Khālid al-Aḥmar narrated to us from Shu‘bah, from Qatādah, who said: “He says the Takbirs he caught, and he does not make up what he missed.”

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، قَالَ:
يُكَبِّرُ مَا أَذْرَكَ، وَلَا يَقْضِي مَا فَاتَهُ

[11487] Abū Aḥmad Muḥammad ibn ‘Abd Allāh ibn al-Zubayr narrated to us from Mubārak, from Ya‘qūb, from Matar, from Ḥumayd ibn ‘Abd al-Raḥmān, who said: “He makes up what he missed of the Takbir over the funeral.”

حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الرُّبَّيْرِ، عَنْ مُبَارَكٍ، عَنْ يَعْفُوبَ، عَنْ مَطْرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: يَقْضِي مَا فَاتَهُ مِنَ التَّكْبِيرِ عَلَى الْجِنَازَةِ

[11488] Hushaym narrated to us from Mughīrah, from Al-Ḥārith, that he used to say: “If a man arrives at the funeral [prayer] and he has been preceded by some of the Takbirs, he should not say Takbir until the Imam says Takbir.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنِ الْحَارِثِ أَنَّهُ كَانَ يَقُولُ:
إِذَا اتَّهَى الرَّجُلُ إِلَى الْجِنَازَةِ، وَقَدْ سُوقَ بِعِصْمِ التَّكْبِيرِ
لَمْ يُكَبِّرْ حَتَّى يُكَبِّرَ الْإِمَامُ

[11489] Mu‘ādh narrated to us from Ash‘ath, from Al-Ḥasan regarding a man who arrives at the funeral while they are praying over it. He said: “He joins them with a Takbir.”

حَدَّثَنَا مُعاَدٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ فِي الرَّجُلِ يَتَّهَى
إِلَى الْجِنَازَةِ وَهُمْ يُصَلِّونَ عَلَيْهَا قَالَ: يَدْخُلُ مَعَهُمْ
بِتَكْبِيرَةِ

[11490] Ibn Fuḍayl narrated to us from Al-Ḥasan ibn ‘Ubayd Allāh, from Ibrāhīm, that he “used not to say the Taslim loudly over the funeral.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ لَا يَجْهُرُ بِالْتَّسْلِيمِ عَلَى الْجِنَازَةِ

[11491] ‘Alī ibn Mushir narrated to us from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, that “when he prayed over a funeral, he would raise his hands and say Takbir, and when he finished, he would say Taslim once to his right.”

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ أَنَّهُ كَانَ إِذَا صَلَّى عَلَى الْجِنَازَةِ رَفَعَ يَدَيْهِ فَكَبَرَ، فَإِذَا فَرَغَ سَلَّمَ عَلَى يَمِينِهِ وَاحِدَةً

[11492] Ḥafṣ ibn Ghiyāth narrated to us from Ḥajjāj, from ‘Umayr ibn Sa‘d, who said: “Alī prayed over Yazīd ibn al-Mukaffif, and he said four Takbirs over him, and he said a quiet Taslim to his right.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَاجَاجٍ، عَنْ عَمَيْرِ بْنِ سَعْدٍ، قَالَ: صَلَّى عَلَيُّ عَلَى يَزِيدَ بْنِ الْمُكَفَّفِ فَكَبَرَ عَلَيْهِ أَرْبَعًا، وَسَلَّمَ تَسْلِيمَةً حَفِيَّةً عَنْ يَمِينِهِ

[11493] Wakī‘ and Al-Faḍl ibn Dukayn narrated to us from Sufyān, from Ibrāhīm ibn al-Muhājir, from Mujāhid, from Ibn ‘Abbās, that he “used to say one Taslim over the funeral.”

حَدَّثَنَا وَكِيعٌ، وَالْفَضْلُ بْنُ دُكَينٍ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ مُجَاهِدٍ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّهُ كَانَ يُسَلِّمُ عَلَى الْجِنَازَةِ تَسْلِيمَةً

[11494] Abū al-Āḥwāṣ narrated to us from Abū Iṣhāq, from Al-Ḥārith, who said: I prayed behind ‘Alī over a funeral, “and he said Taslim to his right when he finished: ‘As-Salāmu ‘Alaykum’.”

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ،
قَالَ: صَلَّيْتُ خَلْفَ عَلَيْهِ عَلَى جَنَازَةٍ، فَسَلَّمَ عَنْ يَمِينِهِ
جِئْنَ فَرَغَ السَّلَامُ عَلَيْكُمْ

[11495] Ibn Numayr narrated to us from Al-A‘mash, from Ibrāhīm, that he “used to say one Taslim over the funeral.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ
يُسَلِّمُ عَلَى الْجِنَازَةِ تَسْلِيمَةً

[11496] Jarīr narrated to us from Al-Shaybānī, from ‘Abd al-Malik ibn Iyās, from Ibrāhīm, who said: “One Taslim is said over the funeral.”

حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الْمَالِكِ بْنِ إِيَّاسٍ،
عَنْ إِبْرَاهِيمَ، قَالَ: يُسَلِّمُ عَلَى الْجِنَازَةِ تَسْلِيمَةً

[11497] Wakī‘ narrated to us from Abū Hilāl, from Marthad, who said: I prayed behind Jābir ibn Zayd, “and he said one Taslim, beginning it to his right and ending it to his left.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي هِلَالٍ، عَنْ مَرْثَدٍ، قَالَ: صَلَّيْتُ
خَلْفَ جَابِرِ بْنِ زَيْدٍ، فَسَلَّمَ تَسْلِيمَةً أَوْلَاهَا عَنْ يَمِينِهِ
وَآخِرُهَا، عَنْ شِمَالِهِ

[11498] Wakī‘ narrated to us from Abū Hilāl, from Marthad, who said: I prayed behind Jābir ibn Zayd, “and he said one Taslim, making it audible over the funeral.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي هِلَالٍ، عَنْ مَرْثَدٍ، قَالَ: صَلَّيْتُ
خَلْفَ جَابِرِ بْنِ زَيْدٍ فَسَلَّمَ تَسْلِيمَةً، فَأَسْمَعَ عَلَى الْجِنَازَةِ

[11499] Mu‘tamir ibn Sulaymān narrated to us from his father, who said: “Ibn Sirīn prayed, and he said one Taslīm, making it audible over the funeral.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: صَلَّى ابْنُ سِيرِينَ فَسَلَّمَ تَسْلِيمَةً، فَأَسْمَعَ عَلَى الْجِنَازَةِ

[11500] Ḥafṣ ibn Ghiyāth narrated to us from Abū al-‘Anbas, from his father, that he said: I prayed behind Abū Hurayrah over a funeral, “and he said four Takbirs over it, and he said one Taslīm to his right.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَبِي الْعَنْبَسِ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: صَلَّى ثُلَّةُ خَلْفَ أَبِي هُرَيْرَةَ عَلَى جِنَازَةِ فَكَبَّرَ عَلَيْهَا أَرْبَعاً، وَسَلَّمَ عَنْ يَمِينِهِ تَسْلِيمَةً

[11501] Wakī‘ and Al-Faḍl ibn Dukayn told us, from Sufyān, from Mānsūr ibn Ḥayyān, from Sa‘īd ibn Jubayr, that he used to say one Taslīm in the funeral prayer.

حَدَّثَنَا وَكِيعٌ، وَالْفَضْلُ بْنُ دُكَيْنٍ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ بْنِ حَيَّانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يُسَلِّمُ عَلَى الْجِنَازَةِ تَسْلِيمَةً

[11502] Muḥammad ibn Abī ‘Adī told us, from Ash‘ath, from Al-Ḥasan, who said: “He says one Taslīm in front of his face, and those behind the Imam respond.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: يُسَلِّمُ تَسْلِيمَةً تَلْقَاءَ وَجْهِهِ، وَيَرْدُ مِنْ خَلْفِ الْإِمَامِ

[11503] Abū Bakr told us: ‘Abd Allāh ibn Numayr told us, from Ḥurayth, who said: I saw ‘Āmir pray over a funeral, and he said Taslīm to his right and to his left.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ نُعْمَىْرٍ، عَنْ حُرَيْثٍ، قَالَ: رَأَيْتُ عَامِرًا صَلَّى عَلَى جَنَازَةٍ، فَسَلَّمَ عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ

[11504] Yaḥyā ibn Ādām told us, from Quṭbah, from Al-A‘mash, from Yaḥyā, that when he prayed over a funeral, he would say one Taslīm.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ قُطْبَةَ، عَنْ الْأَعْمَشِ، عَنْ يَحْيَى أَنَّهُ كَانَ إِذَا صَلَّى عَلَى جَنَازَةٍ سَلَّمَ تَسْلِيمَةً وَاحِدَةً

[11505] Ismā‘il ibn ‘Ayyāsh told us, from ‘Amr ibn Muhājir, who said: “I prayed with Wāthilah over sixty funerals from the plague, men and women. He pronounced four Takbīrs and said one Taslīm.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَمْرٍو بْنِ مُهَاجِرٍ، قَالَ: صَلَّيْتُ مَعَ وَالِّهِ عَلَى سِتِّينَ جَنَازَةً مِنَ الطَّاعُونِ رِجَالٌ وَنِسَاءٌ، فَكَبَرَ أَرْبَعَ تَكْبِيرَاتٍ، وَسَلَّمَ تَسْلِيمَةً

[11506] Zayd ibn Ḥubāb told us: ‘Abd Allāh ibn al-‘Alā’ told me, saying: I prayed behind Makhlūl over a funeral, and he said one Taslīm to his right.

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْعَلَاءِ، قَالَ: صَلَّيْتُ خَلْفَ مَكْحُولٍ عَلَى جَنَازَةٍ فَسَلَّمَ تَسْلِيمَةً عَنْ يَمِينِهِ

[11507] Ghundar told us, from Shu‘bah, from ‘Āsim, who said: I asked Ghunaym: “Should I say Taslīm in the funeral prayer?” He said: “Yes, are you not in prayer?”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَاصِمٍ، قَالَ: سَأَلْتُ عُنِيْمًا قُلْتُ: أَسْلَمَ فِي الصَّلَاةِ عَلَى الْجَنَازَةِ؟ قَالَ: نَعَمْ، أَلَّا نَتَقَدَّمَ فِي الصَّلَاةِ

[11508] Al-Faḍl ibn Dukayn told us, from Al-Hasan, from Abū al-Haytham, from Ibrāhīm, that he used to say Taslīm in the funeral prayer to his right and to his left.

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينٍ، عَنِ الْحَسَنِ، عَنْ أَبِي الْهَيْمَنِ،
عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يُسْلِمُ عَلَى الْجِنَازَةِ عَنْ يَمِينِهِ،
وَعَنْ يَسَارِهِ

[11509] Abū Bakr told us: ‘Abd Allāh ibn Mubārak told us, from Ma‘mar, from Al-Zuhrī, who said: Al-Miswar ibn Makhramah, when he attended a funeral, would not sit until it (the bier) was placed down.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ
مَعْمَرٍ، عَنِ الرُّهْرِيِّ، قَالَ: كَانَ الْمُسْوَرُ بْنُ مَخْرَمَةً إِذَا
شَهِدَ جِنَازَةً لَمْ يَجْلِسْ حَتَّى تُوضَعَ

[11510] Ḥafṣ ibn Ghiyāth told us, from Abū al-‘Anbas, from his father, from Abū Hurayrah, that he would not sit until the bier was placed down.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَبِي الْعَنْبَسِ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ لَمْ يَكُنْ يَقْعُدُ حَتَّى يُوضَعَ السَّرِيرُ

[11511] Al-Faḍl ibn Dukayn, Kathīr ibn Hishām, and Hishām al-Dastuwā’ī told us, from Yaḥyā ibn Abī Kathīr, from Abū Salamah, from Abū Sa‘id, elevating it (to the Prophet ﷺ), who said: “If you are in a funeral procession, do not sit until the bier is placed down.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينٍ، وَكَثِيرُ بْنُ هِشَامٍ، وَهِشَامُ الدَّسْتُوَائِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ،
عَنْ أَبِي سَعِيدٍ، يَرْفَعُهُ قَالَ: إِذَا كُنْتُمْ فِي جِنَازَةٍ، فَلَا
تَجْلِسُوا حَتَّى يُوضَعَ السَّرِيرُ

[11512] Ḥafṣ told us, from Ash‘ath, from Ibn Sirīn and Ibn Hubayrah, from Ibn ‘Umar, that when he accompanied a funeral, he would not sit until the bier was placed down.

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، وَابْنِ هُبَيْرَةَ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ إِذَا صَاحَبَ جِنَازَةً لَمْ يَجْلِسْ حَتَّى يُوْضَعَ السَّرِيرُ

[11513] Ḥafṣ told us, from Ḥajjāj, from Fuḍayl, from Ibrāhīm, who said: “When the bier is placed down, then sit.”

حَدَّثَنَا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا وُضِعَ السَّرِيرُ فَاجْلِسْ

[11514] Wakī‘ told us, from Ṭalḥah ibn Yahyā, who said: I saw ‘Urwah ibn al-Zubayr at a funeral. He leaned against a wall and kept asking: “Has the funeral been placed down?” He did not sit until it was placed down.

حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى، قَالَ: رَأَيْتُ عُرْوَةَ بْنَ الرُّبَيْرِ فِي جِنَازَةٍ فَاتَّكَأَ عَلَى حَائِطٍ فَجَعَلَ يَقُولُ: وُضِعَتِ الْجِنَازَةُ، فَلَمْ يَجْلِسْ حَتَّى وُضِعَتِ

[11515] Yahyā ibn Ādām told us, from Zuhayr, from Mughīrah, from Ibrāhīm and Al-Sha'bī, who said: “They used to dislike sitting until the funeral (bier) was placed down from the shoulders of men.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ رُهَيْرٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَالشَّعْبِيِّ، قَالَا: كَانُوا يَكْرَهُونَ أَنْ يَجْلِسُوا حَتَّى تُوْضَعَ الْجِنَازَةُ عَنْ مَنَاكِبِ الرِّجَالِ

[11516] Yazīd ibn Hārūn told us, from Abū Mālik al-Ashja‘ī, from Abū Ḥāzim, who said: “I walked with Al-Ḥasan ibn ‘Alī, Abū Hurayrah, and Ibn al-Zubayr. When they reached the grave, they stood talking until the funeral was placed down. When it was placed down, they sat.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، قَالَ: مَسَيْتُ مَعَ الْحَسَنِ بْنِ عَلَىٰ وَأَبِي هُرَيْرَةَ وَابْنِ الْزُّبَيْرِ فَلَمَّا انْتَهَوْا إِلَى الْقَبْرِ قَامُوا بِيَحْدَثُونَ حَتَّىٰ وُضِعَتِ الْجِنَازَةُ، فَلَمَّا وُضِعَتْ جَاسُوا

[11517] ‘Abd al-A’lā told us, from Hishām, from Muḥammad, that he would not sit until it was placed down. He said: And Al-Ḥasan saw no harm in it.

حَدَّثَنَا عَبْدُ الْأَعْلَىٰ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ لَا يَجْلِسُ حَتَّىٰ تُوضَعَ قَالَ: وَكَانَ الْحَسَنُ لَا يَرَى بِهِ بَأْسًا

[11518] ‘Ā’idh ibn Ḥabīb told us, from Yaḥyā ibn Sa‘īd, from Wāqid ibn ‘Amr ibn Sa‘d ibn Mu‘ādh, who said: I was at a funeral, and I did not sit until it was placed on the ground. Then I came to Nāfi‘ ibn Jubayr and sat with him. He said: “Why did I not see you sit until the funeral was placed down?” I said: “Because of the Hadith that reached me from Abū Sa‘īd.” Nāfi‘ said: Mas‘ūd ibn al-Ḥakam told me that ‘Alī told him that the Messenger of Allah ﷺ stood up, then sat down.

حَدَّثَنَا عَائِدُ بْنُ حَبِيبٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ وَاقِدٍ بْنِ عَمْرُو بْنِ سَعْدٍ بْنِ مُعاذٍ، قَالَ: كُنْتُ فِي جَنَازَةٍ فَلَمْ أَجِلْسُ حَتَّىٰ وُضِعَتْ عَلَى الْأَرْضِ، ثُمَّ أَتَيْتُ نَافِعَ بْنَ جُبَيْرٍ فَجَلَسْتُ إِلَيْهِ فَقَالَ: مَالِي لَمْ أَرَكَ جَلَسْتَ حَتَّىٰ وُضِعَتِ الْجِنَازَةُ فَقَالَتْ ذَلِكُ الْحَدِيثُ الَّذِي بَلَغَنِي عَنْ أَبِي سَعِيدٍ، فَقَالَ نَافِعٌ: حَدَّثَنِي مَسْعُودُ بْنُ الْحَكَمِ، أَنَّ عَلِيًّا حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ، ثُمَّ فَعَدَ

[11519] Ḥātim ibn Ismā’īl told us, from Unays ibn Abī Yahyā, from his father, who said: I saw Ibn ‘Umar and another man sitting before the funeral was placed down.

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ أُنْيَسِ بْنِ أَبِي يَحْيَى، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ وَرَجُلًا آخَرَ يَجْلِسَانِ قَبْلَ أَنْ تُوْضَعَ الْجِنَازَةُ

[11520] ‘Abd al-Wahhāb al-Thaqafī told us, from Muḥammad ibn ‘Amr, that Al-Qāsim and Sālim used to walk in front of the funeral procession and sit down.

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، أَنَّ الْفَاسِمَ، وَسَالِمًا، كَانَا يَمْشِيَانِ أَمَامَ الْجِنَازَةِ وَيَجْلِسَانِ

[11521] ‘Abbād ibn al-‘Awwām told us, from Sa’īd, that he saw Al-Ḥasan sit before the funeral was placed at the grave.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ سَعِيدٍ، أَنَّهُ رَأَى الْحَسَنَ جَلَسَ قَبْلَ أَنْ تُوْضَعَ الْجِنَازَةُ عَلَى الْقَبْرِ

[11522] Wakī‘ told us, from Isrā’īl, from Jābir, from Abū Ja‘far and ‘Āmir, who said: “There is no harm in sitting before the funeral is placed at the grave.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، وَعَامِرٍ، قَالَا: لَا بَأْسَ أَنْ يُجْلِسَنَ قَبْلَ أَنْ تُوْضَعَ الْجِنَازَةُ عَلَى الْقَبْرِ

[11523] Abū Mu‘āwiyah told us, saying: Al-A‘mash told us, from Al-Minhāl, from Zādhān, from Al-Barā’, who said: We went out with the Messenger of Allah ﷺ in the funeral of a man from the Ansar. We reached the grave, and the niche had not yet been dug. He said: “The Messenger of Allah ﷺ sat down, and we sat around him as if birds were on our heads.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ: ثنا الْأَعْمَشُ، عَنِ الْمِنْهَلِ، عَنْ زَادَانَ، عَنِ الْبَرَاءِ، قَالَ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ، فَأَنْهَيْنَا إِلَى الْقَبْرِ، وَلَمَّا يُلْحَدُ قَالَ: فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَلَسْنَا حَوْلَهُ كَائِنًا عَلَى رُؤُوسِنَا الطَّيْرُ

[11524] Yazīd ibn Hārūn told us, from Al-Jurayrī, from Muwarriq al-Ijlī, who said: “Whenever you balance between two matters, you will find the better of them with Allah and the easier of them is to sit during the standing for the funeral.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْجُرَيْرِيِّ، عَنْ مُورَقِ الْعَجْلِيِّ، قَالَ: مَا أَنْتَ بِعَادِلٍ بَيْنَ أَمْرَيْنِ إِلَّا وَجَدْتَ أَمْثَلَهُمَا عِنْدَ اللَّهِ وَأَيْسَرَهُمَا، فَاجْلِسْ فِي قِيَامِ الْجَنَازَةِ

[11525] Waki‘ told us, from Ibū Abī Dhi‘b, from Sa‘īd al-Maqburī, from his father, who said: I saw Abū Hurayrah and Marwān walking in front of the funeral, then they sat down. Abū Sa‘īd al-Khudrī came and said: “Stand up, O Emir, for this one-meaning Abū Hurayrah—knows that the Prophet ﷺ, when he followed a funeral, would not sit until it was placed down.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبْنَى أَبِي ذِئْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ،
عَنْ أَبِيهِ، قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ وَمَرْوَانَ يَمْشِيَانِ أَمَامَ
الْجِنَازَةِ، ثُمَّ جَلَسَا فَجَاءَ أَبُو سَعِيدِ الْخُدْرِيِّ، قَالَ: قُمْ أَيُّهَا
الْأَمِيرُ فَقَدْ عَلِمْ هَذَا، يَعْنِي أَبَا هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَتَيَ الْجِنَازَةَ لَمْ يَخْلُسْ حَتَّى
تُوضَعَ

[11526] Ibū al-Mubārak told us, from Ma‘mar, from Al-Zuhrī, who said: Al-Miswar ibn Makhramah would not return until permission was given to him.

حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ قَالَ: كَانَ
الْمِسْوَرُ بْنُ مَخْرَمَةً لَا يَرْجِعُ حَتَّى يُؤْذَنَ لَهُ

[11527] Abū Mu‘awiyah and Waki‘ told us, from Hishām, from his father, from Zayd ibn Thābit, who said: “When you have prayed over the funeral, you have fulfilled your obligation, so leave it to its family.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ
رَبِيدِ بْنِ ثَابِتٍ، قَالَ: إِذَا صَلَّيْتُمْ عَلَى الْجِنَازَةِ فَقَدْ قَضَيْتُمْ
مَا عَلَيْكُمْ، فَخُلُوا بَيْنَهَا وَبَيْنَ أَهْلَهَا

[11528] Ḥumayd ibn ‘Abd al-Rahmān told us, from Al-Ḥasan ibn Ṣalih, from Ibn Abī Laylā, from Abū al-Zubayr, from Jābir, who said: “Walk with the funeral as much as you wish, then return if you see fit.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ الْحَسَنِ بْنِ صَالِحٍ،
عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيرِ، عَنْ جَابِرٍ، قَالَ:
أَمْشِ مَعَ الْجِنَازَةِ مَا شِئْتَ، ثُمَّ ارْجِعْ إِذَا بَدَا لَكَ

[11529] Mu‘ādh ibn Mu‘ādh told us, from Ibn ‘Awn, from Muḥammad, that he did not see the need for their permission and would say: “What authority do they have over us?”

حَدَّثَنَا مُعاًدُ بْنُ مُعاَدٍ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ أَنَّهُ كَانَ
لَا يَرَى لَهُمْ إِذْنًا وَيَقُولُ: مَا سُلْطَانُهُمْ عَلَيْنَا

[11530] Al-Faḍl ibn Dukayn told us, from Mūsā ibn Nāfi‘, who said: I saw Sa‘id ibn Jubayr pray over a funeral, then return.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينِ، عَنْ مُوسَى بْنِ نَافِعٍ، قَالَ:
رَأَيْتُ سَعِيدَ بْنَ جُبَيْرَ صَلَّى عَلَى جِنَازَةٍ، ثُمَّ رَجَعَ

[11531] ‘Abd Allāh ibn Numayr told us, from Ibn Jurayj, who said: A man said to Nāfi‘: Did Ibn ‘Umar return from the funeral before permission was given to him after they finished? He said: “He would not return until permission was

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرِ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: قَالَ
رَجُلٌ لِنَافِعٍ، أَكَانَ ابْنُ عُمَرَ يَرْجِعُ مِنَ الْجِنَازَةِ قَبْلَ أَنْ
يُؤْدَنَ لَهُ بَعْدَ فَرَاغِهِمْ؟ قَالَ: مَا كَانَ يَرْجِعُ حَتَّى يُؤْدَنَ
لَهُ

[11532] Sharīk told us, from Ibrāhīm ibn Muhājir, from Ibrāhīm, who said: “Two commanders who are not commanders: the owner of the funeral, if you pray over it, you do not return except with his permission; and the pilgrim woman over her companions if she menstruates.”

حَدَّثَنَا شَرِيكٌ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ إِبْرَاهِيمَ،
قَالَ: أَمِيرَانِ وَلَيْسَا بِأَمِيرَيْنِ صَاحِبُ الْجِنَازَةِ إِذَا صَلَّى
عَلَيْهَا لَمْ تَرْجِعْ إِلَّا بِإِذْنِهِ، وَالْمُرْأَةُ الْحَاجَةُ عَلَى رُفْقَتِهَا
إِذَا حَاضَتْ

[11533] Wakī‘ told us, from Abū Janāb, from Ṭalḥah, from Ibrāhīm, from ‘Abd Allāh, who said: “Two commanders who are not commanders: the owner of the funeral, and the menstruating woman over the companions.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي جَنَابٍ، عَنْ طَلْحَةَ، عَنْ إِبْرَاهِيمَ،
عَنْ عَبْدِ اللَّهِ، قَالَ: أَمِيرَانِ وَلَيْسَا بِأَمِيرَيْنِ صَاحِبُ
الْجِنَازَةِ، وَالْحَائِضُ عَلَى الرُّفْقَةِ

[11534] Wakī‘ told us, from Mālik ibn Mighwal, from Ṭalḥah, from ‘Umar, similar to it.

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ، عَنْ
عُمَرَ، مِثْلُهُ

[11535] Abū al-Aḥwāṣ told us, from Sa‘īd, from Masrūq, from Ṭalḥah al-Yāmī, who said: It used to be said: “Two commanders who are not commanders: the funeral over those who follow it, and the pilgrim woman over her companions if she menstruates.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سَعِيدٍ، عَنْ مَسْرُوقٍ، عَنْ طَلْحَةَ الْيَامِيِّ، قَالَ: «كَانَ يُقَالُ: أَمِيرَانِ وَلَيْسَا بِأَمْرَيْنِ الْجِنَارَةُ عَلَى مَنْ يَتَبَعُهَا، وَالْمُرْأَةُ الْحَاجَةُ عَلَى رُفْقَتِهَا إِذَا حَاضَتْ»

[11536] ‘Abd al-Wahhāb ibn ‘Atā’ told us, from Ibn Abī ‘Arūbah, from Dāwūd ibn Abī al-Furāt, who said: I was with Abū Qilābah in a funeral. When he prayed, he left. I said to him: “Before permission is given to you?” He said: “Are they rulers over us?”

حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءٍ، عَنْ ابْنِ أَبِي عَرْوَبَةَ، عَنْ دَاوُدَ بْنِ أَبِي الْفَرَاتِ، قَالَ: كُنْتُ مَعَ أَبِي فِلَابَةَ فِي جِنَارَةٍ، فَلَمَّا صَلَّى انْصَرَفَ قَالَ: فَقُلْتُ لَهُ: قَبْلَ أَنْ يُؤْدَنَ لَكَ قَالَ: فَقَالَ: أَهُمْ أَمْرَاءُ عَلَيْنَا؟

[11537] Abū Dāwūd al-Ṭayālisī told us, from Abū ‘Aqīl, who said: I asked him: Is there permission (required) for one who follows the funeral? He said: “No, but a man feels shy to return until permission is given to him.”

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ أَبِي عَقِيلٍ، قَالَ: قُلْتُ لَهُ: عَلَى مَنْ تَبِعُ الْجِنَارَةَ إِذْنٌ؟ قَالَ: لَا، وَلَكِنْ يَخْشَمُ الرَّجُلُ أَنْ يَرْجِعَ حَتَّى يُؤْدَنَ لَهُ

[11538] Yaḥyā ibn Sa‘īd told us, from Thawr, from Maḥfūz ibn ‘Alqamah, from ‘Abd Allāh, from Abū Hurayrah, who said: “Two commanders who are not commanders: a woman with companions who performs Hajj or ‘Umrah and is afflicted by menstruation.” He said: “Do not leave until she becomes pure and gives them permission. And a man who goes out with a funeral does not return until permission is given to him, or they bury it or cover it.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ثَوْرٍ، عَنْ مَحْفُوظِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَمِيرَانِ وَلَيْسَا بِأَمِيرَيْنِ الْمَرْأَةُ تَكُونُ مَعَ الرُّفْقَةِ فَتَخْجُلُ أَوْ تَعْمَرُ، فَيُصِيبُهَا أَذْيَى مِنَ الْحَيْضِ، قَالَ: لَا تَنْفِرُوا حَتَّى تَطْهَرَ وَتَأْذَنَ لَهُمْ وَالرَّجُلُ يَخْرُجُ مَعَ الْجِنَازَةِ لَا يَرْجِعُ حَتَّى يُؤْذَنَ لَهُ، أَوْ يَدْفُنُوهَا أَوْ يُوَارُوهَا

[11539] Marḥūm ibn ‘Abd al-‘Azīz told us, from Ḥabīb ibn Muḥammad, who said: I was with Al-Ḥasan in a funeral. When permission was given to them, I said to Al-Ḥasan: “Permission has been given to them.” He said: “Is there permission (required) upon us?”

حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ حَبِيبِ بْنِ مُحَمَّدٍ، قَالَ: كُنْتُ مَعَ الْحَسَنِ فِي جِنَازَةٍ فَلَمَّا أُذِنَ لَهُمْ، قُلْتُ لِلْحَسَنِ: قَدْ أُذِنَ لَهُمْ قَالَ: وَهُلْ عَلَيْنَا إِذْنٌ؟

[11540] Hafṣ told us, from Ash‘ath, from Abū al-Zubayr, from Jābir, who said: “He follows the funeral as long as he wishes, and returns when he wishes.”

حَدَّثَنَا حَفْصُ، عَنْ أَشْعَثَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: يَتَبَعُ الْجِنَازَةَ مَا بَدَا لَهُ، وَيَرْجِعُ إِذَا بَدَا لَهُ

[11541] Ḥafṣ told us, from Ash‘ath, عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، مِثْلُهُ from Al-Ḥasan, similar to it.

[11542] Ibn Idrīs told us, from Layth, from Ṭalḥah, from Abū Ḥazim, from Abū Hurayrah, who said: “Two commanders who are not commanders: a man who prays over a funeral has no right to return except with the permission of its family, and a woman who is with people and menstruates before performing Ṭawāf of the House on the Day of Sacrifice, they have no right to leave except with her permission.”

[11543] ‘Abd Allāh ibn Mubārak told us, from Ḥusayn al-Mukṭib, from ‘Abd Allāh ibn Buraydah, from Samurah ibn Jundub, that the Prophet ﷺ prayed over a woman and stood at her middle.

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ طَلْحَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَمِيرَانِ وَلَيْسَا بِأَمِيرَيْنِ، الرَّجُلُ يُصَلِّي عَلَى الْجَنَازَةِ لَيْسَ لَهُ أَنْ يَرْجِعَ إِلَّا بِإِذْنِ أَهْلِهَا، وَالْمَرْأَةُ تَكُونُ مَعَ الْقَوْمِ فَتَحِيلُ قَبْلَ أَنْ تَطْوَفَ بِالْبَيْتِ يَوْمَ النَّحرِ لَيْسَ لَهُمْ أَنْ يَنْفِرُوا إِلَّا بِإِذْنِهَا

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ حُسَيْنِ الْمُكْتَبِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ سَمْرَةِ بْنِ جُنْدُبٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى امْرَأَةٍ فَقَامَ وَسَطَّهَا

[11544] Wakī‘ told us, from Hammām, from Nāfi‘ Abū Ghālib, from Anas, that a man's funeral was brought, so he stood at the head of the bier. Then a woman's funeral was brought, so he stood lower than that at the bier. Al-‘Alā’ ibn Ziyād said: “Is this how you saw the Messenger of Allah ﷺ do?” He said: “Yes.” Then he turned to us and said: “Memorize it.”

حَدَّثَنَا وَكِيعٌ، عَنْ هَمَامٍ، عَنْ نَافِعٍ أَبْيَ غَالِبٍ، عَنْ أَنَسٍ أَنَّهُ أَتَى بِجَنَازَةً رَجُلٍ فَقَامَ عِنْدَ رَأْسِ السَّرِيرِ، وَجَيَءَ بِجَنَازَةً امْرَأَةً، فَقَامَ أَسْفَلَ مِنْ ذَلِكَ عِنْدَ السَّرِيرِ فَقَالَ الْعَلَاءُ بْنُ زَيَادٍ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ؟، قَالَ: نَعَمْ، ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: احْفَظُوهُ

[11545] Sahl ibn Yūsuf told us, from Ḥumayd, from Yazīd ibn Abī Maṇṣūr, who said: I asked Abū Rāfi‘: “Where should I stand for the funeral prayer?” He took off his sandal and said: “Here,” meaning at its middle.

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، عَنْ يَزِيدَ بْنِ أَبِي مَنْصُورٍ، قَالَ: قُلْتُ لِأَبِي رَافِعٍ أَيْنَ أَفُوْمُ مِنَ الْجَنَازَةِ؟ فَخَلَعَ نَعْلَهُ، ثُمَّ قَالَ: هَهُنَا، يَعْنِي وَسَطَهَا

[11546] Sahl ibn Yūsuf told us, from Ḥumayd, who said: “I prayed behind Al-Ḥasan countless times over funerals for men and women, and I did not see him care where he stood in relation to them.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، قَالَ: صَلَّيْتُ خَلْفَ الْحَسَنِ مَا لَا أَحْصَى عَلَى الْجَنَائِزِ لِلرِّجَالِ وَالنِّسَاءِ فَمَا رَأَيْتُهُ يُبَالِي أَيْنَ قَامَ مِنْهَا

[11547] ‘Abbād ibn al-‘Awwām told us, from Al-Shaybānī, from Al-Sha‘bī, who said: “The one who prays over the funeral should not stand at its chest.”

حَدَّثَنَا عَبْدُ بْنُ الْعَوَامِ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبَانِيِّ،
قَالَ: لَا يَقُولُ الَّذِي يُصَلِّي عَلَى الْجِنَازَةِ عِنْدَ صَدْرِهِ

[11548] ‘Abd al-A‘lā told us, from Hishām, from Al-Hasan, who said: “One stands opposite the breasts of the woman, and for the man above that.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: يُقَامُ
مِنَ الْمَرْأَةِ حِيَالَ ثَدَيْهَا، وَمِنَ الرَّجُلِ فَوْقَ ذَلِكَ

[11549] Muḥammad ibn Abī ‘Adī told us, from Ash‘ath, from Al-Hasan, who said: “For the woman (one stands) at her thighs, and for the man at his chest while standing.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ،
قَالَ: الْمَرْأَةُ عِنْدَ فَخِينَهَا، وَالرَّجُلُ عِنْدَ صَدْرِهِ فِي الْقِيَامِ

[11550] Ḥafṣ told us, from Abū al-‘Umayis, from Abū al-Husayn, who said: ‘Abd Allāh used to stand in the middle when he prayed over a funeral, and slightly raised above the chest of the woman.

حَدَّثَنَا حَفْصُ، عَنْ أَبِي الْعُمَيْسِ، عَنْ أَبِي الْحُسَيْنِ، قَالَ:
كَانَ عَبْدُ اللَّهِ إِذَا صَلَّى عَلَى الْجِنَازَةِ قَامَ وَسَطَّهَا،
وَيَرْفَعُ مِنْ صَدْرِ الْمَرْأَةِ شَيْئًا

[11551] Ḥusayn ibn ‘Alī told us, from Zā’idah, from Sufyān, from Layth, from ‘Atā’, who said: “When a man prays over a funeral, he stands at the chest.”

حَدَّثَنَا حُسْيِنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا صَلَّى الرَّجُلُ عَلَى الْجِنَازَةِ قَامَ عِنْدَ الصَّدْرِ

[11552] Sharīk told us, from Mughīrah, from Ibrāhīm, who said: “The one who prays over the funeral stands at its chest.”

حَدَّثَنَا شَرِيكٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يَقُولُ الَّذِي يُصَلِّي عَلَى الْجِنَازَةِ عِنْدَ صَدْرِهِ

[11553] Abū Bakr told us: ‘Abbād ibn ‘Awwām told us, from Ḥuṣayn, from someone who heard Sa‘īd ibn Jubayr say: “If there is a funeral of a man and a woman, the woman is brought and her head is placed at the shoulders of the man. Then the Imam stands at the head of the woman and the middle of the man.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَادُ بْنُ عَوَّامٍ، عَنْ حُصَيْنٍ، عَمَّنْ، سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ، قَالَ: إِذَا كَانَ جِنَازَةً رَجُلٌ وَامْرَأَةٌ جَيِّءَ بِالْمَرْأَةِ، فَوَضَعَ رَأْسَهَا عِنْدَ كَفِيِ الرَّجُلِ، ثُمَّ يَقُولُ الْإِمَامُ عِنْدَ رَأْسِ الْمَرْأَةِ وَوَسْطِ الرَّجُلِ

[11554] Ismā‘il ibn ‘Ayyāsh told us, from ‘Amr ibn Muḥājir, who said: “I prayed with Wāthilah ibn al-Asqa‘ over sixty funerals from the plague, men and women. He arranged them in two rows: the row of women in front of the men, the head of the woman's bier at the feet of her companion, and the head of the man at the feet of his companion's bier.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَمْرٍو بْنِ مُهَاجِرٍ، قَالَ: صَلَّيْتُ مَعَ وَاثِلَةً بْنَ الْأَسْقَعَ عَلَى سِنَّيْنِ جِنَازَةً مِنَ الطَّاغُونَ رَجَالٍ وَنِسَاءٍ فَجَعَاهُمْ صَفَّيْنِ، صَفَّ النِّسَاءِ بَيْنَ أَيْدِي الرِّجَالِ رَأْسُ سَرِيرِ الْمَرْأَةِ عِنْدَ رِجْلِ صَاحِبِهَا، وَرَأْسُ الرَّجُلِ عِنْدَ رِجْلِي سَرِيرِ صَاحِبِهِ

[11555] Ismā‘il ibn ‘Ulayyah told us, from Maṇṣūr, from Ḥabīb ibn Abī Thābit, who said: “Sa‘īd ibn Jubayr came to the people of Mecca while they were aligning the man and woman equally by their heads and feet when praying over them. So he showed them to place the head of the woman at the middle of the man.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ مَنْصُورٍ، عَنْ حَبِيبِ بْنِ أَبِي تَابِتٍ، قَالَ: قَدِمَ سَعِيدُ بْنُ جُبَيْرٍ عَلَى أَهْلِ مَكَّةَ وَهُمْ يُسَوِّونَ بَيْنَ الرَّجُلِ وَالْمَرْأَةِ، إِذَا صَلَّوْا عَلَيْهِمَا فِي رُؤُوسِهِمَا وَأَرْجُلِهِمَا، فَأَرَاهُمْ عَلَى أَنْ يَجْعَلُوا رَأْسَ الْمَرْأَةِ عِنْدَ وَسْطِ الرَّجُلِ

[11556] Hushaym told us, from Mughīrah, from Ibrāhīm, regarding funerals of men and women: “Their heads should be aligned, and there should be two rows between the Imam and the Qiblah.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي الْجَنَائزِ رِجَالٌ وَنِسَاءٌ يُسَوِّونَ رُؤُوسَهُمْ، وَيَكُونُ صَفَانِ بَيْنَ الْإِمَامِ وَالْقِبْلَةِ

[11557] Hushaym told us, from Ismā‘il and Zakariyyā, from Al-Sha‘bī, similar to what Ibrāhīm said.

حَدَّثَنَا هُسَيْمٌ، عَنْ إِسْمَاعِيلَ، وَرَجَرِيًّا، عَنِ الشَّعْبِيِّ، كَمَا قَالَ إِبْرَاهِيمَ

[11558] Hushaym told us, from Dāwūd, who said: I heard Sa‘id ibn al-Musayyib saying that.

حَدَّثَنَا هُسَيْمٌ، عَنْ دَاؤَدَ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبِ يَقُولُ ذَلِكَ

[11559] Ja‘far ibn ‘Awn told us, from Ibn Jurayj, from Sulaymān ibn Mūsā, from Wāthilah ibn al-Asqa‘, who said: “He used to place the heads of the men at the knees of the women.”

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَى، عَنْ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنَ مُوسَى، عَنْ وَاثِلَةَ بْنِ الْأَسْقَعَ، قَالَ: كَانَ يَجْعَلُ رُؤُوسَ الرِّجَالِ إِلَى رُكُبِ النِّسَاءِ

[11560] Wakī‘ told us, from Sufyān, from Abū al-Miqdām, from Sa‘id ibn al-Musayyib, who said: “The man is favored by the head.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الْمِقْدَامِ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: يُفَضِّلُ الرَّجُلُ بِالرَّأْسِ

[11561] ‘Abd al-A’lā ibn ‘Abd al-A’lā told us, from Yūnus, from Hilāl al-Māzīnī, who said: I saw Abū Hurayrah praying over a funeral of men and women, nine or seven. He placed the women towards the Qiblah and the men next to the Imam.

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ يُونُسَ، عَنْ هِلَالِ الْمَازِنِيِّ، قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يُصَلِّي عَلَى جَنَازَةَ رِجَالٍ وَنِسَاءٍ تَسْعِ أَوْ سَبْعَ، فَقَدَّمَ النِّسَاءَ مِمَّا يُلِيَ الْقِلَّةُ، وَجَعَلَ الرِّجَالَ يَلْوَنَ الْإِمَامَ

[11562] Ibn Numayr told us, from Ḥajjāj, from Nāfi‘, from Ibn ‘Umar, that when he prayed over a funeral of men and women, he placed the men next to him, and the women behind that, towards the Qiblah.

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ حَاجَاجٍ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا صَلَّى عَلَى جَنَازَةِ رِجَالٍ وَنِسَاءٍ جَعَلَ الرِّجَالَ مِمَّا يَلِيهِ، وَالنِّسَاءَ خَلْفَ ذَلِكَ مِمَّا يَلِي الْقِبْلَةَ

[11563] Ibn Numayr told us, from Ḥajjāj, from ‘Uthmān ibn ‘Abd Allāh ibn Mawhab, that Zayd ibn Thābit and Abū Hurayrah used to do that.

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ حَاجَاجٍ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مُوْهَبٍ، أَنَّ زَيْدَ بْنَ ثَابِتَ، وَأَبَا هُرَيْرَةَ كَانَا يَفْعَلُانِ ذَلِكَ

[11564] Hushaym told us, from Mughīrah, from Ibrāhīm, regarding funerals of men and women. He said: “The women should be in front of the men.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي جَنَائِزِ رِجَالٍ وَنِسَاءٍ قَالَ: تَكُونُ النِّسَاءُ أَمَامُ الرِّجَالِ

[11565] Hushaym told us, from Ismā‘il and Zakariyyā, from Al-Sha‘bī, similar to what Ibrāhīm said.

حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ، وَزَكَرِيَّا، عَنْ الشَّعَبِيِّ، كَمَا قَالَ إِبْرَاهِيمُ

[11566] Hushaym told us, from Dāwūd, who said: I heard Sa‘id ibn al-Musayyib saying that.

حَدَّثَنَا هُشَيْمٌ، عَنْ دَاؤَدَ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبَ يَقُولُ ذَلِكَ

[11567] Abū Bakr told us: Abū al-Āḥwāṣ told us, from Abū Iṣhāq, who said: When Al-Ḥārith prayed over funerals of men and women, he would place the men next to us and put the women forward.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو الْأَخْوَصِ، عَنْ أَبِي إِسْحَاقِ
قَالَ: كَانَ الْحَارِثُ إِذَا صَلَّى عَلَى جَنَائِزِ رِجَالٍ وَنِسَاءٍ
جَعَلَ الرِّجَالَ يَلْوَنَا، وَيُقْدِمُ النِّسَاءَ

[11568] Ḥātim ibn Wardān told us, from Yūnus, from ‘Ammār, the freed slave of Banū Hāshim, who said: “I witnessed Umm Kulthūm and Zayd ibn ‘Umar who died in the same hour. They were brought out, and Sa‘id ibn al-Āṣ prayed over them. He placed Zayd next to him and placed Umm Kulthūm in front of Zayd.” There were people from the Companions of the Prophet ﷺ present that day, and Al-Ḥasan and Al-Ḥusayn were in the funeral procession.

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ يُونُسَ، عَنْ عَمَّارٍ مَوْلَى
بَنِي هَاشِمٍ، قَالَ: شَهَدْتُ أُمَّ كُلُّثُومَ وَزَيْدَ بْنَ عُمَرَ مَاتَاهُ
فِي سَاعَةٍ وَاحِدَةٍ، فَأَخْرَجُوهُمَا فَصَلَّى عَلَيْهِمَا سَعِيدُ بْنُ
الْعَاصِ فَجَعَلَ زَيْدًا مَمَّا يَلِيهِ، وَجَعَلَ أُمَّ كُلُّثُومَ بَيْنَ يَدَيْ
زَيْدٍ، وَفِي النَّاسِ يَوْمَئِذٍ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَسْنُ وَالْحُسْنَى فِي الْجَنَازَةِ

[11569] Sharīk told us, from Abū Ishaq, from ‘Alī, who said: “If funerals of men and women gather, the men are placed next to the Imam, and the women next to the Qiblah. The free man and the slave: the free man is placed next to the Imam, and the slave next to the Qiblah.”

حَدَّثَنَا شَرِيكُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلَيٌّ، قَالَ: إِذَا جَمَعَتْ جَنَائِزُ رِجَالٍ وَنِسَاءٍ جُعِلَ الرِّجَالُ مِمَّا يَلِيهِ الْإِمَامُ، وَالنِّسَاءُ مِمَّا يَلِيهِ الْقِبْلَةُ، فَالْحُرُّ وَالْعَبْدُ يُجْعَلُ الْحُرُّ مِمَّا يَلِيهِ الْإِمَامُ، وَالْعَبْدُ مِمَّا يَلِيهِ الْقِبْلَةُ

[11570] Hammād ibn Mas‘adah told us, from ‘Abd Rabbih ibn Abī Rāshid, who said: People used to pray over the funerals of men and women separately during the destructive plague (Tā‘ūn al-Jārif). Then Jābir ibn Zayd came—as ‘Abd Rabbih thought—and placed the women in front of the men, then prayed over them all together.

حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ، عَنْ عَبْدِ رَبِّهِ بْنِ أَبِي رَاشِدٍ، قَالَ: كَانَ النَّاسُ فِي طَاعُونَ الْجَارِفِ يُصَلُّونَ عَلَى جَنَائِزِ الرِّجَالِ وَالنِّسَاءِ مُفَرَّقِينَ، فَجَاءَ جَابِرُ بْنُ زَيْدٍ فِيمَا يَحْسَبُ عَبْدُ رَبِّهِ فَجَعَلَ النِّسَاءَ أَمَامَ الرِّجَالِ فَصَلَّى عَلَيْهِمْ جَمِيعًا

[11571] ‘Abd al-A’lā told us, from Ma‘mar, from Al-Zuhri, that when he prayed over funerals of men and women, he would place the men next to the Imam, and the women behind that.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، أَنَّهُ كَانَ إِذَا صَلَّى عَلَى جَنَائِزِ الرِّجَالِ وَالنِّسَاءِ، جَعَلَ الرِّجَالَ مِمَّا يَلِيهِ الْإِمَامُ، وَالنِّسَاءَ وَرَاءَ ذَلِكَ

[11572] Waki‘ told us, from Sufyān, and Shu‘bah, from Abū Huṣayn, from Mūsā ibn Ṭalḥah, from ‘Uthmān, that he prayed over a man and a woman, placing the man next to him.

حَدَّثَنَا وَكِيعٌ، عَنْ سُقِيَانَ، وَشُعْبَةَ، عَنْ أَبِي حُصَيْنِ،
عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ عُثْمَانَ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَأَمْرَأً، فَجَعَلَ الرَّجُلَ مِمَّا يَلِيهِ

[11573] Ja‘far ibn ‘Awn told us, from Ibn Jurayj, from Sulaymān ibn Mūsā, from Wāthilah, who said: “The plague occurred in the Levant, and many people died in it. He used to pray over men and women together, placing the men next to him and the women next to the

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَى، عَنْ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ
مُوسَى، عَنْ وَاثِلَةَ، قَالَ: وَقَعَ الطَّاعُونُ بِالشَّامِ فَمَا
فِيهِ بَشَرٌ كَثِيرٌ، فَكَانَ يُصَلِّي عَلَى الرِّجَالِ وَالنِّسَاءِ
جَمِيعًا، يَجْعَلُ الرِّجَالَ مِمَّا يَلِيهِ، وَالنِّسَاءَ مِمَّا يَلِي الْقِبْلَةَ

[11574] Ibn Mushir told us, from Al-Shaybānī, from Al-Sha‘bī, who said: ‘Abd Allāh ibn ‘Umar prayed over Umm Kulthūm bint ‘Alī and her son Zayd. He said: “He placed the boy next to him and the woman next to the Qiblah.”

حَدَّثَنَا ابْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، قَالَ:
صَلَّى اللَّهُ عَلَيْهِ بْنُ عُمَرَ عَلَى أُمِّ كُلُّومِ بِنْتِ عَلَيٍّ وَابْنِهَا
رَيْدٍ قَالَ: فَجَعَلَ الْغُلَامَ مِمَّا يَلِيهِ، وَالْمَرْأَةَ مِمَّا يَلِي الْقِبْلَةَ

[11575] Abū Bakr told us: ‘Abd Allāh ibn Rajā’ told us, from ‘Ubayd Allāh ibn ‘Umar, from Sālim and Al-Qāsim, who said: “The women are next to the Imam, and the men are next to the Qiblah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ رَجَاءً، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَالِمٍ، وَالْفَاسِيمِ، قَالَا: النِّسَاءُ مِمَّا يَلِي الْإِمَامَ وَالرِّجَالُ مِمَّا يَلِي الْقِبْلَةَ

[11576] Ibn ‘Ulayyah told us, from Layth, from ‘Atā’, who said: “The men are in front of the women.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ: الرِّجَالُ بَيْنَ يَدِي النِّسَاءِ

[11577] Sahl ibn Yūsuf told us, from Humayd, from Bakr, who said: Maslamah ibn Mukhallad was in Egypt. He said: We had men and women brought to us (for funeral prayer), and they did not know what to do. Maslamah said: “Your Sunnah in death is your Sunnah in life.” He said: “So the women were placed next to the Imam, and the men in front of that.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، عَنْ بَكْرٍ، قَالَ: كَانَ مَسْلَمَةً بْنُ مُخْلَدٍ بِمِصْرٍ قَالَ: فَجَاءُنَا بِرِجَالٍ وَنِسَاءٍ، فَجَعَلُوا لَا يَدْرُونَ كَيْفَ يَصْنَعُونَ فَقَالَ مَسْلَمَةُ: سُنْنَتُمْ فِي الْمَوْتِ سُنْنَتُكُمْ فِي الْحَيَاةِ قَالَ: فَجُعِلَتِ النِّسَاءُ مِمَّا يَلِي الْإِمَامَ وَالرِّجَالُ أَمَامَ ذَلِكَ

[11578] Ibn ‘Ulayyah told us, from ‘Atā’ ibn al-Sā’ib, from Ibn Mughaffal, that he prayed over the men separately and over the woman separately, then he turned to the people and said: “This is the way in which there is no doubt.”

حَدَّثَنَا أَبْنُ عُلَيَّهِ، عَنْ عَطَاءِ بْنِ السَّابِقِ، عَنْ أَبْنِ مُعْقَلٍ، أَنَّهُ صَلَّى عَلَى الرِّجَالِ عَلَى حِدَةٍ، وَعَلَى الْمَرْأَةِ عَلَى حِدَةٍ، ثُمَّ أَفْتَلَ عَلَى الْقَوْمِ قَالَ: هَذَا الَّذِي لَا شَكَ فِيهِ

[11579] Ibn ‘Ulayyah told us, from Ayyūb, from Ibn Sīrīn, that he said regarding funerals of men and women: I was informed that Abū al-Aswad, when they differed over it, prayed over these in one batch and over those in one batch.

حَدَّثَنَا أَبْنُ عُلَيَّهِ، عَنْ أَئِبْ، عَنْ أَبْنِ سِيرِينَ، أَنَّهُ قَالَ فِي جَنَازَتِ الرِّجَالِ وَالنِّسَاءِ قَالَ: نُبَيَّنُ أَنَّ أَبَا الْأَسْوَدِ لَمَّا اخْتَلَفُوا عَلَيْهِ صَلَّى عَلَى هُولَاءِ ضَرْبَةً، وَعَلَى هُولَاءِ ضَرْبَةً

[11580] Abū al-Āḥwāṣ told us, from Abū Ishāq, who said: Al-Sha‘bī prayed over a funeral of a boy and a man. He said: “He placed the man next to him and the boy in front of the man.”

حَدَّثَنَا أَبُو الْأَحْوَاصِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: صَلَّى الشَّعْبَيُّ عَلَى جَنَازَةِ صَبَّيٍّ وَرَجُلٍ قَالَ: فَجَعَلَ الرَّجُلَ مِمَّا يَلِيهِ، وَالصَّبَّيُّ أَمَامَ الرَّجُلِ

[11581] Ghundar told us, from ‘Uthmān ibn Ghiyāth, who said: I heard Al-Ḥasan say regarding people placing the funeral and waiting for a man to arrive: “There is no harm.”

حَدَّثَنَا غُنْدَرُ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: فِي الْقَوْمِ يَضَعُونَ الْجَنَازَةَ فَيَجِيءُ الرَّجُلُ يَنْتَظِرُونَهُ قَالَ: لَا بَأْسَ

[11582] Ibn Idrīs told us, from Al-Mas‘ūdī, who said: I think he narrated from Al-Qāsim, that ‘Umar waited for Ibn Umm ‘Abd for the prayer over ‘Utbah ibn Mas‘ūd.

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنِ الْمَسْعُودِيِّ، قَالَ: أَرَاهُ عَنِ الْقَاسِيمِ، أَنَّ عُمَرَ انتَظَرَ أَبْنَ أُمٍّ عَدْدٍ بِالصَّلَاةِ عَلَى عُنْبَةَ بْنِ مَسْعُودٍ

[11583] Wakī‘ told us, from Sa‘īd ibn ‘Ubayd Allāh, from Ziyād ibn Jubayr, from his father, from Al-Mughīrah ibn Shu‘bah, that the Messenger of Allah ﷺ said: “The infant is prayed over.”

حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ عُبَيْدِ اللَّهِ، عَنْ زِيَادِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ الْمُغَيْرَةِ بْنِ شُعْبَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْطَّفْلُ يُصَلَّى عَلَيْهِ

[11584] Ibn ‘Ulayyah told us, from Ayyūb, from Nāfi‘, that Ibn ‘Umar prayed over a miscarriage. Nāfi‘ said: “I do not know whether it came out alive or dead.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَئُوبَ، عَنْ نَافِعٍ، أَنَّ أَبْنَ عُمَرَ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا أَدْرِي أَحِيَا خَرَجَ أَمْ مَيَّتًا

[11585] ‘Abdah ibn Sulaymān told us, from Ibn Abī ‘Arūbah, from Qatādah, from Sa‘īd ibn al-Musayyib, from Abū Bakr, who said: “Those most deserving of our prayers are our children.”

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي بَكْرٍ، قَالَ: أَحَقُّ مَنْ صَلَّيْنَا عَلَيْهِ أَطْفَالُنَا

[11586] ‘Abdah ibn Sulaymān told us, from Ibn Abī ‘Arūbah, from Qatādah, from Sa‘īd ibn al-Musayyib, from Abū Bakr, who said: “If his form is complete and the soul has been breathed into him, he is prayed over.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ أَبِي عَرْوَةَ، عَنْ فَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبَ، عَنْ أَبِي بَكْرٍ، قَالَ: إِذَا تَمَّ خَلْفُهُ، وَنُفِخَ فِيهِ الرُّوحُ صُلْلَى عَلَيْهِ

[11587] ‘Abdah ibn Sulaymān told us, from Yahyā ibn Sa‘īd, from Abū Hurayrah, that he used to stand over the souls of his children who had not committed any sin and say: “O Allah, protect him from the punishment of the grave.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ عَلَى النُّفُوسِ مِنْ وَلَدِهِ الَّذِي لَمْ يَعْمَلْ خَطِئًا فَيَقُولُونَ: اللَّهُمَّ أَجِرْهُ مِنْ عَذَابِ الْقَبْرِ

[11588] Al-Thaqafī told us, from Ayyūb, from Muḥammad ibn Sīrīn, regarding the miscarriage: “If his form is complete, he is named and prayed over just as an adult is prayed over.”

حَدَّثَنَا الثَّقَافِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، فِي السَّقْطِ إِنْ اسْتَوَى خَلْفُهُ سُمِّيَ، وَصُلْلَى عَلَيْهِ كَمَا يُصَلَّى عَلَى الْأَكْبَارِ

[11589] Abū Bakr told us: Ibn ‘Ulayyah told us, from Yūnus, from Ziyād ibn Jubayr, from his father, from Al-Mughīrah ibn Shu‘bah, who said: “The miscarriage is prayed over, then forgiveness and mercy are supplicated for his parents.” Yūnus said: The family of Ziyād elevate it to the Prophet ﷺ, but I do not memorize it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُلَيْهِ، عَنْ يُونُسَ، عَنْ زِيَادِ
بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ الْمُغَيْرَةِ بْنِ شُعْبَةَ، قَالَ: السَّفْطُ
يُصَلَّى عَلَيْهِ، ثُمَّ يُدْعَى لِأَبَوِيهِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ قَالَ:
يُونُسُ: وَأَهْلُ زِيَادٍ يَرْفَعُونَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، وَأَنَا لَا أَحْفَظُهُ

[11590] Wakī‘ told us, from Mis‘ar, from ‘Amr ibn Murrah, from ‘Abd al-Rahmān ibn Abī Laylā, who said: “We do not leave any of our children without praying over them.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: مَا نَدَعْ أَحَدًا مِنْ أُولَاءِنَا إِلَّا
صَلَّيْنَا عَلَيْهِ

[11591] Ibn ‘Ulayyah told us, from Ibn ‘Awn, from Ibn Sīrīn, who said: “The child is prayed over just as the adult is prayed over.”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ ابْنِ عَوْنِ، عَنْ ابْنِ سِيرِينَ، قَالَ:
يُصَلَّى عَلَى الصَّغِيرِ، كَمَا يُصَلَّى عَلَى الْكَبِيرِ

[11592] Mu‘ādh ibn Yazīd told us, from Abū al-‘Alā’, from Mānsūr, from Ibn Sīrīn, who said: “He prays over the miscarriage and names him, for he was born on the Fiṭrah (innate nature).”

حَدَّثَنَا مُعَاذُ بْنُ يَزِيدَ، عَنْ أَبِي الْعَلَاءِ، عَنْ مَنْصُورٍ،
عَنْ ابْنِ سِيرِينَ، قَالَ: يُصَلَّى عَلَى السَّفْطِ وَيُسَمَّيْهِ، فَإِنَّهُ
وُلَدَ عَلَى الْفِطْرَةِ

[11593] Ghundar told us, from Shu'bah, from 'Amr ibn Murrah, who said: I asked Ibn Abī Laylā, and he said: "I encountered the remaining Ansar praying over their children."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: سَأَلْتُ ابْنَ أَبِي لَيْلَى، قَالَ: أَذْرَكْتُ بَقَائِي الْأَنْصَارِ يُصَلُّونَ عَلَى الصَّنِيِّ مِنْ صِبْيَانِهِمْ

[11594] Ibn 'Ulayyah told us, from Ibn Abī 'Arūbah, from Qatādah, from Sa'īd ibn al-Musayyib, regarding the miscarriage if it falls dead. He said: "If the soul has been breathed into it, it is prayed over, and that is at four months."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ أَبِي عَرْوَبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، فِي السَّفْطِ إِذَا وَقَعَ مَيْنًا قَالَ: إِذَا نُفِخَ فِيهِ الرُّوحُ صُلِّيَ عَلَيْهِ، وَذَلِكَ لِأَرْبَعَةِ أَشْهُرٍ

[11595] Ahmād ibn Ishāq told us: 'Abd al-Wāhid ibn Ziyād told us: 'Āsim al-Aḥwal told us, from Khālid al-Aḥdab, who said: Ibn 'Umar was asked about praying over children. He said: "To pray over one who has no sin is more beloved to me."

حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، قَالَ: ثنا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالَ: ثنا عَاصِمُ الْأَحْوَلُ، عَنْ خَالِدِ الْأَحْدَابِ، قَالَ: سُئِلَ ابْنُ عُمَرَ عَنِ الصَّلَاةِ عَلَى الْأَطْفَالِ قَالَ: لَأَنَّ أَصْلَى عَلَى مَنْ لَا تَنْبَأُ لَهُ أَحَبُّ إِلَيْيَ

[11596] Ismā'il ibn 'Ulayyah told us, from Sa'īd, from Abū Ma'shar, from Ibrāhīm, who said: "He is not prayed over until he cries out."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سَعِيدِ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يُصَلِّى عَلَيْهِ حَتَّى يَسْتَهِلَ

[11597] Muḥammad ibn Ayyūb told us, from Abū Hāshim, from Ibrāhīm, who said: “He is not prayed over until he cries out.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَيُوبَ، عَنْ أَبِي هَاشِمٍ، عَنْ إِبْرَاهِيمَ،
قَالَ: لَا يُصَلَّى عَلَيْهِ حَتَّى يَسْتَهِلَّ

[11598] Ghundar told us, from Shu‘bah, from ‘Amr ibn Murrah, who said: I heard Sa‘īd ibn Jubayr saying: “The child is not prayed over.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، قَالَ:
سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، يَقُولُ: لَا يُصَلَّى عَلَى الصَّبَّيِّ

[11599] Ghundar told us, from Shu‘bah, who said: Julās al-Shāmī told us, saying: I heard ‘Uthmān ibn Jihāsh say: I heard Samurah ibn Jundub when a small son of his died. He said: “Take him and bury him, and do not pray over him, for there is no sin upon him. But pray to Allah for his parents that He makes him a predecessor and a reward for them,” or similar words.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: حَدَّثَنَا جُلَاسُ الشَّامِيُّ،
قَالَ: سَمِعْتُ عُثْمَانَ بْنَ جِحَاشَ، قَالَ: سَمِعْتُ سَمْرَةَ بْنَ
جُنْدُبٍ، وَمَاتَ ابْنُ لَهُ صَغِيرًا، فَقَالَ: اذْهِبُوا بِهِ فَادْفُنُوهُ،
وَلَا يُصَلَّى عَلَيْهِ، فَإِنَّهُ لَيْسَ عَلَيْهِ إِنْتَمْ، وَادْعُوا اللَّهَ
لِوَالِدِيهِ أَنْ يَجْعَلَهُ لَهُمَا فَرَطًّا، وَأَجْرًا وَحْوَةً

[11600] ‘Abd al-A‘lā told us, from Ma‘mar, from Al-Zuhrī, regarding the newborn: “He is not prayed over, nor does he inherit until he cries out.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، فِي
الْمَوْلُودِ لَا يُصَلَّى عَلَيْهِ، وَلَا يُورَثُ حَتَّى يَسْتَهِلَّ

[11601] Abū Bakr told us: Ismā‘il ibn Ibrāhīm told us, from Shu‘bah, from Al-Hakam and Ḥammād, that he asked them about the miscarriage that falls dead: Is it prayed over? They said: “No.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَانِ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ شُعْبَةَ، عَنْ الْحَكْمَ، وَحَمَادٍ، أَنَّهُ سَأَلُوهُمَا عَنِ السَّقْطِ يَقُولُ مَيْتًا يُصَلَّى عَلَيْهِ؟ قَالُوا: لَا

[11602] Ibn Fudayl told us, from Al-‘Alā’ ibn al-Musayyib, from his father, who said: “The miscarriage is not prayed over, nor does it inherit.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ: لَا يُصَلَّى عَلَى السَّقْطِ، وَلَا يُورَثُ

[11603] Asbāṭ ibn Muḥammad told us, from Ash‘ath, from Abū al-Zubayr, from Jābir, who said: “If it cries out (shows signs of life), it is prayed over and inherits. If it does not cry out, it is not prayed over and does not inherit.”

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ الرُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: إِذَا اسْتَهَنَ صُلَّى عَلَيْهِ وَوُرَثَ، فَإِذَا لَمْ يَسْتَهَنْ لَمْ يُصَلَّى عَلَيْهِ وَلَمْ يُورَثُ

[11604] Asbāṭ ibn Muḥammad told us, from Muṭarrif, from Al-Sha‘bī, who said: “If the boy cries out, he is prayed over and inherits. If he does not cry out, he is not prayed over and does not inherit.”

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبَيِّ، قَالَ: إِذَا اسْتَهَنَ الصَّبِيُّ صُلَّى عَلَيْهِ وَوُرَثَ، وَإِذَا لَمْ يَسْتَهَنْ لَمْ يُصَلَّى عَلَيْهِ وَلَمْ يُورَثُ

[11605] Mu‘ādh ibn Yazīd ibn Mu‘ādh told us, from Ayyūb, from Ibn al-‘Alā’, from Manṣūr, from Al-Ḥasan, who said: “He is not prayed over,” meaning the miscarriage.

حَدَّثَنَا مُعَاذُ بْنُ يَزِيدَ بْنُ مُعَاذٍ، عَنْ أَيُوبَ، عَنْ ابْنِ الْعَلَاءِ، عَنْ مُنْصُورٍ، عَنْ الْحَسَنِ، قَالَ: لَا يُصَلِّي عَلَيْهِ
يَعْنِي السُّفْطَ

[11606] Yazīd ibn Hārūn told us, from Muḥammad ibn Rāshid, from Makḥūl, who said: Al-Zubayr used to not pray over his child if he died young.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ رَاشِدٍ، عَنْ
مَكْحُولٍ، قَالَ: كَانَ الزُّبَيْرُ لَا يُصَلِّي عَلَى وَلَدِهِ، إِذَا
مَاتَ صَغِيرًا

[11607] Khālid ibn Makhlad told us, from Sulaymān ibn Bilāl, from Yaḥyā ibn Sa‘īd, from Sa‘īd ibn al-Musayyib, regarding the newborn. He said: “He does not inherit until he cries out.”

حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ يَحْيَى
بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، فِي الْمَوْلُودِ قَالَ: لَا
يُورَثُ حَتَّى يَسْتَهَنَ

[11608] Abū Bakr told us: Mālik ibn Ismā‘il told us, saying: Zuhayr told us, from ‘Imrān ibn Muslim, from Suwayd ibn Ghaflah, who said: “We did not use to pray over the newborn.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: ثنا
رُهَيْرُ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ سُوَيْدِ بْنِ غَفَّةَ، قَالَ:
مَا كُنَّا نُصَلِّي عَلَى الْمَوْلُودِ

[11609] Abū Bakr told us: ‘Ubaydah ibn Ḥumayd told us, from ‘Imrān ibn Suwayd, who said: “We were there, and we did not pray over the newborn.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ عِمْرَانَ بْنِ سُوَيْدٍ، قَالَ: كُنَّا وَمَا نُصَلَّى عَلَى الْمَوْلُودِ

[11610] Abū al-Āḥwāṣ told us, from Mughīrah, from Ibrāhīm, who said: “The child of adultery is prayed over if they pray.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يُصَلَّى عَلَى وَلَدِ الزَّنَاءِ إِذَا صَلَّوْا

[11611] Wakī‘ told us, from Fuḍayl ibn Ghazwān, from Nāfi‘, from Ibn ‘Umar, that he used to not pray over the child of adultery, whether small or large.

حَدَّثَنَا وَكِيعٌ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يُصَلِّي عَلَى وَلَدِ الزَّنَاءِ صَغِيرًا، وَلَا كَبِيرًا

[11612] Wakī‘ told us, from Yahyā ibn Sa‘īd, from Nāfi‘, from Ibn ‘Umar, that he would see the child of adultery on his bed in his house dying, and his mother dying, and he would pray over them both.

حَدَّثَنَا وَكِيعٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَرَى وَلَدَ الزَّنَاءِ عَلَى فِرَاشِهِ فِي بَيْتِهِ يَمُوتُ، وَتَمُوتُ أُمُّهُ فَيُصَلِّي عَلَيْهِمَا

[11613] ‘Abd al-A’lā told us, from Ma’mar, from Al-Zuhrī, from Sa‘id ibn al-Musayyib, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Whoever prays over a funeral, he has a Qīrāt (reward). And whoever waits until it is finished, he has two Qīrāts.” They said: “And what are the two Qīrāts?” He said: “Like two great mountains.”

[11614] Ibn Numayr told us, from Hajjāj, from ‘Adī, from Zirr ibn Hubaysh, from Ubayy ibn Ka'b, who said: The Messenger of Allah ﷺ said: “Whoever prays over a funeral, he has a Qīrāt. And whoever follows it until it is buried, he has two Qīrāts. The Qīrāt is like (Mount) Uhud.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَى جَنَازَةً فَلَهُ قِيرَاطٌ، وَمَنْ انتَظَرَ حَتَّى يُفَرَّغَ مِنْهَا فَلَهُ قِيرَاطَانِ قَالُوا: وَمَا الْقِيرَاطَانِ؟ قَالَ: مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ

حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ حَاجَاجٍ، عَنْ عَدِيٍّ، عَنْ زِرٍ بْنِ حُبَيْشٍ، عَنْ أَبِي بْنِ كَعْبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَى جَنَازَةً فَلَهُ قِيرَاطٌ، وَمَنْ تَبَعَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ، الْقِيرَاطُ مِثْلُ أَحْدِ

[11615] Ghundar told us, from Shu'bah, from Ya'lā ibn 'Aṭā', who said: I heard Al-Walīd ibn 'Abd al-Rahmān narrating from Abū Hurayrah, from the Prophet ﷺ, who said: "Whoever prays over a funeral, he has a Qīrāṭ. If he witnesses its burial, he has two Qīrāṭs. The Qīrāṭ is like Mount Uhud." Ibn 'Umar said: "Watch what you say." He said: So they sent to 'Āishah, and she said: "He spoke the truth."

[11616] Abū Khālid told us, from Hishām, from Qatādah, from Sālim ibn Abī al-Ja'd, from Ma'dān ibn Abī Talhah al-Ya'murī, from Thawbān, who said: The Messenger of Allah ﷺ said: "Whoever follows a funeral, he has a Qīrāṭ. And whoever follows it until it is buried, he has two Qīrāṭs." They said: "And like what is the Qīrāṭ, O Messenger of Allah?" He said: "The smaller of them is like Uhud."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، قَالَ: سَمِعْتُ الْوَلِيدَ بْنَ عَبْدِ الرَّحْمَنِ، يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ صَلَّى عَلَى جِنَازَةً فَلَهُ قِيرَاطٌ، فَإِنْ شَهَدَ دَفْنَهَا كَانَ لَهُ قِيرَاطًا، الْقِيرَاطُ مِثْلُ جَبَلٍ أَحَدٍ قَالَ ابْنُ عُمَرَ: انْظُرْ مَا تَقُولُ قَالَ: فَبَعُثُوا إِلَيْيَ عَائِشَةَ قَالَتْ: صَدَقَ

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ، عَنْ ثُوبَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَبَعَ جِنَازَةً فَلَهُ قِيرَاطٌ، وَمَنْ تَبَعَهَا حَتَّى تُثْفَنَ فَلَهُ قِيرَاطًا قَالُوا: وَمِثْلُ أَيْشِ الْقِيرَاطُ يَا رَسُولَ اللَّهِ قَالَ: أَصْغَرُهُمَا مِثْلُ أَحَدٍ

[11617] Waki‘ told us, from Ismā‘il ibn Abī Khālid, from Sālim al-Barrād, from Ibn ‘Umar; and from Hishām, from Sa‘id al-Maqburī, from Abū Hurayrah; and from his father, from ‘Āsim, from Zirr, from ‘Abd Allāh, who said: “Whoever prays over a funeral, he has a Qīrāṭ. And whoever witnesses it until its completion, he has two Qīrāṭs. The Qīrāṭ is like Uhud.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ سَالِمِ الْبَرَادِ، عَنْ ابْنِ عُمَرَ، وَعَنْ هِشَامٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ أَبِيهِ، عَنْ عَاصِمٍ، عَنْ زَرِّ، عَنْ عَبْدِ اللَّهِ، قَالُوا: مَنْ صَلَّى عَلَى جَنَازَةً فَلَهُ قِيرَاطٌ، وَمَنْ شَهَدَهَا حَتَّى يَقْضِيَ قَضَاءَهَا فَلَهُ قِيرَاطَانِ، الْقِيرَاطُ مِثْلُ أَحْدِ

[11618] Ibn Fuḍayl told us, from Yazīd, from Jubayr ibn Abī Sāliḥ, that he heard Abū Hurayrah saying: “Whoever prays over a funeral, he has a Qīrāṭ. And whoever witnesses it until it is finished, he has two Qīrāṭs. And the Qīrāṭ is like Uhud.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ، عَنْ جُبَيْرِ بْنِ أَبِي صَالِحٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: مَنْ صَلَّى عَلَى جَنَازَةً فَلَهُ قِيرَاطٌ، وَمَنْ شَهَدَهَا حَتَّى يُفْرَغَ مِنْهَا فَلَهُ قِيرَاطَانِ، وَالْقِيرَاطُ مِثْلُ أَحْدِ

[11619] Khālid ibn Makhlad told us, from Sulaymān ibn Bilāl, who said: ‘Amr ibn Yaḥyā al-Māzinī told me, from Muḥammad ibn Yūsuf ibn ‘Abd Allāh ibn Salām, from Abū Sa‘īd, who said: The Messenger of Allah ﷺ said: “Whoever comes to the funeral at its family's (house) and walks with it until it is prayed over, he has a Qirāṭ. And whoever witnesses it until it is buried, he has two Qirāṭs. And the Qirāṭ is like Uhud.”

[11620] Muḥammad ibn Bishr al-‘Abdī told us, from Ismā‘il ibn Abī Khālid, from Sālim al-Barrād, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “Whoever prays over a funeral, he has a Qirāṭ.”

حَدَّثَنَا حَالِدُ بْنُ مَخْلِدٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، قَالَ:
حَدَّثَنِي عَمْرُو بْنُ يَحْيَى الْمَازِنِيُّ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ
بْنِ عَبْدِ اللَّهِ بْنِ سَلَامَ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَتَى الْجِنَازَةَ عِنْدَ أَهْلِهَا
فَمَشَى مَعَهَا حَتَّى يُصَلِّي عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهَدَهَا
حَتَّى تُدْفَنَ فَلَهُ قِيرَاطٌ، وَالْقِيرَاطُ مِثْلُ أَحْدِ

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي
خَالِدٍ، عَنْ سَالِمِ الْبَرَادِيِّ، عَنْ أَبْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَى جِنَازَةَ فَلَهُ
قِيرَاطٌ

[11621] Al-'Alā' ibn 'Uṣaym told us: 'Abthar Abū Zubayd told us, from Burd ibn Abī Ziyād, from Al-Musayyib ibn Rāfi', who said: I heard Al-Barā' ibn 'Āzib saying: The Messenger of Allah ﷺ said:

"Whoever prays over a funeral, he has a Qīrāṭ. And whoever follows it until it is buried, he has two Qīrāṭs."

حَدَّثَنَا الْعَلَاءُ بْنُ عُصَيْمٍ، قَالَ: ثنا عَبْنُ رُبَيْدٍ أَبُو رُبَيْدٍ، عَنْ بُرْدِ بْنِ أَبِي زِيَادٍ، عَنْ الْمُسَيْبِ بْنِ رَافِعٍ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ، وَمَنْ تَبَعَّهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطٌ

[11622] 'Abd al-Wahhāb al-Thaqafī told us, from Ayyūb, from Abū Qilābah, from 'Abd Allāh ibn Yazid, from 'Āishah, from the Prophet ﷺ, who said: "No one from the Muslims dies, and a group (Ummah) of Muslims prays over him reaching one hundred, and they intercede for him, but that their intercession for him is accepted."

حَدَّثَنَا عَبْدُ الْوَهَابِ النَّقْفِيُّ، عَنْ أَئُوبَ، عَنْ أَبِي قَلَبَةِ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَمُوتُ أَحَدٌ مِنَ الْمُسْلِمِينَ، فَيُصَلِّي عَلَيْهِ أَمَّةٌ مِنَ الْمُسْلِمِينَ لَمْ يَبْلُغُوا أَنْ يَكُونُوا مِائَةً، فَيَشْفَعُوا لَهُ إِلَّا شُفِعُوا فِيهِ

[11623] Yahya b. Sa'id al-Qattan narrated to us, from Abu Bakkar, who said: I prayed with Abu al-Malih over a funeral. He said: "Straighten your rows, and let your intercession be good; and if I were given the choice of a man, I would have chosen him."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَانِ، عَنْ أَبِي بَكْرٍ، قَالَ: صَلَّيْتُ مَعَ أَبِي الْمَلِيجِ عَلَى جَنَازَةٍ فَقَالَ: سَوْوا صُفُوفُكُمْ، وَلْتَحْسُنْ شَفَاعَتَكُمْ، وَلَوْ خَيْرُ رَجُلٍ لِأَخْرَجَهُ

[11624] Yaḥyā ibn Sa‘id al-Qatṭān told us, from Abū Bakkār, who said: I prayed with Abū al-Malīḥ over a funeral. He said: “Straighten your rows, and let your intercession be good. If I were to choose a man, I would have chosen him.” Abū al-Malīḥ said: ‘Abd Allāh ibn Salīṭ told me, from Salīṭ, from one of the wives of the Prophet ﷺ, Maymūnah - he was her brother through breastfeeding - that the Messenger of Allah ﷺ said: “There is no Muslim man over whom a group (Ummah) prays but that their intercession for him is accepted.” Abū al-Malīḥ said: The Ummah is between forty and one hundred.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ، عَنْ أَبِي بَكْرٍ، قَالَ: صَلَّيْتُ مَعَ أَبِي الْمَلِيجِ عَلَى جِنَازَةٍ فَقَالَ: سَوْوا صُوفُوكُمْ، وَلْتَحْسُنْ شَفَاعَتُكُمْ، وَلْوَخَيْرُ رَجُلًا لَا خَيْرُهُ، قَالَ أَبُو الْمَلِيجِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَلَيْطِي عَنْ سَلَيْطِي، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَيْمُونَةَ - كَانَ أَخَاهَا مِنَ الرَّضَاعَةِ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ رَجُلٍ مُسْلِمٍ يُصَلِّي عَلَيْهِ أُمَّةٌ، إِلَّا شُفِعُوا فِيهِ قَالَ أَبُو الْمَلِيجِ: وَالْأُمَّةُ مَا بَيْنَ الْأَرْبَعِينِ إِلَى الْمِائَةِ

[11625] ‘Abd Allāh ibn Numayr told us, from Muḥammad ibn Ishāq, from Yazīd ibn Abī Ḥabīb, from Marthad ibn ‘Abd Allāh al-Yazanī, from Mālik ibn Hubayrah al-Shāmī - and he was a Companion - who said: When he came to a funeral, he would ask: “Who is with it?” He would divide them into three rows, then pray over it, and he said that the Messenger of Allah ﷺ said: “No three rows of Muslims line up for a deceased except that (Paradise) becomes obligatory (for him).”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَانِيِّ، عَنْ مَالِكِ بْنِ هُبَيْرَةَ الشَّامِيِّ، وَكَانَتْ لَهُ صُحْبَةٌ قَالَ: كَانَ إِذَا أَتَى الْجِنَازَةَ فَقَالَ: مَنْ مَعَهَا جَزَّأُهُمْ صُفُوفًا ثَلَاثَةَ، ثُمَّ صَلَّى عَلَيْهَا وَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا صَفَّتْ صُفُوفُ ثَلَاثَةَ مِنَ الْمُسْلِمِينَ عَلَى مَيِّتٍ إِلَّا أَوْجَبَ

[11626] Ismā‘il ibn Ishāq told us: Bukayr ibn Abī al-Sumayṭ told us: Qatādah told us, from Sa‘id ibn Abī al-Ḥasan, from ‘As‘as ibn Salamah, who said: “Whoever is interceded for by forty, their intercession is accepted. And whoever is testified for by ten, their testimony is accepted.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ، قَالَ: ثنا بُكَيْرُ بْنُ أَبِي السُّمَيْطِ، قَالَ: ثنا قَنَادَةُ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، عَنْ عَسْعَسِ بْنِ سَلَامَةَ، قَالَ: مَنْ شَفَعَ لَهُ أَرْبَعُونَ قُبْلَتْ شَفَاعَتُهُمْ، وَمَنْ شَهَدَ لَهُ عَشَرَةً قُبْلَتْ شَهَادَتُهُمْ

[11627] ‘Ubayd Allāh ibn Mūsā told us, from Shaybān, from Al-A‘mash, from Abū Ṣalīḥ, from Abū Hurayrah, who said: “Whoever is prayed over by one hundred Muslims, he is forgiven.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ،
عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَنْ صَلَّى عَلَيْهِ
مِائَةً مِنَ الْمُسْلِمِينَ غُفِرَ لَهُ

[11628] Abū Bakr told us: Sharīk told us, from ‘Uthmān Abū al-Yaqzān, from Zādhān, from Jarīr, elevating it (to the Prophet ﷺ), who said: “The Lahd (niche grave) is for us, and the Shaqq (trench grave) is for others.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا شَرِيكُ، عَنْ عُثْمَانَ أَبِي
الْيَقْظَانِ، عَنْ زَادَانَ، عَنْ جَرِيرٍ، رَفَعَهُ قَالَ: الْلَّهُدْنَا،
وَالشَّقْ لِغَيْرِنَا

[11629] Hafṣ told us, from his father, who said: “A Lahd was made for the Messenger of Allah ﷺ.”

حَدَّثَنَا حَفْصٌ، عَنْ أَبِيهِ، قَالَ: لَحَدَ لِرَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ

[11630] Hafṣ told us, from Hajjāj, from Nāfi‘, who said: “A Lahd was made for the Messenger of Allah ﷺ in his grave, and for Abū Bakr and ‘Umar, then you started boasting (with different graves).”

حَدَّثَنَا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ نَافِعٍ، قَالَ: لَحَدَ لِرَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْرُهُ، وَلَا يَبْكِي بَكْرٌ وَعُمَرٌ ثُمَّ
تَفَاهَرُونَ

[11631] Jarīr told us, from Mughīrah, from Ibrāhīm, who said: “The Messenger of Allah ﷺ was buried in a Lahd.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: دُفِنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَحْدٍ

[11632] Jarīr told us, from Hishām ibn ‘Urwah, from the jurists of Medina, who said: There were two men in Medina who dug graves. One of them would make a Shaqq (trench) and the other a Lahd (niche). When the Messenger of Allah ﷺ passed away, they said: “Whichever of them appears first, order him to do his work.” The one who made Lahds appeared, so they ordered him, and he made a Lahd for the Messenger of Allah ﷺ.

حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فُقَهَاءِ، أَهْلِ الْمَدِينَةِ قَالُوا: كَانَ بِالْمَدِينَةِ رَجُلٌ يَجْعَلُ لَنَّ الْقُبُورَ قَالَ: ”فَكَانَ أَحَدُهُمَا يُشْقُّ، وَالْأُخْرُ يُلْحَدُ، فَلَمَّا تُوْفِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا: أَيُّهُمَا طَلَعَ؟ فَمُرُوْهُ فَلِيُعْمَلُ بِعَمَلِهِ الَّذِي كَانَ يَعْمَلُ فَطَلَعَ الَّذِي كَانَ يُلْحَدُ فَأَمْرُوهُ فَلَحَدَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[11633] Ibn Mahdī told us, from Sufyān, from ‘Abd al-Rahmān ibn al-Qāsim, from his father, who said: The Companions of the Prophet ﷺ gathered when the Prophet ﷺ died.

There was a man who made Lahds and another who made Shaqqs. They said: “O Allah, choose for him.” The one who made Lahds appeared, so he made a Lahd for him.

[11634] Sharīk told us, from Jābir, from Abū Ja‘far, Sālim, and Al-Qāsim, who said: “The grave of the Prophet ﷺ, Abū Bakr, and ‘Umar were mounds facing the Qiblah. Bricks were set up for them, and Lahds were made for them.”

[11635] Abū Khālid al-Aḥmar told us, from Hajjāj, from Nāfi‘, from Ibn ‘Umar, who said: “A Lahd was made for the Messenger of Allah ﷺ, and for Abū Bakr and ‘Umar.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، قَالَ: "اجْتَمَعَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ مَاتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ الرَّجُلُ يُلْحَدُ، وَالْأُخْرُ يَشْقُّ فَقَالُوا: اللَّهُمَّ خِرْ لَهُ فَطَلَعَ الَّذِي كَانَ يُلْحَدُ فَلَحَّ لَهُ"

حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، وَسَالِمٍ، وَالْقَاسِمِ قَالُوا: كَانَ قَبْرُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ، وَعُمَرَ جُنْدِي قِبْلَةً نُصِبَ لَهُمُ اللَّبْنُ تَصْبَأً، وَلَحِدَ لَهُمُ لَحْدًا

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَاجَاجَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: لَحِدَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَأَبِي بَكْرٍ وَعُمَرَ

[11636] Abū Khālid al-Āḥmar told us, from Ḥajjāj, from Ḥammād, from Ibrāhīm, who said: “A Lahd was made for the Messenger of Allah ﷺ.”

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ حَاجَاجَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَحْدٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَحْدٌ

[11637] Jarīr told us, from Mughīrah, from Ibrāhīm, who said: “He used to dislike the Shaqq in the grave,” and he would say: “A Lahd should be made in it.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَكْرَهُ الشَّقَّ فِي الْقَبْرِ، وَيَقُولُ: يُصْنَعُ فِيهِ لَحْدٌ

[11638] ‘Abd al-A’lā told us, from Ma’mar, from Al-Zuhri, from Sa’id, that they made a Lahd for the Messenger of Allah ﷺ.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَحْوَالَهُ

[11639] Wakī‘ told us, from Al-‘Umarī, from ‘Abd al-Rahmān ibn al-Qāsim, from his father, from ‘Āishah; and from Al-‘Umarī, from Nāfi‘, from Ibn ‘Umar, that the Prophet ﷺ instructed that a Lahd be made for him.

حَدَّثَنَا وَكِيعٌ، عَنِ الْعُمَرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، وَعَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصَى أَنْ يُلْحَدَلَهُ

[11640] Abū Usāmah told us, from Mujālid, from ‘Amir, who said: Al-Mughīrah ibn Shu’bah said: “We made a Lahd for the Prophet ﷺ.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، قَالَ: قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: لَحْدَنَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[11641] Abū Mu‘āwiyah told us, from Al-A‘mash, from Al-Minhāl, from Zādhān, from Al-Barā’, who said: “We were with the Prophet ﷺ in a funeral procession, and we arrived at his grave before the Lahd was made for him.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَلِ، عَنْ رَدَانَ، عَنِ الْبَرَاءِ، قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةٍ فَأَنْهَيْنَا إِلَى قَبْرِهِ، وَلَمَّا يُلْحَدُ لَهُ

[11642] ‘Ubayd Allāh ibn Mūsā told us, from Usāmah, from Al-Zuhri, from Anas, that the Prophet ﷺ said: “Look which of them has collected (memorized) more of the Qur’ān,” so put him forward in the Lahd.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ أَسَامَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: انْظُرُوا إِلَيْهِمْ أَكْثَرُ جَمِيعًا لِلْقُرْآنِ فَقَدْمُوهُ فِي الْلَّهِ

[11643] Khālid ibn Makhlad told us: ‘Abd al-Rahmān ibn ‘Abd al-‘Azīz told us, from Al-Zuhri, from ‘Abd al-Rahmān ibn Ka‘b ibn Mālik, from his father, that the Prophet ﷺ used to combine two or three men in one Lahd.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الرَّحِيمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ، وَالثَّلَاثَةِ فِي الْلَّهِ

[11644] Ibn Idrīs told us, from Ismā’īl ibn Abī Khālid, from Al-Sha’bī, who said: ‘Alī, Al-Faḍl, and Usāmah washed the Prophet ﷺ and placed him in his grave. ‘Alī kept saying: “May my father and mother be sacrificed for you, you were pure in life and death.” Ibn Abī Marḥab told us that ‘Abd al-Rahmān ibn ‘Awf entered the grave with them. Al-Sha’bī said: “And who handles the deceased except his family?”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: "غَسَّلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ الْفَضْلُ وَأَسَامَةُ وَأَخْلُوَةُ قَبْرُهُ، وَجَعَلَ عَلَيْهِ يَقُولُ: بِأَبِي أَنْتَ وَأُمِّي طَبَّتْ حَيًّا وَمَيِّتًا" حَدَّثَنَا أَبْنُ أَبِي مَرْحَبٍ، أَنَّ عَبْدَ الرَّحْمَنَ بْنَ عَوْفٍ، دَخَلَ مَعَهُمُ الْقَبْرَ، قَالَ: وَقَالَ الشَّعْبِيُّ: وَمَنْ يُلِي الْمَيِّتَ إِلَّا أَهْلُهُ؟

[11645] ‘Abd al-A’lā told us, from Ma’mar, from Al-Zuhrī, from Sa’id, that those who took charge of burying the Prophet ﷺ and his shrouds were four men, excluding others: ‘Alī, Al-‘Abbās, Al-Faḍl, and Ṣalih, the freed slave of the Prophet ﷺ.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، أَنَّ الَّذِي وَلَيَ دَفَنَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَكْفَانَهُ أَرْبَعَةً نَفَرٌ دُونَ النَّاسِ عَلَيْهِ وَالْعَبَاسُ وَالْفَضْلُ وَصَالِحُ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[11646] Wakī‘ told us, from Sufyān, from Hammād, from Ibrāhīm, who said: “Enter the grave as many (people) as I wish.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعِيْدٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: أَدْخِلِ الْقَبْرَ كَمْ شِئْتُ

[11647] Wakī‘ told us, from Rabī‘, from Al-Hasan, who said: “It does not harm you (whether it is) even or odd.”

حَدَّثَنَا وَكِبْعُ، عَنْ رَبِيعٍ، عَنِ الْحَسَنِ، قَالَ: لَا يَضُرُّكُ شَفْعٌ أَوْ وَثْرٌ

[11648] ‘Abdah ibn Sulaymān told us, from Sa‘īd, from Qatādah, from Al-Hasan, who said: “There is no harm if an even or odd number (of people) enters the grave.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، قَالَ: لَا بَأْسَ أَنْ يَدْخُلَ، الْقَبْرَ شَفْعٌ أَوْ وَثْرٌ

[11649] Hafṣ told us, from ‘Āsim, from Hafṣah, who said: ‘Ā’ishah made a bequest, saying: “When Dhakwān levels my grave, he is free.” She wanted him to enter her grave, and Dhakwān entered her grave while he was a slave.

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ حَفْصَةَ، قَالَتْ: أَوْصَتْ عَائِشَةُ قَوْلَتْ: إِذَا سَوَى عَلَيَّ ذَكْوَانٌ قَبْرِي فَهُوَ حُرٌّ أَرَادَتْ أَنْ يَدْخُلَ قَبْرَهَا، وَأَنَّ ذَكْوَانَ قَدْ دَخَلَ قَبْرَهَا، وَهُوَ مَمْلُوكٌ

[11650] Wakī‘ told us, from Sufyān, from Al-‘Alā’ ibn al-Musayyib, from his father, who said: “The one closest to the woman (kinship) handles her lower body in the grave.”

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ: يَلِي سِفْلَةُ الْمَرْأَةِ فِي الْقَبْرِ أَفْرُبُهُمْ إِلَيْهَا

[11651] Ḥafṣ and Wakī‘ told us, from Ismā‘il ibn Abī Khālid, from Al-Sha‘bī, from ‘Abd al-Rahmān ibn Abzā, who said: Zaynab bint Jahsh died, so ‘Umar pronounced four Takbīrs over her. Then he asked the wives of the Prophet ﷺ: “Who should place her in her grave?” They said: “Those who used to enter upon her during her life.”

حَدَّثَنَا حَفْصٌ، وَوَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، قَالَ: مَاتَتْ زَيْنَبُ بْنَتْ جَحْشٍ فَكَبَرَ عَلَيْهَا عُمُرٌ أَرْبَعًا، ثُمَّ سَأَلَ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يُدْخِلُهَا فِي قَبْرِهَا؟ فَقُلُّوا: مَنْ كَانَ يَدْخُلُ عَلَيْهَا فِي حَيَاتِهَا

[11652] Mu‘ādh ibn Mu‘ādh told us: Ash‘ath informed us, from Al-Hasan, who said: “A man enters the grave of his wife and handles her lower body.”

حَدَّثَنَا مُعاذُ بْنُ مُعاذٍ، قَالَ: أَخْبَرَنَا أَشْعَثُ، عَنِ الْحَسَنِ، قَالَ: يَدْخُلُ الرَّجُلُ قَبْرَ امْرَأَتِهِ وَلِي سَفَلَتِهَا

[11653] ‘Isā ibn Yūnus told us, from Muḥammad ibn Ishāq, from his father, from the elders of the Ansar, who said: The Messenger of Allah ﷺ came on the Day of Uhud to ‘Abd Allāh ibn ‘Amr ibn Ḥarām and ‘Amr ibn al-Jamūh, who were mutilated. He said: “Bury them in one grave, for they were companions in this world.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ أَشْيَاطِ الْأَنْصَارِ، قَالُوا: أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا أَحْدِي بَعْدِ اللَّهِ بْنِ عَمْرُو بْنِ حَرَامٍ، وَعَمْرُو بْنِ الْجَمُوحِ مُمَلَّكِيْنَ فَقَالَ: ادْفُنُوهُمَا فِي قَبْرٍ وَاحِدٍ، فَإِنَّهُمَا كَانَا مُتَصَاحِبِيْنَ فِي الدُّنْيَا

[11654] Shabābah ibn Sawwār told us, from Layth ibn Sa'd, from Ibn Shihāb, from 'Abd al-Rahmān ibn Ka'b ibn Mālik, from Jābir ibn 'Abd Allāh, who informed him that the Prophet ﷺ used to combine two men from the slain of Uhud in one grave and say: “Which of them has taken more of the Qur'an?” When one was pointed out to him, he would place him first, meaning in the Lahd.

[11655] Abū Bakr told us: Muḥammad ibn Abī 'Adī told us, from Ash'ath, from Al-Hasan, who said: “He used to dislike burying two people in one grave.”

[11656] 'Ubayd Allāh told us, from Usāmah, from Al-Zuhrī, from Anas, that the Prophet ﷺ said: “Look which of them has collected more of the Qur'an?” So put him forward in the Lahd.

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ، أَخْبَرَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَجْمِعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أَحُدٍ فِي قَبْرٍ وَاحِدٍ وَيَقُولُ: أَيُّهُمَا أَكْثَرُ أَحْدًا لِلْقُرْآنِ؟، فَإِذَا أُشِيرَ بِهِ إِلَى أَحَدِهِمَا قَدَّمَهُ، يَعْنِي فِي الْلَّهِ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَسْعَثَ، عَنْ الْحَسَنِ، قَالَ: كَانَ يَكْرَهُ أَنْ يُدْفَنَ اثْنَانٌ فِي قَبْرٍ وَاحِدٍ

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ أُسَامَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: انْظُرُوا أَيُّهُمْ أَكْثَرُ جَمْعًا لِلْقُرْآنِ؟ فَقَدَّمُوهُ فِي الْلَّهِ

[11657] Khālid ibn Makhlad told us: ‘Abd al-Rahmān ibn ‘Abd al-‘Azīz told us, from Al-Zuhrī, from ‘Abd al-Rahmān ibn Ka'b ibn Mālik, from his father, that the Prophet ﷺ used to combine two or three men in the Lahd.

حَدَّثَنَا خَالِدُ بْنُ مُخْلِدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْعَزِيزِ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَجْمِعُ بَيْنَ الرَّجُلَيْنِ وَالثَّلَاثَةِ فِي الْلَّهِ

[11658] Yazīd ibn Hārūn told us, from Al-Jurayrī, from Abū al-‘Alā’, that Abū Mūsā instructed the diggers of his grave to deepen his grave.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، أَنَّ أَبَا مُوسَى، أَوْصَى حَفْرَةَ قَبْرِهِ أَنْ يُعَمَّقَ فَبَرَّةً

[11659] Abū Usāmah told us, from Abū Sinān, from Al-Ḍahhāk ibn ‘Abd al-Rahmān, that Abū Mūsā instructed that his grave be deepened.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي سِنَانٍ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا مُوسَى، أَوْصَى أَنْ يُعَمَّقَ قَبْرُهُ

[11660] ‘Abd al-A’lā said: From Hishām, from Al-Hasan and Muḥammad, that they used to prefer that the grave be deepened.

حَدَّثَنَا قَالَ عَبْدُ الْأَعْلَى: عَنْ هِشَامٍ، عَنِ الْحَسَنِ وَمُحَمَّدٍ، أَنَّهُمَا كَانَا يَسْتَحِبَّانَ أَنْ يُعَمَّقَ الْقَبْرُ

[11661] Hushaym told us, from Hishām, from Al-Hasan and Muḥammad, that they used to say: “The grave should be deepened.”

حَدَّثَنَا هُشَيْمٌ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ وَمُحَمَّدٍ، أَنَّهُمَا كَانَا يَقُولَانِ: يُعَمَّقُ الْقَبْرُ

[11662] Hushaym told us, from Mughīrah, from Ibrāhīm, that he said: “The grave should be dug up to the navel.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ قَالَ: يُحْفَرُ
الْقَبْرُ إِلَى السُّرَةِ

[11663] Abū Usāmah told us, from Muḥammad ibn Sulaym, from Al-Hasan, who said: ‘Umar instructed that the depth of his grave should be a standing height (Qāmah) at its middle.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَ، عَنِ الْحَسَنِ قَالَ:
أَوْصَى عُمَرُ أَنْ يُجْعَلَ عُمُقُ قَبْرِهِ قَامَةً وَسَطَةً

[11664] Sufyān told us, from Abū Ishāq, who said: I witnessed the funeral of Al-Hārith. They stretched a cloth over his grave, but ‘Abd Allāh ibn Yazīd removed it and said: “He is only a man.”

حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: شَهِدْتُ جِنَازَةَ
الْحَارِثِ فَمَدُوا عَلَى قَبْرِهِ تُؤْبَأًا، فَكَشَفَهُ عَبْدُ اللَّهِ بْنُ يَزِيدَ
قَالَ: إِنَّمَا هُوَ رَجُلٌ

[11665] Wakī‘ told us, from Ḥusayn ibn Ṣalīḥ, from Yaḥyā ibn Qays, that Shurayḥ instructed that they should not stretch a cloth over his grave.

حَدَّثَنَا وَكِيعٌ، عَنْ حُسَيْنِ بْنِ صَالِحٍ، عَنْ يَحْيَى بْنِ
قَيْسٍ، أَنَّ شُرَيْحًا، أَوْصَى أَنْ لَا يَمْدُوا عَلَى قَبْرِهِ تُؤْبَأًا

[11666] Hafṣ told us, from ‘Āsim, who said: I witnessed a man's funeral where Al-Ḥasan and Ibn Sīrīn were present. A cloth was stretched over his grave. Al-Ḥasan said: “Uncover him, for he is only a man.” But Ibn Sīrīn saw no harm in it.

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، قَالَ: شَهِدْتُ جَنَازَةَ رَجُلٍ فِيهَا الْحَسَنُ وَابْنُ سِيرِينَ فَمَدَّ عَلَى قَبْرِهِ تَوْبَةً، فَقَالَ الْحَسَنُ: أَكْشِفُوهُ فَإِنَّمَا هُوَ رَجُلٌ، وَلَمْ يَرِدْ ابْنُ سِيرِينَ بِهِ بِأَسَا

[11667] Yahyā ibn Ḥamad told us: Hammād ibn Salamah told us, from Abū Ḥamzah, from Ibrāhīm, that the Prophet ﷺ entered the grave of Sa‘id and stretched a cloth over

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ قَبْرَ سَعِيدٍ فَمَدَّ عَلَيْهِ تَوْبَةً

[11668] Khalaf ibn Khalīfah told us, from his father—I think he heard it from Ma‘qil—from the Prophet ﷺ, that he placed Nu‘aym ibn Mas‘ūd al-Ashja‘ī in the grave and removed the ties with his mouth, meaning the knots.

حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ أَبِيهِ، أَظْنَهُ سَمِعَهُ مِنْ مَعْقِلٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ دَخَلَ قَبْرَ شَعِيمَ بْنَ مَسْعُودٍ الْأَشْجَعِيَّ الْقَبْرَ وَنَزَعَ الْأَخْلَاءَ بِفِيهِ، يَعْنِي الْعُقَدَ

[11669] Ḥātim ibn Wardān told us, from Al-Jurayrī, from a man, from Abū Hurayrah, who said: “I witnessed Al-‘Alā’ ibn al-Ḥaḍramī.

We buried him and forgot to untie the knots until we put him in his grave.” He said: “So we lifted the bricks from him, but we saw nothing in the grave.”

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنِ الْجُرَيْرِيِّ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: شَهِدْتُ الْعَلَاءَ بْنَ الْحَضْرَمَيِّ، فَدَفَنَاهُ فَسَيِّنَاهُ أَنْ نَحْلَ الْعُقْدَ حَتَّى لَا يَخْلُو قَبْرُهُ قَالَ: فَرَفَعْنَا عَنْهُ الْلَّبَنَ، فَلَمْ تَرَ فِي الْقَبْرِ شَيْئًا

[11670] Abū Bakr ibn ‘Ayyāsh told us, from Mughīrah, from Ibrāhīm, who said: “When the deceased is placed in the grave, all the knots are untied from him.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا أُدْخِلَ الْمَيِّتُ الْقَبْرَ حُلَّ عَنْهُ الْعُقْدُ كُلُّهَا

[11671] Abu Bakr narrated to us, saying: Sharik narrated to us, from Jabir, from 'Amir, who said: He said: The knots are to be untied from the deceased.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: يُحَلُّ عَنِ الْمَيِّتِ الْعُقْدُ

[11672] Abū Bakr told us: Sharīk told us, from Jābir, from ‘Āmir, who said: “The knots are untied from the deceased.” Hushaym told us, from Juwaybir, who said: Al-Ḍahhāk instructed me to untie the knots from him. Hushaym told us, from Hishām, from Al-Hasan and Ibn Sīrīn, who said: “The knots are untied from the deceased.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: يُحَلُّ عَنِ الْمَيِّتِ الْعُقْدُ حَدَّثَنَا هُشَيْمٌ، عَنْ جُوَيْرٍ، قَالَ: أَوْصَانِي الضَّحَّاكُ بِهِ أَنْ يُحَلَّ عَنِ الْمَيِّتِ حَدَّثَنَا هُشَيْمٌ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ، قَالًا: يُحَلُّ عَنِ الْمَيِّتِ الْعُقْدُ

[11673] Hushaym narrated to us, from Hisham, from Al-Hasan and Ibn Sirin, who said: The knots are to be untied from the deceased.

حَدَّثَنَا هُشَيْمٌ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ، قَالًا: يُحَلُّ عَنِ الْمَيِّتِ الْعُقْدُ

[11674] Yazīd ibn Hārūn told us, from Juwaybir, from Al-Ḍahhāk, that he instructed that the knots be untied from him and his face be exposed from the shroud.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ جُوَيْرٍ، عَنِ الضَّحَّاكِ، أَنَّهُ أَوْصَى أَنْ تُحَلَّ عَنِ الْمَيِّتِ وَيُبَرَّزَ وَجْهُهُ مِنَ الْكَفَرِ

[11675] ‘Abd al-A’lā told us, from Hishām, from Al-Hasan and Muḥammad, that they used to dislike tearing the shroud of the deceased when placed in the grave.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَمُحَمَّدٌ، أَنَّهُمَا كَانَا يَكْرَهَانِ أَنْ يُشْقَى كَفْنُ الْمَيِّتِ إِذَا دُخِلَ الْقَبْرَ

[11676] Waki‘ told us, from Iyās ibn Daghfal, from ‘Abd Allāh ibn Qays ibn ‘Ubād, from his father, that he instructed: “When you place me in my grave, tear what touches my body from the shroud until you expose me to the earth.”

حَدَّثَنَا وَكِيعُ، عَنْ إِيَاسِ بْنِ دَعْفَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ قَيْسٍ
بْنِ عَبَادٍ، عَنْ أَبِيهِ، أَنَّهُ أَوْصَى إِذَا وَضَعْتُمُونِي فِي
حُفْرَتِي، فَرُمُوا مَا يَلِي جَسَدِي مِنَ الْكَفْنِ حَتَّى تُفْضُوا
بِي إِلَى الْأَرْضِ

[11677] ‘Abd al-A‘lā told us, from Khālid, from Ibn Sīrīn, who said: I was with Anas in a funeral procession, and he ordered that the deceased be entered (into the grave) from the direction of his feet.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ خَالِدٍ، عَنْ ابْنِ سِيرِينَ، قَالَ:
كُنْتُ مَعَ أَنَّسِ فِي جَنَازَةٍ فَأَمَرَ بِالْمَيِّتِ فَأُدْخِلَ مِنْ قِبَلِ
رِجْلِهِ

[11678] Waki‘ told us, from Isrā’il, from Jābir, from ‘Āmir, from Ibn ‘Umar, that he entered a deceased person from the direction of his feet.

حَدَّثَنَا وَكِيعُ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ
ابْنِ عُمَرَ، أَنَّهُ أَدْخَلَ مَيِّتًا مِنْ قِبَلِ رِجْلِهِ

[11679] Abū Bakr ibn ‘Ayyāsh told us, from Abū Ishāq, who said: We attended the funeral of Ibn Ma‘qil. A man said: “Your companion instructed to be slid in (Sallan).”

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ:
شَهِدْنَا جَنَازَةَ ابْنِ مَعْقِلٍ فَقَالَ رَجُلٌ: إِنَّ صَاحِبَكُمْ قَدْ
أَوْصَى أَنْ يُسَلَّ

[11680] Ibn ‘Ayyāsh told us, from Al-A‘mash, from Ibrāhīm, who said: “They used to slide (the deceased into the grave).”

حَدَّثَنَا أَبْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ:
كَلُوا يُسْلُونَ

[11681] Ibn ‘Ulayyah told us, from Maṇṣūr ibn ‘Abd al-Rahmān, who said: I said to Al-Sha‘bī: “A man buried a deceased person and slid him in from the foot of the grave.” He said: “This, by Allah, is the Sunnah.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ:
قُلْتُ لِلشَّعْبِيِّ: رَجُلٌ دَفَنَ مَيِّتًا فَسَلَّهُ مِنْ قِبَلِ رِجْلِ الْقَبْرِ
قَالَ: هَذَا وَاللَّهِ السُّنَّةُ

[11682] ‘Abdah ibn Sulaymān and Wakī‘ told us, from Ismā‘il ibn Abī Khālid, that Qays instructed at his death to be slid in (Sallan).

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَوَكِيعُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي
خَالِدٍ، أَنَّ قَيْسًا، أَوْصَى عِنْدَ مَوْتِهِ أَنْ يُسَلَّ سَلَّاً

[11683] Ismā‘il ibn ‘Ayyāsh told us, from ‘Amr ibn Muhājir, from ‘Umar ibn ‘Abd al-‘Azīz, that when his son died, he ordered that he be entered from the direction of his feet.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَمْرُو بْنِ مُهَاجِرٍ، عَنْ
عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، أَنَّهُ لَمَّا تُوفِيَ ابْنُهُ أَمَرَ بِهِ فَادْخُلْ
مِنْ قِبَلِ رِجْلِهِ

[11684] Abū Dāwūd told us, from Shu'bah, from Abū Ishaq, who said: I witnessed 'Abd Allāh ibn Yazīd enter Al-Hārith from the direction of his feet, and he said: "This is the Sunnah."

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: شَهَدْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ أَدْخَلَ الْحَارِثَ مِنْ قِبْلِ رِجْلِهِ وَقَالَ: هَكَذَا السُّنْنَةُ

[11685] Wakī‘ told us, from Isrā’il, from ‘Isā ibn Abī ‘Azzah, who said: I witnessed Al-Sha‘bī enter a deceased person from the direction of his feet.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ عِيسَى بْنِ أَبِي عَرَّةَ، قَالَ: شَهَدْتُ الشَّعْبِيَّ أَدْخَلَ مَيِّتًا مِنْ قِبْلِ رِجْلِهِ

[11686] Abū Khālid told us, from Ḥajjāj, from Hammād, from Ibrāhīm, who said: "A Lahd was made for the Prophet ﷺ, and he was taken from the direction of the Qiblah, and his grave was raised so that it would be known."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَاجَاجٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَحِدَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَخِذَ عَنْ قِبْلَةِ الْقِبْلَةِ وَرُفِعَ قَبْرُهُ حَتَّى يُعْرَفَ

[11687] Wakī‘ told us, from Sufyān, from Maṇṣūr, who said: I was told from ‘Umayr ibn Sa‘īd that ‘Ali entered a deceased person from the direction of the Qiblah.

حَدَّثَنَا وَكِيعٌ، عَنْ سُعِيَانَ، عَنْ مَنْصُورٍ، قَالَ: حَدَّثَنِي عَنْ عُمَيْرٍ بْنِ سَعِيدٍ، أَنَّ عَلِيًّا، أَدْخَلَ مَيِّتًا مِنْ قِبْلِ الْقِبْلَةِ

[11688] Ḥumayd ibn ‘Abd al-Rahmān told us, from Al-Ḥasan, from Mujālid, from Al-Sha’bī, who said: “He is taken from the direction of the Qiblah.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الْحَسَنِ، عَنْ مُجَالِدٍ،
عَنْ الشَّعْبِيِّ، قَالَ: يُؤْخَذُ مِنْ قِبَلِ الْقِبْلَةِ

[11689] Hushaym told us, from ‘Imrān ibn Abī ‘Aṭā’, the freed slave of Banū Asad, who said: I witnessed the death of Ibn ‘Abbās. Ibn al-Ḥanafiyah took charge of him. He said: “He pronounced four Takbīrs over him and entered him from the direction of the Qiblah.”

حَدَّثَنَا هُشَيْمٌ، عَنْ عُمَرَانَ بْنِ أَبِي عَطَاءِ، مَوْلَى بَنِي
أَسَدٍ قَالَ: شَهَدْتُ وَفَاتَةَ ابْنِ عَبَّاسٍ فَوَلَّهُ ابْنُ الْحَنَافِيَّةَ
قَالَ: فَكَبَرَ عَلَيْهِ أَرْبَعًا، وَأَدْخَلَهُ مِنْ قِبَلِ الْقِبْلَةِ

[11690] Ḥumayd ibn ‘Abd al-Rahmān told us, from Ibn Abī Laylā, from ‘Umayr ibn Sa‘īd, that ‘Ali pronounced four Takbīrs over Yazīd ibn al-Mukaffaf and entered him from the direction of the Qiblah.

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ
عُمَيْرِ بْنِ سَعِيدٍ، أَنَّ عَلَيْهِ، كَبَرَ عَلَى يَزِيدَ بْنِ الْمُكَفَّفِ
أَرْبَعًا، وَأَدْخَلَهُ مِنْ قِبَلِ الْقِبْلَةِ

[11691] Ibn Yamān told us, from Al-Minhāl ibn Khalīfah, from Ḥajjāj, from ‘Aṭā’, from Ibn ‘Abbās, that the Prophet ﷺ was taken from the direction of the Qiblah, and four Takbīrs were pronounced over him.

حَدَّثَنَا ابْنُ يَمَانٍ، عَنِ الْمِنْهَالِ بْنِ خَلِيفَةَ، عَنْ حَاجَاجَ،
عَنْ عَطَاءِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَخِذَ مِنْ قِبَلِ الْقِبْلَةِ، وَكَبَرَ عَلَيْهِ أَرْبَعًا

[11692] Ibn Fuḍayl told us, from Al-Hasan ibn ‘Ubayd Allāh, from Ibrāhīm, that he entered a deceased person from the direction of the Qiblah.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ أَدْخَلَ مَيِّتًا مِنْ قِبْلَةِ

[11693] Wakī‘ told us, from Al-Hasan ibn ‘Ubayd Allāh, from Ibrāhīm, similar to it.

حَدَّثَنَا وَكِبِيعٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، يَمِثِّلُهُ

[11694] Wakī‘ told us, from Hishām, from Qatādah, from Abū al-Šiddīq al-Nājī, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “When you place your dead in your graves, say: ‘In the name of Allah, and upon the Sunnah of the Messenger of Allah ﷺ.’”

حَدَّثَنَا وَكِبِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الصَّدِيقِ النَّاجِيِّ، عَنْ أَبْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا وَضَعْتُمْ مَوْتَانَكُمْ فِي قُبُورِكُمْ فَقُولُوا: بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[11695] Wakī‘ told us, from Shu‘bah, from Qatādah, from Abū al-Šiddīq al-Nājī, from Ibn ‘Umar, that he used to say that.

حَدَّثَنَا وَكِبِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الصَّدِيقِ النَّاجِيِّ، عَنْ أَبْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ ذَلِكَ

[11696] Abū Khālid al-Āḥmar told us, from Ḥajjāj, from Nāfi‘, from Ibnu ‘Umar, who said: When the Messenger of Allah ﷺ placed the deceased in the grave, he would say: “In the name of Allah, and upon the Sunnah of the Messenger of Allah.”

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ حَاجَاجَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَضَعَ الْمَيِّتَ فِي الْقَبْرِ قَالَ: بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ

[11697] Sharīk and Abū al-Āḥwāṣ told us, from Maṇṣūr, from Abū Mudrik al-Ashja‘ī, from ‘Umar, that he used to say when he placed the deceased in his grave—and Abū al-Āḥwāṣ said: When he leveled the earth over him, he said: “O Allah, he has surrendered to You wealth, family, tribe, and great sin, so forgive him.”

حَدَّثَنَا شَرِيكُ، وَأَبُو الْأَحْوَاصِ، عَنْ مَنْصُورٍ، عَنْ أَبِي مُدْرِكِ الْأَشْجَعِيِّ، عَنْ عُمَرَ، أَنَّهُ كَانَ يَقُولُ: إِذَا دَخَلَ الْمَيِّتَ فِي قَبْرِهِ، وَقَالَ: أَبُو الْأَحْوَاصِ "إِذَا سَوَى عَلَيْهِ قَالَ: اللَّهُمَّ أَسْلَمَ إِلَيْكَ الْمَالُ وَالْأَهْلُ وَالْعَشِيرَةَ وَالذَّنْبُ الْعَظِيمُ فَاغْفِرْ لَهُ

[11698] Wakī‘ told us, from Sufyān, from ‘Amr ibn Murrah, from Khaythamah, who said: “They used to prefer, when they placed the deceased in the grave, to say: ‘In the name of Allah, in the way of Allah, and upon the religion of the Messenger of Allah. O Allah, protect him from the punishment of the grave, from the punishment of the Fire, and from the evil of Satan.’”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ، قَالَ: “كَانُوا يَسْتَحْبِّونَ إِذَا وَضَعُوا الْمَيِّتَ فِي الْقَبْرِ أَنْ يَقُولُوا: بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ، اللَّهُمَّ أَجِرْهُ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ شَرِّ الشَّيْطَانِ

[11699] Wakī‘ told us, from Sufyān, from Layth, from Mujāhid, that he used to say: “In the name of Allah, and in the way of Allah. O Allah, open for him in his grave and illuminate it for him, and join him with his Prophet ﷺ while You are pleased with him, not angry.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ لَبِيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَانَ يَقُولُ: بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ، اللَّهُمَّ افْتَحْ لَهُ فِي قَبْرِهِ وَنُورْ لَهُ فِيهِ، وَالْحِقْةُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنْتَ عَنْهُ رَاضٌ غَيْرُ غَضِبَانٌ

[11700] Mu‘tamir ibn Sulaymān told us, from his father, from Huṣayn, from Ibrāhīm al-Taymī, who said: “When you place the deceased in the grave, say: ‘In the name of Allah, to Allah, and upon the Sunnah of the Messenger of Allah ﷺ.’”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، قَالَ: “إِذَا وَضَعْتَ الْمَيِّتَ فِي الْقَبْرِ فَقُلْ: بِسْمِ اللَّهِ وَإِلَى اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[11701] Abū al-Aḥwāṣ told us, from Mughīrah, from Ibrāhīm, who said: “When you place the deceased in the grave, say: ‘In the name of Allah, to Allah, and upon the religion of the Messenger of Allah ﷺ.’”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ:
إِذَا وَضَعْتَ الْمَيِّتَ فِي الْقَبْرِ فَقُلْ: بِسْمِ اللَّهِ وَإِلَى اللَّهِ
وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[11702] Wakī‘ told us, from Qatādah, from Anas, that he buried a son of his and said: “O Allah, keep the earth away from his sides, open the gates of water for his soul, and replace his home with a home better than his.”

حَدَّثَنَا وَكِيعٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّهُ دَفَنَ ابْنًا لَهُ فَقَالَ:
اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبِيهِ، وَافْتَحْ أَبْوَابَ الْمَاءِ
لِرُوحِهِ، وَأَبْدِلْهُ بِدَارِهِ ذَارًا خَيْرًا مِنْ ذَارِهِ

[11703] ‘Abbād ibn al-‘Awwām told us, from Al-‘Alā’ ibn al-Musayyib, from his father, who said: “When the deceased is placed in the grave, do not say ‘In the name of Allah,’ but say: ‘In the path of Allah, upon the Sunnah of the Messenger of Allah ﷺ, and upon the religion of Abraham, inclining toward truth, a Muslim, and he was not of the polytheists. O Allah, make him firm with the firm word in the Hereafter. O Allah, place him in a better state than he was in. O Allah, do not deprive us of his reward, and do not test us after him.” He said: And this verse was revealed concerning the companion of the grave: {Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter} [Ibrahim: 27].

[11704] Sahl ibn Yūsuf told us, from Ibn ‘Awn, who said: I said to Muhammad: “When I place the deceased in the niche (Laḥd), what should I say?” He said: “Nothing.”

حَدَّثَنَا عَبْدُ بْنُ الْعَوَامَ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ: إِذَا وُضِعَ الْمَيِّتُ فِي الْقَبْرِ فَلَا تَقُولْ بِسْمِ اللَّهِ، وَلَكِنْ قُلْ فِي سَبِيلِ اللَّهِ، وَعَلَى سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَى مَلَةِ إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ، اللَّهُمَّ تَبَّأْنِهِ بِالْفَوْلِ التَّابِتِ فِي الْآخِرَةِ، اللَّهُمَّ اجْعِلْهُ فِي خَيْرٍ مِمَّا كَانَ فِيهِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَنْقِصْنَا بَعْدَهُ قَالَ: وَنَزَّلْنَا هَذِهِ الْآيَةِ فِي صَاحِبِ الْقَبْرِ: {تَبَّأْنِهِ اللَّهُ الَّذِينَ آمَنُوا بِالْفَوْلِ التَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ} [إِبْرَاهِيمٌ: 27]

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنِ ابْنِ عَوْنَ، قَالَ: قُلْتُ لِمُحَمَّدٍ إِذَا وَضَعْتُ الْمَيِّتَ فِي الْحَدِّ مَا أَقُولُ قَالَ: لَا شَيْءٌ

[11705] ‘Ubayd Allāh told us: Isrā’īl informed us, from Abū Ishāq, from ‘Āsim ibn Ḏamrah, who said: ‘Alī used to say when sleeping: “In the name of Allah, and on the path of Allah, and upon the religion of the Messenger of Allah ﷺ.” And he would say (the same) when he placed a man in the grave.

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، قَالَ: كَانَ عَلَيْيُ بَقُولٌ عِنْدَ الْمَتَّأْمَ إِذَا نَامَ: بِسْمِ اللَّهِ، وَعَلَى سَبِيلِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقُولُ: إِذَا دَخَلَ الرَّجُلُ الْقَبْرَ

[11706] Ismā’īl ibn ‘Ulayyah told us, from ‘Abd Allāh ibn Abī Bakr, who said: When Anas ibn Mālik leveled the grave over the deceased, he would stand over it and say: “O Allah, Your servant has been returned to You, so be kind to him and have mercy on him. O Allah, keep the earth away from his sides, open the gates of heaven for his soul, and accept him from Yourself with a good acceptance. O Allah, if he was a doer of good, multiply his good deeds” - or he said: “increase his good deeds” - “and if he was a wrongdoer, overlook his faults.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، قَالَ: كَانَ أَنْسُ بْنُ مَالِكٍ إِذَا سَوَى عَلَى الْمَيْتِ قَبْرَهُ قَامَ عَلَيْهِ فَقَالَ: ”اللَّهُمَّ عَبْدُكَ رُدَّ إِلَيْكَ فَارْأَفْ بِهِ وَارْحَمْهُ، اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنَّبِهِ، وَافْتَحْ أَبْوَابَ السَّمَاءِ لِرُوحِهِ، وَتَقْبَلْهُ مِنْكَ بِقَوْلِ حَسَنٍ، اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَضَاعِفْ لَهُ فِي إِحْسَانِهِ، أَوْ قَالَ: فَزِدْ فِي إِحْسَانِهِ، وَإِنْ كَانَ مُسِيْلًا فَتَجَوَّزْ عَنْهُ“

[11707] ‘Abbād ibn al-‘Awwām told us, from Ḥajjāj, from ‘Umayr ibn Sa‘īd, that ‘Alī pronounced four Takbīrs over Yazīd and said: “O Allah, Your servant and the son of Your servant has descended upon You today, and You are the best of hosts. O Allah, widen his entrance and forgive his sin, for we know nothing but good, and You know best about him.”

[11708] Ibn Numayr told us, from Ibn Jurayj, from Ibn Abī Mulaykah, who said: “When he finished with the grave of ‘Abd Allāh ibn al-Sā’ib, Ibn ‘Abbās stood over the grave, paused over it, then supplicated, then left.”

حَدَّثَنَا عَبْدُ بْنُ الْعَوَامَ، عَنْ حَاجَاجٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، أَنَّ عَلَيًّا، كَبَرَ عَلَى يَزِيدَ أَرْبَعًا قَالَ: اللَّهُمَّ عَبْدُكَ وَابْنُ عَبْدِكَ نَزَلَ إِلَكَ الْيَوْمَ وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ، اللَّهُمَّ وَسَعْ لَهُ مُذْخَلٌ، وَاغْفِرْ ذَنْبَهُ، فَإِنَّا لَا نَعْلَمُ إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهِ

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلِيقَةَ، قَالَ: لَمَّا فَرَغَ مِنْ قَبْرِ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَامَ ابْنُ عَبَّاسٍ عَلَى الْقَبْرِ فَوَقَفَ عَلَيْهِ، ثُمَّ دَعَا، ثُمَّ انْصَرَفَ

[11709] Abū Dāwūd al-Ṭayālīsī told us, from Al-Aswad ibn Shaybān, from Khālid ibn Sumayr, who said: I was with Al-Aḥnaf at a funeral. Al-Aḥnaf sat down, and I sat with him. When the burial was finished—and it was Ḍirār ibn al-Qa‘qā‘ al-Tamīmī—I saw Al-Aḥnaf go to his grave. He stood over it and began by praising him before supplicating, saying: “By Allah, I knew you to be such-and-such...” then he supplicated for him.

[11710] ‘Alī ibn Mušīr told us, from Al-Shaybānī, from ‘Umāyr ibn Sa‘īd, who said: I prayed with ‘Alī over Yazīd ibn al-Mukāffaf. He pronounced four Takbīrs over him, then walked until he reached him and said: “O Allah, Your servant and the son of Your servant has descended upon You today, so forgive his sin and widen his entrance, for we know nothing but good from him, and You know best about him.”

حَدَّثَنَا أَبُو دَاوُدُ الطَّيِّلِسِيُّ، عَنِ الْأَسْوَدِ بْنِ شَيْبَانَ، عَنْ خَالِدِ بْنِ سُمَيْرٍ، قَالَ: كُنْتُ مَعَ الْأَحْنَافَ فِي جَنَازَةٍ فَجَلَسَ الْأَحْنَافُ، وَجَلَسْتُ مَعَهُ فَلَمَّا فُرِغَ مِنْ دَفْنِهِ، وَهُوَ ضِرَارُ بْنُ الْقَعْدَاعِ التَّمِيمِيُّ رَأَيْتُ الْأَحْنَافَ انْتَهَى إِلَى قَبْرِهِ، فَقَامَ عَلَيْهِ فَبَدَأَ بِالشَّائِعِ عَلَيْهِ قَبْلَ الدُّعَاءِ فَقَالَ: كُنْتُ وَاللَّهِ مَا عَلِمْتُ كَذَّا ثُمَّ دَعَاهُ

حَدَّثَنَا عَلِيُّ بْنُ مُسْهُرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، قَالَ: صَلَّيْتُ مَعَ عَلِيًّا عَلَى يَزِيدَ بْنِ الْمُكَفَّفَ فَكَبَرَ عَلَيْهِ أَرْبَعًا، ثُمَّ مَشَى حَتَّى أَتَاهُ فَقَالَ: اللَّهُمَّ عَبْدُكَ وَابْنُ عَبْدِكَ تَرَلَ بِكَ الْيَوْمَ فَاغْفِرْ لَهُ ذَنْبَهُ، وَوَسِّعْ عَلَيْهِ مُذْخَلَهُ، فَإِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهِ

[11711] Ibn ‘Ulayyah told us, saying: I saw Ayyūb standing over the grave supplicating for the deceased. He said: “And sometimes I saw him supplicating for him while he was inside the grave before coming out.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، قَالَ: رَأَيْتُ أَئِبُّوْبَ يَقِفُ عَلَى الْقَبْرِ فَيَدْعُ لِلْمَيِّتِ قَالَ: وَرُبَّمَا رَأَيْتُهُ يَدْعُ لَهُ وَهُوَ فِي الْقَبْرِ قَبْلَ أَنْ يَخْرُجَ

[11712] ‘Abbād ibn al-‘Awwām told us, from Ḥajjāj, from ‘Umayr ibn Sa‘īd, that ‘Alī threw handfuls of dirt into the grave of Ibn al-Mukaffaf.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حَاجَاجٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، أَنَّ عَلَيَا، حَتَّىٰ فِي قَبْرِ ابْنِ الْمُكَفَّفِ

[11713] Wakī‘ told us, from Mālik ibn Mighwal, from ‘Umayr ibn Sa‘īd, that ‘Alī threw handfuls of dirt into the grave of Ibn al-Mukaffaf.

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، أَنَّ عَلَيَا، حَتَّىٰ فِي قَبْرِ ابْنِ الْمُكَفَّفِ

[11714] Wakī‘ told us, from Mūsā ibn ‘Ubaydah, from Ya‘qūb, from Zayd, that the Messenger of Allah ﷺ threw handfuls of dirt into his

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عَبْيَدَةَ، عَنْ يَعْقُوبَ، عَنْ زَيْدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّىٰ فِي قَبْرِهِ

[11715] Yahyā ibn Sa‘īd told us, from Thawr, who said: ‘Āmir ibn Jashīb and others from the people of Sham told us, from Abū al-Dardā’, who said: “Part of the complete reward of the funeral is to throw handfuls of dirt into the grave.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ثَوْرٍ، قَالَ: ثنا عَامِرُ بْنُ جَشِيبٍ، وَغَيْرُهُ مِنْ أَهْلِ الشَّامِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: مِنْ تَمَامِ أَجْرِ الْجَنَازَةِ أَنْ يَحْتُو فِي الْقَبْرِ

[11716] Waki‘ told us, from Sufyān, from Ya‘qūb, who said: Someone who saw Zayd ibn Arqam told me that he threw three handfuls of dirt into his grave.

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ يَعْقُوبَ، قَالَ: أَخْبَرَنِي مَنْ رَأَى، رَأَيْدُ بْنُ أَرْقَمَ حَتَّا فِي قَبْرِهِ ثَلَاثَ حُنَّا

[11717] Dāwūd ibn Mudrik told us, from Al-Ḥasan, who said: “If you wish, throw handfuls of dirt into the grave, and if you wish, do not.”

حَدَّثَنَا دَاوُدُ بْنُ مُدْرِكٍ، عَنِ الْحَسَنِ، قَالَ: إِنْ شِئْتُ فَاحْتُ فِي الْقَبْرِ، وَإِنْ شِئْتُ فَلَا تَحْتُ فِيهِ

[11718] Ma‘n ibn ‘Isā told us, from Khālid ibn Abī Bakr, that he saw Sālim ibn ‘Abd Allāh at the edge of a grave, then he left without throwing any dirt into it.

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، أَنَّهُ رَأَى سَالِمَ بْنَ عَبْدِ اللَّهِ عَلَى شَفِيرٍ قَبْرٍ، ثُمَّ انْصَرَفَ وَلَمْ يَحْتُ فِيهِ شَيْئًا مِنْ تُرَابٍ

[11719] Ibn Dukayn told us, from Al-Ḥakam ibn ‘Abd al-Rahmān ibn Abī Nu‘m, who said: A man from Juhaynah told me: I was with Abū Hurayrah at a funeral, and he threw handfuls of dirt into the grave.

حَدَّثَنَا ابْنُ دُكَيْنٍ، عَنِ الْحَكَمِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُعْمَ، قَالَ: حَدَّثَنِي رَجُلٌ، مِنْ جُهَيْنَةَ، قَالَ: كُنْتُ مَعَ أَبِي هُرَيْرَةَ فِي جِنَازَةٍ فَحَطَّ فِي قَبْرِهِ

[11720] Abū Muḥammad ‘Abd Allāh ibn Yūnus informed us, saying: Abū ‘Abd al-Rahmān Baqī ibn Makhlad informed us, saying: Abū Bakr ‘Abd Allāh ibn Muḥammad ibn Abī Shaybah told us, saying: Mu’tamir ibn Sulaymān told us, from Ma’mar, from ‘Abd al-Karīm, from Maymūn ibn Mihrān, that he ordered that dirt be thrown upon him in handfuls.

[11721] Abū Bakr told us: ‘Aththām ibn ‘Alī told us, from ‘Āsim ibn Bahdalah, who said: I witnessed ‘Umar ibn ‘Abd al-‘Azīz when he was buried; dirt was poured over him.

[11722] Abū Bakr told us: ‘Ubayd Allāh ibn Mūsā told us: Isrā’īl informed us, from ‘Abd Allāh ibn al-Mukhtār, from Mu‘āwiyah ibn Qurrah, who said: Abū Kurayb (or Abū Ḥurayb) told me, from ‘Abd Allāh ibn ‘Amr, who told him that his father instructed him, saying: “When you place me in the grave, pour the dirt (gently) over me.”

حَدَّثَنَا أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ بَقِيُّ بْنُ مَخْلِدٍ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُعْتَمِرٌ بْنُ سُلَيْمَانَ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مَيْمُونِ بْنِ مَهْرَانَ، أَنَّهُ أَمَرَ أَنْ يُحْكَى، عَلَيْهِ التُّرَابُ حَتَّىٰ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَثَامَ بْنُ عَلَيٍّ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، قَالَ: شَهَدْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ حِينَ دُفِنَ يُسَنُّ عَلَيْهِ التُّرَابَ سَنَّا

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مَعَاوِيَةَ بْنِ فَرَّةَ، قَالَ: حَدَّثَنِي أَبُو كَرِيبٍ، أَوْ أَبُو حُرَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، أَنَّهُ حَدَّثَهُ أَنَّ أَبَاهُ أَوْصَاهُ قَالَ: إِذَا أَنْتَ وَضَعَتِي فِي الْقَبْرِ فَسَنَّ التُّرَابَ سَنَّا

[11723] Abū Bakr told us: Marwān ibn Mu‘āwiyah told us, from ‘Uthmān ibn al-Ḥārith, from Al-Sha‘bī, that a bundle of reeds was placed over the Prophet’s ﷺ niche (Lahd).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عُثْمَانَ بْنِ الْحَارِثِ، عَنْ الشَّعْبِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ عَلَى لَحْدِهِ طُنْ قَصَبٍ

[11724] Abū Bakr told us: Yahyā ibn Sa‘īd told us, from Sufyān, from ‘Āsim, from Abū Wā’il, from ‘Amr ibn Shurahbīl, who said: “Place a bundle of reeds over me, for I saw the Muhajirun preferring it over anything else.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرُو بْنِ شُرَحْبِيلٍ، أَنَّهُ قَالَ: اطْرَحُوا عَلَيَّ طُنْ مِنْ قَصَبٍ، فَإِنَّ رَأَيْتُ الْمُهَاجِرِينَ يَسْتَحْبِبُونَهُ عَلَى مَا سِوَاهُ

[11725] Abū Bakr told us: Hushaym told us, from Mughīrah, from Ibrāhīm, that he used to dislike anything being placed in the niche except clean bricks. He said: He also disliked baked bricks (Ajurr), and said: “If they do not find bricks, then reeds.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يُجْعَلَ فِي الْلَّهِدِ شَيْءٌ إِلَّا لِيْنَ نَظِيفٌ، قَالَ: وَكَانَ يَكْرَهُ الْأُجْرَ، وَقَالَ: إِنْ لَمْ يَجِدُوا لِيْنًا فَقَصَبٌ

[11726] Abū Bakr told us: Wakī‘ told us, from Isrā’il, from Abū Ishāq, from Abū Maysarah, that he instructed: “Place a bundle of reeds over my grave.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ، أَنَّهُ أَوْصَى قَالَ: اجْعَلُوا عَلَى قَبْرِي طُنْ مِنْ قَصَبٍ

[11727] Abū Bakr told us: Qurrah ibn Sulaymān told us, from Hishām, from Al-Ḥasan, that he saw no harm in teak wood and reeds, but he disliked baked bricks in the grave.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا فُرَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بِأَسَا بِالسَّاجِ، وَالْقَصَبِ، وَكَرَةُ الْأَجْرَ، يَعْنِي فِي الْقَبْرِ،

[11728] Abū Bakr told us: Waki‘ told us, from Sufyān, from ‘Abd Allāh ibn ‘Isā, from Al-Zuhrī, from ‘Alī ibn Ḥusayn, who said: “Bricks were set up over the grave of the Prophet ﷺ.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنِ الزُّهْرِيِّ، عَنْ عَلَيِّ بْنِ حُسَيْنٍ، قَالَ: نُصِيبُ الْلِّبَنَ عَلَى قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصْبًا

[11729] Abū Bakr told us: Mu‘tamir ibn Sulaymān told us, from Hishām, from Al-Ḥasan and Muḥammad, who said: “If you wish, you can build the grave, and if you wish, you can set up the bricks.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَمُحَمَّدٍ، قَالاً: إِنْ شِئْتَ بَنَيْتَ الْقَبْرَ بِنَاءً، وَإِنْ شِئْتَ نَصَبْتَ الْلِّبَنَ نَصْبًا

[11730] Abū Bakr told us: ‘Abd al-A‘lā told us, from Ma‘mar, from Al-Zuhrī, from ‘Alī ibn Ḥusayn, that they set up bricks over the grave of the Messenger of Allah ﷺ.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلَيِّ بْنِ حُسَيْنٍ، أَنَّهُمْ عَلَى قَبْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصَبُوا الْلِّبَنَ نَصْبًا

[11731] Abū Bakr told us: Sharīk told us, from Jābir, from Abū Ja‘far, Sālim, and Al-Qāsim, who said: “The graves of the Prophet ﷺ, Abū Bakr, and ‘Umar were mounds facing the Qiblah, with bricks set up

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، وَسَالِمٍ، وَالْقَاسِمِ قَالُوا: كَانَ قَبْرُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبِي بَكْرٍ، وَعُمَرَ جُنَاحَ قِبْلَةً نُصِبَ لَهُمُ الْلِّينُ نَصْبًا

[11732] Abū Bakr told us: Sharīk told us, from Jābir, from Abū Ja‘far, Sālim, and Al-Qāsim, who said: “The graves of the Prophet ﷺ, Abū Bakr, and ‘Umar were mounds facing the Qiblah.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، وَسَالِمٍ، وَالْقَاسِمِ قَالُوا: كَانَ قَبْرُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبِي بَكْرٍ، وَعُمَرَ جُنَاحَ قِبْلَةً

[11733] Sharīk told us, from Jābir, from ‘Āmir, who said: “I saw the graves of the martyrs of Uhud facing the Qiblah, with markers built upon them.”

حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: رَأَيْتُ قُبُورَ شُهَدَاءِ أَحَدٍ قِبْلَةً قَدْ بُنِيَ عَلَيْهَا النَّصْبَاءُ

[11734] Abū Bakr told us: ‘Isā ibn Yūnus told us, from Sufyān al-Tammār, who said: “I entered the house where the grave of the Prophet ﷺ is, and I saw the grave of the Prophet ﷺ, and the graves of Abū Bakr and ‘Umar raised like a camel's hump.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عِيسَى بْنُ يُونُسَ، عَنْ سُفْيَانَ التَّمَّارِ، قَالَ: دَخَلْتُ الْبَيْتَ الَّذِي فِيهِ قَبْرُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَأَيْتُ قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَبْرَ أَبِي بَكْرٍ، وَعُمَرَ مُسْنَمَةً

[11735] Abū Bakr told us: Al-Ashja‘ī told us, from Sufyān, from Shu‘bah, from Abū Na‘āmah, who said: I attended a funeral with Mūsā ibn Ṭalḥah, and he said: “Prepare it,” meaning raise it like a camel's hump.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا الْأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنْ شُعْبَةَ، عَنْ أَبِي نَعَامَةَ، قَالَ: شَهَدْتُ مَعَ مُوسَى بْنِ طَلْحَةَ حِنَازَةً فَقَالَ: جَهَّزُوا، يَعْنِي سَمْمُوا

[11736] Abū Bakr told us: Yahyā ibn Sa‘īd told us, from Sufyān, from Abū Huṣayn, from Al-Sha‘bī, who said: “I saw the graves of the martyrs of Uhud as mounds raised like a camel's hump.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ أَبِي حُصَيْنٍ، عَنِ الشَّعْبِيِّ، قَالَ: رَأَيْتُ فُؤُورَ شُهَدَاءَ أَحَدٍ جُلُّهُ مُسَنَّمٌ

[11737] Abū Bakr told us: Abū Dāwūd al-Ṭayālisī told us, from Khālid, from Abū ‘Uthmān, from a man who said: “I saw the grave of Ibn ‘Umar raised like a camel's hump days after he was buried.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ رَجُلٍ، قَالَ: رَأَيْتُ قَبْرَ ابْنِ عُمَرَ بَعْدَمَا دُفِنَ بِأَيَّامٍ مُسَنَّمًا

[11738] Abū Bakr told us: Yahyā ibn Sa‘īd told us, from ‘Imrān ibn Hudayr, from Muḥammad, that he disliked marking the grave.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ عِمَرَانَ بْنِ حُدَيْرٍ، عَنْ مُحَمَّدٍ، أَنَّهُ كَرِهَ أَنْ يُعَلَّمَ الْقَبْرُ

[11739] Abū Dāwūd told us, from Salīm ibn Ḥayyān, from Ḥammād, from Ibrāhīm, who said: “They used to dislike a man marking his grave.”

حَدَّثَنَا بِالْمُطَبَّعُونَ، وَالصَّوَابُ مَا أَثَبَتَاهُ إِنْ شَاءَ اللَّهُ تَعَالَى. ثَنَا أَبُو دَاؤِدَ، عَنْ سَلِيمِ بْنِ حَيَّانَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ أَنْ يُعْلَمَ الرَّجُلُ قَبْرُهُ

[11740] Abū Bakr told us: Abū Bakr al-Ḥanafī told us, from Kathīr ibn Zayd, from Al-Muṭtalib ibn ‘Abd Allāh ibn Ḥantab, who said: When ‘Uthmān ibn Maz‘ūn died, the Messenger of Allah ﷺ buried him in Al-Baqī‘ and said to a man: “Go to that rock and bring it to me so that I may place it at his grave to mark it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا أَبُو بَكْرٍ الْحَنْفِيُّ، عَنْ كَثِيرٍ بْنِ زَيْدٍ، عَنِ الْمُطَلَّبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، قَالَ: لَمَّا مَاتَ عُثْمَانُ بْنُ مَظْعُونٍ دَفَنَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَقِيعِ وَقَالَ لِرَجُلٍ: اذْهَبْ إِلَى تِلْكَ الصَّخْرَةِ، فَأُتْرِنِي بِهَا حَتَّى أَضْعَهَا عِنْدَ قَبْرِهِ حَتَّى أُعَرِّفَهُ بِهَا

[11741] Abū Bakr told us: Abū Bakr al-Ḥanafī told us, from Fahd, from Al-Qāsim, that he made a bequest saying: “O my son, do not write on my grave, and do not raise it except enough to divert water from me.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا أَبُو بَكْرٍ الْحَنْفِيُّ، عَنْ فَهْدٍ، عَنِ الْقَاسِمِ، أَنَّهُ أَوْصَى قَالَ: يَا بُنَيَّ لَا تَكْتُبْ عَلَى قَبْرِيِّ، وَلَا تُشَرِّفْهُ إِلَّا قَدْرَ مَا يَرُدُّ عَنِي الْمَاءَ

[11742] Abū Bakr told us: Ḥafṣ told us, from Ibn Jurayj, from Abū al-Zubayr, from Jābir, who said: “The Messenger of Allah ﷺ forbade building over the grave.” And Sulaymān ibn Mūsā said, from Jābir: “And that anything be written on it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرٍ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُبَنِّيَ عَلَيْهِ وَقَالَ: سُلَيْمَانُ بْنُ مُوسَى، عَنْ جَابِرٍ وَأَنْ يُكْتَبَ عَلَيْهِ

[11743] Abū Bakr told us: Zayd ibn Ḥubāb told us, from Mubārak, from Al-Ḥasan, that he disliked placing a tablet on the grave.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا زَيْدُ بْنُ حُبَابٍ، عَنْ مُبَارَكٍ، عَنِ الْحَسَنِ، أَنَّهُ كَرِهَ أَنْ يُجْعَلَ اللَّوْحُ عَلَى الْقَبْرِ

[11744] Abū Bakr told us: Jarīr told us, from Mughīrah, from Ibrāhīm, that he disliked making a place of worship over a grave.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَكْرِهُ أَنْ يَجْعَلَ عَلَى الْقَبْرِ مَسْجِدًا

[11745] Abū Bakr told us: Abū Khālid al-Āḥmar told us, from Ḥajjāj, from Ḥammād, from Ibrāhīm, who said: “A niche was made for the Prophet ﷺ, and his grave was raised so that it would be known.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو خَالِدٍ الْأَحْمَرَ، عَنْ حَاجَاجٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: الْحِدَّةُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَرُفِعَ قَبْرُهُ حَتَّى يُعْرَفَ

[11746] Abū Bakr told us: Waki‘ told us, from Usāmah ibn Zayd, from ‘Abd Allāh ibn Abī Bakr, who said: “I saw the grave of ‘Uthmān ibn Maz‘ūn raised.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، قَالَ: رَأَيْتُ قَبْرَ عُثْمَانَ بْنَ مَظْعُونٍ مُرْتَفِعًا

[11747] Abū Bakr told us: Yazīd ibn Hārūn told us: Ibrāhīm ibn ‘Atā’ informed us, from Abū Maymūnah, from his father, that ‘Imrān ibn Huṣayn instructed that his grave be made raised, about four fingers high or similar to that.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ عَطَاءٍ، عَنْ أَبِي مَيْمُونَةَ، عَنْ أَبِيهِ، أَنَّ عِمْرَانَ بْنَ حُصَيْنَ، أَوْصَى أَنْ يَجْعَلُوا قَبْرَهُ مُرْتَفَعًا، وَأَنْ يَرْفَعُوهُ أَرْبَعَ أَصَابِعَ أَوْ نَحْوَ ذَلِكَ

[11748] Abū Bakr told us: Wakī‘ told us, from Ibn Abī Dhī'b, from Al-Maqburī, from ‘Abd al-Rahmān ibn Mihrān, from Abū Hurayrah, that he instructed not to set up a tent over his grave.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ الْمَقْبُرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْرَانَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ أَوْصَى أَنْ لَا يَصْرِبُوا عَلَى قَبْرِهِ فُسْطَاطًا

[11749] Abū Bakr told us: Wakī‘ told us, from Ibrāhīm ibn Ismā‘il ibn Mujammi‘, from his aunt Umm al-Nu‘mān, from the daughter of Abū Sa‘īd al-Khudrī, that Abū Sa‘īd said: “Do not set up a tent over me.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ مُجَمِّعٍ، عَنْ عَمَّتِهِ أُمِّ النُّعْمَانَ، عَنْ بَنْتِ أَبِي سَعِيدِ الْحُذْرِيِّ، أَنَّ أَبَا سَعِيدِ، قَالَ: لَا تَصْرِبُوا عَلَى فُسْطَاطًا

[11750] Abū Bakr told us: Hushaym told us, from ‘Imrān ibn Abī ‘Atā’, who said: I witnessed the death of Ibn ‘Abbās. Ibn al-Hanafiyah took charge of him and built a structure over him for three days.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا هُشَيْمٌ، عَنْ عِمْرَانَ بْنِ أَبِيهِ عَطَاءٍ، قَالَ: شَهَدْتُ وفَاتَةَ ابْنِ عَبَّاسٍ فَوَلَيْهُ ابْنُ الْحَنَفَيَّةِ فَبَنَى عَلَيْهِ بَنَاءً ثَلَاثَةَ أَيَّامٍ

[11751] Abū Bakr told us: Wakī‘ told us, from Abū Ma‘shar, from Muḥammad ibn al-Munkadir, that ‘Umar set up a tent over the grave of Zaynab.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ أَبِي مُعْشَرٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، أَنَّ عُمَرَ صَرَبَ عَلَى قَبْرِ زَيْنَبَ فُسْطَاطًا

[11752] Abū Bakr told us: Zayd ibn al-Ḥubāb told us, from Shu‘bah, who said: I heard Muḥammad ibn Ka‘b saying: “These tents over graves are an innovation.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ شُعْبَةَ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبَ، يَقُولُ: هَذِهِ الْفَسَادِيَّةُ عَلَى الْقُبُورِ مُحَدَّثةٌ

[11753] Abū Bakr told us: Hushaym told us, saying: Manṣūr informed us, from Al-Ḥasan, who said: “A red velvet cloth, which he had acquired on the day of Ḥunayn, was placed in the niche of the Messenger of Allah ﷺ.” He said: They placed it because the land of Medina is saline.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مَنْصُورٌ، عَنِ الْحَسَنِ، قَالَ: جُعِلَ فِي لَحْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَطِيفَةً حَمْرَاءً، كَانَ أَصَابَهَا يَوْمُ حُنَيْنٍ قَالَ: فَجَعَلُوهَا لِأَنَّ الْمَدِينَةَ أَرْضٌ سَيِّخَةٌ

[11754] Abū Bakr told us: Ghundar and Wakī‘ told us, from Shu‘bah, from Abū Ḥamzah, from Ibn ‘Abbās, that a red velvet cloth was placed in the grave of the Messenger of Allah ﷺ.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا غُنْدُرُ، وَوَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي حَمْزَةَ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّهُ وُضِعَ فِي قَبْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَطِيفَةً حَمْرَاءً

[11755] Abū Bakr told us: Ḥafṣ̄ told us, from Ja‘far, from his father, who said: ‘A niche was made for the Messenger of Allah ﷺ, and Shuqrān threw a velvet cloth into his grave that he used to ride on during his life.’

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ،
قَالَ: لَحِدَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالْقَى
شُفْرَانٌ فِي قَبْرِهِ قَطْيِفَةً كَانَ يَرْكُبُ عَلَيْهَا فِي حَيَاتِهِ

[11756] Abū Bakr told us: Wakī‘ told us, from Qays ibn Sālim, from ‘Umayr ibn Sa‘īd, that ‘Alī stood over a grave until it was buried and said: ‘One of you should stand over his grave until he is buried.’

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ قَيْسِ بْنِ سَالِمٍ، عَنْ
عُمَيْرِ بْنِ سَعِيدٍ، أَنَّ عَلِيًّا، قَامَ عَلَى قَبْرٍ حَتَّى دُفِنَ وَقَالَ:
لِيَكُنْ لِأَحَدِكُمْ قِيَامٌ عَلَى قَبْرِهِ حَتَّى يُدْفَنَ

[11757] Abū Bakr told us: Wakī‘ told us, from Sufyān, from Abū Qays, who said: I witnessed ‘Alqamah standing over a deceased person until he was buried.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي
قَيْسٍ، قَالَ: شَهِدْتُ عَلْقَمَةً قَامَ عَلَى مَيْتٍ حَتَّى دُفِنَ

[11758] Abū Bakr told us: Ya'lā ibn 'Ubayd told us, from Muḥammad ibn Ishāq, from Thumāmah, who said: We went out with Faḍālah ibn 'Ubayd to the land of the Romans. He was Mu'āwiyah's governor over the pass. A cousin of ours named Nāfi' was killed, so Faḍālah prayed over him and stood by his grave until he buried him.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا يَعْلَى بْنُ عُيَيْدٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ ثُمَّامَةَ، قَالَ: حَرَجْنَا مَعَ فَضَالَةَ بْنَ عُيَيْدٍ إِلَى أَرْضِ الرُّومِ قَالَ: وَكَانَ عَامِلًا لِمُعَاوِيَةَ عَلَى الدَّرْبِ فَأُصِيبَ ابْنُ عَمٍّ لَنَا يُقَالُ لَهُ: نَافِعٌ فَصَلَّى عَلَيْهِ فَضَالَةُ، وَقَامَ عَلَى حَضْرَتِهِ حَتَّى وَارَاهُ

[11759] Abū Bakr told us: Abū Usāmah told us, from Jarīr ibn Hāzim, from 'Ubayd Allāh ibn 'Abd Allāh ibn 'Umayr, who said: When a Muslim died, 'Abd Allāh ibn al-Zubayr would remain standing until he buried him.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو أَسَامَةَ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ الرُّبَّيرِ إِذَا مَاتَ الْمُسْلِمُ لَمْ يَزَلْ قَائِمًا حَتَّى يَدْفَنَهُ

[11760] Abū Bakr told us: Ghundar told us, from Shu'bah, from Ibni Abī 'Arūbah, from Ayyūb, from Abū Qilābah, who said: "By Allah, their standing over the grave until he is placed in his grave, after praying over him, is an innovation."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا غُنْدُرُ، عَنْ شُعْبَةَ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: وَاللَّهِ إِنَّ قِيلَامَهُمْ عَلَى الْقَبْرِ لَيَدْعَةٌ حَتَّى يُوضَعَ فِي قَبْرِهَا إِذَا صَلَّى عَلَيْهَا

[11761] Abū Bakr told us: Ibn ‘Ulayyah told us, from ‘Awn, who said: I asked Al-Sha‘bī about standing for the funeral until it is placed in the niche. He said: “I never saw anyone doing that except Abū Marḥūm, that Syrian man, and they used to mock him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُلَيَّةَ، عَنْ عَوْنِ، قَالَ:
سَأَلْتُ الشَّعْبِيَّ عَنِ الْقِيَامِ لِلْجِنَازَةِ حَتَّى يُوضَعَ فِي الْحَدِ
فَقَالَ: مَا رَأَيْتُ أَحَدًا يَصْنَعُ ذَلِكَ إِلَّا أَبَا مَرْحُومِ ذَلِكَ
الشَّامِيِّ، وَكَانُوا يَهْزَءُونَ بِهِ

[11762] Abū Bakr told us: Al-Faḍl ibn Dukayn told us, from Sufyān, from Mughīrah, from Ibrāhīm, that he disliked standing at the grave.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا الْفَضْلُ بْنُ دُكَينَ، عَنْ سُفْيَانَ،
عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ الْقِيَامَ عِنْدَ الْقَبْرِ

[11763] Abū Bakr told us: Mu‘tamir ibn Sulaymān told us, from Ibn ‘Awn, who said: Standing for the funeral until it is placed was mentioned to Al-Sha‘bī, and he seemed not to recognize it. I mentioned that to Mujāhid, and he said: “That is only when prayer has been performed over it; one does not sit until it is placed down.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ ابْنِ
عَوْنِ، قَالَ: ذُكِرَ لِلشَّعْبِيِّ الْقِيَامُ لِلْجِنَازَةِ حَتَّى تُوضَعَ،
فَكَانَهُ لَمْ يَعْرِفْ ذَلِكَ، قَالَ: فَذَكَرْتُ ذَلِكَ لِمُجَاهِدٍ قَالَ:
إِنَّمَا ذَلِكَ إِذَا صُلِّيَ عَلَيْهَا لَا يَجْلِسُ حَتَّى تُوضَعَ

[11764] Ḥafṣ told us, from Ibn Jurayj, from Abū al-Zubayr, from Jābir, who said: “The Messenger of Allah ﷺ forbade plastering the grave, sitting on it, and building over it.”

حَدَّثَنَا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرٍ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُحَصِّنَ الْقَبْرَ، وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَى عَلَيْهِ

[11765] Mu’tamir ibn Sulaymān told us, from Thābit ibn Zayd, who said: Hammādah told me, from Unaysah bint Zayd ibn Arqam, who said: A son of Zayd named Suwayd died. A servant or slave girl bought gypsum and baked bricks. Zayd said to him: “What do you intend with this?” He said: “I wanted to build his grave and plaster it.” He said: “You have been harsh and spoken nonsense. Do not bring near him anything touched by fire.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتِ بْنِ زَيْدٍ، قَالَ: حَدَّثَنِي حَمَادَةُ، عَنْ أُنْيَسَةِ بِنْتِ زَيْدٍ بْنِ أَرْقَمَ، قَالَ: قَالَتْ: ماتَ ابْنُ لِزَيْدٍ يُقَالُ لَهُ: سُوَيْدٌ، فَانْشَرَى غُلَامٌ لَهُ أُوْ جَارِيَّةٌ جِصًا، وَاجْرَأَ فَقَالَ لَهُ زَيْدٌ: مَا تُرِيدُ إِلَى هَذَا؟ قَالَ: أَرَدْتُ أَنْ أَبْنِي قَبْرًا، وَأَحْصِنَهُ، قَالَ: جَفَوْتُ، وَلَغَوْتُ لَا تُقْرَبُهُ شَيْئًا مَسْتَهُ النَّارُ

[11766] Humayd ibn ‘Abd al-Rahmān told us, from Ḥasan ibn Sāliḥ, from ‘Abbās, from Abū ‘Azzah, who said: I heard him forbidding the plastering of graves, and he said: “Do not plaster it.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ عَبَّاسٍ، عَنْ أَبِي عَزَّةَ، قَالَ: سَمِعْتُهُ نَهَى عَنْ تَحْصِيصِ الْقَبْرِ، وَقَالَ: لَا تُحَصِّنُهُ

[11767] ‘Abd al-Rahmān ibn Mahdī told us, from Layth, from Khaythamah, from Suwayd ibn Ghaflah, who said: “When I die, do not inform anyone about me, do not bring near me gypsum, baked bricks, or wood, and let no woman accompany us.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ لَيْثٍ، عَنْ حَيْئَمَةَ،
عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: إِذَا أَنَا مِتْ فَلَا تُؤْذِنُوا بِي
أَحَدًا، وَلَا تُقْرِبُونِي جِصًّا، وَلَا آجُرًا، وَلَا عُودًا، وَلَا
تَصْبِحُنَا امْرَأَةً

[11768] Hushaym told us: Mughīrah informed us, from Ibrāhīm, that he used to dislike baked bricks.

حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ
يَكْرَهُ الْأُجْرَ

[11769] Ibn Mahdī told us, from Sufyān, from Manṣūr, from Ibrāhīm, who said: “They used to dislike baked bricks in their graves.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ
إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ الْأُجْرَ فِي قُبُورِهِمْ

[11770] Wakī‘ told us, from Sufyān, from Mughīrah, from Ibrāhīm, who said: “They used to prefer unbaked bricks and dislike baked bricks, and they preferred reeds and disliked wood.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،
قَالَ: كَانُوا يَسْتَحِبُونَ الْلِّينَ، وَيَكْرَهُونَ الْأُجْرَ،
وَيَسْتَحِبُونَ الْقَصَبَ، وَيَكْرَهُونَ الْخَشَبَ

[11771] Abū Bakr told us, from Abū Ḥuṣayn, from Abū Sa‘īd, who said: I was walking with ‘Abd Allāh in the cemetery, and he said: “That I step on a live coal until it is extinguished is more beloved to me than stepping on a grave.”

حَدَّثَنَا أَبُو بَكْرٌ عَنْ أَبِي حُصَيْنِ، عَنْ أَبِي سَعِيدٍ، قَالَ: كُنْتُ أَمْشِي مَعَ عَبْدِ اللَّهِ فِي الْجَبَانَةِ، فَقَالَ: لَأَنْ أَطْأَلَ عَلَى جَمْرَةٍ حَتَّى تُطْفَأْ أَحَبُّ إِلَيَّ مِنْ أَنْ أَطْأَلَ عَلَى قَبْرٍ

[11772] Ibn ‘Ulayyah told us, from ‘Uyaynah ibn ‘Abd al-Rahmān, from his father, from Abū Bakrah, who said: “That I step on a live coal until it is extinguished is more beloved to me than stepping on a grave.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ، قَالَ: لَأَنْ أَطْأَلَ عَلَى جَمْرَةٍ حَتَّى تُطْفَأْ أَحَبُّ إِلَيَّ مِنْ أَنْ أَطْأَلَ عَلَى قَبْرٍ

[11773] Ibn Fuḍayl told us, from ‘Aṭā’ ibn al-Sā’ib, from Sālim ibn ‘Abd Allāh al-Barrād, who said: I heard Ibn Mas‘ūd saying: “That I step on a live coal is more beloved to me than stepping on a Muslim man (grave).”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ الْأَبْرَادِ، قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ: لَأَنْ أَطْأَلَ عَلَى جَمْرَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَطْأَلَ عَلَى رَجُلٍ مُسْلِمٍ

[11774] Shabābah told us, from Layth ibn Sa‘d, from Yazīd, that Abū al-Khayr informed him that ‘Uqbah ibn ‘Āmir said: “That I step on a live coal or on the edge of a sword until it cuts my feet is more beloved to me than walking on the grave of a Muslim man. And I do not care whether I relieve myself in the graves or in the market among the people while they are watching (both are equally bad).”

حَدَّثَنَا شَبَابَةُ، عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ، أَنَّ أَبَا الْخَيْرَ، أَخْبَرَهُ، أَنَّ عُقْبَةَ بْنَ عَامِرٍ، قَالَ: لَأْنَ أَطَأَ عَلَى جَمْرَةٍ، أَوْ عَلَى حَدَّ سَيْفٍ حَتَّى يَخْطُفَ رِجْلَيْ أَحَبِّ إِلَيَّ مِنْ أَنْ أَمْشِي عَلَى قَبْرِ رَجُلٍ مُسْلِمٍ، وَمَا أَبَلَيْ أَفِي الْقُبُورِ قَضَيْتُ حَاجَتِي أَمْ فِي السُّوقِ بَيْنَ طَهْرَانِيهِ، وَالنَّاسُ يَنْظُرُونَ

[11775] Abū Usāmah told us, from Hishām, from Al-Ḥasan and Muḥammad, that they used to dislike sitting and walking on them (graves).

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَمُحَمَّدٍ، أَنَّهُمَا كَانَا يَكْرَهَانِ الْفَعُودَ وَالْمَشْيَ عَلَيْهَا

[11776] Abū Khālid al-Āḥmar told us, from ‘Imrān ibn Ḥudayr, from Abū al-‘Alā’ ibn al-Shikhhīr, who said: “O so-and-so, do you walk on your graves?” I said: “Yes, how do you receive rain?”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ عِمَرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي الْعَلَاءِ بْنِ الشَّخِيرِ، قَالَ: يَا فُلَانُ تَمَشُونَ عَلَى قُبُورِكُمْ؟ قُلْتُ: نَعَمْ، كَيْفَ تُمَطَّرُونَ

[11777] Yahyā ibn Sa‘īd told us, from Muḥammad ibn Abī Yahyā, from his father, who said: I used to follow Abū Hurayrah in funeral processions, and he would pass by the graves. He said: “That one of you sits on a live coal, burning his clothes, then his shirt, then his Izār until it reaches his skin is more beloved to me than sitting on a grave.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدٍ بْنِ أَبِي يَحْيَى، عَنْ أَبِيهِ، قَالَ: كُنْتُ أَتَبْغُ أَبَا هُرَيْرَةَ فِي الْجَنَائِزِ فَكَانَ يَقْضِي الْقُبُورَ قَالَ: لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرٍ، فَتُخْرِقَ ثِيَابَهُ، ثُمَّ قَمِيقَهُ، ثُمَّ إِزَارَهُ حَتَّى تَخْلُصَ إِلَى جَلْدِهِ أَحَبُّ إِلَيَّ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ

[11778] ‘Abd al-A’lā told us, from Burd, from Makhūl, that he used to dislike sitting on graves and walking on them.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ كَانَ يُكْرَهُ الْفَعُودَ عَلَى الْقُبُورِ، وَأَنْ يُمْشِي عَلَيْهَا

[11779] Ḥafṣ told us, from Ibn Jurayj, from Abū al-Zubayr, from Jābir, who said: “The Messenger of Allah ﷺ forbade sitting on them.”

حَدَّثَنَا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقْعُدَ عَلَيْهَا

[11780] Muḥammad ibn Fuḍayl told us, from Al-‘Alā’ ibn al-Musayyib, from Fuḍayl, from Mujāhid, who said: “One should not defecate in the middle of a graveyard, nor urinate in it.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ فُضَيْلٍ، عَنْ مُجَاهِدٍ، قَالَ: لَا يُحْدِثُ وَسْطَ مَقْبَرَةً، وَلَا يَبُولُ فِيهَا

[11781] Shabābah told us, from Layth ibn Sa‘d, from Yazīd, that Abū al-Khayr informed him that ‘Uqbah ibn ‘Āmir said: “I do not care whether I relieve myself in the graves or in the market while people are watching.”

[11782] Muḥammad ibn Fuḍayl told us, from ‘Abd al-Malik ibn Abī Sulaymān, from Abū ‘Abd al-Rahmān, from Zādhān, who said: When ‘Alī entered the graveyards, he would say: “Peace be upon those in these abodes of the believers and Muslims. You are our predecessors, and we are your followers. Indeed, we will join you, and indeed we belong to Allah and to Him we shall return.”

حَدَّثَنَا شَبَابَةُ، عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ، أَنَّ أَبَا الْخَيْرَ، أَخْبَرَهُ، أَنَّ عُقْبَةَ بْنَ عَامِرٍ، قَالَ: مَا أَبَالِي فِي الْفُبُورِ قَضَيْتُ حَاجَتِي أَوْ فِي السُّوقِ وَالنَّاسُ يُنْظَرُونَ

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَبْدِ الْمَلَكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ زَادَانَ، قَالَ: كَانَ عَلَيِّ إِذَا دَخَلَ الْمَقَابِرَ قَالَ: السَّلَامُ عَلَى مَنْ فِي هَذِهِ الْدِيَارِ مِنَ الْمُؤْمِنِينَ، وَالْمُسْلِمِينَ أَنْتُمْ لَنَا فَرَطٌ، وَنَحْنُ لَكُمْ تَبَعٌ، وَإِنَّا بِكُمْ لَلَا حِفْنَ وَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

[11783] Ibn Fuḍayl told us, from Al-Ajlah, from ‘Abd Allāh ibn Sharīk, from Jundub al-Azdī, who said: We went out with Salmān to Al-Harrah. When we reached the graves, he turned to his right and said: “Peace be upon you, O inhabitants of the abodes of the believing men and believing women. You are our predecessors, and we are your followers, and we are coming after you.”

حَدَّثَنَا أَبْنُ قُضَيْلٍ، عَنِ الْأَجْلَحِ، عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ، عَنْ جُنْدُبِ الْأَزْدِيِّ، قَالَ: حَرَجْنَا مَعَ سَلْمَانَ إِلَى الْحَرَّةِ حَتَّى إِذَا انْتَهَيْنَا إِلَى الْقُبُورِ التَّقَتْ عَنْ يَمِينِهِ فَقَالَ: السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدَّيَارِ مِنَ الْمُؤْمِنِينَ، وَالْمُؤْمِنَاتِ أَنْتُمْ لَنَا فَرَطٌ وَنَخْنُ لَكُمْ تَبَغُ، وَإِنَّا عَلَى آثَارِكُمْ وَارْدُونَ

[11784] Jarīr ibn ‘Abd al-Ḥamīd told us, from ‘Abd al-A’lā, from Khaythamah and Al-Musayyib; and from Layth, from Mujāhid, that they used to greet the graves (say Salām).

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَبْدِ الْأَعْلَى، عَنْ حَيْئَمَةَ، وَالْمُسَيْبَ، وَعَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُمْ كَانُوا يُسَلِّمُونَ عَلَى الْقُبُورِ

[11785] Sahl ibn Yūsuf told us, from Ibn ‘Awn, from Muhammad, who said: “I know no harm in a man coming to the grave and greeting it.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ أَبْنِ عَوْنَ، عَنْ مُحَمَّدٍ، قَالَ: لَا أَعْلَمُ بِأَسَأَ أَنْ يَأْتِي الرَّجُلُ الْقَبْرَ يُسَلِّمُ عَلَيْهِ

[11786] Yaḥyā ibn Ādām told us, from Zuhayr, from Mūsā ibn ‘Uqbah, that he saw Sālim ibn ‘Abd Allāh passing by a grave, night or day, and greeting it while we were traveling with him, saying: “Peace be upon you.” I asked him about that, and he informed me from his father that he used to do that.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ رُهْبَرٍ، عَنْ مُوسَى بْنِ عَفْبَةَ،
أَنَّهُ رَأَى سَالِمَ بْنَ عَبْدِ اللَّهِ لَا يَمْرُّ بِلِيلٍ، وَلَا نَهَارٍ بِقَبْرٍ
إِلَّا يُسَلِّمُ عَلَيْهِ، وَنَحْنُ مُسَافِرُونَ مَعَهُ يَقُولُ: السَّلَامُ
عَلَيْكُمْ فَقُلْتُ لَهُ: فِي ذَلِكَ فَأَخْبَرَنِيهِ عَنْ أَبِيهِ أَنَّهُ كَانَ
يَصْنَعُ ذَلِكَ

[11787] Mu‘awiyah ibn Hishām told us: Sufyān told us, from ‘Alqamah ibn Marthad, from Sulaymān ibn Buraydah, from his father, who said: The Messenger of Allah ﷺ used to teach them when they went out to the graveyards, so one of them would say: “Peace be upon you, O inhabitants of the abodes of the believers and Muslims. Indeed, if Allah wills, we will join you. You are our predecessors and we are your followers. We ask Allah for well-being for us and you.”

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، ثنا سُفيَّانُ، عَنْ عَلْقَمَةَ بْنِ
مَرْئِدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُهُمْ إِذَا حَرَجُوا إِلَى
الْمَقَابِرِ فَكَانَ قَاتِلُهُمْ يَقُولُ: السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ
مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ
لَأَحِقُّونَ، أَنْتُمْ لَنَا فَرَطٌ وَنَحْنُ لَكُمْ تَبَعُ، وَنَسْأَلُ اللَّهَ لَنَا
وَلَكُمُ الْعَافِيَةَ

[11788] ‘Ubayd Allāh ibn Mūsā told us, from Ibn Abī Dhi’b, from Qurrah, from ‘Āmir ibn Sa’d, from his father, that he used to return from his estate and pass by the graves of the martyrs and say: “Peace be upon you, and indeed we will join you.” Then he would say to his companions: “Will you not greet the martyrs so they may return the greeting to you?”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ ابْنِ أَبِيهِ ذِئْبٍ، عَنْ قُرَّةَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَرْجِعُ مِنْ ضَيْعَتِهِ فَيَمْرُّ بِقُبُورِ الشُّهَدَاءِ فَيَقُولُ: السَّلَامُ عَلَيْكُمْ، وَإِنَّا بِكُمْ لَأَحِقُّونَ ثُمَّ يَقُولُ لِأَصْحَابِهِ: أَلَا تُسْلِمُونَ عَلَى الشُّهَدَاءِ فَيَرْدُونَ عَلَيْكُمْ

[11789] Khālid ibn Makhlad told us, from ‘Abd al-Malik ibn al-Hasan al-Jārī, from ‘Abd Allāh ibn Sa’d al-Jārī, who said: Abū Hurayrah said to me: “O ‘Abd Allāh, when you pass by graves of those you knew, say: ‘Peace be upon you, inhabitants of the graves.’ And if you pass by graves of those you do not know, say: ‘Peace be upon the Muslims.’”

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ الْحَسَنِ الْجَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سَعْدِ الْجَارِيِّ، قَالَ: قَالَ لِي أَبُو هُرَيْرَةَ: “يَا عَبْدَ اللَّهِ إِذَا مَرَرْتُ بِالْقُبُورِ فَذَكْرُنِي تَعْرِفُهُمْ فَقُلِّ: السَّلَامُ عَلَيْكُمْ أَصْحَابُ الْقُبُورِ، وَإِذَا مَرَرْتُ بِالْقُبُورِ لَا تَعْرِفُهُمْ فَقُلِّ: السَّلَامُ عَلَى الْمُسْلِمِينَ

[11790] Hāshim ibn al-Qāsim told us: Al-Ḥakam ibn Fuḍayl told us, from Ya‘lā ibn ‘Atā’, from ‘Atik ibn Jubayr, from Abū Muwayhibah, the freed slave of the Messenger of Allah ﷺ, who said: “The Messenger of Allah ﷺ was ordered to go out to Al-Baqī‘ and pray over them or greet them.”

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمَ، ثَنَا الْحَكَمُ بْنُ فُضَيْلٍ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَتَبِكَ بْنِ جُبَيْرٍ، عَنْ أَبِي مُوَيْبَةَ، مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَخْرُجَ إِلَى الْبَقِيعِ فَيُصَلِّي عَلَيْهِمْ أَوْ يُسَلِّمَ عَلَيْهِمْ

[11791] Jarīr told us, from Mughīrah, from Ḥammād, that he was asked about greeting the graves. He said: “It was not part of their practice.”

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، أَنَّهُ سُئِلَ عَنِ النَّسْلِيمِ عَلَى الْقُبُورِ فَقَالَ: مَا كَانَ مِنْ صَنْعِهِمْ

[11792] Khālid ibn al-Ḥārith said: Hishām was asked: Did ‘Urwah use to come to the grave of the Prophet ﷺ and greet him? He said: “No.”

حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، قَالَ: سُئِلَ هِشَامُ أَكَانَ عُرْوَةُ يَأْتِي قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُسَلِّمُ عَلَيْهِ؟ قَالَ: لَا

[11793] Abū Mu‘āwiyah told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, that when he wanted to travel, he would enter the mosque and pray, then come to the grave of the Prophet ﷺ and say: “Peace be upon you, O Messenger of Allah. Peace be upon you, O Abū Bakr. Peace be upon you, O my father.” Then he would depart. And when he returned from a journey, he would do the same before entering his house.

[11794] ‘Abd al-A‘lā told us, from Muḥammad ibn Ishāq, from Thumāmah ibn Shufayy, who said: We went out on a campaign in the time of Mu‘āwiyah to this pass, and Faḍālah ibn ‘Ubayd was our commander. A cousin of mine named Nāfi‘ died, so Faḍālah stood with us at his grave. When we buried him, he said: “Lighten the earth on his grave, for the Messenger of Allah ﷺ used to order the leveling of graves.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا أَرَادَ أَنْ يَخْرُجَ دَخْلَ الْمَسْجِدِ فَصَلَّى، ثُمَّ أَتَى قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: السَّلَامُ عَلَيْكُمْ يَا رَسُولَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ، السَّلَامُ عَلَيْكَ يَا أَبَنَاهُ، ثُمَّ يَأْخُذُ وَجْهَهُ وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ يَفْعَلُ ذَلِكَ قَبْلَ أَنْ يَدْخُلَ مَنْزِلَهُ

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ ثَمَامَةَ بْنِ شُفَيْيِّ، قَالَ: خَرَجْنَا غُرَّاً فِي زَمَانِ مُعَاوِيَةَ إِلَى هَذَا الدَّرْبِ وَعَلَيْنَا فَضَالَةُ بْنُ عُبَيْدٍ، قَالَ: فَلَوْفَيْ أَبْنُ عَمٌ لِي يُقَالُ لَهُ: نَافِعٌ فَقَامَ مَعَنَا فَضَالَةُ عَلَى حُفَرَتِهِ، فَلَمَّا دَفَنَاهُ قَالَ: حَفَّقُوا عَنْ حُفَرَتِهِ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ بِشَسْوِيَّةِ الْغُبُورِ

[11795] Yazīd ibn Hārūn told us: Sulaymān ibn Kathīr informed us, from Al-Zuhrī, from ‘Abd Allāh ibn Shurahbīl, that ‘Uthmān went out and ordered the leveling of the graves. They were leveled except for the grave of Umm ‘Amr and his father ‘Uthmān. He said: “What is this grave?” They said: “The grave of Umm ‘Amr.” So he ordered it to be leveled.

[11796] Muḥammad ibn Fuḍayl told us, from Ash‘ath, from Ibn Ashwā’, from Ḥanash al-Kinānī, who said: ‘Alī entered upon the chief of police and said: “Go, and do not leave any decoration without removing it, nor any grave without leveling it.” Then he called him and said: “Do you know where I sent you? To what the Messenger of Allah ﷺ sent me for.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا سُلَيْمَانُ بْنُ كَثِيرٍ، عَنِ الرُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَرَحْبِيلٍ، أَنَّ عُثْمَانَ، خَرَجَ فَأَمَرَ بِتَسْوِيَةِ الْقُبُورِ، فَسُوِّيَتْ إِلَّا قَبْرُ اُمِّ عَمْرٍو، وَأَبِيهِ عُثْمَانَ قَالَ: مَا هَذَا الْقَبْرُ؟ قَالُوا: قَبْرُ اُمِّ عَمْرٍو فَأَمَرَ بِهِ تَسْوِيَةِ

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَشْعَثٍ، عَنِ ابْنِ أَشْوَعَ، عَنْ حَنْشِ الْكِتَانِيِّ، قَالَ: دَخَلَ عَلَيْهِ صَاحِبُ شُرُطَةِ قَالَ: انْطَلَقَ فَلَا تَدْعُ رُحْرُفًا إِلَّا أَفْتَنَهُ، وَلَا قَبْرًا إِلَّا سَوَّيْتَهُ، ثُمَّ دَعَاهُ قَالَ: هَلْ تَذَرِّي إِلَى أَيِّنْ بَعْثَتْكَ؟ إِلَى مَا بَعْثَنِي عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[11797] Sharīk told us, from Abū Fazārah, from a freed slave of Ibn ‘Abbās, who said: Ibn ‘Abbās said to me: “If you see people burying a dead person and introducing something new to his grave that is not in the graves of Muslims, level it with the graves of Muslims.”

حَدَّثَنَا شَرِيكُ، عَنْ أَبِي فَزَارَةَ، عَنْ مَوْلَى لَابْنِ عَبَّاسٍ، قَالَ لِي ابْنُ عَبَّاسٍ: إِذَا رَأَيْتَ الْقَوْمَ قَدْ دَفَنُوا مَيْتًا، فَأَحَدُثُوا فِي قَبْرِهِ مَا لَيْسَ فِي قُبُورِ الْمُسْلِمِينَ فَسُوِّهِ بِقُبُورِ الْمُسْلِمِينَ

[11798] Wakī‘ told us, from ‘Imrān ibn Ḥudayr, from Abū Mijlaz, who said: “Leveling graves is from the Sunnah.”

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي مِجْلَنِ، قَالَ: نَسْوِيَةُ الْقُبُورِ مِنَ السُّنَّةِ

[11799] Ibn ‘Ulayyah told us, from ‘Imrān ibn Ḥudayr, from Abū Mijlaz, similar to it.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي مِجْلَنِ، مِثْلُهُ

[11800] Ibn ‘Ulayyah told us, from Maṇṣūr ibn ‘Abd al-Rahmān, who said: A man said to Al-Sha‘bī: “A man buried a deceased person and leveled his grave with the ground.” He said: “I came to the graves of the martyrs of Uhud, and they were raised from the ground.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ رَجُلٌ لِلشَّعْبِيِّ رَجُلٌ دَفَنَ مَيْتًا فَسُوِّيَ قَبْرُهُ بِالْأَرْضِ فَقَالَ: أَتَيْتُ عَلَى قُبُورِ شُهَدَاءِ أَحَدٍ، فَإِذَا هِيَ مُشَخَّصَةٌ مِنَ الْأَرْضِ

[11801] Ismā‘il ibn ‘Ulayyah told us, from Ibn ‘Awn, who said: Muhammad ibn Sirīn was asked: “Are graves plastered with clay?” He said: “I know no harm in it.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيْهَا، عَنْ ابْنِ عَوْنِ، قَالَ: سَئَلَ مُحَمَّدًا بْنَ سِيرِينَ هَلْ نُطَيِّنُ الْقُبُورُ؟ فَقَالَ: لَا أَعْلَمُ بِهِ بَأْسًا

[11802] Ibn ‘Ulayyah told us, from Yūnus, from Al-Hasan, that he used to dislike plastering graves with clay.

حَدَّثَنَا ابْنُ عُلَيْهَا، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يَكْرَهُ نَطَيِّنَ الْقُبُورِ

[11803] Abd al-A'la narrated to us from Burd, from Makhul, that "he disliked it" [referring to visiting graves or a specific aspect of it].

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ كَرِهَهُ

[11804] Muhammad ibn Fudayl narrated to us from Abu Sinan, from Muharib ibn Dithar, from Ibn Buraydah, from his father, who said: The Messenger of Allah ﷺ said: "I used to forbid you from visiting graves, so visit them [now]."

حَدَّثَنَا مُحَمَّدًا بْنُ فُضَيْلٍ، عَنْ أَبِي سِنانٍ، عَنْ مُحَارِبٍ بْنِ دِتْهَرٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُنْتُ نَهَاكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا

[11805] Abd al-Rahim ibn Sulayman narrated to us from Yahya ibn al-Harith, from Amr ibn Amir, from Anas ibn Malik, who said: "The Messenger of Allah ﷺ forbade visiting graves," then he said: "Visit them, but do not say anything foul (Hujr)."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ الْحَارِثِ،
عَنْ عَمْرُو بْنِ عَامِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: نَهَى
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ زِيَارَةِ الْقُبُورِ ثُمَّ
قَالَ: رُزُورُوهَا وَلَا تَقُولُوا هُجْرًا

[11806] Yazid ibn Harun narrated to us from Hammad ibn Salamah, from Ali ibn Zayd, from Rabi'ah ibn al-Nafi'ah, from his father, from Ali, who said: "The Messenger of Allah ﷺ forbade visiting graves," then he said: "Indeed, I used to forbid you from visiting graves, so visit them, for they remind you of the Hereafter."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلَيِّ
بْنِ زَيْدٍ، عَنْ رَبِيعَةَ بْنِ النَّافِعَةِ، عَنْ أَبِيهِ، عَنْ عَلَيِّ،
قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ زِيَارَةِ
الْقُبُورِ ثُمَّ قَالَ: إِنِّي كُنْتُ نَهَا يَمْنُونَ عَنْ زِيَارَةِ الْقُبُورِ
فَزُورُوهَا تُذَكَّرُكُمُ الْآخِرَةُ

[11807] Muhammad ibn Ubayd narrated to us: Yazid ibn Kaysan narrated to us from Abu Hazim, from Abu Hurayrah, who said: The Messenger of Allah ﷺ visited his mother's grave and wept, and caused those around him to weep. He then said: "I asked my Lord for permission to seek forgiveness for her, but He did not grant it to me. I asked Him for permission to visit her grave, and He granted it to me. So visit graves, for they remind you of death and the Hereafter."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: زَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْرَ أُمِّهِ فَبَكَى، وَأَبْكَى مَنْ كَانَ حَوْلَهُ فَقَالَ: اسْتَأْذِنْنُ رَبِّي أَنْ أَسْتَغْفِرَ لَهَا، فَلَمْ يَأْذِنْ لِي، وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا، فَأَذِنَ لِي، فَزُورُوا الْقُبُورَ؛ فَإِنَّهَا تُذَكِّرُكُمُ الْمُوْتَ الْآخِرَةَ

[11808] Muhammad ibn Abd Allah al-Asadi narrated to us from Sufyan, from Alqamah ibn Marthad, from Sulayman ibn Buraydah, from his father, who said: When the Messenger of Allah ﷺ conquered Makkah, he came to the site of a grave and sat by it. He appeared as if he were addressing someone, and the people sat around him. Then he stood up weeping. Umar met him—and he was among the boldest of people with him—and said: "May my father and mother be sacrificed for you, O Messenger of Allah, what made you weep?" He said: "This is my mother's grave. I asked my Lord for permission to visit, and He permitted me. And I asked Him for permission to seek forgiveness [for her], but He did not permit me. I remembered her, and my soul was moved, so I wept." He said: He was never seen weeping more on any day than on that day.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسْدِيُّ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْتَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: لَمَّا فَتَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ أَتَى حَرَمَ قَبْرٍ فَجَلَّسَ إِلَيْهِ، فَجَعَلَ كَهْيَةَ الْمُخَاطِبِ، وَجَلَّسَ النَّاسَ حَوْلَهُ فَقَامَ، وَهُوَ يَبْكِي فَتَلَاقَاهُ عُمَرُ، وَكَانَ مِنْ أَجْرَ النَّاسِ عَلَيْهِ فَقَالَ: إِلَّا بِي أَنْتَ، وَأَمِّي يَا رَسُولَ اللَّهِ مَا الَّذِي أَبْكَاكِ؟ قَالَ: هَذَا قَبْرُ أُمِّي سَأَلْتُ رَبِّي الرِّزْيَارَةَ فَلَذِنَ لِي، وَسَأَلْتُهُ الْإِسْتِغْفَارَ فَلَمْ يَأْذِنْ لِي فَذَكَرْتُهَا فَرَرَقْتُ نَفْسِي فَبَكَيْتُ قَالَ: فَلَمْ يَرَ يَوْمًا كَانَ أَكْثَرَ بَاكِيًّا مِنْهُ يَوْمَنِي

[11809] Yazid ibn Harun narrated to us from Hammad ibn Zayd: Farqad al-Sabakhi narrated to us: Jabir ibn Yazid narrated to us: Masruq narrated to us from Abd Allah, who said: The Messenger of Allah ﷺ said: "I had forbidden you from visiting graves, but Muhammad has been permitted to visit his mother's grave. So visit them, for they remind you of the Hereafter."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادَ بْنِ زَيْدٍ، حَدَّثَنَا فَرْقَادُ السَّبَخِيُّ، حَدَّثَنَا جَابِرُ بْنُ يَزِيدٍ، حَدَّثَنَا مَسْرُوقٌ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَإِنَّهُ قَدْ أُذِنَ لِمُحَمَّدٍ فِي زِيَارَةِ قَبْرِ أُمِّهِ، فَزُوْرُوهَا لِذِكْرِكُمُ الْآخِرَةِ

[11810] Isa ibn Yunus narrated to us from Usamah ibn Zayd, from Nafi, who said: Asim ibn Umar passed away while Ibn Umar was absent. When he arrived, he said: "Show me his grave." So he stood over it for a while, supplicating.

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ نَافِعٍ، قَالَ: ثُوفَّيْ عَاصِمُ بْنُ عُمَرَ وَابْنُ عُمَرَ غَائِبٌ فَلَمَّا قَدِمَ قَالَ: دُلُونِي عَلَى قَبْرِهِ فَوَقَفَ عَلَيْهِ سَاعَةً يَدْعُو

[11811] Isa ibn Yunus narrated to us from Usamah, from Ibn Jurayj, from Abd Allah ibn Abi Mulaykah, who said: Abd al-Rahman ibn Abi Bakr died at Al-Habashi—Ibn Jurayj said: Al-Habashi is twelve miles from Makkah—and he was buried in Makkah. When Aisha arrived, she came to his grave and recited: 'We were like the two boon companions of Jadhima for a period ... of time, until it was said we would never part. But when we separated, it was as if Malik and I ... despite our long union, had never spent a night together.' Then she said: "By Allah, had I been present with you, I would have buried you where you died, and had I witnessed you [dying], I would not have visited you [now]."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ أَسَامَةَ، عَنْ ابْنِ جُرَيْجٍ،
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، قَالَ: ثُوْفَيْ عَبْدُ الرَّحْمَنِ
بْنُ أَبِي بَكْرٍ بِالْحَبْشَى قَالَ ابْنُ جُرَيْجٍ: الْحَبْشَى أَنَّى
عَشَرَ مِيلًا مِنْ مَكَّةَ، فَدُفِنَ بِمَكَّةَ، فَلَمَّا قَدِمْتُ عَائِشَةَ أَتَتْ
قَبْرَهُ فَقَالَتْ: [البحر الطويل] وَكُنَّا كَذَنْمَانِي جَذِيمَةَ
حِفْبَةً ... مِنَ الدَّهْرِ حَتَّى قَبِيلَ لَنْ يَتَصَدَّعَا فَلَمَّا تَفَرَّقْنَا
كَانَنِي وَمَالِكًا ... لِطُولِ اجْتِمَاعِ لَمْ تَبِتْ لَيْلَةً مَعَانِمَ
قَالَتْ: أَمَّا وَاللَّهِ لَوْ حَضَرْتُكَ لَدَفَنْتُكَ حَيْثُ مِتَّ، وَلَوْ
شَهِدْتُكَ مَا زُرْتُكَ

[11812] Hafs ibn Ghiyath narrated to us from Ubayd Allah ibn Umar, from Nafi, from Ibn Umar, that whenever he arrived [from a journey] and one of his children had died, he would say: "Show me his grave." So they would show him, and he would go, stand over it, and supplicate for him.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا قَدِمَ وَقَدْ مَاتَ بَعْضُ وَلَدِهِ فَقَالَ: دُلُونِي عَلَى قَبْرِهِ، فَيَدْلُونَهُ عَلَيْهِ فَيَتَطَلاقُ، فَيَقُولُ عَلَيْهِ وَيَدْعُو لَهُ

[11813] Ubaydah ibn Humayd narrated to us from Abu Farwah al-Hamdani, from Al-Mughirah ibn Subay, from Ibn Buraydah, from his father, who said: I sat with the Prophet ﷺ in a gathering and saw him looking sad. A man from the people said to him: "What is wrong, O Messenger of Allah? You seem sad." He said: "I remembered my mother." Then the Messenger of Allah ﷺ said: "I used to forbid you from eating the meat of sacrificial animals for more than three days; now eat, feed others, and store as you see fit. And I forbade you from visiting graves; so whoever wishes to visit his mother's grave, let him visit it. And I forbade you from using pumpkins, green jars, pitch-coated vessels, and hollowed-out stumps [for soaking drinks]; so avoid every intoxicant, and make Nabidh in whatever you see fit."

حَدَّثَنَا عَبْيَةُ بْنُ حُمَيْدٍ، عَنْ أَبِيهِ فَرُوْهَ الْهَمْذَانِيِّ، عَنِ
الْمُعِيرَةِ بْنِ سُبَيْعٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ:
جَاءَسُلْطَنُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَجْلِسِ، فَرَأَيْتُهُ
حَزِينًا فَقَالَ لَهُ: رَجُلٌ مِنَ الْقَوْمِ مَا لَكَ يَا رَسُولَ اللَّهِ
كَانَتْكَ حَزِينٌ؟ قَالَ: ذَكَرْتُ أُمِّي ثُمَّ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ
أَنْ تَأْكُلُوهَا إِلَّا ثَلَاثَةً أَيَّامٍ فَكُلُّوا وَأَطْعُمُوا وَادْخُرُوا مَا
بَدَا لَكُمْ، وَنَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَمَنْ أَرَادَ أَنْ يَزُورَ
قَبْرَ أُمِّهِ، فَلْيَزُورْهُ، وَكُنْتُ نَهَيْتُكُمْ عَنِ الدُّبَاءِ وَالْحَنْمَ
وَالْمُرْفَتِ وَالنَّقِيرِ، فَاجْتَنَبُوا كُلَّ مُسْكِرٍ، وَانْدُوْا فِيمَا بَدَا
لَكُمْ

[11814] Waki ibn al-Jarrah narrated to us from Shu'bah, from Muhammad ibn Juhadah, who said: I heard Abu Salih narrating after he had grown old, from Ibn Abbas, who said: "The Messenger of Allah ﷺ cursed the women who visit graves and those who take them as places of worship and [place] lamps upon them."

حَدَّثَنَا وَكِبِيْعُ بْنُ الْجَرَاحَ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، قَالَ: سَمِعْتُ أَبَا صَالِحَ، يُحَدِّثُ بَعْدَمَا كَبِيرًا، عَنْ أَبْنَ عَبَّاسٍ، قَالَ: لَعْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَائِرَاتِ الْقُبُوْرِ، وَالْمُنَذِّدَاتِ عَلَيْهَا الْمَسَاجِدُ، وَالسُّرُّجُ

[11815] Abdah ibn Sulayman narrated to us from Hisham, from his father, from Aisha, that Umm Salamat mentioned to the Prophet ﷺ a church she had seen in the land of Abyssinia called Mariyah. She mentioned to him the images she saw in it. The Messenger of Allah ﷺ said: "Those are a people who, when a righteous servant or a righteous man dies among them, they build a place of worship over his grave and create those images in it. They are the worst of creation in the sight of Allah, the Mighty and Majestic."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ امَّ سَلَمَةَ، ذَكَرَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَنِيسَةً قَدْ رَأَتْهَا فِي أَرْضِ الْحَبَشَةِ يُقَالُ لَهَا: مَارِيَةَ فَذَكَرَتْ لَهُ مَا رَأَتْ فِيهَا مِنَ الصُّورِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُولَئِكَ قَوْمٌ إِذَا مَاتَ فِيهِمُ الْعَبْدُ الصَّالِحُ، أَوِ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَرُوا فِيهِ تِلْكَ الصُّورَ، فَأُولَئِكَ شَرَارُ الْخَلْقِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ

[11816] Husayn ibn Ali narrated to us from Za'idah, from Asim, from Shaqiq, from Abd Allah, who said: I heard the Messenger of Allah ﷺ say: "Indeed, among the worst of people are those whom the Hour overtakes while they are alive, and those who take graves as places of worship."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ مِنْ شَرَارِ النَّاسِ مَنْ تُذْرِكُهُمْ السَّاعَةُ وَهُمْ أَحْيَاءٌ، وَمَنْ يَتَّخِذُ الْقُبُورَ مَسَاجِدَ

[11817] Yahya ibn Sa'id narrated to us from Imran, from Ibn Sirin, that he "disliked for the grave to be visited and for prayer to be performed at it."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عِمْرَانَ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ كَرِهَ أَنْ يُزَارَ الْقَبْرُ، وَيُصَلَّى عَنْهُ

[11818] Abu Khalid al-Ahmar narrated to us from Ibn Ajlan, from Suhayl, from Hasan ibn Hasan, who said: The Messenger of Allah ﷺ said: "Do not make my grave a place of festivity ('Id), nor your houses graves. Send blessings upon me wherever you are, for your blessings reach me."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ عَجْلَانَ، عَنْ سُهَيْلٍ، عَنْ حَسَنِ بْنِ حَسَنٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَتَّخِذُوا قَبْرِي عِيدًا، وَلَا بُيُوتَكُمْ قُبُورًا، وَصَلُّوا عَلَيَّ حَيْثُمَا كُنْتُمْ فَإِنْ صَلَّاكُمْ تَبَعْنِي

[11819] Abu Khalid al-Ahmar narrated to us from Ibn Ajlan, from Zayd ibn Aslam, who said: The Messenger of Allah ﷺ said: "O Allah, do not make my grave an idol to be worshipped. Allah's wrath is intense upon a people who took the graves of their prophets as places of worship."

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَتَنَّا يُصَلَّى لَهُ، اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

[11820] Asbat ibn Muhammad narrated to us from Sa'id, from Qatadah, from Sa'id ibn al-Musayyib, from Aisha, that the Messenger of Allah ﷺ said: "May Allah curse peoples who took the graves of their prophets as places of

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسِيَّبِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَعْنَ اللَّهِ أَفْوَامًا اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

[11821] Waki narrated to us from Sufyan, from Ibn Sinan, from Abd Allah ibn al-Harith, who said: Umar said: "We forbade women because we do not find anyone more misguided than women who visit graves."

حَدَّثَنَا وَكِيعٌ، عَنْ سُقْيَانَ، عَنْ ابْنِ سِنَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ: قَالَ عُمَرُ نَهَيْنَا النِّسَاءَ لِأَنَّا لَا نَجِدُ أَضَلَّ مِنْ زَائِرَاتِ الْقُبُورِ

[11822] Waki narrated to us from Sufyan, from Mansur, from Ibrahim, who said: "They used to dislike visiting graves."

حَدَّثَنَا وَكِبِيعٌ، عَنْ سُفْيَانَ، عَنْ مَتْصُورٍ، عَنْ إِبْرَاهِيمَ،
قَالَ: كَانُوا يَكْرُهُونَ زِيَارَةَ الْقُبُوْرِ

[11823] Qabisah narrated to us from Sufyan, from Abd Allah ibn Uthman, from Abd al-Rahman ibn Bahman, from Abd al-Rahman ibn Hassan ibn Thabit, from his father, who said: "The Messenger of Allah ﷺ cursed women who visit graves."

حَدَّثَنَا قَبِيْصَةُ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَهْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
حَسَّانَ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، قَالَ: لَعْنَ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ زَائِرَاتِ الْقُبُوْرِ

[11824] Al-Fadl ibn Dukayn narrated to us: Sufyan narrated to us from Mujalid, from Al-Sha'bi, who said: "Were it not that the Messenger of Allah ﷺ forbade visiting graves, I would have visited my daughter's grave."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مُجَالِدٍ، عَنْ
الشَّعْبِيِّ، قَالَ: لَوْلَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
نَهَى عَنْ زِيَارَةِ الْقُبُوْرِ لَزُرْتُ قَبْرَ ابْنِي

[11825] Waki narrated to us from Shu'bah, from Abu Yunus al-Bahili, who said: I heard a Shaykh in Makkah whose origin was Roman narrating from Abu Dharr, who said:

There was a man circumambulating the House saying: "Awh, Awh." Abu Dharr said: "I went out one night, and behold, the Prophet ﷺ was in the graveyard burying that man, and he had a lamp with him."

[11826] Sufyan ibn Uyaynah narrated to us from Amr, from Hasan ibn Muhammad, "that Fatimah was buried at night."

[11827] Yahya ibn Sa'id narrated to us from Sufyan, from Ma'mar, from Al-Zuhri, from Urwah, "that Ali buried Fatimah at night."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي يُونُسَ الْبَاهِلِيِّ، قَالَ: سَمِعْتُ شَيْخًا، بِمَكَّةَ كَانَ أَصْلُهُ رُومِيًّا يُحَدِّثُ، عَنْ أَبِي ذَرٍّ، قَالَ: كَانَ رَجُلٌ يَطْوُفُ بِالْبَيْتِ يَقُولُ: أُوهْ أُوهْ، قَالَ أَبُو ذَرٍّ: حَرَجْتُ ذَاتَ لَيْلَةٍ فَإِذَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَقَابِرِ يَدْفِنُ ذَلِكَ الرَّجُلَ وَمَعَهُ مِصْبَاحٌ

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرُو، عَنْ حَسَنِ بْنِ مُحَمَّدٍ، أَنَّ فَاطِمَةَ دُفِنَتْ لَيْلًا

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ مَعْمَرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ عُرْوَةَ، أَنَّ عَلِيًّا دَفَنَ فَاطِمَةَ لَيْلًا

[11828] Waki narrated to us from Musa ibn Ali, from his father, who said: I was with Uqbah ibn Amir, and he was asked about the Takbir over the dead. He said: "Four." I said: "Are night and day the same?" He said: "Night and day are the same." I said: "Can the dead be buried at night?" He said: "Abu Bakr was buried at night."

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عَلَيٍّ، عَنْ أَبِيهِ، قَالَ: كُنْتُ عِنْدَ عُقْبَةَ بْنِ عَامِرٍ فَسُئِلَ عَنِ التَّكْبِيرِ عَلَى الْمَيِّتِ فَقَالَ: أَرْبَعٌ قُلْتُ: اللَّيْلُ وَالنَّهَارُ سَوَاءٌ؟ قَالَ: اللَّيْلُ وَالنَّهَارُ سَوَاءٌ قُلْتُ: يُدْفَنُ الْمَيِّتُ بِاللَّيْلِ؟ قَالَ: قُرِبَ أَبُو بَكْرٍ بِاللَّيْلِ

[11829] Isma'il ibn Ulayyah narrated to us from Al-Walid ibn Abi Hisham, from Al-Qasim ibn Muhammad, who said: "Abu Bakr was buried at night."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، قَالَ: دُفِنَ أَبُو بَكْرٍ بِاللَّيْلِ

[11830] Ghundar narrated to us from Ibn Abi Arubah, from Qatadah, "that Ibn Masud was buried at night." He said: Qatadah used to dislike that.

حَدَّثَنَا غُنْدَرُ، عَنِ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، أَنَّ ابْنَ سَعْوُدٍ دُفِنَ لَيْلًا قَالَ: وَكَانَ قَتَادَةُ يَكْرَهُ ذَلِكَ

[11831] Abu Mu'awiyah narrated to us from Ibn Jurayj, from Isma'il ibn Muhammad, from Ibn al-Sabbaq, that Umar "buried Abu Bakr at night, then entered the mosque and prayed Witr with three rak'ahs."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ السَّبَّاقِ، أَنَّ عُمَرَ دَفَنَ أَبَا بَكْرٍ لَيْلًا، ثُمَّ دَخَلَ الْمَسْجِدَ فَأَوْتَرَ بِثَلَاثَةِ

[11832] Ibn Abi Adi narrated to us from Dawud, from Al-Sha'bi, from Shurayh, that he "used to bury some of his children at night to avoid overcrowding."

حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ، عَنْ دَاؤِدَ، عَنْ الشَّعَبِيِّ، عَنْ شُرَيْحٍ، أَنَّهُ كَانَ يَدْفَنُ بَعْضَ وَلَدِهِ لَيْلًا كَرَاهِيَّةً الْرَّحَامِ

[11833] Khalid al-Zayyat narrated to us from Abu Zur'ah ibn Amr, a client of the family of Hubab, from his father, from Amr, who said: "Uthman ibn Affan was buried after the late Isha [prayer] in Al-Baqi'." He said: "And I was one of the four who carried him."

حَدَّثَنَا خَالِدُ الرَّبَيَّاثُ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو، مَوْلَى لِلْأَنْجَوِيِّ، عَنْ أَبِيهِ، عَنْ عَمِّهِ، قَالَ: دُفِنَ عُثْمَانُ بْنُ عَفَّانَ بَعْدَ عِشَاءِ الْآخِرَةِ بِالْبَقِيعِ قَالَ: وَكُنْتُ رَابِعَ أَرْبَعَةٍ فِيمَنْ حَمَلَهُ

[11834] Abu Khalid al-Ahmar narrated to us from Hisham, from his father, from Aisha, who said: "Abu Bakr died on Tuesday night and was buried on Tuesday night."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: مَاتَ أَبُو بَكْرٍ لَيْلَةَ الْثَّلَاثَاءِ، فَدُفِنَ لَيْلَةَ الْثَّلَاثَاءِ

[11835] Ghundar and Abu Dawud narrated to us from Hisham al-Dastuwa'i, from Qatadah, from Sa'id ibn al-Musayyib, that he "saw no harm in burying at night."

حَدَّثَنَا غُنْدَرٌ، وَأَبُو دَاؤِدَ، عَنْ هِشَامِ الدَّسْنُوَيِّ، عَنْ كَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِدُفْنِ اللَّيْلِ

[11836] Al-Fadl ibn Dukayn narrated to us from Al-Aswad ibn Shayban, from Khalid ibn Sumayr al-Sadusi, who said: I asked Anas about the prayer over the dead at night. He said: "The prayer over the dead at night is just like the prayer over the dead during the day."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ، عَنِ الْأَسْوَدِ بْنِ شَبَّابَيْهَ، عَنْ
خَالِدِ بْنِ سُمَيْرِ السَّدُوسِيِّ، قَالَ: سَأَلْتُ أَنَسًا عَنِ
الصَّلَاةِ عَلَى الْمَيِّتِ بِاللَّيْلِ فَقَالَ: مَا الصَّلَاةُ عَلَى
الْمَيِّتِ بِاللَّيْلِ، إِلَّا كَالصَّلَاةِ عَلَى الْمَيِّتِ بِالنَّهَارِ

[11837] Ibn Ulayyah narrated to us from Ibn Awn, who said: "Ibrahim was buried at night while we were afraid."

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنِ ابْنِ عَوْنَ، قَالَ: دُفِنَ إِبْرَاهِيمُ لَيْلًا
وَنَحْنُ خَائِفُونَ

[11838] Abu Dawud narrated to us from Abu Hurrah, from Al-Hasan, that he "used to dislike burying at night."

حَدَّثَنَا أَبُو ذَوْدَ، عَنْ أَبِي حُرَّةَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ
يَكْرَهُ أَنْ يَدْفَنَ لَيْلًا

[11839] Abdah ibn Sulayman narrated to us from Muhammad ibn Ishaq, from Fatimah bint Muhammad, from Amrah, from Aisha, who said: "We did not know of the burial of the Messenger of Allah ﷺ until we heard the sound of the shovels (Masahi) at the end of the night on Wednesday night." Muhammad said: And Al-Masahi means the shovels.

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ فَاطِمَةَ بِنْتِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ: مَا عَلِمْنَا بِدُفْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَمِعْنَا صَوْتَ الْمَسَاحِيِّ مِنْ أَخْرِ اللَّيْلِ لَيْلَةَ الْأَرْبَعَاءِ قَالَ مُحَمَّدٌ: وَالْمَسَاحِيُّ الْمَجَارِفُ

[11840] Abu al-Ahwas narrated to us from Abu Ishaq, from Najiyah ibn Ka'b, from Ali, who said: When Abu Talib died, I came to the Prophet ﷺ and said: "O Messenger of Allah, your misguided uncle has died." He said to me: "Go and bury him, and do not start anything until you come back to me." He said: So I went and buried him, then I returned to him with traces of dirt and dust on me, and he supplicated for me with supplications that I would not be pleased to exchange for anything on earth.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ نَاجِيَةَ بْنِ كَعْبٍ، عَنْ عَلَيِّ، قَالَ: قَالَ عَلَيِّ: لَمَّا مَاتَ أَبُو طَالِبٍ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ عَمَّكَ الْضَّالُّ قَدْ مَاتَ فَقَالَ لِي: اذْهَبْ فَوَارِهِ، وَلَا تُحْدِثْ شَيْئًا حَتَّى تَأْتِيَنِي قَالَ: فَأَنْطَلَقْتُ فَوَارِهِ، ثُمَّ رَجَعْتُ إِلَيْهِ وَعَلَيَّ أَثْرُ الثُّرَابِ، وَالْغُبارِ، فَذَعَالِي: بِدَعْوَاتِ مَا يُسْرُنِي أَنَّ لِي بِهَا مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ

[11841] Waki narrated to us from Sufyan, from Abu Ishaq, from Najiyah, from Ali, from the Prophet ﷺ, similarly. And he said: "He ordered me to perform Ghusl (wash myself)."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ نَاجِيَةَ،
عَنْ عَلَيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنْ حُوْهَ،
وَقَالَ: فَأَمَرَنِي بِالْغُسْلِ

[11842] Waki narrated to us from Sufyan, from Hammad, from Al-Sha'bi, who said: "The mother of Al-Harith ibn Abi Rabi'ah died while she was a Christian, and the Companions of Muhammad ﷺ attended her [funeral]."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ حَمَادٍ، عَنِ الشَّعْبِيِّ، قَالَ:
مَاتَتْ أُمُّ الْحَارِثِ بْنِ أَبِي رَبِيعَةَ وَهِيَ نَصْرَانِيَّةً فَشَهَدَهَا
أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[11843] Sharik narrated to us from Jabir, from Amir, who said: "The mother of Al-Harith died while she was a Christian, and the Companions of the Messenger of Allah ﷺ attended her [funeral]."

حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: مَاتَتْ أُمُّ
الْحَارِثِ وَكَانَتْ نَصْرَانِيَّةً فَشَهَدَهَا أَصْحَابُ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[11844] Isa ibn Yunus narrated to us from Muhammad ibn Abi Isma'il, from Amir ibn Shaqiq, from Abu Wa'il, who said: My mother died while she was a Christian, so I came to Umar and mentioned that to him. He said: "Ride a mount and travel in front of her."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلِ،
عَنْ عَامِرِ بْنِ شَقِيقٍ، عَنْ أَبِي وَائِلٍ، قَالَ: مَا تَنْهَى أُمِّي
وَهِيَ نَصْرَانِيَّةً فَأَتَيْتُ عُمَرَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ:
أَرْكَبْ دَابَّةً وَسِرْ أَمَامَهَا

[11845] Jarir narrated to us from Ata ibn al-Sa'ib, who said: The mother of a man from Thaqif died while she was a Christian. He asked Ibn Mughaffal, saying: "I would like to attend her [funeral], but I do not want to follow her." He said: "Ride a mount and travel in front of her by a bowshot, for if you travel in front of her, you are not with her."

حَدَّثَنَا جَرِيرُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ: مَا تَنْهَى أُمُّ
رَجُلٍ مِنْ ثَقِيفٍ، وَهِيَ نَصْرَانِيَّةٌ فَسَأَلَ ابْنَ مُغَافِلٍ فَقَالَ:
إِنِّي أُحِبُّ أَنْ أَحْضُرَهَا، وَلَا أَتَبْعُهَا قَالَ: أَرْكَبْ دَابَّةً
وَسِرْ أَمَامَهَا غَلُوَّةً، فَإِنَّكَ إِذَا سِرْتَ أَمَامَهَا فَلَسْتَ مَعَهَا

[11846] Waki narrated to us from Sharik, from Abd Allah ibn Sharik, who said: I heard Ibn Umar being asked about a Muslim man following his Christian mother when she dies. He said: "He follows her and walks in front of her."

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ، قَالَ:
سَمِعْتُ ابْنَ عُمَرَ، سُئِلَ عَنِ الرَّجُلِ الْمُسْلِمِ يَتَبَعُ أُمَّهَةَ
النَّصْرَانِيَّةَ تَمُوتُ فَقَالَ: يَتَبَعُهَا وَيَمْشِي أَمَامَهَا

[11847] Waki narrated to us from Isra'il, from Dirar ibn Murrah, from Sa'id ibn Jubayr, who said: A Christian man died and he had a Muslim son, but he did not follow [his funeral]. Ibn Abbas said: "He should have followed him, buried him, and asked forgiveness for him during his life."

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْرَائِيلَ، عَنْ ضِرَارِ بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: ماتَ رَجُلٌ نَصْرَانِيٌّ وَلَهُ ابْنٌ مُسْلِمٌ، فَلَمْ يَتَبَعْهُ فَقَالَ ابْنُ عَبَّاسٍ: كَانَ يَتَبَغِي لَهُ أَنْ يَتَبَعَهُ، وَيَدْفَنَهُ، وَيَسْأَلُهُ لَهُ فِي حَيَاتِهِ

[11848] Ali ibn Mushir narrated to us from Al-Ajlah, from Al-Sha'bi, who said: When Abu Talib died, Ali came to the Prophet ﷺ and said: "Your old disbelieving uncle has died, so what do you see [should be done] regarding him?" He said: "I see that you should wash him." And he ordered him to perform Ghusl.

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الْأَجْلَحِ، عَنِ الشَّعْبِيِّ، قَالَ: لَمَّا ماتَ أَبُو طَالِبٍ جَاءَ عَلَيُّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ عَمَّكَ الشَّيْخَ الْكَافِرَ قَدْ ماتَ فَمَا ثَرَى فِيهِ؟ قَالَ: أَرَى أَنْ تَعْسِلَهُ وَأَمْرَهُ بِالْغُسْلِ

[11849] Ibn Fudayl narrated to us from Dirar ibn Murrah, from Sa'id ibn Jubayr, who said: A Christian man died, and his son left him to the people of his religion. This was mentioned to Ibn Abbas, and he said: "What harm would it have been for him if he had walked with him, buried him, and asked forgiveness for him as long as he was alive?" Then he recited the verse: {And the request of forgiveness of Abraham for his father was only because of a promise he had made to him} [At-Tawbah: 114].

[11850] Waki narrated to us from Sufyan, from Wasil, from Al-Hasan, who said: "If a man dies at sea, he is placed in a basket and then cast [into the sea]."

حَدَّثَنَا أَبْنُ فُضِيلٍ عَنْ ضِرَارِ بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: مَاتَ رَجُلٌ نَصْرَانِيٌّ فَوَكَلَهُ أَبْنُهُ إِلَى أَهْلِ دِينِهِ، فَذَكَرَ ذَلِكَ لِابْنِ عَبَّاسٍ فَقَالَ: مَا كَانَ عَلَيْهِ لَوْ مَشَى مَعَهُ وَدَفَنَهُ وَاسْتَغْفَرَ لَهُ مَا كَانَ حَيًّا ثُمَّ تَلَّا {وَمَا الْأُولَى} [114] : كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ} [التوبه]

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ وَاصِلٍ، عَنْ الْحَسَنِ،
قَالَ: إِذَا مَاتَ الرَّجُلُ فِي الْبَحْرِ جُعِلَ فِي زِئْبِيلٍ، ثُمَّ
فُدِفِعَ بِهِ

[11851] Hafs narrated to us from Hajjaj, from Ata, regarding the one who dies at sea. He said: "He is washed, shrouded, embalmed, prayed over, then something is tied to his feet, and he is thrown into the sea."

حَدَّثَنَا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، فِي الَّذِي يَمُوتُ فِي الْبَحْرِ قَالَ: يُغَسَّلُ، وَيُكَفَّ، وَيُحَنَّطُ، وَيُصَلَّى عَلَيْهِ، ثُمَّ يُرْبَطُ فِي رِجْلِهِ شَيْءٌ، ثُمَّ يُرْمَى بِهِ فِي الْبَحْرِ

[11852] Abbad ibn al-Awwam narrated to us from Yahya ibn Abi Ishaq, who said: "I went out with Salim ibn Abd Allah in a funeral. He took a path other than its path, so we met it from the side. When we reached the grave, he sat down before it was placed [in the ground]."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، قَالَ: خَرَجْتُ مَعَ سَالِمَ بْنَ عَبْدِ اللَّهِ فِي جَنَازَةٍ، فَأَخَذَ غَيْرَ طَرِيقِهَا، فَعَارَضْنَاهَا فَلَمَّا انْتَهَيْنَا إِلَى الْقَبْرِ جَلَسَ قَبْلَ أَنْ تُوضَعَ

[11853] Ibn Mahdi narrated to us from Jabir, from Al-Sha'bi, who said: Shurayh and Zayd ibn Arqam "used to take a path other than that of the funeral."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ جَابِرٍ، عَنْ الشَّعْبِيِّ، قَالَ: كَانَ شُرَيْحٌ وَزَيْدٌ بْنُ أَرْقَمَ يَأْخُذُانِ غَيْرَ طَرِيقِ الْجَنَازَةِ

[11854] Abu Khalid al-Ahmar narrated to us from Hisham, who said: Uqbah advised not to be buried in Al-Baqi' and said: "If he [the neighbor in the grave] is a believer, I do not like to crowd him, and if he is a sinner, I do not like to accompany him in it."

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ هِشَامٍ، قَالَ: أَوْصَى عُقْبَةُ أَنْ لَا يُقْبَرَ فِي الْبَقِيعَ وَقَالَ: إِنْ كَانَ مُؤْمِنًا، فَمَا أَحِبُّ أَنْ أُضَيِّقَ عَلَيْهِ، وَإِنْ كَانَ فَاجِرًا فَمَا أَحِبُّ أَصَاحِبَهُ فِيهِ

[11855] Malik ibn Isma'il narrated to us: Sharik narrated to us from Muhammad ibn Abd Allah, from Amr ibn Murrah, from Abu Ubaydah, from Abd Allah ibn Masud, who said: "Bury me in the grave of Uthman ibn Maz'un."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا شَرِيكُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: ادْفُنُونِي فِي قَبْرِ عُثْمَانَ بْنِ مَظْعُونٍ

[11856] Mu'awiyah ibn Hisham narrated to us from Sufyan, from a man, that Khaythamah "advised to be buried in the cemetery of the poor of Taw'amah."

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ رَجُلٍ، أَنَّ حَيْثَمَةَ، أَوْصَى أَنْ يُدْفَنَ، فِي مَقْبَرَةِ فُقَرَاءِ تَوْأَمَةَ

[11857] Abu Usamah narrated to us: Isma'il ibn Abi Khalid narrated to us from Qays, who said: Aisha said when death approached her: "Bury me with the wives of the Prophet ﷺ, for I have introduced new things after him."

حَدَّثَنَا أَبُو أَسَمَّةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ فَيْسِ، قَالَ: قَالْتُ عَائِشَةُ لِمَا حَضَرَتْهَا الْوَفَادُ: ادْفُونِي مَعَ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِنِّي كُنْتُ أَحْدُثُ بَعْدَهُ

[11858] Ibn Fudayl narrated to us from Husayn, from Amr ibn Maymun, that Umar said to Abd Allah ibn Umar: "Go to Aisha, give her greetings, and say: 'Umar ibn al-Khattab asks permission to be buried with his two companions.'"

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ حُصَيْنِ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، أَنَّ عُمَرَ، قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: "اذْهَبْ إِلَى عَائِشَةَ فَسَلِّمْ، وَقُلْ: يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ أَنْ يُدْفَنَ مَعَ صَاحِبِيهِ" فَأَتَاهَا عَبْدُ اللَّهِ فَوَجَدَهَا قَاعِدَةَ تَبْكِي فَسَلَّمَ، ثُمَّ قَالَ: "يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ أَنْ يُدْفَنَ مَعَ صَاحِبِيهِ، فَقَالَتْ: قَدْ كُنْتُ وَاللَّهِ أُرِيدُ لِنَفْسِي، وَلَا وَثَرَنَّهُ الْيَوْمَ عَلَى نَفْسِي

So Abd Allah went to her and found her sitting and weeping. He greeted her and then said: "Umar ibn al-Khattab asks permission to be buried with his two companions." She said: "By Allah, I had wanted it for myself, but today I will surely prefer him over myself."

[11859] Hafs ibn Ghiyath narrated to us from Ash'ath, from Abu al-Zubayr, from Jabir, who said: I asked him about a woman who dies in childbirth due to adultery, is she prayed over? He said: "Pray over whoever says: 'There is no god but Allah.'"

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنْ أَبِي الزُّبَيْرِ،
عَنْ جَابِرٍ، قَالَ: سَلَّمَ اللَّهُ عَنِ الْمَرْأَةِ تَمُوتُ فِي نِفَاسِهَا مِنِ
الْفُجُورِ أَيُصَلَّى عَلَيْهَا؟ فَقَالَ: "صَلُّ عَلَى مَنْ قَالَ: لَا
إِلَهَ إِلَّا اللَّهُ"

[11860] Waki narrated to us from Sufyan, from Jabir, from Amr ibn Yahya, from Al-Nu'man, that the Messenger of Allah ﷺ "prayed over a child of adultery (illegitimate child) and over a slave woman who died in her childbirth."

حَدَّثَنَا وَكِيعٌ، عَنْ سُقِيَّانَ، عَنْ جَابِرٍ، عَنْ عَمْرٍو بْنِ
يَحْيَى، عَنْ النُّعْمَانَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ صَلَّى اللَّهُ عَلَى وَلَدِ الزَّنَاءِ، وَعَلَى أُمَّةٍ مَاتَتْ فِي
نِفَاسِهَا

[11861] Waki narrated to us from Abu Hilal, from Abu Ghalib, who said: I said to Abu Umamah: "A man drinks alcohol and dies; is he prayed over?" He said: "Yes, perhaps he lay on his bed once and said 'There is no god but Allah,' and he was forgiven because of it."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي هِلَالٍ، عَنْ أَبِي غَالِبٍ، قَالَ: قُلْتُ
لِأَبِي أُمَامَةَ الرَّجُلُ يَشْرَبُ الْخَمْرَ فَيَمُوتُ أَيُصَلَّى عَلَيْهِ؟
قَالَ: "لَعْنُكَ، لَعْلَهُ اضطَجَعَ عَلَى فِرَاشِهِ مَرَّةً فَقَالَ: لَا إِلَهَ
إِلَّا اللَّهُ فَغُفِرَ لَهُ بِهَا"

[11862] Jarir narrated to us from Mughirah, from Hammad, from Ibrahim, who said: "Prayer is offered for the one who killed himself, for the woman who dies in childbirth from adultery, and for the one who dies sick from alcohol."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يُصَلَّى عَلَى الَّذِي قَتَلَ نَفْسَهُ، وَعَلَى النُّفَسَاءِ مِنَ الرِّزْنَا، وَعَلَى الَّذِي يَمُوتُ مَرِيضًا مِنَ الْخَمْرِ

[11863] Marwan ibn Mu'awiyah narrated to us from Al-Zibriqan al-Sarraj, who said: Abu Wa'il prayed over a woman who died. I said to him: "She was suspected of evil." He said: "The Prophet of Allah ﷺ prayed over whoever prayed towards the Qiblah."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنِ الرَّبِّرِقَانِ السَّرَّاجِ، قَالَ: صَلَّى أَبُو وَائِلٍ عَلَى امْرَأَةٍ مَاتَتْ فَقُلْتُ لَهُ: إِنَّهَا تُرْهِقُ فَقَالَ: إِنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى مَنْ صَلَّى إِلَى الْقِبْلَةِ

[11864] Abu Khalid al-Ahmari narrated to us from Uthman al-Aswad, from Ata, who said: "Pray over whoever prayed towards the Qiblah."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عُثْمَانَ الْأَسْوَدَ، عَنْ عَطَاءٍ، قَالَ: صَلَّى عَلَى مَنْ صَلَّى إِلَى الْقِبْلَةِ

[11865] Abd Allah ibn Idris narrated to us from Hisham, from Ibn Sirin, who said: "I do not know of anyone of knowledge from the Companions or the Followers (Tabi'in) who left the prayer over anyone of the people of the Qiblah out of fear of sinning."

[11866] Hafs ibn Ghiyath narrated to us from Asim, who said: I said to Al-Hasan: "I have a neighbor from the Khawarij who died; should I attend his funeral?" He said: "Did he rebel against the Muslims?" I said: "No." He said: "Then attend his funeral, for deeds have more claim over him than opinion."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: مَا أَعْلَمُ أَنَّ أَحَدًا مِنْ أَهْلِ الْعِلْمِ مِنَ الصَّحَابَةِ، وَلَا التَّابِعِينَ تَرَكَ الصَّلَاةَ عَلَى أَحَدٍ مِنْ أَهْلِ الْقَلْمَةِ ثَانِيًّا

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَاصِمٍ، قَالَ: قُلْتُ لِلْحَسَنِ: إِنَّ لِي جَارًا مِنَ الْخَوَارِجِ ماتَ أَشْهَدُ جِنَازَتَهُ؟ قَالَ: أَخْرَجَ عَلَى الْمُسْلِمِينَ؟ قَالَ: قُلْتُ: لَا، قَالَ: فَأَشْهَدُ جِنَازَتَهُ، فَإِنَّ الْعَمَلَ أَمْلَكَ بِهِ مِنَ الرَّأْيِ

[11867] Sharik narrated to us from Simak, from Jabir ibn Samurah, "that a man from the Companions of the Prophet was wounded, and the pain became severe. He crawled to an arrow of his in his quiver, took a broadhead arrow, and killed himself with it. The Prophet ﷺ did not pray over him." Sharik mentioned from Abu Ja'far that he said: "I only leave prayer over him as a discipline for him."

حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ أَصَابَتْهُ جَرَاحَةً، فَامْتَنَّتْ بِهِ قَدْبٌ إِلَى قُرْتٍ لَهُ فِي سَيْفِهِ، فَأَخْدَى مِشْقَصًا، فَقَتَلَ بِهِ نَفْسَهُ فَلَمْ يُصْلَى عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ شَرِيكٌ، عَنْ أَبِي جَعْفَرٍ، قَالَ: إِنَّمَا أَدْعُ الصَّلَاةَ عَلَيْهِ أَدَبًا لَهُ

[11868] Marwan ibn Mu'awiyah narrated to us from Ibn Awn, from Imran, who said: I asked Ibrahim al-Nakha'i about a person who killed himself, is he prayed over? He said: "Yes, the prayer is only a Sunnah."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ ابْنِ عَوْنِ، عَنْ عِمْرَانَ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ النَّخْعَيَّ عَنْ إِنْسَانٍ قَتَلَ نَفْسَهُ أَيُصْلَى عَلَيْهِ؟ قَالَ: نَعَمْ، إِنَّمَا الصَّلَاةُ سُنَّةٌ

[11869] Jarir narrated to us from Mughirah, from Ibrahim, regarding the captive taken from the enemy land. He said: "If he acknowledges Tawhid and the two testimonies, he is prayed over."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي السَّيِّئِ يُسْبَى مِنْ أَرْضِ الْعَدُوِّ قَالَ: إِذَا أَفَرَّ بِالْتَّوْحِيدِ وَبِالشَّهَادَتَيْنِ صَلَّى اللَّهُ عَلَيْهِ

[11870] Jarir narrated to us from Al-Ala, from Khaythamah, who said: "If he prayed once, he is prayed over."

حَدَّثَنَا جَرِيرٌ، عَنْ الْعَلَاءِ، عَنْ خَيْثَمَةَ، قَالَ: إِذَا صَلَّى مَرْأَةٌ صُلُّيَ عَلَيْهِ

[11871] Jarir narrated to us from Ash'ath, from Al-Hasan, who said: "If he said 'There is no god but Allah,' he is prayed over."

حَدَّثَنَا جَرِيرٌ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: "إِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ صُلُّيَ عَلَيْهِ

[11872] Sharik narrated to us from Ubayd Allah ibn Isa, from Abd Allah ibn Jubayr, from Anas ibn Malik, who said: A young Jewish man used to serve the Prophet ﷺ. He fell ill, so the Prophet ﷺ came to visit him and said: "Do you testify that there is no god but Allah and that I am the Messenger of Allah?" He began to look at his father, who said: "Say as Muhammad tells you." He said [the testimony] and then died. The Prophet ﷺ said: "Pray over your companion."

حَدَّثَنَا شَرِيكٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ شَابٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرِضَ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُوذُ فَقَالَ: أَقْتَشَهُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ؟ قَالَ: فَجَعَلَ يَنْظُرُ إِلَى أَبِيهِ فَقَالَ: قُلْ كَمَا يَقُولُ لَكَ مُحَمَّدٌ قَالَ: ثُمَّ مَاتَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلُّوا عَلَى صَاحِبِكُمْ

[11873] Abd al-Rahman ibn Mahdi narrated to us from Sahl al-Sarraj, who said: I heard Muhammad ibn Sirin being asked about a group who brought captives. They used to order them to pray, and they would pray, and if they did not order them, they would not pray. A man among them died. He said: "Has it become clear to you that he is among the people of Hellfire?" They said: "No, it has not become clear to us." He said: "Wash him, shroud him, embalm him, and pray over him."

[11874] Isma'il ibn Ulayyah narrated to us from Muhammad ibn Ziyad, from Abd Allah al-Nasri, who said: A man said in the presence of Al-Sha'bi: "I import slaves, and some of them die. Should I pray over him?" He said: "If he prayed, then pray over him; and if he did not pray, then do not pray over him."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سَهْلِ السَّرَّاجِ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ، سُلِّمَ عَنْ قَوْمٍ أَفْبَلُوا بِسَبْبِي فَكَانُوا أَمْرُوهُمْ أَنْ يُصَلُّوا، فَصَلُّوا، وَإِذَا لَمْ يَأْمُرُوهُمْ لَمْ يُصَلُّوا فَمَا رَجُلٌ مِنْهُمْ، فَقَالَ: ثَبَّيْنَ لَكُمْ أَنَّهُ مِنْ أَصْنَابِ الْجَحِيمِ فَقَالُوا: لَا مَا تَبَيَّنَ لَنَا قَالَ: اغْسِلُوهُ وَكَفُّنُوهُ، وَحَلْطُوهُ، وَصَلُّوا عَلَيْهِ

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ النَّصْرِيِّ، قَالَ: قَالَ رَجُلٌ عِنْدَ الشَّعْبِيِّ: إِنِّي أَجْلِبُ الرَّقِيقَ فَيَمُوتُ بَعْضُهُمْ أَفَأَصَلِّي عَلَيْهِ؟ فَقَالَ: إِنْ صَلَّى فَصَلَّى عَلَيْهِ وَإِنْ لَمْ يُصَلِّ فَلَا تُصَلِّ عَلَيْهِ

[11875] Hammad ibn Abi Khalid narrated to us from Ibn Abi Dhi'b, from Al-Zuhri, who said: "If a disbeliever testifies [the Shahadah] while in the market, pray over him."

حَدَّثَنَا حَمَادُ بْنُ أَبِي خَالِدٍ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ الزُّهْرِيِّ، قَالَ: إِذَا تَشَهَّدَ الْكَافِرُ وَهُوَ فِي السُّوقِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[11876] Sharik narrated to us from Abd al-Rahman ibn al-Asfahani, who said: Salih came to console me over a son of mine. He began to narrate from Abu Sa'id and Abu Hurayrah, that the women said to the Prophet ﷺ: "Appoint a day for us as you have appointed for the men." He said: So he came to the women, admonished them, taught them, commanded them, and said to them: "There is no woman who buries three children (who died before puberty) but that they will be a shield for her from the Fire." He said: A woman said: "I have sent forth two, not three." He said: "And two, and two." Abu Hurayrah said: "Those who have not reached puberty."

حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْفَهَانِيِّ، قَالَ: أَتَانِي صَالِحٌ يُعَزِّنِي عَنِ ابْنِ لِي، فَأَخَذَ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ، وَأَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلَّ لَهُ: مَا مِنْ نِسَاءٍ أَجْعَلْنَا لَنَا يَوْمًا كَمَا جَعَلْنَا لِلرِّجَالِ قَالَ: فَجَاءَ إِلَيَّ النِّسَاءُ، فَرَأَطَهُنَّ، وَعَلَّمَهُنَّ، وَأَمَرَهُنَّ وَقَالَ لَهُنَّ: مَا مِنْ امْرَأٍ تَدْفُنُ ثَلَاثَةَ فَرَطٍ إِلَّا كَانُوا لَهَا حِجَابًا مِنَ النَّارِ قَالَ: فَقَالَتِ امْرَأٌ: قَدَّمْتُ اثْنَيْنِ لَا ثَلَاثَةَ قَالَ: وَاثْنَيْنِ وَاثْنَيْنِ قَالَ أَبُو هُرَيْرَةَ: مَنْ لَمْ يَبْلُغِ الْحِنْثَةَ

[11877] Sufyan ibn Uyaynah narrated to us from Al-Zuhri, from Sa'id, from Abu Hurayrah, elevating it [to the Prophet], who said: "Whoever sends forth three of his children will not enter the Fire except to fulfill the oath [referring to passing over the Sirat]."

حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ سَعِيدِ، عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ قَالُوا: مَنْ قَدَّمَ ثَلَاثَةً مِنْ وَلَدِهِ لَنْ يَلْجَ النَّارَ إِلَّا تَحْلَلَ الْفَسَمُ

[11878] Hafs ibn Ghiyath narrated to us from Talq ibn Mu'awiyah, from Abu Zur'ah, from Abu Hurayrah, who said: A woman came to the Prophet ﷺ with a boy and said: "O Messenger of Allah, supplicate to Allah for him, for I have buried three." He said: "You have buried three?" She said: "Yes." He said: "You have fortified yourself with a strong fortress against the Fire."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ طَلْقِ بْنِ مُعَاوِيَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ امْرَأَةً بِصَبَرِيًّا، فَقَالَتْ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لَهُ فَلَقَدْ دَفَنْتُ ثَلَاثَةً، قَالَ: دَفَنْتِ ثَلَاثَةً؟ قَالَتْ: نَعَمْ، قَالَ: لَقِدْ أَخْتَرْتِ بِحَظَارِ شَدِيدٍ مِنَ النَّارِ

[11879] Abd al-Rahim ibn Sulayman narrated to us from Dawud ibn Abi Hind: Abd Allah ibn Qays narrated to us, saying: I was with Abu Burdah one night, and Al-Harith ibn Uqaysh entered upon us. Al-Harith narrated to us that night that the Messenger of Allah ﷺ said: "No two Muslims have four children die before them, but Allah will admit them to Paradise." They said: "O Messenger of Allah, and three?" He said: "And three." They said: "O Messenger of Allah, and two?" He said: "And two."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ دَاؤِدِ بْنِ أَبِي هِنْدٍ،
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ قَيْسٍ، قَالَ: كُنْتُ عِنْدَ أَبِي بُرْدَةَ ذَاتَ
لَيْلَةٍ فَدَخَلَ عَلَيْنَا الْحَارِثُ بْنُ أَقْيَشٍ، فَحَدَّثَنَا الْحَارِثُ،
لَيْلَةً أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ
الْمُسْلِمِينَ يَمُوتُ لَهُمَا أَرْبَعَةُ أَفْرَادٌ، إِلَّا أَنْخَلَّهُمَا اللَّهُ
الْجَنَّةَ قَالُوا: يَا رَسُولَ اللَّهِ وَثَلَاثَةُ؟ قَالَ: وَثَلَاثَةُ قَالُوا:
يَا رَسُولَ اللَّهِ وَأَثْنَانُ؟ قَالَ: وَأَثْنَانُ

[11880] Ghundar narrated to us from Shu'bah, from Qays, from Abu Ramlah, from Ubayd Allah ibn Muslim, from Mu'adh ibn Jabal, from the Prophet ﷺ, that he said: "The one with three [deceased children] has earned [Paradise]." They said: "And the one with two, O Messenger of Allah?" He said: "And the one with two."

حَدَّثَنَا عُذْرُ، عَنْ شُعْبَةَ، عَنْ قَيْسٍ، عَنْ أَبِي رَمْلَةَ، عَنْ
عُبَيْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ مُعاذِ بْنِ جَبَلٍ، عَنِ النَّبِيِّ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: أَوْجَبَ ذُو الْثَلَاثَةِ قَالُوا: وَذُو
الْإِثْنَيْنِ يَا رَسُولَ اللَّهِ؟ قَالَ: وَذُو الْإِثْنَيْنِ

[11881] Abu Usamah narrated to us from Abd al-Rahman ibn Yazid: Al-Qasim narrated to us from Abu Umamah, who said: The Messenger of Allah ﷺ said: "No two believers have three children die who have not reached puberty, but Allah will admit them to Paradise by virtue of His mercy towards them."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، حَدَّثَنَا القَاسِيمُ، عَنْ أَبِي أَمَامَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ مُؤْمِنٍ يَمُوتُ لَهُمَا ثَلَاثَةٌ مِنْ أُولَادٍ لَمْ يَبْلُغُوا الْجِنَّةَ إِلَّا أَذْخَلْهُمَا اللَّهُ الْجَنَّةَ بِقَضْلِ رَحْمَتِهِ إِلَيْهِمْ

[11882] Abd Allah ibn Numayr narrated to us: Uthman ibn Hakim narrated to us from Amr al-Ansari, from Umm Sulaym bint Milhan—who is the mother of Anas—that she heard the Prophet ﷺ say: "No two Muslims have three children die who have not reached puberty, but Allah will admit them to Paradise by virtue of His mercy."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا عُתْمَانُ بْنُ حَكِيمٍ، عَنْ عَمْرِو الْأَنْصَارِيِّ، عَنْ أُمِّ سُلَيْمٍ بِنْتِ مِلْحَانَ وَهِيَ أُمُّ أَنَّسٍ، أَنَّهَا سَمِعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُمَا ثَلَاثَةٌ مِنْ أُولَادٍ لَمْ يَبْلُغُوا الْجِنَّةَ إِلَّا أَذْخَلْهُمَا اللَّهُ الْجَنَّةَ بِقَضْلِ رَحْمَتِهِ

[11883] Abbad ibn al-Awwam narrated to us from Musa al-Juhani, from Mujahid, from Aisha, who said: "Whoever sends forth three of his children, being patient and seeking reward, they will shield him from the Fire by Allah's permission."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ مُوسَى الْجُهَنَّميِّ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ، قَالَتْ: مَنْ قَدَّمَ ثَلَاثَةً مِنْ وَلَدِهِ صَابِرًا مُحْسِنًا حَجَبُوهُ بِإِذْنِ اللَّهِ مِنَ النَّارِ

[11884] Yazid ibn Harun narrated to us: Hisham ibn Hassan informed us from Al-Hasan, who said: Sa'sa'ah ibn Mu'awiyah narrated to me, saying: I met Abu Dharr and said: "Narrate to me a Hadith you heard from the Messenger of Allah ﷺ." He said: I heard the Messenger of Allah ﷺ say: "No two Muslims have three of their children die who have not reached puberty, but Allah will admit them to Paradise by virtue of His mercy."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هِشَامُ بْنُ حَسَانَ، عَنِ
الْحَسَنِ، قَالَ: حَدَّثَنِي صَعْصَعَةُ بْنُ مُعَاوِيَةَ، قَالَ: لَقِيَتِ
أَبَا دَرَّ فَقُلْتُ: حَدَّثَنِي حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُمَا تَلَاثَةُ
مِنْ أَوْلَادِهِمَا لَمْ يَبْلُغُوا حِنْثًا، إِلَّا أَدْخَلْهُمَا اللَّهُ الْجَنَّةَ
بِقَضَائِلِ رَحْمَتِهِ

[11885] Yazid ibn Harun narrated to us: Al-Awwam ibn Hawshab informed us, saying: Abu Muhammad, the client of Umar ibn al-Khattab, narrated to me from Abu Ubaydah, from Abd Allah, who said: The Messenger of Allah ﷺ said: "Any two Muslims who have three of their children pass away who have not reached puberty, but Allah will admit them to Paradise." Abu Dharr said: "Two have passed away for me, O Messenger of Allah." The Messenger of Allah ﷺ said: "Or two." Abu al-Mundhir, the master of Quran reciters, said: "One has passed away for me, O Messenger of Allah." The Messenger of Allah ﷺ said: "Or one, and that is [dependent on patience] at the first shock."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا الْعَوَامُ بْنُ حَوْشَبٍ، قَالَ: حَدَّثَنِي أَبُو مُحَمَّدٍ، مَوْلَى عُمَرٍ بْنِ الْخَطَّابِ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّمَا مُسْلِمٌ مَضَى لَهُمَا مِنْ أُولَادِهِمَا ثَلَاثَةُ لَمْ يَبْلُغُوا حِنْنًا، إِلَّا دَخَلُوهُمَا اللَّهُ أَجْنَانَهُ فَقَالَ أَبُو ذَرٍّ: مَضَى لِي اثْنَانٌ يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْ اثْنَانٌ فَقَالَ أَبُو الْمُنْذِرِ: سَيِّدُ الْقُرَاءِ مَضَى لِي وَاحِدٌ يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْ وَاحِدٌ وَذَلِكَ فِي الصَّدْمَةِ الْأُولَى

[11886] Shababah narrated to us from Shu'bah, from Mu'awiyah ibn Qurrah, from his father, that a man used to come to the Prophet ﷺ accompanied by a son of his. The Messenger of Allah ﷺ said to him: "Do you love him?" He said: "Yes." He said: "May Allah love you as you love him." He said: Then the Prophet ﷺ missed him and asked: "What happened to your son?" He said: "Did you know that he passed away?" The Prophet ﷺ said to him: "Doesn't it please you that you do not come to a gate of Paradise seeking to open it, except that he comes running to open it for you?" He said: "O Messenger of Allah, is this for him specifically or for the people generally?" He said: "For you generally."

حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ مُعاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ،
أَنَّ رَجُلًا كَانَ يَأْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ
ابْنُ لَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
أَتَحِبُّهُ؟ قَالَ: نَعَمْ، فَقَالَ: أَحِبُّكَ اللَّهُ كَمَا تُحِبُّهُ قَالَ: فَفَقَدَهُ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَا فَعَلَ ابْنُكَ؟ قَالَ:
أَشْعُرْتَ أَنَّهُ تُوفِّيَ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
أَمَا يَسْرُّكَ أَنَّهُ لَا تَأْتِي بَابًا مِنْ أَبْوَابِ الْجَنَّةِ تُسْتَفِتَحُهُ،
إِلَّا جَاءَ يَسْعَى حَتَّى يُسْتَفِتَحَ لَكَ فَقَالَ: يَا رَسُولَ اللَّهِ
اللَّهُ خَاصَّةً أُمُّ الْلَّٰسِ عَامَّةً؟ قَالَ: لَكُمْ عَامَّةً

[11887] Mus'ab ibn al-Miqdam narrated to us: Mindal narrated to us: Al-Hasan ibn al-Hakam narrated to us from Asma bint Abis, from her father, from Ali, who said: The Messenger of Allah ﷺ said: "The miscarried fetus will argue with its Lord if its parents enter the Fire, until it is said: 'O miscarried fetus who argues with its Lord, stop! For I have admitted your parents into Paradise.'" He said: "Then it will drag them by its umbilical cord until it brings them into Paradise."

حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامَ، حَدَّثَنَا مِنْدَلٌ، حَدَّثَنَا الْحَسَنُ بْنُ الْحَكَمِ، عَنْ أَسْمَاءَ بِنْتِ عَابِسٍ، عَنْ أَبِيهَا، عَنْ عَلِيٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ السَّقْطَ لِيُرَاغِمُ رَبَّهُ إِذَا دَخَلَ أَبْوَاهُ النَّارَ حَتَّى يُقَالَ أَيُّهَا السَّقْطُ الْمُرَاجِمُ رَبَّهُ ارْفَعْ، فَإِنِّي أَذْخَلْتُ أَبْوَابَنِكَ الْجَنَّةَ قَالَ: فَيَجْرُ هُمَا بِسُرُورٍ حَتَّى يُذْلِهِمَا الْجَنَّةَ

[11888] Khalid ibn Makhlad narrated to us: Yazid ibn Abd al-Malik al-Nawfali narrated to me from Yazid ibn Ruman, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "A miscarried fetus that I send forth before me is dearer to me than a horseman (grown son) I leave behind me."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ الْمَالِكِ النَّوْفَلِيُّ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: السَّقْطُ أَقْدَمُهُ بَيْنِ يَدَيِّ أَحَبِّ إِلَيَّ مِنْ فَارِسٍ أَخْلَفُهُ خَلْفِي

[11889] Yazid ibn Harun narrated to us from Hisham ibn Hassan, from Muhammad ibn Sirin, who said: A woman named Mariyah who used to visit us narrated to me that she entered upon Ubayd Allah ibn Ma'mar while a man from the Companions of the Prophet ﷺ was with him. That man narrated to Ubayd Allah ibn Ma'mar from the Prophet ﷺ that a woman came to him with a boy of hers and said: "O Messenger of Allah, pray that He preserves him, for three have already passed away for me." The Messenger of Allah ﷺ said to her: "Since you embraced Islam?" She said: "Yes." He said: "A strong shield against the Fire." Except that he said to her: "Since you embraced Islam, three are a strong shield against the Fire." She said: Ubayd Allah said: "O Mariyah, come and hear this Hadith." She said: "I heard it," then she left Ubayd Allah and came to us and narrated it to us.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامِ بْنِ حَسَانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: حَدَّثَنِي امْرَأَةٌ كَانَتْ تَأْتِينَا يُقَالُ لَهَا مَارِيَّةٌ، أَنَّهَا دَخَلَتْ عَلَى عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ وَعِنْدَهُ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَحَدَّثَ ذَلِكَ الرَّجُلُ عُبَيْدَ اللَّهِ بْنَ مَعْمَرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ امْرَأَةً أَتَتْهُ بِصَبِيٍّ لَهَا فَقَالَتْ: يَا رَسُولَ اللَّهِ ادْعُ أَنْ يُبَقِّيَهُ فَقَدْ مَضَى لِي تَلَاثَةٌ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمْنَذْ أَسْلَمْتُ؟ قَالَتْ: نَعَمْ، قَالَ: جُنَاحُ حَصِينَةٍ مِنَ النَّارِ، إِلَّا أَنَّهُ قَالَ لَهَا: أَمْنَذْ أَسْلَمْتُ تَلَاثَةً جُنَاحَ حَصِينَةٍ مِنَ النَّارِ. قَالَتْ: فَقَالَ عُبَيْدُ اللَّهِ: يَا مَارِيَّةً تَعَالَى فَاسْمَعِي هَذَا الْحَدِيثَ قَالَتْ: سَمِعْتُهُ، لَمْ خَرَجْتِ مِنْ عِنْدِ عُبَيْدِ اللَّهِ فَأَتَتَنَا وَحَدَّثَنَا بِهِ

[11890] Abd al-Rahman ibn Muhammad al-Muharibi narrated to us from Layth, from Ata, who said: "If a man and a woman are buried in [one] grave, the man is placed forward and the woman is placed behind."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُهَارِبِيُّ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا دُفِنَ الرَّجُلُ وَالْمَرْأَةُ فِي قَبْرٍ قُدْمَ الرَّجُلِ وَأَخْرَى الْمَرْأَةِ

[11891] Husayn ibn Ali narrated to us from Za'idah, from Layth, from Mujahid and Ata, regarding a man and a woman buried in the same grave. They said: "The man is placed in front of the woman in the grave."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، وَعَطَاءٍ، فِي الرَّجُلِ وَالْمَرْأَةِ يُدْفَنَانِ فِي الْقَبْرِ قَالَا: يُقْدَمُ الرَّجُلُ أَمَّا الْمَرْأَةُ فِي الْقَبْرِ

[11892] Ibn Numayr narrated to us from Ash'ath, from Abu Ishaq, that when Ali prayed over funerals of men and women, he placed the men closest to him and the women towards the Qiblah, and when he buried them, he placed the man forward and the women behind.

حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ أَشْعَثَ، عَنْ أَبِي إِسْحَاقَ، أَنَّ عَلِيًّا، كَانَ إِذَا صَلَّى عَلَى جَنَائزِ رِجَالٍ وَنِسَاءٍ جَعَلَ الرِّجَالَ مِمَّا يُلْوِنُهُ، وَالنِّسَاءَ مِمَّا يُلِي الْقِبْلَةَ، وَإِذَا دَفَّنُوهُمْ قَدَّمَ الرَّجُلُ وَأَخْرَى النِّسَاءَ

[11893] Abd al-Wahhab narrated to us from Sa'id, from Qatadah, regarding a man and a woman buried in one grave. He said: "The man is placed in front of her."

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، فِي الرَّجُلِ وَالْمَرْأَةِ يُدْفَنَانِ فِي قَبْرٍ وَاحِدٍ قَالَ: يُقْدَمُ الرَّجُلُ أَمَامَهَا

[11894] Muhammad ibn Yazid narrated to us from Ayyub, from Qatadah, who said: "If a man and a woman are buried in one grave, the man is placed in front of the woman."

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ أَئْلَوْبَ، عَنْ قَتَادَةَ، قَالَ: إِذَا دُفِنَ الرَّجُلُ وَالْمَرْأَةُ فِي قَبْرٍ وَاحِدٍ جُعِلَ الرَّجُلُ قَدَامَ الْمَرْأَةِ

[11895] Abu Bakr narrated to us: Ja'far ibn Awn narrated to us from Ibn Jurayj, from Sulayman ibn Musa, from Wathilah ibn al-Asqa, regarding a Christian woman who has a child from a Muslim in her womb. He said: "She is buried in a cemetery that is not the cemetery of the Jews or the Christians."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَ، عَنْ ابْنِ جُرَيْحٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ وَاثِلَةَ بْنِ الْأَسْعَعِ، فِي امْرَأَةٍ نَصْرَانِيَّةٍ فِي بَطْنِهَا وَلَدٌ مِنْ مُسْلِمٍ قَالَ: تُدْفَنُ فِي مَقْبَرَةِ لَيْسَ مَقْبَرَةَ الْيَهُودِ، وَالنَّصَارَى

[11896] Abu Bakr narrated to us: Sufyan ibn Uyaynah narrated to us from Amr, who said: A woman died in Al-Sham while carrying a child from a Muslim, and she was a Christian. Umar ordered "that she be buried with the Muslims for the sake of her child."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُمَرِ، قَالَ: مَاتَتِ امْرَأَةٌ بِالشَّامِ وَفِي بَطْنِهَا وَلَدٌ مِنْ مُسْلِمٍ، وَهِيَ نَصْرَانِيَّةٌ فَأَمَرَ عُمَرُ أَنْ تُدْفَنَ مَعَ الْمُسْلِمِينَ مِنْ أَجْلِ وَلَدِهَا

[11897] Abu Bakr narrated to us: Waki ibn al-Jarrah narrated to us from Hanzalah, from Al-Qasim, who said: "The menstruating woman does not pray over the funeral."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ، عَنْ حَنْظَلَةَ، عَنِ الْفَاسِمِ، قَالَ: الْحَائِضُ لَا تُصَلِّي عَلَى الْجِنَازَةِ

[11898] Abu Bakr narrated to us: Abd Allah ibn Numayr narrated to us from Muhill, from Al-Sha'bi, who said: He was asked about the menstruating woman praying over the funeral. He said: "No, nor the pure [clean] woman."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنْ مُحَلٍّ، عَنِ الشَّعْبِيِّ، قَالَ: سُئِلَ عَنِ الْحَائِضِ تُصَلِّي عَلَى الْجِنَازَةِ قَالَ: لَا، وَلَا الطَّاهِرَةُ

[11899] Abu Bakr narrated to us: Abd Allah ibn Numayr narrated to us from Abd Allah ibn Abi Thabit, who said: I asked Ata: "Does the menstruating woman pray over the funeral?" He said: "No."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي ثَابِتٍ، قَالَ: سَأَلْتُ عَطَاءً تُصَلِّي الْحَائِضُ عَلَى الْجِنَازَةِ؟ قَالَ: لَا

[11900] Abu Bakr narrated to us: Isa ibn Yunus narrated to us from Thawr, from someone who narrated to him, that Abu Ubaydah "prayed over heads in Syria."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ تُورِ، عَمَّنْ حَدَّثَهُ، أَنَّ أَبَا عُبَيْدَةَ صَلَّى عَلَى رُؤُوسِ إِلَالِشَّامِ

[11901] Waki narrated to us from Umar, from Thawr, from Khalid ibn Ma'dan, from Abu Ubaydah, similar to it.

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ،
عَنْ أَبِي عَبْيَدَةَ، مِثْلُهُ

[11902] Abu Bakr narrated to us: Waki narrated to us from Sufyan, from a man, that Abu Ayyub "prayed over a leg."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ
رَجُلٍ، أَنَّ أَبَا أَيُوبَ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[11903] Abū Bakr told us: Sharīk told us, from Jābir, from ‘Āmir, that ‘Umar prayed over bones in Al-Shām.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ
عَامِرٍ، أَنَّ عُمَرَ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالشَّامِ

[11904] Abū Bakr told us: Marwān said, from Ṣā'īd, from Ibn Muslim, from Al-Sha'bī, who was asked about a slain person found in three neighborhoods: his head in one neighborhood, his torso in one, and his legs in one. He said: "Prayer is performed over the torso."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: قَالَ مَرْوَانُ، عَنْ صَاعِدٍ، عَنْ ابْنِ
مُسْلِمٍ، عَنِ الشَّعْبِيِّ، سُئِلَ عَنْ قَتِيلٍ وُجِدَ فِي تَلَاثَةِ أَحْيَاءٍ
رَأْسُهُ فِي حَيٍّ، وَوَسْطُهُ فِي حَيٍّ، وَرِجْلُهُ فِي حَيٍّ قَالَ:
يُصَلَّى عَلَى الْوَسْطِ

[11905] Abū Bakr told us: Sufyān ibn ‘Uyaynah told us, from Al-Zuhrī, from Sālim, from his father, from ‘Āmir ibn Rabī‘ah, conveying it to the Prophet ﷺ, who said: “When you see a funeral procession, stand up for it until it catches up with you or is put down.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا رَأَيْتُمُ الْجِنَازَةَ، فَقُومُوا لَهَا حَتَّى تَلْحَقُوكُمْ أَوْ تُوضَعُ

[11906] Abū Bakr told us: ‘Abdah told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, from ‘Āmir ibn Rabī‘ah, from the Prophet ﷺ, similar to the Hadith of Sufyān or like it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبْدَهُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُ حَدِيثِ سُفِيَّانَ أَوْ تَحْوِةَ

[11907] Abū Bakr told us: ‘Alī ibn Mushir told us, from Muḥammad ibn ‘Amr, from Abū Salamah, from Abū Hurayrah, who said: A funeral procession passed by the Prophet ﷺ, so he stood up and said to those with him: “Stand up, for death is a frightening thing.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مُرَأَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجِنَازَةٍ فَقَامَ وَقَالَ لِمَنْ مَعَهُ: قُومُوا فَإِنَّ الْمَوْتَ فَرَجُ

[11908] Abū Bakr told us: ‘Abd Allāh ibn Numayr told us: ‘Abd Allāh ibn Ḥakīm told us, from Khārijah ibn Zayd, from his uncle Yazīd ibn Thābit, that he was sitting with the Prophet ﷺ among his companions when a funeral procession appeared. When the Messenger of Allah ﷺ saw it, he stood up, and his companions stood up. They remained standing until it moved far away. By Allah, I do not know if it was because of its harm or because of the narrowness of the place. I think it was only the funeral of a Jewish man or woman, and we did not ask him about his standing.

[11909] Abū Bakr told us: Mu‘āwiyah told us, from Layth, from Mujāhid, from Abū Ma‘mar, from ‘Abd Allāh ibn Sakhbarah, that Abū Mūsā informed them that the Prophet ﷺ used to stand when a funeral procession passed by him until it passed him.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَكِيمٍ، عَنْ خَارِجَةَ بْنِ زَيْدٍ، عَنْ عَمِّهِ يَزِيدَ بْنِ ثَابِتٍ، أَنَّهُ كَانَ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَصْحَابِهِ فَطَلَعَتْ جِنَازَةٌ، فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَارَ، وَتَارَ أَصْحَابُهُ، فَلَمْ يَرِدْ أَلَا قِيلَامًا حَتَّى بَعْدَتْ وَاللَّهُ مَا أَدْرِي مِنْ تَأْذِيَهَا أَوْ مِنْ تَضَايِقِ الْمَكَانِ، وَمَا أَحْسَبُهَا إِلَّا جِنَازَةً يَهُودِيًّا أَوْ يَهُودِيَّةً، وَمَا سَأَلْنَاهُ عَنْ قِيلَامِهِ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُعَاوِيَةً، عَنْ أَبِيهِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَخْبَرَةَ، أَنَّ أَبَا مُوسَى، أَخْبَرَهُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا مَرَّ بِهِ جِنَازَةً قَامَ حَتَّى تُجَاوِزَهُ

[11910] Abū Bakr told us: Al-Faḍl told us, from Kathīr ibn Hishām, from Hishām al-Dastuwā’ī, from Yaḥyā, from Abū Salamah, from Abū Sa‘īd, who said: The Messenger of Allah ﷺ said: “When you see a funeral procession, stand up.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا الْفَضْلُ، عَنْ كَثِيرٍ بْنِ هِشَامٍ، عَنْ هِشَامِ الدَّسْنُوَيِّيِّ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا

[11911] Abū Bakr told us: Wakī‘ told us, from Zakariyyā, from Al-Sha‘bī, from Abū Sa‘īd, that a funeral procession passed by him, so he stood up. Marwān said to him: “Sit down.” He said: “I saw the Messenger of Allah ﷺ stand when a funeral procession passed by him.” So Marwān stood up.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ زَكَرِيَّا، عَنْ الشَّعْبِيِّ، عَنْ أَبِي سَعِيدٍ، أَنَّهُ مَرَأْتُ بِهِ جِنَازَةً فَقَامَ فَقَالَ لَهُ: مَرْوَانُ اجْلِسْ فَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَأْتُ بِهِ جِنَازَةً فَقَامَ فَقَامَ مَرْوَانُ

[11912] Abū Bakr told us: Wakī‘ told us, from Zakariyyā, from Al-Sha‘bī, from Ibñ Abī Laylā, that a funeral procession passed by Abū Mūsā and Abū Mas‘ūd, and they stood up.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّا، عَنْ الشَّعْبِيِّ، عَنْ ابْنِ أَبِي لَيْلَى، أَنَّ أَبَا مُوسَى، وَأَبَا مَسْعُودٍ مَرَأْتُ بِهِمَا جِنَازَةً فَقَاما

[11913] Abū Bakr told us: Muḥammad ibn Fuḍayl told us, from Yazīd, from Ibn Abī Laylā, who said: He said to ‘Alī: Abū Mūsā ordered that and said: “The angels are with it, so stand up for it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ،
عَنْ أَبْنِ أَبِي لَيْلَى، قَالَ: قَالَ لِعَلِيًّا: إِنَّ أَبَا مُوسَى أَمَرَ
بِذَلِكَ وَقَالَ: إِنَّ الْمَلَائِكَةَ يَكُونُونَ مَعَهَا فَقُوْمُوا لَهَا

[11914] Abū Bakr told us: Ghundar told us, from Shu‘bah, from Manṣūr, from Ibrāhīm, who said: “I do not know anyone who used to stand when a funeral procession passed by him other than ‘Amr ibn Maymūn.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ
مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: مَا عَلِمْتُ أَحَدًا كَانَ يَقُومُ،
إِذَا مَرُوا عَلَيْهِ بِالْجَنَازَةِ غَيْرَ عَمْرٍ وَبْنِ مَيْمُونٍ

[11915] Abū Bakr told us: Ghundar told us, from Shu‘bah, from Abū Ma‘shar, from Sa‘īd ibn al-Musayyib, from Sa‘īd and Sālim ibn ‘Abd Allāh, that a funeral procession passed by them; Sālim stood up, but Sa‘īd did not.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَأْ غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي
مَعْشَرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ سَعِيدٍ، وَسَالِمَ بْنِ
عَبْدِ اللَّهِ، وَمَرَّتْ بِهِمَا جِنَازَةً فَقَامَ سَالِمٌ وَلَمْ يَقُمْ سَعِيدٌ

[11916] Abū Bakr told us: Waki‘ told us, from Al-Walid ibn al-Muhājir, who said: I saw Al-Sha‘bī stand when a funeral procession passed by him.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْوَلِيدِ بْنِ
الْمُهَاجِرِ، قَالَ: رَأَيْتُ الشَّعْبِيَّ مَرَّتْ بِهِ جِنَازَةً فَقَامَ

[11917] Abū Bakr told us: Ḥātim ibn Ismā‘īl told us, from Ja‘far, from his father, who said: Al-Ḥasan ibn ‘Alī was sitting when a funeral procession passed by. The people stood up when the funeral appeared. Al-Ḥasan ibn ‘Alī said: “A funeral of a Jew passed by the Prophet ﷺ, and the Messenger of Allah ﷺ was sitting on its path. He disliked that a Jewish funeral should be higher than his head, so he stood up.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: كَانَ الْحَسَنُ بْنُ عَلَيٌّ جَالِسًا فَمَرَّ عَلَيْهِ بِجِنَازَةٍ فَقَامَ النَّاسُ حِينَ طَلَعَتِ الْجِنَازَةُ فَقَالَ الْحَسَنُ بْنُ عَلَيٰ: إِنَّمَا مَرَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجِنَازَةً يَهُودِيًّا، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى طَرِيقِهَا جَالِسًا فَكَرِهَ أَنْ يَعْلُو رَأْسَهُ جِنَازَةً يَهُودِيًّا فَقَامَ

[11918] Abū Bakr told us: Ghundar told us, from Shu‘bah, from ‘Amr ibn Murrah, from Ibn Abī Laylā, that Qays ibn Sa‘d and Sahl ibn Hunayf were in Qādisiyyah when a funeral passed by them, so they stood up. They were told: “It is one of the locals (non-Muslims).” They said: “A funeral passed by the Messenger of Allah ﷺ and he stood up. It was said to him: ‘It is a Jew.’ He replied: ‘Is it not a soul?’”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ ابْنِ أَبِي لَيْلَى، أَنَّ قَيْسَ بْنَ سَعْدٍ، وَسَهْلَ بْنَ حُنَيْفٍ، كَانَا بِالْقَادِسِيَّةِ فَمَرَّتْ بِهِمَا جِنَازَةً فَقَاما، فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الْأَرْضِ فَقَالَا: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّتْ بِهِ جِنَازَةً فَقَامَ فَقِيلَ لَهُ: إِنَّهُ يَهُودِيٌّ، فَقَالَ: أَلَيْسَتْ نَفْسًا؟

[11919] Abū Bakr told us: Sufyān ibn ‘Uyaynah told us, from Ibn Abī Najīḥ, from Mujaḥid, from Abū Ma‘mar, from ‘Alī, who said: We were sitting when a funeral passed by, so we stood up. He said: “What is this?” We said: “This is the order of Abū Mūsā.” He said: “The Messenger of Allah ﷺ only stood up once, then he did not do it again.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي تَحْبِيبٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَلَيٌّ، قَالَ: كُنَّا جُلُوسًا فَمَرَّتْ جِنَازَةٌ فَقُمْنَا فَقَالَ: مَا هَذَا؟ قَوْلُنَا: هَذَا أَمْرٌ أَبِي مُوسَى فَقَالَ: إِنَّمَا قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً ثُمَّ لَمْ يَعُدْ

[11920] Abū Bakr told us: Ibn Fuḍayl told us, from Yazīd, from ‘Abd al-Rahmān ibn Abī Laylā, who said: We were with ‘Alī when a funeral passed by us. A man stood up, and ‘Alī said: “What is this? This was a practice of the Jews.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: كُنَّا مَعَ عَلَيٌّ مُرَّ عَلَيْنَا بِجِنَازَةٍ، فَقَامَ رَجُلٌ فَقَالَ عَلَيٌّ: مَا هَذَا؟ كَانَ هَذَا مِنْ صَنْعِ الْيَهُودِ

[11921] Abū Bakr told us: Al-Thaqafī told us, from Ayyūb, from Muḥammad, from Al-Hasan ibn ‘Alī and Ibn ‘Abbās, that they saw a funeral procession. One of them stood up while the other sat. The one who stood said to the one who did not: “Why didn't you stand? Did the Messenger of Allah ﷺ not stand?” He said: “Yes, then he sat.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا التَّقْفِيُّ، عَنْ أَئِبْوَبَ، عَنْ مُحَمَّدٍ، عَنْ الْحَسَنِ بْنِ عَلَيٌّ، وَابْنِ عَبَّاسٍ أَنَّهُمَا رَأَيَا جِنَازَةً فَقَامَ أَحَدُهُمَا وَقَعَدَ الْأُخْرُ، فَقَالَ الَّذِي قَامَ لِلَّذِي لَمْ يَقُمْ لِمَ تَقُمْ؟ أَلَمْ يَقُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: بَلَى، ثُمَّ قَعَدَ

[11922] Abū Bakr told us: ‘Abd Allāh ibn Numayr told us, from Ḥajjāj, from Abū Iṣhāq, who said: “The companions of ‘Alī and the companions of ‘Abd Allāh would not stand for funerals when they passed by them.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ: كَانَ أَصْحَابُ عَلَيِّ، وَأَصْحَابُ عَبْدِ اللَّهِ لَا يَقُولُونَ لِلْجَنَائِزِ إِذَا مَرَّتْ بِهِمْ

[11923] Wakī‘ ibn al-Jarrāḥ told us, from Sufyān, from Hammād, from Ibrāhīm, who said: “Funerals would pass by the companions of ‘Abd Allāh, and none of them would stand up.”

حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ، عَنْ سُفْيَانَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ أَصْحَابُ عَبْدِ اللَّهِ تَمُرُّ بِهِمُ الْجَنَائِزَ فَلَا يَقُولُونَ مِنْهُمْ أَحَدٌ

[11924] Abū al-Aḥwas told us, from Mughīrah, from Ibrāhīm, who said: “They did not use to stand for funerals when they passed by them.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَمْ يَكُنُوا يَقُولُونَا لِلْجَنَائِزِ إِذَا مَرَّتْ بِهِمْ

[11925] Ḥumayd told us, from Ḥusayn, from Layth, who said: ‘Aṭā’ and Mujāhid would see a funeral but not stand for it.

حَدَّثَنَا حُمَيْدٌ، عَنْ حُسَيْنٍ، عَنْ لَيْثٍ، قَالَ: كَانَ عَطَاءُ وَمُجَاهِدٌ يَرَيَانِ الْجَنَازَةَ، وَلَا يَقُولَانِ إِلَيْهَا

[11926] Wakī‘ told us, from Shu‘bah, from Muḥammad ibn al-Munkadir, from Mas‘ūd ibn al-Hakam, who said: ‘Alī said: “The Messenger of Allah ﷺ stood for a funeral, so we stood; then he sat, so we sat.”

حَدَّثَنَا وَكِبْعَ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ، قَالَ: قَالَ عَلِيٌّ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْجَنَازَةِ فَقَمْنَا، ثُمَّ جَلَسَ فَجَلَسْنَا

[11927] Ismā‘il ibn ‘Ayyāsh told us, from Arṭāh ibn al-Mundhir, that Abū al-Dardā’ visited a Jewish neighbor of his (who was sick).

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ أَرْطَاهَ بْنِ الْمُنْدِرِ، أَنَّ أَبَا الدَّرْدَاءِ، عَادَ جَارًا لِهِ يَهُودِيًّا

[11928] Yahyā ibn Sa‘īd told us, from Sulaymān (Al-A‘mash), from Yahyā ibn ‘Umārah, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, that Abū Ṭālib fell sick, so the Prophet ﷺ visited him.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُلَيْمَانَ هُوَ الْأَعْمَشُ، عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ أَبَا طَالِبٍ مَرَضَ فَعَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[11929] Sharīk told us, from ‘Abd Allāh ibn ‘Isā, from ‘Abd Allāh ibn Jubayr, from Anas, who said: “A young Jewish man used to serve the Prophet ﷺ. He fell sick, so the Prophet ﷺ came to visit him.”

حَدَّثَنَا شَرِيكُ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ، عَنْ أَنَّسٍ، قَالَ: كَانَ شَابٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَضَ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُوذُ

[11930] Abū Mu‘āwiyah told us, from Al-A‘mash, who said: ‘Abbād told us, from Sa‘īd ibn Jubayr, from Ibñ ‘Abbās, that Abū Tālib fell sick, so the Prophet ﷺ visited him.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، حَدَّثَنَا عَبَادٌ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ أَبَا طَالِبٍ مَرِضَ فَعَادَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[11931] Hushaym and Ḥafṣ told us, from Al-Shaybānī, from Al-Sha‘bī, from Ibñ ‘Abbās, who said: “The Prophet ﷺ prayed over a grave after it had been buried.”

حَدَّثَنَا هُسَيْمٌ، وَحَفْصٌ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَبْرٍ بَعْدَمَا دُفِنَ

[11932] ‘Abdah ibn Sulaymān told us, from Sa‘īd, from Qatādah, from Sa‘īd ibn al-Musayyib, that the mother of Sa‘d ibn ‘Ubādah died while he was absent. When he arrived, he came to the Prophet ﷺ and said: “I would like you to pray over the mother of Sa‘d.” So the Prophet ﷺ came to her grave and prayed over her. Hushaym told us: ‘Uthmān ibn Ḥakīm informed us: Khārijah ibn Zayd informed us, from his uncle Yazīd ibn Thābit - who was older than Zayd - who said: We went out with the Messenger of Allah ﷺ. When we arrived at Al-Baqī‘, we saw a new grave. He asked about it, and they said: “So-and-so.” He recognized her, came to the grave, we lined up behind him, and he pronounced four Takbīrs over her.

[11933] Ismā‘il ibn ‘Ulayyah told us, from Ayyūb, from Ḥumayd ibn Hilāl, that Al-Barā’ ibn Ma‘rūr died in Ṣafar, a month before the Messenger of Allah ﷺ arrived in Medina. When he arrived, he

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ امْمَ سَعْدَ بْنَ عَبَادَةَ مَاتَتْ وَهُوَ غَايِبٌ، فَلَمَّا قَدِمَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي أَحِبُّ أَنْ تُصَلِّي عَلَى امْمَ سَعْدٍ، فَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْرَهَا فَصَلَّى عَلَيْهَا حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا عُثْمَانُ بْنُ حَكِيمٍ، أَخْبَرَنَا خَارِجَةُ بْنُ زَيْدٍ، عَنْ عَمِّهِ يَزِيدِ بْنِ ثَابِتٍ، وَكَانَ أَكْبَرُ مِنْ زَيْدٍ قَالَ: ”خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا وَرَدْنَا الْبَقِيعَ إِذَا هُوَ بِقَبْرٍ جَدِيدٍ فَسَأَلَ عَنْهُ، فَقَالُوا: فُلَانَةُ، فَعَرَفَهَا فَأَتَى الْقَبْرَ، وَصَافَقَهَا حَلْفَةً فَكَبَرَ عَلَيْهَا أَرْبَعاً

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَبْيَوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، أَنَّ الْبَرَاءَ بْنَ مَعْرُورٍ، ثُوْفَيِّيَّ فِي صَفَرٍ قَبْلَ قُدُومِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ بِشَهْرٍ، فَلَمَّا قَدِمَ صَلَّى اللَّهُ عَلَيْهِ

[11934] Yahyā ibn Ādām told us: Sufyān told us, from Abū Sinān, from ‘Abd Allāh ibn al-Ḥārith, from Ibn ‘Abbās, that the Prophet ﷺ prayed over a dead person after he was buried.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي سِنَانٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى مَيِّتٍ بَعْدَمَا دُفِنَ

[11935] ‘Abdah ibn Sulaymān told us, from Sa‘īd, from Qatādah, from Sa‘īd ibn al-Musayyib, that the mother of Sa‘d ibn ‘Ubādah died while he was absent. When he arrived, he came to the Prophet ﷺ and said: “O Messenger of Allah, I would like you to pray over the mother of Sa‘d.” So the Prophet ﷺ came to her grave and prayed over her.

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ أُمَّ سَعْدٍ بْنِ عُبَادَةَ، مَاتَتْ وَهُوَ غَائِبٌ فَلَمَّا قَدِمَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أُحِبُّ أَنْ تُصَلِّيَ عَلَى أُمِّ سَعْدٍ فَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْرَهَا فَصَلَّى عَلَيْهَا

[11936] Hushaym told us, from Yahyā ibn Sa‘īd, from Al-Qāsim, that the Prophet ﷺ came to Al-Baqī‘ and saw a new grave. He said: “What is this grave?” It was said: “So-and-so, the freedwoman of Banū Ghanm who used to sweep the mosque.” So he prayed over her.

حَدَّثَنَا هُشَيْمٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْفَاسِمِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى الْبَقِيعَ فَرَأَى قَبْرًا جَدِيدًا فَقَالَ: مَا هَذَا الْقَبْرُ؟ فَقِيلَ: فُلَانُهُ مَوْلَاهُ بْنَيْ غُنْمٍ الَّتِي كَانَتْ تَقْعُدُ الْمَسْجِدَ فَصَلَّى عَلَيْهَا

[11937] Hushaym told us: Ash‘ath told us, from Al-Sha‘bī, who said: “Qarazah ibn Ka‘b arrived with a group from Egypt, and Sahl ibn Hunayf had already been prayed over and buried. ‘Alī ordered him to pray with his companions over the grave, and he did so.”

حَدَّثَنَا هُشَيْمٌ، أَنَّا أَشْعَثُ، عَنِ الشَّعَيْبِيِّ، قَالَ: جَاءَ فَرَظَةً بْنُ كَعْبٍ فِي رَهْطٍ مِصْرُ، وَقَدْ صَلَّى عَلَى سَهْلِ بْنِ حُنَيْفٍ وَدُفِنَ، فَأَمْرَاهُ عَلَيْهِ أَنْ يُصَلِّي هُوَ وَأَصْحَابُهُ عَلَى الْقَبْرِ فَفَعَلَ

[11938] ‘Abd Allāh ibn Idrīs told us, from his father, from Al-Hakam, who said: Salmān ibn Rabī‘ah came after ‘Abd Allāh had already prayed over a funeral. ‘Abd Allāh said to him: “Step forward and pray over your brother with your companions.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِنْرِيسَ، عَنْ أَبِيهِ، عَنِ الْحَكَمِ، قَالَ: جَاءَ سَلْمَانُ بْنُ رَبِيعَةَ، وَقَدْ صَلَّى عَبْدُ اللَّهِ عَلَى جِنَازَةِ فَقَالَ لَهُ عَبْدُ اللَّهِ: تَقْدَمْ فَصَلِّ عَلَى أَخِيكَ بِاصْحَابِكَ

[11939] Yaḥyā ibn Sa‘īd told us, from Abān al-‘Aṭṭār, from Ibn Abī Mulaykah, who said: ‘Abd al-Rahmān ibn Abī Bakr died in a house where he was. We carried him on our necks for six miles to Mecca. ‘Ā’ishah was absent, and she arrived afterwards. She said: “Show me his grave.” They showed her, and she prayed over him.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبَائِ الْعَطَّارِ، عَنْ ابْنِ أَبِي مُلِيْكَةَ، قَالَ: ثُوْفَيْ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ فِي مَنْزِلٍ كَانَ فِيهِ، فَحَمَلْنَاهُ عَلَى رِقَابِنَا سِنَةً أَمْيَالٍ إِلَى مَكَّةَ وَعَانِسَةً غَائِبَةً، فَقَدِيمَتْ بَعْدَ ذَلِكَ فَقَالَتْ: أَرُونِي قَبْرَهُ فَأَرْوَهَا فَصَلَّتْ عَلَيْهِ

[11940] Ibn ‘Ulayyah told us, from Ayyūb, from Nāfi‘, who said: ‘Āsim ibn ‘Umar died while Ibn ‘Umar was absent. He arrived later - Ayyūb said: I think he said after three (days) - and said: “Show me my brother's grave.” They showed him, and he prayed over him.

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَئِبْ، عَنْ نَافِعٍ، قَالَ: تُوْفِيَ عَاصِمٌ بْنُ عُمَرَ وَابْنُ عُمَرَ غَائِبٌ فَقَدِمَ بَعْدَ ذَلِكَ قَالَ: أَئِبْ، أَحْسَبُهُ قَالَ: بِئْلَاثٍ، قَالَ: فَقَالَ: أَرُونِي قَبْرَ أَخِي، فَأَرْوَهُ فَصَلَّى عَلَيْهِ

[11941] Hushaym told us: Ibn ‘Awn informed us, saying: I was with Ibn Sīrīn intending to attend a funeral, but they beat us to it until it was buried. Ibn Sīrīn said: “Come, let us do as they did.” He said: So he pronounced four Takbīrs over the grave.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبْنُ عَوْنَ، قَالَ: كُنْتُ مَعَ ابْنِ سِيرِينَ، وَتَحْنُنُ تُرِيدُ جِنَازَةً فَسَبَقَنَا بِهَا حَتَّى دُفِنَتْ، قَالَ: فَقَالَ أَبْنُ سِيرِينَ: تَعَالَ حَتَّى نَصْنَعَ كَمَا صَنَعُوا قَالَ: فَكَبَرَ عَلَى الْفَقْرِ أَرْبَعًا

[11942] Yaḥyā ibn Ādām told us: Sharīk told us, from Muḥammad ibn ‘Abd Allāh al-Murādī, from ‘Amr ibn Murrah, from Khaythamah, that Abū Mūsā prayed over Al-Ḥārith ibn Qays after he had been prayed over. He caught up with them in the cemetery and prayed over him after he had been prayed over. Yaḥyā said: And Sharīk said once: Abū Mūsā led the prayer over him and sought forgiveness for him.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا شَرِيكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْمُرَادِيِّ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ، أَنَّ أَبَا مُوسَى، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْحَارِثِ بْنِ قَيْسٍ بَعْدَمَا صُلِّيَ عَلَيْهِ، أَذْرَكُمُ فِي الْجَبَانَةِ، فَصَلَّى عَلَيْهِ بَعْدَمَا صُلِّيَ عَلَيْهِ قَالَ يَحْيَى: وَقَالَ شَرِيكٌ: مَرَّةً أَمَّا أَبُو مُوسَى عَلَيْهِ وَاسْتَغْفَرَ لَهُ

[11943] Abū Dāwūd told us, from Al-Muthannā ibn Sa‘īd, from Qatādah, that Bushayr ibn Ka‘b arrived at a funeral after it had been prayed over, so he prayed (over it).

حَدَّثَنَا أَبُو دَاؤِدَ، عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، أَنَّ بُشَيْرَ بْنَ كَعْبٍ، انْتَهَى إِلَى جَنَازَةٍ، وَقَدْ صَلَّى عَلَيْهَا فَصَلَّى

[11944] Sa‘īd ibn Yaḥyā told us, from Sufyān ibn Ḥusayn, from Al-Zuhrī, from Abū Umāmah ibn Sahl, from his father, who said: The Messenger of Allah ﷺ used to visit the poor of Medina and attend their funerals when they died. He said: A woman from the people of Al-‘Awālī died, so we buried her. The Messenger of Allah ﷺ walked to her grave and prayed over her, pronouncing four Takbīrs.

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُ فُقَرَاءَ أَهْلَ الْمَدِينَةِ، وَيَشْهُدُ جَنَائِرَهُمْ إِذَا مَاتُوا قَالَ: فَتَوْفَّيْتِ امْرَأَةً مِنْ أَهْلِ الْعَوَالِي فَدَفَنَاهَا قَالَ: فَمَسَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى قَبْرِهَا فَصَلَّى عَلَيْهَا فَكَبَرَ أَرْبَعاً

[11945] Abū Dāwūd told us, from ‘Abd Allāh: ‘Abd al-‘Azīz ibn Muḥammad told us, from Muḥammad ibn Zayd ibn al-Muḥājir ibn Qunfudh, from ‘Abd Allāh ibn ‘Āmir ibn Rabī‘ah, from his father, who said: The Messenger of Allah ﷺ passed by a fresh grave and said: “What is this grave?” They said: “The grave of so-and-so (a woman).” He said: “Why did you not inform me?” So he lined up over her and prayed over her.

حَدَّثَنَا أَبُو دَاؤَدَ، عَنْ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ الْمُهَاجِرِ بْنِ قُنْدِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، قَالَ: مَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبْرٍ حَدِيثٍ فَقَالَ: مَا هَذَا الْقَبْرُ؟ فَقَالُوا: قَبْرُ فُلَانَةَ قَالَ: فَهَلَا أَنْتُمُونِي فَصَافَ عَلَيْهَا فَصَلَّى عَلَيْهَا

[11946] Jarīr ibn ‘Abd al-Ḥamīd told us, from Mughīrah, from Ibrāhīm, who said: “A deceased person is not prayed over twice.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُعِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يُصَلِّي عَلَى الْمَيِّتِ مَرَّتَيْنِ

[11947] Hushaym told us: Abū Ḥurrah informed us, from Al-Ḥasan, that if he missed the funeral prayer, he would seek forgiveness for the deceased and sit or leave.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو حُرَّةُ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ إِذَا سُقِّ بِالْجِنَازَةِ يَسْتَغْفِرُ لَهَا وَيَجْلِسُ أَوْ يَتَصَرِّفُ

[11948] Ḥafṣ ibn Ghiyāth told us, from Ash‘ath, who said: Al-Ḥasan did not see (it valid) to pray over the grave.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، قَالَ: كَانَ الْحَسَنُ لَا يَرَى أَنْ يُصَلِّي عَلَى الْقَبْرِ

[11949] ‘Abd al-Wahhāb al-Thaqafī told us, from Ayyūb, from Abū Qilābah, from Abū al-Muhallab, from ‘Imrān ibn Huṣayn, from the Prophet ﷺ that he said: “Your brother Al-Najāshī has died, so stand up and pray over him.” meaning Al-Najāshī.

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَّابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: إِنَّ أَخَاكُمُ النَّجَاشِيَّ قَدْ ماتَ فَقُوْمُوا فَصَلُّوا عَلَيْهِ، يَعْنِي النَّجَاشِيَّ

[11950] ‘Abd al-A’lā told us, from Yūnus, from Ibn Sīrīn, from ‘Imrān ibn Ḥuṣayn, that the Prophet ﷺ said: “Your brother Al-Najāshī has died, so pray over him.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ ابْنِ سِيرِينَ، عَنْ عَمْرَانَ بْنِ حُصَيْنٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أَخَاهُمُ النَّجَاشِيَّ قَدْ مَاتَ، فَصَلُّوا عَلَيْهِ

[11951] ‘Affān told us: Bishr ibn Mufaḍḍal told us, from Muḥammad ibn Sīrīn, from Abū al-Muhallab, from ‘Imrān ibn Ḥuṣayn, from the Prophet ﷺ, similar to the Hadith of ‘Abd al-A’lā.

حَدَّثَنَا عَفَانُ، ثَنَا بِشْرُ بْنُ مُفَضَّلٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي الْمُهَذَّبِ، عَنْ عَمْرَانَ بْنِ حُصَيْنٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنْ حَوْرِي مِنْ حَدِيثِ عَبْدِ الْأَعْلَى

[11952] Mu‘āwiyah ibn Hishām told us, from Sufyān, from ‘Imrān ibn A‘yun, from Abū al-Tufayl, from Abū Ḥārithah al-Anṣārī, that the Messenger of Allah ﷺ said: “Your brother Al-Najāshī has died.” So the Messenger of Allah ﷺ went out to Al-Baqī‘ with his Companions. We lined up behind him, and the Messenger of Allah ﷺ stepped forward, and they prayed over him.

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ عَمْرَانَ بْنِ أَعْيُنَ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي حَارِثَةَ الْأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أَخَاهُمُ النَّجَاشِيَّ قَدْ مَاتَ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْبَقِيعِ، وَأَصْحَابُهُ فَصَافَّنَا خَلْفَهُ، وَنَقَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّوْا عَلَيْهِ

[11953] ‘Abd al-A’lā told us, from Ma’mar, from Al-Zuhrī, from Sa‘id ibn al-Musayyib, from Abū Hurayrah, who said: Al-Najāshī died, so the Messenger of Allah ﷺ went out to Al-Baqī‘. We lined up behind him, and the Messenger of Allah ﷺ stepped forward and pronounced four Takbīrs.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنِ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِنَّ النَّجَاشِيَّ قَدْ مَاتَ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْبَقِيعَ فَصَفَقُنَا خَلْفَهُ، وَتَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَبَّ أَرْبَعَ تَكْبِيرَاتٍ

[11954] Muḥammad ibn ‘Abd Allāh al-Asadī told us, from Sharīk, from Abū Ishāq, from Al-Sha’bī, from Jarīr, who said: The Messenger of Allah ﷺ said: “Your brother Al-Najāshī has died, so seek forgiveness for him.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيِّ، عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ الشَّعْبِيِّ، عَنْ جَرِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَخَاكُمُ النَّجَاشِيَّ قَدْ مَاتَ فَاسْتَغْفِرُوا لَهُ

[11955] Yazīd ibn Hārūn told us: Salīm ibn Hayyān informed us: Sa‘id ibn Mīnā’ told us, from Jābir ibn ‘Abd Allāh, that the Messenger of Allah ﷺ prayed over Aṣhamah the Negus and pronounced four Takbīrs over him.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا سَلِيمُ بْنُ حَيَّانَ، ثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَى أَصْحَامَةَ النَّجَاشِيِّ فَكَبَّ عَلَيْهِ أَرْبَعًا

[11956] Hafṣ told us, from Ash‘ath, from Al-Ḥasan and Ibn Sīrīn, that the Prophet ﷺ prayed over Al-Najāshī. And Al-Ḥasan said: “He only supplicated for him.”

حَدَّثَنَا حُفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَى النَّجَاشِيِّ.
وَقَالَ الْحَسَنُ: إِنَّمَا دَعَاهُ

[11957] Ma‘mar ibn Sulaymān al-Raqqī told us, from Ḥajjāj, from Dāwūd ibn al-Huṣayn, from ‘Ikrimah, from Ibn ‘Abbās, who said: “The husband has the most right to wash his wife and pray over her.”

حَدَّثَنَا مَعْمُرُ بْنُ سُلَيْمَانَ الرَّقْقِيَّ، عَنْ حَجَاجٍ، عَنْ دَاؤَدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ الرَّجُلُ أَحَقُّ بِغُسْلِ امْرَأَتِهِ وَالصَّلَاةِ عَلَيْهَا

[11958] Ismā‘il ibn ‘Ulayyah told us, from Yūnus, from Al-Ḥasan, who used to say: “The father has the most right to pray over the woman, then the husband, then the brother.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: الْأَبُ أَحَقُّ بِالصَّلَاةِ عَلَى الْمَرْأَةِ، ثُمَّ الزَّوْجُ، ثُمَّ الْأَخُ

[11959] Sharīk told us, from ‘Abd al-Karīm, from ‘Aṭā’, who said: “The man has the most right to his wife until he buries her.”

حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءً، قَالَ: الرَّجُلُ أَحَقُّ بِامْرَأَتِهِ حَتَّى يُؤْرِيَهَا

[11960] Ḥafṣ told us, from Layth, from Yazīd ibn Abī Sulaymān, from Masrūq, who said: A wife of ‘Umar died. He said: “I had the most right to her when she was alive, but now you have the most right to her.”

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ يَزِيدَ بْنِ أَبِي سُلَيْمَانَ، عَنْ مَسْرُوقٍ، قَالَ: مَا تَنْتَ امْرَأَةً لِعُمَرَ فَقَالَ: أَنَا كُنْتُ أَوْلَى بِهَا إِذَا كَانَتْ حَيَّةً، فَأَمَّا الْآنَ فَأَنْتُمْ أَوْلَى بِهَا

[11961] Wakī‘ told us, from Shu‘bah, who said: I asked Al-Ḥakam and Ḥammād who has the most right to pray over the funeral (of a woman)? Al-Ḥakam said: “The brother.” And Ḥammād said: Ibrāhīm said: “The Imam. If they dispute, then the guardian (Walī), then the husband.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَادًا أَيُّهُمَا أَحَقُّ بِالصَّلَاةِ عَلَى الْجِنَاحَةِ؟ فَقَالَ الْحَكَمُ: الْأَخُ وَقَالَ حَمَادٌ: قَالَ إِبْرَاهِيمُ: الْإِمَامُ، فَإِنْ تَدَارُوا فَالْوَلِيُّ، ثُمَّ الزَّوْجُ

[11962] Ḥafs ibn Ghiyāth told us, from Ash‘ath, from Al-Sha‘bī, who said: “When a woman dies, the marital bond between her and her husband is severed.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنْ الشَّعْبِيِّ، قَالَ: إِذَا مَاتَتِ الْمَرْأَةُ انْقَطَعَتْ عِصْمَةُ مَا بَيْنَهَا، وَبَيْنَ زَوْجِهَا

[11963] ‘Abd al-A‘lā told us, from Ma‘mar, from Al-Zuhrī, who said: “The father, the son, and the brother have more right to pray over the woman than the husband.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، قَالَ: الْأَبُ وَالْإِلَيْنُ وَالْأَخُ أَحَقُّ بِالصَّلَاةِ عَلَى الْمَرْأَةِ مِنَ الرَّزْجِ

[11964] Ibn ‘Ulayyah told us, from Ibn Abī ‘Arūbah, from Qatādah, who used to say: “The guardians (Awliyā’) have more right to pray over her than the husband.”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ ابْنِ أَبِيهِ عَرْوَبَةَ، عَنْ قَاتَدَةَ، أَنَّهُ كَانَ يَقُولُ: الْأَوْلِيَاءُ أَحَقُّ بِالصَّلَاةِ عَلَيْهَا مِنَ الرَّوْجِ

[11965] Ibn ‘Uyaynah told us, from his father, from Al-Ḥakam, who said: “If a woman dies, what was between her and her husband is severed, and her guardians have more right to her.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِيهِ، عَنْ الْحَكَمِ، قَالَ: إِذَا مَاتَتِ الْمَرْأَةُ فَقَدِ افْتَطَعَ مَا بَيْنَهَا وَبَيْنَ زَوْجِهَا وَأَوْلِيَائِهَا أَحَقُّ بِهَا

[11966] Wakī‘ told us, from Muḥammad ibn Qays, from ‘Abd al-‘Azīz ibn Abī Bakrah, who said: Abū Bakrah had a wife from Banu Tamīm. When she died, they disputed over who should pray over her. Abū Bakrah prayed over her and said to the guardian: “If I did not have more right to pray over her, I would not have prayed over her.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي بَكْرَةَ، قَالَ: كَانَتِ امْرَأَةٌ مِنْ بَنِي ثَمِيمٍ لِأَبِيهِ بَكْرَةَ، فَمَاتَتْ فَتَنَازَعَ عُوْنَاقُهَا فِي الصَّلَاةِ عَلَيْهَا، فَصَلَّى عَلَيْهَا أَبُو بَكْرَةَ، وَقَالَ لِلْأَوْلِيِّ: لَوْلَا أَنِّي أَحَقُّ بِالصَّلَاةِ عَلَيْهَا مَا صَلَّيْتُ عَلَيْهَا

[11967] Ḥafṣ told us, from Hishām ibn ‘Urwah, from his father, who said: “Abū Bakr was only prayed over in the mosque.”

حَدَّثَنَا حَفْصٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: مَا صَلَّى عَلَى أَبِيهِ بَكْرٍ إِلَّا فِي الْمَسْجِدِ

[11968] Wakī‘ told us, from Kathīr ibn Zayd, from Al-Muṭṭalib ibn ‘Abd Allāh ibn Ḥanṭab, who said: “Abū Bakr and ‘Umar were prayed over facing the pulpit.”

حَدَّثَنَا وَكِبْعُ، عَنْ كَثِيرٍ بْنِ زَيْدٍ، عَنْ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبِي بَكْرٍ، وَعُمَرَ ثُجَاهَ الْمِنْبَرِ

[11969] Al-Faḍl ibn Dukayn told us, from Mālik ibn Anas, from Nāfi‘, from Ibn ‘Umar, that ‘Umar was prayed over in the mosque.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، أَنَّ عُمَرَ، صَلَّى اللَّهُ عَلَيْهِ فِي الْمَسْجِدِ

[11970] Yūnus ibn Muḥammad told us: Fulayḥ ibn Sulaymān told us, from Ṣāliḥ ibn al-‘Ajlān, from ‘Abbād ibn ‘Abd Allāh ibn al-Zubayr, from ‘Ā’ishah, who said: “By Allah, the Messenger of Allah ﷺ did not pray over Suhayl ibn Bayḍā’ except in the mosque.”

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ صَالِحِ بْنِ الْعَجْلَانَ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الرُّبَّيرِ، عَنْ عَائِشَةَ، قَالَتْ: وَاللَّهِ مَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سُهَيْلِ ابْنِ بَيْضَاءِ إِلَّا فِي الْمَسْجِدِ

[11971] Muḥammad ibn Bishr told us: Muḥammad ibn ‘Amr told us: Our elders told us that ‘Umar was prayed over near the pulpit, and people prayed over him in groups.

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرُو، حَدَّثَنَا أَشْيَاعُهُنَا، أَنَّ عُمَرَ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ النَّاسُ يُصَلِّوْنَ عَلَيْهِ أَفْوَاجًا

[11972] Ḥafṣ ibn Ghiyāth told us, from Ibn Abī Dhi'b, from Ṣalīḥ Mawlā al-Taw'amah, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Whoever prays over a funeral in the mosque gets nothing (no reward).” He said: The Companions of the Messenger of Allah ﷺ, if the place was crowded for them, would return and not pray.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ صَالِحٍ
مَوْلَى النَّوْمَةِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَى جِنَازَةٍ فِي
الْمَسْجِدِ، فَلَا شَيْءٌ لَهُ قَالَ: وَكَانَ أَصْحَابُ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا تَضَايَقَ بِهِمُ الْمَكَانُ رَجَعُوا
وَلَمْ يُصْلُوَا

[11973] Waki‘ told us, from Ibn Abī Dhi'b, from Sa‘id ibn Sam‘ān, from Kathīr ibn ‘Abbās, who said: “I would surely know if I had prayed over a funeral in the mosque.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ سَمْعَانَ،
عَنْ كَثِيرِ بْنِ عَبَّاسٍ، قَالَ: لَأُعْرِفَنَّ مَا صَلَّيْتُ عَلَى
جِنَازَةٍ فِي الْمَسْجِدِ

[11974] Waki‘ told us, from Ibn Abī Dhi'b, from Ṣalīḥ Mawlā al-Taw'amah, from those who met Abū Bakr and ‘Umar, that when the prayer place became crowded for them, they would leave and not pray over the funeral in the

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ صَالِحٍ، مَوْلَى
النَّوْمَةِ، عَمِّنْ أَدْرَكَ، أَبَا بَكْرٍ، وَعُمَرَ أَنَّهُمْ كَانُوا، إِذَا
تَضَايَقَ بِهِمُ الْمُصَلَّى انْصَرَفُوا، وَلَمْ يُصْلُوَا عَلَى
الْجِنَازَةِ فِي الْمَسْجِدِ

[11975] Abū ‘Abd al-Rahmān Baqī ibn Makhlad told us: Abū Bakr Muḥammad ibn ‘Abd Allāh ibn Abī Shaybah told us: Sallām Abū al-Āḥwāṣ told us, from Maṇṣūr, from ‘Abd Allāh ibn ‘Abd al-Rahmān ibn Abzā, who said: Whenever ‘Alī received news of a man's death, he would say: “Indeed we belong to Allah, and indeed to Him we will return. O Allah, raise his rank among the guided, grant him a successor among his descendants who remain, and we seek reward for him with You, O Lord of the worlds. Do not lead us astray after him, and do not deprive us of his reward.”

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بَقِيُّ بْنُ مَخْلَدٍ، حَدَّثَنَا أَبُو بَكْرٍ
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي شَيْبَةَ حَدَّثَنَا سَلَامُ أَبُو
الْأَحْوَاصِ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ
بْنِ أَبْزَى، قَالَ: كَانَ عَلَيْهِ إِذَا اتَّهَمَ إِلَيْهِ تَعْبُرُ الرَّجُلُ
قَالَ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ ارْفِعْ دَرَجَاتَهُ فِي
الْمُهْتَدِينَ، وَاحْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاحْتَسِبْهُ
عِنْدَكَ رَبَّ الْعَالَمِينَ، لَا تُضِلْنَا بَعْدَهُ، وَلَا تَحْرِمْنَا أَجْرَهُ

[11976] ‘Abd al-Rahīm ibn Sulaymān told us, from Ismā‘il, from Abū Ishāq: Abū Maysarah informed us that when the news of the killing of Zayd, Ja‘far, and ‘Abd Allāh ibn Rawāḥah reached the Prophet ﷺ, he mentioned their affair and said: “O Allah, forgive Zayd. O Allah, forgive Zayd. O Allah, forgive Zayd. O Allah, forgive Ja‘far and ‘Abd Allāh ibn Rawāḥah.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي إِسْحَاقَ، أَخْبَرَنَا أَبُو مَيسَرَةَ، أَنَّهُ لَمَّا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُتْلُ زَيْدٍ، وَجَعْفَرٍ، وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ ذَكَرَ أَمْرَهُمْ فَقَالَ: اللَّهُمَّ اغْفِرْ لِزَيْدٍ، اللَّهُمَّ اغْفِرْ لِزَيْدٍ، اللَّهُمَّ اغْفِرْ لِزَيْدٍ، اللَّهُمَّ اغْفِرْ لِجَعْفَرٍ، وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ

[11977] Yaḥyā ibn Sa‘īd told us, from Sufyān, from Al-A‘mash, from ‘Umārah, from Ḥurayth ibn Zuhayr, who said: When the death of ‘Abd Allāh was announced to Abū al-Dardā’, he said: “He has not left anyone like him behind.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ حُرَيْثَ بْنِ ظَهِيرٍ، قَالَ: لَمَّا تُعِيَ عَبْدُ اللَّهِ إِلَى أَبِي الدَّرْدَاءِ قَالَ: مَا خَلَفَ بَعْدَهُ مِثْلُهُ

[11978] Muḥammad ibn Fuḍayl told us, from ‘Āsim, who said: We informed Al-Ḥasan of the death of Al-Sha‘bī. He said: “May Allah have mercy on him. By Allah, he held a high position in Islam.”

حَدَّثَنَا مُحَمَّدُ بْنُ قُضَيْلٍ، عَنْ عَاصِمٍ، قَالَ: أَخْبَرَنَا الْحَسَنُ، بِمَوْتِ الشَّعْبِيِّ فَقَالَ: رَحْمَةُ اللَّهِ وَاللَّهُ إِنْ كَانَ مِنَ الْإِسْلَامِ لِيُمْكَانٌ

[11979] Muḥammad ibn Fuḍayl told us, from Abū Bishr, who said: I informed Al-Sha‘bī of the death of Ibrāhīm. He said: “May Allah have mercy on him. Indeed, he has not left anyone like him behind. Indeed, he is more knowledgeable dead than alive (meaning his knowledge lives on).”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي بِشْرٍ، قَالَ: أَخْبَرْتُ الشَّعَبِيَّ بِمَوْتِ إِبْرَاهِيمَ فَقَالَ: رَحْمَةُ اللَّهِ، أَمَّا أَنَّهُ لَمْ يَخْلُفْ مِثْلَهُ، أَمَّا أَنَّهُ مَيَّتًا أَفْقَهُ مِنْهُ حَيًّا

[11980] Muḥammad ibn Abī ‘Adī told us, from Shu‘bah, from Yazīd ibn Abī Ziyād, who said: They passed by Abū Juhayfah with the funeral of Abū ‘Abd al-Rahmān. He said: “He is at rest, or others are relieved of him.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، قَالَ: مَرُوا بِحِنَّازَةَ أَبِي عَبْدِ الرَّحْمَنِ عَلَى أَبِي جُحَيْفَةَ، قَالَ: اسْتَرَاحَ، أَوْ اسْتَرِيحَ مِنْهُ

[11981] Abū Usāmah told us: Shu‘bah told us, from ‘Alī ibn Zayd, from Abū ‘Uthmān, who said: I brought the news of Al-Nu‘mān ibn Muqarrin's death to ‘Umar. He placed his hand on his head and began to weep.

حَدَّثَنَا أَبُو أَسَمَّةَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ أَبِي عُثْمَانَ، قَالَ: أَتَيْتُ عُمَرَ بْنَ النُّعَمَانِ بْنَ مُقَرِّنٍ قَالَ: فَجَعَلَ يَدَهُ عَلَى رَأْسِهِ، وَجَعَلَ يَبْكِي

[11982] Ibn ‘Ulayyah told us, from Ibn ‘Awn, from Nāfi‘, who said: Ibn ‘Umar was in the market when the death of Wā'il ibn Ḥujr was announced to him. He untied his ḥabwah (garment tied around legs while sitting), stood up, and was overcome with grief (Khayyab).

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ ابْنِ عَوْنِ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ فِي السُّوقِ فَتَعَيَّنَ إِلَيْهِ وَائِلٌ بْنُ حُجْرٍ فَأَطْلَقَ حَبْوَنَهُ، وَقَامَ، وَغَلَبَهُ الْخَيْبَ

[11983] Wakī‘ told us, from Sālim, from Abū Ḥafṣah, from a man named Kulthūm, who said: I heard Ibn al-Ḥanafiyyah saying at the funeral of Ibn ‘Abbās: “Today the vessel of knowledge has died.”

حَدَّثَنَا وَكِيعٌ، عَنْ سَالِمٍ، عَنْ أَبِي حَفْصَةَ، عَنْ رَجُلٍ يُفَالُ لَهُ: كُلْثُومٌ قَالَ: سَمِعْتُ ابْنَ الْحَنَفَيَةَ، يَقُولُ فِي جَنَازَةِ ابْنِ عَبَّاسٍ: الْيَوْمُ مَاتَ وَعَاءُ الْعِلْمِ

[11984] Wakī‘ told us, from Ḥammād ibn Salamah, from ‘Ammār, the freed slave of Banū Hāshim, who said: We sat in the shade of the palace with Ibn ‘Abbās at the funeral of Zayd ibn Thābit. He said: “Today much knowledge has been buried.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَمَارٍ، مَوْلَى بَنِي هَاشِمٍ، قَالَ: جَلَسْنَا فِي ظِلِّ الْقَصْرِ مَعَ ابْنِ عَبَّاسٍ فِي جَنَازَةِ زَيْدٍ بْنِ ثَابِتٍ فَقَالَ: لَقَدْ دُفِنَ الْيَوْمُ عِلْمٌ كَثِيرٌ

[11985] Waki‘ ibn al-Jarrāḥ told us, from Sufyān, from Ziyād ibn ‘Ilāqah, from Al-Mughīrah ibn Shu‘bah, who said: “The Messenger of Allah ﷺ forbade abusing the dead.”

حَدَّثَنَا وَكِبِيعُ بْنُ الْجَرَاحَ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ عِلَاقَةَ، عَنِ الْمُغَيْرَةِ بْنِ شُعْبَةَ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ سَبِّ الْمَوْتَىٰ

[11986] Waki‘ told us, from Mis‘ar, from Abū Ayyūb, the freed slave of Banū Tha’labah, from Quṭbah ibn Mālik, who said: An Emir among the Emirs abused ‘Alī. Zayd ibn Arqam stood up to him and said: “I knew that the Messenger of Allah ﷺ forbade abusing the dead. So why do you abuse ‘Alī when he has died?”

حَدَّثَنَا وَكِبِيعُ، عَنْ مِسْعَرٍ، عَنْ أَبِي أَيُوبَ، مَؤْلِي بَنِي تَعْلِبَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ، قَالَ: سَبَّ أَمِيرٌ مِنَ الْأَمْرَاءِ عَلَيْهِ فَقَامَ إِلَيْهِ زَيْدُ بْنُ أَرْقَمَ فَقَالَ: أَمَا إِنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ نَهَى عَنْ سَبِّ الْمَوْتَىٰ فَلَمْ يَشْبُعْ عَلَيَّاً وَقَدْ مَاتَ

[11987] Ghundar told us, from Shu‘bah, from ‘Amr ibn Murrah, who said: I heard Hilāl ibn Yasāf narrating from ‘Umar ibn al-Khaṭṭāb, that he delivered a sermon at Minā on a mountain and said: “Do not abuse the dead, for abusing the dead hurts the living.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، قَالَ: سَمِعْتُ هِلَالَ بْنَ يَسَافِ، يُحَدِّثُ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّهُ حَطَبَ بِمِنْيَى عَلَى جَبَلٍ فَقَالَ: لَا تَسْبُوا الْأَمْوَاتَ، فَإِنَّ مَا سُبَّ بِهِ الْمَوْتَىٰ يُؤْذَى بِهِ الْحَيُّ

[11988] Abū Mu‘awiyah told us, from Al-A‘mash, from Khaythamah, from ‘Abd Allāh ibn ‘Amr, who said: “The one who abuses the dead is like one on the brink of destruction.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ حَيْئَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: سَابُ الْمَيْتَ كَالْمُشْرِفِ عَلَى النَّهَّاكَةِ

[11989] Wakī‘ told us, from Sufyān, from Maṇṣūr ibn Ṣafīyyah, from his mother, from ‘Ā’ishah, who said: “Do not mention your dead except with good.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورِ بْنِ صَفَيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ: لَا تَذْكُرُوا مَوْتَكُمْ إِلَّا بِخَيْرٍ

[11990] Shabābah told us, from Shu‘bah, from Mughīrah, from Ibrāhīm, from Ibn Mas‘ūd, who said: “Harming a believer in his death is like harming him in his life.”

حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: أَدَى الْمُؤْمِنِ فِي مَوْتِهِ كَأَدَاءً فِي حَيَاتِهِ

[11991] Wakī‘ told us, from Hammām ibn Yahyā, from Qatādah, who said: I attended a funeral in Al-Asāwirah, and they crowded around the funeral. Abū al-Siwār al-‘Adawī said: “Do we consider these people better or the Companions of Muḥammad ﷺ? One of them, if he saw a place to carry, would carry; otherwise, he would withdraw and not harm anyone.”

[11992] Wakī‘ told us, from Mahdī, from a man called Ismā‘il al-Jahdarī, who said: We went out in a funeral procession which Al-Hasan attended. He saw people crowding around the bier, so Al-Hasan said: “What is the matter with these people? I think Satan has despaired of the people, so he followed them to nullify their rewards.”

حَدَّثَنَا وَكِبِيعُ، عَنْ هَمَّامَ بْنِ يَحْيَى، عَنْ قَتَادَةَ، قَالَ: شَهِدْتُ جِنَازَةً فِي الْأَسَاوِرَةِ، فَازْدَحَمُوا عَلَى الْجِنَازَةِ وَقَالَ أَبُو السَّوَارِ الْعَوَوِيُّ: نَرَى هَؤُلَاءِ أَفْضَلَ، أَوْ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ أَحَدُهُمْ إِذَا رَأَى مَحْمَلاً حَمْلًا، وَإِلَّا اعْتَزَلَ وَلَمْ يُؤْذِنَا أَحَدًا

حَدَّثَنَا وَكِبِيعُ، عَنْ مَهْدِيٍّ، عَنْ رَجُلٍ يُقَالُ لَهُ: إِسْمَاعِيلُ الْجَحَدَرِيُّ قَالَ: حَرَجْنَا فِي جِنَازَةٍ فَتَهَدَّهَا الْحَسَنُ، قَالَ: فَرَأَى قَوْمًا ازْدَحَمُوا عَلَى السَّرِيرِ فَقَالَ الْحَسَنُ: مَا شَأْنُ هَؤُلَاءِ إِنِّي لِأَطْنُ الشَّيْطَانَ حَسِرَ مِنَ النَّاسِ، فَأَتَبَعَهُمْ لِيُحِيطَ أُجُورَهُمْ

[11993] Hushaym ibn Bashir told us: ‘Abd al-‘Aziz ibn Suhayb told us, from Al-Hasan, who said: A funeral procession passed by the Messenger of Allah ﷺ, and it was praised with good until tongues followed one another (in praise). The Messenger of Allah ﷺ said: “It is obligatory.” Then another funeral procession passed by him, and it was spoken of with evil until tongues followed one another. The Messenger of Allah ﷺ said: “It is obligatory.” ‘Umar ibn al-Khattab said: “O Messenger of Allah, you said regarding the first funeral when it was praised with good: ‘It is obligatory,’ and you said the same for the second.” He said: “This one you praised with good, so Paradise is obligatory for him. And this one you spoke evil of, so Hellfire is obligatory for him. Indeed, you are Allah’s witnesses on earth.” He said it twice or thrice.

حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صَهَيْبٍ،
عَنِ الْحَسَنِ، قَالَ: مَرَأَتْ جِنَازَةً بِرَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، فَأَتَنِي عَلَيْهَا بِخَيْرٍ حَتَّى تَبَاعَتِ الْأُلُسُنُ،
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَجَبَتْ قَالَ:
وَمَرَأَتْ بِهِ جِنَازَةً، فَأَتَنِي عَلَيْهَا بِشَرٍّ حَتَّى تَبَاعَتِ
الْأُلُسُنُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَجَبَتْ
فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ قُلْتُ فِي الْجِنَازَةِ
الْأُولَى حَيْثُ أَتَنِي عَلَيْهَا خَيْرًا: وَجَبَتْ، وَقُلْتُ: فِي
الثَّانِيَةِ كَذَلِكَ، فَقَالَ: هَذَا أَتَنِي شَرًا عَلَيْهِ خَيْرًا فَوَجَبَتْ لَهُ
الْجَنَّةُ، وَهَذَا أَتَنِي شَرًا فَوَجَبَتْ لَهُ النَّارُ إِنَّكُمْ شُهُودُ اللَّهِ
فِي الْأَرْضِ مَرَّتَيْنِ، أَوْ ثَلَاثَتَ

[11994] Zayd ibn al-Hubāb told us, from Mūsā ibn ‘Ubaydah, from Iyās ibn Salamah, from his father, who said: A funeral of a man from the Ansar passed by the Prophet ﷺ, and it was praised with good. He said: “It is obligatory.” Then another funeral passed by him, and it was spoken of with less than that (or evil). The Messenger of Allah ﷺ said: “It is obligatory.” They said: “O Messenger of Allah, what is obligatory?” He said: “The angels are Allah’s witnesses in the heavens, and you are Allah’s witnesses on earth.”

[11995] ‘Alī ibn Mushir told us, from Muḥammad ibn ‘Amr, from Abū Salamah, from Abū Hurayrah, who said: They passed by the Prophet ﷺ with a funeral, and it was praised with good regarding good qualities. He said: “It is obligatory.” Then they passed with another, and it was spoken of with evil regarding evil qualities. He said: “It is obligatory. Indeed, you are Allah’s witnesses on earth.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ إِيَّاسِ
بْنِ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ: مَرَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بِجَنَازَةٍ رَجُلٍ مِنَ الْأَنْصَارِ، فَأَتَنِي عَلَيْهَا حَيْرَةً
فَقَالَ: وَجَبَتْ، ثُمَّ مَرَّ عَلَيْهِ بِجَنَازَةٍ أُخْرَى، فَأَتَنِي عَلَيْهَا
ذُونَ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
وَجَبَتْ فَقَالُوا: يَا رَسُولَ اللَّهِ وَمَا وَجَبَتْ؟ قَالَ: الْمَلَائِكَةُ
شُهُودُ اللَّهِ فِي السَّمَاوَاتِ، وَأَنْتُمْ شُهُودُ اللَّهِ فِي الْأَرْضِ

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ أَبِي
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَرُوا عَلَى النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَنَازَةٍ، فَأَتَنِي عَلَيْهَا بِخَيْرٍ فِي مَنَاقِبِ
الْخَيْرِ فَقَالَ: وَجَبَتْ ثُمَّ مَرُوا بِأُخْرَى، فَأَتَنِي عَلَيْهَا بِشَرٍّ
فِي مَنَاقِبِ الشَّرِّ فَقَالَ: وَجَبَتْ إِنَّكُمْ شُهَدَاءُ اللَّهِ فِي
الْأَرْضِ

[11996] ‘Affān told us: Dāwūd ibn Abī al-Furāt told us, from ‘Abd Allāh ibn Buraydah, from Abū al-Aswad al-Dīlī, who said: I came to Medina while a disease had broken out there. I sat with ‘Umar ibn al-Khaṭṭāb. A funeral passed by them, and its companion was praised with good. ‘Umar said: “It is obligatory.”

Then another passed by, and it was spoken of with evil. ‘Umar said: “It is obligatory.” Abū al-Aswad said: I said: “What is obligatory, O Commander of the Faithful?” He said: “I said as the Messenger of Allah ﷺ said: ‘Any Muslim for whom four testify with good, Allah will admit him to Paradise.’” We said: “And three?” He said: “And three.” We said: “And two?” He said: “And two.” Then we did not ask him about one.

حَدَّثَنَا عَفَانُ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الْأَسْوَدِ الدَّجْلِيِّ، قَالَ: قَدِمْتُ الْمَدِينَةَ وَقَدْ وَقَعَ بِهَا مَرَضٌ، فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَمَرَأَتْ بِهِمْ جِنَازَةً، فَأَثْنَيْتُ عَلَى صَاحِبِهَا خَيْرًا، فَقَالَ عُمَرُ: وَجَبَتْ، ثُمَّ مُرِّ بِأَخْرَى، فَأَثْنَيْتُ عَلَيْهَا بِشَرٍّ، فَقَالَ عُمَرُ: وَجَبَتْ فَقَالَ أَبُو الْأَسْوَدِ: فَقُلْتُ: وَمَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ: كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّهَا مُسْلِمٍ يَشْهُدُ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخِلْهُ اللَّهُ الْجَنَّةَ فَقُلْنَا: وَنَلَاثَةٌ قَالَ: وَنَلَاثَةٌ فَقُلْنَا: وَاثْنَانُ، قَالَ: وَاثْنَانٌ ثُمَّ لَمْ نَسْأَلُهُ عَنِ الْوَاحِدِ

[11997] Jarīr told us, from ‘Abd al-‘Azīz ibn Rufay’, from Khaythamah, who said: ‘Abd Allāh said: “Observe people at their deathbeds. If you see a servant dying in a good state as you see it, then hope for good for him. And if you see him dying in an evil state as you see it, then fear for him.”

حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ حَيْئَمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: الْنَّظَرُ إِلَى النَّاسِ عِنْدَ مَضَاجِعِهِمْ، فَإِذَا رَأَيْتُمُ الْعَبْدَ يَمُوتُ عَلَى حَيْرٍ مَا تَرَوْنَهُ، فَارْجُوا اللَّهَ الْخَيْرَ، وَإِنْ رَأَيْتُمُوهُ يَمُوتُ عَلَى شَرٍّ مَا تَرَوْنَهُ، فَخَافُوا عَلَيْهِ

[11998] Muḥammad ibn Bishr told us: Mis‘ar told us: Ibrāhīm ibn ‘Āmir ibn Mas‘ūd told me, from ‘Āmir ibn Sa‘d, from Abū Hurayrah, who said: A man died and was mentioned in the presence of the Prophet ﷺ, and he was praised with good. He said: “It is obligatory.” Another died and was mentioned with evil. The Prophet ﷺ said: “It is obligatory.” Some people expressed wonder at the Messenger of Allah’s saying “It is obligatory.” The Prophet ﷺ said: “You are Allah’s witnesses on earth against one another.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مَسْعُرٌ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَامِرٍ بْنِ مَسْعُودٍ، عَنْ عَامِرٍ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: ثُوْفَيْ رَجُلٌ فَذُكِرَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَذِنِي عَلَيْهِ خَيْرٌ، فَقَالَ: وَجَبَتْ، وَثُوْفَيْ آخَرُ فَذُكِرَ مِنْهُ شَرٌّ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَجَبَتْ فَقَالَ: بَعْضُ الْقَوْمِ عَجَبٌ مِّنْ قَوْبَلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَبَتْ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتُنْهَا شُهَدَاءَ اللَّهِ فِي الْأَرْضِ بَعْضٌ عَلَى بَعْضٍ

[11999] Yazīd ibn Hārūn told us: Muḥammad ibn ‘Amr informed us, from Abū Salamah, from Abū Hurayrah, who said: “Whoever washes a dead person, let him perform Ghusl, and whoever carries a funeral, let him perform Wudu.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَّا مُحَمَّدًا بْنُ عَمْرِو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَنْ غَسَلَ مَيِّظًا فَلْيُغْتَسِلْ، وَمَنْ حَمَلَ جَنَازَةً فَلْيَوْضُأْ

[12000] Shabābah told us, from Ibn Abī Dhi’b, from Ṣalīḥ Mawlā al-Taw’amah, from Abū Hurayrah, from the Prophet ﷺ, who said: “Whoever washes a dead person, let him perform Ghusl, and whoever carries him, let him perform

حَدَّثَنَا شَبَابَةُ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ صَالِحِ مَوْلَى التَّوَامَةِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ غَسَلَ مَيِّظًا فَلْيُغْتَسِلْ، وَمَنْ حَمَلَ فَلْيَوْضُأْ