

تُحْمَرُوا رَأْسَهُ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا» .

1268. Narrated Ibn 'Abbās رضي الله عنهما : A man fell from his mount (and died) while he was with the Prophet ﷺ at 'Arafāt. The Prophet ﷺ said, "Wash him with water and *Sidr* and shroud him in two pieces of cloth and neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection saying *Labbaik*."

١٢٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرٍو، وَأَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ رَجُلٌ وَاقِفًا مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ فَوَقَعَ عَنْ رَأْسِهِ. قَالَ أَيُّوبُ: فَوَقَصْتُهُ، وَقَالَ عَمْرٍو: فَأَقْصَعْتُهُ، فَمَاتَ فَقَالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلَا تُحَنِّطُوهُ وَلَا تُحْمَرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا». قَالَ أَيُّوبُ: «يُلَبِّي». وَقَالَ عَمْرٍو: «مُلَبِّيًّا».

(22) CHAPTER. To shroud one in a shirt, stitched or unstitched.

(٢٢) بَابُ الْكَفْنِ فِي الشَّمِيسِ الَّذِي يُكْفَى أَوْ لَا يُكْفَى

1269. Narrated Ibn 'Umar رضي الله عنهما : When 'Abdullah bin Ubai (the chief of hypocrites) died, his son came to the Prophet ﷺ and said, "O Allāh's Messenger! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allāh's forgiveness for him." So, Allāh's Messenger ﷺ gave his shirt to him and said, "Inform me (when the funeral is ready) so that I may offer the funeral prayer." So, he informed him and when the Prophet ﷺ intended to offer the funeral prayer, 'Umar took hold of his hand and said, "Has Allāh not forbidden you to offer the funeral prayer for the hypocrites?" The Prophet ﷺ said, "I have been given the choice, for Allāh تعالى says: 'Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not for forgiveness for

١٢٦٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي لَمَّا تُوُفِّيَ جَاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَعْطِنِي قَمِيصَكَ أَكْفِنُهُ فِيهِ، وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ. فَأَعْطَاهُ النَّبِيُّ ﷺ قَمِيصَهُ فَقَالَ: «أَذْنِي أُصَلِّي عَلَيْهِ» فَادَّاهُ. فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ عَلَيْهِ جَذَبَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: أَلَيْسَ اللَّهُ نَهَاكَ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ؟ فَقَالَ: «أَنَا بَيْنَ خَيْرَتَيْنِ، قَالَ اللَّهُ

them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them...” (V.9:80) So the Prophet ﷺ offered the funeral prayer and on that the revelation came: “And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (i.e. hypocrites) who dies...” (V.9:84).

تعالى: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾ [التوبة: ٨٠] «فَصَلَّى عَلَيْهِ فَنَزَلَتْ ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّا تَأْتِيكَ﴾ [التوبة: ٨٤]. [انظر: ٤٦٧٠،

[٤٦٦٢، ٥٧٩٦]

1270. Narrated Jābir عن النبي ﷺ: The Prophet ﷺ came to (the grave of) ‘Abdullāh bin Ubai after his body was buried. The body was brought out and then the Prophet ﷺ put his saliva over the body and clothed it in his shirt.

١٢٧٠ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ سَمْعَانَ، أَنَّ النَّبِيَّ ﷺ أَتَى النَّبِيَّ ﷺ عَبْدَ اللَّهِ بْنِ أَبِي بَعْدَ مَا دُفِنَ فَأَخْرَجَهُ فَكَفَّتْ فِيهِ مِنْ رِيْقِهِ، وَأَلْبَسَهُ قَمِيصَهُ. [انظر: ١٣٥٠،

[٣٠٠٨، ٥٧٩٥]

(23) CHAPTER. To shroud (a dead) body without using a shirt.

(٢٣) بَابُ الْكَفَنِ بِغَيْرِ قَمِيصٍ

1271. Narrated ‘Āishah عن النبي ﷺ: The Prophet ﷺ was shrouded in three pieces of cloth which were made of *Suhūl* (a type of cotton), and neither a shirt nor a turban were used.

١٢٧١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَفَّنَ النَّبِيُّ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ سُحُولٍ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. [راجع: ١٢٦٤]

1272. Narrated ‘Āishah عن النبي ﷺ: Allāh’s Messenger ﷺ was shrouded in three pieces of cloth and neither a shirt nor a turban were used.

١٢٧٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى؛ عَنْ هِشَامِ: حَدَّثَنِي أَبِي، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَفَّنَ فِي ثَلَاثَةِ أَثْوَابٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. [راجع: ١٢٦٤]

(24) CHAPTER. Using no turban in shrouding.

(٢٤) بَابُ الْكَفَنِ بِلَا عِمَامَةٍ

1273. Narrated ‘Āishah عن النبي ﷺ:

١٢٧٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

Allāh's Messenger ﷺ was shrouded in three pieces of cloth which were made of white *Suhūl* and neither a shirt nor a turban were used.

**(25) CHAPTER. To shroud one with (the price of) all of one's property.**

And this is said by 'Aṭā, 'Az-Zuhrī, and 'Amr bin Dīnār and Qatāda. 'Amr bin Dīnār added, "Also *Hanūt* is to be taken from his property." And Ibrāhīm said, "Start with the shroud first then pay his debts, then follow his will." And Sufyān said, "The payment for the grave (digging etc.), and for washing the body is also included in the shroud expenses."

1274. Narrated Sa'd that his father said, "Once the meal of 'Abdur-Raḥmān bin 'Aūf رضي الله عنه was brought in front of him, and he said, 'Muṣ'ab bin 'Umair was martyred and he was better than I, and he had nothing except his *Burda* (a black square narrow dress) to be shrouded in. Ḥamza or another person was martyred and he was also better than I and he had nothing to be shrouded in except his *Burda*. No doubt, I fear that the rewards of my deeds might have been given early in this world." Then he started weeping.

**(26) CHAPTER. If there is nothing except one piece of cloth (for shrouding).**

1275. Narrated Ibrāhīm رضي الله عنه: Once a meal was brought to 'Abdur-Raḥmān bin

حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ بَيْضَ سَحُولِيَّةٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. [راجع: ١٢٦٤]

**(٢٥) بَابُ: الْكَفْنُ مِنْ جَمِيعِ الْمَالِ،**

وَبِهِ قَالَ عَطَاءٌ وَالرُّهْرِيُّ وَعَمْرُو بْنُ دِينَارٍ وَقَتَادَةُ. وَقَالَ عَمْرُو بْنُ دِينَارٍ: الْحَنُوطُ مِنْ جَمِيعِ الْمَالِ. وَقَالَ إِبْرَاهِيمُ: يُبْدَأُ بِالْكَفْنِ، ثُمَّ بِالذِّينِ، ثُمَّ بِالْوَصِيَّةِ. وَقَالَ سُفْيَانُ: أَجْرُ الْقَبْرِ وَالْعَسَلِ هُوَ مِنَ الْكَفْنِ.

١٢٧٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ سَعْدٍ، عَنْ أَبِيهِ قَالَ: أَتَى عَبْدُ الرَّحْمَنِ ابْنَ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ يَوْمًا بِطَعَامِهِ فَقَالَ: قُتِلَ مُصْعَبُ بْنُ عُمَيْرٍ وَكَانَ خَيْرًا مِنِّي فَلَمْ يُوجَدْ لَهُ مَا يُكْفَنُ فِيهِ إِلَّا بُرْدَةٌ. وَقُتِلَ حَمْرَةُ أَوْ رَجُلٌ آخَرُ خَيْرٌ مِنِّي، فَلَمْ يُوجَدْ لَهُ مَا يُكْفَنُ فِيهِ إِلَّا بُرْدَةٌ. لَقَدْ حَسِيتُ أَنْ تَكُونَ قَدْ عَجَلْتُ لَنَا طَيِّبَاتِنَا فِي حَيَاتِنَا الدُّنْيَا، ثُمَّ جَعَلَ يَبْكِي. [انظر: ١٢٧٥،

[٤٠٤٥]

**(٢٦) بَابُ: إِذَا لَمْ يُوجَدْ إِلَّا ثَوْبٌ وَاحِدٌ**

١٢٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ

'Aūf رَضِيَ اللهُ عَنْهُ and he was fasting. He said, "Muṣ'ab bin 'Umair was martyred and he was better than I and was shrouded in his *Burda* and when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Ḥamza was martyred and was better than I. Now the worldly wealths have been bestowed upon us (or said a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world." Then he started weeping and left his food.

مَقَاتِل: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ إِبْرَاهِيمَ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ أُتِيَ بِطَعَامٍ وَكَانَ صَائِمًا فَقَالَ: قُتِلَ مُضْعَبُ بْنُ عُمَيْرٍ وَهُوَ خَيْرٌ مِنِّي، كُفِّنَ فِي بُرْدِهِ، إِنْ غُطِّيَ رَأْسُهُ بَدَتْ رِجْلَاهُ، وَإِنْ غُطِّيَ رِجْلَاهُ بَدَا رَأْسُهُ. وَأَرَاهُ قَالَ: وَقُتِلَ حَمْرَةُ وَهُوَ خَيْرٌ مِنِّي ثُمَّ بَسِطَ لَنَا مِنَ الدُّنْيَا مَا بَسِطَ. أَوْ قَالَ: أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا وَقَدْ حَشِينَا أَنْ تَكُونَ حَسَنَاتُنَا عَجَلَتْ لَنَا. ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ». [راجع: ١٢٧٤]

(27) CHAPTER. If sufficient cloth for the shroud is not available but only that much which covers the head or the feet, then the head is to be covered.

(٢٧) بَابُ إِذَا لَمْ يَجِدْ كَفَنًا إِلَّا مَا يُوَارِي رَأْسَهُ أَوْ قَدَمَيْهِ غَطَّى بِهِ رَأْسَهُ

1276. Narrated *Khabbāb* رَضِيَ اللهُ عَنْهُ: We emigrated with the Prophet ﷺ in Allāh's Cause, and so our reward was then surely incumbent on Allāh. Some of us died and they did not take anything from their rewards in this world, and amongst them was Muṣ'ab bin 'Umair; and the others were those who got their rewards. Muṣ'ab bin 'Umair was martyred on the day of the battle of Uḥud and we found nothing to shroud him in except his *Burda*. And when we covered his head his feet became bare and vice versa. So the Prophet ﷺ ordered us to cover his head only and to put *Idhkhīr* (a kind of shrub) over his feet.

١٢٧٦ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا شَقِيقٌ: حَدَّثَنَا حَبَّابُ رَضِيَ اللَّهُ عَنْهُ قَالَ: هَاجَرْنَا مَعَ النَّبِيِّ ﷺ نَلْتَمِسُ وَجَهَ اللَّهِ، فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ. فَمِمَّا مَنَ مَاتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ مُضْعَبُ بْنُ عُمَيْرٍ، وَمِمَّا مَنَ أُيِّعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِيهَا قُتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ مَا نُكْفِنُهُ بِهِ إِلَّا بُرْدَةً إِذَا غَطَّيْنَا بِهَا رَأْسَهُ حَرَجَتْ رِجْلَاهُ، وَإِذَا غَطَّيْنَا رِجْلَيْهِ حَرَجَ رَأْسُهُ فَأَمَرَنَا النَّبِيُّ ﷺ أَنْ نَغْطِّيَ رَأْسَهُ، وَأَنْ نَجْعَلَ عَلَى رِجْلَيْهِ

مَنْ الإِذْخِرِ. [انظر: ٣٨٩٧، ٣٩١٣،

٣٩١٤، ٤٠٤٧، ٤٠٨٢، ٦٤٣٢، ٦٤٤٨]

(28) CHAPTER. (If somebody prepared his shroud (before his death) (in the lifetime of the Prophet ﷺ and the Prophet ﷺ did not object to that).

1277. Narrated Sahl رَضِيَ اللهُ عَنْهُ: A woman brought a woven *Burda* (sheet) having frilled border to the Prophet ﷺ. Then Sahl رَضِيَ اللهُ عَنْهُ asked them whether they knew what is *Burda*, they said that *Burda* is a cloak and Sahl confirmed their reply. Then the woman said, "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet ﷺ accepted it, and at that time he was in need of it. So he (ﷺ) came out wearing it as his waist-sheet. A man praised it and said, "Will you give it to me? How nice it is!" The other people said, "You have not done the right thing as the Prophet ﷺ is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied, "By Allāh, I have not asked for it to wear it but to make it my shroud." Later he was shrouded in it.

(29) CHAPTER. (Is it permissible for women to accompany the funeral procession?

1278. Narrated Umm 'Aḥṣya رَضِيَ اللهُ عَنْهَا: We were forbidden to accompany funeral processions but not strictly.

(٢٨) بَابٌ مِّنْ اسْتَعَدَّ الْكَفْنَ فِي زَمَنِ النَّبِيِّ ﷺ فَلَمْ يُنْكَرْ عَلَيْهِ

١٢٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ رَضِيَ اللهُ عَنْهُ: أَنَّ امْرَأَةً جَاءَتْ النَّبِيَّ ﷺ بِبُرْدَةٍ مَسْجُوحَةٍ فِيهَا حَاشِيَتُهَا. أَتَدْرُونَ مَا الْبُرْدَةُ؟ قَالُوا: الشَّمْلَةُ. قَالَ: نَعَمْ. قَالَتْ: نَسَجْتُهَا بِيَدَيَّ فَجِئْتُ لِأَكْسُوكَهَا، فَأَحْذَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا فَحَرَجَ إِلَيْنَا وَإِنَّا إِزَارُهُ، فَحَسَنَهَا فَلَانَ فَقَالَ: أَكْسِنِيهَا مَا أَحْسَنَهَا. قَالَ الْقَوْمُ: مَا أَحْسَنْتَ، لَيْسَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا ثُمَّ سَأَلْتَهُ وَعَلِمْتَ أَنَّهُ لَا يَرُدُّ. قَالَ: إِنِّي وَاللَّهِ مَا سَأَلْتُهُ لِأَلْبَسَهَا، إِنَّمَا سَأَلْتُهُ لِتَكُونَ كَفْنِي. قَالَ سَهْلٌ: فَكَانَتْ كَفْنَهُ. [انظر: ٥٨١٠، ٦٠٣٦]

(٢٩) بَابُ اتِّبَاعِ النِّسَاءِ الْجَنَائِزَةَ

١٢٧٨ - حَدَّثَنَا قَبِيصَةُ بِنْتُ عُقْبَةَ: حَدَّثَنَا سُفْيَانُ، عَنْ خَالِدِ الْحَدَّاءِ عَنْ أُمِّ الْهَدَيْلِ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: نُهِمْنَا عَنِ اتِّبَاعِ الْجَنَائِزِ وَلَمْ يُعَزَّمْ عَلَيْنَا. [راجع: ٣١٣]

(30) CHAPTER. The mourning of a woman for a dead person other than her husband.

1279. Narrated Muḥammad bin Sirīn: One of the sons of Umm 'Aṭīyya رَضِيَ اللهُ عَنْهَا died, and when it was the third day, she asked for a yellow perfume and put it over her body, and said, "We were forbidden to mourn for more than three days except for our husbands."

1280. Narrated Zainab bint Abī Salama: When the news of the death of Abū Sufyān reached from Sham, Umm Ḥabība رَضِيَ اللهُ عَنْهَا on the third day, asked for a yellow perfume and scented her cheeks and forearms and said, "No doubt, I would not have been in need of this, had I not heard the Prophet ﷺ saying: 'It is not legal for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days.'"

1281. Narrated Zainab bint Abī Salama: I went to Umm Ḥabība رَضِيَ اللهُ عَنْهَا, the wife of Prophet ﷺ, who said, "I heard the Prophet ﷺ saying, 'It is not legal for a woman who believes in Allāh and the Last Day to mourn for any dead person for more than three days

(٣٠) بَابُ إِخْدَادِ الْمَرْأَةِ عَلَى غَيْرِ زَوْجِهَا

١٢٧٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: تُوِّفِيَ ابْنُ لَأْمٍ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا. فَلَمَّا كَانَ يَوْمَ الثَّلَاثِ دَعَتْ بِصُفْرَةٍ فَتَمَسَّحَتْ بِهِ وَقَالَتْ: نُهَيْنَا أَنْ نُحَدِّدَ أَكْثَرَ مِنْ ثَلَاثٍ إِلَّا بِزَوْجٍ.

[راجع: ٣١٣]

١٢٨٠ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ قَالَتْ: لَمَّا جَاءَ نَعْيُ أَبِي سُفْيَانَ مِنَ الشَّامِ دَعَتْ أُمَّ حَبِيَّةَ رَضِيَ اللهُ عَنْهَا بِصُفْرَةٍ فِي الْيَوْمِ الثَّلَاثِ، فَتَمَسَّحَتْ عَارِضِيهَا وَذَرَعَيْهَا وَقَالَتْ: إِنِّي كُنْتُ عَنْ هَذَا لَعَنِيَّةَ لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدِّدَ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ فَإِنَّهَا تُحَدِّدُ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». انظر: ١٢٨١،

[٥٣٣٤، ٥٣٣٩، ٥٣٤٥]

١٢٨١ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ

except for her husband, (for whom she should mourn) for four months and ten days.”

أَبِي سَلَمَةَ، أَخْبَرْتُهُ قَالَتْ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَحِلُّ لَامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُجِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [راجع: ١٢٨٠]

**1282.** Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, “I am not in need of scent, but I heard Allāh’s Messenger ﷺ saying, ‘It is not legal for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.’”

١٢٨٢ - ثُمَّ دَخَلْتُ عَلَى زَيْنَبِ بِنْتِ جَحْشِ بْنِ تُوفِيِّ أَحْوَهَا فَدَعَتْ بِطِيبٍ فَمَسَّتْ بِهِ ثُمَّ قَالَتْ: مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرِ آتِي سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ يَقُولُ: «لَا يَحِلُّ لَامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُجِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [انظر: ٥٣٣٥]

**(31) CHAPTER. Visiting the graves.**

**1283.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ passed by a woman who was weeping beside a grave. He told her to fear Allāh and be patient. She said to him, “Go away, for you have not been afflicted with a calamity like mine.” And she did not recognize him. Then she was informed that he was the Prophet ﷺ. So she went to the house of the Prophet ﷺ and there she did not find any guard. Then she said to him, “I did not recognize you.” He ﷺ said, “Verily, the patience is at the first stroke of a calamity.”

**(٣١) بَابُ زِيَارَةِ الْقُبُورِ**  
١٢٨٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرِ، فَقَالَ: «اتَّقِي اللَّهَ وَأَصْبِرِي»، قَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبِّ بِمُصِيبَتِي، وَلَمْ تَعْرِفَهُ. فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ ﷺ. فَآتَتْ بَابَ النَّبِيِّ ﷺ فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ. فَقَالَتْ: لَمْ أَعْرِفْكَ. فَقَالَ: «إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى». [راجع: ١٢٥٢]

**(32) CHAPTER. The statement of the Prophet ﷺ: “The deceased is punished because of the weeping (with wailing) of**

**(٣٢) بَابُ قَوْلِ النَّبِيِّ ﷺ: «يُعَذَّبُ الْمَيِّتُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ» إِذَا**

some of his relatives, if wailing was the custom of that dead person.”

This is in agreement with the Statement of Allāh تعالى “...Ward off yourself and your families against a Fire (Hell) whose fuel is men and stones...” (V.66:6). And the Prophet ﷺ said, “All of you are guardians and responsible for your wards.” If that (wailing) was not his custom, as ‘Āishah رضي الله عنها (quoting the Qur’ān) said: “And no bearer of burdens shall bear the burden of another.” (V.6:164) “And if one heavily laden calls another to (bear) his load, nothing of it will be lifted...” (V.35:18). And what is said regarding the permission of weeping without wailing, and the Prophet ﷺ said, “Not a person is murdered unjustly but the first son of Ādam (who did this crime first of all) will have a share of the crime of his murdering because he was the first to start the tradition of murdering.”

1284. Narrated Usāma bin Zaid رضي الله عنه: The daughter of the Prophet ﷺ sent (a messenger) to the Prophet ﷺ requesting him to come as her child was dying (or was gasping), but the Prophet ﷺ returned the messenger and told him to convey his greeting to her and say: “Whatever Allāh takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allāh’s Reward.” She again sent for him, swearing that he should come. The Prophet ﷺ got up, and so did Sa’d bin ‘Ubāda, Mu’ādh bin Jabal, Ubāi bin Ka’b, Zaid bin Thābit رضي الله عنهم and some other men. The child was brought to Allāh’s Messenger ﷺ while his breath was disturbed in his chest (the sub-narrator thinks that Usāma added:) as if it was a leather water-skin. On that the eyes of the Prophet ﷺ started shedding tears. Sa’d said, “O

كَانَ النَّوْحُ مِنْ سُنَّتِهِ،

لِقَوْلِ اللَّهِ تَعَالَى: ﴿مَوًّا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾ [التحریم: ٦] وَقَالَ النَّبِيُّ ﷺ: «كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ». فَإِذَا لَمْ يَكُنْ مِنْ سُنَّتِهِ فَهَوُّ كَمَا قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ [الأنعام: ١٦٤] وَهُوَ كَقَوْلِهِ: ﴿وَأَنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمَلٍهَا لَا يَحْمِلُ مِنْهُ شَيْئًا﴾ [فاطر: ١٨] وَمَا يُرْحَضُ مِنَ الْبُكَاءِ فِي غَيْرِ نَوْحٍ. وَقَالَ النَّبِيُّ ﷺ: «لَا تَقْتُلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَىٰ ابْنِ آدَمَ الْأَوَّلِ كَيْفَلٌ مِنْ دَمِهَا». وَذَلِكَ لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ.

١٢٨٤ - حَدَّثَنَا عَبْدَانُ وَمُحَمَّدٌ

قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَرْسَلَتْ بِنْتُ النَّبِيِّ ﷺ إِلَيْهِ: إِنَّ ابْنًا لِي قُبِضَ فَائْتِنَا. فَأَرْسَلَ يُقْرِئُ السَّلَامَ وَيَقُولُ: «إِنَّ اللَّهَ مَا أَخَذَ وَلَهُ مَا أَعْطَىٰ وَكُلٌّ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَلْتَصَبِرْ وَلْتَحْتَسِبِ». فَأَرْسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ لِيَأْتِيَنَّهَا. فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ وَأَبِي بْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ وَرِجَالٌ، فَرَفَعَ إِلَىٰ رَسُولِ اللَّهِ ﷺ الصَّبِيَّ وَنَفْسُهُ تَتَفَقَعُ، قَالَ: حَسِبْتُ أَنَّهُ

Allāh's Messenger! What is this?" He replied, "It is mercy which Allāh has lodged in the hearts of His slaves, and Allāh is merciful only to those of His slaves who are merciful (to others)."

**1285.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We were (in the funeral procession) of one of the daughters of the Prophet ﷺ and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not have sexual relation with his wife last night?" Abū Ṭalḥa replied in the affirmative. And so the Prophet ﷺ told him to get down in the grave. And so he got down in her grave.

**1286.** Narrated 'Abdullāh bin 'Ubaidullāh bin Abī Mulaika: One of the daughters of 'Uthman رَضِيَ اللهُ عَنْهُ died at Makkah. We went to attend her funeral procession. Ibn 'Umar رَضِيَ اللهُ عَنْهُ and Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me). 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُ said to 'Amr bin 'Uthmān, "Will you not prohibit crying as Allāh's Messenger ﷺ has said, 'The dead person is tortured by the crying of his relatives.'?"

قَالَ: كَأَنَّهَا شَنَّ فَفَاضَتْ عَيْنَاهُ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ مَا هَذَا؟ فَقَالَ: «هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحْمَاءَ». [انظر: ٥٦٥٥، ٦٦٠٢،

[٧٤٤٨، ٧٣٧٧، ٦٦٥٥

١٢٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْنَا بِنْتَ النَّبِيِّ ﷺ قَالَ: وَرَسُولُ اللَّهِ ﷺ جَالِسٌ عَلَى الْقَبْرِ. قَالَ: فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ. قَالَ: فَقَالَ: «هَلْ مِنْكُمْ رَجُلٌ لَمْ يُقَارِفِ اللَّيْلَةَ؟» فَقَالَ أَبُو طَلْحَةَ: أَنَا. قَالَ: «فَانزِلْ»، قَالَ: فَتَزَلَّ فِي

قَبْرِهَا. [انظر: ١٣٤٢]

١٢٨٦ - حَدَّثَنَا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُيَيْدٍ اللَّهُ بِنِ أَبِي مُلَيْكَةَ قَالَ: تُوُفِّيَتْ بِنْتُ لِعْثَمَانَ رَضِيَ اللَّهُ عَنْهُ بِمَكَّةَ وَجِئْنَا لِنَشْهَدَهَا وَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، وَإِنِّي لَجَالِسٌ بَيْنَهُمَا أَوْ قَالَ: جَلَسْتُ إِلَى أَحَدِهِمَا ثُمَّ جَاءَ الْآخَرَ فَجَلَسَ إِلَى جَنِبِي، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لِعَمْرٍو بِنِ عُثْمَانَ أَلَا تَنْهَى عَنِ الْبُكَاءِ؟ فَإِنَّ

رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ».

1287. Ibn 'Abbās رضي الله عنهما said, "Umar رضي الله عنه used to say so." Then he added narrating, "I accompanied 'Umar رضي الله عنه on a journey from Makkah till we reached Al-Baidā'. There, he saw some travellers in the shade of a *Samura* (a kind of forest tree). He said (to me), 'Go and see who those travellers are.' So I went and saw that one of them was Şuhaib. I informed 'Umar about that, who then asked me to call him. So I went back to Şuhaib and said to him, 'Depart and proceed to the chief of the faithful believers.' Later, when 'Umar was stabbed, Şuhaib came weeping and saying, 'O my brother, O my friend!' On this 'Umar رضي الله عنه said to him: O Şuhaib! Are you weeping for me while the Prophet ﷺ said, 'The deceased is punished because of the weeping (with loud wailing) of some of his relatives?'"

١٢٨٧ - فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَدْ كَانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَقُولُ بَعْضُ ذَلِكَ ثُمَّ حَدَّثَ فَقَالَ: صَدَرْتُ مَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ مِنْ مَكَّةَ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ بِرُكْبٍ تَحْتَ ظِلِّ سَمْرَةٍ، فَقَالَ: أَذْهَبُ فَاَنْظُرُ مَنْ هُوَ لِأَيِّ الرُّكْبِ. قَالَ: فَتَطَّرْتُ فِإِذَا صُهِيبٌ، فَأَخْبَرْتُهُ فَقَالَ: ادْعُهُ لِي، فَرَجَعْتُ إِلَى صُهِيبٍ فَقُلْتُ: ارْتَحِلْ فَالْحَقُّ بِأَمِيرِ الْمُؤْمِنِينَ. فَلَمَّا أُصِيبَ عُمَرُ دَخَلَ صُهِيبٌ يَبْكِي يَقُولُ: وَآ أَخَاهُ وَآ صَاحِبَاهُ. فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: يَا صُهِيبُ، أَتَبْكِي عَلَيَّ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ»؟.

[انظر: ١٢٩٠، ١٢٩٢]

1288. Ibn 'Abbās رضي الله عنهما added, "When 'Umar رضي الله عنه died I told that to 'Aishah and she said, 'May Allāh be Merciful to 'Umar. By Allāh, Allāh's Messenger ﷺ did not say that a believer is punished by the weeping (crying aloud) of his relatives. But he said, 'Allāh increases the punishment of a disbeliever because of the weeping (crying aloud) of his relatives.'" 'Aishah further added, "The Qur'ān is sufficient for you (to clear up this point) as Allāh has stated: '...No bearer of burdens shall bear the burden of another...'" (V.6:164). Ibn 'Abbās رضي الله عنهما then said, "Only Allāh makes to whom He wills laugh and makes (to

١٢٨٨ - قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فَلَمَّا مَاتَ عُمَرُ دَكَرْتُ ذَلِكَ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقَالَتْ: يَرْحَمُ اللَّهُ عُمَرَ، وَاللَّهِ مَا حَدَّثَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ لَيُعَذَّبُ الْمُؤْمِنَ بِبُكَاءِ أَهْلِهِ عَلَيْهِ، وَلَكِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ لَيَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ». وَقَالَتْ: حَسْبُكُمْ الْقُرْآنُ ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ [الأنعام: ١٦٤] قَالَ ابْنُ عَبَّاسٍ رَضِيَ