

عنه : The Prophet ﷺ said, "Whenever you see a funeral procession, stand up till the procession goes ahead of you." Al-Humaidi added, "Till the coffin leaves you behind or is put down."

(47) CHAPTER. When should one sit after standing for the funeral procession?

1308. Narrated 'Amir bin Rabī'a رضي الله عنه : The Prophet ﷺ said, "If anyone of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him."

1309. Narrated Sa'īd Al-Maqburī that his father said, "While we were accompanying a funeral procession, Abū Hurairah رضي الله عنه caught hold of the hand of Marwān and they sat down before the coffin was put down. Then Abū Sa'īd came and took hold of Marwān's hand and said, 'Get up. By Allāh, no doubt this (i.e., Abū Hurairah) knows that the Prophet ﷺ forbade us to do that.' Abū Hurairah said, 'He (Abū Sa'īd) has spoken the truth.'

(48) CHAPTER. Whoever accompanies a funeral procession should not sit till the

الله: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا حَتَّى تُخَلْفَكُمْ». قَالَ: سُفْيَانُ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي سَالِمٌ، عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا عَامِرُ بْنُ رَبِيعَةَ عَنِ النَّبِيِّ ﷺ، زَادَ الْحُمَيْدِيُّ: «حَتَّى تُخَلْفَكُمْ أَوْ تُوضَعَ». [انظر: ١٣٠٨]

(٤٧) بَابٌ: مَتَى يَقْعُدُ إِذَا قَامَ لِلْجَنَازَةِ؟

١٣٠٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ عَامِرِ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَى أَحَدُكُمْ جَنَازَةً، فَإِنْ لَمْ يَكُنْ مَاشِيًا مَعَهَا فَلْيَقُمْ حَتَّى يُخَلْفَهَا أَوْ تُخَلَّفَهُ، أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُخَلَّفَهُ». [راجع: ١٣٠٧]

١٣٠٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا فِي جَنَازَةٍ فَأَخَذَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ بِيَدِ مَرْوَانَ فَجَلَسَا قَبْلَ أَنْ تُوضَعَ، فَجَاءَ أَبُو سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ فَأَخَذَ بِيَدِ مَرْوَانَ فَقَالَ: قُمْ، فَوَاللَّهِ لَقَدْ عَلِمَ هَذَا أَنَّ النَّبِيَّ ﷺ نَهَاَنَا عَنْ ذَلِكَ. فَقَالَ أَبُو هُرَيْرَةَ: صَدَقَ. [انظر: ١٣١٠]

(٤٨) بَابٌ مَنْ تَبِعَ جَنَازَةَ فَلَا يَقْعُدُ

coffin is put down from the shoulders of men, and if someone sits before this, then he is to be ordered to stand up.

1310. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "When you see a funeral procession, you should stand up, and whoever accompanies it should not sit till the coffin is put down."

(49) CHAPTER. Standing for the funeral procession of a Jew.

1311. Narrated Jābir bin 'Abdullāh رضي الله عنه: A funeral procession passed in front of us and the Prophet ﷺ stood up and we too stood up. We said, "O Allāh's Messenger! This is the funeral procession of a Jew." He said, "Whenever you see a funeral procession, you should stand up."⁽¹⁾

1312. Narrated 'Abdur Raḥmān bin Abi Lailā: Sahl bin Ḥunāif and Qais bin Sa'd were sitting in the city of Al-Qādisiyya. A funeral procession passed in front of them and they stood up. They were told that that funeral procession was of one of the inhabitants of the land, i.e., of a disbeliever, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet ﷺ and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a human being?" [See the footnote of H. No.1311].

حَتَّى تُوَضَعَ عَنِ مَنَاكِبِ الرِّجَالِ، فَإِنْ قَعَدَ أَمِيرٌ بِالْقِيَامِ

١٣١٠ - حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَيْتُمْ الْجِنَازَةَ فَقُومُوا فَمَنْ تَبِعَهَا فَلَا يَقْعُدُ حَتَّى تُوَضَعَ». [راجع: ١٣٠٩]

(٤٩) بَابٌ مِنْ قَامَ لِجِنَازَةِ يَهُودِيٍّ

١٣١١ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ بِنَا جِنَازَةٌ فَقَامَ النَّبِيُّ ﷺ فَقَمْنَا فَقُلْنَا: يَا رَسُولَ اللَّهِ إِنَّهَا جِنَازَةٌ يَهُودِيٍّ، قَالَ: «إِذَا رَأَيْتُمْ الْجِنَازَةَ فَقُومُوا».

١٣١٢ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَرَّةٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ ابْنَ أَبِي لَيْلَى قَالَ: كَانَ سَهْلُ بْنُ حَنْبَلٍ وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ، فَمَرُّوا عَلَيْهِمَا بِجِنَازَةٍ فَقَامَا، فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الْأَرْضِ، أَيْ مِنْ أَهْلِ الدِّمَّةِ. فَقَالَا: إِنَّ النَّبِيَّ ﷺ مَرَّتْ بِهِ جِنَازَةٌ فَقَامَ، فَقِيلَ لَهُ: إِنَّهَا جِنَازَةٌ يَهُودِيٍّ، فَقَالَ: «أَلَيْسَتْ نَفْسًا؟».

(1) (H.1311) This order was cancelled by last action according to the *Hadīth* narrated by 'Ali in *Ṣaḥīḥ Muslim*. See *Fath Al-Bārī*.

1313. As above.

١٣١٣ - وَقَالَ أَبُو حَمْرَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو، عَنِ ابْنِ أَبِي لَيْلَى قَالَ: كُنْتُ مَعَ قَيْسٍ وَسَهْلٍ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَا: كُنَّا مَعَ النَّبِيِّ ﷺ. وَقَالَ زَكَرِيَاءُ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ أَبِي لَيْلَى: كَانَ أَبُو مَسْعُودٍ وَقَيْسٌ يَقُومَانِ لِلْجَنَازَةِ.

(50) CHAPTER. Men, and not women, are to carry the coffin.

(٥٠) بَابُ حَمْلِ الرَّجَالِ الْجَنَازَةَ
دُونَ النِّسَاءِ

1314. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, 'Present me (hurriedly)', and if he was not righteous, it will say, 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except mankind, and if he heard it he would fall unconscious."

١٣١٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا وُضِعَتِ الْجَنَازَةُ وَاحْتَمَلَهَا الرَّجَالُ عَلَى أَعْنَاقِهِمْ فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدُمُونِي. وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا أَيْنَ تَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ. وَلَوْ سَمِعَهُ صَعِقَ». [انظر: ١٣١٦، ١٣٨٠]

(51) CHAPTER. Hurrying up with the coffin.

(٥١) بَابُ السَّرْعَةِ بِالْجَنَازَةِ،

And Anas said, "Whenever you accompany a funeral procession, you should go in front, behind, to the right and to the left of the coffin." Someone else also (said the same and) added, "Close to it."

وَقَالَ أَنَسٌ: أَنْتُمْ مُسَيِّعُونَ، فَامْشِ بَيْنَ يَدَيْهَا وَخَلْفَهَا وَعَنْ يَمِينِهَا وَعَنْ شِمَالِهَا. وَقَالَ غَيْرُهُ: قَرِيباً مِنْهَا.

1315. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Hurry up with the

١٣١٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ:

dead body for if it was righteous, you are forwarding it to a good thing and if it was otherwise (not righteous), then you are putting off an evil thing down your necks.”

(52) CHAPTER. The saying of the deceased while he is being carried on the bier, “Take me quickly.”

1316. Narrated Abū Sa’id Al-Khudrī رضي الله عنه: The Prophet ﷺ said, “When a funeral is ready and the men carry it (the deceased) on their shoulders, if it was pious then it will say, ‘Present me quickly (or take me ahead)’, and if it was not pious, then it will say, ‘Woe to it (me), where are they taking it (me)?’ And its voice is audible to everything except a human being and if he heard it he would fall unconscious.”

(53) CHAPTER. Whoever aligned in two or three rows behind the *Imām* for a funeral *Ṣalāt* (prayer).

1317. Narrated Jābir bin ‘Abdullāh رضي الله عنه: Allāh’s Messenger ﷺ offered the funeral prayer for An-Najāshī and I was in the second or third row.

حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ مِنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ تَكَ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ تَكَ سِوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ».

(٥٢) بَابُ قَوْلِ الْمَيِّتِ وَهُوَ عَلَى الْجَنَازَةِ: قَدِّمُونِي

١٣١٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «إِذَا وُضِعَتِ الْجَنَازَةُ فَاحْتَمَلَهَا الرَّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي، وَإِنْ كَانَتْ غَيْرَ ذَلِكَ قَالَتْ لِأَهْلِهَا: يَا وَيْلَهَا أَيْنَ يَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَ الْإِنْسَانُ لَصَعِقَ». [راجع: ١٣١٤]

(٥٣) بَابُ مَنْ صَفَّ صَفِّينِ أَوْ ثَلَاثَةَ عَلَى الْجَنَازَةِ خَلْفَ الْإِمَامِ

١٣١٧ - حَدَّثَنَا مُسَدَّدٌ، عَنْ أَبِي عَوَّانَةَ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى النَّجَاشِيِّ فَكُنْتُ فِي الصَّفِّ الثَّانِي أَوْ الثَّلَاثِ. [انظر: ١٣٢٠، ١٣٣٤، ٣٨٧٧،

(54) CHAPTER. The rows for funeral prayer.

1318. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ informed his Companions about the death of An-Najāshī and then he went ahead (to lead the funeral prayer) and the people lined up behind him in rows and he said four *Takbīr*.

1319. Narrated Ash-Shaibānī: Ash-Sha'bi said, "I was informed by a man who saw the Prophet ﷺ coming to a grave that was separate from the other graves. He aligned the people in rows and said four *Takbīr*." I said, "O Abū 'Amr! Who narrated (that) to you?" He said, "Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا."

1320. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Today a pious man from Ethiopia (i.e. An-Najāshī) has expired, come on to offer the funeral prayer." (Jābir said): We lined up in rows and the Prophet ﷺ offered the funeral prayer for him, and we were in rows. Jābir added, "I was in the second row."

(55) CHAPTER. The lining up of boys in rows with men in the funeral prayer.

1321. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ passed by a grave of a deceased who had been buried at night. He asked, "When was this (deceased) buried?" The people said, "Yesterday." He said,

(٥٤) بَابُ الصُّفُوفِ عَلَى الْجَنَازَةِ

١٣١٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ سَعِيدٍ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: نَعَى النَّبِيُّ ﷺ إِلَى أَصْحَابِهِ النَّجَاشِيِّ ثُمَّ تَقَدَّمَ فَصَفُّوا خَلْفَهُ فَكَبَّرَ أَرْبَعًا. [راجع: ١٢٤٥]

١٣١٩ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الشَّيْبَانِيُّ، عَنِ الشَّعْبِيِّ قَالَ: أَخْبَرَنِي مَنْ شَهِدَ النَّبِيَّ ﷺ أَتَى عَلَى قَبْرِ مَنبُؤِذٍ فَصَفَّهُمْ وَكَبَّرَ أَرْبَعًا، قُلْتُ يَا أَبَا عَمْرٍو: مَنْ حَدَّثَكَ؟ قَالَ: ابْنُ عَبَّاسٍ. [راجع: ٨٥٧]

١٣٢٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ أَنْ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَطَاءٌ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: قَالَ النَّبِيُّ ﷺ: «قَدْ تُوْفِّيَ الْيَوْمَ رَجُلٌ صَالِحٌ مِنَ الْحَبَشِ فَهَلُمَّ فَصَلُّوا عَلَيْهِ». قَالَ: فَصَفَّفْنَا فَصَلَّى النَّبِيُّ ﷺ عَلَيْهِ. قَالَ أَبُو الزَّبِيرِ عَنْ جَابِرٍ: كُنْتُ فِي الصَّفِّ الثَّانِي. [راجع: ١٣١٧]

(٥٥) بَابُ صُّفُوفِ الصِّبْيَانِ مَعَ الرَّجَالِ فِي الْجَنَازَةِ

١٣٢١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ، عَنِ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ

“Why did you not inform me?” They said, “We buried him when it was dark and so we disliked to wake you up.” He (ﷺ) stood up and we lined up behind him. (Ibn ‘Abbās said): I was one of them, and the Prophet (ﷺ) offered the funeral prayer.

رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِقَبْرِ قَدْ دُفِنَ لَيْلًا فَقَالَ: «مَتَى دُفِنَ هَذَا؟» فَقَالُوا: الْبَارِحَةَ، قَالَ: «أَفَلَا آذَنْتُمُونِي؟» قَالُوا: دَفَنَاهُ فِي ظُلْمَةِ اللَّيْلِ فَكَرِهْنَا أَنْ نُوقِظَكَ، فَقَامَ فَصَفَّفْنَا خَلْفَهُ. قَالَ ابْنُ عَبَّاسٍ: وَأَنَا فِيهِمْ فَصَلَّى عَلَيْهِ. [راجع: ٨٥٧]

(56) CHAPTER. The legal way of offering the funeral prayer .

(٥٦) بَابُ سُنَّةِ الصَّلَاةِ عَلَى الْجَنَائِزِ،

And the Prophet (ﷺ) said, “Whoever offered the funeral prayer,” and also said, “Offer the funeral prayer for your friend.” And also said, “Offer the funeral prayer for An-Najāshī.” He called it a *Ṣalāt* (prayer) although there is neither bowing, prostration, nor loud recitation in it, and there are *Takbīr* and *Taslīm*. Ibn ‘Umar رضي الله عنه never offered the (funeral) *Ṣalāt* (prayer) without ablution, nor at sunrise or at sunset and used to raise both his hands (at the time of saying *Takbīr*). Al-Ḥasan (Al-Baṣrī) said, “I noticed the people (i.e. the Prophet’s Companions) regarding as the most deserving man to lead the funeral *Ṣalāt* (prayer) the one whom they were satisfied with to lead them in compulsory *Ṣalāt* (prayer). If a person has *Ḥadath* on the ‘*Eid* Day (during the ‘*Eid* prayer), or during the funeral prayer, he should look for water (to do ablution) and should not perform *Tayammum*. If anyone happens to pass by a funeral and the people are offering the (funeral) prayer, then it is advisable for him to join them by saying *Takbīr*. Ibn Al-Musaiyab said, “(In funeral prayers) there are four *Takbīr*, whether the *Ṣalāt* (prayer) is offered at night or by day, in journey or at home.” Anas said, “One *Takbīr* for starting

وَقَالَ النَّبِيُّ ﷺ: «مَنْ صَلَّى عَلَى الْجَنَائِزِ». وَقَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ». وَقَالَ: «صَلُّوا عَلَى النَّجَاشِيِّ»، سَمَّاهَا صَلَاةً لَيْسَ فِيهَا رُكُوعٌ وَلَا سُجُودٌ وَلَا يُتَكَلَّمُ فِيهَا. وَفِيهَا تَكْبِيرٌ وَتَسْلِيمٌ. وَكَانَ ابْنُ عُمَرَ لَا يُصَلِّي إِلَّا طَاهِرًا، وَلَا يُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَلَا غُرُوبِهَا. وَيَرْفَعُ يَدَيْهِ. وَقَالَ الْحَسَنُ: أَدْرَكْتُ النَّاسَ وَأَحْفَهُمْ عَلَى جَنَائِزِهِمْ مِنْ رِضْوَةٍ لِمَرَاتِبِهِمْ. وَإِذَا أَحَدَتْ يَوْمَ الْعِيدِ أَوْ عِنْدَ الْجَنَائِزِ يَطْلُبُ الْمَاءَ وَلَا يَتَيْمَّمُ. وَإِذَا انْتَهَى إِلَى الْجَنَائِزِ وَهُمْ يُصَلُّونَ يَدْخُلُ مَعَهُمْ بِتَكْبِيرَةٍ. وَقَالَ ابْنُ الْمُسَيَّبِ: يُكَبِّرُ بِاللَّيْلِ وَالنَّهَارِ وَالسَّفَرِ وَالْحَضَرِ أَرْبَعًا. وَقَالَ أَنَسُ رَضِيَ اللهُ عَنْهُ: تَكْبِيرَةٌ الْوَاحِدَةِ اسْتِفْتَاخُ الصَّلَاةِ. وَقَالَ: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا﴾ [التوبة: ٨٤]. وَفِيهِ

the *Ṣalāt* (prayer),” and quoting Qur’ān he said, “And never (O Muḥammad ﷺ) pray (funeral prayer) anyone of them (hypocrites) who dies, (V.9:84)...” And in the funeral prayer there are rows and *Imām*.

1322. Narrated Ash-Shaibānī: Ash-Sha’bī said, “Somebody who passed along with your Prophet ﷺ by a grave that was separate from the other graves informed me (saying), “The Prophet ﷺ led us (in the funeral prayer) and we aligned behind him.” We said, “O Abū ‘Amr! who told you this narration?” He replied, “Ibn ‘Abbās رضي الله عنهما.”

(57) CHAPTER. Superiority of accompanying funeral processions;

And Zaid bin Thābit رضي الله عنه said, “If you have offered (the funeral prayer) then you have paid what was due on you.” Ḥumaid bin Hilāl said, “We do not think that it is necessary to take the permission of the relatives of the deceased to return from the funeral procession. But whoever returns after the funeral prayer will have a reward equal to one *Qirāṭ* (it is a great reward).”

1323. Narrated Nāfi’: Ibn ‘Umar was told that Abū Ḥurairah رضي الله عنه said, “Whoever accompanies the funeral procession will have a reward equal to one *Qirāṭ*.” Ibn ‘Umar said, “Abū Ḥurairah talks of an enormous reward.”

1324. ‘Āishah رضي الله عنها attested Abū Hurairah’s narration and said, “I heard Allāh’s Messenger ﷺ saying like that.” Ibn ‘Umar رضي الله عنهما said, “Indeed we have lost numerous *Qirāṭ*.”

صُفُوفٌ وَإِمَامٌ.

١٣٢٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ السَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ نَبِيِّكُمْ ﷺ عَلَى قَبْرِ مَبُودٍ فَأَمَّنَا فَصَفَّفْنَا خَلْفَهُ فَقُلْنَا: يَا أَبَا عَمْرٍو وَمَنْ حَدَّثَكَ؟ قَالَ: ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. [راجع: ٨٥٧]

(٥٧) بَابُ فَضْلِ اتِّبَاعِ الْجَنَائِزِ، وَقَالَ زَيْدُ بْنُ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ: إِذَا صَلَّيْتَ فَقَدْ قَضَيْتَ الَّذِي عَلَيْكَ. وَقَالَ حُمَيْدُ بْنُ هِلَالٍ: مَا عَلِمْنَا عَلَى الْجَنَائِزَةِ إِذْنَا، وَلَكِنْ مَنْ صَلَّى ثُمَّ رَجَعَ فَلَهُ قِيرَاطٌ.

١٣٢٣ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ قَالَ: سَمِعْتُ نَافِعًا يَقُولُ: حَدَّثَ ابْنُ عُمَرَ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ يَقُولُ: مَنْ بَعَثَ جَنَائِزَةً فَلَهُ قِيرَاطٌ، فَقَالَ: أَكْثَرَ أَبُو هُرَيْرَةَ عَلَيْنَا. [راجع: ٤٧]

١٣٢٤ - فَصَدَّقَتْ - يَعْنِي عَائِشَةَ - أَبُو هُرَيْرَةَ وَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُهُ. فَقَالَ ابْنُ عُمَرَ رَضِيَ

اللَّهُ عَنْهُمَا: لَقَدْ فَرَطْنَا فِي قَرَارِيطِ
كَثِيرَةٍ. فَرَطْتُ: صَبَّغْتُ، مِنْ أَمْرِ اللَّهِ.
(٥٨) بَابٌ مَنْ أَنْظَرَ حَتَّى تُذْفَنَ

(58) CHAPTER. Whoever waits till the deceased is buried.

1325. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one *Qirāṭ*, and whoever accompanies it till burial, will get a reward equal to two *Qirāṭ*." It was asked, "What are two *Qirāṭ*?" He replied, "Like two huge mountains."

١٣٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ قَالَ: قَرَأْتُ عَلَى ابْنِ أَبِي
ذُئْبٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ
الْمَقْبُرِيِّ، عَنْ أَبِيهِ أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ
ﷺ [راجع: ٤٧]

حَدَّثَنَا أَحْمَدُ بْنُ شَيْبٍ بِنِ سَعِيدِ
قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا يُونُسُ: قَالَ
ابْنُ شِهَابٍ ح وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ
الْأَعْرَجُ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهِدَ
الْجَنَازَةَ حَتَّى يُصَلِّيَ فَلَهُ قِيرَاطٌ وَمَنْ
شَهِدَ حَتَّى تُذْفَنَ كَانَ لَهُ قِيرَاطَانٌ». .
قِيلَ: وَمَا الْقِيرَاطَانُ؟ قَالَ: «مِثْلُ
الْجَبَلَيْنِ الْعَظِيمَيْنِ».

(59) CHAPTER. The offering of the funeral *Salāt* (prayer) by boys along with the men.

1326. Narrated 'Āmir: Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا (who was at that time a boy) said, "Allāh's Messenger ﷺ came to a grave and the people said, 'He or she was buried yesterday.'" Ibn 'Abbās added, "We aligned behind the Prophet ﷺ and he offered the funeral prayer for the deceased."

(٥٩) بَابُ صَلَاةِ الصَّبِيَانِ مَعَ النَّاسِ
عَلَى الْجَنَائِزِ

١٣٢٦ - حَدَّثَنَا يَعْقُوبُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ:
حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ
الشَّيْبَانِي، عَنْ عَامِرٍ، عَنْ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَى رَسُولُ اللَّهِ
ﷺ قَبْرًا فَقَالُوا: هَذَا ذُوْنٌ أَوْ ذُوْنَتٌ
الْبَارِحَةِ. قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ

عَنْهُمَا: فَصَفَفْنَا خَلْفَهُ ثُمَّ صَلَّى
عَلَيْهَا. [راجع: ٨٥٧]

(60) CHAPTER. To offer the funeral *Ṣalāt* (prayer) at a *Muṣallā* and in the mosque.

(٦٠) بَابُ الصَّلَاةِ عَلَى الْجَنَائِزِ
بِالمُصَلَّى وَالمَسْجِدِ

1327. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ informed about the news of the death of An-Najāshī (King of Ethiopia) on the day he expired. He said, "Ask Allāh's forgiveness for your brother."

١٣٢٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ وَأَبِي سَلَمَةَ: أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: نَعَى لَنَا رَسُولُ اللهِ ﷺ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ الْيَوْمَ الَّذِي مَاتَ فِيهِ، فَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ». [راجع: ١٢٤٥]

1328. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ made them align in rows at the *Muṣallā* and said four *Takbīr* (offered the funeral prayer for him).

١٣٢٨ - وَعَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيْبِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ صَفَّ بِهِمْ بِالمُصَلَّى فَكَبَّرَ عَلَيْهِ أَرْبَعًا. [راجع: ١٢٤٥]

1329. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: The Jews brought to the Prophet ﷺ a man and a woman from amongst them who have committed illegal sexual intercourse (adultery). He ordered both of them to be stoned (to death), near the place of offering the funeral prayer beside the mosque."

١٣٢٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَبُو صَمْرَةَ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ الْيَهُودَ جَاؤا إِلَى النَّبِيِّ ﷺ بِرَجُلٍ مِنْهُمْ وَامْرَأَةٍ زَنِيَا، فَأَمَرَ بِهِمَا فَرُجِمَا قَرِيبًا مِنْ مَوْضِعِ الْجَنَائِزِ عِنْدَ الْمَسْجِدِ. [انظر: ٣٦٣٥، ٤٥٥٦،

٦٨١٩، ٦٨٤١، ٧٣٣٢، ٧٥٤٣]

(61) CHAPTER. What is disliked of establishing places for worship (mosques) over the graves.

(٦١) بَابُ مَا يُكْرَهُ مِنْ اتِّخَاذِ الْمَسَاجِدِ عَلَى الْقُبُورِ،

When Al-Hasan bin Al-Hasan bin 'Alī expired, his wife pitched a tent on his grave and it remained there for one year and then was demolished. They heard a voice saying, "Have they found what they lost?" A second voice replied, "No, they returned in despair."

وَلَمَّا مَاتَ الْحَسَنُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمْ صَرَبَتْ امْرَأَتُهُ الْقُبَّةَ عَلَى قَبْرِهِ سَنَةً ثُمَّ رُفِعَتْ. فَسَمِعُوا صَائِحًا يَقُولُ: أَلَا هَلْ وَجَدُوا مَا فَقَدُوا؟ فَأَجَابَهُ آخَرُ: بَلَى يَسُوءًا فَانْقَلَبُوا.

1330. Narrated 'Urwa : رَضِيَ اللَّهُ عَنْهَا 'Āishah said, "The Prophet ﷺ in his fatal illness said, "Allāh cursed the Jews and the Christians because they took the graves of their Prophets as places for worship (mosques).'" 'Āishah added, "Had it not been for that the grave of the Prophet ﷺ would have been made prominent, but I am afraid it might be taken (as a) place for worship (mosque)."

١٣٣٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ هِلَالِ هُوَ الْوَزَّانُ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسْجِدًا». قَالَتْ: وَلَوْلَا ذَلِكَ لَأُبْرَزَ قَبْرُهُ غَيْرَ أَنِّي أَخْشَى أَنْ يُتَّخَذَ مَسْجِدًا. [راجع: ٤٣٥]

(62) CHAPTER. The offering of the funeral *Ṣalāt* of a woman who died during the delivery (of a child).

(٦٢) بَابُ الصَّلَاةِ عَلَى التُّنْسَاءِ إِذَا مَاتَتْ فِي نِفَاسِهَا

1331. Narrated Samura bin Jundab رَضِيَ اللَّهُ عَنْهُ: I offered the funeral *Ṣalāt* (prayer) behind the Prophet ﷺ for a woman who had died during childbirth and he stood up by the middle of the coffin.

١٣٣١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلَى امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا فَقَامَ عَلَيْهَا وَسَطَهَا. [راجع: ٣٣٢]

(63) CHAPTER. Where should the *Imām* stand while leading the funeral prayer of a female or a male?⁽¹⁾

(٦٣) بَابُ: أَيْنَ يَقُومُ مِنَ الْمَرَأَةِ وَالرَّجُلِ؟

1332. Narrated Samura bin Jundab رَضِيَ اللَّهُ عَنْهُ:

١٣٣٢ - حَدَّثَنَا عِمْرَانُ بْنُ

(1) (Ch.63) For a male, *Imām* should stand by the head of the deceased's coffin, and for a female *Imām* should stand by the middle of the coffin.