

buried him in a separate grave.

شُعْبَةَ عَنِ ابْنِ أَبِي نَجِيحٍ عَنْ عَطَاءٍ،
عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: دُفِنَ
مَعَ أَبِي رَجُلٌ فَلَمْ تَطْبُ نَفْسِي حَتَّى
أُخْرِجْتُهُ فَجَعَلْتُهُ فِي قَبْرِ عَلَى حِدَةٍ.

[راجع: ١٣٥١]

(78) CHAPTER. The *Laḥd* and the (straight) cut in the grave (see Chapter 74).

(٧٨) بَابُ اللَّحْدِ وَالشَّقِّ فِي الْقَبْرِ

1353. Narrated Jābir bin ‘Abdullāh رضي الله عنه: The Prophet ﷺ put every two martyrs of Uḥud (in one grave) and then he would ask, “Which of them had (knew) more of the Qur’ān?” And if one of them was pointed out for him (as having more knowledge), he would put him first in the *Laḥd* and say, “I will be a witness on these on the Day of Resurrection.” Then he ordered them to be buried with their blood on their bodies and he did not have them washed.

١٣٥٣ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا
عَبْدُ اللَّهِ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَ:
حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ
بْنِ كَعْبِ ابْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ
النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ رَجُلَيْنِ مِنْ قَتْلَى
أَحَدٍ ثُمَّ يَقُولُ: «أَيُّهُمَ أَكْثَرُ أَخَذًا
لِلْقُرْآنِ؟» فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا
قَدَّمَهُ فِي اللَّحْدِ، فَقَالَ: «أَنَا شَهِيدٌ
عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ». فَأَمَرَ بِدَفْنِهِمْ
بِدِمَائِهِمْ وَلَمْ يُعَسَّلَهُمْ. [راجع: ١٣٤٣]

(79) CHAPTER. If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him? Should Islām be explained to a boy (below the age of puberty)?

(٧٩) بَابُ: إِذَا أَسْلَمَ الصَّبِيُّ
فَمَاتَ، هَلْ يُصَلَّى عَلَيْهِ؟ وَهَلْ يُعْرَضُ
عَلَى الصَّبِيِّ الْإِسْلَامُ؟

And Al-Ḥasan, Shuraiḥ, Ibrāhīm and Qatāda said, “If one of the parents of the boy becomes a Muslim, then the boy will be with the Muslim parent.” And Ibn ‘Abbās رضي الله عنهما was with his mother who was amongst the weak and the poor people, and was not with his father who was on the religion of his nation. And said, “Islām is always superior and never inferior.”

وَقَالَ الْحَسَنُ وَشُرَيْحٌ وَإِبْرَاهِيمُ
وَقَتَادَةُ: إِذَا أَسْلَمَ أَحَدُهُمَا فَالْوَلَدُ مَعَ
الْمُسْلِمِ. وَكَانَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا مَعَ أُمِّهِ مِنَ الْمُسْتَضْعَفِينَ، وَلَمْ
يَكُنْ مَعَ أَبِيهِ عَلَى دِينِ قَوْمِهِ. وَقَالَ:
الْإِسْلَامُ يَعْلو وَلَا يُعلى.

1354. Narrated (‘Abdūllah) Ibn ‘Umar رضي الله عنه: ‘Umar رضي الله عنه set out along

١٣٥٤ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا

with the Prophet ﷺ with a group of people to Ibn Şaiyyād till they saw him playing with the boys near the hillocks of Banī Mughāla. Ibn Şaiyyād, at that time was nearing his puberty and did not notice (us) until the Prophet ﷺ stroked him with his hand and said to him, "Do you testify that I am Allāh's Messenger?" Ibn Şaiyyād looked at him and said, "I testify that you are the Messenger of illiterates." Then Ibn Şaiyyād asked the Prophet ﷺ, "Do you testify that I am Allāh's Messenger?" The Prophet ﷺ refuted it and said, "I believe in Allāh and His Messenger." Then he said (to Ibn Şaiyyād),⁽¹⁾ "What do you think?" Ibn Şaiyyād answered, "True people and liars visit me." The Prophet ﷺ said, "You have been confused as to this matter."

Then the Prophet ﷺ said to him, "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Şaiyyād said, "It is *Al-Dukh* (the smoke)."⁽²⁾ The Prophet ﷺ said, "Let you be in ignominy. You cannot cross your limits." On that 'Umar رضي الله عنه said, "O Allāh's Messenger! Allow me to chop his head off." The Prophet ﷺ said, "If he is he (i.e. *Ad-Dajjāl*), then you cannot over-power him, and if he is not, then there is no use of murdering him." (See H. No. 3055).

عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ عُمَرَ انْطَلَقَ مَعَ النَّبِيِّ ﷺ فِي رَهْطٍ فَيَقِلُّ ابْنَ صَيَّادٍ حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الصَّبِيَّانِ عِنْدَ أَطْمِ بَنِي مَعَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ الْحُلْمَ فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ ﷺ بِيَدِهِ ثُمَّ قَالَ لِابْنِ صَيَّادٍ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ، فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَرَفَضَهُ، وَقَالَ: «أَمَنْتُ بِاللَّهِ وَبِرَسُولِهِ». فَقَالَ لَهُ: «مَاذَا تَرَى؟» قَالَ ابْنُ صَيَّادٍ: يَا بَنِي صَادِقٍ وَكَاذِبٍ. فَقَالَ النَّبِيُّ ﷺ: «حُلِّطَ عَلَيْكَ الْأَمْرُ». ثُمَّ قَالَ لَهُ النَّبِيُّ ﷺ: «إِنِّي قَدْ حَبَّأْتُ لَكَ حَبِيئًا»، فَقَالَ ابْنُ صَيَّادٍ: هُوَ الدُّخُّ، فَقَالَ: أَحْسَأُ، فَلَنْ تَعْدُوَ قَدْرَكَ. فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبُ عُنُقَهُ، فَقَالَ النَّبِيُّ ﷺ: «إِنْ يَكُنْهُ فَلَنْ تُسَلِّطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ». [انظر:

[٣٠٥٥، ٦١٧٣، ٦٦١٨]

1355. Ibn 'Umar رضي الله عنهما added: Later on Allāh's Messenger ﷺ once again went along with Ubāi bin Ka'b to the date-palm

١٣٥٥ - وَقَالَ سَالِمٌ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ:

(1) (H.1354) Ibn Şaiyyād: was a soothsayer. (See the footnote of *Hadīth* No.3055, Vol.4.)
 (2) (H.1354) i.e., Verse No.10 of the *Sūrah-Ad-Dukhān*, 44:10. (The Qur'ān).

trees (garden) where Ibn Saiyyād was staying. The Prophet ﷺ wanted to hear something from Ibn Saiyyād before Ibn Saiyyād could see him, and the Prophet ﷺ saw him lying, covered with a sheet and from where his murmurs were heard. Ibn Saiyyād's mother saw Allāh's Messenger ﷺ while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Saiyyād, "O Sāf! (and that was the name of Ibn Saiyyād) Here is Muḥammad." And with that Ibn Saiyyād got up.

The Prophet ﷺ said, "Had this woman left him (had she not disturbed him), then Ibn Saiyyād would have revealed the reality of his case."

انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ ﷺ وَأَبِي
بُنْ كَعْبٍ إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ
صَيَّادٍ وَهُوَ يَخْتَلِئُ أَنْ يَسْمَعَ مِنْ ابْنِ
صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ.
فَرَأَهُ النَّبِيُّ ﷺ وَهُوَ مُضْطَجِعٌ، يَعْنِي
فِي قَطِيفَةٍ لَهُ فِيهَا رَمْرَمَةٌ أَوْ رَمْرَمَةٌ،
فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ ﷺ
وَهُوَ يَتَّقِي بَجْدُوعِ النَّخْلِ فَقَالَتْ لِابْنِ
صَيَّادٍ: يَا صَافٍ - وَهُوَ اسْمُ ابْنِ
صَيَّادٍ - هَذَا مُحَمَّدٌ ﷺ، فَتَارَ ابْنُ
صَيَّادٍ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ تَرَكَتَهُ
بَيْنَ». وَقَالَ شُعَيْبُ رَمْرَمَةٌ. فَرَفَضَهُ
وَقَالَ إِسْحَاقُ الْكَلْبِيُّ وَعَقِيلٌ: رَمْرَمَةٌ.
وَقَالَ مَعْمَرٌ: رَمْرَمَةٌ. [انظر: ٢٦٣٨،

[٦١٧٤، ٣٠٥٦، ٣٠٣٣

1356. Narrated Anas رَضِيَ اللهُ عَنْهُ: A young Jewish boy used to serve the Prophet ﷺ and he became sick. So, the Prophet ﷺ went to visit him. He sat near his head and asked him to embrace Islām. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qāsim ﷺ, and the boy embraced Islām. The Prophet ﷺ came out saying: "All the praises and thanks be to Allah Who saved the boy from the Hell-fire."

١٣٥٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ،
عَنْ ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ
ﷺ فَمَرِضٌ فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ،
فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: «أَسْلَمَ»،
فَنظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ:
أَطَعِ أَبَا الْقَاسِمِ ﷺ فَأَسْلَمَ فَخَرَجَ
النَّبِيُّ ﷺ وَهُوَ يَقُولُ: «الْحَمْدُ لِلَّهِ
الَّذِي أَنْقَذَهُ مِنَ النَّارِ». [انظر: ٥٦٥٧]

1357. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: My mother and I were among the weak and oppressed. I from among the children, and my mother from among the women.

١٣٥٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ عُبَيْدُ اللَّهِ:
سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

يَقُولُ: كُنْتُ أَنَا وَأُمِّي مَنِ
الْمُسْتَضْعَفَيْنِ، أَنَا مِنَ الْوَالِدَانِ وَأُمِّي مِنَ
النِّسَاءِ. [انظر: ٤٥٨٧، ٤٥٨٨، ٤٥٩٧]

1358. Narrated Ibn Shihāb: The funeral prayer should be offered for every child, even if he were the son of a prostitute, as he was born with a true faith of Islām (i.e., to worship none but Allāh Alone). If his parents are Muslims, particularly the father, even if his mother were a non-Muslim, and if he after the delivery cries (even once) before his death (i.e., born alive) then the funeral prayer must be offered. And if the child does not cry after his delivery (i.e., born dead) then his funeral prayer should not be offered, and he will be considered as a miscarriage. Abū Hurairah رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ said, "Every child is born with a true faith (i.e. to worship none but Allāh Alone), but his parents convert him to Judaism or to Christianity or to Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then Abū Hurairah رَضِيَ اللهُ عَنْهُ recited the holy Verses: '...Allāh's *Fitrah* (i.e., Allāh's Islāmic Monotheism), with which He has created mankind...'" (V.30:30).

١٣٥٨ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ: قَالَ ابْنُ شِهَابٍ:
يُصَلَّى عَلَى كُلِّ مَوْلُودٍ مُتَوَفَّى وَإِنْ كَانَ
لِعِيَّةٍ مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِطْرَةِ
الْإِسْلَامِ، يَدْعِي أَبَوَاهُ الْإِسْلَامَ أَوْ
أَبُوهُ خَاصَّةً. وَإِنْ كَانَتْ أُمُّهُ عَلَى غَيْرِ
الْإِسْلَامِ إِذَا اسْتَهَلَّ صَارِحًا صَلَّيْ
عَلَيْهِ وَلَا يُصَلَّى عَلَى مَنْ لَا يَسْتَهَلُّ
مَنْ أَجْلُ أَنَّهُ سَقَطَ، فَإِنَّ أَبَا هُرَيْرَةَ
رَضِيَ اللهُ عَنْهُ كَانَ يُحَدِّثُ: قَالَ النَّبِيُّ
ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى
الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ
يُمَجِّسَانِهِ. كَمَا تُنْتَجِ الْبَهِيمَةُ بِهَيْمَةٍ
جَمْعَاءَ، هَلْ تُحَسِّنُونَ فِيهَا مِنْ
جَدْعَاءَ؟» ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ
اللهُ عَنْهُ ﴿فَطَرَتِ اللهُ أَلَى فِطْرِ النَّاسِ
عَلَيْهَا﴾ [الروم: ٣٠] الْآيَةَ. [انظر:

١٣٥٩، ١٣٨٥، ٤٧٧٥، ٦٥٩٩]

1359. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Every child is born on *Fitrah* [true faith of Islāmic Monotheism (i.e. to worship none but Allāh Alone)] but his parents convert him to Judaism, Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then Abū Hurairah رَضِيَ اللهُ عَنْهُ recited the holy Verses: "Allāh's *Fitrah* (i.e. Allāh's Islāmic Monotheism) with which He has created

١٣٥٩ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا
عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ الرَّهْرِيِّ
قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ
الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ
قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ
مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ
يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا

mankind. No change let there be in *Khalq-illāh* (i.e. the Religion of Allāh - Islamic Monotheism), that is the Straight Religion (Islām)....” (V.30:30)

تُنْتَجِجُ الْبَهِيمَةَ بِبَهِيمَةٍ جَمْعَاءَ، هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ؟. ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: ﴿فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلُ لِخَلْقِ اللَّهِ ذَلِكَ الْبَدِيلُ الْقَلِيمُ﴾.

[الروم: ٣٠]. راجع: ١٣٥٨

(80) CHAPTER. If *Al-Mushrik*⁽¹⁾ says, “*Lā ilāha illallāh*” (none has the right to be worshipped but Allāh) at the time of his death.

(٨٠) بَابُ: إِذَا قَالَ الْمُشْرِكُ عِنْدَ الْمَوْتِ: لَا إِلَهَ إِلَّا اللَّهُ

1360. Narrated Al-Musaiyab: When the time of the death of Abū Ṭālib approached, Allāh's Messenger ﷺ went to him and found Abū Jahl bin Hishām and ‘Abdullāh bin Abī Umaiyya bin Al-Mughira by his side. Allāh's Messenger ﷺ said to Abū Ṭālib, “O uncle! Say: ‘*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)’, a sentence with which I shall be a witness (i.e., argue) for you before Allāh.” Abū Jahl and ‘Abdullāh bin Abī Umaiyya said, “O Abū Ṭālib! Are you going to denounce the religion of ‘Abdul Muṭṭalib?’ Allāh's Messenger ﷺ kept on inviting Abū Ṭālib to say it (i.e.: *Lā ilāha illallāh*) while they (Abū Jahl and ‘Abdullāh) kept on repeating their statement till Abū Ṭālib said as his last statement, that he was on the religion of ‘Abdul Muṭṭalib and refused to say: *Lā ilāha illallāh*. Then Allāh's Messenger ﷺ said, “I will keep on asking Allāh's Forgiveness for you unless I am forbidden (by Allāh) to do so.” So Allāh revealed (the Verse) concerning him [i.e., “It is not (proper) for the Prophet ﷺ and those who believe, to ask Allāh's Forgiveness for the *Mushrikūn*”⁽²⁾ even though they be of

١٣٦٠ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنِي أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّهُ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ ﷺ فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ بَنَ هِشَامٍ وَعَبَدَ اللَّهُ بَنَ أَبِي أُمَيَّةَ ابْنَ الْمُغِيرَةَ، قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي طَالِبٍ: «يَا عَمَّ، قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبَدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ، أترغب عن ملة عبد المطلب؟ فلم يزل رسول الله ﷺ يعرضها عليه ويعودان بتلك المقالة حتى قال أبو طالب آخر ما كلمهم هو على ملة عبد المطلب، وأبى أن يقول: لا إله إلا الله. فقال

(1) (Ch.79) *Al-Mushrik* (*Al-Mushrikūn*): Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ.

(2) (H.1360) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the=

kin, after it has become clear to them that they are dwellers of the Fire”] (V.9:113).

رَسُولُ اللَّهِ ﷺ: «أَمَا وَاللَّهِ لَأَسْتُغْفِرَنَّ لَكَ مَا لَمْ أَتِهِ عَنْكَ» فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِ آيَةَ [التوبة: ١١٣]. [انظر:

[٣٨٨٤، ٤٦٧٥، ٤٧٧٢، ٦٦٨١]

(81) CHAPTER. Placing a leaf of a date-palm over the grave.

And Buraida Al-Aslamī asked that two leaves of a date-palm be put on his grave. Ibn ‘Umar saw a tent made of hair (of goats) over the grave of ‘Abdur Raḥmān and said, “O Boy! Remove it from the grave for his deeds will shade him.”

And Khārija bin Zaid said, “(I remember) when we were young during the caliphate of ‘Uthmān رضي الله عنه we (used to jump over the graves and) used to consider as the best jumper the one who would jump over the grave of Uthmān bin Maz‘ūn.”

Uthmān bin Ḥakīm said, “Khārija caught hold of my hand and made me sit over a grave and informed me that his uncle Yazīd bin Thābit said, ‘Sitting over a grave is disliked for one with the purpose of doing *Ḥadath* over it.’” And Nāfi’ said, “Ibn ‘Umar رضي الله عنه used to sit over the graves.” [See *Fath Al-Bari*].

1361. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ once passed by two graves, and those two persons (in the graves) were being tortured. He said, “They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends).” He then took a green branch of a date-palm tree, split it into two pieces and fixed one on each grave. The people said, “O Allāh’s Messenger! Why

(٨١) بَابُ الْجَرِيدَةِ عَلَى الْقَبْرِ،

وَأَوْصَى بُرَيْدَةُ الْأَسْلَمِيُّ أَنْ يُجْعَلَ فِي قَبْرِهِ جَرِيدَتَانِ. وَرَأَى ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فُسْطَاطًا عَلَى قَبْرِ عَبْدِ الرَّحْمَنِ فَقَالَ: انزِعْهُ يَا غُلَامُ فَإِنَّمَا يُظِلُّهُ عَمَلُهُ. وَقَالَ خَارِجَةُ بْنُ زَيْدٍ: رَأَيْتُنِي وَنَحْنُ شُبَّانٌ فِي زَمَنِ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ وَإِنَّا أَشَدْنَا وَتَبَّهَ الَّذِي يَتَّبِقَبْرَ عُثْمَانَ بْنِ مَطْعُونٍ حَتَّى يُجَاوِزَهُ. وَقَالَ عُثْمَانُ بْنُ حَكِيمٍ: أَخَذَ بِيَدِي خَارِجَةُ فَأَجْلَسَنِي عَلَى قَبْرِ وَأَخْبَرَنِي عَنْ عَمِّهِ يَزِيدَ بْنِ ثَابِتٍ قَالَ: إِنَّمَا كُرِهَ ذَلِكَ لِمَنْ أَحَدَثَ عَلَيْهِ. وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَجْلِسُ عَلَى الْقُبُورِ.

١٣٦١ - حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّهُ مَرَّ بِقَبْرَيْنِ يُعَذِّبَانِ فَقَالَ: «إِنَّهُمَا لَيُعَذِّبَانِ وَمَا يُعَذِّبَانِ فِي كَبِيرٍ. أَمَا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَا الْآخَرُ فَكَانَ يَمْشِي

have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry."⁽¹⁾ (See H.No. 216 and its footnote).

بِالنَّمِيمَةِ». ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ ثُمَّ عَرَزَ فِي كُلِّ قَبْرِ وَاحِدَةً، فَقَالُوا: يَا رَسُولَ اللَّهِ لِمَ صَنَعْتَ هَذَا؟ فَقَالَ: «لَعَلَّهُ أَنْ يُحَمَّفَ عَنْهُمَا مَا لَمْ يَبْسَا». [راجع: ٢١٦]

(82) CHAPTER. Preacher delivering a lecture at a grave and the sitting of his companions around him.

(٨٢) بَابُ مَوْعِظَةِ الْمُحَدِّثِ عِنْدَ الْقَبْرِ وَقُعُودِ أَصْحَابِهِ حَوْلَهُ،

﴿يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ﴾ [المعارج: ٤٣] الْأَجْدَاثُ: الْقُبُورُ. ﴿بِعِزَّتِكَ﴾ [الانفطار: ٤]: أُثِيرْتُ. بَعَثْتُ حَوْضِي جَعَلْتُ أَسْفَلَهُ أَعْلَاهُ. الْإِيْقَاضُ: الْإِسْرَاعُ. وَقَرَأَ الْأَعْمَشُ ﴿إِلَى نَضْبِ يَوْضُونَ﴾ [المعارج: ٤٣] إِلَى شَيْءٍ مَنْصُوبٍ يَسْتَبْقُونَ إِلَيْهِ. وَالنَّضْبُ وَاحِدٌ. وَالنَّضْبُ مَضْرُورٌ. ﴿يَوْمَ الْخُرُوجِ﴾ [ق: ٤٣] مِنْ قُبُورِهِمْ ﴿يَسْأَلُونَ﴾ [يس: ٥١]: يَخْرُجُونَ.

1362. Narrated 'Alī رضي الله عنه: We were accompanying a funeral procession in Baqī' il-Gharqad. The Prophet ﷺ came to us and sat and we sat around him. He had a small stick in his hand, then he bent his head and started scraping the ground with the stick. He then said, "There is none among you, nor any person created, but has a place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allāh's Messenger! Should we not depend on what has been written for us and leave the deeds, as whoever amongst us is

١٣٦٢ - حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَيْعِ الْعَرَقِ فَآتَانَا النَّبِيُّ ﷺ فَقَعَدَ وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَكَسَّ فَجَعَلَ يَنْكُثُ بِمِخْصَرَتِهِ، ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنفُوسَةٍ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا قَدْ كُتِبَتْ شَقِيَّةٌ أَوْ

(1) (H. 1361) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons. [See *Fath-Al-Bārī*].

blessed will do the deeds of a blessed person, and whoever amongst us is wretched, will do the deeds of a wretched person?" The Prophet ﷺ said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses:-

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him. And believes in *Al-Husna* [(the best) i.e., either *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) or a reward from Allāh i.e., Allāh will compensate him for what he will spend in Allāh's Way or bless him with Paradise]. [V.92: 5-7]

(83) CHAPTER. What is said about committing suicide.

1363. Narrated Thābit bin Ad-Ḍaḥḥāk: The Prophet ﷺ said, "Whoever intentionally swears falsely by a religion other than Islām, then he is what he has said, (e.g., if he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron will be punished with the same piece of iron in the Hell-fire."

1364. Narrated Jundab: The Prophet ﷺ said, "A man was inflicted with wounds and he committed suicide, and so Allāh said: My slave has caused death on himself hurriedly, so I forbid Paradise for him."

سَعِيدَةٌ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ؟ فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَبِّحْهُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ. وَأَمَّا مَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاوَةِ فَسَبِّحْهُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ. قَالَ: «أَمَّا أَهْلُ السَّعَادَةِ فَيَسِّرُونَ لِعَمَلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيَسِّرُونَ لِعَمَلِ الشَّقَاوَةِ». ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَطْعَمَ وَأَقْرَبَ وَصَدَّقَ بِالْحُسْنَى﴾ [الليل: ٥-٦] الآيَةِ. [انظر: ٤٩٤٥، ٤٩٤٦،

٤٩٤٧، ٤٩٤٨، ٦٢١٧، ٦٦٠٥، ٧٥٥٢]

(٨٣) بَابُ مَا جَاءَ فِي قَاتِلِ النَّفْسِ

١٣٦٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ بْنِ الصَّحَّاحِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ بِمِلَّةِ غَيْرِ الْإِسْلَامِ كَأَذْيَابٍ مُتَعَمِّدًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ عُذِّبَ بِهِ فِي نَارِ جَهَنَّمَ». [انظر: ٤١٧١، ٤٨٤٣، ٦٠٤٧، ٦١٠٥،

[٦٦٥٢]

١٣٦٤ - وَقَالَ حَجَّاجُ بْنُ مِهَالٍ: حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ، عَنِ الْحَسَنِ: حَدَّثَنَا جُنْدَبٌ رَضِيَ اللَّهُ عَنْهُ فِي هَذَا الْمَسْجِدِ فَمَا نَسِينَا وَمَا نَخَافُ أَنْ يُكْرَبَ جُنْدَبٌ عَلَى النَّبِيِّ ﷺ قَالَ:

«كَانَ بِرَجُلٍ جِرَاحٌ، قَتَلَ نَفْسَهُ فَقَالَ
اللَّهُ عَزَّ وَجَلَّ: بَدَرَنِي عَبْدِي بِنَفْسِهِ،
حَرَمْتُ عَلَيْهِ الْجَنَّةَ». [انظر: ٣٤٦٣]

1365. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:
The Prophet ﷺ said, “He who commits
suicide by throttling shall keep on throttling
himself in the Hell-fire (forever), and he who
commits suicide by stabbing himself shall
keep on stabbing himself in the Hell-fire.”

١٣٦٥ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «الَّذِي
يَخْنُقُ نَفْسَهُ يَخْنُقُهَا فِي النَّارِ، وَالَّذِي
يَطْعُنُهَا يَطْعُنُهَا فِي النَّارِ». [انظر:

[٥٧٧٨

(84) CHAPTER. It is disliked to offer the
funeral prayer for the hypocrites, and to ask
Allāh's Forgiveness for the *Mushrikūn*
(polytheists, pagans, etc.).

This is narrated by Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا
on the authority of the Prophet ﷺ.

1366. Narrated 'Umar bin Al-Khattāb
عَنْهُ: When 'Abdullāh bin Ubāi bin
Salūl died, Allāh's Messenger ﷺ was
requested to offer his funeral prayer. When
Allāh's Messenger ﷺ stood up to offer the
prayer. I got up quickly and said, “O Allāh's
Messenger! Are you going to offer prayer for
Ibn Ubāi and he said so-and-so on such and
such occasions?” And started mentioning all
that he had said. Allāh's Messenger ﷺ
smiled and said, “O 'Umar! Leave me.”
When I talked too much he said, “I have
been given the choice and I have chosen (to
offer the prayer). Had I known that he would
be forgiven by asking for Allāh's Forgiveness
for more than seventy times, surely I would
have done so.” ('Umar added): Allāh's
Messenger ﷺ offered his funeral prayer and
returned and after a short while the two
Verses of *Sūrat Barā'* (*At-Tauba*) were
revealed: “And never (O Muḥammad ﷺ)

(٨٤) بَابٌ مَا يُكْرَهُ مِنَ الصَّلَاةِ عَلَى
الْمُنَافِقِينَ وَالْإِسْتِغْفَارِ لِلْمُشْرِكِينَ،
رَوَاهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
عَنِ النَّبِيِّ ﷺ.

١٣٦٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ
قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ
ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ
اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ
الْحَطَّابِ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهُ قَالَ:
لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أَبِي بَرْسَةَ سَلُولٌ
دُعِيَ لَهُ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيْهِ.
فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ وَبُتَ إِلَيْهِ
فَقُلْتُ: يَا رَسُولَ اللَّهِ أَتُصَلِّيَ عَلَيَّ ابْنِ
أُبَيٍّ؟ وَقَدْ قَالَ يَوْمَ كَذَا وَكَذَا: كَذَا
وَكَذَا، أَعَدُّ عَلَيْهِ قَوْلَهُ. فَتَبَسَّمَ رَسُولُ
اللَّهِ ﷺ وَقَالَ: «أَحْرَعَنِي يَا عُمَرُ»،
فَلَمَّا أَكْثَرْتُ عَلَيْهِ قَالَ: «إِنِّي خَيْرْتُ
فَاخْتَرْتُ لَوْ أَعْلَمُ أَنِّي لَوْ زِدْتُ عَلَى

pray (funeral prayer) for any of them (hypocrites) who dies... (to the end of the Verse) while they were *Fāsiqun* (rebellious...) V.9:84. ('Umar added), "Later I was astonished at my daring before Allāh's Messenger ﷺ on that day. And Allāh and His Messenger know better."

(85) CHAPTER. The praising of a deceased by the people.

1367. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A funeral procession passed and the people praised the deceased. The Prophet ﷺ said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet ﷺ said, "It has been affirmed to him". 'Umar bin Al-Khattāb asked (Allāh's Messenger ﷺ), "What has been affirmed?" He replied, "You have praised this one, so Paradise has been affirmed to him; and you have dispraised (spoken badly of) the other, so Fire (Hell) has been affirmed to him. You people are Allāh's witnesses on earth."

1368. Narrated Abū Al-Aswad: I came to Al-Madīna when an epidemic disease had broken out. While I was sitting with 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ a funeral procession passed by and the people praised the deceased. 'Umar said, "It has been affirmed to him." And another funeral procession passed by and the people praised the deceased. 'Umar said, "It has been

السَّبْعِينَ يُعْفَرُ لَهُ لَزِدْتُ عَلَيْهَا». قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ انْصَرَفَ فَلَمْ يَمُكِّثْ إِلَّا يَسِيرًا حَتَّى نَزَلَتْ الْآيَاتَانِ مِنْ بَرَاءَةِ [٨٠] ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّا تَأْبَدُ﴾ إِلَى قَوْلِهِ ﴿وَهُمْ فَسِقُونَ﴾ قَالَ: فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتِي عَلَى رَسُولِ اللَّهِ ﷺ يَوْمَئِذٍ، وَاللَّهُ وَرَسُولُهُ أَعْلَمُ». [انظر: ٤٦٧]

(٨٥) بَابُ ثَنَاءِ النَّاسِ عَلَى الْمَيِّتِ

١٣٦٧ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَرَّ بِجَنَازَةٍ فَأَثَنُوا عَلَيْهَا خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: «وَجِبَتْ». ثُمَّ مَرُّوا بِأُخْرَى فَأَثَنُوا عَلَيْهَا شَرًّا، فَقَالَ: «وَجِبَتْ». فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: مَا وَجِبَتْ؟ قَالَ: «هَذَا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا فَوَجِبَتْ لَهُ الْجَنَّةُ، وَهَذَا أَثْنَيْتُمْ عَلَيْهِ شَرًّا فَوَجِبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ». [انظر: ٢٦٤٢]

١٣٦٨ - حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ هُوَ الصَّفَّارُ: حَدَّثَنَا دَاوُدُ بْنُ الْفَرَّاتِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الْأَسْوَدِ قَالَ: قَدِمْتُ الْمَدِينَةَ وَقَدْ وَفَّعَ بِهَا مَرَضٌ فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَمَرَّتْ بِهِمْ