

'Funeral Rituals and Women and their presence in a Graveyard'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Funeral Rituals and Women and their presence in a Graveyard’

Summary:

Some Muslim sects are totally against women visiting graveyards, for example women cannot enter into the famous graveyard of ‘Jannat ul Baqqi’ in Madina. Some Muslims do not allow or object women accompanying a funeral to a graveyard or their presence in a graveyard during burial, however, they do not oppose their visit to a graveyard in times other than that.

As per Ahadith of Masomeen^{asws}, there are neither any restrictions for women to participate in a funeral nor to accompany a funeral to a graveyard. There is an evidence that Syeda tul Nisa e Allameen^{asws} (daughter of Prophet Muhammad^{saww}) participated in a funeral of martyred (stepdaughter) of Rasool-Allah^{saww} (Ahadith are cited in the following section).

The extreme position taken by some Muslims regarding abhorring/barring women from visiting graveyard are taken from non-shia Ahadith sources, however, even those Ahadith are considered as either inconclusive or unreliable by many Muslim scholars, see Appendix I.

Introduction:

Some Ahadith are presented here related to role of women in funerals, our detailed article on death and burial can be read for other aspects:

https://hubeali.com/articles/AlKafan_September2015.pdf

We start with two background Ahadith that burial must not be delayed unless there is a compulsion.

Hastening the burial

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَيْمٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا مَعْشَرَ النَّاسِ لَا أُلْفِيَنَّ رَجُلًا مَاتَ لَهُ مَيِّتٌ فَانْتَظَرَ بِهِ الصُّبْحَ وَ لَا رَجُلًا مَاتَ لَهُ مَيِّتٌ نَهَارًا فَانْتَظَرَ بِهِ اللَّيْلَ لَا تَنْتَظِرُوا بِمَوْتَاكُمْ طُلُوعَ الشَّمْسِ وَ لَا غُرُوبَهَا عَجِّلُوا بِهِمْ إِلَى مَضَاجِعِهِمْ يَرْحَمُكُمُ اللَّهُ فَقَالَ النَّاسُ وَ أَنْتَ يَا رَسُولَ اللَّهِ يَرْحَمُكَ اللَّهُ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'O group of people! He should not delay, a man from whom there is a deceased, so that he waits with him for the morning, nor a man for whom there is a deceased by the day so he await with him for the night; and do not wait with your dead ones for the emergence of the sun, nor for its setting. Hasten with them to their sleeping places. May Allah^{azwj} have Mercy on you'. So the people said, 'And you^{saww}, O Rasool-Allah^{saww}, may Allah^{azwj} have Mercy on you (as well)'.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْبَيْهَقِيِّ عَنْ مُوسَى بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ مُسَيْبٍ عَنْ هَارُونَ بْنِ الْجُهْمِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا مَاتَ الْمَيِّتُ أَوَّلَ النَّهَارِ فَلَا يَقِيلُ إِلَّا فِي قَبْرِهِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Abbas Bin Marouf, from Al Yaqouby, from Musa Bin Isa, from Muhammad Bin Muyassar, from Haroun Bin Al Jahm, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'When the dying one dies at the beginning of the day, he cannot have a nap anywhere other than in his grave'.²

¹ Al Kafi V 3 – The Book Of Funerals CH 14 H 1

² Al Kafi V 3 – The Book Of Funerals CH 14 H 2

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً عَنْ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي حَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْسَ مِنْ مَيِّتٍ يَمُوتُ وَ يُتْرَكُ وَحْدَهُ إِلَّا لَعِبَ بِهِ الشَّيْطَانُ فِي جَوْفِهِ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Washha, from Ahmad Bin A'iz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a deceased who dies and he is left alone except that the Satan^{la} would play with him in his inside'.³

An Unclean women should move away from the dying one

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) الْمَرْأَةُ تَقْعُدُ عِنْدَ رَأْسِ الْمَرِيضِ وَ هِيَ حَائِضٌ فِي حَدِّ الْمَوْتِ فَقَالَ لَا بَأْسَ أَنْ تُمْرِضَهُ فَإِذَا خَافُوا عَلَيْهِ وَ قَرُبَ ذَلِكَ فَلْتَنْتَحِ عَنْهُ وَ عَنْ قُرْبِهِ فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى بِذَلِكَ .

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Abu Hamza who said,

'I said to Abu Al-Hassan^{asws}, 'The woman sits by the side of the head of the patient during the limit of death, and she is menstruating'. So he^{asws} said: 'There is no problem with it if she looks after him. So, when there is fear (of dying) upon him and that (time) is near, so let her move away from him and from his proximity, for the Angels are harmed by that (menstruation)'.⁴

Women washing dead body:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحُلَيْيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَمُوتُ وَ لَيْسَ عِنْدَهُ مَنْ يُغَسِّلُهُ إِلَّا النِّسَاءُ فَقَالَ تُغَسِّلُهُ امْرَأَتُهُ أَوْ ذَاتُ قَرَابَةٍ إِنْ كَانَتْ لَهُ وَ تَصُبُّ النِّسَاءُ عَلَيْهِ الْمَاءَ صَبّاً وَ فِي الْمَرْأَةِ إِذَا مَاتَتْ يُدْخِلُ زَوْجُهَا يَدَهُ تَحْتَ قَمِيصِهَا فَيُغَسِّلُهَا .

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

(It has been narrated) from Abu Abdullah^{asws} having been asked about the man who is dying and there is no one in his presence to wash him except for the women. So he^{asws} said: 'His wife should wash him, or a near relative if there was one for him, and the women would pour water over him with a pouring, and regarding the woman, when she dies, her husband would insert his hand under her shirt, so he would wash her'.⁵

³ Al Kafi V 3 – The Book Of Funerals CH 15 H 1

⁴ Al Kafi V 3 – The Book Of Funerals CH 16 H 1

⁵ Al Kafi V 3 – The Book Of Funerals CH 28 H 1

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَمُوتُ وَ لَيْسَ عِنْدَهُ مَنْ يُعَسِّلُهُ إِلَّا النِّسَاءُ هَلْ تُعَسِّلُهُ النِّسَاءُ فَقَالَ تُعَسِّلُهُ امْرَأَتُهُ أَوْ ذَاتُ حَرَمِهِ وَ تَصُبُّ عَلَيْهِ النِّسَاءُ الْمَاءَ صَبًّا مِنْ فَوْقِ الثِّيَابِ .

Humeid Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah^{asws} about the man who is dying and there is no one in his presence who can wash him except for the women. Can the women wash him?' So he^{asws} said: 'His wife should wash him, or the one with sanctity (one he cannot be married to), and the (other) women would pour water with a pouring from above the clothes'.⁶

Walking for Women with Coffin:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ زُرَّارَةَ قَالَ حَضَرَ أَبُو جَعْفَرٍ (عليه السلام) جَنَازَةَ رَجُلٍ مِنْ قُرَيْشٍ وَ أَنَا مَعَهُ وَ كَانَ فِيهَا عَطَاءٌ فَصَرَخَتْ صَارِخَةً فَقَالَ عَطَاءٌ لَتَسْكُتَنَّ أَوْ لَتَرْجِعَنَّ قَالَ فَلَمْ تَسْكُتْ فَرَجَعَ عَطَاءٌ قَالَ فَقُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) إِنَّ عَطَاءً قَدْ رَجَعَ قَالَ وَ لَمْ قُلْتُ صَرَخَتْ هَذِهِ الصَّارِخَةُ فَقَالَ لَهَا لَتَسْكُتَنَّ أَوْ لَتَرْجِعَنَّ فَلَمْ تَسْكُتْ فَرَجَعَ فَقَالَ امْضِي بِنَا فَلَوْ أَنَا إِذَا رَأَيْنَا شَيْئًا مِنَ الْبَاطِلِ مَعَ الْحَقِّ تَرَكْنَا لَهُ الْحَقَّ لَمْ نَقْضِ حَقَّ مُسْلِمٍ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib, from Zurara who said,

'Abu Ja'far^{asws} attended a funeral of a man from Quraysh and I was with him^{asws}, and Ata'a (Ibn Rabah) was in it. So, a woman shrieked, and Ata'a said in order to calm her, 'you should calm down or I return?' But she did not calm down, so Ata'a returned. So I said to Abu Ja'far^{asws}, 'Ata'a has returned'. He^{asws} said: 'And why?' I said, 'This woman shrieked, so he said to her, 'Will you calm down or should I return?' But she did not calm down, so he returned. So he^{asws} said: 'allow us^{asws} to continue (walking with the funeral) so if we^{asws} were to see something from the falsehood along with the Truth, so for that reason returned, we^{asws} would not be fulfilling a right of a Muslim'.

قَالَ فَلَمَّا صَلَّى عَلَى الْجَنَازَةِ قَالَ وَلِيُّهَا لِأَبِي جَعْفَرٍ (عليه السلام) ارْجِعْ مَأْجُورًا رَحِمَكَ اللَّهُ فَإِنَّكَ لَا تَقْوَى عَلَى الْمَسِي فَابْيَأْنُ يَرْجِعُ قَالَ فَقُلْتُ لَهُ قَدْ أَذِنَ لَكَ فِي الرُّجُوعِ وَ لِي حَاجَةٌ أُرِيدُ أَنْ أَسْأَلَكَ عَنْهَا فَقَالَ امْضِي فَلَيْسَ بِإِذْنِهِ جِئْنَا وَ لَا بِإِذْنِهِ نَرْجِعُ إِنَّمَا هُوَ فَضْلٌ وَ أَجْرٌ طَلَبْنَاهُ فَيَقْدَرُ مَا يَتَّبِعُ الْجَنَازَةَ الرَّجُلُ يُؤْجَرُ عَلَى ذَلِكَ .

He (the narrator) said, 'So when he^{asws} had prayed *Salaat* over the deceased, the guardian (of deceased) said to Abu Ja'far^{asws}, 'Return, having been Recompensed, may Allah^{azwj} have Mercy on you^{asws}, for you^{asws} are not strong enough upon the walking'. But he^{asws} refused to return. So, I said to him^{asws}, 'He has permitted for you^{asws} with regards to the returning, and for me there is a need which I want to ask you^{asws} about it'. So he^{asws} said: 'Continue (with what we

⁶ Al Kafi V 3 – The Book Of Funerals CH 28 H 4

are doing), for it is not with his permission that we came (walked with funeral), and it is not with his permission that we would be returning. But rather, it is a merit, and there is a Recompense we are seeking, for it is in accordance with what the man follows a coffin that he would be Recompensed upon that’.⁷

Participation of Syeda tul Nisa e Allameen^{asws} in a funeral?

This question was asked from 6th Imam^{asws}, Imam^{asws} narrated a painful incident which took place during the lifetime of Rasool-Allah^{saww},

We present an extract here, please find the complete Hadith in in Appendix II:

وَحَرَجَتْ فَاطِمَةُ (عَلَيْهَا السَّلَامُ) وَنِسَاءُ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ فَصَلَّيْنَ عَلَى الْجِنَازَةِ .

And Syeda Fatima^{asws} and the womenfolk of the Believers, and the Emigrants came out, so they prayed *Salaat* upon the deceased’. (an extract, see the Hadith in Appendix II)⁸

Also, in a Hadith:

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ عَمْرِو وَاحِدٍ عَنْ أَبَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ لَمَّا مَاتَتْ رُقَيَّةُ ابْنَةُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْحَقِّي بِسَلَفِنَا الصَّالِحِ عُثْمَانَ بْنِ مِطْعُونٍ وَ أَصْحَابِهِ

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from someone else, from Aban, from Abu Baseer,

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

قَالَ وَ فَاطِمَةُ (عَلَيْهَا السَّلَامُ) عَلَى شَفِيرِ الْقَبْرِ تَنَحُّدِرُ دُمُوعُهَا فِي الْقَبْرِ وَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَتَلَقَّاهُ بِتَوْبِهِ قَائِمًا يَدْعُو قَالَ إِنِّي لَأَعْرِفُ ضَعْفَهَا وَ سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُخَيِّرَهَا مِنْ ضَمَةِ الْقَبْرِ .

He^{asws} said: ‘And (Syeda) Fatima^{asws} was upon the verge of the grave, her^{asws} tears flowing into the grave, and Rasool-Allah^{saww} was catching these with his^{saww} clothes, standing, supplicating, saying: ‘I^{saww} recognise her (step-daughter) weakness, and I^{saww} asked Allah^{azwj} Mighty and Majestic that He^{azwj} Rescue her from the squeezing of the grave’.⁹

⁷ Al Kafi V 3 – The Book Of Funerals CH 41 H 3

⁸ Al Kafi V 3 – The Book Of Funerals CH 93 H 8

⁹ Al Kafi V 3 – The Book Of Funerals CH 86 H 18

Presence of unclean women during 'Talqeen' is abhorrent:

Also in another Hadith, it is said about an unclean woman to move away from the grave of the deceased when 'Talqeen' is recited.

حدثنا أبي رضى الله عنه بأسناد متصل يرفعه إلى الصادق عليه السلام انه قال: لا تحضر الحايض والجنب عند التلقين، ان الملائكة تتأذى بهما.

My father narrated to us, by a consecutive chain,

(It has been asked) from Al-Sadiq^{asws} having said: 'The menstruating (woman) and the sexually impure (man) should not be present during the 'Talqeen', for the Angels are harmed by these two'.¹⁰

Visiting of the graves:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ عَاشَتْ فَاطِمَةُ (عليها السلام) بَعْدَ أَبِيهَا خَمْسَةً وَ سَبْعِينَ يَوْمًا لَمْ تُرْ كَاشِرَةً وَلَا ضَاحِكَةً تَأْتِي قُبُورَ الشُّهَدَاءِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ الْإِثْنَيْنِ وَالْخَمِيسَ فَتَقُولُ هَاهُنَا كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) هَاهُنَا كَانَ الْمُشْرِكُونَ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying, '(Syeda) Fatima^{asws} lived after her^{asws} father^{saww} for seventy-five days, not being seen smiling or laughing. She^{asws} would come to the graves of the martyrs twice during every Friday, Monday and the Thursday and she^{asws} would be saying: 'Over there was Rasool-Allah^{saww} and over there were the Polytheists!'¹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ عَاشَتْ فَاطِمَةُ (سلام الله عليها) بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) خَمْسَةً وَ سَبْعِينَ يَوْمًا لَمْ تُرْ كَاشِرَةً وَلَا ضَاحِكَةً تَأْتِي قُبُورَ الشُّهَدَاءِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ الْإِثْنَيْنِ وَالْخَمِيسَ فَتَقُولُ هَاهُنَا كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هَاهُنَا كَانَ الْمُشْرِكُونَ

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Hisham Bin Salim,

¹⁰ Al Illal Al Sharaie – V 1 Ch 236 H 1

¹¹ Al Kafi V 3 – The Book Of Funerals CH 84 H 3

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Syeda Fatima^{asws} lived after Rasool-Allah^{saww} for seventy-five days, not being seen smiling nor laughing. She^{asws} was going to the graves of the martyrs twice very week, the Mondays and the Thursdays, so she^{asws} would be saying: 'Over here was Rasool-Allah^{saww}, and over there were the Polytheists'.

و فِي رِوَايَةٍ أُخْرَى أَبَانُ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهَا كَانَتْ تُصَلِّي هُنَاكَ وَ تَدْعُو حَتَّى مَاتَتْ (عَلَيْهَا السَّلَام) .

And in another report of Aban, from the one who informed him, from Abu Abdullah^{asws}, that Syeda^{asws} used to Pray *Salaat* over there and supplicated until when she^{asws} passed away'.¹²

How to greet people of graves?

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

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

'I said to Abu Abdullah^{asws}, 'How to greet upon the inhabitants of the graves?' So he^{asws} said: 'Yes, you should be saying,

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

'The greetings be upon the people of the houses, from the Muslims and the Believers! You have preceded us and we, Allah^{azwj} Willing, would be joining you'.¹³

What to recite when visiting a grave?

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

Muhammad Bin Yahya, from Muhammad Bin Ahmad who said,

'I was in Fayd (place), and I walked along with Ali Bin Bilal to the grave of Muhammad Bin Ismail Bin Bazi'e. So Ali Bin Bilal said to me, 'The inhabitant of this grave narrated from Al-Reza^{asws} saying: 'The one who comes to the grave of his brother, then places his hand upon

¹² Al Kafi – V 4 – The Book of Hajj Ch 221 H 3

¹³ Al Kafi V 3 – The Book Of Funerals CH 84 H 5

the grave and recites [97:1] *We have indeed revealed this in the Night of Predestination* seven times, would be secure from the great panic', or 'the Day of panic'.¹⁴

Sunnah for food to be sent to the deceased house:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ وَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا قُتِلَ جَعْفَرُ بْنُ أَبِي طَالِبٍ (عليه السلام) أَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَاطِمَةَ (عليها السلام) أَنْ تَتَّخِذَ طَعَامًا لِأَسْمَاءَ بِنْتِ عُمَيْسٍ ثَلَاثَةَ أَيَّامٍ وَ تَأْتِيَهَا وَ نِسَاءَهَا فَتُقِيمَ عِنْدَهَا ثَلَاثَةَ أَيَّامٍ فَجَرَتْ بِذَلِكَ السُّنَّةُ أَنْ يُصْنَعَ لِأَهْلِ الْمُصِيبَةِ طَعَامٌ ثَلَاثًا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Ja'far^{asws} Bin Abu Talib^{asws} was killed (martyred), Rasool-Allah^{saww} ordered Syeda Fatima^{asws} that she^{asws} should take some food to Asma Bint Umayy for three days, and get her^{asws} womenfolk to go to her, and they should stay in her presence, for three days running. Thus, the Sunnah flowed with that, that food be made for the bereaved for three days'.¹⁵

A Relative should not place soil over the grave:

أَخْبَرَنِي عَلِيُّ بْنُ حَاتِمٍ قَالَ حَدَّثَنَا أَبُو الْفَضْلِ الْعَبَّاسُ بْنُ مُحَمَّدٍ بْنِ الْقَاسِمِ الْعُلَوِيُّ قَالَ، حَدَّثَنَا الْحَسَنُ بْنُ سَهْلٍ عَنْ مُحَمَّدٍ بْنِ سَهْلٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يَزِيدَ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ إِسْبَاطٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ: مَاتَ لِبَعْضِ أَصْحَابِ أَبِي عَبْدِ اللَّهِ (ع) وَلَدٌ فَحَضَرَ أَبُو عَبْدِ اللَّهِ جَنَازَتَهُ فَلَمَّا احْتَدَمَ أَبُوهُ لِيُطْرَحَ عَلَيْهِ التُّرَابُ فَأَخَذَ أَبُو عَبْدِ اللَّهِ (ع) بِكَتْفِهِ وَقَالَ: لَا تُطْرَحَ عَلَيْهِ مِنَ التُّرَابِ، وَمَنْ كَانَ مِنْهُ ذَا رَحِمٍ فَلَا يُطْرَحَ عَلَيْهِ التُّرَابُ فَقُلْنَا: يَا بَنَ رَسُولِ اللَّهِ أَتَنْهَى عَنْ هَذَا وَحْدَهُ؟ فَقَالَ: أَنْهَأَكُمُ أَنْ تُطْرَحُوا التُّرَابَ عَلَى ذَوِي الْأَرْحَامِ فَإِنَّ ذَلِكَ يورث القسوة في القلب، ومن قسا قلبه بعد من ربه عز وجل.

Ali Bin Hatim informed me, from Abu Al Fazal Al Abbas Bin Muhammad Bin Al Qasim Al Alawy, from Al Hassan Bin Sahl, from Muhammad Bin Sahl, from Muhammad Bin Hatim, from Yaqoub Ibn Yazeed, from Ali Bin Asbaat, from Ubeyd Bin Zarara who said,

'A child of one of the companions of Abu Abdullah^{asws} died, so Abu Abdullah^{asws} was present at his funeral. So when his body was placed in the grave, his father moved forward to place the soil upon him. So Abu Abdullah^{asws} grabbed his shoulder and said: 'Do not lay the soil upon him, and the ones who were his relatives (also) should not place the soil upon him'. So we said, 'O son^{asws} of Rasool-Allah^{saww}! Are you^{asws} forbidding from this one alone?' So he^{asws} said: 'I^{asws} am forbidding you all to place the soil upon the relatives, for that inherits the hardness

¹⁴ Al Kafi V 3 – The Book Of Funerals CH 84 H 9

¹⁵ Al Kafi V 3 – The Book Of Funerals CH 78 H 1

in the heart; and the one who is hard of heart is remote from his Lord^{azwj} Mighty and Majestic'.¹⁶

Descend into the graves without shoes

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن محمد بن عيسى عن ابن أبي عمير عن علي بن يقطين قال: سمعت أبا الحسن الأول (ع) لا تنزل في القبر وعليك العمامة ولا القلنسوة ولا الحذاء ولا الطيلسان وحل ازرارك فذلك سنة من رسول الله صلى الله عليه وآله، قلت: فالحف؟ قال: لا أرى به بأساً، قلت لم يكره الحذاء؟ قال: مخافة أن يعثر برجليه فيهدم.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Ali Bin Yaqteen who said,

'I heard Abu Al-Hassan^{asws} the 1st (saying): 'Do not descend into the grave and upon you is the turban, nor the hat, nor the shoes, nor the mantle, and loosen your trouser, so that is a Sunnah from Rasool-Allah^{saww}'. I said, 'So what about the socks?' He^{asws} said: 'I^{asws} do not see a problem with it'. I said, 'Why are the shoes disliked?' He^{asws} said: 'Fear that he would stumble by his feet and fall'.¹⁷

¹⁶ Al Illal Al Sharaie – V 1 Ch 247 H 1

¹⁷ Al Illal Al Sharaie – V 1 Ch 249 H 1

APPENDIX I:

Non-Shia Ahadith Sources on women visiting graveyard

In Sahih al-Bukhari:

حدثنا قبيصة بن عقبة حدثنا سفيان عن خالد الحذاء عن أم الهذيل عن أم عطية رضي الله عنها قالت نهينا عن اتباع الجنائز ولم يعزم علينا

It is narrated to us by Qubeysa Bin Arba, 'It is narrated to us by Sufyan, from Khalid Al Haza'a, from Umm Al Hazeyl, from Umm Atiya, may Allah^{azwj} be Pleased with her, she said, 'We are forbidden from following a funeral, and that was not binding upon us'.

"We were forbidden from following the funeral procession [into the graveyard], but [the prohibition] was not binding."

In another account, a hadith of Abu Hurraira that Rasool-Allah^{saww} was at a funeral and Umar saw a woman (following the funeral procession). He (Umar) yelled at her, but the Prophet^{saww} said to him: "Leave her alone, `Umar! Verily her eyes shed tears, the soul feels the pangs, and the promised hour is near."

See the Text from Fath al-Bari in Arabic:

عن الثوري بإسناد هذا الباب، بلفظ: "نحانا رسول الله صلى الله عليه وسلم". أخرجه الإسماعيلي، وفيه رد على من قال: لا حجة في هذا الحديث؛ لأنه لم يسم الناهي فيه، لما رواه الشيخان وغيرهما أن كل ما ورد بهذه الصيغة كان مرفوعاً، وهو الأصح عند غيرهما من المحدثين، ويؤيد رواية الإسماعيلي ما رواه الطبراني من طريق إسماعيل بن عبد الرحمن بن عطية،

From Al Sowry, by a chain of this chapter for the wordings: 'Rasool-Allah^{saww} forbade us' – Ismail extracted it, and in it is a rebuttal against the one who said, 'There is no need regarding this Hadeeth because it does not name the prohibition in it', due to what is reported by the two Sheykhs and others, 'All what is referred with this formula would be raised, and it is more correct in the presence of others from the narrators, and it is supported by the report of Ismail, what is reported by Al Tabrani, from the way of Ismail Bin Abdul Rahman Bin Atiya: -

"عن جدته أم عطية قالت: لما دخل رسول الله صلى الله عليه وسلم المدينة جمع النساء في بيت، ثم بعث إلينا عمر، فقال: إني رسول رسول الله إلكن، بعثني إلكن لأبأبعكن على أن لا تشركن بالله شيئاً." الحديث.

From a grandmother of Umm Atiya who said, 'When Rasool-Allah^{saww}, may the Salawaat of Allah^{azwj} and greetings be upon him^{saww}, entered Al Medina, the women gathered in a house, then he^{saww} sent Umar to us. He (Umar) said, 'I am a messenger of Rasool-Allah^{saww} to you all! He^{saww} has sent me to you to take your allegiances based upon that you will not associate anything with Allah^{azwj}!' – the Hadeeth.

وفي آخره: ” وأمرنا أن نخرج في العيد العواتق، ونهانا أن نخرج في جنازة ” .

And in another, 'And we are ordered that we should come out in the Eid of the (slave) liberator and forbade us from coming out in a funeral'.

وهذا يدل على أن رواية أم عطية الأولى من مرسل الصحابة. قوله: (ولم يعزم علينا)؛ أي: ولم يؤكد علينا في المنع، كما أكد علينا في غيره من المنهيات،

And this evidence's upon that the report of Umm Atiya, firstly it is from the sender of the companion. His words, 'And it is not binding upon us', i.e. there is no emphasis upon us regarding the refusal, just as it has been emphasised upon us regarding others from the refusals.

فكأنها قالت: كره لنا اتباع الجنائز من غير تحریم.

It is as if she said, 'It was disliked for us to follow the funeral from without there being any prohibition'.

وقال القرطبي: ظاهر سياق أم عطية أن النهي نهي تنزيه، وبه قال جمهور أهل العلم، ومال مالك إلى الجواز، وهو قول أهل المدينة. ويدل على الجواز ما رواه ابن أبي شيبه من طريق محمد بن عمرو بن عطاء، عن أبي هريرة ” أن رسول الله صلى الله عليه وسلم كان في جنازة، فرأى عمر امرأة فصاح بها، فقال: دعها يا عمر. ” الحديث.

And Al-Tabrani said, 'It is apparent from the context of the narration of Umm Atiya is that the prohibition is a prohibition of walking (with it), and the majority of the people said spoke with it, and Malik inclined to the allowing, and it is the word of the people of Al Medina. And it evidence's upon the allowance what is reported by Abu Shayba, from the way of Muhammad Bin Amro Bin Ata'a, from Abu Hurraira, 'Rasool-Allah^{saww}, may the Salawaat of Allah^{azwj} and greetings be upon him^{saww} was in a funeral. Umar saw a woman, so he shouted at her (to get away). He^{saww} said: 'Leave her be, O Umar!' – the Hadeeth.

وأخرجه ابن ماجه، والنسائي من هذا الوجه، ومن طريق أخرى عن محمد بن عمرو بن عطاء، عن سلمة بن الأزرق، عن أبي هريرة ورجاله ثقات، وقال المهلب: في حديث أم عطية دلالة على أن النهي من الشارع على درجات.

And it is extracted by Ibn Maja, and Al Nasaie, from this aspect, and from another way, from Muhammad Bin Amro Bin Ata'a, from Salma Bin Azraq, from Abu Hurraira and his trusted men, and Al-Mahlab said, 'In a Hadeeth of Umm Atiya there is evidence upon the prohibition from the streets upon the steps'.

وقال الداودي: قولها: ” نهينا عن اتباع الجنائز: ” . أي إلى أن نصل إلى القبور، وقوله: ” ولم يعزم علينا ” . أي أن لا تأتي أهل الميت فنعزيهم، ونترحم على ميتهم من غير أن نتبع جنازته. انتهى.

And Al Dawoodi said, 'Her words, 'We are forbidden from following the funeral' – i.e. until we arrive to the graveyard'. And his words, 'And it is not binding upon us' – i.e. We should not

go to the family of the deceased so we can console them, and we should seek Mercy upon their decease from without following his funeral' – end.

وفي أخذ هذا التفصيل من هذا السياق نظر، نعم هو في حديث عبد الله بن عمرو بن العاص: ” إن النبي صلى الله عليه وسلم رأى فاطمة مقبلة، فقال: من أين جئت؟ فقالت: رحمت على أهل هذا الميت ميتهم. فقال: لعلك بلغت معهم الكدى؟ قالت: لا ” . الحديث، أخرجه أحمد، والحاكم وغيرهما.

And in taking this detail from this narration, there is consideration. Yes, it is in a Hadeeth of Abdullah Bin Amro Bin Al Aas, 'The Prophet^{saww}, may the Salawaat of Allah^{azwj} be upon him^{saww} and greetings, saw Fatima^{asws} coming over. He^{saww} said: 'Where are you coming from?' She^{asws} said: 'Seeking Mercy upon the family of this deceased of their deceased'. He^{saww} said: 'Perhaps you^{asws} have reached the stinginess with them?' She^{asws} said: 'No'. – the Hadeeth. It is extracted by Ahmad and Al Hakim and others.

فأنكر عليها بلوغ الكدى، وهو بالضم، وتخفيف الدال المقصورة، وهي المقابر، ولم ينكر عليها التعزية.

So he^{saww} denied upon her^{asws} reaching the stinginess, and it is with the condemnation, and the lightening is evidence upon the shortening, and it is the graveyard, and he^{saww} did not dislike the consoling upon her^{asws}.

وقال المحب الطبري: يحتمل أن يكون المراد بقولها: ” ولم يعزم علينا “؛ أي كما عزم على الرجال بتزويجهم في اتباعها بحصول القيروط ونحو ذلك، والأول أظهر. والله أعلم

And Al Mahab Al Tabari said, 'It is possible that the intended with her words, 'And it is not binding upon us' – i.e. just as it is binding upon the men, by making them desirous in following it resulting in the distance, and approximate to that. And the first is more apparent. And Allah^{azwj} is more Knowing'.

The second hadith which discusses the permissibility or impermissibility of a Muslim woman attending the burial is reported in the Sunan of Ibn Majah:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمَصِيُّ، حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ إِسْمَاعِيلَ بْنِ سَلْمَانَ، عَنْ دِينَارِ أَبِي عَمْرٍ، عَنْ ابْنِ الْحَنْفِيَّةِ، عَنْ عَلِيٍّ، قَالَ خَرَجَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَإِذَا نِسْوَةٌ جُلُوسٌ فَقَالَ ” مَا يُجْلِسُكُنَّ ” . قُلْنَ نَنْتَظِرُ الْجِنَازَةَ . قَالَ ” هَلْ تَعْسِلُنَّ ” . قُلْنَ لَا . قَالَ ” هَلْ تَحْمِلُنَّ ” . قُلْنَ لَا . قَالَ ” هَلْ تُدَلِّلِينَ فِيمَنْ يَدُلِّي ” . قُلْنَ لَا . قَالَ ” فَارْجِعْنَ مَأْزُورَاتٍ غَيْرَ مَأْجُورَاتٍ

It is narrated to us by Muhammad Bin Al Musaffa Al Himisy, 'It is narrated to us by Ahmad Bin Khalid, 'It is narrated to us by Israeel, from Ismail Bin Salman, from Dinar Abu Umar, from Ibn Al Hanafiya, from Ali^{asws} who said:

“The Messenger of Allah^{azwj} went out and saw some women sitting, and he said: 'What are you sitting here for?' They said: 'We are waiting for the funeral.' He said: 'Are you going to

wash the deceased?' They said: 'No.' He said: 'Are you going to lower him into the grave?' They said: 'No.' He said: 'Then go back with a burden of sin and not rewarded.'"

Firstly, this hadith is graded weak (da'eef) due to the presence of Isma'il ibn Sulayman and Deenaar Abu 'Umar in the chain (سند), as the scholars of hadith disagreed on both of their reliability in hadith narration. Al-Sindi mentions in his commentary on Sunan Abi Majah in regards to this hadith and the disagreement of the scholars of hadith over these narrators, 'In its sanad is Deenaar Abu 'Umar. Wakie' considered him reliable, and Ibn Hibban [mentions him] from the reliable narrators. [But] Abu Hatim said, 'He is not known.' Al-Azdi said [his narrations are] 'abandoned.' Al-Khalili said in 'Al-Irshad' [that he is] a 'liar', along with Isma'il ibn Sulayman. [In regards to Isma'il], Abu Hatim said, 'He is pious.' Ibn Hibban mentioned him from the reliable narrators, but said he makes mistakes [as well].'" See for example:

Text from Al-Sindi in Arabic:

في إسناده دينار أبي عمر وهو وإن وثقه وكيع وذكره ابن حبان في الثقات فقد قال أبو حاتم ليس بالمشهور وقال الأزدي متروك وقال الخليلي في الإرشاد كذاب وإسماعيل بن سليمان قال فيه أبو حاتم صالح لكن ذكره ابن حبان في الثقات وقال يخطئ

In his attribution Dinar Abu Umar, and he, and even thought Wakie trusted him, and Ibn Haban mentioned him among the trusted ones, 'Abu Hatim said, 'It isn't well-known'/ And Al-Azdy said, 'It is left (unreliable)'. And Al-Khaleeli said in (the book) 'Al Irshad', 'He is a liar'/ And Ismail Bin Suleyman said, 'And in it is Abu Hatim Salih, but Ibn Haban mentioned him being among the trusted ones and said, 'He is mistaken'.

APPENDIX II:

Women walk with funeral of Step-daughter of Rasool-Allah^{saww}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ زَيْدِ بْنِ حُلَيْفَةَ الْحَوْلَانِيِّ وَ هُوَ زَيْدُ بْنُ حُلَيْفَةَ الْحَارِثِيُّ قَالَ سَأَلَ عَيْسَى بْنُ عَبْدِ اللَّهِ أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ أَنَا حَاضِرٌ فَقَالَ تَخْرُجُ النِّسَاءُ إِلَى الْجَنَازَةِ وَ كَانَ (عليه السلام) مُتَّكِئاً فَاسْتَوَى جَالِساً ثُمَّ قَالَ إِنَّ الْفَاسِقَ عَلَيْهِ لَعْنَةُ اللَّهِ آوَى عَمَّةُ الْمُغَيَّرَةِ بْنُ أَبِي الْعَاصِ وَ كَانَ مِمَّنْ هَدَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) دَمَهُ فَقَالَ لِابْنَةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا تُخْبِرِي أَبَاكَ بِمَكَانِهِ كَأَنَّهُ لَا يُوقِنُ أَنَّ الْوَحْيَ يَأْتِي مُحَمَّدًا

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

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

فَقَالَتْ مَا كُنْتُ لِأَكْتُمُ رَسُولَ اللَّهِ (صلى الله عليه وآله) عَدُوَّهُ فَجَعَلَهُ بَيْنَ مِشْجَبٍ لَهُ وَ لَحْفَةٍ بِقُطَيْفَةٍ فَأَتَى رَسُولُ اللَّهِ (صلى الله عليه وآله) الْوَحْيُ فَأَخْبَرَهُ بِمَكَانِهِ فَبَعَثَ إِلَيْهِ عَلِيًّا (عليه السلام) وَ قَالَ اسْتَمِلْ عَلَى سَيْفِكَ اِنَّ ابْنَةَ ابْنِ عَمِّكَ فَإِنْ ظَفِرْتَ بِالْمُغَيَّرَةِ فَاقْتُلِيهِ

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

فَأَتَى الْبَيْتَ فَجَالَ فِيهِ فَلَمْ يَظْفَرْ بِهِ فَرَجَعَ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَخْبَرَهُ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ أَرَهُ فَقَالَ إِنَّ الْوَحْيَ قَدْ أَتَانِي فَأَخْبَرَنِي أَنَّهُ فِي الْمِشْجَبِ وَ دَخَلَ عُثْمَانُ بَعْدَ خُرُوجِ عَلِيٍّ (عليه السلام) فَأَخَذَ بِيَدِ عَمَّتِهِ فَأَتَى بِهِ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمَّا رَأَاهُ أَكْبَبَ عَلَيْهِ وَ لَمْ يَلْتَفِتْ إِلَيْهِ وَ كَانَ نَبِيُّ اللَّهِ (صلى الله عليه وآله) حَيِّئاً كَرِيماً فَقَالَ يَا رَسُولَ اللَّهِ هَذَا عَمِّي هَذَا الْمُغَيَّرَةُ بْنُ أَبِي الْعَاصِ وَفَدَّ وَ الَّذِي بَعَثَكَ بِالْحَقِّ آمَنَتُهُ

So he^{asws} went to the house and looked around in it but did not come across him. So he^{asws} returned to Rasool-Allah^{saww} and informed him^{saww}, and he^{asws} said: 'O Rasool-Allah^{saww}, I^{asws} did not see him'. So he^{saww} said: 'The Revelation had come to me^{saww} and informed me^{saww} that he is in the cupboard. And Usman came over after the exit of Ali^{asws}, so he grabbed the hand of his uncle and came over with him to the Prophet^{saww}. So when he^{saww} saw him, he^{saww} stumbled upon him and did not turn towards him. And the Prophet^{saww} was bashful,

benevolent. So he said, 'O Rasool-Allah^{saww}! This is my uncle. This is Al-Mugheira Bin Abu Al-A'as who has come. By the One^{azwj} Who Sent you^{saww}! You^{saww} have granted him safety'.

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

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

فَلَمَّا أَذْبَرَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) اللَّهُمَّ الْعَنْ الْمُغِيرَةَ بْنَ أَبِي الْعَاصِ وَ الْعَنْ مَنْ يُؤْوِيهِ وَ الْعَنْ مَنْ يَحْمِلُهُ وَ الْعَنْ مَنْ
يُطْعِمُهُ وَ الْعَنْ مَنْ يَسْقِيهِ وَ الْعَنْ مَنْ يُجْهِزُهُ وَ الْعَنْ مَنْ يُعْطِيهِ سِقَاءً أَوْ حِذَاءً أَوْ رِشَاءً أَوْ وِعَاءً وَ هُوَ يَعْذُهُنَّ بِيَمِينِهِ وَ انْطَلَقَ بِهِ
عُثْمَانُ فَأَوَاهُ وَ أَطْعَمَهُ وَ سَقَاهُ وَ حَمَلَهُ وَ جَهَّزَهُ حَتَّى فَعَلَ جَمِيعَ مَا لَعَنَ عَلَيْهِ النَّبِيُّ (صلى الله عليه وآله) مَنْ يَفْعَلُهُ بِهِ

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

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

ثُمَّ أَخْرَجَهُ فِي الْيَوْمِ الرَّابِعِ يَسُوْفُهُ فَلَمْ يَخْرُجْ مِنْ أَتْيَاتِ الْمَدِينَةِ حَتَّى أَعْطَبَ اللَّهُ رَاِحِلَتَهُ وَ نُقِبَ حِذَاؤُهُ وَ وَرِمَتْ قَدَمَاهُ فَاسْتَعَانَ بِيَدَيْهِ
وَ رُكْبَتَيْهِ وَ انْقَلَبَ جَهَّازُهُ حَتَّى وَجَسَ بِهِ فَأَتَى شَجَرَةً فَاسْتَظَلَّ بِهَا لَوْ أَنَّهَا بَعْضُكُمْ مَا أَهْرَهُ ذَلِكَ

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

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

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

فَبَعَثَتْ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) تَشْكُو مَا لَقِيَتْ فَأَرْسَلَ إِلَيْهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) أَفَتِي حَيَاءُكِ مَا أَفْبَحَ بِالْمَرْأَةِ ذَاتِ حَسَبٍ وَ دِينٍ فِي كُلِّ يَوْمٍ تَشْكُو زَوْجَهَا فَأَرْسَلَتْ إِلَيْهِ مَرَّتٍ كُلَّ ذَلِكَ يَقُولُ لَهَا ذَلِكَ فَلَمَّا كَانَ فِي الرَّابِعَةِ دَعَا عَلَيْهَا (عليه السلام) وَ قَالَ خُذْ سَيْفَكَ وَ اسْتَمِلْ عَلَيْهِ ثُمَّ إِنَّتِ بَيْتَ ابْنَةِ ابْنِ عَمِّكَ فَخُذْ بِيَدِهَا فَإِنْ حَالَ بَيْنَكَ وَ بَيْنَهَا أَخَذْ فَاحْطُمْهُ بِالسَّيْفِ

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

وَ أَقْبَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَالْوَالِهِ مِنْ مَنْزِلِهِ إِلَى دَارِ عُثْمَانَ فَأَخْرَجَ عَلِيٌّ (عليه السلام) ابْنَةَ رَسُولِ اللَّهِ فَلَمَّا نَظَرَتْ إِلَيْهِ رَفَعَتْ صَوْتَهَا بِالْبُكَاءِ وَ اسْتَعْبَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ بَكَى ثُمَّ أَدْخَلَهَا مَنْزِلَهُ وَ كَشَفَتْ عَنْ ظَهْرِهَا فَلَمَّا أَنْ رَأَى مَا يَظْهَرُهَا قَالَ ثَلَاثَ مَرَّاتٍ مَا لَهُ قَتْلُكَ قَتَلَهُ اللَّهُ وَ كَانَ ذَلِكَ يَوْمَ الْأَحَدِ وَ بَاتَ عُثْمَانُ مُلْتَجِئًا بِجَارِيَتِهَا

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

فَمَكَثَ الْإِثْنَيْنِ وَ الثَّلَاثَاءِ وَ مَاتَتْ فِي الْيَوْمِ الرَّابِعِ فَلَمَّا حَضَرَ أَنْ يُخْرَجَ بِهَا أَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَاطِمَةَ (عليها السلام) فَخَرَجَتْ (عليها السلام) وَ نِسَاءُ الْمُؤْمِنِينَ مَعَهَا وَ خَرَجَ عُثْمَانُ يُشَيِّعُ جَنَازَتَهَا فَلَمَّا نَظَرَ إِلَيْهِ النَّبِيُّ (صلى الله عليه وآله) قَالَ مَنْ أَطَافَ الْبَارِحَةَ بِأَهْلِهِ أَوْ بَقَاتِيهِ فَلَا يَتَّبِعَنَّ جَنَازَتَهَا قَالَ ذَلِكَ ثَلَاثًا فَلَمْ يَنْصَرِفْ

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

فَلَمَّا كَانَ فِي الرَّابِعَةِ قَالَ لِيَنْصَرِفَ أَوْ لِأَسْمَيْنَ بِاسْمِهِ فَأَقْبَلَ عُثْمَانُ مُتَوَكِّمًا عَلَى مَوْلَى لَهُ مُمَسِّكًا بَبَطْنِهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَشْتَكِي بَطْنِي فَإِنْ رَأَيْتَ أَنْ تَأْذَنَ لِي أَنْصَرِفَ قَالَ أَنْصَرِفْ وَخَرَجَتْ فَاطِمَةُ (عَلَيْهَا السَّلَامُ) وَنِسَاءُ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ فَصَلَّيْنَ عَلَى الْجَنَازَةِ .

So when it was the fourth time, he^{saww} said: 'Will you leave or shall I^{saww} mention his name?' So Usman came over leaning upon a slave of his, holding his belly, and he said, 'O Rasool-Allah^{saww}! I complain of my bellyache. So if you^{saww} see fit, permit me to leave'. He^{saww} said: 'Leave!' And Syeda Fatima^{asws} and the womenfolk of the Believers, and the Emigrants came out, so they prayed *Salaat* upon the deceased'.¹⁸

¹⁸ Al Kafi V 3 – The Book Of Funerals CH 93 H 8