

The Burial Prayer

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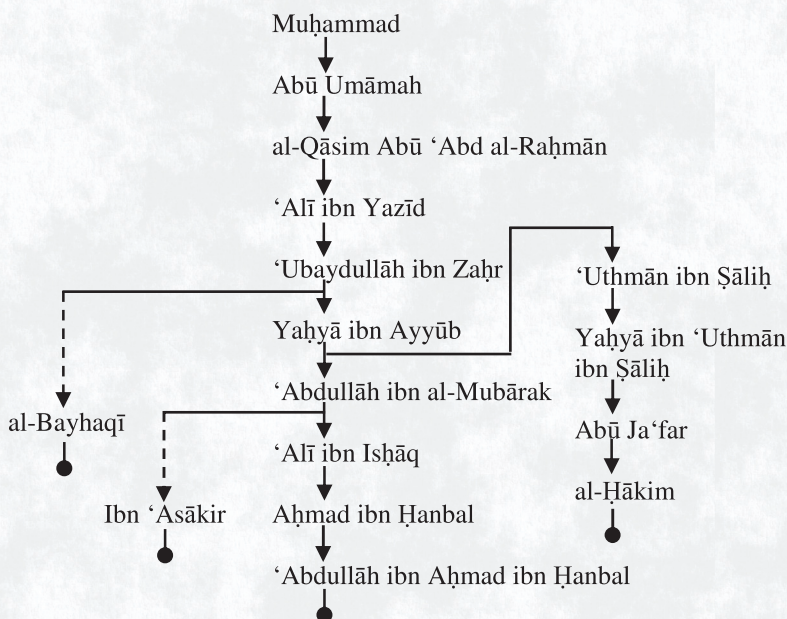
حدثنا عبد الله حدثني أبي ثنا علي بن إسحاق أنا عبد الله يعني بن المبارك أنا يحيى بن أيوب عن عبيد الله بن زحر عن علي بن يزيد عن القاسم عن أبي أمامة قال لما وضعت أم كلثوم ابنة رسول الله صلى الله عليه وسلم في القبر قال رسول الله صلى الله عليه وسلم مِنْهَا خَلَقْنَكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى قال ثم لا أدري قال بسم الله وفي سبيل الله وعلى ملة رسول الله أمر لا فلما بنى عليها لحدّها طفق يطرّح لهم الجيوب ويقول سدوا خلال الدفن ثم قال أما إن هذا ليس بشيء ولكنه يطيب بنفس الحي

Abū Umāmah stated: “When Umm Kulthūm placed the daughter of God’s Messenger (sws) in the grave, God’s Messenger (sws) read [the Qur’ānic verse]: “مِنْهَا خَلَقْنَكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى”¹ Then I do not know whether he said بِسْمِ اللَّهِ (in the name of God or in the way of God or on the religion of God’s Messenger) or not. Then when her grave had been built he started to sprinkle mud and would say: “Close the gaps between the bricks.” He then said: “This is nothing as far as being beneficial to the deceased is concerned; it is only for the comfort of his living relatives.”²

Following is the schematic illustration of the variants of this narrative’s *isnād*.

1. “From it were we created, to it will we return and from it will we emerge once again.” (20:55)

2. Aḥmad ibn Ḥanbal, *Musnad*, vol. 5, 254, (no. 22241). See also: vol. 2, 411, (no. 3433); Al-Bayhaqī, *Al-Sunan al-kubrā*, vol. 3, 409, (no. 6517); Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 3, 153.



About ‘Alī ibn Yazīd ibn Abī Hilāl, al-Mizzī records: Yaḥyā ibn Ma‘īn regards him to be *ḍa‘īf*; Ya‘qūb ibn Shaybāh says that he is *wāḥī al-ḥadīth kathīr al-munkarāt*; Abū Zur‘ah says that he is *laysa bi qawī*; Abū Ḥātim says that he is *ḍa‘īf al-ḥadīth* and if he narrates from al-Qāsim (as is the case here), then his narratives should be specially deliberated upon for their authenticity; al-Bukhārī regards him to be *ḍa‘īf munkar al-ḥadīth*. The various opinions ascribed to al-Tirmidhī about him is that he is *ḍa‘īf*, *laysa bi thiqaḥ* and *matrūk al-ḥadīth*; Abū al-Faṭḥ al-Azdī, al-Dāraquṭnī and al-Barqānī regard him to be *matrūk*; al-Ḥākim says that he is *dhāhib al-ḥadīth*.³

Ibn Ḥibbān says that he is *ḍa‘īf fi al-ḥadīth jiddan*.⁴ Ibn Ḥajar regards him to be *ḍa‘īf*.⁵

About ‘Ubaydullah ibn Zaḥr, al-Mizzī records: Aḥmad ibn Ḥanbal regards him to be *ḍa‘īf* and at another instance regards him to be *thiqaḥ*; Yaḥyā ibn Ma‘īn says that he is *laysa bi shay’*

3. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 21, 179-182.

4. Ibn Ḥibbān, *Al-Majrūḥīn*, 3, 110.

5. Ibn Ḥajar, *Taqrīb*, 406.

and that all his narratives are *ḍa'īf*; 'Alī ibn al-Madīnī regards him to be *munkar al-ḥadīth*; Abū Ḥātim says that he is *layyīn al-ḥadīth*; Abū Zur'ah says that he is *lā ba'sa bihī ṣadūq* and al-Nasā'ī regards him to be *laysa bihī ba's*.⁶

Ibn Ḥibbān says that he is *munkar al-ḥadīth jiddān* who narrates fabricated narratives from trustworthy people especially when he narrates from 'Alī ibn Yazīd who narrates from al-Qasim (as is the case here) and in this case it is not permissible to narrate from him.⁷

It is in this background that al-Bayhaqī and al-Haythamī regard this narrative to be *ḍa'īf*.⁸



6. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 19, 37-38.

7. Ibn Ḥibbān, *Al-Majrūḥīn*, 2, 63.

8. Al-Bayhaqī, *Al-Sunan al-kubrā*, vol. 3, 409, (no. 6517); Al-Haythamī, *Majma' al-zawā'id*, vol. 3, 43.
