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**EASING OF EMOTIONS
AT THE DEATH
OF LOVED ONES & OFFSPRING**
In Light Of The Qur'aan And Sunnah.

Great advice and reminder to ease the
distress and sorrow felt at the death of
a loved one, a family member or a child

**DR. SA'EED BIN 'ALI
BIN WAHF AL-QAHTAANI**

EASING OF EMOTIONS AT THE DEATH OF LOVED ONES & OFFSPRING

In Light Of The *Qur'aan* And *Sunnah*.

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عند موت الأجداد و فقد ثمرات الأفتحة

و فلهذا الأجداد

في ضوء الكتاب والسنة

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﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

«So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.»

The Noble Qur'an - Surah Al-Kahf, Verse 110

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A guide to Arabic icons used in this book

- (ﷺ) May the blessings and peace of Allaah be upon him. A term used when mentioning the last of the Prophets, Muhammad ibn ‘Abdullah. (ﷺ)
- (ﷺ) Peace be upon him. A term used when mentioning any other Prophet or Angel. (*singular*)
- (ﷺ) Peace be upon them. A term used when mentioning any other Prophets or Angels. (*plural*)
- (رضي الله عنه) May Allaah be pleased with him. A term used for a companion of the Prophet Muhammad (ﷺ). (*masculine / singular*)
- (رضي الله عنها) May Allaah be pleased with her. A term used for a companion of the Prophet Muhammad (ﷺ). (*feminine / singular*)
- (رضي الله عنهم) May Allaah be pleased with them. A term used for the companions of the Prophet Muhammad (ﷺ). (*masculine / plural*)
- (رضي الله عنهم) May Allaah be pleased with them both. A term used for the companions of the Prophet Muhammad (ﷺ). (*masculine or feminine/ dual*)
- (رحمته) May Allaah have mercy upon him. A term usually used after mentioning a deceased scholar. (*masculine / singular*)

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FOREWORD

In the name of Allaah most Gracious, most Compassionate.

All praise indeed, belongs to Allaah. We praise him, seek His assistance and forgiveness. We seek refuge in Allaah against the evil of our souls and the wickedness of our own deeds. Whoever Allaah guides cannot be led astray and whoever He leaves astray, none can guide him.

I testify that there is no deity worthy of worship besides Allaah. He is alone without any partner. I testify that Muhammad is His slave and messenger. O' Allaah! Send much blessings and peace onto him, his family and companions.

To proceed, this is a brief treatise on the topic:

“MITIGATION OF PASSION AT THE DEATH OF BELOVED ONES, OFFSPRING AND THE APPLES OF ONE'S EYES”

In Light of the *Qur'aan* And *Sunnah*.

I wrote the original text on 21\07\1417 A.H. when a beloved brother lost some of his children. May Allaah increase the reward of his distress and affliction. May Allaah inspire in him the spirit of forbearance and submission to His order and preordainment be it good or bad. May He recompense him with better children in lieu of the lost ones, out of His munificence and benevolence.

I have however, compiled in this discourse a number of Quranic verses and prophetic traditions before sending it to him attempting to alleviate the

intensity of his passion and to enhance his fortitude and contentment with the pre-ordainment of Allaah.

As time went on and on frequent occasions, I began to dispatch the treatise to any one that I heard had lost some of their children. All praise is due to Allaah!

As more and greater trials and tribulations kept on happening and recurring to new beloved brothers and close friends, I thought of modifying this discourse by enriching it with more Quranic verses and prophetic traditions to serve as an pacifying remedy for every afflicted Muslim ⁽¹⁾.

I also hope that Allaah (the Exalted and the Dignified) opens the hearts of more beloved ones to obtain this treatise and distribute it to any Muslim subjected to the affliction of losing close relatives, children and the apples of one's eyes, for it will serve as a consoling and alleviating tablet and a harbinger of reward. The is in accordance with the tradition of Abdullah Bin Abi Bakr Bin Muhammad Bin Amr Bin Hazm on the authority of his father via his grandfather that the prophet (ﷺ) said: *"Any Muslim that consoles his fellow Muslim brother over a calamity that befell him will be clothed by Allaah (the most Purified) on the Day of Judgment in garments of honour and dignity"* ⁽²⁾

(1) Some books have been written on this subject Viz:

"Consolation of the hearts at the death of offspring" by Abu Abdullah Muhammad Bin Abdullah Bin Muhammad, popularly known as Ibn Nasiruddeen Ad-Dimashqi (777 A.H – 842 A.H).

"Mitigating the passion of the hearts to be patient over the death of offspring" by Sheikh Abu Hafs Umar Bin Ahmad Bin As-sa'diyyah Al-Halabi (660 A.H). Sheikh Abdul Qadir Ibn Shaibatul Hamd made reference to this book in his introduction to the book: "Consolation of the hearts at the death of offspring" by Ibn Nasiruddeen, published by Dar Al-Arqam publishers, Riyadh, and distributed by Al-Jeraisy Establishment, Riyadh.

(2) Related by Ibn Majah in the book of Funerals, chapter: "The reward of one who condoles an afflicted person", Hadeeth no (1601) Al-Albani graded it Hasan (Good) in Sahih Ibn Majaahhh 1\267 and Irwaul-ghalil Hadeeth No(764).

Any afflicted Muslim who is opportune to read these verses and traditions will beyond all doubts, have his heart opened and his pains allayed and relieved. The prophet (ﷺ) has said: "*Whosoever relieves a believer of a worldly distress, Allaah will relieve him of one of the distresses of the Day of judgment*".

How beautiful in the word of the poet that says:

*Patience just like its name (in Arabic) is bitter but its consequences
are more delighting than the taste of honey.*

I implore Allaah through His beautiful names and lofty attributes to purify this attempt solely for seeking his dignified countenance and to profit me by it in my life time and after my transition to the other world. May He use it to mitigate the grief-stricken sentiments of every afflicted Muslim and any one that has access to this book. He is the best to be implored and the most generous granter of expectations. For us He is Sufficient and He is the preeminent Trustee.

May Allaah send His blessings and peace onto our Prophet Muhammad, his family, companions and all those who emulate his way in righteousness till the Day of Judgment.

Written after Asr on Friday 6\10\1422 AH.

The Author

Abu Abdirrahman Sa'eed Bin Ali Bin Wahf Al-Qabtaani

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the most Gracious, the most Merciful.

This is a message from Sa'eed Bin Ali Bin Wahf Al-Qahtaani to every Muslim in distress of losing his beloved ones or children. May Allaah reinforce their hearts to contain the sorrow of distress. May the peace, clemency and blessings of Allaah be with you.

I entreat Allaah to grant you a better solace. May He put you in the company of your lost ones in the highest ranks of paradise.

Realize, that to Allaah belongs whatever He has taken. To Him belongs whatever He has given and for everything He has stipulated an appointed time. Therefore, tolerate and expect His reward of contentedness.⁽³⁾

Moreover, look forward to the glad tidings that Allaah promises to His enduring and believing slaves. Here is the solace of your mind, the mitigating tablet of your affliction and the destroyer of your passions and distressed sentiments. It springs from the word of your magnanimous Lord, the Wise, the most Kind and the most Compassionate who is merciful to His slaves even more than their biological parents. It also stems from the speech of your beloved prophet and life model Muhammad (ﷺ).

(3) Narrated by Muslim in the book of Funerals, chapter: "Crying over the dead", Hadeeth No(923).

1- Allaah's blessings, mercy and guidance abide by the people of endurance.

The Most High said: (Al-Baqarah :155-157)

﴿ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالشَّمَرَاتِ ۗ وَبَشِيرِ الصَّابِرِينَ ﴾

Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere.

﴿ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴾

Who say, when afflicted with calamity: "To Allaah we belong, and to Him is our return"

﴿ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۗ وَأُولَئِكَ هُمُ
الْمُهْتَدُونَ ﴾

They are those on whom (descend) blessings from their Lord, and Mercy, and they are the ones that receive guidance.

His word:

﴿ وَبَشِيرِ الصَّابِرِينَ ﴾

And give glad tiding to the people of patience

implies: give them glad tidings of full reward without account.

Verily, the patient ones are those who will be granted this great glad tiding and lofty gift.

In addition Allaah has described them saying:

﴿الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ﴾

those that when afflicted with calamity

Affliction here involves any aching of the mind or body, or both, including the death of beloved ones, offspring, relatives, companions and various kinds of diseases suffered by a slave in his own self or by those he loves.

His word:

﴿قَالُوا إِنَّا لِلَّهِ﴾

they say: 'To Allaah we belong'

means: We are slaves of Allaah who remain under His coordination and subordination. We own nothing out of ourselves, children and wealth. Hence, if we are subjected to trials and tribulations, we pose no objection because it is the work of the most Compassionate One on His slaves and what they own.

It is even part of perfecting ones subordination to Allaah for a slave to realize that occurrence of trials and tribulations are from Allaah, the Lord of wisdom, who is ever and most empathetic to His slave than himself and his biological mother. This realization leads him to be contented with Allaah and show much indebtedness to Him for His co-ordination for the advantage of His slaves even though he perceives that not.

Since we belong to Allaah, we are bound to return to him on the Day of Retribution, so that He will reward every one according to his deed. If we

are patient and contented, we will get bountiful recompense but if we express melancholy and discontentment our compensation will be mere depression and loss of good recompense.

Hence, knowing that a slave belongs to Allaah and that it is unto Him that we will return is one of the reasons that will enhance patience and perseverance.

His word:

﴿أُولَئِكَ﴾

They are those

means: Those described as patient ones are those:

﴿عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ﴾

on whom (descend) blessings from their Lord

meaning: praise from Allaah and great "mercy".

It is out of His clemency that He guided them to patience that will guarantee full reward for them.

His word:

﴿وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾

and they are the ones that receive guidance

implies: those who acknowledge the truth.

Allaah has hereby taught them that they belong to Him and that to Him they shall return. Accordingly, they acted upon the essence of His teaching which is their perseverance in patience for the sake of Allaah ⁽⁴⁾.

Amirul-Mu'mineen Umar (رضي الله عنه) commented on the previous verse saying: “Beautiful are the two balanced halves of the load carried by a beast of burden and beautiful is the additional load”.⁵

Allaah's saying:

﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ﴾

They are those on whom (descend) blessings from their Lord, and Mercy,

represents the two balanced halves of the load carried by a beast of burden,

(4) Taiseerul-Kareemir-Rahmaan by As-Sa'di, p. 76, and Tafseer Ibn Katheer p. 135.

(5) N.B. (Al-'Edlaan), the dual form of the Arabic word (Al-'Edl) is used here and it literally means two similar or equal objects. However, in this context, it denotes the two balanced halves of the load carried by a beast of burden, a term used for an animal used to transport goods or conduct hard labor such as an ox. These two balanced halves have been used metaphorically by Amirul-Mu'mineen Umar bin Al-Khattab (May Allah be pleased with him) to refer to the reward granted to those who exercise patience when a misfortune befalls them, in the sense that one of the two balanced halves of the load is the blessings that would descend upon them from Allah which is referred to in the Quranic verse as (Salawaat) and the second balanced half is the mercy they would also get from Allah Almighty, which has been indicated by the Arabic word (Rahmah) in the said verse. These two represent the full load carried by a beast of burden or an ox in the words of Umar bin Al-Khattab (May Allah be pleased with him). However, that isn't all the reward promised by Allah. There is yet an additional reward after these two, which Umar (May Allah be pleased with him) referred to as (al-'Elawah), which in the language of the Arabs literally means addition, bonus or allowance and to be more precise the extra load carried on the beast of burden after it had already been loaded with the two balanced loads on its two sides. However, under this context, it signifies an additional reward (windfall) to the first two rewards that the patient people would be generously compensated with as a result of the pains they have borne and contained in this world as mentioned above (The Translator).

and His saying:

﴿ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ ﴾

and they are the ones that receive guidance

represents the additional load which is placed in between the two balanced halves of the load carried by a beast of burden. This is how the patient people will be given their reward with a superfluous windfall.

2- Seeking help through patience is one of the causes of bliss.

Allaah (the Most High) said: (Al-Baqarah:153)

﴿ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ﴿١٥٣﴾ ﴾

Nay, seek (Allaah's) help with patient perseverance and prayer

3- Allaah loves the patient people

As He has said: (Al-Imraan:146):

﴿ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾ ﴾

And Allaah loves those who are patient.

4- Allaah (the most Dignified and Exalted) is with the patient people with support and victory

As He said: (Al-Baqarah: 153):

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

O ye who believe! Seek help with patient Perseverance and Prayer: for Allaah is with those who patiently persevere.

5- The patient ones deserve admission to the paradise

According to the word of Allaah (the Most High): [Al-Furqaan:75]:

﴿أُولَئِكَ تُجَزَوْنَ الْغُرَفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا﴾

Those are the ones who will be rewarded with the highest place in heaven, because of their patience, therein shall they be met with salutations and peace

6- The people of endurance will be given their reward in full measure without any account.

Their deeds will not be weighed or measured or counted or placed under any limitation. They will be rewarded handful ⁽⁶⁾. Allaah (the Most High) said: {Az-Zumar:10}

﴿ إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾

Those who patiently persevere will truly receive a reward without measure!"

7- All afflictions have been documented in the preserved tablet even before the existence of creation.

Such is a great affair which is beyond the scope of human reason. Even the intelligent beings seize to grasp it, though it is very simple in the sight of Allaah ⁽⁷⁾ who said: (Al-Hadid: 22-23).

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: that is truly easy for Allaah:

(6) Tafseer Ibn Katheer, p. 1151, and Tafseer As-Sa'di, p. 721.

(7) Tafseer Ibn Katheer, p. 1313, and Tafseer As-Sa'di, p. 842.

﴿ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾

In order that you may not despair over matters that pass you by, nor revel over favours bestowed upon you. For Allaah loves not any vainglorious boaster.

8- Any misfortune that overtakes the soul or wealth or offspring or beloved ones is based on the destiny and pre-ordainment of Allaah.

It is already known to Him, documented by His pen, executed by His divine will and determined by His wisdom. Hence when a slave believes that the misfortune came from Allaah and submits to His ordainment, he will have a profound recompense in this world and the Hereafter.

In addition, Allaah will descend guidance to him that will make him firm and resolute in tolerating the pains of calamities whenever they befall. This is how he will be granted a swift reward. Allaah (the Most High) said [At-Taghaabun: 11].

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

No kind of calamity can occur, except by the leave of Allaah: and if anyone believes in Allaah, (Allaah) guides his heart (aright): for Allaah knows all things.

In interpretation of the verse:

﴿ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ ۗ ﴾

(Allaah) guides his heart (aright)

'Alqamah reported Abdullah to have said: "He is the man who remains pleased when he is afflicted by a misfortune because he realizes that it is from Allaah".

How beautiful is the poetic verses of Ibn Naasiruddeen (رحمته الله) that say:

*Glory be to He that puts to test those He loved
and His test is a gift.
Therefore, patiently persevere and be pleased with the test
for that is the only cure.
Submit to Allaah in whatever He has destined
for He does whatever He wills* ⁽⁸⁾

9- Allaah (the Most High) will reward the patient people according to the best of what they used to do.

He says [An-Nahl: 96]

﴿ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا ۗ ﴾

What is with you must vanish: what is with Allaah will endure. And We will certainly bestow on those who patiently persevere, their reward will be according to the best of their actions.

(8) "Consolation of the hearts at the death of offspring" by Al-Hafizh Abu Abdullah Muhammad Bin Abdillah Bin Muhammad, popularly known as: Ibn Naasiruddeen Ad-Dimashqi, p. 12.

This is a solemn covenant from the Lord (Most High) that He will reward those who patiently persevere according to the best of their deeds. One good deed will be rewarded ten times, to seven hundred times, or multiplied manifold, because Allaah does not allow to be lost the reward of those that do good deeds. In addition, He will overlook their misdeeds ⁽⁹⁾. How excellent is he that said:

*Based on experience and the course of time,
I have indeed discovered that endurance has a praiseworthy impact.
It is very hard to see one pursuing a need with endurance
without achieving it ⁽¹⁰⁾.*

10- What is said after the occurrence of a disaster and its great recompense.

Ummu Salamah - mother of the faithful - (رضي الله عنها) reported that she heard the messenger of Allaah (ﷺ) saying: ***“Any Muslim who suffers affliction and says: “To Allaah we belong and to Him is our return. O' Allaah, reward me for my distress and substitute it with something better; Allaah will bestow on him something better in lieu of that”.*** She said; *When Abu Salamah died I said those words as the messenger of Allaah has ordered and afterwards Allaah granted me someone better in lieu of him; by getting married to the messenger of Allaah (ﷺ).*

Another wording of this hadeeth says: ***“Any Muslim who suffers affliction and says what Allaah has ordered him to say; “To Allaah we belong and to Him is our return. O' Allaah reward me for my distress and substitute it with something better....”*** ⁽¹¹⁾

(9) Tafseer Ibn Katheer, p. 753 and Tafseer As-Sa'di, p. 449.

(10) See: As-Sabrul-Jamil by Saleem Al-Hilaali, p. 15-16.

(11) Narrated by Muslim in the book of Funerals, chapter: "What is said after the occurrence of disaster", Hadeeth no. 918.

According to Ibn Majah's wording: *“To Allaah we belong and to Him is our return. O 'Allaah it is on you I rely in my affliction. Therefore reward me for it with something better ”* ⁽¹²⁾.

Moreover, Abu Musa Al-Ash'ary related that the noble prophet (ﷺ) said: *“Whenever the child of Allaah's slave dies, Allaah will say to His angels: 'Have you snatched away the child of my slave?'. They will reply: certainly. He will again say: 'Have you snatched away the fruit of his heart?' They will reply: Yes of course. He will again say: 'What did my slave say?' They will reply: 'He praised you and said: 'We belong to Allaah and unto Him is our return'. Thereupon, Allaah will say: 'Set up a house for my slave inside paradise and call it: the home of praise'.”* ⁽¹³⁾.

Ibn Naasiruddeen (رحمته الله) said: *Predestination comes to pass and in it is superfluous betterment for a believer who reposes trust in Allaah with all sincerity. Whenever he is afflicted with delight or sorrow he proclaims: “all praise belongs to Allaah”* ⁽¹⁴⁾.

(12) Narrated by Ibn Majaahhh in the book of Funerals, chapter: "What is said concerning patience while in a state of affliction", Hadeeth no. 1598. This original source of this tradition is: Sahih Muslim but Al-Albani has graded it sahih (sound) in Sahih Ibn Majaahhh, vol. 1, p. 267.

(13) Narrated by At-tirmizi, Hadeeth no. 1021. Authentication of this tradition will be done later in subsequent chapters.

(14) “Consolation of the hearts at the death of offspring” by Al-Hafizh Muhammad Bin Abdillah Bin Muhammad, Ibn Naasiruddeen, p. 17.

11- Bountiful recompense and paradise await he that suffered the death of a beloved one but he was patient and sought reward from Allaah the Most High.

On the authority of Abu Hurairah (رضي الله عنه) said that the messenger of Allaah (ﷺ) reported Allaah to have said: *“there is no recompense other than paradise for my believing slave whose close friend has been snatched away in this world, but he tolerated in perseverance”* ⁽¹⁵⁾.

His word: “recompense” implies reward. His word: “close friend” implies a sincere beloved one like a son, brother and any beloved thing to him. “Snatching away” here means the act of taking away his soul which is death. His word: “but he tolerated” implies that he endured the loss with patience and perseverance hoping the reward of Allaah. Toleration is to sincerely seek the recompense of Allaah the All Mighty.

The point of evidence as asserted in this Hadeeth is that a close friend is a general term that encompasses son and others and this term has been used in its singular form to indicate generality and the reward of paradise has been dedicated for whosoever loses a close friend and was tolerant ⁽¹⁶⁾.

I have heard my teacher Ibn Baaz (رحمته الله) saying: “his close friend” implies his beloved one like his offspring or father or mother or wife” ⁽¹⁷⁾.

(15) Al-Bukhari, the book of Riqaaq (Traditions that soften the heart), chapter: **the work that is meant for seeking Allaah's countenance**, Hadeeth no. 6424.

(16) Fathul-baari of Ibn Hajar vol. 11/242-243.

(17) I heard this from him during his commentary on Sahih Al-Bukhari, Hadeeth no. 6424 and that was on Sunday morning 14/10/1419 A.H in the Main Central Mosque of Riyadh.

12- The most and greatly afflicted people are the prophets followed by those close to them in rank.

This is according to the hadeeth narrated by Mus'ab Bin Sa'd on the authority of his father (رضي الله عنه) that he said to the messenger of Allaah: *who among mankind is mostly afflicted? He replied: the prophets. Then followed by those closer to them in ranks, then by those closer to them in ranks. A man is afflicted according to the level of his religiosity. If he is staunch in his adherence his affliction will be graver. If he is lax in his religion he will be tempted according to his level of religiosity. Affliction will continue to befall a slave until he will walk on the surface of the earth free from sins* ⁽¹⁸⁾.

The prophets were the most and greatly afflicted and tempted so that people will not see them as divine. It is also meant to facilitate for the people patience and perseverance over afflictions. This is because he who is mostly afflicted is expected to be most humble and ever returning to Allaah the Most High. His word: *'then followed by those closer to them in ranks, then by those closer to them in ranks'* implies that the prophets are followed by those closer to them in ranks, prestige, position, reputation and so on in the gravity of affliction and temptation. The closer one is to Allaah the graver will his affliction be in order to amplify his reward. If he is a staunch religious adherent his affliction will be more severe in quantity and mode.

His word: *'Affliction will continue to befall a slave'* means that it will continue to abide by him ⁽¹⁹⁾.

(18) Narrated by: At-Tirmizhi in the book of Ascetism, in chapter: **what is reported concerning patience over affliction**, Hadeeth no. 2398. At-Tirmizhi said: this is a good and authentic tradition. Ibn Majaahh also narrated this tradition in the book of temptations, under chapter: **patience over affliction**, Hadeeth no. 4023 . Al-Albani graded this tradition Hasan (good) in Sahih At-Tirmizhi vol. 2 pp. 565 and in Sahih Ibn Majaahh vol. 2 pp. 371 and also in Silsilatul- Ahaadith As-Saheehah Hadeeth no. 143.

(19) Tuhfatul-Ahwazhi by Al-Mubaarakfuri, vol. 7, pp.78-79.

To further expatiate and expound on this issue Abu Hurairah (رضي الله عنه) reports the prophet saying: *“A man may deserve a certain lofty position in the sight of Allaah but he will fail to attain it through his deeds. Then Allaah will persistently send upon him temptations with that which he dislikes till he attains that position”* ⁽²⁰⁾.

13- He whose affliction is more will have more reward and perfect recompense.

This is in accordance with the tradition of Anas (رضي الله عنه) that reported the messenger of Allaah to have said: **“Magnitude of reward is based on the gravity of affliction. Whenever Allaah loves a people He will send afflictions upon them. So whosoever is gratified will be rewarded with gratification and whosoever is discontented will be rewarded with discontentment”** ⁽²¹⁾.

The aim is to spur one to endure and tolerate misfortune when it befalls and not an encouragement to seeking its descent because that is prohibited. Whosoever is pleased and contented with what Allaah has afflicted him with will have a pleasant and generous recompense from Allaah the Most High. But whosoever is displeased or irritated and grieves out of discontentment with the preordainment of Allaah the Most High he will encounter the wrath of Allaah and be made to suffer an excruciating chastisement. He whosoever does a mischief will be rewarded with it ⁽²²⁾.

(20) Narrated by Abu Ya'la and Ibn Hibbaan and Al-Albani graded it **Hasaan** in *Silsilatul-Ahaadith As-Saheehah*, Hadeeth no. 1599.

(21) Narrated by At-Tirmizhi in the book of **Ascetism**, under chapter: **what is reported concerning patience over affliction**, Hadeeth no. 2396. Ibn Majaahh also narrated this tradition in the book of **temptations**, under chapter: **patience over affliction**, Hadeeth no. 4031 . Al-Albani graded it **Hasan** (good) in *Sahih Sunan At-Tirmizhi* vol. 2 pp. 564 and in *Sahih Ibn Majaahh* vol. 2 pp. 373 and also in *Silsilatul- Ahaadith As-Saheehah* Hadeeth no. 146.

(22) *Tuhfatul-Ahwazhi* by Al-mubaarakfuri, vol. 7, pp. 77.

There is no doubt that patience is light based on what the messenger of Allaah has said: ***“Patience is light”*** ⁽²³⁾.

The Arabic term (Dhiyaa) as used in the Hadeeth implies a kind of radiance that involves heat and intensified temperature like that caused by the Sun but not the Moon. As for that of the moon it is purely a light that shimmers without heat and blazing temperature. Since patience is something great and difficult to bear and it requires to strive against oneself by curbing its sorrow and whims, it became a kind of light from this perspective ⁽²⁴⁾. This is why those who persevere in patience will be given their reward in full measure without account out of Allaah's kindness. Allaah the exalted and great knows best.

14- Affliction will continue to befall a believing man or woman until when he/she meets with Allaah free of sins...

...because the sins have been wiped off through the afflictions⁽²⁵⁾. This is based on the tradition narrated by Abu Hurairah that the messenger of Allaah (ﷺ) said: **“Affliction will continue to befall a believing man or woman in his/her self, his/her wealth and offspring until when he/she meets with Allaah and there will be no sin on him/her”** ⁽²⁶⁾

(23) Narrated by Muslim in the book of Purification, chapter: **the virtue of Ablution**, Hadeeth no. 223.

(24) Jaamiu' Ulum Wal-Hikam by Ibn Rajab vol. 2, pp. 24, 25.

(25) Tuhfatul-Ahwazhi by Almubaarakfuri, vol. 7, pp. 80.

(26) Narrated by At-Tirmizhi in the book of Ascetism, under chapter: what is reported concerning patience over affliction, Hadeeth no. 2399.. Al-Albani graded it Hasan (good) in Sahih At-Tirmizhi vol. 2 pp. 565 and also in Silsilatul- Ahaadith As-Saheehah Hadeeth no. 2280.

15- The virtue of one who loses his offspring but persevere in endurance.

On the authority of Anas (رضي الله عنه) said: the messenger of Allaah (ﷺ) said: “Any Muslim that suffers the death of three children who have not attained the age of sinning⁽²⁷⁾, Allaah will put him in paradise out of His compassion towards them”⁽²⁸⁾.

The word child includes both males and females.

16- He who suffers the death of three children will have them as a barricade against the Hell fire and gain admission to the paradise.

This is based on the tradition of Abu Hurairah (رضي الله عنه) that the messenger of Allaah (ﷺ) said: “He who suffers the death of three children who have not attained the age of legal obligation will have them as a barricade against the Hell fire or he will gain admission to paradise”⁽²⁹⁾

(27) have not attained the age of sinning implies that they have not attained the age of legal obligation whereby sins are recorded. See An-Nawawi's expounds on Sahih Muslim vol. 16, pp. 420.

(28) Narrated by Al-Bukhari in the book of Funerals, chapter: **what was said concerning Muslim children**, hadith no. 1381.

(29) Narrated by Al-Bukhari in the book of Funerals, chapter: **what was said concerning Muslim children**, the Hadeeth preceding Hadeeth no. 1381. In Fathul- Baari vol. 3, pp. 245 Al-Hafizh Ibn Hajar commented on the transmission of this Hadeeth regarding its direct ascription to the messenger of Allaah.

According to the wording of Muslim it is reported that he said to a woman who lost three of her children: **“You have indeed fortified yourself against the Hellfire with a sturdy fortification”** ⁽³⁰⁾ ⁽³¹⁾

17- Whosoever that sets forth two of his children will gain admission to paradise.

According to the Hadeeth transmitted by Abu Hurairah that the messenger of Allaah said to some women among the Ansaar (Helpers): **“Any one among you that suffers the death of three offspring with fortitude and endurance will enter paradise. Thereupon a woman said: what about two? He said: and even two”** ⁽³²⁾. An-Nawawi said: it is reported in some authority other than Muslim: **and one** ⁽³³⁾.

Moreover, Abu Saalih Zakwaan narrated on the authority of Abu Sa'eed Al-Khudri (رضي الله عنه) that he said: a woman came to the messenger of Allaah (ﷺ) and said: *O Messenger of Allaah! Only men benefit from your traditions.*

(30) You have fortified yourself with a Hizhaar which is something normally put around the garden in form of strings and the likes to form a fortress around it. See An-Nawawi's expounds on Sahih Muslim vol. 16, pp. 420.

(31) Narrated by Muslim in the book of Kindness and Kinship under the chapter: the virtue of one who suffers the death of an offspring and persevere in endurance, Hadeeth no. 2636.

(32) Narrated by Muslim in the book of Kindness and Kinship under the chapter: the virtue of one who suffers the death of offspring and persevere in endurance, Hadeeth no. 2632.

(33) An-Nawawi's expound on Sahih Muslim, vol. 16, pp. 420. In Fathul-Baari Al-Hafizh Ibn Hajar (may Allaah's mercy be with him) enumerated all the traditions that entailed the addition of (one child) and commented on them thoroughly. Following that he pointed out that the clear cut evidence of the implication of this addition is the Hadeeth: **“there is no recompense order than the paradise for my believing slave whose bosom friend was snatched away in this world but tolerated with perseverance”**. He said: this includes even one child. See Fathul-Baari vol. 3, pp. 119, vol. 11, pp. 243.

Therefore, specify a day for us so that we can come and learn from what Allaah has taught you. He said: *assemble yourselves on so and so day.* When they assembled the messenger of Allaah went to them and taught them part of what Allaah has taught him. Therein he said: *“No woman among you will set forth three of her children except that they will become barricades for her against the Hell fire”.* Thereupon a woman said: *What about two? What about two? What about two?* He then replied: *“And even two, And even two, And even two”* ⁽³⁴⁾.

18- Whosoever that suffers the death of one child but perseveres in endurance will enter paradise.

This is based on the tradition transmitted by Abu Hurairah (رضي الله عنه) that the messenger of Allaah (ﷺ) said: *“there is no recompense other than paradise for my believing slave whose close friend has been snatched away in this world, but he tolerated it with perseverance”* ⁽³⁵⁾.

Al-Hafizh Ibn Hajar (رحمته الله) said: *This includes one child and more and this is the most authentic narration in this regard.*

His word: *“But tolerated with perseverance”* means that he endured with contentment the preordainment of Allaah, hoping for His benevolence ⁽³⁶⁾.

(34) Agreed upon: Al-Bukhari narrated it in the book of Funerals, under the chapter: **the virtue of one that suffers the death of an offspring and perseveres in endurance**, Hadeeth no. 101, 1249, 7310 and Muslim in the book of kindness and kinship, under the chapter: **the virtue of one that suffers the death of an offspring and perseveres in endurance**, Hadeeth no. 2633.

(35) Narrated by: Al-Bukhari in the book of Riqaaq (Traditions that soften the heart), chapter: **the work that is meant for seeking Allaah's countenance**, Hadeeth no. 6424.

(36) Fathul-Baari the expounds of Sahih Al-Bukhari vol. 3. pp. 119. Ibn Hajar has supported this with his commentary on the Hadeeth no. 6424 in Fathul-Baari vol. 11, pp. 243.

Ibn Hajar stated that this is also supported by the tradition of Qurrat Bin Iyaas which is forthcoming in the next Hadeeth. The Hadeeth of Abu Musa Al-'Ash'ari (رضي الله عنه) will also be cited wherein the messenger of Allaah said (Allaah says): *“Set up a house for my slave inside paradise and brand it: the home of praise”*. This tradition indicates that whoever that lost one of his children will enter paradise ⁽³⁷⁾.

19- Whosoever that suffers the death of one child but perseveres in endurance will meet him awaiting him at the gate of the paradise.

This is out of Allaah's kindness and compassion according to the tradition of Qurrat Bin Iyaas (رضي الله عنه) who said that a man used to visit the messenger of Allaah with a son of his. The messenger of Allaah said to him: *“Do you love him? He replied: May Allaah love you as I love him. Then the messenger of Allaah felt his absence for a long time and said: what is happening to the son of so and so? They replied: he has passed away O' messenger of Allaah. Thereupon the prophet said to the father: "Don't you like that when you approach any gate of paradise you find him awaiting you? Then a man said: Messenger of Allaah! Is that particular to him or does it includes all of us? He replied: it rather includes all of you”*.

However, the wording of An-Nasaee says: *“will it not please you that when you approach any gate of paradise you find him hastening to open it for you?”*⁽³⁸⁾.

(37) Narrated by At-Tirmizhi, Hadeeth no. 1021 as will be cited later.

(38) Narrated by An-Nasaee in the book of Funerals, chapter 22: **Instruction that one should endure in anticipation of reward.** Al-Hafizh Ibn Hajar said in Fathul-Baari vol. 11, pp. 243: *“it was transmitted by Ahmad and An-Nasaee and its chain is in accordance with the prerequisites of As-Sabeeh. Ibn Hibbaan and Al-Hakim have both authenticated it”*. Al-Albani also authenticated it in Sahih An-Nasaee vol. 2, pp. 404.

20- When a believer suffers the death of a male or female child and endures with perseverance anticipating Allaah's recompense...

...and further praises Allaah on His sound coordination and predestination Allaah will erect for him a house in paradise and name it the home of praise.

This is based on the tradition of Abu Musa Al-Ash'ari (رضي الله عنه) that the messenger of Allaah (ﷺ) said: “Whenever the child of Allaah's slave dies, Allaah will say to His angels: 'Have you snatched away the child of my slave?'. They will reply: certainly. He will again say: 'Have you snatched away the fruit of his heart?' They will reply: Yes of course. He will again say: 'What did my slave say?' They will reply: 'He praised you and said: 'We belong to Allaah and unto Him is our return'. Thereupon, Allaah will say: 'Set up a house for my slave inside paradise and name it: the home of praise.'”⁽³⁹⁾.

On the authority of Abu Salma, the shepherd of Allaah's messenger said: I heard the Messenger of Allaah saying: *“Bravo! He indicated five with his hand and said: how heavy are they in the scale! Purified is Allaah! All praise is due to Allaah! There is no deity worthy of worship besides Allaah. Allaah is the greatest. A pious child that a Muslim loses and endures with fortitude”*⁽⁴⁰⁾.

(39) Narrated by At-tirmizi in the book of Funerals, chapter: the virtue of calamity when one endures it in perseverance, Hadeeth no. 1021. Al-Albani graded it Hasan in Sahih At-Tirmizhi vol. 1, pp.520 and in Silsilatul-Ahaadith As-Saheehah, Hadeeth no. 1408.

(40) Ibn Sa'd related it in At-tabaqaat vol. 7, pp. 433, Ibn Hibbaan under Hadeeth no. 2328 and Al-Hakim in vol. 1, pp. 511-512 and then said with the concession of Az-Zahabi: Its chain is authentic. Al-Albani also authenticated it in Al-Ahaadith As-Saheehah, no. 1204.

21- Something that relieves the Muslim's heart, and eases the discomfort caused by his affliction, is that Muslim children will all be in paradise.

After citing the traditions on the excellence of losing a child and persevering in patience Al-Imam An-Nawawi (رحمته الله) said: *these traditions indicate that Muslim children will be in paradise. A good number of scholars have transmitted the consensus of the learned scholars on this fact.* He also quoted Al-Maaziri's saying in this regard which is as follows: "A team of scholars have transmitted a consensus of the scholars on the certainty of their being among the companions of paradise due to Allaah's declaration in this regard when He said:

﴿ وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ﴾

And those who believe and whose families follow them in Faith, to them shall We join their families: We shall not decrease the reward of their deeds in anything ^{(41) (42)}.

This is indicated by the Hadeeth of Abu Hurairah in which it is stated that: "*Muslim children will be in paradise. One of them will meet with his father and grip his garment or hand tightly until Allaah will put them both or him and his parents in paradise together*". The narrator doubts which of the two statements was used ⁽⁴³⁾.

(41) Surah At-Tur: 21.

(42) An-Nawawi's expound on Sahih Muslim vol. 16, pp. 421.

(43) Narrated by Muslim in the book of kindness and kinship, under the chapter: the virtue of one that suffers the death of an offspring and perseveres in endurance, Hadeeth no. 2635.

Furthermore, I have heard our Shaikh Ibn Baaz (رحمته الله عليه) saying: *“Muslims have unanimously conceded that Muslim children shall be in paradise. However they dispute with regards to the children of disbelievers but the most sound stated opinion is that they will be put to test on the Day of Reckoning or that they will be admitted to the paradise without any test and this later is the most sound opinion”* ⁽⁴⁴⁾.

This is the right opinion due based on the long tradition of Samurah Bin Jundab (رضي الله عنه) wherein it is stated that: *“As for the tall man in the garden, he is Ibrahim. As for the children around him they are children born in Islam. Hearing this some Muslims said: Messenger of Allaah! What about the children of unbelievers? Thereupon the Messenger of Allaah (ﷺ) added: also the children of unbelievers”* ⁽⁴⁵⁾.

22- Whosoever that strives to endure and trains himself on fortitude Allaah will assist and grant him patience and perseverance.

This is in accordance to the tradition of Abu Sa'ed Al-Khudri (رضي الله عنه) that the messenger of Allaah (ﷺ) said: *“He who seeks to be decent Allaah will grant him decency. He who tries to be contented with what he has Allaah will enrich him. He who strives to endure Allaah will grant him patience and perseverance. Nothing a man is endowed with that is more valuable and profound as a gift as patience”* ⁽⁴⁶⁾.

(44) I heard this from him during his commentary on Sahih Al-Bukhari, Hadeeth no. 1381, 1382.

(45) Narrated by Al-Bukhari in the book of Interpretation of dreams, chapter: vision after morning prayer, Hadeeth no. 7047.

(46) Agreed upon. Narrated by Al-Bukhari in the book of Alms, chapter: **Refraining from begging**, Hadeeth no. 1469, and in the book of Riqaaq (Traditions that soften the heart), chapter: **patience over the prohibitions of Allaah**, Hadeeth no. 6470. it is also narrated by Muslim in the book of Alms, chapter: **the virtue of being decent and patient**, Hadeeth no. 1053.

23- Whosoever that Allaah wishes good for He will send afflictions upon him in order to recompense him for his suffering ⁽⁴⁷⁾.

This is in accordance with the tradition of Abu Hurairah (رضي الله عنه) that the messenger of Allaah (ﷺ) said: *“whosoever that Allaah wishes good He will send afflictions upon him”* ⁽⁴⁸⁾.

Moreover, I have heard our Shaikh Abdul-Aziz Bin Abdillah Bin Baaz (رحمته الله) commenting on this tradition saying: *“that is all kinds of disasters and afflictions so that he can realize, regret and turn to his Lord in repentance”* ⁽⁴⁹⁾.

24- A believer's affair is all excellent whether at ease or at distress, during hardships or luxury.

This is in accordance with the tradition related by Suhaib (رضي الله عنه) that Allaah's messenger (ﷺ) said: *“Amazing is the affair of a believer. All his affairs are every time excellent and that can never materialize except for a true believer. When he is blessed with delight he shows gratitude and that is better for him. And when he is afflicted with adversity he endures with fortitude and that is better for him”* ⁽⁵⁰⁾.

(47) Fathul-Baari by Ibn Hajar, vol. 10, pp.108.

(48) Narrated by Al-Bukhari in the book of patients, chapter: what is narrated concerning the expiation done by sickness, Hadeeth no.5645.

(49) I heard this from him during his commentary on Sahih Al-Bukhari, Hadeeth no. 5645.

(50) Narrated by Muslim in the book of Ascetism, chapter: A believer's affair is all excellent.

25- Affliction casts off sins as a tree casts off its leaves.

This is based on the tradition of Aishah (رضي الله عنها) that Allaah's messenger (ﷺ) said: *“Whatever that afflicts a Muslim Allaah will use it to expiate his sins even if it was just a prickle of the thorn”* ⁽⁵¹⁾.

On the authority of Abdullah (رضي الله عنه) that Allaah's messenger (ﷺ) said: *“Whichever Muslim that is hurt by a sickness, or the like, Allaah will cast off his sins just as a tree casts off its leaves”* ⁽⁵²⁾.

On the authorities of Abu Sa'eed and Abu Hurairah (رضي الله عنهما) that Allaah's messenger (ﷺ) said: *“No fatigue, nor disease, nor sorrow, nor sadness, nor harm nor distress that befalls a believer, even if it were the prick he receives from the thorn, but that Allaah will expiate some of his sins for that”* ⁽⁵³⁾.

Another wording goes thus: *“No disease”* ⁽⁵⁴⁾, *nor fatigue* ⁽⁵⁵⁾, *nor sickness...”*.

(51) Agreed upon. Narrated by Al-Bukhari in the book of patients, chapter: **what is narrated concerning the expiation done by sickness**, Hadeeth no.5640. Muslim also narrated it in the book of kindness and kinship, chapter 49: **the recompense of a believer over his affliction**, Hadeeth no. (2572).

(52) Narrated by Muslim in the book of kindness and kinship, chapter: **the recompense of a believer over his affliction**, Hadeeth no. (2571).

(53) Agreed upon. Narrated by Al-Bukhari in the book of patients, chapter: **what is narrated concerning the expiation done by sickness**, Hadeeth no.5641, 5642. and Muslim in the book of kindness and kinship, chapter: **the recompense of a believer over his affliction**, Hadeeth no. (2573).

(54) Arabic term Wasab as used in the Hadeeth means: disease.

(55) Arabic term Nasab as used in the Hadeeth means: fatigue.

26- An afflicted Muslim endeavors to accomplish and meet up with the requisites of patience...

...based on which he will be recompensed for his distress. These requisites are summarized in three things as follow:

Requisite one: Sincerity and devotion to Allaah the Exalted and Dignified Who has said:

﴿ وَلِرَبِّكَ فَاصْبِرْ ﴾

But, for thy Lord's (Cause) be patient and constant!⁽⁵⁶⁾

And due to what He said in extolling the attributes of the people of sound reasoning:

﴿ وَالَّذِينَ صَبَرُوا أَبْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ هُمُ عُقْبَى الدَّارِ ﴾

Those who patiently persevere, seeking the countenance of their Lord; establish regular prayers; spend out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (Eternal) Home⁽⁵⁷⁾.

It is this kind of sincerity and devotion of patience that will set one free from the defects of showing off and selfish whims and caprices.

(56) Surah Al-Mudatthir: 7.

(57) Surah Ar-Ra'd: 22.

Requisite two: One should not grumble about Allaah the Most High to people because that negates patience and results in dissent and exasperation. This is in accordance with the tradition of Abu Hurairah (رضي الله عنه) that Allaah's messenger (ﷺ) said (Allaah says): *“When I send affliction upon my believing servant and he doesn't complain against Me to his condolence visitors I will free him and then reestablish him with flesh better than his flesh and blood better than his blood so that he can commence his work afresh”* ⁽⁵⁸⁾.

How excellent is the word of the wise poet that says:

*When you are attacked by affliction endure in perseverance with the
endurance of the Magnanimous one for He is best acquainted with you.
But if you grumble to the son of Adam, you are only complaining
against the compassionate one to him that cannot sympathize with you.*

Requisite three: patience and endurance should fall within its time based on the Hadeeth of Anas bin Malik (رضي الله عنه) that Allaah's messenger (ﷺ) passed by a woman weeping beside a tomb and said to her **“Be conscious of Allaah and exercise patience”**. She said: Turn away from me because you have not been afflicted with a calamity like mine and you aren't even aware of it. Then she was informed that that was the holy prophet. Thereupon she came to the house of the prophet but could not find any gatekeeper by the door and said: I didn't recognize you. The prophet then replied to her: **“Patience is at the first stroke of a calamity”** ⁽⁵⁹⁾.

This implies perfect patience that attracts profound recompense due to the abundant difficulty it involves.

(58) Related by Al-Hakim in Al-Mustadrak vol. 1, pp. 349 and he commented saying: *“This is an authentic tradition in accordance with the prerequisites of Al-Bukhari and Muslim but they did not transmit it”*. Al-Hakim is conceded in this judgement by Az-Zhahabi.

(59) Agreed upon. Narrated by Al-Bukhari in the book of Funerals, chapter: **Visiting the graves**, Hadeeth no.1283. and Muslim in the book of Funerals, chapter 15: **regarding patience at the first stroke of a calamity**, Hadeeth no. (926).

The original denotation of the Arabic term (Sadm) as used in the Hadeeth is the act of striking a hard and solid substance. Then it was used metaphorically to connote every inadvertent occurrence of distress ⁽⁶⁰⁾.

27- Here are some of the actions that do not negate patience:

One: to put one's complaint before Allaah the Most High. Submission and invocation to Allaah at times of hardships is a great act of worship. Allaah has informed about Ya'qub (Jacob) (عَلَيْهِ السَّلَامُ) that:

﴿ فَصَبْرٌ جَمِيلٌ ۗ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴾

(For me) patience is most fitting: against that which you assert, it is Allaah (alone) whose help can be sought" ⁽⁶¹⁾.

﴿ فَصَبْرٌ جَمِيلٌ ۗ عَسَىٰ اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴾

So patience is most fitting (for me). Maybe Allaah will bring them (back) all to me (in the end). For He is indeed full of knowledge and wisdom" ⁽⁶²⁾.

﴿ قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴾

(60) An-Nawawi's explanation of Sahih Muslim, vol. 6, pp.481.

(61) Surah Yusuf: 18.

(62) Surah Yusuf: 83.

He said: “I only complain of my distraction and anguish to Allaah, and I know from Allaah that which you know not”⁽⁶³⁾.

Concerning Ayyub (Job) (عَلَيْهِ السَّلَامُ) He said:

﴿وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

And (remember) Ayoub (Job), when he cried to his Lord, “Truly distress has seized me, But You are the Most Merciful of those that are merciful.”⁽⁶⁴⁾.

﴿إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾

Truly We found him full of patience and constancy, how excellent in Our service! ever did he turn (to Us)!⁽⁶⁵⁾.

Hence, it does not negate patience and constancy that when a slave is afflicted by calamity he puts his complaint before Allaah and entreats him for a relief⁽⁶⁶⁾.

Two: Grief and shedding of tears. This has equally occurred to the best of creation our noble prophet Muhammad bin Abdillah (ﷺ) according to the Hadeeth transmitted by Anas (رضي الله عنه) who said : “We went in the

(63) Surah Yusuf: 86.

(64) Surah Al-Anbiyaa: 83.

(65) Surah Saad: 44.

(66) See: **Befitting Patience** by Saleem Al-Helaali, pp. 84 .

company of Allaah's messenger (ﷺ) to Abu Saif the blacksmith⁽⁶⁷⁾ who was the foster father⁽⁶⁸⁾ (husband of the wet-nurse) of Ibrahim the son of prophet Muhammad (ﷺ). The prophet took up Ibrahim, kissed and smelled him. Later we came in again to Abu Saif's house while Ibrahim was about giving up⁽⁶⁹⁾. The prophet's eyes started shedding tears⁽⁷⁰⁾. Thereupon Abdur-Rahman Bin Awf (رضي الله عنه) said: O Allaah's messenger even you are weeping?⁽⁷¹⁾ He said: "**O Ibn Awf, this is mercy**". Then he wept more⁽⁷²⁾ and said: "**Truly the eyes are shedding tears**".

(67) The Arabic term (Al-Qain) as used in the Hadeeth means blacksmith. It is also applied to any manufacturer and amender of things. See: Fathul-Baari by Ibn Hajar vol. 3, pp. 173.

(68) The Arabic term (Zhi'r) as used in the Hadeeth denotes: wet nurse but he has been addressed as wet-nurse because he was the husband of the wet-nurse. The original indication of the term (Zhi'r) is the act of a she-camel sympathizing with her young one. Later it was applied to whosoever that fosters a baby which is not her own child and her husband also because he partakes in caring for the baby. Ibrahim here is the son of Allaah's messenger (ﷺ).

(69) The Arabic expression (Yajuudu Binafsihi) as used in the tradition implies that he was willingly giving away his soul just as one gives out his wealth generously. Fathul-Baari by Ibn Hajar vol. 3, pp. 174.

(70) The Arabic term (Tazhrifaan) as used in the Hadeeth denotes: shedding tears. Fathul-Baari by Ibn Hajar, vol. 3, pp. 174.

(71) The expression: "O Allaah's messenger even you are weeping?" implies that: people cannot exercise patience over affliction and you are doing like them? It is as if he is amazed over the prophet's action of weeping whereas he is ever enjoining people to be patient and forbidding them from showing anguish. So, he replied to him saying: "**It is mercy**". That is: what you are observing from me is a sign of compassion and soft mindedness towards the child and not what you presume as anguish. Fathul-Baari by Ibn Hajar, vol. 3, pp. 174.

(72) Implication of the Arabic expression (Thumma Atba'aha Bi Ukhraa) as used in the Hadeeth is disputed. Some say it means that he shed more and more tears. Others say it means that he followed the first word which was brief (**It is mercy**) with another which was more extensive (**Truly the eyes are shedding tears**). Fathul-Baari by Ibn Hajar, vol. 3, pp. 174.

and the heart is grieved but we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation”⁽⁷³⁾.

Al-Hafizh Ibn Hajar (رحمته الله) commented on this tradition saying: “Some additional phrase was narrated as regards this same tradition of Abdur-Rahman Bin Auf which says: then I said O messenger of Allaah! You are weeping? Have you not prohibited that?”. Another addition states that the messenger of Allaah replied to him saying: “*Indeed only two sounds which are foolish and coarse have been prohibited to me: the sound of musical amusement and the flutes of the devil, and the sound produced at the befall of a calamity: scarring of the countenance, tearing of the clothes and echo of the devil*”.

Following this he said: “*This is indeed mercy and he who does not sympathize with others will not be shown any mercy or sympathy*”⁽⁷⁴⁾.

In addition, Al-Hafizh Ibn Hajar (رحمته الله) commented saying: “*This tradition elucidates on the kind of weeping and grief that are permitted which involve just the shedding of tears and the show of compassion without any act of remonstrance against the preordainment of Allaah. This is the most obvious things that have appeared in this Hadeeth. The Hadeeth also entails the legalization of kissing and smelling of a child, fostering, paying commiseration visit to a child, visiting one who is at the verge of death, sympathizing with children and permission to disclose one's sorrow although to conceal it is preferable. It also involves the direction of speech to a certain person even though he is not meant by it in the actual sense. All these are derived from the prophet's speech to his son whose condition had actually deteriorated beyond the state of reasoning with what is being said. This is based on two reasons:*

(73) Agreed upon. Al-Bukhari narrated it in the book of Funerals, chapter: the saying of the prophet (at the death of his son Ibrahim): Indeed we are grieved by your separation, Hadeeth no. 1303 and Muslim.

(74) Fathul-Baari by Ibn Hajar, vol. 3, pp. 174.

One: because he was a small child.

Two: due to his suffering under the agony of death.

However, he had indeed meant to direct his speech to the audience who were there, to indicate that that action was not included in his earlier forbidding. It also entails the allowance of interrupting one whose outward action goes against his speech so that he can clarify the inconsistency” (75).

Abdullah Bin Umar (رضي الله عنه) narrated that: *When Sa'd Bin 'Ubadah fell sick the prophet along with Abdur-Rahman Bin Awf, Sa'd Bin Abi Waqqaas and Abdullab Bin Mas'ud (رضي الله عنه) visited him to enquire about his health. When he came to him, he found him surrounded by his household (76) and he asked, “Has he passed away?” They replied, "No, O Allaah's messenger". The prophet wept and when the people noticed his weeping they all wept. He said, "will you listen? Allaah does not punish for shedding tears, nor for the grief of the heart but He punishes because of this (77) or bestows His mercy” (78). He pointed out to his tongue and added, “The deceased is punished for the wailing of his relatives over him” (79).*

(75) Fathul-Baari by Ibn Hajar, vol. 3, pp. 174.

(76) i.e. Surrounded by his household who came to serve him. Fathul-Baari by Ibn Hajar, vol. 3, pp. 175.

(77) i.e. He punishes because of this if it utters evil. Fathul-Baari by Ibn Hajar, vol. 3, pp. 175.

(78) i.e. He bestows mercy because of this if it utters good. Fathul-Baari by Ibn Hajar, vol. 3, pp. 175.

(79) the prohibited kind of weeping is that which involves wailing and recounting of attributes that the deceased does not actually possess. Or any weeping that involves one or both of them. An-Nawawi's explanation of Sahih Muslim, vol. 6, pp. 480. See also: Fathul-Baari by Ibn Hajar, vol. 3, pp. 153-160 and An-Nawawi's explanation of Sahih Muslim, vol. 6, pp. 482-486.

Umar (رضي الله عنه) used to punish people on this type of act by flogging with whip, stoning and strewing with sand⁽⁸⁰⁾.

Al-Hafizh Ibn Hajar commented hereby saying: *“This indicates that this incidence occurred before the death of Ibrahim the son of prophet Muhammad. This is because Abdur-Rahman Bin Awf was in their company during this but he did not interrupt him with what he had interrupted in the other incidence. Hence there is indication that he was already aware of the ruling regarding ordinary weeping by shedding tears for which there is no blame”*⁽⁸¹⁾.

Furthermore, in the tradition of Usamah Bin Zaid during the incidence of the death of one of the prophet's granddaughters, it is stated that when the prophet instructed his daughter's messenger to go back and inform her that:

“To Allaah belongs what He has taken. To Him belongs whatever He has given and for everything He has stipulated an appointed time. Therefore, tolerate and expect His reward of contentedness”. She sent back to him strongly requesting him to come in person. Then the prophet along with Sa'd Bin 'Ubadah, Mu'aaz Bin Jabal and Usamah rose up to her. When the baby at the verge of death was raised towards the Prophet he started shedding tears. Sa'd said, *“O messenger of Allaah! What is this?”* He replied: *“It is mercy which Allaah has lodged in the heart of His slaves, and Allaah is Merciful only to those of His slaves who are merciful to others”*⁽⁸²⁾.

(80) Agreed upon. Al-Bukhari narrated it in the book of Funerals, chapter: weeping beside the patient, Hadeeth no. 1304, and Muslim in the book of Funerals, chapter: weeping for the dead, Hadeeth no. 924.

(81) Fathul-Baari by Ibn Hajar, vol. 3, pp. 175.

(82) Agreed upon. Al-Bukhari narrated it in the book of Funerals, chapter: The statement of the prophet: 'The deceased is punished because of the wailing of some of his relatives', Hadeeth no. 1284, and Muslim in the book of Funerals, chapter: weeping for the dead, Hadeeth no. 923.

Anas (رضي الله عنه) also narrated: *“We were in the funeral procession of one of the prophet's daughters and he was sitting by the side of the grave. I saw his eyes shedding tears”* ⁽⁸³⁾.

28- There are many things that assist and enhance endurance during the striking of a calamity involving the death of beloved ones.

Below are some of them:

One: to acknowledge the resultant recompense of an affliction. This is one of the most efficient solutions that help to alleviate the pains of a calamity. Evidences regarding this have previously been cited.

Two: to realize that affliction wipes and casts off sins just as a tree casts off its leaves ⁽⁸⁴⁾.

Three: to believe that it was already predestined in the Mother of the book (i.e. the preserved slate).

Four: to be conscious of Allaah's right regarding that calamity. Hence, he must endure in perseverance, remain pleased, be thankful to Allaah, proclaim the words: “To Allaah we belong and it is unto Him we shall return” and have hope in His reward of contentedness.

Five: to realize that Allaah has truly willed, chosen and allocated that to him and that true subordination demands that he be pleased with what his Master has chosen and sanctioned for him. However, if he cannot fulfill the

(83) Narrated by Al-Bukhari in the book of Funerals, chapter: **The statement of the prophet: 'The deceased is punished because of the wailing of some of his relatives'**, Hadeeth no. 1285.

(84) Evidences regarding this have been cited earlier in paragraph 25.

due right as demanded by the situation, he should come down to the position of patience and endurance. But if he goes beyond that he has degenerated to the order of transgression and exceeding of set limits.

Six: to realize that a befallen calamity is a result of the sins he has committed. However, if he has not committed any sin like the prophets and messengers then it is due to his high level of faith and devotion.

Seven: to realize that this calamity is an effective solution that Allaah, who is the best acquainted one with his goodness and the most Compassionate, has brought to his advantage. Therefore, he should endure and should not be irritated or complain against Allaah to others besides Him lest his advantage may turn to disadvantage.

Eight: to realize that the outcome of this solution, which is hale and hearty recovery, resurgence, recuperation and the disappearance of pains and sorrows, could not have materialized without this. Allaah said:

﴿ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾

It is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. But Allaah knows, and you know not ⁽⁸⁵⁾.

﴿ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَنَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴾

It may be that you dislike a thing, and Allaah brings about through it a great deal of good ⁽⁸⁶⁾.

(85) Surah Al-Baqarah: 216.

(86) Surah An-Nisaa: 19.

Nine: to realize that the calamity has not come to destroy and kill him but it is rather sent to put his patience to test, to determine if he is fit to be used and made one of Allaah's friends and allies or not. Allaah grants His bounty to whom He wills and He is the possessor of great bounty.

Ten: to realize that Allaah trains His servant on ease and hardship, blessing and calamity in order to extract his full subordination in all circumstances ⁽⁸⁷⁾.

Eleven: to realize the real nature of this worldly existence. It is not a garden of bliss nor an abode of eternity. It is just a transition of test and obligation. This is why the wise and intelligent is never taken spontaneously by its calamities. How excellent is he that said:

*Indeed Allaah possesses some wise servants.
They forsook this world in fear of temptations.
They pondered over it and when they realized
that it is not a place of permanent habitation for the living,
they cast it beyond the depths of the sea and sailed by works of righteousness.*

There is no permanence regarding the state of mundane existence. One good turn deserves another. When one day is for you and the other is against you. Allaah the most High said:

﴿ إِن يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ
نُذِرُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ
شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴾

(87) Tareequl-Hijratain Wabaabus-Sa'aadatain by Ibn Al-Qayyim, pp. 448-459. See also: Zaad Al-Ma'ad vol. 4, pp. 188-196 and 'Uddatus-Saabireen by Ibn Al-Qayyim, pp. 76-86.

If a wound has touched you, be sure a similar wound has touched the others. Such days (of varying fortunes) we give to men and men by turns: that Allaah may know those that believe, and that He may take to Himself from your ranks martyr-witnesses (to Truth). And Allaah loves not those that do wrong ⁽⁸⁸⁾.

Abul-Baqaa Az-Zandi did speak well when he said: *Anything that attains perfection must undergo imperfection. Therefore, one should not be carried away by sound livelihood. The days as you can see rotate. So, whosoever is pleased for some time must be displeased many other times.*

Twelve: to be conscious of oneself. Indeed it is Allaah who has granted mankind life. From nothing He has brought him to existence and amply bestowed upon him His favours, both apparent and unapparent. Hence he is owned by Allaah initially and finally. Labid Bin Rabee'ah (رضي الله عنه) was truthful when he said: *"Wealth and kinsfolk are but trusts and you must one day return the trusts to their owners"*.

Thirteen: to be sure of getting relief. Allaah's victory is proximate to the righteous. After hardship is ease and with every hardship is relief. This is because Allaah has pledged this and He does not fail in His pledge. He said:

﴿ فَأَصْبِرْ إِنَّ الْعَقِبَةَ لِلْمُتَّقِينَ ﴾

So persevere patiently: for the End is for those who are righteous ⁽⁸⁹⁾.

(88) Surah Aal-Imraan: 140.

(89) Surah Hud: 49.

How excellent is he that said:

*Man may feel very great discomfort when stricken by the blow of fate
but with Allaah is the way out.
When the discomfort had overwhelmed,
sudden relief came when I thought there was no way out.*

Allaah has truly pledged to recompense in abundance and He does not allow to be lost the reward of any who performed well in his deeds as He said:

﴿ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبُوْنَنَّهُمْ فِي الدُّنْيَا
حَسَنَةً ۖ وَلَا جُرْأَلْآخِرَةَ أَكْبَرَ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴾

To those who leave their homes in the cause of Allaah, after suffering oppression, We will assuredly give a goodly home in this world: but truly the reward of the Hereafter will be greater. If they only realised (this)!

﴿ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾

(They are) those who persevere in patience, and put their trust in their Lord ⁽⁹⁰⁾.

How excellent is he that said:

*For every fracturing (distress)
Allaah shall indeed reinstate to a state of normality
but for the fracturing of religious channel
there will be no reinstatement.*

(90) Surah An-Nahl: 41, 42.

Fourteen: to seek Allaah's support and assistance. A slave should entreat his Lord to support and reinstate him to a state of normality. Allaah the Most High said:

﴿أَسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّا الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

Pray for help from Allaah, and (wait) in patience and constancy: for the earth is Allaah's, to give as a heritage to such of His servants as He pleases; and the end is (best) for the righteous ⁽⁹¹⁾.

Whosoever wins the company of Allaah deserves to be more patient and enduring.

Fifteen: to emulate the people of endurance and firm determination. Hence to ponder the lives of the patient people and the various hardships and misery they had incurred helps one to observe more patience and constancy, and thereby smother the passion of calamity with the alleviating tablet of emulation.

Allaah instructed His prophet saying:

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ﴾

Therefore patiently persevere (O Muhammad ﷺ), as did (all) Messengers of strong will ⁽⁹²⁾.

(91) Surah Al-A'raaf: 128.

(92) Surah Al-Ahqaaf: 35.

Sixteen: to belittle the calamity. The noble prophet (ﷺ) said: “*O Mankind! Whosoever among you or among the believers that is afflicted by a mishap he should seek solace with the calamity that has befallen him through me. For no one from among my nation shall be afflicted with a calamity more severe than the calamity that befell me*”⁽⁹³⁾.

A wise person wrote this tradition in the form of poetry to a brother of his to console him over the death of his son called Muhammad and said:

*Endure every calamity with patience and fortitude and remember
that man will never be left eternal*⁽⁹⁴⁾.
*Whenever you remember Muhammad and the calamity that befell him,
then compare your distress to that of prophet Muhammad.*

Seventeen: to realize that affliction with respect to things besides religion is very light and simple in the sight of a believer. How excellent is the word of he that says:

*For every fracturing (distress)
Allaah shall indeed reinstate to a state of normality
but for the fracturing of religious channel
there will be no reinstatement.*

It is related that an Arab woman passed by two of her children who were slain and said: All praise is due to Allaah! And then she said:

*Every calamity that befalls a man is a blessing.
If he is not afflicted one day he will meet Allaah by Hell.*

(93) Narrated by Ibn Majaahhh and the wording is his in the book of Funerals, chapter: what is narrated concerning patience over an affliction, Hadeeth no. 1599, and Ad-Daarimi vol. 1, pp. 40. Al-Albani authenticated it in Silsilatul-Ahaadith As-Saheehah, Hadeeth no. 1106.

(94) See: Muqawwimaat Ad-Daa'yah An-Naajih by the author, pp. 260-279.

Eighteen: to realize that this world is transient and fleeting. Whatever that is herein is subject to change and extinction because it is only a transition to the Hereafter. Moreover, this world is just a sowing ground for the world to come. This has been substantiated by textual evidences from the Qur'an and Sunnah.

Qur'anic evidences:

One: Allaah the Most High said:

﴿وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿١٣﴾﴾

And were it not that (all) men might become of one community (all disbelievers, desiring the world only), We would provide, for everyone that blasphemes against (Allaah) Most Gracious, silver roofs for their houses, and (silver) stair-ways on which to ascend,

﴿وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَّكِفُونَ ﴿١٤﴾﴾

And (silver) doors to their houses, and thrones (of silver) on which they could recline,

﴿وَزُحْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَّعُ الْحَيَاةِ الدُّنْيَا ۗ وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿١٥﴾﴾

And also adornments of gold. But all this were nothing but conveniences of the present life: the Hereafter, in the sight of thy Lord, is for the Righteous ⁽⁹⁵⁾.

Two: Allaah the Most High said:

﴿ إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَتْنَهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْرَب بِالْأَمْسِ ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴾

The likeness of the life of the Present is as the rain which We send down from the skies: by its mingling arises the produce of the earth, which provides food for men and animals: (it grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: there reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect ⁽⁹⁶⁾.

(95) Surah Az-Zukhruf: 33-35.

(96) Surah Yunus: 24.

Three: Allaah the Exalted and Dignified said:

﴿ وَأَضْرَبَ لَهُمْ مَثَلًا الْحَيَاةِ الدُّنْيَا كَمَا إِذَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿١٥٧﴾ ﴾

Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it. But soon it becomes dry stubble, which the winds do scatter: it is (only) Allaah Who prevails over all things⁽⁹⁷⁾.

Four: Allaah the Most High said:

﴿ وَمَا أُوتِيتُمْ مِّنْ شَيْءٍ فَمَتَّعُوهُ الْحَيَاةِ الدُّنْيَا وَزَيَّنَّا لَهَا ۖ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۖ أَفَلَا تَعْقِلُونَ ﴿١٦٠﴾ ﴾

The (material) things which you are given are but the conveniences of this life and the glitter thereof; but that which is with Allaah is better and more enduring: will you not then be wise?⁽⁹⁸⁾

Five: Allaah the Most High said:

﴿ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٦٤﴾ ﴾

(97) Surah Al-Kahf: 45.

(98) Surah Al-Qasas: 60.

That House of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous ⁽⁹⁹⁾.

Six: Allaah the most High said:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him will you (all) be brought back ⁽¹⁰⁰⁾.

Seven: Allaah the Most High said:

﴿فَمَا أُوتِيتُمْ مِّنْ شَيْءٍ فَمَتَّعِ الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

Whatever you are given (here) is (but) a convenience of this Life: but that which is with Allaah is better and more lasting: (it is) for those who believe and put their trust in their Lord ⁽¹⁰¹⁾.

Eight: Allaah the Most Purified said:

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ﴾

(99) Surah Al-Qasas: 83.

(100) Surah Al-Qasas: 85.

(101) Surah As-Shuraa: 36.

What is the life of this world but play and amusement? But best is the Home in the Hereafter, for those who are righteous. Will you not then understand? ⁽¹⁰²⁾.

Nine: Allaah the Exalted and Dignified said:

﴿ وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴾

What is the life of this world but amusement and play? But verily the Home in the Hereafter, that is life indeed, if they but knew ⁽¹⁰³⁾.

Ten: Allaah the Most High said:

﴿ أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرْتَهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴾

Know you (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude; how rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; you see it turning yellow; then it becomes dry and crumbles away.

(102) Surah Al-An'aam: 32.

(103) Surah Al-Ankabut: 64.

But in the Hereafter is a severe penalty (for the devotees of wrong). And Forgiveness from Allaah and (His) Good Pleasure (for the devotees of Allaah). And what is the life of this world, but a deceiving enjoyment?⁽¹⁰⁴⁾.

Eleven: Allaah the Most High said:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾

All that is on earth will perish

﴿وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

But will abide (forever) the Face of your Lord, Full of Majesty, Bounty and Honour⁽¹⁰⁵⁾.

Evidences from the (Sunnah) prophetic tradition

As for evidences from the (Sunnah) prophetic tradition, the prophet (ﷺ) has indeed spurred mankind to refrain the fancies of this world and enticed them with the bliss of the hereafter through his words and actions.

One: As for his actions the tradition related by Aishah (رضي الله عنها) states that: "*The prophet disserted this world without satisfying his hunger with barley bread*"⁽¹⁰⁶⁾.

(104) Surah Al-Hadid: 20.

(105) Surah Ar-Rahman: 26, 27.

(106) Narrated by Al-Bukhari in the book of foods (meals), chapter: **What the prophet and his companions used to eat**, Hadeeth no. 5414.

Two: Aishah narrated also: *"The family of Muhammad did not eat two meals one day but one of them was of dates"* ⁽¹⁰⁷⁾.

Three: She narrated also: *"We used to see three crescents in two months and no fire is kindled in the houses of Allaah's messenger (ﷺ)".* Thereupon 'Urwah said, *What used to sustain you?* Aishah replied, *The two black things i.e. dates and water"* ⁽¹⁰⁸⁾.

Four: The prophet (ﷺ) said, *"If I have wealth (gold) as much as mount Ubud, I would not like something out of it to remain with me for more than three days except that which I preserve for repaying a debt"* ⁽¹⁰⁹⁾.

Five: It is reported that the prophet had slept on a mat that left some marks on his sides. When he woke up Umar Bin Al-Khattaab came in and started rubbing his affected sides and said, *O Allaah's messenger! Why not get a mattress more comfortable than this?* He said, *"what have I to do with this world? My similitude with respect to this world is that of a traveler that traveled in a summer day and sought shade under a tree for a while and then continued his journey"*.

Six: Abu Hurairah (رضي الله عنه) said, *"the family of Muhammad had never eaten their fill for three successive days till death overtook him"* ⁽¹¹⁰⁾.

(107) Narrated by Al-Bukhari in the book of Riqaaq (Traditions that soften the heart), chapter: **How the prophet and his companions used to live and how they gave up their interest in the world**, Hadeeth no. 6455.

(108) Narrated by Al-Bukhari in the book of Riqaaq (Traditions that soften the heart), chapter: **How the prophet and his companions used to live and how they gave up their interest in the world**, Hadeeth no. 6459.

(109) Agreed upon. Al-Bukhari narrated it in the book of Loans, payment of loans, freezing of property and bankruptcy, chapter: **Repayment of debts**, Hadeeth no. 2389, and also Muslim in the book of Almsgiving, chapter: **Aggravating punishment for one that refuses to give alms**, Hadeeth no. 991.

This implies that they had never eaten to their satisfaction for three good consecutive days. It seems that that was due to their poor state of provision. Though they may have, but they preferred to give it out to others out of selflessness ⁽¹¹¹⁾.

Seven: On the authority of Aishah (رضي الله عنها) said: *"The bed mattress of Allaah's messenger was made of leather case stuffed with palm fibres"* ⁽¹¹²⁾.

Eight: That notwithstanding, the messenger of Allaah (ﷺ) used to say, *"O Allaah! Give sustenance to the family of Mubammad"* ⁽¹¹³⁾.

Nine: Allaah's messenger (ﷺ) further said, *"The successful one is he who embraces Islam and is granted sufficiency and contentment with that which Allaah has bestowed upon him"* ⁽¹¹⁴⁾.

(110) Narrated by Al-Bukhari in the book of foods (meals), chapter: Concerning Allaah's word:

﴿كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

Eat of the good things We have provided for your sustenance.

Hadeeth no. 5374.

(111) See: Fathul-Baari by Ibn Hajar, vol. 9, pp.517, 549.

(112) Narrated by Al-Bukhari in the book of Riqaaq (Traditions that soften the heart), chapter: **How the prophet and his companions used to live and how they gave up their interest in the world**, Hadeeth no. 6456.

(113) Agreed upon. Al-Bukhari narrated it in the book of Riqaaq (Traditions that soften the heart), chapter: **How the prophet and his companions used to live and how they gave up their interest in the world**, Hadeeth no. 6460 and also Muslim in the book of Almsgiving, chapter: **Sufficiency and contentment**, Hadeeth no. 1055 and this wording is his.

(114) Narrated by Muslim in the book of Almsgiving, chapter: **Sufficiency and contentment**, Hadeeth no. 1054.

As regards his words that arouse dislike for this world and cautions against being carried away by its fancies, they are quite many. Here are some of them:

Ten: The tradition of Mutarrif via his father (رضي الله عنه) who said, "I came to Allaah's messenger while he was reciting the chapter:

﴿أَلْهَمَكُمُ التَّكَاثُرُ﴾

The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things).

He said, "*Mankind says, My wealth! My wealth! O Mankind! Do you own out of your wealth more than what you have eaten and consumed or that which you have worn and torn or that which you have given out as charity and sent forth?*"⁽¹¹⁵⁾.

Eleven: Abu Hurairah (رضي الله عنه) narrated that the messenger of Allaah said, "*A slave cries! My wealth! My wealth! Indeed he doesn't own out of his wealth but three things: what he ate and consumed, or worn and torn, or gave out and achieved. Whatever is besides these, he is bound to depart this world and forsake it for other people*"⁽¹¹⁶⁾.

Twelve: One day the prophet (ﷺ) entered the market place and passed by a dead young Billy goat with small ears. He grabbed its ears and said, "*which of you would like this for a Dirbam?*" They replied, *We don't like it for any penny. What have we to do with it?*. Then He said, "*would you like that it was yours?*" They replied, *By Allaah! It is defective even if it were alive*

(115) Narrated by Muslim in the book of Ascetism and Raqaaeq (Traditions that soften the heart), Hadeeth no. 2954.

(116) Narrated by Muslim in the book of Ascetism and Raqaaeq (Traditions that soften the heart), Hadeeth no. 2959.

because it is deaf with chopped off ears let alone that it is dead? Then Allaah's messenger (ﷺ) said, *"by Allaah this world is more insignificant in the sight of Allaah than this goat is to you"* (117).

Thirteen: On the authority of Sahl Bin Sa'd (رضي الله عنه) said: the messenger of Allaah (ﷺ) said, *"If the value of this world was like the weight of a mosquito's wing in the sight of Allaah He wouldn't have given a disbeliever a sip of water"* (118).

This worldly life is dispraised if not spent on obedience to Allaah the Exalted and Dignified.

Fourteen: On the authority of Abu Hurairah (رضي الله عنه) said, I heard Allaah's messenger (ﷺ) saying: *"Verily this world is cursed. Cursed is whatever is in it except (Dbikr) the remembrance of Allaah, that which is in line with it, a learned scholar and a student"* (119).

This emphasizes that this world is dispraised and detested by Allaah and whatever that is in it is distanced from the mercy of Allaah except that which is part of the obedience to Allaah the Exalted and Dignified.

(117) Narrated by Muslim in the book of Ascetism and Raqaaeq (Traditions that soften the heart), Hadeeth no. 2957.

(118) Narrated by Ibn Majaahhh in the book of Ascetism, chapter: **the similitude of this world**, Hadeeth no. 4110 and At-Tirmizhi in the book of Ascetism, chapter: **What is narrated regarding the insignificance of this world in the sight of Allaah the Exalted and Dignified**. Hadeeth no. 2320 He commented on the tradition saying: this is an authentic tradition. Ibn Al-Mubarak also transmitted it on the authority of some companions of the prophet, in the book of Ascetism and Raqaaeq, Hadeeth no. 470. Al-Albani authenticated it in Silsilatul-Ahaadith As-Saheehah, Hadeeth no. 943, and Sahih At-Tarhib Wat-Tarhib, Hadeeth no. 3240.

(119) Narrated by At-Tirmizhi in the book of Ascetism, chapter: **Narrated Muhammad Bin Hatim**, Hadeeth no. 2322 and the wording is his, and Ibn Majaahhh in the book of Ascetism, chapter: **the similitude of this world**, Hadeeth no. 4112. Al-Albani graded it Hasan (good) in Sahih At-Tarhib Wat-Tarhib, Hadeeth no. 3244.

Moreover, and due to its worthlessness in the sight of Allaah, He did not allow His messenger to stay too long in it in spite of the fact that he is the most beloved one to Him among His creatures.

The prophet's saying: "*that which is in line with it*" refers to whatever that is loved by Allaah of all works of piety and righteousness. This involves all good deeds, optional and desirable acts sanctioned by Islamic Law.

His saying: "*a learned scholar and a student*": They are men who have the knowledge about Allaah. They are those that combine between knowledge and practice. Hence, people of ignorance are excluded. So also a scholar that does not act upon his knowledge, one who learns officious knowledge and those who study science that are not of any religious relevance.

The terms "*learned scholar*" and "*a student*" have been used in the nominative case to indicate that the whole of this world is dispraised. Nothing of it is praiseworthy except (Dhikr) the remembrance of Allaah, that which is in line with it, a learned scholar and a student ⁽¹²⁰⁾.

So, when a wise person sees one who is trying to compete with him over this world he should caution and counsel him to rather compete with him for the Hereafter ⁽¹²¹⁾.

Fifteen: The messenger of Allaah died while he pledged his armor to a Jew for thirty saa' ⁽¹²²⁾ of barley ⁽¹²³⁾.

(120) See: At-Taibi's commentary on Mishkaatul-Masaabih, vol. 10, pp. 3284-3285, Mirqaatul-Mafaatih: a commentary on Mishkaatul-Masaabih by Al-Mulla Ali Al-Qaari, vol. 9, pp.31 and Tuhfatul-Ahwazhi by Al-Mubarakfuri, vol. 6, pp.613.

(121) See: Fiqhud-Da'wah by the author, vol. 2, pp.1007.

(122) Translators Note: *Saa'* is an Islamic term that denotes a certain cubic measure of varying magnitude. In the Hanafi school of thought the prophetic Saa' is estimated as the equivalence of (3296) grams of wheat. As for the Maliki, Sahfi'I and Hanbali schools of thought they estimate it for (2175) grams of wheat.

Sixteen: It is related that when Abu 'Ubaidah (رضي الله عنه) came with some wealth from the Bahrain Islands the Ansaar (helpers) who had come to observe the morning prayer with the messenger of Allaah turned towards him. When the messenger of Allaah noticed them he smiled and said: "*I think you must have heard that Abu 'Ubaidah has brought something with him?*" They replied, *certainly O Allaah's messenger*. Then he said, "*Have glad tidings and hope of delight. By Allaah! I am not afraid that you will become poor but I fear that you would have great access to the mundane wealth as it was granted to those that lived before you. Then you would compete over it as they did and it would destroy you as it destroyed them*". Another wording states: "*And it would distract you as it distracted them*" (124).

Seventeen: It also came in the Hadeeth of Abu Sa'eed Al-Khudri that the holy prophet (ﷺ) said: "*the thing I am mostly afraid of for your sake is the worldly blessings which Allaah will bring forth to you*". It was said, *what are the blessings of this world?* The prophet replied: "*mundane pleasures*". Later he said, "*This worldly wealth is like sweet fruit. He that earns it through a legal means and spends it properly then it will be an excellent helper, but whosoever earns it through an illegal way he will be like the one who eats but is never satisfied and {it will testify against him on the day of reckoning}*" (125).

(123) See: Sahih Al-Bukhari, the book of Business, chapter: **Purchasing food stuff on credit**, Hadeeth no. 2200 and Sahih Muslim, the book of contract of the lease of plantation, chapter: **Mortgaging/pledging and its allowance while at home and on journey**, Hadeeth no. 1603.

(124) Agreed upon. Al-Bukhari narrated it in the book of Tribute and peace making, chapter: **Making peace with the Ahluzzhimmah and the war opponents of Islam**, Hadeeth no. 3158, 4015, 6425 and Muslim in the book of Asceticism and Raqaaeq (Traditions that soften hearts), Hadeeth no. 2961.

(125) Agreed upon. Al-Bukhari narrated it in the book of Riqaaq (Traditions that soften hearts), chapter: **The warning regarding worldly pleasures, amusements and competing against each other for the enjoyment thereof**, Hadeeth no. 6427 and Muslim

Eighteen: Khabbaab (رضي الله عنه) said, "A Muslim is recompensed for whatever he spends except that he puts in this soil" (126).

Al-Hafizh Ibn Hajar (رحمته الله) commented on this tradition saying: "i.e. what is spent on the construction of buildings and it refers to that which is superfluous" (127). He further enumerated various Hadeeth that dispraise the construction of buildings and then said: "All these refer to constructions that are not necessary apart from those erected for living and seeking shelter against heat and cold" (128).

If a Muslim does not make this world his greatest object of concern Allaah will assist and guide him through.

Nineteen: On the authority of Ma'qil Bin Yasaar (رضي الله عنه) who said: the messenger of Allaah (ﷺ) said: "**Your Lord the most Blessed and most High says: 'O Mankind! Strictly devote yourself to my worship I will fill your heart with contentment and fill your hands with sustenance. 'O Mankind! Don't distance yourself from me lest I will fill your heart with poverty and your hands with distractions' "**" (129).

in the book of Almsgiving, chapter: the fear of the emergence of worldly pleasures, Hadeeth no. 1052. What is within the parenthesis is of the narration of Muslim.

(126) Agreed upon. Al-Bukhari narrated it in the book of Patients, chapter: The patient's wish for death, Hadeeth no. 5672 and Muslim in the book of Remembrance and supplication, chapter: Undesirability of wishing death due to the affliction of a calamity, Hadeeth no. 2681.

(127) Fathul-Baari, a commentary on Sahih Al-Bukhari, vol. 10, pp. 129.

(128) Fathul-Baari, a commentary on Sahih Al-Bukhari by Ibn Hajar, vol. 10, pp. 129 and vol. 11, pp. 93.

(129) Narrated by Al-Hakim with the concession of Az-Zhahabi, vol. 4, pp. 326. Al-Albani commented on it in Sisilatul-Ahaadith As-Saheehah thus: "It is as they have said". He further authenticated it in Sahih At-Targhib Wat-Tarhib, Hadeeth no. 3165.

Twenty: In the tradition of Abu Hurairah (رضي الله عنه) the messenger of Allaah (ﷺ) said: "*Verily, Allaah the most High says: 'O Mankind! Strictly devote yourself to my worship I will fill your heart with contentment and dislodge your poverty but if you refuse to do that I will fill your hands with distractions and I will not dislodge your poverty'*" ⁽¹³⁰⁾. He said this when he recited the verse:

﴿ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ^ط وَمَنْ
كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ
نَصِيبٍ ﴾

To any that desires the reward of the Hereafter, We give increase in his reward; and to any that desires the reward of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter ⁽¹³¹⁾.

There is no doubt that any work directed towards seeking Allaah's countenance is an act of worship even though some of them may not be obligatory.

Twenty One: On the authority of Zaid Bin Thaabit (رضي الله عنه) said: I heard Allaah's messenger (ﷺ) saying, "*Whosoever that makes this world his greatest concern, Allaah will shatter his affairs for him and place poverty*

(130) Narrated and graded Hasan (good) by At-Tirmizhi in the book of describing the day of Judgement, chapter: Narrated Qutaibah, Hadeeth no. 2466. It was also narrated Ibn Majaahhh in the book of Ascetism, chapter: Attaching great concern to this world, Hadeeth no. 4108, Ahmad in vol. 2, pp.358, Al-Hakim with the concession of Az-Zhahabi in vol. 2, pp. 443. Al-Albani authenticated it in Sahih At-Targhib Wat-Tarhib, Hadeeth no. 3166, Silsilatul-Ahaadith As-Saheehah, vol. 3, pp. 346 and Sahih At-Tirmizhi, vol. 2, pp. 593.

(131) Surah As-Shura: 20.

before his eyes and he will never achieve of this world except that which is destined for him. Whosoever that makes the hereafter his intention Allaah will integrate his affairs for him and place his affluence in his heart and the worldly bliss will come to him willingly and unwillingly” ⁽¹³²⁾.

Twenty Two: On the authority of Anas Bin Malik (رضي الله عنه) who said: Allaah's messenger (ﷺ) said: *“He, for whom the Hereafter is his great concern, Allaah will place his affluence in his heart and integrate his affairs for him and the worldly bliss will come to him willingly and unwillingly. But he, for whom this world is his great concern, Allaah will place his poverty before his eyes and disintegrate his affairs for him and he will never achieve of this world except that which is destined for him”* ⁽¹³³⁾.

Twenty Three: On the authority of Abu Musa Al-'Ash'ari (رضي الله عنه) who said: Allaah's messenger (ﷺ) said: *“Whosoever loves this world would impair his hereafter and whosoever loves his hereafter would impair this world. Hence, give precedence to that which is eternal over that which is fleeting”* ⁽¹³⁴⁾.

(132) Ibn Majaahhh narrated it in the book of Ascetism, chapter: Attaching great concern to this world, Hadeeth no. 4105. Al-Albani authenticated its chain in Silsilatul-Ahaadith As-Saheehah, Hadeeth no. 950, and Sahihul-Jaami' vol. 5, pp. 351.

(133) Narrated by At-Tirmizhi in the book of describing the day of Judgment, chapter: Narrated Suwaid, Hadeeth no. 2465. Al-Albani authenticated it in Sahih At-Tirmizhi, vol. 2, pp. 593. and Silsilatul-Ahaadith As-Saheehah, Hadeeth nos. 949-950.

(134) Narrated by Ahmad, vol. 4, pp. 412, Ibn Hibbaan, Hadeeth no. 709 and Al-Hakim, vol. 4, pp. 319. Imam Al-Munzhiri commented on it in At-Tarhib Wat-Tarhib, Hadeeth no. 4744 thus: "It is related by Ahmad and its narrators are trustworthy". Al-Albani also commented on it in Sahih Targhib Wat-Tarhib, Hadeeth no. 3247 saying: "It is authentic based on another tradition". He also quoted one of its purporting evidences in Silsilatul-Ahaadith As-Saheehah, Hadeeth no. 3287.

Twenty Four: Abu Musa Al-'Ash'ari (رضي الله عنه) reported that when he was facing the agony of death he said: "O you Community of Ash'ariyyun let he who is present inform he that is absent, I have heard the messenger of Allaah saying: 'The sweetness of this world is the bitterness of the Hereafter and the bitterness of this world is the sweetness of the Hereafter' " (135).

29- to realize that Allaah the Most High will put a believer in the company of his progeny, his parents and family in paradise.

This is indeed the reunion that will never suffer severance again based on Allaah's saying:

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَّهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ﴾

And those who believe and whose families follow them in Faith, to them shall We join their families: nor shall We decrease the reward of their deeds in anything (136).

Al-Imam Ibn Khathir (رحمته الله) commented on this verse saying: "Allaah informs about His grace and benevolence, His kindness and benignity to His creatures. He says that those believers who were followed in faith by their progeny He will join them with their ancestors in rank even though if they were lesser than them in deeds. This is to let the parents have rest and peace of mind with their children in paradise, especially when Allaah puts them in one company of the most favorable

(135) Al-Hakim authenticated it with the concession of Az-Zahabi in vol. 4, pp. 310. Al-Albani also authenticated it in Sahih Targhib Wat-Tarhib, Hadeeth no. 3248.

(136) Surah At-Tur: 21.

kind, whereby those of lesser deeds are elevated by those of perfect deeds without depreciating anything from their own deeds or ranks because all will then be on equal levels" (137).

This is solely part of Allaah's favour on the children due to the blessing of the righteous works of their parents. As regards His favor on the parents due to the blessing of the righteous works of their children it has been substantiated by the tradition of Abu Hurairah (رضي الله عنه) that Allaah's messenger said: *"Verily, Allaah will elevate a pious slave's position in paradise and the slave will say, 'My Lord! How come all these for me? He will reply: It is due to the prayer of your child for forgiveness on your behalf'."* (138).

The great scholar As-Sa'di (رضي الله عنه) said: *"This is of the perfection of the bliss enjoyed by the people of paradise, that Allaah will join with them their progeny as a result of their faith. i.e. those that will meet up with them is due to the faith of their ancestors and thus they became their followers in faith let alone if their direct and individual faith in Allaah. Those aforementioned will be in the company and position of their ancestors in paradise even though they don't deserve that position but as a mark of full and increased recompense for their fathers. That notwithstanding, Allaah will not depreciate the reward of their fathers works of righteousness".* This is the great prosperity indeed!

We beseech Allaah the Most High to join us together with our ancestors, offspring, wives and all loved ones and family members in the highest grades of paradise. He is indeed Omnipotent over all things and highly Worthy of response.

(137) Interpretation of the meanings and commentaries of the noble Qur'aan by Ibn Kathir, pp. 1264, and vol. 4, pp. 243.

(138) Ahmad transmitted it in the Musnad, vol. 2, pp. 209. Imam Ibn Kathir (رضي الله عنه) graded its chain authentic in his commentaries on the noble Qur'an.

There is no arguing that whosoever will be apart from his progeny, family and loved ones in the Hereafter has certainly sustained an evident loss. This is in accordance with Allaah's saying:

﴿ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ
أَلَا ذَلِكَ هُوَ الْخَسْرَانُ الْمُبِينُ ﴾

Say: "Truly, those in loss are those who lose their own souls and their People on the Day of Judgment: Ah! that is indeed the (real and) evident Loss!" (139).

This means that they will be set apart never to integrate again, whether their families entered paradise or they themselves entered Hellfire, or that they all entered Hell, but the fact is that they will have no course for meeting and happiness and this is the real, clear-cut and evident loss (140)

Moreover, Allaah the Exalted and Dignified said:

﴿ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ وَدِيِّ مِنْ بَعْدِهِ ۗ وَتَرَى الظَّالِمِينَ
لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلِ ﴾

For any whom Allaah leaves astray, there is no protector thereafter. And you will see the wrong-doers, when in sight of the Penalty, say: "Is there any way (to effect) a return?"

(139) Surah Az-Zumar: 15.

(140) Interpretation of the meanings and commentaries of the noble Qur'aan by Ibn Kathir, pp. 1151.

﴿ وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الذُّلِّ يَنْظُرُونَ
 مِنْ طَرْفٍ خَفِيٍّ ۗ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ
 خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ
 مُّقِيمٍ ﴾

And you will see them brought forward to the (Penalty), in a humble frame of mind because of (their) disgrace, (and) looking with a stealthy glance. And the Believers will say: "Those are indeed in loss who have lost their own selves and their families on the Day of Judgment. Behold! truly the wrong-doers are in a lasting torment!"⁽¹⁴¹⁾.

Al-Imam Ibn Kathir (رحمته الله) commented on these verses saying: "*i.e. As they were driven to the Hellfire they lost all the bliss of the eternal abode, lost themselves and they were set apart and made to lose their loved ones, companions, families and kinsfolk*"⁽¹⁴²⁾.

It is narrated that a certain righteous man lost one of his children and felt very sad over him to the extent that he even refused to eat or drink. News of this incidence reached Al-Imam Muhammad Bin Idris As-Shaafi'e and he wrote him a letter. Here is a portion of the letter:

*I fervently console you not because I have been guaranteed my own life
 but that is the established way of the religion.
 Neither the consoled will remain after the transition of his deceased
 nor the consoler, even though he lives for a longer period*⁽¹⁴³⁾.

(141) Surah As-Shuraa: 44, 45.

(142) Interpretation of the meanings and commentaries of the noble Qur'aan by Ibn Kathir, pp. 1194.

(143) Consolation of the hearts at the death of offspring by Ibn Naasiruddeen, pp. 67.

It is Allaah I implore to enhance this conclusion and make this work beneficial to me and to whosoever has access to it. May He purify it solely for seeking His dignified countenance. May Allaah send His prayers and blessings upon His servant and messenger, our noble prophet Muhammad, his family and companions.

Blessings and peace of Allaah be with you.

*Your brother Abu 'Abdir-Rabman
Sa'eed Bin 'Ali Bin Wahf Al-Qabtaani.
Written after Asr on Friday 6\10\1422 AH.*

VALUABLE ADVICE That Should Not Be Ignored

In the name of Allaah, and may His blessing and peace be upon the Prophet Mohammed.

Righteous Deeds, the 3rd Companion.

Take a little time out and ponder over these few ayaats and ahadeeth.

Allaah **تعالى** says: (Meaning of the translations):

“Verily, those who believe and do righteous good deeds they are the best of creatures.” (*Surah al-Bayyinah, ayah 78*)

He **تعالى** says:

“And whoever does righteous good deeds, male or female, and is a (true) Believer, such will enter Paradise...”
(*Surah an-Nisaa, ayah 124*).

He **تعالى** said:

“Verily those who believe and do righteous good deeds, and humble themselves before their Lord, they will be dwellers of Paradise to dwell therein forever.” (*Surah Hud, ayah 23*)

He **تعالى** says:

“Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.”
(*Surah al-Kahf, ayah 30*)

He تعالى says:

“Allaah has promised those who believe and do deeds of righteousness that for them is forgiveness and a great reward.”
(*Surah al-Maa'idah, ayah 9*).

He تعالى says:

“And whosoever believes in Allaah and performs good deeds He will expiate from him his sins...”
(*Surah At-Taghabun, ayah 9*).

He تعالى says:

“And give glad tidings to those who believe and do righteous good deeds that for them will be Gardens under which rivers flow (Paradise).” (*Surah al-Baqarab, ayah 25*).

Allaah (سبحانه وتعالى) says:

“And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.”
(*Surah al-Baqarab, ayah 82*).

The Messenger of Allaah (ﷺ) said:

"When anyone dies, all his actions cease except in three cases; Continuing charity, beneficial knowledge, and a pious child that makes supplications for him." (Related by Muslim).

It is reported that Anas ibn Maalik [may Allaah be pleased with him] narrated that the Prophet (ﷺ) said:

"Three things follow the deceased (to the grave), two of the return, and only one remains. His family, wealth and actions follow him. His family and wealth return, but his actions (good or bad) will remain."

(Related by Imaam al- Bukhaari and Imaam Muslim).

In another narration, Anas narrated that the Prophet (ﷺ) said: *“There is no person except that he has three companions. The first companion says, “Whatever you spend is for you, and whatever you withhold is not for you’, and this is his wealth. The second says, ‘I am with you, but when you come to the door of the King (Allaah), I will return and leave you’, and this is his family and nobility. The third says, ‘I am with you whenever you enter, and wherever you go’, and this is his deeds. The person will say: ‘You were the one I gave the least consideration to from these three.”*

(Related by Haakim in his al- Mustadrak, al-Tayaalsii, Bazzaar. Haakim declared it saheeh and ad-Dhahabi agreed with him).

A similar narration was also reported by al-Numan ibn Bashir (radiyAllaah 'anhu). His wording is. The Prophet (ﷺ) said: *“The example of a man and his death is like that of a man who has three companions. The first says: “This is my wealth, so take what you wish from it.’ The second says: ‘I am with you as long as you live, and when you die I will leave you.’ The third says: ‘I am always with you, when you enter and exit, and when you live and die.’ The first is his wealth, the second is his family, and the third is his actions.”*

(Haakima, Tabaraani, al-Bazzaar. Haakim declared it saheeh upon the condition of Muslim and ad-Dhahabi agreed with him).

‘Ataa bin Yasaar said: *“When the dead person is placed in the grave, the first thing that will come to him is his actions. It will hit him on his left thigh and say, ‘I am your actions.’ He will say, where are my family, children, tribe and all that Allaah has given me?’ His deeds will say, ‘You left your family, children, tribe and all that Allaah gave behind, and nothing will enter your grave with you except me!’ He will say, ‘I wish I favoured you over my family, children, tribe and all that Allaah has given me, since nothing is with me except you!”*

A poetry states:

“Prepare yourself with your deeds soon,
for the only companion of a person in his grave is his actions,
If you are busy with anything, then do not make (that act) what will
not please Allaah,
For nothing will accompany a person after his death, except that
which he used to do,
A person is only a guest amongst his family, he resides with them for
a short while and then departs.”¹⁴⁴

Righteous Deeds

(Doing good deeds)

It is the most neglected companion by most of us.

This is a companion we need to take care of the most.

Making sure our belief in Allaah and His Messenger is correct and in accordance with what our Prophet Mohammed taught, is from amongst the best of righteousness deeds.

Protecting ourselves from falling into disbelief or anything that will lead to that, doing all our compulsory duties, like praying 5 times a day, fasting in the month of Ramadhān etc... are all righteousness deeds. In fact, they are the most important deeds which we must do if we say we are Muslims.

(144) These 3 ahadeeth above, what Ataa bin Yasaar said and the poetry were taken from an excellent book which I feel everyone should read, Titled: ‘The three that follow to the grave’ by: Ibn Rajab Al- Hanbali.
Translated and published by: Dar as-Sunnah.

To keep away from all evil actions for the sake of Allaah, is being righteous and from among the best of good deeds we can do to please Him.

Make sure not to involve in things that will invalidate our good deeds, for example, to fall into disbelief, shirk, not praying, innovations, making fun of our religion, abusing other people's rights etc...

This companion (righteous deeds) is the most valuable asset that we take with us to our graves and to that which comes after that, the Day of Judgment ect...

So, let's take good care of it, build it up and give it strength so it can help make our journey comfortable for us by the will and permission of Allaah.

Even greater care has to be taken in making sure that we don't neglect its friendship, for verily, it is probably one of the best ways to attain Allaah's mercy and forgiveness (and Allaah knows best).

Allaah **تعالى** says: (meaning of the translation)

Those (angels) who bear the Throne (of Allaah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allaah) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!

Our Lord! And make them enter the 'Adn (Eden) Paradise which You have promised them and to the RIGHTEOUS among their fathers, their wives and their offspring! Verily, you are the All-Mighty, the wise."And save them from (the

punishment for what they did of) the sins, and whomever You save from sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success.

(Surah Ghaafir ayaat 7-9)

While we are alive, we have the opportunity to turn to Allaah تعالى in repentance and ask Him to forgive us for our major and minor sins. We should not let a day go by except that we have asked Allaah The Most Merciful for forgiveness and for Him to give us the ability to follow His way, stay firm on it and die upon it.

May Allaah تعالى give us the Tawfeeq (ability) to be able to do good deeds which will make us amongst the Righteous whom Allaah is pleased with. This can only be achieved by Allaah's will and mercy on us.

‘O Allaah I ask You by Your Beautiful Names and Lofty Attributes,

‘O Allaah send Your Salaat and Salaams upon our Prophet Mohammed.

Our Lord, we have wronged ourselves, if You do not forgive us or have mercy on us we will certainly be amongst the losers.

(Surahl-Aa’raaf:23).

... Accept our repentance, indeed You are the One who Accepts repentance, the Most Merciful. (Surah al-Baqarah:128)

‘O Allaah, to any believer whom I have insulted, let that be a cause to draw him (or her) near to you on the Day of Resurrection.’

‘O Allaah, the Turner of the hearts, turn our hearts to your obedience.’ (Related by Muslim)

O Turner of the hearts, keep my (our) heart firm upon your religion.’
(At-Tirmidhee, Ahmed and al-Haakim)

O Allaah, direct me to the right way and deliver me from the evil within myself.’ (Al-Haakim)

‘O Allaah, guide me and keep me upon what is right. O Allaah, I ask You for guidance and to keep me on the right side.’ (Muslim)

‘O Allaah, I ask you for guidance, piety, uprightness and prosperity.’
(Muslim)

‘Our Lord, do not let our hearts deviate after You have guided us. Grant us mercy from Yourself. Indeed You are the Bestower. (Surah Aal ‘Imraan 8).

‘O Allaah, I ask You to grant me Paradise and I take refuge in You from the Fire.’ (an-Nisaaee and Ibn Maajah)

‘My Lord, make me one who offers prayers and (also) from my offspring. Our Lord accept our supplications.’
(Surah al- Ibraaheem: 40)

‘Our Lord, forgive me and my parents and the believers on the day when the reckoning will be established.’ (Surah al- Ibraaheem: 41)

‘Our Lord, forgive us and our brothers who have preceded us in faith and do not put into our hearts any hatred for those who have believed. Our Lord indeed You are Most kind and Most Merciful.’
(Surah al- Hashr:10)

‘Our Lord, give us good in this world and good in the Hereafter and save us from the torment of the Fire.’ (Surah al-Baqarah 201)

‘O Allaah, I ask You for all the good which your salve and Prophet asked for. I seek refuge with You from the evil which Your slave and Prophet sought refuge from. O Allaah, I ask You for Paradise and for whatever action or statement which will bring me closer to it. I seek refuge with You from the Fire and from any action or statement which will bring me closer to it...’ (Ibn Maajah and Ahmed)

... ‘O Allaah I (we) ask You for Your love, and the love of those who love You, and the love of (every) action that will bring me (us) closer to Your love.’ (Ahmed and At-Tirmidhee)

‘O Allaah, forgive those who have died from us and from the Muslims and give them light in their graves.’

My (our) Lord, make me (us) from amongst the righteous.

Our Lord, accept from us, You are the All-Hearing and All Knowing

(Aameen)

All praise is due to Allaah, and may His blessing and peace be upon our Prophet Mohammed, his family and his companions.

Invitation To Islam (ITI)

About Invitation to Islam (ITI)

Invitation to Islam is an independent not for profit charity registered in England, Wales and Guinea. It has been doing charity work for over a decade and operates primarily in West Africa.

One of the main reasons we started this work was to try to help ourselves, our families, friends and others to invest in some good deeds for our Hereafter by trying to act on the hadeeth that mentions that all actions of the children of Adam comes to an end when they die except for three things:

1. Ongoing charity
2. Beneficial knowledge and
3. A pious child who prays for him.

Here is some of the work that ITI does:

- ❖ We educate people to understand about the One True God.
- ❖ We build masjids, water wells, schools, classrooms, help the poor and needy people, teachers, widows, orphans etc...
- ❖ We have published a number of books.

This publication has been provided free of charge and we pray that you will find it useful In shaa Allaah.

Please share this publication with your friends, family, brothers and sisters.

To enable Invitation to Islam to continue doing the work it does, we request you to kindly support this noble cause by setting up a regular monthly standing order with your bank or make a one-off donation at:

<https://www.invitationtoislam.org/donate>

If you are unable to support us financially please make du'aas that we achieve our goals.

Also, by introducing others to this cause who may donate, it will be as if you donated and you will get rewarded for it without their reward being decreased in any way (by the permission of Allaah).

Ibn Maajah (242) narrated that Abu Hurayrah said:

“The good deeds that will reach a believer after his death are: knowledge which he learned and then spread; a righteous son whom he leaves behind; a copy of the Qur’aan that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death.”

(This hadeeth was classed as hasan by al-Albaani in Saheeh Ibn Maajah.)

Baarakallaahu feekum.

For more information about ITI please visit our website:

www.invitationtoislam.org

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