

# THE CONSOLER OF HEARTS

Upon the Death  
of Loved Ones and Children



**BY: AL-SHAHID AL-THANI**

**Translated and Annotated by:  
Tahir Ridha Jaffer**

# The Consoler of Hearts

upon the Death of Loved Ones and Children

An Annotated Translation of  
*Musakkin al-Fuḥūd ʿinda Faqdi al-Aḥibbati wal-Awlād*

By: al-Shahīd al-Thāni, al-Shaykh Zayn al-Dīn ʿAlī ibn  
Aḥmad al-Jubbaʿī al-ʿĀmilī (911-965 AH)

Translated by: Tahir Ridha Jaffer

مسكن الفؤاد عند فقد الأحبة والأولاد

**The Consoler of Hearts Upon the Death of Loved Ones and Children**

Author: Al-Shahid al-Thani

Translator: Tahir Ridha Jaffer

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## **Dedication**

We dedicate this translation to our three paternal uncles who passed away this last year, and to all those loved ones among the believers whose absence has caused much sorrow. May Allah elevate their status in the Hereafter – Amīn.

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## Transliteration Table

Arabic words have been transliterated according to the following standard transliteration table:

ء	ﺀ	ط	ṭ
ا	a	ظ	ẓ
ب	b	ع	‘
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	و	w
ز	z	ي	y
س	s	ه	h
ش	sh	ة	h (or not transliterated)
ص	ṣ		
ض	ḍ		

### Long Vowels

ا	ā
و	ū
ي	ī

### Short Vowels

—َ	a
—ُ	u
—ِ	i

(s) : ﷺ - Peace and blessings be upon him and his family

(a) : ﷺ - Peace be upon him

## Translator's Introduction

*In the Name of Allah, the Beneficent, the Merciful*

*All praise belongs to Allah, Lord of the worlds, and may copious and continuous blessings be showered upon the Noble Prophet Muḥammad (ṣ) and his pure progeny, the Ahl al-Bayt (a).*

There are periods in human history when people are overwhelmed by certain calamities that take on various forms, such as droughts, plagues, natural disasters, etc. The Covid pandemic that engulfed the world and still holds it hostage as these words are being written, is one palpable example of the calamities that can affect human beings on a global scale. Aside from this, there are also the private and personal tragedies that one and all have to encounter at some time in their lives. The toll taken by such events on the emotional and psychological wellbeing of an individual is usually quite heavy, and can cause one to fall into a state of endless sadness and depression.

As a religion based on the innate nature (*fiṭrah*) of man, Islam not only recognizes the natural need to grieve after suffering loss, it also provides consolation to the bereaved by promising them great reward if they bear their loss patiently. Furthermore, recalling the great loss to believers upon the demise of the Noble Prophet (ṣ) and the martyrdom of the Infallible Imams of the Ahl al-Bayt (a) replaces an individual's own sorrow with one that is greater and more significant to all believers. The blessings brought about by doing this are innumerable and it also helps individuals to cope with their own personal grief.

The esteemed scholar Shaykh Zayn al-Dīn ibn Nūr al-Dīn 'Alī al-Āmilī, better known as al-Shahīd al-Thāni (lit. 'the second martyr')



wrote this work in 954 A.H. and it soon gained prominence, being referred to by many a scholar. His reason for writing this book was that all his children died in infancy, except one son whom he named Ḥasan. Al-Sayyid al-Amīn noted, “None of his children lived, and he had many sons who died in infancy before al-Shaykh Ḥasan was born, and [due to his past experience] he was not confident that he would remain alive either.”<sup>1</sup> And Shaykh ‘Abbās al-Qummī said about his son Ḥasan, “It was not expected that he would survive after what his father had experienced of the deaths of many [children] before him.”<sup>2</sup> When al-Shahīd al-Thāni was martyred, his son’s age was between four and seven years.

Al-Shahīd al-Thāni, whose full name was Shaykh Zayn al-Dīn ibn Nūr al-Dīn ‘Alī ibn Aḥmad ibn Muḥammad ibn Taqī ibn Ṣāliḥ ibn Musharraf al-‘Āmilī al-Jubba‘ī, was born in a family of Shī‘ah scholars, in Shawwāl 911 A.H. in Jubba‘, and he was martyred in Rajab 965 (or 966) A.H. in what was then Constantinople. His father and grandfather were well-known scholars and his son, Shaykh Ḥasan, was also a respectable scholar in his own right. Al-Shahīd al-Thāni studied with many great scholars of his time, including some from the Ahl al-Sunnah. He also travelled extensively all over the Muslim world, from Egypt to Ḥijāz, Syria, Iraq, and Turkey, spending a few months or years in cities where he could learn or impart his knowledge.

In the year 955 A.H. he decided to return to his home town and settle down. He continued his scholarly activities and penned many works, and he would also at times engage in trade in order to provide for his family. At one time, he even worked as a caretaker of a grape-farm by night in order to earn his livelihood. However, due to his erudition there

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<sup>1</sup> Al-Amīn, *A‘yān al-Shī‘ah*, vol. 7, p. 144.

<sup>2</sup> Al-Qummī, *al-Kunā wal-Alqāb*, vol. 2, p. 349.

were some people who were envious of him, and he was always wary of those who had enmity against him as well as the local authorities. It is reported that someone who was not happy with one of his judgments lodged a formal complaint accusing him of heresy, which led to his being summoned to Istanbul for interrogation. However, by the time orders for his arrest arrived at Jubba<sup>6</sup>, al-Shahīd al-Thāni had already left for Ḥajj. Hence, the officials followed him and arrested him within the precincts of the ḥaram in Makkah.<sup>3</sup> His captors feared that he would complain of being arrested in a holy sanctuary for all believers, so they killed him on the way and took his head to the sultan.

Out of the works that he wrote, which number about eighty in all, this treatise is a compilation of Qurʾānic verses and *aḥādīth* from the Infallibles (a)<sup>4</sup> that can help those undergoing the hardship of loss to cope with it, especially in the case of the loss of a child or a loved one. It also contains some stories and anecdotes as well as the advice, experiences, and sayings of Companions and other known individuals from the early generation of believers. This work was given much attention by the author, who considered it to be so valuable that he even wrote an abridged version titled, *Mubarrid al-Akbād Mukhtaṣar Musakkin al-Fuʿād* (lit. *The Cooler of the Livers – a Summary of the Consoler of Hearts*).

The source used for this translation is a critical edition of the text that was edited using the methodology of Muʾassasat Āl al-Bayt li Iḥyāʾ al-Turāth and published by Maktabat al-ʿIrfān (Kuwait) in 1995. It is based on three manuscripts, the first being from the library of Ayatullāh Marʿashī, the second is from the Tehran University library and is attributed to one of the students of al-Shahīd al-Thāni, and the third an early lithograph of the text printed in Tehran in 1310 A.H. A group of

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<sup>3</sup> Other accounts state that he was arrested on the way of Makkah.

<sup>4</sup> The traditions in this work have been taken from both Shīʿah and Sunnī sources.

scholars worked on comparing the early manuscripts, locating the original sources of the traditions,<sup>5</sup> correcting any errors in the names of narrators according to biographical dictionaries, and adding notes on the meaning of certain terms.

The uniqueness of this book has led to its being translated into numerous languages. It has, for instance, at least three Farsi translations and there is also a translation into English by Yasin al-Jibouri. However, the present translation is different as it is based on a critical edition and includes some explanations and clarifications regarding the meanings of traditions that seem difficult to grasp at first glance. Some Arabic terms are also defined. Additionally, at least one verified original reference and source<sup>6</sup> of each of the traditions has been included in the footnotes, as well as the Arabic text of Qurʾānic verses and *aḥādīth*. In the interest of brevity, the Arabic text of anecdotes or statements made by non-Infallibles has not been included. Where it was deemed necessary, we have presented some of our own clarifications in the footnotes, which have been clearly marked.

For ease of navigation and reference, we have numbered all the narrations and anecdotes. Blank section headings (marked simply by the term *ʿfaṣl* in the original text) have been deleted where deemed unnecessary and chapters have been numbered. Additionally, a

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<sup>5</sup> Unfortunately, most of the sources they used were old and the references are therefore different from those of currently available editions. That is why we had to update each and every reference ourselves.

<sup>6</sup> In many instances there are slight differences in the text of the source and this is most likely due to differences in the manuscripts that were available to al-Shahīd al-Thāni, among other possible reasons. In some instances, we were unable to locate any earlier source for certain traditions. This could simply be because some of the sources that were available to the author have not reached us, or that they have not been printed or digitized.

bibliography of sources has been appended at the end for researchers who wish to refer to the original sources of the traditions. In conclusion, we acknowledge that all mistakes in the translation are ours alone. We pray that the Almighty accept this humble effort and hope that this work will be useful for those who are struggling with some hardship or loss in their lives. And all praise belongs solely to Allah, Lord of the worlds.

## Author's Introduction

### In the Name of Allah, the Beneficent, the Merciful

All praise belongs to Allah, Who decreed that all His servants should die and perish, and executed His command among them in accordance with His wisdom and will. He has promised those who remain patient in the face of His decrees a beautiful and pleasing reward, and threatened those who are dissatisfied with an intense chastisement and a severe punishment in the Hereafter. He has delighted the hearts of the knowers (*ʿārifīn*) with His direction, such that the joy of their souls is in submission to His command. This is despite the inability of any of them (i.e. the people) to repel what He has ordained, even if the ignorant one seeks to rebel in his defiance. So it is only Him, the Glorified, that I praise in every situation, and I ask for His assistance through His grace and guidance.

I bear witness that there is no god but Allah, alone, without any partner. A testimony by which I seek to protect myself from the horrors of the Gathering in the Hereafter, and its Pit [of hellfire]. And I bear witness that Muḥammad, peace and blessings of Allah be upon him and his progeny, is His servant and messenger. He is the best of those who gave glad tidings and warnings, and the greatest of those who were pleased with the divine decree and remained patient. He served the Master to whom He would return, may Allah bless him and his virtuous progeny - the individuals who faced the greatest trials and underwent the most severe hardships. They were most submissive and pleased [with Allah], may each of them be individually blessed, continuously and eternally.

Thereafter [I say]: Since death is the ultimate event, and the thing that leads to separation from loved ones, and since parting from a loved

one is considered one of the greatest hardships, so much so that [even] the heart of an intelligent individual who is able to cogitate almost deviates from the right due to it, especially [with the loss of] the greatest of loved ones, namely a child - the closest of all to one's heart. For this reason, [patiently bearing] separation from him carries great reward, and his parents are promised his intercession for them on the Day of the Return.

That is why I have compiled in this treatise a number of Prophetic traditions, anecdotes about the state of those of lofty stations, and brief narratives of beneficial admonition by which, God-willing, the rust can be polished out from the hearts of the sorrowful, and the grief can be alleviated from those who are distressed. Rather, it would bring joy to the souls of the knowers (*'ārifīn*), and awaken those who take heed from the slumber of negligence. I named it 'The Consoler of Hearts upon the Death of Loved Ones and Children', and arranged it with an introduction, chapters, and a conclusion.

As for the introduction, know that it is established that the intellect is the instrument by which Allah, the Glorified, is known, and by which one can affirm his belief in the Messengers and adhere to the religious laws. It is the thing that pushes one to seek merits and hinders one from vile qualities. It is thus the planner for the affair of both abodes and the means of attaining both worlds. Its example is like light in darkness, so when some people lack it, they become like the eye that suffers from night-blindness, and when others have more of it, they enjoy brightness like that of midday.

Therefore, it behoves one who has been blessed with intelligence that he should not go against it in what he reckons, and should not remain a follower of his negligence and vain desire. Rather, he should make it a judge, for or against him, and refer to it for his guidance. By doing this, it will make clear to him the path to satisfaction with the

decree of Allah, the Glorified and Exalted, especially in what one faces from such a [painful] separation. This is done in many ways, some of which include:

**First:** When you consider the justice of Allah and His wisdom, and all His kindness and mercy, and His great blessings upon His creation as He brought them into existence out of nothingness, and showered them with the best bounties. He assisted them with grace and provided them with His generous aid and provision. All this was so that they may take their share of everlasting bliss and eternal felicity; not because He needed them, nor because He relied upon them for anything, since He is completely free of any need, and is truly the most generous.

He legislated strict laws and weighty actions for them, so that they may take therefrom a share [of virtue] and hope, and in order to test them to see who among them was best in deeds. He did this only for their own ultimate benefit and their best interests. He sent messengers to them as bearers of glad tidings and warnings, and revealed scriptures to them in which was a clear message of guidance for the worlds. Details of this can be found in the chapter on divine justice in *ʿIlm al-Kalām*.

This is because all His actions, Exalted and Holy is He, are for their benefit and only serve to perfect their status, and death is one among them, as stated in the divine revelation in a number of verses, such as the verse that says:

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَلًّا

*No soul may die except by Allah's leave, at an appointed time. (Q3:145)*

And the verse:

قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ

Say, 'Even if you had remained in your houses, those destined to be slain would have set out toward the places where they were laid to rest... (Q3:154)

And the verse:

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ

Wherever you may be death will overtake you, even if you were in fortified towers. (Q4:78)

And the verse:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

Allah takes the souls at the time of their death... (Q39:42)

...and other such verses of the Glorious Qur'ān.

If it were not the case that in this there is the ultimate benefit and greatest advantage for the weak servant who is unaware about his own welfare, wandering in his bewilderment and negligence, Allah would never have done it, since we know that He is the most merciful of all and the most generous of all. If you tell yourself anything contrary to this, then know that it is tantamount to veiled polytheism, and if you attain certainty about it, yet your soul still does not gain tranquillity and your heart does not become calm, then that is clear foolishness.

Such a state is only the result of negligence about the wisdom of Allah, the Exalted, with respect to His creation, and His positive judgments with respect to His creatures. Indeed, a servant may beseech Allah to show him mercy [during the trials he faces in this world] and respond to his supplication in such situations, whereupon Allah says to His angels: "How can I have mercy on him from the very thing by which I shower him with mercy!" So reflect – may Allah shower you with His



mercy – on this divine statement, and it will suffice you in this matter, God-willing.

**Second:** If you look at the lives of the Messengers, peace be upon them, and believe in what they said about the matters of this world and the Hereafter, and the promise they gave of eternal felicity, and you know that they brought this message from Allah, the Almighty, and you accept their words knowing that they are infallible and protected from error and vain desire, and you hear what they have promised of rewards for any of the various types of hardships [you face], it becomes easier for you to endure. Furthermore, you will realize that ultimately, there is benefit in this and eternal felicity, and that by it you will have prepared a treasure for yourself, and a protective barrier and defensive fortress from the painful chastisement and punishment [of the Hereafter] that no human can withstand, and no individual can bear. And [you will understand] that your child [whom you lost] will be your partner in this felicity, and you and him will both have attained victory, so it does not behove you to be distraught.

Imagine if you will, that a grave matter has suddenly befallen you, or you have been pounced upon by a predator or a [poisonous] serpent, or confronted by a blazing fire while your most dear child is with you – one who is most beloved to you, and at the same time one of the Prophets of God comes to you, about whose truthfulness you have no doubt, and he tells you: if you give up your child, both you and your child will be saved, but if you do not do so you will be harmed, and this is while you are not sure whether your child will be harmed or saved.

Does any rational individual doubt that giving up the child, by which his safety is guaranteed and the safety of the parent is also hoped for, is the most prudent course of action? And that not doing this and putting both the parent and child in harm's way is the very definition of

imprudence? In fact, many people would put themselves [and their own safety] before that of their children and would readily give up their child even if they are sure that harm will come to him, as has transpired in the harsh years of severe drought.

All this pertains to a fire, the pain and harm of which would end in a short while, and then one might be transferred to [a place of] comfort and to Paradise. So what would you think of the pain that lasts for eternity, and continues for years on end!? And indeed, a day in the sight of your Lord is like a thousand years of your reckoning, and if any one of us were to see it or witness it, he would wish that he could ransom his children, his spouse, his brother, his kinsfolk who sheltered him, and all the people of the world, just to save himself; but no! There will certainly be a raging flame, ripping off the scalps. It will summon whoever turned his back, went away [from the truth], and gathered and hoarded [wealth].<sup>7</sup>

Thus the statement of the Prophet (ﷺ) has reached us in which he said to ‘Uthmān ibn Maẓ‘ūn, may Allah be pleased with him, when his son had died and his grief became intense, “O Ibn Maẓ‘ūn, verily Paradise has eight gates, and Hell has seven. Would it not please you to arrive at any of its gates only to find your son [waiting for you] next to it, and for him to hold on to you as he seeks intercession for you with Your lord until Allah, the Exalted, grants it to him?”<sup>8</sup> And many such traditions will be mentioned later, God-willing.

**Third:** You only wish that your child remains [alive and well] so that he may benefit you in your worldly life, or in your Hereafter, and you do not wish, for the most part, that he remain [alive and well] for his own

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<sup>7</sup> Taken from Sūrah al-Ma‘ārij Q70:11-18.

<sup>8</sup> Al-Ṣadūq, *al-Amāli*, p. 66.

benefit. This is human nature, and indeed it is not known whether he will be of benefit to you if he remains [alive]. In fact, the opposite often happens and as time [in this world] draws to an end, wretchedness compounded by negligence is seen to be the lot of many people. Those [children] who are felicitous are rare, and the righteous and praiseworthy among them are few, so his benefit to you – and in fact to himself as well – if he remains is unknown, while his benefitting you in this moment [of peril] and being a cause of your safety from danger is something you know. As such, it does not behove you to abandon that which you know for what you only assume or imagine.

Think about most of the younger generation who succeed the older generation; do you find among them any who are beneficial to their parents except a few, or any who are mindful<sup>9</sup> [of their duty to their parents] but a small number? Even if you see one who is this way, know that there are thousands who are the opposite of him. Assuming that your child will be one of these rare individuals rather than part of the majority is the very definition of negligence and foolishness. For indeed, people are more similar to others of their age than they are to their parents, as the Master of the Legatees (Imam ‘Ali) has said.

Even that individual whom you wish your child to be similar to may only be righteous and helpful [to his parents] outwardly; and what would apprise you of his inner thoughts, corrupt intention, and dark soul?! If you were to discover his inner thoughts, it might become apparent to you that he is covered by sins and vices which you would never be pleased with for yourself or your child, and you would rather hope that your child dies if he was in such a state, as that would be better for him.

All this would apply if you wish your child were one in a million, and

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<sup>9</sup> The Arabic term used here is *mustayqīd* which literally means awake and heedful. (Tr.)

an epitome of righteousness; but how would you act if all you wanted from him was to inherit your house, or your orchard, or your cattle, or any such thing from the mundane affairs of the world that will soon perish? And you leave aside any hope that he might inherit the lofty gardens of Paradise, in the neighbourhood of the children of the Prophets and Messengers, in the company of those who are at peace and joyful, and if he is an infant, that he be raised in the lap of Sārah, the mother of Prophets, as mentioned in the traditions from the Master of Messengers (ṣ)<sup>10</sup> – such a thing would only count as utter foolishness, if you thought about it!

If your intention was to make him one of the erudite, righteous, and pious scholars, bequeathing to him your knowledge, books, and other such materials of virtue, then remember that even if all this is achieved, what Allah, the Exalted, has promised you in recompense for losing him is still greater than your objective, as you will learn [in the following pages] God-willing.

An example of this is seen in what al-Ṣadūq has narrated from al-Ṣādiq (a) that, “One child who precedes a man [in death] is better than seventy children who remain alive after him and witness the advent of the Qāʾim (a).”<sup>11</sup>

Take heed and reflect, for if it was said that there is a poor man who

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<sup>10</sup> Al-Ṣadūq narrates in *Man Lā Yaḥḍuruḥu al-Faqīh* (vol. 3, p. 490) that Abū ʿAbdillāh [al-Ṣādiq] (a) said, “Verily Allah, the Blessed and Exalted, has placed Ibrāhīm and [his wife] Sārah in charge of the infant children of the believers. They feed them from a tree in Paradise which has teats like that of cows, in a palace made of pearls. When the Day of Judgment comes, they (the children) are made to wear new clothes, perfumed, and then gifted to their parents. And this is the meaning of the verse wherein Allah, to Whom belong might and majesty, says: *As for those who believe and whose descendants follow them in faith...* (Q52:21).

<sup>11</sup> Al-Ṣadūq, *Thawāb al-Aʿmāl*, p. 196.

has a child whose clothes are in tatters, and whom he has given shelter in some decrepit ruins that are in a terrible state; in it are houses of snakes, scorpions, vermin, and even predators, and the man is with his child in that very dangerous place. Then, a wise and noble man, of great wealth, servants, and lofty mansions comes to know about his plight and feels compassion for him and his son, so he sends one of his servants to him with the message: “My master says that he feels sympathy for you and your state in these ruins, and he is fearful for you and your child. Hence, he has granted you this mansion wherein your son can reside, and he has appointed one of his foremost handmaidens to serve him and care for him until you have completed the tasks that you intend to carry out. Thereafter, when you arrive seeking a place to reside, you will be given a place with him in the mansion; or even in another, better mansion.”

Upon hearing this, [if] the poor man replies, “I am not satisfied with this, and I do not wish my child to separate from me in these ruins. Not because I distrust the generous man, nor out of disinterest in his home and mansion, nor because I am sure of the safety of my child in this decrepit place. Rather, it is my natural disposition that makes me incline towards this, and I do not wish to oppose my nature.” Would you not – O reader who imagines this reply of the man – consider him as one of the lowest, most foolish, contemptible, and dim-witted individuals?! So do not adopt a trait that you find displeasing in others, for verily your soul is more valuable to you than [it is to] others.

Know that the bite of vipers, the devouring of predators, and other such calamities of this world are incomparable to the smallest hardship of the Hereafter, which is earned [by one’s misdeeds] in this world. It can never be compared to being shunned and rebuked by the Creator, even for a single moment on the Day of Resurrection, or being placed into the Fire for a split second before being removed therefrom.

Then what would you think of a chastisement that lasts a thousand years, or multiple times longer, or of a scorching breeze from the fire of Hell whose pain remains for a thousand years, or the bite of its vipers and [sting of its] scorpions, the pain of which remains for forty years?! And what comparison can be made between the loftiest palace of this world and the lowest residence in Paradise?! What comparison is there between the most luxurious clothes of this world and the silk and brocade of Paradise?! And so on with respect to the bounties of the everlasting abode.

However, if you were to ponder upon this analogy and consider it, you would realise that the greatly generous individual, and in fact every other rational person, would not be satisfied by that poor man simply handing over his son and giving him away. Rather, wisdom dictates that he must also express his thanks and gratitude [for the assistance], in the way he (the one who has favoured him) is deserving; for that is what is expected when one bestows a favour.

**Fourth:** Indeed, by being distraught and restless, there is a noteworthy decline from the station of satisfaction with the decree of Allah, the Exalted, the losing of which places one in grave danger and leads to the absence of a great asset. Allah, the Exalted, has censured the one who is displeased with His decree and said, “Whoever is not pleased with My decree and does not patiently bear My trials, let him worship a lord other than Me!”<sup>12</sup> And when Mūsā (a) asked Him, “Show me a matter wherein lies Your pleasure.” He said, “My pleasure is in your satisfaction with My decree.”<sup>13</sup> And in the Glorious Qurʾān, we read:

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<sup>12</sup> Al-Rāwandī, *al-Daʿawāt*, p. 196.

<sup>13</sup> *Ibid*, p. 164, with a slight variation in the wording.

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

*Allah is pleased with them and they are pleased with Him... (Q5:119)*

Allah, the Exalted, revealed to Dāwūd, “O Dāwūd, you intend and I intend, and only what I intend comes to pass, so if you submit to that which I intend, I will suffice you in that which you intend. But if you do not submit to My will, I will cause you to toil for what you intend; then, in the end, it will still be only what I intend that comes to pass.”<sup>14</sup> And He says [in the Qurʾān]:

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

*So that you may not grieve for what escapes you, nor boast for what comes your way... (Q57:23)*

Know that being pleased with Allah’s decree is the fruit of one’s love for Allah, since whoever loves a person is pleased by his actions. And the servant’s satisfaction with Allah is [also] evidence of Allah’s being pleased with that servant (As the verse above states: *Allah is pleased with them and they are pleased with Him*). The individual who attains this station, where Allah is pleased with him – and this is indeed the highest level of felicity and perfection – will always remain at peace, because the concept of ‘I want’ and ‘I do not want’ does not exist with him; both of these are one and the same for him – *and the pleasure of Allah is the greatest, surely this is a resolve to aspire to.*<sup>15</sup>

This will be discussed further in an independent discussion on satisfaction [with divine decree], God-willing.

Be informed, however, that crying does not contradict satisfaction

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<sup>14</sup> Al-Ṣadūq, *al-Tawhīd*, p. 337.

<sup>15</sup> Taken from Q9:72 and Q3:186 respectively.

with divine decree and is not tantamount to displeasure [with it]. Rather, it only goes back to the heart, as you shall see, God-willing. It is for this reason that we find the Prophets and Imams (peace be upon them) wept for their children and loved ones, since that is a natural reaction for human beings, and there is nothing wrong in it as long as it is not accompanied by displeasure [with divine decree], as we shall see.

**Fifth:** The one who is afflicted by hardship should bear in mind that he is in an abode that is characterized by distress and trouble, and founded on hardships and trials, so whatever befalls him of this is part and parcel of its nature and inherent quality, and if the opposite of this happens then it is considered out of the ordinary and for some other purpose. This is especially true when it comes to leaders and elites, such as the Prophets, Legatees, and close friends [of Allah], for they have faced difficulties and adversities that even mountains would be unable to bear, as we learn from the early writings which, were they to be compiled, would take up multiple volumes.

The Noble Prophet (ﷺ) has said, “Those who face the most intense trials are the Prophets, then the close friends [of Allah], then those who are most similar to them.”<sup>16</sup> And he (ﷺ) also said, “This world is a prison for the believer and a paradise for the disbeliever.”<sup>17</sup>

It may be stated that there is really no pleasure in this world, and its only pleasure is comfort from pain. Furthermore, its most enjoyable pleasure and splendid joy is being intimate with one’s spouse, the result of which is the reproduction of offspring. Yet this is also followed by discomfort, the least of which is physical weakness, fatigue, and weariness. And when a beloved child is born, the pain that he comes

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<sup>16</sup> Al-Kulaynī, *al-Kāfi*, vol. 2, p. 252.

<sup>17</sup> Al-Ṣadūq, *Man Lā Yaḥḍuruḥu al-Faqīh*, vol. 4, p. 363.



with exceeds the pleasure he brings, and the joy that results does not reach a tenth of the regrets that ensue. The least misery that he may cause is, in reality, separation [by his death] which tears the heart and emaciates the body [with grief].

Thus, whatever you imagine of this world to be a cool spring is actually a mirage, and its buildings – no matter how lofty – will all turn to ruins, and its wealth – even if the ignorant one is beguiled by it – shall all perish. Yet he who dives into a large body of water should not be agitated by wetness, just as one who enters between two battle lines is never free of fear. It is amazing how one who places his hand inside a viper’s mouth can still deny its bite, and even more surprising than that is for one to seek benefit from something that is naturally inclined to harm him!

How beautiful is the statement of one of the greats<sup>18</sup> in the eulogy of his child:

*It is turbid by nature yet you seek it, cleansed from all dirt and turbidity,  
He who spends his days toiling for what is against its nature, is seeking a  
firebrand inside water,  
And when you hope for the impossible, then you are only building an edifice on  
the brink of a cliff, soon to collapse.*

One of the gnostics has said that it behoves a person upon whom hardship befalls to take it lightly and not forget to recall what will come afterwards, namely the eventual perishing [of everything] and the end of the journey, and that this world is the abode of one who has no abode, and the possession of one who has no possession. It is amassed by one who lacks intellect, and is painstakingly sought after by one who lacks

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<sup>18</sup> Referring to the well-known poet, ‘Alī ibn Muḥammad ibn Fahd al-Tuhāmī (d. 416 A.H.).

conviction [in the Hereafter]. Only one who has no knowledge makes enemies for its sake, and only one who has no understanding is envious for its sake. Whoever is healthy in it is prone to sickness, and whoever is sick in it is vexed; whoever is poor in it is sad, and whoever is rich in it is tested.

Know that you have been created in this abode for a specific purpose; because Allah, the Exalted, is far above acting without purpose. And He has said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*I did not create the jinn and the humans except that they may worship Me.*

(Q51:56)

He made this world a means through which the eternal abode can be earned, and made righteous actions its provisions. He gave [those in] it a fixed lifespan which is very short in relation to what is sought of everlasting bliss, which never ends. So if you get occupied in trying to acquire it (i.e. the Hereafter), and become aware [of the realities] like the great men, and endeavour for your own felicity like the virtuous ones, you will desire to attain your share of it and would thus not waste your life paying attention to other than what you were created for, as that will waste your time and take [valuable moments] away from your life with no benefit. For indeed, the one who has left shall never return, and the dead do not come back [to this world]; and you will end up losing the felicity for which you were created.

What endless regret that will bring, and a loss that cannot be compensated, when you see the lofty stations of the foremost [believers] and glance at the positions of those brought close [to the Almighty], while you have fallen short in your good deeds and have nothing of the profitable trade! Compare that pain to these pains [of the

world], and repel the more difficult of the two and the one that is more harmful to you, while you have the ability to repel the cause of that [otherworldly pain] but do not have the ability to repel the cause of this [worldly pain].

This is echoed in the words of Imam ‘Alī (a) when he said, “If you are patient, what has been decreed for you will come to pass and you will be rewarded, but if you are impatient, what has been decreed for you will come to pass and you will be burdened [with sin].”<sup>19</sup> So take advantage of your youth before your old age and your health before you fall sick, and always keep death in mind, preparing for it with righteous actions. Turn away from busying yourself with [the affairs of] others, for indeed [your] death will come to you, not them.

And reflect upon the verses in which the Almighty says:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ۖ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ

*And nothing belongs to man except what he strives for, and he will soon be shown his endeavour. (Q53:39-40)*

So curtail your aspirations and reform your actions, for indeed the thing that causes most people to focus their attention on wealth and children is lengthy aspirations.

The Noble Prophet (ﷺ) said to one of this companions, “When you wake up in the morning, do not talk to yourself about [what you will do in] the evening, and when evening comes, do not talk to yourself about [what you will do] the next morning.”<sup>20</sup> Take from your life [what will be beneficial] for your death, and from your good health for your [days of]

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<sup>19</sup> Al-Raḍī, *Nahj al-Balāghah*, saying no. 291.

<sup>20</sup> This does not mean one should not make plans. Rather, it only means that one should not have lengthy worldly aspirations. (Tr.)

sickness, for you do not know what your title shall be tomorrow.”<sup>21</sup>

And Imam ‘Alī (a) said, “Verily the most difficult thing that I fear for you are two qualities: following vain desires and having lengthy aspirations. As for following vain desires, it causes one to deviate from the truth, and as for having lengthy aspirations, it causes one to develop love for this world.” Then he said, “Know that verily Allah gives this world to those whom He loves and hates, but He only grants faith to the servant whom He loves. Verily, the faith has its offspring and this world has its offspring [who serve it]. So be among the offspring of the faith and do not be among the offspring of this world. Beware, for this world is departing, leaving you behind, and the Hereafter is on its way, approaching. You are presently in the age of action without accounting, and you will soon come to a day in which there will be accounting but no action.”<sup>22</sup>

Know that someone you love will [one day] depart from you, and you will be left with pain and anguish [at his loss]. Yet when he was here, he would [at times] cause you difficulty and hardship, and you would have to strive and struggle [for his sake]. In addition to this, your time with him was not without instances where you became bitter for his sake or due to him. In order to get relief from this distress, you could seek out another beloved, ensuring that he has the qualities of good companionship, continued loyalty, increased intimacy, and readiness to assist [in times of need].

If you are successful in finding such a person, then he is the one who ought to be your main objective that you focus upon, are concerned about, and spend your time on. He is the one who deserves all [your]

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<sup>21</sup> Al-Ṭūsī, *al-Amālī*, p. 526

<sup>22</sup> Al-Daylamī, *Irshād al-Qulūb*, vol. 1, p. 21.

love, and is the ultimate goal.<sup>23</sup> Yet this is nothing other than occupying yourself with Allah, expending your efforts for His sake, and leaving all your affairs in His hands, as that is the proof of the love of Allah, the Exalted. “*He loves them and they love him*” (Q5:54). “*And those who believe are stronger in their love for Allah*” (Q2:165).

Indeed, the Prophet (ﷺ) has made love for Allah one of the conditions of faith when he said, “None of you [truly] believes until Allah and His Messenger are more beloved to him than all else.”<sup>24</sup> Love can never be actualized in one’s heart for anyone when one detests that person’s actions and is displeased with him. In fact, one cannot love without true acceptance and satisfaction – not by pretence and coercion.

In the reports about Prophet Dāwūd (a) [it is narrated that he was told]: “O Dāwūd, inform the people of My earth that I am the beloved of the one who loves Me, the companion of the one who sits with Me, the close confidant of the one who intimately remembers Me, the associate of the one who associates with Me, the best choice for the one who chooses Me, and the best Lord for the one who obeys Me. No one loves Me with certitude in his heart but that I turn him closer towards Me, and I love him in a manner that none of My creatures can surpass him. Whoever seeks Me in truth finds Me, but whoever seeks another besides Me will not find Me. So reject, O people of the earth, its beguilement that encircles you, and come towards My magnanimity, companionship, association, and intimacy. Come closer to Me and I will be close to you, and will quickly proceed to love you.”<sup>25</sup>

And Allah, the Exalted, revealed to one of the veracious ones: “Verily

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<sup>23</sup> The one being described can be none other than Allah. (Tr.)

<sup>24</sup> Warrām ibn Abī Fāris, *Majmū‘at Warrām*, vol. 1, p. 223, with a slight variance in wording.

<sup>25</sup> Al-Majlisī, *Biḥār al-Anwār*, vol. 67, p. 26.

I have some among My servants who love Me and I love them. They yearn for Me and I yearn for them. They remember Me and I remember them. So if you follow their path, I will love you, but if you turn away from them, I will despise you.” He said, “O Lord, what is their mark?” He replied, “They watch the shade during the day the way a caring shepherd watches his flock, and they long for the sun to set the way birds yearn to return to their nests at sunset. When night falls and darkness spreads, the beddings are laid and the beds are prepared, then every lover secludes himself with his beloved. It is at that moment when they stand on their feet and turn their faces towards Me. They whisper to Me [in supplication and glorification] and praise Me for My blessings. Sometimes crying out and other times weeping, sometimes moaning and other times complaining, sometimes standing and other times sitting, sometimes bowing and other times prostrating. I see what they bear for my sake, and I hear what they undergo out of love for Me. The least of what I reward them [for this] is three things:

First: I place My light in their hearts, so they speak of Me as I speak of them.

Second: If the heavens and the earth and what is between them were placed in their scales [of deeds], it would still be less than what they are given [of rewards by Me].

Third: I turn My face towards them. Do you think that anyone would ever know what I bestow on the one whom I turn My face towards?”<sup>26</sup>

At this juncture, we end our introduction and begin our discussion as follows...

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<sup>26</sup> Ibid.

## Chapter One: On the Recompense for the Death of One's Children

Know that Allah, the Glorified, is just and generous, and that He is completely needless. It does not befit His perfect Essence and beautiful attributes to send down any tribulations on His believing servant, even if it be little, and then not compensate him with something better. For if He does not give him anything at all in return, that would be considered injustice, and if He gives him the same as what he lost, that would be futile, and Allah is far above both of these.

There are many Prophetic sayings about this, such as:

إِنَّ الْمُؤْمِنَ لَوْ يَعْلَمُ مَا أَعَدَّ اللَّهُ لَهُ عَلَى الْبَلَاءِ، لَتَمَنَّى أَنَّهُ فِي دَارِ الدُّنْيَا قَرَضَ بِالْمَقَارِضِ.

(1) “If a believer knew what Allah had prepared for him of recompense for [bearing] the trials, he would wish to be cut into pieces with scissors in this world.”<sup>27</sup>

We will, however, restrict ourselves to those that relate to our current subject, as such traditions have been narrated from the Prophet (ﷺ) by more than thirty Companions.

روى الصدوق - رحمه الله - بإسناده إلى عمرو بن عبسة السلمي، قال: سمعت رسول الله ﷺ يقول: أيما رجل قدّم ثلاثة أولاد لم يبلغوا الحنث، أو امرأة قدّمت ثلاثة أولاد، فهم حجاب يسترونه عن النار.

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<sup>27</sup> Al-Kulaynī, *al-Kāfī*, vol. 2, p. 255, with a slight variance in wording.

(2) Al-Ṣadūq, may Allah have mercy on him, has narrated from ‘Amr ibn ‘Abasah al-Sulamī who said, “I heard the Messenger of Allah (ﷺ) say, ‘Whichever man or woman loses three children [who die] before they attain the age of responsibility, they shall act as a barrier that shields them from the Fire.’”<sup>28</sup>

وعن أبي ذر رضي الله عنه قال: ما من مسلمين يقدمان عليهما ثلاثة أولاد لم يبلغوا الحنث، إلا أدخلهما الله الجنة بفضل رحمته.

(3) Abū Dharr, may Allah be pleased with him, said, “There is no Muslim couple that loses three of their children before they attain the age of responsibility, but that Allah will grant them entry into Paradise by the grace of His mercy.”<sup>29</sup>

The word *ḥinth* generally means sin or misdeed, and in the above traditions, it means that they had not reached the age after which their sins and misdeeds are recorded. The lexicographer al-Khalīl notes: when it is said that a child attains *al-ḥinth*, it means that he is liable for punishment [if he does something wrong].<sup>30</sup>

وياسناده إلى جابر، عن أبي جعفر محمد بن علي الباقر عليه السلام قال: من قدم أولاداً يحتسبهم عند الله تعالى، حجبه من النار ياذن الله تعالى عز وجل.

(4) And [from al-Ṣadūq] from Jābir, from Abī Ja‘far Muḥammad ibn ‘Alī al-Bāqir (a) who said, “Whoever loses children yet remains patient for the sake of Allah, the Exalted, they will veil him from the Fire with the

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<sup>28</sup> Al-Ṣadūq, *Thawāb al-A‘māl*, p. 196.

<sup>29</sup> Ibid.

<sup>30</sup> Al-Farāhidī, *Kitāb al-‘Ayn*, vol. 2, p. 206.



permission of Allah, to Whom belong might and majesty.”<sup>31</sup>

وياسناده إلى علي بن مسيرة، عن أبي عبد الله عليه السلام قال: ولد واحد يقدّمه الرجل أفضل من سبعين يخلفونه من بعده، كلّهم قد ركب الخيل وقاتل في سبيل الله.

(5) He also narrates from ‘Alī ibn Maysarah, from Abī ‘Abdillāh [al-Ṣādiq] (a) who said, “One child that a man loses [in death]<sup>32</sup> is better than seventy children that remain alive after him, each of whom rides a horse and fights in the way of Allah.”<sup>33</sup>

وعنه عليه السلام: ثواب المؤمن من ولده الجنّة، صبر أو لم يصبر.

(6) Also from him (a) [that he said], “The reward of a believer for [losing] his child is Paradise, whether he bears it patiently or not.”<sup>34</sup>

وعنه عليه السلام: من أُصيب بمصيبةٍ، جزع عليها أو لم يجزع، صبر عليها أو لم يصبر، كان ثوابه من الله الجنّة.

(7) Also from him (a) [that he said], “Whoever is struck by a calamity, whether he is distraught by it or not, and whether he remains patient

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<sup>31</sup> Al-Ṣadūq, *Man Lā Yaḥḍuruḥu al-Faḥīh*, vol. 1, p. 188.

<sup>32</sup> The verb *qaddama* used in the first five traditions literally means to present, to offer, to grant, or to advance. However, given the context of the narrations, it refers to the loss of a child/children through death while the parents are still alive. The use of this verb gives the subtle impression of the parents ‘handing over’ their child to death. (Tr.)

<sup>33</sup> Al-Kulaynī, *al-Kāfī*, vol. 3, p. 218, with a different chain.

<sup>34</sup> *Ibid*, p. 219. Obviously, bearing the loss patiently carries greater reward, as is clearly evinced from all the other traditions. Hence, the station of the patient ones in Paradise will be higher than that of those who were not patient. (Tr.)

or not, his reward for it from Allah is Paradise.”<sup>35</sup>

وعنه عليه السلام: ولد واحد يقدمه الرجل أفضل من سبعين ولداً، يبقون بعده،  
يدركون القائم عليه السلام.

(8) Also from him (a) [that he said], “One child that a man gives up [in death] is better than seventy children who remain alive after him and witness the advent of the Qā’im (a).”<sup>36</sup>

روى الترمذي بإسناده إلى النبي صلى الله عليه وآله أنه قال: ما نزل البلاء بالمؤمن والمؤمنة،  
في نفسه وولده وماله، حتى يلقي الله عز وجلّ وما عليه خطيئة.

(9) Al-Tirmidhī has narrated from the Prophet (ṣ) who said, “No tribulation descends upon a believing man or woman, afflicting him, his child or his wealth, but that he shall meet Allah, to Whom belong might and majesty, while there is no sin upon him.”<sup>37</sup>

عن محمد بن خالد السلميّ، عن أبيه، عن جدّه قال: سمعت رسول الله صلى الله عليه وآله  
يقول: إنّ العبد إذا سبقت له من الله تعالى منزلة ولم يبلغها بعمل، ابتلاه الله في  
جسده، أو في ماله، أو في ولده، ثمّ صيّره على ذلك حتى يبلغه المنزلة التي  
سبقت إليه من الله عز وجلّ.

(10) Muḥammad ibn Khālid al-Sulamī narrates from his father, from his grandfather who said, “I heard the Messenger of Allah (ṣ) say, ‘Verily when a servant has a [reserved] status with Allah, the Exalted, that he cannot reach through [his] actions, Allah tests him in his body, his

<sup>35</sup> Al-Ṣadūq, *Man Lā Yaḥḍuruhu al-Faqīh*, vol. 1, p. 176.

<sup>36</sup> Al-Ṣadūq, *Thawāb al-A‘māl*, p. 196.

<sup>37</sup> Al-Tirmidhī, *al-Sunan*, vol. 4, p. 327.

wealth, or his children, then He grants him the ability to patiently bear that until he attains the status that is reserved for him with Allah, the Almighty.”<sup>38</sup>

عن ثوبان - مولى رسول الله ﷺ - قال: سمعت رسول الله ﷺ يقول: بخّ بخّ، خمس ما أنقلهنّ في الميزان! لا إله إلا الله، وسبحان الله، والحمد لله، والله أكبر، والولد الصالح يتوفّى للمرء المسلم فيحتسبه.

(11) Thaubān, the servant of the Messenger of Allah (ﷺ), said, “I heard the Prophet (ﷺ) saying, ‘Most excellent! How heavy are five things in the scale! [The statements:] ‘There is no god but Allah,’ ‘Glory be to Allah,’ ‘All praise be to Allah,’ and ‘Allah is the greatest;’ and a righteous child of a Muslim man who dies [before him], so he seeks the pleasure and reward of Allah through [remaining patient despite losing] him.”<sup>39</sup>

The phrase *bakhin bakhin* is used when praising or expressing pleasure or happiness with something, and it is repeated for emphasis. Sometimes, it is used with a double letter (*shaddah*): *bakhkhin bakhkhin* in which case it denotes the greatness of a matter. The phrase *yaḥtasibuhu* means he takes his loss as a means of reward with Allah, the Almighty, through his patience with the tribulation of his [child’s] death and his acceptance of divine decree.

عن عبدالرحمن بن سمرة، عن رسول الله ﷺ قال: إئى رأيت البارحة عجباً - فذكر حديثاً طويلاً، وفيه - رأيت رجلاً من أمتى قد خفّ ميزانه، فجاء أفراطه قثقلوا ميزانه.

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<sup>38</sup> Abū Dāwūd, *al-Sunan*, vol. 3, p. 1350.

<sup>39</sup> Al-Ṣadūq, *al-Khiṣāl*, vol. 1, p. 267.

(12) ‘Abd al-Raḥmān ibn Samurah narrated that the Messenger of Allah (ṣ) said, “Last night I saw something amazing... [then he mentioned a lengthy tradition, in which he said:] I saw a man from my *ummah* whose deeds were light on the scales, then his progeny came forward and made his scales heavy.”<sup>40</sup>

The word *farat* refers to those children, male and female, who do not remain and they die before both their parents, or one of them. The term *farat al-qawm* refers to those who precede the group, and its original meaning goes back to the one who precedes a caravan to the water source and prepares the path to it for them.

عن سهل بن حنيف رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: تزوجوا فيائي مكاثر بكم الأمم يوم القيمة، حتى أن السقط ليظلّ محببئاً على باب الجنة، فيقال له: ادخل، يقول: حتى يدخل أبواي.

(13) From Sahl ibn Ḥunayf, may Allah be pleased with him, who said, “The Messenger of Allah (ṣ) said, ‘Get married, for indeed I will be proud of your numbers in front of the other nations on the Day of Resurrection. Even a miscarried child will stand at the gate of Paradise while he is upset, not moving forward. It will be said to him, “Enter” so he will reply, “Not until my parents enter.”’<sup>41</sup>

The word *siqt* refers to the child that is miscarried from its mother’s womb before its term, and *muḥbantī’an* means angry or upset, due to which one refuses to do something.

وعن معاوية بن حيدة القشيري، عن النبي صلى الله عليه وسلم قال: سوداء ولود خير من حسناء

<sup>40</sup> Al-Ṣadūq, *al-Amālī*, p. 231.

<sup>41</sup> Al-Ṣadūq, *Man Lā Yaḥḍuruḥu al-Faqīh*, vol. 3, p. 383.

لا تلد، إنِّي مكائر بكم الأمم، حتّى أن السقط ليظلّ محبنتاً على باب الجنّة، فيقال: له ادخل الجنّة، فيقول: أنا وأبواي؟ فيقال: أنت وأبوك.

(14) It is narrated from Mu‘āwiyah ibn Ḥaydah al-Qushayrī, from the Prophet (ﷺ) who said, “A dark skinned woman who bears many children is better than a [light skinned] beauty who bears no children. Indeed, I will be proud of your numbers in front of the other nations. Even a miscarried child will stand at the gate of Paradise while he is upset, and will refuse to move forward, so it will be said to him, ‘Enter Paradise.’ He will ask, ‘Me and my parents?’ So it will be said, ‘[Yes.] You and your parents.’”<sup>42</sup>

وعن عبد الملك بن عمير، عمّن حدّثه، أنّ رجلاً أتى النبي ﷺ فقال: يا رسول الله، أتزوج فلانة؟ فنهاه رسول الله ﷺ عنها. ثمّ أتاه ثانيةً فقال: يا رسول الله، أتزوج فلانة؟ فنهاه عنها. ثمّ أتاه ثالثةً، فقال رسول الله ﷺ: سوداء ولود أحبّ إليّ من عاقرةٍ حسناء. ثمّ قال ﷺ: أما علمت أنّي مكائر بكم الأمم؟ حتّى أنّ السقط ليبقى محبنتاً على باب الجنّة فيقال له: ادخل، فيقول: لا، حتّى يدخل أبواي، فيشفع فيهما فيدخلان الجنّة.

(15) It is narrated from ‘Abd al-Malik ibn ‘Umayr, from the one who narrated it to him, that a man came to the Prophet (ﷺ) and asked, “O Messenger of Allah, should I marry so-and-so?” The Prophet (ﷺ) forbade him from marrying her. Then he came to him a second time and asked, “O Messenger of Allah, should I marry so-and-so?” He [again] forbade him from [marrying] her. Then he came a third time, so the Prophet (ﷺ) said, “A dark-skinned woman who bears many children is better than a

<sup>42</sup> Al-Ṭabarānī, *al-Mu‘jam al-Kabīr*, vol. 19, p. 416 with a different chain.

beautiful woman<sup>43</sup> who is barren.” Then he (ﷺ) said, “Do you not know that I will be proud of your numbers in front of other nations? Even a miscarried child will remain upset at the gate of Paradise so it will be said to him, ‘Enter Paradise.’ He will say, ‘No. [I will not enter] until my parents enter.’ So he will [be allowed to] intercede for them both and they will enter Paradise.”<sup>44</sup>

وعن سهل بن الحنظلة - وكان لا يولد له، وهو ممّن بايع تحت الشجرة - قال:  
لئن يولد لي في الإسلام ولد ويموت سقطاً فأحتسبه، أحبّ إليّ من أن تكون  
لي الدنيا جميعاً وما فيها.

(16) Sahl ibn al-Ḥanzalah - who had no children, and was one of those who had pledged allegiance under the tree - [is reported as having once] said, “It is more beloved to me to have a child in Islam who is miscarried and dies, as a result of which I remain patient [for the sake of Allah], than [it is] to possess the entire world and all that it contains.”<sup>45</sup>

وعن عبادة بن الصامت، أنّ رسول الله ﷺ قال: النفساء يجرّها ولدها يوم القيامة  
بسرره إلى الجنّة.

(17) It has been narrated from ‘Ubādah ibn al-Ṣāmit that the Messenger of Allah (ﷺ) said, “The woman who has just given birth [and loses her child] shall be led by her child on the Day of Judgment, by its umbilical

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<sup>43</sup> The concept of beauty varies from culture to culture. Here we must remember that the words are that of the narrator, and it is unlikely that these exact words were used by the Prophet (ﷺ) to differentiate between beauty and lack thereof. (Tr.)

<sup>44</sup> Al-Ṣan‘ānī, *al-Muṣannaḥ*, vol. 5, p. 227.

<sup>45</sup> Al-Bukhārī, *al-Adab al-Mufrad*, vol. 1, p. 65.

cord, into Paradise.”<sup>46</sup>

The term *nufasāʾ* refers to a woman who has just given birth, whereas *sirar* refers to that which is severed from the navel of the child (i.e. the umbilical cord) and what remains after it has been cut off is *sirrah*. In this tradition, it seems to refer to the child whose umbilical cord has not yet been severed.

وعن عمرو بن شعيب، عن أبيه، عن جدّه قال: قال رسول الله ﷺ: من قدّم من صلبه ولداً لم يبلغ الحنث، كان أفضل من أن يخلف من بعده مائة، كلّهم يجاهدون في سبيل الله، لا تسكن روعتهم إلى يوم القيامة.

(18) ‘Amr ibn Shu‘ayb narrated from this father, from his grandfather, who said, “The Messenger of Allah (ﷺ) said, ‘Whoever loses a child of his loins before he has attained the age of responsibility, it is better for him than having a hundred [children] remain after him, each of whom fights in the way of Allah continuously, without resting, until the Day of Resurrection.’”<sup>47</sup>

وعن الحسن قال: قال رسول الله ﷺ: لئن أقدم سقطاً أحبّ إليّ من أن أخلف مائة فارس، كلّهم يقاتل في سبيل الله.

(19) Al-Ḥasan said, “The Messenger of Allah (ﷺ) said, ‘Losing a child by miscarriage would be more beloved to me than leaving behind a

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<sup>46</sup> Al-Ṭayālīsī, *Musnad Abī Dāwūd*, vol. 1, p. 472.

<sup>47</sup> We were unable to locate this tradition in any earlier source.

hundred warriors, all fighting in the way of Allah.”<sup>48</sup>

وعن أيوب بن موسى أنّ النبي ﷺ قال للزبير: يا زبير إنك إن تقدم سقطاً خيراً من أن تدع بعدك من ولدك مائةً، كلّ منهم على فرسٍ يجاهد في سبيل الله.

(20) Ayyūb ibn Mūsā reported that the Prophet (ﷺ) said to al-Zubayr, “O Zubayr, indeed if you lose one child by miscarriage, it is better [for you] than leaving behind a hundred children, each of whom rides a horse into battle for the sake of Allah.”<sup>49</sup>

وعن النبي ﷺ أنه قال: يقال للولدان يوم القيامة: ادخلوا الجنة، فيقولون: يا رب، حتى يدخل آباؤنا وأمهاتنا. قال: فيأبون، فيقول الله عز وجل: مالي أراهم محبطين؟ ادخلوا الجنة. فيقولون: يا رب، آباؤنا؟ فيقول تعالى: ادخلوا الجنة أنتم وآباؤكم.

(21) It is reported that the Prophet (ﷺ) said, “The children will be told on the Day of Resurrection, ‘Enter Paradise,’ so they will say, ‘O Lord, [not] until our fathers and mothers enter.” He said, “Thus they will refuse [to enter Paradise], so Allah, the Almighty, will say, ‘Why is it that I see them upset?’ [So they will again be told:] ‘Enter Paradise.’ They will say, ‘O Lord, [and] our parents?’ So the Exalted Lord will reply, ‘Enter Paradise, you and your parents.’”<sup>50</sup>

وعن عبيد بن عمير الليثي قال: إذا كان يوم القيامة، خرج ولدان المسلمين من

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<sup>48</sup> Warrām ibn Abī Fāris, *Majmū‘at Warrām*, vol. 1, p. 287. This is in the context of remaining patient when faced with the pain of loss of that child, in order to please the Almighty and with the hope of attaining divine pleasure and reward. (Tr.)

<sup>49</sup> We were unable to locate this tradition in any earlier source.

<sup>50</sup> Ibn Ḥanbal, *al-Musnad*, vol. 28, p. 124.



الجنة بأيديهم الشراب. قال: فيقول الناس لهم: اسقونا، اسقونا! فيقولون: أبونا، أبونا! قال: حتى أن السقط مجنطاً بباب الجنة، يقول: لا أدخل حتى يدخل أبوي.

(22) ‘Ubayd ibn ‘Umayr al-Laythī<sup>51</sup> said, “On the Day of Judgment, the Muslim children will come out from Paradise with a drink in their hands. People will say to them, ‘Give us to drink [from it], give us to drink!’ But they will respond, ‘[This is for] our parents, our parents!’ Even the miscarried child will stand upset at the gate of Paradise saying, ‘I shall not enter until my parents enter!’”<sup>52</sup>

وعن أنس بن مالك قال: قال رسول الله ﷺ: إذا كان يوم القيامة، نودي في أطفال المؤمنين: أن اخرجوا من قبوركم! فيخرجون من قبورهم، ثم ينادى فيهم: أن امضوا إلى الجنة زمراً! فيقولون: ربنا ووالدينا معنا؟ ثم ينادى فيهم ثانية: أن امضوا إلى الجنة زمراً! فيقولون: ربنا ووالدينا؟ ثم ينادى فيهم ثالثة: أن امضوا إلى الجنة زمراً! فيقولون: ربنا ووالدينا؟ فيقول في الرابعة: ووالديكم معكم. فيشب كل طفل إلى أبيه فيأخذون بأيديهم فيدخلون بهم الجنة، فهم أعرف بأبائهم وأمهاتهم يومئذ من أولادكم الذين في بيوتكم.

(23) Anas ibn Mālik said, “The Messenger of Allah (ﷺ) said, ‘On the Day of Judgment, the babies of the believers will be called, “Come forth from your graves!” So they will come out of their graves. Then a caller will instruct them, “Proceed to Paradise in throngs!” So they will say, “Our Lord, and [will] our parents [come] with us?” The caller will call a

<sup>51</sup> He was a *tābi‘ī* who died in 73 A.H. and was known as a narrator of Prophetic traditions. Here, this statement is clearly one that was reported from the Noble Prophet (ﷺ). (Tr.)

<sup>52</sup> Ibn Rajab al-Ḥanbalī, *Majmū‘ Rasā’il*, vol. 2, p. 396.

second time telling them, “Proceed to Paradise in throngs!” So they will say, “Our Lord, and [can] our parents [come] with us?” Then the caller will call a third time saying, “Proceed to Paradise in throngs!” So they will say, “Our Lord, and our parents?” The fourth time, they shall be told, “[Enter, you] and your parents together,” so every baby will leap towards his parents and taking hold of their hands, they will lead them into Paradise. On that day, they will recognize their fathers and mothers more than you know your own children who are in your houses.”<sup>53</sup>

The term *zumar* refers to various crowds that follow each other in throngs. And it is said about the *zumar* of the Godway<sup>54</sup> that it comprises different tiers, such as the martyrs, the abstemious, the learned, the poor, the reciters of the Qur<sup>ʿ</sup>ān, the narrators of ḥadīth, and others.

وعن أنس بن مالك: أن رجلاً كان يجيء بصبي معه إلى رسول الله ﷺ، وأنه مات فاحتبس والده عن رسول الله ﷺ، فسأل عنه فقالوا: مات صبيّه الذي رأيته معه. فقال ﷺ: هلاً آذتموني، فقوموا إلى أختينا نعرّيه. فلمّا دخل عليه إذا الرجل حزين وبه كتابه، فعزّاه فقال: يا رسول الله، كنت أرجوه لكبر سنّي وضعفي. فقال رسول الله ﷺ: أما يسرك أن يكون يوم القيامة بإزائك فيقال له: ادخل الجنّة، فيقول: يا ربّ وأبواي؟ فلا يزال يشفع حتّى يشقّعه الله عزّ وجلّ فيكم ويدخلكم الجنّة جميعاً.

(24) Anas ibn Mālik reported that a man used to visit the Messenger of Allah (ṣ) [frequently] along with his young son. One day the child died,

<sup>53</sup> We were unable to locate this tradition in any earlier source.

<sup>54</sup> As mentioned in Sūrah al-Zumar (Q39:73): *And the Godway will be led to Paradise in throngs...*

and his father stopped coming to the Messenger of Allah, so he (ﷺ) asked about him. They said, “His young son, whom you saw him with, has died.” So he (ﷺ) said, “Why did you not inform me [of this]? Come, let us go to our brother so that we may offer condolences to him.” When he (ﷺ) came to the man, he found him very sad and overwhelmed by grief, so he consoled him. The man said, “O Messenger of Allah, I had hoped for him [to remain with me] in my old age and infirmity.” The Prophet (ﷺ) said, “Does it not give you joy [to know] that he will be by your side on the Day of Judgment? It will be said to him, ‘Enter Paradise,’ so he will say, ‘O Lord, and my parents?’ And he will continue interceding [for you] until Allah, the Almighty, accepts his intercession for you and grants you all entry into Paradise.”<sup>55</sup>

The word *iḥtabasa* means that he stopped going to visit the Prophet (ﷺ), *ādhantumūnī* means ‘you informed me’, *al-kaʿābah* refers to change in disposition due to the overwhelming burden of grief, and *izāʾika* means ‘besides you’.

عن أنس - أيضاً - قال: توفي لعثمان بن مظعون رضي الله عنه ولد، فاشتدّ حزنه عليه حتى اتخذ في داره مسجداً يتعبّد فيه. فبلغ ذلك النبي ﷺ فقال: يا عثمان، إنّ الله عزّ وجلّ لم يكتب علينا الرهبانيّة، إنّما رهبانيّة أمتي الجهاد في سبيل الله. يا عثمان بن مظعون، إنّ للجنة ثمانية أبواب، وللنار سبعة أبواب، أفلا يسرك ألا تأتي باباً منها إلا وجدت ابنك بجنبه، آخذاً بحجزتك ليشفع لك إلى ربّه عزّ وجلّ؟ قال: فقيل يا رسول الله ولنا في أفراطنا ما لعثمان؟ قال: نعم، لمن صبر منكم واحتسب.

(25) It is also reported from Anas who said, “‘Uthmān ibn Mazʿūn, may

<sup>55</sup> Al-Samarqandī, *Tanbih al-Ghāfilīn bi Aḥādīth Sayyid al-Anbiyāʾ wal-Mursalīn*, p. 258.

Allah be pleased with him, had a child who died, so he was overwhelmed by grief until he made his house a *masjid*<sup>56</sup> wherein he would [seclude himself in] worship. When the Prophet (ﷺ) heard about this, he said [to him], ‘O ‘Uthmān, verily Allah, the Almighty, has not prescribed monasticism for us. The monasticism of my *ummah* is struggling in the way of Allah. O ‘Uthmān ibn Maz‘ūn, verily Paradise has eight gates, and Hell has seven. Does it not please you [to know] that you will not come to any of these gates [of Paradise] but that you will find your son next to it, ready to take hold of your waistband in order to intercede on your behalf before his Lord, the Almighty?’” He (the narrator) said, “Someone asked, ‘O Messenger of Allah, if we lose our offspring would we get the same reward as what ‘Uthmān shall have?’ He replied, ‘Yes, for those who are patient among you and seek divine reward [through their patience].’”<sup>57</sup>

The word *hujzah* referred to the place where the loincloth is tied, then it came to refer to the waistband.

وعن قرة بن إياس أن النبي ﷺ كان يختلف إليه رجل من الأنصار مع ابن له، فقال له النبي ﷺ ذات يوم: يا فلان، تحبّه؟ قال نعم، يا رسول الله، أحبّه كحَبِّكَ. ففقدته النبي ﷺ فسأل عنه فقالوا: يا رسول الله، مات ابنه. فلمّا رآه قال عليه الصلاة والسلام: أما ترضى أن لا تأتي يوم القيامة باباً من أبواب الجنّة إلا جاء يسعى حتّى يفتحك لك؟ فقال رجل: يا رسول الله، أله وحده أم لكلنا؟ قال: بل لكلكم.

<sup>56</sup> Meaning he made it a place wherein he would spend all his time in prayer and worship. (Tr.)

<sup>57</sup> Al-Ṣadūq, *al-Amālī*, p. 66.

(26) Qurrah ibn Iyās narrated that the Prophet (ﷺ) was frequently visited by a man from the Anṣār along with his son. One day, the Prophet (ﷺ) said to him, “O so-and-so, do you love him?” He replied, “Yes, O Messenger of Allah, I love him as [much as] I love you.” Then the man disappeared for some time, so the Prophet (ﷺ) inquired after him. They said, “O Messenger of Allah, his son has died.” So when he saw him, he (ﷺ) said to him, “Would it not please you [to know] that you will not come upon any gate from the gates of Paradise on the Day of Resurrection but that he (your son) will come running towards you until he opens it for you?” A man asked, “O Messenger of Allah, is this only for him alone, or for all of us [who have lost children]?” He replied, “It is for all of you.”<sup>58</sup>

وروى البيهقي أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا جَلَسَ يَحْلُقُ إِلَيْهِ نَفْرٌ مِنْ أَصْحَابِهِ، وَكَانَ فِيهِمْ رَجُلٌ لَهُ بُنْيٌ صَغِيرٌ يَأْتِيهِ مِنْ خَلْفِ ظَهْرِهِ فَيَقْعِدُهُ بَيْنَ يَدَيْهِ، إِلَى أَنْ هَلَكَ ذَلِكَ الصَّبِيُّ، فَامْتَنَعَ الرَّجُلُ مِنَ الْحَلْقَةِ أَنْ يَحْضُرَهَا، تَذَكُّراً لَهُ وَحِزْناً. قَالَ: فَفَقَدَهُ النَّبِيُّ ﷺ فَقَالَ: مَا لِي لَا أَرَى فُلَاناً؟ قَالُوا: يَا رَسُولَ اللَّهِ، بَنِيهِ الَّذِي رَأَيْتَهُ هَلَكَ، فَامْنَعَهُ الْحِزْنَ - أَسْفَافاً عَلَيْهِ وَتَذَكُّراً لَهُ - أَنْ يَحْضُرَ الْحَلْقَةَ. فَلَقِيَهُ النَّبِيُّ ﷺ فَسَأَلَهُ عَنْ ابْنِهِ، فَأَخْبَرَهُ بِهَلَاكِهِ، فَعَزَّاهُ وَقَالَ: يَا فُلَانُ، أَيُّمَا كَانَ أَحَبَّ إِلَيْكَ: أَنْ تَمْتَنَعَ بِهِ عَمْرُكَ، أَوْ لَا تَأْتِي غَدَاً بَاباً مِنْ أَبْوَابِ الْجَنَّةِ إِلَّا وَجَدْتَهُ قَدْ سَبَقَكَ إِلَيْهِ يَفْتَحُهُ لَكَ؟ قَالَ: يَا نَبِيَّ اللَّهِ، لَا، بَلْ يَسْبِقُنِي إِلَى بَابِ الْجَنَّةِ أَحَبُّ إِلَيَّ. قَالَ: فَذَاكَ لَكَ. فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا نَبِيَّ اللَّهِ، أَهَذَا لِهَذَا خَاصَّةً، أَمْ مِنْ هَلَكَ لَهُ طِفْلٌ مِنَ الْمُسْلِمِينَ كَانَ لَهُ ذَلِكَ؟ قَالَ: بَلْ مِنْ هَلَكَ لَهُ طِفْلٌ مِنَ الْمُسْلِمِينَ كَانَ لَهُ ذَلِكَ.

<sup>58</sup> Al-Ṭayālīsī, *Musnad Abī Dāwūd*, vol. 2, p. 401.

(27) Al-Bayhaqī has narrated that when the Prophet (ﷺ) used to sit down, his companions would sit in a circle around him, and among them was a man with a small son who would walk up behind him, so he would take him and [lovingly] make him sit in front of himself. [This happened regularly,] until one day that child died, so the man stopped attending the gathering as it reminded him of his son and made him sad.” He (the narrator) said, “The Prophet (ﷺ) noticed his absence and asked, ‘Why do I not see so-and-so?’ They replied, ‘O Messenger of Allah, his small child, whom you would see him with, has died, so grief and sorrow, as well as memories of him, has prevented the man from participating in the gathering.’ Thus, the Prophet (ﷺ) met him and asked him about his son. The man informed him that he had died, so he (ﷺ) consoled him and said, ‘O so-and-so, which is more beloved to you: that you enjoy him for [the rest of] your life or that you do not come to any gate from the gates of Paradise tomorrow but that you find him there before you, opening it for you?’ He said, ‘O Prophet of Allah, no, I would rather have him precede me to the gate of Paradise, and that would be more beloved to me.’ He (ﷺ) said, ‘Then that is what you shall have.’ A man from the Anṣār stood up and said, ‘O Prophet of Allah, is this [reward] for him specifically, or anyone among the Muslims whose child dies will have the same?’ He replied, ‘Rather, anyone among the Muslims whose child dies shall have this [reward].’”<sup>59</sup>

The term *ḥalqah* (pl. *ḥalaq*) refers to everything circular that is empty in the centre.

وعن زرارة بن أوفى أنّ رسول الله ﷺ عزّى رجلاً على ابنه فقال: آجرك الله وأعظم لك الأجر. فقال الرجل: يا رسول الله، أنا شيخ كبير وكان ابني قد أجزأ

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<sup>59</sup> Al-Bayhaqī, *al-Sunan al-Kubrā*, vol. 4, p. 98.

عني. فقال له النبي ﷺ: أيسرك أن يشير لك - أو يتلقاك - من أبواب الجنة بالكأس؟ قال: من لي بذلك يا رسول الله؟ فقال: الله لك به، ولكل مسلم مات ولده في الإسلام.

(28) Zurārah ibn Awfā narrated that the Messenger of Allah (ﷺ) consoled a man for the loss of his son and said to him, “Your reward is with Allah; may He grant you a great reward!” So the man said, “O Messenger of Allah, I am an old man, and my son would suffice me [in my affairs].” The Prophet (ﷺ) said to him, “Does it please you [to know] that he will beckon you - or meet you - at one of the gates of Paradise with a [flowing] cup?” He said, “Who would grant me that, O Messenger of Allah?” He said, “Allah will grant it to you, and to every Muslim whose child dies in Islam.”<sup>60</sup>

The word *ajza'a* means to suffice, and *ka's* (pl. *akwas*, *ku'ūs*) refers to a vessel that contains some drink.

وعن عبد الله بن قيس، عن رسول الله ﷺ: إذا مات ولد العبد، قال الله تعالى لملائكته: أقبضتم ولد عبدي؟ فيقولون: نعم. فيقول: قبضتم ثمرة فؤاده؟ فيقولون: نعم. فيقول: ماذا قال عبدي؟ فيقولون: حمدك واسترجع. فيقول الله تعالى: ابنوا لعبدي بيتاً في الجنة، وسمّوه بيت الحمد.

(29) ‘Abdullāh ibn Qays reported that the Messenger of Allah (ﷺ) said, “When the child of a servant [of Allah] dies, Allah, the Exalted, asks His angels, ‘Have you taken the soul of My servant’s child?’ They reply, ‘Yes.’ He says, ‘You took away the fruit of his heart?’ They reply, ‘Yes.’

<sup>60</sup> Al-Ḥanbalī, *Tasliyat Nufūs al-Nisā' wal-Rijāl 'inda Faqḍ al-Atfāl*, p. 14.

So He asks,<sup>61</sup> ‘What did My servant say?’ They respond, ‘He praised You and proclaimed: *Indeed we belong to Allah and indeed we shall return to Him.*’ So Allah, the Exalted, says, ‘Build for My servant a house in Paradise and call it the House of Praise.’”<sup>62</sup>

وروي أنّ امرأة أتت النبي ﷺ ومعها ابن لها مريض فقالت: يا رسول الله، ادع الله تعالى أن يشفي لي ابني هذا. فقال لها رسول الله ﷺ: هل لك فرط؟ قالت: نعم، يا رسول الله. قال: في الجاهلية أم في الإسلام؟ قالت: بل في الإسلام. فقال رسول الله: جنة حصينة، جنة حصينة.

(30) It is narrated that a woman came to the Prophet (ﷺ) and with her was her sick son. She said, “O Messenger of Allah, pray to Allah, the Exalted, to heal this son of mine for me.” The Messenger of Allah (ﷺ) asked, “Did you have any child who died [in infancy]?” She replied, “Yes, O Messenger of Allah.” He asked, “In pagan ignorance (*jāhiliyyah*) or in Islam?” She said, “No, in Islam.” So the Prophet (ﷺ) said, “[That is] a protective shield [for you], a protective shield!”<sup>63</sup>

The word *junnah* means shield, and here it refers to a shield from hellfire or from all the terrors [of the afterlife], and *ḥaṣīnah* means protective, i.e. it protects its possessor and prevents any harm from reaching him.

وعن جابر بن سمرة قال: قال رسول الله ﷺ: من دفن ثلاثة أولاد، وصبر عليهم

<sup>61</sup> Obviously, Allah already knows the answer as He has knowledge of all things – this ‘asking’ is not to learn anything new but to teach something to those who hear the response. (Tr.)

<sup>62</sup> Al-Kulaynī, *al-Kāfi*, vol. 3, p. 219 with a different chain of narrators.

<sup>63</sup> Al-Mauṣilī, *Musnad Abi Ya‘lā*, vol. 5, p. 394.



واحتسب، وجبت له الجنة. فقالت أم أيمن: واثنين؟ فقال: من دفن اثنين وصبر عليهما واحتسبهما، وجبت له الجنة. فقالت أم أيمن: وواحد؟ فسكت وأمسك، فقال: يا أم أيمن، من دفن واحداً وصبر عليه واحتسب، وجبت له الجنة.

(31) Jābir ibn Samurah narrated that the Messenger of Allah (ﷺ) said, “Whoever buries three [of his] children and patiently bears their loss, seeking the pleasure [and reward] of Allah thereby, Paradise becomes mandatory for him.” Umm Ayman asked, “And [what if they are] two?” He replied, “Whoever buries two children, and patiently bears their loss for the sake of Allah, Paradise becomes mandatory for him.” Umm Ayman asked, “And [what if it is] one?” So he remained silent and paused [for a while]. Then he said, “O Umm Ayman, whoever buries one [child] and patiently bears his loss for the sake of Allah, Paradise becomes mandatory for him.”<sup>64</sup>

وعن عبد الله بن مسعود رضي الله عنه، قال: قال رسول الله ﷺ: من قدم ثلاثة لم يبلغ الحنث، كانوا له حصناً حصيناً. فقال أبو ذر: قدمت اثنين. فقال ﷺ: واثنين. ثم قال أبي بن كعب: قدمت واحداً. فقال ﷺ: وواحداً، ولكن إنما ذاك عند الصدمة الأولى.

(32) ‘Abdullāh ibn Mas‘ūd, may Allah be pleased with him, narrated that the Messenger of Allah (ﷺ) said, “Whoever loses three children before they reach the age of responsibility, he will have a protective fortress [in the Hereafter].” Abū Dharr said, “I have lost two.” So the Prophet (ﷺ) said, “And [this also applies to whoever loses] two.” Then Ubay ibn Ka‘b said, “I have lost one.” So he (ﷺ) said, “And [also to whoever loses] one.

<sup>64</sup> Al-Suyūṭī, *al-Jāmi‘ al-Kabīr*, vol. 9, p. 185.

However, this is only during the initial trauma.”<sup>65</sup>

وعن أبي سعيد الخدري، أنّ النساء قلن للنبي ﷺ: اجعل لنا يوماً تعظنا فيه. فوعظهنّ وقال: أيما امرأة مات لها ثلاثة من الولد، كانوا لها حجاباً من النار. قالت امرأة: واثنان؟ قال: واثنان.

(33) Abū Saʿīd al-Khudrī narrated that the womenfolk said to the Prophet (ﷺ), “Give us one day in which you preach to us [specifically].” So he preached to them and said, “Whenever any woman has three children who pass away, they will act as a barrier for her from the Fire.” A woman asked, “And [what about] two?” He said, “And [for the one who loses] two [as well].”<sup>66</sup>

وعن بريدة قال: كان رسول الله يتعاهد الأنصار، ويعودهم، ويسأل عنهم، فبلغه أنّ امرأة مات ابن لها فجزعت عليه، فأتاها فأمرها بتقوى الله عزّ وجلّ والصبر. فقالت: يا رسول الله، إني امرأة رقوب لا ألد، ولم يكن لي ولد غيره. فقال رسول الله ﷺ: الرقوب التي لا يبقى لها ولدها. ثمّ قال: ما من امرئ مسلمٍ أو امرأة مسلمة يموت لهما ثلاثة من الولد إلا أدخلهما الله الجنّة. فقيل له: واثنان؟ فقال: واثنان.

وفي حديثٍ آخر أنّه ﷺ قال لها: أما تحبّين أن تريّنه على باب الجنّة وهو يدعوك إلينا؟ قالت: بلى. قال: فإنّه كذلك.

(34) Buraydah said, “The Messenger of Allah (ﷺ) used to attend to the

<sup>65</sup> Ibn Ḥanbal, *al-Musnad*, vol. 6, p. 15. The term ‘initial trauma’ refers to the period immediately after the shock and intense grief due to loss of a child. (Tr.)

<sup>66</sup> Al-Bukhārī, *al-Jāmiʿ al-Ṣaḥīḥ*, vol. 2, p. 354.

Anṣār, visit them, and ask after them. He was [once] informed about a woman whose child had died, and that she was distraught by this, so he went to her and advised her to be mindful of Allah, the Almighty, and to remain patient. She said, ‘O Messenger of Allah, I am a *raqūb* and I cannot bear children; and I had no other child besides him.’ The Prophet (ṣ) said, ‘A *raqūb* is the woman whose children [die young and] do not remain alive for her.’ Then he said, ‘There is no Muslim man or woman who witnesses the death of three of their children, but that they are granted entry into Paradise by Allah.’ Someone asked, ‘And [if they had] two?’ He replied, ‘And [even if they had] two.’<sup>67</sup>

And in another ḥadīth, it is reported that he (ṣ) said to her, “Would you not love to see him at the gate of Paradise as he calls you towards us?” She said, “Yes, indeed.” So he said, “That is what he will do.”<sup>68</sup>

The word *raqūb* refers to a woman who does not bear children, or whose children do not survive. This is the lexical meaning of the term, but the specific meaning is that which has been mentioned by the Prophet (ṣ) in the tradition.

وعن [أبي] النضر السلمي، أن رسول الله ﷺ قال: لا يموت لأحد من المسلمين ثلاثة من الولد فيحتسبهم إلا كانوا له حصناً من النار. فقالت امرأة: واثنان؟ فقال: واثنان.

(35) [Abū] al-Naḍr al-Sulamī narrated that the Messenger of Allah (ṣ) said, “No one among the Muslims has three of his children die yet he remains patient for the sake of Allah, but that they will be a [protective] fortress for him against the Fire.” A woman asked, “And [if they are]

<sup>67</sup> Al-Suyūṭī, *al-Jāmi‘ al-Kabīr*, vol. 19, p. 410.

<sup>68</sup> Al-Manbijī, *Tasliyat Ahl al-Maṣā’ib*, p. 76.

two?” He replied “And [even if they are] two.”<sup>69</sup>

وعنه عليه السلام: من قَدَمَ من ولده ثلاثاً، صابراً محتسباً، كان محجوباً من النار بإذن الله عزَّ وجلَّ.

وفي لفظٍ آخر: من قَدَمَ شيئاً من ولده صابراً محتسباً، حجبهه بإذن الله من النار.

(36) It is also reported that the Prophet (ﷺ) said, “Whoever loses three of his children yet remains patient for the sake of Allah, he shall remain protected from the Fire by the permission of Allah, the Almighty.”<sup>70</sup>

And [this was narrated] in other words: “Whoever loses any of his children yet remains patient for the sake of Allah, they shall veil him from the Fire with the permission of Allah.”<sup>71</sup>

وعن أمِّ مبشَّرِ الأنصاريَّة، عن رسول الله عليه السلام، أَنَّهُ دخل عليها وهي تطبخ حبّاً، فقال: من مات له ثلاثة لم يبلغوا الحنث، كانوا له حجاباً من النار. فقالت: يا رسول الله، واثنان؟ فقال لها: واثنان، يا أمِّ مبشَّرِ.

وفي لفظٍ آخر: ...فقالت: أو فرطان؟ قال: أو فرطان.

(37) Umm Mubashshir al-Anṣāriyyah reported that one day, the Messenger of Allah (ﷺ) visited her while she was cooking some food. He said [to her], “Whoever has three of his children die before they reach the age of responsibility, they will be a veil for him from the Fire.” So she said, “O Messenger of Allah, [what if they were] two?” He replied,

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<sup>69</sup> Warrām ibn Abī Fāris, *Tanbīh al-Khawātir*, vol. 1, p. 287.

<sup>70</sup> We were unable to locate this tradition in any earlier source.

<sup>71</sup> Al-Suyūṭī, *al-Jāmi‘ al-Kabīr*, vol. 9, p. 752.

“Even [if they were] two, O Umm Mubashshir.”<sup>72</sup>

And [this has been reported] in other words: ...So she said, “Or two children who pass away?” He replied, “[Yes,] or two children who pass away.”<sup>73</sup>

وعن قبيصة بن برمة قال: كنت عند رسول الله ﷺ جالساً إذ أتته امرأة فقالت: يا رسول الله، ادع الله لي فإنه ليس يعيش لي ولد. قال: وكم مات لك؟ قالت: ثلاثة. قال: لقد أحتظرت من النار بحظارٍ شديدٍ.

(38) Qabīṣah ibn Burmah said, “I was sitting with the Messenger of Allah (ṣ) when a woman came to him and said, ‘O Messenger of Allah, pray to Allah for me as none of my children survive.’ He asked her, ‘How many have died?’ She replied, ‘Three.’ He said, ‘You have been separated from the Fire with a strong barrier.’”<sup>74</sup>

The word *ḥiẓār* comes from *ḥaẓīrah* which is an enclosure prepared for camels out of trees in order to protect them from cold and wind. From the same word comes *al-maḥẓur lil-maḥram* which refers to an enclosed place into which entry is prohibited.

وعن أبي بن كعبٍ أن النبي ﷺ قال لامرأة: هل لك فرط؟ قالت: ثلاثة. قال ﷺ: جنة حصينة.

(39) Ubay ibn Ka‘b reported that the Prophet (ṣ) once asked a woman, “Have any of your [young] children passed away?” She said, “[Yes.]

<sup>72</sup> We were unable to locate this tradition in any earlier source.

<sup>73</sup> Al-Suyūṭī, *al-Jāmi‘ al-Kabīr*, vol. 12, p. 330 with a slight variance in wording.

<sup>74</sup> Muslim, *al-Ṣaḥīḥ*, vol. 4, p. 2030 with a different chain and slight variance in wording.

Three.” So he (ﷺ) said, “[Then you have] a protective shield.”<sup>75</sup>

وعنه عليه السلام: ما من مسلمين يقدّمان ثلاثةً لا يبلغوا الحنث إلا أدخلهما الله الجنة بفضل رحمته. قالوا: يا رسول الله، وذو الاثنين؟ قال: وذو الاثنين. إنّ من أمتي من يدخل الجنة بشفاعته أكثر من مضر، وإنّ من أمتي من يستطعم النار حتّى يكون أحد زواياها. (رواه جماعة من أهل الحديث وصحّوه.)

(40) The Prophet (ﷺ) is also reported to have said, “No Muslim couple loses three [of their children] who have not reached the age of responsibility, but that Allah grants them entry into Paradise by the grace of His mercy.” They (the Companions) said, “O Messenger of Allah, and what of those who had two?” He replied, “And [even] those who had two. Verily from my *ummah* are those whose intercession will lead more people into Paradise than [the tribe of] Muḍar, and from my *ummah* are those who will taste the Fire until they become part of it.”<sup>76, 77</sup>

A group of scholars have narrated this [tradition] and considered it sound.

وعنه عليه السلام: قال: قال الله تعالى: حقّت محبّتي للذين يتصادقون من أجلي، وحقّت محبّتي للذين يتناصرون من أجلي. ثمّ قال عليه السلام: ما من مؤمنٍ ولا مؤمنةٍ يقدّم الله تعالى له ثلاثة أولادٍ من صلبه لم يبلغوا الحنث إلا أدخله الله الجنة بفضل رحمته إيّاهم.

(41) It is also narrated that he (ﷺ) said, “Allah, the Exalted, said: My love

<sup>75</sup> We were unable to locate this tradition in any earlier source.

<sup>76</sup> Lit. ‘...until they become one of its corners.’ (Tr.)

<sup>77</sup> Al-Suyūṭī, *al-Jāmi‘ al-Kabīr*, vol. 8, p. 126 with a slight variance in wording.

is realized by those who sincerely befriend one another for My sake, and My love is realized by those who help each other for My sake.”<sup>78</sup> Then he (ﷺ) said, “There is no believer, male or female, whose three children from his loins are taken by Allah before him, prior to attaining the age of responsibility, but that Allah grants him entry into Paradise by the grace of His mercy towards them.”<sup>79</sup>

وعنه عليه السلام: من دفن ثلاثة من الولد حرّم الله عليه النار.

(42) It is also reported that he (ﷺ) said, “Whoever buries three of his children, the Fire [of Hell] becomes forbidden upon him by Allah.”<sup>80</sup>

وعن صعصعة بن معاوية قال: لقيت أبا ذرّ الغفاريّ رضي الله عنه بالربذة، وهو يسوق بعيراً له عليه مزادتان، وفي عنق البعير قربة. فقلت: يا أبا ذرّ، ما لك؟ قال: عملي. قلت: حدّثني، رحمك الله. قال: سمعت رسول الله يقول: ما من مسلمين يموت بينهما ثلاثة أولادٍ لم يبلغوا الحنث إلا غفر الله لهما بفضل رحمته إياهم. قال: قلت: فحدّثني. قال: نعم. سمعت رسول الله عليه السلام يقول: ما من عبدٍ مسلمٍ ينفق من كلّ ماله زوجين في سبيل الله إلا استقبلته حبة الجنّة، كلّهم يدعوه إلى ما عنده. فقلت: كيف ذلك؟ قال: إن كان رجلاً فرجلين، وإن كان بعيراً فبعيرين، وإن كان بقرأً فبقرتين، حتّى أعدّ أصناف المال.

(43) Ṣaṣaḥ ibn Muḥāwiyah said, “I met Abū Dharr al-Ghifārī, may Allah be pleased with him, at al-Rabdhah, as he was leading his camel upon which were two leathern water bags and on the camel’s neck was [hanging] a water skin. I said, ‘O Abā Dharr, what are you doing?’ He

<sup>78</sup> Ibn Ḥanbal, *al-Musnad*, vol. 32, p. 184.

<sup>79</sup> Al-Nasāʾī, *al-Sunan*, vol. 1, p. 615 with a slight variance in wording.

<sup>80</sup> Al-Ṭabarānī, *al-Muʿjam al-Kabīr*, vol. 22, p. 96.

said, 'It is my work.' I said, 'Narrate something to me [from the Prophet (ﷺ)], may Allah have mercy upon you.' He said, 'I heard the Messenger of Allah (ﷺ) say, "There is no Muslim couple whose three children die before reaching the age of responsibility but that Allah forgives them both by the grace of His mercy towards them."'"<sup>81</sup> He (i.e. the narrator) said, "I said to him, 'Narrate something else to me.' He responded, 'Yes. I heard the Messenger of Allah (ﷺ) say, "There is no believing servant [of Allah] who gives a pair [of what he owns] from all his wealth, in the way of Allah, but that he is welcomed by the gatekeepers of Paradise, each of whom invites him to what he has.'" So I asked, 'How is that [done]?' He said, 'If it is men, then two men,<sup>82</sup> and if it is camels, then two camels, and if it is cattle, then two heads of cattle...' [and he continued] until he had listed all the types of wealth.'"<sup>83</sup>

وعن أنس بن مالك قال: وقف رسول الله ﷺ على مجلس من بني سلمة فقال: يا بني سلمة، ما الرقوب فيكم؟ قالوا: الذي لا يولد له. قال: بل هو الذي لا فرط له. قال: ما المعدم فيكم؟ قالوا: الذي لا مال له. قال: بل هو الذي يقدم وليس له عند الله خير.

(44) Anas ibn Mālik said, "The Messenger of Allah (ﷺ) stood at a gathering of the Banī Salamah and said, 'O Banī Salamah, who is considered a *raqūb* amongst you?' They replied, 'One who does not sire children.' He said, 'Rather, it is one who has no children that have passed away.' Then he (ﷺ) asked, 'Who is considered a *mu'dim* amongst you?' They said, 'One who has no wealth.' He said, 'Rather, it is one who

<sup>81</sup> Al-Nasā'ī, *al-Sunan*, vol. 1, p. 615.

<sup>82</sup> This refers to freeing two slaves for the sake of Allah. (Tr.)

<sup>83</sup> Ibn Ḥanbal, *al-Musnad*, vol. 35, pp. 325,6.



proceeds [to the Hereafter] while he has nothing good with Allah.”<sup>84</sup>

وعن ابن مسعود قال: دخل رسول الله ﷺ على امرأة يعزّيها بابنها، فقال: بلغني أنكِ جزعت جزعاً شديداً. قالت: وما يمنعني يا رسول الله، وقد تركني عجوزاً رقبوباً؟ فقال لها رسول الله ﷺ: لست برقبوبٍ، إنّما الرقبوب التي تتوفّى وليس لها فرط، ولا يستطيع الناس أن يعودون عليها من أفراطهم، فتلك الرقبوب.

(45) Ibn Mas‘ūd said, “The Messenger of Allah (ﷺ) visited a lady to console her for losing her child. He said [to her], ‘I have heard that you are deeply distraught.’ She replied, ‘What would prevent me [from that], O Messenger of Allah, for he has left me while I am an old *raqūb*?!’ So the Messenger of Allah (ﷺ) said to her, ‘You are not a *raqūb*. Only one who dies while not having any children who have passed away [before her], and people cannot send to her [any of their reward] from their own deceased children; that is a *raqūb*.’”<sup>85</sup>

All these *aḥādīth* have been taken from known early sources. We have left out their chains of narration and references for the sake of brevity, and because Allah, the Glorified, has, out of His grace and mercy, promised reward for the one who acts upon what reaches him [of such reports], even if the reality is contrary to what has reached him.<sup>86</sup> This has been mentioned in a number of *aḥādīth* in our works and the works of the *‘āmmah* (i.e. of the Ahl al-Sunnah).

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<sup>84</sup> Al-Suyūṭī, *al-Jāmi‘ al-Kabīr*, vol. 12, p. 451.

<sup>85</sup> We were unable to locate this tradition in any earlier source.

<sup>86</sup> In reference of the principle of *al-tasāmuḥ fi adillat al-sunan* based on the tradition of *man balagh*. (Tr.)

## Addendum to this Chapter

عن زيد بن أسلم قال: مات لداود عليه السلام ولد فحزن عليه حزناً كثيراً، فأوحى الله إليه: يا داود، وما كان يعدل هذا الولد عندك؟ قال: يا رب، كان يعدل هذا عندي ملاً الارض ذهباً! قال: فلك عندي يوم القيامة ملاً الارض ثواباً.

(46) Zayd ibn Aslam<sup>87</sup> said, “One of [Prophet] Dāwūd’s (a) children died, and he was greatly saddened by his loss, so Allah revealed to him, ‘O Dāwūd, what was this child worth in your eyes?’ He said, ‘O my Lord, he was worth the whole world filled with gold.’ He said, ‘Then you have with Me on the Day of Resurrection the [equivalent of the] whole world filled with reward.’”<sup>88</sup>

(47) Dāwūd ibn Hind said, “I saw in a dream that it was as if the Day of Resurrection had come, and the people were being called to give account [for their deeds].” He [then] said, “I approached the scales and my good deeds were placed on one side and my evil deeds on the other. The evil deeds outweighed the good. As I stood there in sadness, a white handkerchief – or a [wrapped] white cloth – was brought and placed along with my good deeds, so they became heavier [than my evil ones]. It was then said to me, ‘Do you know what this is?’ I replied, ‘No.’ It was said, ‘This is your miscarried child.’ I said, ‘I [also] had a girl.’ So it was said, ‘Your daughter is not [going to benefit you] like this, because you had wished for her death.’”

(48) Abū Shawdhab said, “There was a man who had a [young] son that had not reached [the age of] maturity, so he sent a message to his people

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<sup>87</sup> He obviously narrated this from an infallible, as he would have no way of knowing it otherwise. (Tr.)

<sup>88</sup> Al-Ḥanbalī, *Tasliyat Nufūs al-Nisāʾ wal-Rijāl ʿinda Faqd al-Atfāl*, p. 17.

saying, 'I need something from you.' They asked, 'What is that?' He said, 'I want to pray for this son of mine to be taken by Allah, the Exalted, and for you all to say 'āmīn' to my prayer.'" He (the narrator) said, "So they asked him the reason for this, and he informed them that he had seen a dream wherein people had gathered on the Day of Resurrection, and they were extremely thirsty. At that moment, there were some children who came out of Paradise holding goblets [flowing with a cool drink]. Among them was his nephew [who had died as a child], so he pleaded with him to give him some of the drink but he refused saying, 'O uncle, we cannot give this drink to anyone but our parents.' [He said,] 'So I desired that Allah make this son of mine a child that I lose [in my lifetime].' Thus he prayed and they all said 'āmīn', and a short while later, his young son died."<sup>89</sup> (Al-Bayhaqī reported this in *al-Shu'ab*)

(49) Muḥammad ibn Khalaf said, "Ibrāhīm al-Ḥarbī had an eleven-year-old son who had memorized the Qur'ān, and his father had taught him many things about jurisprudence and ḥadīth. Then he passed away, so I went to him (i.e. Ibrāhīm) to offer condolences. He said to me, 'I [actually] used to desire his death.' I said to him, 'O Abā Ishāq, you are a renowned scholar. Are you uttering words like this about a young son who was so good; he had memorized the Qur'ān and you had taught him ḥadīth and jurisprudence?!' He said, 'Yes. [This is because] I once saw in a dream that it was as if the Day of Resurrection had come, and there were some young children with jars full of water approaching the people and giving them drink [to quench their thirst]. That day was an extremely hot day, so I said to one of them, "Give me some of this water

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<sup>89</sup> Though this anecdote echoes some traditions regarding the reward for losing a child, it is problematic as the individual acted on a dream and sought the death of his son, who was a blessing from Allah. This is not something that has been generally taught in Islam; and Allah knows best. (Tr.)

to drink.” He looked at me and said, “You are not my father.” I asked, “And who are you?” They replied, “We are the children who died in the abode of the world, leaving our parents behind. So now we welcome them and give them drink.” That is why I wished for his death.”

(50) Al-Ghazzālī reports in *al-Iḥyāʾ* that one of the righteous believers was advised to get married for a long time, but he [always] refused. One day, he woke up from his sleep and said, “Get me married!” So they got him married. He was [later] asked about this so he said, “It might be that Allah will bless me with a child who will be taken by Him, so that he can precede me in the Hereafter.” Then he said, “I saw in my dream that it was as if the Day of Judgment had come, and I was standing with all the other creatures. I was so thirsty that my heart was about to be torn out of thirst, and the other creatures were in a similar state due to extreme thirst and suffering. All of a sudden, some children entered the gathering carrying lanterns of [celestial] light and holding silver goblets and golden cups in their hands. They gave drink to one after another, going in between the crowds and passing by most of the people. I extended my hand to one of them and said, ‘Give me some drink, for my thirst has overwhelmed me!’ He replied, ‘You do not have a child among us. We only give the drink to our parents.’ So I asked, ‘Who are you?’ They replied, ‘We are those infant children of Muslims who died [in our infancy].’”

(51) Al-Shaykh Abū ‘Abdillāh ibn al-Nu‘mān reports in his work *Miṣbāḥ al-Zalām*, from one of the trustworthy individuals, that a man had requested one of this comrades who was intending to go on pilgrimage to convey his salutations to the Messenger of Allah (ṣ), and to bury his sealed note, which he handed to him, near the blessed head of the [Prophet’s] grave. So he did that and when he returned from pilgrimage,

the man honoured him and said, “May Allah reward you amply, you have conveyed the message!” The person was surprised by this and asked, “How did you know that I had conveyed it before I informed you about it?” So the man began relating [what happened] to him and said, “I had a brother who died, and he left behind a young son, so I raised him in the best way possible. Then he died before attaining the age of maturity. One night, I saw in a dream that it was as if the Day of Judgment had come, and the people had been resurrected and gathered. They were extremely thirsty from the intense exertion, and my nephew had in his hands some water, so I requested him to give me some to drink but he refused saying, ‘My father has a greater right to it than you.’ This struck me like a great blow, so I woke up in a state of apprehension. In the morning, I gave a sum of *dīnārs* in charity and begged Allah to bless me with a male child, which He did. Then the time for your journey [for pilgrimage] came, so I wrote that note to give to you, in which I requested the Prophet (ﷺ) to ask Allah, the Almighty, on my behalf, to accept him (my son) from me, with the hope that I will find him on the Day of the Great Terror. Not long passed before my son fell ill and died, and that was on the day when you arrived, so I knew that you had conveyed my message.”

(52) In the book *al-Nawm wal-Ru'yā* by Abū al-Ṣaqr al-Mauṣilī, he narrates: ‘Alī ibn al-Ḥusayn ibn Ja‘far narrated to me that his father narrated to him, that one of his companions, whose religiousness and understanding he trusted, said, “I arrived in Madīnah at night, so I slept in [the graveyard of] Baqī‘ al-Gharqad between four graves, next to which was an empty grave. In my dream, I saw four infants coming out of those graves saying:

*Allah has blessed us with seeing the beloved,  
And by your coming towards us in the night, O Umayma.*

*It is surprising that you wonder about the squeezing  
of the grave, and by your coming towards us O Umayma.*

So I said [to myself], ‘Indeed these verses have some important meaning,’ and I stood there until sunrise. Suddenly, I saw a funeral procession approaching. I asked, ‘Who is this?’ They said, ‘A woman from the people of Madīnah.’ I asked, ‘Is her name Umayma?’ They replied, ‘Yes.’ I asked, ‘Did she have any children who died before her?’ They said, ‘Four children.’ Then I informed them of what I had witnessed, and they were amazed by it.”

How good was what one of the great sages said as he waxed poetic:

*When He gives, His gift brings joy,  
And when He takes what He has given, He rewards.*

*So which of the two blessings should I count as better,  
And praise [Him] when it returns back.*

*Is it the blessing that was a joy,  
Or the other that brought with it reward?*

## Chapter Two: On Patience and Its Corollaries

Patience literally refers to restraining oneself from fearing that which one dislikes and becoming distraught by it [when it happens]. It is practiced by preventing one's mind from anxiety and one's body from movements that are not usual, and is of three types: First is the patience of common folk, which entails self-restraint through apparent forbearance and the outward manifestation of steadfastness in calamities, so that their condition is deemed laudable in the sight of rational and lay people. *They know but the apparent [aspects] of this life and are heedless of the Hereafter (Q30:7).*

Second is the patience of the abstemious ones, the worshippers, the Godwary, and the people of clemency, with the hope of attaining reward in the Hereafter. *Only those who endure patiently will be given reward without measure (Q39:10).* The third type is the patience of the knowers (*al-ʿārifīn*), for some of them actually take pleasure in hardship since they believe that their Lord has selected them from among the people, and they have become the focus of His special attention. *And give glad tidings to the patient ones who, when a calamity afflicts them say, "Surely to Allah we belong and to Him we will return." They are the ones who receive blessings and mercy from their Lord, and they are the ones who are [rightly] guided (Q2:155-7).* This [third] type is known by the term *al-riḍā*, and we shall discuss it further in a separate chapter.

For the first type [of patience], there is no reward because it was not done for the sake of Allah. It was only done for the people; as such, it was purely showing off. Thus, all that applies to showing off (*riyāʾ*) also applies to it. However, impatience is worse than this, since the human being inclines towards the behaviour of his peers and those whom he mingles with, so impatience spreads among them [when one of them is seen to be restless and impatient due to the hardships he faces]. And if

they see the condition of the patient ones, they incline towards their behaviour, so at times it may lead to their own betterment, thereby bringing about benefit to them and others like them, even if that benefit does not reach the [pretentious] patient one himself.

When the term ‘patience’ is used without any qualifiers, it refers to the second type. And know that Allah, the Glorified, has described the patient ones in a number of ways. He mentions the patient ones in the Qur’ān in over seventy places, and links most of the [lofty] virtues and ranks to patience, showing them to be its fruit. He, to Whom belong might and majesty, says:

وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا<sup>طه</sup>

*We appointed amongst them imams to guide [the people] by Our command when they had been patient... (Q32:24)*

And:

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا<sup>طه</sup>

*...And your Lord’s best word [of promise] was fulfilled for the Children of Israel because of their patience... (Q7:137)*

And:

وَلَنَجْزِيَنَّهُنَّ الَّذِيْنَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

*...And We will surely pay the patient their reward by the best of what they used to do. (Q16:96)*

And:

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا



*Those will be given their reward two times for their patience... (Q28:54)*

And:

إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

*...Indeed the patient will be paid their reward in full without any reckoning.  
(Q39:10)*

There is nothing done for the sake of attaining nearness [to Allah] that has the value and importance that patience does. Since fasting is part of patience, and it is said to be “half of patience,”<sup>90</sup> the responsibility of its reward has been undertaken directly by Allah, the Blessed and Exalted, as mentioned in the traditions. Allah, the Exalted, says: “Fasting is for Me, and I grant its reward.”<sup>91</sup> So He has attributed it to Himself from among all the other acts of worship, and He has promised the patient ones that He is with them when He said: *And be patient, verily Allah is with the patient ones* (Q8:46). And He linked divine succour to patience when He said: *Certainly, if you are firm and mindful [of Allah] and the enemy launches a sudden attack on you, Allah will reinforce you with five thousand angels designated [for battle]* (Q3:125). Furthermore, He has combined certain things for the patient ones that have not been joined for others. He says: *They are the ones who receive blessings and mercy from their Lord, and they are the ones who are [rightly] guided* (Q2:157). Thus guidance, blessings and mercy have been combined for the patient ones. Going through all the verses that speak of patience would make the discussion too lengthy.

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<sup>90</sup> Ibn Mājah, *al-Sunan*, vol. 3, p. 222 (*al-ṣiyām niṣf al-ṣabr*).

<sup>91</sup> Al-Kulaynī, *al-Kāfī*, vol. 4, p. 63 (*al-ṣawmu lī wa ana azjī bih/‘alayh*).

As for the traditions, [we find many that talk about patience such as:]

قال النبي ﷺ: الصبر نصف الإيمان.

(53) The Prophet (ﷺ) has said, “Patience is half of faith.”<sup>92</sup>

وقال ﷺ: من أقل ما أوتيتم اليقين وعزيمة الصبر، ومن أعطي حظّه منهما لم يبال ما فاته من قيام اللّيل وصيام النهار، ولأن تصبروا على مثل ما أنتم عليه أحب إليّ من أن يوافيني كلّ امرئٍ منكم بمثل عمل جميعكم، ولكّني أخاف أن تفتح عليكم الدّنيا بعددي فينكر بعضكم بعضاً، وينكركم أهل السماء عند ذلك، فمن صبر واحتسب ظفر بكمال ثوابه. ثمّ قرأ: «ما عندكم ينفد وما عند الله باقٍ، ولنجزينّ الذين صبروا» الآية.

(54) And he (ﷺ) said, “The least of all things given to you is certitude and the resolve to be patient, and whoever has been given a share of these two need not care about what he misses of night vigils and daytime fasts. Your remaining patient in the situation you are facing is more beloved to me than if each individual among you performs the acts [of worship] equivalent to that of all of you together. However, I fear that the world will open itself up to you after me, so some of you will reject others, and as a result of this, the inhabitants of the heavens will reject you. So whoever remains patient for the sake of Allah wins the best rewards. Then he recited [the verse]: *That which is with you will be spent but what is with Allah shall last, and We will surely reward the patient...* (Q16:96).<sup>93</sup>

<sup>92</sup> Warrām ibn Abi Fāris, *Majmū‘at Warrām*, vol. 1, p. 40.

<sup>93</sup> Al-Ghazzālī, *Iḥyā’ ‘Ulūm al-Dīn*, vol. 4, p. 61.

وروى جابر أنه ﷺ سئل عن الإيمان فقال: الصبر؛ كنز من كنوز الجنة. وسئل مرة: ما الإيمان؟ فقال: الصبر.

(55) Jābir narrated that the Prophet (ﷺ) was asked about faith, so he said, “[It is] patience; which is a treasure from the treasures of Paradise.” And when he was once asked, “What is faith?” He (ﷺ) replied, “[It is] patience.”<sup>94</sup>

This similar to his (a) statement, “Ḥajj is ‘Arafah.” [while it is known that ‘Arafah is part of the Ḥajj – similarly, patience is part of faith].<sup>95</sup>

وقال ﷺ: أفضل الأعمال ما أكرهت عليه النفوس.

(56) He (ﷺ) also said, “The best of deeds is that which the [base] souls are coerced to perform [despite their unwillingness].”<sup>96</sup>

وقيل: أوحى الله تعالى إلى داود عليه السلام: تخلّق بأخلاقِي، وإنّ من أخلاقِي الصبر.

(57) It is said that Allah, the Exalted, revealed to Dāwūd (a): “Adopt My character traits, and verily one of My character traits is patience.”<sup>97</sup>

وعن ابن عباس رضي الله عنهما: لما دخل رسول الله ﷺ على الأنصار فقال: أمؤمنون أنتم؟ فسكتوا. فقال رجل: نعم، يا رسول الله. فقال: وما علامة إيمانكم؟ قالوا: نشكر على الرخاء، ونصبر على البلاء، ونرضى بالقضاء. فقال: مؤمنون، وربّ الكعبة.

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<sup>94</sup> Ibid.

<sup>95</sup> Ibn Mājah, *al-Sunan*, vol. 4, p. 477.

<sup>96</sup> Warrām ibn Abī Fāris, *Majmū‘at Warrām*, vol. 1, p. 40 with a slight variance in wording.

<sup>97</sup> Al-Daylamī, *Irshād al-Qulūb*, vol. 1, p. 127.

(58) Ibn ‘Abbās, may Allah be pleased with him, said that when the Messenger of Allah (ﷺ) came to the Anṣār, he asked, “Are you believers?” So they remained silent. One man [among them] replied, “Yes, O Messenger of Allah.” So he (ﷺ) asked, “What is the sign of your faith?” They said, “We are grateful in [times of] ease, patient in [times of] hardship, and we accept the divine decree.” He (ﷺ) said, “[Then you are truly] believers, by the Lord of the Ka‘bah.”<sup>98</sup>

وقال ﷺ: في الصبر على ما يكره خير كثير.

(59) He (ﷺ) also said, “In remaining patient with that which one dislikes there is much good.”<sup>99</sup>

وقال المسيح ﷺ: إنكم لا تدركون ما تحبون إلا بصبركم على ما تكرهون.

(60) The Messiah [‘Īsā] (a) said, “Verily you will not attain what you love except by being patient with what you dislike.”<sup>100</sup>

وقال ﷺ: لو كان الصبر رجلاً لكان كريماً.

(61) And he (the Holy Prophet (ﷺ)) said, “If patience was a man, he would be a generous nobleman.”<sup>101</sup>

وقال عليّ ﷺ: بني الإسلام على أربع دعائم: اليقين، والصبر، والجهاد، والعدل.

(62) [Imam] ‘Alī (a) said, “Islam has been founded upon four pillars:

<sup>98</sup> Al-Ghazzālī, *Iḥyā’ ‘Ulūm al-Dīn*, vol. 4, p. 61.

<sup>99</sup> Ibid, p. 62.

<sup>100</sup> Ibid.

<sup>101</sup> Warrām ibn Abī Fāris, *Majmū‘at Warrām*, vol. 1, p. 40.

certitude, patience, struggle, and justice.”<sup>102</sup>

وقال أيضاً: الصبر من الإيمان بمنزلة الرأس من الجسد، ولا جسد لمن لا رأس له، ولا إيمان لمن لا صبر له.

(63) He also said, “The position of patience with respect to faith is like that of the head with respect to the body. One who has no head has no [functioning] body, and one who has no patience has no faith.”<sup>103</sup>

وقال عليّ ؑ: عليكم بالصبر، فإنه به يأخذ الحازم، وإليه يعود الجازع.

(64) [Imam] <sup>‘</sup>Alī (a) said, “Espouse patience, for indeed the judicious [and resolute] one upholds it, and the impatient one returns to it.”<sup>104</sup>

وقال عليّ ؑ: إن صبرت جرت عليك المقادير وأنت مأجور، وإن جزعت جرت عليك المقادير وأنت مأزور.

(65) And [Imam] <sup>‘</sup>Alī (a) said, “If you are patient, what has been decreed for you will come to pass and you will be rewarded, but if you are impatient, what has been decreed for you will [still] come to pass and you will be burdened [with sin].”<sup>105</sup>

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<sup>102</sup> Al-Raḍī, *Nahj al-Balāghah*, saying no. 31 with a slight variance in wording.

<sup>103</sup> Ibid, saying 82 with a slight variance in wording.

<sup>104</sup> Ibn <sup>‘</sup>Abd Rabbih, *al-‘Iqd al-Farīd*, vol. 3, p. 256. The impatient one has no choice but to turn back to patience since his impatience does not help him to alleviate the suffering he is undergoing. (Tr.)

<sup>105</sup> Al-Raḍī, *Nahj al-Balāghah*, saying no. 291 with a slight variance in wording. One who is impatient is burdened with distress and if, while in this state, he does anything that goes against the commands of Allah, then he will add upon himself the burden of sin. (Tr.)

وعن الحسن بن عليّ عليه السلام عن النبي صلى الله عليه وآله قال: إن في الجنة شجرةً يقال لها شجرة البلوى، يؤتى بأهل البلاء يوم القيامة، فلا يرفع لهم ديوان، ولا ينصب لهم ميزان، يصبّ عليهم الأجر صبّاً؛ وقرأ عليه السلام: «إنما يوفى الصّابرون أجرهم بغير حساب».

(66) Al-Ḥasan ibn ‘Alī (a) narrated from the Prophet (ṣ) who said, “Verily there is a tree in Paradise called the Tree of Tribulation, and on the Day of Judgment it shall be brought to those who faced trials [in the world, as a reward]. So neither shall their book of deeds (*dīwān*) be presented nor will the scales (*mīzān*) be set up for them. [Instead,] reward will be poured upon them [like rain].” Then he (a) recited the verse: *Only those who endure patiently will be given reward without measure* (Q39:10).<sup>106</sup>

وعنه عليه السلام عن النبي صلى الله عليه وآله: ما من جرعةٍ أحبّ إلى الله تعالى من جرعة غيظٍ كظمها رجل، أو جرعة صبرٍ على مصيبة، وما من قطرةٍ أحبّ إلى الله تعالى من قطرة دمٍ من خشية الله، أو قطرة دمٍ أهرقت في سبيل الله.

(67) He (a) also narrated that the Prophet (ṣ) said, “Nothing that is swallowed is more beloved to Allah than the anger of a man that he swallows, or the gulp of patience during hardship. And there is no drop more beloved to Allah, the Exalted, than the tear that is shed out of fear [and awe] of Allah, or the drop of blood that is spilled in the way of Allah.”<sup>107</sup>

وعنه عليه السلام: المصائب مفاتيح الأجر.

<sup>106</sup> Al-Ṭabarānī, *al-Mu‘jam al-Kabīr*, vol. 3, p. 92.

<sup>107</sup> Al-Ghazzālī, *Ihyā’ ‘Ulūm al-Dīn*, vol. 4, p. 163.

(68) He (a) also said, “Hardships are keys to [divine] reward.”<sup>108</sup>

وعن زين العابدين عليه السلام: إذا جمع الله الأولين والآخرين، ينادي منادٍ: أين الصّابرون؟ ليدخلوا الجنّة بغير حساب! قال: فيقوم عنق من الناس فتلقّاهم الملائكة فيقولون: إلى أين يا بني آدم؟ فيقولون: إلى الجنّة. فيقولون: وقبل الحساب؟ فقالوا: نعم. قالوا: ومن أنتم؟ قالوا: الصابرون. قالوا: وما كان صبركم؟ قالوا: صبرنا على طاعة الله، وصبرنا عن معصية الله، حتّى توفّانا الله عزّ وجلّ. قالوا: أنتم كما قلتم، ادخلوا الجنّة، فنعم أجر العاملين.

(69) [Imam] Zayn al-‘Ābidīn (a) said, “When Allah gathers the first and last [of the people on the Day of Judgment], a caller will cry out: ‘Where are the patient ones? Let them enter Paradise without accounting.’ So a group of people will stand up and they shall be met by some angels who will ask them, ‘Where are you going, O children of Adam?’ They will reply, ‘To Paradise.’ The angels will say, ‘Before accounting [for your deeds]?’ They will reply, ‘Yes.’ So the angels ask, ‘Who are you?’ They respond, ‘The patient ones.’ They ask, ‘And what was your patience?’ They say, ‘We were patient in obeying Allah and in avoiding disobedience to Him, until Allah, to Whom belong might and majesty, took our souls.’ The angels respond, ‘You are indeed as you say. Enter Paradise, for it is an excellent reward for the workers [of righteousness].’”<sup>109</sup>

وعن أنس قال: قال رسول الله صلى الله عليه وآله: قال الله عزّ وجلّ: إذا وُجّهت إلى عبدٍ من عبيدي مصيبة في بدنه، أو ماله، أو ولده، ثمّ استقبل ذلك بصبرٍ جميلٍ،

<sup>108</sup> Al-Baghdādī, *Tadhkirat al-Ĥamdūniyyah*, vol. 4, p. 195.

<sup>109</sup> Al-Ṭūsī, *al-Amālī*, p. 103 with a slight variance in wording.

استحييت منه يوم القيامة أن أنصب له ميزاناً، أو أنشر له ديواناً.

(70) Anas [ibn Mālik] reported that the Messenger of Allah (ﷺ) said, “Allah, to Whom belong might and majesty, said, ‘When I cause some hardship to befall one of My servants in his body, his wealth, or his children, and then he encounters it with beautiful patience, I feel embarrassed to erect the scales [of accounting] for him or open up his book [of deeds] on the Day of Judgment.’”<sup>110</sup>

وعن ابن مسعود رضي الله عنه، عن النبي صلى الله عليه وسلم قال: ثلاث من رزقهن فقد رزق خير الدارين: الرضا بالقضاء، والصبر على البلاء، والدعاء في الرخاء.

(71) Ibn Mas‘ūd narrated that the Prophet (ﷺ) said, “Three things are such that whoever is granted them has indeed been given the best of both worlds: satisfaction with divine decree, patience in the face of trials, and supplication [to Allah] in times of ease.”<sup>111</sup>

وعن ابن عباس رضي الله عنه، قال: كنت عند رسول الله صلى الله عليه وسلم فقال: يا غلام - أو يا غليم - ألا أعلمك كلمات ينفَعك الله بهنّ؟ فقلت: بلى. فقال: إحفظ الله يحفظك، إحفظ الله تجده أمامك، تعرّف إلى الله في الرخاء يعرفك في الشدّة. إذا سألت فاسأل الله، وإذا استعنت فاستعن بالله. واعلم أنّ في الصبر على ما تكره خيراً كثيراً، وأنّ النصر مع الصبر، وأنّ الفرج مع الكرب، وأنّ مع العسر يسراً.

(72) Ibn ‘Abbās, may Allah be pleased with him, said, “I was with the Messenger of Allah (ﷺ) when he said, ‘O young boy (or little boy), should I not teach you some words by which Allah may grant you benefit?’ I

<sup>110</sup> Al-Shu‘ayrī, *Jāmi‘ al-Akhbār*, p. 116.

<sup>111</sup> Al-Samarqandī, *Tanbih al-Ghāfilīn bi Aḥādīth Sayyid al-Anbiyā’ wal-Mursalīn*, p. 252.



said, ‘Yes.’ So he said, ‘Preserve [the right of] Allah and He will preserve you. Be mindful of Allah and you will find Him in front of you. Introduce yourself to Allah in times of ease and He will know you in hardship.<sup>112</sup> When you ask, ask [only] Allah and when you seek help, seek help [only] from Allah. Know that in patience with what you dislike there is abundant good, that victory comes with patience, that relief follows tribulation, and that with hardship comes ease.’”<sup>113</sup>

وعنه عليه السلام: يؤتى الرجل في قبره بالعذاب، فإذا أوتي من قبل رأسه دفعه تلاوة القرآن، وإذا أوتي من بين يديه دفعته الصدقة، وإذا أوتي من قبل رجله دفعه مشيه إلى المسجد، والصبر حجزه يقول: أما لو رأيت خللاً لكنت صاحبه.

وفي لفظٍ آخر: إذا دخل الرجل القبر قامت الصلاة عن يمينه، والزكاة عن شماله، والبرّ يظلّ عليه، والصبر بناحيةٍ يقول: دونكم صاحبي، فإني من ورائه. يعني: إن استطعتم أن تدفعوا عنه العذاب، وإلا فأنا أكفيكم ذلك وأدفع عنه العذاب.

(73) He (ﷺ) [also] said, “A man will be brought chastisement in his grave, but when he is approached from the side of his head, it shall be repelled by his recitation of the Qur’ān. When he is approached from the front of his body, it is repelled by his charity. When he is approached from the direction of his legs, it is repelled by his walk to the masjid. And patience [also] protects him saying, ‘Verily if I saw deficiency [in your protection of him] I would surely remain his companion [and protect

<sup>112</sup> Meaning: supplicate often in times of ease and prosperity, and your supplications will be answered in times of hardship and trial. (Tr.)

<sup>113</sup> Ibn Ḥanbal, *al-Musnad*, vol. 5, p. 19.

him].”<sup>114</sup>

And [it has been narrated] in other words: “When a man enters the grave, prayer stands on his right side, alms-tax (*zakāt*) stands on his left side, virtue (*birr*) comes over him, and patience remains nearby saying, ‘Take care of my companion, for I am behind him.’ Meaning: if you are able to repel the chastisement from him then do so, otherwise I am sufficient for that. I will repel all the chastisement from him.”<sup>115</sup>

وعنه عَلَيْهِ السَّلَامُ: عَجَباً لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْراً لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ خَيْراً لَهُ.

(74) He (ﷺ) said, “The affair of the believer is amazing. Indeed, his entire affair is good for him, and this does not hold true for anyone but the believer. If he faces good times, he is thankful and that is good for him, and if difficult times befall him, he is patient and that is good for him.”<sup>116</sup>

وعنه عَلَيْهِ السَّلَامُ: أَلَا أَعْجَبُكُمْ أَنَّ الْمُؤْمِنَ إِذَا أَصَابَ خَيْراً حَمَدَ اللَّهَ وَشَكَرَ، وَإِذَا أَصَابَتْهُ مَصِيبَةٌ حَمَدَ اللَّهَ وَصَبَرَ؛ فَالْمُؤْمِنُ يُؤْجِرُ فِي كُلِّ شَيْءٍ حَتَّى اللَّقْمَةَ يَرْفَعُهَا إِلَى فِيهِ.

وفي حديثٍ آخر: حَتَّى اللَّقْمَةَ يَرْفَعُهَا إِلَى فَمِ امْرَأَتِهِ.

(75) He (ﷺ) [also] said, “Does it not amaze you that when something good befalls a believer he praises Allah and shows gratitude, and when he is

<sup>114</sup> Al-Mukhalliṣ, *al-Mukhalliṣiyyāt*, vol. 2, p. 151.

<sup>115</sup> Al-Kulaynī, *al-Kāfi*, vol. 2, p. 90 with a slight variance in wording.

<sup>116</sup> Muslim, *al-Ṣaḥīḥ*, vol. 4, p. 2295.

afflicted by hardship, he praises Allah and remains patient. So a believer is rewarded in everything, even the morsel he raises to his mouth.”<sup>117</sup>

In another ḥadīth [it is reported that he (ṣ) said], “...even the morsel that he lifts to the mouth of his wife.”<sup>118</sup>

وعنه صلى الله عليه وسلم: الصبر خير مركبٍ، ما رزق الله عبداً خيراً له ولا أوسع من الصبر.

(76) It is also reported that he (ṣ) said, “Patience is the best mount. Allah has not given His servant anything that is better or more expansive [and beneficial] for him than patience.”<sup>119</sup>

وسئل صلى الله عليه وسلم: هل من رجلٍ يدخل الجنةً بغير حسابٍ؟ قال: نعم، كلٌّ رحيمٍ صبورٍ.

(77) The Prophet (ṣ) was asked, “Is it possible for a man to enter Paradise without accounting?” He replied, “Yes. Every merciful and patient one [will be granted this].”<sup>120</sup>

وعن أبي بصيرٍ قال: سمعت أبا عبد الله عليه السلام يقول: إن الحرَّ حرٌّ على جميع أحواله، إن نابتة نائبة صبر لها، وإن تراكمت عليه المصائب لم تكسره، وإن أُسر وفُهر واستبدل باليسر عسراً، كما كان يوسف الصديق الأمين عليه السلام، لم يضر حرَّيته أن استعبد وأسر وفُهر، ولم تضره ظلمة الجبِّ ووحشته وما ناله

<sup>117</sup> Al-Nasāʿī, *al-Sunan*, vol. 6, p. 263.

<sup>118</sup> Ibn Abī al-Dunyā, *al-Ṣabr wal-Thawāb* ‘*Alayh*, p. 46. The last phrase is referring to his earning a livelihood and providing for his wife [and family]. (Tr.)

<sup>119</sup> Al-Suyūṭī, *al-Jāmiʿ al-Kabīr*, vol. 7, p. 615 (without the initial part).

<sup>120</sup> Ibn Shāhīn, *al-Tarḡīb fī Faḍl al-Aʿmāl*, p. 266. Since the intensive forms have been employed, it means every person who is very merciful and very patient will be granted entry into Paradise without reckoning. (Tr.)

أَنْ مَنْ اللَّهُ عَلَيْهِ، فَجَعَلَ الْجَبَّارَ الْعَاتِي لَهُ عَبْدًا بَعْدَ أَنْ كَانَ مَلِكًا، فَأَرْسَلَهُ وَرَحِمَ بِهِ أُمَّتَهُ، وَكَذَلِكَ الصَّبْرُ يَعْقِبُ خَيْرًا، فَاصْبِرُوا وَوَطِّنُوا أَنْفُسَكُمْ عَلَى الصَّبْرِ تَوَجَّرُوا.

(78) Abū Baṣīr said, “I heard Abā ‘Abdillāh [al-Ṣādiq] (a) say, ‘Verily the freeman is free in all situations; if a calamity befalls him, he remains patient, and if hardships pile up on him, they do not break him. If he is imprisoned or subjugated and his ease changes into hardship, the way it did for [Prophet] Yūsuf, the truthful and trustworthy (a), it does not impugn his freedom in anyway to be enslaved, imprisoned and subjugated. The darkness of the well and its horror did not harm him, and what he attained was the special bounty of Allah by which He made the haughty transgressor his servant after having been a king. Then He (the Almighty) sent him as a Messenger and showed mercy to his community through him. This is how goodness results from patience. So be patient and accustom yourself to patience, and you shall be rewarded.’”<sup>121</sup>

وعن الباقر عليه السلام: الْجَنَّةُ مَحْفُوفَةٌ بِالْمَكَارِهِ وَالصَّبْرِ، فَمَنْ صَبَرَ عَلَى الْمَكَارِهِ فِي الدُّنْيَا دَخَلَ الْجَنَّةَ، وَجَهَنَّمَ مَحْفُوفَةٌ بِاللَّذَاتِ وَالشَّهَوَاتِ، فَمَنْ أَعْطَى نَفْسَهُ لَذَاتَهَا أَوْ شَهَوَاتَهَا دَخَلَ النَّارَ.

(79) It is reported that [Imam] al-Bāqir (a) said, “Paradise is surrounded by tribulations and patience, so whoever is patient in the face of tribulations in this world shall enter Paradise. And Hell is surrounded by pleasures and desires, so whoever gives in to his pleasures and desires shall enter the Fire.”<sup>122</sup>

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<sup>121</sup> Al-Kulaynī, *al-Kāfi*, vol. 2, p. 89.

<sup>122</sup> *Ibid.*

وعن عليّ عليه السلام قال: قال رسول الله صلى الله عليه وآله: الصبر ثلاثة: صبر عند المصيبة، وصبر على الطاعة، وصبر عن المعصية؛ فمن صبر على المصيبة حتى يردّها بحسن عزائها، كتب الله له ثلاثمائة درجة، ما بين الدرجة إلى الدرجة كما بين السماء إلى الأرض، ومن صبر على الطاعة، كتب الله له ستمائة درجة، ما بين الدرجة إلى الدرجة كما بين تخوم الأرض إلى العرش، ومن صبر عن المعصية، كتب الله له تسعمائة درجة، ما بين الدرجة إلى الدرجة كما بين تخوم الأرض إلى منتهى العرش.

(80) It is reported that [Imam] ‘Alī (a) said, “The Messenger of Allah (ﷺ) said, ‘Patience is of three kinds: patience during hardship, patience in obedience [to Allah], and patience in avoiding disobedience. So whoever is patient in hardship until he passes through it in the best and calmest manner, Allah records for him [an elevation of] three hundred ranks, with the distance between one rank and the next being like the distance between the sky and the earth. And whoever is patient in obedience, Allah records for him [an elevation of] six hundred ranks, with the distance between each of its ranks being like that which is between the [innermost] boundary of the earth and the [divine] Throne. And whoever is patient in keeping away from [sin and] disobedience, Allah records for him [an elevation of] nine hundred ranks with the distance between each of its ranks being like that which is between the [innermost] boundary of the earth and the highest limit of the [divine] Throne.’”<sup>123</sup>

وعن أبي حمزة الثماليّ قال: قال أبو عبد الله عليه السلام: من ابتلي من المؤمنين ببلاءٍ

<sup>123</sup> Ibid, p. 91. This highlights the greater reward for the most difficult kind of patience, which is patience in keeping away from sin and disobedience to Allah. (Tr.)

فصبر عليه، كان له مثل أجر ألف شهيدٍ.

(81) Abū Ḥamzah al-Thumālī said, “Abū ‘Abdillāh [al-Ṣādiq] (a) said, ‘Whoever among the believers is faced with a trial and remains patient, he will have the reward equivalent to that of a thousand martyrs.’”<sup>124</sup>

وعن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: قال الله عز وجل: إنني جعلت الدنيا بين عبادي قرضاً، فمن أقرضني منها قرضاً أعطيته بكل واحد عشرراً إلى سبعمائة ضعفٍ، وما شئت من ذلك. ومن لم يقرضني منها قرضاً فأخذت منه شيئاً قسراً، أعطيته ثلاث خصالٍ، لو أعطيت واحدةً منهن ملائكتي لرضوا بها مني. ثم تلا أبو عبد الله عليه السلام قول الله عز وجل: «الذين إذا أصابتهم مصيبة قالوا إنا لله وإنا إليه راجعون، أولئك عليهم صلوات من ربهم» - فهذه واحدة من ثلاث خصالٍ - «ورحمة» اثنان - «و أولئك هم المهتدون» ثلاث. ثم قال أبو عبد الله عليه السلام: هذا لمن أخذ منه شيئاً قسراً.

(82) ‘Abdullāh ibn Sinān narrated that Abū ‘Abdillāh [al-Ṣādiq] (a) said, “The Messenger of Allah (ṣ) said, ‘Allah, to Whom belong might and majesty, said, “I have placed the world among My servants as a loan. So whoever loans it to Me, for each thing he gives, I grant him between ten and seven hundred times more, as I wish. And whoever does not loan it to Me, and I take something from him by force, I give him three merits [in return] which, if I gave any one of them to My angels, they would be pleased with it.’” Then Abū ‘Abdillāh recited the verse wherein Allah, the Almighty, says: *Those who, when an affliction visits them, say, “Indeed we belong to Allah, and to Him do we indeed return.” It is they who receive the blessings of their Lord* - [and said,] “This is the first of the tree merits; and

<sup>124</sup> Ibid, p. 92.

[His] mercy – is the second; and it is they who are the [rightly] guided – is the third.” Then Abu ‘Abdillāh (a) said, “This is for the one from whom it (this world) is taken forcefully.”<sup>125</sup>

وعنه عليه السلام: الضرب على الفخذ عند المصيبة يحبط الأجر، والصبر عند الصدمة الأولى أعظم، وعظم الأجر على قدر المصيبة، ومن استرجع بعد المصيبة جدّد الله له أجرها كيوم أصيب بها.

(83) He [Imam al-Ṣādiq] (a)<sup>126</sup> also said, “Striking the thigh during hardship nullifies the reward, and patience during the initial shock is greater, and the reward is enhanced in accordance with the [gravity of the] hardship. After having faced hardship, whoever says, ‘We belong to Allah and to Him shall we return,’ Allah renews his reward for [bearing] it just like on the day when he was afflicted by it.”<sup>127</sup>

وسأل رجل النبي صلى الله عليه وآله: ما يحبط الأجر في المصيبة؟ فقال: تصفيق الرجل يمينه على شماله، والصبر عند الصدمة الأولى، فمن رضي فله الرضا، ومن سخط فعليه السخط.

(84) A man asked the Prophet (ṣ), “What nullifies the reward in hardship?” He said, “When a man [impatiently] slaps his right hand on his left, for patience is [to be observed] during the initial shock. So whoever is satisfied [with Allah’s decree] gains the pleasure [of Allah], and whoever is displeased, then upon him shall be [Allah’s] wrath.”<sup>128</sup>

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<sup>125</sup> Ibid.

<sup>126</sup> In the original source, this tradition has been reported from the Prophet (ṣ). (Tr.)

<sup>127</sup> Ibn Nāṣir al-Dīn, *Bard al-Akbād ‘inda Faqd al-Awlād*, p. 83.

<sup>128</sup> Al-Manbijī, *Tasliyat Ahl al-Maṣā’ib*, p. 168.

وعن أم سلمة زوجة النبي قالت: سمعت رسول الله ﷺ يقول: ما من عبدٍ تصيبه مصيبة فيقول: «إنا لله وإنا إليه راجعون؛ اللهم أجرني في مصيبي، واخلف لي خيراً منها»، إلا آجره الله تعالى في مصيبته وأخلف له خيراً منها. قالت: فلما توفي أبو سلمة، قلت كما أمرني رسول الله ﷺ، فأخلف لي خيراً منه: رسول الله ﷺ.

وفي لفظٍ آخر: أنها سمعت رسول الله ﷺ يقول: ما من مسلمٍ تصيبه مصيبة فيقول ما أمره الله عزَّ وجلَّ: «إنا لله وإنا إليه راجعون؛ اللهم أجرني في مصيبي، واخلف لي خيراً منه». ثم [قالت]: رجعت إلى نفسي فقلت: من أين لي خير من أبي سلمة؟ فلما انقضت عدتي استأذن عليّ رسول الله ﷺ وأنا أدبغ إهاباً، فغسلت يدي من القرظ وأذنت له، فوضعت له وسادة أديمٍ حشوها ليف، فقعد عليها فخطبني إلى نفسه ﷺ. فلما فرغ من مقاله قلت: يا رسول الله، ما بي إلا أن يكون بك الرغبة، ولكنني امرأة في غير شديدة، فأخاف أن ترى مني شيئاً يعذبني الله به، وأنا امرأة قد دخلت في السنّ، وأنا ذات عيالٍ. فقال رسول الله ﷺ: وأما ما ذكرت من السنّ، فقد أصابني مثل الذي أصابك، وأما ما ذكرت من العيال فإنما عيالك عيالي. قالت: فقد سلّمت نفسي لرسول الله. فتزوجها رسول الله ﷺ. فقالت أم سلمة: فقد أبدلني الله عزَّ وجلَّ بأبي سلمة خيراً منه: النبي ﷺ.

(85) Umm Salamah, the wife of the Prophet (ﷺ), said, “I heard the Messenger of Allah (ﷺ) say, ‘There is no servant who, when afflicted with a hardship, says, “Indeed we belong to Allah and to Him shall we return; O Allah, recompense me in my hardship and grant me something better than it instead,” but that Allah, the Exalted, rewards him in his hardship and grants him that which is better than it (i.e. than what he has lost).”



Then she said, “When Abū Salamah passed away, I said the words as instructed by the Messenger of Allah (ﷺ), so Allah replaced him (Abū Salamah) with one who was better, namely the Messenger of Allah (ﷺ).”<sup>129</sup>

And this has been narrated in other words [as follows]: She (Umm Salamah) heard the Messenger of Allah (ﷺ) saying, “There is no Muslim who is afflicted by a calamity and says what Allah, to Whom belong might and majesty, has commanded: ‘*Verily we belong to Allah and to Him do we return*; O Allah, reward me in my calamity and replace it with that which is better,’ [but that He will answer his prayer].” She said, “[When Abū Salamah died], I said to myself, ‘Where can I ever get one who is better than Abū Salamah?’ When my ‘*iddah* had ended, the Messenger of Allah (ﷺ) visited me. At that time, I was busy tanning hide, so I washed the tanning leaves off my hands and opened the door for him. I placed a pillow made of palm fibres for him and he sat on it. He (ﷺ) then proposed marriage to me. When he had finished what he had to say, I said, ‘O Messenger of Allah, I am not worthy [of this honour], unless you yourself wish it. However, I am a woman in whom there is intense jealous possessiveness, so I fear that you might see from me something which could cause me to be punished by Allah. Furthermore, I am an old woman now, and I have dependents.’ The Messenger of Allah (ﷺ) replied, ‘As for what you mention about being old, then agedness has afflicted me just as it has afflicted you, and as for what you said about your children, then know that your dependents are my dependents.’” She said, “Thus, I submitted myself to the Messenger of Allah (ﷺ).” So the Prophet (ﷺ) married her. Umm Salamah said, “Hence Allah, the Almighty, replaced Abū Salamah [for me] with one who was better than

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<sup>129</sup> Muslim, *al-Ṣaḥīḥ*, vol. 2, p. 633.

him: the Holy Prophet (ﷺ).”<sup>130</sup>

وعن ابن عباس قال: قال رسول الله ﷺ: إنَّ للموت فزعاً، فإذا أتى أحدكم وفاة أخيه فليقل عنده: «إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ»، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ. اللَّهُمَّ اكْتُبْهُ عِنْدَكَ مِنَ الْمُحْسِنِينَ، وَاجْعَلْ كِتَابَهُ فِي عِلِّيِّينَ، وَاخْلُفْ عَلَى عَقْبِهِ فِي الْآخِرِينَ. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَفْتِنَّا بَعْدَهُ».

(86) Ibn ‘Abbās said, “The Messenger of Allah (ﷺ) said, ‘Verily death is terrifying, so when one receives the news of his brother’s demise, he should say at that moment, “*Verily we belong to Allah and to Him do we return; and we shall [all] certainly go back to our Lord. O Allah, write his name among the virtuous, and place his book among the loftiest (‘illiyīn), and replace him for his heirs among others [who remain behind]. O Allah, do not deprive us of reward due to [losing] him, and do not test us after him.*”<sup>131</sup>

وعن الحسين بن علي بن أبي طالب عليه السلام أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ أَصَابَتْهُ مَصِيبَةٌ فَقَالَ إِذَا ذَكَرَهَا: «إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ»، جَدَّدَ اللَّهُ عَزَّ وَجَلَّ لَهُ أَجْرَهَا مِثْلَ مَا كَانَ لَهُ يَوْمَ إِصَابَتِهِ.

(87) Al-Ḥusayn ibn ‘Alī ibn Abī Tālib (a) narrated that the Prophet (ﷺ) said, “Whoever is afflicted by a calamity and says whenever he recalls it, ‘*Verily we belong to Allah and to Him we will return,*’ Allah renews his reward for him just as it was on the day when he was [first] afflicted by it.”<sup>132</sup>

<sup>130</sup> Ibn Ḥanbal, *al-Musnad*, vol. 26, p. 262 with a slight variance in wording.

<sup>131</sup> Al-Suyūṭī, *al-Jāmi‘ al-Kabīr*, vol. 2, p. 631.

<sup>132</sup> Al-Ṭabarānī, *al-Mu‘jam al-Kabīr*, vol. 3, p. 131.

وعن يوسف بن عبد الله بن سلام: أنَّ النبي ﷺ كان إذا نزل بأهله شدة أمرهم بالصلاة، ثمَّ قرأ: «وأمر أهلك بالصلاة واصطبر عليها».

(88) Yūsuf ibn ‘Abdullāh ibn Salām narrated that whenever the family of the Holy Prophet (ﷺ) was afflicted by difficulty, he would instruct them to offer prayer and then he would recite: *And bid your family to prayer and be steadfast in its maintenance (Q20:132).*<sup>133</sup>

(89) Ibn ‘Abbās reported that he received news of his brother Qutham’s death while he was on a journey, so he declared, “*We belong to Allah and to Him do we return.*” Then he turned to the side of the road and made his camel rest. He [then] offered two rak‘ahs of prayer in which he prolonged his sitting [and prostration]. Then he stood up and walked [back] to his camel as he recited: *And take recourse in patience and prayer, and it is indeed hard except for the humble. (Q2:45)*

He also stated that whenever he was afflicted by any hardship, he would stand up, perform ablution, and offer two rak‘ahs saying, “O Allah, we have done as You commanded, so fulfil for us what You have promised.”

(90) ‘Ubādah ibn Muḥammad ibn ‘Ubādah ibn al-Ṣāmit said, “When ‘Ubādah, may Allah be pleased with him, was on his death bed, he said, ‘Take my bed out to the courtyard’ - meaning: [of the] house - so they did that. Then he said, ‘Gather for me all my servants, neighbours and those who would visit me.’ So they did that. Then he said, ‘I do not see this but as my last day on this earth, and my first night in the Hereafter. I do not know, perhaps I may have done something to you with my hand or spoken with my tongue and – by He in whose hand is my soul, there will be retribution on the Day of Judgment – if by my action I have

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<sup>133</sup> Al-Bayhaqī, *Shu‘ab al-Īmān*, vol. 7, p. 121.

caused injury to anyone amongst you, I request that he take his fair revenge upon me before my soul leaves [my body].’ They responded, ‘[No.] Rather, you were like a [kind] father and mentor, and never said anything bad to anyone in your service.’ He asked them, ‘Do you forgive me for anything that might have transpired?’ They replied, ‘Yes.’ He said, ‘O Allah, be a witness to this!’ Then he said, ‘Thus, I ask you to preserve my final will: I would not like any person among you to weep. When my soul departs, perform ablution in the best way and go, each of you, to a masjid and pray. Then seek forgiveness for ‘Ubādah and for yourself. Verily Allah, to whom belong might and majesty, has said: *And take recourse in patience and prayer* (Q2:45). Then quickly take me to my grave and do not follow me with [torches of] fire, and do not place under me any dyed cloth.’”

وعن جابرٍ، عن الباقر عليه السلام قال: أشدّ الجزع الصراخ بالويل والعويل، ولطم الوجه والصدر، وجرّ الشعر، ومن أقام النواح فقد ترك الصبر، ومن صبر واسترجع وحمد الله تعالى فقد رضي بما صنع الله، ووقع أجره على الله عزّ وجلّ، ومن لم يفعل ذلك جرى عليه القضاء وهو ذميم، وأحبط الله عزّ وجلّ أجره.

(91) Jābir narrated that [Imam] al-Bāqir (a) said, “The most extreme [form of] impatience is screaming out while weeping and wailing, striking the face and chest, and pulling one’s hair. Whoever laments openly has abandoned patience, but whoever remains patient and declares: ‘*We belong to Allah and to Him do we return,*’ and praises Allah, the Exalted, is satisfied with what Allah has done, and his reward is with Allah, the Almighty. But whoever does not do that, what has been decreed for him shall come to pass while he is blameworthy, and Allah

will nullify his reward.”<sup>134</sup>

وعن ربعي بن عبد الله، عن الصادق عليه السلام قال: إنَّ الصبر والبلاء يستبقان إلى المؤمن، يأتيه البلاء وهو صبور؛ وإنَّ الجزع والبلاء يستبقان إلى الكافر، يأتيه البلاء وهو جزوع.

(92) Rib‘ī ibn ‘Abdillāh narrated that [Imam] al-Ṣādiq (a) said, “Verily patience and trial race towards a believer; trial comes to him while he is patient. And verily impatience and trial race towards a disbeliever; trial comes to him while he is impatient.”<sup>135</sup>

وعنه عليه السلام قال: قال رسول الله صلى الله عليه وآله: ضرب المسلم يده على فخذه عند المصيبة إحباط لأجره.

(93) He (a) also said, “The Messenger of Allah (ṣ) said, ‘The strike of a Muslim on his thigh during a calamity causes his reward to be nullified.’”<sup>136</sup>

وعن موسى بن بكرٍ، عن الكاظم عليه السلام قال: ضرب الرجل على فخذه عند المصيبة إحباط أجره.

(94) Mūsā ibn Bakr narrated that [Imām] al-Kāzīm (a) said, “The strike of a Muslim on his thigh during a calamity nullifies his reward.”<sup>137</sup>

وعن إسحاق بن عمّارٍ، عن الصادق عليه السلام: يا إسحاق، لا تعدنّ مصيبةً أعطيت

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<sup>134</sup> Al-Kulaynī, *al-Kāfī*, vol. 3, p. 222.

<sup>135</sup> Ibid, p. 224.

<sup>136</sup> Ibid.

<sup>137</sup> Ibid, p. 225.

عليها الصبر، واستوجبت عليها من الله عزّ وجلّ الثواب، إنّما المصيبة التي يحرم صاحبها أجرها وثوابها، إذا لم يصبر عند نزولها.

(95) Ishāq ibn ‘Ammār reported that [Imam] al-Ṣādiq (a) said [to him], “O Ishāq, never count as a calamity that for which you are granted patience and for which you get reward from Allah, to Whom belong might and majesty. It is only a calamity when the one who is afflicted by it is deprived of its reward and recompense because he did not remain patient when it befell [him].”<sup>138</sup>

وعن أبي مسرة قال: كنّا عند أبي عبد الله عليه السلام فجاءه رجل وشكا إليه مصيبته، فقال: أما إنّك إن تصبر تؤجر، وإن لم تصبر يمضي عليك قدر الله عزّ وجلّ الذي قدّر عليك وأنت مذموم.

(96) Abū Maysarah said, “We were with Abū ‘Abdillāh [al-Ṣādiq] (a) when a man came and complained to him of his hardship. He (a) said, ‘Indeed, if you remain patient, then you shall be rewarded and if you are not patient, the decree that Allah, the Almighty, has ordained for you will still come to pass but you will be blameworthy [for your lack of patience].’”<sup>139</sup>

قال الصادق عليه السلام: البلاء زين المؤمن، وكرامة لمن عقل، لأنّ في مباشرته، والصبر عليه، والثبات عنده، تصحيح نسبة الإيمان.

(97) [Imam] al-Ṣādiq (a) said, “Trial is an adornment for the believer and an honour for the one who understands, because by encountering it and remaining patient and steadfast, the attribution of faith [to him] is

<sup>138</sup> Ibid.

<sup>139</sup> Ibid, with a slight variance in wording.

verified.”<sup>140</sup>

قال النبي ﷺ: نحن معاصر الأنبياء أشدّ بلاءً، والمؤمن الأمثل فالأمثل، ومن ذاق طعم البلاء تحت ستر حفظه الله له، تلذذ به أكثر من تلذذه بالنعمة، ويشتاق إليه إذا فقده، لأنه تحت نيران البلاء والمحنة أنوار النعمة، وتحت أنوار النعمة نيران البلاء والمحنة، وقد ينجو منه كثير، ويهلك في النعمة كثير، وما أثنى الله تعالى على عبدٍ من عباده، من لدن آدم إلى محمد ﷺ إلا بعد ابتلائه ووفاء حقّ العبودية فيه، فكرامات الله تعالى في الحقيقة نهايات، بداياتها البلاء، وبدايات نهاياتها البلاء، ومن خرج من شبكة البلوى جعل سراج المؤمنين، ومؤنس المقرّبين، ودليل القاصدين. ولا خير في عبدٍ شكّا من محنة تقدّمها ألف نعمة، وتتبعها ألف راحة، ومن لا يقضي حقّ الصبر على البلاء، حرم قضاء [حق] الشكر في النعماء. كذلك من لا يؤدّي حقّ الشكر في النعماء، يحرم عن قضاء [حق] الصبر في البلاء، ومن حرمهما فهو من المطرودين.

(98) The Prophet (ﷺ) said, “We, the company of Prophets, face the severest trials, and then the believers likewise [face severe trials], each in accordance to his level [of faith]. Whoever tastes the flavour of trial under the special protection of Allah finds it more pleasurable than the pleasure he derives from bounties, and he yearns for it when he loses it. This is because it is under the fire of trial and tribulation that the bright lights of blessings lie, and under the lights of blessing lie the fires of trial and tribulation. Many have been saved through it, and many have perished in the bounties. Allah, the Exalted, has not praised anyone among His servants, from Ādam to Muḥammad (ﷺ), except after testing

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<sup>140</sup> Attributed to Imam al-Ṣādiq (a), *Miṣbāḥ al-Sharī‘ah wa Miftāḥ al-Ḥaqīqah*, p. 183. Or the last phrase could mean: “...the bond of faith becomes wholesome [and strong].” (Tr.)

him and his loyalty in fulfilling his right of servitude to Him. So the honours of Allah, the Exalted, are, in reality, conclusions, the beginnings of which are trials, and the beginnings of their ends are [also] trials. Whoever comes out of the web of trials is made a lantern for believers, a solace for those brought close [to Him], and a guide for those who seek [the right path]. There is no good in a servant who complains of any tribulation that has been preceded by a thousand blessings and is followed by a thousand comforts; and whoever fails to fulfil the right of patience during trials is deprived of [fulfilling the right of] gratitude in times of prosperity. Similarly, one who does not fulfil the right of gratitude for blessings is deprived [from fulfilling the right] of patience during trials. And whoever is deprived of both of these, then he is truly from the repudiated ones.”<sup>141</sup>

وقال أيوب عليه السلام في دعائه: اللهم قد أتى عليّ سبعون في الرخاء، فأمهلني حتى يأتي عليّ سبعون في البلاء.

(99) [Prophet] Ayyūb (a) said in his supplication, “O Allah, I have lived seventy years in comfort, so grant me respite until I pass seventy years in trial [and tribulation].”<sup>142</sup>

(100) Wahab said, “Trial for a believer is like the rope for binding a beast [of burden] and the reins of a camel.”

قال أمير المؤمنين عليه السلام: الصبر من الإيمان كالرأس من الجسد، ورأس الصبر البلاء، وما يعقلها إلا العالمون.

(101) Amīr al-Muʿminīn (a) said, “Patience is to faith what the head is to

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<sup>141</sup> Ibid, p. 184.

<sup>142</sup> Ibid.



the body; and the cornerstone of patience is trial; and none understands this save those with knowledge.”<sup>143</sup>

وقال الصادق عليه السلام: الصبر يظهر ما في بواطن العباد من النور والصفاء، والجزع يظهر ما في بواطنهم من الظلمة والوحشة؛ والصبر يدعيه كلُّ أحدٍ ولا يبين عنده إلاَّ المختون؛ والجزع ينكره كلُّ أحدٍ وهو أبين على المنافقين، لأنَّ نزول المحنة والمصيبة يخبر عن الصادق والكاذب.

(102) Al-Ṣādiq (a) said, “Patience manifests the light and purity that is within the servants, while impatience manifests the darkness and desolation that is within them. Every person claims to be patient, yet it is only demonstrated by those who are humble. Every person denies impatience yet it is most evidently seen in the hypocrites, because the descent of tribulation and hardship divulges the true nature of the veracious and the liar.”<sup>144</sup>

وتفسير الصبر ما يستمرّ مذاقه، وما كان عن اضطرابٍ لا يسمّى صبراً، وتفسير الجزع اضطراب القلب وتحرُّن الشخص، وتغيُّر اللون، وتغيُّر الحال، وكلُّ نازلةٍ خلت أوائلها عن الإخبات والإنابة والتضرّع إلى الله تعالى فصاحبها جزوع غير صابرٍ. والصبر ما أوّله مرّ وآخره حلو لقومٍ، ولقومٍ مرّ أوّله وآخره، فمن دخله من أوّله فقد دخل، ومن دخله من أوائله فقد خرج، ومن عرف قدر الصبر لا يصبر عمّا منه الصبر.

(103) [Al-Ṣādiq (a) said,] “The description of patience is: that which has a bitter taste; and what is experienced out of agitation is not called

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<sup>143</sup> Ibid.

<sup>144</sup> Ibid, p. 185.

patience. The description of impatience is agitation of the heart, overwhelming sadness, change in colour, and alteration in temperament. Every calamity whose beginnings lack humility, repentance, and beseeching Allah, the Exalted, leaves the afflicted one fretful and impatient. Patience is that which is bitter in the beginning and sweet in the end for some people, and for others it is bitter both in the beginning and the end. Whoever enters into it through its endings has entered [it], and whoever enters it from its beginnings has exited [from impatience]; and whoever knows the value of patience does not persistently stay away from what brings patience.”<sup>145</sup>

وقال الله عزّ وجلّ في قصّة موسى وخضر عليهما السلام: «وكيف تصبر على ما لم تحط به خبراً»، فمن صبر كرهاً ولم يشك إلى الخلق، ولم يجزع بهتك ستره، فهو من العام، ونصيبه ما قال الله عزّ وجلّ: «وبشّر الصابرين» أي: بالجنة والمغفرة، ومن استقبل البلاء بالرحب، فصبر على سكينه ووقار، فهو من الخاصّ، ونصيبه ما قال الله عزّ وجلّ: «إنّ الله مع الصابرين».

(104) [Al-Ṣādiq (a) said,] “Allah, to Whom belong might and majesty, said in the story of Mūsā and Khidhr (a): *And how can you have patience about something you are unaware of?* (Q18:68) So whoever is patient about something he dislikes, neither complaining to others nor impatiently divulging his secret, then he is among the general [patient] folk, and his share is that about which Allah, the Almighty says: *And give glad tidings to the patient* (Q2:155), meaning of Paradise and Divine pardon. But whoever welcomes trial and remains patient with tranquillity and dignity, then he is among the elite, and his share is [described in] what

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<sup>145</sup> Ibid.

Allah, the Almighty, says: *Indeed Allah is with the patient* (Q2:153).<sup>146</sup>

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<sup>146</sup> Ibid, p. 186.

### Chapter Three: Denunciation of Ancient Customs Pertaining to Death of Sons and Loved Ones

Though the pagan Arabs of the age of ignorance (*jāhiliyyah*) neither hoped for divine reward nor feared eternal chastisement, they would still encourage the observance of patience and recognized its merit. They considered impatience to be disgraceful and preferred prudence, favoured forbearance, and valued magnanimity, as they sought to flee from helpless surrender towards pleasing solace. So much so that a man among them might lose an intimate companion, yet it would not be known from his disposition. When Islam came and spread [among them], and they learnt of the reward for patience, and this [knowledge] became widespread, they became ever more inclined towards it and those who were afflicted with hardship [yet remained patient] held a higher position in their eyes.

(105) Abū al-Aḥwaṣ said, “We visited Ibn Mas‘ūd and found his three young sons with him. They were as handsome a shining *dīnārs*, so we were enthralled by their beauty. He said, ‘It looks like you are envious of me because of them.’ We said, ‘Yes, by Allah. It is for the likes of these [children] that a Muslim man is envied.’ So he raised his head towards the lower [section of the] roof of the house where a swallow had built its nest and laid eggs. Then he said, ‘By He in whose hands is my soul, shaking off the dust of their graves from my hand is more beloved to me than [the effect it would have] seeing this swallow’s nest fall and its eggs break.’” Meaning: out of the desire for reward.

(106) ‘Abdullāh ibn Mas‘ūd, may Allah be pleased with him, was [once] teaching people to recite the Qur’ān in the masjid while kneeling on the ground, when his son’s mother brought his child to him. His name was

Muḥammad. She stood at the door of the masjid and pointed him in the direction of his father. So he walked towards him, and the people made way for the child until he sat on his [father's] lap. He (Ibn Mas'ūd) began saying, 'Welcome to the one who is named after he who was better than him,' and he kissed him until he almost swallowed his spittle. Then he said, 'By Allah, your death and the death of your brothers would be easier for me [to bear] than your getting rid of this fly.' Someone asked, 'Why do you wish that?' He said, 'May Allah forgive! You ask me and I cannot but inform you that I wish [only] for goodness from that. I am only seeking to preserve their reward and I fear for them, as I heard the Messenger of Allah (ﷺ) say:

يأتي عليكم زمان يغبط فيه الرجل بخفة الحال، كما يغبط فيه اليوم بكثرة المال  
والولد.

"A time will come upon you when a man shall be envied for his comfortable situation, just as he is envied today for his abundant wealth and children."<sup>147</sup>

(107) None of the children of Abū Dharr, may Allah be pleased with him, lived, so it was said to him, "You are a man whose children do not survive." He responded, "Praise be to Allah who takes them from the temporal abode and places them in the eternal abode!"

(108) During a severe drought, 'Abdullāh ibn 'Āmir al-Māzinī, may Allah be pleased with him, lost seven children in a single day. So he said, "I am a Muslim who surrenders [to Allah's will]."

(109) 'Abd al-Raḥmān ibn 'Uthmān said, "We visited Mu'ādh while he was seated next to the head of his son as he was breathing his last, and

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<sup>147</sup> Al-Mauṣilī, *al-Zuhd*, p. 185.

we could not control ourselves from becoming teary-eyed. Some of us began to wail, and this upset Mu‘ādh. He said, ‘Stop it! For by Allah, indeed Allah knows of my acceptance [of His will] and that is certainly more beloved to me than all the battles in which I fought alongside the Messenger of Allah (ﷺ), for verily I heard him say:

من كان له ابن وكان عليه عزيزاً وبه ضنياً، ومات فصبر على مصيبته واحتسبه،  
أبدل الله الميت داراً خيراً من داره، وقراراً خيراً من قراره، وأبدل المصاب  
الصلاة والرحمة والمغفرة والرضوان.

“Anyone that has a son who is beloved to him and whom he is attached to, and then he dies, yet he remains patient for the sake of Allah, Allah will replace his dead son’s abode for a better abode, and a dwelling that is better than his dwelling. And He will replace [him] for the bereaved [father] with [His] blessings, mercy, forgiveness, and satisfaction.”<sup>148</sup>

We were about to leave when the boy passed away, just as the call to prayer began for the *zuhr* prayer, so we stood up and went to pray. When we came back, we found that he (Mu‘ādh) had already washed, camphorated, and shrouded his son. A man came with his bier, not waiting for his brothers or neighbours who had gathered to witness [his funeral]. When we learnt of this, we quickly rushed to him and said, ‘May Allah forgive you O Abā ‘Abd al-Rahmān, will you not wait for us until we have completed our prayer so that we may witness the funeral of our brother’s son?’ He replied, ‘We have been instructed not to keep our dead waiting [for burial], whether they die at night or in the day.’”

He (the narrator) said, “Then he descended into the grave and one other person went in with him. When he wanted to come out, I extended my hand in order to help him out of the grave, but he refused and said,

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<sup>148</sup> Al-Mubarrad, *al-Ta‘āzī*, p. 168.

‘I did not turn you down because of my strength; rather, I did not wish an ignorant person to see it and consider it a sign of impatience on my part, or laxity in times of hardship.’ Then he came to his gathering and asked for oil, which he applied, and for kohl, which he put in his eyes. He also asked for a cloak which he wore, and on that day he smiled frequently, with the intention he had intended. Then he said, ‘*We belong to Allah and to Him do we return. In Allah is a replacement for everyone who dies, and a consolation from all hardship, and the attainment of all that is lost.*’”

وروي أنّ قوماً كانوا عند عليّ بن الحسين عليه السلام، فاستعجل خادماً بشواءٍ في التنور، فأقبل به مسرعاً، فسقط السفود من يده على ولد عليّ بن الحسين عليه السلام، فأصاب رأسه فقتله، فوثب عليّ بن الحسين عليه السلام لمّا رأى ابنه ميتاً. قال: أنت حرّ لوجه الله تعالى، أما إنك لم تتعمّده. ثم أخذ في جهاز ابنه.

(110) It is narrated that a group of people were with ‘Alī ibn al-Ḥusayn (a) when one of the servants was rushing to get something roasted in the oven. He walked quickly with it, and the skewer fell from his hand on the son of ‘Alī ibn al-Ḥusayn (a), striking his head and killing the child [instantly]. [Imam] ‘Alī ibn al-Ḥusayn (a) leapt up and when he saw that his son had died, he said [to the servant], “I free you for the sake of Allah. Certainly you did not do this on purpose.” Then he began to prepare for the funeral rites of his son.<sup>149</sup>

(111) [It is narrated that] al-Aḥnaf ibn Qays said, “Learn forbearance and patience, for indeed I have learnt it.” He was asked, “From whom?” He said, “From Qays ibn ‘Āṣim.” He was asked, “What was the extent of his forbearance?” He said, “We were once sitting with him when his

<sup>149</sup> Al-Irbili, *Kashf al-Ghummah*, vol. 2, p. 81.

murdered son was brought to him along with his killer, tied up, yet he neither stood up, nor did he stop his speech until he had completed it. Then he turned to his son's killer and said, 'O son of my brother! What caused you to do what you did?' He replied, 'I got angry.' Qays said, 'It is that every time you get angry you debase yourself, disobey your Lord, and reduce your number [by killing members of your own community]? Go, for I have freed you!' Then he turned to his [other] sons and said, 'O my sons, take your brother and wash and shroud him, and once you have done this, bring him to me so that I may pray over him.' When they had buried him, he said to them, 'His mother is not from your tribe; she belongs to another people, and I do not think that she will be pleased with what you have done [by letting his killer go], so pay her the blood money from my [own] wealth.'"

(112) Al-Ṣadūq has narrated in *al-Faḡīh* that when Dharr, the son of Abū Dharr, may Allah have mercy on him, died, his father stood by his grave and wiped the grave with his hand. Then he said, "May Allah have mercy on you, O Dharr! By Allah, you were a dutiful son to me, and you have passed away while I am pleased with you. By Allah, I do not feel that I have lost you, and I have not been rendered deficient [by your death], for I need no one besides Allah. Had it not been for the horror of the situation [after death], I would have been happy to take your place. Indeed, sadness for you [and your condition] has distracted me from grieving your loss. By Allah, I have not cried over you; rather, I have cried *for* you. I wonder what you have said and what has been said to you." [Then he supplicated,] "O Allah, I have pardoned him [for] whatever right I had over him; so forgive him [regarding] whatever right You have over him, for indeed You are more worthy of generosity and kindness than me."



(113) Al-Dīnawarī has transmitted a [similar] report wherein it is mentioned that when Dharr ibn ‘Umar ibn Dharr died, his father stood by his grave and said, “May Allah have mercy upon you O Dharr! Our situation has not become unbearable after you, and we have no need for anyone when Allah is with us. It would not please me to precede you [in death], yet were it not for the terror of the grave, I would have wished to take your place. Grieving for your situation has preoccupied me from grieving your loss. So I wonder, what did you say and what was said to you?” Then he raised his head to the sky and said, “O Allah, I have pardoned him [for] my right [that was] upon his shoulders, so forgive him for the sins he committed in disobedience to You, for You are the most generous of all who show generosity, and the kindest of those who show kindness.” Then he left saying, “We hereby separate from you, and had we remained, we would not benefit you.”

(114) Al-Mubarrad narrated that when Dharr ibn ‘Umar died, his father stood next to him as his body lay [on the ground] and said, “O son, your death is not a deficiency and we have need for none save Allah.” After his burial, he stood by his grave and said, “O Dharr, may Allah forgive you! Our grief for you has preoccupied us from grieving over you, because we do not know what you said or what was said to you [by the angels]. O Allah! I have granted him [pardon for] whatever right I had over him, so grant him [forgiveness for] that in which he has fallen short with regard to Your right, and give my reward for it (bearing his loss patiently) to him, and increase Your favours upon me, for to You do I turn with hope.” He was asked how his son had behaved with him, so he said, “I never walked with him at night but that he walked in front of me [to protect me], and [I never walked with him] during the daytime but that he was behind me [out of respect], and he never ascended on anything high while I was underneath it.”

(115) A group of the Banī ‘Abs went to meet one of the caliphs. Among them was a blind man. The caliph asked him about his eyes, so the blind man said, “I once spent the night in a deep valley, and [at that time] I did not know anyone among the Banū ‘Abs who was wealthier than me. Then, we were hit by a torrent which wiped out all that I had: my family, wealth, and children, save one camel and an infant boy. The camel was unruly, and it fled. I put down my infant son and ran after the camel. I did not go far before I heard the cry of my son, so I returned to him only to see a wolf devouring him. I was able to catch up with the camel in order to subdue it, but it struck me on my face with its foot, crushing it and thereby blinding me. Now I have no wealth, family, children or eyesight.”<sup>150</sup>

(116) It is narrated that ‘Iyād ibn ‘Uqbah al-Fahrī had a son who died, so when he descended into his grave, a man said [to him], “By Allah, he was indeed the commander of the army, so seek [Allah’s] recompense for [being patient with] such a loss!” He responded, “What would prevent me from doing so when only yesterday he was the adornment of my life in this world, and today he is from my lasting righteous deeds?!”

(117) Abū ‘Alī al-Rāzī said, “I accompanied al-Fuḍayl ibn ‘Iyād for thirty years, yet I never saw him laughing or smiling at all, except on the day when his son, ‘Alī, died. I asked him about that, so he replied, ‘Verily Allah, the Glorified and Exalted, was pleased with a matter, so I was pleased with that which Allah, the Almighty, was pleased.’”

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<sup>150</sup> Perhaps the inclusion of this anecdote is meant to highlight the fact that some people have suffered much greater loss than we have, so we should never become distraught or lose hope in Allah. (Tr.)

(118) ‘Amr ibn Ka‘b al-Hindī was killed at Tustar, so they kept the news [of his death] from his father. Then he learnt of it but was not overwhelmed by grief. [Rather,] he said, “Praise be to Allah who created from my loins one who became a martyr.” Then his other son was [also] martyred in Jurjān. When he received the news he said, “Praise be to Allah who took another martyr from me.”

(119) Al-Bayhaqī narrated that ‘Abdullāh ibn Muṭarrif died, so his father, Muṭarrif, went out to his people wearing nice clothes, having applied [body] oil on himself.<sup>151</sup> So they got angry and said, “Abdullah dies and you come out wearing nice clothes and oiled?!” He responded, “Should I succumb to it, while my Lord, Blessed and Exalted is He, has promised me in lieu of it three merits which are dearer to me than the world and everything in it? Allah, the Exalted, has said, *‘...those who, when an affliction visits them, say, “Indeed we belong to Allah, and to Him do we indeed return.” It is they who receive the blessings of their Lord and [His] mercy, and it is they who are the [rightly] guided (Q2:156-57).’*”

(120) A man from Quraysh invited some of his fellow brothers for a meal. [At the same time,] one of his sons was struck by an animal and died. So he hid this from the guests and said to his family, “Let me not come to know that anyone among you cried out or wept [loudly].” He then went to his brothers [and remained with them] until they had all finished eating. Subsequently, he began preparing his son’s funeral. Suddenly, they saw the bier, so they were shocked and asked about it. He informed them about what had happened, whereupon they were amazed at his

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<sup>151</sup> It was a common practice among the Arabs to rub various natural oils on their bodies as part of their grooming, and this was especially done in times of joy and celebration. (Tr.)

patience and high-mindedness.

(121) It has been mentioned that a man from al-Yamāmah buried three of his adult sons, then he sat in the meeting place of his community, speaking [to the people] as if he had not lost anyone. Someone asked him about that, so he said, “They are not the first [people] to die, nor am I the only one [to ever be] afflicted with such a calamity, and there is no benefit in losing patience; so why do you blame me?”

(122) Abū al-‘Abbās reported on the authority of Masrūq who quoted that al-Awzā‘ī said, “A wise man once told us, ‘I was travelling towards the border and when I arrived at the Egyptian city of ‘Arīsh, I came across a shade in which I found a man who was blind and both his hands and legs were paralyzed. He was saying, “To You belongs all praise, my Lord and my Master! O Allah, I praise You with a praising that matches all the praise of Your creation, like Your grace upon the rest of Your creation, since You have preferred me over many of those whom You have created.”

I said [to myself], “By Allah I will ask him about this – was it taught to him or was he inspired with an inspiration?” So I approached him and greeted him. He replied my greeting. Then I said to him, “May Allah have mercy on you! I wish to ask you something; will you inform me about it?” He said, “If I have knowledge about it, I will inform you of it.” I said, “May Allah have mercy upon you, for which of His favours are you thanking Him?” He said, “Do you not see what He has done to me?” I said, “Yes.” He said, “By Allah, had Allah, the Blessed and Exalted, poured fire on me that burnt me, and ordered the mountains to crush me, and commanded the seas to drown me, and instructed the earth to swallow me, I would not have increased in anything but love for Him, nor would I have increased but in my gratitude to Him. And I need you

to do me a favour. Are you going to oblige?"

I said, "Yes, tell me what you need." He said, "I have a son who used to tend to me during my prayer times and feed me when it was time to eat. I have not heard him since yesterday; look and see if you can find him." I said to myself that doing this man a favour would bring me closer to Allah, the Almighty. So I stood up and went looking for his son.

When I reached a place between two large sand dunes, I saw a lion that had already devoured the boy. I said to myself, "*Indeed we belong to Allah, and to Him is our return.* How shall I bring this righteous servant the sad news about his son?" I went to him and greeted him. He responded to my greeting. I said, "If I ask you about something, are you going to answer me?" He said, "If I have knowledge about it, I will answer you." I said, "Are you more cherished by Allah, the Almighty, and is your status with Him closer than that of [Prophet] Ayyūb (a)?" He responded, "Rather, the Prophet of Allah is more cherished by Allah than I am and his status with Allah, the Almighty, is much greater than that of my own."

I said to him, "Allah, the Exalted, tested him, and he was patient, so much so that those who used to enjoy his company abandoned him, and he was cast aside where passers-by could see him [yet no one would approach him]. Know that your son about whom you informed me, and whom you asked me to find, has been preyed upon by a lion; so may Allah increase your rewards on his account."

The man said, "Praise be to Allah, who did not place in my heart any sorrow for what is in this world." He then gasped and fell on the ground. I stayed for a while, then I moved him only to find that he had died. I said, "*Surely we belong to Allah, and to Him is our return.* What shall I do about him? And who will help me to wash his body, to shroud him, to dig his grave, and to bury him?"

As I was thinking about this, I saw some riders heading towards the

border, so I signalled to them and they came in my direction until they reached me. They said, “Who are you, and who is this [dead man]?” I narrated my story to them, so they tied their mounts and helped me wash the dead man with sea water. We then shrouded him with some cloth which they had with them. I led the funeral prayers with the group, and we buried him under his shade.

I sat by his grave reciting the Holy Qur’ān until part of the night had passed. Then I felt drowsy, [and dozed off]. I saw the man in a dream looking radiant and handsome, in a lush green garden, wearing a bright green outfit, as he stood reciting the Qur’ān. I said to him, “Are you not my companion [who just died]?!”

He said, “Yes.” I said, “What has brought you to this condition that I see?” He said, “Know that I came to Allah, the Almighty, in the company of the patient ones – in a rank which they did not earn except through patience during times of affliction and gratitude in prosperity.” I then woke up.”

(123) Al-Sha‘bī recounted that he once saw a man who had just buried his son. After he threw some earth on his grave, he said, “O my son, you were the gift of a Lord most Glorious, an award of the One [God], a trust of the Omnipotent, a loan of the Vanquisher. Now He who had gifted you has taken you back, your Owner has reclaimed you, and your Awarder has retaken you. Allah has compensated me [for your loss] with patience, and may Allah not deprive me of reward on your account.” Then he said, “I hereby absolve you of any right that you owe me, and Allah is more worthy of bestowing favours than I am.”

(124) When the son of ‘Umar ibn ‘Abd al-‘Azīz, ‘Abd al-Malik, passed away, and his brother Sahl ibn ‘Abd al-‘Azīz and his slave Muzāḥim all died in the following days, one of his companions visited him to offer

condolences. Part of what he said [to him] was, “By Allah, I never saw a son like yours, nor a brother like your brother, nor a slave like your slave.” So ‘Umar lowered his head then he said, “Repeat what you have just said.” The man repeated his statement, whereupon he said, “No, I swear by He who took their souls, I would not love anything that Allah has done to be otherwise.”

(125) It is said that one day, when ‘Umar ibn ‘Abd al-‘Azīz was seated [in his gathering], his son ‘Abd al-Malik came to him and said, “Fear Allah with regard to the oppression of your brothers so-and-so! By Allah, I would prefer that both you and I be boiled in pots if it pleases Allah!” Then he left. As his father watched him go, he said, “Certainly, I know the best state for him.” They asked, “What is the best state for him?” He said, “That he should die and I should patiently bear his loss [for the sake of Allah].”

And when he fell ill, his father visited him and asked how he was feeling. He said, “I find myself on the verge of death; so be patient O father, for the reward of Allah, the Almighty, is better for you than I am.” His father said, “By Allah, my son, I would love it more for you to be in my scales [of good deeds] than for me to be in yours.” His son responded, “What you love is dearer to me than what I love.” When he died, his father stood at his grave and said, “May Allah have mercy on you, O my son! You were a source of joy at the time of your birth, you grew up to be a righteous and kind son, and how I wish that I could [still] call upon you and hear you respond!”

Another son of his had died before ‘Abd al-Malik, so he came and sat next to his head. He lifted the cloth from his face and began looking at him, shedding tears. His son, ‘Abd al-Malik, came to him and said, “O father! You have become preoccupied by the death that has occurred and turned your attention away from that which is with you [as your

responsibility]. It is as though you have joined your son and been buried along with him under the earth!” So ‘Umar wept and then said, “May Allah have mercy on you, my son! By Allah, you have always been a great blessing from when I knew you. Indeed, you give beneficial advice to the one whom you admonish.”



## Chapter Four: Some Women Whose Patience has been Reported by Scholars

روي عن أنس بن مالك، قال: كان ابن لأبي طلحة رضي الله عنه يشتكي، فخرج أبو طلحة فقبض الصبي، فلما رجع أبو طلحة قال: ما فعل ابني؟، قالت أم سليم: هو أسكن ما كان، فقربت إليه العشاء فتعشى، ثم أصاب منها، فلما فرغ قالت: فارق الصبي. فلما أصبح أبو طلحة، أتى رسول الله صلى الله عليه وسلم فأخبره، فقال: أعرستم الليلة؟ قال: نعم. قال: اللهم بارك لهما. فولدت غلاماً. قالت: فقلت لأبي طلحة: احمله حتى تأتي رسول الله صلى الله عليه وسلم، وبعثت معه بتمرات، فقال: أمعه شيء؟ قال: تمرات. فأخذها النبي صلى الله عليه وسلم فمضغها، ثم أخذها صلى الله عليه وسلم من فيه فجعلها في في الصبي، ثم حنكه وسمّاه عبد الله.

(126) It has been narrated from Anas ibn Mālik who said, “The son of Abū Ṭalḥa, may Allah be pleased with him, fell ill. His father was away when the boy died, and when he returned, he asked his wife, “How is my son?” Umm Salīm, [the mother of the boy,] may Allah be pleased with her, said, “He has never been so quiet.” Then she brought Abū Ṭalḥa some dinner and after eating, he copulated with her. When he had finished, she said to him, “The boy has left us.”

In the morning, Abū Ṭalḥa went to the Messenger of Allah (ﷺ) and informed him [about his son’s death]. The Prophet (ﷺ) asked him, “Were you intimate with your wife last night?” Abū Ṭalḥa answered in the affirmative, so he (ﷺ) prayed, “O Allah, bless them both.” [Hence,] a son was born to Abū Ṭalḥa. Umm Salīm said to Abū Ṭalḥa, “Carry the child and take him to the Messenger of Allah (ﷺ),” and she gave him some dates. The Prophet (ﷺ) asked if Abū Ṭalḥa had had anything with him. He replied, “Some dates.” The Prophet (ﷺ) took one of them, chewed it

then put it in the boy's mouth, treating his palate with it; and he named the child 'Abdullāh'.<sup>152</sup>

A man from the Anṣār said, "I saw nine of his sons, each of whom was a reciter of the Glorious Qur'ān," referring to the sons of the then newborn 'Abdullāh.

(127) According to another report, Abū Ṭalḥa had a son by Umm Salīm who passed away, so she said to her family, "Do not tell Abū Ṭalḥa about his son so that I may be the one who speaks to him about it." [When he returned home,] she served him dinner. He ate and drank. Then she adorned herself more than she normally would. Once she saw that he was sated and after he had intercourse with her, she said to him, "O Abū Ṭalḥa, have you seen how some people lend something to a family and later ask for it to be returned? Should they deny them from taking it back?" He said, "No." She said, "Then be patient and seek reward from your Lord for your son's death." He said to her, "You waited until I was unclean [through intercourse] and then told me about my son. [What patience!]"

وفي حديث آخر: لما كان آخر الليل قالت: يا أبا طلحة، إن آل فلان استعاروا عاريةً تمتعوا بها، فلما طلبت منهم شقَّ عليهم ذلك. قال: ما أنصفوا، قالت: فإنَّ فلاناً - لإبنتها - كان عاريةً من الله عزَّ وجلَّ وقبضه الله. فاسترجع، ثمَّ غدا لرسول الله ﷺ فأخبره بما كان. فقال رسول الله ﷺ: بارك الله لكما في ليلتكما. قال: فحملت... وذكر الحديث، وفيه: فولدت غلاماً، فمسح رسول الله ﷺ وجهه وسمَّاه عبد الله.

(128) In another narration [about this incident], it is said that at the end

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<sup>152</sup> Al-Bukhārī, *al-jāmi' al-ṣaḥīḥ*, vol. 9, p. 50.

of that night, she said [to her husband,] “O Abū Ṭalḥa, the family of so-and-so borrowed something which they enjoyed using, but when they were asked to return it, they found it too difficult to comply.” He said, “They were not fair.” She then said, “O Abū Ṭalḥa, our son was a loan from Allah, the Almighty, and Allah has taken him back.” So he said, “*Verily we belong to Allah, and to Him is our return.*” Then, in the morning, he went to see the Messenger of Allah (ﷺ) and informed him about what had happened. The Messenger of Allah (ﷺ) said to him, “Allah blessed you both last night.”<sup>153</sup> So Umm Salīm became pregnant, and she gave birth to a son... [then she continued the narration until the part where she said:] The Messenger of Allah (ﷺ) wiped his face and named him “‘Abdullāh’.<sup>154</sup>

عن معاوية بن قرّة قال: كان أبو طلحة يحبّ ابنه حبّاً شديداً، فمرض فخافت أم سليم على أبي طلحة الجزع حين قرب موت الولد، فبعثته إلى النبي ﷺ. فلما خرج أبو طلحة من داره، توفي الولد، فسجّته أم سليم بثوب، وعزلته في ناحية من البيت، ثمّ تقدمت إلى أهل بيتها وقالت لهم: لا تخبروا أبا طلحة بشيء. ثمّ إنّها صنعت طعاماً، ثمّ مسّت شيئاً من الطيب. فجاء أبو طلحة من عند رسول الله ﷺ فقال: ما فعل ابني؟ فقالت له: هدأت نفسه. ثمّ قال: هل لنا ما نأكل؟ فقامت فقربت إليه الطعام، ثمّ تعرّضت له [أنفسها] فوقع عليها. فلما اطمانّ قالت له: يا أبا طلحة أتغضب من وديعة كانت عندنا فرددناها إلى أهلها؟ فقال: سبحان الله، لا. فقالت: إنك كان عندنا وديعة فقبضه الله تعالى. فقال أبو طلحة: فأنا أحقّ بالصبر منك. ثمّ قام من مكانه فاغتسل وصلّى ركعتين، ثمّ انطلق إلى

<sup>153</sup> Or it may have been said as a prayer: “May Allah bless you both in your [union last] night.” (Tr.)

<sup>154</sup> We were unable to locate this version of the tradition in any earlier source.

النبي ﷺ فأخبره بصنيعهما. فقال رسول الله ﷺ: فبارك الله لكما في وقعتكما. ثم قال رسول الله ﷺ: الحمد لله الذي جعل من أمتي مثل صابرة بني إسرائيل. فقيل: يا رسول الله، ما كان من خبرها؟ قال: كانت في بني إسرائيل امرأة، وكان لها زوج، ولها منه غلامان، فأمرها بطعام ليدعو عليه الناس ففعلت، واجتمع الناس في داره، فانطلق الغلامان يلعبان، فوقعا في بئر كان في الدار، فكرهت أن تنغص على زوجها الضيافة، فأدخلتهما البيت وسجتهما بثوب، فلما فرغوا دخل زوجها فقال: أين ابناي؟ قالت هما في البيت، وأنها كانت قد تمسحت بشيء من الطيب، وتعرضت للرجل حتى وقع عليها. ثم قال: أين ابناي؟ قالت: هما في البيت. فناداهما أبوهما فخرجا يسعيان. قالت المرأة: سبحان الله، والله لقد كانا ميّتين ولكن الله تعالى أحياهما ثواباً لصبري.

(129) In *‘Uyūn al-Majālis*, the incident has an interesting addition. It states: Mu‘āwiyah ibn Qurrah reported that Abū Ṭalḥa used to love his son exceedingly. When his son fell ill, Umm Salīm was concerned about the effect of overwhelming grief on Abū Ṭalḥa as the death of their son drew closer, so she sent him to the Prophet (ﷺ). When Abū Ṭalḥa left, the child died. Umm Salīm covered her deceased son with a cloth and placed him in a corner of the house, then she went to her family and said to them, “Do not tell Abū Ṭalḥa anything.”

She then cooked some food and applied some perfume. When Abū Ṭalḥa returned from his meeting with the Messenger of Allah (ﷺ), he asked about his son. She said to him, “He is now calm.” Then he inquired whether there was any food for them to eat, whereupon she brought him the food, then she offered herself to him, so he had intercourse with her.

When she noticed that her husband was fully composed, she said to

him, “O Abū Ṭalḥa, would you get angry if we return a trust, which was in our possession, back to its owner?” He said, “Glory be to Allah! Of course not.” She said, “Your son was a trust and Allah, the Exalted, has taken him back.” Abū Ṭalḥa said, “It behoves me to be more patient than you [in bearing this loss].”

Then he stood up, performed a ritual bath, and offered two rak‘ahs of prayer. He then went to the Prophet (ﷺ) and informed him about what they had both done. The Messenger of Allah (ﷺ) said to him, “Then may Allah bless you in your union.” He (ﷺ) then said, “Praise be to Allah who placed in my nation those who are like the patient woman of Banī Isrā’īl.” Someone asked, “O Messenger of Allah, what was her story?”

He (ﷺ) said, “There was a woman among the Banī Isrā’īl who was married and had two sons. Her husband asked her to cook some food so that he could invite people for a meal, so she did that. People gathered at his house, and the two young boys went out to play. They fell in a well which was in [the courtyard of] the house [and died]. The woman did not wish to ruin her husband’s reception, so she placed them inside a room, covering them with a cloth.

After the meal was over and the people had left, her husband came in and asked her about his sons. She said, ‘They are in the room.’ She had applied some perfume and offered herself to her husband, so he copulated with her. Then he asked again where his sons were, and again she told him that they were in the room. So their father called out to them and they came out running to him. The woman said, ‘Glory be to Allah! By Allah, they were dead, but Allah, the Exalted, brought them back to life as a reward for my patience.’”<sup>155</sup>

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<sup>155</sup> Ibn Nāṣir al-Dīn, *Bard al-Akbād ‘inda Faqḍ al-Awlād*, p. 88 with a slight variance in wording.

(130) Something close to this is narrated in *Dalā'il al-Nubuwwah* from Anas ibn Mālik who said, “We once visited a man from the Anṣār who was sick. We had not yet left when he passed away, so we covered him with a cloth as his mother, an old lady, stood near his head. We said to her, ‘O so-and so, seek reward from Allah, the Almighty, through patience in this calamity.’ She asked, ‘Has my son died?’ We said, ‘Yes.’ She said, ‘Are you speaking the truth?’ We said, ‘Yes.’ So she stretched out her hands and said, ‘O Allah, You know that I have submitted to Your will and I migrated to Your Messenger (ﷺ) in the hope that You will help me during both times of hardship and prosperity; so do not make me bear this calamity on this day.’ [Suddenly, the man came back to life.] He removed the cloth from his face with his own hands, and we did not leave until we had shared a meal with him.”

This supplication from the woman, may Allah have mercy on her, leads one to know Allah and to feel at ease with whatever He decrees for those who love Him greatly. He accepts their supplication, even though mentioning it in this way might have shown a lack of proper etiquette, had it been from anyone else. And this has a lengthy discourse and proofs from the Qurʾān and the Sunnah; yet it is beyond the scope of our present discussion.

ومن لطيف ما اتفق فيه مناجاة برخ الأسود، الذي أمر الله تعالى كلمه موسى ﷺ أن يسأله ليستسقي لبني إسرائيل بعد أن قحطوا سبع سنين، وخرج موسى ليستسقي لهم في سبعين ألفاً، فأوحى الله إليه: كيف أستجيب لهم وقد أظلت عليهم ذنوبهم، وسرائرهم خبيثة، يدعونني على غير يقين، ويأمنون مكري! إرجع إلى عبد من عبادي، يقال له: برخ، يخرج حتى أستجيب له. فسأل عنه موسى ﷺ فلم يُعرف، فبينما موسى ﷺ ذات يوم يمشي في طريق، فإذا بعبد أسود بين عينيه تراب من أثر السجود، في شملة قد عقدها على عنقه،

فعرفه موسى بنور الله تعالى فسلم عليه، فقال: ما اسمك؟ قال: إسمي برخ. فقال: أنت طلبتنا منذ حين، أخرج استسقي لنا، فخرج، فقال في كلامه: اللهم ما هذا من فعالك، وما هذا من حلمك، وما الذي بدالك! أنقصت عليك عيونك، أم عاندت الرياح عن طاعتك، أم نفذ ما عندك! أم اشتد غضبك على المذنبين، ألسنت كنت غفّاراً قبل خلق الخاطئين؟ خلقت الرحمة، وأمرت بالعطف، أم ترينا أنك ممتنع، أم تخشى الفوت فتعجل بالعقوبة؟! فما برح برخ حتى أفاضت وخاضت بنو إسرائيل بالقطر. قال: فلما رجع برخ استقبل موسى ﷺ، فقال: كيف رأيت حين خاصمت ربّي، كيف أنصفتني؟

(131) One of the interesting reports which agree with what has already been mentioned is the [narration about the] whispered prayer of Barkh, the dark-skinned man. Allah, the Exalted, ordered Mūsā (a) to ask him to pray for rain for the Banī Isrāʾīl after they had faced seven years of drought.

When Prophet Mūsā had gone out to perform the prayer for seeking rain accompanied by seventy thousand men, Allah revealed to him: “How shall I respond to them while their sins have covered them, and their inner souls are foul; they supplicate to Me without conviction, and they feel safe from My plans! Go back to one of My servants who is called Barkh. Ask him to come out [and supplicate] so that I may answer his supplication.” Mūsā (a) inquired about him, but nobody seemed to know him. One day, as Mūsā (a) was walking along a road, he saw a dark-skinned slave between whose eyes there was a mark of dust from the effect of prostration. He was wearing a scarf which he had tied around his neck. Mūsā (a) recognized him through the light of Allah, the Exalted, so he greeted him and asked, “What is your name?” “My name is Barkh,” he replied. Mūsā said, “We have been looking for you for some

time. Come out and pray for rain for our sake.” So he went out [to supplicate]. Part of what he said [in his supplication] was: “O Allah! This is not known to be among Your actions, nor is this a sign of Your clemency, nor is it a thing You would ever consider! Are Your springs now depleted, or has the wind rebelled and disobeyed You, or has Your treasure been exhausted?! Or has Your wrath against the sinners intensified? Were You not the Oft-Forgiving even before wrongdoers were created? You created mercy and commanded kindness; or are You showing us that You are inaccessible, or are You concerned about the passage of time and have thus hastened the chastisement?!” Barkh had not yet ended his supplication before the Banī Isrāʾīl were drenched by copious rainfall.

When Barkh returned, he met Mūsā (a) and asked him, “Did you see how, when I debated with my Lord, He was so fair to me?”<sup>156</sup>

We now return to the reports about patient women...

(132) It is narrated that when Asmāʾ bint ʿUmayy, may Allah be pleased with her, was informed about the death of her son, Muḥammad ibn Abī Bakr, and how he was killed and then burnt inside a donkey’s carcass, she went to her prayer room where she sat and swallowed her rage until her breasts flowed with blood.<sup>157</sup>

وروي عن حَمَّة بنت جحش رضي الله عنها أنها قيل لها: قتل أخوك، قالت: رحمه الله، وإنا لله وإنا إليه راجعون. قالوا: وقتل زوجك، قالت: واحزنناه! فقال رسول الله ﷺ: إنَّ للزوج من المرأة لشعبة ما هي لشيء.

(133) It is narrated that Ḥammah bint of Jaḥsh, may Allah be pleased with

<sup>156</sup> Al-Ghazzālī, *Iḥyāʾ ʿUlūm al-Dīn*, vol. 4, pp. 340-1.

<sup>157</sup> A metaphorical expression depicting the extent of her anger and sorrow. (Tr.)



her, was informed that her brother had been killed. She said, “May Allah have mercy on him; *indeed, we belong to Allah and to Him is our return.*” Then they said, “And your husband has [also] been killed.” She said, “Oh, what sorrow!” So the Messenger of Allah (ﷺ) said, “Verily a wife has a connection to her husband which is unlike anything else.”<sup>158</sup>

وروي: أن صفية بنت عبد المطلب أقبلت لتنظر إلى أخيها لأبويها - حمزة بن عبد المطلب - بأحد، وقد مُثِّل به. فقال النبي ﷺ لابنها الزبير: إلقها فأرجعها لا ترى ما بأخيها. فقال لها: يا أماء، إن رسول الله ﷺ يأمرك أن ترجعي. قالت: ولم؟ وقد بلغني أنه قد مُثِّل بأخي؟ وذلك في الله عز وجل، فما أرضانا بما كان من ذلك! فلاحتسبن ولأصبرن إن شاء الله. فلما جاء الزبير إلى النبي ﷺ فأخبره بقولها، قال له: خلّ سبيلها. فأتته، ونظرت إليه، وصلّت عليه، واسترجعت، واستغفرت له.

(134) It is reported that Ṣafiyah bint ‘Abd al-Muṭṭalib went to see her brother by both parents, Ḥamzah ibn ‘Abd al-Muṭṭalib, at Uḥud, after his body had been mutilated. The Prophet (ﷺ) said to her son, al-Zubayr, “Stop her and send her back so that she does not see the condition of her brother.” So he said to her, “O Mother, the Messenger of Allah (ﷺ) instructs you to return.” She said, “Why? I have already been told that my brother’s corpse has been mutilated. And this was for the sake of Allah, the Almighty; so, why would we be anything but satisfied with what transpired? I shall thus seek His reward [for it], and remain patient, God-willing.”

When al-Zubayr came to the Prophet (ﷺ) and informed him about what she had said, he (ﷺ) said to him, “Then let her go [and do not stand

<sup>158</sup> Ibn Mājah, *al-Sunan*, vol. 3, p. 109.

in her way].” So she went to him and looked upon him [seeing the way his body was mutilated]. She then offered a prayer for him and said, “*Indeed we belong to Allah and to Him is our return.*” Then she supplicated for his forgiveness.<sup>159</sup>

وعن ابن عباس رضي الله عنه قال: لما قتل حمزة رضي الله عنه يوم أحد، أقبلت صفية تطلبه، لا تدري ما صنع به. قال: فلقيت علياً والزبير، فقال علي رضي الله عنه للزبير: أذكر لأمك. فقال الزبير: لا، بل اذكر أنت لعمتك. قالت: ما فعل حمزة؟ فأريها أنهما لا يدريان. قال: فجاءت النبي صلى الله عليه وسلم فقال: إنني أخاف على عقلها. قال: فوضع يده على صدرها، ودعا لها، فاسترجعت، وبكت. قال: ثم جاء صلى الله عليه وسلم فقام عليه، وقد مُثِّلَ به، فقال: لولا جزع النساء لتركته حتى يحشر من حواصل الطيور وبطون السباع.

(135) Ibn ‘Abbās, may Allah be pleased with him, said, “When Ḥamzah, may Allah be pleased with him, was killed in the Battle of Uḥud, [his sister] Ṣafīyyah came looking for him, not knowing what had happened to him. She met ‘Alī and al-Zubayr. ‘Alī (a) said to al-Zubayr, “Mention it to your mother.” Al-Zubayr said, “No. You mention it to your aunt.” She asked, “How did Ḥamzah fare?” So they gave her the impression that they did not know. She went to the Prophet (ṣ) [to ask about Ḥamzah], but he (ṣ) said, “I fear that she might lose her wits [if she learns what happened to him].” Hence, he placed his hand on her chest and supplicated for her. She said, “*Indeed we belong to Allah, and to Him is our return,*” and wept.

Then he (ṣ) came and stood over him [to offer the funeral prayer], and he saw how his corpse had been mutilated. He (ṣ) said, “Were it not

<sup>159</sup> Ibn Hishām, *al-Sīrah al-Nabawīyyah*, vol. 2, p. 97 with a slight variance in wording.

for the impatient disquietude of the womenfolk, I would have left him here until he is raised [on Judgment Day] from the craws of birds and bellies of beasts.”<sup>160</sup>

واستشهد شاب من الأنصار يقال له: خَلَاد يوم بني قريظة، فجاءت أمه متنقبة فقبل لها: تنقبين يا أم خَلَاد وقد رزئت بخَلَاد؟! فقالت: لئن كنت رزئت خَلَاداً، فلم أرزأ حيائي! فدعا له النبي ﷺ وقال: إنَّ له أجرين، لأنَّ أهل الكتاب قتلوه.

(136) A youth from among the Anṣār, named Khallād, was martyred in the Battle of Banū Qurayzah. His mother came out with a veil on her face. Someone said to her, “Do you wear a face veil O Umm Khallād, while you are mourning [the death of] Khallād?!” She said, “I am mourning the loss of Khallād, not the loss of my modesty!” And the Prophet (ṣ) supplicated for him, saying, “He will indeed receive twice the reward, because he was killed by the People of the Book.”<sup>161</sup>

وعن أنس بن مالك قال: لَمَّا كان يوم أحد حاص أهل المدينة حيصة، فقالوا: قتل محمد ﷺ، حتَّى كثرت الصوارخ في نواحي المدينة. فخرجت امرأة من الأنصار متحرّنة، فاستقبلت بأبيها وابنها وزوجها وأخيها، لا أدري أيهم استقبلت أولاً. فلَمَّا مرّت على آخرهم قالت: من هذا؟ قالوا: أخوك، وأبوك، وزوجك، وابنك، قالت: ما فعل النبي ﷺ؟ قالوا: أمامك، فمشت حتَّى جاءت إليه، فأخذت بناحية ثوبه، وجعلت تقول: بأبي أنت وأمي يا رسول الله، لا أبالي إذا سلمت من عطب.

<sup>160</sup> Al-Suyūṭī, *al-Jāmi‘ al-Kabīr*, vol. 19, p. 725.

<sup>161</sup> Ibn Mandah, *Ma‘rifat al-Ṣaḥābah*, p. 504.

(137) Anas ibn Mālik said that during the Battle of Uḥud, the people of Madīnah were greatly troubled. They said, “Muḥammad (ṣ) has been killed,” until many loud cries were heard all around the city. A woman from the Anṣār came out grieving. She approached the corpses of her father, son, husband, and brother; I do not know which one of them she went to first. When she passed by the last body, she asked: “Who is this?” They said, “This is your brother, and [these are] your father, husband and son.” She asked, “How did the Prophet (ṣ) fare?” They said, “He is [there,] in front of you.” She walked until she came to him. Then she held the edge of his cloak and began saying, “May my father and mother be sacrificed for you, O Messenger of Allah! I do not care about anything as long as you are safe from harm.”<sup>162</sup>

وروى البيهقي قال: مرّ رسول الله ﷺ بامرأة من بني دینار، وقد أصيب زوجها وأبوها وأخوها معه ﷺ بأحد؛ فلما نعوأ إليها، قالت: ما فعل رسول الله ﷺ؟ قالوا: خيراً يا أمّ فلان، وهو يحمد الله كما تحبّين، قالت: أرونيه حتّى أنظر إليه، فأشير لها إليه، حتّى إذا رآته قالت: كلّ مصيبة بعدك جلال.

(138) Al-Bayhaqī has narrated that the Messenger of Allah (ṣ) once met a woman from the Banī Dīnār whose husband, father and brother were with him in [the Battle of] Uḥud. When they informed her that they had been killed, she asked, “How did the Messenger of Allah (ṣ) fare?” They said, “He fared well, O mother of so-and-so, and he is praising Allah as you love.” She said, “Show him to me so that I may see him.” They pointed in his direction, and when she saw him, she said, “Any calamity besides [harm coming to] you, is insignificant.”<sup>163</sup>

<sup>162</sup> Al-Baghdādī, *Tadhkirat al-Ḥamdūniyyah*, vol. 4, p. 313.

<sup>163</sup> Ibn Hishām, *al-Sīrah al-Nabawīyyah*, vol. 2, p. 99.

وخرجت السمراء بنت قيس - أخت أبي حزام - وقد أصيب ابنها، فعزّأها النبي ﷺ بهما، فقالت: كل مصيبة بعدك جليل. والله لهذا النقع الذي أرى على وجهك أشدّ من مصابهما .

(139) Samrā<sup>2</sup> bint Qays, the sister of Abū Ḥizām, came out when both her sons were killed. The Prophet (ﷺ) offered condolences for her loss, so she said to him, “Any calamity besides [harm coming to] you is insignificant. By Allah, this mark which I see on your face is more painful to me than their loss.”<sup>164</sup>

(140) It is narrated that Ṣilah ibn Ashīm was participating in a military campaign accompanied by his son. He said to his son, “O my son, go forward and fight so that I may seek reward through [my patience for] you.” Hence, he charged forward and fought, and was killed. Then his father charged at the enemy and fought, and he too was killed. So the womenfolk gathered around his mother, Mu‘ādhah al-‘Adawiyyah, the wife of Ṣilah. She said to them, “Welcome to you all, if you have come to congratulate me [on the martyrdom of my son and husband]. But if you have come for any other reason, then go back.”

(141) It is narrated that an old woman from the [tribe of] Banī Bakr ibn Kilāb was praised by her people for her wisdom and sagacity. Once, someone who had visited her reported that her only son had died following a long period of illness, during which she had nursed him well. When he died, she sat in her courtyard where her community came to visit her [and offer their condolences].

She asked one of the elderly noblemen among them, “O so-and-so,

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<sup>164</sup> We were unable to locate this tradition in any earlier source, though there are some traditions with similar wording.

what is the duty of one on whom a blessing has been conferred, and he has been covered with wellbeing and granted balanced vision – should he be anything but self-confident before his knot is untied and he sits in his yard as death descends upon his house, creating a barrier between him and his soul?” Then she recited a couple of lines of poetry:

*He is my son, my joy, his reward is mine and honour  
from the Lord who has taken him to Himself;*

*So if I remain patient I shall be rewarded, and if I grieve,  
I shall be like the wailing woman who benefits naught from her weeping!*

The nobleman said to her, “We always hear that women are prone to impatience and restlessness; so let nobody ever lose patience after you. Indeed, your patience is honourable, and your behaviour does not resemble that of other women.” She said to him, “If one distinguishes between restlessness and patience, he will surely find between them a huge gap in the middle of two distant and different paths. As for patience, it looks good in the open and has a praiseworthy outcome. But as for restlessness, it does not bring about anything good while causing one to reap sin. And if they both came in human form, patience would have been far better of the two, and it would have had a beautiful form and an honourable nature, in respect to the religion in this world and the reward in the Hereafter. And what Allah, the Almighty, has promised suffices those whom He inspires with it.”

(142) Juwayriyyah bint Asmā’ reported that three brothers had participated in the Battle at Tustar and were all martyred. Their mother received news of this so she asked, “Were they in the vanguard [charging at the enemy], or were they fleeing?” It was said to her that they were charging at the enemy. She said, “Praise be to Allah! By Allah, they have attained victory and have safeguarded their honour! May I be

sacrificed, along with both my parents, for their sake!” And she neither sighed, nor did she shed a single tear.

(143) Abū Qudāmah al-Shāmī said, “I was a commander of the army in one of the military campaigns. I entered a town and called the people to join in the campaign, encouraging them to participate in *jihād*. I mentioned the merit of martyrdom and the rewards that await the martyrs. Then people dispersed, so I mounted my horse and rode home. On the way, I came across a woman whose face was very comely. She called out to me, ‘O Abā Qudāmah!’ But I kept going and did not respond.

She said, ‘Such is not the behaviour of the righteous.’ So I stopped. She came and gave me a paper wrapped in a piece of cloth and then went away in tears. I looked at the paper and I found [the following] written on it: ‘You invited us to participate in *jihād* and made us desire its rewards. Yet I am unable do that [being a woman], so I cut off the best of what is in me: my two braids, and I present them to you to place on the reins of your horse. Perhaps Allah will see my hair tied to your horse and forgive me.’

When the morning of the battle approached, I saw a young man fighting between the ranks without a helmet [and body armour]. I advanced towards him and said, ‘Young man! You are an inexperienced youth, and you are an infantryman [without a mount]; I worry about your safety, that the steeds may charge and crush you under their hooves; so go back from this position.’ The youth said, ‘Do you order me to turn back while Allah, the Exalted, has said: *O you who believe! When you encounter the faithless advancing [for battle], do not turn your backs from them (Q8:15)?*’ And he recited the verse to the end.

I thus made him ride on a camel which was with me. He said, ‘O Abā Qudāmah! Loan me three arrows.’ I said, ‘Is this the time for a loan?!’ He kept insisting until I said to him, ‘I shall do so on one condition: If Allah

grants you martyrdom, include me in your intercession.’

He said, ‘Yes.’ So I gave him three arrows. He put one arrow in his bow and shot it, killing one Roman. Then he shot another and killed another Roman. Then he shot the last arrow saying, ‘Peace be with you, O Abā Qudāmah! This is my farewell greeting.’ Then an arrow came to him and landed between his eyes. He placed his head on the saddlebow. I advanced towards him and said, ‘Do not forget it [your promise].’

He said, ‘Yes. But I need a favour from you: when you enter the town, go to my mother and hand over my saddlebag to her, and inform her [of my martyrdom], for she is the one who had given you her hair to tie on your horse. Salute her, for it has been only one year since she lost my father, and this year she has lost me.’ He then died, so I dug a grave for him and buried him.

When I was about to leave his grave, the earth threw out his corpse onto the ground. Some of his companions said, ‘He was a childish youth, and maybe he went out [to fight] without his mother’s permission.’ I said, ‘The earth accepts those who are much worse than that,’ so I stood up and offered two rak‘ahs of prayer, supplicating to the Almighty, whereupon I heard a voice saying, ‘O Abū Qudāmah, leave the friend of Allah [as he is]!’ No sooner had I turned to leave than [scavenger] birds descended on his corpse and ate it.

Upon returning to the town, I went to his mother’s house. When I knocked on the door, his sister came out to me. Upon seeing me, she [immediately] returned to her mother and said, ‘Mother! It is Abū Qudāmah, and my brother is not with him. We have just lost my father last year and this year we have lost my brother [as well].’

His mother came out and asked me, ‘Have you come to offer condolences or congratulations?’ I said, ‘What do you mean?’ She said, ‘If my son passed away, console me. But if he attained martyrdom, congratulate me.’ I said, ‘No, he died a martyr.’ She said, ‘His death had



a sign; have you seen it?' I said, 'Yes, I have: the earth did not accept him, and birds descended and ate his flesh, leaving his bones which I [then] buried.'

She said, 'Praise be to Allah!' I handed the saddlebag to her. She opened it and took out from it a garment and a chain made of iron. She said, 'Whenever night covered him with its darkness, he would wear this garment and tie himself with these chains. He would then whisper to his Creator saying: 'O my Lord! Resurrect me from the craws of birds! So Allah, the Glorified, answered his supplication. May Allah have mercy on him.'"

(144) Al-Bayhaqī narrated that Abū al-‘Abbās al-Sarrāj said, "One of them (i.e. members of a specific community) lost a son, so I went to see his mother and said to her, 'Be mindful of Allah and remain patient.' She said, 'I consider the calamity of losing him to be far too great for me to corrupt by restless impatience.'"

(145) Abān ibn Taghlib, may Allah have mercy on him, said, "I visited a woman whose son had just died. She came towards him, closed his eyes, and covered his body. Then she said, 'O my son, what good is restlessness for something which never goes away? The weeping would only be over what will tomorrow descend on you (i.e. your own death).

O son! You are tasting what your father tasted, and after you your mother shall taste it as well. Indeed, the greatest rest for this body is sleep, and sleep is a sibling of death. What difference would it make to you whether you sleep on your bed or on something else? Tomorrow there will be questioning, Paradise and Hell; if you are among the residents of Paradise, how can death bring you any harm? And if you are among those who shall reside in Hell, what benefit would life bring you, even if you lived longer than anyone else? By Allah, O my son, if

death had not been among the most noble things for the descendants of Ādam, Allah would not have caused His Prophet (ﷺ) to die while keeping His enemy, Satan the accursed, alive.”

(146) Al-Mubarrad said, “I went to a woman to offer condolences on the death of her son. She began praising him saying, ‘By Allah, his wealth was for other than his own consumption, and his focus was on other than his own happiness. He was ready to volunteer for any [worthy] cause which would not bring him shame. If he witnessed a sin, he would not tolerate it.’ I asked her, ‘Do you have a grandson by him?’ She said, ‘Yes, praise be to Allah; one with a lot of virtue in him – a reward from Allah, the Almighty, and a good compensation in this world and the Hereafter.’”

(147) He is also quoted as having said that he once went to Yemen and stayed at the residence of a woman who was very wealthy and had slaves, children, and riches. He stayed there for a while and when he wished to depart, he asked her, “Is there anything I can do for you?” She said, “Yes. Whenever you come to this land, stay with us.”

After having been away for a number of years, he returned and stayed at her residence but found that her wealth and slaves had gone, her children had died, and her home had been sold, yet she was happy and smiling. He said to her, “Do you smile despite all that has befallen you?” She said, “O servant of Allah, when I was in the state of prosperity, I had a lot of grief, so I realized that it was because of my lack of gratitude. Now I am in this condition, I smile and thank Allah, the Exalted, for the patience that He has bestowed upon me.”

(148) Muslim ibn Yasār said, “I went to Baḥrain where I was hosted by a woman who had sons, slaves, wealth, and good fortune, yet I always saw her sad. I stayed away for a long period, then I went back to her again.

[But this time,] I did not find anyone at her door, so I sought permission to enter, and I found her happy and smiling. I asked her, 'How are you?' She said, 'When you were away from us, every time we sent something by sea, it would sink, and when we sent it by land, it would perish. The slaves are gone, and the sons are dead.' I said to her, 'May Allah have mercy on you! I noticed that you were sad during those days and now you are happy!' She said, 'Yes. When I was in the state of worldly prosperity, I was afraid that Allah, the Exalted, might have hastened the reward for my good deeds in this world. But when my wealth, sons and slaves were gone, I gained hope that Allah, the Exalted, might have saved something for me with Him.'"

(149) Someone once said, "I went out with a friend to the desert, and we got lost. We saw a tent on the side of the road, so we went towards it and offered greetings. A woman responded to our greeting and asked us who we were. We said, 'We are lost and have come to you looking for a way out of our predicament.' She said, 'O strangers, turn your faces away from me so that I may fulfil your right as you deserve.' So we did that. She threw a rug towards us and said, 'Sit on this until my son returns.' Then she kept raising the edge of the tent and putting it back down until she raised it one last time and said, 'I ask Allah for the blessing of what is to come. That camel belongs to my son, but the rider is someone else.'

The rider approached and addressed the woman saying, 'O mother of 'Aqīl! May Allah greatly reward you for the loss of your son, 'Aqīl.' She said, 'Woe be to you! Has he died?' He said, 'Yes.' She asked, 'What was the cause of his death?' He said, 'The camels crowded around him and pushed him into a well.' She said to him, 'Alight [from the camel] and fulfil the duty [of hospitality] towards these people,' and she pushed a ram towards him which he slaughtered and cooked. He then presented

the food to us. We began eating and wondering about her great patience.

When we had finished eating, she came out to us and said, ‘O visitors, is there among you one who is good at reciting something from the Book of Allah?’ I said, ‘Yes.’ She said, ‘Then recite some verses for me by which I may find consolation for the loss of my son.’ I told her that Allah, the Almighty, says: *And give good news to the patient; those who, when an affliction visits them, say, ‘Indeed we belong to Allah, and to Him do we return.’ It is they who receive the blessings of their Lord and [His] mercy, and it is they who are the [rightly] guided* (Q2:155-57).

She said, ‘I ask you by Allah, are these words mentioned in the Book of Allah?’ I said, ‘By Allah, this is what the Book of Allah says.’ She said, ‘Peace be upon you.’ Then she stood up and offered two rak‘ahs of prayer, after which she said, ‘O Allah, I have done what You commanded, so fulfil for me what You have promised. If one were to remain for the other...’ — here I said to myself, ‘She will surely say: ...my son would have remained with me due to my need for him’ — but she said, ‘...Muḥammad (ṣ) would have remained for his nation.’

I came out saying to myself, ‘I have never seen a more perfect woman or a more generous one than her. She recalled her Lord with His most excellent attributes and most beautiful qualities. Then, as she realized that death is unavoidable and inescapable, and that restlessness and impatience is futile, and that weeping does not bring back the dead, she turned to fair patience, placing her hope of reward for patiently bearing the loss of her son with Allah, the Exalted, as a beneficial treasure for the Day of want and need.’”

(150) A similar report has been narrated by Ibn Abī al-Dunyā who said, “There was a man who used to keep me company, then one day I heard that he was ill, so I went to visit him and found him on the verge of

death. His mother, who was an old woman, was by his side. She kept looking at him until his eyes were closed, his joints were bound, and his body was covered.

Then she said, ‘May Allah have mercy on you, my son! You were kind and affectionate to us, and now Allah has granted me patience to bear your loss. You used to stand for lengthy prayers and would fast often. May Allah, the Exalted, not deprive you of the mercy you hoped to receive from Him, and may He grant us consolation for your loss.’ Then she looked at me and said, ‘O visitor! You have seen an admonisher, and so have we.’”

(151) Al-Bayhaqī narrated from Dhī al-Nūn al-Miṣrī who said, “I was performing *ṭawāf* when I noticed two young ladies approaching [the Ka‘bah]. One of them began reciting:

*I patiently persevered, and perseverance always rewards well,  
And is impatience of any benefit so that I may lose my patience?*

*I was patient with what, if a little of it was placed upon  
Mountains at Raḍwā, they would have cracked.*

*I suppressed my tears then and sent them back  
into my eyes, now the eye of the heart is tearful.*

I said, ‘What have you been patient with, O lady?’ She said, ‘With a calamity that befell me which has never afflicted anyone else.’ I asked her, ‘What was it?’ She said, ‘I used to have two lion cubs (i.e. sons) who would play in front of me. Their father once sacrificed two sheep for ‘Eid al-Aḍḥā. One of them said to his brother, ‘O brother! Let me show you how our father sacrificed his sheep.’ He stood up, took a knife, and slaughtered his brother, then he ran away. Their father came home so I

said, 'Your son has killed his brother and then fled.' He went out looking for him, but found that a lion had devoured him. On his way back, the father himself died of thirst and hunger.'”

Someone else narrated this same incident, adding that he saw a beautiful woman showing no signs of grief as she said, “By Allah, I know of no one who has been afflicted as I have...,” and she narrated the incident. He said to her, “How do you fare with restlessness?” She said, “Had I found it helpful, I would not have preferred anything else over it, and had it lasted for me, I would have remained with it.”

(152) Someone said that a woman once lost her son, yet she remained patient. She was asked about it, so she said, “I have preferred obedience to Allah, the Exalted, over obedience to Satan.”

## Chapter Five: On Acceptance and Satisfaction

Allah, the Exalted, has said:

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ

*So that you may not grieve for what escapes you, nor exult for what comes your way... (Q57:23)*

And:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ

*Allah is pleased with them and they are pleased with Him... (Q5:119)*

Know that acceptance [of divine decree] is the fruit of love for Allah. One who loves something loves its action, and love is the fruit of knowledge. When one loves an individual because of some of his attributes of perfection or beautiful qualities, this love increases whenever he gets to know him more and thinks more frequently about him. If one ponders upon the greatness and perfection of Allah, the Exalted, – the explanation of which is very lengthy and would take us away from the purpose of this treatise – he would love Him, *and those who believe are more intense in their love for Allah*. When one loves Him, he sees good in everything that He does, and this leads to acceptance [and satisfaction with divine decree].

Thus, acceptance (*al-riḍā*) is the fruit of love. Rather, it is the fruit of every type of perfection. And since it is a branch of knowledge [about God], one who envisages His mercy automatically hopes for it, and one who thinks of His greatness fears Him. Being unable to reach the Beloved leads to yearning, and reaching Him brings comfort. With closeness to Him comes joy, and seeing His favours leads to reliance [on

Him]. And when one sees good in whatever He does, he becomes [pleased and] satisfied with Him. As one sees his own flaws in contrast to His perfection, and the encompassing knowledge of his Beloved as well as His power over him, he surrenders to Him. From such a surrender great stations result. Only those who know them recognize them, and the matter ends at the ultimate pinnacle of every type of perfection.

Know that satisfaction (*al-riḍā*) is a great virtue for man. Rather, all virtues are brought together and return to it. Allah, the Exalted, has drawn attention to its merit and has linked it with His pleasure, and [made it] a sign of the same when He said:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

*Allah is pleased with them and they are pleased with Him...* (Q5:119)

And:

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ

*Yet Allah's pleasure is greater [than all else]...* (Q9:72)

Thus, it is the greatest blessing and the ultimate benevolence.

The Prophet (ﷺ) considered it a proof of conviction (*īmān*) when he asked a group from among his companions, “Who are you?” They said, “Believers.” He asked them, “What is the sign of your belief?” They said, “We remain patient during trials, are grateful during prosperity, and we are satisfied with what has been decreed [for us by Allah].” He said, “You are indeed believers, by the Lord of the Ka‘bah!”<sup>165</sup>

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<sup>165</sup> Warrām ibn Abī Fāris, *Majmū‘at Warrām*, vol. 1, p. 229.



وقال ﷺ: إذا أحبَّ الله عبداً ابتلاه، فإن صبر اجتباها، فإن رضي اصطفاه.

(153) He (ﷺ) also said, “If Allah loves one of His servants, He tests him [with affliction]. If he remains patient, He selects him [to be among the elite]; if he is satisfied [with His decree], He chooses him [for Himself].”<sup>166</sup>

وقال ﷺ: إذا كان يوم القيامة أنبت الله تعالى لطائفة من أمّتي أجنحة، فيطرون من قبورهم إلى الجنان، يسرحون فيها، ويتعمّون كيف يشاؤون، فتقول لهم الملائكة: هل رأيتم الحساب؟ فيقولون: ما رأينا حساباً. فيقولون: هل جزتم الصراط؟ فيقولون: ما رأينا صراطاً. فيقولون: هل رأيتم جهنّم؟ فيقولون: ما رأينا شيئاً. فتقول الملائكة: من أمة من أنتم؟ فيقولون: من أمة محمّد ﷺ، فيقولون: نشدناكم الله، حدّثونا ما كانت أعمالكم في الدنيا؟ فيقولون: خصلتان كانتا فينا، فبلغنا الله تعالى هذا المنزلة بفضل رحمته. فيقولون: وما هما؟ فيقولون: كنّا إذا خلونا نستحي أن نعصيه، ونرضى باليسير ممّا قسم لنا، فتقول الملائكة: حقّ لكم هذا.

(154) He (ﷺ) also said, “When the Day of Judgment comes, Allah, the Exalted, will give wings to a group from my *ummah*, so they will fly from their graves to the gardens [of Paradise], where they will roam about and enjoy as they please. The angels will ask them, ‘Did you witness the Reckoning?’ They will reply, ‘We did not witness any Reckoning.’ They will ask them, ‘Did you pass on the *Ṣirāṭ*?’ They will reply, ‘We saw no *Ṣirāṭ*.’ They will ask them, ‘Did you see Hell?’ They will respond, ‘We saw no such thing.’ The angels will then ask, ‘To whose nation do you belong?’ They will answer, ‘We belong to the nation of Muḥammad,

<sup>166</sup> Al-Ghazzālī, *Iḥyā’ ‘Ulūm al-Dīn*, vol. 4, p. 329.

peace and blessings of Allah be upon him and his progeny.’

The angels will then ask them, ‘We adjure you in the Name of Allah, tell us: what were your deeds in the world?’ They will say, ‘We had in us two qualities, so Allah, the Exalted, elevated us to this status by the grace of His mercy.’ The angels will ask, ‘What were the two qualities?’ They will reply, ‘Whenever we were alone, we felt too shy to sin against Allah, and we were always pleased with whatever He allotted for us.’ So the angels will say, ‘Then indeed, you deserve this [reward].’<sup>167</sup>

وقال ﷺ: أعطوا الله الرضا من قلوبكم، تظفروا بثواب الله تعالى يوم فقركم والإفلاس.

(155) He (s) also said, “Give Allah [sincere] acceptance from your hearts, and you will win the reward of Allah, the Exalted, on the Day of your poverty and destitution.”<sup>168</sup>

وفي أخبار موسى ﷺ، أنهم قالوا: سل لنا ربك أمراً إذا نحن فعلناه يرضى به عنا. فأوحى الله تعالى إليه: قل لهم يرضون عني، حتى أرضى عنهم.

(156) In the reports about [Prophet] Mūsā (a), [it is narrated that] they once said to him, “Ask your Lord for us about the action which, if we perform it, He would be pleased with us.” So Allah, the Exalted, revealed to him saying, “Tell them to be pleased with Me so that I may be pleased with them.”<sup>169</sup>

ونظيره ما روي عن نبينا ﷺ أنه قال: من أحبب أن يعلم ما له عند الله عز وجل،

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<sup>167</sup> Ibid, p. 344.

<sup>168</sup> Al-Kulaynī, *al-Kāfi*, vol. 2, p. 263.

<sup>169</sup> Al-Ghazzālī, *Ihyā’ ‘Ulūm al-Dīn*, vol. 4, p. 345.

فليُنظر ما لله عزّ وجلّ عنده، فإنّ الله تعالى ينزل العبد منه حيث أنزله العبد من نفسه.

(157) A similar thing has been narrated from our Prophet (ﷺ), who said, “Whoever would like to know what his status is with Allah, the Almighty, let him see what status Allah, the Almighty, has with him; for indeed Allah, the Exalted, holds the servant in the same esteem as the servant holds Him with himself.”<sup>170</sup>

وفي أخبار داود عليه السلام: ما لأوليائي والهمّ بالدنيا، إنّ الهمّ يذهب حلاوة مناجاتي من قلوبهم. يا داود، إنّ محبّتي من أوليائي أن يكونوا روحانيين لا يغمّون.

(158) In the reports about [Prophet] Dāwūd (a), [we find that Allah said to him:] “Why should My friends be concerned about this [fleeting] world? Indeed, concern [for it] removes from their hearts the sweetness of whispering to Me. O Dāwūd, I love for My friends to be spiritual and unworried [about worldly matters].”<sup>171</sup>

وروي أنّ موسى عليه السلام قال: يا ربّ، دلّني على أمرٍ فيه رضاك عنّي أعمله. فأوحى الله تعالى إليه: أنّ رضاي في كرهك، وأنت ما تصبر على ما تكره. قال: يا ربّ، دلّني عليه. قال: فإنّ رضاي في رضاك بقضائي.

(159) It has been narrated that Mūsā (a) said, “O Lord, guide me to a matter in which You would be pleased with me, so that I may do it.” So Allah, the Exalted, revealed to him: “Verily My pleasure lies in what you dislike, and you cannot remain patient with what you dislike.” He said, “O Lord, show it to me!” He said, “Verily My pleasure is in your

<sup>170</sup> Warrām ibn Abī Fāris, *Majmū‘at Warrām*, vol. 1, p. 230.

<sup>171</sup> Al-Ghazzālī, *Iḥyā’ ‘Ulūm al-Dīn*, vol. 4, p. 345.

satisfaction with My decree [in every circumstance].”<sup>172</sup>

وفي مناجاة موسى ﷺ: أي رب، أي خُلقك أحبّ إليك؟ قال: من إذا أخذت حبيبه سالمني. قال: فأَيُّ خلق أنت عليه ساخط؟ قال: من يستخيرني في الأمر، فإذا قضيت له سخط قضائي.

(160) Among the whispered communication of Mūsā (a) [with Allah, was one wherein he said]: “O Lord, who is the most beloved of Your servants to You?” He replied, “The one who, when I take his beloved, he [accepts My decree submissively and] is at peace with Me.” Mūsā (a) asked, “And who, among Your creation, are You angry with?” He replied, “One who seeks from Me what is best for himself, but when I decree something for him, he is displeased with My decree.”<sup>173</sup>

وروي ما هو أشدّ منه، وذاك أن الله تعالى قال: أنا الله، لا إله إلا أنا. من لم يصبر على بلائي، ولم يرضَ بقضائي، فليتخذ ربّاً سوائياً.

(161) Something even more severe than this has been narrated, and that is: Allah, the Exalted, said, “I am Allah, there is no god but Me. Whoever is not patient with My trial and is not pleased with My decree, then let him take a lord other than Me.”<sup>174</sup>

ويروى أن الله تعالى أوحى إلى داود ﷺ: يا داود، تريد وأريد، وإنما يكون ما أريد، فإن سلمت لما أريد كفيّتك ما تريد، وإن لم تسلم لما أريد أتعبتك فيما تريد، ولا يكون إلا ما أريد.

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<sup>172</sup> Al-Rāwandī, *al-Da‘awāt*, p. 164 with a variance in wording.

<sup>173</sup> Al-Ghazzālī, *Iḥyā’ ‘Ulūm al-Dīn*, vol. 4, p. 345.

<sup>174</sup> Al-Rāwandī, *al-Da‘awāt*, p. 169 with a slight variance in wording.

(162) It is also narrated that Allah, the Exalted, revealed to [Prophet] Dāwūd (a): “O Dāwūd, you want and I want, and only what I want comes to pass. So if you surrender to what I want, I shall suffice you in what you want. But if you do not surrender to what I want, I will tire you in [your quest for] what you want, and [in the end] nothing but what I want shall come to pass.”<sup>175</sup>

وعن ابن عباس: أول من يدعى إلى الجنة يوم القيامة الذين يحمدون الله تعالى على كل حال.

(163) It is reported that Ibn ‘Abbās<sup>176</sup> said, “The first to be called to Paradise on the Day of Judgment will be those who praise Allah, the Exalted, in every situation.”<sup>177</sup>

(164) Ibn Mas‘ūd is reported to have said, “That I should lick a piece of burning timber – letting it burn whatever it sears and leave whatever it keeps – is dearer to me than to say about something which has happened, ‘I wish it did not happen,’ or about something which did not transpire, ‘I wished it happened.’”

وعن أبي الدرداء: ذروة الإيمان الصبر للحكم، والرضا بالقدر.

(165) Abū al-Dardā<sup>178</sup> said, “The pinnacle of faith is patience with

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<sup>175</sup> Al-Ṣadūq, *al-Tawhīd*, p. 337.

<sup>176</sup> It is obvious that Ibn ‘Abbās heard this from an Infallible, as he would himself not have access to knowledge of this. (Tr.)

<sup>177</sup> Al-Ghazzālī, *Iḥyā’ ‘Ulūm al-Dīn*, vol. 4, p. 346.

<sup>178</sup> This is something that he has quite clearly quoted from the Prophet (ﷺ) as he is in no position to make such statements of his own accord. (Tr.)

[Allah's] judgment, and satisfaction with [divine] decree.”<sup>179</sup>

وقال عليه السلام: إنَّ الله تعالى بحكمته وجلاله، جعل الروح والفرج في الرضا واليقين، وجعل الغمَّ والحزن في الشكِّ والسخط.

(166) The Prophet (ﷺ) said, “Verily Allah, the Exalted, through His wisdom and majesty, placed joy and relief in acceptance [of His decree] and conviction, and He placed grief and sadness in doubt and disappointment [with His decree].”<sup>180</sup>

وقال عليّ بن الحسين عليهما السلام: الزهد عشرة أجزاء: أعلى درجة الزهد أدنى درجة الورع، وأعلى درجة الورع أدنى درجة اليقين، وأعلى درجة اليقين أدنى درجة الرضا.

(167) ‘Alī ibn al-Ḥusayn (a) said, “Abstemiousness has ten parts: the highest degree of abstemiousness is the lowest degree of piety. The highest degree of piety is the lowest degree of certitude. And the highest degree of certitude is the lowest degree of satisfaction [with divine decree].”<sup>181</sup>

وقال الصادق عليه السلام: صفة الرضا أن ترضى المحبوب والمكروه، والرضا شعاع نور المعرفة، والراضي فإن عن جميع اختياره، والراضي حقيقةً هو المرضي عنه، والرضا اسم يجمع فيه معاني العبوديّة، وتفسير الرضا سرور القلب .

(168) [Imam] al-Ṣādiq (a) said, “The quality of acceptance means that

<sup>179</sup> Al-Ghazzālī, *Iḥyā’ Ulūm al-Dīn*, vol. 4, p. 346.

<sup>180</sup> Al-Barqī, *al-Maḥāsin*, vol. 1, p. 17 with a slight variance in wording.

<sup>181</sup> Al-Kulaynī, *al-Kāfī*, vol. 2, p. 62.

you accept [both] the loved and the hated. Acceptance is a ray of the light of cognizance. One who accepts [divine decree] gives up all his choices. One who is truly satisfied is, in reality, the one who has pleased [the Almighty], and acceptance is the term within which all the meanings of servanthood are amalgamated. And the [overall] interpretation of acceptance is happiness of the heart.”<sup>182</sup>

سمعت أبي محمد الباقر عليه السلام يقول: تعلق القلب بالموجود شرك، وبالمفقود كفر، وهما خارجان عن سنة الرضا، وأعجب ممن يدعي العبودية لله كيف ينازعه في مقدوراته؟! حاشا الراضين العارفين عن ذلك.

(169) [Imam al-Ṣādiq (a) said,] “I heard my father, Muḥammad al-Bāqir (a) say, ‘Attaching the heart to a present thing is polytheism, and to an absent thing is apostasy. Both of these are outside the norm of acceptance. I wonder at the one who claims servitude to Allah, how can he dispute Him in what He decrees! The satisfied knowers are far from this.’”<sup>183</sup>

وروي أن جابر بن عبد الله الأنصاري رضي الله عنه ابتلي في آخر عمره بضعف الهرم والعجز، فزاره محمد بن علي الباقر عليه السلام، فسأله عن حاله، فقال: أنا في حالة أحبّ فيها الشيخوخة على الشباب، والمرض على الصحة، والموت على الحياة. فقال الباقر عليه السلام: أما أنا يا جابر، فإن جعلني الله شيخاً أحبّ الشيخوخة، وإن جعلني شاباً أحبّ الشيبوبة، وإن أمرضني أحبّ المرض، وإن شفاني أحبّ الشفاء والصحة، وإن أماتني أحبّ الموت، وإن أبقاني أحبّ البقاء. فلما سمع

<sup>182</sup> Attributed to Imam al-Ṣādiq (a), *Miṣbāḥ al-Sharī‘ah wa Miftāḥ al-Ḥaqīqah*, p. 182.

<sup>183</sup> Ibid.

جابر هذا الكلام منه قبل وجهه، وقال: صدق رسول الله ﷺ، فإنه قال: ستدرك لي ولداً اسمه اسمي، يبقر العلم بقرأً كما يبقر الثور الأرض. ولذلك سمي باقر علم الأولين والآخرين، أي شاقه .

(170) It is narrated that towards the end of his life, Jābir ibn ‘Abdillāh al-Anṣārī, may Allah be pleased with him, was afflicted with weakness, decrepitude, and incapacitation. He was visited by [Imam] Muḥammad ibn ‘Alī al-Bāqir (a) who asked him about his condition. He said, “I am in a state wherein I prefer old age over youth, sickness over health, and death over life.” Al-Bāqir (a) said, “As for me, O Jābir, if Allah causes me to age, I shall love old age, and if He keeps me young, I shall love being young. If He causes me to fall sick, I shall love sickness, and if he heals me, I shall love being healed and having good health. If He causes me to die, I shall love death, and if He decrees to keep me alive, I shall love remaining alive.”

When Jabir heard these words from him, he kissed his face and said, “Verily the Messenger of Allah (ﷺ) spoke the truth when he said, ‘You will meet one of my descendants whose name is the same as mine; he will split knowledge and bring it out just as an ox ploughs the land.’” This is why he was called *Bāqir ‘ilm al-Awwalīn wal-Ākhirīn* (the one who splits the knowledge of the previous and present generations), that is, he splits it open [and gets to its pith and essence].<sup>184</sup>

وروي الكليني باسناده إلى أبي عبد الله عليه السلام، أنه قال: رأس طاعة الله الصبر والرضى عن الله فيما أحبّ العبد أو كرهه، ولا يرضى عبد عن الله فيما أحبّ

<sup>184</sup> We were unable to locate this tradition in any earlier source.



وكره إلا كان خيراً له فيما أحبّ أو كره.

(171) It is narrated that al-Kulaynī narrated, through his chain of transmitters, from Abī ‘Abdillāh (a) who said, “The cornerstone of obedience to Allah is patience and acceptance of Allah’s decree in what the servant loves or hates, and if a servant is satisfied with Allah’s decree in what he loves or hates, then there will always be goodness for him in whatever he loves or hates.”<sup>185</sup>

وياسناده عنه عليه السلام قال: أعلم الناس بالله تعالى أرضاهم بقضاء الله عزّ وجلّ.

(172) Also through his chain [it is narrated that] he (a) said, “He who knows Allah, the Exalted, the most is one who is most satisfied with the decree of Allah, the Almighty.”<sup>186</sup>

وياسناده عنه عليه السلام قال: قال الله تعالى: عبدي المؤمن لا أصرفه في شيءٍ إلا جعلته خيراً له، فليرضَ بقضائي، وليصبر على بلائي، وليشكر نعمائي، أكتبه - يا محمّد - من الصّديقين عندي.

(173) Also through his chain [to the Imam, he reports that] he (a) said, “Allah, the Exalted, said: ‘I do not make My believing servant face anything except that I decree goodness in it for him; so let him accept My decree, let him be patient with My trial, and let him show gratitude for My blessings, [for then] I shall record him, O Muḥammad, among the truthful ones with Me.’”<sup>187</sup>

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<sup>185</sup> Al-Kulaynī, *al-Kāfī*, vol. 2, p. 60.

<sup>186</sup> Ibid.

<sup>187</sup> Ibid, p. 61.

وعنه عليه السلام قال: في ما أوحى الله عز وجل إلى موسى عليه السلام: يا موسى بن عمران، ما خلقت خلقاً أحب إلي من عبدي المؤمن، فإنّي إنمّا أبتليه لما هو خير له، وأعافيه لما هو خير له، وأزوي عنه لما هو خير له، وأنا أعلم بما يصلح عليه عبدي، فليصبر على بلائي، وليشكر نعمائي، وليرض بقضائي، أكتبه في الصّدّيقين عندي، إذا عمل برضاي، وأطاع أمري.

(174) He (a) also said, “Among what Allah, the Almighty, revealed to Mūsā (a) was: ‘O Mūsā son of ‘Imrān! I have not created anything dearer to Me than My believing servant. Indeed, I only test him for his own good, I grant him wellbeing for his own good, and I keep away some things from him for his own good. I know best what is beneficial for My servant, so let him be patient with My trials, show gratitude for My blessings, and accept My decree, [for then] I shall record him among the truthful ones with Me, if he does what pleases Me and obeys My command.’”<sup>188</sup>

وقيل للصادق عليه السلام: بأيّ شيء يعلم المؤمن أنّه مؤمن؟ قال: بالتسليم لله، والرضا فيما ورد عليه من سرور أو سخط.

(175) It was said to [Imam] al-Ṣādiq (a), “Through what criteria can a believer know that he is a true believer?” He said, “Through submission to Allah and satisfaction with whatever befalls him, be it pleasing or displeasing.”<sup>189</sup>

(176) It is narrated in *al-Isrā’īliyyāt*<sup>190</sup> that a worshipper once worshipped

<sup>188</sup> Al-Ṭabrasī, *Mishkāt al-Anwar*, p. 299.

<sup>189</sup> Al-Kulaynī, *al-Kāfī*, vol. 2, p. 63.

<sup>190</sup> This term refers to a collection of narrations that originate from Jewish teachings. (Tr.)

Allah, the Exalted, for a very long period of time, so he saw in a dream [that he was told,] “So-and-so will be your female companion in Paradise.” He thus inquired about her and hosted her for three days in order to observe how she behaved. He would stand for prayers during the night as she remained asleep, and would fast during the day as she ate. So he asked her, “Have you any other deed [that you perform] other than what I have observed?” She said, “By Allah, I have nothing other than what you have seen, and I do not know of anything else.” So he kept insisting, “Try to remember...” until she said, “I have only one small habit which is that whenever I am in hardship, I do not yearn to be in ease, and whenever I am sick, I do not yearn to be well, and whenever I am under the sun, I do not yearn to be in the shade.” The worshipper put his hands on his head and said, “Is this just a small habit!? This, by Allah, is a great quality which many a servant [of Allah] would find extremely difficult to achieve.”

The station of satisfaction [with divine decree] is much higher than that of patience. In fact, the relation of patience to satisfaction in the eyes of the people of truth is the same as that of disobedience to obedience. Indeed, love requires finding pleasure in affliction, because one yearns for the company of the beloved much more when he is afflicted than at other times, so his closeness and intimacy increases. Patience, on the other hand, requires hating affliction and tolerating it with difficulty until patience is actualized. Hating something is the opposite of feeling at ease with it; thus, patience and love are the antitheses of each other.

Furthermore, patience is a demonstration of perseverance which, in the tradition of love, is the most contemptible thing of all and the clearest indication of animosity, as someone once said:

*It is good to demonstrate perseverance to the enemy,  
yet anything other than weakness is ugly before the beloved.*

Hence, the people of truth have said that patience is one of the most difficult stations for the lay people, one of the most terrifying in the path of love, and the most disliked in the path of divine unity (*tawhīd*).

It is the most difficult for lay people because the lay person has not undergone spiritual training, and he has not been inured with patience during trials, nor is he accustomed to self-control, so he cannot tolerate affliction; and he cannot be among the people of love until he finds pleasure in affliction. When God, the Glorified, tests him with hardship, he cannot tolerate it and is overwhelmed by restless impatience, finding it difficult to hold himself back from manifesting it because he lacks tranquillity.

It is the most terrifying state in the path of love because love requires one to feel close and intimate with the beloved, and to take pleasure in affliction since the afflicted one witnesses the presence of the beloved in it, and gives precedence to the desire of the beloved [over his own]. Whereas patience requires hating affliction as we have already stated, so these two are contrary to each other.

It is most disliked when it comes to the station of *tawhīd* because the patient one claims to possess the strength of fortitude, and the claim of steadfastness and the ability to withstand [hardship] are from the qualities of the soul. However, *tawhīd* requires the annihilation of the soul; so it (patience) is most disliked because the affirmation of the soul in the path of *tawhīd* is the ugliest of abominations. Rather, even satisfaction [with divine decree], with its great status and lofty rank, is only considered one of the first steps among the people who delve into *tawhīd*. This is because their aim is to annihilate themselves in *tawhīd* whereas acceptance [of divine decree] is the annihilation of one's will

in submission to the will of the Exalted Lord. It means truly being satisfied with whatever Allah, the Exalted, wants; yet the annihilation of an attribute precedes the annihilation of the essence.

This clarifies how different and far apart the stations of patience and satisfaction are and the difficulty of each of these paths.

*Al-Riḍā* has three degrees, arranged in accordance to strength:

**The First Degree:** This is where one looks at the affliction and the action that leads to [its] acceptance; he realizes its impact and feels its pain, but he nevertheless accepts it, and even desires it, seeking it with his intellect even if his nature finds it disagreeable. He does this to attain the reward of Allah, the Exalted, increase his proximity to Him, and to acquire Paradise – the expanse of which is like that of the heavens and the earth – that has been prepared for the Godwary. This type of acceptance is the acceptance of the Godwary.

An example of this is the case of one who has to undergo the procedure of bloodletting and cupping that is carried out by a doctor who is familiar with the details of his illnesses and knows what is required to cure him. He realizes that the procedure is painful, yet he accepts it, desires it, and even feels greatly appreciative of the one who performs the bloodletting or cupping.

A similar example is that of one who travels seeking material gain; he realizes the hardship of the journey, but his love for the fruits of his travels makes the hardship of the journey easier for him to bear, and he thus accepts it. No matter what affliction befalls him from Allah, the Exalted, since he is sure that the reward in store for him far exceeds what he has lost [in this world], he accepts it, desires it, loves it, and thanks Allah for it.

**The Second Degree:** This is also where one feels the pain, yet he loves it

because it is what his Beloved desires and wants. Verily, one who is overpowered by love only seeks and desires whatever would please his beloved. This is something that exists and is witnessed even in the love that people have for each other. The describers have described it in their poetry and prose, yet it only gains meaning when the outward state [of the beloved] is seen with the eyes. Yet this [outward] beauty is nothing but skin on bones and blood laden with filth and dirt; its beginning is from a tiny drop of semen, and it ends with a stinking corpse, while between these it is a carrier of faeces.<sup>191</sup>

That which looks at this lowly beauty is the lowly [physical] eye, which often errs in what it sees. [Sometimes] it sees the small as big, or the big as small, or the distant as near, or the ugly as beautiful. So when the human being can imagine being enthralled by such love, then how could it be impossible for him to be enthralled by love for the beauty that is eternal and everlasting, whose perfection never ends, and which can only be realized with the eye of insight that is not prone to error, nor does it perish at death. Rather, it remains alive with Allah after one dies, joyous and happy with the sustenance of Allah, as he benefits from death with greater awareness and discovery. This matter is obvious when one thinks about it, and it is attested to by many narrations that have reached us about the condition and statements of those who were in love. Some of this will, God-willing, be mentioned in the coming pages. This is the acceptance of those who are close to Allah.

**Third Degree:** This is where one negates his sense of pain to the extent that when something painful happens to him, he does not feel it, and when he is wounded, he does not realize its discomfort. The example of this is the [condition of a] soldier [in battle]; when he is in a state of

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<sup>191</sup> This is the way Imam ‘Alī (a) describes the human being in *Nahj al-Balāghah*. (Tr.)

anger or fear, a wound may afflict him but he does not feel it until he sees blood, then he recognizes that he has been wounded. In fact, even when someone is running away from something suspicious, and a thorn pierces his foot, he does not feel the pain because his heart is preoccupied by something else. Similarly, we find that one who undergoes cupping or gets his head shaved with a blunt blade, which would otherwise cause discomfort, does not feel the pain if his heart is engrossed in something that worries him, even until the person performing the cupping or the shaving finishes his job.

All this is due to the fact that when the mind is occupied with something, it does not realize or sense anything else. This is similar to the concerns of people of this world, and their being preoccupied by it and coveting it; they do not even feel pain, hunger, thirst, or fatigue [in their quest to acquire more of it] – as many have witnessed. Similarly, the lover who is deeply immersed in looking at his beloved may be afflicted by something which would cause him pain or grief, were it not for his passionate love. Yet he does not feel grief or pain because extreme love has taken control of his heart. All this is when it (the pain) is caused by someone other than his beloved, so what if it were to come from his beloved?!

The heart's preoccupation with love and passion is one of the greatest preoccupations. If this can be imagined in the case of light pain due to a little love, it can also be envisaged with regard to a great pain due to a great love. Indeed, love can also be imagined as being compounded in intensity just as pain can be increased in severity. Just as love for beautiful [outward] forms that are seen by the eyes can be strongly felt, love for beautiful inward forms can likewise be perceived through the light of divinely-bestowed insight. The magnificence of the latter cannot be compared with any other magnificence. One for whom a glimpse of it is revealed may be dazzled, so much so that he might be

stunned or may even swoon, such that he would not feel what he undergoes [of physical pain].

(177) It is narrated that a woman once stumbled and her [toe]nail broke. She laughed, so someone asked her, “Do you not feel the pain?” She said, “The pleasure of its reward has removed the bitterness of its pain from my heart.”

(178) Someone once treated another person for an illness which then afflicted him, yet he did not treat himself. He was asked about it, so he said, “An affliction that comes from the beloved does not cause pain.”



## Chapter Six: Reports from Erstwhile Scholars About the Contentment of Some Early Believers

Know that most of what we have narrated in the chapter on patience, from a group of prominent individuals, also includes [the matter of] acceptance of divine decree, especially in the case of the death of children and other such calamities. Now we will mention some general matters:

لَمَّا اشْتَدَّ الْبَلَاءُ عَلَى أَيُوبَ عَلَيْهِ السَّلَامُ قَالَتْ امْرَأَتُهُ: أَلَا تَدْعُو رَبِّيكَ فَيَكْشِفُ مَا بِكَ؟ فَقَالَ لَهَا: يَا امْرَأَةَ، إِنِّي عَشْتُ فِي الْمَلِكِ وَالرِّخَاءِ سَبْعِينَ سَنَةً، فَأَنَا أُرِيدُ أَنْ أَعِيشَ مِثْلَهَا فِي الْبَلَاءِ، لَعَلِّي كُنْتُ أَذِيتُ شُكْرَ مَا أَنْعَمَ اللَّهُ عَلَيَّ، وَأَوْلَى بِي الصَّبْرُ عَلَى مَا أَبْلَى.

(179) When the affliction of [Prophet] Ayyūb (a) intensified, his wife said to him, “Will you not supplicate to your Lord so that He may remove what has afflicted you?” He said to her, “O wife, I lived in wealth and prosperity for seventy years, so I now want to live the same as that [length of time] in affliction. Perhaps in so doing, I will have fulfilled the right of gratitude to Allah for what He blessed me with, so patience is more befitting for me in what He has tested me.”<sup>192</sup>

وروي أن يونس عَلَيْهِ السَّلَامُ قال لجبرئيل عَلَيْهِ السَّلَامُ: دَلَّنِي عَلَى أَعْبَادِ أَهْلِ الْأَرْضِ، فَدَلَّنِي عَلَى رَجُلٍ قَدْ قَطَعَ الْجَذَامُ يَدَيْهِ وَرِجْلَيْهِ، وَذَهَبَ بِبَصْرِهِ وَسَمِعَهُ، وَهُوَ يَقُولُ: إِلَهِي! مَتَّعَنِي بِهِمَا مَا شِئْتُ، وَسَلَبْتَنِي مَا شِئْتُ، وَأَبْقَيْتَ لِي فِيكَ الْأَمَلَ، يَا بَرُّ يَا وَصُول!

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<sup>192</sup> Al-Rāwandī, *al-Da‘awāt*, p. 165 with variance in wording.

(180) It is also reported that [Prophet] Yūnus (a) once said to Jibraʿīl (a), “Show me the most devoted worshipper on the face of the earth.” So he showed him a man whose hands and legs were severed due to leprosy, and both his vision and hearing had gone, yet he kept saying, “My Lord! You permitted me to enjoy them (my sight and hearing) as long as You willed, and You took away from me what You willed, yet You left me with hope in You, O most Kind, most Accessible [to His servants]!”<sup>193</sup>

وروي أن عيسى عليه السلام مرّ برجل أعمى أبرص مقعد مضروب الجنبين بالفالج، وقد تناثر لحمه من الجذام، وهو يقول: الحمد لله الذي عافاني ممّا ابتلي به كثيراً من خلقه. فقال له عيسى عليه السلام: يا هذا، وأي شيء من البلاء أراه مصروفاً عنك؟ فقال: يا روح الله، أنا خيرٌ ممّن لم يجعل الله في قلبه ما جعل في قلبي من معرفته. فقال له: صدقت، هات يدك، فناوله يده، فإذا هو أحسن الناس وجهاً، وأفضلهم هيئةً، قد أذهب الله عنه ما كان به، فصحب عيسى عليه السلام، وتعبّد معه.

(181) It is narrated that [Prophet] ʿĪsā (a) once passed by a man who was blind, leprosy, handicapped, and paralysed on both his sides, and his flesh [had fallen off and] was scattered around him because of the leprosy, yet the man kept saying, “Praise be to Allah Who has healed me from what many among His creation have been afflicted.” ʿĪsā (a) said to him, “O man, what affliction is it that has been kept away from you?” The man said, “O Ruḥullāh, my condition is better than those in whose hearts Allah did not place knowledge of Him as He has placed in mine.” ʿĪsā (a) said to him, “You have spoken the truth. Give me your hand.”

<sup>193</sup> Ibn Abī al-Dunyā, *al-Riḍā ʿan Allah bi Qaḍāʾihi*, p. 59.

[The man stretched out his hand to ‘Īsā (a)] and instantly he was turned into the most handsome of all people, possessing the best form, with Allah having removed all that he was suffering from. The man then accompanied ‘Īsā (a) and worshipped [Allah] with him.<sup>194</sup>

(182) Someone once said, “In my youth, I travelled to ‘Abbādān and saw a man who was blind, leprous, and mentally retarded, fallen on the ground. Ants were eating his flesh. I raised his head and placed it in my lap and began to repeat some words to him. When he regained consciousness, he said, ‘Who is this meddler that is intruding between me and my Lord? I swear by Him in truth, were He to cut me into pieces, I would increase in nothing but love for Him.’”

(183) Due to [an incurable and] extreme itch, a man’s leg had to be amputated from the knee down. He said, “Praise be to Allah Who took away from me one (limb), leaving three. By Your Might, if You have taken [something] away, You have also left [something], and if You have afflicted, You have [also] healed.” He did not stop his praise and glorification that entire night.

(184) Someone said, “I have attained a position from every [spiritual] station except [the station of] satisfaction with divine decree. I have nothing of it except its fragrance. Despite this, if He permits all of creation to enter Paradise while lodging me in Hell, I will still be pleased with that [decree].”

(185) One of the mystics was told, “You have attained the pinnacle of satisfaction with His will.” He said, “No, I have not attained its pinnacle; however, I have attained a level of acceptance whereby if Allah made

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<sup>194</sup> Al-Ghazzālī, *Iḥyā’ ‘Ulūm al-Dīn*, vol. 4, p. 349.

me a bridge over Hell, on which all creatures pass to get to Paradise, then He placed me in Hell, filling it with [only] me, I would still love this as [it is] His command, and would accept His allotment for me.”

This is indeed the speech of one who knows that love has consumed his worry, to the extent that it prevents him from feeling the pain of [burning by] fire. Having such a condition take control over one’s soul is not impossible in itself; however it is far off from the weak condition [of the people] during this age. Yet the deprived weakling should not deny the condition of the strong, thinking that what he is incapable of doing is also impossible for the friends [of Allah].

(186) ‘Imrān ibn Haṣīn, may Allah be pleased with him, once suffered from ascites,<sup>195</sup> so he remained lying on his back for thirty years, unable to stand up or even sit. A hole was made in his bed through which he would relieve himself. His brother al-‘Alā’ visited him and began weeping upon seeing his condition. He asked his brother, “Why are you weeping?” He said, “Because I see you in such an awful condition.” He said, “Do not weep; for if Allah loves this for me, I love it as well.” Then he said, “Let me tell you something, perhaps Allah will make it beneficial for you, but you must keep it confidential until I die. The angels visit me, and I take comfort in their presence. They greet me and I hear their greeting. Hence, I know that this affliction is not a punishment; as it is the reason for this great blessing. If one witnesses this in his affliction, why would he not be pleased with it?”

(187) A group of individuals said, “We visited Suwayd ibn Shu‘bah and saw a cloak on the ground. We never imagined that there was anything under it until he [sat up and] removed it [from his back]. His wife said to him, ‘May your wife be sacrificed for you! Should we provide you with

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<sup>195</sup> This is a condition where fluid collects within the spaces of one’s abdomen. (Tr.)

food or drink?’ He said, ‘I have been lying down for a long time, and my hipbones have become swollen. I have not been eating or drinking since such-and-such...’ and he stated a number of days ‘...yet it does not please me for this state to diminish even as much as a clipped nail.’”

(188) It is narrated about a person who suffered from an acute illness for sixty years, that when his condition worsened, his sons visited him and said, “Do you wish to die so that you may gain relief from your condition?” He said, “No.” They said, “Then what do you wish?” He said, “I have no desire. I am but a slave; and only the Master has a will in the matter of His slave and a command in his affair.”

(189) It has been said that when the ailment of Faṭḥ al-Mauṣilī intensified – and aside from his sickness, he was also afflicted with poverty and exhaustion – he said, “My Lord and Master! You tested me with sickness and poverty, and that is what You do with the Prophets and Messengers; so how can I thank You for the blessing which You have bestowed upon me?”

## Chapter Seven: On Supplication

Be informed that supplication repels affliction, and [seeking] the alleviation of sickness and protection of children does not contradict the acceptance of divine decree. Indeed, Allah, the Glorified, has commanded us to supplicate Him, urging and encouraging us to plead to Him. He has made the abandoning of supplication a sign of haughtiness and performing it an act of devotion, promising that He will respond [to the supplicants]. He instructed the Prophets and the Imams, peace be upon them, to do likewise and what has been narrated from them in this regard is beyond enumeration. Indeed, Allah, the Exalted, has praised those among His servants who supplicate to Him saying: *They supplicate Us with eagerness and awe* (Q21:90).

Among the obligations of the supplicant is that he should, in his supplication, obey the command of his Lord, the Blessed and Exalted, by seeking what He has ordered him to seek. Had He not ordered him to ask for it, and had He not commanded him and permitted him to supplicate, he would not have dared to oppose His decree. In reality, this is a kind of acceptance for those who understand the meaning of acceptance, those who discipline themselves, and those who perform the obligations associated with supplication.

Among its signs is that if one does not get his plea answered or acquire what he seeks, it does not cause him any pain [or disappointment], for it is quite possible that what is sought comprises of that which would harm him, and this is something that none but Allah, the Exalted, knows. It is reported that a servant may keep pleading to Allah, the Exalted, for something to the extent that even the angels sympathize with him, so they say, "Our Lord! Have mercy on Your believing servant and answer his plea!" So Allah, the Exalted, responds, "How can I be merciful to him by depriving him of that by

which I bestow him with mercy?"

Yes, if one feels apprehensive about the possibility that his supplication was not answered by Allah, the Exalted, due to his being distant from Him, and being deserving of disappointment, resentment, expulsion and exclusion, there is no harm in it. Indeed, the perfection of a believer lies in his contempt for his [base] soul, looking at it as a lowly thing. Even if his supplication is answered, he should never think that it is due to his honourable station with Allah, the Exalted, and his nearness to Him. Rather, it might even be due to the hatred and dislike Allah has for his voice, and the irritation felt by the angels from his stench, so they plead to Allah to answer him quickly so that they may be relieved of him.

Similarly, the reason behind a delayed response could be that Allah, the Exalted, and His angels love his voice and enjoy his whispered invocations, so the angels ask Allah to delay His answer. Also, as some narrations state, a believer's state is always between hope and fear, and verily it is with these two that good deeds are elevated, sins are avoided, and acts of obedience are desired.

## Chapter Eight: On Crying

Be informed that weeping in itself does not contradict patience or acceptance of divine decree; rather, it is part of human nature and is indicative of one's humanity. It is an expression of affection towards kinsfolk or loved ones, so there is no harm in demonstrating it, nor is there any harm in openly manifesting it as long as it does not include any action that shows one's disappointment or demonstrates one's restless impatience, thereby nullifying divine reward, such as tearing one's clothes, or slapping one's face, or hitting one's thigh, etc.

It has been reported about the Prophet (ﷺ) that he would weep during times of tragedy, and before him [the same has been reported] about Ādam (a), and after him about his progeny and companions, despite their acceptance [of divine decree], patience and steadfastness. The first person to weep was Ādam (a), who wept over his son Hābīl and eulogized him in well-known verses of poetry, grieving for him profusely. If anything is hidden, there is nothing hidden about the condition of [Prophet] Ya'qūb (a), who wept over [his son] Yūsuf (a) until his eyes turned white out of grief.

ومن مشاهير الأخبار ما روي عن الصادق عليه السلام، أنه قال: إنَّ زين العابدين عليه السلام بكى على أبيه أربعين سنةً، صائماً نهاره، قائماً ليله، فإذا حضر الإفطار جاء غلامه بطعامه وشرابه، فيضعه بين يديه، ويقول: كل يا مولاي، فيقول: قتل ابن رسول الله جائعاً، قتل ابن رسول الله عطشاناً، فلا يزال يكرّر ذلك، ويبكي حتى يبلى طعامه من دموعه، فلم يزل كذلك حتى لحق بالله عزّ وجلّ.

(190) Among the famous narrations is one quoted from Imam al-Ṣādiq (a) where he said, “Verily [Imam] Zayn al-‘Ābidīn (a) wept over his father for forty years, fasting during the day and standing for prayers



at night. When it was time for him to open the fast, his servant would bring him food and drink, placing it in front of him and saying, ‘Eat, O my master.’ He (a) would respond, ‘The [grand]son of the Messenger of Allah (a) was killed while he was hungry; the [grand]son of the Messenger of Allah (a) was killed while he was thirsty.’ He would keep repeating this and weeping until his food became wet from his tears. He continued doing this until he joined Allah, the Almighty.”<sup>196</sup>

وروي عن بعض مواليه أنه قال: برز يوماً إلى الصحراء فتبعته، فوجدته قد سجد على حجارة خشنة، فوقفت وأنا أسمع شهيقه وبكائه، فأحصيت عليه ألف مرة، وهو يقول: «لا إله إلا الله حقاً حقاً، لا إله إلا الله تعبداً ورقاً، لا إله إلا الله إيماناً وصدقاً»، ثم رفع رأسه من سجوده وإنّ لحيته ووجهه قد غمر بالماء من دموع عينيه، فقلت: يا سيدي، ما آن لحزنك أن ينقضي، ولبكائك أن يقل؟ فقال لي: ويحك، إنّ يعقوب بن إسحاق بن إبراهيم عليه السلام كان نبياً ابن نبي ابن نبي، له اثنا عشر ابناً، فغيّب الله واحداً منهم، فشاب رأسه من الحزن، واحدودب ظهره من الغم، وذهب بصره من البكاء، وابنه حيّ في دار الدنيا، وأنا رأيت أبي وأخي وسبعة عشر من أهل بيتي صرعى مقتولين فكيف ينقضي حزني، ويقلّ بكائي؟

(191) It is reported that one of his servants said, “He [Imam Zayn al-‘Ābidīn] went out to the desert one day, so I followed him. I found him prostrating on a rough stone, so I stood [nearby] as I heard him sobbing and weeping. I counted him repeating the following statement one thousand times: ‘There is no god but Allah, truly, truly. There is no god but Allah, I worship Him [alone] as a humble slave. There is no god but Allah, this I believe with conviction and know to be true.’ Then he raised his head from prostration, and his beard and face were awash with his

<sup>196</sup> Ibn Ṭāwūs, *al-Luhūf*, p. 209.

tears.

I said, ‘O my master! Is it not time now for your grief to come to an end and for your weeping to reduce?’ He said to me, ‘Woe be to you! Ya‘qūb ibn Iṣḥāq ibn Ibrāhīm (a) was a Prophet, the son of a Prophet, and the grandson of a Prophet. He had twelve sons. Allah kept one of them away from him, so his hair turned grey on account of his grief, his back was bent due to his sadness, and he lost his eyesight because of his weeping, even though his son was alive in this world. And I saw my father, brother, and seventeen of my family members lying on the ground, slain; so how can my grief come to an end, and how can my weeping decrease?’<sup>197</sup>

وعن أنس بن مالك قال: دخلت مع رسول الله ﷺ على أبي سيف القين، وكان ظئراً لإبراهيم، فأخذ رسول الله ﷺ يقبله، ويشمه، ثم دخل عليه بعد ذلك وإبراهيم يجود بنفسه، فجعلت عينا رسول الله ﷺ تذرفان، فقال له عبد الرحمن بن عوف: وأنت يا رسول الله؟ فقال: يا ابن عوف، إنها رحمة - ثم أتبعها بأخرى، فقال رسول الله ﷺ: العين تدمع، والقلب يحزن، ولا نقول إلا ما يرضي ربنا، وإننا لفراقك - يا إبراهيم - لمحزونون.

(192) Anas ibn Mālik said, “I went with the Messenger of Allah (ṣ) to visit Abu Sayf al-Qayn who was the foster-father<sup>198</sup> of Ibrahim (the son of the Prophet by his wife Māriyah al-Qibṭiyyah). The Messenger of Allah (ṣ) began kissing [Ibrāhīm] and smelling him. Then he went to visit him again when Ibrahim was drawing his last breath. The eyes of the

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<sup>197</sup> Ibid, p. 210.

<sup>198</sup> It was a common practice among the Arabs to have foster parents for their infant children. (Tr.)

Messenger of Allah (ﷺ) became filled with tears, so ‘Abd al-Raḥmān ibn ‘Awf said to him, ‘Even you, O Messenger of Allah [cry]?’ He (ﷺ) said, ‘O Ibn ‘Awf! It is a mercy.’ Then he cried again; and [addressing his son,] the Messenger of Allah (ﷺ) said, ‘The eye is tearful and the heart grieves, yet we do not say anything save what pleases our Lord. We are, on account of your parting, O Ibrāhīm, indeed sorrowful.’<sup>199</sup>

وعن أسماء ابنة زيد قالت: لما توفي ابن رسول الله ﷺ، إبراهيم عليه السلام، بكى رسول الله ﷺ. فقال له المعزي: أنت أحق من عظم الله عز وجل حقه، فقال رسول الله ﷺ: تدمع العين ويحزن القلب ولا نقول ما يسخط الرب، لولا أنه وعد حق وموعود جامع وأن الآخر تابع للأول، لوجدنا عليك - يا إبراهيم - أفضل مما وجدناه، وإنا بك لمحزونون.

(193) Asmā’ bint Zayd is reported to have said, “When the son of the Messenger of Allah (ﷺ), Ibrāhīm, peace be upon him, passed away, the Messenger of Allah (ﷺ) wept. Someone consoled him saying, ‘You are the most worthy of having his right magnified by Allah, the Almighty.’ So the Messenger of Allah (ﷺ) said, ‘The eye sheds tears and the heart grieves, yet we do not say anything that causes the displeasure of our Lord. Were it not for the truthful promise that includes everyone (i.e. death), and [the fact] that last one will surely follow the first, we would have grieved for you more than we have already grieved and indeed we are, O Ibrāhīm, saddened by your loss.’”<sup>200</sup>

وعن جابر بن عبد الله الأنصاري رضي الله عنه قال: أخذ رسول الله ﷺ بيد عبد الرحمن بن عوف، فأتى إبراهيم وهو يجود بنفسه، فوضعه في حجره، فقال له: يا بني،

<sup>199</sup> Al-Bukhārī, *al-Jāmi‘ al-Ṣaḥīḥ*, vol. 2, p. 382.

<sup>200</sup> Ibn Mājah, *al-Sunan*, vol. 3, p. 109.

إِنِّي لَا أَمْلِكُ لَكَ مِنَ اللَّهِ تَعَالَى شَيْئاً. وَذَرَفَتْ عَيْنَاهُ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: يَا رَسُولَ اللَّهِ، تَبْكِي؟ أَوْ لَمْ تَنْهَ عَنِ الْبُكَاءِ؟ فَقَالَ ﷺ: إِنَّمَا نَهَيْتُ عَنِ النَّوْحِ، عَنِ صَوْتَيْنِ أَحْمَقَيْنِ فَاجِرَيْنِ: صَوْتٌ عِنْدَ نَغْمَةٍ لَعِبٍ وَلَهْوٍ وَمِزَامِيرِ شَيْطَانٍ، وَصَوْتٌ عِنْدَ مَصِيبَةٍ؛ خَمَشَ وَجْوهَهُ، وَشَقَّ جُيُوبَهُ، وَرَثَّةَ شَيْطَانٍ. إِنَّمَا هَذِهِ رَحْمَةٌ، وَمَنْ لَا يَرْحَمُ لَا يُرْحَمُ. وَلَوْلَا أَنَّهُ أَمَرَ حَقًّا، وَوَعَدَ صِدْقًا، وَسَبَّلَ نَأْتِيَهُ، وَأَنَّ آخِرَنَا سَيَلْحَقُ أَوْلَانَا، لَحَزْنَا عَلَيْكَ حَزْنًا أَشَدَّ مِنْ هَذَا، وَإِنَّا بِكَ لَمَحْزُونُونَ، تَبْكِي الْعَيْنَ وَيَحْزَنُ الْقَلْبَ وَلَا نَقُولُ مَا يَسْخَطُ الرَّبَّ عَزَّ وَجَلَّ.

(194) Jābir ibn ‘Abdillāh al-Anṣārī, may Allah be pleased with him, said, “The Messenger of Allah (ﷺ) took the hand of ‘Abd al-Raḥmān ibn ‘Awf and went to see [his son] Ibrāhīm as he was on the verge of death. He placed the child in his lap and said to him, ‘O my son! I cannot avail anything for you against [the will of] Allah,” and tears began to flow from his eyes. ‘Abd al-Raḥmān said to him, ‘O Messenger of Allah, are you weeping? Did you not prohibit weeping?’ He (ﷺ) said, ‘I only prohibited lamenting; [I prohibited] the two foolish and corrupting sounds: the sound made in a playful tune, [while] merry-making and playing the pipes [and instruments] of Satan, and [secondly,] the sound made when a calamity befalls: the scratching of cheeks, the tearing of shirts, and the wailing of Satan.’<sup>201</sup>

This [weeping], however, is only a [sign of] mercy, and one who does not show mercy [to others] is not shown mercy [by the Almighty].’ [Then he turned to his son and said,] ‘Were it not an inescapable matter, a true promise, and a path which we all must traverse, where the last of us shall meet up with the first, we would have grieved over you more

<sup>201</sup> Meaning a satanic form of wailing which is loud and without any self-control, and is indicative of one’s anger and dissatisfaction with the decree of Allah. (Tr.)

intensely than this; and indeed we are sorrowful on your account. The eye is tearful and the heart is sad, yet we do not say anything that angers our Lord, the Almighty.”<sup>202</sup>

وعن أبي أمامة قال: جاء رجل إلى النبي ﷺ حين توفي ابنه وعيناه تدمعان، فقال: يا نبي الله، تبكي على هذا السخل؟ والذي بعثك بالحق لقد دفنتُ اثني عشر ولدًا في الجاهلية كلهم أشبَّ منه، أدسه في التراب. فقال النبي ﷺ: فماذا، إن كانت الرحمة ذهبت منك. يحزن القلب وتدمع العين، ولا نقول ما يسخط الرب، وإنَّا على إبراهيم لمحزونون.

(195) Abū Umāmah is reported to have said, “A man came to the Prophet (ﷺ) when his son [Ibrahim] died and [saw that] his eyes were filled with tears, so he said, ‘O Prophet of Allah! Do you cry for this child?’ I swear by the One who sent you with the truth, I buried twelve children during the age of ignorance (*jāhiliyyah*), all of them younger than him. I buried each in the ground.’ The Prophet (ﷺ) said, ‘So what [does it mean] except that mercy has departed from you. The heart is grieved and the eye is tearful, yet we do not say anything that angers the Lord; and we are indeed sorrowful for [losing] Ibrāhīm.”<sup>203</sup>

وعن محمود بن لبيد قال: انكسفت الشمس يوم مات إبراهيم بن رسول الله ﷺ، فقال الناس: انكسفت الشمس لموت إبراهيم. فخرج رسول الله ﷺ حين سمع ذلك فحمد الله وأثنى عليه، ثم قال: أمّا بعد – أيها الناس – إنَّ الشمس والقمر آيتان من آيات الله عزَّ وجلَّ، لا ينكسفان لموت أحد ولا لحياته، فإذا رأيتم ذلك فافزعوا إلى المساجد. ودمعت عيناه، فقالوا: يا رسول

<sup>202</sup> Al-Suyūṭī, *al-Jāmi‘ al-Kabīr*, vol. 6, p. 788 with a slight variance in wording.

<sup>203</sup> Al-Ṭabarānī, *al-Muṣjam al-Kabīr*, vol. 8, p. 230 with a slight variance in wording.

الله، تبكي وأنت رسول الله؟ فقال: إنما أنا بشر، تدمع العين ويفجع القلب، ولا نقول ما يسخط الرب؛ والله - يا إبراهيم - إنا بك لمحزونون.

(196) It is narrated that Maḥmūd ibn Labīd said, “The sun was eclipsed on the day that Ibrāhīm, the son of the Messenger of Allah (ﷺ), died, so people said, ‘The sun has eclipsed due to Ibrāhīm’s death.’ When he heard this, the Messenger of Allah (ﷺ) came out [to address the people]. He praised Allah and glorified Him, then he said, ‘O people! Verily the sun and the moon are two signs from the signs of Allah, the Almighty. They do not eclipse due to the death or the life of anyone. If you see this (i.e. an eclipse), you must rush to the masājīd to pray.’ His eyes were filled with tears, so they said, ‘O Messenger of Allah, do you weep while you are the Messenger of Allah?’ He (ﷺ) said, ‘I am only a human being; the eye sheds tears and the heart feels anguish, yet we do not say anything that angers the Lord. By Allah, O Ibrāhīm, we are sorrowful due to [losing] you.’”<sup>204</sup>

وعن خالد بن معدان، قال: لَمَّا مات إبراهيم بن النبي ﷺ بكى، فقيل: أتبكي يا رسول الله؟ فقال: ريحانة وهبها الله لي، وكنت أشمها.

(197) Khālid ibn Ma‘dān is reported to have said, “When Ibrāhīm, the son of the Prophet (ﷺ), died, he wept, so it was said to him, ‘Do you weep, O Messenger of Allah?’ He (ﷺ) said, ‘He was [like] a fragrant flower that Allah had gifted to me, and I used to smell its fragrance.’”<sup>205</sup>

وقال ﷺ يوم مات إبراهيم: ما كان من حزن في القلب أو في العين فإِنَّمَا هو

<sup>204</sup> Al-Kulaynī, *al-Kāfī*, vol. 3, p. 262 with a variance in wording.

<sup>205</sup> We could not find this in any earlier source.

رحمة، وما كان من حزن باللسان وباليد فهو من الشيطان.

(198) On the day that Ibrāhīm died, he (ﷺ) said, “Whatever grief there is in the heart or in the eye is only a mercy; and whatever grief is [expressed] by the tongue or the hand<sup>206</sup> is from Satan.”<sup>207</sup>

وروى الزبير بن بكار أن النبي ﷺ لما خرج بإبراهيم خرج يمشي، ثم جلس على قبره، ثم ذلّي، فلما رآه رسول الله ﷺ قد وضع في القبر دمعت عيناه، فلما رأى الصحابة ذلك بكوا حتى ارتفعت أصواتهم، فأقبل عليه أبو بكر فقال: يا رسول الله، تبكي وأنت تنهى عن البكاء؟ فقال النبي ﷺ: تدمع العين ويوجع القلب، ولا نقول ما يسخط الرب عز وجل.

(199) Al-Zubayr ibn Bakkār narrated that when the Prophet (ﷺ) went out with [the body of his son] Ibrāhīm, he did so on foot. Then he sat by his grave, and when he was lowered [into it] and the Messenger of Allah (ﷺ) saw him placed in the grave, tears began to flow from his eyes. When the Companions saw this, they also wept, so much so that their voices were raised. Abu Bakr approached him and said, ‘O Messenger of Allah, do you weep while you prohibit us from weeping?’ The Prophet (ﷺ) said, ‘The eye sheds tears and the heart is in pain, yet we do not say anything that angers our Lord, the Almighty.’<sup>208</sup>

وعن السائب بن يزيد، أن النبي ﷺ لما مات ابنه الطاهر ذرفت عيناه، فقيل: يا رسول الله، بكيت؟ فقال ﷺ: إن العين تذرف وإن الدمع يغلب، وإن القلب

<sup>206</sup> Meaning when grief turns into loud wailing or complaining, or when one slaps, hits or scratches himself with his hands out of grief, then these actions are from Satan. (Tr.)

<sup>207</sup> Al-Jūzjānī, *al-Taḥfī min Sunan Saʿīd ibn Maṣṣūr*, Introduction, p. 188.

<sup>208</sup> Al-Tirmidhī, *Nawādir al-Uṣūl fī Aḥādīth al-Rasūl*, vol. 4, p. 163.

يحزن، ولا نعصي الله عز وجل.

(200) Al-Sāʿib ibn Yazīd is reported to have said that when the Prophet's son al-Ṭāhir<sup>209</sup> passed away, his eyes were filled with tears, so it was said to him, "You have wept, O Messenger of Allah?" He (ﷺ) said, "Verily the eye wells up, and tears overflow, and the heart grieves; yet we do not disobey Allah, the Almighty."<sup>210</sup>

وروى مسلم في صحيحه: أن النبي ﷺ زار قبر أمه، فبكى وأبكى من حوله.

(201) Muslim narrates in his *Ṣaḥīḥ* that the Prophet (ﷺ) visited his mother's grave and he wept and made all those around him weep.<sup>211</sup>

وروي أن النبي ﷺ لما مات عثمان بن مظعون، كشف الثوب عن وجهه، ثم قبل ما بين عينيه، ثم بكى طويلاً، فلما رفع السرير قال: طوباك - يا عثمان - لم تلبسك الدنيا، ولم تلبسها.

(202) It is narrated that when ʿUthmān ibn Mazʿūn died, the Prophet (ﷺ) moved the cloth aside, uncovering his face; then he kissed him on his forehead and then wept for a long time. When the bier was raised, he (ﷺ) said, "May you be blessed, O ʿUthmān! Neither did the world cover you [with its adornments], nor did you cover it [with your desire]."<sup>212</sup>

واشتكى سعد بن عبادة شكوى، فأتاه رسول الله ﷺ يعوده، فلما دخل عليه

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<sup>209</sup> This could be the name of another of the Prophet's sons, or a title of his son Ibrāhīm meaning 'the pure one' (*al-ṭāhir*). (Tr.)

<sup>210</sup> Al-Ṭabarānī, *al-Muʿjam al-Kabīr*, vol. 7, p. 153.

<sup>211</sup> Muslim, *al-Ṣaḥīḥ*, vol. 2, p. 671.

<sup>212</sup> Al-Suyūṭī, *al-Jāmiʿ al-Kabīr*, vol. 23, p. 377 with a slight variance in wording.



وجده في غشيته، فقال: أو قد مات؟ فقالوا: لا يا رسول الله. فبكى رسول الله ﷺ، فلمّا رأى القوم بكاءه، بكوا. فقال: ألا تسمعون؟ إنّ الله لا يعذب بدمع العين، ولا يحزن القلب، ولكن يعذب بها - وأشار إلى لسانه - أو يرحم.

(203) Sa'd ibn 'Ubadah once fell severely ill, so the Messenger of Allah (ﷺ) went to visit him. When he entered [his room], he found him unconscious, so he (ﷺ) asked, "Has he passed away?" They said, "No, O Messenger of Allah." So the Messenger of Allah (ﷺ) wept and when the people saw him weep, they also wept. He said, "Will you not hear me? Verily Allah does not torment [anyone] due to the tears of his eyes, nor due to the grief of his heart. Rather, He chastises because of this – and he pointed to his tongue – or He shows mercy."<sup>213</sup>

وروي أنّ ابنة لرسول الله ﷺ بعثت إليه: إنّ ابنتي مغلوبة. فقال رسول الله ﷺ: إنّ الله ما أخذ والله ما أعطى. وجاءها في ناس من أصحابه، فأخرجت إليه الصبيّة، ونفسها يتقعقع في صدرها، فرقّ عليها، وذرفت عيناه، فنظر إليه أصحابه، فقال: ما لكم تنظرون إليّ؟ رحمة يضعها الله حيث يشاء، إنّما يرحم الله من عباده الرحماء.

(204) It is narrated that a daughter of the Prophet (ﷺ) sent a message to him saying, "My daughter has fallen ill." The Messenger of Allah (ﷺ) said, "Verily to Allah belongs what He takes, and to Allah belongs what He gives." He then went to visit her accompanied by some of his companions. She brought out the little girl to him, and she was having difficulty breathing, so he felt sympathy for her and his eyes welled up. His companions looked at him, so he (ﷺ) said, "Why do you look at me

<sup>213</sup> Muslim, *al-Ṣaḥīḥ*, vol. 2, p. 636.

thus? It is but a mercy which Allah places wherever He wills. Indeed, Allah is only merciful to those among His servants who show mercy [to others].”<sup>214</sup>

وعن أسامة بن زيد قال: أتى النبي ﷺ بأمامة بنت زينب، ونفسها يتعقق في صدرها، فقال رسول الله ﷺ: لله ما أخذ والله ما أعطى، وكلُّ إلى أجل مسمى. وبكى، فقال له سعد بن عباد: تبكي، وقد نهيت عن البكاء! فقال رسول الله ﷺ: إنما هي رحمة يجعلها الله في قلوب عباده، وإنما يرحم الله من عباده الرحماء.

(205) It is narrated that Usāmah ibn Zayd said, “Umāmah bint Zaynab was brought to the Prophet (ﷺ) while she was struggling to breathe, so the Messenger of Allah (ﷺ) said, ‘That which Allah takes belongs to Him, and that which Allah gives belongs to Him; and everyone has a specified term [in this world],’ then he wept. Sa‘d ibn ‘Ubādah said to him, ‘You weep while you have prohibited weeping!’ The Messenger of Allah (ﷺ) said, ‘It is only a mercy which Allah places in the hearts of His servants; and Allah is only merciful to those among His servants who show mercy.’”<sup>215</sup>

ولمّا أصيب جعفر بن أبي طالب جرحاً عظيماً أتى رسول الله ﷺ أسماء بنت عميس، فقال لها: أخرجي إليّ ولد جعفر، فخرجوا إليه، فضمّهم إليه وشمّهم ودمعت عيناه. فقالت: يا رسول الله، أصيب جعفر؟ قال: نعم، أُصيب اليوم.

(206) When Ja‘far ibn Abī Tālib, may Allah be pleased with him, was martyred, the Messenger of Allah (ﷺ) went to see Asmā‘, may Allah be

<sup>214</sup> Al-Bukhārī, *al-Jāmi‘ al-Ṣaḥīḥ*, vol. 2, p. 372 with a slight variance in wording.

<sup>215</sup> Aḥmad ibn Ḥanbal, *al-Musnad*, vol. 36, p. 113.

pleased with her. He said to her, “Bring out the children of Ja‘far to me.” So they came out to him, whereupon he (ﷺ) embraced them and smelled them as tears flowed from his eyes. Asmā’ asked him, “O Messenger of Allah, has Ja‘far been killed?” He (ﷺ) replied, “Yes, he was killed [in battle] today.”<sup>216</sup>

قال عبد الله بن جعفر: أحفظ حين دخل رسول الله على أمي، فنعى إليها أبي، ونظرت إليه وهو يمسخ على رأسي ورأس أخي، وعيناه تهراقان الدموع حتى تقطر لحيته، ثم قال: اللهم إن جعفراً قد قدم إلى أحسن الثواب، فأخلفه في ذريته بأحسن ما خلفت أحداً من عبادك في ذريته. ثم إنه عليه السلام قال: يا أسماء، ألا أبشرك؟ قالت: بلى بأبي أنت وأمي، فقال: إن الله عز وجل جعل لجعفر جناحين، يطير بهما في الجنة.

(207) ‘Abdullāh ibn Ja‘far said, “I remember the time when the Messenger of Allah (ﷺ) visited my mother and gave her condolences for the death of my father. She looked at him as he kept [lovingly] stroking my head and that of my brother while tears rolled down his eyes until his beard started dripping. Then he said, ‘O Allah, Ja‘far has gone towards the best of rewards, so bestow upon his progeny the very best of what You have bestowed upon the progeny of any of Your [martyred] servants.’ Then he (a) said, ‘O Asmā’, shall I give you some glad tidings?’ She said, ‘Yes, may both my parents be sacrificed for your sake!’ He said, ‘Allah, the Almighty, has given Ja‘far two wings by which he flies in Paradise.’”<sup>217</sup>

وعن أبي عبد الله عليه السلام، عن أبيه، عن النبي ﷺ، أنه لما جاءته وفاة جعفر بن أبي

<sup>216</sup> Al-Wāqidī, *al-Maghāzī*, vol. 2, p. 766.

<sup>217</sup> Al-Suyūṭī, *al-Jāmi‘ al-Kabīr*, vol. 12, p. 314.

طالب ﷺ وزيد بن حارثة، كان إذا دخل بيته بكى عليهما جداً، وقال: كانا يحدثاني ويؤنساني، فجاء الموت فذهب بهما.

(208) Abū ‘Abdillāh (a) narrated from his father regarding the Prophet (ﷺ), that when he learnt about the martyrdom of Ja‘far ibn Abī Ṭālib, may Allah be pleased with him, and Zayd ibn Ḥārithah, he mourned them both intensely when he entered his house. And he would say, “They both used to talk to me and were close to me, then death took them away.”<sup>218</sup>

وعن خالد بن سلمة قال: لَمَّا جاء نعي زيد بن حارثة إلى النبي ﷺ أتى النبي ﷺ منزل زيد، فخرجت إليه بنته لزيد، فلَمَّا رأت رسول الله ﷺ خمشت في وجهها، فبكى رسول الله ﷺ وقال: هاه هاه! فقيل: يا رسول الله، ما هذا؟ قال: شوق الحبيب إلى حبيبه.

(209) Khālid ibn Salamah said, “When the Prophet (ﷺ) received news about the death of Zayd ibn Ḥārithah, he went to Zayd’s house [to offer condolences], so Zayd’s little daughter came out to him. When she saw the Messenger of Allah (ﷺ), she scratched her face [in grief], whereupon the Messenger of Allah (ﷺ) wept and sighed, ‘Ah, ah!’ Someone asked, ‘What is this [that you are doing], O Messenger of Allah?’ He said, ‘It is the yearning of a close friend for his cherished companion.’”<sup>219</sup>

ولَمَّا مات سعد بن معاذ ﷺ بكى عليه رسول الله ﷺ كثيراً. وقال ﷺ: لَأَمْ سعد بن معاذ يوماً: ألا يرقأ دمعك ويذهب حزنك، فإن ابنك اهتز له العرش.

<sup>218</sup> Al-Ṣadūq, *Man Lā Yaḥḍuruḥu al-Faḥīh*, vol. 1, p. 177 with a slight variance in wording.

<sup>219</sup> Al-Ṭabraqī, *Makārim al-Akhḥār*, p. 22. Lit. the yearning of a lover for his beloved. (Tr.)

(210) When Sa‘d ibn Mu‘ādh, may Allah be pleased with him, died, the Messenger of Allah (ﷺ) wept a lot. And He (ﷺ) once said to the mother of Sa‘d ibn Mu‘ādh, “Will your tears not cease and your grief subside, for indeed the divine throne has shaken on account of your son.”<sup>220</sup>

قيل: وكان رسول الله ﷺ تذرِف عيناَه، ويمسح وجهه، ولا يسمع صوتَه.

(211) It is said that [when he wept,] tears would flow from the eyes of the Messenger of Allah (ﷺ) and he would wipe his face, but his voice would not be heard.<sup>221</sup>

وعن البراء بن عازب قال: بينما نحن مع رسول الله ﷺ إذ بصر بجماعة، فقال: على ما اجتمع هؤلاء؟ فقيل: على قبر يحفرونه. قال: فبدر رسول الله ﷺ بين يدي أصحابه مسرعاً حتى انتهى إلى القبر فجثا عليه. قال: فاستقبلته من بين يديه لأنظر ما يصنع، فبكى حتى بلّ الثرى من دموعه، ثم أقبل علينا فقال: إخواني! لمثل هذا فأعدّوا.

(212) Al-Barā‘ ibn ‘Āzib said, “We were once in the company of the Messenger of Allah (ﷺ) when he saw a group of people, so he asked, ‘Why have these people gathered?’ Someone said, ‘They are digging a grave.’ So the Messenger of Allah (ﷺ) immediately went out from among his companions in a hurry, until he reached the grave and then he knelt down next to it. [The narrator then said:] I went near him in order to see what he would do. He wept until the ground became wet from his tears, then he turned to us and said, ‘Brothers! Prepare yourselves for

<sup>220</sup> Al-Suyūṭī, *al-Jāmi‘ al-Kabīr*, vol. 12, p. 314 with a variance in wording.

<sup>221</sup> Al-Būṣīrī, *Itḥāf al-Khiyarah al-Maharah bi Zawā‘id al-Masānid al-‘Asharah*, vol. 2, p. 503.

likes of this.”<sup>222</sup>

وعنه عليه السلام: العبرة لا يملكها أحد، صباية المرء على أخيه.

(213) It is also reported that He (ﷺ) said, “Nobody has control over his tears; it is an expression of affection for one’s brother.”<sup>223</sup>

ولمّا انصرف النبي عليه السلام من أحد راجعاً إلى المدينة، لقيته حمنة بنت جحش، فنعى لها الناس أباها عبد الله بن جحش، فاسترجعت واستغفرت له، ثم نعى لها خالها حمزة، فاسترجعت واستغفرت له، ثم نعى لها زوجها مصعب بن عمير، فصاحت وولولت، فقال رسول الله عليه السلام: إنّ لزوج المرأة منها لمكان؛ لمّا رأى صبرها عن أخيها وخالها، وصياحها على زوجها.

(214) When the Prophet (ﷺ) returned from Uḥud to Madīnah, he was met by Ḥamnah bint Jaḥsh. The people offered her condolences on the death of her brother ‘Abdullāh ibn Jaḥsh, so she said, “Indeed we belong to Allah, and to Him shall we return,” and prayed for his forgiveness. Then they consoled her for the martyrdom of her uncle Ḥamzah, so she said, “Indeed we belong to Allah, and to Him shall we return,” and prayed for his forgiveness. Then she was offered condolences on the martyrdom of her husband Muṣ‘ab ibn ‘Umayr, whereupon she cried and wailed. When the Messenger of Allah (ﷺ) saw her patience at the loss of her brother and uncle, and her wailing for her husband, he said, “Verily a woman’s husband has a special status with her.”<sup>224</sup>

ثمّ مرّ رسول الله عليه السلام على دار من دور الأنصار من بني عبد الأشهل، فسمع

<sup>222</sup> Aḥmad ibn Ḥanbal, *al-Musnad*, vol. 30, p. 563.

<sup>223</sup> Al-Suyūṭī, *al-Jāmi‘ al-ṣaghīr* (al-Shamela), p. 798.

<sup>224</sup> Ibn Hishām, *al-Sīrah al-Nabawīyah*, vol. 2, p. 98.

البكاء والنوائح على قتلاهم فذرفت عيناه وبكى. ثم قال: لكن حمزة لا بواكي له. فلمّا رجع سعد بن معاذ وأسيد بن حضير إلى دار بني عبد الأشهل، أمرا نساءهم أن يذهبن فيبكين على عمّ رسول الله ﷺ، فلمّا سمع رسول الله ﷺ بكاءهنّ على حمزة خرج إليهنّ وهنّ على باب مسجده يبكين، فقال لهنّ رسول الله ﷺ: ارجعن - يرحمكّن الله - قد واسيتنّ بأنفسكنّ.

(215) Then the Messenger of Allah (ﷺ) passed by one of the homes of the Anṣār, from among the Banī ‘Abd al-Ashhal. He heard weeping and wailing over those who had been killed [during the battle of Uḥud], so his eyes welled up and he wept. Then he said, “But Ḥamzah has no one to weep over him.” When Sa‘d ibn Mu‘ādh and Usayd ibn Huḍayr returned to their homes among the Banu al-Ashhal, they instructed their womenfolk to go and mourn the uncle of the Prophet (ﷺ). When the Messenger of Allah (ﷺ) heard them weeping for Ḥamzah, he came out to them as they stood outside the gate of the masjid, crying. He (ﷺ) said to them, “Go back, may Allah have mercy on you; you have indeed consoled [us for Ḥamzah] by doing this.”<sup>225</sup>

وروى الشيخ في التهذيب بإسناده إلى الصادق عليه السلام: إن إبراهيم خليل الرحمن سأل ربّه أن يرزقه ابنة تبكيه بعد موته.

(216) Al-Shaykh [al-Ṭūsī] narrates in *al-Tahdhīb* through his chain of narrators from Imam al-Ṣādiq (a) who said, “Verily Ibrāhīm, the Friend of the Most Merciful, asked his Lord to grant him a daughter who would mourn him after his death.”<sup>226</sup>

<sup>225</sup> Ibid, p. 99 with a slight variance in wording.

<sup>226</sup> Al-Ṭūsī, *al-Tahdhīb*, vol. 1, p. 465.

عن ابن مسعود قال: قال رسول الله ﷺ: ليس منا من ضرب الخدود، وشقّ الجيوب.

(217) It is reported that Ibn Mas‘ūd said, “The Messenger of Allah (ﷺ) said, ‘One who slaps his cheeks and tears his garments [out of grief] is not from us.’”<sup>227</sup>

وعن أبي أمامة أنّ رسول الله ﷺ قال: لعن الله الخامشة وجهها، والشاقّة جيها، والداعية بالويل والثبور.

(218) Abū Umāmah narrated that the Messenger of Allah (ﷺ) said, “Allah curses the one who scratches her face, tears her garments, and wails and laments loudly [in times of grief].”<sup>228</sup>

وعنه ﷺ، أنّه نهى أن تتبّع جنازة معها رائة.

(219) He (ﷺ) is reported to have prohibited people from walking behind a bier while wailing [loudly].<sup>229</sup>

(220) ‘Amr ibn Shu‘ayb narrated from his father, from his grandfather who said, “It is grievously odious in the sight of Allah for one to eat without being hungry, to sleep without night vigil, to laugh without anything wonderful, to wail [loudly] during calamity, and to play music during prosperity.”

وعن يحيى بن خالد: أنّ رجلاً أتى النبي ﷺ، فقال: ما يحبط الأجر عند

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<sup>227</sup> Aḥmad ibn Ḥanbal, *al-Musnad*, vol. 7, p. 262.

<sup>228</sup> Ibn Mājah, *al-Sunan*, vol. 3, p. 105. Or: May Allah curse the one... (Tr.)

<sup>229</sup> *Ibid*, p. 103.



المصيبة؟ قال: تصفيق الرجل يمينه على شماله، والصبر عند الصدمة الأولى، من رضي فله الرضا، ومن سخط فله السخط.

(221) Yaḥyā ibn Khālīd reported that a man came to the Prophet (ﷺ) and asked, “What nullifies reward during calamity?” He (ﷺ) replied, “When a man slaps his right hand on his left; and patience during the initial shock is better. Whoever accepts [what is decreed], he shall have the acceptance [of Allah], and whoever is displeased, then he shall have the displeasure [of Allah].”<sup>230</sup>

وعن أم سلمة رضي الله عنها قالت: لَمَّا مات أبو سلمة رضي الله عنه قلت: غريب وفي أرض غربة، لأبكيته بكاء يُتحدّث عنه، فكنت قد تهيأت للبكاء، إذ أقلت امرأة تريد أن تسعدني، فاستقبلها رسول الله صلى الله عليه وآله، فقال لها: أتريدين أن تدخلني الشيطان بيتاً أخرجني الله منه؟ فكففت عن البكاء.

(222) Umm Salamah, may Allah be pleased with her, said, “When Abū Salamah, may Allah be pleased with him, died, I said, ‘[He died] a stranger in a strange land! I will surely weep over him in such a way that people will talk about it.’ I had prepared myself to weep when a woman approached with the intention of [joining in and] assisting me, so the Messenger of Allah (ﷺ) approached her and said, ‘Do you wish to bring Satan into a house from which Allah has kicked him out?’ So I [too] refrained from weeping.”<sup>231</sup>

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<sup>230</sup> Al-Manbijī, *Tasliyat Ahl al-Maṣāʾib*, p. 168.

<sup>231</sup> Muslim, *al-Ṣaḥīḥ*, vol. 2, p. 635. It could be deduced from this that as a bereaved widow, the weeping of Umm Salamah was warranted, but when the other unrelated woman wanted to join in, thereby making it a ritual mourning session, the Prophet (ﷺ) forbade it. (Tr.)

وعن الباقر عليه السلام: أشدّ الجزع الصراخ بالويل والعيول، ولطم الوجه والصدر، وجرّ الشعر، ومن أقام النواح فقد ترك الصبر، ومن صبر واسترجع وحمد الله - جلّ ذكره - فقد رضي بما صنع الله، ووقع أجره على الله عزّ وجلّ، ومن لم يفعل ذلك جرى عليه القضاء وهو ذميم، وأحبط الله عزّ وجلّ أجره.

(223) Imam al-Bāqir (a) is reported to have said, “The most intense form of restless impatience is screaming while weeping and wailing, slapping the face and chest, and pulling one’s hair. Whoever resorts to [such] lamentation has abandoned patience. He who remains patient and says, ‘Indeed we belong to Allah, and to Him is our return,’ and praises Allah - Great is His Mention, has accepted what Allah has done, and his reward is with Allah, the Almighty. But one who does not do that will be subjected to what has been decreed [for him] while he is blameworthy, and Allah, the Almighty, will nullify his reward.”<sup>232</sup>

وعن الصادق عليه السلام قال: قال رسول الله صلى الله عليه وآله: ضرب الرجل يده على فخذه إحباط لأجره.

(224) Imam al-Ṣādiq (a) has stated that the Messenger of Allah (ṣ) said, “A man’s striking his hand on his thigh [out of grief] is the [cause of] nullification of his reward.”<sup>233</sup>

It is recommended to pronounce the statement of *istirjā’* (“Indeed we belong to Allah and to Him do we return.”) during calamity. Allah, the Exalted, has said: *Those who, when an affliction visits them, say, “Indeed we belong to Allah, and to Him do we return.” It is they who receive the blessings of their Lord and [His] mercy, and it is they who are the [rightly] guided.* (Q2:156-

<sup>232</sup> Al-Kulaynī, *al-Kāfī*, vol. 3, pp. 222-3.

<sup>233</sup> *Ibid*, p. 225.

157).

وقال النبي ﷺ: أربع من كنّ فيه كان في نور الله الأعظم: من كان عصمة أمره شهادة أن لا إله إلا الله وأنّي رسول الله، ومن إذا أصابته مصيبة قال: إنّ الله وإنّا إليه راجعون، ومن إذا أصاب خيراً قال: الحمد لله، ومن إذا أصاب خطيئة قال: أستغفر الله وأتوب إليه.

(225) The Prophet (ﷺ) said, “There are four qualities which if one possesses, he shall be in the greatest light of Allah: one who deems the safeguarding of his affair to be [his belief] that there is no god but Allah and that I am the Messenger of Allah; one who says when afflicted with a calamity, ‘Indeed we belong to Allah, and to Him do we return;’ one who, when he gets anything good, says, ‘All praise belongs to Allah;’ and one who says when he commits a sin, ‘I seek forgiveness from Allah and turn to Him in repentance.’”<sup>234</sup>

وقال الباقر عليه السلام: ما من مؤمن يصاب بمصيبة في الدنيا فيسترجع عند المصيبة ويصبر حين تفجأه المصيبة، إلا غفر الله له ما مضى من ذنوبه، إلا الكبائر التي أوجب الله تعالى عليها النار؛ وكلّما ذكر مصيبة فيما يستقبل من عمره فاسترجع عندها وحمد الله عزّ وجلّ، إلا غفر الله له كلّ ذنب اكتسبه فيما بين الاسترجاع الأول إلى الاسترجاع الأخير، إلا الكبائر من الذنوب. (رواهما الصدوق)

(226) Imam al-Bāqir (a) said, “There is no believer who is afflicted with a calamity in this world and says ‘Indeed we belong to Allah, and to Him do we return’ during the calamity, and remains patient when the calamity befalls, but that Allah forgives his past sins, except the major

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<sup>234</sup> Al-Şadūq, *Man Lā Yaḥḍuruḥu al-Faqīh*, vol. 1, p. 175.

ones for which Allah, the Exalted, has made the Fire mandatory. And whenever he recalls a calamity later on in his life and says, ‘Indeed we belong to Allah, and to Him do we return,’ and praises Allah, the Almighty, Allah will forgive him for every sin he committed between the first time and the last time he mentioned this statement [of *istirjāʿ*], except the major sins.”<sup>235</sup>

Both the traditions above have been narrated by al-Ṣadūq. Al-Kulaynī has narrated the second tradition through Maʿrūf ibn Kharrabūdh from Imam al-Bāqir (a), but he has not mentioned the exception with regard to major sins.<sup>236</sup>

وروى الكليني بإسناده إلى داود بن زُرْبِي عن الصادق عليه السلام: من ذكر مصيبتَه ولو بعد حين، فقال: إنا لله وإنا إليه راجعون، والحمد لله رب العالمين، اللهم آجرني على مصيبتِي واخلف عليّ أفضل منها؛ كان له من الأجر مثل ما كان عند أول صدمة.

(227) Al-Kulaynī has narrated through his chain to Dāwūd ibn Zirbī from al-Ṣādiq (a) who said, “Whoever recalls his hardship, even if it is after a long while, and says, ‘Indeed we belong to Allah and to Him do we return. All praise belongs to Allah, Lord of the Worlds. O Allah, reward me for my hardship and compensate me with something better than it,’ he will get a reward similar to that which he received when he was first afflicted [with the hardship].”<sup>237</sup>

وروى مسلم عن أمّ سلمة رضي الله عنها، قالت: قال رسول الله صلى الله عليه وآله: ما من مسلم تصيبه

<sup>235</sup> Ibid.

<sup>236</sup> Al-Kulaynī, *al-Kāfi*, vol. 3, p. 224.

<sup>237</sup> Ibid.

مصيبة فيقول ما أمره الله به: **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**، اللهم آجرني في مصيبتني واخلف لي خيراً منها، إلا أخلف الله له خيراً منها. فلما مات أبو سلمة قلت: أي المسلمين خير من أبي سلمة، أول بيت هاجر إلى رسول الله ﷺ! ثم إنني قتلتها فأخلف الله لي رسول الله ﷺ.

(228) Muslim has narrated from Umm Salamah, may Allah be pleased with her, that the Messenger of Allah (ﷺ) said, “There is no Muslim who is afflicted by a calamity and says what has been commanded by Allah: ‘Indeed we belong to Allah, and to Him do we return. O Allah, reward me in my calamity and compensate me with something better than it,’ but that Allah will surely compensate him with something that is better. So when Abū Salamah died, I said [to myself], ‘Who among the Muslims could be better than Abū Salamah; his was the first family to migrate to the Messenger of Allah!’ Then I said what the Prophet had taught, so Allah replaced him for me with the Messenger of Allah (ﷺ).”<sup>238</sup>

وروى الترمذي بإسناده إلى رسول الله ﷺ، قال: إذا مات ولد العبد قال الله تعالى لملائكته: قبضتم ولد عبدي؟ فيقولون: نعم. فيقول: قبضتم ثمرة فؤاده؟ فيقولون: نعم. فيقول: ماذا قال عبدي؟ فيقولون: حمدك، واسترجع. فيقول الله تعالى: ابنوا لعبي بيتاً في الجنة، وسّموه بيت الحمد.

(229) Al-Tirmidhī has narrated through his chain from the Messenger of Allah (ﷺ) who said, “When the son of a servant of Allah dies, Allah, the Exalted, says to His angels, ‘Did you take the soul of My servant’s son?’ They reply, ‘Yes.’ He says, ‘Did you take away the fruit of his heart?’ They reply, ‘Yes.’ He then asks, ‘What did My servant say?’ They reply,

<sup>238</sup> Muslim, *al-Ṣaḥīḥ*, vol. 2, p. 632.

‘He praised You and said “Indeed we belong to Allah and to Him is our return.”’ So Allah, the Exalted, says, ‘Build for My servant a house in Paradise and name it the House of Praise.’”<sup>239</sup>

A similar tradition is narrated by al-Kulaynī from Imam al-Ṣādiq (a), from the Prophet (ṣ).<sup>240</sup>

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<sup>239</sup> Al-Tirmidhī, *al-Sunan*, vol. 3, p. 222.

<sup>240</sup> Al-Kulaynī, *al-Kāfī*, vol. 5, p. 547.

## Chapter Nine: On Lamentation

Lamentation is permissible with good words and the enumeration of virtues while adhering to truthfulness, because Fāṭimah al-Zahrā' (a) did this when she said, "O father! - How close he is to his Lord! O father! - To Gabriel do I lament his loss! O father! - He who responded when his Lord called on him!"<sup>241</sup>

وروي: أنها أخذت قبضة من تراب قبره ﷺ، فوضعتها على عينيها، وأنشدت  
تقول:

ماذا على من شمّ تربة أحمدٍ \* أن لا يشمّ مدى الزمان غوالياً  
صبت عليّ مصائب لو أنها \* صبت على الأيام صرن ليالياً

(230) And it is [further] narrated that she took a handful of earth from his (ﷺ) grave, and placed it on her eyes as she recited the following lines:

*What would prevent one who smells the earth of Ahmad's grave,  
from never in the future smelling anything dear to him?*

*Such calamities have poured on me that had they  
been poured on days, they would have turned into nights!*<sup>242</sup>

وعن أبي حمزة، عن الباقر عليه السلام: مات ابن المغيرة، فسألت أم سلمة النبي صلى الله عليه وآله أن  
يأذن لها في المضي إلى مناحته، فأذن لها وكان ابن عمها، فقالت:

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<sup>241</sup> This is what she said to lament the death of her father, the Noble Prophet (ﷺ). And the permissibility of lamentation is also evinced from how the Prophet (ﷺ) instructed [the martyrdom of] his uncle Ḥamzah to be lamented. So we see that lamentation is not forbidden in and of itself – only when it is done inappropriately. (Tr.)

<sup>242</sup> Al-Māzandarānī, *Manāqib Āl Abī Ṭālib*, vol. 1, p. 242 with a different order of the verses.

أنعى الوليد بن الوليد \* أبا الوليد، فتى العشيرة  
 حامي الحقيقة ماجداً \* يسمو إلى طلب الوتيرة  
 قد كان غيثاً للسنين \* وجعفرأ غدقا وميرة  
 وفي تمام الحديث: فما عاب رسول الله ﷺ ذلك، ولا قال شيئاً.

(231) Abu Ḥamzah narrated that Imam al-Bāqir (a) said, “The son of al-Mughīrah died, so Umm Salamah asked the Prophet (ﷺ) to permit her to go and attend his mourning session, so he gave her permission as he (the deceased) was her cousin. She said [these lines]:

*I mourn the son of his father, the father of his son, the youth of the tribe.  
 Protector of the truth, glorious, always aspiring to reach the loftiest manner.  
 He was the rain during years of drought, the brimful river, and the provision.*

The narration goes on to say that the Messenger of Allah (ﷺ) did not fault her for this, nor did he say anything [against it].<sup>243</sup>

وروى ابن بابويه: أن الباقر عليه السلام أوصى أن يندب في الموسم عشر سنين.

(232) Ibn Bābawayh narrated that Imam al-Bāqir (a) instructed [in his will] that he should be mourned during the pilgrimage season for ten years.<sup>244</sup>

وروى يونس بن يعقوب عن الصادق عليه السلام، قال: قال لي أبو جعفر عليه السلام: فف  
 من مالي كذا وكذا لنوادب يندبني - عشر سنين - بمنى أيام منى.

<sup>243</sup> Al-Kulaynī, *al-Kāfi*, vol. 5, p. 117.

<sup>244</sup> Al-Ṣadūq, *Man Lā Yaḥḍuruḥu al-Faḥīh*, vol. 1, p. 182.



(233) Yūnus ibn Ya‘qūb narrated that [Imam] al-Ṣādiq (a) said, “Abū Ja‘far [al-Bāqir] (a) said to me, ‘Endow from my wealth such-and-such amount for mourners to mourn me for ten years at Minā during the days [when pilgrims stay] at Minā.’”<sup>245</sup>

Some of our scholars have said that the reason for this was to inform the people about his merits and to elucidate them so that people could emulate them, and so that the position of the Ahl al-Bayt (a) would be known in order for people to follow in their footsteps, especially since dissimulation (*taqiyyah*) is no longer applicable after death.

Mourning and lamentation through falsehood has been prohibited. This includes the false ascription of qualities that were not in the deceased, allowing strange men to hear the voices [of womenfolk], slapping and scratching the cheeks, pulling the hair and all such behaviour. It is this kind of lamentation that is meant by the traditions that declare its prohibition.

وقال النبي ﷺ: أنا بريء ممن حلق وصلق. (أي: حلق الشعر، ورفع صوته).

(234) The Prophet (ṣ) said, “I dissociate myself from one who shaves and screams.”<sup>246</sup> (Meaning one who shaves his hair and raises his voice [while lamenting a calamity]).

وقال ﷺ: لفاطمة حين قتل جعفر بن أبي طالب: لا تدعين بويل ولا تكل ولا حرب، وما قلت فيه فقد صدقت.

(235) He (ṣ) said to Fāṭimah (a) when Ja‘far ibn Abī Ṭālib was killed, “Do not raise your voice by wailing, mourning [like one whose child has

<sup>245</sup> Al-Kulaynī, *al-Kāfī*, vol. 5, p. 117 with a slight variance in wording.

<sup>246</sup> Muslim, *al-Ṣaḥīḥ*, vol. 1, p. 100.

died] or lamenting [like one who has suffered great loss]; and whatever you say about him should be the truth.”<sup>247</sup>

وعن أبي مالك الأشعري عن النبي ﷺ: النائحة إذا لم تتب تقام يوم القيامة وعليها سربال من قطران.

(236) Abū Mālik al-Ash‘arī narrated that the Prophet (ﷺ) said, “If the wailing woman does not repent, she will be raised on the Day of Resurrection wearing a garment of tar.”<sup>248</sup>

وعن أبي سعيد الخدري: لعن رسول الله ﷺ النائحة والمستمعة.

(237) Abū Sa‘īd al-Khudrī reported that the Messenger of Allah (ﷺ) cursed the wailing woman and the one who listens to her.<sup>249</sup>

وعنه ﷺ: ليس منّا من ضرب الخدود، وشقّ الجيوب.

(238) It is also reported that he (ﷺ) said, “One who slaps the cheeks and tears the clothes [out of grief] is not from us.”<sup>250</sup>

This prohibition is applicable to lamentation based on wrongdoing, as is clearly evident, and this is how the apparent contradiction between it and the previous reports [permitting lamentation] is resolved.

As for the conclusion [of this treatise], it is comprised of some beneficial

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<sup>247</sup> Al-Ṣadūq, *Man Lā Yaḥḍuruhu al-Faqīh*, vol. 1, p. 176 with a variance in wording.

<sup>248</sup> Al-Ṣadūq, *al-Khiṣāl*, vol. 1, p. 226.

<sup>249</sup> Abū Dāwūd, *al-Sunan*, vol. 3, p. 1366.

<sup>250</sup> Al-Bukhārī, *al-Ṣaḥīḥ*, vol. 2, p. 379.

points which include the following:

It is highly recommended to offer condolences to the family of the deceased. In fact the term used in Arabic is *ta'ziyah* (from 'azā') which signifies consolation and adhering to virtuous patience during calamities. It denotes helping the grieving person remain patient by offering support and kindness. This is meant to assist them to make peace with what has befallen, and to endure it without being overwhelmed by grief and sorrow, by leaving their affair to Allah, the Almighty, and trusting His justice and wisdom. One thus reminds the grieving person of the promise of Allah, the Exalted, to reward the patient ones and [then] supplicates for the deceased. Indeed, there are many traditions that encourage and recommend this practice. [Including the following:]

وروى عمرو بن شعيب عن أبيه، عن جدّه، أنّ رسول الله ﷺ قال: أتدرون ما حقّ الجار؟ إن استغاثك أعتته، وإن استقرضك أقرضته، وإن افتقر عدت عليه، وإن أصابته مصيبة عزّيته، وإن أصابه خير هنأته، وإن مرض عدته، وإن مات اتبعت جنازته، ولا تستطل عليه بالبناء فتحجب عنه الريح إلا بإذنه، وإذا اشترت فاكهة فأهد له، فإن لم تفعل فأدخلها سرّاً، ولا تخرج بها ولدك تغيظ بها ولده، ولا تؤذ به بريح قدرك إلا أن تغرف له منها.

(239) ‘Amr ibn Shu‘ayb narrated from his father, from his grandfather, that the Messenger of Allah (ﷺ) said, “Do you know what the rights of a neighbour are? If he seeks your assistance, you must assist him; if he asks you for a loan, you must give it to him; if he becomes needy, you must help him; if a calamity afflicts him, you must console him; if something good happens to him, you must congratulate him; if he falls ill, you must visit him; and if he dies, you must walk behind his bier. You

must not build your house higher than his thereby blocking the wind from reaching him, except with his permission. When you buy fruits, you should gift some to him, but if you do not [wish to] do that, then bring them inside discreetly, and do not let your child come out with it to show off to his child, thereby making him upset. And do not disturb him with the smell of [delicious food from] your cooking pot unless you give him a share therefrom.”<sup>251</sup>

وعن بهز بن حكيم بن معاوية بن جيدة القشيري، عن أبيه، عن جدّه، قال: قلت: يا رسول الله، ما حقّ جاري عليّ؟ قال: إن مرض عدته... وذكر نحو الأوّل.

(240) Bahz ibn Ḥakīm ibn Mu‘āwiyah ibn Jaydah al-Qushayrī narrated from his father, from his grandfather who said, “I asked [to the Noble Prophet (ﷺ)], ‘O Messenger of Allah, what is the right of my neighbour on me?’ He (ﷺ) said, ‘When he falls sick, you must visit him...,’” and he mentioned all the rights as in the first tradition [above].<sup>252</sup>

وأما الثواب فيها: فعن ابن مسعود، عن النبي ﷺ قال: من عزّى مصاباً فله مثل أجره.

(241) As for its reward, Ibn Mas‘ūd narrated that the Prophet (ﷺ) said, “Whoever consoles the one who is afflicted by calamity will receive a reward similar to his.”<sup>253</sup>

وعن جابر بن عبد الله رضي الله عنه، قال: قال رسول الله ﷺ: من عزّى مصاباً كان له مثل أجره من غير أن ينقصه الله من أجره شيئاً، ومن كفّن مسلماً كساه الله من

<sup>251</sup> Al-Mundharī, *al-Tarḥīb wal-Tarḥīb*, vol. 3, p. 242 with a variance in wording.

<sup>252</sup> Al-Ṭabarānī, *al-Mu‘jam al-Kabīr*, vol. 19, p. 419.

<sup>253</sup> Al-Suyūṭī, *al-Jāmi‘ al-Kabīr*, vol. 9, p. 541.

سندس وإستبرق وحرير، ومن حفر قبراً لمسلم بنى الله عزّ وجلّ له بيتاً في الجنة، ومن أنظر معسراً أظله الله في ظله يوم لا ظلّ إلا ظله.

وعن جابر أيضاً رفعه: من عزّى حزيناً ألبسه الله عزّ وجلّ من لباس التقوى، وصلى على روحه في الأرواح.

(242) Jābir ibn ‘Abdillāh al-Anṣārī, may Allah be pleased with him, reported that the Messenger of Allah (ﷺ) said, “Whoever consoles the one who is afflicted by calamity will receive a reward similar to his, without any of his rewards being diminished by Allah.<sup>254</sup> Whoever shrouds a Muslim will be dressed by Allah with [garments of] fine silk and brocade. Whoever digs a grave for a Muslim, Allah, the Almighty, will build a house for him in Paradise. Whoever gives respite to one who is suffering hardship will be shaded by Allah on the day when there will be no shade save His.”<sup>255</sup>

Jābir also narrated [from the Prophet (ﷺ)] saying, “Whoever offers condolences to a bereaved person will be dressed in the garb of Godwariness by Allah, the Almighty, and He will bless his soul among the souls [He blesses].”<sup>256</sup>

وسئل النبي ﷺ عن التصافح في التعزية، فقال: هو سكن للمؤمن، ومن عزّى مصاباً فله مثل أجره.

(243) The Prophet (ﷺ) was asked about shaking hands while offering condolences. He said, “It is calming for the believer; and whoever

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<sup>254</sup> Al-Kulaynī, *al-Kāfī*, vol. 3, p. 205.

<sup>255</sup> Al-Suyūṭī, *al-Jāmi‘ al-Kabīr*, vol. 9, p. 115 with variance in wording.

<sup>256</sup> *Ibid*, p. 543.

consoles the one who is afflicted by calamity will receive a reward similar to his.”<sup>257</sup>

وعن عبد الله بن أبي بكر بن محمد بن عمر بن حزم، عن أبيه، عن جدّه، أنّه سمع رسول الله ﷺ وهو يقول: من عاد مريضاً فلا يزال في الرحمة، حتّى إذا قعد عنده استتفع فيها، ثمّ إذا قام من عنده فلا يزال يخوض فيها، حتّى يرجع من حيث خرج. ومن عزّى أخاه المؤمن من مصيبة كساه الله عزّ وجلّ من حلل الكرامة يوم القيامة.

(244) ‘Abdullāh ibn Abī Bakr ibn Muḥammad ibn ‘Umar ibn Ḥazm narrated from his father, from his grandfather [who said] that he heard the Messenger of Allah (ṣ) saying, “Whoever visits a sick person remains in the mercy [of Allah], and when he sits by his side, he is completely immersed in it. Then, when he stands up to leave, he continues wading in it until he returns from whence he came. And whoever consoles his believing brother during a calamity, Allah, the Almighty, will clothe him with the attires of honour on the Day of Judgment.”<sup>258</sup>

وعن أبي برزة قال: قال رسول الله ﷺ: من عزّى ثكلى كُسي برداً في الجنّة.

(245) Abū Barzah narrated that the Messenger of Allah (ṣ) said, “Whoever consoles a mother who has lost her child will be clothed with a [heavenly] mantle in Paradise.”<sup>259</sup>

وعن أنس قال: قال رسول الله ﷺ: من عزّى أخاه المؤمن في مصيبة كساه الله

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<sup>257</sup> Ibn Shāhīn, *al-Targhib fi Faḍā’il al-A‘māl*, p. 341.

<sup>258</sup> Ibn Abī al-Dunyā, *al-Maraḍ wal-Kaffārāt*, p. 181.

<sup>259</sup> Al-Tirmidhī, *al-Sunan*, vol. 3, p. 251.

عَزَّ وَجَلَّ حَلَّةَ خَضْرَاءَ، يَحْبِرُ بِهَا يَوْمَ الْقِيَامَةِ. قِيلَ: يَا رَسُولَ اللَّهِ، مَا يَحْبِرُ بِهَا؟  
قال: يَغْبَطُ بِهَا.

(246) Anas [ibn Mālik] narrated that the Messenger of Allah (ﷺ) said, “Whoever consoles his believing brother during a calamity, Allah, the Almighty, will clothe him with a green attire for which he will be envied<sup>260</sup> on the Day of Judgment.”<sup>261</sup>

وروي أن داود عليه السلام قال: إلهي، ما جزاء من يعزّي الحزين والمصاب ابتغاء مرضاتك؟ قال: جزاؤه أن أكسوه رداءً من أردية الإيمان، أستره به من النار، وأدخله به الجنة. قال: يا إلهي، فما جزاء من شيع الجنائز ابتغاء مرضاتك؟ قال: جزاؤه أن تشيعه الملائكة يوم يموت إلى قبره، وأن أصلي على روحه في الأرواح.

(247) It is narrated that [Prophet] Dāwūd (a) said, “My Lord, what is the reward for one who consoles the grief-stricken and the distressed [believer] in order to please You?” He said, “His reward is that I cover him with one of the robes of faith by which I shield him from the Fire and make him enter Paradise.” He then asked, “My Lord, what is the reward for one who accompanies the funeral processions in order to please You?” He said, “His reward is that angels will escort him to his grave on the day he dies, and I shall bless his soul among the souls that I bless.”<sup>262</sup>

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<sup>260</sup> According to this report, the Prophet (ﷺ) uses the term *yuḥabbar* and when he is asked what the term means, he explains that it means that the person will be envied. (Tr.)

<sup>261</sup> Al-Suyūṭī, *al-Jāmi‘ al-Kabīr*, vol. 9, p. 542.

<sup>262</sup> Al-Bayhaqī, *Shu‘ab al-Īmān*, vol. 7, p. 12.

وروي أنّ موسى ﷺ سأل ربّه: ما لعائد المريض من الأجر؟ قال: ابعث له عند موته ملائكة يشيعونه إلى قبره ويؤانسونه إلى المحشر. قال: يا ربّ فما لمعزي الثكلى من الأجر؟ قال: أظله تحت ظلّي - أي: ظلّ العرش - يوم لا ظلّ إلاّ ظلّي.

(248) It is narrated that [Prophet] Mūsā (a) asked his Lord, “What is the reward for one who visits the sick?” He said, “At the time of his death, I send angels to escort him to his grave and to comfort him until the Day of Gathering.” He then asked, “O Lord! What is the reward for one who consoles a woman who has lost her child?” He said, “I shall shade him under My shade - i.e. the shade of the Divine Throne - on the Day when there is no shade but My shade.”<sup>263</sup>

وروي أنّ إبراهيم ﷺ سأل ربّه، قال: يا ربّ ما جزاء من يبّل الدمع وجهه من خشيتك؟ قال: صلواتي ورضواني. قال: فما جزاء من يصبرّ الحزين ابتغاء وجهك؟ قال: أكسوه ثياباً من الإيمان يتبوا بها في الجنّة، ويتقي بها النار. قال: فما جزاء من سدّد الأرملة ابتغاء وجهك؟ قال: أقيمه في ظلّي، وأدخله جنّتي. قال: فما جزاء من يتبع الجنّاة ابتغاء وجهك؟ قال: تصلّي ملائكتي على جسده، وتشيع روحه.

(249) It is reported that [Prophet] Ibrāhīm asked his Lord, “O my Lord! What is the reward for one whose tears out of fear [and awe] of You makes his face wet?” He said, “My blessings and pleasure.” He then asked, “What is the reward for one who condoles [and reassures] a grieving person, seeking Your pleasure?” He said, “I clothe him with the attire of faith with which he shall enter Paradise and stay away from the

<sup>263</sup> Al-Harawī, *al-Khuṭab wal-Mawāʿiz*, p. 128.



Fire.” He asked, “What is the reward for one who supports a widow [thereby] seeking Your Pleasure?” He said, “I shall keep him in My shade and make him enter in My Paradise.” He asked, “And what is the reward for one who follows a bier seeking to please You?” He said, “My angels send blessings upon his body and escort his soul.”<sup>264</sup>

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<sup>264</sup> Al-Ṭabarānī, *al-Du‘ā*, p. 370.

## Chapter Ten: How to Console

As for the method of consoling and offering condolences to the bereaved, we have already mentioned the report concerning [the recommendation of] shaking hands. With regard to what is generally said and agreed upon in the statements [of scholars] and the narrations from the Infallibles that leads to consolation, there is nothing better than what is compiled in this treatise. Indeed in it is a remedy for what is in the hearts as well as sufficiently clear instructions to achieve an understanding of these matters.

وعن عليّ عليه السلام قال: كان رسول الله صلى الله عليه وآله إذا عزّى قال: آجركم الله ورحمكم، وإذا هنأ قال: بارك الله لكم، وبارك عليكم.

(250) Imam ‘Alī (a) said, “Whenever the Messenger of Allah (ﷺ) offered condolences to anyone, he would say, ‘May Allah reward you and have mercy upon you.’ And whenever he congratulated someone, he would say, ‘May Allah bless it for you and may He bestow upon you His blessings.’”<sup>265</sup>

وروي أنّه توفّي لمعاذ ولد، فاشتدّ وجده عليه، فبلغ ذلك النبي صلى الله عليه وآله، فكتب إليه: بسم الله الرحمن الرحيم، من محمد رسول الله إلى معاذ، سلام عليك، فيأتي أحمد الله الذي لا إله إلا هو. أما بعد: أعظم الله لك الأجر، وألهمك الصبر، ورزقنا وإيتاك الشكر، فإنّ أنفسنا وأهلينا وموالينا وأولادنا من مواهب الله عزّ وجلّ الهنيئة، وعواريه المستودعة، نمتّع بها إلى أجل معلوم، وتقبض لوقت معدود، ثمّ افترض علينا الشكر إذا أعطانا، والصبر إذا ابتلانا، وكان ابنك من

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<sup>265</sup> Al-Mubarrad, *al-Ta‘āzī*, p. 94.

مواهب الله الهنيئة، وعواريه المستودعة، متّعك الله به في غبطة وسرور، وقبضه منك بأجرٍ كثيرٍ، الصلاة والرحمة والهدى إن صبرت واحتسبت، فلا تجمعنّ عليك مصيبتين، فيحبط لك أجرك، وتندم على ما فاتك، فلو قدمت على ثواب مصيبتك، علمت أنّ المصيبة قصرت في جنب الله عن الثواب؛ فتنجز من الله موعوده، وليذهب أسفك على ما هو نازل بك، فكأن قد، والسلام.

(251) It is narrated that the son of Mu‘ādh died so his grief for him grew intense. The Prophet (ﷺ) heard about this, so he wrote to him [saying], “In the Name of Allah, the most Beneficent, the most Merciful. From Muḥammad, the Messenger of Allah, to Mu‘ādh. Peace be with you. I praise Allah, there is no god besides Him, then I say [to you]: may Allah magnify your reward, inspire you with patience, and grant us and yourself gratitude, for indeed our lives, our families, our dependents, and our children are all wonderful gifts of Allah, the Almighty, and His trusts that are given to us so that we may enjoy them for a term known [to Him], and they are taken away at a specific time.

Then He enjoined upon us to thank Him when He grants [these gifts to] us and to be patient when He tries us. Your son was one of Allah’s wonderful gifts and treasured trusts. Allah let you enjoy him in delight and happiness, and He took him away from you in lieu of a great reward: blessings, mercy, and guidance, if you remain patient and seek His pleasure. So do not combine two calamities upon yourself [by being restlessly impatient] lest your reward is nullified and you regret what you have missed. If you were to see the reward for your calamity, you would know that the calamity is dwarfed by the greatness of Allah’s reward. Therefore, look forward to Allah fulfilling His promise [to you], and let go of your sorrow for what has afflicted you, as if there was no

affliction [at all], and peace [be with you].”<sup>266</sup>

وعن أبي عبد الله جعفر بن محمد الصادق عليه السلام، عن أبيه، عن جدّه، قال: لَمَّا تَوَفَّى رسول الله صلى الله عليه وآله جاء جبرئيل عليه السلام، والنبى صلى الله عليه وآله مسجى، وفي البيت عليّ وفاطمة والحسن والحسين عليهم السلام، فقال: السلام عليكم يا أهل بيت النبوة، «كلّ نفس ذائقة الموت وإلّا ما توفون أجوركم يوم القيامة» الآية. ألا إنّ في الله عزّ وجلّ عزاء من كلّ مصيبة، وخلفاً من كلّ هالك، ودركاً لما فات، فبالله عزّ وجلّ فتقوا، وإياه فارجوا، فإنّ المصاب من حرم الثواب، هذا آخر وطئي من الدنيا.

(252) Abū ‘Abdillāh Ja‘far ibn Muḥammad al-Ṣādiq (a) narrated from his father, from his grandfather who said, “When the Messenger of Allah (ṣ) passed away, Jibraʾīl (a) came while the Prophet’s body was lying on the ground. At that time, ‘Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn (a) were in the house. He said [to them], ‘Peace be upon you O household of the Prophet! Every soul shall taste death, and you will indeed be paid your rewards in full on the Day of Resurrection... (Q3:185). Indeed, there is in Allah a solace from every calamity, a substitute for everyone who has passed away, and a replacement for all that has been lost. So rely upon Allah, the Almighty, and have hope only in Him, for the one who is truly afflicted is he who is deprived of reward. This is the last time I shall descend to the earth.”<sup>267</sup>

وعن جابر بن عبد الله رضي الله عنه، قال: لَمَّا تَوَفَّى رسول الله صلى الله عليه وآله عزّتهم الملائكة، يسمعون الحس ولا يرون الشخص، فقالوا: السلام عليكم – أهل البيت –

<sup>266</sup> Ibn Nāṣir al-Dīn, *Bard al-Akbād ‘inda Faqd al-Awlād*, p. 105.

<sup>267</sup> Al-Kulaynī, *al-Kāfī*, vol. 3, p. 221.

ورحمة الله وبركاته، إِنَّ فِي اللَّهِ عَزَّ وَجَلَّ عِزًّا مِنْ كُلِّ مِصْيَبَةٍ، وَخَلْفًا مِنْ كُلِّ فَائِتٍ، فَبِاللَّهِ فَتَقْوُوا، وَإِيَّاهُ فَارْجُوا، فَإِنَّمَا الْمَحْرُومُ مِنَ حَرَمِ الثَّوَابِ، وَالسَّلَامِ عَلَيْكُمْ وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ.

(253) Jābir ibn ‘Abdillāh [al-Anṣārī], may Allah be pleased with him, said, “When the Messenger of Allah (ﷺ) passed away, the angels offered them (i.e. the Prophet’s family) condolences; they would hear voices but could not see anyone. They said, ‘Peace be upon you, O household [of the Prophet], and the mercy of Allah and His blessings. Verily there is in Allah, the Almighty, solace from every calamity and a substitute for every loss. So rely upon Allah, and place your hope only in Him, for indeed the one who is truly destitute is he who is deprived of [divine] reward. Upon you be peace, and the mercy of Allah and His blessings.’”<sup>268</sup>

وروى البيهقي في «الدلائل» قال: لَمَّا قَبِضَ رَسُولُ اللَّهِ ﷺ، أَحْدَقَ بِهِ أَصْحَابُهُ، فَبَكَوْا حَوْلَهُ وَاجْتَمَعُوا، فَدَخَلَ رَجُلٌ أَشْهَبَ اللَّحْيَةَ جَسِيمَ صَيْحٍ، فَتَخَطَّى رِقَابَهُمْ، فَبَكَى، ثُمَّ التَفَتَ إِلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّ فِي اللَّهِ عِزًّا مِنْ كُلِّ مِصْيَبَةٍ، وَعَوْضًا مِنْ كُلِّ فَائِتٍ، وَخَلْفًا مِنْ كُلِّ هَالِكٍ، فَإِلَى اللَّهِ فَأَنْبِئُوا، وَإِلَيْهِ فَارْغَبُوا، وَنَظْرَةٌ إِلَيْكُمْ فِي الْبَلَاءِ فَانظُرُوا، فَإِنَّ الْمِصَابَ مِنْ لَمْ يُؤْجِرْ؛ وَانصرف. فقال بعضهم لبعض: تعرفون الرجل؟ فقال عليّ ﷺ: نعم، هذا أخو رسول الله ﷺ، الخضر ﷺ.

(254) Al-Bayhaqī narrates in *al-Dalā’il* that when the Messenger of Allah (ﷺ) passed away, his companions formed a circle around him and wept as they stood gathered next to him. A handsome man with a grey beard

<sup>268</sup> Ibid, with a variance in wording.

and a heavy build entered the gathering. He passed through their ranks and wept. Then he turned to the companions of the Messenger of Allah (ﷺ) and said, “Verily in Allah there is a solace from every calamity, a replacement for whatever is lost, and a substitute for all who perish. So turn to Allah and desire [closeness to] Him, for He looks towards you during trials, so be vigilant. Indeed, the truly afflicted one is he who is not rewarded [due to his impatience].” Then he went away. They started asking each other, “Do you know who that man was?” So Imam ‘Alī (a) said, “Yes, he is the Brother of the Messenger of Allah (ﷺ), al-Khidhr (a).”<sup>269</sup>

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<sup>269</sup> Al-Bayhaqī, *Dalāʾil al-Nubuwwah*, vol. 7, p. 269.

## Chapter Eleven: The Calamity of the Loss of our Prophet

وعن ابن عباس رضي الله عنه قال: قال رسول الله صلى الله عليه وآله: إذا أصاب أحدكم مصيبة فليذكر مصيبته بي، فإنها من أعظم المصائب.

(255) Ibn ‘Abbās, may Allah be pleased with him, narrated that the Messenger of Allah (ﷺ) said, “When any of you is afflicted by a calamity, let him remember his calamity in losing me, for indeed it is the gravest of all calamities.”<sup>270</sup>

وعنه رضي الله عنه: من عظمت مصيبته فليذكر مصيبته بي، فإنها ستهون عليه.

(256) It is also narrated that he (ﷺ) said, “One who faces a grave calamity should recall his calamity in losing me, for that will make it easier for him [to bear his calamity].”<sup>271</sup>

وعنه رضي الله عنه، إنه قال في مرض موته: أيها الناس، أيما عبد من أمتي أُصيب بمصيبةٍ من بعدي فليتعزَّ بمصيبته بي عن المصيبة التي تصيبه بغيري، فإنَّ أحداً من أمتي لن يصاب بمصيبةٍ بعدي أشدَّ عليه من مصيبي.

(257) It is also reported that in his final illness before his demise, he (ﷺ) said, “O people! When any servant [of Allah] from my *ummah* is afflicted by the loss of someone after my death, let him seek solace in the calamity of losing me from the calamity of losing the other person, for no member of my nation will ever be afflicted with a calamity after me

<sup>270</sup> Al-Ḥimyarī, *Qurb al-Isnād*, p. 94 with a slight variance in wording.

<sup>271</sup> Al-Suyūṭī, *Faḍl al-Jalad ‘inda Faqḍ al-Walad*, p. 28.

that is harder on him [to bear] than the calamity of losing me.”<sup>272</sup>

وعن عبد الله بن الوليد بإسناده، لَمَّا أُصِيبَ عَلِيٌّ عَلَيْهِ السَّلَامُ بَعَثَنِي الْحَسَنُ إِلَى الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، وَهُوَ بِالْمَدَائِنِ، فَلَمَّا قَرَأَ الْكِتَابَ قَالَ: يَا لَهَا مِنْ مَصِيبَةٍ، مَا أَعْظَمَهَا! مَعَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أُصِيبَ مِنْكُمْ بِمَصِيبَةٍ فَلْيَذْكُرْ مَصَابِي، فَإِنَّهُ لَنْ يَصَابَ بِمَصِيبَةٍ أَعْظَمَ مِنْهَا.

(258) ‘Abdullāh ibn al-Walīd narrated through his chain of narrators, “When ‘Alī (a) was fatally wounded, al-Ḥasan (a) sent me to [inform] al-Ḥusayn (a), who was in al-Madā’in [at that time]. When he (a) read the letter, he said, ‘What a calamity – how grave it is! Yet the Messenger of Allah (ṣ) said, “If one of you is afflicted by a calamity, let him remember my calamity,”<sup>273</sup> for he shall never be afflicted with a calamity greater than it.””<sup>274</sup>

وروى إسحاق بن عمار، عن الصادق عَلَيْهِ السَّلَامُ، أَنَّهُ قَالَ: يَا إِسْحَاقُ، لَا تَعْدَنَّ مَصِيبَةً أُعْطِيتَ عَلَيْهَا الصَّبْرَ، وَاسْتَوْجِبْتَ عَلَيْهَا مِنْ اللَّهِ عَزَّ وَجَلَّ الثَّوَابَ؛ إِنَّمَا الْمَصِيبَةُ الَّتِي يَحْرَمُ صَاحِبُهَا أَجْرَهَا وَثَوَابَهَا، إِذَا لَمْ يَصْبِرْ عِنْدَ نَزْوِلِهَا.

(259) Ishāq ibn ‘Ammār narrated that [Imam] al-Ṣādiq (a) said [to him], “O Ishāq, do not count as a calamity that for which you are granted patience and become deserving of reward from Allah, the Almighty. A calamity is only that for which the one afflicted by it is deprived of recompense and reward because he did not remain patient when it

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<sup>272</sup> Al-Suyūṭī, *al-Jāmi‘ al-Kabīr*, vol. 12, p. 411. This means that thinking of the loss of the Noble Prophet (ṣ) makes the believer grieve for that rather than for his own loss, and hence he finds some solace in it. (Tr.)

<sup>273</sup> Meaning, his calamity due to losing me. (Tr.)

<sup>274</sup> Al-Kulaynī, *al-Kāfī*, vol. 3, pp. 220-1 with a slight variance in wording.



descended [on him].”<sup>275</sup>

وعن أبي مسرة قال: كُنَّا عند أبي عبد الله عليه السلام: فجاء رجل وشكا إليه مصيبتَه، فقال له: أما إنَّك إنْ تصبر تؤجر، وإلَّا تصبر يمضي عليك قدر الله عزَّ وجلَّ، الذي قدر عليك، وأنت مذموم.

(260) Abū Maysarah is reported to have said, “We were in the company of Abī ‘Abdillāh [al-Ṣādiq] (a) when a man came to him and complained about his misfortune. He (a) said to him, ‘If you remain patient, you will surely be rewarded; otherwise, if you are not patient, the decree that Allah, the Almighty, has ordained for you will come to pass while you remain blameworthy [for your impatience].”<sup>276</sup>

وعن جابر رضي الله عنه: قال رسول الله صلى الله عليه وآله: قال لي جبرئيل عليه السلام: يا محمد، عش ما شئت فإنَّك ميت، وأحب من شئت فإنَّك مفارقه، واعمل ما شئت فإنَّك ملاقيه.

(261) Jābir [ibn ‘Abdillāh al-Anṣārī], may Allah be pleased with him, said, “The Messenger of Allah (ṣ) said, ‘Jibra‘īl (a) said to me, “O Muḥammad, live as you may, for [in the end] you shall surely die; love whomever you like, for [in the end] you shall surely separate from them; and do whatever you wish, for [in the end] you shall surely meet it (your deed).”<sup>277</sup>

(262) It is narrated that there was a man among the Banī Isrā‘īl who was a sage, a worshipper, a scholar, and a diligent individual. He had a wife whom he was very fond of, and when she died, he grieved for her

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<sup>275</sup> Ibid, p. 225.

<sup>276</sup> Ibid, with a slight variance in wording.

<sup>277</sup> Al-Ṣadūq, *Man Lā Yaḥḍuruḥu al-Faqīh*, vol. 1, p. 472.

immensely, so much so that he secluded himself in a house, closing the door and remaining away from the people, so that nobody would visit him.

Then, a woman from the Banī Isrā'īl heard about him, so she went [to see him] saying, "I need to ask him about something, and there is no other way but to speak to him directly." Thus the people went away as she remained at the door. He was informed about her, so he permitted her to enter. She said, "I wish to ask you about a matter." "What is it?" he inquired. She said, "I borrowed some jewellery from one of my neighbours and wore it for quite some time, then the owners sent me a message asking for it [to be returned]. Should I give it back?" He said, "Yes." She said, "But it has been with me for such a long period of time."

He said, "Then that is another reason why you should return it." So she said to him, "May Allah have mercy on you! Do you feel sorrowful about what Allah, the Almighty, had lent you and then took it back from you, while He has a greater right to it than you?" So he realized the truth of his situation, and Allah made him benefit from her words.

وعن أبي الدرداء قال: كان لسليمان بن داود عليه السلام ابن يحبّه حباً شديداً، فمات فحزن عليه حزناً شديداً، فبعث الله تعالى إليه ملكين في هيئة البشر، فقال: ما أئتما؟ قالوا: خصمان، قال: اجلسا بمنزلة الخصوم. فقال أحدهما: إني زرعت زرعاً فأتى هذا فأفسده، فقال سليمان عليه السلام: ما يقول هذا؟ قال: أصلحك الله، إنه زرع في الطريق، وإني مررت به فنظرت يميناً وشمالاً فإذا الزرع، فركبت قارعة الطريق، فكان في ذلك فساد زرعه. فقال سليمان عليه السلام: ما حملك على أن تزرع في الطريق، أما علمت أن الطريق سبيل الناس، ولا بدّ للناس من أن يسلكوا سبيلهم؟ فقال له أحد الملكين: أو ما علمت - يا سليمان - أن الموت سبيل الناس، ولا بدّ للناس من أن يسلكوا سبيلهم؟ قال: فكأنما كشف عن

سليمان عليه السلام الغطاء، ولم يجزع على ولده بعد ذلك. (رواه ابن أبي الدنيا).

(263) Abū al-Dardā<sup>278</sup> narrated that [Prophet] Sulaymān ibn Dāwūd (a) had a son whom he loved very much, and when he died, he grieved immensely for him. So Allah, the Exalted, sent two angels to him in human form. He asked them, “Who are you?” they replied, “Two disputants [seeking your judgment].” He said, “Sit in the position of disputants [and state your case].” One of them said, “I planted something, then this person came and ruined it.” Sulaymān (a) asked the other man, “What is this man talking about?” He said, “May Allah enhance you! He planted it on the main road. I came across it and looked right and left, but there were plants everywhere. I thus went through the middle of the road and it was there that his plants were ruined.”

Sulaymān (a) asked [the other man,] “What made you plant something on the road? Do you not know that the road is a passage for people and people have to pass it on their way?” One of the two angels said to him, “Do you, O Sulaymān, not know that death is a passage for the people and they have to pass it on their way [to the Hereafter]?” [At that moment,] it was as though a veil was removed for Sulaymān (a) and after this, he never again got distressed due to the loss of his son.<sup>279</sup> (As narrated by Ibn Abī al-Dunyā).

(264) It has also been reported that a judge from among the Banī Isrā’īl had a son who died, so he grieved restlessly for him and rambled about aimlessly. He was met by two men who asked him to judge between them. He said to them, “It is from this that I have fled!” One of them said, “This man brought his flock and trampled over my crops, ruining

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<sup>278</sup> He obviously narrated this from the Prophet (ﷺ) as there was no other way he would have information about this. (Tr.)

<sup>279</sup> Ibn Nāṣir al-Dīn, *Bard al-Akbād ‘inda Faqīd al-Awlād*, p. 103.

them completely.” The other said, “This man planted [his crops] between the mountain and the river, and there was no other path for me besides it.” The judge said to him, “When you planted your crops between the mountain and the river, did you not know that it was the path used by people?” The man responded, “What about yourself? When a son was born to you, did you not know that he will [eventually] die? Return to your [post of] judgeship.” Then they ascended; and they both were angels.

وروي أنه كان بمكة مقعدان، كان لهما ابن شاب، فكان إذا أصبح نقلهما فأتى بهما المسجد، فكان يكتسب عليهما يومه، فإذا كان المساء احتملها وأقبل بهما منزله، فافتقدهما النبي ﷺ، فسأل عنهما، فقيل: مات ابنهما، فقال رسول الله ﷺ: لو ترك أحد لأحد لترك ابن المقعدين. (رواه الطبراني)

وروي ابن أبي الدنيا: لو ترك شيء لحاجة أو فاقة، لترك الهذيل لأبويه .

(265) It is narrated that there was a disabled couple in Makkah who had a young son. Every morning, their son would carry them to the masjid, then he would spend his day earning [provisions] for them. In the evenings, he would carry them back home. Once, the Prophet (ﷺ) noticed that they were absent, so he asked about them. He was told that their son had died. The Messenger of Allah (ﷺ) said, “Were anyone to be left for anyone,<sup>280</sup> the son of the disabled couple would have been left [for them].”<sup>281</sup> (As narrated by al-Ṭabarānī).

Ibn Abī al-Dunyā narrated [that the Prophet (ﷺ) said], “Were anything to left [alive] due to need or deprivation, al-Hudhayl would surely have

<sup>280</sup> Meaning left to remain alive. (Tr.)

<sup>281</sup> Al-Bayhaqī, *al-Sunan al-Kubrā*, vol. 4, p. 110.

been left for his [disabled] parents.”<sup>282</sup>

(266) It is reported from a female ascetic that she said, “Whenever a calamity befalls me, I recall the Fire; then it (the calamity) becomes smaller in my eyes than particles of dust.”

One who is afflicted by a calamity should remember that calamities and tribulations are, in most instances, specifically for those whom Allah cares about more, those whom He is fond of and towards whom He directs His attention. This reality is confirmed even before looking in the Qurʾān and Sunnah, by observing those who are afflicted in the abode of this world. Indeed, one finds that those who have been afflicted with the harshest trials and tribulations are the people of virtue and righteousness, after the Prophets and Messengers. There are numerous Qurʾānic verses that attest to this. Allah, the Exalted, says:

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُوبِتَهُمْ سَفْهًا مِّنْ  
فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ

*Were it not [for the danger] that mankind would be one community [of disbelievers], We would have made for those who defy the All-Beneficent, silver roofs for their houses and stairways by which they ascend. (Q43:33)*

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّكُمْ تُمْلُونَ إِنَّكُمْ لَأَنْفُسِكُمْ تَتْلُونَ إِنَّكُمْ لَأَنْفُسِكُمْ تَتْلُونَ إِنَّكُمْ لَأَنْفُسِكُمْ تَتْلُونَ  
وَأَلَّهُمْ عَذَابٌ مُّهِينٌ

*Let the unbelievers not suppose that the respite that We grant them is good for their souls: We give them respite only that they may increase in sin, and there*

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<sup>282</sup> Ibn Abī al-Dunyā, *al-Iʿtibār wa Aʿqāb al-Surūr*, p. 64.

is a humiliating punishment for them. (Q3:178)

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ۖ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرِعِيًّا ۖ قُلْ مَن كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَن هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا

When Our manifest signs are recited to them, the unbelievers say to the believers, ‘Which of the two groups is superior in station and better with respect to company?’ How many a generation We have destroyed before them, who were superior in furnishings and appearance! Say, ‘Whoever abides in error, the All-Beneficent shall prolong his respite until they sight what they have been promised: either punishment, or the Hour.’ Then they will know whose position is worse, and whose host is weaker. (Q19:73-75)

وروى عبد الرحمن بن الحجاج قال: ذكر عند أبي عبد الله عليه السلام البلاء، وما يختص الله عز وجل به المؤمن، فقال: سئل رسول الله صلى الله عليه وآله: من أشد الناس بلاءً في الدنيا؟ فقال: النبيون، ثم الأمثل فالأمثل، وبيتلي المؤمن بعدد على قدر إيمانه وحسن أعماله، فمن صحَّ إيمانه وحسن عمله اشتدَّ بلاؤه، ومن سَخفَ إيمانه وضعف عمله قلَّ بلاؤه.

(267) ‘Abd al-Raḥmān ibn al-Ḥajjāj narrated, “[The issue of] trials was mentioned in the presence of Abū ‘Abdillāh [al-Ṣādiq] (a), and what Allah, the Almighty, has kept specifically for the believer, so he said, ‘The Messenger of Allah (ṣ) was once asked, “Who are the people that undergo the severest trials in this world?” He (ṣ) said, “The Prophets,

then those whose conduct most closely resembles theirs. The believer is tested [with trials and tribulations] in accordance to the degree of his faith and good deeds. One whose faith is sound and action is good faces more severe trials, whereas one whose faith is shallow and action is weak, his trials [and tribulations] are few.”<sup>283</sup>

وروى زيد الشحام عن أبي عبد الله عليه السلام قال: إنَّ عظيم الأجر مع عظيم البلاء، وما أحبَّ الله عزَّ وجلَّ قوماً إلاَّ ابتلاهم.

(268) Zayd al-Shahhām narrates that Abū ‘Abdillāh [al-Ṣādiq] (a) said, “Verily great reward comes with great trials. Whenever Allah, the Almighty, loves a people, He tries [and tests] them.”<sup>284</sup>

وعن أبي بصير، عن أبي عبد الله عليه السلام قال: إنَّ لله عزَّ وجلَّ عبداً في الأرض من خالص عباده، ما ينزل من السماء تحفة إلى الأرض إلاَّ صرفها عنهم إلى غيرهم، ولا بليّة إلاَّ صرفها إليهم.

(269) Abū Baṣīr narrated that Abū ‘Abdillāh [al-Ṣādiq] (a) said, “Verily Allah, the Almighty, has some servants on earth who are the most sincere of His servants; no gift descends from the heavens to earth but that Allah diverts it from them to others, and no trial [descends] but that He sends it their way.”<sup>285</sup>

وعن الحسين بن علوان، عنه عليه السلام، أنه قال: إن الله تعالى إذا أحبَّ عبداً غتّه بالبلاء غتاً، وإنا وإياكم لنصبح به ونمسي.

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<sup>283</sup> Al-Kulaynī, *al-Kāfi*, vol. 2, p. 252.

<sup>284</sup> Ibid.

<sup>285</sup> Ibid, p. 253.

(270) Al-Ḥusayn ibn ‘Alwān narrated that he (Imam al-Ṣādiq) (a) said, “When Allah, the Almighty, loves a servants, He afflicts him with trials, plunging him into them; and indeed we and you face the morning and the evening in this condition.”<sup>286</sup>

وعن أبي جعفر الباقر عليه السلام قال: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ عَبْدًا غَتَّهُ بِالْبَلَاءِ غَتًّا وَسَجَّهَ بِالْبَلَاءِ سَجًّا، فَإِذَا دَعَاهُ قَالَ: لِيَيْكَ عِبْدِي! لَسْنِ عَجَّلْتَ لَكَ مَا سَأَلْتَ إِنِّي عَلَى ذَلِكَ لِقَادِرٌ، وَلَكِنْ أَدَّخَرْتُ لَكَ، فَمَا أَدَّخَرْتُ خَيْرَ لَكَ.

(271) It is narrated that Abū Ja‘far al-Bāqir (a) said, “Whenever Allah, the Blessed and Exalted, loves a servant, He immerses him in trials and envelopes him with tribulation. When he calls out to Him, He says, ‘Here I am, My servant! If I wish to hasten for you what you ask for, I can do it, but I have saved it for you, and what I have stored [for you] is better for you.’”<sup>287</sup>

وعن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إِنَّ عَظِيمَ الْبَلَاءِ يَكْفَأُ بِهِ عَظِيمَ الْجَزَاءِ، فَإِذَا أَحَبَّ اللَّهُ عَبْدًا ابْتَلَاهُ بِعَظِيمِ الْبَلَاءِ، فَمَنْ رَضِيَ فَلَهُ عِنْدَ اللَّهِ تَعَالَى الرِّضَا، وَمَنْ سَخَطَ الْبَلَاءِ فَلَهُ عِنْدَ اللَّهِ السَّخَطَ.

(272) It is reported that Abū ‘Abdillāh [al-Ṣādiq] (a) said, “The Messenger of Allah (ṣ) said, ‘Verily great tribulation is recompensed with great reward. When Allah loves a servant, He tests him with a great trial, so whoever accepts it attains the pleasure of Allah, and whoever is displeased by the trial earns Allah’s displeasure.’”<sup>288</sup>

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<sup>286</sup> Ibid.

<sup>287</sup> Ibid.

<sup>288</sup> Ibid.



وعن أبي جعفر عليه السلام أنه قال: إنما يتلى المؤمن في الدنيا على قدر دينه - أو قال: على حسب دينه.

(273) It is narrated that Abū Ja‘far [al-Bāqir] (a) said, “A believer is only tested in this world in accordance to the degree of his faith.” Or he said, “...in accordance to the measure of his faith.”<sup>289</sup>

وعن ناجية قال: قلت لأبي جعفر عليه السلام: إنَّ المغيرة يقول: إنَّ الله لا يتلى المؤمن بالجدام، ولا بالبرص، ولا بكذا ولا بكذا. فقال: إن كان لغافلاً عن مؤمن آل ياسين، أنه كان مكتعاً ثم ردَّ أصابعه، فقال: كأني أنظر إلى تكنيعه، أتاهم فأنذرهم، ثم عاد إليهم من الغد فقتلوه. ثم قال: إنَّ المؤمن يتلى بكلِّ بليَّة، ويموت بكلِّ ميتة، إلاَّ أنه لا يقتل نفسه.

(274) Nājiyah is reported to have said, “I said to Abū Ja‘far (a), ‘Al-Mughīrah says that Allah does not try a believer with elephantitis, or leprosy, or such-and-such [disease].’ He said, ‘It seems he is unaware of the believer from Āl Yāsīn whose fingers had atrophied, then they regained function - it is as if I can [clearly] see his shrivelled fingers. He came to them (his people) and warned them, then he returned to them [again] the following day, but they killed him.’ Then he (a) said, ‘Verily a believer is tried with every calamity, and he dies in every way, but he never kills himself.’”<sup>290</sup>

وعن عبد الله بن أبي يعفور قال: شكوت إلى أبي عبد الله عليه السلام ما ألقى من الأوجاع - وكان مسقماً - فقال لي: يا عبد الله، لو يعلم المؤمن ماله من الأجر

<sup>289</sup> Ibid.

<sup>290</sup> Ibid, p. 254.

في المصائب، لتمنّي أن يقرض بالمقاريض.

(275) ‘Abdullāh ibn Abī Ya‘fūr said, “I complained to Abū ‘Abdillāh [al-Ṣādiq] (a) about the pain from which I was suffering – and he (‘Abdullāh ibn Ya‘fūr) was quite often sick – so he (a) said to me, ‘O ‘Abdullāh, if a believer knew the reward he gets during hardships, he would wish to be cut [into pieces] with shears.’”<sup>291</sup>

وعن أبي عبد الله عليه السلام: إنّ أهل الحقّ لم يزالوا في شدّة؛ أما إنّ ذلك إلى مدّة قليلة وعافية طويلة.

(276) Abū ‘Abdillāh [al-Ṣādiq] (a) is reported to have said, “Verily the people of truth [and righteousness] continually face hardships [in this world]; yet verily this is only for a short time and is followed by a long period of wellbeing [and felicity in the Hereafter].”<sup>292</sup>

وعن حمدان، عن أبي جعفر عليه السلام، قال: إنّ الله عزّ وجلّ ليتعاهد المؤمن بالبلاء كما يتعاهد الرجل أهله بالهدية من الغيبة، ويحميه الدنيا كما يحمي الطبيب المريض.

(277) Ḥamdān narrated that Abū Ja‘far [al-Bāqir] (a) said, “Verily Allah, the Almighty, pledges [His love] to a believer through trials the way a man pledges [his love] to his family with gifts from his travels; and He keeps him away from this world the way a doctor makes his patient abstain [from what is harmful to him].”<sup>293</sup>

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<sup>291</sup> Ibid, p. 255 with a slight variance in wording.

<sup>292</sup> Ibid.

<sup>293</sup> Ibid.

وعن أبي عبد الله قال: دعى النبي ﷺ إلى طعام، فلما دخل إلى منزل الرجل نظر إلى دجاجة فوق حائط قد باضت، فتقع البيضة على وتد في حائط فتثبت عليه، ولم تسقط ولم تنكسر، فتعجب النبي ﷺ منها، فقال له الرجل: أعجبت من هذه البيضة؟ فوالذي بعثك بالحق ما رزئت شيئاً قط، فنهض رسول الله ﷺ، ولم يأكل من طعامه شيئاً، وقال: من لم يرزأ فما لله فيه من حاجة.

(278) It is narrated that Abū ‘Abdillāh [al-Ṣādiq] (a) said, “The Prophet (ṣ) was once invited for a meal. When he entered the man’s house, he saw that a hen had laid an egg on top of a wall. The egg fell on a wedge in the wall and rested on it without falling [to the ground] and breaking. The Prophet (ṣ) was surprised by that, so the man said to him, ‘Are you surprised about this egg? By the One who sent you with the truth, I have never been afflicted by the loss of anything.’ [Hearing this,] the Messenger of Allah (ṣ) stood up to leave and did not eat any of his food. He (ṣ) said, ‘Allah has nothing to do with one who never suffers a loss.’”<sup>294</sup>

There are many similar reports, so we shall limit ourselves to this.

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<sup>294</sup> Ibid, p. 256.

## Conclusion

We conclude our treatise with a noble letter – the letter of our chief and master Abū ‘Abdillāh Ja‘far ibn Muḥammad al-Ṣādiq (a) to a group of his cousins, when they were afflicted by hardship at the hands of some of their enemies, in order to console them.

رويناها بإسنادنا إلى الشيخ أبي جعفر الطوسي - قدس الله روحه - عن الشيخ المفيد محمد بن النعمان، والحسين بن عبيد الله الغضائري، عن الصدوق أبي جعفر محمد بن علي بن بابويه، عن محمد بن الحسن بن الوليد، عن محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن الثقة الجليل محمد بن أبي عمير، عن إسحاق بن عمار، قال: إن أبا عبد الله جعفر بن محمد عليهما السلام كتب إلى عبد الله بن الحسن، حين حمل هو وأهل بيته، يعزيه عما صار إليه:

بسم الله الرحمن الرحيم.

إلى الخلف الصالح والذرية الطيبة - من ولد أخيه وابن عمه.

أما بعد: فلئن كنت قد تفردت - أنت وأهل بيتك ممن حمل معك - بما أصابكم، فما انفردت بالحزن والغيب والكآبة وأليم وجع القلب دوني، ولقد نالني من ذلك من الجزع والقلق وحرّ المصيبة مثل ما نالك، ولكن رجعت إلى ما أمر الله عزّ وجلّ به المتقين من الصبر وحسن العزاء، حين يقول لنبيه عليه السلام: «واصبر لحكم ربك فإنك بأعيننا». وحين يقول: «فاصبر لحكم ربك ولا تكن كصاحب الحوت». وحين يقول لنبيه عليه السلام، حين مُثِّلَ بحمزة: «وإن عاقبتكم فعاقبوا

بمثل ما عوقبتم به ولئن صبرتم لهو خير للصابرين». فصبر رسول الله ﷺ ولم يعاقب. وحين يقول: «وأمر أهلك بالصلاة واصطبر عليها لا نسألك رزقاً نحن نرزقك والعاقبة للتقوى». وحين يقول: «الذين إذا أصابهم مصيبة قالوا إنا لله وإنا إليه راجعون \* أولئك عليهم صلوات من ربهم ورحمة وأولئك هم المهتدون». وحين يقول: «إنما يوفى الصابرون أجرهم بغير حساب». وحين يقول عن لقمان لابنه: «واصبر على ما أصابك إن ذلك من عزم الأمور»، وحين يقول عن موسى ﷺ: «قال موسى لقومه استعينوا بالله واصبروا إن الأرض لله يورثها من يشاء من عباده والعاقبة للمتقين». وحين يقول: «الذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر». وحين يقول: «ولنبلوكم بشئ من الخوف والجوع ونقص من الأموال والأنفس والثمرات وبشئ الصابرين». وحين يقول: «والصابرين والصابرات». وحين يقول: «واصبر حتى يحكم الله وهو خير الحاكمين». وأمثال ذلك من القرآن كثير.

واعلم - أي عمّ وابن عمّ - أنّ الله عزّ وجلّ لم يبال بضرّ الدنيا لوئيه ساعة قطّ، ولا شئ أحبّ إليه من الضرّ والجهد والأواء مع الصبر، وأنه - تبارك وتعالى - لم يبال بنعيم الدنيا لعدوّه ساعة واحدة قطّ. ولولا ذلك ما كان أعداؤه يقتلون أوليائه ويخيفونهم ويمنعونهم، وأعداؤه آمنون مطمئنون عالون ظاهرون. ولولا ذلك لما قتل زكريا ويحيى بن زكريا ظلماً وعدواناً في بغيّ من البغايا. ولولا ذلك لما قتل جدّك عليّ بن أبي طالب ﷺ - لمّا قام بأمر الله جلّ وعزّ - ظلماً، وعمّك الحسين بن فاطمة - صلى الله عليهما - اضطهاداً وعدواناً. ولولا ذلك لما قال الله عزّ وجلّ في كتابه: «ولولا أن يكون الناس أمة واحدة لجعلنا لمن يكفر بالرحمن لبيوتهم سقفاً من فضة ومعارج عليها يظهرون». ولولا ذلك لما

قال في كتابه: «أحسبون إنَّما نمدهم به من مال وبنين \* نسارع لهم في الخيرات بل لا يشعرون». ولولا ذلك لما جاء في الحديث: لولا أن يحزن المؤمن لجعلت للكافر عصابة من حديد، فلا يصدع رأسه أبداً. ولولا ذلك لما جاء في الحديث أن الدنيا لا تساوي عند الله عزّ وجلّ جناح بعوضة. ولولا ذلك ما سقى كافراً منها شربة ماء. ولولا ذلك لما جاء في الحديث: لو أنّ مؤمناً على قلة جبل لا تبعث الله له كافراً أو منافقاً يؤذيه. ولولا ذلك لما جاء في الحديث أنه: إذا أحبّ الله قوماً - أو أحبّ عبداً - صبّ عليه البلاء صبّاً، فلا يخرج من غمّ إلاّ وقع في غمّ. ولولا ذلك لما جاء في الحديث: ما من جرعتين أحبّ إلى الله تعالى أن يجرعهما عبده المؤمن في الدنيا من جرعة غيظ كظم عليها، وجرعة حزن عند مصيبة صبر عليها بحسن عزاء واحتساب. ولولا ذلك لما كان أصحاب رسول الله ﷺ يدعون على من ظلمهم بطول العمر، وصحة البدن، وكثرة المال والولد. لولا ذلك ما بلغنا أن رسول الله ﷺ كان إذا خصّ رجلاً بالترحم عليه والاستغفار استشهد.

فعليكم - يا عمّ وابن عمّ وبنّي عمومتي واخوتي - بالصبر والرضا والتسليم والتفويض إلى الله عزّ وجلّ، والرضا والصبر على قضائه، والتمسك بطاعته، والنزول عند أمره. أفرغ الله علينا وعليكم الصبر، وختم لنا ولكم بالسعادة، وأنقذنا وإياكم من كلّ هلكة بحوله وقوته، إنّه سميع قريب. وصلى الله على صفوته من خلقه، محمّد النّبّي وأهل بيته صلوات الله وسلامه وبركاته ورحماته عليهم أجمعين.

We hereby narrate it through our chain of transmission to al-Shaykh Abū Ja‘far al-Ṭūsī, may Allah sanctify his soul, from al-Shaykh al-Mufīd Muḥammad ibn al-Nu‘mān and al-Ḥusayn ibn ‘Ubaydillāh al-Ghaḍā’irī,

from al-Şadūq Abū Ja‘far Muḥammad ibn ‘Alī ibn Bābawayh, from Muḥammad ibn al-Ḥasan ibn al-Walīd, from Muḥammad ibn al-Ḥasan al-Şaffār, from Muḥammad ibn al-Ḥusayn ibn Abī al-Khaṭṭāb, from the great trusted authority Muḥammad ibn Abī ‘Umayr, from Işhāq ibn ‘Ammār who said, “Abū ‘Abdillāh Ja‘far ibn Muḥammad (a) wrote to ‘Abdullāh ibn al-Ḥasan, when he and his family were taken as captives, consoling him for what had befallen him [saying]:

*“In the Name of Allah, the most Gracious, the most Merciful*

To the righteous descendant and upright progeny, from the son of his brother and his cousin:

Know that if you have been singled out – you and your family who were taken away [as captives] with you – by what has befallen you, you are not alone in the sadness, anger, despair, and heartache, for I have experienced due to this, restlessness, worry, and the pain of hardship just as you have. But I turned back to what Allah, the Almighty, has commanded the Godwarly, namely to be patient and to take solace, when He tells His Prophet (ṣ): *So submit patiently to the judgement of your Lord, for indeed you fare before Our eyes... (Q52:48)* And when He says: *So submit patiently to the judgement of your Lord, and do not be like the Man of the Fish... (Q68:48)* And when He said to His Prophet (ṣ) when Ḥamzah’s body was mutilated: *Should you retaliate, retaliate with the like of what you have been made to suffer, but if you are patient that is surely better for the steadfast. (Q16:126)* So the Messenger of Allah (ṣ) remained patient and did not retaliate.

And also when He says: *And bid your family to prayer and be steadfast in maintaining it. We do not ask any provision of you: it is We who provide for you, and to Godwariness belongs the ultimate outcome [in the Hereafter]. (Q20:132)* And when He says: *Those who, when an affliction visits them, say, ‘Indeed we*

*belong to Allah and to Him do we return.’ It is they who receive the blessings of their Lord and [His] mercy, and it is they who are the [rightly] guided. (Q2:156-157) And when He says: Indeed the patient will be paid their reward in full without any reckoning. (Q39:10) And where He says: ...and be patient through whatever may befall you. That is indeed the steadiest of courses. (Q31:17)*

*And where He says: Mūsā said to his people, ‘Turn to Allah for help and be patient. The earth indeed belongs to Allah, and He gives its inheritance to whomever He wishes of His servants, and the outcome will be in favour of the Godway.’ (Q7:128) And where He says: ...except those who have faith and do righteous deeds, and enjoin one another to [follow] the truth, and enjoin one another to patience. (Q103:3) And where He says: We will surely test you with a measure of fear and hunger and a loss of wealth, lives, and fruits; and give good news to the patient (Q2:155) And where He says: ...the patient men and the patient women... (Q33:35) And where He says: ...be patient until Allah issues [His] judgement, and He is the best of judges. (Q10:109)*

Be informed, O uncle and cousin, that Allah, the Almighty, does not mind if His friend suffers worldly loss for a brief period, and nothing is dearer to Him than loss, struggle, and hardship accompanied by patience. And He, the Blessed and Exalted, does not care if His enemy enjoys worldly bounty for a brief moment. Had it not been so, His enemies would not have killed His loyal servants, intimidated them, or imprisoned them, while themselves staying secure and comfortable, with high ranks and authority.

Had it not been so, [Prophet] Zakariyyā and his son [Prophet] Yaḥyā would not have been killed unjustly and violently due to the actions of a harlot. And had it not been so, your grandfather ‘Alī ibn Abī Ṭālib (a) would not have been unjustly killed when he established the command of Allah, the Sublime and the Mighty, nor [would] your uncle al-Ḥusayn son of Fāṭimah (a), with such oppression and enmity. And had it not



been so, Allah, the Almighty, would not have stated in His Book: *Were it not [for the danger] that mankind would be one community [in disbelief], We would have made for those who defy the All-beneficent, silver roofs for their houses and [silver] stairways by which they ascend.* (Q43:33)

And had this not been so, He would not have said: *Do they suppose that whatever aid We provide them in regard to wealth and children [is because] We are eager to bring them good? No, they are not aware!* (Q23:55-56) And were it not so, it would not have been stated in the ḥadīth [al-quḍṣī]: “Were it not for the sadness of the believer, I would have made a headband of iron for the unbeliever, such that he would never suffer from a headache.” And had it not been so, it would not have been stated in the ḥadīth that verily, in the sight of Allah, the Almighty, this world is not worth the wing of a mosquito. And had it not been so, Allah would not have given the unbeliever a drink of [its] water.

And were it not so, it would not have been stated in the ḥadīth: “Even if a believer was on the peak of a mountain, Allah would surely send to him an unbeliever or a hypocrite to cause him distress.” And had it not been so, it would not have been stated in the ḥadīth: “When Allah loves a community – or a servant, He pours on him [or it] affliction such that he does not come out of any grief but that he falls into another.” And were it not so, it would not have been stated in the ḥadīth: “There are no two draughts dearer to Allah, the Exalted, than His believing servant swallows in this world, than the draught of suppressing anger and the draught of grief during a calamity which he bears patiently, with solace and hope in divine reward.”

And were it not so, the companions of the Messenger of Allah (ﷺ) would not have prayed for those who oppressed them to have a long life, good health and an abundance of wealth and children. And had it not been so, we would not have learnt how whenever the Messenger of Allah (ﷺ) singled out a believer and prayed for him to be shown divine

mercy and forgiveness, that person would attain martyrdom.

So, O uncle, cousin, and my cousins and brothers, adopt patience and acceptance, and surrender and delegate your affairs to Allah, the Almighty. Be satisfied and patient with His decree. Remain obedient to Him and follow His command. May the Almighty bestow patience upon us and you, and conclude our affair with felicity. May He save us and you from every perdition by His might and power, surely He hears and He is near. And may Allah bless His chosen one from among His creation, Muḥammad, the Prophet and his progeny; peace, blessings, and mercy of Allah be upon them all.”<sup>295</sup>

This is the end of the condolences as quoted; I copied it from the book titled *al-Tatimmāt wal Muhimmāt*. With it we conclude this treatise, praising Allah the Exalted for what He has enabled us to achieve, and sending blessings upon the Conveyer of the [divine] Message and upon his progeny, the epitomes of infallibility and equity.

It was completed by its author, the needy servant of Allah, the Exalted, Zayn al-Dīn ‘Alī ibn Aḥmad al-Shāmī al-‘Āmilī, may Allah deal with him by His grace and forgive him through His favour.<sup>296</sup> It was completed at midday on Friday, on the first of the sacred month of Rajab, in the year 954 A.H., with praise, blessings, submission and repentance. And all praise belongs to Allah alone, and may His blessings be showered upon our master Muḥammad, his progeny and [righteous] companions.

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<sup>295</sup> Ibn Ṭāwūs, *Iqbāl al-A‘māl*, vol. 3, pp. 83-5.

<sup>296</sup> It is common for authors of such works to refer to themselves in the third person this way. (Tr.)

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