

THAMARATUL FUAAD

Fruit of the Heart

**Consolation for Parents
when losing a child**



By Moulana Suhail Wadee



Ashraf-ul-Uloom
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**CONDOLENCE FOR PARENTS
WHEN LOSING A CHILD**

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Email: info@madrassah.org.za
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PREFACE

Day 18 - Wednesday 11:30 p.m. I doze off and then hear my phone ring. I answer and the nurse on the other end speaks in a solemn tone requesting me to come to the hospital immediately “and bring someone with you,” she adds. I awaken my parents, informing them about the call and then rush to the hospital.

As I'm driving I realise what has transpired. I know that my beloved son has passed on to the mercy of Allah. I enter the hospital ward and see my wife crying. We comfort each other.

I enter the hospital room which has been my son's home for the past two weeks. He is covered by a hospital sheet. I pull down the sheet covering his face, and there he lays, finally at ease. His facial expression is peaceful - beautiful. It is finally over.

The preceding weeks of excruciating pain, tests upon tests, chemo upon chemo and dialysis upon dialysis had come to an end. My beloved son's battle with Burkitt's lymphoma - a very rare and aggressive cancer - had ended. He was 6 years old.

It all happened so suddenly. Muhammad had shown no symptoms of any sickness and was relatively healthy. What had started off as only a toothache, became our worst nightmare. We did not expect that within three weeks of the symptoms manifesting themselves, our son would be with us no more. But Allah Taala is the Best of Planners and we turn to Him.

It is with mixed emotions that I write this book. I hope this book will serve to comfort those who have also lost a child. The mercy of Allah Taala is great. Even in our deepest despair Allah Taala has given us hope and glad tidings for the Akhirat, our eternal abode.

THAMARATUL FUAAD (FRUIT OF THE HEART)

The title of this book is based on the name that Allah Taala uses when referring to the child that has passed away. I have translated a major part of this kitaab from the great scholar Allama Jalaaludin Suyuti رحمته الله who penned a booklet by the name:

فَضْلُ الْجَدِّ عِنْدَ فَقْدِ الْوَلَدِ

'The Virtue of Forbearance When Losing a Child'

I have also added additional information that would be beneficial and helpful for bereaved parents to, Insha Allah, overcome their immense grief and sorrow. Our only succour and comfort is in the promises of Allah, which have reached us through the noble Quraan and Hadeeth of our beloved Nabi ﷺ. A believer is never at a loss and will reap his/her rewards in the Aakhirah.

I have included at most places references to the hadeeth in this kitaab. Where no references are made it should be assumed that it is from the original kitaab. I have also included the Hadeeth in Arabic at the end of the kitaab. Should you have any comments, suggestions or corrections we would be grateful to you if you could kindly forward them to us.

As bereaved parents, we are indebted to the author, Allama Suyuti رحمته الله for his contribution towards improving our understanding of this very sensitive and painful experience. May Allah Ta'aala bless him with an excellent recompense. Aameen.



INTRODUCTION

All praise is to Allah in every condition and Salaat and Salaam be upon the noblest of the Ambiya, his family and companions till the day of Qiyamah.

This is a small compilation to comfort the parent whose child passes away. Sourced from Ahaadeeth, sayings of Sahabah رضي الله عنهم and a selection of stories.

May it be of benefit to me as well as others who read this kitaab and a means of Thawaab for us all. Surely He is most Generous and the Best of Givers. Aameen

SABR (PATIENCE, PERSEVERANCE)

Life in this world is not static and often has many ups and downs. When things are going well then we should praise Allah Taala and express our gratitude to Him. Sometimes, Allah Taala puts a person through a test in order to raise the person's status and to give him or her great rewards. When afflicted by any calamity, we should consider it as a test from Allah Taala and we should try to adopt sabr. Every person will be put to tests of varying degrees. The Ambiyaa ﷺ and the pious Auliya too were put through trials and tests. When put to a test we can react in one of two ways; adopt patience and come closer to Allah or become despondent and move further away from the mercy of Allah. Remember! There are glad-tidings for those who adopt sabr.

Allah Taala explains this to us in the Quraan:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَتَبْلُوَنَكُمْ فِيْ شَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ

وَالْأَنْفُسِ وَالْثَمَرَاتِ وَبَشِّرِ الصَّابِرِينَ * الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ

قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاْجِعُونَ * أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ

وَأُولَئِكَ هُمُ الْمُهْتَدُونَ *

Allah Taala says in the Quraan, **“And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones, etc.). Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return". They are those on whom are the Salawat (i.e. blessings, etc.) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.** (Surah 2, Verse 155)

In the above verse, Allah Taala explains the various ways in which a Mumin will be tested: by fear, hunger, through a loss of wealth, lives or fruits etc.

Each form of calamity to befall upon a Muslim has been thoroughly explained by Mufasssireen in their commentaries.

According to the great scholar, Imaam Zamakhshari رَحْمَةُ اللهِ عَلَيْهِ who narrates from Imaam Shaafi رَحْمَةُ اللهِ عَلَيْهِ the meaning of '*loss of fruit*' in the above verse refers to the loss of children. The loss of a child is one of the hardest forms of grief to bear. It one of the most difficult of calamities to accept, but here too we have been commanded to adopt patience and resign ourselves to the will of Allah.

TURNING TO ALLAH IN TRYING TIMES

When Allah Taala tests a Muslim, the believer is advised to turn to Allah and adopt sabr. In return for the sabr which he exercises, Allah Taala rewards the Mumin most abundantly.

This is further elucidated in the commentary of Sayyiduna Ibnu Abbas رَضِيَ اللهُ عَنْهُ regarding the verse. *“Certainly, We shall test you with something of fear....*

Allah Taala informs us that this world is **a life of tribulation and that we will be tested in it.** He has enjoined upon them (the tested) to be patient and to persevere. He also gives glad tidings for those who are patient.

When afflicted with a calamity, a Muslim should submit to the decree of Allah Taala and say, '**Inna lillahe wa inna ilayhe raji'oon.**' **"Truly, to Allah we belong and truly, to Him we shall return".**

When a Muslim does this, then in return Allah Taala bestows upon him three forms of goodness:

1. Blessings from Allah
2. Mercy from Allah
3. Guidance from Allah. (1)

Whoever says, *Inna lillahi*... when afflicted with a calamity Allah will recompense a person excellently.

CONSOLATION FOR THE PARENTS FROM THE HADEETH

The passing away of a child grips at the heart of a parent. The pain felt by the parent cannot be expressed or verbalised. The parent loses more than just a part of them. The beauty of our Imaan is such, that when a loss of this nature occurs, the parent has only Allah Taala to turn to. Only Allah Taala knows the pain that the parent is experiencing. The greatest comfort the parent will find are in the promises of Allah. The Hadeeth are replete with the promises of reward for the bereaving parent. When we bring Imaan in the Hadeeth of Rasoolullah ﷺ we will find great succour and comfort. We shall now mention some of the Hadeeth of Rasoolullah ﷺ whereby we can gain strength, relief and contentment.

1. Rasoolullah ﷺ said, “When a Muslim loses three of his children who have not yet attained maturity, then Allah will enter the children and their parents into Jannah because of His mercy on them.” (البخاري)(2)

2. Whoever meets Allah Taala with five things will be saved from the fire of Jahannum and will enter into Jannah:

2.1. سُبْحَانَ اللَّهِ

2.2. الْحَمْدُ لِلَّهِ

2.3. لَا إِلَهَ إِلَّا اللَّهُ

2.4. وَاللَّهُ أَكْبَرُ

2.5. A child on whom a parent bereaves. (أحمد) (3)

3. It is mentioned that when losing a child, Allah Taala forgives your sins.



4. Ubaid bin Humaid in his tafseer narrates from Hassaan bin Kuraib that a child passed away in Hums. The father was extremely grief-stricken so Howshab رضي الله عنه a Companion of Rasoolullah ﷺ said to him, “Let me inform you what I heard Nabi ﷺ saying to a person that also lost a son. The boy reached an age of understanding and would accompany his father to Nabi ﷺ. Nabi ﷺ asked Howshab رضي الله عنه, “Why is it that I do not see so-and-so?” Howshab رضي الله عنه replied, “His son had passed away and he is in grief.” Nabi ﷺ said to the man when he met him, 'Do you love that your son still be with you as the bravest of young men? Do you love that your son still be with you as the best of grown-up intelligent men? Or would you prefer that it be said to you, “Enter into Jannah as a reward for what We had taken from you.” (أحمد) (4)

5. Abu Hassaan mentioned to Hadhrat Abu Hurairah رضي الله عنه that he had lost two children. He requested Hadhrat Abu Hurairah رضي الله عنه to inform him if he heard anything from Rasoolullah whereby he would find solace. Hadhrat Abu Hurairah رضي الله عنه mentioned that Rasoolullah ﷺ said, “The young are the Da'aamees (grubs that swim freely in water) of Jannah. The child will meet his father and catch hold of him by the side of his clothing and will not leave the father until Allah Taala enters both of them into Jannah.” (5)

6. The children of Muslims on the day of Qiyaamah are under the *Arsh* (throne) of Allah as intercessors whose intercession is accepted. (حلية) (6)

7. Mu'aawiya bin Qurra reports from his uncle who would come to Nabi ﷺ with a child and would seat the child in front of him. Nabi ﷺ asked the man, “Do you love him?” The man رضي الله عنه replied “Yes, I love him immensely.” After a while he informed Nabi ﷺ that the child had passed away. Nabi ﷺ asked him, “Are you grieved at his passing?” He replied, “Yes.” Nabi ﷺ consoled him by saying, “Does it not please you that when Allah Taala enters you into Jannah, you will find him by the door of Jannah (waiting for you) and the child will open the door for you?” The man said, “Yes, most definitely!” He ﷺ said, “In-sha-Allah it will be so.” (7)

8. Al-Tirmidhi narrated that Abu Sinaan said, “I buried my son Sinaan whilst Abu Talhah al-Khoolaani was sitting at the graveside. When I wanted to leave he took my hand and said, 'Shall I not give you some glad

tidings, O Abu Sinaan?" I said: "Yes." He said, "Al-Dahhaak ibn 'Abd al-Rahmaan ibn 'Arzab narrated to me from Abu Moosa al-Ash'ari رضي الله عنه that the Messenger of Allah ﷺ said: "When a person's child dies, Allah asks His angels, "You have taken the child of My slave?" They say, "Yes." Allah Ta aala further asks the angels, "You have taken away the *fruit of his heart*?" They reply, "Yes." Allah Ta aala then asks the angels, "What did My slave say?" They say, 'He praised you and said "Innaa lillaahi wa inna ilayhi raaji'oon (Verily to Allah we belong and unto Him is our return)."' Allah then says: 'Build for My slave a house in Paradise and call it *'The House of Praise.'*"

10. Rasoolullah ﷺ said, "Allah Taala will gather the children from the Ummah of Nabi Muhammed ﷺ by ponds under the Arsh of Allah. Allah Taala will look at them and will say, "Why is it that I see you all lifting your heads (in anticipation of something)?" They will say, "O our Rabb! Our mothers and fathers are thirsty and we are here by these ponds. Allah Taala will inspire them to scoop water with a utensil. They will go between the rows and give their parents water to drink." ⁽⁸⁾

11. Rasoolullah ﷺ said: "The son that has not attained maturity and precedes his father (to the Aakhirah), is better than a 100 adult sons who go out in the path of Allah, as the mature sons will not be without fear till the day of Qiyamah". ⁽⁹⁾

THE STILL-BORN CHILD

Mu'aadh bin Jabal رضي الله عنه mentioned that Nabi ﷺ said, "I take an oath by the Being in whose hands my life is, surely the still-born child will pull its mother by its umbilical cord into Jannah, on the condition that she is patient upon its loss and anticipates reward for her loss."

Rasoolullah ﷺ said, "Surely the still born baby will argue with its Rabb for its parents to be entered into Jannah, Allah Taala will say, 'Admit your parents into Jannah.' Then it will take them out of the fire with its umbilical cord and admit them into Jannah." (Ibni Majah) ⁽¹⁰⁾



ADVICE OF RASULULLAH ﷺ TO MUAADH BIN JABAL رَضِيَ اللَّهُ عَنْهُ

Let us ponder over the words of the message that Rasoolullah ﷺ sent to Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ upon the demise of his son:

“In the Name of Allah, the Compassionate, the Most Merciful.
From Muhammed, the Rasool of Allah ﷺ to Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ .

Peace be upon you!

Praise be to Allah, with whom there is no other deity. May Allah bestow a great reward upon you, and grant you the ability to endure (the loss) and may He destine gratitude for us and for you; for certainly our souls, our properties, our family members and offspring are all gifts from Allah, the Almighty and the Exalted.

These have been given under our charge as if lent to us and are for us to derive benefit up to a given time. We have been ordained to be thankful when He bestows and to endure patience when He puts us to test (takes them back).

Your son was one of these gifts, placed under your care which you enjoyed, but now Allah Taala has taken him from you in lieu of great rewards. You will attain the rewards of blessings, mercy, and guidance, all of which are guaranteed provided you exercise sabr and have hope (in His mercy). Ensure that your (excessive) weeping and grieving do not spoil your reward, as these are actions which you may be ashamed of later on. (Tabrani)

Your reward has been sent forth; know that *thawaab* is attached with calamities. (Hilyah)

Beware! Weeping and wailing will not bring anything back, nor does it remove sorrow and pain. Whatever is meant to occur is bound to take place. Whatever had happened, has happened. Peace be upon you.” (Tabrani)

LESSONS WE LEARN

- 1) We need to appreciate all the bounties that Allah Taala has bestowed upon us, especially the bounty of Imaan. It is through our Imaan in the promises of Allah Taala that we will find solace and comfort.
- 2) Even in the time of sadness Allah Taala rewards us if we adopt *Sabr*.
- 3) For everything there is an appointed time. The deceased child had reached his/her appointed time.
- 4) The sadness of separation is only for a short period of time. Its duration is the temporary life of this world.
- 5) We need to realise that everything our lives, our children and our wealth belong to Allah Taala. We are only trustees appointed over these things in this world. Everything belongs to Allah Taala and Allah Taala can take back what belongs to Him at any time.
- 6) Your child will serve as a greater benefit for you in the Aakhirah than in this life.
- 7) Excessive weeping and mourning is detrimental and destroys all your other good deeds.
- 8) There should be an acceptance, that what has happened has happened and that Allah Taala knows best.

REMEMBERING THE DECEASED

It is inevitable that the child that has passed away will continuously come into the thoughts of the parent. The child is part of the mother and father and therefore the parents will never forget their child. This is natural. However, every time the parent thinks of the child and feels the emotion of loss and sadness then the parent should say: **Innaa lillaahi wa inna ilayhi raaji'oon (Verily to Allah we belong and unto Him is our return)."**

Nabi ﷺ said, “When a person is afflicted with a calamity (then) every time he remembers that calamity; even though it happened a long time ago, and he says: **'Innaa lillaahi wa inna ilayhi raaji'oon (Verily to Allah we belong and unto Him is our return),'** Allah Taala will fully reward the person like the day he was afflicted”. (Bayhaqi)

MOURNING THE DECEASED

My Ustaad, Mufti Aadam (Daamat barakatuhu) gave me sage advice when I met him after my son's demise. He advised me by saying, “Islam has put a limit on our expression of joy and Islam has also put a limit on our expression of grief.”

In our happiness we should not transgress the limits of Allah and in our sadness we should not transgress the limits of Allah. **It is ok to cry and to feel sad**, but we should never say or do things contrary to our Deen such as uttering statements of kufr, screaming, wailing loudly, hitting oneself, damaging property, acting recklessly, swearing or losing self-control.

Let us look at how our beloved Rasoolullah ﷺ behaved at the time of bereavement and learn from the advices he gave when his ﷺ son passed away.

Hadhrat Anas رضى الله عنه says, “I saw Rasoolullah ﷺ's son Ibrahim رضى الله عنه surrendering his soul in front of Rasoolullah ﷺ. His blessed eyes began to flow with tears. Rasoolullah ﷺ said, “Although the eyes weep and the heart grieves, we shall say only that which pleases Allah. O Ibrahim! I swear by Allah that we are deeply saddened by your demise”.

Hadhrat Makhool رضى الله عنه narrates that Rasoolullah ﷺ was leaning on Hadhrat Abdurrahman bin Auf رضى الله عنه as he entered the room where his son Ebrahim رضى الله عنه was surrendering his soul. When the boy passed away, Rasoolullah ﷺ's blessed eyes filled with tears. Hadhrat Abdurrahman bin Auf رضى الله عنه said, “O Rasoolullah ﷺ! Is this not what you forbade people from doing? When the Muslims see you weeping, they too will weep.” When his tears stopped, Rasoolullah ﷺ said, “These tears are shed due mercy (soft heartedness). Whoever is not merciful will not have mercy

shown to him. What we have been forbidden people from doing is loud, uncontrolled wailing and from mentioning attributes of a (deceased) person which he did not possess. Had it not been for Allah's promise to get people together (for reckoning), or for the fact that there is a well-travelled path and for the fact that the last of us will meet with the first; we would have felt grief more severe than this. Due to our sorrow over his death, our eyes weep and our hearts grieve, but we shall never say anything that would anger our Rabb. The balance of his suckling will be done in Jannah.” (Hayaatus Sahaba)

RASOOLULLAH ﷺ'S PATIENCE UPON THE DEATH OF HIS GRANDSON

Hadhrat Usaamah bin Zaid رضي الله عنه narrates that they were with Rasoolullah ﷺ one day when one of his daughters sent for him with the message that her son was dying. Rasoolullah ﷺ instructed someone saying, “Go and inform her that to Allah belongs all. He takes all that He gives and He has decreed a fixed term for everything. Instruct her to exercise patience and look forward to the rewards from Allah for her patience.”

The messenger returned to Rasoolullah ﷺ saying, “She is beseeching you to come in the name of Allah.” Rasoolullah ﷺ got up to leave and a few of the Sahaaba (Radhiallahu anhum) went with him. Amongst them were Hadhrat Sa'ad bin Ubaadah رضي الله عنه, Hadhrat Mu'aadh bin Jabal رضي الله عنه, Hadhrat Ubay bin K'ab رضي الله عنه and Hadhrat Zaid bin Thaabit رضي الله عنه.

Hadhrat Usaamah رضي الله عنه says, “I also accompanied them and when the child was given to Rasoolullah, ﷺ he was quivering in the throes of death (making a sound) as if the soul was in an old water bag. Rasoolullah ﷺ's blessed eyes welled with tears, Sa'ad رضي الله عنه asked, “What is this (referring to the blessed tears), O Rasoolullah ﷺ?”

Rasoolullah ﷺ replied: “This is the mercy that Allah Ta aala has placed in the hearts of His servants. It is only upon His merciful servants that Allah showers His mercy.” (Hayaatus Sahaba)



FORGIVENESS AND MOVING ON

Sometimes the child passes away due to external events for example an accident, negligence or murder. The sudden death is extremely painful for a parent. It is important that parents need to ensure that at some point in time they forgive and move on in order to get closure. The parents should ensure that they do not blame each other but should rather submit to the decree of Allah. They should support and console each other and be each other's pillar of strength.

Let us take a look at the life of Hadhrat Abu Bakr رضي الله عنه when his son was killed.

Hadhrat Qaasim bin Muhammed narrates that Abdullah رضي الله عنه the son of Hadhrat Abu Bakr رضي الله عنه was struck with an arrow in the battle of Taa'if. After healing, his wound reopened forty days after the demise of Rasoolullah ﷺ, causing him to pass away. When he went to his daughter, Hadhrat Ayesha رضي الله عنها, Hadhrat Abu Bakr رضي الله عنه, immensely grieved, said, "Dear Daughter, by Allah! It seems as if a goat was pulled by an ear and removed from our house." She said, "All praise belongs to Allah who has strengthened your heart and kept you firm on what is right." Later, still perturbed and in grief, he again came to her and said, "Dear daughter! Are you not afraid that Abdullah may have been buried while he was alive?" Hadhrat Ayesha رضي الله عنها declared: "Dear Father, to Allah do we belong and to Him shall we return."

Hadhrat Abu Bakr رضي الله عنه then said, "I seek protection in Allah, the All Hearing and All Knowing from the accursed Shaytaan! Dear daughter! Each and every person has influences. One comes from an angel and one comes from Shaytaan."

When a delegation from the Thaqeef tribe (the people of Taa'if) came to Hadhrat Abu Bakr رضي الله عنه, he still had in his possession the arrow which had killed his son. Taking it out, he asked the delegation, "Does any one of you recognise this arrow?" Hadhrat S'ad bin Ubayd of the Banu Ajlan tribe replied, "It is I who made the arrow, attached its feathers and arrowhead and shot it." Hadhrat Abu Bakr رضي الله عنه said, "It was this arrow that killed my son Abdullah رضي الله عنه. All praise belongs to Allah who honoured him with

martyrdom at your hands and who did not disgrace you (with death as a Kaafir) at his hands. Allah is indeed the greatest Protector.” Another narration states that Hadhrat Abu Bakr رضي الله عنه said: “The good that Allah has granted, is indeed vast for both of you.” (Hayaatus Sahaba)

YOUR CHILD IS IN JANNAH

Rasoolullah ﷺ said, “The children of the believers are on a mountain in Jannah. Hadhrat Ebrahim عليه السلام and his wife Saarah عليها السلام are looking after them until they are returned to their parents on the day of Qiyaamah”. (Abu Dawood) ⁽¹¹⁾

Hadhrat Ibni Masood رضي الله عنه said, “The souls of the children of the believers are in the bellies of birds, flying freely around in Jannah wherever they desire to be. They then return to their lamps (place of rest)”.

Sheikh Maalik bin Dinaar رحمته الله was one of the renowned Saints of his time. It is said that, in his early life, he was not a pious man and when someone asked him how he came to repent of his sins and abandon his evil ways, he related the following story about himself: “I was a policeman in my youth and was fond of wine and would drink like a fish. I drank day and night and led a carefree life. I bought a beautiful slave girl whom I loved most dearly. I had a daughter from her a lovely child. I was very fond of her and she was also very fond of me. When this baby daughter began to walk and talk, I loved her all the more and she remained with me all the time. The innocent child had a strange habit. When she saw a glass of wine in my hands, she would snatch it away and spill it on my clothes. Being very fond of her, I would not scold her. As fate would have it, my innocent child died when she was two years old and I was stunned with shock and heart-sore with bitter grief.

One night, the 15th of Shabaan, I was dead drunk and went to sleep without performing my Esha salaah. I had a most horrible dream, in which I saw what it was on the Day of Resurrection, with men coming out of graves, and I was one of those who were being driven to the Place of Assembly (Maidan e hashr). I heard the noise of something following me and looking back, I saw a huge snake chasing me, close behind. Ah! It was

the most terrible sight; the snake had blue catlike eyes., Its mouth was wide open and it was a rushing towards me, most furiously. I ran faster in terror, desperate for my life, the horrible snake still running after me and drawing closer.

I saw an old man, dressed in elegant clothes, with rich perfumes wafting all around him. I greeted him saying, 'Assalaamu Alaikum' and he returned my greetings. I said, 'For the sake of Allah, help me in my misery.' He said, 'I am too weak to help you against such a mighty foe. It is beyond my powers. You must go on running, perhaps you may find some help to save you from it.'

Running widely I saw a cliff in front of me and climbed it, but on reaching its top, I saw, beyond it, the raging Fire of Jahannum, with its most horrifying spectacles. I was so terrified by the snake that I ran on, till I was afraid I would fall into Jahannum. Meanwhile, I heard a voice calling aloud, 'Get back, for you are not one of them (Jahannamees)'. I came away and began to run in the opposite direction. The snake also turned around and came after me.

I saw again, the white-robed old man and said to him. 'Old man, can't you save me from this python. I asked you before, but you did not help me.' The men began to cry and said, 'I am too weak to help you against such a mighty snake, but I can tell you that there is a hill nearby where they keep the 'sacred trusts' of the Muslims. If you go up the hill, you might find something of yours, kept in trust, which might save you from the snake'. I rushed towards the hill, which was round in shape, with a large number of open curtained casements. The casements had golden shutters studded with rubies, and most precious jewels; on each shutter hung a curtain made of the rarest silk.

When I was going to climb the hill, the Angels called aloud, 'open the windows and raise the curtains and come out of your closets! Here is an unfortunate men in misery; maybe you have some 'trust' with him in his distress.' The windows opened at once, the curtains went up, and there issued forth from the casements a host of innocent children, with faces bright as the full moon. By this time I was utterly despondent, for the snake had drawn very close to me. Now the children called their friends, 'Come out quickly all of you, for the snake has come very close to him.' Hearing this more children came out of the windows in large crowds and among them was my dear daughter, who had passed away some time ago.

She also saw me and began to weep, exclaiming, 'By Allah! He is my own dear father.' She jumped on a swinging cradle, which seem to be made from heavenly light (Noor) and darted across to me. Next moment, she was standing by my side and I took to my chest. She lifted her left hand towards me and with her right hand she motioned the snake away. The snake went away immediately. Then she gave me a seat and sat in my lap and began to stroke my beard with her right hand saying, 'My Dear Father,

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ

قَبْلُ فَظَالٌ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٥٠﴾

Has not the time come for the Believers (who indulge in sins) that their hearts should submit in all humility to the remembrance of Allah and to the truth which was revealed. (Al-Hadeed)

I was moved to tears and asked her, 'my daughter, do all of you know the meanings of the Quraan?' She replied, 'We understand the noble Quraan even better than you' I asked her, 'What was the snake?' She said, 'It was your own evil deeds which you had made so strong that it was about to push you into Jahannum.' I asked, 'Who was that white robed old man?' She replied, 'That were your good deeds which you had made so weak with your scanty good deeds that he could not help you against the snake (though he suggested to you a means of escape).' I asked, 'What are all of you doing on the hill?' She replied, 'We are the children of Muslims, who died in infancy. We shall live here till the Day of Resurrection waiting to be reunited with you when you come to us at last and we shall intercede for you with our Lord.' Then I awoke from the dream, with the fright (of the snake) still heavy on my heart. I turned to Allah and repentance, as soon as I rose, and abandoned by evil ways. (Fadhaail Sadaqah)



A FEW POINTS TO OVERCOME GRIEF

- 1) It is important that we remain steadfast on our Deen. It is at our depth of despair that we will find Allah. Let us use this 'opportunity' to get closer to Allah. Ensure that we perform our Salaah, read Quraan, send Salaat and Salaam on our beloved Nabi ﷺ and make dhikr. *"Surely it is only with the remembrance of Allah that hearts will find contentment."* (Quraan)
- 2) There is nothing wrong in crying; in fact this will assist you to overcome your grief.
- 3) We need to ensure that we do not fall prey to depression or despondency. After losing a loved one we might feel that, "What is the point of life?" We need to remain focused and remember that our life too is temporary and that **we will eventually meet with our loved ones.**
- 4) Talk to someone i.e. a friend, an Aalim, a deeni inclined counsellor. Make sure that you do not bottle up your emotions. Why destroy yourself and others around with vented anger and grief? You might have other children, a spouse or parents and they too have a right over you.
- 5) Be strong for your spouse and family. They are also grieving. If they see you strong they will draw on your strength.
- 6) Avoid excessive internal questions and dialogue. Why did it happen? What did I do wrong? Why did it happen to me? What could I have done to save my child? This type of questioning will kill you from the inside. Entrust all unanswered questions to Allah and say that everything happens by the will of Allah. My Allah Taala knows best. Make peace with yourself.
- 7) The memory of your child will come often to you. At times, you have to wilfully direct your focus and ensure that it does not overwhelm you. For example in Salaah, regain your focus by saying that my Salaah is for Allah Taala alone.
- 8) Appreciate the bounties that Allah Taala has given you. Yes, your

beloved is no more with you, but Allah Taala has blessed you with so much. Look at your remaining family, your friends, food, health, etc. Despite the pain of your loss, there will always be someone less fortunate than yourself, who has lost more than you have. Make Shukar that Allah Taala has given you Imaan. Where would we have been without Imaan?

9) Appreciate the family, friends and community that have supported you and have consoled you in your bereavement. Never forget them and continue making duaa for them.

10) Continuously make duaa to Allah Taala for it is only Allah Taala's mercy that we are in need of.

CONCLUSION

Nabi ﷺ said, “When any one of you is overwhelmed with grief by his loss, then he should remember me and he should remember that I too will pass away.”

The greatest loss in this world is the demise of Rasoolullah ﷺ. We should remember that the greatest and most beloved creation of Allah ﷻ too had traversed the journey of this worldly life to the eternal life of the Aakhirah.

I kindly request that you remember my family and I in your duaas. May Allah Taala reunite us with our beloved Nabi ﷺ and our loved ones in the Hereafter. Aameen

(Moulana) Suhail Wadee
5 Jamaadal Awwal 1437
10 March 2016



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- (1) أن المؤمن إذا سَلِمَ لأمر الله تعالى، ورجع، واسترجع عند المصيبة، كتب الله له ثلاث خصال من الخير، الصلاة من الله تعالى، والرحمة، وتحقيق سبل الهدى
- (2) عن أمّ سليم، سمعتُ رسول الله صلى الله عليه وسلم يقول: ما من مُسْلِمَيْن يموت لهما ثلاثة أولادٍ لم يبلغوا الحِنْث إلا أدخله الله الجنة بفضل رحمته إياهم
- (3) وأخرج الثُمياطي في كتاب التَّسَلِّي والاعتبار عن الحسحاس بن بكر، وكانت له صحبة، عن النبي صلى الله عليه وسلم، قال: مَنْ لقي الله بخمس عُوفي من النار، وأدخل الجنة، وهي سبحانه الله، والحمد لله، ولا إله إلا الله والله أكبر، وولد يُحْتَسَب
- (4) عن حسان بن كُريب أن غُلاماً تُوفي بحمص، فَوَجَدَ عليه أبوه أشدَّ الوجد، فقال له حوْشَبُ / صاحب النبي صلى الله عليه وسلم: ألا أخبرك بما سمعت من رسول الله صلى الله عليه وسلم يقوله في مثل ابنك هذا: أن رجلاً من أصحابه كان له ابن قد أدرك، فكان يأتي مع أبيه إلى رسول الله صلى الله عليه وسلم، فقال له النبي صلى الله عليه وسلم / لا أرى فلانا، قال: يا نبي الله إن ولده تُوفي، فَوَجَدَ عليه، فقال له النبي صلى الله عليه وسلم لَمَّا رآه: أُحِبُّ لَوْ أَنَّ عندك ابنك كأجر الصَّبيِّان جراءة، أُحِبُّ لَوْ أَنَّ عندك ابنك كهلاً/ كأفضل الكهول، أو يقال لك ادخل الجنة بثواب ما قد أخذنا منك
- (5) وأخرج حميد بن زنجويه، ومُسلم، وأبو نعيم عن أبي حسان، قال: قلتُ لأبي هريرة رضي الله تعالى عنه، توفي لي ابنان، فحدثني بشيء سمعته من رسول الله صلى الله عليه وسلم، تطيب به أنفُسنا عن موتانا، قال: صغارهم دعاميص الجنة، يلقي أحدهم أباه؛ فيأخذه بِصَفَةِ ثوبك، فلا ينتهي حتى يُدْخِلَهُ الله الجنة وأباه
- (6) أخرج أبو نعيم في الحلية عن أبي أمامة أنَّ رسول الله صلى الله عليه وسلم قال: ذَراري المسلمين يوم القيامة تحت العرش شافعين ومُشفِّعين.
- (7) وأخرج أبو سعيد عن معاوية بن قُرة عن عمِّه أنه كان يأتي النبي صلى الله عليه وسلم يأتيه بابه، فيجلسه بين يديه، فقال له النبي صلى الله عليه وسلم: أُحِبُّ، قال: نعم حُباً شديداً، قال: ثم إنَّ الغلام مات، فقال له النبي صلى الله عليه وسلم: كَأَنَّكَ جَزَعْتَ عليه، قال: أجل يا رسول الله، قال: أفما يسرُّكَ إذا أدخلك الله الجنة أن تجده علي باب من أبوابها فيفتحه لك، قال: بلى، قال: فإنه كذلك، إن شاء الله تعالى
- (8) وأخرج الديلمي عن ابن عُمر، قال: قال رسول الله صلى الله عليه وسلم: يجمع الله أطفال أمة محمد صلى الله عليه وسلم في حياض تحت العرش، فيَطَّلِعُ الله تعالى عليهم اطلاعة فيقول: مالي أراكم رافعي رؤوسكم، فيقولون: يا ربنا الآباء والأمهات في عطش، ونحن في هذه الحياض، فيبوحون إليهم أن اغرقوا في هذه الآنية من هذا الماء، ثم خَلَّلُوا الصفوف فاسقوا الآباء والأمهات

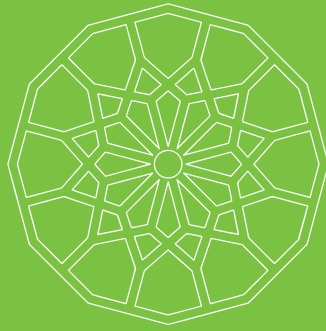
(9) أخرج ابن أبي الدنيا عن عمرو بن شعيب ٨، ب عن أبيه عن جده، قال: قال رسول الله صلى الله عليه وسلم: مَنْ قَدَّمَ مِنْ صُلْبِهِ ذَكَرًا لَمْ يَبْلُغِ الْحِنْثَ كَانَ أَفْضَلَ أَنْ يُخَلَّفَ مِنْ بَعْدِهِ مِائَةٌ كُلَّهُمْ يَجَاهِدُونَ فِي سَبِيلِ اللَّهِ، لَا تَسْكُنُ رَوْعَتُهُمْ إِلَى يَوْمِ الْقِيَامَةِ

(10) وابن ماجه والبيهقي في الشعب، عن علي بن أبي طالب، قال: قال رسول الله صلى الله عليه وسلم: إِنَّ السَّقَطَ لِيُرَاغِمَ رَبَّهُ فِي إِدْخَالِ أَبْوَابِ الْجَنَّةِ، فيقول الله سبحانه وتعالى: ادْخُلْ أَبْوَابَ الْجَنَّةِ، فيُخْرِجُهُمَا مِنَ النَّارِ بِسُرْرِهِ، وَيُدْخِلُهُمَا الْجَنَّةَ

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Madrasah Ashraful Uloom - Marlboro
P.O. Box 292, Marlboro, 2063
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