



Death, Dying & Losing Your Children

الموت والاحتضار وفقد الاولاد

Compiled & Translated by
Abbas Abu Yahya

Death of Children

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Death & Dying

Allaah said:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ . الَّذِينَ إِذَا أَصَابَتْهُمُ
مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ . أُولَئِكَ عَلَيْهِمْ
صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

«And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabiroon (the patient).

Who, when afflicted with calamity, say:
Truly! To Allaah we belong and truly, to
Him we shall return.

They are those on whom are the Salawât
(i.e. who are blessed and will be forgiven)
from their Lord, and (they are those who)
receive His Mercy, and it is they who are
the guided ones.﴾

[Al-Baqarah: 155-157]

Allaah Ta'ala said:

(وَاللَّهُ يُحِبُّ الصَّابِرِينَ)

﴿And Allaah loves As-Sabiroon (the
patient﴾

[Ala-Imran: 146]

Allaah Azza wa Jal said:

إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

«Only those who are patient shall receive their reward in full, without reckoning.

[az-Zumar: 10]

General Entry into Paradise

Allaah Azza wa Jal says:

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ

<<Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their

offspring. And angels shall enter unto them
from every gate (saying): >>

[Raad: 23]

Allaah Subhanahu wa Ta'ala says:

(وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ
ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ)

<< And those who believe and whose
offspring follow them in Faith, to them
shall We join their offspring, and We shall
not decrease the reward of their deeds in
anything. Every person is a pledge for that
which he has earned.>>

[Tur: 21]

Allaah Azza wa Jal says:

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ
آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

<<"Our Lord! And make them enter the
Adn (Eden) Paradise (everlasting Gardens)
which you have promised them, and to the
righteous among their fathers, their wives,
and their offspring! Verily, You are the All-
Mighty, the All-Wise. >>

[Ghafir: 8]

The Reward for Calamities

From Suhaib who said that the Messenger
of Allaah sallAllaahu alayhi wa sallam said:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا
 لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ
 ضَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ

The matters of the believer are amazing;
 indeed, his matters are all good. This is not
 for everyone but except for the believer. If
 he is granted prosperity and he is grateful,
 then it is good for him. If he is afflicted
 with adversity and he is patient, then it is
 good for him.'

[Collected by Muslim]

Having Patience When Calamities First

Occur

From Abu Sa'eed al-Khudri from the Prophet sallAllaahu alayhi wa sallam who said:

ومن يستعفف يعفّه الله، ومن يستغن يغنه الله، ومن يتصبر يصبره الله، وما أعطي أحد عطاءً خيراً وأوسع من الصبر

‘Whoever sincerely strives to refrain and abstain from that which Allaah has prohibited then Allaah keeps him away from prohibitions. Who sincerely strives to refrain and abstain from asking from

people then Allaah makes him content. Whoever sincerely strives to be patient then Allaah gives him patience. No one is granted a matter better than and more comprehensive than patience.'

[Collected by Bukhari & Muslim]

Anas said the: The Prophet of Allaah-sallAllaahu alayhi wa sallam- passed by a woman crying at a grave. The Prophet said to her:

اتَّقِ اللَّهَ وَاصْبِرْ

'Fear Allaah and have patience.'

She replied: 'Go away! What do you care about my calamity?'

It was said to her after the Prophet had gone away, that he was the Messenger of Allaah SallAllaahu alayhi wa sallam.

When she heard that she took that as if she was about to die due to her mistake. So, she went to see him but did not find any guards at his doorway and said: 'O Messenger of Allaah I did not know it was you.'

The Messenger replied:

إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى أَوْ: عِنْدَ أَوَّلِ صَدْمَةٍ

Indeed, patience is needed when the calamity first strikes.'

[Collected by Bukhari, Muslim, Abu Dawood & authenticated by Al-Albaani]

The Meaning of Patience

Ibn Nassirudeen ad-Dimishqi (d. 842 A.H.) said:

'The linguistic meaning of patience is: 'confinement'. It revolves around three pillars:

Controlling the soul from being annoyed and angry with destiny and fate.

Confining the tongue from saying something evil and abusive.

Shackling the limbs from sinning, like beating and slapping oneself, tearing clothing, and colouring everything black. If a person fulfils these pillars achieves the virtue of patience which is half of Eemaan. His trial changes into a great, huge benefit, and what he disliked becomes beloved to him.'

[Taken from 'Bard al-Akbaad' p.16-17]

Crying & Sadness of the heart

From Anas bin Malik- RadhiAllaahu anhu- who said: We visited Abu Yusuf along with the Prophet - *sallAllaahu alayhi wa sallam* – who was looking after Ibraheem [the Prophet's son]. The Messenger of Allaah- *SallAllaahu alayhi wa sallam*- took a hold of Ibraheem and kissed him and smelt him, then when we visited him again while Ibraheem was about to pass away. The eyes of the Messenger of Allaah- *SallAllaahu alayhi wa sallam* - began to swell up and he cried. Abdurahman bin

Awf-RadhiAllaahu anhu - said to him: 'Even you are crying O Messenger of Allaah?'

He- SallAllaahu alayhi wa sallam - replied:

يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ،

'O Ibn Awf, indeed it is mercy.'

Then the Messenger- SallAllaahu alayhi wa sallam - followed that up by saying:

الْعَيْنُ تَذْمَعُ وَالْقَلْبُ يَحْزَنُ وَلَا نَقُولُ إِلَّا مَا يُرْضِي الرَّبَّ
وَإِنَّا لِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ

'The eyes shed tears, the heart is saddened, and we do not say anything except that which pleases our Lord, indeed

we are saddened by your leaving us O
Ibraheem'.

[Collected by Bukhari]

From Usama bin Zayd who said:

‘We were with the Prophet- SallAllaahu
alayhi wa sallam - and one of his
daughters sent someone to call him and
informed him that her child or her son was
dying. So, the Messenger said:

ارْجِعْ إِلَيْهَا، فَأَخْبِرْهَا: أَنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ،
وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَمُرْهَا فَلْتَصْبِرْ
وَلْتَحْتَسِبْ

‘Go back to her and inform her, Indeed to Allaah belongs what He takes, and it is for Him what He gives. To Allaah every matter has an appointed time. Command her to have patience and hope for a reward for being patient.’

The person who brought the message returned to the Prophet and said: Indeed, she took an oath to go and see her.’

The Prophet- SallAllaahu alayhi wa sallam - stood and so did Saad bn Ubadah and Mua’dh bin Jabal and I went with them.

The child was lifted to the Prophet and his breathing began to rattle as if his voice was

coming out of a pot, and the Prophet began crying.

Saad said: 'What is this O Messenger of Allaah?'

The Prophet replied:

هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ
اللَّهُ مِنْ عِبَادِهِ الرَّحَمَاءَ

'This is mercy which Allaah has placed in the hearts of His worshippers.

Indeed, Allaah has mercy on those of His worshippers who show mercy.'

[Collected by Bukhari and Muslim]

Imam Ibn al-Qayyim al-Jawzeeyah said:

‘The Prophet- SallAllaahu alayhi wa
sallam - established the Sunnah of
having humility for the deceased and
crying which is done silently, and
sadness of the heart. The Prophet used
to do this and say:

تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ وَلَا نَقُولُ إِلَّا مَا يُرْضِي
الرَّبَّ

'The eyes shed tears, the heart is
saddened, and we do not say
anything except that which pleases
our Lord.'

The Prophet- SallAllaahu alayhi wa
sallam - also established the Sunnah for
his Ummah of Praising Allaah and to
say,

(إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)

اللَّهُمَّ أَجْزِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

'Indeed, we belong to Allaah and
indeed to Him is our return, O Allaah
reward me for my calamity and replace
it with what is better.'

Also being pleased with Allaah, and
these matters do not negate crying and
sadness of the heart. This is why the
Prophet who is the most pleased of

Allaah from the creation in regards to what Allaah had destined, and the greatest of people in praising Allaah, but also cried out of compassion for his son on the day his son Ibraheem passed away, and out of mercy for the boy, and out of pity for him but his heart was full of acceptance and being pleased with Allaah Azza wa Jal and with gratitude, as well as his tongue busy with the Dhikr (remembrance of Allaah) and praising Him.'

[Zaad al-Maad 1/480]

What to say when Calamities Occur

From Umm Salamah who said that she heard the Messenger of Allaah sallAllaahu alayhi wa sallam saying:

مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ (إِنَّا لِلَّهِ
وَإِنَّا إِلَيْهِ رَاجِعُونَ) اللَّهُمَّ أَجْرِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي
خَيْرًا مِنْهَا إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا

There is no Muslim who has been afflicted by a calamity, and he says what Allaah has ordered him to say,

(إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)
اللَّهُمَّ أَجْرِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

'Indeed, we belong to Allaah and indeed to Him is our return, O Allaah reward me for my calamity and replace it with what is better.'

Except that Allaah replaces that which is better for him.'

Umm Salamah said, Abu Salamah died, and I said which of the Muslims is better than Abu Salamah.

His was the first household which migrated to the Messenger of Allaah sallAllaahu alayhi wa sallam.

Then I said that Dua and Allaah gave me the Messenger of Allaah sallAllaahu alayhi wa sallam in his place.'

[Collected by Muslim]

Having the Ability to say that which is Good & the Reward for it

From Abu Musa al-Ashaari that the Messenger of Allaah- sallAllaahu alayhi wa sallam- said:

إذا مات ولد الرجل يقول الله تعالى للملائكة: أقبضتم ولد عبدي؟ فيقولون: نعم.

فيقول: أقبضتم ثمرة فؤاده؟ فيقولون: نعم. فيقول: فماذا قال عبدي؟ قال: حمدك واسترجع.

فيقول : ابنوا لعبدي بيتا في الجنة وسمّوه بيت الحمد

‘When a child of a man dies, Allaah says to the Angels: Have you taken the son of my worshipper?

They will say: Yes.

Allaah will say: Have you taken the fruit of his heart?

They will say: Yes.

Allaah will say: So, what did my worshipper say?

The Angel will say: He praised You and said Inna lillahi wa inna ilayhi Rajioon

(Indeed we belong to Allaah and indeed our return is to Him).

Allaah will say: 'Build a house for my worshipper in Paradise and call it Bait al-Hamd (The house of praise).'

[Collected by Tirmidhi & graded Hasan by Al-Albaani in Silsilah as-Saheehah no. 1408]

Being Saved from the Hellfire

From Abu Hurairah-RadhiAllaahu anhu-
from the Prophet- SallAllaahu alayhi wa
sallam:

من مات له ثلاثة من الولد لم يبلغوا الحنث كان له
حجاباً من النار أو دخل الجنة

‘Whoever has three children who die
and do not reach the age of
responsibility for their actions they will
be a veil for him from the Hellfire, or he
will enter Paradise.’

[Collected by al-Bukhari, Book of al-Janaiz,
Chapter, what is mentioned about the
children of the Muslims]

From Abu Saeed RadhiAllaahu anhu that
the women said to the Prophet SallAllaahu
alayhi wa sallam:

اجْعَلْ لَنَا يَوْمًا فَوَعَّظْهُنَّ

'Set aside a day for us where you could admonish us.'

The Prophet replied:

أَيُّمَا امْرَأَةٍ مَاتَ لَهَا ثَلَاثَةٌ مِنَ الْوَلَدِ كَانُوا حِجَابًا مِنَ النَّارِ

'Any woman whose three children die,
except that they would be a veil for her
from the Hell-fire.'

A woman asked: How about if it was two
children?

He said:

وَإِثْنَانِ

'And two.'

[Collected by al-Bukhari & Muslim]

Mercy of Allaah for those Children

From Anas bin Malik RadhiAllaahu anhu who said that the Messenger of Allaah sallAllaahu alayhi wa sallam said:

"مَا مِنَ النَّاسِ مُسْلِمٌ يَمُوتُ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا
الْحِنْثَ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ"

'There is no Muslim person whose three children die who have not reached the age of responsibility for their actions except that Allaah will enter him into Paradise due to the mercy of Allaah for those children.'

[Collected by Bukhari, Muslim, Nisa'ee & Ibn Majah, graded Saheeh in Saheeh Targheeb no. 1992]

In a similar wording:

From Abu Dharr-RadhiAllaahu anhu who said I heard the Messenger of Allaah sallAllaahu alayhi wa sallam

"ما مِنْ مُسْلِمَيْنِ يَمُوتُ بَيْنَهُمَا ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا
الْحِنْتَ؛ إِلَّا أَدْخَلَهُمَا اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ."

'There is no two Muslims who have three children who die who have not reached the age of responsibility for their actions except that Allaah will enter both

parents into Paradise due to the mercy of Allaah for those children.'

[Collected by Ibn Hibban & graded Saheeh by Al-Albaani in Saheeh Targheeb no. 1995]

In the narration collected by Nisa'ee that the Messenger of Allaah sallAllaahu alayhi wa sallam said:

"من احتسبَ ثلاثةً من صلبه؛ دخلَ الجنةَ."

'Whoever hopes for reward by being patient with what Allaah wrote for the passing away of three of his children from his own offspring, enters Paradise.'

A woman stood up and asked: 'How about losing two children?'

He replied: 'or two.'

[Collected by Nisa'ee & graded Saheeh lighayrihi by Al-Albaani in Saheeh Targheeb no. 1992]

In the wording by Nisa'ee:

"! قالت المرأة يا ليتني قلت: واحد

'The woman said: 'If only I had asked, 'even for one child?'

[Silsilah as-Saheehah no. 2302]

From Utbah bin Abdin as-Sulami-
RadhiAllaahu anhu- who said I heard the
Messenger of Allaah sallAllaahu alayhi wa
sallam saying:

"ما مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ؛
إِلَّا تَلَقَّوْهُ مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ مِنْ أَيَّهَا شَاءَ دَخَلَ."

‘There is no Muslim person whose
three children die who have not
reached the age of responsibility for
their actions except that those children
will meet him at any of the eight gates-
of Paradise which he wants to enter
from.’

[Collected by Ibn Majah & graded Hasan by Al-Albaani in Saheeh Targheeb no. 1993]

From Uqbah bin Aamir from the Messenger of Allaah- sallAllaahu alayhi wa sallam- that he said:

"مَنْ أَتَكَلَ ثَلَاثَةً مِنْ صُلْبِهِ فَاحْتَسَبَهُمْ عَلَى اللَّهِ، [قال أبو
عشانة مرة:] فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ؛ وَجَبَتْ لَهُ الْجَنَّةُ."

‘Whoever has three from his offspring pass away and hopes for a reward by being patient for them from Allaah, [Abu Ushannah once said: in the path of Allaah Azza wa Jal] then Paradise is obligatory for him.’

[Collected by Ahmad, Tabarani &
authenticated by Al-Albaani in Silsilah as-
Saheehah no. 2296 & 2302]

From Abu Hurairah-RadhiAllaahu anhu-
from the Prophet sallAllaahu alayhi wa
sallam – who said:

لَا يَمُوتُ لِمُسْلِمٍ ثَلَاثَةٌ مِنْ الْوَلَدِ فَيَلْجَ النَّارَ إِلَّا تَحِلَّةَ
الْقَسَمِ

‘There is no Muslim whose three sons
die will enter the hellfire except for
what Allaah promised that they will be
exposed to.’

قَالَ أَبُو عَبْدِ اللَّهِ ﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا﴾

Abu Abdullaah [al-Bukhari] said: <<There is not one of you except that you will pass over (Hell).>>

[Collected by Bukhari]

From Abu Hurairah-RadhiAllaahu anhu-
who said that the Messenger of Allaah -
sallAllaahu alayhi wa sallam- said:

"لا يموتُ لأحدٍ مِنَ المسلمينَ ثلاثةٌ مِنَ الولَدِ فتَمَسَّهُ
النَّارُ إِلَّا تَحِلَّةَ الْقَسَمِ."

‘There is none from the Muslims for
whom three sons die and is touched by
the hellfire except for what Allaah
promised that they will be exposed to.’

[Collected by Malik, Bukhari, Muslim,
Tirmidhi, Nisa'ee & Ibn Majah]

In the narration collected by Muslim:

The Messenger of Allaah- sallAllaahu alayhi
wa sallam said to some of the women of
the Ansaar:

لا يموتُ لإحداكنَّ ثلاثةٌ مِنَ الْوَلَدِ فَتَحْتَسِبُهُ؛ إِلَّا دَخَلَتْ
الْجَنَّةَ."

‘There is none from one of you for
whom three sons die and that you
hope to be rewarded for being patient
due to that except that she will enter
Paradise.’

One of the women from among them said:

‘Or two children O Messenger of Allaah?’

He replied: ‘Or two.’

In another narration collected by Muslim:

‘A woman came with her child and said: ‘O Prophet of Allaah! Make Dua to Allaah for me, indeed, I have buried three of my dead children.’

The Prophet asked:

"أَدَفَنْتِ ثَلَاثَةً؟"

‘You have buried three?’

She said: ‘Yes.’

He said:

"لَقَدْ اخْتَضَرْتَ بِحِطَاءٍ شَدِيدٍ مِنَ النَّارِ."

‘You have fortified yourself with a strong
barrier from the Hell-fire.’

[Collected by Muslim & in Saheeh

Targheeb no. 1994]

From Abdurahman bin Basheer al-Ansaari
who said that the Messenger of Allaah
sallAllaahu alayhi wa sallam said:

مَنْ مَاتَ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ؛ لَمْ يَرِدِ النَّارَ
إِلَّا عَابِرَ سَبِيلٍ. يَعْنِي الْجَوَازَ عَلَى الصَّرَاطِ."

‘Whoever has three children who died
and had not reached the age of
responsibility for their actions, will not
be exposed to the fire except as one

who passes by. Meaning, he will pass over the bridge which is over the Hell-fire.'

[Collected by Tabarani & Al-Albaani graded it Hasan in Saheeh Targheeb no. 2001]

Even if One Child Dies

From al-Harith bin Aqyash who said that the Messenger of Allaah sallAllaahu alayhi wa sallam said:

ما من مسلمين يقدّمان ثلاثه لم يبلغوا الجنّة إلا
أدخلهما الله الجنة بفضل رحمته إياهم.

‘There are no two Muslims [husband & wife] whose three children have died and had not reached the age of responsibility for their actions, except that Allaah will enter both of them into Paradise due to the virtue of His mercy for them.’

The Companions said: ‘O Messenger of Allaah! Even those who have two children?’

The Messenger replied:

وَذَوِ الْاِثْنَيْنِ. اِنَّ مِنْ اُمَّتِي مَنْ يَدْخُلُ الْجَنَّةَ بِشَفَاعَتِهِ اَكْثَرُ
مِنْ مُضَرَ

‘Also, those who have two children.
Indeed, from those from my Ummah
who will enter Paradise with Allaah’s
intercession are more than the tribe of
Muddar.’

[Collected by al-Hakim & graded Saheeh
lighayrihi by Al-Albaani in Saheeh Targheeb
no. 2005]

In a similar narration from Jabir
RadhiAllaahu anhu, where Mahmood bin
Labeed said:

‘I asked Jabir, do you see that had you
said, ‘What about one child? The
Messenger would have said one.’

Jabir replied: 'I swear by Allaah, I also think the same.'

[Collected by Ahmad, Ibn Hibban & graded Hasan Saheeh by Al-Albaani in Saheeh Targheeb no. 2006]

From Qurrat bin Eeyaas that a man would visit the Prophet-sallAllaahu alayhi wa sallam- along with his son, the Prophet sallAllaahu alayhi wa sallam said:

"أَتُحِبُّهُ؟"

'Do you love him?'

The man answered, 'Yes, O Messenger of Allaah! I love you just as I love him.'

The Prophet sallAllaahu alayhi wa sallam had not seen the boy for some time and said:

ما فعلَ ابْنُ فلانٍ

'What happened to the son of so and so?'

They answered: 'O Messenger of Allaah! He died.'

The Prophet sallAllaahu alayhi wa sallam said to the boy's father:

أَلَا تُحِبُّ أَنْ لَا تَأْتِيَ أَبَاكَ مِنْ أَبْوَابِ الْجَنَّةِ إِلَّا وَجَدْتَهُ
يُنْتَظِرُكَ؟ "

‘Do you not love that you will come to a door from the doors of Paradise except that you will find him waiting there for you?’

The man said: O Messenger of Allaah, is this specific to him, or for all of us?’

The Prophet replied:

"بَلِ لِكُلِّكُمْ."

‘This is for all of you.’

[Collected by Ahmad, Ibn Hibban & graded Hasan Saheeh by Al-Albaani in Saheeh Targheeb no. 2007]

In the narration of Nisa’ee:

When the Prophet of Allaah sallAllaahu alayhi wa sallam used to sit down, a number of his Companions used to gather with him. Among them was a man who had a young son who would climb his father's back and sit in front of him. The young boy died, and the man would refrain from attending gatherings because it would remind him of his son and he would become sad because of that. The Prophet sallAllaahu alayhi wa sallam missed the man and said:

"ما لي لا أرى فلاناً؟"

‘Why is it that I do not see so and so?’

They said: ‘O Messenger of Allaah, his young son whom you used to see died.’

The Prophet sallAllaahu alayhi wa sallam met the man and asked him about his young son? The man informed him that he had died. The Prophet gave his condolences and said:

يا فلان! أَيُّمَا كَانَ أَحَبُّ إِلَيْكَ أَنْ تَتَمَتَّعَ بِهِ عُمْرَكَ، أَوْ لَا
تَأْتِي [غَدًا] إِلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ إِلَّا وَجَدْتَهُ قَدْ
سَبَقَكَ إِلَيْهِ يَفْتَحُهُ لَكَ؟

‘O so and so, what is more beloved to you either that you enjoy your time with him during your life or that you come tomorrow to a door from the

doors of Paradise except that you will find him having preceded you to it and opens the door for you?’

The man said: ‘O Prophet of Allaah, in fact him preceding me to the door of Paradise and opens it for me is more beloved to me.’

The Prophet said:

فذاك لك

‘That is how it will be for you.’

[Collected by Nisa’ee & Hasan Saheeh by Al-Albaani in Saheeh Targheeb no. 2007]

A Still-Born

From Mu'adh who said that the Messenger of Allaah sallAllaahu alayhi wa sallam said:

"وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ السَّقْطَ لَيَجُرُّ أُمَّهُ بِسَرِّهِ إِلَى الْجَنَّةِ
إِذَا اخْتَسَبَتْهُ."

‘I swear by Him in whose Hand is my life, indeed, a still-born will drag his mother with his umbilical cord into Paradise if she hopes for a reward by being patient.’

[Collected by Ahmad, Tabarani & graded Saheeh lighayrihi by Al-Albaani in Saheeh Targheeb no. 2008]

Imam Nawawi said:

"موتُ الواحدِ من الأولادِ حجابٌ من النار ، وكذا

السقطُ "

'The death of one of the children is a veil from the Hell-fire and likewise is a miscarriage.'

[Al-Majmoo 5/287]

From Abu Salma the shepherd of the Messenger of Allaah *sallAllaahu alayhi wa sallam* who said: I heard the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- saying:

بخ بخ، -وأشار بيده لِخَمْسٍ -ما أَثْقَلَهُنَّ في
 الميزان: سُبْحَانَ اللَّهِ، والحمدُ لِلَّهِ، ولا إِلَهَ إِلَّا اللَّهُ، والله
 أَكْبَرُ. والوَلَدُ الصَّالِحُ يُتَوَفَّى لِلْمَرْءِ الْمُسْلِمِ، فيَحْتَسِبُ بِهِ."

*'Bakhin Bakhin'*¹ – and pointed with his
 five fingers – how heavy they are on the
 scale: 'Far is Allaah from imperfection,
 and all praise be to Allaah, and there is
 none worthy of worship in truth except
 Allaah, and Allaah is the Greatest,'

¹ *'Bakhin Bakhin'* this is a word, which is said when,
 being amazed by something and explaining its
 excellence.

(Subhana Allaahi, wal hamdu lillaahi, wa la illaah ila Allaah, wa Allaahu Akbar)
and a righteous son that dies and his father is a Muslim and he hopes for a reward for being patient.'

[Collected by Nisa'ee, Ibn Hibban, al-Hakim & graded Saheeh by Al-Albaani in Saheeh Targheeb no. 2009 & also in Saheehah no. 1204]

From Abu Hurairah that the Messenger of Allaah sallAllaahu alayhi wa sallam said that Allaah Ta'ala said:

يَقُولُ اللَّهُ تَعَالَى: مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ، إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ احْتَسَبَهُ، إِلَّا الْجَنَّةُ.

‘I do not have for my believing slave a reward if I took his most beloved from the people of the Dunya and he hopes for a reward for being patient except Paradise.’

[Collected by Bukhari]

Hafidh Ibn Hajr said:

‘This narration includes even if one child died and more than one. This is the most correct opinion mentioned about this issue.’

[Fath al-Bari 3/119]

Deceased Children will Enter their Parents into Paradise

From Abu Hassaan who said I said to Abu Hurairah: ‘Two of my sons have just died, will you not narrate to me a hadeeth from the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- to make our souls feel better about our deceased?’

He said: ‘Yes,’ the Messenger said:

نَعَمْ ، صِغَارُهُمْ دَعَامِيصُ الْجَنَّةِ ، يَتَلَقَّى أَحَدُهُمْ أَبَاهُ - أَوْ
 قَالَ أَبَوَيْهِ - فَيَأْخُذُ بِثَوْبِهِ ، - أَوْ قَالَ بِيَدِهِ - كَمَا آخُذُ أَنَا
 بِصَنْفَةِ ثَوْبِكَ هَذَا ، فَلَا يَتَنَاهَى حَتَّى يُدْخِلَهُ اللَّهُ وَأَبَاهُ
 الْجَنَّةَ

‘Their young ones [the deceased] are the young of Paradise one of them will meet his father – or he said: his parents – and he will hold on to his garment – or he said: his hand, just like I am taking a hold the hem of your garment.

The child will not stop holding – or he said: he will not stop- until Allaah enters the child and the parent into Paradise.’

[Collected by Muslim, Ahmad and researched in Silsilah Saheehah No. 431]

In a narration by Nisa’ee:

"يُقَالُ لَهُمْ: ادْخُلُوا الْجَنَّةَ، فيقولونَ: حَتَّى تَدْخَلَ
آبَاؤُنَا. فيقالُ لَهُمْ: ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَآبَاؤُكُمْ."

‘It will be said to the children, enter Paradise, they will say, not until our parents enter. Then it will be said to them, enter Paradise, you and your parents.’

[Collected by Nisa’ee & graded Saheeh by Al-Albaani in in Saheeh Targheeb no. 1997]

The State of Muslim Children in Paradise

From Abu Hurairah from the Prophet -
sallAllaahu alayhi wa sallam:-

أَطْفَالُ الْمُسْلِمِينَ فِي جَبَلٍ فِي الْجَنَّةِ
يَكْفَلُهُمْ إِبْرَاهِيمُ وَسَارَةُ حَتَّى يَدْفَعُونَهُمْ
إِلَى آبَائِهِمْ يَوْمَ الْقِيَامَةِ

‘The children of the Muslims will be upon a mountain in Paradise. They would be taken care of by Ibraheem and Sara until they would be returned to their parents on the Day of Judgement.’

[Collected by Abu Na’eem in ‘Akhbar al-Asbahan’, Daylami, Ibn Aasakir & authenticated by Al-Albaani in Saheehah No. 1467]

Imam an-Nawawi – Rahimahullaah- said after presenting the Ahadeeth about ‘the virtue of the one whose child dies and he hopes and is patient for the reward’:

‘There is evidence in these Ahadeeth that

the children of the Muslims will be in Paradise. A group of scholars conveyed the consensus of the Muslims about these children being in Paradise.

It was reported from al-Maziri that he said: 'A group of scholars conveyed a consensus of these children definitely being in Paradise, due to the saying of Allaah Ta'ala:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ
ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ

<< And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in

anything. Every person is a pledge for that
which he has earned. >>

[Surah Tur: 21]

[Sharh an-Nawawi ala Saheeh Muslim
16/421]

Fatawa of the Scholars

1 - The Reward for Being Patient upon the affliction of your child dying

Taken From
the *Fatawaa* of our
Shaykh, *Allaama, Mufti* of the Kingdom of
Saudi Arabia

Abdul Azeez bin Abdullaah Bin Baz

The Question

What are the benefits of being patient?
Does being patient have grades? Does a person get rewarded if five of his children die in a road accident? Three of whom were small and two were older. How can a Muslim aid himself in being patient? may Allaah reward you with goodness.

The Answer:

‘There is no doubt that in calamities there is great goodness for the one who is patient and seeks a reward

Allaah the most Magnificent and most High said:

وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ [البقرة: ١٥٥-١٥٦]،

<< 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." >>

[al-Baqarah: 155-156]

Allaah Subhanahu said:

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ
الْمُهْتَدُونَ

<<They are those on whom are the Salawat
(i.e. blessings, etc.) (i.e. who are blessed
and will be forgiven) from their Lord, and
(they are those who) receive His Mercy,
and it is they who are the guided-ones. >>

[al-Baqarah: 157]

The Prophet sallAllaahu alayhi wa sallam
said

There is no worshipper who is stricken with
a calamity, except that he says:

مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ (إِنَّا لِلَّهِ
وَإِنَّا إِلَيْهِ رَاجِعُونَ) اللَّهُمَّ أَجْزِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي
خَيْرًا مِنْهَا

'Indeed, we belong to Allaah and to Him is
our return. O Allaah reward me for my
calamity and give me something better in
its place',

and Allaah rewards him for his calamity
and gives him something better in its
place.

There is an authentic hadeeth of which the
meaning is:

'Whoever has three daughters who die
before reaching the age of puberty,

then they will be a veil for their parents from the Hell-fire.'

The Companions asked: 'O Messenger of Allaah! What if it was two daughters?'

The Messenger said: 'or two.'

Therefore, the death of children is from the means of salvation for their parents from the Hell-fire, if the number of children was three, or two, or more than that.

So, the intent is that there is a great reward and much goodness in being patient upon calamities. In the death of children there is great goodness for their parents.

In fact, this is from the means of entering Paradise and being rescued from the Hell-fire.

We ask Allaah the Greatest that He gives the Muslims success and aids them upon all goodness.

<https://binbaz.org.sa/fatwas/12557/%D8%A7%D8%AC%D8%B1-%D8%A7%D9%84%D8%B5%D8%A8%D8%B1-%D8%B9%D9%84%D9%89-%D9%85%D8%B5%D9%8A%D8%A8%D8%A9-%D9%81%D9%82%D8%AF->

%D8%A7%D9%84%D8%A7%D9%88%D9%8
4%D8%A7%D8%AF

2 - The Upbringing of Three Daughters

Taken From

the *Fatawaa* of our

Shaykh, *Allaama, Mufti* of the Kingdom of

Saudi Arabia

Abdul Azeez bin Abdullaah Bin Baz

The Question:

The Messenger of Allaah - *sallAllaahu alayhi
wa sallam* – said:

‘Whoever had three daughters and was patient with them, gave them drink and clothed them then they will be a screen for him from the Fire.’

Will this screen from the Fire be just for their father alone or does the mother have a share in this? I have-all praise be to Allaah - three daughters.

The Answer:

The hadeeth is general for the father and the mother due to the Messenger’s saying:

‘Whoever has two daughters and is good to them then they will be a covering for him from the Fire.’

Likewise, if he had sisters, aunts or similar to them and he is good to them then indeed we hope for Paradise for him due to that.

So, when he is good to them he is deserving of a great reward, it will screen him from the Fire, and it will come between him and the Fire due to his good deed.

This is specific to the Muslims. If a Muslim performs these good actions desiring the Face of Allaah, then he has attained a means for his salvation from the Fire.

Being saved from the Fire and entering into Paradise has many routes, so it is necessary for a believer to increase in them. Islaam itself is a single foundation and it is the fundamental reason for entering Paradise and being rescued from the Fire.

There are deeds which, if a Muslim performs them, he enters Paradise due to them and is saved from the Fire, such as the one who has been given daughters or sisters and is good to them, then they will be a screen for him from the Fire. Similarly, whoever had three of his offspring, who had not reached the age of accountability, die

then they will be a screen for him from the Fire.

The Companions asked: 'O Messenger of Allaah what about two daughters?'

He answered: 'Even two,' and they did not ask him about one daughter.

It is authentically reported on the authority of the Messenger - *sallAllaahu alayhi wa sallam* – that he said: Allaah - *Azza wa Jal-* said, 'For My believing slave who, if I take his close friend from the people of the *Duniya* and then he performs righteous actions, there is no reward except Paradise.'

So Allaah –*Subhanahu wa Ta'ala*- explained that for His believing slave whose close friend He takes- i.e. His beloved- from the people of the *Duniya*, who is then patient and performs good deeds, He has no reward other than Paradise.

So even if one of our offspring enters this hadeeth and Allaah takes possession of him and takes him to Himself, then if that person's father, mother or both of them are patient and they perform good deeds, then they will have Paradise, and that is great excellence from Allaah.

Similarly, a husband, wife, the rest of the relatives and friends, if they are patient and perform good deeds then they enter this hadeeth provided that they are safe from that which could, perhaps, cause them to die on any of the major sins. We ask Allaah for safety.

[Taken from 'Majmoo' Fatawa' - Ibn Baaz vol. 4 p. 375-376]

The Meaning of al-Ihsaan (Being Good to Someone)

Taken From
the *Fatawaa* of our

Shaykh, Allaama, Mufti of the Kingdom of
Saudi Arabia

Abdul Azeez bin Abdullaah Bin Baz

The Question:

What is the meaning of having *al-Ihsaan* (being good to someone) mentioned in the hadeeth?

The Answer:

Al-Ihsaan to daughters and similar to them is to raise them with the upbringing of Islaam, to educate them and bring them up on the truth. Therefore, they are steadfast in their modesty and keep themselves far away from what Allaah has made *Haraam*

such as displaying themselves and other things.

Similarly, is the upbringing of sisters, sons and other forms of *al-Ihsaan* where they are all raised on obedience to Allaah and His Messenger, with refraining from what Allaah has made *Haraam* and being upright on the truth of Allaah –*Subhanahu wa Ta'ala*.

With this, it should be known that the intent of *al-Ihsaan* is not merely feeding, giving drink and clothing daughters, rather the intent of *al-Ihsaan* is broader, including actions of the *Deen* and the *Duniya*.

[Taken from 'Majmoo' Fatawa' - Ibn Baaz
vol. 4 p. 376-377]

Arabic Reference

الموت والاحتضار وفقد الأولاد

ترغيب من مات له ثلاثة من الأولاد أو اثنان أو واحد فيما يذكر من جزيل
الثواب

قال الله تعالى:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ . الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ
رَاجِعُونَ . أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

قال الله تعالى:

(وَاللَّهُ يُحِبُّ الصَّابِرِينَ)

قال الله تعالى:

إِنَّمَا يُؤَقِّي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

عَنْ صُهَيْبٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ "

(5318) رواه مسلم

عن أنسٍ قال: أتى نبيُّ الله ﷺ على امرأةٍ تبكي على صبيٍّ لها فقالَ لها: اتقي الله واصبري فقالت: وما تُبالي أنت بمصيبتي، فقليلَ لها: هذا النبيُّ ﷺ، فأتته، فلم تجدْ على بابِه بوابينَ فقالت: يا رسولَ الله، لم أعرفكِ، فقال: إنما الصبرُ عندَ الصدمةِ الأولى أو: عندَ أوَّلِ صدمةٍ

الراوي: أنس بن مالك • الألباني، صحيح أبي

داود (٣١٢٤) • صحيح • أخرجه أبو داود (٣١٢٤) بلفظه، والبخاري

(١٢٨٣)، ومسلم (٩٢٦) كلاهما بنحوه .

قال :أسامة بن زيد

كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأُرْسِلَتْ إِلَيْهِ إِحْدَى بَنَاتِهِ تَدْعُوهُ، وَتُخْبِرُهُ أَنَّ صَبِيًّا لَهَا، أَوْ ابْنًا لَهَا فِي الْمَوْتِ، فَقَالَ لِلرَّسُولِ: ارْجِعْ إِلَيْهَا، فَأُخْبِرْهَا: أَنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَمُرْهَا فَلْتَصْبِرْ وَلْتَحْتَسِبْ، فَعَادَ الرَّسُولُ، فَقَالَ: إِنَّهَا قَدْ أَقْسَمَتْ لَتَأْتِيَنَّهَا، قَالَ: فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَامَ مَعَهُ سَعْدُ بْنُ عُبَادَةَ، وَمُعَاذُ بْنُ جَبَلٍ، وَانْطَلَقَتْ مَعَهُمْ، فَرَفَعَ إِلَيْهِ الصَّبِيَّ وَنَفْسُهُ تَقْعَقُعُ كَأَنَّهَا فِي شَنَّةٍ،

فَقَاضَتْ عَيْنَاهُ، فَقَالَ لَهُ سَعْدٌ: مَا هَذَا يَا رَسُولَ اللَّهِ؟ قَالَ: هَذِهِ رَحْمَةٌ
جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحَمَاءَ

خلاصة حكم المحدث: [صحيح]

الراوي : أسامة بن زيد | المحدث : مسلم | المصدر : صحيح مسلم |
الصفحة أو الرقم: 923 : التخریج : أخرجه البخاري (٧٣٧٧)، ومسلم

قال ابن القيم

وَسَنَّ الْخُشُوعَ لِلْمَيِّتِ، وَالْبُكَاءَ الَّذِي لَا صَوْتَ مَعَهُ، وَحُزْنَ الْقَلْبِ، وَكَانَ
يَفْعَلُ ذَلِكَ وَيَقُولُ «) : تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ وَلَا نَقُولُ إِلَّا مَا يُرْضِي
الرَّبَّ) »

وَسَنَّ لِأُمَّتِهِ الْحَمْدَ وَالِاسْتِرْجَاعَ، وَالرَّضَى عَنِ اللَّهِ، وَلَمْ يَكُنْ ذَلِكَ مُنَافِيًا
لِدَمْعِ الْعَيْنِ وَحُزَنِ الْقَلْبِ، وَلِذَلِكَ كَانَ أَرْضَى الْخَلْقِ عَنِ اللَّهِ فِي قَضَائِهِ،
وَأَعْظَمَهُمْ لَهُ حَمْدًا، وَبَكَى مَعَ ذَلِكَ يَوْمَ مَوْتِ ابْنِهِ إِبْرَاهِيمَ رَأْفَةً مِنْهُ، وَرَحْمَةً
لِلْوَلَدِ، وَرِقَّةً عَلَيْهِ، وَالْقَلْبُ مُمْتَلِئٌ بِالرَّضَى، عَنِ اللَّهِ عَزَّ وَجَلَّ وَشُكْرِهِ،
وَاللِّسَانُ مُشْتَغِلٌ بِذِكْرِهِ وَحَمْدِهِ.

كتاب زاد المعاد في هدي خير العباد - ابن القيم 1/480]

عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : " مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) اللَّهُمَّ أَجْزِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا قَالَتْ فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ أَيُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ أَوَّلُ بَيْتٍ هَاجَرَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ إِنِّي قُلْتُهَا فَأَخْلَفَ اللَّهُ لِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "

رواه مسلم في صحيحه (1525)

رواه الترمذي (٩٤٢) عَنْ أَبِي سِنَانٍ قَالَ دَفَنْتُ ابْنِي سِنَانًا وَأَبُو طَلْحَةَ الْخَوْلَانِيُّ جَالِسٌ عَلَى شَفِيرِ الْقَبْرِ فَلَمَّا أَرَدْتُ الْخُرُوجَ أَخَذَ بِيَدِي فَقَالَ أَلَا أَبَشِّرُكَ يَا أَبَا سِنَانٍ قُلْتُ بَلَى فَقَالَ حَدَّثَنِي الضَّحَّاكُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَزْرَبٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ لِمَلَائِكَتِهِ قَبِضْتُمْ وَلَدَ عَبْدِي فَيَقُولُونَ نَعَمْ فَيَقُولُ قَبِضْتُمْ ثَمَرَةَ فُؤَادِهِ فَيَقُولُونَ نَعَمْ فَيَقُولُ مَاذَا قَالَ عَبْدِي فَيَقُولُونَ حَمْدَكَ وَاسْتَرْجَعَ فَيَقُولُ اللَّهُ : " ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَسَمُّوهُ بَيْتَ الْحَمْدِ "

حسنه الألباني في السلسلة الصحيحة ١٤٠٨

لحديث أبي هريرة - رضي الله عنه - عن النبي - صلى الله عليه وسلم) :-

من مات له ثلاثة من الولد لم يبلغوا الحنث كان له حجاباً من النار أو دخل الجنة)

البخاري، كتاب الجنائز، باب ما قيل في أولاد المسلمين، قبل الحديث، رقم ١٣٨١، وتكلم الحافظ ابن حجر في فتح الباري، ٣ / ٢٤٥ عن وصله.

عن أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَا مِنْ النَّاسِ مُسْلِمٌ يَمُوتُ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْتَ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ "

وفي رواية عند البخاري (1292)

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّسَاءَ قُلْنَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْعَلْ لَنَا يَوْمًا فَوَعَظَهُنَّ وَقَالَ أَيُّمَا امْرَأَةٍ مَاتَ لَهَا ثَلَاثَةٌ مِنَ الْوَلَدِ كَانُوا حِجَابًا مِنَ النَّارِ قَالَتْ امْرَأَةٌ وَاثْنَانِ قَالَ وَاثْنَانِ "

أخرجه البخاري (٩٩) ومسلم. (4786)

صحيح لغيره [و] رواه [الحاكم] يعني حديث الحارث بن أَقْيش رضي الله عنه [،] وقال " :صحيح على شرط مسلم"، ولفظه :قال: قال رسولُ الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:-

"ما من مسلمين يقدّمان ثلاثة لم يبلغوا الحِثَّ إلا أدخلهما الله الجنة بفضلِ رحمته إياهم."

قالوا :يا رسول الله! وذو الاثنين؟ قال:

"وذو الاثنين. إِنَّ مِنْ أُمَّتِي مَنْ يَدْخُلُ الْجَنَّةَ بِشَفَاعَتِهِ أَكْثَرُ مِنْ مُضَرٍّ) . .

حسن صحيح [وعن جابر رضي الله عنه قال: سمعتُ رسولَ الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - يقول:

"مَنْ مَاتَ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ فَاحْتَسَبَهُمْ؛ دَخَلَ الْجَنَّةَ."

قال :قلنا: يا رسول الله! واثنان؟ قال:

"واثنان."

قال محمود -يعني ابن لبيد-: فقلت لجابر: أراكم لو قلتم: وواحد؟

لقال: وواحد. قال :وأنا [والله أَظُنُّ ذَلِكَ.

رواه أحمد وابن حبان في "صحيحه."

[صحيح [وعن قُرَّةِ بْنِ إِيَّاسٍ رضي الله عنه:

أَنَّ رَجُلًا كَانَ يَأْتِي النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَمَعَهُ ابْنٌ لَهُ، فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:-

"أَتُحِبُّهُ؟"

قال: نعم يا رسول الله! أَحَبُّكَ اللَّهُ كَمَا أَحِبُّهُ. فَفَقَدَهُ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فقال: ما فعلَ ابْنُ فلانٍ "

قالوا: يا رسول الله! مات. فقال النبي - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لأبيه:

"أَلَا تُحِبُّ أَنْ لَا تَأْتِيَ أَبًا مِنْ أَبْوَابِ الْجَنَّةِ إِلَّا وَجَدْتَهُ يَنْتَظِرُكَ؟"

فقال رجلٌ (٣): (يا رسول الله! أله خاصَّةٌ، أم لكلنا؟ قال:

"بل لِكُلِّكُمْ."

[صحيح [وفي رواية: للنسائي قال:

كَانَ نَبِيُّ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا جَلَسَ جَلَسَ إِلَيْهِ نَقَرٌ مِنْ أَصْحَابِهِ، فِيهِمْ رَجُلٌ لَهُ ابْنٌ صَغِيرٌ يَأْتِيهِ مِنْ خَلْفِ ظَهْرِهِ فَيُقْعِدُهُ بَيْنَ يَدَيْهِ، فَهَلَكَ، فَامْتَنَعَ الرَّجُلُ أَنْ يَحْضُرَ الْحَلَقَةَ لِذِكْرِ ابْنِهِ، [فَحَزَنَ عَلَيْهِ، [فَفَقَدَهُ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فقال:

"ما لي لا أرى فلاناً؟".

قالوا: يا رسول الله! بُنِيَ الذي رأيته هلك. فلقيه النبي - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -، فسأله عَنْ بُنْيِهِ؟ فأخبره أَنَّهُ هَلَكَ. فعزاه عليه، ثم قال:

"يا فلان! أَيُّمَا كان أَحَبُّ إِلَيْكَ أَنْ تَتَمَتَّعَ بِهِ (۱) (عُمْرَكَ، أَوْ لَا تَأْتِي [غداً] إِلَى بابٍ مِنْ أَبْوابِ الْجَنَّةِ إِلَّا وَجَدْتَهُ قد سَبَقَكَ إِلَيْهِ يَفْتَحُهُ لَكَ؟".

قال: يا نبي الله! بَلْ يَسْبِقُنِي إِلَى بابِ الْجَنَّةِ، فَيَفْتَحُهَا [لي]، لَهْوَ أَحَبُّ إِلَيَّ. قال:

"فذاك لك".

[صحيح لغيره] وعن معاذٍ رضي الله عنه قال: قال رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -:

"والذي نفسي بيده إِنَّ السَّقَطَ لَيَجُرُّ أُمَّهُ بِسَرَرِهِ إِلَى الْجَنَّةِ إِذَا اخْتَسَبَتْهُ".

رواه أحمد والطبراني، وإسناد أحمد حسن، أو قريب من الحسن. (

صحيح [وعن أبي سلمى راعي رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

- قال: سمعتُ رسولَ الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - يقول:

"بخ بخ، -وأشار بيده لِخَمْسٍ -ما أثْقَلُهُنَّ في الميزانِ :سُبْحَانَ اللَّهِ، والحمدُ لله، ولا إله إلاَّ الله، والله أكبرُ. والوَلَدُ الصَّالِحُ يُتَوَفَّى لِلْمَرْءِ الْمُسْلِمِ، فيحْتَسِبُهُ."

رواه النسائي، وابن حبان في "صحيحه"، واللفظ له، والحاكم]. مضى ١٤ - الذكر / ٧].

دخول الجنة

يقول الله عز وجل :

(جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ
وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ) الرعد/٢٣.

ويقول سبحانه وتعالى :

(وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ
عَمَلِهِمْ مِنْ شَيْءٍ) الطور/٢١.

ويقول سبحانه في حكاية دعاء الملائكة للمسلمين :

(رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ) غافر/٨.

[-صحيح [وعن أبي ذر رضي الله عنه قال: سمعتُ رسول الله - صَلَّى الله عَلَيْهِ وَسَلَّمَ - يقول:

"ما مِنْ مُسْلِمَيْنِ يَمُوتُ بَيْنَهُمَا ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْتَ؛ إِلَّا أَدْخَلَهُمَا اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ."

رواه ابن حبان في "صحيحه."

صحيح لغيره [وفي رواية للنسائي: أن رسول الله - صَلَّى الله عَلَيْهِ وَسَلَّمَ - قال:

"من احتسبَ ثلاثةً من صلبه؛ دخلَ الجنةَ."

فقامت امرأةٌ فقالت: أو إثنان؟ فقال:

"أو اثنان). "١)

حسن [وعن عتبة بن عبد السلمي رضي الله عنه قال: سمعت رسول الله - صَلَّى الله عَلَيْهِ وَسَلَّمَ - يقول:

"ما مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْتَ؛ إِلَّا تَلَقَّوهُ مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ مِنْ أَيَّهَا شَاءَ دَخَلَ."

رواه ابن ماجه بإسناد حسن.

[صحيح [وعن أبي هريرة رضي الله عنه قال: قال رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:-

"لا يموتُ لأحدٍ مِنَ المسلمينَ ثلاثةٌ مِنَ الولدِ فتَمَسَّهُ النارُ إلا تَحِلَّهَ الْقَسَمِ."

رواه مالك والبخاري ومسلم والترمذي والنسائي وابن ماجه.

صحيح [ولمسلم:

أَنَّ رَسُولَ اللَّهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - قال لِنِسْوَةٍ مِنَ الْأَنْصَارِ:

"لا يموتُ لإحداكِنَّ ثلاثةٌ مِنَ الولدِ فَتَحْتَسِبُهُ؛ إِلَّا دَخَلَتِ الْجَنَّةَ."

فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: أَوْ اِثْنَانِ يَا رَسُولَ اللَّهِ؟ قال:

"أَوْ اِثْنَانِ."

وفي أخرى له أيضاً قال:

أَتَتِ امْرَأَةٌ بَصْبِي لَهَا فَقَالَتْ: يَا نَبِيَّ اللَّهِ! ادْعُ اللَّهَ لِي، فَلَقَدْ دَفَنْتُ

ثَلَاثَةً. فقال:

"أَدَفَنْتِ ثَلَاثَةً؟".

قَالَتْ: نَعَمْ. قال:

"لَقَدْ احْتَظَرْتَ بِحِظَارٍ شَدِيدٍ مِنَ النَّارِ."

(الجِظَار (بكسر الحاء المهملة وبالظاء المعجمة: هو الحائط يجعل حول الشيء كالسور المانع، ومعناه: لقد احتميت وتحصنت من النار بحمي عظيم، وحصن حصين.

قُلْتُ لِأَبِي هُرَيْرَةَ: إِنَّهُ قَدْ مَاتَ لِي ابْنَانِ، فَمَا أَنْتَ مُحَدِّثِي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَدِيثٍ تُطَيِّبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا؟ قَالَ: قَالَ: نَعَمْ، صِغَارُهُمْ دَعَامِيصُ الْجَنَّةِ، يَتَلَقَّى أَحَدُهُمْ أَبَاهُ -أَوْ قَالَ: أَبَوِيهِ- فَيَأْخُذُ بِثَوْبِهِ -أَوْ قَالَ: بِيَدِهِ- كَمَا آخُذُ أَنَا بِصِنْفَةِ ثَوْبِكَ هَذَا، فَلَا يَتَنَاهَى -أَوْ قَالَ: فَلَا يَنْتَهِي- حَتَّى يُدْخِلَهُ اللَّهُ وَأَبَاهُ الْجَنَّةَ. وَفِي رِوَايَةٍ: فَهَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا تُطَيِّبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا؟ قَالَ: نَعَمْ.

الراوي : أبو هريرة | المحدث : مسلم | المصدر : صحيح مسلم
الرقم: ٢٦٣٥ | خلاصة حكم المحدث : [صحيح] التخریج : من أفراد مسلم على البخاري

(١٩٩٧) [٦-] (صحيح [وفي "النسائي" بنحوه من حديث أبي هريرة، وزاد فيه :قال:

"يُقَالُ لَهُمْ: ادْخُلُوا الْجَنَّةَ، فيقولونَ: حَتَّى تَدْخَلَ آبَاؤُنَا. فيقالُ لهم: ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَآبَاؤُكُمْ."

عن أبي هريرة [يُقَالُ لَهُمْ: ادْخُلُوا الْجَنَّةَ، فيقولونَ: حتى تدخلَ آبَاؤُنَا. فيقالُ لهم: ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَآبَاؤُكُمْ

صحيح الترغيب ١٩٩٧ • صحيح

[٢٠٠١] - حسن [وعن عبد الرحمن بن بشير الأنصاري رضي الله عنه قال قال رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:-

"مَنْ مَاتَ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْتَ؛ لَمْ يَرِدِ النَّارَ إِلَّا عَابِرَ سَبِيلٍ.
يعني الجواز على الصراط."

رواه الطبراني بإسناد لا بأس به، وله شواهد كثيرة)

لحديث أبي هريرة - رضي الله عنه - أن رسول الله - صلى الله عليه وسلم
- قال: (يقول الله تعالى): ما لعبدي المؤمن عندي جزاء إذا قبضت صفيه
من أهل الدنيا ثم احتسبه إلا الجنة) ((٤)

(٤) البخاري، كتاب الرقاق، باب العمل الذي يُبتغى به وجه الله، برقم
٦٤٢٤.

(قال الحافظ ابن حجر رحمه الله): وهذا يدخل فيه الواحد فما فوقه
وهو أصح ما ورد في ذلك،

فتح الباري بشرح صحيح البخاري، ٣ / ١١٩

حال أولاد المسلمين في الجنة

عن أبي هريرة:]

أطفال المسلمين في جبل في الجنة يكفلهم إبراهيم وسارة حتى يدفعونهم إلى آبائهم يوم القيامة

الألباني ()، السلسلة الصحيحة ١٤٦٧

قال الإمام النووي رحمه الله بعد أن ساق الأحاديث في فضل من يموت له ولد فيحتسبه ((وفي هذه الأحاديث دليل على كون أطفال المسلمين في الجنة، وقد نقل جماعة فيهم إجماع المسلمين ((، ونقل عن المازري قوله ((: ونقل جماعة الإجماع في كونهم من أهل الجنة قطعاً؛ لقوله تعالى { وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ } (١) (١) سورة الطور، الآية: ٢١. شرح النووي على صحيح مسلم، ١٦ / ٤٢١.

فتاوى العلماء

أجر الصبر على مصيبة فقد الأولاد

السؤال:

السائلة أم خالد تقول في هذا السؤال: ما هي فوائد الصبر، وهل له أقسام، وهل يؤجر الإنسان إذا توفي له من الأولاد خمسة في حادث طريق؛ ثلاثة

منهم صغار واثنان كبار، وكيف يساعد المسلم نفسه على الصبر؟ جزاكم الله خيرًا.

الجواب:

لا شك أن المصائب فيها خير عظيم لمن صبر واحتسب، قال الله جل وعلا: وَبَشِّرِ الصَّابِرِينَ ﴿١٥٦﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ [البقرة: ١٥٥-١٥٦]، قال الله سبحانه: أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ [البقرة: ١٥٧]، ويقول النبي ﷺ: ما من عبد يصاب بمصيبة فيقول: إنا لله وإنا إليه راجعون، اللهم أجرني في مصيبتى واخلف لي خيرًا منها إلا آجره الله في مصيبتيه وأخلف له خيرًا منها في الحديث الصحيح: من مات له ثلاثة أفرط لم يبلغوا الحلم كن له حجابًا من النار، قالوا: يا رسول الله! أو اثنين؟ قال: أو اثنين، فموت الأطفال من أسباب نجاة والديهم من النار، إذا كانوا ثلاثة أو اثنين أو أكثر من ذلك.

فالمقصود أن في الصبر على المصائب أجرًا عظيمًا وخيرًا كثيرًا، وفي موت الأطفال خير عظيم لوالديهم، بل ذلك من أسباب دخول الجنة والنجاة من النار، نسأل الله العظيم أن يوفق المسلمين ويعينهم على كل خير. نعم.

المقدم: اللهم آمين، جزاكم الله خيرًا.

<https://binbaz.org.sa/fatwas/12557/%D8%A7%D8%AC%D8%B1-%D8%A7%D9%84%D8%B5%D8%A8%D8%B1-%D8%B9%D9%84%D9%89-%D9%85%D8%B5%D9%8A%D8%A8%D8%A9-%D9%81%D9%82%D8%AF-%D8%A7%D9%84%D8%A7%D9%88%D9%84%D8%A7%D8%AF>

All Praise belongs to Allaah, may His peace
and blessings be upon our final
Prophet Muhammad, his
family, his companions
and all those who
follow his
guidance.