



HEALING WOUNDED  
HEARTS

**DEALING WITH  
THE LOSS OF A  
DEAR CHILD**

A gift to console, comfort and  
support parents who have lost their  
child or fetus

**Part 3**

By Moulana Imraan Kajee



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## Introduction

Every loss that man experiences is a great test. However, the loss of a child is possibly one of the most challenging tests that man may bear. This applies to parents who have lost a still-born baby, an infant, an adolescent, a teenager or an adult son or daughter, and equally applies to those who have underwent a miscarriage. Someone said beautifully: Child loss is not an event, it is an indescribable journey of patience'. Our faith in Allah ﷻ and belief in Aakhirah is greatly tested at such times.

But Allah ﷻ has blessed us with Islam, the most perfect way of life, which has provided us with the most beautiful guidelines to manage through these difficult periods of life. It provides guidance on how to think, react, behave and grieve. It gives us hope, courage and strength. It teaches us what rewards are in store for us if we bear these losses with patience. It informs us of the details of our happy and exciting reunion with our children on the day of Qiyaamah and in Jannah forever thereafter. The teachings of Islam contain the greatest consolation for all those who are grief-stricken and it presents the ideal prescription to heal the hearts of the bereaved.

At the request of my mother who, along with my father, lost their baby daughter Haseenah when she was just 3 weeks old, this book was written as a gift for all my Muslim brothers and sisters who have experienced the pain and difficulty of losing their dear children. This is the third part of this book, which specifically deals with child-loss in Islam, its great merits and guidance on how to persevere through it.

To gain complete benefit from its contents, please read the first part as well,

as that discusses the teachings of Rasulullah ﷺ on how to cope and manage the loss of one's beloved. That subject matter has not been repeated here.

May Allah ﷻ, make this book beneficial to all those who have lost their children, and make it a means of their consolation and comfort. We hope that it will Insha-Allah be of great benefit to those who may be struggling to come to terms with what has happened and will provide answers to unanswered questions in their minds. For those who are in such a situation, please study this book carefully and read it more than once to benefit fully from its contents.

May Allah ﷻ accept it and make it a source of benefit for mankind and jinnkind until the day of Qiyaamah, and accept it from myself, my parents, family, asaatzah, mashaayikh and all those who assisted in its preparation, publication and dissemination. Aameen

Imraan Kajee

13 Zul-Hijjah 1441

## The rewards of losing a child

When you lose a child, it often feels as though you are alone. This can make it feel even more difficult. What can help is knowing that Allah ﷻ is with you and that He knows of your pain better than you do.

Our Nabi ﷺ also lost not one or two, but three of his sons, all in infancy. Then, three of his daughters passed away in his very lifetime. Added to that, he was mocked at and called “the cut-off one.” The disbelievers rejoiced that Rasulullah ﷺ had no sons to carry on with his mission as they had all passed away. Allah Almighty comforted our dear Nabi ﷺ through the Quran:

*Verily, We have granted you Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice. For he who hates you, he will be cut off. (Sura Al-Kawthar)*

Just as Allah ﷻ comforted the heart of Rasulullah ﷺ, Allah ﷻ comforts all of us through the Quran and through the Ahaadith of His Messenger. Allah ﷻ is telling us that in life there will be great challenges and tests which we will face but the rewards for being patient are greater and better. Allah ﷻ says in the Quran,

*“And be patient; verily, Allah does not allow the reward of those who do good to go to waste (Surah Hud v.115).”*

In various other verses, Allah ﷻ reminds us of challenges and tests we may face in this life. However, in those same verses, Allah ﷻ reminds us of the rewards for those of us who are patient and content with Allah’s ﷻ decree. Allah ﷻ says,

*“You shall certainly be tried and tested in your wealth and properties and in yourselves, and you shall certainly hear much that will hurt*

*you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah; but if you persevere patiently, and adopt Taqwa, then verily, that is the result of determination in your affairs (Surah Aal Imran v.186)."*

My dearest brothers and sisters who have lost your precious children! Understand that this test is for your benefit. Allah ﷻ will never allow your patience to go in vain. Allah ﷻ knows your heartache even more than you do and He sees your pain, but Allah ﷻ is testing you. To pass the test, we are required to adopt sabr (patience). Although the test is difficult, the awards and rewards for passing are enormous and unimaginable.

The following rewards have been promised to any parent who loses their child during their lifetime and has to bear the pangs of separation patiently. These rewards will be gained, irrespective of whether the child was a baby, an infant, an adolescent, a teenager or an adult.

### **Heavy in the scales of good deeds**

Abu Salma ؓ, the shepherd of Rasulullah ﷺ, narrates that he had heard Rasulullah ﷺ saying: "How wonderful, how wonderful!!!" Nabi ﷺ indicated with his hands that he is referring to 5 actions. He then continued, "How heavy won't they be on the scales of deeds!!! They are; (recitation of) SubhaanAllah, Alhamdulillah, Laa ilaaha illAllah, Allahu Akbar and a pious child of a Muslim who passes away and the parent hopes for reward (over the loss)."<sup>1</sup>

### **A palace in Jannah**

Abu Sinaan ؓ said: I buried my son Sinaan. Abu Talhah Khawlani ؓ was sitting at the edge of the grave. As I climbed out, he caught hold of my hand and said, "Should I give you some glad tidings, Abu Sinaan?" I replied,

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1 Ibn Hibbaan no.833, Mustadrak Haakim no.1885, Amalul Yawn wal Laylah of Nasa'i – the Hadith is saheeh



“Please do.” He said, “Dahhaak narrated to me from Abu Musa Ash’ari ؓ that Rasulullah ﷺ said:

When any person’s child passes away, Allah ﷻ says to His angels, “Have you taken the life of my servant’s child?” They reply, “Yes.” Allah says, “Have you taken away from him the joy of his heart (the apple of his eye)?” They reply, “Yes.” Allah then asks, “What did my servant say?” They reply, “He praised You and recited Innaa lillahi wa innaa ilayhi raaji’oon (Indeed we belong to Allah and to Him we will return).” Allah says, “Build for My servant a palace in Jannah and name that palace ‘Baytul-Hamd (the house of praise).”<sup>2</sup>

This is the reward parents will receive for accepting the decree of Allah ﷻ when losing their child.

### **Guaranteed direct entrance into Jannah**

Abdullah ibn ‘Abbas ؓ reports that he had heard Rasulullah ﷺ saying: “Whoever of my Ummah will send two children ahead (to the Hereafter by losing them while the parents are still alive), Allah ﷻ will enter him/her [the parents] into Jannah by virtue of those children (whom they had lost).” Aa’ishah ؓ asked, ‘What about that person who sends one child ahead (to the Hereafter)?’ Rasulullah ﷺ replied, “O the one who has been inspired [to ask such questions], that person too will receive the same reward...”<sup>3</sup>

### **The conditions for guaranteed direct entrance into Jannah**

Abu Hurayrah ؓ reports that Nabi ﷺ said: Allah ﷻ says: “When I take away a beloved of My believing servant, and he remains patient with a strong expectation of reward, then there is no reward for him except Paradise.”<sup>4</sup> A ‘beloved of My believing servant’ could refer to a child, parent, brother,

2 Tirmizi no.1021, Ibn Hibbaan no.2948, Musnad Ahmad no.19567– the sanad is Hasan

3 Tirmizi no.1062 - the sanad is hasan

4 Sahih Bukhari no. 6424

spouse or any person that is beloved and passes away.

Anas ؓ reports: The son of Uthmaan ibn Maz'un ؓ passed away. He was greatly grieved over the loss of his son. Nabi ﷺ said to him, "Jannah has eight doors, and Jahannam has seven doors. Won't it please you that whenever you approach any door from the doors of Jannah, you will find him at your side, holding onto your waist and interceding on your behalf (for your forgiveness) before Allah." The Muslims then asked, "O Messenger of Allah, will we also get the same reward as Uthmaan for our children who have passed away?" Nabi ﷺ replied, "Yes, for those amongst you who are patient and expect reward."<sup>5</sup>

1. The condition for attaining this great reward is that a person should have a strong expectation of receiving reward. This can only be expected if he is patient and pleased with the decree of Allah ﷻ.
2. The second condition for attaining this great reward is that one should be patient and not lose control of oneself from the very onset and beginning of this tragedy, when one is normally jolted and shocked at the sudden news of the demise of one's beloved child.

Rasulullah ﷺ once passed by a woman who was kneeling at the side of a grave in al-Baqee and crying (wailing). He ﷺ said to her, "O bondswoman of Allah, fear Allah and be patient." She said, "O servant of Allah, I am justified to cry. I am mourning over the loss of my child." Rasulallah ﷺ said, "O bondswoman of Allah, fear Allah and be patient." She said, "O servant of Allah, had you been afflicted (like this), you would excuse me (understand I am excused)." Rasulallah ﷺ said, "O bondswoman of Allah, fear Allah and be patient." She said, "O servant of Allah, you have said what you wanted me to hear, now go away from me." Rasulallah ﷺ proceeded on his way. A companion of his followed behind him. (According to the narration of

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5 Shu'abul Imaan no.9304, Ibn Abid-Dunya – this narration is supported by the narration of Qurrah, as will appear later

Anas ؓ in al-Mu'jamul Awsat, it was Fadl ibn Abbaas ؓ.) He stopped by the woman and asked her, "What did the man who just passed by say to you?" She repeated the conversation. He asked, "Did you recognise him?" She replied, "No." He said, "That is Rasulullah ﷺ." She jumped up and rushed (to catch up with Rasulullah ﷺ) saying, "I will be patient, I will be patient, O Rasulullah." Rasulullah ﷺ said twice, "True patience is to be patient at the sudden onset of a calamity."<sup>6</sup>

Imam Qurtubi ؒ says that this woman was probably crying aloud and wailing, hence Rasulullah ﷺ commanded her to abstain from disobeying Allah ﷻ, and to be patient so that she could be rewarded.

The 'onset of the calamity' refers to the period immediately after a person is afflicted with a difficulty. If one is patient at this time, one will be abundantly rewarded for one's patience and will be written amongst the Saabireen (The Patient Ones).

This condition is also proven from the Hadith of Abdullah ibn Mas'ud ؓ which will be mentioned later in the book.

## **The rewards for losing three children who have not reached the age of puberty**

### ***Safety from hellfire***

Abu Hurayrah ؓ narrates that Rasulullah ﷺ said: "If three children of a Muslim person pass away, the Hell-fire will not touch him, except in fulfilment of the oath."<sup>7</sup>

The oath that is referred to in this Hadith refers to the Qur'anic verse,

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6 Musnad Abi Ya'la No. 6067 with a dhaeef chain which is supported by the narrations of Bukhari no.1223 and Muslim no.2179

7 Bukhari no.6656, Muslim no.2632, Tirmizi no. 1060

wherein Allah ﷻ states that every single person will have to pass through the Hell-fire (Surah: 19 Verse: 71). This Hadith means that the Hell-fire will touch the person very lightly, merely to fulfil this oath of Allah ﷻ. It was an Arab practice that a person who took an oath to do something would then do a very small part of it in order to free himself from his oath. So such a parent will cross over the bridge which dangles over Jahannam. However, it will be at such a fast pace that he/she will not feel any bit of the heat of Jahannam.

### ***Building strong barriers from Jahannam***

Abu Hurayrah ؓ narrates: A woman came with her baby to Rasulullah ﷺ and said, “O Messenger of Allah, (he is sick and I fear for his life). Make dua (pray) for him, for I have already buried three children.” Rasulullah ﷺ asked in surprise, “Have you actually buried three children.” She replied in the affirmative. Rasulullah ﷺ said, “You have built a great and strong barrier for yourself from the fire of Jahannam.”<sup>8</sup>

### ***Intercession of our children until we are entered into Jannah***

Anas ؓ narrates that Rasulullah ﷺ said: “Whichever Muslim’s three children who have not yet reached the age of puberty pass away, Allah shall surely enter the parent into Jannah by virtue of His mercy towards the children.”<sup>9</sup> In one narration of Abu Hurayrah ؓ, there is the following addition: The children will be told, “Enter into Jannah.” They will respond, “Not until our parents enter.” They will be told, “You and your parents may all enter into Jannah.”<sup>10</sup>

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8 Sahih Muslim no. 6871/6872

9 Bukhari no.1191/1315, Sunan Nasa’i no.1873

10 Sunan Nasa’i no.1875

***Privilege to enter into Jannah from any of the 8 doors***

Utbah ibn Abd As-Sulami ؓ narrates that he heard Rasulullah ﷺ saying, “Whichever Muslim’s three children who have not yet reached the age of puberty pass away, they will meet him at the eight doors of Jannah; he may enter through whichever door he pleases.”<sup>11</sup>

**A woman who lost twelve children**

Bakr ibn Abdillah ؓ said: “Someone saw a dream of a woman who was brought to her scales (of deeds). She was placed in her pan of good deeds, while the mountain of Uhud was placed in the other pan. She outweighed the other pan. People said, “We have never seen something like this.” A voice was heard saying, ‘She lost twelve children, yet she swallowed the sighs of pain and suppressed her tears.’<sup>12</sup>

**The rewards for losing two children who have not reached the age of puberty*****A barrier from the fire of Jahannam***

Abu Sa‘eed Khudri ؓ narrates: A woman came to Rasulullah ﷺ and said, “O Messenger of Allah! The men are enjoying the benefits of your talks. So set aside a day for us wherein we could come to you and you could teach us some of that which Allah has taught you.” He ﷺ said, “You all should assemble on such and such day at such and such place.” The women assembled. So Rasulullah ﷺ went to them and taught them some of that which Allah had taught him. He then said, “If any woman loses three of her children, they will be a barrier for her from the fire of Jahannam.” A woman asked, “What about two [children]?” Rasulullah ﷺ said: “Two children as well.”<sup>13</sup>

11 Musnad Ahmad no.17681, Sunan Ibn Majah no.1604 – the chain is hasan

12 Fadhulul-Jalad

13 Bukhari no.1249, Muslim no.2634

### ***Guaranteed entrance into Jannah***

Abu Tha'labah Ashja'ee ؓ narrates that he said, "O Messenger of Allah. Two children of mine have passed away after I embraced Islam." Rasulallah ﷺ said, "Whoever loses two children after embracing Islam, Allah will enter him into Jannah by virtue of His mercy upon them." Abu Tha'labah ؓ says: Some time after that, Abu Hurayrah ؓ met me and asked, "Are you the one to whom Rasulallah ﷺ said regarding two children what he said?" I replied, "Yes." He commented, "Had Rasulallah ﷺ said that to me, it would have been more beloved to me than owning the whole of Homs and Palestine."<sup>14</sup>

### **The rewards for losing one child who has not reached the age of puberty**

#### ***A solid protection from the fire of Jahannam***

Abdullah ibn Mas'ud ؓ narrates: Rasulallah ﷺ said, "Whoever sends ahead (to the Hereafter) three children who have not yet reached puberty (by losing them while the parents are still alive), they will be an impenetrable barrier for him/her from the fire of Jahannam." Abu Zarr ؓ asked, "I have sent ahead (to the Hereafter) two children?" Rasulallah ﷺ said, "Two children as well (will an impenetrable barrier for him/her from the fire of Jahannam)." Ubayy ibn Ka'b ؓ, the leader of the Qurra, asked, "I have sent ahead (to the Hereafter) one child?" Rasulallah ﷺ said, "One child as well (will an impenetrable barrier for him/her from the fire of Jahannam), but that is only if one is patient at the sudden shock one faces at the onset of the tragedy."<sup>15</sup>

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14 Musnad Ahmad no.27220, Al-Mu'jamul Kabir of Tabraani no.956,957 – the chain consist of reliable narrators

15 Musnad Ahmad no.4077, Sunan Tirmizi no. 1061, Musnad Abi Ya'la no.5116 – this Hadith is hasan as stated in Takmilah Ma'arifus-Sunan

***Your child will await you at the doors of Jannah***

Qurrah ibn Iyaas ؓ narrates: A man would frequently visit (and attend the gatherings of) Rasulullah ﷺ along with his son. Nabi ﷺ once asked him, “Do you love him?” He replied, “Yes, o Messenger of Allah. May Allah love you as I love him.” On one occasion, Nabi ﷺ noticed that this youngster was missing (as he did not visit Nabi ﷺ for some time). Nabi ﷺ asked, “What has happened to the son of so and so?” The Sahaabah informed Nabi ﷺ that his son had passed away. Nabi ﷺ said to his father (when he later met him), “Won’t it please you that whenever you approach any door from the doors of Jannah, you will find him at that door waiting for you (to welcome you and to secure your entrance).” Another man then asked, “O Messenger of Allah, is this reward specifically for him or for all of us?” Nabi ﷺ replied, “Rather this reward is for all of you.”<sup>16</sup>

This incident is narrated in Sunan Nasa’i as follows: Whenever the Nabi of Allah ﷺ held a gathering, a certain group of his companions would attend. From amongst them was a man who had a young son. He used to come to Rasulullah ﷺ from behind his back (by way of respect), then he used to seat his son in front of Rasulullah ﷺ. This child passed away, and the man was so overtaken by grief that he refrained from attending the gatherings of Nabi ﷺ, as he mulled over the memories of his child. Nabi ﷺ noticed that he was missing. He ﷺ asked his companions about this man saying, “Why is it that I don’t see him?” They said, “His son who you always used to see has passed away.” Nabi ﷺ went to meet this man and asked him about his son. The man told him that his son had passed away. So Rasulullah ﷺ expressed his condolences over the death of his son and then said, “O so and so, what option do you prefer: that you benefit from your son as long as you live or that whenever you approach any door from the doors of Jannah, you

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16 Musnad Ahmad no.15595, 20365, Sahih Ibn Hibbaan no.2947, Mustadrak Haakim no.1417, – the sanad is saheeh

find your son has reached there before you, waiting to open the door for you?" The man said, "O Nabi of Allah. I prefer that my son should reach the doors of Jannah before me and that he should open it for me." Rasulullāh ﷺ said to him, "Verily, that reward is in store for you." Upon this, one of the companions said, "O Messenger of Allah, may I be sacrificed for your sake! Is this (reward) only for this man or is it for all of the people?" He ﷺ said, "No, this reward is for all of the people (who lose a child and are patient with their loss)."<sup>17</sup>

### ***Your child will ensure that you enter into Jannah***

Abu Hassaan ؓ said to Abu Hurayrah ؓ, "Two of my sons have passed away. So won't you narrate to me any Hadith of Rasulullāh ﷺ which will bring some joy to our hearts regarding those who have passed away. Abu Hurairah ؓ replied, "Of course. Rasulullāh ﷺ said, "Your young ones are the Da'aamees (tadpoles) of Jannah. The little child will meet his father (or parents) and grab hold of him by the side of his clothing (or by his hand) just as I am grabbing hold of the side of your clothing. The child will not let go until Allah enters both of them into Jannah."<sup>18</sup>

### ***Two inspiring stories of the Salaf – thirst quenched on the day of Qiyaamah***

Imaam Abu Haamid Ghazaali ؓ has mentioned the following incident in Ihyaa: A pious man received many proposals, but he always refused to marry. One night, he awoke from his sleep, saying, "Get me married! Get me married!" The people who lived with him were surprised. They asked why he had insisted on getting married, at such an odd time. He replied: "I hope that Allah will bless me with a child whom Allah will then take back to Him. That child will hopefully be my representative in the Aakhirah. I saw in my dream such a scene as if Qiyaamah had commenced. I was standing with all the other creation on the plains of Resurrection. I was so

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17 Sunan Nasa'i no.2088

18 Sahih Muslim no.2635



thirsty that I felt as if I am about to die. The people too were suffering from severe thirst and grief. In that condition, I suddenly saw young children wandering amongst the crowd. Their heads seemed to be under scarves of noor (spiritual radiance). They carried in their hands silver jugs and golden goblets, filled with drinks. They were allowing people to drink in turns. They wandered around amongst the crowd, but they walked past most people. I stretched my hand out to one of them and said, "Please give me something to drink, my son. I am suffering from thirst." He replied, "You have no child amongst us (whom you had sent ahead to precede you in the Akhirah). We only serve our fathers and mothers. I asked, "Who are you?" He replied, "We are those children of the Muslims who had passed away in childhood."<sup>19</sup>

Ibrahim Harbi ؑ had a son who was eleven years old. He had made him a Haafiz of the Qur'an and taught him a great amount regarding the science of fiqh (jurisprudence). The child passed away, and a friend by the name of Muhammad ibn Khalaf ؑ came to offer his condolences. Ibrahim ؑ said to him, "I was wishing for this child of mine to pass away." I said in astonishment, "Abu Ishaq, you are the greatest scholar of the world and then you say this about your own child who had memorized the Qur'an and whom you taught hadith and fiqh?!!" He replied, "Yes. I saw in a dream such a scene as if Qiyaamah had commenced. Children were carrying jugs of water. They were welcoming some people and giving them water to drink. It was an extremely hot day. So I said to one of them, "Please give me some of this water to drink." He looked at me and said, "You are not my father." I asked, "Who are you?" They replied, "We are the children who passed away in this world in childhood, leaving our parents behind. We are now welcoming them and we are giving them water to drink." Ibrahim ؑ ended by saying, "That is why I desired his death."<sup>20</sup>

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19 Ihyaa Uloomid Deen v.2 pg.27

20 Bardul-Akbaad pg.33, Fadhlul-Jalad

### **Reward in accordance to the grief and pain**

A son of Nabi Dawud ﷺ passed away. He was greatly distressed. He was told, “How precious was he to you?” He replied, “More valuable than the whole world filled with gold.” He was told, “Then you will get reward in accordance to that.”<sup>21</sup>

### **The rewards of suffering a miscarriage or giving birth to a stillborn child**

Ali ؓ reports that Rasulullah ﷺ said: “Indeed the miscarried fetus will contend adamantly with his Rabb if his parents are admitted into Jahannam. It will be told, “O fetus who is contending adamantly with his Rabb! Admit your parents to Paradise.” So he will drag them with his umbilical cord and admit them into Jannah”<sup>22</sup>

Mu’az ibn Jabal ؓ reports that Rasulullah ﷺ said, “Whichever two Muslim parents have three children who pass away (in their lifetime), Allah shall surely enter them into Jannah by virtue of His mercy towards the children.” The Companions ؓ asked, ““What about two [children]?” Rasulullah ﷺ said: “Two children as well.” They ؓ asked, ““What about one [child]?” Rasulullah ﷺ said: “One child as well.” Then he said, “I take an oath upon That Being in Whose control is my life! The miscarried fetus will drag his mother by his umbilical cord to Jannah, if she anticipated reward.”<sup>23</sup>

Sahl ibn Hunayf ؓ narrates that Rasulullah ﷺ said, “Marry, for I will boast of your large numbers on the day of Qiyaamah when compared to other Ummats. And indeed a fetus will be seen (on the day of Qiyaamah) blocking a door of Jannah and refusing to enter. It will be told, “Enter.” It will reply,

21 Musannaf Adbur-Razzaaq no.20141, Shu’abul Imaan no.9308

22 Sunan Ibn Majah no.1608, Musannaf Ibn Abi Shaybah no.11887 – the Hadith is hasan li ghayrihi

23 Sunan Ibn Majah no. 1609, Musnad Ahmad no.22090, Al-Mu’jamul Kabir of Tabraani no.299,300 – the hadith is hasan or at least hasan li ghayrihi

“Not until my parents enter.”<sup>24</sup>

Abu Hurayrah ؓ narrates that Rasulullah ﷺ said, “I swear that a miscarried child who I send forth before me (to the Hereafter) is more beloved to me than (raising a son who is) a mounted knight (fighting in the path of Allah) that survives me.”<sup>25</sup>

The Arabic word used in these Ahaadith is:

‘سقط’

which refers to ‘a stillborn child or a miscarried fetus whose features and limbs are partially formed’.

### **Value of a miscarried child – an incident**

Daud ibn Abi Hind ؓ relates: I saw in my dream as if Qiyaamah had commenced. It was as if people were being summoned for reckoning. I was brought to the scales. My good deeds were placed in one pan of the scale and my evil deeds were placed in the other pan. My evil deeds outweighed my good deeds. While in this condition of grief and sorrow, something like a white handkerchief or like a white cloth was brought. It was placed in the pan along with my other good deeds. That pan now outweighed my evil deeds. I was asked if I had any idea as to what was in that cloth. I replied in the negative. I was told, “That was your miscarried child.” I said, “But I also had a young little daughter who I had lost. (Why did I not see the reward I earned by losing her?)” I was told, “She will bring no reward for you, because you wished that she pass away.”<sup>26” 27</sup>

24 Al-Mu’jamul Awsat of Tabraani no.5746 – the sanad is dha’eef and suitable to quote for virtues such as these

25 Sunan Ibn Majah no.1607, Musannaf Ibn Abi Shaybah no.12010 - the sanad is dha’eef and suitable to quote for virtues such as these

26 Tasliyatul Nufoosin Nisaa war Rijal pg.23, Bardul-Akbaad

27 Had he not wished that she pass away, he would have been rewarded abundantly for her loss. It is possible that he wished for her to pass away because she may have suffered some sickness or disability, or because his society looked down upon getting

One woman said, “Having a still-born is a different kind of grief, because there are no happy memories to sustain me. Instead, I am left grasping for something out of my reach.” A friend said, “But we have hope of reuniting with our children in Jannah, and this provides comfort.”

### **Where is my child?**

Insha-Allah, your children are waiting for you in Jannah. They currently reside in Jannah and are being well cared for by the friend of Allah Nabi Ibrahim ؑ and his wife Sarah 9. They are roaming freely about and playing in the beautiful gardens of Jannah and enjoying its bounties. They are happy, safe and surrounded by other children like them. They will intercede for you and, holding your hand or your clothing, will lead you into Jannah, Insha-Allah.

Samura ibn Jundub ؓ reports: “Rasulullah ﷺ often asked his companions, “Did anyone of you see a dream?” Those whom Allah willed to narrate their dreams would narrate it. One morning, Rasulullah ﷺ said to us, “Last night, two men came to me (in a dream) and said to me, “Come with us!” So I set out with them...” (He then mentioned many things and places that he had seen.) Then he ﷺ said, “We proceeded until we reached a lush garden of deep-green dense vegetation, having all sorts of flowers which grow in spring. In the middle of the garden was a man who was so tall that I could hardly see his head which was high in the sky. Around him were

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daughters, as was the practice in the era before the coming of Rasulullah ﷺ. Ibn Rajab Hambali ؒ writes while commenting on this incident: “In this incident is an indication that the scales are only weighed down with such calamities and difficulties which weigh heavily upon a persons’ heart and which are difficult to bear. As for those calamities and difficulties which do not weigh heavily upon a persons’ heart and which are not difficult to bear, as in the case when a parent wishes for the death of the child, such calamities and difficulties will not weigh so heavily on the scales of good deeds.” (Tasliyat Nufus Nisaa war Rijaal pg.24)

the largest number of children I had ever seen. I said to my companions, “Who is this?” They replied, “Carry on! Carry on!”... Later, from among the things that the two companions (who were actually angels) said to him was, “The tall man you saw in the garden is Ibrahim and the children around him were those infants who passed away with Al-Fitrah (their pure and untainted nature intact).”<sup>28</sup>

Abu Hurayrah رضي الله عنه narrates that Rasulullah ﷺ said, “The children of the believers live on a mountain in Jannah. Ibrahim and Sarah take care of them, until Ibrahim will finally return them to their parents on the day of Qiyaamah.”<sup>29</sup>

Abu Hassaan رضي الله عنه said to Abu Hurayrah رضي الله عنه, “Two of my sons have passed away. So won’t you narrate to me any Hadith of Rasulullah ﷺ which will bring some joy to our hearts (cheer us up) regarding those who have passed away. Abu Hurayrah رضي الله عنه replied, “Of course. Rasulullah ﷺ said, “Your young ones are the Da’aamees (tadpoles) of Jannah.”<sup>30</sup>

The children are referred to as tadpoles because of their small size, their quick movements and the freedom they have to roam about in Jannah wherever they wish. They are allowed free entry into all homes and places in Jannah. There are no homes, palaces or areas in Jannah where they are restricted from entering.

This Hadith indicates that Muslim children reside and dwell in Jannah after death until Qiyaamah.

### **A Dream of Maalik ibn Dinaar رضي الله عنه**

Maalik bin Dinaar رضي الله عنه was one of the renowned pious men of his time. In

28 Sahih Bukhari no.7047

29 Mustadrak Haakim no.1418 – the chain is hasan

30 Sahih Muslim no.2635

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 addicted to wine. I drank day and night and led a care-free life. I bought a beautiful slave girl whom I loved most dearly. I had a daughter from her, and I was very fond of her. When this baby daughter began to walk and talk, I loved her all the more and she was very fond of me as well. The innocent child had a strange habit. Whenever she saw a glass of wine in my hand, she would snatch it away and spill it on my clothes. Being fond of her, I did 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.

On the 15<sup>th</sup> night of Sha'baan, which happened to be the night of Jumu'ah as well, I was dead drunk and went to sleep without performing my 'Isha Salaah. I had the most horrible and terrible dream, in which I saw that it was the Day of Resurrection. Men were coming out of their graves, and being driven to the place of assembly. I was also one of them.

Suddenly I heard the noise of something following me. Looking back, I saw a huge snake chasing me, close behind. Ah! It was a most horrible sight. The snake had blue cat-like eyes, its mouth was wide open and it was rushing towards me most furiously. I ran faster in terror, desperate for my life. The horrible snake was still running after me and drawing closer. I saw an old man, dressed in elegant clothes, with rich perfumes wafting all around his person. I greeted him saying: "Assalaamu 'alaikum" and he returned my greeting. I said: "For the Sake of Allah, save me." He said: "I am too weak to help you against such a mighty enemy, it is beyond my powers. But you must go on running, perhaps you may find some help to save you from it."

Running wildly, I saw a cliff in front of me and climbed it. On reaching its top, I saw beyond it the raging fire of Jahannam, with its most horrifying spectacles. I was so terrified by the snake that I nearly fell into the fire.

Meanwhile, I heard a voice calling aloud: “Get back, for you are not one of them (inmates of Jahannam).”

I felt a bit relieved and began to run in the opposite direction. The snake also turned around and came after me. I saw the old man again 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 old man 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 that hill, you might find something of yours, kept in trust, which may save you from the snake.”

I rushed towards the hill, which was round in shape, with a large number of open curtained windows. The windows had golden shutters studded with rich rubies and the most precious jewels. On each shutter hung a curtain of the rarest of silk. When I was about to climb the hill, an angel called out: “Open the windows, raise the curtains and come out of your closets! Here is an unfortunate man in distress. Maybe you have with you some trust of his that might help him in his distress.” The windows opened at once, the curtains went up and a host of innocent children with faces bright as the full moon rushed out from the windows. 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 drawn very close to him.” Hearing this, more children came out in crowds. Among them, I saw my own dear daughter who had died some time ago. She began to weep, exclaiming: “By Allah, he is my dear father!” She jumped on a swinging cradle, which seemed to be made from heavenly light, and darted to me. I took her to my bosom. She lifted her left hand towards me and with her right hand motioned the snake away. The snake went away immediately. Then she gave me a seat and sat in my lap. She began to stroke my beard with her right hand saying, “My dear father:

أَلَمْ يَأْنٍ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ

*'Has not the time come for the people of imaan that their hearts surrender to the remembrance of Allah and the truth which was revealed (the Qur'an).'* (Surah Hadeed v.16)

I was moved to tears and asked her: “My daughter, do all of you know the meaning of the Qur’an?” She replied: “We understand the Qur’an even better than you.” I asked her: “My dear child, what was this snake?” She said: “It was your own evil deeds. You had made it so strong that it was about to push you into Jahannam.” I asked: “And who was that old man?” She replied: “He was your good deeds. You had made him so weak that he could not help you against the snake.” I asked: “What are all of you doing on this hill?” She replied: “We are the children of the 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 by our Lord.”

I then awoke terrified, and repented to Allah ﷻ from all my evil habits and ways.<sup>31</sup>

### **An amazing privilege in Jannah for those who lose a child**

Rasulullah ﷺ said: If a mu'min wishes for a child in Jannah, the child will be conceived, delivered and will grow the moment he desires to have a child.”<sup>32</sup> According to the narration of Abu Ya'la, “the child will be conceived, delivered and will reach adolescence (shabaab) the moment he desires to have a child.”<sup>33</sup>

From the above, it is understood that those who will wish for children in

31 Kitaabut Tawwaabeen – Ibn Qudaamah, pg. 156

32 Tirmizi no.2563, Ibn Majah no.4338, Ibn Hibbaan no.7404, Musnad Ahmad no.11063, 11764

33 Musnad Abu Ya'la no.1051



Jannah will be granted children who will immediately reach adulthood (30 years of age according to Mulla Ali Qaari - Mirqaatul Mafaatih) or at least teenage years.

However, as for those who lose a child in the world, the Ahaadith are explicit that they will remain children under the care of Ibrahim ؑ until the day of Qiyaamah, where they will meet their parents and rush to their aid. As for Jannah, the Ahaadith do not state that they will become adults therein. Rather, Abu Hurayrah ؓ narrated that Rasulullah ﷺ said, “Your young ones are the Da'aamees (tadpoles) of Jannah.” (Sahih Muslim no.2635) The above Hadith indicates to the fact that they will remain as children in Jannah, where they will be free to roam about and scurry about wherever they wish.

Therefore, there seems to be a subtle indication in the Ahaadith to a special privilege and distinction which only those who lost their children in the world will enjoy; the joy of having an adorable, cute, intelligent young child in Jannah. All others will not be able to share in this privilege and distinction. And Allah knows best.<sup>34</sup>

### **The desire of some of the Salaf to lose a child**

1. Someone criticized Abu Zarr ؓ, “You are such a person that no child of yours stays alive.” He replied, “All praise is due to Allah Who takes them away in this temporary life and reserves them for me in the everlasting life.”<sup>35</sup>

2. Abul-Ahwas Awf ibn Maalik Jush’ami ؓ relates: We once visited Abdullah ibn Mas’ud ؓ. He had with him 3 sons who were so handsome that they were shining like gold coins. We were amazed at their handsomeness and

٣٤ هذا من مواهب ربي ، والحمد لله رب العالمين ، إن كان صواباً فمن الله وإن كان خطأً فمني ومن الشيطان .

35 Hilyatul-Auliyya v.1 pg. 161

our eyes were transfixed upon them. He said, ‘It seems as if you admire me for having children like these.’ We said, ‘Yes, by Allah, people are only admired for having children like these.’ He lifted up his head towards the roof of his small house, where a sparrow had made its nest and had laid eggs. He said, ‘By the oath of that Being in whose control is my life. For me to dust my hands after burying them in their graves is more beloved to me than the nest falling and the eggs breaking.’<sup>36 37</sup>

3. Sahl ibnul Hanzaliyyah ؓ was an Ansaari Sahaabi who did not have any children. He once said, ‘If I had any child in Islam who I lost or any miscarried child, that would be more beloved to me than if the entire world belonged to me.’<sup>38</sup>

4. Iyaadh ibn Uqbah Fihri ؓ had a son who passed away. When he entered his son’s grave to bury him, a person said to him, ‘By Allah, this youngster was a potential leader of the army. So expect great reward over losing him.’ He commented, ‘Why not?! Yesterday, he was just one adornment of this worldly life and today he has become one of my everlasting good deeds.’<sup>39</sup>

5. Kathir, the son of Tamim Daari ؓ relates: I was once sitting with Saeed

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36 It is possible that these birds were becoming a nuisance in his house. According to one narration, the bird had excreted on his head. (Hayatus Sahabah) Although he wished for the sparrow to move away and make its nest elsewhere, he could not bring himself to remove its nest as it would cause the bird some inconvenience. But he preferred losing his own children, as there was reward for that in the Akhirah, compared to the small temporary worldly benefit of being relieved of the annoyance that the bird was causing to them. Some have stated that his words were actually in a metaphorical sense, alluding to an unexpected bounty. So it was as if he said that he would love to gain the reward of losing his children far more than he would love to receive an unexpected gift or bounty.

37 Kitaabuz-Zuhd of Ibnul Mubaarak no.880, Hilyatul Awliyaa v.1 pg.133

38 Fadhulul Jalad no.97

39 Kitaabuz-Zuhd of Ibnul Mubaarak no.465

ibn Jubair rahimahullah, when his son Abdullah rahimahullah came to him. Abdullah rahimahullah was very knowledgeable regarding the science of fiqh. Saeed rahimahullah said, ‘I know what is best for him.’ The people present asked, ‘What?’ He replied, “For him to pass away, while I hope for reward (over losing him).”<sup>40</sup>

6. Umar ibn Maymun ibn Mahraan rahimahullah says: I was with my father, making Tawaaf of the Ka’bah, when my father met Makhul rahimahullah. My father embraced him. With Makhul rahimahullah was a youngster who seemed to be similar to my age. My father asked him, “Who is this?” He replied, “My son.” My father asked, “How much pleasure does he bring to you?” Makhul rahimahullah replied, “There is no good quality that I have not seen in him, except one.” On enquiry, he replied, “I wish that he should pass away, and I should be rewarded for losing him.”<sup>41</sup>

7. Abu Ali Raazi rahimahullah says: I remained in the company of Fudhayl ibn Iyadh rahimahullah for 30 years. I never saw him laughing and smiling, except on the day that his son, Ali, passed away. I asked him about that. His reply was: “Allah loved something and I love what Allah loved.”<sup>42</sup>

8. Shaykhul-Hadith Maulana Muhammad Zakariyya rahimahullah had lost many children in their infancy. (7 children of his passed away in infancy, as stated in Aap Beeti) He had written: I said to my wife, “There is no need to cry and wail over their loss. If we had done any action, there are always doubts and great uncertainty; we have no idea whether our intentions were correct or not, whether it was done sincerely for the sake of Allah or not. There is always the fear of show and fame regarding every action of ours. Added to that, we have no idea whether we had actually carried out that action in the correct manner or not. As for the loss of our child, this is something in which our actions had no part to play. (So the above fears don’t arise.) For

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40 Az-Zuhd of Hannaad

41 Hilyatul Awliyaa v.4 pg.90

42 Hilyatul Awliyaa v.8 pg.100

this (occurrence which was beyond our control and not within our choice), Allah is promising us Jannah. What an easy bargain.”<sup>43</sup>

Some of the above incidents might seem surprising and a bit harsh. However, these were people whose Imaan was so strong, whose conviction on the promises of Rasulullah ﷺ was so absolute and whose inclination towards Akhirah was so great that they wished to earn the reward of losing someone beloved to them and being patient over the loss. They were so convinced of the reward mentioned by Rasulullah ﷺ that some of them even expressed joy at receiving it, while others wished for their close family members to pass away in their lifetime just to obtain such virtues.

## **Reflections and advices by those who lost a child**

### *Continuing After A Miscarriage*

#### **The Barakah of Trusting Allah<sup>44</sup> ﷻ**

“I am very sorry. The baby does not have a heartbeat.” Two sentences. Eleven words. These words shot through my ears like a rocket. Pain, heartbreak, and sadness rushed through my veins. I felt confusion, denial, and shock. I cried, and cried, and cried. I began to think of all the plans and dreams my husband and I had for our first baby.

I then remembered that I was just a human. A flawed and imperfect piece of flesh made from clay. This was not something I could control or could have avoided. This was part of Allah’s ﷻ plan for me. As humans, we plan, and plan, and plan, but Allah ﷻ is the best of planners. I knew this was the plan that Allah ﷻ had prepared for me since I was in my mother’s womb. I was confident that Allah ﷻ had a reason behind this sadness. I was happy to know that Allah ﷻ knew I was strong enough to handle this trial. Allah ﷻ says in the Qur’an,

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43 Narrated by Mufti Ahmad Khanpuri, as in Hadith ke Islaahi Madaamin v.10, pg.369

44 By Manar Ihmud

*“Allah does not charge a soul except [with that which is within] its capacity.” (Surah Baqarah v.286)*

It was after this realization that I uttered “*Inna lillah wa innaa ilayhi raaji’oon, Alhamdulillah alaa kulli haal*” – Surely we belong to Allah and to Him shall we return. Praise be to Allah in every circumstance...

As I was looking through a variety of articles on miscarriage, I thought of all the Muslimahs who had gone through the same painful experience as I was going through. It was then that I felt the need to give you my advice on how to continue with life after having a miscarriage.

**Dealing with pain:** Pain comes in two different ways: physical and emotional. Getting sick would be considered a physical pain, while the loss of a loved one would be an emotional pain. Unfortunately, miscarriage falls under both types of pain. It targets you physically and emotionally.

**I tried to fight back the emotional pain,** but sometimes the physical pain became stronger making me vulnerable to the emotional pain. I tried to put on a happy face, but I somehow associated everything around me to my precious unborn baby. I tried and tried, but I unwillingly succumbed to pain each time. I didn’t feel like leaving my bed... I didn’t want to be around people. The first time I tried to go out of the house after my miscarriage, everyone I saw either asked about my pregnancy or gave my condolences for my miscarriage. Each time I had to explain, it brought back all the pain again.

However, I am getting better, day by day, and I am learning to live with this. I no longer feel like bursting into tears every time I see a pregnant lady, or a mother playing with her child, or baby clothing in stores. I am beginning to feel happiness again, and no longer have to pretend when I smile. This does not mean I have forgotten. I will never forget the precious

weeks I spent with my unborn baby. This only means I am learning how to continue after a miscarriage.

For those who have been in the same situation as I was, I am very sorry this happened to you, and I make sincere dua that Allah ﷻ blesses you with healthy children in the near future. For my readers who have not experienced such heart break, I pray that Allah ﷻ gives you healthy pregnancies to term.

During my miscarriage, there was one specific thing that gave me comfort. It was my faith in Allah ﷻ and the *barakah* we gain from trusting Him. It gave me the boost I needed to regain control of my life. **I thought of how blessed I was as a Muslim to be able to have confidence that my life was in the hands of Allah ﷻ.** Having this *tawakkul* in Allah ﷻ brought me so much *barakah* and strength I needed to continue. It was the *barakah* in this knowledge that gave me the shed of light I needed to continue. Educating myself on the topic of miscarriage in Islam was my first step in recovery.

**Step 1: Educate yourself:** Alhamdulillah, we are blessed with the most merciful and compassionate religion. I was astonished by all the information I found on Islam and miscarriage. Reading *ahadeeth* regarding miscarriage and stories of companions who had miscarriages or lost their children gave me an unbelievable amount of comfort. I thought that I had lost my baby forever – until I came across this beautiful *hadeeth*.

Rasulullah ﷺ said, “The miscarried fetus will plead with his Lord if his parents are admitted to Hell. It will be said: “O fetus who pleads with your Lord! Admit your parents to Paradise.” So he will drag them out with his umbilical cord until he admits them to Paradise.”<sup>45</sup>

How beautiful is this? Out of Allah’s ﷻ mercy and compassion, I

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45 Sunan Ibn Majah

will be reunited with my baby Insha-Allah by the doors of heaven. This *hadeeth* made me burst into tears of happiness and joy.

**Step 2: Pray the night prayer:** I barely slept after my miscarriage, due to both the physical and emotional pain. One night, I forced myself out of bed, made wudhu, and prayed qiyaam. I felt the closest I had ever been to Allah ﷻ during that single prayer. Usually, when I would start crying randomly, my husband, or mother, or mother in law would comfort me. This time, it was different. I cried my eyes out on my prayer mat as I made *dua* to Allah ﷻ and He was there comforting me. It was such a beautiful feeling for me Alhamdulillah. I cannot even describe the level of comfort this prayer gave me. There I was, making *sujood* on my prayer mat, feeling like I was directly pouring my heart out to Allah ﷻ and telling Him about the suffering I was going through. My prayer at night was one of the strongest steps towards my emotional recovery.

**3. Make intense dua:** In addition to prayer, I used the tool of *dua* to speak with Allah ﷻ. I raised my hands to The Most Merciful and cried my eyes out to Him ﷻ. *Rasulullah* ﷺ said, “*There is nothing more honorable to Allah [Most High] than supplication.*”<sup>46</sup>

I prayed for physical, emotional, and spiritual strength. I prayed for a healthy pregnancy in the future. I prayed for my husband’s comfort and emotional recovery. I prayed for my sisters in Islam who have experienced this. I prayed to be reunited with my unborn angel in heaven. I prayed for everything and anything. Making *dua* was the only thing I was able to do while I was on bed rest, and I did my best to take advantage of this source of *barakah*.

**4. Have a support system:** It would have been unbelievably hard for me to overcome this burden without my family and friends. My husband gave

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46 Tirmizi

me a shoulder to cry on and constantly reminded me that this was a test from Allah ﷻ and that we are strong enough to pass it. My mother and mother in law stayed by me, cooked for me, completed my house chores, and were there for me every minute of the day. My friends helped me... I was very blessed to have this support system. If you are going through a miscarriage, find your support system, and don't be afraid to ask for help from those around you.

**5. Take some time off to grieve:** Taking time off was essential for me... I needed this break, not only to recover physically, but emotionally. I wasn't ready to see people and answer their many questions concerning my pregnancy and miscarriage, or see all the things outside of my bedroom that reminded me of my baby. I needed time to heal. Don't feel like you are weak if you need time off. This is normal.

**6. Don't go to social gatherings until you are ready:** Unfortunately, I had to learn this the hard way. Just a week after my miscarriage, I had to attend a family get-together. I honestly didn't feel like getting dressed up and seeing people, but I had to because of family obligations, and without doubt, I got questions about my pregnancy and miscarriage. I fought with all my strength to not tear up and cry, asked my husband to leave early. Seeing all those people at the get-together was too overwhelming for me; it was just too early.

**7. Prepare to answer questions:** When you feel ready and comfortable to get out of your house, think about the answers you want to give people and how much information you want to share. Unfortunately, sometimes people can be nosy and curious. Don't share more than you are comfortable with, and don't hesitate to tell people you don't want to talk about it. Don't let anyone force you in a situation of discomfort.

**8. Never lose hope and grow impatient:** This last piece of advice is very



important. Never ever lose faith and trust in Allah ﷻ, for everything He does has a purpose and wisdom behind it. Be patient. Your time will come Insha-Allah. Constantly make *dua* that Allah ﷻ gives you what is in your heart. **This is what will ultimately be a source of barakah in your life.**

‘He (Zakariya) said, “My Rabb, how will I have a boy when I have reached extreme old age and my wife has been barren?” Then an angel said, “Thus [it will be]; your Rabb says, ‘It is easy for Me, for I created you before, while you were nothing.’” (Surah Maryam v.8-9)

Allah ﷻ can easily bless you with children; it is just a matter of when. Put your trust in Allah ﷻ and have faith that there is *barakah* in everything Allah ﷻ does. I end this article with a prayer and I ask for you to keep my husband and I in your *dua*.

*“O Allah, I ask you to give every husband and wife the feeling of being a parent and to bless every couple that is struggling with infertility with a healthy child in the near future. Ameen.”<sup>47</sup>*

## Losing a baby

### *The Promise of Allah*<sup>48</sup> ﷻ

I tear up as I lie in bed nursing my almost-2-year-old little girl. Her warm hands stroking my tummy while my arms blanket her as she drifts off to sleep. I knew that weaning her would be difficult for me, and now, I find myself turning to Allah, asking Him for the strength to get us both through this weaning process. I imagine that many mothers feel this way about weaning. Many of them have told me that when the time comes, they just knew that it was time. That they got to a point when they felt that it was enough.

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<sup>47</sup> Adapted and condensed from [productivemuslim.com](http://productivemuslim.com)

<sup>48</sup> By Umm Nuha

I haven't reached that point. And I don't think that I ever will. I have been thinking about this day since the first time that I fed her.

As her body relaxes into a deep sleep, I am reminded of my other children. Three of them, who all grew inside me by the permission of Allah, and all three who by His decree have returned to Him. And again, I cry. I think of the longing that I had to nourish them with the breastmilk that my body had produced for each of them. The milk that was forced to dry up because my children were stillborn. And yet, I do not wish that things were any different to what they are today. How can I argue with my Lord, Whose love for me is greater than my love for my own children.

When I began my journey into motherhood, I had no idea that it would take this course. I had read so many books about pregnancy, but no-one wants a pregnant woman to read about stillbirth, let alone think about it, so it wasn't even on my radar. The very word itself is one that people find difficult to say. No-one expects this to happen to them. Especially when they are young and healthy. Perhaps, I was one of those women who thought that it would never happen to me. I really wish that I had read an article titled *'What to expect when what you were expecting does not happen'*. And I wish that everyone that I know, would have read it too.

I want everyone to know that I carried my babies for many months. That I felt them kick inside me, that I talked to them, dreamed of them, and longed for them. I want people to know that they were alive at one point – that Allah had given to each of them a ruh (soul), and then He ﷻ took their ruh back to Him. I want people to know that I gave birth to them, and my husband and I held them, and named them. We held our children's lifeless bodies in our arms and said hello and goodbye all at the same time. And then, my husband had to bury them.

The grief was overwhelming and suffocating. I couldn't see how I would

surmount it at the time. I read the following hadith: Rasulullah ﷺ said, *“When a man’s child dies, Allah, the Exalted, asks His angels, ‘Have you taken out the life of the child of My slave?’ and they reply in the affirmative. He ﷺ then asks, ‘Have you taken the fruit of his heart?’ and they reply in the affirmative. Thereupon He asks, ‘What did my slave say?’ They say: ‘He praised You and said: Innaa lillahi wa innaa ilayhi raaji’oon (We belong to Allah and to Him we shall return).’ Allah says: ‘Build a house for my slave in Jannah and name it Baytul-Hamd (the House of Praise).’*

As I tried to fight my way through the fog that hung over my every thought, I slowly came to realize that I was now part of this special club of bereaved parents who were all hoping to get their reward in the Aakhirah. I often recited Surah Al Inshiraah (The Solace) during all of my pregnancies. I clung to the verses for hope *‘Verily with hardship comes ease. Verily with hardship comes ease’*. It is a certainty. Such a certainty, that Allah ﷻ says it twice.

Each of my children brought their own barakah with them. My husband and I were closer to each other and to Allah as we journeyed through this together. About 4 years after I gasped for breath during the silent labour of my firstborn, I was back in labour, but this time, living the promise of Allah. As I heard my fourth child take her first breath, I knew without reservation that Allah’s promise was true. Her name is Yusra. It couldn’t have been anything else really.

My daughter is now the ease in my moments of grief. I am a very different parent to her than what I would have been had I not had her siblings. I try to be more patient, I try not to take a single second for granted.

I often find that I am misunderstood by people who label me as an overprotective mother. But the truth is, I am trying to fit the love of 4 children into just one of them, and I am already running out of time. I don’t

do it because I feel that I have to. I want to savour every single second. I feed off it. It nourishes me. It makes me feel... like I can breathe. I don't want my daughter to grow up in the shadow of my grief, but I do want her to know that she is living proof that Allah ﷻ does indeed listen to prayers, and that He answers them.

Time and grief both clarify many things for you. For me, I have come to realize who my closest friends are – those who never tire of hearing my story.

After parenting Yusra, I can only now, imagine the pain that my parents felt at having to watch their daughter go through what I did. But more than anything, what has become clearer than anything else, is that I know that Allah made a promise to me, and He fulfilled it in more ways than I can ever count.

And for that, I can never be sufficiently thankful. For that, I will wake up every 2 hours at night to feed my daughter. I will nurse her for the full term that Allah mentions in the Qur'an. I will give thanks for every smile and I will capture it in my mind forever. For every cuddle that I give to her, I will then give her 3 more for each of her siblings. And I will pray to Allah to make them preparers for us for Jannah, and good rewards, and stored treasures, and interceders, and those whose intercessions are accepted.

### **10 advices to overcome grief**

***by Maulana Suhail Wadee who himself had lost his son Muhammad at the age of 6***

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 ﷻ. Ensure that we perform our Salaah, read Quraan, send Salaat and Salaam (Durud) 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, etc.. 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 ﷻ and say that everything happens by the will of Allah ﷻ. My Allah ﷻ 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 ﷻ alone.

8. Appreciate the bounties that Allah ﷻ has given you. Yes, your beloved is no more with you, but Allah ﷻ 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 Shukr (be grateful) that Allah ﷻ 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 duaah to Allah ﷻ for it is only Allah's ﷻ mercy that we are in need of.<sup>49</sup>

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<sup>49</sup> Adapted from Thamaratul Fuaad pg.16

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