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## **Foreword**

### In the Name of Allah, the most Gracious, the most Merciful

Due to lack of want, outgiving and generosity, He has willed to shower His blessings unto the descendants of Adam with generosity, blessing them first with the bliss of existence and getting them out of the sphere of void. Then He put everything on earth at their disposal, making them the masters of this planet, faring with its soil, water and atmosphere as they wish. He has subjected to them its animals, plants, minerals and all other treasures.

Then He bestowed upon them guidance by sending them messengers and divine books which secure for them the pleasure of their Lord, their own happiness, sustenance and goodly return if they obey Him.

After all these generous blessings and clear guidance comes testing and examining, and these cannot take place without affliction of the decrease of a blessing or an affliction in self and in wealth, and it is here when a steadfast person who seeks rewards is distinguished from that who is impatient, fretful.

The most Praised One has promised to give them generous rewards, to pay them their dues without count, informing them that He, the most Exalted One, supports them if they persevere.

Imam al-Baqir (ح) has said, "A believer is tested in the life of this world according to the extent of his faith" or he said "according to the extent of his belief"1.

Imam al-Sadiq (ح) has said, "If Allah loves one of His servants, He exposes him to trials, one after the other."2

He ( $_{\mathcal{E}}$ ) also said, "Great rewards accompany great trials." This is why among people, according to traditions, there are those who are most severely tested, and these are the prophets, then the *walis* or guardians, then the most pious, and so on.4

Then the Prophet (ص) said, "We, prophets, are tried the most, and we are followed in this regard by the believers, the most pious then the less pious, and so on. One who tastes the sweet taste of trial, under a protective covering from Allah, finds it tastier than a bliss."5

He (عن) has equaled obedience to Allah through patience to half one's *iman* (conviction), regarding it as one of the keys to achieving rewards and determining patience as occupying a position in *iman* equal to that of the head to the body; there is no body without a head; therefore, one without patience is without *iman*, and one who is patient will receive rewards equal to those due to one thousand martyrs.

It is for the above reason that Imam Ali (ع) has said, "If you are patient, destiny will be affected in your regard and you will receive your rewards, but if you fret, destiny will be affected in your regard as you bear the burden of your sins."6

Imam al-Kazim, peace be with him, has said, "If one beats on his thigh when afflicted by a calamity, he voids his rewards."7

Calamities differ one from another. They range from a chronic illness to a demeaning condition, to the loss of wealth..., etc.

One of the important matters is the loss of loved ones and sons. Many narratives have been transmitted in this regard. One of them is this: "If one loses three of his sons while maintaining his patience, he will be sheltered from the fire by permission of Allah,8 and this will be a sure protection for him."

Allah asked Dawood (David) (ح), "What is the equivalent of this son for you?" Dawood answered, "He was worth the fill of the earth with gold." Allah said, "Then you will have on the Day of Judgment the fill of the earth rewards."9

The greatest Prophet went further than that when he said, "... I shall brag about you to other nations till a stillborn stays at the gate of Paradise refusing to enter, and it will be told to enter, but it will say, 'I and my parents?!' The response will be, 'You and your parents'." 10

Many traditions have been transmitted about offering condolences to one who is afflicted by a calamity in order to lighten it for him. Ibn Mas`Id quotes the Prophet (عن) as saying, "One who offers condolences to a person who is afflicted by a calamity will receive as many rewards as those received by the afflicted person."11

Abu Barzah is quoted as saying that the Messenger of Allah (ص) has said, "If one offers condolences to a mother who lost her child, he will be outfitted with coats in Paradise."12

Weeping over someone who has died does not decrease rewards, nor does it harm rewards. The first person who wept over a son whom he lost was our father Adam who mourned Able and composed famous verses of poetry recorded in books, grieving over him a great deal. The condition of Jacob (Ya`qub) is more famous than needs mentioning, so much so that he wept so much till he lost his eyesight over Joseph (Yusuf).

As regarding our master, Ali son of al-Hussain, peace be with him, he wept over his father for forty years, fasting during the day and spending the night standing for prayers. Whenever it was time for him

to break his fast, his servant would bring him his food and drink, putting them in front of him: "Eat, master!"

The Imam (ع) would say, "The son of the Messenger of Allah (ص) was killed as he was hungry; the son of the Messenger of Allah (ص) was thirsty...," and he would keep repeating these statements and weeping till his tears would wet his food. He kept doing so till he passed away. 13

The Messenger of Allah (ص) for this [same] reason said [when his son Ibrahim died], "The eyes are tearful, the heart is grieved, and we will not say anything that incurs the wrath of the Lord."14

Among those who did very well maintaining their patience on the loss of loved ones and sons is Abu Dharr al-Ghifari, may Allah be pleased with him, none of whose sons lived long. He used to say, "Praise be to Allah who takes them away from the transient abode to lodge them into the abode of eternity." 15

These men provide us with the best and greatest moral lessons, and they are our role models; many are those who are patient and who anticipate rewards in the cause of Allah.

Among those who were hit by this affliction and lost loved ones and children is our mentor, the Second Martyr, may Allah sanctify his pure soul. The author of *Rawdat Al–Jannat* 16 has recorded his calamity and loss of children who died young. Sayyid al–Amin says, "His children did not last long but many of their males passed away before Sheikh Hassan about whose survival he was not sure either." 17

Talking about Sheikh Hassan son of the second Martyr, Sheikh Abbas al-Qummi says, "He was not expected to live because of the calamities which had afflicted his father. Many of his siblings, who were born before him [Sheikh Hassan], had died [young]."18

## **Reason behind writing This Book**

The writing of *Musakkin al–Fuad* was not the product of a purely scholarly condition dictated by the reality of class and teaching or due to the need of debates at the *hawza* as much as it was the outcome of a conscientious and emotional condition lived by the Second Martyr with all his senses and faculties with which he interacted positively throughout his honorable life.

Most references which narrate the biography of the Second Martyr indicate that he was tried by the death of his sons when they were still quite young, so much so that he had no hope that any of them would stay alive. None of them was spared death save his son Sheikh Hassan about whose survival he was not sure at all. He was martyred when his son was four or seven years old.

The Second Martyr, may he be sanctified, confronted the condition of family deprivation with the loftiest degrees of patience and perseverance, so he wrote *Musakkin al–Fuad* (Heart Comforter) while his heart was dripping with pain and sighs as he watched his sons die as fresh flowers snapped away before his very eyes.

In the introduction to his afore–mentioned book, he, may Allah be pleased with him, says, "Since death is the great event, the cause of a permanent separation from loved ones, and since the separation of a loved one is considered to be among the greatest calamities, so much so that the heart of any wise person almost changes its place, the heart of anyone known for having a sound mind, especially since the most loved ones are the sons who bring happiness to one's heart..., for this reason, such separation deserves great rewards, and the parents are promised intercession on the Day of Judgment on account of their loss.

For this reason, I have gathered in this dissertation some Prophetic legacies, the conditions of those who achieved supreme perfections, in addition to brief yet clear hints so, by the will of Allah Almighty, rust may be removed from the hearts of the deprived and grief may be removed from those grieved.

Rather, on its account the hearts of those who have knowledge are elated, those who regard it as a tradition of the unaware may wake up from their slumber. I have called it *The Comforter of the Heart at the Time of the Loss of Loved Ones and of Children*, organizing it in an Introduction, chapters and a conclusion."19

Musakkin al–Fuad, though small in size, is distinguished for its unique subject. This makes it a reliable reference of its kind according to a group of authors of narrative encyclopedias such as `Allama al–Majlisi in his Bihar al–Anwar, Sheikh al–Hurr in Al–Jawahir al–Saniyya, Sheikh al–Nawari in his Mustadrak al–Wasa'il, and others.

`Allama al-Majlisi says the following in his Bihar al-Anwar to explain his sources: "... and Musakkin al-Fuad... by the Second Martyr, may Allah elevate his status."20

In his Introduction to *Al–Jawahir al–Saniyya*, Sheikh al–Hurr says, "I have quoted the traditions in it from authentic and respected books as well as edited and reliable references", and our book is one of these respected authentic books.

Sayid Khonsari, in the process of talking about the book *Musakkin al–Fuad*, says, "His book has great benefits, rare traditions and spiritual niceties the like of which are seldom found in a book."21

Sayyid Muhsin al-Ameen, in his biography of the second martyr, says, "He distinguished himself for writing about subjects about which others did not write or wrote but did not say enough such as patience at the loss of loved ones and sons." Recounting his works, he said, "His book titled *Musakkin al-Fuad* is one the subject of which was never discussed by anyone before him." 23

Sheikh Tahrani mentions it in his *Dhari`a* saying, "*Musakkin al–Fuad* by the happy Sheikh Zain ad–Din ibn Ahmad al–`Amili, the martyr, is arranged in an introduction, chapters and a conclusion. The first chapter deals with heavenly rewards for losing children, the second with patience, the third with acceptance [of destiny] and the fourth with weeping."24

Isma`eel Pasha, in his work *Idah al-Maknoon*, says, "*Musakkin al-Fuad* was written by Zain ad-Din bin Ali bin Ahmad al-`Amili, the Shiite." 15 Ibn al-`Awwadi, in his book *Bughyat al-Mureed fil Kashf an Ahwal al-Sheikh Zain ad-Din al-Shaheed*, while stating the latter's works, says, "... and one of them is the book *Musakin al-Fuad inda Faqd al-Ahibba wal Awlad*." 26

In the work *Amal al–Amil*, he is said as having written a list of books which includes "... the book *Musakin al–Fuad inda Faqd al–Ahibba wal Awlad*." Sheikh Yousuf al–Bahrani says the following in his book *Lu'lu'at al–Bahrain*: "... and he, may he be sanctified, wrote a number of books one of which is *Musakin al–Fuad inda Faqd al–Ahibba wal Awlad*." 28

One of the indications of the interest of the biographer, may he be sanctified, in our book, this one, is that he abridged it in another book, calling it *Mubarrid al–Akbad: Mukhtasar Musakkin al–Fuad* which is mentioned by Sheikh Ali, grandson of the Second Martyr29, by Sheikh al–Hurr al– `Amili30, Sheikh Yousuf al–Bahrani31, Sayyid Khonsari32, Sayyid Muhsin al–Ameen33 and Sheikh Aqa Buzurg Tehrani34.

It is translated into Persian by Isma`eel Khan who named it *Tasliyat al-`Ibad*. In his *Dhari*`a, Sheikh Tehrani says, "It is called *Tasliyat al-`Ibad fi Tarjamat Musakkin al-Fuad* by the martyred Sheikh and is translated into Persian by Isma`eel Khan Dabeer al-Sultanah who is nicknamed "glory of the men of letters", the contemporary scholar who neighbors the Shrine of Imam al-Rida and who died in 1321 A.H. (1903 A.D.) following the completion of the translation."35

# **Brief Biography of the Author**

He is Sheikh (mentor) Noor ad-Din Ali ibn Ahmad ibn Muhammad ibn Ali ibn Jamal ad-Din ibn Taqi ibn Salih ibn Musharraf, of `Amil, Syria, of Toos, al-Jab`i, famous as the "Second Martyr".

He was born on the 13th of Shawwal of 911 A.H. (March 19, 1506 according to the Gregorian Western calendar). His father was one of the most prominent personalities of his time, and so were his forefathers up to Salih. The same applies to the sons of his uncles, his brother Abdul–Nabi and his nephew. Knowledge serialized in his home for a long period of time, so much so that his lineage is called "the golden chain". His son, Sheikh Hassan, is a scholarly investigator.

He, may Allah have mercy on his soul, studied the sciences known during his time, and examined the work of the Shiite as well as Sunni scholars. He, may Allah be merciful to him, excelled and surpassed his peers despite his extreme poverty and hardship of living conditions. He used to guard his vineyard during the night and sometimes worked in trade while taking care of the needs of his family.

He traveled to Istanbul, then the capital of the Ottoman State, and in 18 days he wrote a dissertation in solving ten problems in sciences. He, therefore, was assigned to teach at the Nawari School in Baalbek, one of the greatest schools, where he stayed for five years teaching according to the five schools of Islamic thought, a great feat for him and an indication of vast knowledge which cannot be surpassed. He

wrote about eight books the most famous of which is *Al-Rawda al-Bahiyya fi Sharh al-Lam'a al-Dimashqiyya*, a book regarded as a major reference for *figh* studies at Shiite *hawzas*.

The sectarian fanaticism, however, a disease which has afflicted the Muslims, did not leave this brilliant scholar to be of benefit for people with his knowledge and demeanor: The fire of envy burnt in the hearts of those who let the Islamic nation reach its present condition of weakness and backwardness. They schemed plots against him, instigated rulers against him till he was arrested during the pilgrimage season inside the holy precincts of Venerable Mecca. He was taken in custody to Istanbul.

The hoodlums who arrested him were concerned about his arrival at Istanbul where he would be able to prove his innocence from the charges against him, against his pure and innocent soul; so, Satan ordered them to speed up the implementation of their scheme: They killed him on the way and carried his severed head to the capital.

His martyrdom, may he be sanctified, took place in 965 A.H. (1558 A.D.) when he was 55.

One of his students, Ibn al-Awwadi, wrote his biography in an independent dissertation which he titled *Bughyat al-Mureed fil Kashf an Ahwal al Sheikh Zayn ad-Din al-Shaheed*. Look into the following references for his biography: *Al-Durr al-Manthur*, Vol. 2, p. 149 where *Bughyat al-Mureed fil Kashf an Ahwal al Sheikh Zayn ad-Din al-Shaheed* is cited; *Amal al-Amil*, Vol. 1, p. 85; *Riyadh al-Ulema*, Vol. 2, p. 365.

Lu'lu'at al-Bahrain, p. 28; Naqd al-Rijal, p. 145; Muntaha al-Maqal, p. 141; Bahjat al-Amal, Vol. 4, p. 254; Rawdat al-Jannat, Vol. 3, p. 352; Tanqeeh al-Maqal, Vol. 1, pp. 472, 4517; Safeenat al-Bihar, Vol. 1, p. 723; Al-Kuna wal Alqab, Vol. 2, p. 344; Hadiyyat al-Ahbab, p. 167; Al-Fawa'id al-Radawiyya, p. 186; A'yan al-Shii'a, Vol. 7, p. 143; al-Zarkali's Al-A'lam, Vol. 3, p. 64; Mu'jam Rijal al-Hadith, Vol. 7, p. 372 and Mu'jam al-Mu'allifeen, Vol. 4, p. 193.

## **Method of Critique**

We have relied in critiquing this book on three editions:

The first is the handwritten copy at the public library of Ayatollah al-Mar`ashi, the third volume included in the group numbered 444, from p. 186 to p. 249, written by Safar al-Karmani in the clear Naskh calligraphic type on a Monday, the 27th of Dhul-Qa`da of 1087 A.H., based on a copy taken from Sheikh Muhammad al-`Amili in Syria.

At the end of the book, there is a statement which concludes it by saying "Comparing this text has been done through help from Allah Almighty". Sheikh Yousuf al-Najafi, a student of the Second Martyr, has written on the last page of the said group saying that he compared the copy and completed his comparison on a Wednesday the 9th of Rabi` al-Awwal of 1088 A.H. The group contains 320 pages, the book with which we are dealing falls in 63 pages. In each page there are 16 lines size 20.5 x 10.5 cm

and we have used the symbol "Sh" [for "Shaheed II"] on the book's margin.

The second is the one kept at the Tehran University Library under No. 1017. It was written in the Naskh type by Hussain ibn Muslim ibn Husain ibn Muhammad who is famous as Ibn Sha`eer al-`Amili, a student of the Second Martyr, in around the year 954 A.H. The copy contains the book's Introduction and some of Chapters Two, Three and Four.

There is on p. 73–B a statement saying "Completed 954" in another type of handwriting. On p. 69–A, there is a statement saying "He completed its reading, may Allah grant him success" in the handwriting of the Second Martyr. This copy is owned by Ali ibn Muhammad Husain al–Mousawi al–Shushtari on the 15th of Jumada II of the year 1268 A.H., Ali ibn Husain ibn Muhammad–Ali ibn Zayn ad–Din al–Mousawi and Ali Muhammad al–Mousawi.

The version printed on stone in Iran was written in Tehran by the son of Ali Akbar al–Gailani on a Monday, the 26th of Safar of 1310 A.H. for which we use the symbol "H  $\tau$ " on the book's margin.

Based on the style followed by the Ahl al-Bayt Foundation for Revival of Legacy, the book has gone through several editing phases as follows:

- 1. comparison committee: Its task is to compare the handwritten copies and identify their differences,
- 2. *hadith* extraction committee: Its task is to extract the texts cited in the book and render them to their sources
- 3. committee for verifying differences about traditionists: Its task is to confirm the results of comparing the copies with regard to differences about major narrators of *hadith* and refer them to the sources that discuss *hadith* transmitters.
- 4. committee for correcting text: Its task is to show a verified and correct book text closer to what the author had left us. Copies have been compared so the authenticity of texts may be marked whereas others are referred to in footnotes.
- 5. footnotes: All the above was utilized to arrange and coordinate the footnotes.
- 6. final review: In it, the book in its entirety, including footnotes, is examined to detect and correct what may have been overlooked.

In conclusion, we express our sincere appreciation and regards to the honorable brothers who participated in producing this book in such a good outfit.

Ahl al-Bayt Foundation for Revival of Legacy

Qum on the 21st of Shawwal of 1407 A.H.

- 2. Ibid., Vol. 2, pp 6, 197.
- 3. Ibid., Vol. 2, p. 3
- 4. This is narrated by al-Kulaini in his book Al-Kafi, Vol. 2, pp. 11, 196, by Ibn Majah in his Sunan, Vol. 2, pp. 1334, 4023, by al-Tirmidhi in his Sunan, Vol. 4, pp. 28, 2509, by Ahmad in his Musnad, Vol. 1, pp. 172, 180, 185, by al-Darmi in his Sunan, Vol. 2, p. 320 and by al-Hakim al-Naishapuri in his Mustadrak, Vol. 1, p. 41 with some minor variation in wording.
- 5. Musbah al-Shari'a, p. 487.
- 6. Nahjul-Balagha, Vol. 3, pp. 224, 291.
- 7. Al-Kafi, Vol. 3, pp. 9, 225.
- 8. Al-Jami` Al-Kabir, Vol. 1, p. 817.
- 9. Sheikh Waram has narrated it in his book titled Tanbih Al-Khawatir, Vol. 1, p. 287 and by al-Sayyuti in his book Al-Durr Al-Manthur, Vol. 5, p. 306 with some variations in its wording.
- 10. This has been narrated by al-Sayyuti in his book Al-Jami`Al-Saghir, Vol. 2, pp. 55, 4724 and by al-Muttaqi al-Hindi in Muntakhab Kanz Al-Ummal, Vol. 6, p. 390, both quoting Ibn Abbas.
- 11. Al-Jami` Al-Kabir, Vol. 1, p. 801.
- 12. Al-Tirmidhi, Sunan, Vol. 2, pp. 269, 1082.
- 13. Al-Luhoof fi Qatla Al-Tufoof, p. 87.
- 14. Ibn Majah, Sunan, Vol. 1, pp. 506, 1589 and Muntakhab Kanz Al-Ummal, Vol. 6, p. 265.
- 15. This tradition has been narrated by al-Muttaqi al-Hindi in his book Muntakhab Kanz Al-Ummal, Vol. 1, p. 212 and is cited by Al-Majlisi in his work Bihar Al-Anwar, Vol. 82, p. 142.
- 16. Rawdat Al-Jannat, Vol. 3, p. 379.
- 17. A'yan Al-Shi'a, Vol. 7, p. 144.
- 18. Al-Kuna wal Alqab, Vol. 2, p. 349.
- 19. Musakkin Al-Fuad, p. 17.
- 20. Bihar Al-Anwar, Vol. 1, p. 19.
- 21. Rawdat Al-Jannat, Vol. 3, p. 379.
- 22. A'yan Al-Shi'a, Vol. 7, p. 145.
- 23. Ibid., Vol. 7, p. 156.
- 24. Al-Dhari`a, Vol. 21, pp. 20, 3747.
- 25. Idah Al-Maknoon, Vol. 4, p. 479.
- 26. Bughyat Al-Mureed as quoted in the book Al-Durr Al-Manthoor, Vol. 2, p. 187.
- 27. Amal Al-Amil, Vol. 1, p. 87.
- 28. Lu'lu'at Al-Bahrain, p. 35.
- 29. Ad-Durr Al-Manth Ir, Vol. 2, p. 189.
- 30. Amal Al-Amil, Vol. 1, p. 87.
- 31. Lu'lu'at Al-Bahrain, p. 35.
- 32. Rawdat Al-Jannat, Vol. 3, p. 379.
- 33. A'yan Al-Shi'a, Vol. 7, p. 145.
- 34. Al-Dhari'a, Vol. 20, pp. 209, 2613.
- 35. Ibid., Vol. 4, pp. 179, 882.

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