



Deeds Leading to Forgiveness Without Accountability (Part: 1)



- 70,000 people with every thousand to enter Paradise
- Successful Trader (Businessman)
- Glad Tidings for the Blind
- The Student of Knowledge and the Obedient Wife



بے حساب مغفرت کے اعمال (قسط: 1)

Deeds Leading to Forgiveness Without Accountability (Part: 1)

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتِمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Deeds Leading to Forgiveness Without Accountability (Part 1)

Attar's Prayer:

O Allah! Whoever reads or listens to the booklet *Deeds Leading to Forgiveness Without Accountability (Part 1)*, grant them the ability to perform such deeds that they depart from this world with faith, and forgive them and their parents without accountability.

أَمِيرِينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Excellence of Sending *Ṣalāt* upon the Beloved Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Whoever recites *ṣalāt* upon me three times in the day and three times in the night out of love for me, Allah certainly forgives their sins of that day and night.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

‘Ukāshah رَضِيَ اللَّهُ عَنْهُ has preceded you

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا narrates:

One day, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to us and said: “Various nations were presented before me. Some Prophets passed by accompanied by only one follower; some had two followers; some had a group; and some Prophets had no followers at all. Then I saw a large crowd filling the horizon and I hoped that this was my Ummah. I was told that this is [Sayyidunā] Mūsā عَلَيْهِ السَّلَامُ and his nation. Then it was said to me:

¹ Mu’jam Kabir, vol. 18, p. 362, **Hadith:** 928

‘Look!’ So, I looked and saw a very large crowd covering the horizon. It was said to me again: ‘Look this way and that way.’ I looked and saw an enormous crowd filling the whole expanse of the earth. Then, I was told: ‘This is your Ummah, and among them are 70,000 who will enter Paradise without accountability.’”

Upon hearing this, Sayyidunā ‘Ukāshah b. Miḥṣan رَضِيَ اللهُ عَنْهُ asked: “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Will I be among those who enter Paradise without accountability?” The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: “Yes!” Then, another person asked: “Will I also be among them?” He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: “Ukāshah has preceded you.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Generations entering Paradise without accountability

Sayyidunā Sahl b. Sa‘d رَضِيَ اللهُ عَنْهُ narrates:

I heard the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say: “Undoubtedly, among the descendants of my Companions, generation after generation, there will be men and women who will enter Paradise without accountability.” Then the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this blessed verse:

وَالْآخَرِينَ مِنْهُمْ لَنَأَيُّحِقُّوَابِهِمْ^ط

And others among them who have not yet joined them,²⁻³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Grant forgiveness without accountability

Sayyidunā Abū Umāmah رَضِيَ اللهُ عَنْهُ narrates that I heard the Beloved Prophet

¹ Bukhārī, vol. 4, p. 35, Hadith: 5752

² Al-Quran, Al-Jumu‘ah, verse 3; translation from Kanz al-‘Irfān

³ Mu‘jam Kabir, vol. 6, p. 201, Hadith 6005

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say: “My Lord has promised me that He will admit 70,000 people from my Ummah into Paradise without accountability and without punishment. For every thousand of them, there will be another 70,000, and three عَشْرَات from the عَشْرَات of my Lord.”¹

Explanation: The first seventy thousand will enter Paradise without accountability due to their good deeds. The next seventy thousand will enter because of their association, service, and closeness to the first group; much like the grass tied along with flowers in a bouquet, which also gains honour with them. The term عَشْرَات here signifies an innumerable amount, for when something is given without measure, it is said to be given in handfuls (عَشْرَات). This Hadith is from the *Mutashābihāt*, otherwise, Allah Almighty is free from having a fist or hand.²

Another 70,000 people to enter Paradise for every thousand

The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Indeed, my Lord asked me regarding my Ummah—what should I do with them? I said: “O my Lord! Do as You will, for they are Your creation and Your servants.” Allah Almighty said: “O Muḥammad! We shall not grieve you regarding your Ummah.” Then He gave me glad tidings that 70,000 people from my Ummah will be the first to enter Paradise, and with each thousand, there will be 70,000 more, and none of them will be held to account.”³

In another narration, it is stated: “Indeed, I hope that they will not enter Paradise until you, your righteous offspring, and wives have entered and settled in Paradise.”⁴

4.9 billion

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “70,000 from my Ummah will enter Paradise

¹ Tirmidhī, vol. 4, p. 198, Hadith: 2445

² Mir'āt-al-Manājīh, vol. 7, pp. 392, 393

³ Musnad Aḥmad, vol. 9, p. 94, Hadith: 23396

⁴ Musnad Aḥmad, vol. 5, p. 479, Hadith: 16215; extracted

without accountability, and through their virtue, 70,000 more will enter with each one of them. Allah Almighty will add three groups to them, and only He knows how many will be in each group.”¹

O devotees of the Prophet! How vast is the mercy and grace of Allah Almighty. For the sake of His beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, He has bestowed countless blessings upon us, the servants of al-Muṣṭafā. May we too be among those fortunate souls who enter Paradise without accountability, for we possess not even an iota of righteousness, yet Allah Almighty’s mercy is boundless. If Allah Almighty bestows His favour, it is a means of forgiveness for us sinners. We thank Him for being born in the Ummah of al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for whoever expresses gratitude for Allah Almighty’s blessings is granted even more by Him.

Good Expectation, Good Reward

We hold a good opinion of Allah Almighty that He will certainly forgive us without accountability out of His grace and generosity. As Allah Almighty states in a Ḥadīth Qudsī: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي “I am as My servant thinks of Me.”²

This means that Allah Almighty will deal with a person according to their expectations of Him. We therefore hope that through His mercy, and through the intercession of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, that Allah Almighty will certainly admit us into Jannat al-Firdaws without accountability or reproach.

Imām Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ expressed immense hope in the mercy of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, writing:

Hai ye ummeed raza ko teri Rahmat say Shaha

Na ho zindaniye duzakh tera banda ho kar³

Word Meanings: شہا: King, زندانی: Prisoner.

¹ Musnad Imām Aḥmad, vol. 1, p. 419, **Hadith:** 1706; Tirmidhī, vol. 4, p. 198, **Hadith:** 2445

² Bukhārī, vol. 4, p. 574, **Hadith:** 7505

³ Hadā’iq-e-Bakhshish, p. 70

Explanation: O Messenger of Allah ﷺ! I am a humble servant at your door. How can your servant ever enter Hell, for you hold a lofty rank in the court of Allah Almighty? So, with this honour and grace, I hope I will not enter Hell, but through your intercession, my abode will be in Paradise.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Deeds that Lead to Paradise Without Accountability

Dear Islamic brothers! Now, a few good deeds will be mentioned for which the Noble Prophet ﷺ himself gave the glad tidings of entering Paradise without accountability. May Allah Almighty grant us sincerity, steadfastness, and the ability to perform righteous deeds that earn His pleasure, and entry into Jannat al-Firdaws without accountability.

أَمِيرُنْ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. The Status of the Awliyā' رَحِمَهُمُ اللهُ

The beloved Prophet ﷺ said:

When Allah gathers the previous and later generations on the Plain of Resurrection, a caller will proclaim from beneath the Throne: “Where are those who possess the recognition of Allah? Where are those who perform good deeds?” Then a group of people will rise and stand before Allah Almighty. Allah Almighty will ask, even though He knows well: “Who are you?”

They will reply: ‘We are those who possess Your recognition, to whom You granted Your recognition and made us worthy of it.’

Allah Almighty will say: “You have spoken the truth.” Then He will say: “There is no questioning for you; enter Paradise by My mercy.”

The Prophet ﷺ added: “Allah will protect them from the terrors

of the Day of Judgement.”¹

May Allah Almighty’s mercy be upon them, and through their blessing, may He grant us forgiveness without accountability.

اٰمِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2-3. Martyrs and Those Who Forgive

The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

When the people will be made to stand for reckoning, some individuals will come with their swords upon their necks, dripping with blood, and they will gather at the gates of Paradise. It will be asked: “Who are these people?” It will be said that these are the martyrs who were alive and were provided with sustenance. Then a caller will announce: “Let the one whose reward is upon the grace of Allah Almighty stand and enter Paradise.” It will be asked: “Who are those whose reward is upon the grace of Allah?” The caller will answer: “They are the ones who forgive people.”

The caller will announce again: “Let the one whose reward is upon the grace of Allah stand and enter Paradise.’ Someone will ask: “Who are those whose reward is upon the grace of Allah?” The caller will respond: “Those who pardon people.” Then the call will be given a third time: “Let the one whose reward is upon the grace of Allah stand and enter Paradise.” Then, thousands of people will rise and enter Paradise without accountability.²

May Allah Almighty have mercy upon them and forgive us without accountability for their sake.

اٰمِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Some people’s temperament is like a matchstick; they flare up with the slightest spark. In moments of anger, a person driven by emotion often

¹ Al-Tadhkirah li-al-Qurtubi, p. 360

² Mu’jam Awsaṭ, vol. 1, p. 542, Hadith: 1998

loses the ability to distinguish between right and wrong. When you feel angry, think about a peaceful place, such as Makkah, Madinah, the holy Ka’bah, or the Green Dome. The more vividly you imagine these blessed scenes, the more your anger will diminish, **إِنْ شَاءَ اللَّهُ**. No matter how much someone hurts or offends you, choose forgiveness and kindness, and treat them with love and patience. If only we could develop the habit of abandoning anger for the sake of Allah Almighty, and may He, through His mercy, include us among those who enter Paradise without accountability.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

4-6. Glad Tidings for Those Who Thank Allah in Every Situation, Perform Tahajjud, and the Righteous Traders

The beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, who had immense compassion for his Ummah, said:

On the Day of Judgement, Allah will gather all people in a vast, open plain where everyone will hear the caller’s voice and see clearly. Then a caller will announce: “Where are those who used to praise Allah in both prosperity and adversity?” A few people will rise and enter Paradise without accountability. The announcer will say: “Where are those whose sides were detached from their beds?” A small number will stand, and they too will enter Paradise without accountability. The caller will announce: “Where are those who did not allow business to distract them from the remembrance of Allah?” Again, a few people will stand, and they will enter Paradise without accountability. After that, the rest of creation will remain standing, and they will be held accountable for their deeds.¹

May Allah Almighty’s mercy be upon them, and may we be forgiven without accountability for their sake.

أَمِيرِينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Kitāb-al-Zuhd li-Hannād, p. 134, Hadith: 176

Successful Businessman

Those businessmen who, upon hearing the call to prayer, leave their trade and go to pray, and who give zakat in the way of Allah Almighty, are described in the Quran:

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۗ

*Men whom neither business nor trade diverts from the remembrance of Allah, and the establishing of the prayer, and the giving of zakat.*¹

Sayyidunā ‘Abdullāh b. ‘Umar رَضِيَ اللهُ عَنْهُمَا was in the marketplace when the *iqāmah* for prayer was delivered in the masjid. He saw the people of the marketplace stand up, close their shops, and enter the masjid. Upon seeing this, he رَضِيَ اللهُ عَنْهُ remarked that the verse 'رِجَالٌ لَا تُلْهِيهِمْ' was revealed about such people.²

سُبْحَانَ اللَّهِ! In the eyes of these blessed personalities, prayer was more valuable than business. As soon as they heard the *iqāmah*, they left their trade and rushed to the masjid. But today, many Muslims remain busy in their shops even when the masjid is nearby, fearing they may lose a customer. May Allah Almighty grant them the understanding of the importance of prayer, and the ability to perform it on time and in congregation.

Imām Muḥammad b. Aḥmad al-Dhahabī رَحِمَهُ اللهُ عَلَيْهِ wrote: “Some scholars رَحِمَهُ اللهُ عَلَيْهِم said: ‘The trader who misses prayer due to his business will be resurrected on the Day of Judgement alongside the notorious disbelieving merchant of Makkah, Ubayy b. Khalaf.’”³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Al-Quran, Al-Nur, verse 37; translation from Kanz al-‘Irfān

² Tafsīr Ibn Abī Ḥātim, Part 18, Sūrah An-Nūr, under the verse 37, vol. 8, p. 2607

³ Kitāb-al-Kabā’ir, p. 21

7-9. The Reward of Those Who Pardon and the Patient

The beloved Prophet ﷺ said:

When Allah gathers all creation on the Day of Judgement, an announcer will proclaim: “Where are the people of virtue?” A few people will stand and hasten towards Paradise. The angels will welcome them and say: “We see you rushing towards Paradise; who are you?”

They will answer: “We are the people of grace.”

The angels will ask: “What was your virtue?”

They will say: “When we were oppressed, we were patient; when people treated us badly, we forgave them; and when others behaved ignorantly towards us, we were forbearing.”

It will be said to them: “Enter Paradise! What an excellent reward for those who act righteously.”

Then a caller will proclaim: “Where are the people who were patient?” A few people will stand and rush toward Paradise.

The angels will welcome them and ask: “We see you rushing to Paradise; who are you?”

They will say: “We are the patient ones.”

The angels will ask: “What was your patience?”

They will answer: “We were patient in obeying Allah and in refraining from disobedience.”

It will be said to them: “Enter Paradise! What an excellent reward for the doers of good.”

Those Who Love for the Sake of Allah Almighty

Then a caller will proclaim: “Where are those who loved each other for the sake of Allah?” A small number will rise and rush toward Paradise. The

angels will welcome them, saying: “We see you hastening toward Paradise; who are you?”

They will reply: “We are those who loved one another for the sake of Allah.”

The angels will ask: “How was your love for one another?”

They will answer: “We loved each other solely for the sake of Allah, met for His sake, showed kindness for His sake, and spent upon one another for His sake.”

The angels will say: “Enter Paradise! What an excellent reward for those who act righteously.”

The Messenger of Allah ﷺ said: “After they enter Paradise, Allah Almighty will establish the scales of reckoning.”¹

Glad Tidings of Paradise

Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates that a woman, who suffered from an illness that caused her to lose her sanity, visited the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said: “O Messenger of Allah ﷺ! Pray for me.”

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: “If you wish, I shall pray to Allah for you to be cured, and if you wish, be patient, and there will be no accountability for you.”

Hearing this, she said: “I will be patient, so I am not held accountable.”²

10. Glad Tidings for the Blind

The beloved and final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who informs of the unseen by the grace of Allah Almighty, said: “After knowing the religion, the greatest trial with which a person is tested is the loss of sight. Whoever remains patient until he meets Allah in that state, no reckoning shall be taken from him.”³

¹ *Al-Maṭālib-ul-‘Āliyah*, vol. 18, p. 617, Hadith: 4588

² *Al-Iḥsān bi-Tartīb Ṣaḥīḥ Ibn Ḥibbān*, vol. 4, p. 248, Hadith: 2698

³ *Musnad-e-Bazzār*, vol. 10, p. 244, Hadith: 4342

Sayyidunā ‘Allāmah ‘Alī al-Qārī رَحْمَةُ اللهِ عَلَيْه states:

In some narrations, this virtue is also mentioned for the one who loses sight in only one eye. The eyes are mentioned specifically because among all the human senses, they are the most beloved to a person. A great scholar of the Ummah, Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا would recite this couplet when he became blind:

إِنْ يُدْهِبِ اللهُ مِنْ عَيْنِي نُورَهَا فَفِي لِسَانِي وَقَلْبِي لِلْهُدَى نُورٌ

If Allah takes away the light of my eyes, [what of it?]

The light of guidance is in my tongue and my heart.¹

Loss of Eyesight is not a Sign of Displeasure

Sayyidunā Abū al-Ḥasan ‘Alī b. Khalaf Ibn Baṭṭāl رَحْمَةُ اللهِ عَلَيْه said:

When a Muslim loses his eyesight in this world, it is not a sign of Allah’s displeasure. Rather, Allah intends goodness for him, either by removing some harm that could have come through his eyes, or by erasing his previous sins, such that the loss of an important organ serves as redemption in this world, so that he meets Allah on the Day of Judgement free of sin.

Or, through this affliction, he attains a high rank of reward that he could not have reached through his deeds alone. The same applies to all other calamities. Therefore, whoever is tested with the loss of sight or any limb should accept it with patience, gratitude, and hope of reward, and remain content with Allah’s decision. For surely, in exchange for this hardship, there lies a great and magnificent reward, and that reward is Paradise.²

¹ *Mirqāt-al-Mafātīḥ*, vol. 4, p. 28, under Hadith: 1549

² *Sharḥ Ṣaḥīḥ Bukhārī li-Ibn Biṭṭāl*, vol. 9, p. 377

Knowledge of the Unseen

Sayyidunā Zayd b. Arqam رَضِيَ اللهُ عَنْهُ narrates:

The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visited me during my illness and said: “This illness has some discomfort, but it will not harm you. What will your condition be when you live on after my passing and your vision has gone?”

I replied: “I will bear it patiently, hoping for reward.”

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Then you will enter Paradise without accountability.”

After the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away, Sayyidunā Zayd b, Arqam رَضِيَ اللهُ عَنْهُ became blind.¹

Dear Islamic brothers! See how the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, by His grace, was aware of his companions’ lifespans and what would occur in their lives. There are countless verses in the Holy Quran proving the Greatest Prophet’s ﷺ knowledge of the unseen. For example, in the 24th verse of Sūrah At-Takwīr, Juz 30, Allah Almighty states:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

And he (this Prophet) is not miserly in relating the unseen.²

11. The Excellence of Passing Away During Ḥajj or ‘Umrah

The mother the believers, Sayyidah ‘Ā’ishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا narrates: “I heard the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say: ‘Whoever sets out for Hajj or ‘Umrah and dies on the way, there will be no questioning or reckoning for him, and it will be said to him: “Enter Paradise.”’”³

¹ Mu’jam Kabīr, vol. 5, p. 211, **Hadith:** 5126; extracted

² Al-Quran, Al-Takwīr, verse 24; translation from Kanz al-‘Irfān

³ Mu’jam Awsaṭ, vol. 4, p. 111, Hadith: 5388

12. The Reward of the Contented

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The person who endured hunger with the hope of reward will not face the hardship of accountability.”¹

13-15. The Student of Knowledge, the Obedient Wife, and Dutiful Children

Dear Islamic brothers! Acquiring religious knowledge is necessary for every Muslim according to one’s capacity. A righteous and obedient wife is a great gift from Allah Almighty. How blessed are those children who treat their parents well! It is stated in a blessed Hadith: “The student of knowledge, the obedient wife, and the children who treat their parents kindly will enter Paradise without accountability, alongside the Prophets عَلَيْهِمُ السَّلَام.”²

16. The Excellence of Fulfilling a Muslim’s Need

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Whoever walks to fulfil the need of his Muslim brother, Allah records 70 good deeds for each step he takes. If the need is fulfilled, he returns free of sins, just as the day his mother gave birth to him. If he dies while trying to fulfil that need, he will enter Paradise without accountability.³

17. Glad Tidings for the One Who Raises their Children Well

The mother of believers, Sayyidatunā ‘Ā’ishah Şiddīqah رَضِيَ اللهُ عَنْهَا narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Whoever raises a child until he says لَا إِلَهَ إِلَّا اللهُ (i.e. declares faith in the Oneness of Allah and in Prophethood), Allah Almighty will not take accountability of the one who raised him.”⁴

Explanation: As a reward for this deed, he will be admitted into Paradise without accountability. Alternatively, this may also mean that his accountability will be easy

¹ Tārīkh Madīnah Dimashq, vol. 6, p. 278

² Kanz-al-‘Ummāl, part 9, vol. 5, p. 69, Hadith: 28824

³ Musnad Abī Ya‘lā, vol. 3, p. 16, Hadith: 2781

⁴ Mu‘jam Awsaṭ, vol. 3, p. 370, Hadith: 4865

and peaceful, causing no hardship. Hence, by way of emphasis, it is described as ‘without accountability’.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the Prophet! Righteous upbringing of children is the responsibility of parents. Often, parents fail to fulfil this duty; they neglect to teach right from wrong during childhood, and when the children grow up disobedient, they lament their behaviour. Parents must raise their children according to the Shariah and Sunnah from the very beginning. Do not overlook their mistakes thinking they are young and they will learn when they are older. Those who do not pay attention to the upbringing of their children, who enquire about their academic education but do not care at all whether they pray or not, are the ones who regret it later. Remember, raising children is not just about providing them with academic education, clothing, or feeding them. It is also a responsibility to raise them to be obedient to Allah Almighty and the Greatest and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Parents Will Be Questioned About Their Children

Sayyidunā ‘Abdullāh b. ‘Umar رَضِيَ اللهُ عَنْهُمَا said to someone: “Raise your children well, for you will be questioned regarding your children about how you raised them and what you taught them.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

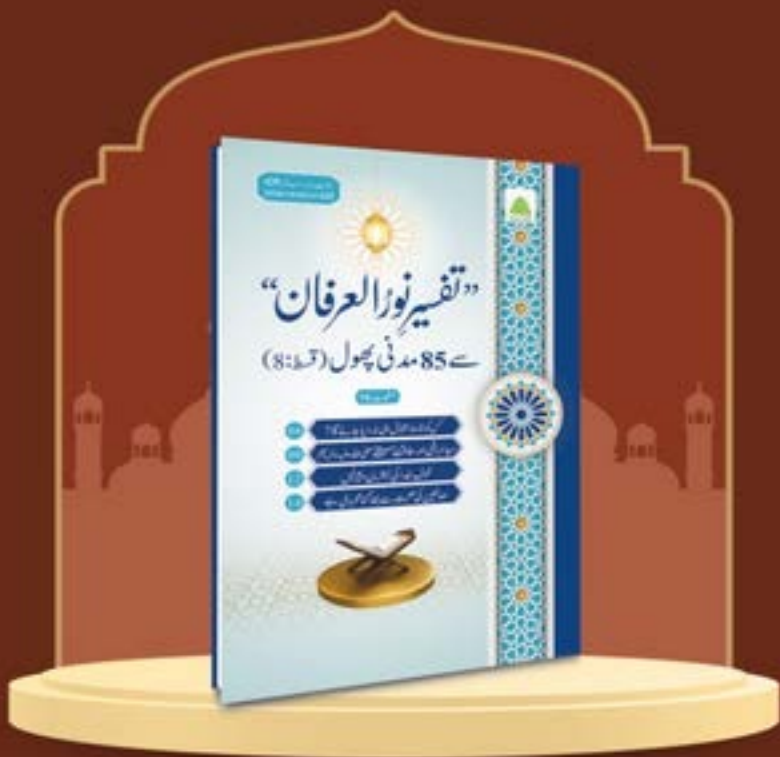
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¹ *Fayd-al-Qadīr*, vol. 1, p. 174, under Hadith: 8696

² *Shu‘ab al-Īmān*, vol. 6, p. 400, Hadith: 8662; summarised

Next Weekly Booklet



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