

Weekly Booklet



The speech delivered by Ameer Ahl al-Sunnah امير اهل السنة والجماعة
approximately 6 years ago (1441 A.H):

Fear of Allah

- Themes of Surah al-Takathur
- The Wealth of the Son of Adam
- Two Types of Blessings
- Twelve Years of Accountability

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Fear of Allah Table of Contents

Fear of Allah	1
Du'a of Attar:.....	1
Excellence of Sending Salawat	1
Martyred by the Sword of the Fear of Allah	1
Themes of Surah al-Takathur	3
Whoever Weeps Will Enter Paradise	3
The Reward of Reciting One Thousand Verses	4
The Wealth of the Son of Adam	4
Five Questions on the Day of Judgment.....	5
The Meaning of a "Heavy Burden"	5
He Did Not Even Have One Dirham	7
Three Explanations of This Blessed Verse.....	8
Two Types of Blessings and the Questions of the Hereafter	9
Ah! The Finest Foods.....	9
Those Who Love Wealth Should Reflect.....	10
A Glimpse of the Agonies of Death.....	10

Nine Frightening Sayings of the Beloved Prophet ﷺ About Accountability for Blessings	10
Three Sayings of the Pious Predecessors About Accountability for Blessings	11
Meanings of Difficult Words	12
Twelve Years of Accountability	12

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

Fear of Allah¹

Prayer of Attar:

O my Lord, whoever reads or listens to this booklet, "Fear of Allah," bless them with true fear of You, and grant them and their parents and family entry into Jannat al-Firdaws without accountability.

أَمِينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of Sending Salawat

Imam Muhammad ibn Abd al-Rahman al-Sakhawi رَحِمَهُ اللَّهُ عَلَيْهِ narrates: Allah Almighty revealed to Sayyiduna Musa Kalimullah عَلَيْهِ السَّلَام: "I created ten thousand ears within you through which you heard My speech, and I created ten thousand tongues through which you spoke to Me. You will become most beloved to Me and nearest to Me when you remember Me abundantly and frequently send Salawat upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Martyred by the Sword of the Fear of Allah

A pious elder once saw a young boy crying outside a madrasah. When he asked him why he was crying, the boy replied: "Our teacher wrote some verses of the Qur'an

¹ Ameer Ahl al-Sunnah, the Founder of Dawat-e-Islami, Allama Mawlana Muhammad Ilyas Attar Qadiri رَحِمَهُ اللَّهُ عَلَيْهِ delivered this speech on the topic of Fear of Allah before a Madani Muzakarah among the lovers of the Messenger on 26 Rabi' al-Awwal 1441 AH. اَلْحَمْدُ لِلَّهِ the Weekly Booklet Department has now presented it in the form of this booklet. Read it yourself, and distribute it on behalf of your deceased loved ones as Isal al-Thawab. (Weekly Booklet Department)

² Al-Qawl al-Badi', pp. 275–276

on our writing board today, and they have made me cry." As he said this, he showed the elder his writing board. Written on it were the verses:

أَلْهَمُّ التَّكَاثُرُ ۖ حَتَّى زُرْتُمُ الْمَقَابِرَ ۖ كَلَّا سَوْفَ تَعْلَمُونَ ۖ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۖ كَلَّا
لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۚ

*The desire of amassing wealth has made you heedless. Until you see the graves, you will certainly soon come to know. Then, certainly, you will soon come to know. Of course, had you known with certain knowledge, 'you would not have loved wealth'!*¹

The child continued weeping. Seeing his deep emotion, the elder was greatly moved and said, "My son, today's lesson is not yet complete. The remaining verses will probably be taught to you tomorrow."

He then recited the remaining verses of Surah al-Takathur:

لَتَرَوُنَّ الْجَحِيمَ ۖ ثُمَّ لَتَرْوُنَهَا عَيْنَ الْيَقِينِ ۖ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۚ

*You will most certainly see Hell. Then you will see it with the eye of certainty. Then on that Day, you will most definitely be questioned about blessings.*²

On hearing the mention of Hell, the boy shuddered, he collapsed to the ground, writhed in fear, and shortly thereafter passed away. His teacher rushed over and grabbed the elder. A crowd gathered, and the boy's parents also arrived. The elder was taken to court as though he were responsible for the child's death. When the judge asked him to explain what had happened, he narrated the entire incident. Upon hearing it, the judge declared, "This child was truly fortunate. He was martyred by the sword of the fear of Allah." The elder was then honourably

¹ Al-Quran, Surah al-Takathur, verses 1-5; translation from Kanz al-'Irfān

² Al-Quran, Surah al-Takathur, verses 6-8; translation from Kanz al-'Irfān

acquitted.¹

May Allah Almighty have mercy upon him, and through his blessings, grant us all forgiveness without accountability.

Themes of Surah al-Takathur

The central theme of Surah al-Takathur, found in the 30th Part of the Holy Qur'an, is the condemnation of living solely for worldly gain while neglecting preparation for the Hereafter. Its message can be summarized as follows: At the beginning of the Surah, Allah Almighty informs us that the desire to accumulate more wealth ever distracts people from preparing for the Hereafter. This obsession remained with them until death overtook them. It then explains that those consumed by the desire for worldly wealth will realize its true outcome at the time of death. Had they possessed certain knowledge of its reality, they would never have become attached to wealth. Finally, the Surah declares that those who remain preoccupied with worldly possessions will certainly see Hell after death, and on the Day of Judgment, every person will be questioned about the blessings they were given.²

Whoever Weeps Will Enter Paradise

Sayyiduna Jarir ibn Abdullah رَضِيَ اللَّهُ عَنْهُ narrates that the Final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to us: "I am about to recite Surah al-Takathur to you. Whoever among you weeps will enter Paradise." The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then recited the Surah. Some of us wept, while others could not. Those who were unable to cry said: "Ya Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! We tried to weep, but we could not." The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: "I will recite it again. Whoever weeps will have Paradise, and whoever cannot weep should at least adopt the appearance of one who is weeping."³

¹ Nuzhat al-Majalis, vol. 2, p. 94, summarized

² Tafsir Sirat al-Jinan, vol. 10, p. 808

³ Nawadir al-Usul, vol. 4, p. 81, Hadith: 862

Would that we memorize the translation of this blessed Surah so that whenever we recite or hear it, Allah Almighty grants us tears out of His fear. This narration also beautifully demonstrates the unique and moving way our Beloved Prophet ﷺ invited people towards righteousness. It further teaches us that, by the bestowal of Allah Almighty, our Master ﷺ grants whatever he wills to whomever he wills. That is why he declared: "Whoever weeps will enter Paradise."

The Reward of Reciting One Thousand Verses

O lovers of the Messenger! The one who recites Surah al-Takathur receives the reward of reciting one thousand verses. Sayyiduna Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُمَا narrates that the Noble Prophet ﷺ said: "Is any one of you incapable of reciting one thousand verses every day?" The noble Companions رَضِيَ اللَّهُ عَنْهُمْ asked: "Who has the ability to do that?" The Prophet ﷺ replied: "Is any one of you unable to recite 'الْهَيْكُمُ الشَّكَارُ'?" (Meaning: Reciting this Surah carries the reward of reciting one thousand verses.)¹

Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ, while explaining this Hadith, writes: "Reciting this Surah earns the reward of reciting and acting upon one thousand verses. The Holy Qur'an contains approximately 6,666 verses. If the fractional amount is disregarded, there remain 6,000 verses, and the objectives of the Qur'an can be divided into 6 major themes. One of these is awareness of the Hereafter, which is fully contained within Surah al-Takathur. Thus, this Surah represents nearly one-sixth of the Qur'an in terms of its objective. Reflecting upon it creates detachment from the world and attachment to the Hereafter, causing the soul to turn away from sins and become inclined towards righteous deeds."²

The Wealth of the Son of Adam

Sayyiduna Mutarrif رَضِيَ اللَّهُ عَنْهُ narrates from his father: I once came into the blessed presence of the Noble Messenger ﷺ while he was reciting "الْهَيْكُمُ الشَّكَارُ". He

¹ Mustadrak, vol. 2, p. 276, Hadith: 2127

² Mirat al-Manajih, vol. 3, p. 262

ﷺ then said: "The son of Adam says: 'My wealth! My wealth!' O son of Adam! Your wealth is only that which you consumed and exhausted, wore until it became worn out, or gave in charity and sent ahead for yourself."¹

Five Questions on the Day of Judgment

The Beloved Prophet ﷺ said: "On the Day of Judgment, a person will not move from their place until they have answered these five questions: (1) How did you spend your life? (2) How did you spend your youth? (3) How did you earn your wealth? (4) Where did you spend it? (5) And how much did you act upon the knowledge you had?"² This is truly a frightening reality. Today, many people are heedless about how they are spending their lives. Young or old, countless people live as though death is still far away. Even the elderly often remain unaware that there is no second chance ahead; death is the next certainty. Young people should also reflect, for they will be questioned about how they spent their youth. Likewise, people strive passionately to earn wealth but often fail to consider whether it is earned through halal or haram means. The mindset becomes: "*If someone is willing to pay, just take it,*" and so they gather as much wealth as possible. Yet the reality is that the more wealth a person possesses, the greater the accountability that comes with it. Consider a traveller. The one carrying the most luggage is usually the one facing the greatest difficulty. Anyone who has travelled internationally by plane knows how those with excessive baggage spend more time and face more hassle at customs. In the same way, the lighter a person's load of worldly possessions, the easier their accountability will be in the Hereafter.

The Meaning of a "Heavy Burden"

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ narrates that the Beloved Messenger of Allah ﷺ once took Sayyiduna Abu Dharr رَضِيَ اللهُ عَنْهُ by the hand and said: "O Abu Dharr! Do you know that a very difficult mountain pass lies ahead of us? Only those carrying light burdens will be able to cross it." A man then asked: "Ya Rasulallah ﷺ!

¹ Muslim, p. 1210, Hadith: 7420

² Tirmidhi, vol. 4, p. 188, Hadith: 2424

Am I among those with a heavy burden or a light burden?" The Beloved Prophet ﷺ asked: "Do you have today's food?" He replied, "Yes." The Prophet ﷺ asked: "Do you have tomorrow's food?" He replied, "Yes." He ﷺ then asked: "Do you have food for the day after tomorrow?" He replied, "No." The Prophet ﷺ said: "If you had food for three days, you would have been among those carrying a heavy burden."¹

Today, the issue is not merely storing food for three days. Out of greed, our refrigerators remain packed with all kinds of food, and our homes are filled with things we have no real need for. Alas! What will become of us who are consumed by greed? The burden of excessive wealth. The burden of constantly wanting more. The burden of owning multiple shops and businesses, and even worse, the burden of sins: The burden of interest and bribery. The burden of fraud and deception. The burden of unlawfully consuming the wealth of others. How tragic! Our shoulders now carry burden upon burden. With such a load, how will we ever cross the Bridge of Sirat?²

Even in this world, the more wealth a person possesses, the greater their burden. The wealthier someone becomes, the greater their fear of thieves, robbers, and criminals. They may even become targets of extortion and threats such as, *"Pay us, or we will kidnap your child or harm you."* So, wealth itself can become a trial even in this life. A poor person may sleep peacefully on a sidewalk, while a wealthy person lies awake inside a locked home, constantly fearing that something might happen. This world is a place of reflection, not a place to attach our hearts to.

O lovers of the Messenger! Before the announcement is made, *"So-and-so has passed away. Call the one who will perform the ghusl,"* before the washing begins, before the shroud is wrapped around us, before we are lowered into the darkness of the grave, and all of this could happen today, or perhaps tomorrow, remember that death is certain.

¹ Mu'jam al-Awsat, vol. 3, p. 348, Hadith: 4809

² Pul Sirat Ki Dehshat, p. 11

There is no escape from it. May Allah Almighty grant us the ability to wake up before death reaches us, to repent sincerely without delay, and to occupy ourselves with deeds that earn His pleasure. To increase the fear of Allah in our hearts, protect our faith, rid ourselves of sinful habits, become steadfast upon the Sunnah, fill our hearts with the love of the Beloved Prophet ﷺ, and attain the honour of being his neighbour in Jannat al-Firdaws, remain connected to the religious environment of Dawat-e-Islami. Travel every month for at least three days with the lovers of the Messenger in a Sunnah-inspired Qafilah, and evaluate yourself daily through the Pious Deeds booklet, submitting it to your responsible Islamic brother at the beginning of every month. If Allah Almighty wills, this will develop within us the mindset of preparing for the grave and the Hereafter.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

He Did Not Even Have One Dirham

Sayyiduna Awn ibn Mu'ammarr رَحْمَةُ اللَّهِ عَلَيْهِ narrates: One day, Sayyiduna Umar ibn Abd al-Aziz رَحْمَةُ اللَّهِ عَلَيْهِ said to his noble wife: "Fatimah! If you have one dirham, give it to me. Today I feel like eating some grapes." She replied: "I do not have even a single dirham. Are you not the Amir al-Mu'minin? Do you not even possess one dirham?" In great concern, he replied: "Going without grapes is far easier than wearing the chains of Hell tomorrow."¹

May Allah Almighty have mercy upon him and forgive us without accountability for his sake.

Dear Islamic brothers! What remarkable fear of Allah, Sayyiduna Umar ibn Abd al-Aziz رَحْمَةُ اللَّهِ عَلَيْهِ possessed! Grapes are undoubtedly halal and pure, yet they are among the blessings of Allah Almighty, and every blessing will be accounted for on the Day of Judgment. Out of fear of the Hereafter, he refrained from eating them.

Alas! Today, we enjoy one luxury after another and constantly search for something even better. Even the finest homes no longer satisfy us, and we continue striving for

¹ Tarikh al-Khulafa, p. 188

bigger houses and grander villas. Dear Islamic brothers! While the other verses of Surah al-Takathur shake the heedless person and awaken them from their sleep of negligence, its final verse leaves those restless who fear Allah Almighty. Allah Almighty says:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

Then on that Day, you will most definitely be questioned about blessings.¹

Three Explanations of This Blessed Verse

(1) Sayyiduna Ikrimah رَضِيَ اللهُ عَنْهُ said: When this blessed verse was revealed, the noble Companions رَضِيَ اللهُ عَنْهُمْ asked: "Ya Rasulallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Which blessings do we possess? We only have barley bread, and even that is only enough to fill half our stomachs." Revelation then came: "Do you not wear shoes? Do you not drink cool water? These too are blessings."

(2) Sayyiduna Ali al-Murtada رَضِيَ اللهُ عَنْهُ explained this verse by saying: "Whoever ate wheat bread, drank the cool water of the Euphrates, and had a home to live in, these are among the blessings about which they will be questioned." (3) The eminent Tabi'i Sayyiduna Imam Mujahid رَحِمَهُ اللهُ عَلَيْهِ said: "This verse refers to every worldly enjoyment and delight."²

While explaining the final verse of Surah al-Takathur, Sadr al-Afadiil Allamah Mawlana Sayyid Muhammad Na'im al-Din Muradabadi رَحِمَهُ اللهُ عَلَيْهِ writes: "You will be questioned about the blessings Allah Almighty granted you—such as health, ease, safety, comfort, wealth, and other worldly enjoyments. You will be asked how you used them and how you expressed gratitude for them. Failure to show gratitude will result in punishment."³

¹ Al-Quran, Surah Al-Takathur, verse 8; translation from Kanz al-'Irfān

² Tafsir al-Durr al-Manthur, Part 30, Surah al-Takathur, under verse 8, vol. 8, pp. 612–613

³ Tafsir Khaza'in al-Irfan, Part 30, Surah al-Takathur, under verse 8, p. 1118

Two Types of Blessings and the Questions of the Hereafter

While explaining the final verse of Surah al-Takathur, the renowned commentator, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ further writes: Blessings acquired through one's own effort (Kasbi blessings), which include sweets, delicious food, cold drinks, fine clothing, wealth, authority, and similar worldly possessions. Three questions will be asked regarding them: (1) Where did you acquire them from? (2) Where did you spend them? (3) How did you thank Allah Almighty for them? Blessings granted directly by Allah (Wahbi blessings). These are blessings in which a person's own effort plays no part, such as the sun, the moon, hands, feet, eyes, ears, and similar gifts. Two questions will be asked regarding them: (1) How did you use them? (2) How did you thank Allah Almighty for them?¹

Ah! The Finest Foods

Dear Islamic brothers! This is truly something to fear. Today, we have become obsessed with enjoying the finest foods and the greatest luxuries, yet we forget that one day we will become food for the worms in our graves and stand accountable in the Hereafter. We always want the very best and most delicious meals, and they must be served hot. Fine food itself is a blessing, and having it served hot is a blessing upon a blessing. Even plain tea is no longer enough. It must be milk tea, sweetened, and served piping hot. In this way, even a single cup of tea becomes a collection of countless blessings.

Likewise, halwa puri, pizza, stuffed parathas, all kinds of sweets, fresh fruits, dry fruits, delicious falooda, cold sweet drinks, almond and pistachio sheer khurma, soft drinks, ice cream, butter, cream, custard, kebabs, samosas, hot pakoras, fried fish, fried chops, tandoori leg, chicken tikka, seekh kebabs, burgers, and who knows what else, our materialistic nafs continues to crave and consume.

Although all of these foods are halal, every one of these blessings, and every other blessing, will be questioned on the Day of Judgment. Would that our food-loving nafs came under control. Would that we were freed from the habit of eating and drinking merely for entertainment and worldly pleasure.

¹ Tafsir Nur al-Irfan, Part 30, Surah al-Takathur, under verse 8, p. 956

Those Who Love Wealth Should Reflect

To understand the tremendous danger, we accept for a few moments of pleasure, consider this narration. In the 504-page publication Minhaj al-'Abidin, published by Maktabat al-Madinah, The Proof of Islam, Imam Abu Hamid Muhammad al-Ghazali رَحْمَةُ اللهِ عَلَيْهِ writes: "It has been narrated that the severity of the agonies of death is proportional to the worldly pleasures a person enjoyed. Therefore, the greater the pleasures they indulged in, the more severe the pain of death will be."¹

A Glimpse of the Agonies of Death

Allamah Jalal al-Din al-Suyuti al-Shafi'i رَحْمَةُ اللهِ عَلَيْهِ narrates: "Death is more terrifying than all the horrors of this world and the Hereafter. It is more painful than being cut by saws, sliced by scissors, or boiled in cauldrons. If the dead were brought back to life and described the agonies of death, people would lose all enjoyment and all sleep."²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Nine Frightening Sayings of the Beloved Prophet ﷺ About Accountability for Blessings

To increase our determination to avoid temporary worldly pleasures and to remind ourselves of the accountability for Allah's blessings, reflect upon these nine blessed sayings of the Beloved Prophet ﷺ: (1) On the Day of Judgment, Allah Almighty will call one of His servants before Him and question them about their status and position just as He will question them about their wealth.³ (2) Every single step a person takes will be questioned on the Day of Judgment; they will be asked why they took that step.⁴ (3) The first question asked of a servant will include: "Did I not keep your body healthy? Did I not quench your thirst with cool water?"

¹ Minhaj al-'Abidin, p. 185, with slight wording changes

² Sharh al-Sudur, p. 33

³ Mu'jam al-Awsat, vol. 1, p. 140, Hadith: 448

⁴ Tarikh Ibn Asakir, vol. 6, p. 54, Hadith: 1405

In other words, did you fulfill the rights of these blessings?¹ (4) A master and servant, and a husband and wife, will be brought forth and held accountable. A man will be told: "On such-and-such a day, you drank cool water with pleasure." A husband will be told: "Many others wished to marry this woman, yet I chose you for her. Did you fulfill the rights of these blessings?"² (5) A believer will be questioned about every deed, even about applying kohl to their eyes.³ (6) A person who delivers sermons or speeches will also be asked: "What was your intention behind your speech?"⁴ Those who deliver bayans and speeches should reflect: Was the intention sincere to invite people towards righteousness, or was it praise, recognition, fame, or worldly gain? (7) Whoever calls others towards something will be resurrected alongside that invitation, even if they invited only one person.⁵ This highlights the importance of sincerity. Those engaged in individual efforts to invite others to Islam should also reflect on their intentions. (8) The Beloved Prophet ﷺ said: "By the One in Whose Hand is my soul! Among the blessings about which you will be questioned are cool shade, fine dates, and cool water."⁶ (9) On the Day of Judgment, every rich and poor person alike will wish that, in this world, they had possessed nothing more than the bare minimum needed to survive.⁷

Three Sayings of the Pious Predecessors About Accountability for Blessings

(1) Sayyiduna Abdullah ibn Umayr رَضِيَ اللهُ عَنْهُ said: "The more wealth a person possesses, the greater their accountability will be."⁸ (2) Sayyiduna Abu Dharr رَضِيَ اللهُ عَنْهُ said: "On the Day of Judgment, the person who owned two dirhams will face a more difficult

¹ Mustadrak, vol. 5, p. 191, Hadith: 7285

² Majma' al-Zawa'id, vol. 10, p. 633, Hadith: 18390

³ Hilyat al-Awliya, vol. 10, p. 31, Hadith: 14406, abridged

⁴ Mawsu'ah Ibn Abi al-Dunya, vol. 7, p. 294, Hadith: 514

⁵ Ibn Majah, vol. 1, p. 137, Hadith: 208

⁶ Tirmidhi, vol. 1, p. 163, Hadith: 2376, abridged

⁷ Ibn Majah, vol. 4, p. 442, Hadith: 4140

⁸ Al-Budur al-Safirah fi Umur al-Akhirah, p. 264, Statement: 774

accountability than the one who owned only one."¹ (3) The eminent Tabi'i Sayyiduna Mu'awiyah ibn Qurrah رَحْمَةُ اللهِ عَلَيْهِ said: "On the Day of Judgment, the most difficult accountability will be for the healthy person who lived a life of ease and comfort."²

Sadqa pyare ki haya ka ke na le mujh se hisaab

*Bakhsh be-poochhe, lajaye ko lajana kya hai*³

Meanings of Difficult Words

Sadaqah: Means or mediation (wasilah). **Be-poochhe:** Without being questioned; without accountability. **Lajaye:** One who is already ashamed. **Lajana:** To disgrace or embarrass.

Explanation of Imam Ahmad Raza Khan's Couplet: In this couplet, Ala Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ humbly supplicates before Allah Almighty: "O Allah Almighty! I ask You by the modesty and honour of Your Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, please forgive me without taking me to account on the Day of Judgment. I am already ashamed of my sins, so do not further disgrace me by calling me to account."

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Twelve Years of Accountability

Dear Islamic brothers! The accountability of the Hereafter is an extremely serious matter. Read this moving narration and reflect deeply. Sayyiduna Abdullah ibn Amr ibn al-As رَضِيَ اللهُ عَنْهُ narrates: After the passing of the organizer of this Ummah, the one filled with fear and awe of Allah, the leader of the people of Paradise, Amir al-Mu'minin Sayyiduna Umar al-Faruq رَضِيَ اللهُ عَنْهُ, I longed to know what had happened to him in the Hereafter. One day, I saw a magnificent palace in a dream

¹ Al-Zuhd by Imam Ahmad ibn Hanbal, p. 121, Hadith: 797

² Tarikh Ibn Asakir, vol. 59, p. 271

³ Hada'iq-e-Bakhshish, p. 171

and asked, "Whose palace is this?" An angel replied: "It belongs to Umar ibn al-Khattab رَضِيَ اللهُ عَنْهُ." Just then, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ emerged from the palace wearing only a sheet, as though he had just completed ghusl. I asked: "How did Allah Almighty deal with you?" He replied: "He dealt with me graciously." He then asked me, "How long has it been since I left you?" I replied: "Twelve years." He then said: "Only now have I finished my accountability."¹

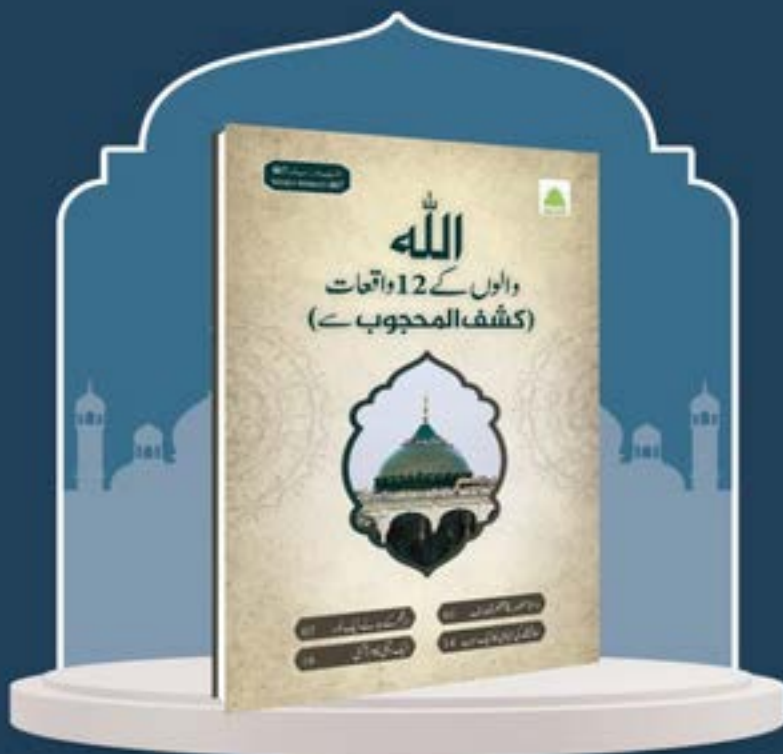
May Allah Almighty have mercy upon him and forgive us without accountability for his sake.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَي الْحَبِيْب صَلَّيْ اللهُ عَلٰى مُحَمَّد

¹ Tarikh Ibn Asakir, vol. 44, p. 483

Next Weekly Booklet



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