

## **145743 - Will people who have disabilities in this world be admitted to Paradise without being brought to account and without being punished?**

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### **the question**

One of my friends asked me: is it true that anyone who has a mild or severe disability will be admitted to Paradise without being brought to account, because of the pain and suffering he went through, regardless of the scale of his suffering, and whether it was severe or mild?

### **Detailed answer**

Praise be to Allah.

What is proven in the Qur'an and Sunnah is that those who are subject to trials will have a great reward and high status with Allah, if they bear it with patience and seek reward. That is because the sick person – whether his sickness is temporary or he has a permanent disability – goes through pains that Allah has decreed for him, and they may be a means of expiation for his bad deeds, for Allah, may He be glorified and exalted, will never cause a believer who shows patience to go through two torments or punishments, both in this world and the hereafter. Allah, may He be glorified, loves those who show patience and He will give them their reward in full, without bringing them to account.

So let anyone who is faced with such trials read with us some of the hadiths which were narrated from the Prophet (blessings and peace of Allah be upon him), in which he will find glad tidings that will bring comfort to his heart, by Allah's leave.

It was narrated from 'A'ishah (may Allah be pleased with her) that the Prophet (blessings and peace of Allah be upon him) said: "There is no calamity that befalls a Muslim but Allah will expiate

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[his sins] thereby, even a thorn that pricks him.” Narrated by al-Bukhari (5640) and Muslim (2572).

It was narrated from Abu Umamah al-Bahili that the Prophet of Allah (blessings and peace of Allah be upon him) said: “There is no one who suffers from illness, but Allah will resurrect him pure [from sin] because of it.” Narrated by at-Tabarani in *al-Mu’jam al-Kabir* (8/97); classed as hasan by al-Albani in *as-Silsilah as-Sahihah* (no. 2277).

If this is the case of one who suffers a temporary sickness or transient pain, then what do you think about one who is tested with a permanent disability that will remain with him until he dies? Undoubtedly the one who is in this situation will attain immense reward and will be showered with the mercy of Allah, may He be glorified and exalted, if he bears with patience that with which Allah is testing him.

It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: “Trials will not cease to afflict the believing man and the believing woman, affecting their own selves, their children, and their wealth, until they meet Allah with no burden of sin.” Narrated by at-Tirmidhi (2399). Al-Albani said in *Sunan at-Tirmidhi*: It is hasan sahih.

It was narrated from Anas (may Allah be pleased with him) that the Messenger of Allah (blessings and peace of Allah be upon him) said: “When Allah tests a Muslim with some affliction in his body, He says to the angel: ‘Record for him his good deeds that he used to do.’ Then if Allah heals him, He washes and purifies him [from sins], and if He takes him [in death], He forgives him and has mercy on him.”

Narrated by Ahmad in *al-Musnad* (21/268). Al-Albani said: Its is hasan sahih.

And the Prophet (blessings and peace of Allah be upon him) stated that whoever is stricken with blindness and is tested with regard to his eyes, and he bears it with patience and seeks reward,

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Allah will compensate him for that with Paradise.

It was narrated that Anas ibn Malik (may Allah be pleased with him) said: I heard the Prophet (blessings and peace of Allah be upon him) say: "Allah says: 'If I test My slave with [the loss of] his two dear ones [meaning his eyes], and he bears that with patience, I will compensate him for them with Paradise.'" Narrated by al-Bukhari (5653).

When the righteous realised the divine wisdom in testing the believers with sickness, calamity became dearer to them than ease, because it is a means of attaining high status with Allah.

It was narrated from Abu Sa'id al-Khudri (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: "One of them – meaning the righteous – would rejoice at calamity as one of you would rejoice at ease." Narrated by Ibn Majah (4024); classed as sahih by al-Albani in *as-Silsilah as-Sahihah* (144).

And the Prophet (blessings and peace of Allah be upon him) said: "If a certain status has previously been decreed by Allah for a person, and he does not attain it by his deeds, Allah afflicts him in his body or wealth or children. Then He makes him bear it with patience until He causes him to reach the status that Allah had previously decreed for him."

Narrated by Abu Dawood (3090); classed as sahih by al-Albani in *Sunan Abi Dawud*.

Wahb ibn Munabbih (may Allah have mercy on him) said: Among those who came before you, if a calamity befell one of them, he would regard it as ease, and if ease befell him he would regard it as a calamity."(*Siyar A'lam an-Nubala'* 4/327).

Sufyan ath-Thawri (may Allah have mercy on him) said: He has no understanding of religion who does not regard a calamity as a blessing and ease as a calamity."(*Hilyat al-Awliya'* 7/55).

Ibn al-Qayyim (may Allah have mercy on him) said:

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Pain, sickness and hardship are among the greatest blessings, because they are means of attaining blessings... For the greatest pleasures are the outcome and result of pain."(*Shifa' al-'Alil* 525).

Conclusion: There is hope that the reward that will be attained by the one who is tested with disability, and the reward that Allah has promised him, will be a means of his being admitted to Paradise, especially when his sins have already been expiated because of what he has gone through of the pain of calamity. But we have not come across any particular hadith which indicates that the one who is tested (and afflicted) in this world will be admitted to Paradise without being brought to account and without being punished.

And Allah knows best.