

Friday Sermon- (832)-s1- Reasons of Entering Paradise

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knowing, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

First sermon:

Dear brothers, it has been transmitted in some noble ahadith that the Prophet, may Allah bless him and grant him peace, said with regard to the signs of the Hour that there will be death in which people will be taken like disease-stricken animals. Abu Hurayra, may Allah be pleased with him, has transmitted that the Prophet, may Allah bless him and grant him peace, said:

"By Allah Who holds my soul in His Hand, there will come a time when those who get killed will not know why they have been killed nor the killer will know why he is killing."

[Sahih Muslim]

Throughout human history, and not only according to the rulings of Islam, the killer, the one who sheds blood and the one who rapes have been punished with death. Killing people for defending their land or just for their being Muslims is one of the signs of the Hour. Dear brothers, death is close to us, and whoever feels certain that he will live tomorrow misunderstands the reality of death, as it may come suddenly. Allah the Almighty says:

"O you who believe! Fear Allah as He should be feared and die not except in the state of Islam."

(Al-Imran, 3:102)

That means: Death should find you in the state of submission to the Orders of Allah. Verily, what I mean by this preface is that death will certainly come to us; every creature will die and no one will remain except the Owner of Might and Power, and that no matter how long the night is, dawn will surely come, and no matter how long one's life is, one will surely be buried in his grave. As expressed by a poet:

"Every human being, no matter how long he has lived, will be carried one day in a coffin to be buried.

So if at a funeral you carry a coffin to the grave, know that one day you will be carried in a coffin too."

Now, what about after death? No one can deny the fact of death, but people differ in their preparation for it. I have wanted this week's khutba to be about the reasons for entering Paradise. In fact, if somebody really cares about these reasons, then, when death comes to him, he will be pleased. Anas bin Malik, may Allah be pleased with him, has transmitted:

"When the Prophet, may Allah bless him and grant him peace, became very ill, Fatimah, may Allah be pleased with her, said: 'How great is the distress of my father!' He said: 'There will be no more distress for your father after today. What is coming to your father will not miss anyone until the

Day of Resurrection.' "

[Sunan Ibn Majah]

"It was said: Enter the Garden. He said: Ah me! Would that my people knew (what I know)!"

(Ya-Sin, 36:26)

Death is bound to come to everybody and Muslims are facing terrible threats. In fact, our situation is critical, and no one can predict what will happen tomorrow because risks are running high and include all Muslims all over the world. By putting them in such a difficult situation Allah wants to test them.

Dear brothers, the first matter about entering Paradise is to have proper aqida (Islamic creed) and valid righteous deeds because whoever follows the ways that lead to Paradise while his aqida is incorrect will fail to enter there. Allah the Almighty says:

"And We shall turn to whatever deeds they did, and We shall make such deeds as floating dust scattered about."

(Al-Furqan, 25:23)

Verily, faith alone does not take you to Paradise because Allah the Almighty has not mentioned faith without having accompanied it with the mention of righteous deeds. The righteous deed that admits its doer to Paradise is what is done for the sake of Allah, and what corresponds with the Sunnah of the Noble Prophet; in other words, the righteous deed is what is pure, what is done for the sake of Allah, what is right, and what matches the Sunnah. Al-Nasai reported in Sahih al-Jami that the Prophet, may Allah bless him and grant him peace, said: "Allah only accepts the deed when it is pure and is done for His sake only."

Dear brothers, there are more than thirty reasons for being admitted to Paradise. The first one is faith and righteous deeds. Allah the Almighty says:

"But those who have faith and work righteousness, they are Companions of the Garden, therein shall they abide (for ever)."

(Al-Baqarah, 2:82)

Dear brothers, the definition of awliya'a (the allies or friends of Allah, His pious worshippers) in the Noble Qur'an is:

"Behold! Verily on the friends (awliya'a) of Allah there is no fear, nor shall they grieve. Those who believe and (constantly) guard against evil."

(Yunus, 10:62-63)

When you have real belief which leads you to obedience to Allah, and when you perform the righteous deeds which the Prophet, may Allah bless him and grant him peace, clarified in his Sunnah, then this is a strong reason to enter Paradise.

The second reason is taqwa, which some scholars have defined as: to fear the Majestic; to act according to the Qur'an and the Sunnah; to be content with a little (sustenance); and to prepare yourself for the day of departure (from this world; death). Another definition of taqwa is: to obey Allah according to the Light received from Him (the Noble Qur'an and the Sunnah of the Prophet), hoping for His reward, and to avoid disobeying Allah according to the Light received from Him, fearing Him, apart from fearing for your health. In fact, you should take care of your health, but as for the one who fasts to protect his body from illness, then this is not an act of worship anymore. So you should obey His Orders and keep away from His Prohibitions with the intention of getting closer to Him. Allah the Almighty says:

"Be quick in the race for forgiveness from your Lord and for a Garden whose width is that of the

heavens and of the earth, prepared for the righteous (al-muttaqun)."

(Al-Imran, 3:133)

If you are a real believer, if you work righteousness and if you fear Allah, then, according to the definitions of taqwa, those are two reasons for entering Paradise. Allah the Almighty says:

"... And whosoever obeys Allah and His Messenger will be admitted to Gardens under which rivers flow."

(Al-Nisaa, 4:13)

When your benefit contradicts the rulings of Islam, you should ignore this illusive benefit and follow the rulings of Islam. So you should obey Allah and his Messenger in all the aspects of your life. Actually, everything is totally clear in general matters, while there can be suspicions about some affairs such as if there is usury in a loan, if there is an illicit element in a commercial transaction, or in a relationship (between a man and a woman), and so on. So when you comply with Allah's Orders, keep away from His Prohibitions, and prefer obedience to Him to your illusive benefit in the affairs of your life, then this is the third reason for entering Paradise. Allah the Almighty says:

"And whosoever obeys Allah and His Messenger, He will admit him to Gardens beneath which rivers flow; and whosoever turns back, He will punish him with a grievous Chastisement."

(Al-Fath, 48:17)

In Sahih Al-Bukhari, Abu Hurayra has transmitted that the Prophet, may Allah bless him and grant him peace, said:

"All of my ummah will enter Paradise except those who refuse. They asked him: 'O Messenger of Allah, who would refuse?' The Prophet, may Allah bless him and grant him peace, said: 'Whoever obeys me will enter Paradise and whoever disobeys me has refused.'"

In addition to the well-known Islamic duties, when you obey Allah and comply with His Orders in all the affairs of your life; in your standards for accepting or refusing to give your daughter in marriage ("a believing slave is better than a free mushrik, even though he pleases you"); in the way you earn your living, in the way you spend your free time, and in your social relationships, then this is the fourth reason to enter Paradise. And the fifth reason is jihad in the Way of Allah, whether it is jihad of the soul against desires, which the Noble Prophet called in an authentic hadith "the greatest jihad" or the jihad of the daw'ah (inviting people to Islam), which Allah the Almighty has described as "the great jihad". Allah the Almighty says:

"So obey not the disbelievers, but strive against them with the utmost endeavor, with it (the Qur'an)."

(Al-Furqan, 25:52)

Or else it can be a combat jihad, which you see and hear of every day. So jihad for the sake of Allah is one of the greatest reasons for entering Paradise. Allah the Almighty says:

"Allah has purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise); they fight in His Cause, and slay and are slain, a promise binding on Him in truth, through the Torah, the Injil, and the Qur'an."

(At-Tawbah, 9:111)

Also, there is jihad with money (spending money for the sake of Allah).

"O You who believe! Shall I lead you to a bargain that will save you from a grievous Chastisement? That you believe in Allah and His Messenger, and that you strive (your utmost) in the Cause of Allah, with your wealth and your persons; that will be best for you, if you but knew! He will forgive you your sins, and admit you to Gardens beneath which rivers flow, and to beautiful Mansions in Gardens of Eternity; that is indeed the supreme Triumph."

(As-Saff, 61:10-12)

Furthermore, another reason for entering Paradise is repentance. Ibn Majah reported that the Prophet, may Allah bless him and grant him peace, said:

"He who repents of a sin is like he who has committed no sin."

And Allah the Almighty says:

"Except those who repent and believe and work righteousness. Such will enter the Garden and they will not be wronged in the least. "

(Maryam, 19:60)

So, repentance is one of the reasons to enter Paradise because Allah loves those who repent:

"Allah does wish to turn to you, but the wish of those who follow their lusts is that you should turn away (from Him) –far, far away."

(Al-Nisaa, 4:27)

In summary, repentance, jihad for the sake of Allah, jihad of the soul against desires, jihad of daw a, combat jihad, jihad with money, obedience to Allah in all the affairs of your life, taqwa, faith and righteous deeds are reasons for entering Paradise.

Dear brothers, in addition to that, uprightness and firmness in the Path of Allah is another reason to enter Paradise. Allah the Almighty says:

"Verily, those who say: Our Lord is Allah, and thereafter istaqamu."

This means that they get to know Allah and His Path, then they commit themselves to applying it firmly.

"Verily, those who say: Our Lord is Allah, and remain firm (istaqamu on that Path), on them shall be no fear, nor shall they grieve. Such shall be Companions of the Garden, abiding therein (forever), a reward for their good deeds."

(Al-Ahqaf, 46:13-14)

What follows is an authentic hadith and an ayah about uprightness:

Sufian bin Abdullah Al-Thaqafi said that he asked the Prophet, may Allah bless him and grant him peace:

"O Messenger of Allah, tell me something of Islam which I will not (need to) ask anyone else about. He said: 'Say: I believe in Allah, and then be steadfast upon that.'"

[Sahih Muslim]

"In the case of those who say: Our Lord is Allah, and further stand straight and steadfast, the angels descend on them (from time to time): Fear not, nor grieve, but receive the Glad Tidings of the Garden (of Bliss), the which you were promised! We are your protectors in this life and in the Hereafter; therein shall you have all that you shall desire; therein shall you have all that you ask for! A hospitable gift from one Oft-Forgiving, Most Merciful."

Dear brothers, pay attention to this: the eighth reason for entering Paradise is seeking knowledge for the sake of Allah; attending Islamic lectures only for the sake of Allah, getting to know Allah, His Orders and Prohibitions, the Sunnah of His Messenger, the rulings of Islam. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace said:

"Whoever follows a path to seek knowledge, Allah will make easy for him the path to Paradise."

[Sunan al-Tirmidhi]

Abu Hurayra has also transmitted that the Prophet, may Allah bless him and grant him peace, said:

"Whosoever relieves a believer of some grief pertaining to this world, Allah will relieve him of some grief pertaining to the Hereafter. Whosoever alleviates the difficulties of a needy person who cannot pay his debt, Allah will alleviate his difficulties in both this world and the Hereafter. Whosoever conceals the defects of a Muslim, Allah will conceal his defects in this world and the Hereafter. Allah will aid a servant (of His) so long as the servant aids his brother. Whosoever follows a path to seek knowledge, Allah will make easy for him a path to Paradise. No people gather together in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy covers them, angels surround them, and Allah makes mention of them amongst those who are in His Presence. Whosoever is slowed down by his deeds will not be hastened forward by his lineage."

[Sahih Muslim]

Dear Brothers, another reason for entering Paradise is building mosques. When people were talking highly about Uthman bin Affan, may Allah be pleased with him, as he was building the Prophet's Mosque, he replied:

"You are overdoing it. I have heard the Prophet, may Allah bless him and grant him peace, say: 'Whoever builds a mosque seeking the pleasure of Allah, Allah builds a similar one for him in Paradise.'"

[Sahih Bukhari]

In this khutbah I shall list thirty reasons for entering Paradise, all of which are mentioned in ayaat or in authentic ahadith. Good conduct is a weighty reason for entering Paradise.

Abu Amama has transmitted that the Prophet, may Allah bless him and grant him peace, said:

"I guarantee a house in the surroundings of Paradise for a person who avoids quarrelling even if he were in the right; a house in the middle of Paradise for a person who avoids lying even if he were joking; and a house in the upper part of Paradise for a person who has improved his character."

[Sunan Abu Dawud]

You should leave the pointless argument about religion, or what we called now "the twaddle" even if you are right because Allah loves noble and honorable matters and hates inferior ones.

"I guarantee a house in the surroundings of Paradise for a person who avoids quarrelling even if he were in the right; a house in the middle of Paradise for a person who avoids lying even if he were joking; and a house in the upper part of Paradise for a person who has improved his character."

So, good conduct is one of the reasons for entering Paradise. Actually, high moral standards are an

indication of faith, and whoever has better conduct than you, has deeper faith than yours. Abu Hurayra has transmitted:

"The Prophet, may Allah bless him and grant him peace, was asked about the acts which lead most easily to Paradise, and he replied: 'Taqwa and good conduct.' He was also asked which acts take people to Hell most easily, and he answered: 'The mouth and the private parts.' "

[Sunan al-Tirmidhi]

Which means the pleasures of food, drink and sex. The mother of believers Aisha, may Allah be pleased with her, described the Prophet's conduct in two words, as transmitted by Sa'd bin Hisham:

"I asked Aisha about the conduct and morals of the Prophet, may Allah bless him and grant him peace, and she said: 'His morals were the Qur'an.' "

[Musnad Ahmad]

Verily, showing good manners for the sake of Allah is one of the reasons for entering Paradise. Moreover, when Allah the Almighty wanted to praise the Prophet, may Allah bless him and grant him peace, whose characteristics such as insight, eloquent speech, excellent memory, wisdom and miracles were beyond number, He chose to commend him for his exalted standard of character. Allah the Almighty says:

"And verily, you are on an exalted standard of character."

(Al-Qalam, 68:4)

The tenth reason is to avoid quarrelling even if you were in the right, as I said before:

"I guarantee a house in the surroundings of Paradise for a person who avoids quarrelling even if he were in the right; a house in the middle of Paradise for a person who avoids lying even if he were joking; and a house in the upper part of Paradise for a person who has improved his character."

[Sunan Abu Dawood]

The last reason mentioned in the hadith above being the twelfth reason.

Dear brothers, the thirteenth reason is to maintain tahara (cleanness, purity) after every hadath (a state of dirtiness, impurity that prevents a person from performing some kinds of acts of worship), and to pray two rak'ah after each adhan (call to prayer). Abu Buraidah has transmitted:

"One morning, the Messenger of Allah, may Allah bless him and grant him peace, called Bilal and said to him: 'O Bilal, what did you do to get to Paradise before me? I have never entered Paradise without hearing the rustling of your garments ahead of me... then I came to a golden palace. I asked: For whom is this palace? They (the angels) answered: For a man from among the Arabs. I said: I am from among the Arabs, for whom is this palace? They answered: It belongs to a man from the tribe of the Quraish. I said: I am from the tribe of the Quraish, for whom is this palace? They said: It belongs to a man from the nation of Muhammad. I said: I am Muhammad, for whom is this palace? They answered: This palace belongs to 'Umar ibn al-Khattab.' Bilal replied: 'O Messenger of Allah, I have never called the adhan without praying two rak'ah, and no impurity has ever stained me without my performing wudu' on the spot and thinking that I owed Allah two rak'ah.'" Allah's Messenger, may Allah bless him and grant him peace, said: 'It is because of them.' "

[Sunan al-Tirmidhi]

The fourteenth reason is to go to the mosque and return from it to perform the prayers. Abu Hurayra has transmitted that the Prophet, may Allah bless him and grant him peace, said:

"For the one who goes to the mosque in the morning or in the evening, Allah prepares a place in Paradise whenever he goes to the mosque in the morning and the evening."

[Sahih Muslim]

"The place in Paradise", as Imam al-Nawawi explained, is what is prepared for the guest before his arrival.

The fifteenth reason is to prostrate yourself frequently to Allah. Imam Muslim reported in his Sahih from Rabia ibn Ka'b Al-Aslamit:

"I used to serve the Prophet in the night, and once I went and brought him water for wudu', and I asked him: 'O messenger of Allah, I wish so much to be your companion in Jannah. The Prophet asked: 'Is there anything else?' I said: 'This is all I want, your companionship in Jannah.' The Prophet then said: 'Then assist me for your sake by performing much prostration to Allah.'"

[Sahih Muslim]

The sixteenth reason is the accepted Hajj. Abu Hurayra, may Allah be pleased with him, has transmitted: The Prophet, may Allah bless him and grant him peace, said:

"Whoever performs Hajj and does not commit any rafath (obscenity) or fusooq (transgression) returns (home) as the day his mother brought him to this world."

[Sahih Bukhari]

An accepted Hajj has no reward but Paradise, so an accepted Hajj without obscenity and transgression is one of the reasons to enter Paradise. The seventeenth reason is to recite the Ayat al-Kursi after each obligatory prayer. Abu Hurayra has transmitted that the Prophet, may Allah bless him and grant him peace, said:

"Whoever recites Ayat al-Kursi and the first ayaat of Surat Ghafir, till His saying 'to Him is the final return' on going out in the morning becomes protected that day until the evening (from troubles and accidents). And whoever recites them in the evening becomes protected that night until morning."

[Sunan Al-Darami]

When I say "recite" Ayat al-Kursi, I mean "read it, understand its meanings and act according to it". So take care not to understand it as mere mouthing, which definitely it is not.

"Whoever truly said: 'There is no god but Allah' will enter Paradise.' They asked: 'How to say it truly?' He said: 'When it keeps you away from what Allah prohibited.'

[Agreed upon]

The Prophet, may Allah bless him and grant him peace, said:

"The master supplication for forgiveness is to say: 'O Allah! You are my Lord. There is no god but You; You created me and I am Your servant. I observe Your Covenant and promise to fulfill it as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the blessings You have granted me and I acknowledge my wrongdoing, so forgive me. None forgives wrong actions but You.'"

[Sahih Bukhari]

The above is the master supplication for forgiveness.

"Whoever says it during the day with firm belief in it and dies on that day before the evening, will be one of the people of the Paradise. Whoever says it at night with firm belief in it and dies during that night, will be one of the people of the Paradise."

[Sahih Bukhari]

The eighteenth reason is to perform voluntarily twelve rak'ah every day and these are the Sunnah prayers. Umm Habiba has transmitted that the Prophet, may Allah bless him and grant him peace, said:

"For whoever prays twelve rak'ah during the night and day a house will be built in Paradise: four before dhuhr and two after it; two rak'ah before a'sr; two rak'ah after maghrib; two rak'ah after i'sha and two rak'ah before fajr prayer."

[Sunan Al-Nasai]

The nineteenth reason is to spread the greeting of peace, visit relatives and pray at night, when people are asleep. Abdullah bin Salaam has transmitted:

"When the Messenger of Allah, may Allah bless him and grant him peace, came to Medina, people came to him and I came with the people to look at him. When I saw his face, I recognized that it was not a face of a liar, and the first thing he said was: 'O People! Spread the greeting of peace, offer food and pray at night, when people are asleep, and you will enter Paradise in peace.'"

[Sunan Ibn Majah]

The twentieth reason is speaking the truth, keeping the promise, fulfilling trusts, avoiding sexual immorality, lowering gaze, and restraining hands from injustice. Obada bin al-Samat reported that the Prophet, may Allah bless him and grant him peace, said:

"If you guarantee me six things on your part, I shall guarantee you Paradise. Speak the truth when you talk; keep a promise when you make it; when you are trusted with something, do not betray your trust; avoid sexual immorality; lower your gaze; and restrain your hands from injustice."

[Musnad Ahmad]

The twenty-first reason is related to women. Verily, the deen of a man has many aspects; while the deen of a woman has only five. Pay attention to what Ibn Hibban reported in his Sahih from Abu Hurayra, may Allah be pleased with him, who has transmitted that the Prophet, may Allah bless him and grant him peace, said:

"If a woman prays her five daily prayers; fasts in the month of Ramadan; guards her private parts and obeys her husband, she will enter Paradise through any of its Gates that she wishes."

Pay attention to the twenty-second reason: The father and the mother of an unmarried woman may die, and she may have to stay at her brother's house. If he takes care of her, honours her, makes her get closer to Allah and spends his money on her, then his sister, or sisters if he has more than one, will be the cause for his entering the Paradise.

Anas bin Malik has transmitted that the Messenger of Allah, may Allah bless him and grant him peace, said:

"Whoever has three daughters or three sisters, cares for them and disciplines them, he and I shall be like this in Paradise" – and he put his index and middle fingers together."

[Musnad Ahmad]

So, taking care of three daughters or three sisters is reason enough for entering Paradise.

Anas has transmitted that the Messenger of Allah, may Allah bless him and grant him peace, said:

"Whoever takes care of two girls until they reach puberty, he and I will come like this on the Day of Resurrection' – and he held his two fingers together."

[Sunan al-Tirmidhi]

You will have that reward even if you have only one daughter, you discipline her, make her wear hijab, teach her the Noble Qur'an and the rights of the husband, and raise her properly. While, if you let her do whatever she wants, then she deserves to enter Hell. However, on the Day of Resurrection, she will say, as reported in some ahadith: "O My Lord! Do not admit me to Hell until you admit my father first."

The twenty-fourth reason is sponsoring an orphan. Sahel has transmitted that the Messenger of Allah, may Allah bless him and grant him peace, said:

"I and the one who sponsors an orphan will be in Paradise like these two' – and he gestured with his forefinger and middle finger, holding them together."

[Sahih Bukhari]

An orphan has strong rights with respect to the rest of the community, so whoever sponsors an orphan, takes care of him, invests his money to his advantage, teaches him good conduct and makes him know Allah the Almighty, then this is sufficient for him to enter Paradise.

The twenty-fifth reason is to visit a sick person or a brother in Islam.

Abu Hurayra transmitted that the Messenger of Allah, may Allah bless him and grant him peace, said:

"To whoever visits a sick person or visits a brother in Islam a caller cries: 'May you be happy! May your steps be blessed! And may you occupy a dignified position in Paradise!'"

[Sunan al-Tirmidhi]

Actually, Allah will have mercy upon whoever visits a sick person. The same happens when you visit a brother in Islam, seeking to strengthen your relationship with him for the sake of Allah and for no other reason.

The twenty-sixth reason is to acquire two qualities. 'Abd-Allah ibn' Amr, may

Allah be pleased with him, has transmitted that the Prophet, may Allah bless him and grant him peace, said:

"There are two qualities that make a Muslim who acquires them enter Paradise, and they are simple and easy. He should glorify Allah (say Subhan Allah) ten times immediately after each prayer, and praise Him (say Alhamdulillah) ten times, and extol Him (say Allahu Akbar) ten times.' I saw the Messenger of Allah, may Allah bless him and grant him peace, counting this on his fingers. He said: 'That makes one hundred and fifty on the tongue and one thousand five hundred (hasanat) on the scales.'"

[Sunan al-Tirmidhi]

Again, do not think that it is just enough to utter these words. You must understand their meanings and act according to them.

The twenty-seventh reason is to be lenient in your buying and selling transactions.

Uthman bin Affan has transmitted that the Prophet of Allah, may Allah bless him and grant him peace, said:

"Allah has admitted to Paradise a man who was lenient as a seller, as a buyer, as a judge, and the one who asks for justice."

[Sunan Al-Nasai]

Jabir bin Abdullah, may Allah be pleased with him, has reported that the Prophet, may Allah bless him and

grant him peace, said:

"May Allah's mercy be on him who is lenient in his buying and selling transactions, and in demanding to pay back what people owe him."

[Sahih Bukhari]

The twenty-eighth reason is to give the debtor time if he is in difficulty.

Huzayfa has transmitted that the Prophet, may Allah bless him and grant him peace, said:

"A man died and entered Paradise. He was asked: 'What did you use to do?' He replied: 'I used to do business with people and I used to give time to the one in difficulty, and I would be lenient with regard to matters of money.' So he was forgiven."

[Sahih Muslim]

The twenty-ninth reason consists of a set of deeds which, if performed in one day, will make a Muslim enter Paradise in the bounty of Allah. Abu Hurayra has transmitted that the Prophet, may Allah bless him and grant him peace, said:

" 'Who among you is fasting today?' Abu Bakr said: 'I am.' He said: 'Who among you has attended a funeral?' Abu Bakr said: 'I have.' He said: 'Is there anyone among you who has visited a sick person?' Abu Bakr said: 'I have.' He said: 'Is there anyone among you who has given sadaqah?' Abu Bakr said: 'I have.' He said: '(These qualities) are not combined in a man but that he will enter Paradise.' "

[Sahih Muslim]

The thirtieth reason is to have patience with the loss of the blessing of sight. Abu Hurayra has transmitted that the Prophet, may Allah bless him and grant him peace, said:

"If I take away a person's two beloved (his eyes), and he bears it with patience, hoping for a reward, he will have no less a reward than Paradise."

[Sunan al-Tirmidhi]

Dear brothers, this khutba is necessarily very brief. I have made a short pause at each reason and I have mentioned only the relevant ayah or hadith because to elaborate on each text would take us a long time. I have mentioned to you the reasons for entering Paradise which are within your capacity, and they must be accompanied by a true belief in Allah, by performing deeds only for His sake, and by obeying Him. Actually, every Muslim can do that. Thus, since there will be death (before the Hour) in which people will be taken like disease-stricken animals; in which the killed will not know why they have been killed and the killers will not know why they have been killing; since danger threatens Muslims all over the whole world; and since death is very close to every human being, we must prepare ourselves for the Paradise, and I have just mentioned the reasons for entering it.

Dear brothers, call yourselves to account before you are called to account, and weigh your deeds before they are weighed against you, and know that the Angel of Death has passed over us to reach others, and will pass over others to reach us, so let us be cautious. It is the clever one who condemns himself, and works towards what is after death; and the incapable is the one who follows his desires, and then expects to be rewarded by Allah.

Praise be to Allah, and I bear witness that there is no god but Allah, the Protector of righteous people; and I bear witness that Prophet Muhammad, whose character is exalted, is His servant and His Messenger. O Allah! Bless Sayyidina Muhammad and grant him peace, and to all of his Family and his Companions.

Dear brothers, one of the Prophet's comprehensive ahadith is:

**"The servant (of Allah) should not fear except his sins; and should not hope except for his Lord."
(Everything is in Allah's Hand, under His Control.)**

"So scheme (your worst) against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path."

(Hud, 11:55-56)

There are many outrageous things in this life: tyrant forces, deadly weapons, and unbearable torture in prisons, and you see how some Muslims are suffering terribly. The precise thing is to follow *tawheed*. Allah the Almighty says:

"Know, therefore, that there is no god but Allah, and ask forgiveness for your fault."

(Muhammad, 47:19)

The matter is in Allah's Power. You must not fear anyone except Him—the only One Who Effects (what He intends), the Prevailing One, the Giver, the Withholder, the Giver of Honor, and the Giver of Disgrace is Allah, and everything is under His Control.

"The servant (of Allah) should not fear except his sins; "

So whoever finds good should praise Allah, and whoever finds another thing should not blame except himself, and the servants of Allah have not learnt anything better than *tawheed* (the doctrine of the Oneness of Allah); i.e. to say that what happens to some Muslim countries is not torture at the hands of tyrants but discipline from Allah the Almighty.

"If they repent, I am their Beloved; but if they do not repent, I am their Physician: I afflict them with misfortunes in order to purify them from sins and defects, every good deed will be recorded ten-fold and every bad deed will be written down once, and I am more merciful to My servants than a mother to her child."

Dear brothers, people vary in their opinions as regards the current events. Some of them think that it is a tyrant power with irresistible weapons of destruction which imposes its will, oppression, injustice, and its power upon people, while others see that it is discipline from Allah the Almighty.

"And We wished to do a favour to those who were weak (and oppressed) in the land."

(Al-Qasas, 28:5)

And this ayah is enough for us.

"And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them leaders (in faith) and to make them heirs. And to establish them in the land, and to let Pharaoh, and Haman and their hosts receive from them that which they dreaded."

(Al-Qasas, 28:5-6)

Listen to the news, analyze it, listen to other people's analyses, give your opinion and oppose the opinion of others, but do not forget that Allah exists (without place or direction), and He is capable of turning the whole balance of power at any moment; so do not forget that Allah exists and is the Doer of What He Wills.

"It is He (Allah) Who is God in heaven and God on earth."

(Az-Zukhruf, 43:84)

"They have no protector (wali) other than Him; nor does He share His Command with any person whatsoever."

(Al-Kahf, 18:26)

Do not forget that the Hand of Allah is above their hands, and that if Allah is with you, who can harm you? And if Allah is against you, who can benefit you? Verily, there has been no other time so full of despair, in which people would need to comply with Allah's Orders and to love Him more than nowadays because we live in a difficult time indeed. And, in fact, this time brings us a favour, for it is this affliction that leads us to Allah the Almighty, to repentance to Him and to obedience to Him. Thus, a harmful thing may bring benefit to you.

"And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know."

(Al-Baqarah, 2:216)

The Prophet, may Allah bless him and grant him peace, used to like optimism and hate pessimism. So, there is affliction, but it will bring you closer to Allah; and there is a calamity but it is accompanied by a gift from Allah the Almighty.

Dear brothers, once I saw a diamond in a museum whose price was one hundred and fifty million dollars. It was the biggest piece of diamond ever found, the size of an egg. I said to myself: Diamond is formed from coal; if we find a piece of coal the same size as that diamond, how much will it be? Only a few pennies! So one chunk is priceless while the other is valueless although they are both made from the same material. Now, how does a piece of coal become a diamond? It happens when it is exposed to intense pressure and heat. This unbearable pressure and heat turn coal into diamond. Likewise, calamities may lead us to bravery; to reconsideration of our actions and ideas; to adjustment in the issues on which we differ; to making our women wear hijab; to making sure we gain money in a licit way, and to performing righteous deeds which will benefit us in the Hereafter. Thus, a calamity may bring a great benefit to us.

"And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know."

(Al-Baqarah: 2:216)

So, do not forget that Allah exists (without place or direction), and do not forget that He allows some of His creatures, some people, to do whatever they want. In fact, the kafirun cannot go against the Will of Allah, they cannot do anything except what Allah has permitted them to do according to His great wisdom; and the plans of the kafirun are weaker than the Plans of Allah the Almighty. So this is the real law heed through which you find inner peace, and today we are in need of law heed more than at any other time.

"Those to whom men said: A great army is gathering against you, so fear them; but it (only) increased their faith; they said: For us Allah suffices, and He is the best Guardian. And they returned with Grace and Bounty from Allah. No harm ever touched them; for they followed the good Pleasure of Allah; and Allah is the Lord of Bounties unbounded. It is only Shaytan that suggests to you the fear of his votaries, be not afraid of them, but fear Me, if you have faith."

(Al-Imran, 3:173-175)

We are in desperate need for law heed: to believe that it is only Allah Who has power over the world, and all tyrants, dictators, torturers and criminals are mere sticks in the Hand of Allah the Almighty (they are in His Power); and their actions are limited to the extent He marks. Indeed, the affair belongs wholly to Allah, and law heed fills the soul with satisfaction, tranquility, and it leads us to succumb to the predestination and the Noble Decree of Allah.

Invocation:

O Allah! We beseech You to show us the way of righteousness together with those to whom You showed it; and to give us good health together with those whom You have healed; and to be our Protector, as You are of those whom You protect; and to bless what You have bestowed on us; and to save us from the affliction that You have decreed –for You rule with justice and You are never judged; and he whom You protect shall never be humiliated and he whom You make Your enemy shall never be elevated.

Blessed and dignified are You!

And we thank You for what You have decreed, we ask Your forgiveness and we repent to You. O Allah! Please lead us to the good deeds for no one leads to them but You; please lead us to the good conduct for no one leads to it but You; please make us do well in the deen, which is our dignity, and make our lives good for it is our existence, and grant us safety on the Day of Judgment for it is our Final Destination. Please supply our life with all good things and make our death a rest from every evil.

O our Master, the Lord of all Worlds! Please make me desire what You have made lawful and reject what You have made unlawful, and make me by Your benevolence independent of all others, and make my obedience to You turn me away from my disobedience; and by Your generosity and mercy elevate high the word of rightness and of the deen; lead Islam to victory, and grant Muslims dignity in every place on earth. Show us Your strength against Your enemies. O Allah, the most Generous!

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