

#### 4 – Reasons for Jannah and Jahannam

Shaikh Ammar al Shukry said about his experience in the class of Shaikh Abdullah Al-Shinqeeti (HA), one of the scholars of Madina, a master of Tafseer and Usool ul Fiqh (principles of Islamic law). “In his class, he mentioned in passing that the root causes of entering Jahannam are four, and the root causes of entering Jannah are four, I waited for him to clarify, but he didn’t and went on to a different topic. During the Q&A I asked him to clarify what he meant by the roots being four and he said, “They don’t need clarification!” He held up his fingers to count and said, “Read from, *ما سلككم في سقر*” “What caused you to be in Saqar (Jahannam)?”

Causes for Jahannam	Causes for Jannah
<p style="text-align: center;">قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ</p> <p>“We were not of those who prayed”</p> <p><b>He said, “That is one.”</b></p>	<p style="text-align: center;">قَدْ أَفْلَحَ الْمُؤْمِنُونَ</p> <p>“The believers are successful”</p> <p><b>He said, “That is one.”</b></p>
<p style="text-align: center;">وَلَمْ نَكُ نَطْعِمُ الْمِسْكِينَ</p> <p>“And we did not feed the poor”</p> <p><b>He said, “That is two.”</b></p>	<p style="text-align: center;">الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ</p> <p>“They who are mindful in their prayers”</p> <p><b>He said, “That is two.”</b></p>
<p style="text-align: center;">وَكُنَّا نَحْوِضُ مَعَ الْخَائِضِينَ</p> <p>“And we use to indulge with those who indulged”</p> <p><b>He said, “That is three.”</b></p>	<p style="text-align: center;">وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ</p> <p>“And those who avoid useless talk”</p> <p><b>He said, “That is three.”</b></p>
<p style="text-align: center;">وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ</p>	<p style="text-align: center;">وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ</p> <p>“And those who pay their Zakah”</p>

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<p>“And we used to deny the day of Resurrection”</p> <p><b>He said, “That is four.”</b></p>	<p><b>He said, “That is four.”</b></p>
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Then he said, “And notice the Ayah, “And they pay their Zakah”, is in contrast to, “and we did not feed the poor”.

And “and those who avoid useless talk”, is in contrast to, “and we used to indulge with those who indulge”.

And “and those who are mindful in their prayers”, is in contrast to, “we were not of those who prayed”.

And “The believer have succeeded”, is in contrast to, “we used to deny the day of resurrection”.

He then smiled and said, “The Quran is filled with treasures, we just have to dive for them!”

I remind myself and you that the foundation of everything is attitude. With respect to Allahﷻ the only attitude that is acceptable is total and complete submission and obedience. Allahﷻ said about this:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمِئِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ  
 الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

*Al-Ahzab 33: 36 It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in plain error.*

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This is obedience with knowledge of who Allahﷻ is and what our relationship with Him is. It is with the understanding that what He decreed is indeed the best for us and that He is Ar-Rahmanur Raheem.

*Al-Nu'man ibn Bashir (R) reported: Rasoolullah ﷺ said, "Verily, the lawful is clear and the unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters clears himself in regard to his religion and his honor, and he who falls into doubtful matters will fall into the unlawful as the shepherd who pastures near a sanctuary, all but grazing therein. Verily, every king has a sanctum and the sanctum of Allah is his prohibitions. Verily, in the body is a piece of flesh which, if sound, the entire body is sound, and if corrupt, the entire body is corrupt. Truly, it is the heart." [Bukhārī, Muslim 1599 Muttafaqun Alayhi]*

If we look at all the above, we see the following sequence: It begins with a firm belief in the Aakhirah. That is the hallmark of the Mu'mineen about whom Allahﷻ said that they have succeeded. Aakhirah was the sticking point with the Mushrikeen of Makkah. The ideas that we don't end when we die; that we will be resurrected and will be held accountable and be rewarded or punished; were all alien to them and many of them rejected this truth.

Those who believed, accepted Islam and they are the ones about whom Allahﷻ declared, "The Mu'minoon have succeeded." A belief in the Aakhirah, in the meeting with Allahﷻ, to look forward to it and to live our lives in a way that the meeting will be good In-sha-Allahﷻ is the foundation of all goodness and the foundation of our religion.

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This belief is expressed and proven by worshipping Allahﷻ in the way Rasoolullahﷺ taught us and that is Salah. To establish Salah is the most important commandment of Allahﷻ. It is an expression of the purpose of our existence, because Allahﷻ created us to worship Him. Salah is evidence that we are Muslim. If it is absent in our lives, then there is no proof that we believed in La-ilaha-ill-Allahﷻ.

The third principle is charity which is expressed in the form of compulsory charity i.e. Zakat and voluntary charity i.e. feeding the poor and other good deeds. Islam came as much as a social reform movement as it did as a religion. It was this aspect that was so difficult for the power mongers of Makkah to accept. The concept of equality of all humans, irrespective of race, color, gender or lineage, before Allahﷻ. The idea that women have the same rights and privileges as men, with difference between them in terms of duties and responsibilities. The idea that wives were to be treated with respect and that men couldn't marry as many women as they wished. The idea that inheritance was to be regulated by Allahﷻ. The importance of humility, no ostentation, good manners, and many more.

All these were dangerous ideas which were designed to upset their social order, which the leaders of Makkan society fought against tooth and nail. But these are the foundation of the Islamic system, which is based on justice, compassion, kindness, concern for one another, helping one another and respect for all people.

The fourth principle, of not being self-indulgent in a way that displeases Allahﷻ, closes the loop to belief in the Aakhira. Those who believe in the Aakhira and the meeting with Allahﷻ, don't indulge their base desires because they know this

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displeases Allahﷻ. To do so is against the concept of Taqwa, which is expressed through Salah and Zakah and being careful of the Hudood (limits) of Allahﷻ.

This last injunction also points to the importance of keeping good company because we tend to be influenced by our friends. This needs no convincing as we are all aware of this in our lives. We advise our children about this and get justifiably concerned if we find them hanging out with the wrong kind of people. But we are less conscious of that in our own lives. That is because we need to first be clear about what is good and what is not. We tend to see good and bad in a purely material sense instead of in terms of ethics, values and behavior. The foremost of those ethics and values is the belief in Allahﷻ and living according to the Sunnah of Rasoolullahﷺ in all aspects of our lives. This is and must be our criterion to judge who we should be with and to ask if we ourselves, are fit to be good companions for others.

In conclusion I would like to remind myself and you that these four matters are also an excellent format for us to use to evaluate ourselves from time to time. I am a great believer in documentation and systems. So I would suggest that we spend one hour, every month – fix a day – when we look at our life over the past month, to see how it measured against the four criteria.

1. Belief in the Aakhira and accountability to Allahﷻ, ask:
  - a. How conscious was I about this in the past month? Evidence?
  - b. What am I pleased about and thank Allahﷻ for?
  - c. Where did I slip up and need to be more conscious about?
2. Establishing Salah, ask:

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- a. How many times did I pray on time?
  - b. What is the state of my Salah?
  - c. What am I pleased about and what needs improvement?
3. Zakat and Sadaqaat, ask:
- a. How much charity did I give?
  - b. What is my attitude about charity? Do I consider it a cash outflow or an investment with an assured high return?
  - c. What needs to change?
4. Lifestyle, social life, company, leisure, time management, ask:
- a. What am I happy about?
  - b. What must change and what is the plan for that?

In the end it doesn't matter what we know. What matters is what we do.