

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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فصل

[من عُقُوبَاتِ الذُّنُوبِ وَالْمَعَاصِي]

From the Consequences of Sins and
Disobedience

ومن عقوباتها: أنها تؤثر بالخاصية في نقصان العقل، فلا تجد عاقلين أحدهما مطيع لله والآخر عاصٍ، إلا وعقل المطيع منهما أوفر وأكمل، وفكره أصح، ورأيه أسد، والصواب قرينه.

And from the Consequences: It particularly has an effect in decreasing ones Intellect. So you do not find two intelligent people, one obeying Allah and the other disobeying, except that you find the intellect of the one obeying Allah ampler and more perfect , his thinking more correct, his opinions hitting the mark, and correctness his close companion.

Sins eat up your brain.

ولهذا تجد خطاب القرآن إنما هو مع أولي العقول والألباب كقوله: [البقرة: 197],
 وقوله: [البقرة: 100],
 ونظائر ذلك كثيرة.

And it is for this you find in the Quran addressments to only the Men of Intellect and Uloom-Albab, such as Allah's saying in Surah Al-Baqarah [2:197]:

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَاتَفَعَلُوا مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ وَتَكَرَّوْا فِيهَا خَيْرَ الزَّادِ الثَّقَوَىٰ وَاتَّقُوا يَتَأُولَىٰ
 الْأَلْبَابِ

"The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj

therein by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding!"

And Surah Al-Maa'idah [5:100]:

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ
فَاتَّقُوا اللَّهَ يَتَأُولَىٰ الْأَلْبَابِ لَعَلَّكُمْ تَفْلِحُونَ ﴿١٠٠﴾

"Say (O Muhammad ﷺ): "Not equal are Al-Khabith (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc.) and At-Taiyib (all that is good as regards things, deeds, beliefs, persons, foods, etc.), even though the abundance of Al-Khabith (evil) may please you." So fear Allah much [(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)], O men of understanding in order that you may be successful."

And in Surah Al-Baqarah [2:269]:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا
كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

"He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding."

And the examples of this are many.

In Surah Ar-Ra'd for example, [13:19-22]:

﴿ أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۚ إِنَّمَا يَنْذَرُكُمْ أُولُو
الْأَلْبَابِ ﴿١٩﴾

"Shall he then who knows that what has been revealed unto you (O Muhammad ﷺ) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed."

الَّذِينَ يُوْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾

"Those who fulfill the Covenant of Allah and break not the Mithaq (bond, treaty, covenant);"

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ

الْحِسَابِ ﴿٢١﴾

"Those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained)."

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ

سِرًّا وَعَلَانِيَةً وَيُدْرِعُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عِزِّي الدَّارِ ﴿٢٢﴾

"And those who remain patient, seeking their Lord's Countenance, perform As-Salat (Iqamat-as-Salat), and spend out of that which We have bestowed on them, secretly and openly, and defend against evil with good, for such there is a good end;"

People do evil to them, and they do not just pardon them, they do good to them. These are people who really think; they do not just react. They follow the commands of Allah.

Sins are very dangerous; they eat the brain, and when they do, they prevent you from all of this. You may ask: Why can I not pardon people? Why can I not be patient for the sake of Allah? It is because of sins, which eat up your brain, and you do not think about doing all this.

ومن أعظم عقوباتها: أنها توجب القطيعة بين العبد
وبين ربه تبارك وتعالى، وإذا وقعت القطيعة؛ انقطعت عنه
أسباب الخير، واتصلت به أسباب الشر.

And from the greatest of Consequences: It obligates disconnection between the slave and Allah. And when one is disconnected from Allah, all the means of goodness will be disconnected from him, while all the means of evil connect to him.

Obedience connects you to Allah. During the moment of committing the sin, there is a disconnection between you and Allah, like in the Hadith of the Prophet ﷺ:

وَلَا مُؤْمِنٌ وَهُوَ يَشْرَبُهَا حِينَ شَارِبُهَا الْخَمْرَ يَشْرَبُ وَلَا مُؤْمِنٌ وَهُوَ يَزْنِي حِينَ الزَّانِي يَزْنِي لَا حِينَ أَبْصَرَ هُمْ فِيهَا إِلَيْهِ النَّاسُ يَرْفَعُ نَهْبَةً يَنْتَهَبُ وَلَا مُؤْمِنٌ وَهُوَ يَسْرِقُ حِينَ السَّارِقُ يَسْرِقُ مُؤْمِنٌ وَهُوَ يَنْتَهَبُهَا

'The adulterer is not a believer at the moment when he is committing adultery, and the wine drinker is not a believer at the moment when he is drinking wine, and the thief is not a believer at the moment when he is stealing, and the robber is not a believer at the moment when he is robbing and people are looking on.' [An-Nasaa'i #5659]

All goodness comes from Allah. When you are connected with Allah, you get all good and have all evil repelled from you.

قال بعض السلف: رأيت العبد ملقى بين الله سبحانه
وبين الشيطان؛ فإن أعرض الله عنه تولاه الشيطان، وإن تولاه الله
لم يقدر عليه الشيطان، وقد قال تعالى: ﴿لَا يَسْتَوِي السُّعْيُ وَالْإِسْرَارُ﴾

And some of the Salaf said: I see the slave cast between Allah and between the Shaytan. So if Allah turns away from him, the Shaytan will take him as a friend. And if Allah takes him as a friend, the Shaytan will not be able to have power over him. In Surah Al-Kahf [18:50]

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ
 فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ
 لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

"And (remember) when We said to the angels; "Prostrate to Adam." So they prostrated except Iblis (Satan). He was one of the jinns; he disobeyed the Command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zalimun (polytheists, and wrong-doers, etc),

ومن عقوباتها: أنها تمحقُ بركةَ العُمْرِ، وبركةَ الرِزْقِ،
 وبركةَ العِلْمِ، وبركةَ العَمَلِ، وبركةَ الطَّاعَةِ.
 وبالجملة تمحقُ بركةَ الدِّينِ والدُّنْيَا، فلا تجدُ أقلَّ بركةٍ في
 عُمْرِهِ ودِينِهِ ودُنْيَاهُ ممنُ عصَى اللهُ، وما مُحِقَّتِ البركةُ من الأرضِ
 إلا بمعاصي الخلقِ.

And from the Consequences: It destroys:

-> The Barakah (blessing) of ones life

You may have so much time during the day, but do not achieve anything. Or you may have no time at all. Make استغفار and Allah will put Barakah in your time. You will be able to do everything, and still have more time. Do not blame or curse time, it is due to your sins.

-> The Barakah (blessing) of ones provision

You may have money but it quickly finishes and you do not know why. Do not complain or blame anyone or anything; go back to yourself and make استغفار. If you have Barakah in your money, you can have little money, and buy a lot with it.

-> The Barakah of ones knowledge

Knowledge has fruits and a good consequences. If knowledge has no effect on you, and you stay the same person, it is because of sins.

-> The Barakah of ones actions

Sins remove the blessings of ones good deeds.

The Barakah is like the bonus you get. But sins remove it all.

-> The Barakah of ones obedience

In general, it destroys the blessings of the Deen and Dunya. So you do not find a person with less Barakah in his life, religion, and Dunya than a person who disobeys Allah. And the Barakah of the earth is not destroyed except due to the disobedience of the creation.

That is why we need to enjoin good and forbid evil.

Allah said in Surah Al-A'raaf [7:96]:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰءِ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ
السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا
يَكْسِبُونَ ﴿٩٦﴾

"And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc.)."

If people do the opposite and commit sins, they will prevent blessings from coming. Sins are very serious matter.

* وفي الحديث: "إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رَوْعِي أَنَّهُ لَنْ
تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا، فَاتَّقُوا اللَّهَ وَأَجْمِلُوا
فِي الطَّلَبِ، فَإِنَّهُ لَا يُنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ، وَإِنَّ اللَّهَ
جَعَلَ الرُّوحَ وَالْفَرَحَ فِي الرِّضَى وَالْيَقِينَ، وَجَعَلَ الْهَمَّ
وَالْحُزْنَ فِي الشَّكِّ وَالسُّخْطِ"⁽¹⁾.

وليسَتْ سَعَةُ الرِّزْقِ وَالْعَمَلِ بِكَثْرَتِهِ، وَلَا طَوْلُ الْعُمْرِ بِكَثْرَةِ
الشُّهُورِ وَالْأَعْوَامِ، وَلَكِنْ سَعَةُ الرِّزْقِ وَالْعُمْرِ بِالْبَرَكَةِ فِيهِ.

And in the Hadith: "The Ruh Al-Qudoos (Jibreel) blew in my heart that no soul will die until it completes its Rizq. So fear Allah and be moderate in seeking it, for you will not attain what is with Allah except through obeying Him. And Allah placed rest and happiness in pleasure and certainty, and made worry and grief in doubt and anger." [See Ibn Majah #2144]

Jibreel had different ways through which he inspired the Prophet ﷺ. In this Hadith, he put it directly in his heart.

Do not be tense regarding your Rizq. You will complete receiving all your decreed provision before you die, even if it is a small piece of bread;- You will not die until you eat it. So do not follow your desires, which make you greedy and covet after provisions, and be general and moderate in seeking your provision. Take whatever Allah gives you and be grateful.

And vastness in provision and action is not due to the fact that it is plenty, nor is a life long because of the number of months and years in it, but vastness in provision and life is due to the Barakah in it.

وَمَنْ عَقُوبَاتِهَا: أَنَّهَا تَجْعَلُ صَاحِبَهَا مِنَ السُّفْلَةِ بَعْدَ
أَنْ كَانَ مُهَيِّئًا لِأَنْ يَكُونَ مِنَ الْعُلْيَةِ، فَإِنَّ اللَّهَ خَلَقَ خَلْقَهُ
قَسْمَيْنِ: عَلِيَّةً وَسِفْلَةً، وَجَعَلَ عَلِيَّيْنِ مُسْتَقَرَّ الْعُلْيَةِ، وَأَسْفَلَ سَافِلَيْنِ
مُسْتَقَرَّ السُّفْلَةِ.

And of the Consequences: It makes its Companion from the lowest after he was prepared to be from the highest.

If you are truthful, you can reach a certain high level. But due to sins, you will not be worthy to reach that level, and will be of the lowest.

Take Iblis for example. Before Adam عليه السلام, he was worshipping Allah and very high. Allah knew that he did not deserve a high position; He knew what was in his heart. A situation came; he disobeyed Allah, and became lower than everyone else.

For Allah created the creation in two groups: High and Low. And He made the high people settle in a high place, and the lowest of the low settle in a low place.

For those who are high, even their Books will be honoured; it will be in the 'Iliyeen.