

Yes I know, but I did not
commit *shirk*.

- Islamic texts regarding the habitual sinner -

The sinning Muwahhid

In the Name of Allāh the Most Merciful the Most Beneficent.

In this time where the Tawhīd of Allāh has started to spread among the people, there are some people who claim to accept Tawhīd and follow it. But their claim resembles a hollow shell that carries no substance to it. They have learned what the meaning of Lā ilāha illa Allāh is; rejecting tāghūt and believing in Allāh. And besides this simple acquaintance with the words describing the two pillars of Tawhīd, there is not much more to their Islām.

Due to this you can find people ascribing themselves to Tawhīd indulging in sin upon sin, being ignorant of even the most basic things in religion even though they have accepted the religion many years ago, speaking about the religion with absolutely no knowledge or evidence, not seeming to fear that Allāh might take away from them the blessing of Islām and in general not seeming to care for improving their current situation.

And when you rebuke them or advise them they will say: *Yes I know, but I did not commit shirk*. And this is their cover with which they try to hide their *nifāq*, their evil souls and their dead hearts.

It is a time where you find people who claim to be *muwahhidūn* lying, cheating, stealing, betraying trusts, slandering others, backbiting, giving false testimonies, making clear injustice, listening to music, committing *zinā*, being homosexual, women not covering their awrah, men shaving their beard, spending time with *kuffār*, spending time in places of forbidden things, staying away from Muslims, letting their kids indulge in *harām* activities and deeds, and every catastrophe and sin which only hardens and blackens the heart.

Even worse is, that many of them – who has indulged in their corruption for some time, and their heart no longer feel regret, pain of sorrow for their sins – have listened and accepted the arguments of Shaytān – may the curse of Allāh be upon him – who justifies their misguidance for them and he reassures them saying: *“Don’t worry. These things will not take you out of Islām. They are only sins and Allāh forgives all sins.”*

And so they wander upon the path of destruction, well-knowing that what they are doing is wrong but not making an effort to change themselves. All this because they have bought the explanation of the Shaytān and convinced themselves: *“As long as I do not commit shirk everything will be fine.”*

So Tawhīd for them – instead of being the biggest of all blessings from Allāh which increases them in gratitude, humility and submission to Allāh – has become their free pass out of the consequences of their corrupt lifestyle. Or so they think, but the evidences speak another story!!

It is well-known that no-one is protected from *kufur* and everyone can fall in *kufur* after having accepted Islām. But what these people don't seem to realize is the effect of sins upon *īmān*, and that bad deeds might lead to Allāh taking away the blessing of Islām after He – the Exalted – has bestowed it upon a person.

It is narrated from Abū Hurayrah (*radiAllāhu 'anhu*) who said, that the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said:

إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِنَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ ، فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سُقِلَ قَلْبُهُ ، وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُوَ قَلْبُهُ ، وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ (كَأَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ)

*“Verily the slave when he commits a sin, a black spot appears on his heart. Then if he refrains from it, asks for forgiveness and repents then his heart is washed clean. And if he returns to it then it (i.e. the spot) increases until it overpowers it. And this is the Rān (covering) which Allāh mentions: “No. Rather what they have earned (of wrongdoing) has covered their hearts.” (Al-Mutaffifīn 83:14)” (Narrated by At-Tirmidhī and he said: *hasan sahih*)*

At-Tabarī – *rahimahullāh* – mentions in his *tafsīr* of the mentioned verse from Surah Al-Mutaffifīn:

حَدَّثَنَا بَشْرٌ ، قَالَ : ثنا يَزِيدُ ، قَالَ : ثنا سَعِيدٌ ، عَنْ قَتَادَةَ ، قَوْلُهُ : (كَأَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ) أَعْمَالُ السُّوءِ ، أَيِ وَاللَّهِ ذَنْبٌ عَلَى ذَنْبٍ ، وَذَنْبٌ عَلَى ذَنْبٍ حَتَّى مَاتَ قَلْبُهُ وَاسْوَدَّ .

“Bishr narrated to us, from Yazīd who said: from Sa’id, from Qatādah (regarding) His words: “No. Rather what they have earned (of wrongdoing) has covered their hearts.” (This is) bad deeds, which means by Allāh sin upon sin, and sin upon sin until his heart dies and becomes black.’

حَدَّثَنَا ابْنُ عَبَّادٍ الأَعْلَى ، قَالَ : ثنا ابْنُ ثَوْرٍ ، عَنْ مَعْمَرٍ ، عَنْ قَتَادَةَ ، فِي قَوْلِهِ : (كَأَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ) قَالَ : هَذَا الذَّنْبُ عَلَى الذَّنْبِ ، حَتَّى يَرِينَ عَلَى القَلْبِ فَيَسْوَدُّ .

Ibn 'Abdul-A'lā narrated to us and said: from Ibn Thawr, from Ma'mar, from Qatādah regarding His words: "No. Rather what they have earned (of wrongdoing) has covered their hearts." He said: 'This is sin upon sin until it overpowers the heart so it becomes black.'

حَدَّثَنِي يُونُسُ ، قَالَ : أَحْبَبْنَا ابْنَ وَهْبٍ ، قَالَ : قَالَ ابْنُ زَيْدٍ ، فِي قَوْلِهِ : (كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ) قَالَ : غَلَبَ عَلَى قُلُوبِهِمْ ذُنُوبُهُمْ ، فَلَا يَخْلُصُ إِلَيْهَا مَعَهَا حَيْرٌ .

Yūnus narrated to me and said: Ibn Wahb narrated to us and said: Ibn Zayd said regarding His words: "No. Rather what they have earned (of wrongdoing) has covered their hearts." He said: 'Their sins overpowered their hearts, so this results in nothing good along with this.'

حَدَّثَنَا ابْنُ مُحَمَّدٍ ، قَالَ : تَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ مُجَاهِدٍ ، فِي قَوْلِهِ : (كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ) قَالَ : الرَّجُلُ يُذْنِبُ الذَّنْبَ ، فَيُحِيطُ الذَّنْبُ بِقَلْبِهِ حَتَّى تَعْشَى الذُّنُوبُ عَلَيْهِ . قَالَ مُجَاهِدٌ : وَهِيَ مِثْلُ الْآيَةِ الَّتِي فِي سُورَةِ الْبَقَرَةِ (بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ) .

Ibn Humayd narrated to us, from Jarīr, from Mansūr, from Mujāhid regarding His words: "No. Rather what they have earned (of wrongdoing) has covered their hearts." He said: 'A man commits a sin and then the sin surrounds his heart until the sins envelops him.' Mujāhid said: 'And this is like the verse in Surah Al-Baqarah: "Yes. Whoever earns evil and his sin has surrounded him, they are inhabitants of the Fire. They will remain therein forever." (Al-Baqarah 2:81)" (At-Tafsīr)

Ibn Al-Qayyim – rahimahullāh – said regarding the effect of many sins upon the heart:

الذنوب إذا تكاثرت : طبع على قلب صاحبها ، فكان من الغافلين ، كما قال بعض السلف في قوله تعالى (كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ) قال : وأصل هذا أن القلب يصدأ من المعصية ، فاذا زادت : غلب الصدأ حتى يصير راناً ، ثم يغلب حتى يصير طبعاً ، وقفلاً ، وختماً ، فيصير القلب في غشاوة وغلاف ، فاذا حصل له ذلك بعد الهدى والبصيرة : انتكس ، فصار أعلاه أسفله ، فحينئذ يتولاه عدوه ، ويسوقه حيث أراد.

"If the sins become many then the heart of the one who commits them is sealed and he becomes among the ghāfilūn (inattentive, heedless, careless), just like some of the Salaf said regarding His – the Exalted - words: "No. Rather what they have earned (of wrongdoing) has covered their hearts." He said: 'This is sin after sin.' And Al-Hasan said: 'This is sin upon sin until the heart becomes blind.' Until he said: 'And the foundation for this is that the heart becomes rusty from sins, and then if they become many then the rust overcomes until it becomes a cover, then it overcomes until it becomes a seal and a lock and a stamp. So the heart becomes in a cover and encasement. And

when this happens after the guidance and insight it relapses, so the highest of it becomes its lowest, and then his enemy takes command over him and leads him to wherever he wants.” (Al-Jawāb Al-Kāfi p. 139)

And it is narrated from Hudhayfah ibn Al-Yamān (*radiAllāhu ‘anhu*), that the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said:

تُعْرَضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوْدًا عُوْدًا ، فَأَيُّ قَلْبٍ أُشْرِيهَا نُكِبَتْ فِيهِ نُكْتَةٌ سَوْدَاءٌ ، وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِبَتْ فِيهِ نُكْتَةٌ بَيْضَاءٌ ، حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ : عَلَى أَبْيَضَ مِثْلِ الصَّفَا فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ ، وَالْآخِرُ أَسْوَدٌ مُزْبَادًا كَالْكُوزِ مُجْحِيًّا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا إِلَّا مَا أُشْرِبَ مِنْ هَوَاهُ.

“Temptations will be presented to the hearts as reed mat is woven stick by stick (i.e. again and again) and any heart which is impregnated by them will have a black mark put on it, but any heart which rejects them will have a white mark put on it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any temptation, as long as the heavens and the earth exist; and the other black and dust-colored like a vessel which is upset, not recognizing what is good or rejecting what is evil, except what is according to his desires.” (Sahīh Muslim)

In the explanation of the *hadīth* it is mentioned that Al-Qādī ‘Iyyād – *rahimahullāh* – said:

شَبَّهَ الْقَلْبَ الَّذِي لَا يَعِي خَيْرًا : بِالْكُوزِ الْمُنْحَرَفِ الَّذِي لَا يَثْبِتُ الْمَاءَ فِيهِ.

“He (sallAllāhu alayhi wa sallam) likened the heart that is not attentive towards good, with a crooked cup in which the water does not remain.”

And it was also mentioned that Muhammad ibn Ismā‘īl Al-Asbahānī – *rahimahullāh* – said:

معنى الحديث : أن الرجل إذا تبع هواه ، وارتكب المعاصي : دخل قلبه بكل معصية يتعاطاها : ظلمة ، وإذا صار كذلك : افترق ، وزال عنه نور الإسلام ، والقلب مثل الكوز ، فإذا انكب : انصب ما فيه ، ولم يدخله شيء بعد ذلك.

“The meaning of the hadīth is: That a man if he follows his desires and commits sins, then for every sin which he commits a darkness enters his heart. Then when it is like this, he is tested and the light of Islām disappears from him. And the heart is like a cup. If it is spilt then what it contains pours out and nothing can enter it after that.” (Sharh Sahīh Muslim)

And Ibn Al-Qayyim – *rahimahullāh* – said in his explanation of this *hadīth*:

وقسم القلوب عند عرضها عليها إلى قسمين: قلب إذا عرضت عليه فتنة أشربها، كما يشرب السفنج الماء فتنتك فيه نكتة سوداء، فلا يزال يشرب كل فتنة تعرض عليه حتى يسود وينتكس، وهو معنى قوله "كالكوز مجخيا" أي مكبوبا منكوسا، فإذا اسود وانتكس عرض له من هاتين الآفتين مرضان خطران متراميان به إلى الهلاك: أحدهما: اشتباه المعروف عليه بالمنكر، فلا يعرف معروفا، ولا ينكر منكرا، وربما استحکم عليه هذا المرض حتى يعتقد المعروف منكرا والمنكر معروفا، والسنة بدعة والبدعة سنة، والحق باطلا والباطل حقا، الثاني: تحكيمه هواه على ما جاء به الرسول صلى الله تعالى عليه وآله وسلم، وانقياده للهوى واتباعه له

وقلب أبيض قد أشرق فيه نور الإيمان، وأزهر فيه مصباحه، فإذا عرضت عليه الفتنة أنكرها ورددها، فازداد نوره وإشراقه وقوته.

والفتن التي تعرض على القلوب هي أسباب مرضها، وهي فتن الشهوات وفتن الشبهات، فتن الغي والضلال، فتن المعاصي والبدع، فتن الظلم والجهل .

"And he divided the hearts when they (i.e. the temptations) are presented to them into two types: (1) a heart that when the temptation is presented to it, it is absorbed by it, just like a sponge soaks up water. So a black spot appears on it, and it continues to absorb every temptation which is presented to it until it becomes black and relapses. And this is the meaning of his words: "like a vessel which is upset" which means spilled and upside-down. So when it becomes black and relapses then these two catastrophes which are diseases, dangers and extends him towards destruction are presented to him: the first is the confusion for him regarding the good and the evil. So he doesn't know the good and he does not reject the evil. And perhaps has this diseases intensified with him so he believes the good to be evil and the evil to be good, the Sunnah to be bid'ah and the bid'ah to be Sunnah, the truth to be falsehood and the falsehood to be truth. The second is him appointing his desires as a judge over what the Messenger of Allāh (sallAllāhu ta'ālā alayhi wa ālihi wa sallam) and his submission to the desires and following them.

And (2) a white heart in which the light of īmān shines and its light is radiant. So if a temptation is presented to it, it rejects it and repels it. Thus its light increases along with its shine and power.

And the temptations which are presented to the hearts are the reasons for its disease. And this is the temptations of desires, temptations of doubts, temptations of error and misguidance, temptations of sins and innovation, and temptations of injustice and ignorance." (Ighathah Al-Luhfan 1/48)

So every wrong belief, every doubt, every sin and every injustice which is presented to the heart is a test from Allāh – the Exalted – fulfilling his promise that He will test everyone who claims to believe in Him and the last day. And the consequences of failing these test repeatedly have been stated above.

And only a fool feels safe from his sins leading him to *kufr* and leaving Islām. When Ka'b ibn Mālik (*radiAllāhu 'anhu*) made a mistake and did not follow the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) in the Battle of Tābūk, Allāh tested him. Not only through being boycotted by all the Muslims and eventually being forbidden to see his own wife, but also in a difficult moment of loneliness where everyone had turned their backs on Ka'b due to the boycott, he received a letter from the king of Ghassān – who was a Christian – that said:

أَمَّا بَعْدُ فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ وَلمَ يَجْعَلْكَ اللهُ بِدَارِ هَوَانٍ وَلَا مَضْيَعَةٍ فَالْحَقُّ بِنَا نُؤَاوِسُكَ

"And thereafter. It has verily reached to me that your companion (i.e. Muhammad) has abandoned you. And Allāh has not created you for being humiliated nor for being wasted. So join us and we will give you comfort." (Sahīh Muslim)

So the tests comes in many shapes and forms. For some it is an ambiguous quote, for some it is a part of *dunyā*, for some it is sins, for some it is their pride, for some it is their desires and for some it is their ignorance and heedlessness towards Allāh. And the Prophet (*sallAllāhu alayhi wa sallam*) said:

بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا أَوْ يُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا

"Hasten with righteous deeds before you are overtaken by trials and tribulations, which would be like huge chunks of a dark night. A man would be a believer in the morning and a disbeliever in the evening, or he would be a believer in the evening and turn a disbeliever in the morning. He would sell his religion for a part of dunyā." (Sahih Muslim)

So whoever feels safe from leading himself to *kufr* with his own sins is mistaken and is holding a belief which opposes the Qurān and *Sunnah*.

What about your prayer?

The habitual sinner often finds comfort in the fact that he is still praying his five prayer even though he is committing sins day in and out. But Allāh – the Exalted – says in the Qurān:

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

“Recite that which has been revealed to you of the Book. And establish the prayer. Verily the prayer forbids immorality and evil. And the remembrance of Allāh is greater. And Allāh knows what you are doing.” (Al-ʿAnkabūt 29:45)

At-Tabarī – *rahimahullāh* – said in his *tafsīr* of the verse:

وَالصَّوَابُ مِنَ الْقَوْلِ فِي ذَلِكَ أَنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ، كَمَا قَالَ ابْنُ عَبَّاسٍ وَابْنُ مَسْعُودٍ ، فَإِنْ قَالَ قَائِلٌ : وَكَيْفَ تَنْهَى الصَّلَاةُ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ إِنْ لَمْ يَكُنْ مَعِينًا بِهَا مَا يُنْتَلَىٰ فِيهَا ؟ قِيلَ : تَنْهَىٰ مَنْ كَانَ فِيهَا ، فَتَحُولُ بَيْنَهُ وَبَيْنَ إِثْبَانِ الْفَوَاحِشِ ، لِأَنَّ شُغْلَهُ بِهَا يَقْطَعُهُ عَنِ الشُّغْلِ بِالْمُنْكَرِ ، وَلِذَلِكَ قَالَ ابْنُ مَسْعُودٍ : مَنْ لَمْ يُطِيعْ صَلَاتَهُ لَمْ يَزِدْ مِنَ اللَّهِ إِلَّا بُعْدًا . وَذَلِكَ أَنَّ طَاعَتَهُ هَا إِقَامَتُهُ إِيَّاهَا بِخُدُودِهَا ، وَبِطَاعَتِهِ هَا مُزْدَجَّرٌ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ .

“And the correct opinion regarding this is, that the prayer forbids immorality and evil. Just like Ibn ʿAbbās and Ibn Masʿūd said. So if someone would say to us: ‘And how does the prayer forbid immorality and evil when the intended with it not is what is recited in it?’ Then it is said: It prohibits whoever was in it (i.e. praying). Because it comes between him performing the immorality. Because when he is occupied with it, it cuts him off from being occupied with evil, and due to this Ibn Masʿūd said: ‘Whoever does not obey his prayer, he has not increased anything from Allāh except distance.’ And this is that the obedience of it is his establishment of it with its borders. And in the obedience of it there is a deterrence from immorality and evil.” (At-Tafsīr)

And As-Sadī – *rahimahullāh* – said in his *tafsīr* of the verse:

وَوَجْهُ كَوْنِ الصَّلَاةِ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ، أَنَّ الْعَبْدَ الْمُقِيمَ لَهَا ، الْمُتَمِّمَ لِأَرْكَانِهَا وَشُرُوطِهَا وَخُشُوعِهَا ، يَسْتَنْبِرُ قَلْبَهُ ، وَيَتَطَهَّرُ فُؤَادَهُ ، وَيَزِدُّهُ إِيمَانَهُ ، وَتَقْوَى رِعْبَتَهُ فِي الْخَيْرِ ، وَتَقِلُّ أَوْ تُعَدِّمُ رِعْبَتَهُ فِي الشَّرِّ ، فَبِالضَّرُورَةِ مُدَاوِمَتُهَا وَالْمُحَافَظَةُ عَلَيْهَا عَلَىٰ هَذَا الْوَجْهِ ، تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ، فَهَذَا مِنْ أَعْظَمِ مَقَاصِدِ الصَّلَاةِ وَمَمَرَاتِهَا .

“And the aspect from which the prayer forbids immorality and evil is that the slave establishes it, and whoever completes its pillars, conditions and its khushūʿ his heart will illuminate, his heart will become pure, his īmān will increase, his desire for doing good will become stronger and his desire for

doing evil will become smaller or disappear. So as a consequence of sticking to it and preserving it in this way, it forbids immorality and evil. And this is from the biggest intents of the prayer and its fruits.” (At-Tafsīr)

And Ibn Taymiyyah – *rahimahullāh* – said:

نَفْسُ فِعْلِ الطَّاعَاتِ يَتَضَمَّنُ تَرْكَ الْمَعَاصِي ، وَنَفْسُ تَرْكَ الْمَعَاصِي يَتَضَمَّنُ فِعْلَ الطَّاعَاتِ وَلِهَذَا كَانَتْ الصَّلَاةُ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ، فَالصَّلَاةُ تَضَمَّنَتْ شَيْئَيْنِ : أَحَدُهُمَا تَهْيِئَهَا عَنِ الدُّنُوبِ . وَالثَّانِي تَضَمُّنُهَا ذِكْرَ اللَّهِ

“Doing acts of obedience itself includes leaving the sins. And leaving the sins itself includes doing acts of obedience. And due to this then the prayer forbids immorality and evil. Because the prayer includes two things: the first of them is it forbidding sins, and the second is it containing the remembrance of Allāh.” (Majmū’ Al-Fatāwā 10/421-422)

And in the *Sunnah* it is narrated from Abū Hurairah (*radiAllāhu ‘anhu*) who said:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ فُلَانًا يُصَلِّي بِاللَّيْلِ فَإِذَا أَصْبَحَ سَرَقَ قَالَ إِنَّهُ سَيَبْهَاهُ مَا يَقُولُ

“A man came to the Prophet (sallAllāhu alayhi wa sallam) and said: ‘Verily a man prays in the night and then he steals the next day.’ He (sallAllāhu alayhi wa sallam) said: ‘That what he says (i.e. the prayer) should forbid him from doing that.’” (Musnad Imām Ahmad)

So according to the evidences the one who performs his prayer correct with its pillars, its conditions and its *khushū’*, then his prayer will help him in abstaining from falling in immorality, evil and sin.

Therefore the habitual sinner should look to his prayer and correct it, since there is no more truthful words than the words of Allāh the Exalted, and there is no better guidance than the guidance of Muhammad (*sallAllāhu alayhi wa sallam*).

A short description of the prayer of the person who loves Allāh can be found in the file “Path to Guidance” (on page 21) which is a translation of a letter sent by Ibn Al-Qayyim – *rahimahullāh* – to one of his friends.

I recommend everyone to read the whole text due to the huge benefit in it.

Other things to bear in mind

If a person who continues to sin and increases in sin, immorality, injustice and evil, manages to remain upon Islām and not fall in *kufir* caused by some *fitnah*, then this does not mean he has won. Rather everything which the person has not repented for has been written down and he will be held accountable for it. Remember, the conditions for an accepted repentance is (1) leaving the sin, (2) regret and hate the sin and (3) be firmly determined never to return to it again.

Allāh – the Exalted – says:

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِي هَذَا الْكِتَابِ لَا يُعَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظِلُّمُ رُبُّكَ أَحَدًا

“And the book will be placed. Then you will see the sinners fearful of what is in it, and they will say: ‘Woe to us. What is this book that does not leave out a small thing nor a big thing except that it has included it.’ And they will find what they have done present (in the book). And your Lord does not make injustice to anyone.” (Al-Kahf 18:49)

So the consequences of sins on the Day of Judgment is that person who have more sins than good deeds will be thrown in hellfire.

As for the consequences of sins in this life then we mention some of them here:

1. Being deprived of knowledge.
2. Being deprived of provision.
3. A distance between the slave and his Lord which makes it difficult for him to worship Allāh and be obedient towards Him. He may be deprived of some types of worship that he used to do in the past.
4. His affairs become difficult for him. Just like things are made easy by Allāh for the one who fears Allāh, then things are made difficult for the sinner.
5. One sin leads to another until they overcome the one making them and he cannot escape from them or stop performing them.

6. The weakening of willpower. The habitual sinner will not be keen on or have the strength to stop from sinning due to the sin making him weak. And when he asks for forgiveness it is merely words on his lips with no actual intent behind it.

7. Losing the *ghīrah* (protective jealousy) for himself, for Allāh and for the religion. For himself, by not feeling the pain and regret when harming himself with his sin, nor caring about others seeing him or knowing about his sin. For Allāh, by not being angry when the limits of Allāh are crossed. This was the only thing that would make the Prophet (*sallAllāhu alayhi wa sallam*) angry. And for the religion, by not caring about claiming to be a follower of Islām while actually being the worst example by publicly making obvious sins that Islām is free from.

8. Being among the *ghāfilūn* (those who do not care). If paradise or hell is mentioned, he doesn't feel an urge to strive for paradise nor protecting himself from hell-fire. If Allāh and His limits are mentioned, then he returns to the argument of the Shaytān. So when he became among this category of people then it is no longer Qurān and *Sunnah* that is guiding him, rather it is only lust and desires.

9. Seeing disobedience or problems from those under your authority, such as your wife, your kids, your means of transport or other things.

Islam is more than just a claim. It is a way of life. It is an *aqīdah*, a moral compass, a law to be followed and a way of salvation. So whoever underestimates Islām, then he has underestimated the Owner and Inventor of Islām, and he himself will be underestimated. And whoever forgets about Islām, then he has forgotten the Owner and Inventor of Islām, and he himself will be forgotten.

We ask Allāh the Most High to provide us with a heart that is submissive to Him, that loves Him more than anything else, that longs for the meeting with Him and that sees the truth as the truth and the falsehood as the falsehood. Allāhumma āmīn.

And may the peace and abundant blessings be upon Muhammad, his family, his companions and those who follow his guidance until the Day of Judgement.

Abū Hājar