



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

CONSEQUENCE OF DISOBEDIENCE

In Islam, disobedience means failure to obey what Allah has Stated in the Qur'an. It can also imply a failure to obey prophet Muhammad (Sallallahu alayhi wa salaam), as Allah Reminded us:

"Say (O Muhammad ﷺ to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the *Sunnah*), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful."

"Say (O Muhammad ﷺ): "Obey Allah and the Messenger (Muhammad ﷺ)." But if they turn away, then Allah does not like the disbelievers."

3: 31-32

The consequence of disobedience will depend on one important factor: REPENTANCE to Allah. However, repentance must meet the following criteria:

Numerous Prophetic hadiths celebrate and stress the issue of repentance such as the one narrated by Anas ibn Malik in *Sahih Al-Bukhari* which reads what may mean, "Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert." (Al-Bukhari)

Sometimes, however, one may become ashamed of himself as he cannot keep his word with Allah and returns to the state of sinning after declaring his repentance. To understand this, let us go through the following conversation as quoted by Ibn Rajab Al-Hanbali who related that it was said to Al-Hassan, the Prophet's grandson, "Isn't the servant [of Allah] ashamed of sinning and then repenting, and then sinning again and then again repenting?"

Al-Hassan said: "This is what Satan exactly wants! Never stop making repentance."

In the same vein, Ibn Qayyim Al-Jawziyyah is reported to have said, More than one person has said to me: "When I repent to Him; [turn to (Him) in obedience, avoiding disobedience, depending on Him and seeking refuge in Him]

and performing righteous actions; my sustenance is straitened and difficulty comes upon my livelihood. However, when I return to disobeying Him and give my soul its desires, then sustenance, relief and other than it comes to me.”

So I replied to some of them: “This is a test from Him to see whether you are truthful or untruthful in your seeking refuge with Him, responding and submitting to Him in obedience and exercising patience upon (what He has decreed of afflictions for you with absolute justice and wisdom) so that there are (good) end results for you; or whether you are untruthful so that you return to what you were upon (of evil)”.

Five conditions of repentance

But, what does it mean to return to Allah in repentance?

What does it mean to ask for His Forgiveness?

Is it just to articulate the expression, “O Lord! Forgive me!” Or, “I seek forgiveness from Allah!”?!

According to Islamic Shariah, when an act of repentance is performed by a Muslim, Allah generally accepts it as long as it is sincere and true. Muslim scholars agree upon the fact that if a person is not ashamed of his past misdeeds, or does not intend to forsake these misdeeds, then his verbal announcement of repentance is an open mockery of repentance. Mere verbal repentance does not account for a true repentance. Surely, a sincere repentance must have some criteria.

As is stated above, the issue is not that simple as asking for forgiveness is not just a mere act of the tongue. Rather, one has to follow a certain attitude in seeking forgiveness from Allah. Verily, repenting of one’s sins is the first step towards seeking forgiveness from Allah.

To repent means to return to Allah and intend to obey Him for the rest of one’s life. For repentance to be valid and, thus, accepted, five preconditions have to be observed; these are:

1. To be sincere to Allah

Sincerity is a precondition that must be observed in every act of worship. Allah

Almighty says what may mean,

{Though they were not commanded but to worship One God- making the practice of their religion pure and sincere to Him alone}. (Al-Bayyinah 98: 5)

2. To regret one’s past evil deeds

This means that one should be ashamed of oneself before Allah as one has committed what he was forbidden to and has neglected what he was ordered to observe.

3. To give up sinning

If the sin involves a religious duty that has been neglected such as performing the *salah* or paying off the *zakah*, this should be corrected at once. But, if the sin involves a human’s right, it requires absolving oneself of such right. If it is a

property, one should return it to its rightful owner; and, if it is an act of slander or backbiting, one should seek the offended person's pardon.

4. To make a firm resolve of avoiding such sins in the future

This is mandatory as if one intends to return to the sins he used to commit after showing repentance whenever it is possible, he will not be considered as faithful or true in his repentance.

However, if one truly decides to repent but was later on overcome by his own weaknesses – as was explained earlier – his repentance will not be nullified.

However, he should renew his repentance; thus, showing new repentance for the recent evil doing.

5. To show repentance while it is still valid

Showing repentance is always valid save in two cases:

a) At the time of death, one's repentance becomes of no avail. Allah says what may mean,

{But there is no repentance for those who continue to do great sins- until, when death approaches one of them, he says: I do, indeed, repent now! Nor is there repentance for those who die while they are disbelievers. For such as these, We have made ready a most painful torment.} (An-Nisa' 4: 18)

WHY DO PEOPLE DISOBEY ALLAH?

1. Your own self (nafs)
2. shaytan
3. arrogance
4. Lack of knowledge
5. Love of the dunya
6. Companions
7. Culture

WHO AMONG THE PROPHETS DISOBEY ALLAH?

- Adam (AS)
- Yunus (AS)

WHO ELSE DISOBEY ALLAH, as stated in the Qur'an?

- Iblis
- Various nations – nation of Nuh (AS), 'Ad, Thamud, Madyan, Nations of Lut (AS), Ibrahim (AS), Pharaoh, Bani Israel
- Qabil
- Brothers of Yusuf (AS)

EXAMPLES OF DISOBEDIENCE

- Not performing acts that are commanded by Allah with no excuse – prayers, fasting, zakat, Hajj
- Performing acts that are forbidden by Allah – drinking alcohol, gambling, eating food that is not halal, riba, stealing

THE WORST DISOBEDIENCE IS OF COURSE SHIRK:

88. And they say: "The Most Beneficent (Allah) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say that He has begotten a son ['Iesa (Christ)], and the pagan Arabs say that He has begotten daughters (angels, etc.)]."

89. Indeed you have brought forth (said) a terrible evil thing.

90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,

91. That they ascribe a son (or offspring or children) to the Most Beneficent (Allah).

92. But it is not suitable for (the Majesty of) the Most Beneficent (Allah) that He should beget a son (or offspring or children).

93. There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave.

19: 88-93

This disobedience will earn NO MERCY from Allah in the Hereafter:

Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away. 4: 116

How about those who are arrogant?

Verily, those who belie Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimun* (criminals, polytheists, sinners, etc.). 7: 40

CONSEQUENCES OF DISOBEDIENCE

Learning these consequences will help us resist committing sins in shaa Allah. Print them out and hang them in your room, next to your computer screen, and in any place you frequently disobey Allah.

These are the consequences of disobedience: BY IBN AL QAYYIM

1- The prevention of Knowledge. Knowledge is a light, which Allah throws into the heart, and disobedience extinguishes this light. Imam Al-Shaafi'e said,

"I complained to Wakee' about the weakness of my memory, so he ordered me to abandon disobedience. And informed me that the knowledge is light. And that the light of Allah is not given to the disobedient."

2- The prevention of Sustenance. Just as Taqwa brings about sustenance, the abandonment of Taqwa causes poverty. There is nothing that can bring about sustenance like the abandonment of disobedience.

3- The prevention of obedience (to Allah). If there were no other punishment for sins other than that it prevents one from obeying Allah then this would be sufficient.

4- Disobedience weakens the heart and the body. Disobedience does not stop weakening the heart until its life ceases completely, rendering the body dead.

5- Disobedience reduces the lifespan and destroys any blessings. Just as righteousness increases the lifespan, sinning reduces it.

6- Disobedience sows its own seeds and gives birth by itself until separating from it and coming out of it becomes difficult for the servant.

7- Sins weaken the heart's will and resolve so that the desire for disobedience becomes strong and the desire to repent becomes weak bit by bit until the desire to repent is removed from the heart completely.

8- Every type of disobedience is a legacy of a nation from among the nations which Allah (swt) destroyed. Sodomy is a legacy of the People of Lut, taking more than one's due right and giving what is less is a legacy of the People of Shu'ayb, seeking greatness in the land and causing corruption is a legacy of the People of Pharaoh and pride/arrogance and tyranny is a legacy of the People of Hud. So the disobedient one is wearing the gown of some of these nations who were the enemies of Allah.

9- Disobedience is a cause of the servant being held in contempt by his Lord. Al-Hasan al-Basree said, "They became contemptible in (His sight) so they disobeyed Him. If they were honorable (in His sight) He would have protected them. Allah the Exalted said, **"And whomsoever Allah lowers (humiliates) there is none to give honor."** (22:18)."

10- The servant continues to commit sins until they become very easy for him and seem insignificant in his heart and this is a sign of destruction. Every time a sin becomes insignificant in the sight of the servant it becomes great in the sight of Allah. Ibn Mas'ood (rAa) said, "Indeed, the believer sees his sins as if he was standing at the foot of a mountain fearing that it will fall upon him and the sinner sees his sins like a fly which passes by his nose so he tries to remove it by waving his hand around."

11- Disobedience inherits humiliation and lowliness. Honor, all of it, lies in the obedience of Allah. Abdullah ibn Al-Mubarak said, "I have seen sins kill the hearts. And humiliation is inherited by their continuity. The abandonment of sins gives life to the hearts. And the prevention of your soul is better for it."

12- Disobedience corrupts the intellect. The intellect has light and disobedience extinguishes this light. When the light of the intellect is extinguished it becomes weak and deficient.

13- When disobedience increases, the servant's heart becomes sealed so that he becomes of those who are heedless. The Exalted said, **"But no! A stain has been left on their hearts on account of what they used to earn (i.e. their actions)."** (83:14).

14- Sins cause the various types of corruption to occur in the land like corruption of the waters, the air, the plants, the fruits and the dwelling places. The Exalted said, **"Mischief has appeared on the land and the sea on account of what the hands of men have earned; that He may give them a taste of some of (the actions) they have done, in order that they may return."** (30:41).

15- The disappearance of modesty which is the essence of the life of the heart and is the basis of every good. Its disappearance is the disappearance of all that is good. The Messenger of Allah (pbuh) said, "Modesty is goodness, all of it." A Poet said, "And by Allah, there is no good in life or in the world when modesty goes."

16- Sins weaken and reduce the magnification of Allah, the Mighty, in the heart of the servant.

17- Sins are the cause of Allah forgetting His servant, abandoning him and leaving him to fend for himself with his soul and his Shaytan and in this is the destruction from which no deliverance can be hoped for.

18- Sins remove the servant from the realm of Ihsaan (doing good) and he is prevented from (obtaining) the reward of those who do good. When Ihsaan fills the heart it prevents it from disobedience.

19- Disobedience causes the favors (of Allah) to cease and make His revenge lawful. No blessing ceases to reach a servant except due to a sin and no retribution is made lawful upon him except due to a sin. Allah the Exalted said, **“Whatever misfortune afflicts you then it is due to what your hands have earned and (yet) He pardons many.”** (42:30). And the Exalted also said, **“That is because never will Allah change the favor He has bestowed on a people until they change what is with themselves.”** (8:53).

End

A note from the guest author:

Imam Ali (rAa) said: **“No calamity has descended except by disobedience, and no calamity is repelled except by repentance.”**