

In the name of Allāh, Most Merciful, the Bestower of Mercy

DIVINE PUNISHMENT: WHAT CAUSES IT AND HOW TO REMOVE IT FROM YOUR LIVES

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All praise is due to Allāh, the Lord of all creation—may He extol the Messenger in the highest company of Angels and send His peace and blessings upon him—likewise upon his family, Companions, and true followers.

The Muslims of our time have been put to trial through temptation and the ever-present allure and enticement of sins. Wickedness of all types and forms has become widespread, and the believers are being invited from every quarter to disobey the Lord of the worlds, the Mighty and Majestic.

This is a pre-cursor and a sign of impending destruction for individuals and societies of this *Ummah*—that they will be punished in this world before they are punished in the Hereafter. Allāh تَبَارَكَ وَتَعَالَى stated concerning the previous nations:

فَكُلًّا أَخَذْنَا بِذَنْبِهِ ۖ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّن أَخَذَتْهُ
الصَّيْحَةُ وَمِنْهُمْ مَّن حَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّن أَعْرَقْنَا ۚ وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ
وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

“So, We punished each of them for their sins. Of them were some on whom We sent a *hāsib* (a violent wind with a shower of stones, as on the people of Lūt), and of them were some who were overtaken by the *sayhah* (a torment and awful cry, as on Sālih’s people, the people of Thamūd, and Shu‘aib’s people at Madyan), and of them were some whom We caused the earth to swallow (such as Qārūn, the arrogant, self-conceited relative of Prophet Mūsā), and of them were some whom We drowned (like the people of Nūh, and like Pharaoh and his people). It was not Allāh Who wronged them, but they wronged themselves.” (Al-Ankabūt: 40)

Ibn Mājah reported that Abu Mūsā رَضِيَ اللَّهُ عَنْهُ narrated that Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“Allāh gives some respite to the wrongdoer (*dhālim*), but when He seizes him, He does not let him go!” Then he ﷺ recited:

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

“Such is the seizure of your Lord that He seizes the people of the towns while they are doing wrong. Verily, His seizure is painful, and severe.” (Hūd: 102)¹

Ibn Mājah also reported that Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا narrated that the Prophet ﷺ said:

“O Muhājirīn, there are five things with which you will be tried, and I seek refuge with Allāh lest you should live to see them.

Wickedness and immoral sexual conduct² never appear in a people to the point that they commit it openly except that plagues and diseases spread among them that were unheard of among their predecessors.

People do not cheat in weights and measures except that they will be struck with famine, severe calamity, and the tyranny of the ruler over them.

They do not withhold paying *Zakāh* upon their wealth except that rain will be held back from the sky, and were it not for the animals, no rain would fall upon them.

They do not break their covenant of obedience with Allāh and His Messenger ﷺ except that Allāh will enable their enemies to overpower them and take away some of what is in their hands.

The rulers do not withhold from judging by the Book of Allāh, and seeking all good from that which Allāh has revealed except that Allāh will cause enmity and fighting between them.”³

¹ Ibn Mājah (4018), graded *sahīh* by Al-Albānī.

² Such as fornication, adultery, homosexuality, pornography, etc.

³ Ibn Mājah (4019), graded *hasan* by Al-Albānī.

So, the Prophet ﷺ made mention of some of the punishments that will seize the *Ummah* close to the Hour—and that will be due to their sins, disobedience and wicked behaviour that they make open and apparent in society. And when you look at the state of many of the Muslims in our time, you can see that they have been afflicted by these punishments and trials such as diseases, famines, droughts, oppression, tyranny and attack from the enemies of the Muslims. All of this is plain to see for the one who ponders and realises that the trials he faces are a consequence of his sins and transgressions. Many sinners imagine that they will not be seized for their evil deeds—but Allāh ﷻ can strike them with a calamity when they least expect it. Abu Mūsā I narrated that Allāh’s Messenger ﷺ spoke about the events close to the Hour, and said:

“People from my *Ummah* will drink wine calling it by another name. Musical instruments will be played over their heads and singing girls will sing for them. So Allāh will cause the earth to swallow them up, and they will be transformed into monkeys and pigs.”⁴

And the punishment of Allāh can come in many different ways: some people are afflicted with illnesses, cancers, loss of wealth, breakup of the family, loss of something you love, anxiety, depression, etc. All of the calamities that befall us in our personal lives and in our lands are due to our misdeeds and our disobedience to Allāh ﷻ. It is due to our sins and our turning away from *Tawhīd*, *Sunnah*, worship and obedience that brings about the divine punishment. It is the consequences of our evil deeds and disobedience to Allāh that opens the door to the enemies to devour the Muslim lands and destroy the lives of people. Allāh, the Mighty and Majestic, has said:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.” (*Ash-Shūrā*: 30)

⁴ Ibn Mājah (4020), graded *sahih* by Al-Albānī.

And He سُبْحَانَهُ وَتَعَالَى said,

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ
الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

“Corruption has appeared on land and sea because of what the hands of men have earned (their oppression and evil deeds), so that He may make them taste a part of that which they have done in order that they may return (by seeking forgiveness).” (*Ar-Rūm*: 41)

So, what is the cure that will benefit the Muslims and remove them from this state? Answer: to bite down with your molar teeth to the commands of Allah تَبَارَكَ وَتَعَالَى and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, to hold fast to the Book and *Sunnah*—to take that as the means of protection from falling into evil, punishment and humiliation. The following are some of the things can be done by the disobedient Muslim who is weak in *īmān* in order to avert from himself Allāh’s punishment and earn His pleasure and abundant blessings:

Firstly, stop sinning and sincerely repent to Allāh. Allāh تَبَارَكَ وَتَعَالَى said:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ

“Indeed, Allah will not change the condition of a people until they change what is in themselves.” (*Ar-Ra’d*: 11)

And He سُبْحَانَهُ وَتَعَالَى said:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَقُوا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ
وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

“And if the people of the towns had believed and had piety, certainly We would have opened for them blessings from the heaven and the earth, but instead, they belied the Messengers, so We seized them with punishment for what they used to earn.” (*Al-A’raf*: 96)

One of the early scholars said, “Do not expect your supplication to be answered when you have its blocked path with sins.” And one of the poets said:

“We call upon the Sole God who is worthy every time we are in distress; then we forget Him when the distress is lifted. How can we expect an answer to the supplication when we have closed the path to it with sins?”

‘Ali رَضِيَ اللَّهُ عَنْهُ said:

“There is not a calamity that descends except due a sin, and it is not lifted except by repentance.”

Allāh تَبَارَكَ وَتَعَالَى said:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

“And turn unto Allah all of you, O believers, in order that ye may be successful.” (An-Nūr: 31)

Secondly, seek Allāh’s forgiveness over and over, all the time, because that is the cause of being sent abundant rain, children, gardens, prosperity, tranquility, and comfort. Allāh stated regarding the Prophet Nūh عَلَيْهِ السَّلَام:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾
يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾
وَيُمِدُّكُمْ بِأَمْوَالٍ وَيَبِينُ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ
أَنْهَارًا ﴿١٢﴾

“I said to my people, ‘Ask forgiveness from your Lord, verily, He is Oft-Forgiving. He will send rain to you in abundance, and give you increase in wealth and children, and bestow on you gardens and bestow on you, rivers.’” (Nūh: 10-12)

Fudayl Ibn ‘Iyād رَضِيَ اللَّهُ عَنْهُ (d. 187 AH) said:

“To ask forgiveness without withholding from sin is the repentance of the liars.”

Al-Agharr Al-Muzanī رَحِمَهُ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ narrated that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

“I feel a shadow over my heart, so I ask Allāh to forgive me in a day, one hundred times.”⁵

If that was the case with Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the chief of Messengers and of all mankind, the one whose previous and later sins were forgiven, then what about us?! And each of us knows our sins, how great they are and how numerous they are! So be constant in seeking forgiveness.

Thirdly, stay away from impermissible (*harām*) earnings, and the worst of them is interest (*ribā*) because that will open you up to war with Allāh and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Allāh تَبَارَكَ وَتَعَالَى said:

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ

مُؤْمِنِينَ ﴿٢٧٨﴾

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ

لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

“O you who believe! Fear Allāh and give up what remains due to you from *ribā* (interest) from now on if you are truly believers. And if you do not do it, then take a notice of war from Allāh and His Messenger, but if you repent, you shall have your capital sums. Deal not unjustly by asking more than your capital sums, and you shall not be dealt with unjustly.” (*Al-Baqarah: 278-279*)

It is sad to see the large number of Muslims in this time that save their money in banks that pay them interest; they take mortgages for houses paying huge amounts of interest; they purchase furniture and household goods using credit cards that incur interest; they buy the smallest

⁵ *Sahih Muslim* (no. 2702).

items on interest; many young people take student loans to study agreeing to pay interest for many years to come. All of this earns them the anger of Allāh, His divine punishment and a life of continual anxiety, unfulfillment, dissatisfaction and difficulty—but sadly, most Muslims refuse to join the dots, and refuse to connect the calamities they experience to the sins they commit. So, we say to our brother and sisters in Islam, “**fear Allāh and give up what remains due to you from *ribā* (interest) from now on, if you are truly believers.**” Abu Hurairah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said:

“Verily Allāh is good, and He accepts only what is good. Allāh has commanded the believers with what He commanded the Messengers. Allāh said (to the Messengers):

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ

عَلِيمٌ ﴿٥١﴾

‘O Messengers, eat of that which Allāh has made lawful and do righteous deeds. Verily, I am well-acquainted with what you do.’ (*Al-Mu’minūn*: 51) And He said (to the believers):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِنَ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

‘O you who believe, eat of the lawful things that We have provided for you.’” (*Al-Baqarah*: 172)

Then, he صلى الله عليه وسلم narrated the story of a man who was on a long journey, he was dusty and dishevelled. He raises his hands to the sky in supplication, saying, ‘O my Lord! O my Lord!’ He does so whilst his food is unlawful, his drink is unlawful, his clothes are unlawful, and his provision is from unlawful earnings.’ How does he expect his supplication to be answered?!”⁶

⁶ Muslim in his *Sahih* (no. 1015).

So, the Prophet ﷺ made it very clear that consuming wealth that is unlawful (*harām*)⁷ is a barrier that prevents the supplications from being answered. The Prophet ﷺ said:

“There will surely come a time upon the people wherein a man will not care where his wealth comes from, he will not care whether it is *halāl* or *harām*.”⁸

We ask for safety from Allāh ﷻ from carelessness in being dutiful to Him. *Imām* Abdullāh Ibn Al-Mubārak رَضِيَ اللهُ عَنْهُ (d. 181 AH) said:

“That I return a single silver coin that I have doubt over (to its owner) is more beloved to me than that I should give one hundred thousand silver coins in charity.”

The Prophet ﷺ taught his Companions to be pious and God-fearing in all their affairs, and not to seek after *fatwas* to satisfy one’s desires. Wābisah Ibn Ma‘bad رَضِيَ اللهُ عَنْهُ narrated that Allāh’s Messenger ﷺ said to him:

“You have come to me asking about piety and sin?” Wābisah said, “Yes.” So, the Messenger of Allāh ﷺ said, “Consult your heart and consult your soul.” He repeated it three times, and then said, “Piety is what brings tranquillity to the soul, and sin is that which causes uneasiness in the soul and hesitation in the heart, even after the people have given you the *fatwā* (verdict) for its allowance repeatedly.”⁹

Many people misunderstand this *hadīth* and misuse it, thinking that what is lawful and unlawful is judged by their desires and whims, and when they are asked why they have made lawful what is unlawful, they answer, “I con-

⁷ Included in this warning is consuming the wealth of an orphan, or another’s inheritance such as the rightful inheritance of daughters, or defrauding someone out of their wealth or property.

⁸ Al-Bukhārī (no. 2083).

⁹ Reported by *Imām* Ahmad (no. 17545, 4/227), Ad-Dārimī (2/246). Cited in *Al-Arba‘ in An-Nawawīyah*, and *An-Nawawī* graded it *hasan*, as did Al-Albānī; see *Sahīh Al-Jamī‘ As-Saghīr* (no. 948, 1/224) and *Sahīh At-Targhib* (no. 1734).

sulted my heart”! This *hadīth* is not a proof that allows a person to contradict the Revelation of Allāh, rather, it is directed to the person who has a good heart, and has been informed that such-and-such is *halāl* or *harām* but he feels uneasy in his heart; so he withholds due to this *hadīth* until the affair is made clear from the Book and *Sunnah* because it is Revelation that brings ease to the heart of the believer. *Imām* Ibn Al-Qayyim رَحِمَهُ اللهُ said in *I‘lām Al-Muwaqqi‘īn*:¹⁰

“It is not permitted for a person to act solely on the basis of the *fatwā* of a *mufti* if his soul is not at ease with it, and while something waivers in his heart from accepting it and is hesitant concerning it. This is due to the saying of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Consult your heart even if the people have given you a *fatwā* (verdict) concerning it repeatedly.’

So, it is obligatory upon a person to first consult his soul, he does not dissociate the *fatwā* of the *mufti* from Allāh if he knows that the reality of the affair opposes the *fatwā* he has issued, just like the ruling of the judge (*qādi*) in his favour does not benefit him due to the saying of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘If I judge in someone’s favour with something from the right due to his brother, then let him not take it—otherwise, he has taken a portion of the fire.’

The *mufti* and *qādi* in this respect are the same. A person seeking a *fatwā* should not think that something is lawful for him solely on the basis of a *fatwā* in a *fiqh* issue about which he has asked when he knows the *fatwā* opposes the concealed reality of the said issue—this is regardless of any hesitation or uneasiness he feels in his chest so long as he knows the reality of what is concealed, or that he has doubt concerning it, or he is ignorant of it, or that he knows the *mufti* is ignorant of its reality, or he is biased in his *fatwā*, or that there is an absence of restricting himself (in his verdict) to the Book and *Sunnah*, or because he is well-known for issuing *fatāwā* that have deceit or allowances that oppose the *Sunnah* and so on from the reasons that prevent one from trusting his *fatwā*, and prevent the soul from being at ease with it.”

¹⁰ *I‘lām Al-Muwaqqi‘īn ‘an Rabbil-‘Ālamīn*, Dār Al-Kitāb Al-‘Arabī publishers, second edition, (4/225-226).

‘Allāmah Ibn ‘Uthaimīn رَحِمَهُ اللهُ said in explanation of the *hadīth* of Wābisah رَحِمَهُ اللهُ:

“Even if a *muftī* gives you a *fatwā* that something is permissible but your soul is not tranquil and is not at ease with it, then you should not act on the *fatwā*—and this is from goodness and piety, unless you know that there is an illness in your soul emanating from whisperings, doubt and confusion—in that case, do not pay attention to that (and accept the *fatwā*). The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was only addressing (in this *hadīth*) those people who do not have in their hearts an illness.”¹¹

As for the *fatāwā* of the scholars of *Sunnah* and *Hadīth* that are supported by the texts of the Qurān and *Sunnah*, and further substantiated by the positions of the *Sahābah* and early *Salaf*, then there is not a sound heart, obedient to Allāh عَزَّوَجَلَّ, that would reject those rulings, and all praise is due to Allāh. As for the erroneous *fatwā* of a scholar that contradicts the Revelation, then it is not accepted, even if he is from the People of *Sunnah* and *Hadīth*—he is honoured, respected, and not reviled, but his *fatwā* is not to be followed. And we say that he is rewarded (one reward) for his *ijtihād* (in striving to attain the truth), *inshā’-Allāh*, nevertheless, his *fatwā* is not acted upon.

Fouthly, engage in performing acts of piety and begin with the obligations such as the daily Prayers and paying *Zakāh* on your wealth in the time it is due. Abandoning the Prayer exposes you to punishment of Allāh, misery and loss in this life and the Hereafter. As for *Zakāh*, then it is the third pillar of Islām. Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

“Islām is built on five: to testify that none has the right to be worshipped except Allāh and that Muhammad is the Messenger of Allāh; to establish the Prayer; to pay the *Zakāh*; to perform Hajj; and to fast Ramadān.”¹²

¹¹ *Sharh Riyād As-Sālihīn* (2/284).

¹² Al-Bukhārī (no. 8) and Muslim (no. 16).

Those who refuse to pay the *Zakāh* and make every effort not to pay it are threatened with divine punishment in this life and in the Hereafter, just as we stated in the *hadīth* earlier:

“They do not withhold paying *Zakāh* upon their wealth except that rain will be held back from the sky, and were it not for the animals, no rain would fall upon them.”

And Allāh ﷻ stated in His Glorious Book:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ
سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ لِلَّهِ ميراثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ﴿١٨٠﴾

“And let not those who covetously withhold of that which Allāh has bestowed on them from His Bounty (of wealth) think that it is good for them: and so they do not pay the *Zakāh*. Nay, it will be worse for them—the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allāh belongs the inheritance of the heavens and the earth, and Allāh is Well-Acquainted with all that you do.” (*Āli Imrān*: 180)

Additionally, every Muslim should strive to give voluntary charity to the poor, the destitute, to his relatives and those in hardship. By giving in *sadaqah*, Allāh protects His believing servants from evil in this life, and from divine punishment. Mu‘ādh Ibn Jabal رَضِيَ اللَّهُ عَنْهُ narrated,

“I accompanied the Prophet ﷺ on a journey. One day I was close to him while we were moving so I said, ‘O Messenger of Allāh, inform me about a deed by which I will be admitted into Paradise, and which will keep me far from the Fire.’

He replied, ‘You have asked me about something great, but it is easy for whomsoever Allāh makes it easy: (1) worship Allāh and do not associate any partners with Him, (2) establish the Prayer, (3) give the *Zakāh*, (4) fast in *Ramādān* and, (5) perform *Hajj* to the House.’ Then he said, ‘Shall I not guide you to the doors of goodness? (1) Fasting is a shield, (2) giving in

charity extinguishes sins like water extinguishes fire, (3) and a man’s praying in depths of the night.”

Mu‘ādh رَضِيَ اللَّهُ عَنْهُ said,

“Then he recited:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا

رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٦﴾

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

‘Their sides forsake their beds to invoke their Lord in fear and hope, and they spend in charity in Allāh’s cause out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.’ (*As-Sajdah*: 16-17)

Then he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Shall I not inform you about the head of the entire matter, and its pillar, and its hump?’ I answered, ‘Of course, O Messenger of Allah!’ He said, ‘The head of the matter is Islam, and its pillar is the *Salāh*, and its hump is *Jihād*.’ Then he said, ‘Shall I not inform you about what governs all of that?’ I replied, ‘Of course, O Messenger of Allah!’ So, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took hold of his tongue and said, ‘Restrain this.’ I asked, ‘O Allāh’s Prophet, will we be taken to account for what we say?’ He said, ‘May your mother grieve your loss O Mu‘ādh! Are people thrown into the Fire upon their faces, or upon their noses, except because of what their tongues have earned?!’¹³

Sixthly, remove the corrupting influence of television, music and movies from your lives, from the hands of your children and from your homes. Films, TV shows, serials and music videos invite you to sin, fornication, sexual deviancy, cheating and lying. They will lead you to the anger of Allāh and His punishment in this world and after death, in the grave and on the Day of Resurrection, and we seek Allāh’s refuge from that.

¹³ At-Tirmidhī (no. 2616), graded *sahih* by Al-Albānī.

The devil keeps the people occupied with these sinful amusements and trivial entertainment until they become distant from the worship of Allāh, they stop remembering Him and thinking about the Religion up until they abandon the Prayer and the rest of the obligations altogether.

Today we find that many Muslims look at unlawful images on their smartphones, or watch unlawful videos and listen to music; all of this brings upon them the humiliation of Allāh ﷺ. These transgressing Muslims can see the results of their evil deeds in their homes, in their marriages, in their health, in their relationships, and in their children—they don't find comfort and tranquillity in their hearts; they are constantly agitated and suffer from anxiety.

We have seen through decades of interacting with Muslims (male and female, young and old) who are engaged in sinful and disobedient lifestyles that they are much more prone to suffer from depression, anxiety, whisperings of *shaytān*, mental illness, drug addiction and *jinn* possession. And no amount of prescription pills and drugs can solve the underlying disease of the heart and its unease until they turn to Allāh in repentance, remember Him often, and make Islam the focal point of their lives!

The heads of the households are held responsible by Allāh تبارك وتعالى and they will be called to account. 'Allāmah Ibn 'Uthaimīn رحمه الله stated:

“Allāh's Messenger ﷺ said, ‘There is not a person to whom Allāh gives responsibility over others, and then he dies whilst betraying his responsibility except that Allāh will prohibit him from Paradise.’¹⁴

This responsibility encompasses both the greater responsibility that is for the Muslim rulers and whatever is less than that, and it also encompasses the man concerning his family. Allāh's Messenger ﷺ said, ‘A man is the shepherd over his family, and he will be asked about his flock.’¹⁵

Based on these narrations, whomsoever dies, and he leaves behind in his home these satellite dishes (movie, music, and TV channels), then he would have died while betraying his responsibility over his household, and

¹⁴ Al-Bukhārī (no. 715), Muslim (no. 142).

¹⁵ Al-Bukhārī (no. 893), Muslim (no. 1829).

he will be prevented from entering Paradise (and punished before he is allowed entry) just as it is stated in the *hadith*. For this reason, we say, any act of disobedience that results from this satellite dish which a person puts in his home before his death, then he carries its burden after his death, even if it stays in the home for a long period of time and the sins increase and increase due to it.”¹⁶

Let each of us benefit from the admonition when we are admonished and may Allāh ﷻ save us from being among the ignorant, careless and negligent.

I end by saying: all praise is due to Allāh, the Lord of all creation; may Allāh extol the mention of our noble Prophet Muhammad in the highest company of Angels, bless him and grant him peace and security—likewise his family, his Companions and all those who follow him correctly until the establishment of the Hour.

Abu Khadeejah Abdul-Wāhid
(Birmingham, UK, February 2022/Rajab 1443)

¹⁶ *Khutbah* of Shaikh Ibn ‘Uthaimīn رحمه الله, dated 25/3/1417 AH.