

Abu Hurairah (May Allah be pleased with him) said:

- 1 The Prophet (peace be upon him) said, “Avoid the seven destructive things.” It was asked: (by those present): “What are they, O Messenger of Allah?”
- 2 He replied, “Associating anyone or anything with Allah in worship,
- 3 practicing sorcery,
- 4 killing of someone without a just cause whom Allah has forbidden,
- 5 eating of usury,
- 6 devouring the property of an orphan,
- 7 fleeing from the battlefield
- 8 and slandering chaste women who never even think of anything touching chastity and are good believers.”. ⁽¹⁾

1 Related by al-Bukhari, 6857; Muslim, 89.

From the Qur'an

- ﴿Allah does not forgive associating others with Him, but He forgives anything less than that, to whomever He wills. Whoever ascribes partners to Allah has gone far astray.﴾ (4:116)
- ﴿but it was the devils who disbelieved, teaching people witchcraft, and what was revealed in Babylon to the two angels Harut and Marut. Although they taught no one without declaring, “We are a test, so do not lose faith.” But they learned from them the means of causing separation between man and his wife. But they cannot harm anyone except with Allah’s consent. And they learned what harms them and does not benefit them. Yet they knew that whoever deals in it, will have no share in the Hereafter. Evil is what they sold their souls for—if they only knew.﴾ (2:102)
- ﴿And whoever kills a believer intentionally, his penalty is Hell, where he will remain indefinitely. And Allah is angry with him, and has cursed him, and has prepared for him horrible suffering.﴾ (4: 93)
- ﴿O you who believe! Reverence Allah, and forgo what remains of usury, if you are believers (278) And if you do not, then take notice of war by Allah and His Messenger. But if you repent, you may keep your capital, neither wronging nor being wronged.﴾ (2: 278 - 279)
- ﴿Those who consume the orphans’ wealth illicitly consume fire into their bellies, and they will roast in a Blaze.﴾ (4: 10)
- ﴿O you who believe! When you face those who disbelieve on the march, never turn your backs on them (15) Anyone who turns his back on them on that Day, except while maneuvering for battle, or to join another group, has incurred wrath from Allah, and his home is Hell—a terrible destination.﴾ (8: 15- 16)
- ﴿Those who slander honorable, innocent, believing women are cursed in this life and in the Hereafter. And they will have a terrible punishment.﴾ (24: 23)

The Narrator

Abu Hurayrah whose name according to the best reports was ‘Abd al-Raḥmān ibn Ṣakhr belonged to the Daws tribe, a branch of the Azd from Yemen. He embraced Islam in Year 7 AH, when the Battle of Khaybar took place. He always remained close to the Prophet and was keen to learn. He memorized numerous hadiths and was the leading narrator of hadiths among the Prophet’s companions. He died in Madinah in Year 58 AH, 678 CE.

Summary

The Prophet warns of the most dangerous major sins for the servants, which are: “Associating anyone or anything with Allah in worship, practicing sorcery, killing of someone without a just cause whom Allah has forbidden, eating of usury, devouring the property of an orphan, fleeing from the battlefield and slandering chaste women.



Message and Meaning

1

The Prophet (peace be upon him) warns his ummah (community) from the seven destructive sins, which destroy the perpetrator and lead them to the Hellfire. These seven sins are mentioned in the Quran and Sunnah alongside the punishment of Hell, curses, anger, or torment of Allah. They are not limited to the seven mentioned by the Prophet (peace be upon him) in this hadith, but there are many, including adultery, theft, disrespecting parents, and others. However, the Prophet (peace be upon him) mentioned these seven because they are the most heinous and greatest in sin, as they were occurring frequently in his time.

2

The first of these sinful acts is associating partners with Allah, which is the greatest sin and the gravest of all crimes. Ibn Mas'ud said, "I asked the Prophet (peace be upon him), 'Which sin is the greatest in the sight of Allah?' He replied, 'To associate partners with Allah while He created you.'" This sin is not forgiven by Allah unless the slave repents and returns to Allah, perfecting his monotheism and worship. Allah, glorified be He, says: Allah does not forgive associating others with Him, but He forgives anything less than that, to whomever He wills. Whoever ascribes partners to Allah has gone far astray. (4: 116)

3

Secondly, magic: its origin is diverting something from its reality, whether by using jinn and harnessing them, or through drugs and medications, or similar means. It is a great sin and a grave offense; because it involves deception, concealment, veiling the truth, and misleading the public. It also causes harm to the bewitched, such as illness or loss of sanity, and it can even lead to murder. That's why practicing, learning, and teaching magic are considered major sins. Most of the magic is done through harnessing of demons and their use, which can only be achieved by disbelieving in Allah. Demons do not accept anything until the sorcerer disbelieves in Allah. Hence, most scholars believe that killing the sorcerer is a necessary punishment for his disbelief and apostasy, whether the murder resulted directly from his magic or not. "But it was the devils who disbelieved, teaching people witchcraft, and what was revealed in Babylon to the two angels Harut and Marut. Although they taught no one without declaring, "We are a test, so do not lose faith." But they learned from them the means of causing separation between man and his wife. But they cannot harm anyone except with Allah's consent. And they learned what harms them and does not benefit them. Yet they knew that whoever deals in it, will have no share in the Hereafter. Evil is what they sold their souls for—if they only knew." (2:102) And for this reason, they have advocated for killing the sorcerer as a punishment for their disbelief and apostasy, regardless of whether their sorcery has caused any harm or not.

4

The third: It is forbidden to kill oneself, except by just cause, as Allah has prohibited killing. The blood of Muslims is considered sacred, as the Prophet (peace be upon him) said: "Verily, your blood, your wealth, and your honor are forbidden to each other, just as the sanctity of this day, in this month, in this land."

Allah, the Exalted, has promised severe punishment for anyone who kills a believer. He says: “(And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the wrath and the curse of Allah are upon him, and a great punishment is prepared for him.)”

As Allah Almighty forbade the shedding of the blood of the people of the covenant who are not Muslims, He said: As for those who did not fight you because of your faith, nor expelled you from your homes: Allah does not prohibit you from dealing kindly and equitably with them. Allah loves the equitable. (60: 8) The Prophet (peace be upon him) said, “Whoever killed a Mu’ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling).



Fourth: Usury, which is the increase obtained from exchanging something usurious with the same kind or delaying the payment of what should be paid in usurious contracts. An example would be a man selling a gram of old gold in exchange for two grams of new gold or giving his brother a measure of good quality dates in exchange for two measures of bad quality dates. This is called usury of excess.

Another type is selling usurious items such as gold, silver, dates, wheat, barley, and salt with a difference in price. In this type, it is a condition that a measure is sold for a measure, a gram for a gram, and a dirham for a dirham without any differentiation. The second type is usury of delay, which is the most well-known and common type. It is when a person lends his brother money with a predetermined increase upon repayment. For example, he gives him one hundred dinars with the condition of returning them after a month with an additional ten.

Allah has prohibited usury and has emphasized the punishment for its practitioners. Allah says: Allah condemns exploitation, and He blesses charities. Allah does not love any disbelieving sinner. (2:276)

O you who believe! Reverence Allah, and forgo what remains of usury, if you are believers (278) And if you do not, then take notice of war by Allah and His Messenger. (2: 278 – 279)

Jabir said that God’s Messenger cursed the one who accepted usury, the one who paid it, the one who recorded it, and the two witnesses to it, saying they were alike.



Fifth: Eating the wealth of orphans. The Prophet, peace be upon him, singled out mentioning this sin specifically, even though all people are forbidden from consuming the property of others unjustly. This sin is considered one of the major sins because the orphan is young and unable to spend on themselves, and they do not have the means to retrieve their wealth from the wrongdoer, unlike the adult. Allah says in the Quran: “A Those who consume the orphans’ wealth illicitly consume fire into their bellies, and they will roast in a Blaze.”. It is not only prohibited to consume the property of orphans, but also to seize it. Mentioning eating specifically is because that is the most common way of consumption.

Message and Meaning



Sixth: Escaping from war, it is not permissible for a Muslim to flee from war when fighting non-Muslims, because it is cowardice that leads to the defeat and weakening of Muslims' determination. Allah Almighty has obligated believers to stand firm in war and not to flee. He said: O you who believe! When you meet a force, be firm, and remember Allah much, so that you may prevail (8: 45).

However, this is subject to certain conditions. If the pagans outnumber the Muslims or if their numbers are significantly less, it becomes obligatory for Muslims to stand firm and fleeing becomes a major sin, unless one's escape is to join a group of Muslims to assist and be assisted by them, not simply fleeing. Or if the pagans outnumber the Muslims by more than double, then fleeing becomes permissible. Allah Almighty said: O you who believe! When you face those who disbelieve on the march, never turn your backs on them (15) Anyone who turns his back on them on that Day, except while maneuvering for battle, or to join another group, has incurred wrath from Allah, and his home is Hell—a terrible destination (8: 15-16)

Allah has now lightened your burden, knowing that there is a weakness in you. If there are a hundred persevering among you, they will defeat two hundred; and if there are a thousand of you, they will defeat two thousand by Allah's leave. Allah is with the patient. (8: 66)



Seventh: Slandering chaste women, which means falsely accusing them of indecency and immorality. Chaste women refer to righteous and modest believers. Slandering unbelieving women or adulterous women whose adultery is proven is also included in this. Allah says: Those who slander honorable, innocent, believing women are cursed in this life and the Hereafter. And they will have a terrible punishment. (24: 23)

And that is not limited to women, but it also includes men. The punishment for a believing man who slanders a chaste woman is equal to the punishment for a believing woman who slanders a chaste man. There is no difference of opinion among the scholars regarding the obligation and deserved punishment in the Hereafter. Describing chaste women as negligent does not mean that it is permissible to slander those who are not negligent, or that their slander is not a major sin. This description is only meant to emphasize the severity of the sin, as in the case when an innocent believer woman was slandered about something she did not know of.



Implementation

1

It is incumbent upon the preacher and educator to be keen on warning people about major sins and the causes of Allah's anger and punishment.

2

Good deeds such as attending Friday prayers, performing continuous acts of worship like Hajj and Umrah, and others can expiate minor sins, except for major sins. That is why the Prophet Muhammad (peace be upon him) said, "The five daily prayers, Friday prayers to Friday prayers, and fasting Ramadan to Ramadan are expiations for what is between them as long as major sins are avoided." So, beware of what diminishes rewards and cannot be washed away by good deeds.

3

Beware of belittling a sin, for it may be considered a major sin. A minor sin that a believer underestimates and belittles becomes significant, while a believer sees his sins as mountains. Fudayl ibn 'Iyad (may Allah have mercy on him) said: "As much as a sin becomes small in your sight, it becomes great in the sight of Allah. And as much as it becomes great in your sight, it becomes small in the sight of Allah." Ibn Mas'ud also said: "A believer sees his sins as if he is sitting beneath a mountain, fearing it will fall on him, while a wicked person sees his sins like a fly passing over his nose and says, 'Thus it is.'"

4

Beware of associating partners with Allah and its causes and implications, as it leads to Allah's wrath and punishment, nullifies good deeds, and shirk (polytheism) is more hidden than the crawling of ants.

5

If you seek safety on the Day of Judgment, then adhere to monotheism and beware of the danger of shirk. Ibn Mas'ud said when the verse was revealed: "Indeed, those who believed and did not cover their belief with injustice - they will have security, and they are [rightly] guided," we said, "O Messenger of Allah, who among us does not wrong his own self?" He said, "It is not as you say (did not cover their belief with injustice), but with shirk. Haven't you heard what Luqman said to his son, 'O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice'?"

6

Beware of visiting a fortune-teller or soothsayer, as it constitutes disbelief in Allah the Almighty. The Prophet Muhammad (peace be upon him) said: "Whoever visits a fortune-teller or a soothsayer and believes in what they say has indeed disbelieved in what was revealed to Muhammad (peace be upon him)."

7

Learning sorcery and teaching it constitutes disbelief in Allah the Almighty. So, beware of sorcery.

8

It is the duty of those in authority to enforce the penalties on sorcerers, soothsayers, and fortune-tellers, making them fear and putting an end to their evils.

9

Unjustly taking someone's life is a major sin that Allah the Almighty has threatened with severe punishment. Indeed, the Prophet Muhammad (peace be upon him) said that all sins may be forgiven by Allah, except for a man who knowingly kills a believer or dies as a disbeliever.

10

Allah the Almighty's anger intensifies upon a person who intentionally kills a believer without just cause, and that's why He has imposed a punishment on such a person that has not been imposed on anyone else. Allah says: "And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the wrath of Allah upon him and has cursed him and prepared for him a great punishment."

11

Allah the Almighty has warned severely against dealing in usury unless one repents from it, and this warning comes from Allah and His Messenger (peace be upon him). Can you bear their war? Note: The translation has been provided in a simple and understandable manner. Some religious terms and phrases may have specific interpretations and nuances that require further study and elaboration.

12

The Prophet (peace be upon him) said, "This night I dreamt that two men came and took me to a Holy land whence we proceeded on till we reached a river of blood, where a man was standing, and on its bank was standing another man with stones in his hands. The man in the middle of the river tried to come out, but the other threw a stone in his mouth and forced him to go back to his original place. So, whenever he tried to come out, the other man would throw a stone in his mouth and force him to go back to his former place. I asked, 'Who is this?' I was told, 'The person in the river was a Riba-eater.'"

13

Beware of unjustly consuming people's wealth, as it is a grave sin, especially if the owner of the wealth is weak or an orphan who is unable to protect their belongings.

14

Be cautious of the consequences of consuming an orphan's wealth, as it is among the major sins.

15

If you engage in war with the Muslims to fight against disbelievers, trust in Allah, rely on Him, and know that you are defending an important aspect of Islam. Say to yourself, "Islam will not be weakened because of me," and seek assistance from Allah, the Exalted.

16

Do not be a cause of the Muslims' losses by showing weakness and defeatism, as it affects the morale of other soldiers.

17

Guard your tongue from hurting people, for the tongue is often the cause of people's entry into the Hellfire.

Implementation

18

Beware of Allah, the Exalted, and protect people's honor. Whoever witnesses a group committing a sinful act must provide four witnesses; otherwise, they are a liar and will receive eighty lashes. Therefore, do not let your tongue lead you to harm others.

19

Today, some Muslims engage in mild insults against one another as a form of joking. Beware of engaging in such mockery, as every word you utter will be accounted for.

20

A poet once said: "Leave both small and great sins, for that is true piety. Be like a traveler crossing a thorny land, cautious of what he sees. Do not belittle small things, for mountains are made of pebbles."

21

Another person said: "There are some who unjustly justify their wrongdoing and spread excuses. They boldly consume what is forbidden, claiming to have the authority for it. Oh, you who consume unlawful wealth, tell us by which book it is lawful to do so. Don't you know that Allah knows what has happened and will make it clear on Judgment Day."



