



Mudhakkirah al-Hadeeth an-Nabawee

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Avoidance Of The Destructive Sins

From Abu Hurairah (radiallaahu anhu) that the Prophet (sallaahu alaihi wasallam) said:

“Avoid the seven great destructive sins. They said; ‘O Messenger of Allaah what are they?’

He said: To join partners with Allaah in worship; to practice magic; killing a soul which Allaah has prohibited, except for just cause; consuming ribaa (interest); consuming the wealth of an orphan; turning your back to the enemy and fleeing from the battlefield at the time of fighting; falsely accusing chaste believing women of illegal sexual intercourse.”

Reported in al-Bukhaaree¹, Muslim², Abu Dawood³ and an-Nasaa’ee⁴.

The Reporter of the Hadeeth

The biography of Abu Huriarah has preceded in hadeeth no. 11.

The Meaning of the Hadeeth

The Messenger of Allaah (sallaahu alaihi wasallam) warned his ummah from falling into the destructive sins. Each one of the seven throws an individual into destruction.

Firstly: The greatest of them in evil and the severest of them in danger is associating partners with Allaah in worship, which He never forgives and He does not accept any good deeds along with shirk.

¹ Hadeeth no. 2766, 6857.

² Kitaabul ul-Imaan no.145.

³ Kitaab ul-Wasaayaa no. 2874.

⁴ 6/215.

“Verily Allaah does not forgive that you should associate partners with Him, but He forgives whatsoever is less than that to whomever He wills...” [an-Nisaa:48]

So whoever sacrifices, vows, makes an oath, bows down, prostrates, swears by the creation by way of glorification or asks for his needs from the dead, e.g. he asks for a child or he directs supplication to him or he seeks help through this dead person - in a matter which no one except Allaah is capable of, then he has committed shirk with Allaah and made a rival and partner with Him.

Shirk is hidden and manifest. So from the hidden is that you show off or leave an action for the sake of the people. And from the manifest is what occurs at the graves of the prophets and righteous by the ignorant Muslims, such as tawaaf of the graves and supplicating to their occupants for important matters and during times of hardship, devotion to them and touching them to seek blessings.

Secondly: Magic contains a combination of kufr and harms for the people when the ignorant general masses believe in the ability of the magician to have the right to disposal in the dominion of Allaah without His permission.

“And they were not able to harm anyone with it except by the Permission of Allaah.” [al-Baqarah:102]

All the scholars have agreed upon the prohibition of learning, teaching and practicing magic and they said if this magic contained speech or action necessitating kufr, then this is kufr.

Imaam Maalik, Ahmad and a group from the Companions and the tabi'een said practicing magic is kufr and necessitates killing. Others said the magician has sinned and he is to be punished by striking off his neck. But they did not rule him outside the fold of Islaam. This is the madhab of Imam Shafi'ee, except when the magician said or did some magic by which he committed kufr, such as the one who claimed to change the creation of Allaah or resemble His creation, or he claims that he can bring harm or benefit through his magic, as is the case with the magicians in every time and place.

Umar ibn a-Khattab ordered the killing of magicians⁵. The mother of the believers, Hafsah killed her slave girl who was a magician⁶. And Jundub ibn Abdullah killed a magician who used to entertain al-Waleed bin Uqbah by cutting off a man's head and then call him so he would come back to life⁷.

Thirdly: Killing a soul and the shedding of sanctified blood is a crime that causes fright in people and destroys their peace and security. It also annihilates the ummah, cuts the bond of brotherhood and spreads hatred and enmity between people. So there is no crime which is more abominable and more dangerous. Allaah, the Most High said:

“Because of what We ordained for the children of Israel that if anyone killed a person not in relation of murder or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind...” [al-Maaidah:32]

Fourthly: Ribaa is exploitation of mankind, a swallowing up of their efforts and eating their wealth with evil, such that the consumer obtains it without expending any effort in earning the wealth. Regarding the transactions of ribaa, there is a war waged by Allaah and the Messenger in the dunyaa and it is of those things that necessitate the Fire.

How can it not be the case, since the one who takes ribaa is the most severe of the people in cruelty and the furthest of the people in having mercy for mankind. These people take advantage of the poverty of the poor and ribaa intensifies their poverty thus increasing their need for money.

For example, the borrower gives back 110 riyals in return for 100 riyals in an appointed time. When the time has passed and the borrower has not finished his debt, maybe he falls deeper into ribaa, and thus he becomes weaker. So the people and their economy are consumed by the harms and the destruction of ribaa, to an extent that only Allaah knows. So he who consumes ribaa, authorises it, writes it and witnesses it, is subjected to the curses and anger of Allaah. May Allaah shelter us from that.

⁵ Reported by Imaam Ahmad in his Musnad 1/190, Abu Dawud no. 3043 (3/431), Abdur Razzaaq in his Musannaf (10/179), al-Baihaqee in as-Sunan (8/136). Its isnaad is saheeh.

⁶ Reporetd by Maalik in al-Muwatta no. 14 (2/871) and Abudullah bin Ahmad reported it in Masaail Ahmad bin Hanbal no. 1543 and al-Baihaqee in as-Sunan 8/136.

⁷ Reported by al-Bukhaari in Tareekh al-Kabeer 2/222 and al-Baihaqee in as-Sunan 8/136.

Fifthly: Consuming the wealth of orphans. So from the rights of the orphans upon the people is that the people should support them, establish their tarbiyyah (education, upbringing, manners etc.), have concern for their affairs, increase their wealth and assist them until they reach their maturity and full level of responsibility. And in His Perfect and Clear Book, Allaah has prohibited consuming the wealth of the orphan and has promised the most severe type of punishment for the individual who does this, so He said:

“Verily, those who unjustly eat up the property of orphans, they eat up only into their bellies, and they will be burnt in the blazing Fire.” [an-Nisaa:10]

And He has prohibited using the orphans wealth except in a way which is better for him, such as benefiting him and increasing his wealth by selling and buying and by employing ways which return a profit and increase.

Sixthly: Giving back to the enemy and fleeing upon meeting the enemy. Since that is from cowardice and it contains weakness of bravery and might of the Muslims and the deen. It shows a strengthening of the disbelievers over the blood of the Muslims, their women and their wealth. And it is not permissible for a Muslim to flee from the battlefield since he achieves success either by victory, the Help of Allaah and the war booty or by martyrdom in the path of Allaah.

The Seventh: Falsely accusing believing women who are full of shyness and modesty, of illegal sexual intercourse. It is a great crime to accuse a noble woman who is chaste, pure and righteous, far from having any notion of it in her heart, of committing fornication and evil deeds.

So the one who does that is obliged to bring four witnesses and if not, then he is regarded by Allaah to be from the liars and sinners. His testimony is never accepted and it is obligatory to implement the punishment of eighty lashes upon him.

This is his recompense in the dunyaa and his recompense in the hereafter is what Allaah has made the consequence of this lie:

“Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers are cursed in this life and in the Hereafter, and for them will be a great torment. On the Day when their

tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.”

[an-Nur :23-24]

O Muslim, avoid these destructive sins and do not pollute your soul with any of them, for doing so will necessitate the anger and hatred of Allaah as well the hatred, anger and contempt of the people towards you.

And know that the major sins are many and they are about seventy in number as stated by Ibn Abbaas. And many books have been written regarding them, such as ‘Kitab ul-Kabaa’ir’ of adh-Dhahabi which is published and like ‘Kitab uz-Zawaajir’ an ‘Iftiraaq il-kaba’ir’ of Ibn Hajar al-Haythamee.

So know and recognise them and then avoid them so that Allaah will forgive your minor sins, as He, the Most High says:

“If you avoid the great sins which you are forbidden to do, We shall expiate from you your (minor) sins, and admit you to a noble entrance (i.e. Paradise).”[an-Nisaa:31]

The Benefits of the Hadeeth

- 1) Compassion and mercy of the Messenger for his ummah since he directed them to the good that he knew for them and warned them from the evil that he knew for them.
- 2) The obligation to avoid the destructive sins which the Messenger of Allaah warned us about. As well the obligation to avoid other major sins which are indicated in the Book and the Sunnah.

The greatest of these major sins is shirk (associating partners) with Allaah, for verily it is the sin which He does not forgive.