

Subject The 7 Destructive

Level : Advanced

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((اجْتَنِبُوا السَّبْعَ الْمُوْبِقَاتِ. قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ؟ قَالَ: الشُّرْكُ بِاللَّهِ، وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ)). ((مُتَّفَقٌ عَلَيْهِ)).

Abu Hurairah (May Allah be pleased with him) said: The Prophet ﷺ said, "Avoid the seven destructive (sins)." It was said: "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practicing sorcery, killing the soul which Allah has forbidden except for a just cause, eating of usury, devouring the property of an orphan, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers." [agreed upon].

The Narrator:

Abu Hurairah's name is Abdul Rahman ibn Sakhr Al-Dawsi from the tribe of Daws. He came from Yemen to Medina in the 7th year AH to embrace Islam. He was known as Abu Hurairah because he used to carry a kitten in his sleeve. He narrated the most hadiths from the Prophet Muhammad ﷺ. He said about himself: "I divide the night into three parts: a third in which I sleep, a third in which I pray, and a third in which I recall the hadiths of the Messenger ﷺ." Abu Hurairah would pray for a third of the night, his wife for another third, and his daughter for another third. Abu Hurairah passed away in the year 59 AH at the age of 78, may Allah be pleased with him.

Vocabulary

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| • اجْتَنَبُوا : avoid | • الرِّبَا : usury |
| • الْمُوْبِقَاتِ : destructive | • الْيَتِيمِ : the orphan |
| • السَّحَرُ : sorcery | • الزَّحْفِ : battle |
| • قَتْلُ : killing | • قَذْفُ : slandering |
| • النَّفْسِ : the soul | • الْمُحْصَنَاتِ : chaste women |

The Explanation:

Allah created all of His creations different in many ways; in their sizes, importance, characteristics, etc. Similarly, good deeds vary in their rewards as sins vary in the punishment. Good deeds have degrees, and sins have degrees as well. The greater the benefit of a good deed, the greater its reward from Allah, and the lesser its benefit, the lesser its reward. Similarly, with sins: the more severe the harm, the greater the sin, and it is considered a major, destructive sin. In this hadith, the Prophet ﷺ lists seven bad deeds, each of which is a significant major sin in the sight of Allah and people. The Prophet (peace be upon him) described them as "mubiqat," which means destructive sins, and they are called so because they destroy their perpetrator through severe punishment in this world and the Hereafter.

These sins are:

Shirk: Associating with Allah

Sihr: Sorcery

Al-Qatl: Murdering

Arriba: Usury

Aklu malil Yateem: Devouring the property of an orphan,

Attawalee yawma Azzahf: Fleeing from the battlefield

Qadhful Muhsanat: Slandering chaste women.

1- Shirk

Associating partners with Allah is the gravest sin and the most severe of the major sins. It is the sin that Allah Almighty will not forgive if a person dies while committing it. Allah said,

{إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ}

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills" (Quran, Surah An-Nisaa: 48).

The Prophet ﷺ said:

كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا مَنْ مَاتَ مُشْرِكًا...

"It is hoped that Allah may forgive every sin, except in the case of one who dies a polytheist..."

2- Sihr

Magic (sorcery) is one of the major destructive sins, and it is a dangerous and evil act that only those whose hearts are filled with the devil engage in. Magic can only be performed through contact with demons and getting close to them. All forms of magic are evil, and there is no good in it. All Muslim scholars agreed that learning and teaching magic is forbidden. The majority of scholars from the Hanafi, Maliki, and Hanbali schools of thought agreed that the magician must be executed, while the Shafi'i school holds that a magician should only be executed if their magic leads to someone's death. If their magic does not result in death, then they should not be executed.

A Muslim should understand that nothing can harm them except by Allah's decree. Even if all the magicians gathered to harm someone with their magic, they would not be able to do so without Allah's permission. Allah Almighty says,

{وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ}

"But they (the magicians or devils) do not harm anyone through it except by permission of Allah" (Quran, Surah Al-Baqarah: 102).

3- Al-Qatl

The third major sin is killing a soul that Allah has forbidden to kill, except by legal right. This refers to the protected soul that has not committed anything warranting its death. Killing such a soul is a major sin. Islam emphasizes the sanctity of life and the protection of people's lives. It is not permissible for anyone to unjustly take another person's life. Allah Almighty says,

{مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا}

"Whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely" (Al-Ma'idah: 32).

Allah has prepared severe punishment for murderers; He has decreed Hell for them as their abode. Allah says,

{وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا}

"But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment" (An-Nisa: 93).

4- Arriba

Usury is injustice to humanity and a means of consuming people's wealth unlawfully. It is considered a war against Allah and His Messenger, and it warrants severe punishment in the Fire, as stated in the Quran. Therefore, it is not permissible for a Muslim to engage in usury, either by taking it or giving it. The Quran sternly warns those who deal in usury. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ * فَإِن لَّمْ تَفْعَلُوا
فَأَذْنُوبُا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ

"O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers. And if you do not, then be informed of a war [against you] from Allah and His Messenger" (Al-Baqarah: 278-279).

Allah also says,

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

"Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever" (Al-Baqarah: 276).

The Sunnah of the Prophet (peace be upon him) extends this prohibition to include all those involved in a usurious transaction. This includes the one who consumes usury, the one who gives it, the scribe who writes the contract, and the witnesses to the contract. The Prophet ﷺ said,

لعن الله آكل الربا، وموكله، وكاتبه، وشاهديه، وقال: هم سواء

"Allah has cursed the one who consumes usury, the one who gives it, the one who records it, and the two witnesses to it," and he said, "They are all equal in sin." (Narrated by Muslim).

5- Aklu malil Yateem

It is forbidden to consume the wealth of orphans unjustly. People are obligated to care for, protect, and assist orphans until they reach maturity. Whoever is tempted to wrongfully take an orphan's wealth, exploiting their lack of protection, is warned of severe punishment by Allah. Allah says:

﴿ إِنِّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ۝ ﴾

"Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze" (An-Nisa: 10).

6- Attawalee yawma Azzahf

Turning away from the battlefield and fleeing from the enemy is cowardice and a grave sin. It weakens the morale of the Muslims and encourages the enemies to attack them, shed their blood, and seize their lands. Therefore, it is not permissible for a Muslim who is present in battle to turn his back to the enemy, escaping the battlefield, except as part of a tactical maneuver in warfare. Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ * وَمَنْ يُولِهِمْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ﴾

"O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn your backs to them. And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is Hell - and wretched is the destination" (Al-Anfal: 15-16).

7- Qadhful Muhsanat

The meaning of slander (qadhf) is to accuse a woman or a man of adultery (zina). The term "muhsanat" refers to chaste women who have not been proven guilty of zina. Whoever accuses a woman or a man of zina without providing four witnesses is committing a major sin. The punishment for such an accusation is eighty lashes. Allah Almighty says:

﴿وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾

"Those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient" (An-Nur: 4).

LESSONS LEARNED

A- Not all sins are equal.

B- The 7 destructive sins are:

1- Shirk: Associating with Allah. 2- Sihr: Sorcery. 3-Al-Qatl: Murdering. 4- Arriba: Usury. 5- Aklu malil Yateem: devouring the property of the orphan. 6- Attawalee yawma Azzahf: fleeing from the battlefield. 7- Qadhful: slandering.