

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ
الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي
بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾

Those who avoid great sins and Al-Fawahish except the small faults, verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e. those who are Al-Muttaqun [Surah An Najm 53:32]

الكبائر

The Major Sins

Reference:

الكبائر - الإمام شمس الدين محمد بن أحمد بن عثمان الذهبي

IPP-001082

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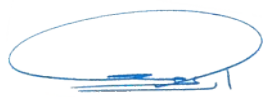
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لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ



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Reference:

الكبائر - الإمام شمس الدين محمد بن أحمد بن عثمان الذهبي



Introduction

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ
الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي
بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾

Those who avoid great sins and Al-Fawahish except the small faults, verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e. those who are Al-Muttaqun [Surah An Najm 53:32]

Sheikh As Sa'ady (may Allah have mercy on him) says in his tafsir:

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ

Those who avoid great sins and Al-Fawâhish

This is referring to those who do what Allah has commanded them from obligations, which includes leaving major sins such as illicit sexual relations, drinking alcohol, dealing in interest, killing, etc.

إِلَّا اللَّمَمَ

except the small faults

Which are minor sins which the person does not insist on doing though occasionally he might fall into these sins.

إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ

verily, your Lord is of vast forgiveness

If it wasn't for Allah's forgiveness, then all of the land and its people would be destroyed, and if it wasn't for His forbearance, the sky would fall unto the earth – no living creature would be left. For this reason the Prophet (ﷺ) said:



عن النبي صلى الله عليه وسلم قال: "الصلوات الخمس والجمعة إلى الجمعة، ورمضان إلى رمضان، مكفرات ما بينهن إذا اجتنب الكبائر"

Abu Hurairah (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "The five daily (prescribed) Salat, and Friday (prayer) to the next Friday (prayer), and the fasting of Ramadan to the next Ramadan, is expiation of the sins committed in between them, so long as major sins are avoided."— Riyadh As Saliheen, Muslim, Book 9, Hadith 1149

هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs.

Allah knows all of your situations and what you're inclined to. He knows your weaknesses concerning the commands. He knows there are temptations surrounding you. He is the One Who created you from the earth, and while you're in your mother's womb, He knows about you. Had Allah given you full power to do all of the commands, then you will not face weaknesses. So with Allah's full knowledge of your situation and according to His divine wisdom and great giving, He immerses you with His mercy, forgiveness, pardoning, and goodness towards you. He forgives your sins and slips, especially if you are striving to seek His pleasure all the time. You might slip and commit sins again and again but know that Allah is the Most Generous of the generous and He is the Most Merciful of the merciful. He is more merciful to His slaves than a parent is to his child. So know without a doubt His forgiveness is near and He will always respond to you. For this reason Allah said:

فَلَا تَزَكُّوْا أَنْفُسَكُمْ

So ascribe not purity to yourselves.

Don't praise or ascribe purity to yourself and not even to others.

هُوَ أَعْلَمُ بِمَنِ اتَّقَى

He knows best him who fears Allâh and keeps his duty to Him [i.e. those who are Al-Muttaqûn]

The place of taqwa is in the heart, and only Allah sees your heart and only He can reward you for the goodness and taqwa in it. As for the people, don't think they can make you sufficient from Allah.



The topic of major sins is a priority because the reason for being punished in the grave and in the hellfire is the major sins. Imagine decorating and beautifying your house, but there's still garbage in it.

Major sins are the ones stated in the Quran and Sunnah which have a **punishment or curse linked to it** and **require repentance**, for this reason we need to know about them. Otherwise how will we avoid them and protect ourselves from them if we don't know? To be cursed means to be away from the mercy of Allah. The mercy of Allah means to have all goodness and to be protected from all evil. We are all in need of Allah's mercy and should avoid sins that bear this punishment.

Someone might ask- can we avoid major sins? Yes we can with the help of Allah. Allah commanded Adam and Hawa to dwell in paradise and eat from whatever they like, but not to come close to one specific tree. Similarly, **major sins are like this one tree**. If you seek Allah's vast forgiveness, then you must avoid all the major sins.

In the book 'Major Sins' (الكبائر) by Al Dhahabee (الذهبي) – may Allah have mercy on him – he mentions 76 major sins with the evidence from the Quran and Sunnah.

When Allah forbids us from anything it is because there is only harm to us and no benefit whatsoever. That's why you find falling into major sins causes misery. Falling into major sins requires thought and planning, it's not something little, for this reason one can avoid it. We ask Allah the protection.

As we are reading the major sins, it is extremely important not to feel confident in our ability to avoid it. We need to ask Allah to protect us and give us the well-being. We cannot ascribe purity to ourselves. If we know of anyone committing such sins, we need to ask Allah to have mercy on them. And if we see ourselves falling into any of the major sins, then don't despair from the mercy of Allah – repent back to Allah and know He is vast in forgiveness.

If someone is committing a minor sin, but insisting on doing it, thinking it is just minor, then it will be a major sin.



#1

Shirk

الشرك

To associate with Allah. Shirk is the worst of all sins and it will not be forgiven if a person doesn't repent and dies on it.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin [Surah An Nisa'a 48]

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ

Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode [Surah Al Maeda 72]

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ ".
قَالُوا يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ " الشَّرْكَ بِاللَّهِ، وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ،
وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ " .

Narrated Abu Huraira (رضي الله عنه): The Prophet (ﷺ) said, "Avoid the seven great destructive sins." They (the people!) asked, "O Allah's Messenger! What are they?" He said, "To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battle-field at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good believers." - Sahih al-Bukhari 6857



#2

To kill a person

قتل النفس

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ
اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment [Surah Al Furqan 68]

Refer to the hadith of the seven great destructive sins (السَّبْعُ الْمُوْثِقَاتِ) mentioned on page 4.

#3

Magic

السحر

Engaging in magic or going to a magician requires repentance.

وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ
عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ
حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ

but the Shayâtin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two (angels,) Hârût and Mârût, but neither of these two angels taught anyone (such things) till they had said, "We are only for trial, so disbelieve not [Surah Al Baqarah 102]



Refer to the hadith of the seven great destructive sins (السَّبْعُ الْمُوْثِقَاتِ) mentioned on page 4.

#4

Leaving the prayer

ترك الصلاة

To intentionally leave the five obligatory prayers is considered a major sin and bears punishment.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا ۖ إِلَّا مَنْ تَابَ

Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell. (59) Except those who repent [Surah Maryam 59-60]

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن أول ما يحاسب به العبد يوم القيامة من عمله صلاته، فإن صلحت، فقد أفلح وأنجح، وإن فسدت، فقد خاب وخسر، فإن انتقص من فريضته شيئاً، قال الرب، عز وجل: انظروا هل لعبدي من تطوع، فيكمل منها ما انتقص من الفريضة؟ ثم يكون سائر أعماله على هذا"

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "The first of man's deeds for which he will be called to account on the Day of Resurrection will be Salat. If it is found to be perfect, he will be safe and successful; but if it is incomplete, he will be unfortunate and a loser. If any shortcoming is found in the obligatory Salat, the Glorious and Exalted Rabb will command to see whether His slave has offered any voluntary Salat so that the obligatory Salat may be made up by it. Then the rest of his actions will be treated in the same manner." – Riyadh As Saliheen, At Tirmidhi, Book 9, Hadith 1081



#5

Not giving zakat

منع الزكاة

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ، مَثَلُ لَهُ مَالُهُ شُجَاعًا أَقْرَعَ، لَهُ زَبَيْبَتَانِ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ، يَأْخُذُ بِلَهْزَمَتَيْهِ - يَعْنِي بِشِدْقَيْهِ - يَقُولُ أَنَا مَالُكَ أَنَا كَنْزُكَ "

Narrated Abu Huraira (رضي الله عنه): Allah's Messenger (ﷺ) said, "Anyone whom Allah has given wealth but he does not pay its Zakat, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, "I am your wealth; I am your treasure." – Al Bukhari Book 65, Hadith 4565

#6

Undutiful and disobedience to parents

عقوق الوالدين

This is a grave sin for which the person will be punished both in this life and next. If we have done this in the past, we must seek forgiveness.

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلَا أُخْبِرُكُمْ بِكَبِيرِ الْكَبَائِرِ ". قَالُوا بَلَى يَا رَسُولَ اللَّهِ. قَالَ " الْإِشْرَاقُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ "

Narrated Abu Bakrah: Allah's Messenger (ﷺ) said, "Shall I inform you of the biggest of the great sins?" They said, "Yes, O Allah's Apostle!" He said, "To join partners in worship with Allah, and to be undutiful to one's parents. " - Sahih al-Bukhari 6273

عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ "

Abdullah bin Amr narrated that: the Prophet (ﷺ) said: "The Lord's pleasure is in the parent's pleasure, and the Lord's anger is in the parent's anger." - Jami` at-Tirmidhi 1899



Dealing in interest

أكل الربا

The shaitan loves to beautify sins and for dealing in interest he will tell you, 'if you don't take interest then your children will be poor.' May Allah make all of our wealth halal.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers. (278) And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly and you shall not be dealt with unjustly (279) [Surah Al Baqarah 278-279]

قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَهُ وَكَاتِبَهُ

Narrated Abdullah ibn Mas'ud: The Messenger of Allah (ﷺ) cursed the one who accepted usury, the one who paid it, the witness to it, and the one who recorded it. - Sunan Abi Dawud 3333, Sahih (Al-Albani)



#8

Wrongly spending an orphan's wealth

أكل مال اليتيم

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي
بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire! [Surah An Nisa'a 10]

#9

Lying about the Prophet (ﷺ)

الكذب على النبي صلى الله عليه وسلم

This refers to fabricating the ahadith. Don't spread a Hadith unless you verify it. Don't say the Prophet (ﷺ) said this which he didn't say.

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ يَقُولُ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

Narrated Salama: I heard the Prophet (ﷺ) saying, "Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-fire." - Sahih al-Bukhari 109



Eating in Ramadan without an excuse

إفطار رمضان بلا عذر و لا رخصة

Fasting in Ramadan is a pillar of Islam and it must be fulfilled unless one has a valid excuse. Valid excuse from fasting include: sickness, travelling, menstruation.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامَ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ "

It is narrated on the authority of 'Abdullah son of 'Umar that the Messenger of Allah (ﷺ) said: (The superstructure of) al-Islam is raised on five (pillars), testifying (the fact) that there is no god but Allah, that Muhammad is His slave and messenger, and the establishment of prayer, payment of Zakat, Pilgrimage to the House (Ka'ba) and the fast of Ramadan. - Sahih Muslim 16

Part of longer hadith:

وَرَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ

The Prophet (ﷺ) said: And may a man upon whom Ramadan enters and then passes, before he is forgiven, be humiliated. - Jami` at-Tirmidhi 3545



#11

To flee the battle

الفرار من الزحف

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقُنَالٍ أَوْ مُتَحِيزًا إِلَى
فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ
الْمَصِيرُ ۝١٦

And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination! [Surah Al Anfal 16]



Refer to the hadith of the seven great destructive sins (السَّبعُ الْمُؤِيقَاتِ) mentioned on page 4.



#12

Illicit sexual relation

الزنا

Allah warns us to not come close to zina because there are steps to it. It begins with the eyes, and the eyes, mouth and hands can commit zina. We should never feel secure that we will never fall into it. We need to be poor to Allah's help and protection. We ask Allah for the well-being and protection.





وَلَا تَقْرَبُوا الزَّيْنَةَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا

And come not near to the unlawful sexual intercourse. Verily, it is a Fâhishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allâh forgives him). [Surah Al Isra'a 32]



وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "كُتِبَ عَلَى ابْنِ آدَمَ نَصِييَهُ مِنَ الزَّنا مدرك ذلك لا محالة: العينان زناهما النظر، والأذنان زناهما الاستماع، واللسان زناه الكلام، واليد زناها البطش، والرجل زناها الخطا، والقلب يهوى ويتمنى، ويصدق ذلك الفرج أو يكذبه"

Abu Hurairah (May Allah be pleased with him) said: The Prophet (ﷺ) said, "Allah has written the very portion of Zina which a man will indulge in. There will be no escape from it. The Zina of the eye is the (lustful) look, the Zina of the ears is the listening (to voluptuous songs or talk), the Zina of the tongue is (the licentious) speech, the Zina of the hand is the (lustful) grip, the Zina of the feet is the walking (to the place where he intends to commit Zina), the heart yearns and desires and the private parts approve all that or disapprove it." – Riyadh As Saliheen, Al Bukhari & Muslim, Book 18, Hadith 1622



#13

Unjust ruler cheating and oppressing the people

الإمام الغاش لرعيته الظالم الجبار

This is inclusive of anyone who is in a position of being responsible for others, whether a boss, principal, teacher, etc. Don't oppress those who are working at home. We need to ask Allah to help us to stop and forgive us. We shouldn't despair or lose hope; we need to remember that Allah is vast in mercy.



إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

The way (of blame) is only against those who oppress men and rebel in the earth, without justification for such there will be a painful torment [Surah Ash Shura 42]

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ

Narrated Ibn `Umar: The Prophet (ﷺ) said, "Oppression will be a darkness on the Day of Resurrection." - Sahih al-Bukhari 2447

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ، فَقَالَ " اتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ "

Narrated Ibn `Abbas: The Prophet (ﷺ) sent Mu`adh to Yemen and said, " Beware of the supplication of the oppressed, for there is no barrier between it and Allah" - Sahih al-Bukhari 2448

#14

Drinking/consuming alcohol

شرب الخمر

Drinking alcohol is haram, even if it's a drop. Some think it's only if a person gets drunk or having a little in the dessert, marinade or medicine is fine. All of this is haram. Allah will not cure in something haram.



يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ
يُوْقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ
وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. (90) Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain? (91) [Surah Al Maeda 90-91]

#15

Arrogance, pride, self-deception, self-conceit

الكبر و الفخر و الخيلاء و العجب و التيه

These are all sicknesses of the heart. Arrogance is thinking you're better than anyone in the deen or duniya. Pride is self-amazement without comparing oneself with others. Sometimes we do this to our children when we praise them, but we need to praise them in times of weakness, when they need motivation. Don't praise someone already motivated and active because it can lead to pride. The first sin in which Allah was disobeyed was arrogance committed by Iblis.

عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ
مِّنْ كِبَرٍ

It is narrated on the authority of 'Abdullah that the Messenger of Allah (ﷺ) observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. - Sahih Muslim 91



عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُورَةِ الرِّجَالِ، يَغْشَاهُمُ الذُّلُّ مِنْ كُلِّ مَكَانٍ، يُسَاقُونَ إِلَى سِجْنٍ مِنْ جَهَنَّمَ يُسَمَّى: بُولَسَ، تَعْلُوهُمْ نَارُ الْأَنْيَارِ، وَيُسْقَوْنَ مِنْ عَصَارَةِ أَهْلِ النَّارِ، طِينَةَ الْحَبَالِ.

'Amr ibn Shu'ayb reported via his father that his grandfather related that the Prophet (ﷺ) said, "On the Day of Rising, the proud will be gathered like specks in the form of men. Abasement will envelop them on every side. They will be driven to a prison in Jahannam called Bulas. The hottest of fires will rise over them. They will have to drink the pus of the people of the Fire, the foul fluid that their skins excrete." - Al-Adab Al-Mufrad 557, Hasan (Al-Albani)

#16

To give false witness

شهادة الزور

To say things that are contrary to the truth. Such as to say that 'I saw this', but you didn't.

قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكِبَائِرِ - ثَلَاثًا - الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ ". وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا فَجَلَسَ فَمَا زَالَ يُكْرِّرُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ .

It is narrated on the authority of 'Abdur-Rahman b. Abu Bakra that his father said: We were in the company of the Messenger of Allah (ﷺ) that he observed: Should I not inform you about the most grievous of the grave sins? He repeated it three times, and then said: Associating anyone with Allah, disobedience to parents, false testimony or false utterance. The Prophet (ﷺ) was reclining, then he sat up, and he repeated it so many times that we wished that he should become silent. - Sahih Muslim 87



#17

Homosexuality

الواط

أَتَأْتُونَ الذُّكَرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ
أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

"Go you in unto the males of the 'Alamîn (mankind), (165) "And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!" (166)
[Surah Al Shu'araa 165-166]

#18

Slander the chastity of a woman

قذف المحصنات

Accusing someone of zina is a great matter. Don't accuse a woman based on your assumptions and heresay.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا
وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

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 [Surah An Noor 23]



قَالَ فَأَخَذَ لِسَانَهُ قَالَ " كُفَّ عَلَيْكَ هَذَا " . فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ فَقَالَ " ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ "

"So he grabbed his tongue. He said 'Restrain this.' I said: 'O Prophet of Allah! Will we be taken to account for what we say?' He said: 'May your mother grieve your loss O Mu'adh! Are the people tossed into the Fire upon their faces except because of what their tongues have wrought?'" - Jami` at-Tirmidhi 2616

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ،

Narrated `Abdullah bin `Amr: The Prophet (ﷺ) said, "A Muslim is the one who avoids harming Muslims with his tongue or his hands. - Sahih al-Bukhari 6484

#19

Someone who's collecting zakat cannot take from it
or to take booty without permission

الغلول من الغنيمة و من بيت المال و الزكاة

For the one collecting zakat, he cannot even take a dirham. This also applies in the case of employees taking office supplies from work and using it for personal use.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ
تُؤْفَى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

It is not for any Prophet to take illegally a part of booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, - and they shall not be dealt with unjustly. [Surah Al Imran 161]



#20

To unjustly take someone's wealth

الظلم بأخذ أموال الناس بالباطل

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَأْخُذُ أَحَدٌ شِبْرًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ إِلَّا طَوَّقَهُ اللَّهُ إِلَى سَبْعِ أَرْضِينَ يَوْمَ الْقِيَامَةِ

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: One should not take a span of land without having legitimate right to it, otherwise Allah would make him wear (around his neck) seven earths on the Day of Resurrection. - Sahih Muslim 1611

#21

Stealing

السرقه

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ "

Narrated Abu Huraira: The Prophet (ﷺ) said, "The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse and a thief is not a believer at the time of committing theft and a drinker of alcoholic drink is not a believer at the time of drinking. Yet, (the gate of) repentance is open thereafter." - Sahih al-Bukhari 6810



#22

Those who stop others in the street and take their money

قطع الطريق

To stop someone at knife/gun point and steal from them. Islam came to protect the body, wealth, and chastity of the people. All of this places stability in a society.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter [Surah Al Maeda 33]

#23

Swearing falsely

اليمين الغموس

قال رسول الله صلى الله عليه وسلم : " قال رجل: والله لا يغفر الله لفلان، فقال الله عز وجل: من ذا الذي يتألى علي أن لا أغفر لفلان! فإني قد غفرت له، وأحببت عملك "



Jundub bin 'Abdullah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "Once someone said: 'By Allah! Allah will not forgive such and such (a person).' Thereupon Allah, the Exalted and the Glorious, said: 'Who is he who takes an oath in My Name that I will not grant pardon to so-and-so? I have granted pardon to so-and-so and rendered your good deeds fruitless.'" – Riyadh As Saliheen, Muslim, Book 18, Hadith 1576

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ الْمَنَانُ بِمَا أُعْطِيَ وَالْمُسْبِلُ إِزَارَهُ وَالْمُنْفِقُ سَلْعَتُهُ بِالْحَلِفِ الْكَاذِبِ"

It was narrated that Abu Dharr said: "The Messenger of Allah (ﷺ) said: "There are three to whom of Allah will not speak on the Day of Resurrection or look at them or purify them, and theirs will be a painful torment: the one who reminds people of what he has given them, the one who lets his garment hang beneath his ankles, and a vendor who tries to sell his product by means of false oaths." - Sunan an-Nasa'i 2564

#24

Constant lying

الكذاب في غالب أقواله

وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا

The Prophet (ﷺ) said: Beware of lying. Lying leads to deviance and deviance leads to the Fire. A man continues to lie until he is written as a liar with Allah." - Sahih al-Bukhari 6094

#25

Suicide

قاتل نفسه

Allah is the One Who terminates your life, so why are you by your will killing yourself? We shouldn't underestimate this sin because we say this person went through such and such that's why he killed himself. The punishment is the person will kill himself again and again in the hellfire, the same way he killed himself in the life. May Allah protect and guide everyone.



وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَنْ يَفْعَلْ
 ذَلِكَ عُدُوًّا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا إِنْ تَجْتَنِبُوا
 كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ
 وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا ﴿٣١﴾

And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. (29) And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh. (30) If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise). (31)
 [Surah An Nisa'a 29-31]

#26

An evil judge

القاضي السوء

When a person judges, it should not be based on desire, family or money. For this reason being a judge is not easy and requires taqwa.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا
 بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ
 اللَّعِينُونَ ﴿١٥٩﴾



Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers [Surah Al Baqarah 159]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَّ وَالْمُرْتَشِيَّ

'Abdullah bin 'Amr narrated: "The Messenger of Allah (ﷺ) cursed the one who bribes and the one who takes a bribe." - Jami` at-Tirmidhi 1337

#27

A man of the house allows his household to commit a sin and he's proud of it

القواد المستحسن على أهله

He's fine that his daughter has a boyfriend, or his wife is mingling with men. He doesn't feel it's wrong for other men to be around and looking at his wife and daughters. A man in general should have (غيرة) – 'praiseworthy jealousy' towards his household.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ الْعَاقُ لِوَالِدَيْهِ وَالْمَرْأَةُ الْمُتَرَجِّلَةُ وَالذَّيُّوثُ

It was narrated from Salim bin 'Abdullah that his father said: "The Messenger of Allah (ﷺ) said: "There are three at whom Allah will not look on the Day of Resurrection: The one who disobeys his parents, the woman who imitates men in her outward appearance, and the cuckold. - Sunan an-Nasa'i 2562



#28

A woman being like a man and a man being like a woman

الرجلة من النساء و المخنث من الرجال

You find a woman dressing, talking, and sitting like men. Or you find a man dressing, talking and sitting like a woman. Or to have an operation to change the gender. When you have children, if you have a boy then he's a boy, and if you have a girl then she's a girl. Sometimes you find those who don't have a boy, so they'll dress up the girl like a boy, or the other way around. It doesn't suit. May Allah have mercy on all and guide and protect.

عَنِ ابْنِ عَبَّاسٍ، قَالَ لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ

Narrated Ibn `Abbas: The Prophet (ﷺ) cursed effeminate men (those men who are in the similitude (assume the manners of women) and those women who assume the manners of men - Sahih al-Bukhari 5886

#29

Marrying falsely in order to marry your previously divorced spouse

المحلل و المحلل له

If a lady is divorced, she will have to complete her 'idda and then marry someone else. If she divorces this second man, then she can go back to the previous husband. This is to make a person think twice before divorcing his wife, she's not like a yo-yo going back and forth. In the case of this sin, they bring someone to marry the wife for one day, and then divorce her for some payment given to him so the woman can go back and remarry her previous husband.

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَعَنَ اللَّهُ الْمُحَلِّلَ وَالْمُحَلَّلَ لَهُ "

The Prophet (ﷺ) said: Curse be upon the one who marries a divorced woman with the intention of making her lawful for her former husband and upon the one for whom she is made lawful. - Sunan Abi Dawud 2076, Sahih (Al-Albani)



#30

To eat dead animals, blood and pork

أكل الميتة و الدم و لحم الخنزير

Dead animals meaning they are not slaughtered but found dead.

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ
يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ
فِسْقًا أَهْلًا لغيرِ اللَّهِ بِهِ

Say (O Muhammad ﷺ): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh [Surah Al An'am 145]

#31

Not to clean oneself after urinating

عدم التنزه من البول

عَنِ ابْنِ عَبَّاسٍ، قَالَ مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَبْرَيْنِ فَقَالَ " إِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا هَذَا فَكَانَ لَا يَسْتَنْزَهُ مِنْ بَوْلِهِ وَأَمَّا هَذَا فَإِنَّهُ كَانَ يَمْشِي بِالنَّمِيمَةِ

It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) passed by two graves and said: 'These two are being punished, but they are not being punished for something that was difficult to avoid. As for this, he used not to take precautions to avoid (his body to clothes being soiled by) urine, and this one used to walk around spreading malicious gossip.' – Sunan An Nisa'a Vol. 1, Book 1, Hadith 31



#32

To make people pay in order to pass through,
though it is not a rule from the authority

المكّاس

He won't let someone pass unless he's given money, he's doing this unlawfully on his own; it can also include bribery.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

The way (of blame) is only against those who oppress men and rebel in the earth, without justification for such there will be a painful torment [Surah Ash Shura 42]

#33

Ar Riya'a

الرياء

This is from hypocrisy, minor shirk and one of the great major sins. Riya'a is doing good deeds while wanting the praise from the people and not from Allah. Or doing good deeds in order to not be dispraised by the people, for example to go and pray so that people won't say something bad about you.

سمعت رسول الله صلى الله عليه وسلم يقول: " إن أول الناس يقضى يوم القيامة عليه رجل استشهد، فأُتي به، فعرفه نعمته، فعرفها، قال: فما عملت فيها؟ قال: قاتلت فيك حتى استشهدت، قال: كذبت، ولكنك قاتلت لأن يقال: جريء، فقد قيل، ثم أمر به، فسحب على وجهه حتى ألقي في النار. ورجل تعلم العلم وعلمه، وقرأ القرآن، فأُتي به، فعرفه نعمه فعرفها. قال فما عملت فيها؟ قال تعلمت العلم وعلمته وقرأت فيك القرآن. قال كذبت، ولكنك تعلمت ليقال: عالم. وقرأت القرآن ليقال: هو قارئ، فقد قيل: ثم أمر به، فسُحب على وجهه حتى ألقي في النار،



ورجل وسع الله عليه، وأعطاه من أصناف المال، فأُتي به فعرفه نعمه، فعرفها. قال: فما عملت فيها؟ قال: ما تركت من سبيل تحب أن ينفق فيها إلا أنفقت فيها لك، قال: كذبت، ولكنك فعلت ليقال: جواد، فقد قيل، ثم أمر به فسُحب على وجهه ثم أُلقي في النار

Abu Hurairah (May Allah be pleased with him) said: I heard the Messenger of Allah (ﷺ) saying, "The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I fought for Your Cause till I was martyred.' Allah will say: 'You have lied. You fought so that people might call you courageous; and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell. Next a man who had acquired and imparted knowledge and read the Qur'an will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I acquired knowledge and taught it, and read the Qur'an for Your sake.' Allah will say to him: 'You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur'an so that they might call you a reciter, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next a man whom Allah had made affluent and to whom Allah had given plenty of wealth, will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I did not neglect any of the ways You liked wealth to be spent liberally for Your sake.' Allah will say to him: 'You have lied. You did it so that people might call you generous, and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell." – Riyadh As Saliheen, Muslim, Book 18, Hadith 1617

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ سَمَعَ سَمَعَ اللَّهِ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللَّهَ بِهِ

Narrated Jundub: The Prophet (ﷺ) said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allah will disclose his real intention (and humiliate him). - Sahih al-Bukhari 6499



#34

Betrayal

الخيانة

You are told a secret and you expose it. A secret between you and your husband and you disclose it.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ
وَأَنْتُمْ تَعْلَمُونَ

O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you). [Surah Al Anfal 27]

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)". - Sahih al-Bukhari 6095

#35

Learning knowledge for the duniya and concealing knowledge which he has

التعلم للدنيا و كتمان العلم

To acquire knowledge in order to get a certificate or to be praised. Memorizing Quran in order to get something material. Concealing knowledge means you don't want others to know about it because it's against your desires. For example, I don't want to tell the hadith about Khadija (ra) to my husband because it will make me look bad. This doesn't include concealing knowledge because the time or topic might not be appropriate.



إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا
بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ

اللَّعِينُونَ ﴿١٥٩﴾

Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers [Surah Al Baqarah 159]

#36

Reminding others of your favors

المنان

Don't help someone and then remind him, 'I helped you, I gave you this'. You're breaking the person's heart.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ

O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury [Surah Al Baqarah 264]

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يَزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ الْمَنَّانُ مِمَّا أُعْطِيَ وَالْمُسِيلُ إِزَارَهُ وَالْمُنْفِقُ سِلْعَتُهُ بِالْحَلْفِ الْكَاذِبِ"

It was narrated that Abu Dharr said: "The Messenger of Allah (ﷺ) said: "There are three to whom of Allah will not speak on the Day of Resurrection or look at them or purify them, and theirs will be a painful torment: the one who reminds people of what he has given them, the one who lets his garment hang beneath his ankles, and a vendor who tries to sell his product by means of false oaths." - Sunan an-Nasa'i 2564



#37

Denying the qadr

المكذب بالقدر

Belief in the decree is one of the Pillars of Faith. The one denying the qadr doesn't believe everything is decreed. He thinks things happen by random or coincidence.

PART OF A LONGER HADITH – HADITH JIBREEL:

قَالَ فَأَخْبِرْنِي عَنِ الْإِيمَانِ . قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ " . قَالَ صَدَقْتَ

He (the inquirer) said: Inform me about Iman (faith). He (the Prophet (ﷺ)) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth. - Sahih Muslim 8

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئْهُ وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ

Jabir bin 'Abdullah narrated that the Messenger of Allah (ﷺ) said: 'A slave (of Allah) shall not believe until he believes in Al-Qadar, its good and its bad, such that he knows that what struck him would not have missed him, and that what missed him would not have struck him.' – At Tirmidhi Book 32, Hadith 2294

#38

Listening to people while others are privately speaking to each other

المتسمع على الناس ما يسرونه

From the goodness of one's Islam is to leave what doesn't concern him. We should mind our business and not be curious to know everything.



وَمَنْ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ أَوْ يَفِرُّونَ مِنْهُ، صُبَّ فِي أُذُنِهِ الْآنُكَ يَوْمَ الْقِيَامَةِ،

The Prophet (ﷺ) said: and if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection - Sahih al-Bukhari 7042 (Part of longer hadith)

#39

Constantly cursing

اللعان

To curse everything, from people, animals, even objects.

قال رسول الله صلى الله عليه وسلم : "لا تلعنوا بلعنة الله، ولا بغضبه، ولا بالنار"

Samurah bin Jundub (May Allah be pleased with him) said: The Messenger of Allah (ﷺ) said, "Do not curse one another, invoking Curse of Allah or Wrath of Allah or the fire of Hell." – Riyadh As Saliheen, Abu Dawud and At-Tirmidhi , Book 18, Hadith 1554

#40

Betraying the leader

الغادر بأمره

A person betrays the role he has, for example a person works for a company and leaks information to another company.

عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْغَادِرَ يُنْصَبُ لَهُ لِوَاءٌ يَوْمَ الْقِيَامَةِ، فَيُقَالُ هَذِهِ غَدْرَةُ فُلَانٍ بْنِ فُلَانٍ ."

Narrated Ibn `Umar: Allah's Messenger (ﷺ) said, "A flag will be fixed on the Day of Resurrection for every betrayer, and it will be announced (publicly in front of everybody), 'This is the betrayal (perfidy) so-and-so, the son of soand- so.'" - Sahih al-Bukhari 6178



قال رسول الله صلى الله عليه وسلم: "من أطاعني فقد أطاع الله، ومن عصاني فقد عصى الله،
ومن يطع الأمير فقد أطاعني، ومن يعص الأمير فقد عصاني

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Whosoever obeys me, obeys Allah; and he who disobeys me, disobeys Allah; and whosoever obeys the Amir (leader), in fact, obeys me; and he who disobeys the Amir, in fact, disobeys me." – Riyadh As Saliheen, Al Bukhari and Muslim, Book 1, Hadith 671

#41

To believe in fortune-tellers and astrologists

تصديق الكاهن والمنجم

It is a major sin to believe in someone who will tell you about your future. You should not go to an astrologist, fortune-teller, psychic or belief in horoscopes. Anyone who goes to the fortune teller then his prayer will not be accepted for forty days, this doesn't mean he doesn't pray in these forty days, he still has to pray. Also don't do fortune-telling to others, or teach the children 'fortune-telling' games, like 'guess who's behind the door?'. This opens the door to this major sin. And whoever believes in the fortune-teller then it's as if he has disbelieved in the Prophet (ﷺ).

عن النبي صلى الله عليه وسلم قال: "من أتى عرافاً فسأله عن شيء، فصدقه، لم تقبل له صلاة أربعين يوماً"

Narrated Safiyyah, daughter of Abu 'Ubaid, on the authority of some of the wives of the Prophet (ﷺ) who said, "He who goes to one who claims to tell about matters of the Unseen and believes in him, his Salat (prayers) will not be accepted for forty days." – Riyadh As Saliheen, Muslim, Book 18, Hadith 1669

قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - " مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ "

It was narrated that Abu Hurairah said: "The Messenger of Allah said (ﷺ): who goes to a fortuneteller and believes what he says, he has disbelieved in that which was revealed to Muhammad." – Ibn Majah Book 1, Hadith 682



Disobedience to the husband

نشوز المرأة

Which matter does this apply to? When the husband calls his wife to a relation and she refuses and he is angry with her, then the angels will curse her until the morning. And cursing means to be far from the mercy of Allah. If the woman does not fulfill this right to her husband then it can lead to fitna outside. The desire of the man is more than the woman. If the lady is sick then it's a valid reason, but if she just doesn't want then there is a punishment. Also, the lady can only fast the voluntary fasts after she gets permission from her husband. Another disobedience is to make someone enter your house without him knowing. Or to not tell him where you're going. Or if there is someone your husband doesn't want you to meet, then don't meet her. Also for acquiring knowledge, you need to get the permission from your husband, or if he doesn't like it and you're coming, then there will be no barakah. Obedience to the husband is important. We need to repent if we have done this and repentance is to quit the sin, regret doing it, and not go back to the sin. We ask Allah for the firmness.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَبَاتَ غَضَبَانِ عَلَيْهَا، لَعْنَتُهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ "

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning." - Sahih al-Bukhari 3237

وعن أبي هريرة رضي الله عنه أيضاً أن رسول الله صلى الله عليه وسلم قال: " لا يحل لامرأة أن تصوم وزوجها شاهد إلا بإذنه، ولا تأذن في بيته إلا بإذنه "

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband when he is at home; and she should not allow anyone to enter his house without his permission." - Riyadh As Saliheen, Muslim and Bukhari, Book 1, Hadith 282



Cut the relation with family

قاطع الرحم

Anyone who cuts the relation with his family members then he will not enter paradise until he is purified in the hellfire. To cut the relations means it's coming from your side – you're cutting it. There is punishment in the duniya and akhira for the one who cuts the relation.

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا
أَرْحَامَكُمْ ﴿٢٢﴾ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى
أَبْصَارَهُمْ ﴿٢٣﴾

Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? (22) Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight. (23) [Surah Muhammed 22-23]

Allah will make the person deaf and blind in the duniya, how? To not see or hear the truth. Even if the person has memorized all of the books, it will have no affect on him. We need to remember Allah is vast in forgiveness, but we need to confess and admit our wrong.

قَالَ إِنَّ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
" لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ " .

Narrated Jubair bin Mut'im: That he heard the Prophet (ﷺ) saying, "The person who severs the bond of kinship will not enter Paradise." - Sahih al-Bukhari 5984



#44

Drawer or sculptor on clothing, walls, etc

المصّور في الثياب و الحيطان

A person cannot draw or sculpt humans and animals since they have a soul, but to draw objects is permissible. A person who did this will be asked on the Day of Judgement to place a soul and he will be unable to. Someone might say 'I used to draw many pictures', then a person should repent and then get rid of the pictures.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، وَيُقَالُ لَهُمْ أَخْيُوا مَا خَلَقْتُمْ "

Narrated Aisha: Allah's Messenger (ﷺ) said, "The painter of these pictures will be punished on the Day of Resurrection, and it will be said to them, Make alive what you have created.' - Sahih al-Bukhari 7557

#45

The one who goes to someone and says so and so said this about you and then she goes to the other person and says so and so said this about you

النمام

This is making enmity between the people, whether it's to make the husband hate the wife, in-laws hating the spouse, making friends hate friends, students hating the teacher. Don't say 'so and so said this about you' because then there will be something in your heart when you see them. The one who is doing this will not enter paradise until he is purified. The Prophet (ﷺ) told the Companions don't tell me what other Companions did because I want to come to them with a pure heart. Also, don't teach your children to go and bring news to you. If we did any of this in the past, we need to ask for repentance. When it comes in way of advice or warning about someone, then this is permissible, but Allah knows your intention. For example, you would advise your child, 'don't be with so and so' out of protection for him.



سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ "

I heard Allah's Messenger (ﷺ) saying: The tale-bearer (النمام) shall not enter Paradise. - Sahih Muslim 105

#46

Wailing and talking about someone in order to make others cry

النياحة واللطم

The one who's wailing and screaming when someone dies needs to repent. Or to talk about someone who passed away in order to make others cry also requires repentance.

قال رسول الله صلى الله عليه وسلم : "النائحة إذا لم تتب قبل موتها تقام يوم القيامة وعليها سربال من قطران، ودرع من جرب"

Abu Malik Al-Ash'ari (May Allah be pleased with him) said: The Messenger of Allah (ﷺ) said, "If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a garment of scabies (Allah knows the nature thereof)." – Riyadh As Saliheen, Muslim, Book 18, Hadith 1664

#47

Insult families

الطعن في الأنساب

To talk wrongly about the background or lineage of others. No one likes to have others talk bad about their family. To say, 'so and so family is lazy, so and so family are like this, to say this person is a son of a baker, son of a farmer, etc'. No one should talk like this.



عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرُ الطَّعْنِ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَى الْمَيِّتِ

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed: Two (things) are found among men which are tantamount to unbelief: slandering one's lineage and lamentation on the dead. - Sahih Muslim 67

#48

Oppression

البغي

Oppression leads to punishment in the duniya and akhira. This type of oppression can be with people who are under your authority, for example a mother beating her children, locking them up, and also oppressing maids, no one can beat them. Anyone who has beaten their children should repent.

وعن أبي مسعود البدرى رضي الله عنه قال: "كنتُ أضرب غلامًا لي بالوسط، فسمعت صوتًا من خلفي: "اعلم أبا مسعود" فلم أفهم الصوت من الغضب، فلما دنا مني إذا هو رسول الله صلى الله عليه وسلم فإذا هو يقول: "اعلم أبا مسعود أن الله أقدرُ عليك منك على هذا الغلام" فقلت: لا أضرب مملوكًا بعده أبدًا. فقلت: يارسول الله هو حر لوجه الله تعالى، فقال: "أما لو لم تفعل، للفتحك النار، أو لمستك النار

Abu Mas'ud Al-Badri (May Allah be pleased with him) said: I was beating my slave with a whip when I heard a voice behind me which said: "Abu Mas'ud! Bear in mind..." I did not recognize the voice for the intense anger I was in. Abu Mas'ud added: As he came near me, I found that he was the Messenger of Allah (ﷺ) who was saying, "Abu Mas'ud! Bear in mind that Allah has more dominance upon you than you have upon your slave." Then I said: "I will never beat any slave in future." I said: "He is free for the sake of Allah." He (ﷺ) said, "If you had not done this, you would have been singed by the Fire." – Riyadh As Saliheen, Muslim, Book 18, Hadith 1604

Even a slave cannot be beaten, so what about children? They are not your slaves. Animals should not be tortured either.

عَنْ أَبِي بَكْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجَّلَ اللَّهُ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدْخِرُ لَهُ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ "



Abu Bakrah narrated that the Messenger of Allah (ﷺ) said: "There is no sin more worthy of Allah hastening the punishment upon its practitioner in the world – along with what is in store for him in the Hereafter – than oppression and severing the ties of kinship." – At Tirmidhi Book 37, Hadith 2700

#49

Extremism

الخروج بالسيف و التكفير بالكبائر

The Prophet (ﷺ) said people will come out of Islam looking pious, but their talk is all negative about society and they accuse others of being outside of Islam, though they are outside Islam. They have corrupt belief and they don't have any manners, they immediately judge others and say 'so and so is kafir'. They rebel against the leaders and no one is allowed to rebel against his leader. Our deen is moderate, not extreme. May Allah protect us.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا قَالَ الرَّجُلُ لِأَخِيهِ يَا كَافِرُ فَقَدْ بَاءَ بِهِ أَحَدُهُمَا "

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "If a man says to his brother, O Kafir (disbeliever)!" Then surely one of them is such - Sahih al-Bukhari 6103

#50

Harming others and insulting them

أذية المسلمين و شتمهم

Insulting and harming others whether verbally or physically. This person is so bad that when others see him, they just want to turn away from him. For example, blocking a neighbor's path, bullying others etc. We repent to Allah if we hurt anyone's feelings with our words. And to harm those closer to you such as family is greater.



وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "المسلم أخو المسلم لا يخونه ولا يكذبه ولا يخذله، كل المسلم على المسلم حرام عرضه وماله ودمه، التقوى ههنا، بحسب امرئ من الشر أن يحقر أخاه المسلم"

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "A Muslim is a brother to a Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property. Piety is here (and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother." – Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 234

#51

To harm awliya Allah

أذية أولياء الله تعالى

No one knows who are awliya Allah , anyone can be wali Allah , so we shouldn't hurt anyone, we shouldn't make anyone's life difficult. Allah declares war against the one who hurts His wali and we cannot handle this. We don't want to be a cause for harming anyone. We shouldn't push the button of others thinking we will make them learn. If someone doesn't like something, then don't do it and don't irritate them.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى قَالَ: "مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ،

On the authority of Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) said, "Verily Allah ta'ala has said: 'Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. – Sahih al-Bukhari 6502 (Part of longer hadith)



A man who drags his clothes out of pride

إسبال الإزار تعززا و نحوه

This is inclusive of a thobe, trousers, cloak, whereas the woman should make her clothes long to cover her feet. For the woman, this sin is applicable when wearing clothes and feeling proud of it. When you wear a new garment, you supplicate asking Allah the best of it and seeking refuge from the evil of it.

DUA'A:

(اللهم لك الحمد أنت كسوتنيه، أسألك خيره وخير ما صنع له، وأعوذ بك من شره وشر ما صنع له

"Allahumma lakal-hamdu, Anta kasautanihi, as'aluka khairahu wa khaira ma suni`a lahu, wa a`udhu bika min sharrihi wa sharri ma suni`a lahu (O Allah, all the praise is for You that You have given it to me to put on. I ask You its goodness and the goodness of the purpose for which it was made, and I seek Your Protection from its evil and the evil of the purpose for which it was made – Riyadh As Saliheen, Abu Dawud and At-Tirmidhi, Book 4, Hadith 813

وعن أبي ذر رضي الله عنه عن النبي صلى الله عليه وسلم قال: " ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم، ولا يزكيهم ولهم عذاب أليم" قال: فقرأها رسول الله صلى الله عليه وسلم ثلاث مرار. قال أبو ذر: خابوا وخسروا من هم يا رسول الله؟ قال: المسبل، والمنان، والمنفق سلعته بالحلف الكاذب

Abu Dharr (May Allah be pleased with him) said: The Prophet (ﷺ) observed: "There are three (types of) people to whom Allah will neither speak on the Day of Resurrection nor look at them nor purify them, and they will have a painful chastisement." The Messenger of Allah (ﷺ) repeated it three times. Abu Dharr (May Allah be pleased with him) remarked: "They are ruined. Who are they, O Messenger of Allah?" Upon this, the Messenger of Allah (ﷺ) said, "One who lets down his lower garments (below his ankels) out of arrogance, one who boasts of his favours done to another; and who sells his goods by taking a false oath." – Riyadh As Saliheen, Muslim, Book 18, Hadith 1588



#53

For men to wear gold and silk

لباس الذهب و الحرير للرجل

This is imitating women because it's adornment for women, not men. This is inclusive of gold watches and rings for men.

وعن أبي موسى الأشعري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "حرم لباس الحرير والذهب على ذكور أمتي، وأحل لإناثهم"

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Wearing of silk and gold has been made unlawful for males and lawful for the females of my Ummah." – Riyadh As Saliheen, At Tirmidhi, Book 4, Hadith 808

#54

Slave who escapes from his master

العبد الآبق

Now we don't have slaves, but for a worker to escape the house, etc.

وعنه عن النبي صلى الله عليه وسلم : "إذا أبق العبد، لم تقبل له صلاة"

Jarir bin Abdullah (May Allah be pleased with him) said: The Prophet (ﷺ) said, "When the slave runs away from his master, his Salat (prayer) will not be accepted." – Riyadh As Saliheen, Muslim, Book 18, Hadith 1769



#55

To sacrifice an animal not for Allah's sake

من ذبح لغير الله

Even a fly cannot be sacrificed for anything besides Allah. Some people sacrifice for graves or for awliya, one should repent and seek forgiveness for doing this.

لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ

The Prophet (ﷺ) said: Allah cursed him who sacrificed for anyone else besides Allah - Sahih Muslim 1978 (Part of longer hadith)

#56

To take more than your allotment

من غير منار الأرض

For example you have a plot of land and you take more land than is assigned to you. A person needs to seek permission.

فَقَالَتْ يَا أَبَا سَلَمَةَ اجْتَنِبِ الْأَرْضَ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الْأَرْضِ طَوَّقَهُ مِنْ سَبْعِ أَرْضِينَ "

Narrated Abu Salama: That there was a dispute between him and some people (about a piece of land). When he told `Aisha about it, she said, "O Abu Salama! Avoid taking the land unjustly, for the Prophet (ﷺ) said, 'Whoever usurps even one span of the land of somebody, his neck will be encircled with it down the seven earths.'" - Sahih al-Bukhari 2453



#57

To curse the Companions

(May Allah be pleased with them)

سب أكابر الصحابة (رضي الله عنهما)

To curse Abu Bakr, Omar bin Al Khattab, Aisha, Al Hassan and Al Hussein (may Allah be pleased with them), etc.

مَنْ سَبَّ أَصْحَابِي فَعَلَيْهِ لَعْنَةُ اللَّهِ

The Prophet (ﷺ) said: Whoever curses my companions then Allah's curse will be upon him – Kittab As Sunnah 1001, Authenticated by Al Albani as Hasan

#58

To curse the Ansar (May Allah be pleased with them)

(سب الأنصار) رضي الله عنهما

Anyone who loves the Ansar is a believer and anyone who hates them is a hypocrite.

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ

Narrated Anas: The Prophet (ﷺ) said, "Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of hypocrisy." - Sahih al-Bukhari 17



#59

To call the people to misguidance

من دعا الى ضلالة

To call people to zina, to do something haram or to invent in the deen and call the people to it, like bida'a. For example, the people of Lut invented their act and people followed it. May Allah protect us from doing something haram and people following us.

وَمَنْ سَنَّ سُنَّةً سَيِّئَةً فَعَمِلَ بِهَا بَعْدَهُ كَانَ عَلَيْهِ وِزْرُهُ وَمِثْلُ أَوْزَارِهِمْ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا

The Prophet (ﷺ) said: Whoever introduces an evil practice that is followed after him, will bear the burden of sin for that and the equivalent of their burden of sin, without that detracting from their burden in the slightest." – Sunan Ibn Majah, Book 1, Hadith 212

#60

The one who wears a wig, extensions, plucking the eyebrows, makes a gap between her teeth, gets a tattoo, and the one who's doing it for others

الواصلة في شعرها و المتفلجة و الواشمة

Wearing a wig or extensions or getting the eyebrows done whether by plucking, waxing, threading, etc. Anything that's haram means it's harmful for us, but the shaitan likes to beautify the sin. Any other hair is permissible to remove, but not the eyebrows. Though the shaitan likes to make you go to the 'one tree' like Adam (as). Also the one who does this to others is included in the sin. May Allah forgive us if we did this.



عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ،
وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ

Narrated Ibn `Umar: The Prophet (ﷺ) has cursed the lady who lengthens her hair artificially and the one who gets her hair lengthened, and also the lady who tattoos (herself or others) and the one who gets herself tattooed. - Sahih al-Bukhari 5940

قَالَ لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالنَّامِصَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ
خَلَقَ اللَّهُ

'Abdullah reported that Allah had cursed those women who tattoo others and who have themselves tattooed, those who pluck hair their eyebrows and those get pluck the eyebrows of others and those who make spaces between their teeth for beautification changing what Allah has created - Sahih Muslim 2125

#61

To point a sharp object at someone

من أشار الى أخير بحديدة

To point anything sharp at anyone, like a fork, etc. One cannot terrify a Muslim, not even trying to come behind and scare him or to wear a mask and jump at him. Sometimes a person doesn't know why there's no barakah in his life and this is good to account ourselves and look at our sins.

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَشَارَ عَلَى أَخِيهِ بِحَدِيدَةٍ لَعَنَتْهُ الْمَلَائِكَةُ "

Abu Hurairah narrated that the Prophet (ﷺ) said: "Whoever points a piece of iron at his brother, the angels curse him." - Jami` at-Tirmidhi 2162



#62

Someone who changes his father's/family name

من ادعى الى غير أبيه

Also a wife cannot change her last name to her husband's name; each one has their name. Some people change their last names out of embarrassment, or they claim other names as a way to go up in rank in society, etc. For those who adopt, the child's name cannot be changed to your name. Allah decreed for you to be from this family and to have this father, so why change it?

عن سعد بن أبي وقاص رضي الله عنه أن النبي صلى الله عليه وسلم قال: "من ادعى إلى غير أبيه وهو يعلم أنه غير أبيه، فالجنة عليه حرام"

Sa'd bin Abu Waqqas (May Allah be pleased with him) said: The Prophet (ﷺ) said, "He who (falsely) attributes his fatherhood to anyone besides his real father, knowing that he is not his father, will be forbidden to enter Jannah." – Riyadh As Saliheen, Al Bukhari and Muslim, Book 18, Hadith 1802

#63

Belief in superstitions

الطيرة

Like Friday 13th, black cat, clothing considered bad luck, or wanting to have a party and then it rains, so you don't throw the party because you consider it a bad sign, etc. All of these are superstitions. The Prophet (ﷺ) and the Companions lost the Battle of Uhud, so the Prophet (ﷺ) said Mount of Uhud loves us and we love it to remove any superstition of Uhud being 'bad luck'.

حَدَّثَنَا أَنَسُ، بْنُ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ أُحُدًا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ "

Anas b. Malik (Allah be pleased with him) reported Allah's Messenger (way peace be upon him) as saying: Uhud is a mountain which loves us and which we love. - Sahih Muslim 1393



عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الطَّيْرَةُ شِرْكٌ، وَمَا مِنَّا، وَلَكِنَّ اللَّهَ يُذْهِبُهُ
بِالتَّوَكُّلِ

'Abdullah ibn Mas'ud reported that the Prophet, may Allah bless him and grant him peace, said, "Paying attention to the bad omen (tayyara) is association (shirk). It has nothing to do with us. Allah will remove it by reliance on Him." - Al-Adab Al-Mufrad 909, Sahih (Al-Albani)

#64

To eat and drink from gold and silver vessels

الشرب في الذهب و الفضة

Even something that is gold/silver plated, utensils, cutlery, etc. It's better to avoid it and be away from things that can cause no barakah in our lives. You can eat/drink from crystal, ceramics that have beautiful designs and patterns, etc. There are many halal options but the shaitan likes you to focus on the 'one tree'.

عَنْ خَالَتِهِ أُمِّ سَلَمَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ شَرِبَ فِي إِنَاءٍ مِنْ ذَهَبٍ أَوْ
فِضَّةٍ فَإِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارًا مِنْ جَهَنَّمَ

Abd al-Rahman reported on the authority of his mother's sister Umm Salama who said that Allah's Messenger (ﷺ) said: He who drank in vessels of gold or silver he in fact drank down in his belly the fire of Hell. - Sahih Muslim 2065



#65

Arguing to cause enmity

الجدال و المراد و اللدد

Arguing is all about ego and proving yourself. There is no barakah when arguing takes place. A person should just close the door to arguing when it begins.

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَبْغَضُ الرِّجَالِ إِلَى اللَّهِ الْأَكْذُ الْخَصِمُ

Narrated `Aisha (ra): Allah's Messenger (ﷺ) said, "The most hated person in the sight of Allah, is the most quarrelsome person." - Sahih al-Bukhari 7188

#66

Castration

خصى عبده

سَمُرَةَ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ خَصَى عَبْدَهُ خَصَيْنَاهُ

It was narrated from Samurah that the Prophet of Allah said: "Whoever castrates his slave, we will castrate him - Sunan an-Nasa'i 4754

#67

Those who give less but want full payment

المطفف في ورنه

A person who will change the scales in the market in order to make you pay in full while you're getting less. It can also be inclusive of someone who wants all of their rights to be given to them, but they're not giving rights to others. They want people to respect them and they're not respecting others. For example, you as a mother want your children to give you all your rights, but you're not giving them all their rights.



وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾
وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ
مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

Woe to Al-Mutaffifin [those who give less in measure and weight], (1) Those who, when they have to receive by measure from men, demand full measure, (2) And when they have to give by measure or weight to men, give less than due. (3) Think they not that they will be resurrected (for reckoning), (4) On a Great Day, (5) The Day when (all) mankind will stand before the Lord of the 'Alamin (mankind, jinns and all that exists)? (6) (23) [Surah Al Mutaffifin 1-6]

#68

To feel secure from the plot of Allah

الأمن من مكر الله تعالى

We cannot trust our hearts, so we need to ask Allah to keep us firm. We think no one can change our heart, but this is very scary. We should always ask Allah - (يا مقلب القلوب) (O Changer of the hearts, keep my heart firm on Your deen). Don't say 'I will not fall into this sin, I'm not the one to do this', etc.

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ
الْخَاسِرُونَ ﴿٩٩﴾

Did they then feel secure against the Plan of Allah. None feels secure from the Plan of Allah except the people who are the losers. [Surah Al A'raf 99]



#69

To despair from the mercy of Allah

الإياس من روح الله

To think Allah will not forgive you, etc. We need to remember Allah is All-forgiving. He is vast in His mercy.



إِنَّهُ لَا يَأْتِسُّ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

Certainly no one despairs of Allah's Mercy, except the people who disbelieve.

[Surah Yusuf 87]



#70

To be ungrateful to those who do good to you

كفران نعمة المحسن

To be ungrateful to the husband, children, housekeepers etc. Someone is doing good to you and you're not appreciating it – you're only looking at the negative and forgetting all of the goodness. A person should say 'jazaki Allah khair', make dua'a for them.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ "

Abu Hurairah narrated that the Messenger of Allah (ﷺ) said : "Whoever is not grateful to the people, he is not grateful to Allah." - Jami` at-Tirmidhi 1954



#71

To stop someone from water

منع فضل الماء

You can't stop someone from drinking water or keep water to yourself. The best sadaqah is to give water and it's a major sin to stop people from water.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَمْنَعُوا فَضْلَ الْمَاءِ
لِتَمْنَعُوا بِهِ فَضْلَ الْكَلْبِ "

Narrated Abu Huraira: that Allah's Messenger (ﷺ) said, "Do not withhold the superfluous water in order to withhold the superfluous grass." - Sahih al-Bukhari 2354

#72

Branding animals on the face

من وسم دابة في الوجه

This harms the animals. The face is the most honorable part, even for animals. Animals cannot be slapped on the face either.

نهى رسول الله صلى الله عليه وسلم عن الضرب في الوجه، وعن الوسم في الوجه

"The Messenger of Allah (ﷺ) prohibited us from hitting across the face and branding on the face (of an animal). – Riyadh As Saliheen, Muslim, Book 18, Hadith 1608



#73

Gambling

القمار

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطَانِ فَأَجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ
أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ
ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. (90) Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain? (91) [Surah Al Maeda 90-91]

#74

To do mischief in the harem in Makkah

الإلحاد في الحرم

The Companions would be scared to stay too long in the harem because of the great sanctity there and to commit a sin in the harem is greater than any other place.



وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ
وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَكَامِ يُظْلَمِ نُذُقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾

and from Al-Masjid-al-Harâm (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (Hajj and 'Umrah)]. And whoever inclines to evil actions therein or to do wrong, We shall cause him to taste from a painful torment.

[Surah Al Hajj 25]

#75

The man who leaves the Friday prayer to pray on his own

تارك الجمعة ليصلي وحده

It's a big sin to not witness the Friday prayer for men. Anyone who leaves the three Friday prayers in a row, then Allah will stamp his heart, meaning there will be a covering on it.

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ

It was narrated from Abu Al-Ja'd Ad-Damri-who was a Companion of the Prophet (ﷺ)- that the Prophet (ﷺ) said: "Whoever missed three jumu'ahs out of negligence, Allah will place a seal over his heart." – Sunan An Nisa'I Book 14, Hadith 1378



#76

Go spy in order to catch the faults of others

من جس على المسلمين و دل على عوراتهم

Whether the person is spying himself or he sends another to spy on his behalf, this especially happens between husband and wife, checking phones, seeing where they go, etc. If you are trying to catch the faults of others, then it will put them in a position to lie and do more bad.

وَلَا تَجَسَّسُوا

And spy not [Surah Al Hujurat 12]



Allah's vast mercy and forgiveness

Allah is Ar Rahman - The Owner of Vast Mercy that encompasses all corners of the earth and the heavens. We need to remember:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

My Mercy embraces all things [Surah Al 'Araf 156]

Allah's mercy reaches everything. He is more merciful than our father, mother, children, even more merciful than we are to ourselves. There is mercy in all of Allah's prohibitions because it is a protection for us from all evil and harm. You have to believe with more than 100% that anything Allah has forbidden for us there is no good whatsoever for us. Allah wants to protect us from harm in the duniya and akhirah.

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ

اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ

لَا تُنصَرُونَ ﴿٥٤﴾

Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful (53) "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him, (in Islâm), before the torment comes upon you, (and) then you will not be helped. (54) [Surah Az Zumar 53-54]



No matter how great and how many your sins may be, the forgiveness of Allah is greater. Allah is Al Ghafoor, He forgives the sins of His servants – one after the other. As long as the person is seeking forgiveness, and is sincere in his forgiveness for the sake of Allah , then Allah will forgive him and He will remove the bad consequence of that sin. Every sin has a bad consequence attached to it from being sad, depressed, etc. And know that a good deed brings forth other good deeds, and a sin brings forth other sins, so seeking forgiveness will cut the consequence and evil of those sins.

Allah is happy when His slave repents and returns to Him, Allah accepts everyone, no matter what they have done, Allah – The Master – descends to the lowest heaven in a manner that suits His majesty in every last third of the night asking ‘is there anyone asking My forgiveness so that I may forgive Him?’ (Sahih al-Bukhari 7494). This is the Master calling on to His slaves, look at the great mercy of Allah, He wants us to return back to Him so let us respond to His call.



How do I repent?

Many people think asking for forgiveness and repentance are only verbal (ie: by utterance only). A person may say: 'I ask Allah's forgiveness and I repent to Him', while those words have no impact on his heart, nor do they reflect his behavior.

Your heart needs to be present while seeking forgiveness.

You need to feel poor to Allah.

You need to feel desperate for forgiveness. Don't give excuses for falling into the sin. Confess and admit to your mistake – this is servitude – this is being a slave to Allah. This act of truthfulness in the heart, of confessing to the sin just between you and Allah is greatly appreciated by Allah.

Conditions for repentance

🍁Ikhlas/Sincerity: you are stopping the sin sincerely for Allah , not for the sake of people, situation, or health. For example, a person might be drinking alcohol and is told by the doctor his health is deteriorating so he needs to quit drinking, so the person quits for the sake of his health – this is not ikhlas. Or sometimes a person quits a sin simply because of change of situation, he's not quitting for the sake of Allah. For example a person might be committing zina before marriage and then they get married so they are no longer committing zina. This is stopping the sin due to change in situation, but a person needs to stop the sin sincerely for Allah.

🍁Quit the sin: you quit the sin sincerely for Allah , you see the ugliness of the sin and your heart can't stand it.

🍁Regret doing the sin: you feel remorse and sorrow for having committed the sin.

🍁Determined to not return to it again: ask Allah for the firmness and protection from the sin. A person needs to be truthful when tested with the sin.



✶ **Return the rights to the people:** if the sin involves rights of another person, such as money, property, then one should return it, and if it involves slandering a person, then one should seek forgiveness from the person. If one is unable to do so, then always make dua'a for the person in goodness. May Allah give them the best in the duniya and akhirah. May Allah guide them. May Allah make them to forgive me, etc.

✶ **Repent when the repentance is valid:** meaning as soon as possible, because you do not know when you will die. When the sun rises from the west then there is no acceptance of repentance.

When you repent sincerely, then it's as if you never committed that sin and you will not face the evil consequence of that sin.



Some supplications for seeking forgiveness

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

“Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.” [Surah Al ‘Araf 23]

🌿 Master of supplications for seeking forgiveness (سيد الإستغفار)

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذُنُوبِي، فَاعْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Allahumma anta Rabbi la ilaha illa anta, Anta Khalaqtani wa ana `Abduka, wa ana 'ala ahdika wa wa'dika mastata'tu, A`udhu bika min Sharri ma sana'tu, abu'u Laka bini'matika 'alaiya, wa abu'u laka bidhanbi faghfir lee fa innahu la yaghfiru adhdhunuba illa anta.

You are my Lord. None has the right to be worshipped except You. You created me and I am Your servant and I abide by Your covenant and promise as best I can. I seek refuge in You from the evil, which I have committed. I acknowledge Your favor upon me and I knowledge my sins, so forgive me, for verily none can forgive sins except You. (Sahih al-Bukhari 6306)

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

Astaghfiru-llah wa atoobu ilayhee

I ask for forgiveness from Allah and turn to Him in repentance (Sahih al-Bukhari 6307)



اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مِنْ عِنْدِكَ مَغْفِرَةً،
إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Allaahumma innee DHalamtu nafsee DHulman katheeran wa laa yaghfiruth-thunooba illaa anta faghfir lee maghfiratan min 'indika warHamnee innaka antal-ghafoorur-raHeem.

“O Allah, I have wronged myself greatly and no one forgives sins but You, so grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful.” (Al-Bukhari, 5967)

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومَ وَأَتُوبُ إِلَيْهِ

Astagfirullaahal 'aDHeemal-lathee laa ilaaha illaa huwal Hayyul qayyumu wa-atoobu ilaih.

“I seek the forgiveness of Allah the Mighty, Whom there is none worthy except Him, the Ever-Living, the Sustainer of All, and I repent unto Him.” (At-Tirmidhi, 3577)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Lā ilāha illā anta subḥānaka innī kuntu minaDH-DHālimīn

There is none worthy of worship except You, Glory be to You, indeed, I have been of the transgressors. (Jami` at-Tirmidhi 3505)

May Allah forgive us
and give us the well-being
in the duniya and akhira.





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info@markazalsalam.com



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+97150 8008875