**SIN and MAJOR SINS**



**42:37**. Those who avoid the major sins and indecent, shameful deeds (which are indeed to be counted among major sins),14 and when they become angry, even then they forgive (rather than retaliate in kind);(1)

14. For the major sins, see: 4: 31, note 11. "Indecent, shameful deeds" generally denote deeds such as fornication, adultery, prostitution, and homosexuality.



**40:32**. "O my people! I do indeed fear for you the Day of the Summons (the Day when people will vainly be calling out to one another for help, and cursing one another in distress)8 (2)

8.  For such and other kinds of calling out between people in the Hereafter, see *sūra*h 7: 44–50; *sūrah* 34: 31–33; *sūrah* 37: 21–33.



**6:120**. Abstain from sinning, whether done in public or secret (and the intentions and attitudes that accompany either). Indeed, those who record sins to their account will be recompensed for what they have earned.(3)



**17:15**. Whoever takes the right way takes it for the good of his soul only; and whoever goes astray, goes astray but to its harm only. No soul, as bearer of burden, is made to bear the burden of another. We would never punish (a person or community for the wrong they have done) until We have sent a Messenger (to give counsel and warning).(4)

 **Hadith**

11. Al-Agharr ibn Yasar al-Muzani, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said, “O people! Turn in repentance towards Allah and ask His forgiveness. I turn towards Him a hundred times a day.” (Sahih Muslim, Dhikr, 42).(5)

12. Anas ibn Malik al-Ansari, may Allah be pleased with him, the servant of the Messenger of Allah, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah is happier about the repentance of one His servants than one of you would be about finding your camel which had strayed away from you in the middle of the desert.” (Sahih al-Bukhari, Da’awat, 4; Sahih Muslim, Tawbah, 1).(6)

13. Abu Musa al-Ash’ari, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Allah the Almighty will stretch out His hand during the night, turning towards the one who did wrong during the day, and stretch out His hand during the day, turning towards the one who did wrong during the night, until the day the sun rises from the place it set.” (Sahih Muslim, Tawbah, 31).(7)

**How Can We Avoid Sins, and How Can We Show Sincere Repentance?**

It is very important for our spiritual and emotional life to pay special attention to repentance, the greatest shelter against sins, in the following respects:

**Reaction to Sin**

One’s reaction to a sin that he or she has committed is closely related to one’s moral and spiritual station. There may be an instance in which, because of a sin, you prostrate yourself before God and implore Him to forgive you. There may also be a case when such actions do not satisfy you, when your sorrow lights an internal fire in your heart. But we can hope that the sorrow disturbing your heart in the name of repentance may be more acceptable to God.

Repentance is indeed regret and an internal fever. In this respect, one should regard sins as being in the company of serpents and poisonous centipedes. Only such a firm attitude is acceptable from a believer, for any contrary one implies doubts about the outcomes of a sin in the Hereafter. Therefore, it is essential that every sin be confronted in an alert manner and, if committed, be succeeded by regret.

**Sins Must Be Short-Lived**

Since every sin engenders a new sin, whenever a person commits a sin, he or she must seek purification without delay. After all, no one knows when he or she will pass away. Those who are conscious of God cannot be at ease until they have cleansed themselves from sin. It is detrimental to a person’s spiritual well-being if he or she allows a sin to survive for even one second. Moreover, such an attitude implies revering something that God does not like. Sins do not have the right to live. They must be ephemeral, because if they are not removed through repentance they become serpents constantly biting one’s heart. And once the heart gets a stain, it is easier to get more. The end result is a vicious circle. Every sin engenders a new sin and at last, *Indeed, on their hearts is the stain of the (ill) that they do* (Mutaffifin 83:14) becomes evident on them.

For this reason, it is very important to remind people of these realities and alert them to sins. Moreover, if you can do so, you must reveal the ugly nature of sin to people and make them renounce their sins.

Apparently, sensitive and alert souls can smell the offensive odor that sins exude.

**Sins Must Be Regarded as Detestable**

When repenting, one of the most important things is to view the particular sin as something detestable and disgusting. If we do not abstain from sins, believing that they are like being with serpents and scorpions and therefore deserve our disgust, we will not have the resolve to struggle against them through repentance. When you break a priceless crystal vase, for example, you feel sorrow. In the same way, every sin you commit cracks and dirties your life lantern. Thus it is necessary to feel regret and sorrow after each sin, at least to the degree of sorrow felt after breaking a crystal vase. Otherwise, you are not taking your sins and your repentance seriously.

**The Correspondence between Sin and Repentance**

One’s repentance for a given sin must match the sin’s degree of seriousness, for every sin resembles a well filled with pitch. In other words, it is easy to fall into but very hard to get out of.

**Recognizing Sin**

If we belittle the outcomes of a sin, we are committing another sin equivalent to the first one. For instance, if one considers fornication or violation of another’s property rights as sins exaggerated by religion and says that “we benefit from them, so why consider them sins?” he or she is committing an even bigger sin. Thus, we have to resist sins and condition ourselves in this way: “O sins, the doors of my heart are locked, so your zeal to get into my heart is in vain.”

The simile of the great scholar Bediüzzaman Said Nursi is very expressive: “Run away from a sin as if it is a poisonous serpent or a centipede.” Note that he likens sin to a serpent and a centipede, rather than a lion or a tiger. One can take measures before a lion or a tiger attacks, for they attack bravely, whereas a serpent and a centipede attacks unexpectedly and maliciously. Backstabbing and treachery may be considered examples of such sins.

In short, vigilance against sins must be an attribute of a true believer. We have to keep in mind that vigilance against sins is an indication of our loyalty and fidelity to our Lord, the Almighty.

To realize the true nature of sins, we can look from the point of view of holy saying of Prophet Muhammad: “Adhnaba ‘abdi dhanban,”[[1]](http://en.fgulen.com/questions-and-answers/2142-how-can-we-avoid-sins-and-how-can-we-show-sincere-repentance%22%20%5Cl%20%22_ftn1%22%20%5Co%20%22) which is about a servant of God who sins and then repents. In this saying, the words used have a very deep meaning: dhanb (sin) and dhanab (tail) come from the same root in Arabic. Thus, a believer who says: “O my Lord, I have committed a sin,” means to say: “O my Lord, I have put on a tail again. In my present state, You may consider me a fox with a furry tail, a scorpion stinging others with its tail, or a serpent whose tail is a long part of its body! And that is me!” In other words, those who confess their sins in reality confess that they have scorned and belittled the humanity granted to them by God and, as a result, have fallen to the level of the animals.

As for the one who sins and is unaware of it, he or she is a mirror of the verse: *They are like cattle, or rather are even more misguided* (7:179) and has fallen to a level below the animals.(8)

**Major Sins**

**1. Associating partners with Allah (Shirk**)

* Great Shirk: worshipping beings other than Allah (proof all over Quran)
* Small Shirk: Riya

The Prophet (saw) said: "Should I not inform you of that which I fear for you even more than the dangers of Dajjal? It is the hidden shirk: A person stands to pray and he beautifies his prayer because he sees the people looking at him". (Sahih; Sunan ibn Majah)

**2. Committing murder: (Furqan: 68)**

**3. Performing Sorcery (Baqarah: 102)**

**4. Not performing the Prayers (Maryam: 59)**

**5. Withholding the Zakat (Charity) (Aal Imraan: 180)**

**6. Breaking the fast of Ramadhan or not fasting in that month without a valid excuse**.

Prophet (saw) said, "Islam is built upon five pillars: testifying that there is no true god except Allah and that Muhammad is the messenger of Allah, performing the prayers, paying the zakat, making the pilgrimage to the house, and fasting the month of Ramadhan" (Sahih al-Jami # 2837)

**7. Not performing the pilgrimage when one has the ability to do so (above hadith)**

**8. Disobeying one's parents (al-Isra: 23)**

**9. Cutting off the ties of relationships (Muhammad: 22)**

**10. Committing adultery or fornication (al-Isra: 30)**

**11. Committing sodomy**

The Prophet (saw) said, "Allah will not look at a person (with pleasure) who commits sodomy with a man or a woman" (Sahih al-Jami # 7678)

**12. Taking or paying interest (Baqarah: 275)**

**13. Devouring the wealth of orphans (Nisaa:10)**

**14. Forging statements concerning Allah or forging Hadith (al-Zumar: 60)**

**15. Fleeing from the battle (al-Anfal: 16)**

**16. Wrongdoing, deception or oppression on the part of the ruler (al-Shura: 42)**

**17. Being arrogant, boastful, vain (al-Nahl: 23)**

**18. Giving false testimony (al-Furqan: 72)**

**19. Drinking alcoholic beverages (Maedah: 90)**

**20. Gambling (Maedah: 90)**

**21. Slandering innocent women (al-Nur: 23)**

**22. Misappropriating something from the booty (Aal Imran:161)**

**23. Stealing (Maedah: 38)**

**24. Committing highway robbery (Maedah: 33)**

**25. Making false oath**

Prophet (saw) said, "If someone is ordered to take an oath and he takes a false oath in order to take possession of property of a Muslim, then he will incur Allah's wreath when he meets Him" (Sahih al-Jami # 6083)

**26. Committing oppression (al-Shuara: 277)**

**27. Levying illegal taxes**

Prophet (saw) said, "Do you know who the bankrupt is? The bankrupt form my nation is the one who appears on the Day of Resurrection having performed the prayers, fasted and paid the zakat, but had also abused that person, slandered that person, wrongfully taken the wealth of that person and spilled the blood of that person. These people will take from his good deeds. If his good deeds are thereby exhausted, he will be given their sins and then he will be thrown into the hell-fire" (Sahih al-Jami #87)

**28. Consuming forbidden wealth or taking it by any means (Baqarah: 188)**

**29. Committing suicide (Nisaa: 29)**

**30. Being a perpetual liar (Aal Imran: 61)**

**31. Ruling by laws other than the laws of Islam (Maedah: 44)**

**32. Engaging in bribery (Baqarah: 188)**

**33. Women appearing like men and vice-versa**

Prophet (saw) said, "Allah's curse is upon women who appear like men and upon men who appear like women" (Sahih al-Jami # 4976)

**34. Being a dayyouth**

Dayyouth: is the one who approves the indecency of his womenfolk and who is void of jealousy or the pimp who facilitates indecency between two people

Prophet (saw) said, "Allah has forbidden the Paradise to three people: the alcoholic, the runaway slave, and the one who is complacent in the face of the evil deeds that his family is performing" (Sahih al-Jami # 3047)

**35. Marrying for the purpose of making a woman allowable for another (Baqarah)**

**36. Not keeping clean from the remains of urine**

Ibn Abbas reported that Prophet (saw) passed by a grave and said, "These two are being punished and they are not being punished for something hard. But it is a great sin. One of them did not keep himself clean form his urine and the other went around spreading tales" (Sahih al-Jami # 2436)

**37. Acting for show (al-Maoon: 4-6)**

**38. Acquiring knowledge only for worldly gain or concealing knowledge (Baqarah: 160)**

**39. Breaching trusts (al-Anfal: 27)**

**40. Reminding people of one's kindness (Baqarah: 27)**

**40. Reminding people of one's kindness (Baqarah: 27)**

**41. Denying predestination (al-Qamar: 49)**

"If Allah were to punish the inhabitants of the heavens and earths, then He would punish and He would not be doing injustice to them. If He were to have mercy on them, His mercy would be greater than from their actions. If a person had amount of gold equivalent to Mount Uhud or similar to Mount Uhud and spent it in the Path of Allah, (that spending) would not be accepted form him by Allah until he believes in the preordainment of good and evil. And until he knows that what afflicted him was not going to miss him and what missed him was not going to afflict him. If you were to die with any belief other than that, you would enter the Hellfire" (Kitab al-Sunnah by Ibn Abu Asi # 245. Albani says that its chain is sahih)

**42. Eavesdropping on other's private conversation (Hujarat: 12)**

**43. Spreading harmful tales (al-Qamar: 10)**

**44. Cursing others**

Prophet (saw) said, "Abusing a Muslim is evil and fighting him is disbelief" (Sahih al-Jami # 3598)

**45. Not fulfilling one's promises**

Prophet (saw) said, "Whoever has a four characteristic is a complete hypocrite. Whoever posses any of these characteristics has the characteristics of hypocrisy until he gives it up; whenever he makes a promise, he breaks it up…" (Bukhari)

**46. Believing in what soothsayers & astrologers say**

Prophet (saw) said, "Whoever goes to fortuneteller and asks him about something will not have his prayer accepted for forty nights" (Sahih al-Jami # 5816)

**47. A wife being rebellious to her husband (Nisaa: 34)**

**48. Putting pictures of beings with souls on clothing, curtains, rocks and any other items**

Prophet (saw) said, "…the people who will receive the greatest punishment on the Day of Judgment are those who compete with Allah in creation [those who make pictures or statues]" (sahih al-Jami # 1691)

**49. Striking one's self, wailing, tearing one's clothing, pulling one's hair & similar deeds as a form of mourning**

Prophet (saw) said, "One who strikes his cheeks or tears his clothing and shouts in the manner of pre-Islamic culture is not one of us" (Sahih al-Jami # 5713)

**50. Committing injustice (al-Shura: 42)**

**51. Being overbearing or taking advantage of the weak, slaves, wives or animals**

Prophet (saw) said, "Allah will torture those who torture people in this world" (Muslim)

**52. Harming neighbors**

Prophet (saw) said, "A person whose neighbor is not safe from his mischief will not enter paradise" (sahih al-Jami # 7002)

**53. Harming and abusing Muslims (al-Ahzab: 58)**

**54. Wearing one's clothes too long, i.e. below the ankles**

Prophet (saw) said, "What is below the ankles will be in the hellfire” (Bukhari)

**55. Harming the slaves of Allah**

Prophet (saw) said that Allah said, "Whoever shows enmity to a slave of Mine (Allah's) I shall be at war with him" (Sahih al-Jami # 1778)

**56. Men wearing silk & gold**

Prophet (saw) said, "Gold and silk have been permitted for the females of my nation and forbidden for its males" (Sahih al-Jami # 209)

Prophet (saw) said, "Men who wears silk in this world will have no portion [of heavens] in the hereafter" (Muslim)

**57. Running away of a slave**

Prophet (saw) said, "If a slave runs away, his prayers will not be accepted" (Sahih al-Jami # 257)

**58. Sacrificing animals for other than Allah**

Prophet (Saw) said, "The one who sacrifices for other than Allah is cursed by Allah" (Sahih al-Jami # 4988)

**59. Claiming that somebody is one's father while the claimant knows it is not true**

Prophet (saw) said, "One who claims that someone is his father and knows that it is not true will be forbidden of paradise" (Sahih al-Jami # 5865)

**60. Arguing or quarreling for show & not seeking the truth**

Prophet (saw) said, "Whoever argues in support of something that is wrong and he knows it Allah will be angry with him until he stops" (Sahih al-Jami # 6073)

**61. Not allowing excess water to flow to others**

Prophet (saw) said, "Whoever doesn't allow the access water or pasture for others will not share in the blessings of Allah on the day of judgment" (Sahih al-Jami # 6436)

**62. Not measuring the weights properly (al-Mutafafifeen: 1-3)**

**63. Thinking that one is safe from Allah's planning (al-Araf: 99)**

**64. Eating carrion, blood or pork meat (al-Anam: 145)**

**65. Not praying in the congregation & praying by one's self without a valid excuse**

Prophet (saw) said, "Whoever hears the call to prayer and doesn't come to prayer, there is no prayer for him say for the one who has valid excuse" (Sahih al-Jami # 6176)

**66. Continually not performing the Friday prayers and congregational prayers without any valid excuse**

Prophet (saw) said, "If people don't stop abandoning the Friday Prayers Allah may seal their hearts and they will become headless" (Muslim)

**67. Harming others by manipulation one's bequests (Nisaa: 12)**

**68. Being deceitful or deceptive (Fatir: 43)**

**69. Spying on the Muslims & pointing out their secrets (al-Kalam: 11)**

**70. Abusing or reviling anyone of the Companions of the Prophet (saw)**

Prophet (saw) said, "Do not revile my companions for, by the one in whose hands is my soul, if you were to spend in charity a mountain of gold similar to mount Uhud it would not be equal to a handful or a half a handful (or what they have done)" (Sahih al-Jami # 7187)

*Please make sincere repentance to Allah before as Ali (ra) said, "Today is deed without reckoning and tomorrow is reckoning without deeds". Sincere repentance has four conditions*:

* *Feeling bad for the sin*
* *Firm commitment in intention not to repeat sin (whether it happens again is not a condition if one tried his best)*
* *Make repentance to Allah by Du'a and asking or better crying for forgiveness*
* *If some person has been wronged because of this sin then one needs to make up to this person* (9)

[[1]](http://en.fgulen.com/questions-and-answers/2142-how-can-we-avoid-sins-and-how-can-we-show-sincere-repentance#_ftnref1) Muslim, Tawba, 29-30

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