

# 40 HADITH

## Regarding the

### PROHIBITION AND DANGERS

# of Fornication

أَرْبَعُونَ حَدِيثًا فِي تَحْرِيمِهَا وَخَطَرِهَا



# TABLE OF CONTENTS

<b>INTRODUCTION .....</b>	<b>1</b>
1: The Negation of ‘Iman’ from the ‘Zani’-Fornicator/Adulterer .....	35
2: Demonstrating How Iman is removed from the fornicator when fornicating.....	36
3: An Overshadowing of Gloom Hovers Over the Fornicator.....	37
4: From the Signs of the Final Hour-The Appearance and Increase in Fornication.....	38
5: Fornicators Resemble Animals .....	39
6: The Ummah Will Start to Decline/Be Destroyed When People Openly Fornicate .....	40
7: Fornicators Follow a Bad Path .....	41
8: Widespread Fornication is a Sign of the Final Hour.....	42
9: From the Signs of the Hour is Considering ‘Zina’ to be Permissible .....	43
10: Zina is the cause of widespread deadly diseases .....	45
11: Zina is a Cause for Bringing Allah’s Punishment.....	47
12: ‘Zina’ is a Cause of Death .....	48
13: The Obligation of Prohibiting people from Engaging in Zina.....	49
14: From the Most Abhorrent of Sins is Committing Zina with your Neighbor’s Wife .....	50
15: Fornicating with One’s Neighbor is worse than Fornicating with Ten People .....	51
16: The Major Sin of Fornication .....	52
17: The Punishment of the Fornicator in the Hereafter .....	53
18: Fornicators will have a Stench like Toilets in the Hereafter .....	54
19: An Elderly Man who Fornicates Will not Enter Paradise.....	56

---

20: Men pledging to not Fornicate.....	57
21: Glancing at Women can lead to ‘Zina’ .....	59
22: Indecency and Unlawful Display of Beauty (At Tabarruj) can lead to Zina.....	60
23: A Woman Leaving Her Home (unnecessarily) .....	61
24: Recommendation to Avoid Zina and the Virtues of Remaining Chaste and Protecting one’s Genitals .....	62
25: Avoiding Zina Guarantees Paradise.....	63
26: Safeguarding Two Limbs Guarantees Paradise .....	64
27: Keys to Paradise-Piety and Chastity .....	65
28: Virtues of Chastity over Promiscuity and Zina.....	66
29: Rejecting Seductive Women (Zina) Will Grant Shade on the Day of Resurrection.....	68
30: A Women Remaining Chaste is One Cause for Entering the Paradise from Any Doors She Likes .....	70
31: No One Approves of Zina.....	71
32: Things that Lead One to Committing Zina.....	73
33:	
34: Women Pledging To Not Commit Zina .....	76
35: The Punishment of the Male and Female Fornicator.....	78
36: Learn about Zina and its Punishment .....	79
37: Ascertaining someone’s Sanity Before Punishing Them for Zina.....	80
38: Stoning the Fornicator is Legislated From Allah.....	81
39: Dangers of Committing Zina with One’s ‘Mahram’ (unmarriageable kin) .....	83
40: Evil Sin of Committing Zina with a Mujahid’s Wife .....	84

---

## INTRODUCTION

### **The Criminality of ‘Zina’ (Fornication)**

Imam Ibnul Qayyim al Jawziyyah said: “‘Zina is one of the worst types of corruption that totally negates the natural systems in place throughout the world encouraging the preservation of one’s lineage and kinship, negates chastity, and negates avoiding the impermissible acts, and committing fornication leads people to fall into the fiercest type of enmity and hatred amongst themselves, destroying and corrupting his relations with his wife, his daughter, his sister, and his mother which leads to destruction of societies. ‘Zina’ comes directly after the grave sin of murder in Islam.

Allah the Most High emphasized its severe prohibition in the Quran: **“And those who do not call upon others besides Allah and do not kill innocent people unjustly without right to do so, and do not fornicate; and whoever does so has fallen into a grave sin and his**

**punishment is multiplied on the Day of Resurrection and he is humiliated, except those who repent...” (Al Furqan: 68-70)**

In this verse, we find Allah joining ‘Zina’ with ‘Shirk’ (polytheism) and murder. He made the punishment for it being abiding in the Hellfire with a severely multiplied punishment. As a means of prevention from falling into ‘Zina’ Allah has ordered the believers to lower their gazes and to preserve and protect their private parts by remaining chaste. Whenever a woman commits ‘Zina’ she brings humiliation, disrespect, and dishonor to herself, her family, and if she is married-her spouse. If she becomes pregnant from ‘Zina’ then abandons or kills her child; then she is guilty of ‘Zina’ and murder. If she fornicates and brings the child into her household then she has deceived her husband into thinking that the child is his, then the child will inherit whatever the husband leaves behind-unjustly.

As for the man committing ‘Zina’ then it involves mixing one’s lineage and kinship, while corrupting women and

wasting them. Committing 'Zina' leads to poverty, shortens the lifespan, blackens one's face, and humiliation amongst the people. It also makes the heart confused and ill, if it doesn't kill the heart. 'Zina' leads to depression, sadness, grief, and fear. It takes one away from Allah and brings him closer to Shaytan. There is no greater type of corruption after murder, than 'Zina'. For this reason; Allah legislated the most brutal and difficult type of punishment for those who commit it (are married). If a man was informed that his wife or spouse was killed, it would be easier for him to accept than being told that his wife fornicated with another man.

Sa'd bin Ubada said, **"If I found a man with my wife, I would kill him with the sharp side of my sword."** When the Prophet heard what Sa'd said, then he said **"Do you wonder at Sa'd's sense of ghira (protective jealousy)? Verily, I have more sense of ghira than Sa'd, and Allah has more sense of ghira than I."** (Saheehul Bukhari # 6846)

The increase in fornication throughout the world is a sign that the end times are near.

The Prophet Muhammad said: **“From the signs of the Hour are the removal of religious knowledge, the increase in ignorance, the open consumption of alcohol, and open fornication will be prevalent. The number of men will decrease and the number of women will increase, for every fifty women there will be only one man to take care of them.”** (Saheehul Bukhari #6808)

Whenever ‘zina’ becomes rampant in a society, we find that Allah becomes angry and displeased with those people, where His Anger and Wrath descend upon the people in the earth and you see much corruption within those societies.

Allah The Almighty and Wise has prescribed a punishment for those who engage in such heinous acts.

Allah distinguished the punishment for ‘Zina’ from amongst the other punishments in Islam and made it very graphic and deterring. It is actually out of Allah’s Mercy and Justice that the punishment for ‘Zina’ is fulfilled and

carried out. People should not think that they are more merciful than their own creator, by not establishing the prescribed punishment. Normally people do not dislike the fornicator like they dislike the thief, robber, alcoholic, drug addict, or someone who falsely accuses people; their hearts normally feel more mercy towards the fornicator, than they do towards those who commit other types of major sins. So Allah prohibited the believers from letting their feeling and emotions of mercy in their hearts towards the fornicator to lead them to not establish and carry out the prescribed punishment for the fornicator.

Islam has always been keen to establish chastity in the Muslim community and has thus legislated many laws that reduce the strong impact of these desires and control them; it has also encouraged remaining on the straight path and warned against transgressing the defined boundaries by following these base desires.

Islam has preserved people's honor and protected lineages from being mixed (by impermissible ways). Therefore, fornication and adultery are forbidden and classified as major and destructive sins (Al kaba'ir). Islam has even



forbidden everything that could lead to these sins, such as immoral exchange of looks between the two sexes, depraved words, seductive moves, a man and a woman being in seclusion in a room, and anything else which could lead to this awful sin. Allah The Almighty Says:

**And come not near to unlawful sex. Verily, it is a great sin, and an evil way (that leads one to Hell unless Allah forgives him).”** [Quran, 17: 32]

Islam does not have laws which contradict one another as is the case with man-made legislation which has set penal laws for adultery and fornication but has facilitated every means that lead to it. Moreover, there are some societies that see no harm in allowing fornication and adultery and have set no penal laws for those who commit them. Other societies differentiate between committing this act in the marital home and outside of it; they only consider committing it in the marital home as a crime and not if it is committed away from it! Islam, on the other hand, comprehensively forbids fornication and adultery and everything that leads to it.

Allah The Almighty commanded His Messenger to take a pledge from women who entered Islam to refrain from fornication and adultery. Allah The Almighty Says:

**O Prophet! When believing women come to you to give you the Bai'ah/Mubaya'a (pledge of allegiance), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children... then accept their pledge.”** [Quran, 60: 12]

Allah The Almighty made the punishment for these sins vary from lashing to stoning to death, along with the humiliation which results from informing the community of the perpetrators of this sin. Allah The Almighty says:

**“The female fornicator and the male fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. [This is for unmarried persons, but if married, the punishment is to stone them to death].”** [Quran, 24: 2]

The Prophet Muhammad set the penalty for adultery and fornication as follows:

**“If the parties (committing fornication) are unmarried, they should receive a hundred lashes and be put into exile for a year. If they commit adultery after they are married, they should receive a hundred lashes and then be stoned to death.”** [Saheeh Muslim]

Imam Ibn Al-Qayyim said:

“Fornication and adultery combine all evils; weakness in commitment to the religion, lack of piety, corruption of manhood and the decrease of praiseworthy jealousy. You will never find an adulterer or fornicator who is pious, fulfils his promises, is truthful in his speech, maintains friendship or has protective jealousy (gheerah) over his wife; he will be characterized by lies, deception, betrayal, accepting prohibitions and not being mindful of Allah.”

All these characteristics are consequences of fornication and adultery. From the other consequences are:

- Incurring the Wrath and Anger of Allah

- Corruption of one's wife and children, lineage, bloodline
- Poverty and gloominess in one's face, which everyone can recognize
- Darkness of the heart
- Becoming insignificant in the eyes of good people and in the sight of Allah
- Losing traits of chastity, righteousness, being sinful and being known as a betrayer and fornicator
- Not being classified as a believer, and being classified as a 'fasiq' (wrongdoer)

Many of the narrations in this booklet are miracles through which the Prophet divinely predicted (by revelation from Allah) some occurrences that will happen in the future. The occurrence of the incidents he mentioned confirms and affirms his prophethood. Unarguably, fornication has emerged as a normal lifestyle in the world of today. The more it spreads, the more its dangers widen and increase. The Muslim, who hopes to meet his Lord and attain His forgiveness and mercy, and to be welcomed with open

doors to the Paradise, ought to know its dangers and seek protection against them, as long as he lives.

Hopefully this booklet presents some ‘Ahadith about the dangers of zina which the Muslim should know, be weary of, recognize the dangers of, and be reminded of so as to avoid this major sin. Having awareness about these dangers is requisite to seeking protection again them

**Firstly**, let’s take a quick look at the *definition, types and its ruling in Islam*, before embarking on to its causes, followed by its possible dangers and implications.

The term ‘**zina**’ is an Arabic word, which refers to fornication and adultery, where a man involves in sexual intercourse with a woman to whom he is not lawfully married. This is regardless of the marital status of the parties involved. On the other hand, in English language, the term ‘fornication’ is used when the one involved is single, whereas the term ‘adultery’ is used when any of the parties involved is a married person. In other words, a couple may involve in zina, and one of them will be

considered to have committed fornication, and the other to have committed adultery.

In Islam, Zina comes in different forms. There's the zina of the hand, when one touches the opposite gender who is not Halal (permissible) for him or her to touch. There's also the zina of the eye, where one extends his vision to that which is not Halal for him or her to look at. Also, there's the zina of the tongue, where one could 'sweet-talk' the opposite gender. We also have the zina of the ears, when we listen to the 'sweet-talk' of the opposite gender.

All of these types are dangerous, as the Prophet said. But the zina, which is discussed and intended in this booklet is the major zina where sexual organs are involved. The involvement of sexual organs in zina happens when penetration of the penis into the vagina takes place. This is commonly termed as sexual intercourse .

What is the ruling of fornication and adultery in Islam? Unlike its implication, every act of unlawful sexual intercourse is called 'zina'. This is whether the doer is

young (but matured) or old, married or single, male or female. But its ruling differs between a married person and a single. “Single” here refers to person who has never experienced an Islamically recognized marriage. This means, a man or woman who is divorced or widowed from a lawful marriage, and had encountered intercourse in that marriage, and comes to engage in zina is not considered as ‘single’.

In Islam, a bachelor who commits zina is to be given hundred (100) lashes of the cane. And a married person (as well as a divorced or widowed from a legal marriage), who goes out of wedlock to commit it is to be stoned to death. This legislation and its implementation are bound by some very strict conditions that must be fulfilled, before its implementation .

There are several situations and reasons that can easily drag anyone into zina. This is regardless of your marital status and the level of your religious commitment. The more you associate yourself with these factors, the easier it is for you to fall into the trap of zina.

Any activity, situation, or interaction that provokes your sexual desires can lead to ‘zina’. Unless the person involved is your legal spouse, it’s necessary to take preventive measures in such situations. That’s if you can’t avoid such situations altogether.

For instance, delaying marriage where one’s urge for sex is strong could lead him or her to it (Zina). Also, if you are easily attracted to the opposite gender (and who is not?), then you should minimize your interactions with them, unless there’s a need. And when you have to, and must interact with the opposite gender, it should be in the open; in a professional setting. One should try as much as possible to ensure the presence of a third party. Just not only the two of you in a secluded place!

If you live on the Internet, then be cautious of your usage of social media. Let your use for Facebook, WhatsApp, Twitter and Instagram be for good. Do not allow them to lead you to pornography which leads to zina or the secret habit. Similarly, movies, dramas and some media materials can be damaging to the modesty of the Muslim, in many ways that could lead him or her to zina.



The Qur'an explicitly indicates that it is immoral and an evil way. It is such danger that the Qur'an doesn't only command us to refrain from, in fact it warns us from getting near it in any manner. This is what is understood in the verse of Surah al-Isra', 17:32: **"And do not even approach zina, for it is an outrageous act, and an evil way'...**

Know that the dangers and implications of zina include psychological, physiological, social, health-related and spiritual dangers.

Under the psychological aspect, two dangers are suggested. They are the anxiety caused by zina and the permanent sense of guilt caused by zina.

The first psychological danger of zina is anxiety. The Muslim who has an atom's weight of Iman in his heart will remain with uncomfortable feelings, if – Allah forbidden – he commits zina. This is no matter how much forgiveness he has sought from Allah. This is because, although Allah is surely forgiving for those who seek His forgiveness, the forgiveness granted does not eradicate the impact of the body contact that has taken place. The scene

(zina) can't be wiped out from the memory. Although Allah may have forgiven him, he cannot forget the sin he once or repeatedly committed. Why? Because it involves someone's dignity. It involves someone's daughter. It involves someone's mother. It involves someone's wife. It involves someone's sister. She too can't forget it because it involves someone's son, father, brother or husband. This sense of constant anxiety grows bigger as the offender develops more consciousness towards Allah. Because the more shyness he develops towards Allah, the more uncomfortable he feels in the presence of Allah.

Also, it likely occurs in a hurried, sneakily, hasty manner. Imagine a thief has to quickly grab whatever the situation and circumstance allows him to steal so fast that no one will see him... It also takes place in humiliating settings: in the backseats, backyards, in elevators, under stairs and under trees. The monkeys do it on the trees. The dogs do it in the streets. Places and situations like these never give any 'zina couple' enough time to create a digestive intimacy, have a quality time, and develop a strong

relationship. In fact, there is no bonding to be developed in the first place when an illegal sexual intercourse is zina. If a boy or a girl's first encounter of sexual intercourse was by zina, which likely happened similar to the above description, then the manner in which the zina took place will imprint in him or her for the rest of his or her sex life. And that will affect his or her marriage life. The more it affects his or her marriage life, the more anxiety he lives in. This constant anxiety will subsequently evolve into guilt that haunts the person.

Zina takes place with two parties of the opposite genders. It can't take place with one only person. I'm afraid that may be a secret habit (masturbation). It can also take place between two parties of the same gender. That's even more dangerous than zina itself.

When it happens between two parties of the same gender, one party should be the instigator, who initiated it and convince the other into it. And the convinced party shares the responsibility, as it would have never taken place had he or she refused to participate in it. Either way, both parties know, deep down in their hearts, that they are

committing a sinful act. It's only a matter of the level of sense of shame they possess at that point in time.

Furthermore, it will also haunt you, and hunt you down if anyone is affected by your action. And certainly someone will be affected. How could a thief break into someone's mansion, steal his jewelry, take his possessions, and expect no one to be affected? The same thing applies when zina takes place. When you break someone's virginity, isn't he or she affected? When you drag someone's son or daughter into zina, wouldn't he be affected, even if he didn't know about it? When you cause someone to betray her husband or his wife, isn't that aggression to his or her right? Doesn't that cause damage to the dignity and bond of a family? More important than all it breaks the boundaries of Allah Himself. And we all know the boundaries of Allah are only broken by aggressors.

People who possess an atom's weight of Iman do not want their daughters and sisters to be involved in zina, let alone their wives and mothers. Once you do it, while you do not want it to happen to your loved one, that guilt will haunt

you, because you do not know when any of your loved ones will fall prey to someone so stupid like you.

Both the constant anxiety and the permanent sense of guilt are greater when a married woman gives the lineage of her child to the father who he or she (the child) does not belong to. Meaning that a woman is impregnated by her secret lover, and she gives the child to her husband. You can imagine how dirty that can be. Can't you?

Servants of Allah! Under the physiological aspect, four dangers of zina are suggested and they include the weakness caused by zina, the loss of Barakah as a result of zina, the loss of interest in Halal intercourse due to it and possible addiction to it.

By default, sexual activities weaken the sons and daughters of Adam alike. Add to that, the fact that zina is not different from stealing. A thief, who manages to break into a jewelry store knows he's got a golden 'chance'. A 'chance' he must take advantage of, to the utmost. Therefore, he should carry as much jewelry as he can.

Similarly, the fornicator also knows he or she may not be able to meet the other party for the act again. At least, not anytime soon. Thus, he would program his mind to go as many ‘rounds’ as possible. If lawful sexual intercourse weakens the couple involved, where they’re presumably moderate in the number of ‘rounds’ they go, what more of thieves of dignity and chastity, who have to go as many ‘rounds’ as long as they’re conscious?

This weakness affects both man and woman. It affects their productivity. It affects their social interactions. And most importantly, it affects their acts of worship to Allah. Once one is weakened towards ‘Ibadah, then expect him to be unproductive where he’s expected to be one.

In addition to the fact that one’s time is deprived from lots of Barakah (blessings) as a result of zina, which renders him a helpless and a weak person; zina engages the doer in Islamically unlawful spending. Anything you spend to facilitate the process of the zina is Haram. Committing the act is an offence on its own. Spending money for it is also another offence on its own. One of the four things the son

of Adam will be answerable about is the source and exits of his earnings.

If this is the situation of the one who spends on zina, what more of the one who earns a living from zina, or runs a hotel or a company, physical or online to facilitate zina? What about the one who knowingly provides professional services to zina outlets? Not only is his entire income Haram, he also accumulates the shares of sins, anytime anyone makes use of his facility or service to commit zina. In addition to that, he is feeding his family with Haram earnings, that will affect their spiritual and moral wellbeing in the long term.

It's evident that individuals who engage in zina face the struggles of lack of interest in their lawful spouses. This could be as a result of the energy they lose while in the Haram act. It could also be, that the beautified acts that attracted them to zina, are not being performed by their spouses in the bedroom. The implication of this is that more domestic problems emerge that lead to the breaking of more families.

A woman is by default attractive to man. So if a man is attracted to a woman who is not lawful for him, he should go and seek his satisfaction from his lawful wife. Those who choose to seek that pleasure from the ladies they see in the streets, I swear by Allah-are unable to generate desire when they meet their lawful wives.

Those who regularly commit zina say, “forbidden fruit is sweet.” Zina is not an exception. If one is tested with zina, he or she can be addicted to it, at the time he or she may fail to satisfy his or her lawful spouse. This doesn’t mean that zina grants satisfaction, whereby lawful intercourse can’t. No. It rather means that, similar to the addiction of watching pornography and practicing the secret habit, you may be addicted to it, deluded that it brings you satisfaction, and the more you do it, the more of it you want. The more of it you want, the less satisfaction you achieve. And the addiction persists!

What fornicators fail to understand is that, unlike intercourse in matrimony, zina lacks the human touch, the



intimacy developed, the reassurance of the need of each other that couples give during intimacy and the bonding they eventually strengthen. All that are achieved in any accomplishing intercourse that takes place in a matrimony. But it's absent in zina. Therefore, yes, it's addictive, but never fulfilling nor satisfying.

Servants of Allah! As for the social danger of zina, five dangers are suggested. They include bad example, family shame, abortion, street children and hike in divorce rates.

One may not know the extent to which he influences those around him. But the truth is, everyone influences his surroundings in one way or the other. It doesn't matter whether or not he's aware of that. Children and the young ones among us make their role models out of the adults around them. Some of these adults may have chosen to exemplify good in their life. Others among them may have chosen to exemplify evil. Depending on who the child is more close and inclined to, he's impacted and influenced.

This brings about the importance of ensuring that our kids and ourselves have righteous companions.

How could one advise and warn a child against the dangers and implications of zina, when he is, and he knows the child knows, that he's addicted to zina? By Allah, leading by example is more influencing and is more effective when done than preaching.

Servants of Allah! Whenever we're engaged in any degrading act, five types of people are likely to be dishonored. These degrading acts can be anything undesired, anything illegal, or anything sinful. It ranges from corruption, theft, betrayal, zina and all sorts of immoral offences you can think of. These five people are our parents, spouses, children, our teachers and our other loved ones, i.e., friends, relatives, associates and acquaintances.

In most situations, we regard some of these or all of them as the most important people in our lives. And this

explains why they serve as pillars of strength in our lives. And their presence influences many decisions we make in life.

Instead of opting for it, if the offender was to go for a lawful marriage, these are the same people who would take the pride and witness and bless the union of the couple. These are those who could protect him or her if his or her marriage was to face any challenges. These are the people, who will have great impact on his children, as they will be surrounded by them.

These people whom most of us consider their pillars of strength, find it as an unacceptable choice, unless they're also nurtured in the culture of zina. Thus, they bear the shame when others get to know that their loved one is engaged in it or other immoral activities. In fact, they will do all they can to extend their advice within their means and capacity. In most cases, these are those who cared for us and possibly safeguarded our success. We're expected

to make them proud. If we fail to make them proud, then they don't deserve to be ashamed by our actions.

Also sexual intercourse is the gateway to human reproduction. The process of conception and reproduction takes place whether the intercourse is lawful (Halal) or unlawful (Haram).

It's unusual for a couple to engage in a lawful intercourse and decide to abort the baby that results from the process. But it's not unusual for couples who engage in unlawful intercourse to decide to abort the baby. And we all know that, aborting a baby who has already been given a soul is killing. And killing of innocent souls is prohibited in Islam. You see? Abortion that comes after zina entitles the couple involved to two religious offences. The act of zina is one. And act of killing an innocent soul through abortion is the other.

And the effects of zina on any society, the non-conservative and more so the conservative, are countless.

As indicated above, sexual intercourse leads to conception, regardless of whether the intercourse is lawful or unlawful. Once conception takes place, a human breeding is expected.

Some women who get impregnated through zina choose to carry the baby until birth. They then dump the child in the street, or orphanages. In many cases, those who impregnate them are either unknown, known but they refuse to take responsibility, or known but they run away or are uncontactable.

Some still keep the child, but fail to provide him or her with good and sound education, and it's the society that has to bear the cost of the educating of the child. Some of these (if not many) end up in the street. Unfortunately, some of these street children are exposed to crime, rape and pose social risk.

In fact, some continue the same circle, through which they were reproduced. And more street children are

reproduced. Why? Because it all started with some stupid and irresponsible parties.

My people! Although sex plays a vital role in the establishment of any marriage, family is started based on love, and the common objectives between the couple involved. And although sex occupies a very insignificant percentage in marriage life, the love, the strong bonding, and the sympathy that couples develop for each other are generated through the few times of accomplishing intercourse.

The one who seeks sex through zina, loses his interest for sex when he or she meets his or her lawful spouse. In the absence of this interest, the emotional support which couples need from each other diminishes, and the couples end up sharing roof, but interact as strangers.

It's worth indicating that concrete evidence shows that couples who wait until marriage report more satisfying sex lives than those who do not wait. And since sex is so

important to the bonding of the couple, couples who marry as virgins have a much lower divorce rate than those who commit zina before marriage.

Brothers and Sisters! When it comes to health, zina poses different dangers to its committers. We believe that Allah afflicts whoever engages in immorality with infections. These infections however are not standard. Thus, it depends on how Allah wants to afflict the person involved.

Also, we know of various sexually transmitted diseases (STDs), such as HIV/AIDS, gonorrhea, etc. But we can't comfortably say with certainty that only zina or unprotected sex results to HIV/AIDS, or gonorrhea or any STD. This is because one could be infected with some STDs even though he or she has never encountered zina. And someone who encounters zina, may not be afflicted with any STD, but he or she's instead afflicted with psychological, physiological, or emotional implications of zina that could be more dangerous and more damaging than any of the STDs one can think of.

What's there more dangerous than been kicked out of Allah's Rahmah and Mercy, or being deprived from any blessings (Barakah) from Allah as a result in involvement in it?

Fellow Muslims! The most dangerous implication of zina is that it's a sinful act. Committing it invites Allah's wrath. A community or society that normalizes zina (adultery and fornication) is affected with numerous (if not endless) hardships, unless they refuse to acknowledge it as such. This is regardless of whether or otherwise, the community or society is a Muslim.

No doubt, one may be afflicted with any of the above-mentioned dangers, even if he didn't commit zina. But as long as one is indulged in it, unless he repents, Allah's promise of punishment for fornicators and adulterers will haunt him. And until he repents, he remains in the company of the devil.



In addition to the fact that committing zina is an outrageous act and an evil way, as implied by verse number 32 in Surah al-Isra', engaging in zina takes one out of Allah's company. There's no way one will remain in the state of Iman while in the process of performing zina.

Thus, among the characteristics of the chosen servants of Allah (Ibad al-Rahman) is that they don't commit zina. Also, among the qualities of the believers is that, they safeguard their chastity. Failure to observe that lands one in the company of the evil.

Respected servants of Allah! Allah has created us and outlined some boundaries of His, which we should observe. The implication of crossing these boundaries affect us and our loved ones with us not knowing. A man who is known for zina activities has done injustice to his children, as no any reasonable person would like to build a kinship with him.

Allah the Almighty says:

**“And he who transgresses the bounds set by Allah commits a wrong against himself.”** (Surah al-Talaq, 65:1)

Kinship is one of the noblest things to Allah. He reserves high regard for it. With the transgression of zina, we don't only do great injustice to ourselves as well as our loved ones. We also commit a greater transgression to the boundaries of Allah, and something that is highly regarded by Allah.

Therefore, the spread of zina and the easy access to it impose the need on us, Muslims, to develop more awareness of its dangers and implications. Your level of education (as in cleverness and intelligence), or your position in society doesn't make you immune against the dangers of zina. Neither does your high level of religiosity immune you from its dangers. Worst still, you can't stop it from spreading. But we can create some layers of protection against it, Inshaa Allah.

When it takes place, both parties involved (the male and the female) have done a great injustice to themselves. However, the female is victimized more than the man. In other words, it's common to see male fornicators looking for virgin females to marry, after they've abandoned the females they've dragged into it. But it's uncommon to see female fornicators looking for virgin males for marriage. Where can they find them?

Insult made may be forgiven, but the words can't be eradicated. Damage done may be pardoned, but can't be undone. Zina committed may be forgiven by Allah if He wish, but the pride lost to the virginity broken can never be reclaimed. The humility attained to loss of dignity can never be returned. Allah may forgive us, for breaking his boundary. But our victims, our spouses, children and loved ones who are affected as a result of our bad actions may not forgive us. And that could undo the forgiveness granted for breaking Allah's boundary.

O Allah! Forgive our sins, purify our hearts and safeguard our chastity.

Oh Allah! Make every single aspect of our life be for You and in service of all your creation, irrespective of their race, tribe, region, or religion. Please remove all false intentions that we have.

Oh Allah! save humanity from being its own enemy. Protect your creation from oppression. Save our Ummah from internal and external oppressors and give them justice. Protect us all from violence, fear and danger, You are our Protector.

Oh Allah! increase us in beneficial knowledge, let this knowledge be with sincerity, not for seeking fame, glory, status, or material wealth. Let this knowledge serve your cause in a way that you accept, and let it benefit humanity.

Oh Allah! please guide our children and all children. They are surrounded by so much temptation and forbidden things. Protect them our Lord from all of the evil influences that are around them. Give them friends who

will strengthen their faith and help them stay on the Straight Path<sup>1</sup>.

We hope this compilation serves its purpose in reminding the Muslim about the dangers and impermissibility of Zina.

These ahadith were compiled by: Tahir ibn Najm Al Mahasee 12/27/2023. They were rendered into English by the iMacD Research team 3/13/2025.

---

<sup>1</sup> Taken from:

<https://opinion.premiumtimesng.com/2019/05/27/ramadan-1440-ah-2019-the-evils-of-sexual-relationship-before-marriage-by-murtadha-gusau/>- with slight editing to the article.

## HADITH #1

### The Negation of 'Iman' from the 'Zani'- Fornicator/Adulterer

عن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: "لا يَزْنِي الزَّانِي حِينَ يَزْنِي وهو مُؤْمِنٌ، ولا يَشْرِبُ الحَمْرُ حِينَ يَشْرِبُ وهو مُؤْمِنٌ، ولا يَسْرِقُ حِينَ يَسْرِقُ وهو مُؤْمِنٌ، ولا يَنْتَهَبُ نَهْبَةً، يَرَفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ حِينَ يَنْتَهَبُهَا وهو مُؤْمِنٌ. وَعَنْ سَعِيدٍ، وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ مِثْلَهُ إِلَّا النَّهْبَةَ ". أخرجه الإمام البخاري (٢٤٧٥)، والإمام مسلم (٥٧).

1-Abu Hurairah narrates that the Messenger of Allah said:  
**“The adulterer is not a believer at the moment when he is committing adultery, and the one consuming intoxicants is not a believer at the moment when he is consuming them, and the thief is not a believer at the moment when he is stealing, and the robber is not a believer at the moment when he is robbing and people are looking on.”** (Saheehul Bukhari #2475, Saheeh Muslim #57)

## HADITH #2

### Demonstrating How Iman is removed from the fornicator when fornicating

عن عبد الله بن عباس رضي الله عنهما، أن النبي صلى الله عليه وسلم قال: "لَا يَزْنِي الْعَبْدُ حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلَا يَقْتُلُ وَهُوَ مُؤْمِنٌ. قَالَ عِكْرِمَةُ: قُلْتُ لِابْنِ عَبَّاسٍ: كَيْفَ يُنْزَعُ الْإِيمَانُ مِنْهُ؟ قَالَ: هَكَذَا؛ وَشَبَّكَ بَيْنَ أَصَابِعِهِ، ثُمَّ أَخْرَجَهَا، فَإِنْ تَابَ عَادَ إِلَيْهِ هَكَذَا، وَشَبَّكَ بَيْنَ أَصَابِعِهِ". أخرجه الإمام البخاري (٦٨٠٩).

2-Ikrimah reported from Abdullah ibn Abbaas that the Prophet said: **“When a slave of Allah commits ‘zina’ he is not a believer at the time of committing it; and when he steals, he is not a believer while stealing, and if he consumes intoxicants, he is not a believer while consuming them, and he is not a believer when he is murdering someone.”** Ikrimah said: ‘I asked Abdullah ibn Abbaas: how is ‘iman’ (faith) removed from him?’ He then clasped his two hands together and then separated them and then said: ‘if he repents, faith returns back to him like this, then he clasped his hands back together. (Saheehul Bukhari #6809)

## HADITH #3

### An Overshadowing of Gloom Hovers Over the Fornicator

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إِذَا زَنَى الرَّجُلُ خَرَجَ مِنْهُ الْإِيمَانُ، كَانَ عَلَيْهِ كَالظُّلَّةِ، فَإِذَا أَقْلَعَ رَجَعَ إِلَيْهِ الْإِيمَانُ". أخرجه أبو داود في "سننه" (4690)، وصححه الألباني.

3- Abu Hurairah narrated that Allah's Messenger said: **"When a man commits fornication 'iman' leaves him and there is something like an overshadowing of gloom upon him, and when he abandons fornication, 'iman' returns to him."** (Abu Dawud in his Sunan #4690 with a good chain)



## HADITH #4

### From the Signs of the Final Hour-The Appearance and Increase in Fornication

عن أنس بن مالك رضي الله عنه، قال: سمعت رسول الله صلى الله عليه وسلم يقول:  
"لَأُحَدِّثَنَّكُمْ حَدِيثًا لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَقُولُ: مِنْ أَشْرَاطِ السَّاعَةِ: أَنْ يَقِلَّ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَظْهَرَ الزِّنَا، (وفي رواية:  
ويكثر الزنا)، وتكثر النساء، ويقل الرجال، حَتَّى يَكُونَ لِحَمْسِينَ امْرَأَةً الْقَيِّمُ الْوَاحِدُ  
". أخرجه الإمام البخاري (٨١)، والإمام مسلم (٢٦٧١).

4-Anas ibn Malik narrated that he heard Allah's Messenger say: **"I will tell you something that no one will ever tell you after me."** I heard him say: **"From the signs of the Hour is that religious knowledge will decrease (death of religious scholars), ignorance will increase, 'zina' will become prevalent and open, and women will increase in number while men will decrease in number so much so that fifty women will be cared for by one man."**

(Saheehul Bukhari #81, Saheeh Muslim #2671)

## HADITH #5

### Fornicators Resemble Animals

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا تَقُومُ السَّاعَةُ حَتَّى تَسَافِدُوا فِي الطَّرْقِ تَسَافِدَ الْحَمِيرِ".

رواه البزار (6 / 345)، وابن حبان (15 / 169 - 170)، وصححه الألباني في "الصحيحة".

5- Abdullah ibn Amru narrated that Allah's Messenger said: **"The Hour will not be established until the people commit open sexual acts in the streets just how donkeys do."** (Al Bazaar in his Musnad 6/345, Saheeh ibn Hibaan 15/169-170 with a good chain of narration)

## HADITH #6

### The Ummah Will Start to Decline/Be Destroyed When People Openly Fornicate

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَفْنَى هَذِهِ الْأُمَّةُ حَتَّى يَقُومَ الرَّجُلُ إِلَى الْمَرْأَةِ فَيَقْتَرِشَهَا فِي الطَّرِيقِ، فَيَكُونَ خِيَارُهُمْ يَوْمَئِذٍ مَنْ يَقُولُ: لَوْ وَارَيْتَهَا وَرَاءَ هَذَا الْحَائِطِ". رواه أبو يعلى في "المسند" (11 / 43 - 44)، وصححه الألباني.

6- Abu Hurairah narrated that the Prophet Muhammad said: **“I swear by the One whose Hand my soul is, this ‘Ummah’ will not be destroyed until a man lays a woman down in the street (to be intimate with her), and the best of people will say to them during that time: ‘If you were to just take her behind that wall.’”** (Abu Ya’la in his Musnad 11/43-44 with a good chain)

## HADITH #7

### Fornicators Follow a Bad Path

عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَتَرْكَبُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ  
شِبْرًا بِشِيرٍ، وَذِرَاعًا بِذِرَاعٍ، وَبَاعًا بِبَاعٍ، حَتَّىٰ لَوْ أَنَّ أَحَدَهُمْ دَخَلَ جُحْرَ ضَبٍّ دَخَلْتُمْ،  
وَحَتَّىٰ لَوْ أَنَّ أَحَدَهُمْ ضَاجَعَ أُمُّهُ بِالطَّرِيقِ لَفَعَلْتُمْ". رواه الدؤلابي في "الأسماء والكنى" (2)

/ (731)، وصححه الألباني في "السلسلة الصحيحة" (3 / 334).

7- Abdullah ibn Abbaas reported that Allah’s Messenger said: **“You will certainly follow the ways of those who came before you inch by inch, foot by foot, yard by yard so much so that if one of them entered a lizard hole, you would follow immediately behind them, even if one of them laid their mother down in the road (for intimacy) you would do the same.”** (Ad Dawlaabee transmitted it in his book Al Asmaa wal Kunaa 2/731, and it has a good chain of narration)

## HADITH #8

### Widespread Fornication is a Sign of the Final Hour

عَنِ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "بَيْنَ يَدَيِ السَّاعَةِ يَظْهَرُ الرِّبَا، وَالزُّنَا، وَالْخَمْرُ". أخرجه الطبراني في الأوسط (٧/ ٣٥٠)، وصححه الألباني .

8- Abdullah ibn Mas'ood reports that the Prophet Muhammad said: **“Before the final hour ‘Riba’ (usury), ‘Zina’ (fornication), and ‘Al Khamr (intoxicants) will appear/become more rampant.”** (At Tabarani in his Mu’jam Al Awsat 7/350 with a good chain of narration)

## HADITH #9

### From the Signs of the Hour is Considering ‘Zina’ to be Permissible

عن عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ الْأَشْعَرِيِّ، قَالَ: حَدَّثَنِي أَبُو عَامِرٍ أَوْ أَبُو مَالِكٍ الْأَشْعَرِيُّ،  
وَاللَّهُ مَا كَذَّبَنِي: سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ،  
يَسْتَحِلُّونَ الْحَرَ [أي الفرج، كناية عن الزنا] وَالْحَرِيرَ، وَالْحَمْرَ وَالْمَعَازِفَ، وَلَيَنْزِلَنَّ  
أَقْوَامٌ إِلَى جَنْبِ عِلْمٍ [أي: جبل]، يُرَوِّحُ عَلَيْهِمْ بِسَارِحَةٍ هُمْ، يَأْتِيهِمْ - يَعْنِي الْفَقِيرَ -  
لِحَاجَةٍ فَيَقُولُونَ: ارْجِعْ إِلَيْنَا غَدًا، فَيُؤْتِيهِمُ اللَّهُ، وَيَضَعُ الْعِلْمَ، وَيَمْسَحُ آخِرِينَ قَرَدَةً  
وَحَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ". أخرجه الإمام البخاري (5590).

9-Abdurahman ibn Ghanam Al Ash'aree reported that Abu Aamir or Abu Malik Al Ash'aree heard the Prophet Muhammad saying: **"Indeed, there will be people from my 'Ummah' (nation) who will deem 'zina' to be permissible, the wearing of silk (for men) to be permissible, and the consuming of intoxicants and the use of musical instruments to be permissible and lawful. And there will be some people who will stay**

**near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection.”**

**(Saheehul Bukhari #5590)**

## HADITH #10

### Zina is the cause of widespread deadly diseases

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: "أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: "يَا مَعْشَرَ الْمُهَاجِرِينَ! خَمْسٌ إِذَا ابْتُلِيتُمْ بِهِنَّ، وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ: لَمْ تَظْهَرْ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ، حَتَّى يُعْلِنُوا بِهَا، إِلَّا فَشَا فِيهِمُ الطَّاعُونُ، وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا. وَلَمْ يَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ، إِلَّا أُخِذُوا بِالسِّنِينَ، وَشِدَّةِ الْمُتُونَةِ، وَجَوْرِ السُّلْطَانِ عَلَيْهِمْ. وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ، إِلَّا مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ، وَلَوْلَا الْبَهَائِمُ لَمْ يُمَطَّرُوا. وَلَمْ يَنْقُصُوا عَهْدَ اللَّهِ، وَعَهْدَ رَسُولِهِ، إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ، فَأَخَذُوا بِعَصَ مَا فِي أَيْدِيهِمْ. وَمَا لَمْ تَحْكَمْ أَيْمَتُهُمْ بِكِتَابِ اللَّهِ، وَيَتَخَيَّرُوا مِمَّا أَنْزَلَ اللَّهُ، إِلَّا جَعَلَ اللَّهُ بِأَسْهُمٍ بَيْنَهُمْ".

أَخْرَجَهُ ابْنُ مَاجَه (٤٠١٩)، وَصَحَّحَهُ الْأَلْبَانِي .

#10 Abdullah ibn Umar reported that: **“The Messenger of Allah turned to us and said: “O Muhajireen there are five things that you will be tested with, and I seek refuge with Allah that you live to witness them. (a) Immorality never appears amongst a people to such an**



**extent that they commit it openly, except that plagues and diseases that were never known to their predecessors will spread amongst them. (b) People do not cheat in weights and measures (buying and selling) except that they will be overcome with famine, severe calamity, and the oppression of their rulers. (c) People do not withhold paying ‘Zakah’ on their wealth, except that rain will be withheld from the heavens, and if it were not for the animals no rain at all would fall upon them. (d) The people do not break their covenants with Allah and His Messenger, except that Allah will enable their enemies to overpower them and take some of their wealth and resources. (e) As long as their leaders do not judge/rule according to the book of Allah and seek all good from that which Allah revealed, Allah will cause strife and fighting amongst them.”** (Sunan ibn Majah # 4019 with a fair chain of narration)

## HADITH #11

### **Zina is a Cause for Bringing Allah’s Punishment**

عن عبدالله بن عباس رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال: "إذا  
ظهر الزُّنا و الرِّبا في قرية، فقد أَحَلُّوا بأنفسهم عذابَ الله". أخرجه الطبراني (٤٦٢)،  
وصححه الألباني.

11- Abdullah ibn Abbaas reported that Allah’s Messenger said: **“If ‘Zina’ and ‘Riba’ appear in a city, then they have opened themselves up for Allah’s punishment.”**  
(Tabarani in his Mu’jam #462 with a good chain)

## HADITH #12

### ‘Zina’ is a Cause of Death

عن ابن عباس رضي الله عنهما قال: "ما نقض قوم العهد إلا سلط الله عليهم عدوهم. ولا فشت الفاحشة في قوم إلا أخذهم الله بالموت. وما طفف قوم الميزان إلا أخذهم الله بالسنين. وما منع قوم الزكاة إلا منعهم الله القطر من السماء. وما جار قوم في حكم إلا كان الداء بينهم أظنه قال والقتل". أخرجه البيهقي في الجامع لشعب الإيمان (3041)،.

وقد صحح الألباني إسناده هذه الرواية، في سلسلة الأحاديث الصحيحة تحت الحديث رقم (107).

12- Abdullah ibn Abbaas said: **“No nation breaks their covenants/promises except that Allah allows their enemies to overpower them. Immorality doesn’t spread amongst them except that Allah overtakes them with death. As long as people cheat in weights and measures Allah will punish them with famine. As long as the people don’t pay their ‘Zakah’ Allah will prevent the rainfall from the heavens. A people do not oppress each other in judgements/rulings except it is a tribulation between, I think he said ‘killing’.”**

(Al Bayhaquee transmitted it in his Shu’ab al Iman under the narration #3041 and Sheikh Al Albaani deemed the narration authentic in his Silsilah Saheehah #107)

## HADITH #13

### The Obligation of Prohibiting people from Engaging in Zina

عن قيس بن حازم قال: قال أبو بكر، بعد أن حمد الله وأثنى عليه: يا أيها الناس، إنكم تقرأون هذه الآية، وتضعونها على غير موضعها ﴿عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾ وَإِنَّا سَمِعْنَا النَّبِيَّ يَقُولُ: "إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي، ثُمَّ يَقْدِرُونَ عَلَى أَنْ يُغَيِّرُوا، ثُمَّ لَا يُغَيِّرُوا إِلَّا يَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ مِنْهُ بِعِقَابٍ". أخرجه أبو داود (٤٣٣٨)، وصححه الألباني .

13- Qais ibn Hazm related that Abu Bakr said after praising Allah and glorifying Him: You all recite this verse **“O you who believe take care of yourselves; he who goes astray cannot harm you when you are rightly guided.”** And we heard the Prophet Muhammad say: **“When people see an oppressor and do not prevent him, then Allah will punish all of them together. And I heard the Prophet say: “There is no group of people whom sins are committed amongst them, and they have the ability to denounce/change them, and they do not do anything, except that Allah will punish all of them together.”** (Sunan Abee Dawud #4338 with a good chain of narration)

## HADITH #14

### From the Most Abhorrent of Sins is Committing Zina with your Neighbor's Wife

عن عبد الله بن مسعود رضي الله عنه قال: سَأَلْتُ -أَوْ سُئِلَ- رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الذَّنْبِ عِنْدَ اللَّهِ أَكْبَرُ؟ قَالَ: أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ. قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ. قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ. قَالَ: وَتَرَكْتُ هَذِهِ الْآيَةَ تَصْدِيقًا لِقَوْلِ رَسُولِ اللَّهِ ﷺ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾ [الفرقان: 68].

" . أخرجه الإمام البخاري (٤٧٦١)، والإمام مسلم (٨٦).

14- Abdullah ibn Mas'ood said that he asked the messenger of Allah: 'What is the worst sin in the sight of Allah? He said: **"To set up a rival with Allah (in beliefs, worship, etc) while He alone created you."** Then I asked: 'What next?' He said: **"To kill your child out of fear that he will share meals with you (cause you poverty).** Then I asked: 'What next?' He said: **"To commit fornication with the wife of your neighbor."** This verse was revealed confirming Allah's Messenger's statement: **"Those who do not invoke other than Allah, and do not take anyone's life whom Allah has not permitted except for a just cause, nor commit fornication (25:68)."** (Saheehul Bukhari # 4761 and Saheeh Muslim #86)

## HADITH #15

### Fornicating with One's Neighbor is worse than Fornicating with Ten People

عن ظَبْيَةَ الْكَلَاعِيِّ يَقُولُ سَمِعْتُ الْمُقَدَّادَ بْنَ الْأَسْوَدِ يَقُولُ قَالَ رَسُولُ  
اللَّهِ ﷺ لِأَصْحَابِهِ مَا تَقُولُونَ فِي الزِّنَا قَالُوا حَرَّمَهُ اللَّهُ وَرَسُولُهُ فَهُوَ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ  
قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لِأَصْحَابِهِ لَأَنْ يَزْنِيَ الرَّجُلُ بِعَشْرَةِ نِسْوَةٍ  
أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَزْنِيَ بِامْرَأَةٍ جَارِهِ قَالَ فَقَالَ مَا تَقُولُونَ فِي السَّرِقَةِ قَالُوا حَرَّمَهَا اللَّهُ  
وَرَسُولُهُ فَهِيَ حَرَامٌ قَالَ لَأَنْ يَسْرِقَ الرَّجُلُ مِنْ عَشْرَةِ أَيْبَاتٍ أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَسْرِقَ  
مِنْ جَارِهِ ". أخرجه الإمام أحمد (٢٣٨٥٤)، وحسنه الألباني .

15- Thabyah al Kilaa'ee reported that Al Miqdad ibn Al Aswad heard Allah's Messenger say to his companions: **"What do you all say about 'Zina'?"** They replied: "Allah and His Messenger has prohibited it until the Day of Resurrection." Then the Prophet said to his companions: **"For someone to fornicate with ten women, is less of a sin than fornicating with his neighbor's wife."** Then the Prophet said to his companions: **"What do you all say about stealing?"** They replied: "Allah and His Messenger prohibited it, and it is strictly prohibited." Then he said: **"That a man steals from ten houses, is less of a sin than stealing from one's neighbor."** (Imam Ahmed transmitted it in his Musnad # 23854 with a good chain)

## HADITH #16

### The Major Sin of Fornication

عن أبي هريرة رضي الله عنه، أن رسول الله قال: "ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ، قَالَ أَبُو مُعَاوِيَةَ: وَلَا يَنْظُرُ إِلَيْهِمْ، وَهُمْ عَذَابُ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ". أخرجه الإمام مسلم (١٠٧).

16- Abu Hurairah reported that Allah's Messenger said: **"Three types of people Allah will not speak or look at them nor purify them on the Day of Resurrection and they will have a severe punishment: An elderly man who commits fornication, a king who is a big liar, and a poor person who is arrogant/proud."** (Saheeh Muslim #107)

## HADITH #17

### The Punishment of the Fornicator in the Hereafter

عن سمرة بن جندب عن النبي صلى الله عليه وسلم أنه قال: "أتاني الليلة آتيان، وإنهما ابتعثاني فانطلقا بي. قال: فانطلقنا حتى إذا أتينا على مثل التنور، فإذا فيه لَغَط وأصوات، قال: فاطَّلَعْنَا فإذا فيه رجال ونساء عراة، وإذا هم يأتيهم هب من أسفل منهم، فإذا أتاهم اللهب ضَوْضَوْا، قال: قلت لهما: ما هؤلاء؟... فقالا لي:....، وأما الرجال والنساء الذين في مثل بناء التنور فإنهم الزناة والزواني.. أخرجه الإمام البخاري (٧٠٤٧).

17- Samura ibn Jundub reported that Allah's Messenger said: "Last night I had a dream where two men (angels) came to me, woke me up and told me to proceed with them... I set out with them until we came across something like a clay baking oven (Tannoor) and inside it was loud noises and voices. We looked into it and found naked men and women, and a blazing flame of fire was underneath them burning them, whenever it touched them they would scream out loudly. So I asked the angels who were those people in the clay oven, and they told me they are the male and female fornicators." (Saheehul Bukhari #7047)



## HADITH #18

### Fornicators will have a Stench like Toilets in the Hereafter

عن أبي أمامة رضي الله عنه قال سمعت رسول الله يقول: "بَيْنَا أَنَا نَائِمٌ إِذْ أَتَانِي رَجُلَانِ، فَأَخَذَا بِضَبْعَيَّ، فَأَتَيَا بِي جَبَلًا وَعَرًا، فَقَالَا: اصْعَدْ، فَقُلْتُ: إِنِّي لَا أَطِيقُهُ، فَقَالَا: إِنَّا سَنُسَهِّلُهُ لَكَ، فَصَعِدْتُ حَتَّى إِذَا كُنْتُ فِي سَوَاءِ الْجَبَلِ إِذَا بِأَصْوَاتٍ شَدِيدَةٍ، قُلْتُ: مَا هَذِهِ الْأَصْوَاتُ؟ قَالُوا: هَذَا عَوَاءُ أَهْلِ النَّارِ، ثُمَّ انْطَلَقَ بِي، فَإِذَا أَنَا بِقَوْمٍ مُعَلَّقِينَ بِعَرَاقِيهِمْ، مُشَقَّقَةً أَشْدَاقُهُمْ، تَسِيلُ أَشْدَاقُهُمْ دَمًا قَالَ: قُلْتُ: مَنْ هَؤُلَاءِ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يُفْطِرُونَ قَبْلَ نَحْلَةِ صَوْمِهِمْ...، ثُمَّ انْطَلَقَ، فَإِذَا بِقَوْمٍ أَشَدَّ شَيْءَ انْتِفَاحًا وَأَنْتَنِهِ رِيحًا، وَأَسْوَرَتِهِ مَنْظَرًا، فَقُلْتُ: مَنْ هَؤُلَاءِ؟ فَقَالَ: هَؤُلَاءِ قَتَلُوا الْكُفَّارَ، ثُمَّ انْطَلَقَ بِي، فَإِذَا بِقَوْمٍ أَشَدَّ شَيْءَ انْتِفَاحًا، وَأَنْتَنِهِ رِيحًا، كَأَنَّ رِيحَهُمُ الْمُرَاحِيضُ، قُلْتُ: مَنْ هَؤُلَاءِ؟ قَالَ: هَؤُلَاءِ الزَّانُونَ وَالزَّوَانِي..." أخرجه ابن خزيمة وابن حبان، وصححه الألباني

في صحيح الترغيب والترهيب برقم (2393).

18- Abu Umamah reported that Allah's Messenger said: "One time I was dreaming and two people (angels) came to me and grabbed me by my bicep and took me to a extremely high and treacherous mountain. Then they told me to climb. I replied to them: 'I cannot climb that mountain.' They said: 'We will make it easy for you.' So I

**started to climb until I reached the top of the mountain and there were loud voices. I said: ‘What are these loud voices?’ They replied: ‘It is the screaming of the inhabitants of the Hellfire.’ Then they took me further and I came across some people who were hanging by their heels, and their cheeks and their cheeks were cut and bleeding profusely. I asked: Who are these people? He said: “They are those who break their fasts before ‘iftar’ time..., Then we went further and saw people whose bodies were so bloated and swollen, and had the most pungent of stench, and the most disgusting to look at. So I asked: ‘Who are these people?’ He said: “They are the disbelievers who died fighting (against the truth).” Then we proceeded a little further until we came across some other people whose bodies were swollen, and they smelled terrible, their stench was like that of the toilets.” So I asked: “Who are these people?”. He replied: “They are the male and female fornicators.” (Ibn Khuzaimah and Ibn Hibban transmitted it in their Saheehs, and Sheikh Al Albaani deemed it authentic in Saheeh At Targheeb wa Tarheeb #2393)**

## HADITH #19

### **An Elderly Man who Fornicates Will not Enter Paradise**

عن سلمان الفارسي رضي الله عنه، أن النبي صلى الله عليه وسلم قال: "ثلاثة لا يدخلون الجنة: الشيخ الزاني، والإمام الكذاب، والعائل المزهُوُّ". أخرجه البزار (٢٥٢)، وصححه الألباني .

#19 Salman Al Farisi reported that the Prophet Muhammad said: **“Three people will not enter the Paradise: An elderly man who fornicates, an Imam who is a liar, an arrogant impoverished person.”** (Al Bazzar transmitted it in his Musnad #252 with a good chain)

## HADITH #20

### Men pledging to not Fornicate

عن عبادة بن الصامت رضي الله عنه قال: "أن عبادة بن الصامت رضي الله عنه - وكان شهد بدرًا، وهو أحد النقباء ليلة العقبة- قال إن رسول الله صلى الله عليه وسلم قال، وَحَوْلَهُ عَصَابَةٌ مِنْ أَصْحَابِهِ: بَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَزْجُلِكُمْ، وَلَا تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَاقَبَهُ فَبَايَعْنَاهُ عَلَى ذَلِكَ". أخرجه الإمام البخاري (١٨).

20- Ubadah ibn As Samit participated in the Battle of Badr and was one of the delegates on the night of the pledge, and he reported saying: We were with the Prophet in a gathering and he said: **"Pledge to me that you will not associate anything with Allah, that you will not steal, and that you will not have unlawful sexual relations, and that you will not kill your children, and that you will not produce slander which you yourselves have falsely fabricated, or be disobedient concerning what is good. If any of you fulfils his promise, Allah will**

**reward him, but if anyone perpetrates any of these things and is punished for it in this world, it will be an atonement for him. If, however, anyone perpetrates any of those things and Allah conceals it regarding him, the matter lies in Allah's hands; if He wishes He will forgive him, and if He wishes He will punish him.”** So we swore allegiance to him on that basis.” (Saheehul Bukhari #18)

## HADITH #21

### Glancing at Women can lead to ‘Zina’

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا - يَعْنِي زَانِيَةٌ -". أخرجه الترمذي (٢٧٨٦) وقال الترمذي: "هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ"، وصححه الألباني .

21- Abu Musa reported that the Prophet Muhammad said: **"Every eye commits adultery, and when the woman uses perfume and she passes by a gathering (of men), then she is like this and that"** (i.e. Meaning an adulteress) (At Tirmidhi in his Jami' #2786 with an acceptable chain of narration)

## HADITH #22

### Indecency and Unlawful Display of Beauty (At Tabarruj) can lead to Zina

عن أبي هريرة رضي الله عنه، عن النبي قال: "صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا، قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ، رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا. أخرجه الإمام مسلم (٢١٢٨).

22- Abu Hurairah reports that the Prophet Muhammad said: "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Jannah and they will not smell its fragrance which is perceptible from such and such a distance." (Saheeh Muslim #2128)

## HADITH #23

### A Woman Leaving Her Home (unnecessarily)

عن عبدالله بن مسعود رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: "إِنَّ المرأةَ عورةٌ، فإذا خرجتِ استشرفها الشَّيْطَانُ، وأقربُ ما تكونُ من وجهِ ربِّها وهي في قَعْرِ بَيْتِهَا". أخرجه الترمذي (1173) مختصراً، وابن خزيمة (1685)، وابن حبان (5598)، وصححه الألباني .

23- Abdullah ibn Mas'ood reported that Allah's Messenger said: **"A woman is 'awrah', when she goes out Shaytan beautifies her for men (or accompanies her). The closest she is to the face of Her Lord is in her home."** (Tirmidhi in his 'Jami' #1173 abridged, Ibn Khuzaimah in his Saheeh #1685, Ibn Hibaan in his Saheeh #5598 and it has a sound chain of narration)



## HADITH #24

### **Recommendation to Avoid Zina and the Virtues of Remaining Chaste and Protecting one's Genitals**

عن عبدالله بن عباس رضي الله عنهما، أن النبي صلى الله عليه وسلم قال: "يا شباب قريش لا تَزْنُوا احْفَظُوا فُرُوجَكُمْ أَلَا مَنْ حَفِظَ فَرْجَهُ فَلَهُ الْجَنَّةُ". أخرجه ابن أبي عاصم في (السنة) (1534)، والبزار (4729) واللفظ له، والطبراني (165 / 12) (12776)، وحسنه الألباني.

24- Abdullah ibn Abbaas reported that the Prophet Muhammad said: **“O young men of Quraish, do not fornicate, protect your chastity, whoever protects his chastity will enter Paradise.”** (Ibn Abee Aasim in his Sunnah #1534, Al Bazaar in his Musnah #4729, Tabarani in his Mu’jam #12776 with a fair ‘hasan’ chain of narration)

## HADITH #25

### Avoiding Zina Guarantees Paradise

عن عبادة بن الصامت رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "اضْمَنُوا لِي سِتًّا مِنْ أَنْفُسِكُمْ، أَضْمَنْ لَكُمْ الْجَنَّةَ: اصْدُقُوا إِذَا حَدَّثْتُمْ، وَأَوْفُوا إِذَا وَعَدْتُمْ، وَأَدُّوا الْأَمَانَةَ إِذَا اتُّمِّمْتُمْ، وَاحْفَظُوا فُرُوجَكُمْ، وَغُضُّوا أَبْصَارَكُمْ، وَكُفُّوا أَيْدِيَكُمْ". أخرجه أحمد (22809)، وابن أبي الدنيا في ((مكارم الأخلاق)) (116)، وابن حبان (271)، وصححه الألباني.

25- Ubadah ibn As Samit reported that Allah's Messenger said: **"Guarantee to safeguard six things from yourself and I will guarantee you Paradise: be truthful/honest when you speak, fulfill your promise when promising, fulfill trusts if you are entrusted with something, protect your chastity, lower your gazes, and keep your hands to yourself (don't harm anyone)."** (Ahmed in his Musnad #22809, Ibn Abee Dunya in his book Mukarim al Aklaq #116, Ibn Hibbaan in his Saheeh #271 with an acceptable chain of narration)

## HADITH #26

### Safeguarding Two Limbs Guarantees Paradise

عن سهل بن سعد الساعدي رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "مَنْ يَضْمَنْ لِي مَا بَيْنَ حَئِيهِ وَمَا بَيْنَ رِجْلَيْهِ، أَضْمَنْ لَهُ الْجَنَّةَ". أخرجه الإمام البخاري (٦٤٧٤).

26- Sahl ibn Sa'd As Sa'idee reported that Allah's Messenger said: **"Whoever guarantees (safeguards) for me what is between his jawbones and his legs, I will guarantee Paradise for him."** (Saheehul Bukhari #6474)

## HADITH #27

### Keys to Paradise-Piety and Chastity

عن أبي هريرة رضي الله عنه قال: "سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ؟ فَقَالَ: تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ، وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، قَالَ: الْفَمُ وَالْفَرْجُ". أخرجه الترمذي (2004) واللفظ له، وابن ماجه (4246)، وأحمد (9085)، وحسنه الألباني .

27- Abu Hurairah reported saying that Allah’s Messenger was asked about what is the most performed deed that enters people into Paradise? He said: **“Piety/Fear of Allah and good behavior.”** Then he asked about what is the most performed deed that enters people into the Hellfire? He said: **“The mouth and the private parts.”** (Tirmidhi in his ‘Jami’ #2004, Sunan ibn Majah #4246, Ahmed in his Musnad # 9085, with a fair ‘hasan’ chain of narration)

## HADITH #28

### Virtues of Chastity over Promiscuity and Zina

عن عبدالله بن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "بينما ثلاثة نفر يمشون أخذهم المطر، فأووا إلى غارٍ في جبلٍ، فأنحطَّت على فمِ غارِهِم صخرةٌ من الجبلِ فانطبقت عليهم، فقال بعضهم لبعضٍ: انظروا أعمالاً عملتموها صالحةً لله، فادعوا بها لعلَّه يُفرِّجُها عنكم، وقال الآخرُ: اللهمَّ إنه كانت لي ابنةٌ عمٌ، أحببْتُها كأشدَّ ما يُحبُّ الرجالُ النساءَ، وطلبتُ إليها نفسَها فأبَتْ حتى آتيتها بمائةِ دينارٍ، فتعبتُ حتى جمعتُ مائةَ دينارٍ، فجئتُها بها، فلما وقعتُ بين رجلَيْها، قالت: يا عبدَ الله اتقِ الله ولا تفتحِ الخاتمَ إلا بحقِّه، فقمْتُ عنها، فإن كنتَ تعلمُ أني فعلتُ ذلك ابتغاءَ وجهك فافرجْ لنا منها فرجةً، ففرجَ لهم فرجةً...". أخرجه البخاري

(5974)، ومسلم (2743)

28- Abdullah ibn Umar reports that the Messenger of Allah said: "One day three men were travelling and were overcome by a bad rainstorm, so they sought refuge in a nearby cave for shelter. When they entered the cave, a rock fell down and closed the entrance to

**the cave and they became trapped inside. They said to each other: “Let us all think of some good deeds that we did for Allah alone, and use these deeds as a means to invoke Allah through supplication in hopes that it will remove this rock from the entrance of the cave. One of them said: “'O Allah! I was in love with a cousin of mine like the deepest love a man may have for a woman. I wanted to take her virginity but she refused unless I gave her one hundred Dinars. So, I struggled to collect that amount. And when I sat between her legs, she said, 'O Allah's slave! Be afraid of Allah and do not be intimate with me except rightfully (by marriage).'** So, I got up. O Allah! If I did it for Your sake only, please remove the rock.' The rock shifted a little more...” (Saheehul Bukhari #5974, Saheeh Muslim #2743)

## HADITH #29

### Rejecting Seductive Women (Zina) Will Grant Shade on the Day of Resurrection

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "سَبْعَةٌ يُظِلُّهُمْ اللهُ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ الْعَادِلُ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَبَا فِي اللهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ". أخرجه البخاري (1423)

ومسلم (1031).

# 29 Abu Hurairah reported that the Messenger of Allah said, "Seven people Allah will give them His Shade on the Day when there would be no shade but the Shade of His Throne (i.e., on the Day of Resurrection): And they are: a just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of Allah; a

**man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects her and) says: 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a man who remembers Allah in solitude and his eyes become tearful.” (Saheehul Bukhari #1423, Saheeh Muslim 1031)**



## HADITH #30

### **A Women Remaining Chaste is One Cause for Entering the Paradise from Any Doors She Likes**

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: "إِذَا صَلَّتِ الْمَرْأَةُ حَمْسَهَا  
وَصَامَتْ شَهْرَهَا وَحَفِظَتْ فَرْجَهَا وَأَطَاعَتْ زَوْجَهَا قِيلَ لَهَا ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ  
الْجَنَّةِ شِئْتَ". أخرجه الإمام أحمد (١٦٦٤)، وصححه الألباني .

30- Abdurahman ibn Awf reported that Allah’s Messenger said: **“If a woman prays her five daily prayers, and fasts Ramadan, and protects her chastity, and is obedient to her husband; it will be said to her: ‘Enter the Paradise from any door you wish.’”** (Ahmed in his Musnad #1664 with a good chain of narration)

## HADITH #31

### No One Approves of Zina

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ فَتًى شَابًّا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "يَا رَسُولَ اللَّهِ، ائْذَنْ لِي بِالزَّيْنَا. فَأَقْبَلَ الْقَوْمُ عَلَيْهِ فَرَجَرُوهُ قَالُوا: مَهْ مَهْ، فَقَالَ: اذْنُهُ، فَذَنَّا مِنْهُ قَرِيبًا، قَالَ: فَجَلَسَ. قَالَ: أَتُحِبُّهُ لَأُمِّكَ؟ قَالَ: لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ. قَالَ: وَلَا النَّاسُ يُحِبُّونَهُ لَأُمَّهَاتِهِمْ. قَالَ: أَتُحِبُّهُ لَابْنَتِكَ؟ قَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ. قَالَ: وَلَا النَّاسُ يُحِبُّونَهُ لِبَنَاتِهِمْ. قَالَ: أَتُحِبُّهُ لَأُخْتِكَ؟ قَالَ: لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ. قَالَ: وَلَا النَّاسُ يُحِبُّونَهُ لَأَخَوَاتِهِمْ. قَالَ: أَتُحِبُّهُ لِعَمَّتِكَ؟ قَالَ: لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ. قَالَ: وَلَا النَّاسُ يُحِبُّونَهُ لِعَمَّاتِهِمْ. قَالَ: أَتُحِبُّهُ لِحَالَاتِكَ؟ قَالَ: لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ. قَالَ: وَلَا النَّاسُ يُحِبُّونَهُ لِحَالَاتِهِمْ. قَالَ: فَوَضَعَ يَدَهُ عَلَيْهِ وَقَالَ: اللَّهُمَّ اغْفِرْ ذَنْبَهُ، وَطَهِّرْ قَلْبَهُ، وَحَصِّنْ فَرْجَهُ، فَلَمْ يَكُنْ بَعْدُ ذَلِكَ الْفَتَى يَلْتَفِتُ إِلَى شَيْءٍ". أخرجه الإمام أحمد (21708)، وصححه الألباني.

31- Abu Umamah reported that a young man came to the Prophet Muhammad and said: O Messenger of Allah, allow me to fornicate. Everyone turned around upon hearing this and they all scolded him and said ‘stop stop’.

So the Prophet told him: **to come close**, so he came closer to the Prophet Muhammad and sat down. Then the Prophet said to him: **“Would you like that for your mom?”** He replied: “No way, may Allah sacrifice me for you. Then the Prophet said: **“Nor do people like it for their mothers.”** So the Prophet asked him: **“Would you like that for your daughter?”** He replied: “Never, may Allah sacrifice me for you. So He said: **“Nor do the people like it for their daughters.”** So the Prophet asked him: **“Would you like that for your sister?”** He replied: “No way, may Allah sacrifice me for you. So the Prophet said: **“Nor do the people like it for their sisters.”** Then the Prophet asked him: **“Would you like that for your maternal or paternal aunt?”** He replied: “May Allah sacrifice me for you.” So the Prophet said: **“Nor do the people like that for their aunts.”** Then the Prophet placed his hand on the man and made supplication for him saying: **“O Allah forgive him his sin, purify his heart, protect his genitals.”** After that the young man never **gazed at women.**” (Ahmed in his Musnad #21708 with a good chain of narration)

## HADITH #32

### Things that Lead One to Committing Zina

عن أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ قَالَ: "إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزَّنا، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرِنا الْعَيْنِ النَّظْرُ، وَزِنا اللِّسانِ الْمَنْطِقُ، وَالنَّفْسُ تَمْنَى وَتَسْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ كُلُّهُ وَيَكْذِبُهُ".

أخرجه البخاري (6243)، ومسلم (2657).

ورواه أحمد (10920) ولفظه: "كُلُّ ابْنِ آدَمَ لَهُ حَظُّهُ مِنَ الزَّنا، فَرِنا الْعَيْنِ النَّظْرُ، وَزِنا الْيَدَيْنِ الْبَطْشُ، وَزِنا الرَّجْلَيْنِ الْمَسِي، وَزِنا الْفَمِ الْقَبْلُ، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيُصَدِّقُ ذَلِكَ أَوْ يَكْذِبُهُ الْفَرْجُ" وصححه محققو المسند على شرط مسلم.

#32 Abu Hurairah reported that Allah's Messenger said:

**"Allah has decreed for man his portion of fornication which he will inevitably commit. The fornication of the eye consists in glancing/gazing, and the fornication of the tongue is in speech. The soul wishes and desires, and the private parts agree with it or reject/deny it."**

(Saheehul Bukhari #6243, Saheeh Muslim #2657)

In another version: **"Allah has decreed for every man his portion of fornication that he will inevitably commit.**

**The fornication of the eye is glancing, the fornication of the hands are lustful or violent touching, the fornication of the legs is in walking, the fornication of the mouth is in kissing, and the heart desires and the genitals either reject it or agree with it.”** (Musnad Ahmed #10920 with a good chain of narration)

## HADITH #33

### **Dangers of Committing Zina with A Woman Whose Husband is Absent (Travelling, not home, etc.)**

عن عبد الله بن عمرو رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "مَثَلُ  
الَّذِي يَجْلِسُ عَلَى فِرَاشِ الْمَغِيْبَةِ، كَمَثَلِ الَّذِي تَنْهَشُهُ الْأَسْوَدُ يَوْمَ الْقِيَامَةِ". أخرجه أبو يعلى  
كما في (إتحاف الخيرة المهرة) للبوصيري (4 / 72)، والخرائطي في (مساوى الأخلاق) (457)، والطبراني  
(526 / 13) (14410)، حسن بشاهده.

33- Abdullah ibn Amru reported that Allah's Messenger said: **"The example of one who sits on the bed of a woman whose husband is absent, is like someone who lions scratch/snatch on the Day of Resurrection."** (Abu Ya'la in his Musnad as mentioned in Ithaaf Al Kherah Al Maharah of Al Buseeree 4/72, and Al Kharaa'itee in Musawee Al Akhlaaq #457, and Tabarani in his Mu'jam #14410 and it is a fair narration based on supporting narrations)

## HADITH #34

### Women Pledging To Not Commit Zina

عن عائشة، زَوْجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: كَانَتِ الْمُؤْمِنَاتُ إِذَا هَاجَرْنَ إِلَى رَسُولِ اللهِ يُمْتَحَنَنَّ بِقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُسْرِكَنَّ بِاللهِ شَيْئًا وَلَا يَسْرِقَنَّ وَلَا يَزْنِينَ﴾ [الممتحنة: 12] إِلَى آخِرِ الْآيَةِ. قَالَتْ عَائِشَةُ: فَمَنْ أَقَرَّ بِهَذَا مِنَ الْمُؤْمِنَاتِ، فَقَدْ أَقَرَّ بِالْمُحَنَةِ، وَكَانَ رَسُولُ اللهِ إِذَا أَقَرَّرَنَ بِذَلِكَ مِنْ قَوْلِهِنَّ، قَالَ هُنَّ رَسُولُ اللهِ: انْطَلِقْنَ، فَقَدْ بَايَعْتُكُنَّ وَلَا وَاللهِ مَا مَسَّتْ يَدُ رَسُولِ اللهِ يَدَ امْرَأَةٍ قَطُّ، غَيْرَ أَنَّهُ يُبَايِعُهُنَّ بِالْكَلامِ قَالَتْ عَائِشَةُ: وَاللهِ، مَا أَخَذَ رَسُولُ اللهِ عَلَى النِّسَاءِ قَطُّ إِلَّا بِمَا أَمَرَهُ اللهُ تَعَالَى، وَمَا مَسَّتْ كَفَّ رَسُولِ اللهِ ﷺ كَفَّ امْرَأَةٍ قَطُّ، وَكَانَ يَقُولُ هُنَّ إِذَا أَخَذَ عَلَيْهِنَّ: قَدْ بَايَعْتُكُنَّ كَلَامًا. أخرجه البخاري (4891) ومسلم (1866).

34- Aishiah reported that: When the believing women migrated (to Medina) and came to the Messenger of Allah they would be tested in accordance with the following words of Allah the Almighty and Exalted: **“O Prophet, when believing women come to thee to take the oath of**

**fealty to thee that they will not associate in worship anything with God, that they will not steal. that, they will not commit adultery..."** to the end of the verse (Al Mumtahinah:12). Whoso from the believing women accepted these conditions and agreed to abide by them were considered to have offered themselves for pledging allegiance. When they had (formally) declared their resolve to do so, the Messenger of Allah would say to them: **“You may go. I have confirmed your allegiance.”** By Allah, the hand of the Messenger of Allah never touched the hand of a woman. He would take the pledge of allegiance from them by oral declaration. By Allah, the Messenger of Allah never took any vow from women except that which Allah had ordered him to take, and his palm never touched the palm of a woman. When he had taken their vow, he would tell them that he had taken the oath from them orally.” (Saheehul Bukhari #4891, Saheeh Muslim #1866)



## HADITH #35

### The Punishment of the Male and Female Fornicator

عن عمر بن الخطاب رضي الله عنه قال "إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ مِمَّا أَنْزَلَ اللَّهُ آيَةُ الرَّجْمِ فَقَرَأْنَاهَا وَعَقَلْنَاهَا وَوَعَيْنَاهَا رَجَمَ رَسُولُ اللَّهِ وَرَجَمْنَا بَعْدَهُ فَأَخْشَى أَنْ طَالَ بِالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ وَاللَّهِ مَا نَجِدُ آيَةَ الرَّجْمِ فِي كِتَابِ اللَّهِ فَيُضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ وَالرَّجْمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى إِذَا أَحْصِنَ مِنَ الرِّجَالِ وَالنِّسَاءِ إِذَا قَامَتِ الْبَيِّنَةُ أَوْ كَانَ الْحَبْلُ أَوْ الْإِعْتِرَافُ". أخرجه

البخاري (6442) ومسلم (1691)

35- Umar bin al-Khattab reported that he addressed the people and said, 'Verily Allah has sent Muhammad with the Truth and sent down the Quran to him. That which was revealed to him was the verse of stoning. We recited it, memorized it, and comprehended it. The Messenger of Allah stoned, and we stoned after him. But I am afraid that after a long time passes someone will come along and say: "We do not find the verses of stoning in Allah's book, and they will go astray by abandoning an obligation that Allah has revealed. Verily, stoning is an obligation in the Book of Allah to be inflicted on married men and women who commit adultery, when their crime is proven, evident by pregnancy, or through confession (of the adulterer)." (Saheehul Bukhari #6442, Saheeh Muslim #1691)

## HADITH #36

### Learn about Zina and its Punishment

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: "قَالَ رَسُولُ اللَّهِ: "خُذُوا عَنِّي خُذُوا عَنِّي قَدْ جَعَلَ اللَّهُ هُنَّ سَبِيلًا الْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَنَفْيُ سَنَةٍ وَالثَّيْبُ بِالثَّيْبِ جَلْدُ مِائَةٍ وَالرَّجْمُ".  
أَخْرَجَهُ الْإِمَامُ مُسْلِمٌ (1690).

36- Ubadah ibn As Samit reported that Allah's Messenger said **“Receive my teachings, receive my teachings. Allah has appointed a way for those women. If a virgin fornicates with another virgin, (the punishment is) one hundred lashes and exile for one year. If a married person fornicates with another married person then (the punishment is) one hundred lashes and then stoning.”** (Saheeh Muslim #1690)

## HADITH #37

### Ascertaining someone's Sanity Before Punishing Them for Zina

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: "أَتَى رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ فَنَادَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي زَنَيْتُ، فَأَعْرَضَ عَنْهُ حَتَّى رَدَّدَ عَلَيْهِ أَرْبَعَ مَرَّاتٍ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ دَعَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَبُكَ جُنُونٌ؟ قَالَ: لَا قَالَ: فَهَلْ أَحْصَنْتَ قَالَ: نَعَمْ. فَقَالَ النَّبِيُّ: اذْهَبُوا بِهِ فَارْجُمُوهُ". أخرجه البخاري (6430) ومسلم (1691).

37- Abu Hurairah reported that a man came to the Messenger of Allah while he was in the masjid and he called him saying: "O Messenger of Allah I have committed 'zina'." The Prophet turned his face away, but the man repeatedly saying he committed 'zina' four times and bore witness against himself four times, the Prophet Muhammad called him saying "**Are you insane?**" The man replied: 'no'. The Prophet said: "**Are you married?**" He replied: 'yes'. Then the Prophet said: "**Take him away and stone him.**" (Saheehul Bukhari #6430, Saheeh Muslim #1691)

## HADITH #38

### Stoning the Fornicator is Legislated From Allah

عن عامر بن شراحيل الشَّعْبِيِّ قال: "كان لِشُراحَةَ زَوْجٍ غائِبٍ بِالشَّامِ، وَإِنَّمَا حَمَلَتْ، فَعَجَّأَ بِهَا مَوْلَاهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ، فَقَالَ: إِنَّ هَذِهِ زَنْتٌ فَاعْتَرَفَتْ، فَجَلَدَهَا يَوْمَ الْخَمِيسِ مِئَةً، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ، وَحَفَرَ لَهَا إِلَى السَّرَّةِ وَأَنَا شَاهِدٌ، ثُمَّ قَالَ: إِنَّ الرَّجْمَ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ، وَلَوْ كَانَ شَهِدٌ عَلَى هَذِهِ أَحَدٌ لَكَانَ أَوَّلَ مَنْ يَرْمِي، الشَّاهِدُ يَشْهَدُ، ثُمَّ يُتَّبَعُ شَهَادَتُهُ حَجَرَهُ، وَلَكِنَّمَا أَقْرَأْتُ، فَأَنَا أَوَّلُ مَنْ رَمَاهَا، فَرَمَاهَا بِحَجَرٍ، ثُمَّ رَمَى النَّاسُ، وَأَنَا فِيهِمْ، قَالَ: فَكُنْتُ وَاللَّهِ فَيَمَنْ قَتَلَهَا ". أخرجه الإمام أحمد (٩٧٨)، وأصله في صحيح البخاري (6812) مختصراً.

38- Aamir ibn Sharaheel Ash Sha'bee said: "Sharahah had a husband who was absent in Syria. She became pregnant and her master brought her to Ali bin Abee Taalib and said: 'This one has committed 'zina' and has admitted it. So he whipped her with one hundred lashes on Thursday and stoned her on Friday. He dug a hole for her up to her navel, and I was present. Then he said: "Stoning is a 'Sunnah' established by the

**Messenger of Allah. If anyone saw her do it then let them be the first one to throw the stones. He should give his testimony and follow his testimony with his stone. But she admitted it, so I will be the first one to stone her. He threw a stone at her, then the people stoned her and I was amongst them. By Allah, I was amongst those who killed her.”** (Musnad Imam Ahmed # 978, its abridged version is mentioned in Saheehul Bukhari as well #6812)

## HADITH #39

### Dangers of Committing Zina with One's 'Mahram' (unmarriageable kin)

عن عمرو بن شعيب، عن أبيه، عن جده، أن النبي صلى الله عليه وسلم قال: "لا يدخل الجنة من أتى ذات محرم". أخرجه الخرائطي في اعتلال القلوب 178 وذكره الهيثمي في المجمع 3/113 وهو حديث حسن وصحيح بمجموع طرقه.

39- Amru ibn Shu'aib, from his father, from his grandfather who related that the Prophet Muhammad said: **"Whoever fornicates with his 'mahram' will not enter the Paradise."** (Al Kharaa'itee transmitted it in 'I'tilaal Al Quloob 178, Al Haythaymee in Al Majma Az Zawaa'id 3/113 with a fair chain, and 'Saheeh' with all of it's chains of narration combined)

## HADITH #40

### Evil Sin of Committing Zina with a Mujahid's Wife

عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حُرْمَةُ نِسَاءِ  
الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ ، وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ ، يَخْلُفُ رَجُلًا  
مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ فَيَخُونُهُ فِيهِمْ ، إِلَّا وَقَفَ لَهُ يَوْمَ الْقِيَامَةِ ، فَيَأْخُذُ مِنْ عَمَلِهِ مَا  
شَاءَ ، فَمَا ظَنُّكُمْ؟".

أَخْرَجَهُ الْإِمَامُ مُسْلِمٌ فِي صَحِيحِهِ (1897).

40- Buraidah Al Aslamee reported that Allah's Messenger said: **"The sanctity of the wives of 'Mujahids' (those fighting for the sake of Allah) is like the sanctity of their mothers for those who sit at home (i.e. do not go out for Jihad). Anyone who stays behind looking after the family (wife and children) of a 'Mujahid' and betrays his trust (tries to seduce his wife) will be made to stand on the Day of judgment before the 'Mujahid' who will take away from his meritorious deeds whatever he likes. So what do you think (will he leave anything)?"** (Saheeh Muslim #1897)



**IMACD**

**PO BOX. 4152**

*Hagerstown Md 21741*

*[www.imacd.org](http://www.imacd.org)*

**240-347-3774**