

FORTY HADITH CONCERNING

THE MAJOR SINS

Compiled by Hassan Somali

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Forty Ḥadīth Concerning the Major Sins



Table of Contents

Transliteration Table.....	5
Foreword.....	7
Ḥadīth 1: The Seven Destructive Sins.....	29
Ḥadīth 2: Riyā [Showing Off]	32
Ḥadīth 3: Disrespecting One’s Parents.....	35
Ḥadīth 4: Abandoning the Prayer, Fornication and Lying	37
Ḥadīth 5: Refusing to Pay Zakāh.....	42
Ḥadīth 6: Drinking Alcohol and Using Drugs.....	45
Ḥadīth 7: Stealing	47
Ḥadīth 8: Backbiting.....	50
Ḥadīth 9: Tale-carrying	52
Ḥadīth 10: Pride and Arrogance	55
Ḥadīth 11: Not Fasting in Ramadan Without A Valid Excuse.....	57
Ḥadīth 12: Despairing of Allāh’s Mercy & Feeling Safe from His Punishment	60
Ḥadīth 13: Visiting A Fortuneteller.....	62
Ḥadīth 14: Tattoos and False Hair	64
Ḥadīth 15: Insulting Any of the Companions.....	68
Ḥadīth 16: Bigotry and Nationalism.....	70
Ḥadīth 17: Having Two Faces	72

Ḥadīth 18: Concealing Knowledge When It Is Needed	74
Ḥadīth 19: Taking Graves as Places of Worship.....	76
Ḥadīth 20: Extremism in the Religion.....	78
Ḥadīth 21: Harming One’s Neighbor	80
Ḥadīth 22: Spreading Bedroom Secrets	82
Ḥadīth 23: A Man Treating One of His Wives Unjustly.....	84
Ḥadīth 24: A Woman Exposing Her ‘Awrah	86
Ḥadīth 25: Dragging One’s Garments Below the Ankles & Reminding Others of Favors	89
Ḥadīth 26: Jealousy	91
Ḥadīth 27: Failing to Forbid Evil	93
Ḥadīth 28: Men Imitating Women and Women Imitating Men	95
Ḥadīth 29: Oppressing Women	97
Ḥadīth 30: Innovating into the Religion and Promoting Innovators	99
Ḥadīth 31: Boycotting a Muslim for More Than Three Days Without A Legitimate Reason.....	101
Ḥadīth 32: Gambling.....	103
Ḥadīth 33: Exposing One’s Sins.....	105
Ḥadīth 34: A Woman Asking for A Divorce Without A Valid Reason	107
Ḥadīth 35: Lying Upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)	110
Ḥadīth 36: Exposing the Shortcomings of the Believers.....	112
Ḥadīth 37: Borrowing Money with No Intention to Repay It	114
Ḥadīth 38: A Woman Disrespecting & Disobeying Her Husband.....	116

Forty Ḥadīth Concerning the Major Sins

Ḥadīth 39: Homosexuality.....	118
Ḥadīth 40: Suicide	120
Glossary	122
Our Call to the Ummah	132



Transliteration Table

Consonants

ء	د	ض	ك
ب	ذ	ط	ل
ت	ر	ظ	م
ث	ز	ع	ن
ج	س	غ	ه
ح	ش	ف	و
خ	ص	ق	ي

Vowels

Short	ا	ي	و
Long	ā	ī	ū
Diphthongs	aw	ay	

عَزَّوَجَلَّ	The Mighty and Majestic.
سُبْحَانَهُ وَتَعَالَى	The Sublime and Exalted.
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next
رَضِيَ اللهُ عَنْهُ	May Allāh be pleased with him
رَحِمَهُ اللهُ	May Allāh show mercy to him
عَلَيْهِ السَّلَامُ	Peace be upon him

Foreword



In the Name of Allāh, The Most Merciful, The Beneficent

I ndeed all praise is due to Allāh. We praise Him, seek His aid and ask for His forgiveness. We seek refuge with Allāh from the evil of our own souls and from the evil of our wicked actions. Whomsoever Allāh guides, then none can misguide; and whomsoever Allāh misguides, then none can guide.

I testify that none has the right to be worshipped except Allāh, alone without any partner; and I testify that Muḥammad is His slave and Messenger. May abundant peace and blessings be upon him, his family and all of his Companions.

A number of illustrious scholars have written concerning the major sins. Imām al-Dhahabī (d. 748H) and Shaykh al-Islām Muḥammad b. ‘Abd al-Wahhāb (d. 1206H) compiled books on this subject. Abū Najā Mūsá b. Aḥmad al-Ḥajjāwī al-Ḥanbalī (d. 968H) wrote a classical poem about the major sins titled *Manẓūmah al-Kabā’ir*.

Others discussed this subject in larger works like Imām Ibn al-Qayyim (d. 751H) in his book *‘Ilām al-Muwaqqi’īn*.

All of this shows the importance of this topic, and that it is a subject that every Muslim needs to learn about.

Foreword

If Imām al-Dhahabī said that many people in his time were unaware of many of the major sins – and this was nearly seven hundred years ago – then what about our time and what about the Muslims who were born and raised in non-Muslim lands?

For this reason, I wanted to compile a primer for Muslims who aspire to learn about the major sins. I decided to follow a familiar tradition of our scholars and compile forty *Ḥadīth* concerning the major sins, walking upon their path¹. Muslims all over the world are well acquainted with the forty *Ḥadīth* of al-Nawawī concerning the fundamental principles of Islam. However, I do not know of anyone who has compiled forty *Ḥadīth* about the major sins.

I also included introductory chapters to help the reader fully grasp this topic with an accurate and beneficial understanding.

The questions at the end of each *Ḥadīth* are based on my lessons explaining this book. The aim is to author a teacher’s version at a later date – if Allāh Wills.

Hopefully, this approach will be beneficial to all Muslims and assist them to recognize these sins and the dangers associated with them, so that they can be avoided.

I ask Allāh to accept this small effort and make it sincerely for His Sake, and pardon me for any shortcomings.

¹ As for the *Ḥadīth*: “Whoever preserves forty *Ḥadīth* for my nation relating to their religion, then Allāh will resurrect him among the jurists and the scholars,’ then it is *Ḍa’īf* [weak]. Shaykh Albānī discusses the weakness of these narrations in *al-Ḍa’īfah* (no. 4589).

Forty Ḥadīth Concerning the Major Sins

Hassan Somali

25th of April 2019 [19th of Sha'bān 1440]

After reviewing this book – as it was prepared quickly for our classes in Ramaḍān – I found a number of mistakes and printing errors during our lessons, which have been corrected in this updated edition. If anyone notices any further errors, then please share it with me via email: hikmahpubs@gmail.com.

Sins are Divided into Major Sins and Minor Sins

Imām Ibn al-Qayyim (رَحْمَةُ اللَّهِ عَلَيْهِ) said:

“The Qur’ān, the Sunnah and the consensus of the Companions, their successors [Tābi‘ūn] and the Imāms after them prove that sins are both major and minor.

Allāh said:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ

“If you avoid the major sins which you are forbidden, We will remove from you your lesser sins.” [al-Nisā: 31]

Allāh said:

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ

“Those who avoid major sins and indecencies except the small faults.” [al-Najm: 32]

There comes in the *Ṣaḥīḥ* that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“الصلوات الخمس، والجمعة إلى الجمعة، ورمضان إلى رمضان مكفرات لما بينهن إذا اجتنبت الكبائر.”

Sins are Divided into Major Sins and Minor Sins

“The five daily Prayers, Jum‘ah to Jum‘ah and Ramaḍān to Ramaḍān are expiations [for the sins committed in between them], as long as the major sins are avoided.”¹”²

The position that all sins are major and that there is no such thing as minor sins is deemed to be weak and odd, as mentioned by Ḥāfiẓ Ibn Ḥajr³ (رَحْمَةُ اللهِ).

This is correct as it clearly contradicts the Qur‘ān⁴, the Sunnah and the consensus of the Companions.

¹ Muslim (no. 233).

² *Al-Dā Wā al-Dawā* (p. 289).

³ *Fatḥ al-Bārī* (10/409).

⁴ As stated by Shaykh al-Islām Ibn Taymīyah in *Majmū‘ al-Fatāwá* (11/656).

Definition of a Major Sin

The word كَبائر [*Kabā'ir*] is the plural of كَبيرة [*Kabīrah*].

In the Arabic language كَبيرة [*Kabīrah*] comes from the word كَبر, and it refers to a great sin.¹

As for the religious definition of a major sin, then the scholars differ concerning this matter.

It is narrated upon Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ) that he said:

“The major sins are every sin that Allāh has associated with [incurring] the Fire, wrath, curse or a torment.”²

This was relied upon by Shaykh al-Islām Muḥammad b. Abd al-Wahhāb in his book *al-Kabā'ir* [The Major Sins].

Shaykh al-Islām Ibn Taymīyah (رَضِيَ اللهُ عَنْهُ) discusses what he considered to be the most accurate definition, saying:

¹ *Lisān al-‘Arab* (5/129).

² *Tafsīr al-Ṭabarī* (5/41). The chain of narration is broken as ‘Alī b. Abū Ṭalhah did not reach Ibn ‘Abbās. Some scholars consider this chain to be *Ḥasan* [sound] due to the identity of the narrator between the two of them being known.

Definition of a Major Sin

“The strongest stance in this issue is the statement narrated from Ibn ‘Abbās, and it has been mentioned by Abū ‘Ubaid, Aḥmad b. Ḥanbal and others, which is:

‘A minor sin is that which does not result in either of the two fixed punishments, meaning a specific punishment in this life or a specific punishment in the Hereafter.’

This is the meaning of the saying of those who said:

‘Any sin that does not result in a fixed punishment in this world.’

And the meaning of the statement of those who said:

‘Every sin that is linked to a curse, anger or the Fire is a major sin.’

And the meaning of the statement of those who said:

“Any sin that does not result in a fixed punishment in this world nor a specific punishment in the Hereafter.”

He offered the following reasons to support his conclusion:

1. This is narrated from the Salaf in opposition to the other guidelines. He stated that none of the conflicting definitions have been transmitted from any of the Companions, *Tābi‘ūn* or the Imāms.
2. This guideline is based upon what Allāh and His Messenger have mentioned concerning sins.

Forty Ḥadīth Concerning the Major Sins

3. It is possible with these guidelines to differentiate between major and minor sins.
4. The other statements are erroneous.¹

At the beginning of his monumental work entitled *al-Kabā'ir* [The Major Sins] Imām al-Dhahabī said:

“That which is correct and supported by the evidence is that whoever commits a sin from these serious offences that involve a prescribed punishment in this world – like murder, fornication or stealing – or it is linked to a threat of torment, wrath or peril; or the perpetrator is cursed on the tongue of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), then it is definitely a major sin.”²

¹ *Majmū' al-Fatāwá* (11/654-656).

² *Al-Kabā'ir* (p. 89), *Maktabah al-Furqān*.

The Number of Major Sins

The Number of Major Sins

That which is correct – and Allāh knows best – is that the major sins are not fixed or limited to a specific number.

Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ) was asked:

“How many major sins are there? Are they seven?”

He replied:

“They are closer to seven hundred than seven. However, there is no major sin after seeking forgiveness and it is not considered a minor sin if persistently committed.”¹

Imām al-Dhahabī (رَحِمَهُ اللهُ) said:

“He [i.e. Ibn ‘Abbās] spoke the truth, as this *Ḥadīth* does not restrict the number of major sins [to this number].”²

Al-‘Allāmah Ṣāliḥ al-Fawzān said:

“The major sins are not limited to a fixed number, but they are determined by the guidelines mentioned by Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ). This opinion was adopted by those scholars distinguished for their critical

¹ *Tafsīr al-Ṭabarī* (8/245). The chain of narration is *Ṣaḥīḥ*.

² *Al-Kabāʾir* (p. 89).

Forty Ḥadīth Concerning the Major Sins

research, like Ibn Taymīyah (رَحْمَةُ اللهِ) and others from the people of knowledge.”¹

¹ *Sharḥ Kitāb al-Kabā'ir* of Shaykh al-Islām Muḥammad b. Abd al-Wahhāb of Shaykh Ṣāliḥ al-Fawzān (p. 19).

Some Major Sins Are Greater Than Others

Some Major Sins Are Greater Than Others

Some major sins are graver than others, as proven by his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying:

«أَلَا أُبَيِّنُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟ ثَلَاثًا، قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: الْإِشْرَاكُ بِاللَّهِ

“Shall I not inform you about the gravest of the major sins?” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) repeated it three times. They said, ‘Certainly, O Messenger of Allāh.’ He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Associating others with Allāh [*Shirk*]...”

The gravest of all major sins is *Shirk*. This is the greatest form of oppression and most repugnant crime. Allāh will not forgive *Shirk* unless the individual repents from it before death. If he dies upon it without repenting, he will reside in the Fire for eternity – and refuge is sought with Allāh.

Allāh (عَزَّوَجَلَّ) said:

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

“Indeed, Allāh does not forgive that partners be associated with Him, but He forgives what is less than that for whom He wills.” [*al-Nisā*: 48]

As for the major sins lesser than *Shirk*, then if a believer dies committing them without repenting, then his affair is with Allāh – if Allāh Wills, He will forgive him, and if He wills, He will punish him.

Forty Ḥadīth Concerning the Major Sins

If Allāh chooses to punish him for these sins, then eventually he will be removed from the Fire and entered into Paradise.

أَنَّ أَبَا ذَرٍّ - رَضِيَ اللَّهُ عَنْهُ - حَدَّثَهُ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ ثَوْبٌ أبيضٌ وَهُوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَقَدْ اسْتَيْقَظَ فَقَالَ "مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ. ثُمَّ مَاتَ عَلَى ذَلِكَ، إِلَّا دَخَلَ الْجَنَّةَ". قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ "وَإِنْ زَنَى وَإِنْ سَرَقَ". قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ "وَإِنْ زَنَى وَإِنْ سَرَقَ عَلَى رِغْمِ أَنْفِ أَبِي ذَرٍّ".

Abū Dharr (رضي الله عنه) said:

“I came to the Prophet (صلى الله عليه وسلم) while he was wearing white clothes, and he was sleeping. I went back to him again after he woke. He said, ‘There is no servant who says, ‘None has the right to be worshipped in truth but Allāh,’ and then dies upon that, except that he will enter Paradise.’ I said, ‘Even if he fornicated and stole?’ He said, ‘Even if he fornicated and stole.’ I said, ‘Even if he fornicated and stole?’ He said, ‘Even if he fornicated and stole.’ I said, ‘Even if he fornicated and stole?’ He said, ‘Even if he fornicated and stole, in spite of Abū Dharr.’”¹

¹ Bukhārī (no. 5827) and Muslim (no. 94).

The Position of Ahl Al-Sunnah Towards the Believer That Commits Major Sins Lesser Than Shirk

The Position of Ahl Al-Sunnah Towards the Believer That Commits Major Sins Lesser Than Shirk

Ahl al-Sunnah consider the believer who commits major sins lesser than *Shirk* to be deficient in faith, as it relates to his state in this world. They do not deem him to be a disbeliever.

In the Hereafter such a person falls under Allāh's Will, as explained earlier.

Allāh (عَزَّوَجَلَّ) said:

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

“Indeed, Allah does not forgive that partners be associated with Him, but He forgives what is less than that for whom He wills.” [*al-Nisā*: 48]

As for the *Khawārij*, they consider the believer who commits a major sin, lesser than *Shirk*, like fornication to be a disbeliever [*Kāfir*] in this world. In the Hereafter, they judge that he will be in the Hellfire for eternity. They do not differentiate between the major sin of *Shirk* and the major sins lesser than it.

As for the *Mu'tazilah*, they consider the believer who commits a major sin, lesser than *Shirk*, to have exited the reality of faith but to not have entered into disbelief. Instead, they hold that he is in a station between

Forty Ḥadīth Concerning the Major Sins

these two realities. Thus, he is not a believer nor a disbeliever. However, as for the judgement applied to such a person in the Hereafter, then they agree with the *Khawārij*.

As for the *Murjī'ah*, then they are of varying extremes, yet they all agree that actions are not part of faith. They believe that faith is belief in the heart and that sins do not harm faith; it does not increase nor decrease. They hold that the faith of Abū Bakr is equivalent to the faith of the most sinful of the people because as long as a person believes in his heart, then this is sufficient.

The *Khawārij* and the *Mu'tazilah*, and at the other extreme the *Murjī'ah*, are all astray and misguided. The truth is with *Ahl al-Sunnah* who arrived at their position after consideration of all the texts of the Qur'ān and Sunnah: those that contain promises of Paradise and those that contain threats of Hell for disobedience.

The *Khawārij* declared the Muslims to be disbelievers and considered their blood and wealth to be lawful. As a result, they were responsible for bloodshed and chaos, and they are a reason for people to despair of the mercy of Allāh.

On the other hand, the *Murjī'ah* open the doors to disbelief, sin and immorality. They are a reason for the disobedient to feel safe and secure from the punishment of Allāh.

The Position of Ahl Al-Sunnah Towards the Believer That Commits Major Sins Lesser Than Shirk

Whereas Ahl al-Sunnah encourage the Muslims to do good and warn them against evil. They are the most merciful of the creation to the creation.¹

¹ Refer to Shaykh Fawzān's explanation of *al-Kabā'ir*, p. 5-12.

Do Righteous Deeds Wipe Away Both Major and Minor Sins?

The scholars differ over whether righteous deeds wipe away both major and minor sins or is this specific to minor sins alone.

The position of the majority of scholars is that this is specific to the minor sins, and as for the major sins then they require sincere repentance.

Imām Ibn Rajab (رَحْمَةُ اللَّهِ) said:

“The correct position is that of the majority [of the scholars], which is that the major sins are not wiped away except through repentance, because repentance is a religious obligation upon the servants.”¹

One of the proofs relied upon in support of this is the verse:

إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ

“If you avoid the major sins which you are forbidden, We will remove from you your lesser sins.” [al-Nisā: 31]

Similarly, the *Ḥadīth*:

“الصلوات الخمس، والجمعة إلى الجمعة، ورمضان إلى رمضان مكفرات لما بينهن إذا اجتنبت الكبائر.”

¹ *Jāmi‘ al-‘Ulūm Wa al-Ḥikam* (1/429).

Do Righteous Deeds Wipe Away Both Major and Minor Sins?

“The five daily Prayers, Jum‘ah to Jum‘ah and Ramaḍān to Ramaḍān are expiations [for the sins committed in between them]), as long as the major sins are avoided.”¹”

¹ Muslim (no. 233).

It Is obligatory to Learn About the Major Sins

Imām al-Dhahabī (رَحْمَةُ اللَّهِ) said:

“Therefore, it is obligatory upon us to research and learn what the major sins are, so that the Muslim can avoid them.”¹

Yes. It is obligatory for the Muslim to learn about the major sins, as to avoid them, but it is vital for us to ask Allāh to grant us success to stay far away from anything that angers Allāh.

Imām al-Dhahabī (رَحْمَةُ اللَّهِ) said:

“We ask Allāh, through His Mercy, to grant us success to avoid these major sins.”

As nothing is easy unless Allāh makes it so.

It is upon the scholars and the students of knowledge to educate their communities about these matters with wisdom and kindness.

For Muslims living in the West, Imām al-Dhahabī (رَحْمَةُ اللَّهِ) offers pertinent advice:

“Know that many of these major sins – actually the majority of them except a few – most people are unaware about their forbiddance, and the threat and warning [associated with them] has not reached them...

¹ *Al-Kabāʾir* (p. 89).

It Is obligatory to Learn About the Major Sins

It is upon the scholar to not be rash and hasty when dealing with a person who is ignorant [of these matters]. Rather, he should be kind with him and teach him with the knowledge that Allāh has taught him, especially if the individual recently [embraced Islam and] left his period of ignorance and was raised in the distant lands of disbelief.”¹

¹ *Al-Kabāʾir* (p. 110-111).

الأربعون حديثاً في الكبائر

Ḥadīth 1: The Seven Destructive Sins

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»،
قَالُوا: يَا رَسُولَ اللَّهِ وَمَا هُنَّ؟ قَالَ: «الشِّرْكَ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ
الْعَافِيَاتِ»

Abū Hurairah (رَضِيَ اللَّهُ عَنْهُ) said:

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Avoid the seven destructive sins.” They said, ‘What are they, O Messenger of Allāh?’

He replied:

‘Associating partners with Allāh, practicing sorcery, killing someone whom Allāh has forbidden without a just cause, eating usury, eating the wealth of an orphan, fleeing from the battlefield at the time of fighting, and slandering chaste women who never even think of anything touching their chastity and are good believers.’¹

¹ Bukhārī (no. 2766) and Muslim (no. 89).

Ḥadīth 1: The Seven Destructive Sins

Questions

List the seven destructive sins mentioned in this *Ḥadīth*:

1. _____
—
2. _____
—
3. _____
—
4. _____
—
5. _____
—
6. _____
—
7. _____
—

What is the meaning of ‘destructive’ sins?

What is the gravest major sin, and why?

Forty Ḥadīth Concerning the Major Sins

Is it a major sin to take the life of a non-Muslim? If so, what is the proof?

Hadīth 2: Riyā [Showing Off]

عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ: تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ نَاتِلُ أَهْلِ الشَّامِ: أَيُّهَا الشَّيْخُ، حَدِّثْنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتَشْهَدَ، فَأُتِيَ بِهِ فَعَرَفَهُ نَعْمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ: جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْتِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ، وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ فَعَرَفَهُ نَعْمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ، وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ: عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْتِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ فَعَرَفَهُ نَعْمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكَتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ، ثُمَّ أُلْتِيَ فِي النَّارِ»

Sulaimān b. Yasār said:

“The people dispersed from around Abū Hurairah (رضي الله عنه)، and Nātil, who was from the people of Shām said to him,

‘O Shaykh, inform us of a *Hadīth* you have heard from the Messenger of Allāh (صلى الله عليه وسلم).’

He said, ‘Yes. I heard the Messenger of Allāh (صلى الله عليه وسلم) say,

The first of the people who will be judged on the Day of Resurrection will be a man who died as a martyr. He shall be brought, and Allāh will remind him of His blessings, and he will acknowledge them. He

Forty Ḥadīth Concerning the Major Sins

will say, ‘What did you do with them?’ He will say, ‘I fought for Your sake until I was martyred.’ Allāh will say, ‘You have lied. Rather, you fought so that it could be said that you were brave; and it was said.’ Then orders will be passed against him, and he will be dragged on his face and cast into Hell.

A man who acquired knowledge and taught it, and recited the Qur’ān. He shall be brought, and Allāh will remind him of His blessings, and he will acknowledge them. He will say, ‘What did you do with them?’ He will say: ‘I acquired knowledge and taught it, and recited the Qur’ān for Your sake.’ Allāh will say, ‘You have lied. You acquired knowledge so that it would be said that you are a scholar, and you recited the Qur’ān so that it would be said that you are a reciter; and it was said.’ Then orders will be passed against him, and he will be dragged on his face and cast into Hell.

A man whom Allāh had made extremely rich and had given him every kind of wealth. He shall be brought, and Allāh will remind him of His blessings, and he will acknowledge them. He will say, ‘What did you do with them?’ He will say, ‘I did not leave a cause in which You love for wealth to be spent except that I spent upon it for Your sake.’ Allāh will say, ‘You have lied. Rather, you did that so that it would be said that you are generous; and it has been said.’ Then orders will be passed against him, and he will be dragged on his face and cast into Hell.”¹

¹ Muslim (no. 1905).

Ḥadīth 2: Riyā [Showing Off]

Questions

Define sincerity:

Define *Riyā* [showing off]:

Allāh will not accept any action unless two conditions are met. What are they? Please provide proof from the Qur'ān and the Sunnah.

Showing off is from the traits of who? Please provide proof for your answer.

Ḥadīth 3: Disrespecting One's Parents

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا أَنْبِئُكُمْ بِكَبِيرِ الْكِبَائِرِ؟» ثَلَاثًا، قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ - وَجَلَسَ وَكَانَ مُتَّكِنًا فَقَالَ - أَلَا وَقَوْلُ الزُّورِ»، قَالَ: فَمَا زَالَ يُكْرِرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

‘Abd al-Raḥmān b. Abū Bakrah narrated that his father (Abū Bakrah) said:

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

‘Shall I not inform you about the most severe of the major sins?’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) repeated it three times.

They said, ‘Certainly, O Messenger of Allāh.’

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

‘Associating others with Allāh and disobedience to one’s parents.’

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sat up, as previously he was reclining, and said:

‘I warn you against false testimony.’

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) repeated it so many times that we said, ‘If only he would be silent.’”¹

¹ Bukhārī (no. 2654) and Muslim (no. 87).

Hadīth 3: Disrespecting One's Parents

Questions

After the rights of Allāh, the right of the parents is the greatest right. Please provide proof for this statement:

If your parents are non-Muslims do you still have to honor and keep ties with them? Please provide proof.

Give some examples of disrespecting the parents:

What occurred between Abū Hurairah (رضي الله عنه) and his mother that upset him? Mention this story and where it can be found.

Ḥadīth 4: Abandoning the Prayer, Fornication and Lying

حَدَّثَنَا سَمُرَةُ بْنُ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّا يَكْتَرُ أَنْ يَقُولَ لِأَصْحَابِهِ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا» قَالَ: فَيَقْضُ عَلَيْهِ مَنْ شَاءَ اللَّهُ أَنْ يَقْضَ، وَإِنَّهُ قَالَ ذَاتَ عَدَاةٍ: «إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ، وَإِنَّهُمَا ابْتَعَتَانِي، وَإِنَّهُمَا قَالَا لِي انْطَلِقْ، وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ، وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِصَخْرَةٍ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ فَيَسْلُغُ رَأْسَهُ، فَيَتَدَهَّدُهُ الْحَجَرُ هَاهُنَا، فَيَسْبُحُ الْحَجَرَ فَيَأْخُذُهُ، فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى» قَالَ: "قُلْتُ لَهُمَا: سُبْحَانَ اللَّهِ مَا هَذَا؟" قَالَ: "قَالَ لِي: انْطَلِقْ انْطَلِقْ" قَالَ: "فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ، وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِكَلْبٍ مِنْ حَدِيدٍ، وَإِذَا هُوَ يَأْتِي أَحَدَ شِقْيِي وَجْهِهِ فَيَسْرِشُرُ شِدْقَهُ إِلَى قَفَاهُ، وَمَنْخِرَهُ إِلَى قَفَاهُ، وَعَيْنَهُ إِلَى قَفَاهُ، - قَالَ: وَرُبَّمَا قَالَ أَبُو رَجَاءٍ: فَيَسْشُقُ -" قَالَ: "ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْآخَرَ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الْأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَصِحَّ ذَلِكَ الْجَانِبُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى" قَالَ: "قُلْتُ: سُبْحَانَ اللَّهِ مَا هَذَا؟" قَالَ: "قَالَ لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى مِثْلِ الثَّوْرِ - قَالَ: فَأَحْسِبُ أَنَّهُ كَانَ يَقُولُ - فَإِذَا فِيهِ لَعَطٌ وَأَصْوَاتٌ" قَالَ: «فَانْطَلَعْنَا فِيهِ، فَإِذَا فِيهِ رَجُلٌ وَنِسَاءٌ غَرَاةٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلٍ مِنْهُمْ، فَإِذَا أَتَاهُمْ ذَلِكَ اللَّهَبُ صَوَّصُوا» قَالَ: "قُلْتُ لَهُمَا: مَا هَؤُلَاءِ؟" قَالَ: "قَالَ لِي: انْطَلِقْ انْطَلِقْ" قَالَ: «فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى نَهْرٍ - حَسِبْتُ أَنَّهُ كَانَ يَقُولُ - أَحْمَرٌ مِثْلَ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبُحُ، وَإِذَا عَلَى شَطْرِ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذَلِكَ السَّابِحُ يَسْبُحُ مَا يَسْبُحُ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ، فَيَفْعَرُّ لَهُ فَاهُ فَيُلْقِمُهُ حِجْرًا فَيَنْطَلِقُ يَسْبُحُ، ثُمَّ يَرْجِعُ إِلَيْهِ كُلَّمَا رَجَعَ إِلَيْهِ فَعَرَّ لَهُ فَاهُ فَالْقَمَهُ حَجْرًا» قَالَ: "قُلْتُ لَهُمَا: مَا هَذَا؟" قَالَ: "قَالَ لِي: انْطَلِقْ انْطَلِقْ ..."

Hadīth 4: Abandoning the Prayer, Fornication and Lying

قَالَ: "قُلْتُ لَهُمَا: فَإِنِّي قَدْ رَأَيْتُ مِنْذُ اللَّيْلَةِ عَجَبًا، فَمَا هَذَا الَّذِي رَأَيْتُ؟" قَالَ: "قَالَ لِي: أَمَا إِنَّا سَسْخِرُكَ، أَمَا الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُثَلِّغُ رَأْسَهُ بِالْحَجَرِ، فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَتَأَمَّ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ، وَأَمَا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ، يُسْرِسِرُ شِدْقَهُ إِلَى قَفَاهُ، وَمَنْخَرَهُ إِلَى قَفَاهُ، وَعَيْنُهُ إِلَى قَفَاهُ، فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ، فَيَكْذِبُ الْكَذْبَةَ تَبْلُغُ الْآفَاقَ، وَأَمَا الرَّجُلُ وَالنِّسَاءُ الْعُرَاءُ الَّذِينَ فِي مِثْلِ بِنَاءِ التَّنُّورِ، فَمِنْهُمْ الرُّنَاءُ وَالرَّوَانِي، وَأَمَا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْمُحُ فِي النَّهْرِ وَيُلْقِمُ الْحَجَرَ، فَإِنَّهُ أَكَلُ الرِّبَا، ...»

Samurah b. Jundub (رضي الله عنه) said:

“The Messenger of Allāh (صلى الله عليه وسلم) used to frequently ask his companions, ‘Did anyone of you have a dream?’

Thus, dreams would be narrated to him by those whom Allāh willed to narrate.

One morning the Prophet (صلى الله عليه وسلم) said:

‘Last night two individuals came to me (in a dream), woke me up and said to me, ‘Proceed.’ I went with them and we came across a man lying down, and there was another man standing over his head, holding a giant rock. He was throwing the rock at the man’s head, crushing it. The rock rolled away, and the thrower followed it and took it back. By the time he returned to the man, his head returned to its original state. The thrower then did exactly the same as he had done previously. I said to my two companions, ‘Exalted is Allāh. Who are these two people?’ They said, ‘Proceed.’

So we proceeded and came to a man lying flat on his back and another man standing over his head with an iron hook. He would put the hook in one side of the man’s face and tear off that side of his face to the

Forty Ḥadīth Concerning the Major Sins

back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. He would not finish with this side until the other side returned to its original state. Then he returned to it to repeat what he had done previously. I said to my two companions, 'Exalted is Allāh. Who are these two people?' They said, 'Proceed.'

So we proceeded and came across something like a clay baking oven [in the ground]. I think the Prophet (ﷺ) said, 'In that oven there was much noise and voices.' The Prophet (ﷺ) said, 'We looked into it and found naked men and women. A flame of fire engulfed them from below, and when it reached them, they cried loudly. I asked them, 'Who are these people?' They said to me, 'Proceed; proceed.'

We proceeded and came to a river – I think he said, '[A river] red like blood.' The Prophet (ﷺ) said, 'In the river there was a man swimming, and on the riverbank there was a man who had collected many stones. While the man was swimming, the other man went near him, and the one swimming opened his mouth and the other man threw a stone into his mouth, and he began to swim again. He returned and every time he would open his mouth, and the other man would throw a stone into it. I asked my two companions, 'Who are these two people?' They said, 'Proceed; proceed.'

I said to them, 'I have seen many amazing things tonight. What is the meaning of all that which I have seen?'

They both said, 'Verily, we will now inform you.'

Ḥadīth 4: Abandoning the Prayer, Fornication and Lying

As for the first man you came across whose head was being crushed with the rock, he is the man who studies the Qur'ān and neither recites it nor acts upon it, and [deliberately] sleeps through the obligatory Prayers.

As for the man you came across whose sides of his mouth, his nostrils and eyes were being torn off from front to back, he is the man who leaves his house in the morning and tells lies that spread all over the world.

As for the naked men and women you saw in something resembling a clay pit oven, they are the adulterers and the adulteresses.

As for the man you saw swimming in the river and given a stone to swallow, he is the eater of usury..."¹

¹ Bukhārī (no. 7047).

Forty Ḥadīth Concerning the Major Sins

Questions

Mention a verse in the Qur'ān that highlights the severity of each sin mentioned in the above *Ḥadīth*:

How do we derive from this *Ḥadīth* that these acts of disobedience are considered to be major sins?

What do the scholars say about the one who abandons the Prayer out of laziness?

List some of the societal ills of fornication.

Hadīth 5: Refusing to Pay Zakāh

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ آتَاهُ اللَّهُ مَالًا، فَلَمْ يُؤَدِّ زَكَاتَهُ مِثْلَ لَهُ مَالُهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَفْرَعُ لَهُ زَيْبَتَانِ يُطَوِّفُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلَهْرِمَتَيْهِ - يَعْزِي بِشِدْقَيْهِ - ثُمَّ يَقُولُ أَنَا مَالُكَ أَنَا كَنْزُكَ، ثُمَّ تَلَا: (لَا يَحْسَبَنَّ الَّذِينَ الَّذِينَ يَتَّخِذُونَ) " الْآيَةَ

Abū Hurairah (رضي الله عنه) said:

“The Messenger of Allāh (صلى الله عليه وسلم) said:

‘Whoever Allāh has given wealth but he does not pay its Zakāh, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two poisonous glands in its mouth. It will wrap itself round his neck and bite his cheeks and say, ‘I am your wealth; I am your treasure.’

Then the Prophet (صلى الله عليه وسلم) recited the verse: ‘And let not those who covetously withhold of that which Allāh has bestowed upon them of His Bounty.’ [Āl ‘Imrān: 180]”¹

¹ Bukhārī (no. 1403).

The complete verse:

وَلَا يَحْسَبَنَّ الَّذِينَ يَتَّخِذُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۗ بَلْ هُوَ شَرٌّ لَّهُمْ ۗ سَيُطَوَّقُونَ مَا كَانُوا يَمْشُونَ عَلَيْهِ يَوْمَئِذٍ فَكَيْفَ يُعْلَمُونَ ۗ وَالَّذِينَ يَحْمِلُونَ كِسْفًا مِنَ الذَّهَبِ يَحْفَظُونَ لَهُ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Forty Ḥadīth Concerning the Major Sins

“And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory *Zakāh*). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth; and Allah is Well-Acquainted with all that you do.”

Ḥadīth 5: Refusing to Pay Zakāh

Questions

If a Muslim has savings, whether at home or in a bank, when is it obligatory for them to pay *Zakāh*?

Zakāh is one of the pillars of Islam, it benefits the person, the society and their wealth. Please explain:

A person has \$3000 saved and an entire year passes and they still have the same amount; do they have to pay *Zakāh*? If so, then how much is it?

Is abandoning Hajj for the able person a major sin?

Ḥadīth 6: Drinking Alcohol and Using Drugs

عَنْ ابْنِ عُمَرَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لُعِنَتِ الْخَمْرُ عَلَى عَشْرَةِ أَوْجِهٍ: بَعِيثَهَا، وَعَاصِرَهَا، وَمُعْتَصِرَهَا، وَبَائِعَهَا، وَمُبْتَاعَهَا، وَحَامِلَهَا، وَالْمَحْمُولَةَ إِلَيْهِ، وَآكِلَ ثَمَرِهَا، وَشَارِبَهَا، وَسَاقِيَهَا"

Ibn ‘Umar (رضي الله عنه) said that the Messenger of Allāh (صلى الله عليه وسلم) said:

“Alcohol is cursed from ten different angles:

The alcohol itself.

The one who squeezes.

The one for whom it is squeezed.

The one who sells it.

The one who buys it.

The one who carries it.

The one to whom it is carried.

The one who consumes its price.

The one who drinks it.

And the one who pours it.”¹

¹Ibn Mājah (no. 3380), Abū Dāwūd (no. 3674) and Tirmidhī (no. 1295). Shaykh Albānī declared it to be *Ṣaḥīḥ* in *Ṣaḥīḥ Sunan Ibn Mājah* (3/144).

Ḥadīth 6: Drinking Alcohol and Using Drugs

Questions

What did Allāh say in the Qur'ān about *Khamr*?

The prayer of the one who uses *Khamr* will not be accepted for how many days? Clarify a common misunderstanding on this issue.

Is it correct to say that Marijuana is considered to be *Khamr*? If so, how do you respond to those who say it has not been mentioned in the texts?

Preservation of the intellect is one of the...

Ḥadīth 7: Stealing

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَحْزُومِيَّةِ الَّتِي سَرَقَتْ، فَقَالُوا: وَمَنْ يَكَلِّمُ فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالُوا: وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ، حُبُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَهُ أُسَامَةُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَنْشَفَعُ فِي حَدِّ مِنْ حُدُودِ اللَّهِ، ثُمَّ قَامَ فَأَخْتَطَبَ، ثُمَّ قَالَ: إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ، أَنْتُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَزَكُّوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنَّمَا اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتُ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا"

‘Ā’ishah (رضي الله عنها) said:

“Quraysh became very worried about the Mahkzūmīyah lady who had stolen.

They said:

‘Who will intercede on her behalf with the Messenger of Allāh?’

Some said:

‘No one would have the courage to do this except Usāmah b. Zayd, who was beloved to the Messenger of Allāh (صلى الله عليه وسلم).’

When Usāmah spoke to the Messenger of Allāh (صلى الله عليه وسلم) about that matter, the Messenger of Allāh (صلى الله عليه وسلم) said:

‘Do you attempt to intercede in a case that involves one of the prescribed punishments of Allāh?’

Then he got up and delivered a sermon, saying:

Ḥadīth 7: Stealing

‘That which destroyed the nations before you was that if a noble person among them stole, they used to leave him; however, if a poor person among them stole, they used to execute the legal punishment on him. By Allāh, if Fāṭimah, the daughter of Muḥammad, stole I would have cut off her hand!’¹

¹ Bukhārī (no.3475) and Muslim (no. 1688).

Forty Ḥadīth Concerning the Major Sins

Questions

Preservation of wealth is one of the

This *Ḥadīth* highlights the virtues of Fāṭimah (رَضِيَ اللهُ عَنْهَا), please explain.

Some extreme groups believe that it is allowed for Muslims to steal from non-Muslims. Is this correct? Please provide proof for your answer.

What was the pledge of allegiance given by the women to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?

Hadīth 8: Backbiting

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَمَّا عُرِّجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَطْفَارٌ مِنْ نُحَاسٍ يَخْمُشُونَ وُجُوهَهُمْ وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيلُ، قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ، وَيَقَعُونَ فِي أَعْرَاضِهِمْ"

Anas b. Malik (رضي الله عنه) said:

“The Messenger of Allāh (صلى الله عليه وسلم) said:

‘When I was taken up to the heavens, I passed by a people who had nails of copper and were scratching their faces and their breasts.

I said, ‘Who are these people, O Jibrīl?’

He replied, ‘They are those who used to eat the flesh of the people and violated their honor.’¹

¹ Abū Dāwūd (no. 4878). Shaykh Albānī declared it to be *Ṣaḥīḥ* in *Silsilah al-Ṣaḥīḥah* (no. 533).

Forty Ḥadīth Concerning the Major Sins

Questions

What is the definition of backbiting?

If you fall into this sin, how do you repent from it?

What does Allāh say about this sin in the Qur'ān?

Are there any occasions when speaking ill of someone in their absence is allowed?

Backbiting is a major sin but backbiting the scholars and students of knowledge is even greater. Why?

Hadīth 9: Tale-carrying

عَنِ ابْنِ عَبَّاسٍ، قَالَ: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ، أَوْ مَكَّةَ، فَسَمِعَ صَوْتِ إِسْنَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ» ثُمَّ قَالَ: «بَلَى، كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنْ بَوْلِهِ، وَكَانَ الْآخَرُ يَمْشِي بِالتَّمِيمَةِ». ثُمَّ دَعَا بِجَرِيدَةٍ، فَكَسَرَهَا كِسْرَتَيْنِ، فَوَضَعَ عَلَى كُلِّ قَبْرٍ مِنْهُمَا كِسْرَةً، فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ، لِمَ فَعَلْتَ هَذَا؟ قَالَ: «لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ تَتَبَسَّأ»

Ibn ‘Abbās (رضي الله عنه) said:

“The Prophet (صلى الله عليه وسلم) passed through one of the graveyards of Madīnah or Makkah and heard the voices of two people who were being tortured in their graves.

The Prophet (صلى الله عليه وسلم) said, ‘These two people are being tortured for something which was not great to avoid.’

The Prophet (صلى الله عليه وسلم) then said, ‘Yes, [it is a major sin].’

Indeed, one of them never protected himself from being soiled with his urine and the other used to go around tale-carrying.

The Prophet (صلى الله عليه وسلم) then asked for a green branch. He broke it into two pieces and placed one on each grave.

It was said to him, ‘Why did you do this?’

Forty Ḥadīth Concerning the Major Sins

He replied, 'I hope that their torment might be lightened, till these get dried.'¹

¹ Bukhārī (no. 216) and Muslim (no. 292).

Ḥadīth 9: Tale-carrying

Questions

What is the definition of *Namīmah* [tale carrying]?

How should you deal with the [*Nammām*] tale carrier?

What is the other major sin mentioned in this *Ḥadīth*?

Is placing a branch on the grave a Sunnah based on this *Ḥadīth*?
Please explain your answer.

Ḥadīth 10: Pride and Arrogance

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ» قَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً، قَالَ: «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبَرُ بَطْرُ الْحَقِّ، وَغَمَطُ النَّاسِ»

‘Abdullāh b. Mas‘ūd (رضي الله عنه) said:

The Messenger of Allāh (صلى الله عليه وسلم) said:

‘No one who has in his heart the weight of a mustard seed of pride shall enter Paradise.’

A man said:

‘Verily, a person loves that his clothes should be fine, and his shoes should be fine.’

He (صلى الله عليه وسلم) said:

‘Verily, Allāh is Beautiful and He loves beauty. Pride is rejecting the truth and looking down on people.’¹

¹ Muslim (no. 91).

Ḥadīth 10: Pride and Arrogance

Questions

How did the Prophet (صلى الله عليه وسلم) define arrogance?

The opposite to arrogance is...

Finish the Hadith: “Whoever humbles oneself for Allāh’s sake...” Who narrated it and where can it be found?

“And turn not your face away from men with pride...” Complete the verse and reference it.

Ḥadīth 11: Not Fasting in Ramadan Without A Valid Excuse

حَدَّثَنِي أَبُو أُمَامَةَ الْبَاهِلِيُّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "بَيْنَمَا أَنَا نَائِمٌ إِذْ أَتَانِي رَجُلَانِ فَأَخَذَا بِضَبْعَيْ فَاتِيَا بِي جَبَلًا وَعَرًّا فَقَالَا لِي: اضْعُدْ حَتَّى إِذَا كُنْتَ فِي سَوَاءِ الْجَبَلِ فَإِذَا أَنَا بِصَوْتٍ شَدِيدٍ فَقُلْتُ: مَا هَذِهِ الْأَصْوَاتُ؟ قَالَ: هَذَا عَوَاءُ أَهْلِ النَّارِ، ثُمَّ انْطَلَقَ بِي فَإِذَا بِقَوْمٍ مُعَلَّقِينَ بِعَرَاقِيهِمْ مُشَقَّقَةً أَشْدَقُهُمْ تَسِيلُ أَشْدَقُهُمْ دَمًا، فَقُلْتُ: مَنْ هَؤُلَاءِ؟ فَقِيلَ: هَؤُلَاءِ الَّذِينَ يُفْطِرُونَ قَبْلَ تَحِلَّةِ صَوْمِهِمْ..."

Abū Umāmah al-Bāhilī (رضي الله عنه) said:

“I heard the Messenger of Allāh (صلى الله عليه وسلم) say:

‘Whilst I was sleeping, two men came to me and took hold of my arms and brought me to a steep mountain. They said, ‘Climb.’

When I reached the the top of the mountain, I heard loud voices.

I said:

‘What are these voices?’

They said:

‘That is the howling of the people of the Fire.’

Then I was taken further until I came to a people hanging by their hamstrings, with their jawbones torn and gushing with blood.’

I said:

Ḥadīth 11: Not Fasting in Ramadan Without A Valid Excuse

‘Who are these?’ He said, ‘These are people who broke their fast before it was time to break it.’”¹

¹ Ibn Ḥibbān (no. 7491) and others. It was declared to be *Ṣaḥīḥ* by Shaykh Albānī in *Ṣaḥīḥ Mawārid al-Zam‘ān* (no. 7448).

Forty Ḥadīth Concerning the Major Sins

Questions

Who is fasting obligatory upon?

Who has a valid excuse not to fast? Please provide proof for your answer.

Is work a valid excuse to refrain from fasting?

List some benefits of the fast of Ramadan.

Ḥadīth 12: Despairing of Allāh’s Mercy & Feeling Safe from His Punishment

Ḥadīth 12: Despairing of Allāh’s Mercy & Feeling Safe from His Punishment

عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! مَا الْكَبَائِرُ؟ قَالَ: «الشِّرْكُ بِاللَّهِ، وَالْإِيَّاسُ مِنْ رَوْحِ اللَّهِ، وَالْقُنُوطُ مِنْ رَحْمَةِ اللَّهِ»

Ibn ‘Abbās (رضي الله عنه) said:

“A man said:

O Messenger of Allāh (صلى الله عليه وسلم), what are the major sins?”

He responded:

‘Associating partners with Allāh [*Shirk*], despairing of Allāh’s relief and losing hope of Allāh’s Mercy.’”¹

¹ Bazzār in *Kashf al-Astār* (no. 106). *Al-Shāḥihah* (no. 2051).

Forty Ḥadīth Concerning the Major Sins

Questions

The pillars of worship that must exist within the heart are:

What does it mean to despair of Allāh's mercy?

What does it mean to feel safe from Allāh's plan?

The one who worships Allāh with just fear is a Explain your answer.

The one who worships Allāh with just hope is a Explain your answer.

Hadīth 13: Visiting A Fortuneteller

عَنْ صَفِيَّةَ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ، لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً»

Ṣafīyah (رَضِيَ اللَّهُ عَنْهَا) narrated from some of the wives of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who said:

“Whoever visits a fortuneteller and asks him about anything, then his prayer will not be accepted forty nights.”¹

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ أَتَى حَائِضًا، أَوْ امْرَأَةً فِي دُبْرِهَا،
أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنزِلَ عَلَى مُحَمَّدٍ."

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Whoever has relations with a menstruating woman or a woman through her anus, or visits a fortuneteller and believes what they say, has disbelieved in what was revealed to Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).”²

¹ Muslim (no. 2230)

² Ibn Mājah (no. 639) and this wording narrated by him, Abū Dāwūd (no. 3904) and Tirmidhī (no. 135). Shaykh Albānī declared this *Hadīth* to be *Ṣaḥīḥ*.

Forty Ḥadīth Concerning the Major Sins

Questions

What is a fortuneteller?

What is the ruling on reading zodiac signs?

Based on the *Aḥādīth* mentioned in this chapter, those who visit a fortuneteller fall into one of two categories. What are they?

In light of the verses in the Qurʾān and authentic *Aḥādīth*, how do fortunetellers get their information? Please provide evidence.

Ḥadīth 14: Tattoos and False Hair

عَنْ عَبْدِ اللَّهِ، قَالَ: «لَعَنَ اللَّهُ الْوَائِثِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَالنَّامِصَاتِ وَالْمُتَمَتِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسَيْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ» قَالَ: فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا: أُمُّ يَعْقُوبَ وَكَانَتْ تَقْرَأُ الْقُرْآنَ، فَأَتَتْهُ فَقَالَتْ: مَا حَدِيثُ بَلَغَنِي عَنْكَ أَنَّكَ لَعَنْتَ الْوَائِثِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَالْمُتَمَتِّصَاتِ وَالْمُتَفَلِّجَاتِ، لِلْحُسَيْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ، فَقَالَ عَبْدُ اللَّهِ: «وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ وَهُوَ فِي كِتَابِ اللَّهِ» فَقَالَتِ الْمَرْأَةُ: لَقَدْ قَرَأْتُ مَا بَيْنَ لَوْحِي الْمُصْحَفِ فَمَا وَجَدْتُهُ فَقَالَ: " لَيْنُ كُنْتِ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ، قَالَ اللَّهُ عَزَّ وَجَلَّ: {وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا} فَقَالَتِ الْمَرْأَةُ: فَإِنِّي أَرَى شَيْئًا مِنْ هَذَا عَلَى امْرَأَتِكَ الْآنَ، قَالَ: «أُذْهِبِي فَأَنْظِرِي»، قَالَ: فَدَخَلْتُ عَلَى امْرَأَةِ عَبْدِ اللَّهِ فَلَمْ تَرَ شَيْئًا، فَجَاءَتْ إِلَيْهِ فَقَالَتْ: مَا رَأَيْتُ شَيْئًا، فَقَالَ: «أَمَا لَوْ كَانَ ذَلِكَ لَمْ نُجَامِعْهَا»

‘Abdullāh b. Mas‘ūd (رضي الله عنه) said:

“Allāh has cursed those women who tattoo others and those who get themselves tattooed, those who remove the hair from their eyebrows and those who remove the hair from the eyebrows of others, and those who make spaces between their teeth for beautification, changing what Allāh has created.

This news reached a woman of the clan of Asad who was called Umm Ya‘qūb – she used to read the Qur’ān. She came to him and said:

‘What is this speech that has reached me that you curse the women who tattoo others and those who get themselves tattooed, those who remove the hair from their eyebrows and those who make spaces

Forty Ḥadīth Concerning the Major Sins

between their teeth for beautification, changing what Allāh has created?’

‘Abdullāh (رَضِيَ اللَّهُ عَنْهُ) said:

‘Should I not curse those whom the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has cursed, when it is in the Book of Allāh.’

The woman said:

‘I have read the Qur'an from cover to cover, but I did not find that in it.’

He replied:

‘If you had read it [thoroughly] you would have definitely found it. Allāh (عَزَّ وَجَلَّ) said, ‘Whatever the Messenger of Allāh gives you, take it; and whatever he forbids you from, refrain from it.’”

The woman said:

‘I think that I would find your wife doing some of these things now.’

He said:

‘Go and look.’

So she went and visited the wife of Abdullah, and she did not see any of these things. She went back to him and said:

‘I did not see any of these things.’

He said:

Ḥadīth 14: Tattoos and False Hair

‘If any of those things were present, I would not keep company with her.’”¹

In one version:

“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cursed those women who use fake hair.”²

¹ Bukhārī (no. 4886) and Muslim (no. 2125).

² Bukhārī (no. 4887).

Forty Ḥadīth Concerning the Major Sins

Questions

How do we determine that these acts are major sins?

What does it mean for Allāh to curse an individual?

Is it allowed for a woman to remove facial hair like on her chin and
top lip?

A person had a tattoo drawn on their body, but later they repent to
Allāh, what do they now do?

What is the ruling on selling or using false hair?

Hadīth 15: Insulting Any of the Companions

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَبَّ أَصْحَابِي فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ، وَالتَّائِسِ أَجْمَعِينَ»

Ibn ‘Abbās (رضي الله عنه) said:

The Prophet (صلى الله عليه وسلم) said:

“Whoever insults my companions, upon him is the curse of Allāh, the angels and the whole of mankind.”¹

The Prophet (صلى الله عليه وسلم) also said:

“None love the Ansar except a believer, and none hate them except a hypocrite. Whoever loves them, then Allāh loves him; and whoever hates them, then Allāh hates him.”²

¹ Ṭabarānī in *al-Kabīr* (12709). *Silsilah al-Ṣaḥīḥah* (no. 2340).

² Bukhārī (no. 3783) and Muslim (75).

Forty Ḥadīth Concerning the Major Sins

Questions

What is the definition of a Companion according to *al-Ḥāfiẓ* Ibn Ḥajr (رَحْمَةُ اللَّهِ)?

Shaykh Ibn ‘Uthaymīn (رَحْمَةُ اللَّهِ) mentioned that attacking the Companions in reality involves attacking Allāh, His legislation and His Messenger. Please explain...

What is the ruling applied to the person who insults and abuses the Companions as a whole?

Hadīth 16: Bigotry and Nationalism

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ فَمَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً، وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عَيْبَةٍ يَعْصِبُ لِعَصْبَةٍ، أَوْ يَدْعُو إِلَى عَصْبَةٍ، أَوْ يَنْصُرُ عَصْبَةً، فَقُتِلَ، فَقِتْلَةٌ جَاهِلِيَّةٌ، وَمَنْ خَرَجَ عَلَى أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، وَلَا يَتَخَاشَى مِنْ مُؤْمِنِهَا، وَلَا يَهِي لِذِي عَهْدٍ عَهْدَهُ، فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ»

Abū Hurairah (رضي الله عنه) said:

“The Messenger of Allāh (صلى الله عليه وسلم) said:

‘Whoever rebels against obedience and splits from the main body of the Muslims and dies in that state has died the death of *Jāhiliyah* [pre-Islamic times of ignorance]. Whoever fights under a blind cause, getting angry for the sake of tribalism, calling to tribalism or supporting tribalism and is killed, dies in a state of *Jāhiliyah*. Whoever attacks my nation [indiscriminately], striking the righteous and the wicked alike, sparing not the believers and fulfilling not his promise made with those who have a covenant of security, he has nothing to do with me and I have nothing to do with him.’¹

¹ Muslim (no. 1848).

Forty Ḥadīth Concerning the Major Sins

Questions

Shaykh Albānī said that whoever insults someone due to the color of his skin has in reality insulted Allāh. Please explain.

In Islam virtue is based on what? Please provide proof for your answer.

What did the Prophet say about the one who calls to pre-Islamic slogans?

What did Shaykh Ibn Bāz say about nationalistic calls and slogans?

Ḥadīth 17: Having Two Faces

عَنْ عَمَّارٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا، كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ»

‘Ammār (رَضِيَ اللَّهُ عَنْهُ) said:

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

Whoever has two faces in this world, he will have two tongues of fire on the Day of Resurrection.”¹

¹ Abū Dāwūd (no. 4873), Bukhārī in *al-Adab al-Mufrad* (no. 1310) and others. Shaykh Albānī declared this Ḥadīth to be Ṣaḥīḥ in *Ṣaḥīḥ Sunan Abū Dāwūd*.

Forty Ḥadīth Concerning the Major Sins

Questions

What is the meaning of having two faces?

Having two faces is one of the traits of whom? Please provide evidence for your answer.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said that the one with two faces is from the vilest of the people. Please explain some of the reasons why.

What is the difference between having two faces and *Mudārah*?

Hadīth 18: Concealing Knowledge When It Is Needed

Hadīth 18: Concealing Knowledge When It Is Needed

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ أَجَمَهُ اللَّهُ بِلِجَامٍ مِنْ نَارٍ يَوْمَ الْقِيَامَةِ»

Abū Hurairah (رضي الله عنه) said:

“The Messenger of Allāh (صلى الله عليه وسلم) said:

‘Whoever is asked about knowledge and hides it, then Allāh will place a bridle of fire on him on the Day of Resurrection.’”¹

¹ Abū Dāwūd (no. 3658) and others. Shaykh Albānī declared it to be *Ṣaḥīḥ* in *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 3658).

Forty Ḥadīth Concerning the Major Sins

Questions

Mention a verse from the Qur'ān that proves that concealing knowledge that benefits the people is a major sin.

What examples did al- Khaṭṭābī (رحمة الله) mention in his book *Ma'ālim al-Sunan* for this?

Is it ever allowed to hide knowledge? Please provide proof

What is knowledge?

Hadīth 19: Taking Graves as Places of Worship

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسْجِدًا»، قَالَتْ: «وَلَوْلَا ذَلِكَ لَأَبْرَزُوا قَبْرَهُ عَيْرَ أَبِي أَحْشَى أَنْ يُتَّخَذَ مَسْجِدًا»

‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) said:

“The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) during his fatal illness said:

‘Allāh cursed the Jews and the Christians because they took the graves of their Prophets as places of worship.’

She said:

‘Had it not been for that, the grave of the Prophet would have been in the open, but I fear it might be taken as a place of worship.’”¹

¹ Bukhārī (no. 1330) and Muslim (no. 529).

Forty Ḥadīth Concerning the Major Sins

Questions

What was the advice of Ya'qūb to his offspring on his death bed?

What does it mean to take the graves as a Masjid?

What is the ruling of praying in a Masjid that has a grave in it? Please provide proof for your statement.

What is the chapter heading in *Kitāb al-Tawḥīd* that addresses exaggeration as it relates to the graves of the righteous?

Ḥadīth 20: Extremism in the Religion

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلَكَ الْمُتَّعِطُونَ» قَالَهَا ثَلَاثًا

‘Abdullāh b. Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) said:

The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

‘Those who go to extremes are destroyed.’ He said it three times.”¹

¹ Muslim (no. 2670).

Forty Ḥadīth Concerning the Major Sins

Questions

What is the meaning of **الْمُتَّطِعُونَ** mentioned in this Ḥadīth?

Imām Ibn al-Qayyim said the Devil attempts to misguide the servant through two things; what are they?

How do we avoid going to extremes or falling into negligence?

Allah warned against extremism in the Qur'ān. Mention one verse.

Hadīth 21: Harming One's Neighbor

عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ! إِنَّ فُلَانَةَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ، وَتَفْعَلُ، وَتَصَدَّقُ، وَتُؤْذِي جِيرَانَهَا بِلِسَانِهَا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَلَا خَيْرٌ فِيهَا، هِيَ مِنْ أَهْلِ النَّارِ". قَالُوا: وَفُلَانَةُ تُصَلِّي الْمَكْتُوبَةَ، وَتَصَدَّقُ بِأَثْوَارٍ، وَلَا تُؤْذِي أَحَدًا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "هِيَ مِنْ أَهْلِ الْجَنَّةِ".

Abu Hurairah (رضي الله عنه) said:

“It was said to the Prophet (صلى الله عليه وسلم):

‘O Messenger of Allāh, so-and-so a woman prays during the night, fasts during the day, does various acts and gives charity, but she harms her neighbors with her tongue.’

The Messenger of Allāh (صلى الله عليه وسلم) said:

‘There is no good in her. She is one of the people of the Fire.’

They said:

‘So-and-so prays the prescribed prayers and gives bits of cottage cheese as charity but does not harm anyone.’

The Messenger of Allāh (صلى الله عليه وسلم) said:

‘She is one of the people of Paradise.’”¹

¹ Aḥmad in his Musnad (9675) and Bukhārī in *al-Adab al-Mufrad* (no. 1310). The wording is that mentioned by Bukhārī. Shaykh Albānī declared it to be *Ṣaḥīḥ* in *Ṣaḥīḥ al-Adab al-Mufrad* (no. 119).

Forty Ḥadīth Concerning the Major Sins

Questions

The right of the neighbor is mentioned in the Qur'ān, in which *Sūrah*?
Quote the verse.

How many kinds of neighbors are there?

In Islam, who is considered to be a neighbor?

Does the non-Muslim neighbor have any rights over the Muslim?
Please provide proof.

Ḥadīth 22: Spreading Bedroom Secrets

سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيِّ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ مِنْ أَشْرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ، الرَّجُلَ يُفْضِي إِلَى امْرَأَتِهِ، وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا»

Abū Sa'īd Al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) said:

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

‘One of the most wicked of the people before Allāh on the Day of Judgment is the man who is intimate with his wife and she is intimate with him, and then he divulges her secrets.’¹

¹ Muslim (no. 1437).

Forty Ḥadīth Concerning the Major Sins

Questions

What is the meaning of ‘her secrets’ in the above *Ḥadīth*?

Why did al-Qurṭubī (رحمة الله) state that this is filthy behavior?

Is it ever allowed to speak about these things if there is a need? Please provide proof and explain.

What was the advice of Shaykh Ibn Bāz about spreading marital secrets?

Hadīth 23: A Man Treating One of His Wives Unjustly

Hadīth 23: A Man Treating One of His Wives Unjustly

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَى إِحْدَاهُمَا، جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ مَائِلٌ»

Abū Hurairah (رَضِيَ اللَّهُ عَنْهُ) said:

“The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

‘When a man has two wives and favors one of them [over the other], he will come on the Day of resurrection with one of his sides hanging.’”¹

¹ Abū Dāwūd (no. 2133), al-Tirmidhī (no. 1141), al-Nasāī (no. 3942) and others. The wording is that mentioned by Abū Dāwūd. Shaykh Albānī declared it to be *Ṣaḥīḥ*.

Forty Ḥadīth Concerning the Major Sins

Questions

What did Allāh say about a man who is unable to be just?

The husband is accountable for being fair in which areas?

There is something that he cannot control and thus he is not held accountable for this. Please explain and provide proof.

The Prophet had more than four wives, is this permissible for anyone else. Please provide proof for your answer.

Hadīth 24: A Woman Exposing Her 'Awrah

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا، قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَدْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيَلَاتٌ مَائِلَاتٌ، رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا»

Abū Hurairah (رضي الله عنه) said:

“The Messenger of Allāh (صلى الله عليه وسلم) said:

‘There are two types from the dwellers of the Fire whom I have not seen before: A people with whips like the tails of cows with which they beat the people and women who are clothed yet naked, who will be inclined to abandoning the obedience of Allāh and make their husbands incline towards it as well. Their heads would be like the humps of the camel inclined to one side. They will not enter Paradise and they will not smell its fragrance. Its fragrance can be smelt from such and such a distance.’¹

¹ Muslim (no. 2128).

Forty Ḥadīth Concerning the Major Sins

Questions

Shaykh Albānī (رَحِمَهُ اللهُ) mentioned eight requirements for the Jilbāb of the Muslim woman, what are they?

1. _____

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2. _____

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3. _____

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4. _____

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5. _____

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6. _____

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7. _____

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8. _____

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What is the meaning of ‘clothed yet naked’ as comes in the *Ḥadīth*?

Ḥadīth 24: A Woman Exposing Her 'Awrah

How do the scholars explain his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) statement 'a people with whips like the tails of cows'?

List some examples of *Tabarruj* [indecent dress] widespread in these times?

Ḥadīth 25: Dragging One's Garments Below the Ankles & Reminding Others of Favors

عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يَزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ» قَالَ: فَقَرَأَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ مَرَّاتٍ، قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا، مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمُسْبِلُ، وَالْمَتَّانُ، وَالْمُتَّقِفُ سِلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ»

Abū Dharr (رضي الله عنه) said:

“The Prophet (صلى الله عليه وسلم) said:

‘There are three to whom Allāh will not speak on the Day of Resurrection, nor will He look at them, nor purify them. For them is a severe torment.’ The Messenger of Allāh (صلى الله عليه وسلم) repeated this statement three times.

Abū Dharr (رضي الله عنه) said:

‘They are doomed and destroyed. Who are they, O Messenger of Allāh (صلى الله عليه وسلم)?’

He (صلى الله عليه وسلم) said:

‘The one who lets his lower garment hang below his ankles, the one who reminds others of his favors, and the one who sells his product by taking false oaths.’¹

¹ Muslim (no. 106).

Ḥadīth 25: Dragging One's Garments Below the Ankles & Reminding Others of Favors

Questions

What are the major sins mentioned in this *Ḥadīth*?

Some argue that dragging the garments below the ankle is only a sin if done with arrogance. Is this correct? Please explain your answer.

A number of scholars erred in explaining 'nor will He look at them,' what was their error?

Which one of these sins ruin charity? Please provide proof for your answer.

Ḥadīth 26: Jealousy

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَلَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ الْإِيمَانُ وَالْحَسَدُ»

Abū Hurairah (رَضِيَ اللَّهُ عَنْهُ) said:

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Two things do not gather in the heart of the servant: faith and jealousy.”¹

عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا يُؤْمِنُ أَحَدُكُمْ، حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ"

Anas (رَضِيَ اللَّهُ عَنْهُ) said:

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“None of you truly believe until he loves for his brother what he loves for himself.”²

¹ Al-Nasā'ī (no. 3109). Shaykh Albānī declared it to be Ḥasan in *Ṣaḥīḥ Sunan al-Nasā'ī*.

² Bukhārī (no. 13) and Muslim (no. 45).

Ḥadīth 26: Jealousy

Questions

What is the meaning of Jealousy?

Name ten ways to protect yourself from jealousy:

If a person finds jealousy in their heart towards another person, then how do they remedy this?

Ḥadīth 27: Failing to Forbid Evil

قَالَ قَيْسُ بْنُ أَبِي حَازِمٍ: قَامَ أَبُو بَكْرٍ فَحَمِدَ اللَّهَ وَأَثَى عَلَيْهِ، ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرءُونَ هَذِهِ آيَةَ: {يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ} [المائدة: 105]، وَإِنَّا سَمِعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ لَا يُعَيِّرُونَهُ، أَوْشَكَ أَنْ يُعَمَّهُمُ اللَّهُ بِعِقَابِهِ»

Qays b. Abū Ḥāzim said:

“Abū Bakr stood up and praised and glorified Allāh. Then he said:

‘O people, you recite this verse:

‘O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided.’ [5:105]

Indeed, I heard the Messenger of Allāh (صلى الله عليه وسلم) say:

‘If the people see evil but do not change it, soon Allāh will send His punishment upon them all.’¹

¹ Abū Dāwūd (no. 4338), al-Tirmidhī (no. 2168) and Ibn Mājah (no. 4005). Shaykh Albānī declared it to be *Ṣaḥīḥ* in *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 4338).

Ḥadīth 27: Failing to Forbid Evil

Questions

Why were a people cursed upon the tongue of Dāwūd and Isa, as comes in the Qur'ān?

What is the definition of evil [*Munkar*]?

Why is it important to say, ‘forbidding evil in accordance to the guidelines of the *Sharī'ah*’?

When enjoining good and forbidding evil you should possess certain attributes what are they?

Does the fear of insults and verbal attacks lift the obligation of forbidding evil?

Ḥadīth 28: Men Imitating Women and Women Imitating Men

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ
الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ»

Ibn ‘Abbās (رضي الله عنه) said:

“The Messenger of Allāh (صلى الله عليه وسلم) cursed those men who imitate the women and those women who imitate the men.”¹

¹ Bukhārī (no. 5885).

Ḥadīth 28: Men Imitating Women and Women Imitating Men

Questions

What examples did al-Nawawī (رَحْمَةُ اللَّهِ) give for this forbidden imitation?

Shaykh al-Islām Ibn Taymīyah (رَحْمَةُ اللَّهِ) discussed in *Majmū‘ al-Fatāwá* how the imitation of the opposite sex can affect the character of an individual; what did he say?

What are some of the effects that role-reversal and neo-feminism has had on society?

Is it allowed in Islam to undergo a ‘sex-change’ operation?

Ḥadīth 29: Oppressing Women

عَنْ مَيْمُونِ الْكُرْدِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا مَرَّةً وَلَا مَرَّتَيْنِ وَلَا ثَلَاثَةً حَتَّى بَلَغَ عَشْرَ مَرَارٍ: «أَيُّمَا رَجُلٍ تَزَوَّجَ امْرَأَةً بِمَا قَلَّ مِنَ الْمَهْرِ أَوْ كَثُرَ لَيْسَ فِي نَفْسِهِ أَنْ يُؤَدِّيَ إِلَيْهَا حَقَّهَا، خَدَعَهَا، فَمَاتَ وَلَمْ يُؤَدِّ إِلَيْهَا حَقَّهَا، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَهُوَ زَانٍ»

Maymūn al-Kurdī narrated from his father who said:

“I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say, not once, not twice, not three times – until he reached ten:

‘Any man who marries a woman with a dowry, whether it be large or small, intending to not fulfill her right, has deceived her. If he dies and he has not fulfilled her right, then he meets Allāh on the Day of Resurrection as a fornicator.’¹

¹ Al-Ṭabarānī in *al-Awsaṭ* (no. 1851). Shaykh Albānī declared it to be *Ṣaḥīḥ* in *Ṣaḥīḥ Targhīb Wā Tarhīb* (no. 1807).

Ḥadīth 29: Oppressing Women

Questions

Who from the scholars mentioned this as a major sin and relied upon the *Ḥadīth* quoted in this chapter?

What does ‘meet Allāh as a fornicator’ mean?

Give some examples of what is considered to be oppressing women in Islam.

The dowry given by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to his wives or given to his daughters did not exceed what amount?

Ḥadīth 30: Innovating into the Religion and Promoting Innovators

سئل علي رضي الله عنه: هل عهد إليك رسول الله صلى الله عليه وسلم شيئاً لم يعهده إلى الناس عامة؟ قال: لا، إلا ما في كتابي هذا، قال مُسَدَّدٌ: قال: فأخرج كتاباً...

فإذا فيه: ...وَمَنْ أَخَذَ حَدَّثًا، أَوْ آوَى مُحَدِّثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ.

‘Alī (رضي الله عنه) was asked:

“Did the Messenger of Allāh (صلى الله عليه وسلم) give you any instructions that he did not give to the other people?”

He replied:

‘No, except what is in this document of mine. So he pulled out a book.’”

In it, it said:

“...Whoever innovates an innovation or gives shelter to an innovator, then upon him is the curse of Allāh, His angels and the whole of mankind.”¹

¹ Abū Dāwūd (no. 4530), al-Nasā'ī (no. 4734) and others. Shaykh Albānī declared it to be authentic in *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 4530). The origin of this Ḥadīth is found in Bukhārī (no. 7306) and Muslim (no. 1366).

Hadīth 30: Innovating into the Religion and Promoting Innovators

Questions

What is *Bid'ah* [innovation]?

Imām Ibn al-Qayyim (رحمة الله) mentioned this as a major sin in which book?

What did Ibn al-Qayyim (رحمة الله) say exactly?

What is the meaning of harboring an innovator?

“Innovations are more beloved...” Finish this statement and explain why.

Ḥadīth 31: Boycotting a Muslim for More Than Three Days Without A Legitimate Reason

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلَاثٍ فَمَاتَ دَخَلَ النَّارَ»

Abū Hurairah (رضي الله عنه) said:

“The Messenger of Allāh (صلى الله عليه وسلم) said:

“It is not permissible for a Muslim to boycott his brother for more than three days. Whoever boycotts for more than three days and dies will enter the Fire.”¹

¹ Abū Dāwūd (no. 4914). Shaykh Albānī declared it to be authentic in *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 4914).

Hadith 31: Boycotting a Muslim for More Than Three Days
Without A Legitimate Reason

Questions

If someone boycotts you over a worldly dispute, what should you do?
Please provide evidence for your answer.

Why was it stipulated in the chapter heading ‘without a legitimate reason’?

What is your proof for the last answer?

Why has it been allowed to boycott for three days?

Ḥadīth 32: Gambling

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ: وَاللَّاتِ وَالْعُزَّى، فَلْيُتْلُ: لَا إِلَهَ إِلَّا اللَّهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرُكَ، فَلْيَتَصَدَّقْ "

Abū Hurairah (رَضِيَ اللَّهُ عَنْهُ) said:

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

‘Whoever swears, saying in his oath, ‘By *Al-Lāt* and *Al-‘Uzza*’, then he should say:

‘None has the right to be worshipped in truth but Allāh.’

And whoever says to his companions, ‘Come let me gamble with you,’ then he must give something in charity (as an expiation for this sin).”¹

Imām al-Dhahabī said:

“If the statement alone is considered to be an act of disobedience that necessitates the giving of charity as an expiation, then what about the act itself?”²

¹ Bukhari (no. 4860) and Muslim (no. 1647).

² *Al-Kabāʾir*, p. 459.

Ḥadīth 32: Gambling

Questions

What did Allāh say in His Book concerning gambling?

Is it obligatory for the one who says, ‘Come let me gamble with you,’ to give charity?

Why is it appropriate for such a person to give charity?

If someone won the lottery or acquired money through gambling, then what should they do with this wealth?

Ḥadīth 33: Exposing One's Sins

قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمُجَاهِرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللَّهُ، فَيَقُولُ: يَا فُلَانُ، عَمِلْتَ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ

Abū Hurairah (رضي الله عنه) said:

“I heard the Messenger of Allāh (صلى الله عليه وسلم) say:

‘All of my nation will be forgiven except those who openly expose their sins. An example of disclosing one’s sins is that a person commits a sin at night, and he wakes in the morning, and Allāh has concealed it for him, but he says:

‘O so-and-so, I did such-and-such [a sin] yesterday.’

However, he spent his night screened by his Lord, and in the morning he removes Allāh’s screen from himself.”¹

¹ Bukhārī (no. 6069) and Muslim (no. 2990).

Ḥadīth 33: Exposing One's Sins

Questions

Imām Ibn al-Qayyim (رَحْمَةُ اللَّهِ) mentioned some of the reasons that lead a person to expose their sins; what did he say?

The person who exposes their sins has committed two offences. Please explain.

Shaykh Ṣāliḥ al-Fawzān said this type of behavior ruins a person's reputation. How?

If a Muslim commits a sin it is obligatory for them to...

Ḥadīth 34: A Woman Asking for A Divorce Without A Valid Reason

عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَأْسٍ، فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ»

Thawbān (رضي الله عنه) said:

“The Messenger of Allāh (صلى الله عليه وسلم) said:

‘If any woman asks her husband for divorce without a legitimate reason, the fragrance of Paradise will be forbidden to her.’”¹

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْمُنْتَرِعَاتُ وَالْمُخْتَلِعَاتُ هُنَّ الْمُنَافِقَاتُ"

Abū Hurairah (رضي الله عنه) said:

“The Prophet (صلى الله عليه وسلم) said:

“Indeed, the women who ask for divorce and *Khul'ah* are the female hypocrites.”²

¹ Abū Dāwūd (no. 2226), al-Tirmidhī (no. 1187) and Ibn Mājah (no. 2055). Shaykh Albānī declared it to be authentic in *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 2226).

² Al-Nasā'ī (no. 3461), al-Tirmidhī (no. 1186) and others. Shaykh Albānī declared this *Ḥadīth* to be *Ṣaḥīḥ* in *Ṣaḥīḥ Sunan al-Nasā'ī*.

Ḥadīth 34: A Woman Asking for A Divorce Without A Valid Reason

Questions

Is it allowed for a woman to ask for a divorce for a valid reason? Please provide proof.

What is the difference between a divorce and a *Khul'ah*?

List some legitimate reasons for a woman to ask for a divorce or *Khul'ah*.

Al-Hāfiẓ Ibn Ḥajr said these *Ḥadīth* are understood to be applicable when...

Forty Ḥadīth Concerning the Major Sins

Hadīth 35: Lying Upon the Prophet (ﷺ)

قَالَ عبد الله بن زبير: قُلْتُ لِلزَّبِيرِ: إِنِّي لَا أَسْمَعُكَ تُحَدِّثُ عَن رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا يُحَدِّثُ فُلَانٌ وَفُلَانٌ؟ قَالَ: أَمَا إِنِّي لَمْ أَفَارِقْهُ، وَلَكِنْ سَمِعْتُهُ يَقُولُ: «مَنْ كَذَبَ عَلَيَّ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ»

‘Abdullāh b. Zubayr said:

“I said to my father:

‘I do not hear you narrating from the Messenger of Allāh (ﷺ) as I hear so-and-so and so-and-so narrating?’

Zubayr (رضي الله عنه) said:

‘I was always with him (ﷺ) but I heard him (ﷺ) say:

‘Whoever tells a lie against me, then surely let him occupy his seat in the Fire.’”¹

¹ Bukhārī (no. 107) with this wording. This Ḥadīth is *Mutawātir*. It has been narrated by Abū Hurairah in Bukhārī (no. 110) and Muslim (no. 3). Similarly, it has been narrated by various other companions, including the ten promised Paradise, as found in the books of Ḥadīth.

Forty Ḥadīth Concerning the Major Sins

Questions

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) foretold of a time where people will fabricate Ḥadīth, what did he say?

What examples did Shaykh Ṣāliḥ al-Fawzān mention of people who fabricate Ḥadīth, falsely attributing them to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?

Allāh has preserved the Sunnah of His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) like he preserved the Qur'ān. Please explain.

What important advice can we offer to the Muslims to assist them to avoid lying on the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?

Hadīth 36: Exposing the Shortcomings of the Believers

عَنْ ابْنِ عُمَرَ قَالَ: صَعَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ فَنَادَى بِصَوْتٍ رَفِيعٍ، فَقَالَ: «يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يَفِضْ الْإِيمَانَ إِلَى قَلْبِهِ، لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ تَتَّبَعَ اللَّهُ عَوْرَتَهُ، وَمَنْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَأَلُو فِي جَوْفِ رَحْلِهِ»

Ibn 'Umar (رضي الله عنه) said:

“The Messenger of Allāh (صلى الله عليه وسلم) climbed the *Minbar* and called out with a loud voice:

‘O you who accepted Islam with his tongue, while faith has not reached his heart. Do not harm the Muslims, nor revile them, nor pursue their faults to expose them.

For indeed whoever pursues the faults of his Muslim brother, then Allāh will reveal his faults; and if Allāh reveals his faults, then He will expose him even if he were in the inner depths of his house.”¹

¹ Al-Tirmidhī (no. 2032). Shaykh Albānī declared it to be authentic in *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 2032).

Forty Ḥadīth Concerning the Major Sins

Questions

What did Allāh say about spying on one another?

If you happen to see a Muslim sinning, what is upon you?

What is the difference between the behavior of the believer and the hypocrite in this situation?

What did ‘Allāmah al-Sa‘dī (رحمته الله) mention explaining verse 19 in *Sūrah al-Nūr*?

Hadīth 37: Borrowing Money with No Intention to Repay It

Ḥadīth 37: Borrowing Money with No Intention to Repay It

حَدَّثَنَا صُهَيْبُ الْخَيْرِ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «أَيُّمَا رَجُلٍ تَدَيَّنَ دَيْنًا، وَهُوَ مُجْمِعٌ أَنْ لَا يُؤْفِيَهُ إِيَّاهُ، لَقِيَ اللَّهَ سَارِقًا»

Ṣuhayb Al-Khayr (رَضِيَ اللَّهُ عَنْهُ) said:

The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Any person who takes a loan, intending not to pay it back, will meet Allāh as a thief.”¹

¹ Ibn Mājah (no. 2410). Shaykh Albānī declared it to be *Ḥasan Ṣaḥīḥ* in *Ṣaḥīḥ Sunan Ibn Mājah* (no. 2410).

Forty Ḥadīth Concerning the Major Sins

Questions

How did al-Manawī (رحمة الله) explain ‘he will meet Allāh as a thief’?

What is the longest verse in the Qur’ān, and what is it known as?

What are the Islamic etiquettes to be observed when a person takes a lawful loan?

If a relative of yours dies and they have some debts, then what is to be done?

Hadīth 38: A Woman Disrespecting & Disobeying Her Husband

Hadīth 38: A Woman Disrespecting & Disobeying Her Husband

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ، فَلَمْ تَأْتِهِ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ»

Abū Hurairah (رضي الله عنه) said:

“The Messenger of Allāh (صلى الله عليه وسلم) said:

‘If a husband calls his wife to his bed (for relations) and she refuses to come, and he sleeps angry with her, then the angels will curse her till morning.’¹

¹ Bukhārī (no. 3237) and Muslim (no. 1436).

Forty Ḥadīth Concerning the Major Sins

Questions

In Islam, what is meant by disobedience to the husband?

Both the wife and the husband have rights, which must be fulfilled for the marriage to flourish and prosper. Please provide proof for this statement from the Qur’ān.

Should the wife obey the husband if he commands her to perform acts of disobedience? Please provide evidence for your answer.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “There are three people whose prayers do not go beyond their ears...” Who are they?

Hadīth 39: Homosexuality

عن ابن عباس أن النبي صلى الله عليه وسلم قال: " لَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ، لَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلِ قَوْمِ لُوطٍ ثَلَاثًا".

‘Abdullāh b. ‘Abbās (رَضِيَ اللَّهُ عَنْهُ) said:

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“The curse of Allāh is upon the one who engages in the act of the People of Lūṭ. The curse of Allāh is upon the one who engages in the act of the People of Lūṭ. The curse of Allāh is upon the one who engages in the act of the People of Lūṭ.”¹

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَنْظُرُ اللَّهُ إِلَى رَجُلٍ أَتَى رَجُلًا أَوْ امْرَأَةً فِي الدُّبْرِ»

Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ) said:

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Allāh will not look at a man who penetrates a man or a woman through the anus.”²

¹ Aḥmad in his *Musnad* (no. 2816). Shaykh Albānī declared it to be *Ṣaḥīḥ* in *Silsilah al-Ṣaḥīḥah* (no. 3462).

² Al-Tirmidhī (no. 1165). Shaykh Albānī declared it to be *Ḥasan* [sound] in *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 1165).

Forty Ḥadīth Concerning the Major Sins

Questions

Homosexuality is forbidden in the Qur'ān and the Sunnah. Provide evidence from the Qur'ān.

Al-Qurṭubī (رَحْمَةُ اللَّهِ) said there is total agreement of the Muslims that homosexuality is...

Anal sex has been called the homosexuality?

What did Al-'Allāmah Aḥmad Shakir (رَحْمَةُ اللَّهِ) say about the People of the Book who declared homosexual to be lawful?

Hadīth 40: Suicide

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ، فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا»

Abū Hurairah (رضي الله عنه) said:

“The Messenger of Allāh (صلى الله عليه وسلم) said:

‘Whoever deliberately throws himself off a mountain and kills himself, will be in the Fire of *Jahannam*, falling down into it and abiding therein continuously forever.

Whoever drinks poison and thus kills himself, he will be carrying his poison in his hand and drinking it in the Fire of *Jahannam* wherein he will abide continuously forever.

Whoever kills himself with an iron weapon, will carry that weapon in his hand, stabbing his stomach with it in the Fire of *Jahannam* wherein he will abide continuously forever.”¹

¹ Bukhārī (no. 5778) and Muslim (no. 109).

Forty Ḥadīth Concerning the Major Sins

Questions

Correct belief in the Divine Decree [*Qadr*] is one of the preventions for suicide. Please explain.

Suicide is a major sin, but does it take a person outside the fold of Islam? Please provide evidence for your answer.

Is it allowed to seek help from a psychologist when a person fears self-harm?

This *Ḥadīth* is a proof that what is known as suicide bombings is a grave sin. Please explain.

Glossary

A

Āyah: (pl. *āyāt*) “sign,” a verse of the *Qur’ān*.

Āhād: a narration which has not reached the level of *mutawātir*.

Aḥādīth: see *ḥadīth*.

‘Alayhis-salām: “may Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him.” It is said after the name of a Prophet of Allāh or after the name of an Angel.

Anṣār: “helpers;” the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

‘Arsh: Throne of Allāh (جَلَّ جَلَالُهُ).

‘Aṣr: the afternoon Prayer.

Awliyā’: see *Walī*.

B

Bid’ah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) went for the *Mi’rāj*.

D

Dā’ī: one engaged in *da’wah*, caller.

Ḍa’īf: “weak,” unauthentic narration.

Forty Ḥadīth Concerning the Major Sins

Da'wah: invitation, call to Allāh (عَزَّوَجَلَّ).

Dīn: a completed way of life prescribed by Allāh (تَبَارَكَ وَتَعَالَى).

Dhikr: (pl. *adhkār*) remembrance of Allāh (جَلَّ وَعَلَا) with the heart, sayings of the tongue and actions of our limbs.

E

Īmān: faith, to affirm all that was revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

F

Fāhish: one who uses foul language.

Fard Kifāyah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.

Fatwā: (pl. *fatāwā*) religious verdicts.

Faqīh: A scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strifes.

Fitrah: the natural disposition that one is born upon.

G

Ghulū: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah*.

H

Ḥadīth: (pl. *aḥādīth*) the saying, actions and approvals narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Halāl: lawful.

Hanīf: pure Islāmic Monotheism (worshipping Allāh alone and nothing else).

Harām: unlawful and forbidden.

Ḥasan: fine, good; a term used for an authentic *ḥadīth*, which does not reach the level of *Ṣaḥīḥ*.

Harj: killing.

Al-Harūrīyah: an especially un-orthodox religious sect that branched off from the *Khawārij*.

Hijrah: migration from the land of *Shirk* to the land of Islām.

Hukm: a judgment of legal decision (especially of Allāh).

I

'Ibādah: worship, worship of Allāh.

Ihsān: worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

Forty Ḥadīth Concerning the Major Sins

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: A Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janā'iz*): Funeral.

Jihād: striving, struggling, fighting to make the Word of Allāh supreme.

Jum'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah*.

K

Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabā'ir: the major sins.

Khārijī: (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Glossary

Khalīfah: (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khutbah: (person *khatīb*), religious talk (sermon).

Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

M

Madhhab: position or opinion of a Scholar; school of Islāmic Jurisprudence.

Makrūh: not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: way; method; methodology.

Marfū': raised; a narration attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Masjid: mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlīs*.

Muhājir: (pl. *muhājirūn*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

Muhaddith: scholar of the science of *ḥadīth*.

Muftī: one who gives *fatāwā*.

Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

Mujtahid: one who is qualified to pass judgment using *ijtihād*.

Munkar: "rejected;" a narration which is un-authentic itself and contradicts and authentic narrations.

Forty Ḥadīth Concerning the Major Sins

Muqallid: one who practices *taqlīd*.

Mushrik: (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allāh (عَرَجَلٌ) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Mustahabb: recommended; an action if left it is not pun‘Ishāble and if done it is rewardable.

Muttaqūn: those who are pious.

Mutawātir: a *ḥadīth* which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. *muwahhidūn*) one who unifies all of his worship and directs it to Allāh alone.

Mawdū’: fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion (not going back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

Mawsūl: “connected;” a continuous *isnād* (can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

N

Nāfilah: (pl. *nawāfil*) Optional practice of worship.

Niyyah: intention from the heart.

Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for his creation.

Glossary

Qiblah: the direction the Muslims face during Prayer.

Qiyās: analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: “devotion;” a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) belonged to this tribe.

R

Rāfīdī: the correct title for the extreme *Shī'ah*. Those who bear malice and grudges against the noble Companions (رَضِيَ اللهُ عَنْهُمْ) to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

Ramadān: the ninth month of Islāmic calendar, in which Muslims observe fasting.

S

Sahābah: Muslims who met the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.

Ṣaḥīḥ: authentic, the highest rank of classification of authentic *ahādīth*.

Salaf/Salafus-Sālihīn: pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

Salafī: one who ascribes oneself to the *salaf* and follows their way.

Forty Ḥadīth Concerning the Major Sins

Sīrah: the life story of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Sharī'ah: the divine code of law of Islām.

Shawwāl: the month after *Ramadān*.

Shaytān: Saṭan

Shī'ah: (see *Rāfiḍī*) a collective name for various sects claiming love for *Ahlul-Bayt*.

Shirk: associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd*.

Sūrah: a chapter of the *Qur'ān*

Sunnah : “example, practice;” the way of life of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *aḥādīth*.

T

Tābi'ī: (pl. *tābi'īn*) the generation that came after the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Tafsīr: explanation of the *Qur'ān*.

Tāghūt: anything worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of *'Ishā'* and *Fajr*.

Takhrīj: to reference a *ḥadīth* to its sources and analyze its *isnāds*.

Taqīd: blind following; to follow someone's opinion (*madhhab*) without evidence.

Glossary

Taqwā: acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of *ḥadīth*.

Tawwāf: the circumambulation of the *Ka'bah*.

Tawhīd: Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamā': (singular: *'ālim*) scholars.

Umm: mother of, used as an identification.

Ummah [nation]: “nation”, the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Sa'ī* between *as-Safā* and *al-Marwah*. It is called the lesser *Hajj*.

Usūl: the fundamentals.

W

Wahyī: the revelation or inspiration of Allāh to His Prophets.

Wahdatul-Wujūd: the belief that everything in existence is in fact Allāh. This deviant belief is held by many *Sūfīs*.

Forty Ḥadīth Concerning the Major Sins

Wakīl: disposer of affairs.

Witr: “odd;” the last Prayer at the night, which consists of odd number of *raka’āt* (units).

Walīmah: the wedding feast.

Wasīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wudū’: an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: perfect absolute faith.

Yathrib: one of the names of al-Madīnah.

Z

Zakāt: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakātul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *’Īdul-Fitr*.

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanādiqah: atheists, heretics.

Our Call to the Ummah

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (ﷺ), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'īl* (denial).

[2]: We love the Companions (رضو الله عنهم) of the Messenger of Allāh (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ﷺ) with love that is permitted by the *Sharī'ah*.

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رحمه الله - said, “The *Salaf al-Ṣāliḥ*, the Companions, the *tābi‘īn* and their successors knew the *Qur‘ān*, its sciences and its meanings the best.”

[4]: We despise *‘ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur‘ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allāh or from His Messenger (ﷺ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other

Forty Ḥadīth Concerning the Major Sins

than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qurʿān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*.

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qurʿān* is the Speech of Allāh, it is not created.

[9]: We hold that our ‘obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَكَ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.’ ‘So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.’

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about ‘freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.’

Our Call to the Ummah

[I2]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafīyah*, yet *Salafīyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in ‘cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islāmic education from the start - without any influence from the disbelieving western education.’

[I3]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[I4]: We believe there will be no honor or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[I5]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *Da‘wah*.

[I6]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[I7]: Our *Da‘wah* and our *Aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope

Forty Ḥadīth Concerning the Major Sins

in buying out our *Da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ، “The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from.”

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *'Aqīdah* and our *Da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.