FORTY HADITH CONCERNING

THE MAJOR SINS

Compiled by Hassan Somali
Forty Ḥadīth Concerning the Major Sins

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مصادر
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The Mighty and Majestic.
The Sublime and Exalted.
May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next
May Allāh be pleased with him
May Allāh show mercy to him
Peace be upon him
Forty Ḥadīth Concerning the Major Sins

Foreword

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

Indeed 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‘īr.


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 path. 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.

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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).
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 (رضي الله عنه) 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 تُجَتَّبُوا كَبَاءِرَ مَا تَتَّهَؤُونَ عَنْهُ تَكْفُرُونَ عَنْهُ سَيِّئَاتٍ ۖ

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

Allāh said:

الَّذِينَ يُجَتَّبُونَ كِبَاءِرَ الْإِثْمِ وَالْبَحَاثَ المَرْجِعُ إِلَّا اللَّهُمَّ

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

There comes in the Ṣaḥīḥ that the Prophet (صلى الله عليه وسلم) said:

الصلاة الخمس، والجمعة إلى الجمعة، ورمضان إلى رمضان مكفرات لما بينهن إذا اجتبت الكبائر."

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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.”

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 Ḥāfīẓ Ibn Ḥajr3 (رحمه الله).

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

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1 Muslim (no. 233).
2 Al-Dā Wā al-Dawā (p. 289).
3 Fath al-Bārī (10/409).
4 As stated by Shaykh al- İslām Ibn Taymīyah in Majmū‘ al-Fatāwā (11/656).
Definition of a Major Sin

The word كَبَإَرْ [Kabā’ir] is the plural of كَبِيرَة [Kabīrah].

In the Arabic language كَبِيرَة [Kabīrah] comes from the word كَر, 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 ʿAbbās (رَضِيَ اللَّهُ عَنْهُ) that he said:

“The major sins are every sin that Allah 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-Kabāʿir [The Major Sins].

Shaykh al-Islām Ibn Taymīyah (رَحْمَةُ اللَّهِ عَلَيْهِ) discusses what he considered to be the most accurate definition, saying:

¹ Lisān al-ʿArab (5/129).

² Tafsīr al-Ṭabarī (5/41). The chain of narration is broken as ʿAlī b. Abū Ṭālhah did not reach Ibn ʿAbbās. 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 ʿAbbās, and it has been mentioned by Abū ʿUbaid, 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, Tābiʿūn or the Imāms.

2. This guideline is based upon what Allāh and His Messenger have mentioned concerning 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 (صلى الله عليه وسلم), then it is definitely a major sin.”²

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² *Al-Kabāʾir* (p. 89), *Maktabah al-Furqān*. 
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 ʿAbbās (رضي الله عنه) 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.”

Imām al-Dhahabī (رحمه الله) said:

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

Al-ʿAllāmah Ṣāliḥ al-Fawzān said:

“The major sins are not limited to a fixed number, but they are determined by the guidelines mentioned by Ibn ʿAbbās (رضي الله عنه). This opinion was adopted by those scholars distinguished for their critical

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

2 *Al-Kabāʾir* (p. 89).
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research, like Ibn Taymīyah (١٩٥٨) and others from the people of knowledge.”¹

¹ *Sharḥ Kitāb al-Kabāʾir* 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 graver than others, as proven by his (ﷺ) saying:

«آلا أنتِ تُبْنِئينَ بَأْكِرَ الْكَبَائِرِ؟} قَالُوا: {تَلَّيْ يَا رَسُولُ اللَّهِ، قَالَ: الإِسْرَاءُ لِلَّهِ.»

“Shall I not inform you about the gravest of the major sins?” He (ﷺ) repeated it three times. They said, ‘Certainly, O Messenger of Allāh.’ He (ﷺ) 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 (ـعَلَيْهِ صَرْحًا) said:

إِنَّ اللَّهَ لَا يُغْفِرَ أن يُشَرَّكَ بِهِ وَيُغَفِّرُ مَا دَوْنَ ذَلِكَ لِمَن 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.
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If Allāh chooses to punish him for these sins, then eventually he will be removed from the Fire and entered into Paradise.

Abū Dharr (ṣa.) said:

“I came to the Prophet (ṣallallāhu ʿalayhi wa sallam) 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.’”}

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1 Bukhārī (no. 5827) and Muslim (no. 94).
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 (عَزَّزَةُ) said:

إِنَّ اللَّهَ لَا يُغْفِرُ أَن يُشَارِكُوا بِهِ وَيُغْفِرُ مَا دُونَ ذَلِكَ لِمَن 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 Muʿtazilah, 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
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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 Murji’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 Muʿtazilah, and at the other extreme the Murji’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 Murji’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 (رحمه الله) 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.”

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

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا شَهِّدَ عَنْهَا نَكْرَى عَنْكُمْ سَيْتَابِكُمْ

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

Similarly, the Hadīth:

الصلوات الخمس، والجمعة إلى الجمعة، ورمضان إلى رمضان مكرمات لما بينه إذا اجتمبت الكبائر.

1 Jāmiʿ al-ʿUlūm 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 ((Calendar) said:

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

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 (Calendar) 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 (Calendar) 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-Kabā‘īr (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-Kabāʾīr (p. 110-111).
الأربعون حديثاً في الكبائر
Hadīth 1: The Seven Destructive Sins

Abū Hurairah (رضي الله عنه) said:

The Prophet (صلى الله عليه وسلم) 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).
Hadīth 1: The Seven Destructive Sins

Questions

List the seven destructive sins mentioned in this Ḥadīth:
1. ____________________________________________________________
   –
2. ____________________________________________________________
   –
3. ____________________________________________________________
   –
4. ____________________________________________________________
   –
5. ____________________________________________________________
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6. ____________________________________________________________
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7. ____________________________________________________________
   –

What is the meaning of ‘destructive’ sins?
___________________________________________________________
___________________________________________________________
___________________________________________________________
___________________________________________________________

What is the gravest major sin, and why?
___________________________________________________________
___________________________________________________________
___________________________________________________________
Is it a major sin to take the life of a non-Muslim? If so, what is the proof?
Sulaimān b. Yasār said:

“The people dispersed from around Abū Hurairah (رضي الله عنه[1]), and Nātil, who was from the people of Shām said to him,

‘O Shaykh, inform us of a Ḥadīth you have heard from the Messenger of Allāh (صلى الله عليه وسلم[2]).’

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
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.”

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1 Muslim (no. 1905).
Hadith 2: Riyā [Showing Off]

Questions

Define sincerity:

____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________

Define Riyā [showing off]:

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____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________

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.

____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________
Hadith 3: Disrespecting One’s Parents

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

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

‘Shall I not inform you about the most severe of the major sins?’ He (صلى الله عليه وسلم) repeated it three times.

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

He (صلى الله عليه وسلم) said:

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

He (صلى الله عليه وسلم) sat up, as previously he was reclining, and said:

‘I warn you against false testimony.’

He (صلى الله عليه وسلم) repeated it so many times that we said, ‘If only he would be silent.”’

---

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

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

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

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Give some examples of disrespecting the parents:

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

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Hadith 4: Abandoning the Prayer, Fornication and Lying

Forty Ḥadīths Concerning the Major Sins
Hadith 4: Abandoning the Prayer, Fornication and Lying


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

Samurah b. Jundub (رضي الله عنه) said:

“The Messenger of Allâh (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 Allâh 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 Allâh. 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.'
Hadith 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 Qurʾān 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…”

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1 Bukhārī (no. 7047).
Forty Ḥadīth Concerning the Major Sins

Questions

Mention a verse in the Qurʾān that highlights the severity of each sin mentioned in the above Ḥadīth:

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

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

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List some of the societal ills of fornication.

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Abū Hurairah (ﷺ) said:

“The Messenger of Allāh (ﷺ) 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 (ﷺ) 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 Bukhārī (no. 1403).

The complete verse:

وَلَا يَجْسَبُنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ هُوَ خَيْرٌ أَلَّهُ بِهِ نَفْسٌ ۖ بَلْ هُوَ نَفْسُهُ سَيْطَنُونَ مَا يَجَلُّونَ بِهِ يَوْمَ الْقِيَامَةِ ۖ وَلَهُ مَيْرَاتُ السَّمَاوَاتِ وَالأَرضِ وَاللَّهُ يَا تَعْمَلُونَ خَيْرٌ
“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.”
Hadîth 5: Refusing to Pay Zakâh

Questions

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

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

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

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Is abandoning Hajj for the able person a major sin?

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Hadith 6: Drinking Alcohol and Using Drugs

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.”

\[1\] Ibn Mājah (no. 3380), Abū Dāwūd (no. 3674) and Tirmidhī (no. 1295). Shaykh Albānī declared it to be Šāhī in Šāhīh Sunan Ibn Mājah (3/144).
Hadīth 6: Drinking Alcohol and Using Drugs

Questions

What did Allāh say in the Qur’ān about Khamr?

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

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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?

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Preservation of the intellect is one of the…


Then he got up and delivered a sermon, saying:

‘A’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:
Hadīth 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 Faṭimah (مَّلِيَّةُ اللَّهُ عَلَيْهِ ﷺ), 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 (صلى الله عليه وسلم)?
Anas b. Malik (ﷺ) said:

“The Messenger of Allāh (ﷺ) 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.’”

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1 Abū Dāwūd (no. 4878). Shaykh Albānī declared it to be Ṣaḥīh 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?
Ibn `Abbas (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 Bukhārī (no. 216) and Muslim (no. 292).
Hadith 9: Tale-carrying

Questions

What is the definition of Namīmah [tale carrying]?

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

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What is the other major sin mentioned in this Hadīth?

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

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Hadhith 10: Pride and Arrogance

‘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 Muslim (no. 91).
Hadith 10: Pride and Arrogance

Questions

How did the Prophet (ﷺ) define arrogance?

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The opposite to arrogance is...

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

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

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Hadīth 11: Not Fasting in Ramadan Without A Valid Excuse

Abū Umāmah al-BAHILĪ (ص:7) said:

“I heard the Messenger of Allāh (ص:57) 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.’”\footnote{Ibn Ḥibbān (no. 7491) and others. It was declared to be Ṣaḥīḥ by Shaykh Albānī in Ṣaḥīḥ Mawārid al-Zamīān (no. 7448).}
Forty Ḥadīth Concerning the Major Sins

Questions

Who is fasting obligatory upon?

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

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Is work a valid excuse to refrain from fasting?

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List some benefits of the fast of Ramadan.

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

Ibn ‘Abbās (رضي الله عنه) said:

“A man said:

O Messenger of Allāh മലയാളം‌ (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-Ṣaḥīḥah (no. 2051).
Questions

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

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

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

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

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

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Hadīth 13: Visiting A Fortuneteller

Hadīth 13: Visiting A Fortuneteller

Kaḥfīth narrated from some of the wives of the Prophet (صلى الله عليه وسلم) who said:

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

The Prophet (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم).”

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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 Ḥadīth 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 Ḥadīth 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 Qur’ān and authentic Ḥadīth, how do fortunetellers get their information? Please provide evidence.
Hadîth 14: Tattoos and False Hair

Abdullâh b. Masûd (r. S.) said:

“Allah 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 Allah has created.

This news reached a woman of the clan of Asad who was called Umm Ya‘qûb – she used to read the Qur‘ân. 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
between their teeth for beautification, changing what Allāh has created?’

‘Abdollāh (رضي الله عنه) said:

‘Should I not curse those whom the Messenger of Allāh (صلى الله عليه وسلم) 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 (عز وجل) 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:
Hadīth 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 (ﷺ) 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

Hadīth 15: Insulting Any of the Companions

Ibn ʿAbbās (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

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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-Ḥāfīz Ibn Ḥajr (رحمه الله)?

Shaykh Ibn ʿUthaymīn (رحمه الله) 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?
Abū Hurairah (r.a.) said:

“The Messenger of Allāh (s.a.w.) 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 Muslim (no. 1848).
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?
Hadīth 17: Having Two Faces

ʿAmmār (عَمْمَار) said:

“The Messenger of Allāh (صَلَّى الله عَلَيْهِ وَسَلَّم) said:

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

1 Abū Dāwūd (no. 4873), Bukhārī in al-Adab al-Mufrad (no. 1310) and others. Shaykh Albānī declared this Hadīth to be Ṣaḥīḥ in Ṣaḥīḥ Sunan Abū Dāwūd.
Forty Ḥadīth Concerning the Major Sins

Questions

What is the meaning of having two faces?

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

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The Prophet (asonic) said that the one with two faces is from the evilest of the people. Please explain some of the reasons why.

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What is the difference between having two faces and Mudārah?
Hadith 18: Concealing Knowledge When It Is Needed

Hadith 18: Concealing Knowledge When It Is Needed

Abū Hurairah (ﷺ) said:

“The Messenger of Allāh (ﷺ) said:

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

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1 Abū Dāwūd (no. 3658) and others. Shaykh Albānī declared it to be Sahīh in Sahīh Sunan Abū Dāwūd (no. 3658).
Forty Ḥadīth Concerning the Major Sins

Questions

Mention a verse from the Qurʾān that proves that concealing knowledge that benefits the people is a major sin.

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What examples did al- Khaṭṭābī (رضي الله عنه) mention in his book Maʿālim al-Sunan for this?

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Is it ever allowed to hide knowledge? Please provide proof

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What is knowledge?

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Hadith 19: Taking Graves as Places of Worship

Hadith 19: Taking Graves as Places of Worship

‘Ā’ishah (رضي الله عنها) said:

“The Prophet (صلى الله عليه وسلم) 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 Yaʿqūb 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?
Hadīth 20: Extremism in the Religion

‘Abdullāh b. Mas‘ūd (رضي الله عنه) said:
The Messenger of Allāh (صلى الله عليه وسلم) said:
‘Those who go to extremes are destroyed.’ He said it three times.”

1 Muslim (no. 2670).
Forty Ḥadīth Concerning the Major Sins

Questions

What is the meaning of المُتَّضَلِّعُونَ mentioned in this Hadith?

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

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

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

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Hadith 21: Harming One’s Neighbor

Abu Hurairah (رضي الله عنه) said:

“It was said to the Prophet ﷺ:

‘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 ﷺ 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 ﷺ said:

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

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 Qurʾān, 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

Abū Sa‘īd Al-Khudrī (رضي الله عنه) said:

“The Messenger of Allāh (صلى الله عليه وسلم) 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 (رحمه 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?
Hadith 23: A Man Treating One of His Wives Unjustly

Abū Hurairah (  ) said:

“The Prophet ( ﷺ ) 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 Abū Dāwūd (no. 2133), al-Tirmidhī (no. 1141), al-Nasā‘ī (no. 3942) and others. The wording is that mentioned by Abū Dāwūd. Shaykh Albānī declared it to be Sahīḥ.
Questions

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

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The husband is accountable for being fair in which areas?

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

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

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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).
Questions

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

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

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Hadīth 24: A Woman Exposing Her ‘Awrah

How do the scholars explain his (صلى الله عليه وسلم) statement ‘a people with whips like the tails of cows’?

List some examples of *Tabarruj* [indecent dress] widespread in these times?
Hadīth 25: Dragging One’s Garments Below the Ankles & Reminding Others of Favors

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 Muslim (no. 106).
Hadîth 25: Dragging One’s Garments Below the Ankles & Reminding Others of Favors

Questions

What are the major sins mentioned in this Hadîth?

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

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

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

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Hadith 26: Jealousy

Abū Hurairah (ﷺ) said:

The Prophet (ﷺ) said:

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

Anas (ﷺ) said:

The Prophet (ﷺ) said:

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

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

2 Bukhārī (no. 13) and Muslim (no. 45).
Hadîth 26: Jealousy

Questions

What is the meaning of Jealousy?

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Name ten ways to protect yourself from jealousy:

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

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Hadīth 27: Failing to Forbid Evil

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 (ﷺ) say:

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

---

1 Abū Dāwūd (no. 4338), al-Tirmidhī (no. 2168) and Ibn Mājah (no. 4005). Shaykh Albānī declared it to be Ṣaḥīh in Ṣaḥīḥ Sunan Abū Dāwūd (no. 4338).
Hadīth 27: Failing to Forbid Evil

Questions

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

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What is the definition of evil [Munkar]?

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

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

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

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Hadīth 28: Men Imitating Women and Women Imitating Men

Ibn ʿAbbās (رضي الله عنهما) 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).
Hadīth 28: Men Imitating Women and Women Imitating Men

Questions

What examples did al-Nawawī (رحمه الله) give for this forbidden imitation?
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Shaykh al-Islām Ibn Taymīyah (رحمه الله) discussed in Majmūʿ al-Fatāwá how the imitation of the opposite sex can affect the character of an individual; what did he say?
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What are some of the effects that role-reversal and neo-feminism has had on society?
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Is it allowed in Islam to undergo a ‘sex-change’ operation?
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Hadith 29: Oppressing Women

Maymūn al-Kūrdī narrated from his father who said:

“I heard the Messenger of Allāh (صلى الله عليه وسلم) 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-Awsat (no. 1851). Shaykh Albānī declared it to be Sahih in Sahih Targhib Wā Tarhib (no. 1807).
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 (ﺱ阿拉าะلا ﷺ) to his wives or given to his daughters did not exceed what amount?


98
Hadīth 30: Innovating into the Religion and Promoting Innovators

‘Alī (r) was asked:

“Did the Messenger of Allāh (sallallāhu ‘alayhiwasallam) 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 Saḥīḥ Sunan Abū Dāwūd (no. 4530). The origin of this Hadith is found in Bukhārī (no. 7306) and Muslim (no. 1366).
Hadîth 30: Innovating into the Religion and Promoting Innovators

Questions

What is Bid'ah [innovation]? 

Imâm Ibn al-Qayyîm (رحمه الله) mentioned this as a major sin in which book? 

What did Ibn al-Qayyîm (رحمه الله) say exactly? 

What is the meaning of harboring an innovator? 

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

100
Hadith 31: Boycotting a Muslim for More Than Three Days Without A Legitimate Reason

Abū Hurairah (ﷺ) said:

“The Messenger of Allāh (ﷺ) 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 Abū Dāwūd (no. 4914). Shaykh Albānī declared it to be authentic in Şāhīḥ Sunan Abū Dāwūd (no. 4914).
Questions

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

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

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What is your proof for the last answer?

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Why has it been allowed to boycott for three days?

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Hadith 32: Gambling

Abū Hurairah (ﷺ) said:

“The Messenger of Allāh (ﷺ) said:

‘Whoever swears, saying in his oath, ‘By Al-Lāt and Al-ʿUzza’, 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

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¹ Bukhari (no. 4860) and Muslim (no. 1647).
² Al-Kabā‘īr, p. 459.
Questions

What did Allâh say in His Book concerning gambling?
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Is it obligatory for the one who says, ‘Come let me gamble with you,’ to give charity?
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Why is it appropriate for such a person to give charity?
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If someone won the lottery or acquired money through gambling, then what should they do with this wealth?
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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.’”

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1 Bukhārī (no. 6069) and Muslim (no. 2990).
Hadīth 33: Exposing One’s Sins

Questions

Imām Ibn al-Qayyim (رحمه الله) 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…
Hadith 34: A Woman Asking for A Divorce Without A Valid Reason

Thawbān (etermination) said:

“The Messenger of Allāh ( ﷺ) said:

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

Abū Hurairah ( ) said:

“The Prophet ( ﷺ) said:

“Indeed, the women who ask for divorce and Khulʿah are the female hypocrites.”

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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-Nasāʾī (no. 3461), al-Tirmidhī (no. 1186) and others. Shaykh Albānī declared this Ḥadīth to be Ṣaḥīḥ in Ṣaḥīḥ Sunan al-Nasāʾī.
Hadīth 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.

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What is the difference between a divorce and a Khulʿah?

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List some legitimate reasons for a woman to ask for a divorce or Khulʿah.

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Al-Ḥāfīẓ Ibn Ḥajr said these Ḥadīths are understood to be applicable when…

___________________________________________________________

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Forty Ḥadīth Concerning the Major Sins
Hadīth 35: Lying Upon the Prophet

‘Abdullāh b. Zubayr said:

“I said to my father:

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

Zubayr (رضي الله عنه) said:

‘I was always with him (صلى الله عليه وسلم) but I heard him (صلى الله عليه وسلم) say:

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

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 ﷺ 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 ﷺ?

Allāh has preserved the Sunnah of His Prophet ﷺ like he preserved the Qurʾān. Please explain.

What important advice can we offer to the Muslims to assist them to avoid lying on the Messenger of Allāh ﷺ?
Hadith 36: Exposing the Shortcomings of the Believers

Ibn `Umar (رضي الله عنهم) 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 Sahīh Sunan al-Tirmidhī (no. 2032).
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 (may Allāh bless him) mention explaining verse 19 in Sūrah al-Nūr?
Hadīth 37: Borrowing Money with No Intention to Repay It

Hadīth 37: Borrowing Money with No Intention to Repay It

Hadīth 37: Borrowing Money with No Intention to Repay It

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

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

Ibn Mājah (no. 2410). Shaykh Albānī declared it to be Ḥasan Şahīh in Şahīḥ Sunan Ibn Mājah (no. 2410).
Questions

How did al-Manawī (رَحْمَةُ اللَّهِ عَلَيْه) explain ‘he will meet Allāh as a thief’?

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

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

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

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Hadīth 38: A Woman Disrespecting & Disobeying Her Husband

Hadīth 38: A Woman Disrespecting & Disobeying Her Husband

Abū Hurairah (ﷺ) said:

“The Messenger of Allāh (ﷺ) 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.’”

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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 (صلى الله عليه وسلم) said: “There are three people whose prayers do not go beyond their ears…” Who are they?
Hadith 39: Homosexuality

Abdullah b. Abbās (رضي الله عنه) said:

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

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

Ibn ‘Abbās (رضي الله عنه) said:

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

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

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

2 Al-Tirmidhī (no. 1165). Shaykh Albānī declared it to be Ḥasan [sound] in Šāhīḥ Sunan al-Tirmidhī (no. 1165).
Homosexuality is forbidden in the Qurʾān and the Sunnah. Provide evidence from the Qurʾān.

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

Anal sex has been called the ...... homosexuality?

What did Al-ʿAllāmah Aḥmad Shakir (رَحْمَةُ اللَّهِ عَلَيْهِ) say about the People of the Book who declared homosexual to be lawful?
Hadīth 40: Suicide

Abū Hurairah (rā) 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 Bukhārī (no. 5778) and Muslim (no. 109).
Questions

Correct belief in the Divine Decree [Qadr] is one of the preventions for suicide. Please explain.
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Suicide is a major sin, but does it take a person outside the fold of Islam? Please provide evidence for your answer.
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Is it allowed to seek help from a psychologist when a person fears self-harm?
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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 وَتَقَلَّبَ) 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 (جلَّ جَلاَلُهُ).
‘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 (صلى الله عليه وسلم) 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 (عَزَّ الَّذَيْنَ حَمَّلَ الْكِتَابَ وَعَلَيْهِ الْقُرْآنَ).

**Dīn:** a completed way of life prescribed by Allāh (بَارِكَ لَهُمَا وَعَلَّمَهُمَا الْكِتَابَ ﴿ۗۚۗۗ﴾).

**Dhikr:** (pl. ḥadākār) remembrance of Allāh (جَلَّ وَلَحْبَةٍ) 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 الله عَلَيْهِ وَسَلَّم).

**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. fītan) 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.
Glossary

**H**

Hadīth: (pl. aḥādīth) the saying, actions and approvals narrated from the Prophet (صلى الله عليه وسلم).

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 hadīth, 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

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

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

İstiwā: 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. jana‘îz): Funeral.

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

Jumʿah: Friday.

Jīnn: 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 (ﷺ).

**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 (عَزَّوُللَّهُ مُلُكُ الْأَرْضِ وَالْآسمَانِ) and His Messenger (صّلَّي اللهُ عَلَيْهِ وَسَلَّمَ).

Mustahabb: recommended; an action if left it is not punʿIshāble and if done it is rewardable.

Muttaqūn: those who are pious.

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

Muwashhid: (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 (صّلَّي اللهُ عَلَيْهِ وَسَلَّمَ)).

Mawsūl: “connected;” a continuous isnād (can be narrated back to the Prophet (صّلَّي 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 (صلى الله عليه وسلم) belonged to this tribe.

**R**

**Rāfidī:** the correct title for the extreme Shi‘ah. Those who bear malice and grudges against the noble Companions (رضي الله عنهم) 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 (صلى الله عليه وسلم) 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.

**Salafi:** one who ascribes oneself to the salaf and follows their way.
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Sīrah: the life story of the Prophet (صلى الله عليه وسلم).

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

Shawwāl: the month after Ramadān.

Shaytān: Saṭan

Shī’ah: (see Ṭāfīdī) 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 (صلى الله عليه وسلم), consisting of his words, actions and silent approvals. The Sunnah is contained in various aḥādīth.

Tābi’ī: (pl. tābi‘īn) the generation that came after the Companions of the Prophet (صلى الله عليه وسلم).

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.

Taqlīd: 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*. 
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**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.

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**Y**

**Yaqīn**: perfect absolute faith.

**Yathrib**: one of the names of al-Madīnah.

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**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 (ṣallī-llāhi ‘alayhi wa sallam), without taḥrīf (distortion), nor ta‘wil (figurative interpretation), nor tamthīl (making a likeness), nor tashbīh (resemblance), nor ta‘ṭīl (denial).

[2]: We love the Companions (ṣallī-llāhi ‘alayhī wāsalam) of the Messenger of Allāh (ṣallī-llāhi ‘alayhi wa sallam), 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 (ṣallī-llāhi ‘alayhi wa sallam) 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-Shāfi‘ī (d.790H) – رحمة الله عـلـيـهـ – said, “The Salaf al-Ṣāliḥ, the Companions, the tābī‘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 Sirah (biography) of the Prophet (ṣallī-llāhi ‘alayhi wa sallam), except that which has been confirmed from Allāh or from His Messenger (ṣallī-llāhi ‘alayhi wa sallam). 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
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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 (سَبِيلَةَ الْحَقَّ تَفْعَّلُ وَتَفْعَّلُ), 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

[12]: We restrict our understanding of the Book of Allāh and of the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم) 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.’

[13]: 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.

[14]: 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 (صلى الله عليه وسلم).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive Daʿwah.

[16]: 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 (صلى الله عليه وسلم).

[17]: Our Daʿwah 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
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in buying out our Daʿwah, nor should he think that it is possible for him to purchase it from us for dinār 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) - رضي الله عنه, “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 (صلى الله عليه وسلم).

These are glimpses into our ‘Aqīdah and our Daʿwah. 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.