

→ The Prophet ﷺ informed S muaz of 3 things:

1 → رَأْسُ الْأَمْرِ (The head of all matters)

without Islam, it is as tho a person is dead ← It is Islam. without a head, a human will be dead

2 → عَمُودُ (Pillar of all matters)

without Salah, a person's Islam and Imaan will be weak ← It is the Salah. ~~only~~ once possessing Islam, salah will hold your Islam together firmly

3 → زُرْوَةُ سَلَامٍ (The peak / climax)

It is the Jihād. After strengthening Islam thro salah, you will reach the heights of Islam when you make the sacrifice of Jihād: 2 types of جِهَاد:

These demonstrate the peak of Iman

1 → جِهَادُ أَصْغَرٍ → Battle
2 → جِهَادُ أَكْبَرٍ → fight against desires

→ Then the Prophet ﷺ told him, that the means to perfect and achieve, all the virtues mentioned in the Hadith is to safeguard the tongue

↳ In response to this, Muaz رَضِيَ اللَّهُ عَنْهُ asked if we

will be held accountable for what we say

↳ i.e: everything that we say

→ The prophet ^{aw} ~~عليه~~ ^{عليه} then said to him:

(may your mother lose you) يَقُولُ أَسَلَسَ

↳ Literally this is a dua of death

↳ But it was a phrase used by the Arabs to simply express astonishment / surprise

↳ i.e: "How can you ask such a question
• muaZ?"

"Ofc ppl will be accountable for what they say"

→ The prophet said "will anything throw ppl into the fire on their faces or on their noses except the produce of their tongues"

The narrator was not sure if on their faces or on their noses was mentioned

الفصل الثالث (The 3rd section)

Hadith 36:

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ : سَمِعْتُ
رَسُولَ اللَّهِ يَقُولُ

It was narrated by Ubadah Ibn Saamit that
he said "I heard the messenger of Allah
saying:"

مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ تَرَمَّ اللَّهُ عَلَيْهِ النَّارَ

"He who testifies that there is no one worthy
of worship except Allah and that Muhammad
is the messenger of Allah, Allah will make
the fire haram upon him"

→ whoever believes in all the necessities of Islam, and
dies as a muslim, then Allah will make it
forbidden for him to remain in the hellfire forever

↳ i.e: whoever dies as a muslim, won't be in hell
forever → Definitive belief

→ But if someone doesn't accept the prophet
as the final prophet, this does not apply
to him

→ A muslim can still enter hellfire for sins, but not forever

Hadith 37:

وَعَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ يَقُولُ

مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

"Whoever dies whilst he believes that there is no God besides Allah, he will enter Jannah"

→ Basically, whoever dies as a muslim, will enter Jannah, whether it is straight away or it is after being punished for his sins in hellfire

Hadith 38 :

It is narrated from Jابر that the messenger of Allah said:

رَضَيَاتَانِ

↓
Traits

"2 traits / actions are causes (for entering heaven or hell)"

ثَنَيَاتَانِ مُؤَبَّيَاتَانِ
سَفَاةٌ
صَبْرٌ

رَضَيَاتَانِ
(موسوف موزوف)
مبتدأ

قَالَ رَجُلٌ: مَا الْمُؤَبَّتَانِ

"A man said: What are the 2 traits"

قَالَ: مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْءٌ
دَخَلَ النَّارَ. وَمَنْ مَاتَ لَا يُشْرِكُ
بِاللَّهِ شَيْءٌ دَخَلَ الْجَنَّةَ

"He said: Whoever dies associating ^{anything} ~~partners~~ with Allah, he will enter the fire. And whoever dies not associating anything with Allah, he will enter Paradise"

→ There are 2 things which necessitate smth:

1 → Dying in a state of ^{كُفْر} necessitates the hellfire

→ At the time of the Quran the most common type of ^{كُفْر} was Shirk

↳ But Shirk mentioned here refers to all ^{كُفْر}

2 → Dying in a state of Imaan necessitates Jannah

Chapter 1 بَابُ الْكَبَائِرِ وَعَلَامَاتِ النِّفَاقِ

The Chapter of major sins and the signs of hypocrisy

The first section

Hadith 49:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ؟

"A man said. o messenger of Allah, ^{الله عليه} صلى وسلم which sin is the worst in the sight of Allah ^{تعالى} According to Allah

قَالَ: أَنْ تَدْعُوَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ

"He said: To call upon a partner / rival besides Allah whilst Allah created you"

قَالَ: ثُمَّ أَيُّ؟
"He said: Then which?"

قَالَ: أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ

"He said: To kill your child out of fear that he will eat with you"

قَالَ: ثُمَّ أَيُّ؟

قَالَ: أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ

"He said: to commit Zina (fornication) with the wife of your neighbour"

فَاَنْزَلَ اللَّهُ تَجْوِيْدَهَا

Allah revealed its reliability

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ
وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ

And those who do not invoke with Allah another deity, nor do they kill a person who Allah has forbidden (to be killed) except with (legal) right, nor do they commit fornication, and (whoever does that will face a penalty)

Hadith summary : (49)

> A man asked the prophet: "which sin is the worst in the sight of Allah?"

→ The prophet said: Shirk

→ The man asked: "which is the next worst sin?"

↳ The prophet said: killing your child out of fear that you will not be able to provide for him

Allah states in Surah Isra, v 31:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ

"And do not kill your children out of fear of poverty"

verse continues: "we will provide for them and you"

→ At that time, some ppl would kill their children after they were born, out of fear that they will not be able to provide for them

↳ Allah تعالى prohibited this and made it clear that he is the one who will provide رزق to the child just as how he provides رزق to all creatures + living beings

→ There are 2 sins committed here:

↳ 1 → killing an innocent human being

2 → Doing so with the belief that you will not be able to provide for the child

Indicates lack of trust in Allah تعالى ← { this belief is flawed and a sin bc Allah alone is الرزاق (Provider of sustenance)

→ The man again asked, what is the next worst?

↳ The prophet said "committing zina with the wife of your neighbour"

↳ This also contains 2 sins

↳ 1 → Committing Zina

→ form of treachery

2 → committing it with wife of neighbour
(Goes against rights of the neighbour)

→ Then Allah revealed a verse verifying what the prophet ﷺ said:

Surfuran V88. In this verse, Allah describes the true servants of God to be those who do not commit 3 sins:

- ① Shirk
- ② killing innocent human beings
- ③ committing Zina

→ الآية → mentioned at end of Hadith with verse

[اقْرَأْهُ] الآية [إِلَى آخِرِهَا] "Read the verse until its end"

omitted words

→ Basically, the author quotes part of the Ayah, and just puts ~~الآية~~ So ppl know to go and read full Ayah

متفق عليه → Agreed by both Imam muslim + Bukhari

البخاري واللفظ → Bukhari's words of the Hadith used for this Hadith

50

وَعَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ

It was narrated by Abdullah ibn Amr that the Prophet said:

الْكِبَايِرُ: إِلَّا شُرَاقُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ
وَقَتْلُ النَّفْسِ وَالْيَمِينُ الْغَمُوسُ

The major sins are: Associating partners with Allah, disobeying one's parents, killing a person and giving a false oath

51

وَفِي رَوَايَةِ أَنَسٍ (وَشَهَادَةُ الزُّورِ) بَدَلَ:
الْيَمِينُ الْغَمُوسُ

"In the narration of Anas, "false testimony" is in place of "false oath"

Hadith Summary:

> The Prophet said that the major sins are 4: Shirk, disobeying parents, killing another person and the false oath

الْيَمِينُ الْغَمُوسُ: (false oath)

> Taking an oath abt a past matter knowing that it is a lie

E.g. = "I swear by Allah, Zaid killed Bakr!"

> This is said by someone who knows that Zaid did not kill him

غَمَسَ (To sink someone/submerge)

اليمين الغموس → An oath which ~~sinks~~ sinks the person into the hellfire

→ To differentiate 'Amr from 'umar, a 9 is added after 'Amr

عَبْدُ اللَّهِ بْنُ عَمْرٍو

↳ The 9 is NOT pronounced

> When عَمْرٍو is in the مُحَوَّب state, will Not have a 9, will have a Alif- عَمْرًا

↳ This will suffice to differentiate it from عمر

> Hadith 51

↳ S Anas ^{رضي الله عنه} also narrated the same Hadith as Hadith 50, except in his narration,

the 4th Sin was mentioned as

شهادة الزور ~~rather~~ (false testimony)

Rather than اليمين الغموس

↳ one interpretation is that at one ~~see~~ time, the prophet said شهادة الزور and one time ^{اليمين الغموس} اليمين

شهادة الزور → Taking a false testimony
in the presence of
a judge

Some Ulama have
stated that it can
be ~~more~~ broader than
this

↳ It's the same as a
false oath, but instead done
in front of a judge, in
court

↳ E.G = Moon sighting testification

↳ Accusations against someone

الفصل الثاني

Hadith 58 :

عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ :

"Safwan Ibn Assal Said"

قَالَ يَهُودِيٌّ لِمَ صَاحِبِهِ
"A Jew said to his friend"
(fellow Jew)
إِنِّ هَبْ بِنَا إِلَى هَذَا النَّبِيِّ

"Come with us to this prophet"

فَقَالَ لَهُ مَا صِيبُهُ : لَا تَقُلْ نَبِيٌّ

"He said to his friend: don't call him a prophet"

إِنَّهُ لَوُ سَمِعَكَ لَكَانَ أَرْبَعُ أَعْيُنٍ

"Indeed if he heard you, he would have 4 eyes"
(i.e: happiness)

فَأَتَوْا رَسُولَ اللَّهِ
"They came to the messenger of Allah"

فَسَأَلُوهُ عَنْ [يَسْع] آيَاتِ بَيِّنَاتٍ

"^{they} asked him for 9 clear signs (9 miracles of)
عليه السلام musa

فَقَالَ رَسُولُ اللَّهِ : لَا تُشْرِكُوا بِاللَّهِ شَيْئًا

The Prophet said: Do not associate Anything with Allah as a partner

وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

"And do not do theft and do not commit fornication
and do not kill a person \ Soul which Allah تعالى
has Prohibited \ made sacred except due to legal right.

وَلَا تَمْشُوا فِي أَرْضِ مَنْ لَا يَمْسُكُكُمْ إِلَّا بِطَوْلِ اللَّهِ

"And do not make an innocent person walk to a
person of authority in order for the latter to
kill the former"

وَلَا تَسْحَرُوا وَلَا تَأْكُلُوا الرِّبَا

And do not commit magic and do not consume
interest

وَلَا تَقْفُوا مَقْتَلَهُ

And do not throw accusations (of zina) at a chaste
woman

وَلَا تَوَلُّوْا لِلْفِرَارِ يَوْمَ الزَّحْفِ
And do not turn back to flee on the day of battle

وَعَلَيْكُمْ ذَا مَةِ الْيَهُودِ

It is obligatory upon you specifically the Jews

That you do not transgress in relation to the Sabbath
أَنْ لَا تَعْتَدُوا فِي السَّابِتِ

قَالَ فَقَبَّلَا يَدَيْهِ وَرَجَّلَيْهِ

Safwan said: The 2 (Jews) kissed the hands and feet (of the Prophet)

وَقَالَا نَشْهَدُ أَنَّكَ نَبِيٌّ

They said: we bear witness that you are a Prophet

فَمَا يَمْنَعُكُمْ أَنْ تَتَّبِعُونِي

He ^{عليه وسلم} said: Then what is preventing you from ~~was~~ worshipping me

قَالُوا إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ رَعَىٰ رَبَّهُ أَكْثَرَ
أَنْ لَا يَزَالَكَ مِنْ ذُرِّيَّتِهِ نَبِيٌّ

They said: Indeed Dawud supplicated to his lord, indeed from his offspring will be a prophet | Prophets never cease from his offspring

وَأِنَّا نَخَافُ أَنْ تَبْعَانَا إِنْ تَقْتُلْنَا الْيَهُودَ

And indeed we fear, if we follow you, the Jews will kill you

وَرَقَاءُ الشَّيْطَانِ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ

Explanation of Hadith 58:

1 → one said to another, "lets go to the prophet"
and the latter responded, don't call him Nabi, for if he heard you, it will be as tho he has 4 eyes

↳ when a person becomes happy, the happiness is visible in his eyes (eyes open up wide)

↳ so the Arabs would say he has 4 eyes when a person would be very happy

2 → The 2 Jews went to Prophet ﷺ and asked him abt the 9 miracles of Musa ﷺ to test whether he is a true prophet

↳ The Prophet ﷺ told them the 9 signs, just as they are mentioned in ~~Surah Taha~~ ~~101~~ the Quran

→ The prophet told them the 9 signs:

(7:107) → 1 → staff turning into a snake/serpent

(7:108) → 2 → Hand of Musa ﷺ turning white

(7:130) → 3 → Pharaoh and his ppl see years of drought

~~(28:35) → 4 → Musa ﷺ being fearless and firawn rendered powerless to harm him~~

(7:130) → 4 → Loss of fruit + crops

(7:133) → 5 → Rain causing flooding

(7:133) → 6 → locust

(7:133) → 7 → lice

(7:133) → 8 → frogs

(7:133) → 9 → water turning to blood

→ Although the Prophet told them the 9 clear signs, the narrator of this Hadith did not mention them in the Hadith possibly bc they are so well known

3 → After answering their questions abt 9 clear signs, the Prophet ﷺ went onto tell them abt 9 general Commandments/Prohibitions which are common in all religions + 1 which is specific to the Jews (Sabbath one)

→ It is possible that the Jews had a question abt these 9 general commandments in their mind and that is why the Prophet ﷺ mentioned them

Note → It is also possible that the 9 clear signs that the Jews asked abt were in fact the 9 general Commandments that exist in all religions
↳ In which case there is nthin omitted in Hadith

4 → The 9 Universal Commandments

1 → Do NOT Commit shirk

2 → Do NOT commit theft

3 → Do NOT Commit Zina

4 → Do NOT commit murder of an innocent being

5 → Do NOT Accuse an innocent person of a crime and take him to a person of authority (judge, ruler) who might, based on accusation, kill him (death penalty) etc

6 → Do NOT do سحر (magic) → Some consider it كفر. Some say believing it to be جائز is كفر

7 → Do NOT consume interest

8 → Do NOT accuse a chaste/innocent woman of Zina

9 → Do NOT flee from a battle, leaving your comrades (muslim army) behind

5 → Then, the Prophet ﷺ mentioned one commandment specific to them

↳ 10 → Do NOT transgress the sanctity of Sabbath (Saturday) by fishing or doing any other work on that day

↳ for it is a day to worship + rest

6 → Upon hearing this response, the 2 Jews kissed the hands + feet of the prophet ﷺ and testified that he is a true prophet, bc it was NOT possible for an انسان to ~~possess~~ possess such knowledge unless it was bestowed ~~on~~ directly by Allah تعالى.

→ However they did not accept Islam for 2 reasons:

1 → They claimed that Dawud عليه السلام made a Dua that all the prophets that come be from his offspring

↳ If they accept Islam, they would be going against this Dua of Dawud عليه السلام

2 → They feared the other Jews would kill them

↳ Regarding this:

→ Dawud عليه السلام would NOT have made such a Dua for he would have read in the Tawrat + Zabur (~~Psalm~~) (Psalms) that the final prophet will be the prophet Muhammad ﷺ who will be from the Arabs

↳ This is fabricated

↳ So how can Dawud عليه السلام recite a Dua which goes against this

Hadith 59 :

وَعَنْ أَنَسٍ قَالَ : قَالَ رَسُولُ اللَّهِ

ثَلَاثٌ مِنْ أَصْلِ الْإِيمَانِ

3 things \ characteristics which are from the foundation
\ essence of faith

الْكُفُّ عَمَّنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ

1 → To refrain from those who say, there is no
god besides Allah.

لَا تُكْفِرُهُ بِذَنْبٍ .

Do Not declare him an unbeliever due to a sin

وَلَا تُخْرِجُهُ مِنْ إِلَّا سَلَامٍ يَعْمَلُ

And do NOT expell him from Islam due to an action

2 → Jihād (fighting)

وَالْجَوَادُ

مَا بَيْنَ مَذْبَعَيْنِ اللَّهِ إِلَى أَنْ يُقَاتِلَ
آخِرُ قَرْنٍ أَلُمَّةِ الدَّجَالِ

And Jihād, it is to be carried out since Allah
sent me \ from the moment Allah sent me,
until the last of this ummah fight Day'jal.

لَا يُبْطِلُهُ تَوَرُّدُ جَائِرٍ وَلَا عَدْلُ حَادِلٍ

The tyranny of a tyrant and the justice of a just person can NOT invalidate Jihad.

وَالْإِيمَانُ بِالْأَقْدَارِ

3. Belief in the divine decrees.

Explanation of Hadith 59.

→ The prophet ﷺ said that 3 things are a part of foundation + essence of Imaan (إيمان):

→ 1 → whoever says " لا اله الا الله " (i.e. outwardly he's a muslim), refrain from:

a) Declaring him to being a unbeliever due to a sin he commits

According to the أهل السنة, committing sins does NOT take one out of the folds of Islam, even if major sin (كبير) (كبيرة)

↳ This is contrary to the Khawarij' who believe that committing كَبَائِر (major sins) takes one out of the folds of Islam

↳ According to them, all sins are major sins

Note: However, if the sin is prostrating to an idol or taking a partner to Allah, then everyone agrees it takes one out of the folds of Islam

b) Refrain from taking him out the folds of Islam due to an action he commits

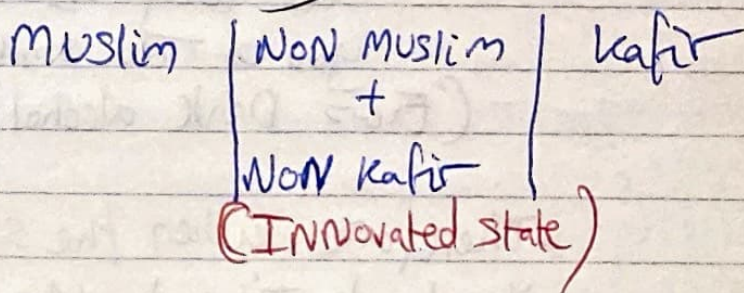
↳ This (b) is slightly broader to (a)

↓
(a) specifically declared that we can not declare a muslim to be a كافر due to a sin, But it did not say that we can not take him out of Islam, whereby he is Not a ~~muslim~~ muslim nor a كافر (mutazika belief)

(b) mentions that we can not take a muslim out of Islam due to an action. i.e, we can not declare him to be a كافر nor can we say that he is not a muslim nor a كافر

This is contrary to the متزلة who believe that committing major sins causes one to exit Islam, but without becoming كافر

↳ So they innovated a state between Islam and كفر which is absurd



2 → لج and to believe لج will continue until the last ppl of this ummah fight Dajjal (close to end of time) when prophet Isa ^{عليه السلام} and Imam mahdi will fight against Dajjal.

→ In other words, the obligation of لج, i.e. fighting those who intend to harm Islam will never cease regardless of whether the muslim ruler is just or a tyrant

> One of the reasons why the prophet ^{عليه السلام} may have mentioned this is bc ppl may have assumed that you only have to obey the righteous muslim ruler

↳ If the ruler ~~is~~ is sinful and a tyrant, then we do not have to obey him

↳ However, the actual Islamic verdict is, it is also necessary to obey the sinful muslim ruler as long as he does NOT order you to do smth contrary to Islam (E.g. = Drink alcohol)

> Therefore, when the sinful muslim ruler calls you to do Jihād, then must obey him, as doing Jihād is encouraged by Islam
(A form of being obedient to Allah)

> After Dajjal is killed, Jihaad will no longer remain

↳ As for Yajuj + Majuj, Jihaad will not be obligatory against them, bc, No one will have the power to fight them

> And when Yajuj + Majuj are destroyed by Allah, then NO Kafir will remain on the Earth for as long as prophet Isa ^{عليه السلام} is alive

↳ After the passing of prophet Isa ^{عليه السلام}, some of the Muslims will become goyls but ^{جول} will not be required bc all of the Muslims will die soon after ~~to~~ this with the blowing of a pleasant wind

3 → Belief in قَدَر (Destiny) (Pre ordainment)
(Divine decree)

→ This refers to believing that everything that occurs, is due to the divine decree of Allah ^{عَلِي}