

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Explanation of the Three Fundamental Principles

### Class Notes – Lesson 35

وَالدَّلِيلُ مِنَ السُّنَّةِ: حَدِيثُ جَبْرِيلَ الْمَشْهُورُ: عَنْ عُمَرَ بْنِ الْخَطَّابِ . رَضِيَ اللَّهُ عَنْهُ . قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ ، شَدِيدُ بَيَاضِ الثِّيَابِ ، شَدِيدُ سَوَادِ الشَّعْرِ ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ ، فَجَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ: أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتُحَاجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: أَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ: أَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: أَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. قَالَ: فَمَضَى، فَلَبِثْنَا مَلِيًّا، فَقَالَ: يَا عُمَرُ أَتَدْرُونَ مِنَ السَّائِلِ؟. قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: هَذَا جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ.

*The proof from the sunnah is the well-known hadith of Jibreel, reported by 'Umar, that he said: "Whilst we were sitting in the presence of Allah's Messenger ﷺ a man came to us having very white clothes and very black hair. No sign of travelling was to be seen upon him, and none of us knew him. So he came and sat down with the Prophet ﷺ and put his knees against his knees, and placed his palms upon his thighs:*

*He then said: "O Muhammad, inform me about Islam". So Allah's Messenger said: "Islam is that you testify that none has the right to be worshipped except Allah, and that Muhammad is His Messenger; establish the prayer; pay the zakaat; fast Ramadan; and perform pilgrimage to the House if you are able to do so". He said: "You have spoken the truth". So we were amazed at him asking him a question and then saying that he had spoken the truth.*

*He said: "Then inform me about Iman". He said: "It is that you truly believe in Allah, His angels, His Books, His Messengers, the Last Day; and that you truly believe in pre-decree - its good and its bad". He said: "You have spoken the truth".*

*He said: "Then inform me about Ihsaan". He said: "It is that you worship Allah as if you were seeing Him, and though you do not see Him then He certainly sees you".*

*He said: "Then inform me of the (Last) Hour". He said: "The one who is being asked knows no better than the one who is asking." He said: "Then inform me about its signs". He said: "That the slave-girl will give birth to her mistress; and that you will see the barefooted, unclothed and destitute shepherds competing in the building of tall buildings."*

*So he left, and we remained for some time, then he asked: "O 'Umar, do you know who the questioner was? I replied: "Allah and His Messenger know best". He said: "That was Jibreel, he came to you to teach you your Religion (deen)". [Muslim]*

### Hadith of Jibreel

- The explanation of Islam, Iman and Ihsaan and how each of these ranks is comprised of its respective pillars has preceded. What has also preceded is the evidence from the Quran which the Sheikh used to prove each of these ranks and their pillars.
- The Sheikh then provides evidence for all of this from the Sunnah, and it is what is commonly known as *Hadith Jibreel*. This *hadith* has many narrations all narrated by different companions, however the Sheikh uses the narration of Umar found in Sahih Muslim.
- ***Whilst we were sitting in the presence of Allah's Messenger ﷺ ...*** This was from the practice of the companions that they would gather around the Prophet ﷺ in the Masjid to learn from him their *deen*. They were upon this condition when Jibreel entered upon them in the form of a man extremely white clothes and extremely black hair. He came to them in the form of a man because they would not be able handle seeing him in his true form.
- ***No sign of travelling was to be seen upon him, and none of us knew him ...*** This to the companions was very strange as he was neither a traveler such that they could be excused for not knowing him and they definitely knew that he was not from the people of Madinah.
- ***So he came and sat down with the Prophet ﷺ ...*** The manner of his sitting was that of the one who has come seeking knowledge. He sat in front of him within very close proximity joining his knees with the knees of the Prophet ﷺ and placed his palms of the thighs of the Prophet ﷺ.
- ***He then said: "O Muhammad, inform me about Islam" ...*** He addressed him directly with his name, as opposed to calling 'Messenger of Allah' or something similar. This was the way the Bedouins who came from the desert to visit the Prophet ﷺ addressed him. It is said he addressed him in this way to confuse the companions as to his true identity (i.e. to hide it from them).
- When he was asked about the meaning of Islam the Prophet ﷺ replied by giving the pillars of Islam, because with them Islam is realised and without them there can be no Islam. He did not add to these five pillars from the other matters of Islam and kept his answer concise, because a concise answer is easier to memorise and comprehend whereas a more complicated answer is not.
- ***He said: "You have spoken the truth" ...*** This is the second matter which bewildered the companions, in that he asked the Prophet ﷺ a question then confirmed the answer as being correct. This indicated that he was knowledgeable and not asking the question out of ignorance. Why then would he ask the question? This was the point of confusion for the companions.

- **He said: "Then inform me about Iman" ...** When asked about the meaning of Iman the Prophet ﷺ replied in the same manner as he did when asked about Islam, by giving its pillars.
- When Islam and Iman are mentioned in the same context, Islam comes to mean the outward and apparent actions of Islam, while Iman means the inner and hidden actions and beliefs of the heart.
- If however they are mentioned in separate contexts then each one carries the meaning of the other. That is, if Islam is mentioned independently then it also carries the meaning of Iman, and if Iman is mentioned independently it also carries the meaning of Islam. This is because no Islam is correct without Iman and no Iman is correct without Islam.
- **He said: "Then inform me about Ihsaan" ...** We have previously mentioned that the *muhsinoon* are the one who worships Allah out of true *yaqeen* (conviction) as if they see Him (*mushaahadah*), or that they worship Him knowing that He is watching them (*muraaaqabah*) so they seek to perfect it.
- **He said: "Then inform me of the (Last) Hour" ...** In other words, inform me of the timing of the Hour. We know that the Hour is inevitable, and we do not doubt it. In fact, whoever doubts the inevitability of the Hour, then they have committed apostasy and have exited from the fold of Islam.
- However the timing of the Hour (i.e. when it will take place) is from the knowledge which only Allah knows of and which He did not reveal to anyone - not even the angels or the Prophets and Messengers. Allah says:

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

*They ask you, [O Muhammad], about the Hour: when is its arrival? Say: Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly. They ask you as if you are familiar with it. Say: Its knowledge is only with Allah, but most of the people do not know. [al-A'raaf: 19-20]*

- The term 'The Hour' can mean three things:
  1. **The Lesser Hour:** Refers to the death of a person, When they die, their hour has arrived and their judgment has begun.
  2. **The Middle Hour:** Refers to the death of all individuals of a particular generation.
  3. **The Greater Hour:** Refers to when the people are resurrected from their graves to face judgment and receive their recompense on the Day of Judgment.
- **He said: "The one who is being asked knows no better than the one who is asking" ...** That is, we are equivalent in that we don't know when the Hour is. This answer by the Prophet ﷺ is evidence that not even the closest creation to Allah (such as the Angels and Messenger) know the timing of the Hour.
- **He said: "Then inform me about its signs" ...** That is, inform me of the events that will take place before the Hour which indicate the inevitability and closeness of its arrival. This is evidence that before the Hour falls, there will be signs which precede it.
- The Signs of the Hour can be divided into two categories:

1. The Minor Signs: These are the signs which precede the Hour by a prolonged period of time, and are from amongst the things which people are accustomed to, such as widespread ignorance or the drinking of alcohol.
  2. The Major Signs: These are the great signs which appear very close to the time of the Hour and are from amongst the things which people are not accustomed to such as the appearance of the Dajjal or the rising of the sun from the west.
- Some scholars divided the Signs of the Hour into three categories according to their emergence.
    1. Emerged and finished.
    2. Emerged and are ongoing.
    3. Not emerged up till now.
  - The first two categories are from the minor signs, while the major signs and some of the minor signs fall into the third category.
  - **He said: "That the slave-girl will give birth to her mistress" ...** The *shuraah* (explainers of the hadith) differed regarding the meaning of this sign. Some said that it is taken literally in that towards the end time slavery will proliferate, such that a slave girl which a man owns and is what his right hand possesses (i.e. he has sexual relations with her) gives birth to his daughter, who will be free and will subsequently be the mistress of her mother.
  - Others said that it is to be taken figuratively and means that disobedience to parents will proliferate to the extent that the daughter will treat her mother like a slave!
  - **... and that you will see the barefooted, unclothed and destitute shepherds competing in the building of tall buildings" ...** The shepherds referred to in the hadith are originally nomadic in nature, moving from location to location in the desert. Towards the end of time they will settle in the cities and build palaces and towering buildings. This is one of the signs of the hour, when the nomadic desert life is changed into a metropolis and the Bedouin shepherds whom it was not known of them, begin to compete in the building of tall buildings.
  - **"That was Jibreel, he came to you to teach you your Religion (deen)" ...** That is, the one who's identity has confounded you is Jibreel in human form. The purpose of his visit was to teach you your *deen* via questions and answers.

### **Fawaa'id from Hadith Jibreel**

- Many points of benefit (*fawaa'id*) can be derived and taken from this great hadith:
  1. That the *deen* of Islam is made up of three levels, namely Islam, Iman and Ihsaan. Each level is higher than the other with Ihsaan being the highest. Each level has pillars – five, six and one respectively.
  2. The pedagogic method of teaching via questions and answers. This is an effective teaching method, because it draws the attention of the student, and then focuses it on delivering the relevant information.
  3. The one who is asked about a matter of the *deen* and does not know, then they must acknowledge their ignorance and refer the matter back to the one who is more knowledgeable. They are under no circumstance allowed to manufacture an answer or take a wild guess, for in doing so they have exposed themselves to great danger!

4. Evidence that Jibreel is only tasked with communicating with the Prophet ﷺ, for although he came to teach the companions their *deen*, he only ever addressed the Prophet ﷺ!
5. That a student of knowledge should adorn themselves with the manners of the seeker of knowledge before actually seeking knowledge (i.e manners before knowledge). Jibreel adorned himself with the best of clothes then sat respectfully in front of the one he was seeking knowledge from.
6. That the Hour has signs which will precede it and which indicate its inevitability. When combined with other evidences from Quran and Sunnah, the signs of the Hour are not restricted to the ones mentioned in this *hadith*.
7. The permissibility of asking questions even though you may already know the answer, however with the intention of teaching others. This needs to be balanced with wisdom and sincerity as there are manners of asking question which a student of knowledge still needs to adhere to.