

# The Hadeeth of Jibreel ﷺ

An excerpt from our publication

*Imaam An-Nawawee's 40 Hadeeth-Revisited*

By

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Hadeeth Number Two:

### Explanation of Islaam, Eemaan & Ihsaan

#### Text of the Hadeeth

عَنْ عُمَرَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - أَيْضًا قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - فَأَسْتَدَّ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

”الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.“ قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: ”أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.“ قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: ”أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.“ قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: ”مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ!“ قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا؟ قَالَ: ”أَنْ تَلِدَ الْأُمَّةَ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْغُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَنْطَاوِلُونَ فِي الْبُنْيَانِ.“ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: ”يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟“ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: ”فَإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ.“ رَوَاهُ مُسْلِمٌ

Also, on the authority of ‘Umar رضي الله عنه who said:

One day, while we were sitting with the Messenger of Allaah صلى الله عليه وسلم a man came before us whose clothes were exceedingly white and whose hair was exceedingly black. There were no signs of travel seen on him and none of us knew him. He approached and sat down by the Prophet صلى الله عليه وسلم resting his knees to his and placing the palms of his hands on his thighs, then he said, “O Muhammad, inform me about Islaam.” So the Messenger of Allaah صلى الله عليه وسلم said, “Islaam is to testify that none has the right to be worshipped in truth except Allaah and that Muhammad is the Messenger of Allaah, to establish the prayer, to pay the Zakaat, to fast in Ramadhaan, and to make the pilgrimage (Hajj) to the House (i.e. the Ka’bah in Makkah) if you are able to do so.” He said, “You have spoken the truth,” and we were

amazed that he was asking him and telling him that he had spoken the truth. He said, "So inform me about Eemaan (Faith)." He said, "It is to believe in Allaah, His angels, His books, His messengers, the Last Day, and to believe in the Divine Decree (Qadr), both the good and the evil thereof." He said, "You have spoken the truth." He said, "Then inform me about Ihsaan (i.e. perfection in worship)." He said, "It is to worship Allaah as though you see Him and if you are not able to (worship Allaah as though you see Him then He sees you)." He said, "Then inform me about the Hour (i.e. the Day of Judgment)." He said, "The one being questioned is not more knowledgeable about it than the questioner." He said, "Then inform me about its signs." He said, "That the slave girl gives birth to her female slave master and that you will see the barefooted, naked, destitute shepherds competing in construction of lofty buildings." Then he departed and I stayed for a time. So the Messenger of Allaah ﷺ said, "O 'Umar, do you know who the questioner was?" I said, "Allaah and His Messenger know best." He said, "That was Jibreel who came to teach you your religion." (Related by Muslim) <sup>1</sup>

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### Explanation:

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From the Benefits of this Hadeeth:

From the guidance of the Prophet, ﷺ is sitting with his Companions. This guidance indicates the excellent character of the Prophet ﷺ. It is appropriate that a person associates and mixes with the people and he should not withdraw and seclude himself from them.

From the Benefits of this Hadeeth:

Mixing with the people is better than secluding and separating from them as long as a person is not in fear of his Religion. If he is in fear of his Religion then separation is better due to the statement of the Prophet ﷺ,

يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الرَّجُلِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ

"It is almost to the point that the best wealth of a man is a goat that he follows to the peak of the mountains and the place of raindrops (i.e. the clouds)." <sup>2</sup>

From the Benefits of this Hadeeth:

It is possible for the angels to appear to the people in the form of man, since Jibreel ﷺ came to the Companions with the description mentioned in the Hadeeth,

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<sup>1</sup> Muslim #5; Aboo Daawood #4695; at-Tirmidhee #2610; an-Nisaa'ee 101-97/8; Ibn Maajah #63; Imaam Aboo Ya'laa in his Mukhtasar #237; Sharhus-Sunnah of Imaam al-Baghawee #2

<sup>2</sup> Al-Bukhaaree #3300

رَجُلٌ شَدِيدٌ بَيَاضِ الثِّيَابِ، شَدِيدٌ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ

“A man came before us whose clothes were exceedingly white and whose hair was exceedingly black. There were no signs of travel seen on him and none of us knew him.”

From the Benefits of this Hadeeth:

An example of the superb manners that the student should have in front of his teacher, since Jibreel عليه السلام sat in front of the Prophet ﷺ. This sitting indicates manners, attentiveness, and being prepared for what is being relayed to him. Consequently, he sat resting his knees to his and placing the palms of his hands on his thighs.

From the Benefits of this Hadeeth:

The permissibility of calling the Prophet ﷺ by his name due to his saying,

يَا مُحَمَّدُ

“O Muhammad.”

It is possible that this was before the prohibition, i.e. the prohibition of Allaah regarding that in His statement,

﴿ لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ﴾

“Do not call on the Messenger as you call on one another.”

[Soorah an-Noor (24): 63]

This is according to one of the explanations. It is possible that this is the norm of the Bedouins who come to the Messenger ﷺ calling him by his name, يَا مُحَمَّدُ “O Muhammad.” This is more likely since the first one requires dates.

From the Benefits of this Hadeeth:

The permissibility of a person asking a question about something he has knowledge of in order to teach those who do not know since Jibreel عليه السلام knew the answer. This is due to his statement in the Hadeeth, صَدَقْتَ “You have spoken the truth”. Therefore, if the questioner intends for those around the instructor to learn, this is considered teaching them.

From the Benefits of this Hadeeth:

The indirect cause takes on the ruling of the direct cause if the direct cause is based on the indirect cause due to his statement ﷺ,

فَإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

“That was Jibreel عليه السلام who came to teach you your religion.”

This is the case even though the teacher is the Messenger ﷺ, since Jibreel عليه السلام was the reason for him being questioned; the Messenger ﷺ deemed him the teacher.

From the Benefits of this Hadeeth:

A clarification that Islaam has five pillars because the Prophet ﷺ responded by saying,

الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ  
رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا

“Islaam is to testify that none has the right to be worshipped in truth except Allaah and that Muhammad is the Messenger of Allaah, to establish the prayer, to pay the Zakaat, to fast in Ramadhaan, and to make the Pilgrimage (Hajj) to the House (i.e. the Ka’bah in Makkah) if you are able to do so.”

From the Benefits of this Hadeeth:

It is imperative to bear witness with your tongue while having certainty in your heart that ‘*Laa ilaaha illallaah.*’ Therefore, the meaning of ‘*Laa ilaaha illallaah*’ is that there is no deity worshipped in truth except Allaah. Hence, you bear witness with your tongue while having certainty in your heart that there is nothing worshipped from the creation, whether it be the Prophets, or the allies of Allaah, or the righteous, or the trees, or the stones, or other than that in truth except Allaah. Everything worshipped other than Allaah is false due to the statement of Allaah, The Exalted:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾



“That is because Allaah – He is the truth, and what they invoke besides Him is falsehood. And verily, Allaah – He is the Most High, the Most Great.”

[Soorah al-Hajj (22): 62]

From the Benefits of this Hadeeth:

This Religion is not complete without bearing witness that Muhammad is the Messenger of Allaah, and he is Muhammad ibn ‘Abdullaah al-Qurayshee al-Haashimee ﷺ. Whoever would like more complete knowledge of this noble Messenger, he should read the Qur’aan and whatever is easy from the *Sunnah* and books of history.

From the Benefits of this Hadeeth:

The Messenger of Allaah ﷺ combined the bearing witness that 'Laa ilaaha illallaah' and Muhammad is the Messenger of Allaah together in one pillar. This is because worship is not complete except with two components: *Ikhlâas* (sincerity of worship for Allaah) and it is comprised in the bearing witness that 'Laa ilaaha ill Allaah' and following the Messenger of Allaah ﷺ; and it is comprised in the bearing witness that Muhammad is the Messenger of Allaah. Due to this, the Prophet ﷺ combined them into one pillar in the *Hadeeth* of ibn 'Umar,

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ...

"*Islaam is founded on five (pillars): Bearing witness that none has the right to be worshipped in truth except Allaah and that Muhammad is the Messenger of Allaah, to establish the prayer...*"<sup>3</sup> and he mentioned the entire *Hadeeth*.

From the Benefits of this Hadeeth:

The Islaam of the servant is not complete until he establishes the prayer. Establishing the prayer is to perform it properly as it has come in the legislation. Establishing the prayer has obligations and that which fulfills its completion and perfection. The obligation is performing the minimal requirements in it. The completion and perfection is performing its subsidiary acts according to what is well known in the Book, *Sunnah*, and statements of the scholars.

From the Benefits of this Hadeeth:

Islaam is not complete without paying the *Zakaat*. *Az-Zakaat* is the obligatory wealth paid to those who deserve it. Allaah has clarified this in *Sooratut-Tawbah* in His statement:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِينَ عَلَيْهَا وَالْمَوْلَفَةَ قُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

"The charities (here it means *Zakaat*) are only for the *Fuqaraa'* (poor), the *Masaakeen* (poor),<sup>4</sup> those employed to collect the funds, to attract the hearts of those who have been inclined (towards Islaam), to the free the captives, for those in debt, for Allaah's Cause, and for the wayfarer. It is a duty imposed by Allaah. And Allaah is The All Knower, All Wise."

<sup>3</sup> Al-Bukhaaree #8; Muslim #16

<sup>4</sup> **Translator's Note:** Imaam 'Abdur Rahmaan as-Sa'dee ؒ has stated concerning the *Fuqaraa'* (poor) and the *Masaakeen* (poor): "In this instance they are distinctly of two separate types. The *Faqeer* is in more need than the *Miskeen* since Allaah began with them, and He does not begin except with the most important then those of lesser importance. The *Faqeer* is explained to be the one who does not possess anything or he possesses some of his needs, but less than half. The *Miskeen* is the one that possesses half or more (of his needs) but does not possess what would completely suffice him. If he possessed that, then he would be rich, so they are given from the *Zakaat* what will cease their poverty." (*Tayseer al-Kareem ar-Rahmaan* p. 341)

[Soorah at-Tawbah (9): 60]

As for fasting *Ramadhaan*, it is worshipping Allaah, The Exalted, by abstaining from those things that break the fast from the time of *Fajr* until sunset, and *Ramadhaan* is the month between *Sha'baan* and *Shawwaal*.

As for pilgrimage (*Hajj*) to the House (i.e. the *Ka'bah* in *Makkah*), it is to intend to travel to *Makkah* in order to perform its rituals. It is stipulated by having the ability to do so since the majority of the time there is difficulty in it. By the same token, all of the obligations are stipulated by having the ability to do so due to His statement, The Exalted,

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“So fear Allaah as much as you are able.”

[Soorah at-Taghaabun (64): 16]

From the established principles with the scholars, “It is not obligatory without the ability, and it is not prohibited when there is a necessity”.

From the Benefits of this Hadeeth:

The angelic Messenger described the human Messenger, Muhammad ﷺ with truthfulness and honesty. Jibreel ؑ spoke the truth by describing him with truthfulness and honesty for surely the Prophet ﷺ is the most truthful of the creation.

From the Benefits of this Hadeeth:

The aptitude and intelligence of the Companions when they were amazed how the questioner was validating the one who he asked. The origin is that the questioner is ignorant, and it is not possible for the ignorant to judge whether someone’s speech is true or false. However, this astonishment ceased when the Prophet ﷺ said,

فَإِنَّهُ جِبْرِيلُ، أَنَا كُمْ يُعَلِّمُكُمْ دِينَكُمْ

“That was Jibreel who came to teach you your religion.”

From the Benefits of this Hadeeth:

*Eemaan* (faith) includes six matters:

1. Belief in Allaah
2. His Angels
3. His Books
4. His Messengers
5. The Last Day

6. The *Qadr* (the Divine Decree) and *Qadaa'* (the occurrence of that Divine Decree), the good and bad thereof

From the Benefits of this Hadeeth:

Distinguishing between *Islaam* and *Eemaan* (faith). When mentioned together, *Islaam* means the actions of the limbs and *Eemaan* (faith) means the actions of the heart, but when one is mentioned by itself then each one encompasses the other. Thus His statement, The Exalted,

﴿ وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا ﴾

“And I am pleased for you that *Islaam* is your religion.”

[Soorah al-Maa'idah (5): 3]

And His statement,

﴿ وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا ﴾

“And whoever follows a religion other than *Islaam*.”

[Soorah Aali 'Imraan (3): 85]

This incorporates *Islaam* and *Eemaan* (faith). And the statement of Allaah, The Blessed, The Exalted,

﴿ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴾

“And Allaah is with those who possess *Eemaan* (i.e. the *Mu'mineen*).”

[Soorah al-Anfaal (8): 19]

Also, those verses that resemble this incorporate *Eemaan* (faith) and *Islaam*. Likewise is His statement, The Exalted,

﴿ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ﴾

“He must set free a slave who possesses *Eemaan* (faith),”

[Soorah an-Nisaa (4): 92]

This incorporates *Islaam* and *Eemaan* (faith). As for when they are mentioned together, this Hadeeth indicates the meaning of each.

From the Benefits of this Hadeeth:

Belief in Allaah is the most important and significant pillar of *Eemaan* (faith), and due to this the Prophet ﷺ superseded it when he said,

## أَنْ تُؤْمِنَ بِاللَّهِ

“It is to believe in Allaah.”

Belief in Allaah includes belief in His Existence, His Lordship (*Ruboobiyyah*), worship of Him Alone (*'Uloohiyyah*), and His Names and Attributes. *Eemaan* (faith) is not only in His Existence, but it must include four components:

1. Belief in His Existence
2. His Lordship (*Ruboobiyyah*)
3. Worship of Him Alone (*'Uloohiyyah*)
4. His Names and Attributes

From the Benefits of this Hadeeth:

**Belief in the angels:** The angels are in the unseen world. Allaah has described them with many attributes in the *Qur'aan*, and the Prophet ﷺ has described them in his *Sunnah*. The manner that we believe in them is: We believe in those whose names have been specified and those whose names have not been specified, thus we believe in them generally. We also believe in what we have learned of their actions and occupations that they carry out. Likewise, we believe in what we have learned of their attributes that the Prophet ﷺ described them with. For instance, the Prophet ﷺ saw Jibreel (U) in his natural form that he was created, with six hundred wings engulfing the entire horizon.

Therefore, it is obligatory upon us that we believe in the angels, and that we love them since they are the servants of Allaah who uphold His Command as He, The Exalted, said:

﴿ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿٢١﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٢﴾ ﴾

“And those that are near to Him (i.e. the angels) are not too proud to worship Him nor are they weary (of His worship). They (i.e. the angels) glorify His Praises night and day, and they do not slacken (to do so).”

[Soorah al-Anbiyaa (21): 19 - 20]

From the Benefits of this Hadeeth:

The obligation of believing in the Books that Allaah, The Mighty, The Majestic, revealed to His Messengers, may salutations and blessings be upon them. Allaah, The Exalted, said,

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ ﴾

**“Surely, We have sent Our Messengers with clear evidences and revealed the Scripture to them and the Scale (i.e. *Meezaan*).”<sup>5</sup>**

[Soorah al-Hadeed (57): 25]

Therefore, we believe in every book that Allaah revealed to His Messengers; however, we believe in them generally and we substantiate that they are the truth. Specifically, the previous books must have been distorted, altered, and tampered with. Thus, it is impossible for a person to distinguish between the truth and falsehood within them, and as a result, we say we believe in what Allaah revealed of the books in a general manner. Therefore, we are in fear of what has been distorted, altered, and tampered with. This concerns belief in the books. As for acting in accordance with them, this is only for what was revealed to Muhammad ﷺ and the others (books) have been abrogated by this legislation.

From the Benefits of this Hadeeth:

The obligation of believing in the Messengers may salutations and blessing be upon them. We believe that every messenger that Allaah sent is true and that he came with the truth, truthful in what he informed and truthful in what he commanded. We generally believe in those we do not have knowledge of and specifically in those who we know their fine points.

He, The Exalted, has said:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ﴾

**“And surely, We have sent Messengers before you. Some of them; we have relayed their stories to you, and some of them; We have not relayed their stories to you.”**

[Sooraah Ghaafir (40): 78]

Therefore, those whom their stories have been relayed to us, we believe in them specifically. Those whom their stories have not been relayed to us, we believe in them generally. The first of the Messengers ﷺ is Nooh, and the last of them is Muhammad ﷺ. From them are the five strong willed whom Allaah mentioned collectively in the two verses of His Book. He, The Blessed, The Exalted, stated in *Sooratul-Ahzaab*,

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ﴾

**“And (remember) when We took a covenant from the Prophets, from you (Muhammad ﷺ), Nooh, Ibraheem, Moosaa, ‘Isa the son of Maryam.”**

[Soorah al-Ahzaab (33): 7]

<sup>5</sup> **Translators Note:** Imaam ‘Abdur-Rahmaan as-Sa’dee ؒ has stated concerning the word ‘Scale’ (i.e. *Meezaan*) in this verse: “And it is justice in statements, actions, and the religion that the Messengers came with. All of it is just in its commandments, prohibitions, interactions with the creation, crimes, blood money, punishments, inheritance, and other than that.” (*Tayseer al-Kareem ar-Rahmaan* p. 842)

And He, The Exalted, stated in *Soorah ash- Shooraa*:

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴾

“He has ordained for you the same Religion which He ordained for Nooh, and that which He revealed to you (O Muhammad ﷺ), and that which He revealed to Ibraheem, Moosaa, and ‘Isa saying, ‘You should establish the religion and make no divisions therein.’

[Soorah ash- Shooraa (42): 13]

From the Benefits of this Hadeeth:

Belief in the Last Day. The Last Day is the Day of Judgment. It is called “Last” since it is the last stage of man. The stages of man are four:

- The first stage is in the womb of his mother.
- The second stage is the life of this world.
- The third stage is the *Barzakh* (a barrier closing off the next life from this life by which none can return after crossing it).
- The fourth stage is the Last Day. There is no stage after it. Either he will go to *Jannah* (Paradise) or Hell.

Belief in the Last Day is inclusive of - just as Shaykhul-Islaam ibn Taymiyyah رحمه الله has stated: “Everything that the Prophet ﷺ informed of that will occur after death. This includes what will happen in the grave of the dead being asked about his Lord, Religion, and Prophet, as well as what will occur in the grave of bliss or punishment.”

From the Benefits of this Hadeeth:

The obligation of believing in the Qadr (Divine Decree), the good and bad thereof. It is to believe in four matters:

1. To believe that Allaah encompasses everything by His Knowledge, in general, specific, for eternity, and infinity;
2. To believe that Allaah has written the extent of everything until the establishment of the Hour in the Prescribed Tablets;
3. To believe that everything that occurs in existence is by the will of Allaah, The Mighty, The Majestic, and there is nothing that escapes His Will;

4. To believe that Allaah created everything; everything is the creation of Allaah, The Mighty, The Majestic, regardless if it is from the actions that He is specified with, such as causing it to rain, causing plants to grow, or from the actions of the servant and the (rest) of creation. This is because the actions of the creation are the creation of Allaah, The Mighty, The Majestic. Since the actions of the creation are based on will and ability, will and ability are from the attributes of the servant, and the attributes of the servant are a creation of Allaah, The Mighty, The Majestic. Therefore, everything in existence is from the creation of Allaah, The Exalted.

Allaah, The Mighty, The Majestic, decreed all that will occur until the Day of Judgment before the creation of the heavens and the earth by fifty thousand years. Therefore, whatever has been decreed for a person cannot miss him, and whatever has not been decreed for a person cannot reach him. These are the six pillars of *Eemaan* (faith) that the Messenger of Allaah ﷺ explained. *Eemaan* (faith) is not complete except that one believes in all of it. We ask Allaah that He causes all of us to believe in it.

From the Benefits of this Hadeeth:

A clarification that *Ihsaan* (perfection in worship) is that a person worships his Lord with fervent desire and persistent entreaty as if he sees Him, so he would love to reach it (i.e. that level). This is the more complete and perfect level of *Ihsaan* (perfection in worship). If he is not able to reach this state then he reaches the second level, which is to worship Allaah out of fear and dread of His punishment. Due to this, the Prophet ﷺ said,

فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

“And if you are not able to see Him then (know), that He sees you,”

**Meaning:** If you are not able to worship Him as though you see him then He sees you.

From the Benefits of this Hadeeth:

Knowledge of the Hour is sealed and hidden. None has knowledge of it except Allaah, The Mighty, The Majestic. Whoever claims to have knowledge of it is a liar. This was hidden from the most virtuous of the Messengers, from the angels and mankind - Muhammad and Jibreel, may salutations and blessings be upon them.

From the Benefits of this Hadeeth:

The Hour has indicators (i.e. signs) as He, The Exalted, has stated:

﴿ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا ﴾

**“Do they then await other than the Hour that it should come upon them suddenly? But some of its portents have already come (i.e. its signs).”**

[Soorah Muhammad (47): 18]

The scholars have split the signs of the Hour into three categories:

- A type that has occurred;
- A type that continues to occur;
- A type that will not occur except that it is very near to the establishment of the Hour. These are the major signs such as the descent of ‘Isa ibn Maryam ﷺ, the *Dajjaal* (Anti-Christ), *Ya’jooj* and *Ma’jooj* (Gog and Magog), and the rising of the sun from the west.

The Prophet ﷺ mentioned that from its signs the slave girl gives birth to her female slave master meaning that the woman, who is the slave girl, gives birth to a female that becomes rich because she possesses what her mother has. This is a figurative expression indicating expedient growth and abundance of wealth and its dispersing amongst the people. It is supported by the example that comes after it,

وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ

*“You will see the barefooted, naked, destitute shepherds competing in construction of lofty buildings.”*

**From the Benefits of this Hadeeth:**

The superb teaching method of the Prophet ﷺ by his asking of the Companions whether they knew the questioner or not. This was so that he could teach them by it (i.e. the question), and this is more comprehensive than telling them from the start, since by asking them, then telling them facilitates their memorizing of what he said and solidifies it.

**From the Benefits of this Hadeeth:**

The one asking about the knowledge is considered a teacher. The implication of this has already preceded, but I wanted to explain that it is appropriate for a person to ask what the people are in need of knowing, even if he knows it in order to reap the reward of teaching (them). Furthermore, the true success is in the company of Allaah.

