

He said: **“Then inform me about its *amaaraat* .”**

He *sall Allaahu ‘alaihi wa sallam*) said:

“That the slave-girl will give birth to her mistress...

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That when the questioner asked “then inform me about its *amaaraat*”:

- a) he was asking about its signs¹
- b) he was asking about the signs to suggest that the Hour is close
- c) he knew when the Hour was to take place
- d) he knew that the Hour would not be established at least 1000 years afterwards

Answers: a) b)

Q2. That from the *amaaraat* of the Hour are those that are:

- a) major signs²
- b) minor or lesser signs
- c) signs that will occur close to the establishment of the Hour
- d) signs that will never occur

Answers: a) b) c)

Q3. That with regard to the minor signs of the Hour:

- a) none of them have yet taken place³

¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for the word ‘imaarat’ with a kasrah (on the hamza) then this means ‘a position of authority or leadership’.

² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Yes, the Hour has signs and Allaah, the Perfect and Most High, has explained them.

From them are the signs which are sagheerah (lesser).

And from them are signs which are kabeerah (major).

And from them are the intermediate signs.

And from them are signs which are very close to the Hour that will occur at the time of the Establishment of the Hour. They will be close to its Establishment.

And as for the other signs, then they precede it (the Hour).

³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for the lesser signs and the intermediate signs, then they have all already occurred or most of them have occurred.

- b) they are different from the signs which are major signs
- c) they include the descent of 'Eesaa 'alaihissalaam ⁴
- d) they will only occur very close to the establishment of the Hour

Answers: b)

Q4. That the slave girl giving birth to her mistress:

- a) may occur as a consequence of having physical relationships with one's slave girls ^{5 6}
- b) may be referring to the abundance of evil manners towards one's parents ⁷
- c) is one of the signs of the Hour
- d) cannot take place since slavery has been removed from the face of the Earth

Answer: a) b) c)

⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for the major signs, such as the emergence of the Dajjal and the descent of 'Eesaa 'alaihissalaam and the emergence of the Beast and the emergence of Ya-jooj and Ma-jooj, then these will occur at the Establishment of the Hour and they will quickly follow on in succession (from each other).

⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The explainers say: its meaning – and Allaah knows best – is that towards the end of time there will be many captives taken, meaning there will be many occurrences of sexual intercourse with slave girls i.e. the owned slave girls and then they will give birth to daughters. The daughter will be a free woman and she will be the mistress of her mother and her owner

⁶ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

This meaning (of the statement that the slave-girl will give birth to her mistress) was not the one which the Companion (of *al Fat-h* i.e. ibn Hajr al 'Asqalaanee *rahimahullaah*) chose.

He said: the signs which the Prophet '*alaihissalaatu was salaam*' wished to mention were the strange matters which were not known to the early people. And the taking of captives as slave girls and having offspring through them was something known, even at the beginning of Islaam.

So what was the strange and unusual meaning by way of evil circumstances which was a sign and a portent of the Establishment of the Hour?

The Companion (of *al Fat-h* i.e. ibn Hajr al 'Asqalaanee *rahimahullaah*) said: the meaning of that is that the children will be afflicted with disobedience to parents so the son will use his mother, so he will use her for (his) purpose and belittle her and strike her and revile her. So he will make her to be like a slave girl and a slave and a servant who works for him.

⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And it is also said that its meaning is that disobedience to parents will be abundant such that the daughter will act as if she is the mistress of her mother.

and that you will see the barefooted, unclothed and destitute shepherds competing in the building of tall buildings.”

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the people referred to here:

- a) have no shoes due to their poverty ⁸
- b) are allergic to clothes so they do not wear them
- c) normally live a nomadic lifestyle in the open air ⁹
- d) have not yet appeared

Answers: a) c)

Q2. That the actions of the people mentioned here:

- a) are different from the actions that we have seen from them in the past
- b) reflect their new found wealth ¹⁰
- c) are a proof for the truthfulness of our Prophet *sall Allaahu ‘alaihi wa sallam* ¹¹
- d) are from the Signs of the Hour

Answers: all of them

⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Those who have no shoes because of poverty and destitution.

⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Those who look after the sheep. Originally those people are found in the desert areas in dwellings; they move about from one place to another. But at the end of time, they will take up residence in the cities and they will build tall palaces and towering buildings.

¹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

They start to compete with each other in building tall buildings and they vie with each other in adorning them. And this was not from their customary way. They will change to being rich people, having wealth and people who manifest it.

¹¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And as you know, the Messenger *sall Allaahu alaihi wa sallam* did not speak from his own desires. As you know how the condition of the people is today. People’s conditions have changed and the poor people have turned into rich people, people having vast riches. The desert people have become modernized and they have competed in building tall buildings. And this is a confirmation of what was said by Allaah’s Messenger *sall Allaahu alaihi wa sallam*.*

He ('Umar) said: So he left, and we remained for some time, then he *sall Allaahu 'alaihi wa sallam* asked: **“O 'Umar, do you know who the questioner was?”** ¹²

I said: **“Allaah and His Messenger know best.”** ¹³

He *sall Allaahu 'alaihi wa sallam* said: **“That was Jibreel, he came to you to teach you your religion (*deen*).”**

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That with regards to the one who asked the questions:

¹² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And in one narration, the Prophet sall Allaahu alaihi wa sallam said:

Bring the man to me!

So they looked for him but they could not find him.

[reported by an Nasa-ee in al Kubraa from the hadeeth of ibn 'Umar radi Allaahu anhumaa and reported by ibn Hibbaan and ad Daaraqutnee from the hadeeth of 'Umar ibn al Khattaab radi Allaahu anhu. And al Albaanee declared the hadeeth to be saheeh in his checking of ibn Hibbaan]

¹³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

The saying: *Allaah and His Messenger know best.*

Some of the lesser students of knowledge have become too ardent in using this phrase nowadays. If you are asked about an affair of the religion which you do not know about, such as the conditions of the Prayer and the pillars of Hajj and the obligatory aspects of Hajj for example, then it is upon you to say, *“Allaah and His Messenger know best”* – even after the death of the Messenger *'alaihissalaatu was salaam*.

It is not as some of the people think, that the statement *“Allaah and His Messenger know best”* was restricted to the lifetime of the Prophet *'alaihissalaatu was salaam*. This is because you know nothing from the religion except after the Prophet *'alaihissalaatu was salaam* knew it. Therefore it is upon you to say, *“Allaah and His Messenger know best”*.

However in worldly matters – *did such and such take place today? What's the news today? Did rain fall in the eastern side or the middle area?* And you do not know, then you say, *“Allaah knows best”*. It is not upon you to say, *“Allaah and His Messenger know best”* (because) this is knowledge that is specific to Allaah. We must distinguish between the affairs of the religion and the matters of the *dunyaa* after the death of the Prophet *sall Allaahu alaihi wa sallam*.

- a) the Companions did not wait before asking who the questioner was after he had left
- b) the Companions refused to identify the questioner despite knowing who he was
- c) Jibreel came in the form of a human being so as to teach the people
- d) that 'questions and answers' are a method of teaching which contains no benefit

Answer: c)

Q2. That the *maraatib* (levels) of the religion:

- a) are three in number ¹⁴
- b) each have only one pillar
- c) have *eemaan* as the lowest and *ihsaan* as the highest
- d) are the three masjids in Makkah, al Madeenah and Jerusalem

Answer: a)

Q3. That using questions and answers as a method for teaching:

- a) is a method that keeps the student's mind focused and attentive ¹⁵
- b) can only be done through weekly postings on the internet
- c) results in information being more firmly grounded in the student's mind
- d) was the method employed by the questioner in this hadeeth

Answer: a) c) d)

Q4. That when a person is asked a question for which he does not know the answer:

- a) he should refer the knowledge back to one who knows it ¹⁶
- b) he should always at least have a guess ¹⁷

¹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The religion is divided into three levels: Islaam and eemaan and ihsaan, each level being higher than the one before it. And that each level has pillars: the pillars of Islaam and the pillars of eemaan and ihsaan is a single pillar.

¹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And this (using question and answer) is a teaching method which succeeds because it is better for arousing attention and conveying knowledge if the person is questioned and his mind is therefore made ready and he seeks the answer. So he seeks the response, then he gives the answer to him and he is waiting attentively for it. This will establish it more firmly.

¹⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*In the hadeeth there is a proof that whoever is asked about some knowledge and he does not know, then it is upon him to say:
Allaah and His Messenger know best.
He should refer knowledge back to the One who knows it.*

¹⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

- c) it is forbidden for him to say, "I don't know"¹⁸
- d) he should refute the person who asked him the question in the first place

Answer: a)

Q5. That when Imaam Maalik *rahimahullaah* was asked 40 questions by a man:

- a) the Imaam answered 6 of them and guessed at the rest¹⁹
- b) he initially answered 6 then answered the rest after he saw how disappointed the man was
- c) the Imaam asked the man to cover up the fact that he had not been able to answer them all
- d) he replied "I don't know" to most of the man's questions

Answer: d)

Q6. That when the Prophet *sall Allaahu 'alaihi wa sallam* was asked about something from the *deen* which he had not received any revelation about:

- a) he waited for revelation to descend upon him so that he could then answer²⁰

So he should not speak with an answer when he does not know it. And he should not make a guess; this is not permissible.

¹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So that shows that with regards to matters of the Islaamic Legislation and matters of the religion, it is not permissible to speak about them based upon guesswork because this would be a case of takalluf (unnecessarily overburdening oneself). But whoever has knowledge then he should respond and whoever does not have knowledge then he says: Allaah knows best. And whoever says, "I don't know" then he has given a response.

¹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*He (Imaam Maalik) gave a response to six of them. And with regards to the rest, he said, "I do not know". So the questioner said to him, "I have come from such-and-such place, I have travelled, I have tired out my riding animal and then you say, "I do not know!" So he (Imaam Maalik) said, "Ride your animal and go back to the land which you came from and say, "I asked Maalik and he said, "I do not know."" This is not a defect that when a person does not know the answer regarding matters of the religion that he should say, "I do not know," even if he be a scholar. The Messenger *sall Allaahu alaihi wa sallam* said, "The one who is asked about it knows no better than the one who is asking."*

²⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Do you not recite (the fifteen Qur-aanic aayaat),
They ask you about (such and such)...
They ask you about (such and such)...
Say (such and such)...*

They ask you about intoxicants and gambling. Say, "In them is a great sin..."
Soorah al Baqarah (2) aayah 219

They ask you about the crescent moons. Say, "They are signs to mark the time periods for the people and for the Hajj..."
Soorah al Baqarah (2) aayah 189

- b) he had a guess at the answer
- c) he waited for revelation – so how much more so for the rest of us? ²¹
- d) none of the above

Answers: a) c)

Q7. That when a person sits with a scholar:

- a) he should observe the correct manners ²²
- b) he displays exactly the same manners as he would to all other Muslims
- c) it is upon the scholar to show humility and subservience to the student
- d) the student must never speak to the scholar

Answer: a)

Q8. That this hadeeth also contains:

- a) a mention of all the signs that will occur before the Hour
- b) a description of all the obligations in Islaam
- c) a description of all the levels of the religion
- d) a mention of the matters which nullify a person's Islaam

Answer: c)

²¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The person should wait until he asks someone else or until he researches the matter in the books of the people of knowledge to attain the answer.

As for being hasty, then this is extremely dangerous and contains a display of bad manners towards Allaah, the Mighty and Majestic because the person who gives an answer is (in fact) answering about Allaah's Legislation; he is saying, "Allaah has made such-and-such permissible or He has made such-and-such forbidden or He has legislated such-and-such." So the matter is extremely dangerous.

²² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So Jibreel was the noblest one of the angels; he sat in front of the Messenger sall Allaahu alaihi wa sallam and he placed his knees against the knees of the Messenger sall Allaahu alaihi wa sallam and he placed his hands upon his thighs and he asked with good manners.

This was in order to teach the people the manners which they should adopt towards the scholars.