

قال : فأخبرني عن أماراتها ، قال : «أن تلد الأمة ربتها»

He said: "Then inform me about its signs." He said: «That the slave-girl will give birth to her mistress.»^[53]

[53] He said: 'Then inform me about its signs': (الأمارة) is the plural of (أمارة). It means the sign. As for (الإمارة) with the *kasrah*, then it means *al-wilaayah* (leadership).

'Inform me about its signs': Meaning: the signs which indicate the closeness of its Establishment. Yes. The Hour has signs, and Allaah, the Perfect and Most High, has made them clear. From them are the smaller signs, from them are major signs and from them are the intermediate signs. And from them are signs which are very close to the Hour that will occur at its establishment. They will be close to its establishment. As for the other signs, then they come before that. The scholars say: The signs for the hour are of three types: Smaller signs which come [quite some time] before it, intermediate signs, and major signs.

The lesser and intermediate signs have already occurred or most of them have occurred. As for the major signs: the appearance of the *Dajjaal*, the descent of `Eesaa (*alaihisalaam*), the emergence of the beast, and the emergence of *Ya.jooj* and *Ma.jooj*. These will occur at the actual establishment of the Hour and will quickly follow on in succession.

He said: 'Inform me about its signs': Since its signs are known, the Messenger *sallallaahu`alaihiwasallam* answered him and said: «That the slave-girl will give birth to her mistress.» This is from the signs of the Hour. The slave girl [meaning] one who is owned and *rabitah* means her female-owner (mistress).

«وَأَنْ تَرَى الْحَفَاةَ الْعِرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبَنِيَانِ.»

«**And that you will see barefoot, unclothed, destitute shepherds vying with each other in building tall buildings.**»^[54]

[54] The explainer said: Its meaning, and Allaah knows best, is that towards the end of time, there will be many captives or slaves taken, meaning: there will be many occurrences of intercourse with slave-girls, meaning: the owned slave-girls. They will give birth to daughters and the slave-girl's daughter will be a free woman and she will be a mistress to her mother and an owner of her. It is also said: Its meaning is that disobedience to parents will be abundant such that the daughter will act as if she is a mistress to her mother.

«**And that you will see barefoot**»: This is a second sign.

«**Barefoot**»: Those who have no shoes because of poverty and destitution.

«**Unclothed**»: Those who do not have clothing.

«**Destitute**»: The poor and needy people.

«**Shepherds**» (رِعَاء) is the plural of (رَاعٍ), those who shepherd the sheep. In origin, those people are found in the desert areas, in their own dwellings and they move about from one place to another. But at the end of time, they will take residence in the cities and they will build tall palaces and towering buildings. This is from the signs of the Hour, when the desert people change and become modern and they start to vie with each other in tall buildings. They compete with each other in adorning them. This was not from their custom in any way. They will change to be rich people, having wealth and people who manifest it [i.e. what they have]. This is from the signs of the Hour.

And as you know, the Messenger *sallallaahu`alaibivasallam* did not speak from his own desires, just as you know today, how the condition of the people is. The peoples conditions have changed. The poor have turned into rich people having vast riches. The desert people have become modernized and they have competed in building tall buildings. This is in confirmation of the truth of what Allaah's Messenger *sallallaahu`alaibivasallam* said.

قال : فمضى ، فلبثنا مليا ، فقال : «يا عمر أتدري من السائل ؟» قلت : الله ورسوله أعلم ، قال : «هذا جبريل أتاكم يعلمكم أمر دينكم»

He said: Then he went away and we remained for some time. So he said: «O' `Umar! Do you know who the questioner was?» I said: 'Allaah and His Messenger know best.' He said: «This was Jibreel, he came to you to teach you the affair of your religion.»^[55]

[55] He said: Then he went away and we remained for some time: Meaning: for a short time.

So the Prophet *sallallaahu`alaihiwasallam* then said: «O `Umar! Do you know who the questioner was?» Do you [people] know who the questioner was? In one narration the Prophet *sallallaahu`alaihiwasallam* said:

«علي بالرجل»

«Bring the man to me.»¹

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

He said: «This was Jibreel, he came to you to teach you the affair of your religion.» The one who entered and asked these questions was Jibreel *`alaibissalaam*. He came in the form of a man, just as was described, in order to teach those present the affairs of the religion in the manner of question and answer.

This *hadeeth* proves a number of tremendous matters:

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

Secondly: It shows teaching by way of questions and answers. This is a teaching method which succeeds, because it is better for arousing attention and conveying knowledge if the person is questioned. His mind is therefore made ready and he seeks the answer. So, he seeks the answer and then he gives the answer to him, and he is desiring it, so this will establish it firmly.

Thirdly: 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. He should not speak with an answer when he does not know it and he should not make a guess. This is not permissible. The Messenger *sallallaahu`alaihiwasallam*, when he was asked about the Hour, he said: «The one who is being asked about it does not know any better than the one who is asking.» And when he said to the Companions: «Do you know who the questioner was?» They did not know him, they said: Allaah and His Messenger know best.

¹ Reported by an-Nasaa`ee in *Sunan al-Kubraa* as a *hadeeth* of Ibn `Umar, *radiyallaahu`anhuma*. It has also been reported by Ibn Hib-baan and ad-Daaraqutnee as a *hadeeth* of `Umar ibn al-Khattaab, *radiyallaahu`anh*. [*Shaykh* al-Albaanee (*rahimahullaah*) said in his checking of Ibn Hib-baan: [This addition], it is *sahih* (authentic).

This shows that with regard to matters relating to the *Islaamic* legislation and that of the religion, it is not permissible to speak about them based upon conjecture, because this will be a case of *takalluf* (unnecessary overburdening oneself). However, whoever has knowledge should respond and whoever does not have knowledge should say: 'Allaah knows best.' And whoever says: 'I do not know,' has given a response.

Imaam Maalik (*rahimahullaah*) was asked forty questions and he gave an answer to six of them. With regard to the rest, he said: 'I do not know.' So questioner said to him: 'I have come from such-and-such place. I have traveled and tired out my riding animal and you say: 'I do not know?'' So he 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 an answer regarding matters of the *Islaamic* legislation that he should say: 'I do not know.' Even if he is a scholar. The Messenger *sallallaahu`alaihivasallam* said: «**The one who is being asked about it does not know any better than the one who is asking.**»

He *sallallaahu`alaihivasallam*, when he was asked certain questions and he did not possess revelation from Allaah, the Mighty and Majestic, he would wait until the revelation descended from Allaah, the Mighty and Majestic. Do you not recite [a number of times]: 'They ask you about such-and-such. They ask you about such-and-such. Then say: 'Such-and-such.'

﴿ سَأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ ﴾ البقرة: ٢١٩

«They ask you about intoxicants and gambling. Say: "In them is a great sin."» [2:219]

﴿ سَأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتٌ لِلنَّاسِ وَالْحَجِّ ﴾ البقرة: ١٨٩

«They ask you about the crescent moons. Say: "They are signs to mark time periods for the people and for the Hajj."» [2:189]

So, the Messenger *sallallaahu`alaihivasallam*, when he was asked a question and he did not have an answer, he would wait until revelation came down to him from Allaah. So that should be even more the case with anyone else besides him. He 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 it contains showing bad manners towards Allaah, the Mighty and Majestic, since the one who gives the answer is 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.

The fourth matter: The *hadeeth* contains a proof for the manners of the student. Jibreel was the noblest one of the angels, he sat in front of the Messenger *sallallaahu`alaihivasallam* and placed his knees against the knees of the Messenger *sallallaahu`alaihivasallam* and placed his hands upon his thighs and asked with good manners. This was in order to teach the people the manners with which they should adopt towards the scholars.

This is a part of what the *hadeeth* indicates and it contains:

The fifth matter: It is an explanation of some of the signs of the Hour. He mentioned two signs: that the slave-girl will give birth to her mistress and some of the scholars say: its meaning «**the slave-girl will birth to her mistress**» is that disobedience and bad treatment towards the parents will be frequent at the end of time. So the daughter becomes as if she is one in charge of her mother, commanding her and forbidding her and being stern with her.