

Part 1: Religion & Worldly Life

The Grades of Deen

Kitāb ut-Tawḥeed

(The Book of Monotheism)

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8. *The Grades of Deen*

The specific arrangement or ordering for the grades of *Deen* comes from the famous authentic *ḥadith* of Jibreel in which the Prophet (peace be upon him) was reported to have said: ‘*That was Jibreel (Gabriel) he came to teach you the affairs pertaining to your Deen.*’ As for its transmission, this is available in all the major collections, the narrative being transmitted upon the authority of Abu Hurayrah and Umar bin al-Khaṭṭāb (may Allah be pleased with them) appear in *Ṣaḥīḥ* Bukhārī and Muslim, whereas that reported by Ibn ‘Abbās (may Allah be pleased with him) appears with an authentic *isnād* in the *Musnad* of Imām Aḥmad.

To proceed, as has been reported in *Ṣaḥīḥ* Muslim upon the authority of Abu Hurayrah (may Allah be pleased with him):

Zuhayr ibn ʿArb narrated to me Jarir narrated to us from ʿUmar – and he is Ibn al-Qaʿqāʾ – from Zuraʾ from Abu Hurayrah he said that the Messenger of Allah (peace be upon him) said: *Ask me*, but they (the Companions) were too much overawed out of profound respect to ask. In the meanwhile a man came and sat near his knees and said: Messenger of Allah, what is Islam? To which he (the Prophet) replied: *To not associate anything with Allah, and establish the prayer, to pay the Zakāt and to fast in Ramaḍān*. (The questioner) said: You have spoken the truth. He (again) asked: Messenger of Allah, what is *al-ʿImān*? He (the Prophet) said: That you believe in Allah, his angels, his Books, his meeting, his messengers, and that you believe in resurrection and that you believe in *al-Qadr* in its entirety. (The questioner) said: You have spoken the truth. He (again) asked: Messenger of Allah, what is *al-Iḥsān*? Upon this he (the Prophet) said: that you fear Allah as if you are seeing him, although you do not, but verily he sees you.

(The questioner) said: You have spoken the truth. He (further)

asked: Messenger of Allah, when is the hour? (The Prophet) said: *The one who is being asked about it is no better informed than the inquirer himself. However I will narrate to you some of its signs: when you see a slave (woman) giving birth to her master, that is one of the signs of; when you see barefooted, naked, deaf and dumb kings of the earth that is one of its portents. And when you see the shepherds of black camels exult in buildings, that is one of its portents. The (hour) is one of the five things (wrapped) in the unseen; no one knows them except Allah.* Then (the Prophet) recited: *Verily Allah is he with whom alone is the knowledge of the hour and he it is who sends down the rain and knows that which is in the wombs and no person knows whatsoever he shall earn on morrow and a person knows not in whatsoever land he shall die. Verily Allah is all knowing, aware.*¹ (Abu Hurayrah) said: Then the person stood up and went on his way. The Prophet (peace be upon him) said: *Bring him back to me.* He was searched for, but they (the Companions) could not find him. The Messenger of Allah (peace be upon him) thereupon said: *He was Jibreel (Gabriel) and he wanted to teach you (things pertaining to religion) when you did not ask (them yourselves).*

Im m Muslim reports the same tradition in other parts of his *Ṣaḥīḥ*.² As one would expect, the narration is widely reported, appearing in many notable collections of *ḥadīth*.³ Im m Muslim reports the next tradition in

¹ *Qur'ān* 31: 34

² *Ṣaḥīḥ* Muslim Vol. 1 sec. 39, no. 9 & Vol. 1 sec. 40, no. 9

³ A sizeable number of references are detailed, amongst them: *Ṣaḥīḥ* Bukh ri Vol. 1 sec. 28, no. 50 and Vol. 4 sec. 1793, no. 4499, *Ṣaḥīḥ* Ibn ʿibb n Vol. 1 sec. 376 no. 159, *Ṣaḥīḥ* Ibn Khuzayma Vol. 4 sec. 6, no. 2244, *Sunan* Ibn M jah Vol. 1 sec. 25, no. 64 and Vol.

his *Ṣaḥīḥ* upon the authority of Abdullah ibn Umar:⁴

Abu Khaythama Zuhayr ibn ʿArb narrated to me Wakiʿ narrated to us from Kahmas from Abdullah bin Burayda from Yaʿya bin Yaʿmar (*ḥawala*) and Ubaidallah bin Muʾdth al-Anbari narrated to us and this is his narrative; my father narrated to me Kahmas narrated to us from Ibn Buraydah from Yaʿya bin Yaʿmar he said: the first man who discussed *Qadr* in Baʿra was Maʿbad al-Juhani. I along with Humayd bin Abdar-Raḥman al-ʿImyari set out for pilgrimage or for *Umrah* and said: Should it so happen that we come into contact with one of the Companions of the Messenger of Allah (peace be upon him) we shall ask him about what is talked about *taqdir*. Accidentally we came across Abdullah ibn Umar ibn al-Khaṭṭāb, while he was entering the *masjid*. My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would authorize me to speak. I therefore said: Abu Abdar-Raḥman!

There have appeared some people in our land who recite the Qurʾān and pursue knowledge. And then after talking about their affairs, added: They (such people) claim that there is no such thing as *Qadr*. He (Ibn Umar) said: When you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily they are in no way responsible for my (belief). Abdullah ibn Umar swore by Him (the Lord) (and said): If

2 sec. 1343, no. 4044, *Musnad Aḥmad* Vol. 1 sec. 28, no. 191 and Vol. 2 sec. 426, no. 9497, *Muṣṣanaʿ* Abu Bakr ibn Abi Shayba Vol. 6 sec. 157, no. 30,309 and Vol. 7 sec. 502, no. 37,557.

⁴ Given the length of the narrative the Arabic text has been omitted. The original text can be found in *Ṣaḥīḥ* Muslim Vol. 1 sec. 36, no. 8

any one of them had with him gold equal to the bulk of (the mountain) *Uhud* and spent it (in the way of Allah), Allah would not accept it unless he affirmed his faith in *Qadr*. He further said: My father (Umar ibn al-Khaṭṭāb) narrated to me: One day we were sitting in the company of Allah's Messenger (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him.

At last he sat with the Prophet (peace be upon him); he knelt before him placed his palms on his thighs and said: Mu ammada, inform me about al-Islam. The Messenger of Allah (peace be upon him) said: *Al-Islam is that you testify that there is no deity but Allah and that Muḥammad is the Messenger of Allah, and you establish prayer, pay Zakāt, observe the fast of Ramaḍān, and perform pilgrimage to the house if you are solvent enough (to bear the expense of) the journey.* He (the inquirer) said: You have spoken the truth. He (Umar ibn al-Khaṭṭāb) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about *‘Imān* (faith). He (the Prophet) replied: *That you believe in Allah, in his angels, in his Books, in his Messengers, in the day of judgment, and you believe in al-Qadr, (both) its good and bad.* He (the inquirer) said: You have spoken the truth. He (the inquirer) again said: Inform me about *al-Iḥsān*. He (the Prophet) said: *That you worship Allah as if you are seeing Him, for though you don't see him, verily he sees you.* He (the enquirer) again said: Inform me about the hour. He (the Prophet) remarked: *One who is asked knows no more than the one who is inquiring (about it).* He (the inquirer) said: Tell me some of its indications. He (the Prophet) said: *That the slave-girl will give birth to her mistress*

and master; that you will find barefooted, destitute goat-herders vying with one another in the construction of magnificent buildings.

He (the narrator, Umar ibn al-Khaṭṭāb) said: Then he (the inquirer) went on his way but I stayed with him (the Prophet) for a long while. He then, said to me: Umar, do you know who this inquirer was? I replied: Allah and his Messenger know best. He (the Prophet) remarked: *He was Jibreel and he came to you in order to instruct you in matters of Deen.*

Similarly, this narration is widely reported, appearing in many notable collections of *ḥadīth*.⁵ But the following narration which appears in the *Musnad* of Imām Aḥmad contains the following additional wording:⁶

Abu Nu'aym narrated to us Sufyān narrated to us from 'Alqama bin Marthad from Sulaymān bin Burayda from Ibn Ya'mar, he said: I said to Ibn Umar: we travel to different countries and we meet people who say there is no *Qadr*. Ibn Umar said: if you meet them report to them that Abdullah bin Umar has nothing to do with them and they have nothing to do with him - three times. Then he began to narrate: whilst we were with the Messenger of Allah (peace be upon him), there came a man - and he described his appearance. The

⁵ The cited references are listed as: *Ṣaḥīḥ* Muslim Vol. 1 sec. 39, no. 8, *Sunan* Nasā'ī Vol. 8 sec. 101, no. 4990, *Sunan al-Kubra* Nasā'ī Vol. 6 sec. 528, no. 11,721, *Ṣaḥīḥ* Ibn Khuzayma Vol. 4 sec. 128, no. 2504, *Sunan* Ibn Mājah Vol. 1 sec. 25, no. 63, *Musnad* Aḥmad Vol. 1 sec. 52, no. 367191, *Sunan al-Kubra* Bayhaqy Vol. 4 sec. 325, no. 8393 and *Muṣṣanaḥ* Abu Bakr ibn Abi Shayba Vol. 7 sec. 502, no. 37,558.

⁶ Again, given the length of the narrative the Arabic text has been omitted. The original text can be found in *Musnad* Aḥmad Vol. 1 sec. 53, no. 374.

Messenger of Allah (peace be upon him) said: *come closer*; so he came closer. He (again) said: *come closer*, so he came closer. (Then again) he said: *come closer*, so he came closer until his knees were nearly touching (the Prophet's knees). Then he said - O Messenger of Allah report to me what '*Imān* is - or about '*Imān*.

He (the Prophet) said: *To believe in Allah, his angels, his books, his Messengers, the last day and to believe in al qadr*. Sufy n said: I think he said: (both) *its good and its bad*. He said: So what is Islam? He (the Prophet) said: *To establish prayer, pay zakāt, perform pilgrimage to the house, to fast Ramaḍān and to perform ghusl in the case of janābah (major ritual impurity) – all of that*. For all of that he (the stranger) said: You have spoken the truth, you have spoken the truth. The people said - we never saw any man show more respect to the Messenger of Allah (peace be upon him) than this man did. It was as if he was teaching the Messenger of Allah (peace be upon him). Then he said: O Messenger of Allah report to me about *al-Iḥsān*. He (the Prophet) said: *It is to worship Allah as if you see him - for even if you do not see him, verily he sees you*.

For all of that we said - we never saw any man show more respect to the Messenger of Allah (peace be upon him) than this man did; he said you are right, you are right. He said: report to me about the hour. He (the Prophet) said: *The one who is asked about it does not know more about it than the one who is asking*. He said: you have spoken the truth, which he said several times and we never saw any man show more respect to the Messenger of Allah (peace be upon him) than this man did. Then he left. Sufy n said: I heard that the Messenger of Allah (peace be upon him) said: *look for him*, but they did not find him. He said: *That was Jibreel who came to you to teach you your Deen. He never came to me in any form but I*

by this until (the point) I wish that I didn't ask him this. Thereafter he said: If you come across such people inform them that Abdullah ibn Umar has nothing to do with them and they have nothing to do with him. Then he said: If you would like, I (will) narrate to you from the Prophet (peace be upon him), so he said: We were with the Messenger of Allah when a man came very well dressed with a handsome face. He said - O Messenger of Allah, what is al-Islam? He (the Prophet) said: to establish the *Ṣalāh*, to pay the *Zakāt*, to fast in *Ramaḍān*, to undertake pilgrimage to the house, and to perform ghusl from Janābah. He (the questioner) said: You have spoken the truth. So what of al-*Imān*? The Prophet (peace be upon him) said: to believe in Allah and the final day; (to believe in) his angels, the book and the Prophets and al-*Qadr*, all of its good and bad, (and in) its sweetness and its bitterness. He (the questioner) said: You have spoken the truth. He then departed. Upon which the Prophet (peace be upon him) said: Recall this man (to me). We looked but could not see him. Thus the Prophet (peace be upon him) said: *this (is) Jibreel, he came to you to teach you all the affairs of your Deen*.

Concerning this narrative there is no fear in relation to the 'mixing up' (*ikhtilāf*) resulting from 'Aḥmad ibn as-S'ib, since Muḥammad bin Fu'eel heard from him both before and after his *ikhtilāf*. Additionally there is no fear here either particularly given that it has also come via the channel of Shareek bin Abdullah al-Qāsi and he is old in hearing from 'Aḥmad. Imām an-Nasā'ī also cites similarly in his *Sunan al-Kubra*, albeit again with some additional wording:

Abu D wud reports, he said: Yazeed bin H run narrated to us he said Shareek reports from ar-Rakeen bin ar-Rabih' from Ya ya bin Ya'mar and from 'A bin as-S 'ib (from Mu rib bin Dith r) from Ibn Burayda he said: we performed *Hajj* and *Umrah* and then came to Medina and came upon Ibn Umar. So we asked him and said to him O Abu Abdar-Ra man, indeed (during our) expeditions in this land we encounter people who say to our faces (there is) no *Qadr*. Then (Ibn Umar) said: if you meet with such people then note that Abdullah bin Umar has nothing to do with them or them with him. Thereafter he said: We were in the midst of the Messenger of Allah when a man came with a handsome face, well kept and a good fragrance. We wondered at such a man approaching upon the Messenger of Allah. Then he approached closer and said: Shall I come closer O Messenger of Allah? (The Prophet) said: Yes. (Ibn Umar) said: so we came closer (as well). Then he came closer. We were amazed by the veneration that he gave to the Prophet (peace be upon him). Then he said Shall I come closer O Messenger of Allah? (Ibn Umar) said: so we came closer (as well, as did he) until he put his thigh next to that of the Messenger of Allah (peace be upon him) and his leg was beside his.

He then said, O Messenger of Allah what is *al-Imān*? He (the Prophet) said: *That you believe in Allah, his angels, books, Messengers and the final day; the resurrection after death and its accounting, and al-Qadr, (be it) its good, its bad and its sweetness and bitterness.* He (the questioner) said: You have spoken the truth; we wondered at his speech to the Prophet (peace be upon him), (as he said) you have spoken the truth. Then he said: O Messenger of Allah what is Islam? He (the Prophet) said: *You testify that there is no deity except Allah and that I and the Messenger of Allah; to*

establish the Ṣalāh, to pay the Zakāt, to fast in Ramaḍān and pilgrimage to the house; and to make ghusl from janābah. He (the questioner) said: You have spoken the truth. We (were) amazed by his attestation of the truth before the Messenger of Allah (peace be upon him). Then he said: O Messenger of Allah what is *al-Iḥsān*? (The Prophet) said: *To fear Allah like you see him, though you don't see him, he sees you.* He (the questioner) said: You have spoken the truth. We (were) amazed by his attestation of the truth before the Messenger of Allah (peace be upon him). Thereafter he slipped away so the Messenger of Allah (peace be upon him) said bring this man to me. So we called for him but couldn't find him. The Messenger of Allah (peace be upon him) said: *This (was) Jibreel, he came to teach you all the affairs of your Deen.* And what never came to me except that I recognise him, but this image of him.

In *as-Sunan al-Kubra* Im m al-Bayhaqy reports the following narration with more complete wording:

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Ali Mu'ammad ibn Abdullah ibn Bishr n al-'Adl reported to us in Baghdad, Abu Ja'far ibn Mu'ammad ibn 'Amr ibn al-Bukhtari ar-Raz z reports, Mu'ammad bin 'Ubaidallah ibn Yazeed narrated to us Yunus bin Mu'ammad narrated to us Mu'tamir, he is Ibn Sulaym n narrated to us from his father from Ya'ya bin Ya'mar he said: I said to Ibn Umar, O Abdar-Ra'man there are some people who conceive that there isn't *Qadr*, so are we one from among them? He (Ibn Umar) said: No. So, convey to them when you meet them that Ibn Umar, by Allah, has nothing to do with them and they nothing to do with him. I heard Umar bin al-Kha' b (may Allah be pleased with him) saying: while we were sitting with the Messenger of Allah (peace be upon him) a man came along without signs of travel and not from the people of the country, until he sat at the Prophet (peace be upon him), his thigh between his hands and he said: O Mu'ammad, what is Islam? He (the Prophet) said: *That you testify that there is no deity but Allah and that Muḥammad is the Messenger of Allah; and that the Ṣalāh is established; the Zakāt is paid, pilgrimage to the house and Umrah, and performing ghusl from Janābah and completing the wuḍu'; and the fast of Ramaḍān.* He (the questioner) said: If I say this will I be Muslim? He (the Prophet) said: *Yes.* He (the questioner) said: You have spoken the truth, (then mentioned the *ḥadith*).

Thereafter Im m Bayhaqy said: 'It is reported by Muslim in the *Ṣaḥīḥ* from

ajj j bin ash-Sh 'ir from Yunus bin Mu ammad except that he did not take its (reported) wording.⁷ It is also reported by Im m D raqu ni in his *Sunan*;⁷ in *Ṣaḥīḥ* Ibn Khuzayma with the following channel – Abu Ya'qub Yusuf bin W ih al-H shami narrated to us al-Mu'tamir bin Sulaym n narrated to us (etc).⁸ Ibn ibb n also cites this in his *Ṣaḥīḥ* from the channel of Ibn Khuzayma.⁹

Given the above, I would submit that performing *ghusl* from *Janābah* is proven from the aforementioned channels without any doubt, although this was not reported via the channels as set out by Im m Muslim. The full wording from the text thus resolutely confirms the pillar which is purification, *aṭ-Ṭahāra*, or at the very minimum, performing *ghusl* from *Janābah* and completing the *wuḍu'*, because it is a necessary condition to establish a legitimate *Ṣalāh*, thus establishing this inevitably as a stand-alone pillar by itself. In origin that has been established with certitude in the book of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيَنِيَمَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

O you who believe! When you stand for prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you

⁷ *Sunan* D raqu ni Vol. 2 sec. 283, no. 207

⁸ *Ṣaḥīḥ* Ibn Khuzayma Vol. 1 sec. 4, no. 1

⁹ *Ṣaḥīḥ* Ibn ibb n Vol. 1 sec. 399, no. 173

*are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete his favour on you, so that you may be grateful.*¹⁰

Also, there is what has been reported in the *Mu'jam (Mashkul)* of *Abar ni*:

Usseïn bin Bih n al-‘Askari narrated to us Sahl bin Uthm n narrated to us (*hawala*) and Mu ammad bin usseïn bin Mukram narrated to us al- asan bin amm d Sajj dah narrated to us, they said: al-Mu alib bin Ziy d ath-Thaqafi narrated to us from Man ur bin al-Mu’tamir from ‘A from Ibn Umar he said: A man came to Ibn Umar and said: O Abu Abdar-Ra man, indeed we travel and meet people who say there is no *Qadr*. He said: If you meet with them inform them that Ibn Umar has nothing to do with them. We were with the Messenger of Allah when a handsome man with a handsome face came along, with a good fragrance and immaculate clothing. He said: peace to you O Messenger of Allah (peace be upon him), may I come closer to you? He (the Prophet): (you may) come closer. He came closer and we came closer as well, (saying) that a number of times until his knees were touching the Prophet’s knees (peace be upon him).

He said: O Messenger of Allah, what is Islam? He (the Prophet)

¹⁰ *Qur’ān* 5: 6

said: *Testifying that there is no deity except Allah and that Muḥammad is the Messenger of Allah. And to establish the Ṣalāh, pay the Zakāt, pilgrimage to the house and fasting in Ramaḍān and performing ghusl from Janābah.* He (the questioner) said: If I do that will I be Muslim. He (the Prophet) said: *Yes.* He (the questioner) said: You have spoken the truth (and continued to say), what of *al-‘Imān*? He (the Prophet) said: *Al-‘Imān is to believe in Allah, his angels, his books and Messengers and heaven and the fire (hell); the (the day of) judgement and al-Qadr – its good, bad, its sweetness and bitterness is from Allah.* He (the questioner) said: If I do that, will I be a believer (*mu’min*)? He (the Prophet) said: *Yes.* He (the questioner) said: You have spoken the truth, and what of *al-Iḥsān*? He (the Prophet) said: *To worship Allah as if you see him, although you cannot see him he sees you.* He (the questioner) said: If I do that, will I be *Muḥsin*? He (the Prophet) said: *Yes.* He (the questioner) said: You have spoken the truth.

We said – we have seen a man with a handsome face and a good fragrance (displaying) great courtesy to the Prophet (peace be upon him) and saying to the Prophet (peace be upon him), you have spoken the truth. So the Messenger of Allah (peace be upon him) said: *Bring this man to me.* So we searched and searched upon street after street in Medina but could not find him anywhere. Thus the Messenger of Allah (peace be upon him) said: *Do you know of this (man)?* We replied, Allah and his Messenger know. He said: *This (was) Jibreel peace be upon him, he teaches you all the rituals of your Deen.* What came to me is the image (of him), but I never knew him, but this image.

It is also reported in the collection of forty traditions by Ibn al-Muqra':

Mu'ammad bin Mu'ammad bin Badr bin Abdullah al-Bihili al-Baghdadi narrated to us in Egypt al-Asan bin 'amm d Sajj dah narrated to us al-Mu'alib bin Ziyad ath-Thaqafi narrated to us from Man'ur from 'A' from Ibn Umar, he said: A man came and said O Abu Abdar-Ra'man indeed we travel and we pass by people who say (there is) no *Qadr* (then as previously narrated).

Moreover, it is also reported in the *Musnad* of Imam Ahmad with an authentic channel of transmission upon the authority of Ibn 'Abbās:

Abu Na'r narrated to us Abdul-ameed narrated to us Shahr narrated to us Abdullah bin 'Abbās narrated to me he said: The Messenger of Allah (peace be upon him) sat in a gathering of his and Jibreel came to him and sat in front of the Messenger of Allah (peace be upon him), placing his hands on the knees of the Messenger of Allah (peace be upon him). He said: O Messenger of Allah, tell me about Islam. The Messenger of Allah (peace be upon him) said: *Islam is to turn your face towards Allah; to bear witness that there is no deity except Allah alone, with no partner or associate and to bear witness that Muḥammad is his slave and Messenger.* He (Jibreel) said: If I do that, will I have become Muslim? He said: *If you do that, you will have become Muslim.* He said: O Messenger of Allah, tell me about *al-'Imān*. He said: *al-'Imān means to believe in Allah, the last day, the angels, the book and the Prophets; to*

believe in death and in life after death and to believe in paradise, hell, the reckoning (al-Ḥisāb) and the balance (al-Mizān); and to believe in al-Qadr – all of it both good and bad. He said: And if I do that, will I have believed? He said: If you do that, you will have believed.

He said: O Messenger of Allah, tell me about *al-Iḥsān*. He said: *Al-Iḥsān means to strive for the sake of Allah as if you can see him; although you cannot see him, he sees you.* He said: O Messenger of Allah, tell me about the hour. He said: *Subḥānallah! There are five matters of the unseen which no one knows except him – ‘Verily Allah is he with whom is the knowledge of the hour; He sends down the rain and he knows what is in the wombs and no one knows what he shall earn on the morrow and no one knows in what land he shall die, surely Allah is knowing, aware.’¹¹ But if you wish, I will tell you some of the signs of its approach.* He said: Yes O Messenger of Allah tell me. The Messenger of Allah (peace be upon him) said: *When you see the slave woman give birth to her mistress or master and you see the shepherds competing in the construction of lofty buildings and you see the barefoot, hungry dependents become prominent figures among the people – those are signs and portents of the hour.* He said: O Messenger of Allah, who are the shepherds and the barefoot, hungry dependents? He said: The Arabs.

And it is also to be found in *Itaḥāf al-Khayra al-Mahra*:

¹¹ *Qur’ān* 31: 34

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Al- rith ibn Mu ammad ibn Abi Us ma said: Abul' ussein 'A im ibn Ali narrated to us al- akam bin Fu eel narrated to us Sayy r Abul' akam narrated to us from Shahr bin awshab from Ibn 'Abb s, he said: While the Messenger of Allah (peace be upon him) was sitting with the people, a man entered upon them until he put his hands upon the knees of the Prophet (peace be upon him)...he mentioned what (was said) previously. Then he said: thereafter the man set off and disappeared. He (the Prophet) said: bring the man to me. So I looked but didn't find him. Then the Prophet (peace be upon him) said: *This (was) Jibreel, he came to teach you your Deen.* What came to me in this image, except that I knew of it, other than this time.

It is also cited in the works of Ibn Bishr n, via the following channel:

Abu Mu ammad Abdal-Kh liq bin al- asan al-Mu'dal reported to

us Abu Sa'eed Abdullah bin al-*asan al-ir ni* narrated to us
'*Ali bin Ali* narrated to us, with it.

The *ḥadith* of Jibreel is in reality but an explanation of the components of Islam and its composition, as well as that pertaining to the subject of *al-ʿImān* and *al-Iḥsān* and an explanation of its foundations, clarifying what this is and mentioning some of its pillars. It is not in reality a specific arrangement or order of specified grades or degrees. The arrangement can be discerned from other legal texts that are continuously recurrent (*mutawātir*) from the book and the *Sunnah*. According to the people, that will establish what a 'Muslim' will be, although that will not inevitably be the root of *al-ʿImān* and the root of *al-Iḥsān*. Islam is operationalised via *ʿImān* and *Iḥsān*. It is the laying out of its pillars and boundaries. They do not in fact intend to demonstrate any grading or arrangement. However, this order can be deduced from other legal recurrent texts of the glorious Qur' n. The *Sunnah* shows that a person is considered a Muslim who has the basis or root of 'faith' as well as the basis or root 'perfection'. He cannot however be regarded as a 'Muslim' or someone with 'faith' or with 'perfection' arbitrarily without fulfilling certain conditions. Thereafter the person becomes more knowledgeable as his faith grows deeper and even more conscious of Allah, the exalted and majestic. This makes him undertake all prescribed duties and abandon all prohibitions. Such a person becomes worthy of being called a '*mu'min*' (faithful).

Following on from this, the individual adopts several recommended matters and avoids the dislikable ones, even giving up on some permissible matters as a sign of deep faith and of being extremely conscious of Allah,

the exalted and majestic, for he worships his Lord as if he can see him, as noted in the *ḥadith*. If any person reaches this level he becomes worthy of being called a '*muḥsin*', i.e., someone with a 'perfection'. Each '*muḥsin*' is a '*mu'min*' and each '*mu'min*' is a Muslim but not vice versa, except under certain conditions and restrictions.

Understanding the reality of '*al-Imān*' is a difficult and thorny topic, particularly when seeking to flesh out all its unique boundaries, including the precise interplay with what are considered its nullifiers that would lead someone into disbelief. Expounding this in exhaustive detail, by the help and grace of Allah, will be presented in a separate forthcoming treatise that has been devoted solely to this topic and is entitled: *The Reality of al-Imān and the Categorisation of Kufr*.