

حديث جبريل عليه السلام

عن عمر بن الخطاب قال بينما نحن عند رسول الله صلى الله عليه وسلم ذات يوم إذ طلع علينا رجل شديد بياض الثياب شديد سواد الشعر لا يرى عليه أثر السفر ولا يعرفه منا أحد حتى جلس إلى النبي صلى الله عليه وسلم فأسند ركبتيه إلى ركبتيه ووضع كفيه على فخذيه وقال يا محمد أخبرني عن الإسلام فقال رسول الله صلى الله عليه وسلم الإسلام أن تشهد أن لا إله إلا الله وأن محمداً رسول الله صلى الله عليه وسلم وتقيم الصلاة وتؤتي الزكاة وتصوم رمضان وتحج البيت إن استطعت إليه سبيلاً قال صدقت قال فعجبنا له يسأله ويصدقفه قال فأخبرني عن الإيمان قال أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره قال صدقت قال فأخبرني عن الإحسان قال أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك قال فأخبرني عن الساعة قال ما المسؤول عنها بأعلم من السائل قال فأخبرني عن أمارتها قال أن تلد الأمة ربتها وأن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان قال ثم انطلق فلبثت ملياً ثم قال لي يا عمر أتدري من السائل قلت الله ورسوله أعلم قال فإنه جبريل أتاكم يعلمكم دينكم. (صحيح مسلم)

Hadith of Gabriel: Angel Jibreel came to teach you Islam

Umar ibn al-Khattab reported: We were sitting with the Messenger of Allah, peace and blessings be upon him, one day, a man appeared with very white clothes and very black hair. There were no signs of travel on him and we did not recognize him. He sat in front of the Prophet, rested his knees by his knees, and placed his hands on his thighs. The man said, "O Muhammad, tell me about Islam." The Prophet said, **"Islam is to testify there is no God but Allah and Muhammad is the Messenger of Allah, to establish prayer, to give charity, to fast the month of Ramadan, and to perform pilgrimage to the House if a way is possible."** The man said, "You have spoken truthfully." We were surprised that he asked him and said he was truthful. He said, "Tell me about faith." The Prophet said, **"Faith is to believe in Allah, His angels, His Books, His Messengers, the Last Day, and to believe in providence, its good and its harm."** The man said, "You have spoken truthfully. Tell me about excellence." The Prophet said, **"Excellence is to worship Allah as if you see Him, for if you do not see Him, He surely sees you."** The man said, "Tell me about the final hour." The Prophet said, **"The one asked does not know more than the one asking."** The man said, "Tell me about its signs." The Prophet said, **"The slave-girl will give birth to her mistress and you will see barefoot, naked, and dependent shepherds compete in the construction of tall buildings."** Then, the man returned and I remained. The Prophet said to me, **"O Umar, do you know who he was?"** I said, "Allah and His Messenger know best." The Prophet said, **"Verily, he was Gabriel who came to teach you your religion."** (Sahih Muslim)

Explanation

The **Hadith of Jibreel**, also known as the **Umm-u-Sunnah**, is a well-known hadith (narration) in Islam that provides foundational principles of the faith. It's found in Sahih Muslim and Sahih al-Bukhari, two of the most respected collections of hadith. The narration revolves around an encounter between the Angel Jibreel and the Prophet Muhammad (peace be upon him). Here are the key points from the Hadith of Gabriel:

The Questioner: Gabriel appears to the Prophet Muhammad in the form of a man, and his appearance is strikingly different from that of an ordinary traveler. He sits close to the Prophet, with his knees touching the Prophet's knees, which signifies his interest and the importance of the ensuing conversation.

The Questions: Gabriel asks the Prophet Muhammad a series of questions, covering three main areas: Islam, Iman (faith), and Ihsan (excellence or spiritual virtue).

- Islam: Gabriel asks about Islam, and the Prophet responds by listing the five pillars of Islam: the declaration of faith (Shahada), prayer (Salah), fasting (Sawm), charity (Zakat), and pilgrimage (Hajj).
- Iman: Gabriel asks about faith (Iman), and the Prophet replies with the six articles of faith: belief in Allah, His angels, His books, His messengers, the Last Day, and divine decree (Qadar).
- Ihsan: Gabriel asks about excellence or spiritual virtue (Ihsan), and the Prophet explains it as worshiping Allah as if one sees Him, and if one cannot see Him, then knowing that He sees all.

The Significance: This hadith is significant because it encapsulates the core beliefs and practices of Islam. It emphasizes the importance of knowledge and understanding in the faith, as well as the need for sincerity and excellence in worship.

This hadith is important because it explains the main beliefs and actions in Islam. It teaches that learning and truly understanding the faith are very important. It also says Muslims should worship with honesty and try their best to do it well.

This conversation happened with some of Prophet Muhammad's closest followers around. This shows how knowledge was shared openly in the early Muslim community and why it's vital to pass down these lessons to future generations.

Overall, the Hadith of Gabriel is a short but complete guide to Islam's core beliefs, spiritual life, and good behavior. It helps Muslims understand how to follow their faith correctly, and many study it to grow closer to their religion.

The Audience: The conversation took place in the presence of several companions of the Prophet Muhammad, which highlights the dissemination of knowledge within the early Muslim community and the importance of transmitting these teachings to future generations.

Overall, the Hadith of Gabriel serves as a concise summary of Islamic theology and spirituality, providing guidance on beliefs, practices, and moral conduct. It's often studied and referenced by Muslims seeking to deepen their understanding of their faith.

Explanation of Last Question in Hadith

The deeper meanings of the phrases "the slave-girl will give birth to her mistress" and "barefoot, naked, and dependent shepherds compete in the construction of tall buildings" from the Hadith of Gabriel are given:

1. "The slave-girl will give birth to her mistress":

This phrase is rich in symbolism and has been interpreted in various ways by scholars and commentators throughout Islamic history. Some of the interpretations include:

Breakdown of Social Order: One interpretation suggests that this phrase symbolizes a breakdown in traditional family structures and societal norms. It implies a reversal of roles within families, where children (represented by "mistresses") become dominant over their parents or guardians (represented by "slave-girls"). This inversion of the natural order reflects a time of moral decay and societal chaos.

Rise of Disrespect and Arrogance: Another interpretation is that it signifies a period characterized by widespread disrespect, arrogance, and disobedience towards

parents and authority figures. Children, who are supposed to be dependent on and respectful towards their parents, instead assert dominance and mistreat them. This reflects a decline in moral values and familial bonds.

2. "Barefoot, naked, and dependent shepherds compete in the construction of tall buildings":

This phrase paints a vivid picture of societal conditions preceding the Day of Judgment:

Poverty and Destitution: The depiction of shepherds as "barefoot, naked, and dependent" emphasizes their extreme poverty and lack of material possessions. They are portrayed as lacking even basic necessities such as shoes and clothing, highlighting the dire economic conditions prevalent in society.

Social Status and Humility: Shepherds were often seen as low-status individuals in traditional societies, and their depiction in this phrase reinforces their humble station. Despite their lowly status, they are actively involved in ambitious construction projects, suggesting a willingness to engage in work typically associated with higher social classes.

Materialism and Ambition: The phrase "compete in the construction of tall buildings" indicates a frenzied pursuit of material wealth and social status. Even individuals from the lowest rungs of society are driven to participate in ambitious building projects, reflecting a society consumed by materialistic desires and competition.

1. "The slave-girl will give birth to her mistress":

Families get mixed up: Kids might disrespect or boss around their parents (like a servant becoming the "master"), showing society's values are broken.

Bad behavior becomes normal: People stop respecting elders or those in charge, acting arrogant instead.

2. "Barefoot, naked, and dependent shepherds compete in building tall buildings":

Poor people try to act rich: Even very poor shepherds (who have no shoes or clothes) waste time showing off by building fancy skyscrapers.

Everyone wants to look important: Society becomes obsessed with money, fame, and big projects, ignoring what's truly meaningful

Lessons from Hadith Jibreel

The Hadith of Jibreel, narrated by Umar ibn al-Khattab is a significant hadith in Islam where the Archangel Jibreel (Gabriel) came to the Prophet Muhammad (peace be upon him) in the form of a man and asked him questions about Islam, Iman (faith), Ihsan (excellence), and the signs of the Day of judgment. It describes the manner and gestures of Jibreel when he came to the Prophet Muhammad (peace be upon him) and provides important lessons. From this hadith, while it primarily focuses on the core aspects of the religion, we can derive lessons about the manners and etiquette a student should have in the pursuit of knowledge. Here are five points on the manners of knowledge a student should adopt:

1. Appearance and Cleanliness:

Jibreel came in the form of a man with extremely white clothes and very black hair. This emphasizes the importance of cleanliness and presentability when seeking or imparting knowledge. It shows respect for the learning environment and those present.

2. Respectful Sitting Posture:

Jibreel sat down close to the Prophet, placing his knees against the Prophet's knees and his hands on his thighs. This respectful and attentive posture signifies the importance of being physically present and fully engaged when learning or inquiring about knowledge.

3. Respect and Humility:

When Jibreel came to the Prophet Muhammad (peace be upon him), he sat with utmost respect, placing his knees against the Prophet's knees and his hands on his

thighs. This shows the importance of sitting respectfully and humbly in the presence of a teacher or while acquiring knowledge.

4. Attentiveness and Active Listening:

Jibreel asked questions and listened carefully to the answers given by the Prophet.

This illustrates the need for students to be attentive, listen actively, and engage fully with the learning process, showing genuine interest and focus.

5. Seeking Clarification:

Jibreel asked questions about fundamental aspects of Islam, demonstrating that seeking clarification and asking questions to understand better is a vital part of learning. Students should not hesitate to ask questions to deepen their understanding.

Definition of Hadith

Hadith refers to the recorded traditions and sayings of Prophet Muhammad, peace be upon him, along with his actions and approvals. It serves as an essential source of guidance for Muslims, complementing the teachings of the Quran.

Parts of Hadith

Technically, a hadith consists of two main parts

1. Sanad (Chain of Hadith)

The text or content of the hadith, which includes the actual words, actions, or approvals of the Prophet Muhammad.

2. Matan (Text of Hadith)

The chain of narrators or transmission, documenting the route through which the hadith has been passed down from the Prophet Muhammad to the compiler. This chain includes the names of individuals who transmitted the hadith, providing information about their reliability and trustworthiness.

Division of Hadith as per the number of Narrators

1. Mutawatir

Refers to a hadith that has been narrated by such a large number of people in each generation of its transmission that it is impossible for them to have agreed upon a lie. It's considered highly reliable due to its widespread transmission.

2. Mashhoor

Describes a hadith that has been narrated by some persons in the era of Prophet (PBUH) and His Companions, but after that era the number of its narrators increases

at the level of mutawatir. While not as strong as mutawatir, it still carries a degree of reliability due to multiple sources.

3. Khabar Wahid

This term refers to a hadith that has been narrated by only some persons at each level of its chain of transmission. It's considered less reliable compared to mutawatir and mashhoor hadiths due to its singular narration.

- *The number of Mutawatir Hadith is around 10 to 15.*
- *All the other Ahadith are either Mashhoor or Khabar Wahid.*
- *This division is considered to be before the compilation of the Hadith books.*
- *All the mutawatir Ahadith are Sahih in other division.*
- *So, we can divide the mashhoor and khabar wahid in another aspect.*

Division of Hadith as per the Status of Narrators

- Sahih
- Hasan
- Za'eef

To find the status of the narrators we have some disciplines or subjects in Hadith Sciences, the introduction of "Ilm al-Rijaal" is given below:

Ilm al-Rijaal (الرجال علم)

Which translates to "The Knowledge of Men," is a critical discipline within the Hadith sciences in Islamic studies. It involves the study and evaluation of the narrators of Hadith (the sayings, actions, and approvals of the Prophet Muhammad). The primary aim of Ilm al-Rijaal is to assess the reliability, trustworthiness, and credibility of these narrators to ensure the authenticity of the Hadith they transmit.

Key aspects of Ilm al-Rijaal include:

1. Biography (Tarajim)

Detailed biographical accounts of the narrators, including their full names, birth and death dates, and places of residence, teachers, and students.

2. Character Evaluation (Ta'dil and Jarh)

Assessing the moral integrity and reliability of the narrators. Ta'dil refers to validating a narrator's trustworthiness, while Jarh involves identifying flaws or weaknesses that could undermine their credibility.

3. Chain of Transmission (Isnad)

Analyzing the chain of narrators (isnad) to ensure that the Hadith has been transmitted through a reliable and unbroken chain from the Prophet Muhammad to the compiler.

4. Historical Context Understanding

The historical and social context in which the narrators lived and operated, which helps in evaluating their testimonies.

Ilm al-Rijaal is a foundational discipline that helps scholars classify Hadith into categories such as Sahih (authentic), Hasan (good), Da'if (weak), and Mawdu' (fabricated), thus maintaining the integrity of Islamic teachings.