

# Gabriel

In the [Abrahamic religions](#) ([Judaism](#), [Christianity](#), [Islam](#) and the [Bahá'í Faith](#)), **Gabriel** (/ˈɡeɪbriəl/ *GAY-bree-əl*<sup>[N 2]</sup>) is an [archangel](#) with the power to announce God's will to mankind. He is mentioned in the [Hebrew Bible](#), the [New Testament](#), the [Quran](#) and the [Kitáb-i-Aqdas](#). Many Christian traditions – including [Eastern Orthodoxy](#), [Catholicism](#), [Lutheranism](#), and [Anglicanism](#) – revere Gabriel as a [saint](#).<sup>[4][5][6][7]</sup>

In the Hebrew Bible, Gabriel appears to the prophet [Daniel](#) to explain his visions ([Daniel 8:15–26](#), [9:21–27](#)). The archangel also appears in the [Book of Enoch](#) and other ancient [Jewish](#) writings not preserved in Hebrew. Alongside the archangel [Michael](#), Gabriel is described as the [guardian angel](#) of [Israel](#), defending its people against the angels of the other nations.

In the New Testament, the [Gospel of Luke](#) relates the [Annunciation](#), in which the angel Gabriel appears to [Zechariah](#) foretelling the birth of [John the Baptist](#) with the angel Gabriel foretelling the [Virgin Mary](#) the birth of [Jesus Christ](#), respectively ([Luke 1:11–38](#)).

[Islam](#) regards Gabriel as an archangel sent by [God](#) to various prophets, including [Muhammad](#).<sup>[8]</sup> The first five verses of the [Al-Alaq](#), the 96th chapter of the [Quran](#), are believed by Muslims to have been the first verses [revealed](#) by Gabriel to [Muhammad](#).<sup>[8]</sup>

## Etymology

The name Gabriel ([Hebrew](#): גַּבְרִיאֵל, *Gabriel*) is composed of the first person singular possessive form of the Hebrew noun *geber* (גִּבּוֹר), meaning "man", and *ʾĕl*, meaning "God". This would make the translation of the archangel's name "man of God"<sup>[9][10][11]</sup> or "power of God". In [Arabic](#), *Jibrīl* (جبريل), means "power of God".

## Zoroastrianism



Relief of Angel, [Taq-e Bostan](#)

After the [Jews' exile to Babylon](#) in the 6th century BCE, Jewish beliefs underwent a significant transformation. Exposure to [Zoroastrianism](#), with its intricate angelology and the concept of a cosmic struggle between good and evil, likely influenced this evolution. The striking similarities between "holy immortal" ([Amesha Spentas](#)) [Vohu Manah](#) (or "good mind") and Gabriel's role as a messenger suggest a potential connection. This exposure to Zoroastrian angelology during the exile period may have played a part in shaping Gabriel's prominent role as a divine messenger in Judaism.<sup>[12]</sup>

## Judaism

### Hebrew Bible

In the Hebrew Bible, Gabriel appears to the prophet [Daniel](#) to explain his visions ([Daniel 8:15–26](#), [9:21–27](#)). Later an angel, not named but likely Gabriel again, appears to him and speaks of receiving help from the archangel Michael in battle against the demon prince of Persia ([Daniel 10:13](#), 21) and also Michael's role in times to come ([Daniel 12:1](#)). These are the first instances of a named angel in the Bible. Gabriel's main function in Daniel is that of revealer, responsible for interpreting Daniel's visions, a role he continues to have in later traditions.

### Rabbinic Judaism

Gabriel, ([Hebrew](#): גַּבְרִיאֵל, *romanized*: *Gabṛīl*) is interpreted by [Talmudic rabbis](#) to be the "man in linen" mentioned in the [Book of Daniel](#) and the [Book of Ezekiel](#). Talmudic Judaism

Saint  
Gabriel



Detail of Gabriel from the [Annunciation](#) by [Leonardo da Vinci](#) (1470s)

Archangel, Angel of Revelation, Commander of the Powers

Venerated in	All Christian denominations which <a href="#">venerate saints</a> <a href="#">Samaritanism</a> Judaism Islam and others <sup>[N 1]</sup>
Feast	<b>29 September</b> with angels <a href="#">Michael</a> and <a href="#">Raphael</a> (Catholic Church) (post-1969) <b>24 March</b> ( <a href="#">Western Rite Orthodoxy</a> and General Roman Calendar before 1969) <b>26 March, 13 July</b> (Eastern Orthodox Church) <b>13 Paoni, 22 Koiak</b> and <b>26 Paoni</b> (Coptic Church)

understands the angel in the Book of Ezekiel, who was sent to destroy [Jerusalem](#), to be Gabriel. According to the *[Jewish Encyclopedia](#)*, Gabriel takes the form of a man, and stands at the left hand of God.<sup>[13]</sup> [Shimon ben Lakish](#) ([Syria Palaestina](#), 3rd century) concluded that the angelic names of Michael, Raphael, and Gabriel came out of the Babylonian exile (Gen. Rab. 48:9).<sup>[14]</sup> Alongside the archangel Michael, Gabriel is described as the guardian angel of Israel, defending this people against the angels of the other nations.<sup>[15]</sup>

## Mystical Judaism

In the [Kabbalistic tradition](#), Gabriel is identified with the [sephirah](#) of [Yesod](#). Gabriel also has a prominent role as one of God's archangels in the Kabbalah literature. There, Gabriel is portrayed as working in concert with Michael as part of God's court. Gabriel is not to be prayed to because only God can answer prayers and sends Gabriel as his agent.<sup>[13]</sup>

According to [Jewish mythology](#), in the [Garden of Eden](#) there is a [tree of life](#) or the "tree of souls"<sup>[16]</sup> that blossoms and produces new [souls](#), which fall into the [Guf](#), the *Treasury of Souls*. Gabriel reaches into the treasury and takes out the first soul that comes into his hand.

## Christianity

### New Testament

Gabriel's first appearance in the [New Testament](#) concerns the annunciation of the birth of [John the Baptist](#). John's father [Zachariah](#), a priest of the course of Abia, ([Luke 1:5–7](#)) was childless because his wife [Elisabeth](#) was barren. An angel appears to Zacharias while he is ministering in the Temple to announce the birth of his son. When Zachariah questions the angel, the angel gives his name as Gabriel:

	<div><ul style="list-style-type: none"><li>28 of December (Tahsas 19) and 26 of July (Hamle 19) Ethiopian Calendar</li></ul></div>
Attributes	Carrying a lily, <sup>[1]</sup> a trumpet, a shining lantern, a branch from Paradise, a scroll, <sup>[1]</sup> and a scepter. <sup>[1]</sup>
Patronage	Telecommunication workers, <sup>[2][3]</sup> radio broadcasters, <sup>[3]</sup> messengers, <sup>[3]</sup> postal workers, <sup>[3]</sup> clerics, <sup>[3]</sup> diplomats, <sup>[3]</sup> stamp collectors, <sup>[3]</sup> <a href="#">Portugal</a> , <a href="#">Santander</a> , <a href="#">Cebu</a> , ambassadors



Gabriel announcing the incarnation to Mary, by [Fra Angelico](#), c. 1440–1445  
([Convent of San Marco](#))

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

—Luke 1:10–20<sup>[17]</sup>

After completing his required week<sup>[18]</sup> of ministry, Zacharias returns to his home and his wife Elizabeth conceives. After she has completed five months of her pregnancy ([Luke 1:21–25](#)), Gabriel appears again, now to Mary, to announce the birth of Jesus:



*The Annunciation*, by [Henry Ossawa Tanner](#) (1898)

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

—Luke 1:26–38<sup>[\[19\]](#)</sup>

Gabriel only appears by name in those two passages in Luke. In the first passage the angel identified himself as Gabriel, but in the second it is Luke who identified him as Gabriel. The only other named angels in the New Testament are Michael the Archangel (in [Jude 1:9](#)) and [Abaddon](#)



(in [Revelation 9:11](#)). Believers are expressly warned not to worship angels in two New Testament passages: [Colossians 2:18–19](#) and [Revelation 19:10](#).<sup>[20]</sup>

## Intertestamental literature

Gabriel is not called an archangel in the [canonical Bible](#). However, the [intertestamental period](#) (roughly 200 BC – 50 AD) produced a wealth of [literature](#), much of it having an [apocalyptic](#) orientation. The names and ranks of angels and devils were greatly expanded in this literature, and each had particular duties and status before God. This was the period when Gabriel was first referred to as an archangel.

In [1 Enoch 9:1–3](#), Gabriel, along with Michael, [Uriel](#), and [Suriel](#), "saw much blood being shed upon the earth" (9:1) and heard the souls of men cry, "Bring our cause before the Most High" (9:3). In [1 Enoch 10:1](#), the reply came from "the Most High, the Holy and Great One" who sent forth agents, including Gabriel—

And the Lord said to Gabriel: "Proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men [and cause them to go forth]: send them one against the other that they may destroy each other in battle: for length of days shall they not have."

—[1 Enoch 10:9 \(https://en.wikisource.org/wiki/Book%20of%20Enoch/Chapter%2010\)](#)

Gabriel is the fifth of the five angels who keep watch: "Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim". ([1 Enoch 20:7](#)) When Enoch asked who the four figures were that he had seen:

And he said to me: 'This first is Michael, the merciful and long-suffering: and the second, who is set over all the diseases and all the wounds of the children of men, is Raphael: and the third, who is set over all the powers, is Gabriel: and the fourth, who is set over the repentance unto hope of those who inherit eternal life, is named Phanuel.' And these are the four angels of the Lord of Spirits and the four voices I heard in those days.

—[Enoch 40:9 \(https://en.wikisource.org/wiki/Book%20of%20Enoch/Chapter%2040\)](#)

## Gnosticism

The [heretical](#) Christian movement of [Gnosticism](#) paid special attention to angels as beings belonging to a pantheon of spiritual forces involved in the creation of the world. According to one ancient [Gnostic manuscript](#), the [Holy Book of the Great Invisible Spirit](#), Gabriel is a divine being and inhabitant of the [Pleroma](#) who existed prior to the [Demiurge](#).<sup>[21]</sup>

## Medieval Christian traditions



Archangel Gabriel at the façade of the [Cathedral of Reims](#), late 13th century



[The Annunciation](#) from the [Llanbeblig Book of Hours](#) (late 14th century), showing Gabriel kneeling on one knee



Icon of Gabriel, [Byzantine](#), c. 1387–1395 ([Tretyakov Gallery](#))



Archangel Gabriel. A fresco from the [Tsalenjikh Cathedral](#) by [Cyrus Emanuel Eugenikus](#). 14th century.



Statue of Archangel Gabriel (15th century), adorning the top of the northwest corner pillar of the [Palazzo Ducale](#) in [Venice](#)



Gabriel on the southern deacons' door of the [iconostasis](#) in the [Cathedral of Hajdúdorog](#), Hungary

In a famous early work, the "four homilies on the *Missus Est*", [Saint Bernard of Clairvaux](#) (1090–1153 AD) interpreted Gabriel's name as "the strength of God", and his symbolic function in the gospel story as announcement of the strength or virtue of Christ, both as the strength of God

incarnate and as the strength given by God to the timorous people who would bring into the world a fearful and troublesome event. "Therefore it was an opportune choice that designated Gabriel for the work he had to accomplish, or rather, because he was to accomplish it therefore he was called Gabriel."<sup>[22]</sup>

## Feast day

The feast day of Saint Gabriel the Archangel was exclusively celebrated on 18 March according to many sources dating between 1588 and 1921; unusually, a source published in 1856<sup>[23]</sup> has the feast celebrated on 7 April for unknown reasons (a parenthetical note states that the day is normally celebrated on 18 March). Writer [Elizabeth Drayson](#) mentions the feast being celebrated on 18 March 1588 in her 2013 book "The Lead Books of Granada".<sup>[24]</sup>

One of the oldest out-of-print sources placing the feast on 18 March, first published in 1608, is *Flos sanctorum: historia general de la vida y hechos de Jesu-Christo ... y de los santos de que reza y haze fiesta la Iglesia Catholica ...* by the [Spanish](#) writer [Alonso de Villegas](#); a newer edition of this book was published in 1794.<sup>[25]</sup> Another source published in Ireland in 1886 the [Irish Ecclesiastical Record](#) also mentions 18 March.<sup>[26]</sup>

The feast of Saint Gabriel was included by [Pope Benedict XV](#) in the [General Roman Calendar](#) in 1921, for celebration on 24 March.<sup>[27]</sup> In 1969, the day was officially transferred to 29 September for celebration in conjunction with the feast of the archangels Ss. Michael and Raphael.<sup>[28]</sup> The [Church of England](#) has also adopted the 29 September date, known as [Michaelmas](#).

The [Eastern Orthodox Church](#) and those [Eastern Catholic Churches](#) that follow the [Byzantine Rite](#) celebrate his [feast day](#) ([Synaxis of the Archangel Michael and the Other Bodiless Powers](#)) on 8 November (for those churches that follow the traditional [Julian Calendar](#), 8 November currently falls on 21 November of the modern [Gregorian Calendar](#), a difference of 13 days). Eastern Orthodox commemorate him, not only on his November feast, but also on two other days:

- 26 March is the "[Synaxis](#) of the Archangel Gabriel" and celebrates his role in the [Annunciation](#) (eavetaking of the Annunciation)
- 13 July is also known as the "Synaxis of the Archangel Gabriel" and celebrates all the appearances and miracles attributed to Gabriel throughout history. The feast was first established on [Mount Athos](#) when, in the 9th century, during the reign of [Emperor Basil II](#) and Empress Constantina Porphyrogenitus and while [Nicholas Chrysoverges](#) was [Patriarch of Constantinople](#), the Archangel appeared in a cell<sup>[29]</sup> near [Karyes](#), where he wrote with his finger on a stone tablet the hymn to the [Theotokos](#), "[It is truly meet ...](#)".<sup>[30]</sup>

Saint Gabriel the Archangel is [commemorated](#) on the [vigil](#) of the Feast of the Annunciation by [Antiochian Western Rite Vicariate](#)<sup>[31]</sup> and [ROCOR Western Rite](#).<sup>[32]</sup>

The [Coptic Orthodox Church](#) celebrates his feast on 13 [Paoni](#),<sup>[33]</sup> 22 [Koiak](#) and 26 [Paoni](#).<sup>[34]</sup>



The [Ethiopian Church](#) celebrates his feast on 18 December (in the Ethiopian calendar), with a sizeable number of its believers making a pilgrimage to a church dedicated to "Saint Gabriel" in [Kulubi](#) and Wonkshet on that day.<sup>[35]</sup>

In the [Lutheran Churches](#), Gabriel is celebrated on the Feast of the Archangels on 29 September.<sup>[5]</sup>

Additionally, Gabriel is the [patron saint](#) of messengers, those who work for broadcasting and telecommunications such as radio and television, postal workers, clerics, diplomats, and stamp collectors.<sup>[3]</sup>

### Gabriel's horn

A familiar [image](#) of Gabriel has him blowing a trumpet blast to announce the resurrection of the dead at the end of time. However, though the Bible mentions a trumpet blast preceding the resurrection of the dead, it never specifies Gabriel as the trumpeter. Different passages state different things: the angels of the Son of Man ([Matthew 24:31](#)); the voice of the Son of God ([John 5:25–29](#)); God's trumpet ([1 Thessalonians 4:16](#)); seven angels sounding a series of blasts ([Revelation 8–11](#)); or simply "a trumpet will sound" ([1 Corinthians 15:52](#)).<sup>[36]</sup> Likewise the early Christian [Church Fathers](#) do not mention Gabriel as a trumpeter; and in Jewish and Muslim traditions, Gabriel is again not identified as a trumpeter.<sup>[37]</sup> The earliest known identification of Gabriel as a trumpeter comes from the Hymn of the Armenian Saint Nerses Shnorhali, "for Protection in the Night":<sup>[38]</sup>

The sound of Gabriel's trumpet on the last night, make us worthy to hear, and to stand on your right hand among the sheep with lanterns of inextinguishable light; to be like the five wise virgins, so that with the bridegroom in the bride chamber we, his spiritual brides may enter into glory.

In 1455, in [Armenian art](#), there is an illustration in an Armenian manuscript showing Gabriel sounding his trumpet as the dead climb out of their graves.<sup>[39]</sup>

### Evangelical Christian traditions

The image of Gabriel's trumpet blast to announce the end of time was taken up in [Evangelical Christianity](#), where it became widespread, notably in [Negro spirituals](#).<sup>[40]</sup>

An earlier example occurs in [John Milton's](#) *Paradise Lost* (1667):<sup>[36][41]</sup>

Betwixt these rockie pillars Gabriel sat  
Chief of the Angelic guards (IV.545f) ...  
He ended, and the Son gave signal high  
To the bright minister that watch'd, he blew  
His trumpet, heard in Oreb since perhaps  
When God descended, and perhaps once more  
To sound at general doom. (XI.72ff).

It is unclear how the Armenian conception inspired Milton and the spirituals, though they presumably have a common source.<sup>[36]</sup>

### Latter-day Saints

In [the Church of Jesus Christ of Latter-day Saints](#) theology, Gabriel is believed to have lived a mortal life as the prophet [Noah](#). The two are regarded as the same individual; Noah being his mortal name and Gabriel being his heavenly name.<sup>[42][43]</sup>

## Islam



A 16th-century Siyer-i Nebi image of the archangel Jibril (Gabriel) visiting [Muhammad](#)

Gabriel ([Arabic](#): جبريل, [romanized](#): *Jibrīl*; also [Arabic](#): جبرائيل, [romanized](#): *Jibrā'il* or *Jabrā'il*, derived from the [Hebrew](#): גַּבְרִיאֵל, [romanized](#): *Gabriel*)<sup>[8][44][45][46]</sup> in many places in Qur'an, is venerated as one of the primary [archangels](#) and as the Angel of Revelation in [Islam](#).<sup>[8][44][45]</sup> He is primarily mentioned in the verses 2:97 (<https://quran.com/2?startingVerse=97>) , 2:98 (<https://quran.com/2?startingVerse=98>) and 66:4 (<https://quran.com/66?startingVerse=4>) of the [Quran](#), although the Quranic text doesn't explicitly refer to him as an angel.<sup>[44]</sup> In the Quran, the archangel Gabriel appears named in 2:97 (<https://quran.com/2?startingVerse=97>) and 66:4 (<https://quran.com/66?startingVerse=4>)

[ps://quran.com/66?startingVerse=4](https://quran.com/66?startingVerse=4)) , as well as in 2:98 (<https://quran.com/2?startingVerse=98>) , where he is mentioned along with the archangel Michael (Mīkāīl).<sup>[8]</sup>

Exegetical Quranic literature narrates that Muhammad saw the archangel Gabriel in his full angelic splendor only twice, the first time being when he received his first revelation.<sup>[45]</sup> As the Bible portrays Gabriel as a celestial messenger sent to Daniel,<sup>[47]</sup> Mary,<sup>[48]</sup> and Zechariah,<sup>[49]</sup> Islamic tradition holds that Gabriel was sent to numerous pre-Islamic Biblical prophets with revelation and divine injunctions, including Adam, whom Muslims believe was consoled by Gabriel some time after the Fall, too.<sup>[50]</sup> He is known by many names in Islam, such as "keeper of holiness".<sup>[51]</sup> In Hadith traditions, Jibril is said to have six hundred wings.<sup>[52]</sup>

## Tasks

Muslims believe that Gabriel was mainly tasked with transmitting the scriptures from God to the prophets and messengers, as Asbab al-Nuzul or revelation<sup>[53]</sup> when Muhammad was questioned which angel is revealing the holy scriptures revelation, and Muhammad told the Jews it is revealed by Gabriel who is tasked to it.<sup>[54]</sup>



A depiction of Muhammad receiving his first revelation from the Angel Jibril (Gabriel)

Muslims also revere Gabriel for a number of events predating what they regard as the first revelation, narrated in the Quran. Muslims believe that Gabriel was the angel who informed Zachariah (Zakariyyā) of Yaḥyā's (John's) birth, as well as Mary (Maryam) of the future nativity of Jesus,<sup>[55][56]</sup> and that Gabriel was one of three angels who had earlier informed Abraham (Ibrāhīm) of the birth of Isaac (51:24–30 (<https://quran.com/51?startingVerse=24>)).<sup>[57]</sup> Gabriel also makes a famous appearance in the Hadith of Gabriel, in which he questions Muhammad on the core tenets of Islam.<sup>[8]</sup>

Gabriel is also believed to have delivered punishment from God to the Sodomites by leveling the entire Sodom city with a tip of his wing.<sup>[58]</sup> According to a Hadith narrated by Abu Dharr al-Ghifari, which is compiled by al-Hakim al-Tirmidhi, Gabriel has an ability to regulate Feeling or Perception of humans, particularly a feel of happiness or sadness.<sup>[59]</sup>

Gabriel is believed to have helped Muhammad overcome his adversaries significantly against a [demon](#) (*'ifrīt*) during the [Mi'raj](#).<sup>[60][61]</sup> Gabriel is also believed to have helped Muhammad overcome his adversaries during the [Battle of Badr](#), where according to scholars and clerics of Islam, the various hadiths, both authentic and inauthentic, has mentioned that Gabriel,<sup>[62]</sup> [Michael](#), [Raphael](#),<sup>[63][N 3][N 4]</sup> and thousands of [best angels](#) from third level of heaven, all came to the battle of Badr by impersonating the appearance of [Zubayr ibn al-Awwam](#), a [Companions of the Prophet](#) and bodyguard of the prophet.<sup>[N 5][68]</sup> This is deemed as Zubayr personal honor according to Islamic belief.<sup>[69][70][N 6]</sup> Meanwhile, [Safiur Rahman Mubarakpuri](#) has recorded in his [historiography](#) works of Quran and Hadith revelation in [Prophetic biography](#), that [Sa'd ibn Abi Waqqas](#) testified he saw two unidentified warriors clad in white had protected Muhammad during the [Battle of Uhud](#), that later being confirmed by Muhammad those two unidentified warriors were Jibril and [Mikail](#) in disguise.<sup>[72]</sup>

Moreover, he is believed to have further encouraged Muhammad to wage war and attack the [Jewish tribe](#) of [Banu Qurayza](#).<sup>[44][73]</sup> Another appearance of Gabriel in Islamic religious texts were found in numerous Hadiths during the [Battle of Hunayn](#), where the Gabriel stood next to Muhammad.<sup>[74]</sup>

Other [Islamic texts](#) and some [Apocryphal literature](#) also supported Gabriel's role as a celestial warrior.<sup>[44][75]</sup> Though alternate theories exist, whether the occurrence of the [Holy Spirit](#) in the Quran refers to Gabriel or not, remains an issue of scholarly debate. However, a clear distinction between apocryphal and Quranic references to Gabriel is that the former doesn't designate him as the Holy Spirit in the [First Book of Enoch](#), which narrates the story of Gabriel defeating the [Nephilim](#).<sup>[44]</sup>

## Yezidi tradition

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[Yazidis](#) consider Gabriel one of the [Seven Mysteries](#), the heptad to which God entrusted the world, and sometimes identified with the archangel [Melek Taus](#).<sup>[76]</sup>

## Art, entertainment, and media

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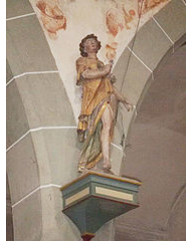
Angels are described as pure spirits.<sup>[77][78]</sup> The lack of a defined form allows artists wide latitude in depicting them.<sup>[79]</sup> Amelia R. Brown draws comparisons in Byzantine iconography between portrayals of angels and the conventions used to depict court eunuchs. Mainly from the Caucasus, they tended to have light eyes, hair, and skin; and those "castrated in childhood developed a distinctive skeletal structure, lacked full masculine musculature, body hair and beards ..." As officials, they would wear a white tunic decorated with gold. Brown suggests that

"Byzantine artists drew, consciously or not, on this iconography of the court eunuch".<sup>[80]</sup> Some recent popular works on angels consider Gabriel to be [female](#) or [androgynous](#).<sup>[81][82]</sup>

## Gabriel sculptures



Archangel Gabriel Millennium Monument at [Heroes' Square](#) in [Budapest](#)



Archangel Gabriel in the church of St. Georg in [Bermatingen](#)



Archangel Gabriel in the church of St. Magnus in [Waldburg](#)



Archangel Gabriel at the façade of the [Cathedral of Reims](#)



Archangel Gabriel at the Liberty Square, Budapest



[Archangel Gabriel of Nedvědice](#)

## Festivals

- Baltimore's (Maryland) "[Little Italy](#)" neighborhood has for over 80 years hosted an annual "end of summer" St. Gabriel Festival that features a procession with a statue of the saint carried through the streets.<sup>[83][84]</sup>

## Film

- In [Liliom](#) (1930), Gabriel is portrayed by [Harvey Clark](#).
- In [Gabriel Over the White House](#) (1933), Gabriel is an unseen presence indicated by enhanced light.
- In [The Green Pastures](#) (1936), Gabriel is portrayed by [Oscar Polk](#).
- In [Heaven Only Knows](#) (1947), Gabriel was portrayed by [William Farnum](#).



- In *The Littlest Angel* (1969; television film), Gabriel is portrayed by [Cab Calloway](#).
- In horror film *The Prophecy* (1995), Gabriel (portrayed by [Christopher Walken](#)) searches for an evil soul on Earth during an [end-of-days](#) angelic civil war. He is also a character in *The Prophecy II* (1998) and *The Prophecy 3: The Ascent* (2000).
- In *Mary, Mother of Jesus* (1999; television film), Gabriel is portrayed by [John Light](#).
- In the fantasy/horror film *Van Helsing* (2004), the main character Van Helsing is alluded to be Gabriel, portrayed by [Hugh Jackman](#).
- In the fantasy/horror film *Constantine* (2005), [Tilda Swinton](#) portrays an androgynous archangel Gabriel.
- In the action/horror film *Gabriel* (2007), the eponymous character (portrayed by [Andy Whitfield](#)) fights to save the [souls](#) in [purgatory](#) by defeating the evil [fallen angels](#).
- In the apocalyptic supernatural action film *Legion* (2010), [Kevin Durand](#) plays the role of Archangel Gabriel, the leader of the angel army, and the main antagonist. The story was continued in the TV series *Dominion*.
- In the analog horror series *The Mandela Catalogue*, Gabriel is portrayed as the main antagonist, seemingly being the Antichrist or Satan disguised as Gabriel, that manipulates the shepherds to be their saviour instead of Jesus in the first episode, Overthroned. This leads to the events of the series having hostile organisms called Alternates.

## Games

- 2005: Spanish [role-playing game](#) *Anima: Beyond Fantasy*, Gabriel is, as the humans know, one of the seven "Beryls" (godlike beings of light), and is identified with the archangel of the same name. She has associated with love, friendship, arts, and peace.
- In the Japanese [role-playing game](#) *Shin Megami Tensei*, Gabriel is one of the Demons the player can [summon](#) to assist in battle.
- In the 2011 video game *El Shaddai: Ascension of the Metatron*, based on the Book of Enoch, Gabriel is featured alongside Michael, Raphael, and Uriel as a guide for Enoch on his quest. All four archangels take the form of swans while on Earth. Gabriel is depicted as female in this interpretation and implied to be an angel of wisdom. She is associated with the Veil weapon Enoch uses.
- Gabriel appears in the retro first-person shooter *Ultrakill*, and is voiced by Gianni Matragrano. He is featured as the final boss of the first two acts and a primary story character.
- In *The Binding of Isaac* (2011), a roguelike dungeon crawler, the player is able to fight Gabriel and Uriel to obtain their key pieces in order to fight Mega Satan.

- In *In Death: Unchained*, a virtual reality rougelike archery game, God has abandoned the Heaven and Gabriel has lost his sanity. He is a boss of the Paradise Lost area.

## Literature

- In his *epic poem Paradise Lost*, *John Milton* made Gabriel chief of the angelic guards placed over *Paradise*.
- The *Hebrew* poem "Elifelet" (אליפלט) by *Nathan Alterman*, put to music and often heard on the *Israeli Radio*, tells of a heroic, self-sacrificing Israeli soldier being killed in battle. Upon the protagonist's death, the angel Gabriel descends to Earth, in order to comfort the spirit of the fallen hero and take him to Heaven.<sup>[85][86]</sup>
- The main character of *Salman Rushdie's The Satanic Verses* (1988) believes that he is the modern incarnation of Gabriel.
- In the Japanese *light novel* series *No Game No Life* (2012), Jibril is a member of the Flügel race and was a member of the Council of 18 Wings, a prominent section in the government. She is depicted as loving knowledge and books.
- In volume 3 of the Japanese light novel series *The Devil Is a Part-Timer!*, an archangel named Gabriel appears and is the guardian of the *Sephirah Yesod*.
- In the Japanese light novel *High School DxD*, Gabriel is featured as one of the Four Great Seraph whom are the highest ranking *Seraph* alongside Michael, Uriel, and Raphael. In the novel, Gabriel is depicted as a female angel with immense angelic beauty, and is given the titles of "The Strongest Woman in Heaven" and "The Most Beautiful Woman in Heaven".
- In the Japanese light novel series *Date A Live*, Gabriel is the name of a spiritual weapon (referred to as angels within the series), belonging to Miku Izayoi. Gabriel takes the form of an organ that can control sound. It can play various songs including March, which enhances the targets physical abilities, and Solo, which can brainwash those who listen to it, among others.
- In *August Wilson's Fences* (1985), the mentally handicapped character Gabriel believes with every fiber of his soul that he is the Archangel Gabriel. He carries around a trumpet on him always, and strives to chase away the "hellhounds". In the last scene of the play, he calls for *Saint Peter* to open the gates.

## Music

- The eccentric English *hagiographer* and *antiquarian*, *Sabine Baring-Gould* (1834–1924) wrote "*Gabriel's Message*", the English translation of the *Basque Christmas* carol *Birjina gaztetto bat zegoen*. The original carol is likely related to the 13th or 14th-century Latin chant *Angelus Ad Virginem*, which itself is based on the biblical account of the *Annunciation* in the *Gospel of Luke*.
- "Blow, Gabriel, Blow" was sung by *Ethel Merman* in *Cole Porter's* 1934 musical *Anything Goes*.

- In the 1997 song "[My Own Prison](#)" by [Creed](#), Gabriel is mentioned as deciphering the visions to the song's main character.
- "[Sugar Baby](#)", the last track on [Bob Dylan](#)'s 2001 album *[Love and Theft](#)*, contains this reference:

"Just as sure as we're living, just as sure as we're born  
Look up, look up – seek your Maker – 'fore Gabriel blows his horn.

- In the end of the song "Je N'en Connais Pas la Fin" by American [post metal](#) band [Rosetta](#) part of the lyrics said "Won't you play your trumpet well Gabriele", alluding to the announcement of apocalypse made by Gabriel in the bible.
- "Blow Your Trumpets Gabriel" was performed by Polish [black metal](#) band [Behemoth](#).
- The 1996 garage/house song "Gabriel" by [Roy Davis Jr.](#) (featuring vocals from Peven Everett) is about the archangel Gabriel. In the chorus, Everett can be heard singing "Gabriel play" in reference to Gabriel's trumpet. A trumpet is also heard in the song right after this line is sung.

## Visual art

See also [Gabriel gallery in Commons](#).



Detail of Gabriel from Leonardo da Vinci's *[Annunciation](#)* (c. 1472–1475)



Angel of the *[Annunciation](#)* by [Titian](#) (1520–1522)

[Daniel 8:15](#) describes Gabriel as appearing in the "likeness of man" and in [Daniel 9:21](#) he is referred to as "the man Gabriel". David Everson observes that "such anthropomorphic descriptions of an angel are consistent with previous ... descriptions of angels", as in [Genesis 19:5](#).<sup>[14]</sup>

Gabriel is most often portrayed in the context of scenes of the [Annunciation](#). In 2008 a 16th-century drawing by Lucas van Leyden of the Netherlands was discovered. George R. Goldner, chairman of the department of prints and drawings at New York's [Metropolitan Museum of Art](#), suggested that the sketch was for a stained glass window. "The fact that the archangel is an ordinary-looking person and not an idealized boy is typical of the artist", said Goldner.<sup>[87]</sup>

In chronological order (to see each item, follow the link in the footnote).<sup>[88]</sup>

- *Archangel Gabriel* ([Triptych](#)), early 10th century, [Benaki Museum](#)
- *The Archangel Gabriel*, [Pisan](#), c. 1325–1350, [National Gallery of Art](#)
- *The Archangel Gabriel*, [Masolino da Panicale](#), c. 1420–1430, [National Gallery of Art](#)
- *Justice between the Archangels Michael and Gabriel*, [Jacobello del Fiore](#), 1421
- *Merode Altarpiece* (Triptych), [Robert Campin](#), c. 1425, [Metropolitan Museum of Art](#)
- *The Angel Gabriel*, [Agostino di Duccio](#), c. 1450
- *Annunciation*, [Leonardo da Vinci](#), c. 1475
- *The Angel Gabriel*, [Neroccio d'Landi](#), c. 1490
- *The Angel Gabriel*, late 15th or early 16th century, Flemish, [National Gallery of Art](#)
- *The Angel Gabriel*, Ferrari Gaudenzio, 1511, [National Gallery, London](#)
- *Gabriel delivering the Annunciation* [El Greco](#), 1575 (pictured above)
- *Go Down Death*, [Aaron Douglas](#), 1934

The Military Order of Saint Gabriel was established to recognize "individuals who have made significant contributions to the U.S. Army Public Affairs community and practice". The medallion depicts St. Gabriel sounding a trumpet, while the obverse displays the Army Public Affairs emblem.<sup>[89]</sup>

## Television

- *The Twilight Zone* (1960) episode "[A Passage for Trumpet](#)" – The down-and-out musician Joey Crown ([Jack Klugman](#)) meets an enigmatic trumpet player named "Gabe" (played by [John Anderson](#)), in what has been described as [Rod Serling](#)'s version of *It's a Wonderful Life*.<sup>[90]</sup>

- *Supernatural* (2005) – Gabriel, portrayed by [Richard Speight Jr.](#), is a runaway archangel who kills people he deems evil, also interacting with [other angels](#), including his siblings Michael, Raphael, and Lucifer.
- *Dominion* (2014) – Gabriel, portrayed by [Carl Beukes](#), is the series antagonist, who plans to kill the Archangel Michael and annihilate humanity.
- *Now Apocalypse* (2019) – Gabriel, portrayed by [Tyler Posey](#), is an enigmatic trumpet player who has a passionate tryst with series protagonist Ulysses Zane before warning him about an impending apocalypse.
- Amazon Prime miniseries *Good Omens* (2019) – Gabriel is portrayed by [Jon Hamm](#). The show is based on [the novel](#) by [Terry Pratchett](#) and [Neil Gaiman](#).

## See also

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- [Angel of the Lord](#)
- [Gabriel missile](#)
- [Angelus](#)
- [Annunciation](#)
- [Christian angelic hierarchy](#)
- [Fleur de lys](#)
- [Gabriel's Horn](#), a mathematical figure
- [Hermes](#)
- [List of angels in theology](#)
- [List of names referring to El](#)
- [Ptahil-Uthra](#) also identified as Gabriel in Mandaism
- [Saint Gabriel, patron saint archive](#)
- [Seraph](#)

## References

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### Notes

1. Including, but not limited to: [Yazidism](#), [Mormonism](#), [Rastafari](#), [Bábism](#), and the [Bahá'í Faith](#).



2. **Hebrew:** גַּבְרִיֵּאל, **romanized:** *Gabrī'ēl*, **lit.** 'El [God] is my man'; **Ancient Greek:** Γαβριήλ, **romanized:** *Gabriél*; **Latin:** *Gabriel*; **Coptic:** Γαβριήλ, **romanized:** *Gabriél*; **Amharic:** ገብርኤል, **romanized:** *Gabrə'el*; **Imperial Aramaic:** ܕܒܪܝܐܠ, **romanized:** *Gabrī'ēl*; **Arabic:** جبرائيل, **romanized:** *Jibrīl*, also جبرائيل, *Jibrāīl* or *Jabrāīl*.
3. Found in Mustadrak al Sahihayn.<sup>[64]</sup> The complete narration from **Al-Hakim al-Nishapuri** were: "Abu Abdullah Muhammad bin Yaqoub has reported from Ibrahim bin Abdullah Al-Saadi, who told us Muhammad bin Khalid bin Uthma, told us Musa bin Yaqoub, told me Abu Al-Huwairith, that Muhammad bin Jubayr bin Mu'tim told him, that he heard Ali - may God be pleased with him - addresses the people, and he said: While I was leaving from the well of Badr, a strong wind came, the like of which I had never seen, then it left, then came a strong wind, the like of which I have never seen except for the one before it, then it went, then came a strong wind that I did not see before. I have never seen anything like it except for the one before it, and the first wind was Gabriel descended among a thousand angels with the Messenger of God - may God bless him and grant him peace - and the second wind was Michael who descended among a thousand angels to the right of the Messenger of God - may God bless him and his family and grant them peace - and Abu Bakr was On his right, and the third wind was Israfil. He descended with a thousand angels on the side of the Messenger of God - may God's prayers and peace be upon him and his family - and I was on the right side. When God Almighty defeated his enemies, the Messenger of God - may God's prayers and peace be upon him and his family - carried me on his horse, I blew up, and I fell On my heels, I prayed to God Almighty ..." **Ibn al Mulqin**, Hadith scholar from Cordoba of 13-14 AD century, evaluate this hadith that he found weaknesses in Musa ibn Yaqoub and Abu al Huwairith chain, so he deemed there is weakness about this hadith.<sup>[65]</sup> However, recent scholarship from Ali Hasan al-Halabi has noted there is another hadith which supported the participation of Raphael in Badr.<sup>[63]</sup>
4. According to Islamic belief in weak chain of Hadith, Raphael were acknowledged as angel who were tasked to blower of **Armageddon** trumpet, and one of archangels who bear the **Throne of God** on their back.<sup>[66]</sup>
5. According to one Hadith, Muhammad were told that the angels that appeared in the battle of Badr were highest in status and the "best of angels" according to Gabriel in Hadith narrated by Muhammad.<sup>[67]</sup>
6. According to one narration, during the battle, Muhammad has found an angel whom he though as Zubayr standing next to him, which then prompted Muhammad to command him to attack, which the angel, in Zubayr appearance, simply replied, "I am not Zubayr". Thus, according to Hadith expert this another indication that the angels truly came down with the appearance of Zubayr during Badr.<sup>[71]</sup>

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