

الأربعون النووية

HADITH JIBREEL

All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

HADITH JIBREEL

FORTY HADITH NAWWAWI | COURSE EXCERPT

40 Hadith

Imam An-Nawawi

#2

،قدر ،إحسان إيمان

رجل علينا طلع اذ يوم ذات سلم و عليه الله صلي الله رسول عند جلوس نحن بينما:قال أيضاً عنها الله رضي عمر عن و عليه الله صلي النبي الى جلس حتى احد منا يعرفه ولا السفر اثر عليه يرى لا الشعر سواد شديد الثياب بياض شديد الله صلي الله رسول فقال الاسلام عن اخبرني محمد يا :وقال فخذيه علي كفيه وضع و ركبتيه الى ركبتيه فاسند سلم وتصوم الزكاة، تؤتي و الصلاة، تقيم و الله، رسول محمداً ان و الله الا اله لا ان تشهد أن،الاسلام سلم و عليه:قال الايمان، عن فأخبرني:قال .يصدقه يستلهم فعجبنا له صدقت:قال .سبيلاً اليه استطعت ان البيت وتحج رمضان، عن فأخبرني:قال صدقت:قال.شره و خيره بالقدر تؤمن و الاخر واليوم رسله و كتبه و ملائكته و بالله تؤمن ان عنها المسؤول ما:قال الساعة، عن فأخبرني:قال .يراك فانه تراه تكن لم فان تراه كأنك الله تعبد ان:قال الإحسان، الشاء رعاء العالة العراة الحفاة ترى ان و ربها الامة تلد ان:قال اماراتها، عن فأخبرني:قال .السائل من بأعلم فانه:قال .اعلم ررسوله و الله:قلت ؟السائل من اتدري عمر يا:قال ثم ملياً فلبثت انطلق ثم البنيان، في يتناولون دينكم يعلمكم أتاكم جبريل.

مسلم ررواه.

Also on the authority of Umar رضي الله عنه , who said :

" While we were one day sitting with the Messenger of Allah ﷺ, there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him.

He sat down close by the Prophet ﷺ, rested his knee against his thighs, and said, " O Muhammad! Inform me about Islam." Said the Messenger of Allah ﷺ, " Islam is that you should testify that there is no deity save Allah and that Muhammad is His Messenger, and that you should perform salaah (ritual prayer), pay the zakaat (obligatory charity), fast during Ramadan, and perform Haj (pilgrimage) to the House (the Ka'bah at Makkah), if you can find a way to it ", (or find the means for making the journey to it). Said the man, " you have spoken truly."

We were astonished at his thus questioning him and telling him that he was right, but he went on to say, " Inform me about Iman (faith)." He (the Messenger of Allah) answered, " It is that you believe in Allah and His angels and His books and His messengers and in the Last Day and in Fate (qadar), both in its good and in its evil aspects." He said, " You have spoken truly. "

Then he (the man) said," Inform me about Ihsaan. "He (the Messenger of Allah ﷺ) answered, " It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you. " He said, " Inform me about the Hour. " He (the Messenger of Allah ﷺ) said, " About that the one questioned knows no more than the questioner. " So he said, " Well, inform me about the signs thereof, (ie, of its coming). Said he, " They are that the slave-girl will give birth to her mistress, that you will see the barefooted ones, the destitute, the herdsmen of the

sheep (competing with each other) in raising lofty buildings." Thereupon the man went off.

I waited a while, and then he (the Messenger of Allah صلى الله عليه وسلم) said, " O Umar, do that know who that questioner was? I replied, " Allah and His Messenger know better. " He said, " that was Jibreel. He came to teach you your religion. "

(Muslim)

This hadith shows that the Messenger of Allah صلى الله عليه وسلم didn't isolate himself from his students the Sahaba, rather he sat with them.

Jibreel took the form of a handsome young man in this incident, dressed in extremely white clothes. White was the favorite colour of the Messenger of Allah صلى الله عليه وسلم . Angels can take the form of different creatures by the permission of Allah. There were no traces of travel on him, much to the amazement of the Companions.

Allah changes the form of دعوه for the benefit of mankind, to keep us interested.

This hadith also shows the etiquettes of the seeker of knowledge. Jibreel sat very close to the Messenger of Allah صلى الله عليه وسلم , his knees touching the knees of the Messenger of Allah صلى الله عليه وسلم , his hands resting on his own thighs, so facing the Messenger of Allah صلى الله عليه وسلم and bending towards him. This posture shows the utmost respect that Jibreel had for the Messenger of Allah صلى الله عليه وسلم . This description is also to teach the Companions the way of behaving with him, with great respect.

Jibreel called the Messenger of Allah ﷺ with his name to differentiate himself from the people of Madinah. The Bedouin people didn't have any knowledge, so they called him by his name. So Jibreel confused the people by speaking like a Bedouin.

His questions were a form of informing the Companions, and teaching them. This a gentle form of teaching and da'wah.

Jibreel asked the Messenger of Allah ﷺ four things: Islam, Iman, Ihsaan, and the Day of Judgement.

Jibreel started with the most important thing, Islam.

Part 1.

Islam has 5 pillars.

1. Shahadataan.

In order to be a Muslim, submitting to Allah, the first door is the Shahadataan, (شهادتان) , the two statements, ie. رسول محمد ان اشهد و الل الا اله لا اشهد . These need to be pronounced with the tongue and believed in the heart. We must believe that there is no deity except Allah. second part is regarding the Messenger ﷺ. We must believe he is the messenger of Allah, obey him and follow him. The Shahadah is the first pillar of Islam.

2. Prayer or صلاة .

The second pillar of Islam is to establish prayer. If a person refrains from praying intentionally, then that is disbelief or كفر. This pillar of Islam, if it is not

fulfilled, nullifies Islam. It then requires repentance on the part of the person. The first deed which will be taken into account on the Day of Judgement is prayer or صلاة. If the salaah is good, all your good deeds will be accepted. This is why we must teach our children to pray from the age of 7 years, as is the sunnah. To make up for insufficient obligatory prayers, increase your voluntary prayers.

3. Zakaat or زكاة .

The third pillar of Islam is payment of obligatory charity, or زكاة . This is from the rights of people. If everyone pays the zakaat that is due on them, there would be no poor people left. If someone doesn't give zakaat intentionally, he is not considered a disbeliever, but he must repent, and make it up by giving his missed zakaat. Allah forgives any shortcoming in His own rights out of His great mercy, but he doesn't forgive any shortcoming in the rights of people. If a person neglected to give his zakaat and died, his inheritors must take his money and pay it.

4. Fasting in Ramadan.

Fasting in the month of Ramadan is the fourth pillar of Islam. The fast must be observed from dawn to dusk. Eating, drinking, and sexual relations nullify the fast. If someone doesn't fast in Ramadan intentionally, and later repents sincerely, he needs to increase his voluntary fasts and his good deeds. But if a person doesn't fast out of laziness, he should repent and make up the fasts he missed. Fidyah or compensation is to be given only by those who cannot fast again.

5. Haj or pilgrimage to the Kaabah.

Haj is the fifth pillar of Islam. This is expensive and difficult, so there is a restriction in its conditions, it is obligatory only for those who can afford the expense. For the woman there is the added restriction of an accompanying male mahram. Everything in Islam is according to the individual's ability. For instance, prayer is obligatory, but if you are sick, and unable to stand, you can offer your prayer while sitting or even lying down. There is no excuse to not offer your salaah, even during a battle. In the same way, if someone who can afford to perform Haj doesn't do so out of laziness, and died, his Haj will not be accepted even if his family does it for him afterwards. So use your health and youth in doing good before it is too late.

Part 2

Faith has 6 pillars

1. Belief in Allah.

Belief = to believe + acceptance + submission.

التسليم + القبول + التصديق = الايمان

Belief must be accompanied with acceptance and the Shahadah, the action. Your Iman should show in your actions. Iman is the actions of the heart, while Islam is all the external actions.

Belief in Allah, بالله الايمان, means

- Belief in the existence of Allah... بوجوده إيمان .
- Oneness of Lordship..... الربوبية توحيد Actions.
- Oneness of Worship الألوهية توحيد Worship.
- Belief in the names and attributes of Allah..... الصفات و الاسماء توحيد .

2. Belief in the angels ... الملائكة .

Allah began with belief in angels because they were created first. They are souls and bodies both, أجسام و ارواح . There are many misconceptions about angels, but we must believe that they have bodies and souls like us. They are unseen by us. They were revealed to some messengers. The Messenger of Allah صلى الله عليه وسلم saw the angel Jibreel in different forms. Jibreel has 600 wings, each wing is so big it covers the whole horizon. The Messenger of Allah صلى الله عليه وسلم first saw him sitting on a chair in the sky. Some people believe the angels are female, but obviously they are not.

Allah says in the Qur'an:

خلقهم؟ شهدوا ا. انانا الرحمن عباد هم الملائكة جعلوا و و

They are a different creation, created with light. They are not visible except by the will of Allah. They don't need any sustenance or relationships. Allah created them to glorify Allah. They all have different duties. When the Messenger of Allah صلى الله عليه وسلم went to the heavens on Al Miraaaj, (المعراج), he saw angels doing tawaf of Al Bait Al Ma'mur (المعمور البيت). They will glorify Allah until the Day of Judgement. When they will stop on the Day of Judgement, they will still feel they did not worship Allah enough, and will say:

عبادتك حق ما عبدتك

They don't have any recompense, but still they worship Allah because they love Him. There are countless angels, the sky is completely filled with angels prostrating or bowing to Allah. Some of them are:

Jibreel (جبريل). He is the head, and is in charge of revelations... القلب الحياة .

Mikaeel (ميكائيل). He is charge of rain.... الارض الحياة .

Israfeel (ايرافيل). He is in charge of blowing the trumpet, to begin the Day of Judgement.... البعث الحياة .

Malik al maut, الموت ملك, the angel of death, is in charge of taking the souls. Only the dying person can see the angels of death.

Angels sitting on our left and right all our lives record all our deeds. They are like guards over our deeds.

Munkar and Nakeer (منكر ، نكير) , the angels who will question us in the grave. Their appearance is scary, with blue bodies, black eyes and a strict demeanor.

The carriers of the throne of Allah, الله العرش. Allah tells us in the Qur'an that they are eight of the them:

ثمانية يومئذ ربك عرش يحمل و Surat Al Haaqah 69:17

Sayaheen (سياحين), angels searching for study circles. When they find them, they call the other angels, and surround the study circle until they reach the heaven.

The Messenger of Allah صلى الله عليه وسلم said in a narration:

بعضاً بعضهم يركب ثم بأجنحتها له تظل و الملائكة به لتحف العلم طالب ان . العلم مرحبا بطالب
يطلب لما محبتهم من الدنيا السماء يبلغوا حتى .

Welcome o seeker of knowledge. Indeed the angels surround him and cover him with their wings, then climb on top of each other until they reach the sky, out of love for what he seeks.

Malik (مالك) , the keeper of Hell. He will start the fire with the permission of Allah.

Ar-Ridhwan (الرضوان) the keeper of Paradise.

Angels protecting the son of Adam from harm, until the decree of Allah occurs.

Angels of Hell will be strict and angry. Allah describes them in the Qur'an as شداد غلاظ.

Angels of Paradise will receive and welcome the believers.

3. Belief in the Divine Books.

The divine books we know about are the Torah, Injeel, pages of Ibrahim, the book of David, called the Zaboor, and the Qur'an, التوراه ، الإنجيل ، صحف ، القرآن الزبور ، ابراهيم . These refer to the original books, the books that exist today have been altered, except for the Qur'an. The Qur'an abrogated the previous books, so we need to believe in them, that they are books sent

down by Allah, but not obey their commandments etc. We also don't need to read them, we only need to read the Qur'an and obey its commandments.

Allah said in the Qur'an regarding the Qur'an itself:

لا ريب فيهthere is no doubt in it.

Sometimes you may come across stories in the other books, if they are the same as in the Qur'an, you must believe in it; but if there is anything extra, we must neither refute it nor believe it.

4. Belief in the Prophets and Messengers.

Rasool (رسول)..... Messenger.

Nabi (نبي)..... Prophet.

The difference between them is that a rasool or messenger is sent with a new book, and a prophet follows the previous one. Therefore, every messenger is a prophet, but every prophet is not a messenger. There are many prophets (الانبياء) . Some which are mentioned in the Qur'an are Yahya, Zakariah, Ismaeel, Ya'qub, Yusuf.

The rusul, plural of rasool, (رسل), have a special group amongst them, called the Ulul Azm min ar Rusul, الرسل من العظم أولوا , which includes Nuh, Ibraheem, Musa, Eesa, السلام عليهم , and Muhammad صلى الله عليه وسلم . These are the special of the special. Of all of these, Mohammad صلى الله عليه وسلم is chosen by Allah to be the most special.

The first rasool was Nuh عليه السلام . All the generations between Adam and Nuh were believers, then they began to disbelieve. Adam was a nabi. The

task of a nabi is to remind people to worship Allah. The rusul come with a new legislation or شريعته .

When we say عليهم أنعمت in Surat Al Fatihah, it refers to the prophets and messengers.

We must believe in all of them, but take only the Prophet Muhammad as an example, and follow only his shariah.

5. Belief in the Day of Judgement.

The day of Judgement, الاخر اليوم .

There are four stages in lif

a) الام بطن life in the womb of the mother. The soul is put into the foetus after four months are completed.

b) الدنيا حياة life on earth. This is a test, all the situations we are put in are a trial and a means of nurturing for us in order to make us good enough to enter Paradise.

c) البرزخ حياةthe transit stage, the barrier between this world and the next. This stage is the gateway to eternal life. For the believer, it is a good and happy time; for the disbeliever, it is torture. But it is still better than the torture of the hell fire. If this stage is good, everything that follows is good, if it is bad, everything that follows is worse. There is القبر نعيم and القبر عذاب, i.e. the delight of the grave and the punishment of the grave.

The good-doer will live in his grave in comfort and delights. his will be shown his place in Paradise, and will be shown Hell to realize what he has been saved from. He will want to go back to inform his family, but will be told to sleep like a newlywed bride.

The disbeliever will be shown a window opening into Paradise to show him what he has lost. A window opening into Hell will be opened in his grave and the heat will enter into it, he will live in torture, but will still not want the day of Judgement to start.

When the punishment of a sin finishes, the grave will become a delight.

d) القيامة يوم the day of Judgement. The knowledge of its date is not important, how prepared you are for it is what matters. Belief in its occurrence, all its stages, resurrection, the standing, the scale, accounts, the bridge, all are essential.

6. Belief in the Decree, good and bad.

شهره و خيره القدر

The Decree is one of the secrets of Allah, الله اسرار من سر . It is الله قدرة , the ability and power of Allah. He has decreed everything from the beginning to the end of the world.

Allah says in Surat Al Qamar, ayah 49.... بقدر خلقناه شيء كل انا .

The Decree or القدر goes through 4 stages.

a) العلم مرتبه knowledge.

Before Allah created anyone, Allah decreed in detail and generally about all His future creation. Imam Ahmad said that even if you place your hands in a certain position, Allah decreed it from before and knows about it. He knows how many times you will blink your eyes. He knows a leaf will fall before it falls. The knowledge of Allah is complete and perfect, whereas our knowledge is limited and imperfect.

b) الكتاب.... writing.

50,000 years before Allah created the heavens and the earth, He created the Pen, and commanded it to write the decree of everything and everyone according to His perfect knowledge, until the final destination of everyone, be it Paradise or Hell. Everything is recorded in the Preserved Tablet, المحفوظ اللوح . This cannot be changed in any way. If you accept this fact, and something happens, you will think of it as the decree of Allah, قدر الله , and it will be easy to accept it.

The decree of Allah is not random, it is based on perfect knowledge and perfect wisdom, حكمه كمال و علم كمال .

There are 4 stages of the writing or الكتاب .

- i) الازل فيه الكتاب the Preserved Tablet.
- ii) العمري التقدير the lifetime. This includes details about every individual. When a baby is 4 months old in the womb of the mother, the details of his life are shown to the angels from the Preserved Tablet. They write four things for this baby, his provision, age, deeds good or bad, and whether he will be happy or sad in life and after, (سعيد او شقي ، عمله ، اجله ، رزقه) .
- iii) السنوي التقدير yearly decree. This occurs on القدر ليلة , the Night of Decree. On this night the decree of the year is shown to the angels, so that they can fulfill the commandments.
- iv) اليومي التقدير) daily decree. This decree is written by the two angels, and is changeable; when you do good deeds, your bad deeds are erased. In this decree, things can be added and subtracted. It can be changed by dua. At the end, when the person dies, this book will be the same as the one revealed when this person was 4 months old in the womb of his mother. This

book will be evidence for and against us on the Day of Judgement, when people will deny that they did a certain bad deed.

c) المعيشه the will.

If Allah wills it, the situation will occur, otherwise it won't. This shows the power of Allah. He will bring the means to make you perform a certain action, according to His will. When Allah wills something to happen, the means will appear, and it will happen.

d) الخلق creating the means.

Allah has the ability to create the means for a particular decree to occur.

To sum up all these stages, we can use the following example. A leaf falling: Allah knew about it from before, wrote it, and when the time came, He willed it to fall and brought the means, be it wind, the tree shaking, someone picking it, etc.

For us, we must believe and go forward.

Part 3.

Al-Ihsaan (الإحسان) ... perfection.

Ihsaan is to be a believer in the best way.

One of the names of Allah is Al Muhsin. This name is mentioned in the sunnah of the Messenger of Allah صلى الله عليه وسلم . This has three meanings.

- * Allah does Ihsaan by bestowing all blessings upon His slaves.
- * Allah is good to the the evil doers by giving them time and showering them with blessings.
- * Allah forgives His slaves when they ask Him for repentance.

Allah loves His slaves to have some characteristic of being a muhsin, to perfect every single action outward and in their hearts.

There are 3 degrees of believers, محسنين... مؤمنين... مسلمين .

So Al-Ihsaan is the highest degree.

There are 2 stages of Ihsaan... الإحسان مراتب .

i) تراها كأنك الله تعبد ان that you worship Allah as if you can see Him. This will help you perfect all your actions, because you can see the attributes of Allah, His actions in the universe. This is called المشاهده مقام . When you study the names of Allah, and they sink in your heart, you will see Allah in every situation, His attributes such as اللطيف ، الحفيظ ، الرحيم . We cannot see Allah, but we can see His signs all around us. This concept will also refine your manners and improve your dealings with others.

This is the highest stage of Ihsaan.

ii) يراك فانه تراه تكن لم فان (ii) so if you can't see Him, He can see you. Whenever you are doing any deed, Allah is watching you. This belief will make you try to perfect all your actions and acts of worship. Allah loves perfection for His sake.

Reward of Ihsaan.

i) Love of Allah.

Surat Al-Baqarah ...2:195

. المحسنين يحب الله ان أحسنوا وو

And do Ihsaan, verily Allah loves the one who does Ihsaan.

ii) Special Mercy.

Surat Al-A'raaf...7:56

. المحسنين من قريب الله رحمة ان

Surely the (special) mercy of Allah is close to the one who does Ihsaan.

iii) Companionship.

Surat An-Nahal ... 16:128

. محسنون هم الذين و اتقوا الذين مع الله ان

Verily Allah is with the ones who do taqwa (protecting oneself from wrath of Allah), and those who do Ihsaan.

iv) الحسنى... admittance to Paradise and the favor of seeing Allah.

Surat Ar-Rahman... 55:60

• ؟ الإحسان الا الإحسان جزاء هل

What is the reward of Ihsaan except Ihsaan?

Surat Yunus 10:26

زياده و الحسنى أحسنوا للذين

For those who do Ihsaan (there is a reward of) Ihsaan and more.

The Ihsaan of the Messenger of Allah صلى الله عليه وسلم .

The kuffar in Taif hit Nabi صلى الله عليه وسلم until he bled, but he asked Allah to forgive them by saying:

يعلمون لا فانهم لقومي اغفر اللهم.....Oh Allah forgive my tribe as they don't know.

The Ihsaan can be seen in this statement, he was good to them even when they hurt him.

Part 4.

The Day of Judgement.

There are two major groups of the signs of the Day of Judgement.

i) The minor signs... صغرى علامات . These began being apparent when the Messenger of Allah صلى الله عليه وسلم came.

ii) The major signs... كبرى علامات . There are 10 major signs. These will follow one after the other, like a broken string of pearls.

2. The coming of الدجال المسيح .

3. The coming of مريم ابن عيسى .

4. The appearance of ماجوج and ياجوج .

5. A major earthquake in the East.

6. A major earthquake in the West.

7. A major earthquake in the Arabian Peninsula.

8. A smoke without fire...الدخان .

9. An animal which will come from the earth and will talk to people...الدابه .

10. The sun will rise from the West.

11. A fire which will come from Yemen, and expel people until they reach the land of Gathering... المحشر .

After the occurrence of the Dajjal, the animal and the sunrise from the west, no repentance will be accepted.

The two signs mentioned in this hadith are minor signs.

12. The slave girl will give birth to her mistress. This means that the mother will be a slave to her children, they will be undutiful and treat their mother like a slave, with disrespect.

13. The Bedouin people will be rich and they will compete with each other in building lofty buildings.

Some minor signs have occurred, some haven't yet. The two signs mentioned here are apparent in our time. There are many others.

After this conversation, Jibreel left. After three or four days, the Prophet Muhammad ﷺ asked Umar رضى الله عنه whether he knew who the stranger was. Umar said Allah and His Messenger know best. He replied that the man was Jibreel, he had come to teach the companions the religion. This interaction was a good and effective way of teaching.

May Allah keep us firm on Islam. Ameen.

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