

A Matan Analysis Technique: Gathering related Ahadith together & analyzing them.

A sample of the technique is as follows and is only being presented to learn some techniques and make these techniques even better and I do not necessarily agree with everything stated in this sample as it is just a sample for presenting some techniques so that they are improved even further.

Title:

Explanation of *Iman, Islam, Ihsan, & Some Signs of the Day of Judgment - The Hadith of Jibreel*

Article:

روي أنه قال عبد الله بن عمر رضي الله عنهما: حدثني أبي 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 محمدا رسول الله وتقيم الصلاة وتؤتي الزكاة وتصوم رمضان وتحج البيت إن استطعت إليه سبيلا.** قال: صدقت. قال [عمر]: فعجبنا له يسأله ويصدقه.

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 المسئول عنها بأعلم من السائل.**

قال: فأخبرني عن أمارتها. قال: **أن تلد الأمة ربثها وأن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان.**

قال [عمر]: ثم انطلق فلبثت مليا ثم قال لي: يا عمر أتدري من السائل؟ قلت: الله ورسوله أعلم. قال: **فإنه جبريل**

أتاكم يعلمكم دينكم

It is reported that Abd Allah ibn Omar (ra) said that his father Omar (ra) said: One day, while we were with the Prophet (pbuh) a man, with shining white clothes and jet black hair, appeared before us. We could see no indications of a journey on him and neither did anyone among us know him [to be a resident of *Medinah*]. [He kept advancing towards us] till he sat himself in front of the Prophet (pbuh). [So close was he to the Prophet (pbuh) that] his knees touched the Prophet's knees; he placed his hands on his [own] legs. He asked: 'Muhammad, inform me about *Islam*'. The Prophet (pbuh) replied: '*Islam* is that you bear witness that there is no god, except the One God and that Muhammad is the messenger of God; that you establish *Sala'h*; that you pay *Zaka'h*; that you fast during [the month of] *Ramadan*; and that you undertake the *Hajj* of the *Bayet Allah*, if you are in a position to do so³. He said: 'You are right'. Omar said: 'We were surprised at him. He asked the Prophet a question and then himself verified the Prophet's answer'.

Then he said: 'Inform me about *Iman*'. The Prophet (pbuh) said: '*Iman* is that you believe in God, His angels, His books, His prophets; the Final Day² and that you believe that the desirable and the undesirable events [in life] are all from God³. He said: 'You are right'.

Then he said: 'Inform me about *Ihsan*'. The Prophet replied: '*Ihsan* is that you serve God as if He was right in front of your eyes; for even if you cannot see Him, He definitely sees you⁴.

Then he said: 'Inform me about the Hour [when shall it happen?]' The Prophet (pbuh) replied: 'The person who is being asked is no more aware of it than the inquirer'.

Then he said: 'Tell me about its signs'. The Prophet (pbuh) replied: 'That the slave girl will give birth to the free woman⁵; that you shall see these bare footed, naked, and poor shepherds [of Arabia]⁶ competing with each other in making high buildings⁷.

Omar continued: Then he went away and I kept sitting there for quite some time. Then the Prophet (pbuh) said to me: 'Omar, do you know who this inquirer was?' I said: 'God and His messenger know best'. He said: 'It was Gabriel. He came to you to teach you [some important aspects of] your religion'.

General Notes:

1. The five stated elements are, in fact, the distinguishing observable elements of *Islam*.
2. Each of these elements of belief is referred to as the essential elements of Islamic belief in *Al-Baqarah* 2: 285.
3. This element of belief is the direct corollary of the belief in the omniscience of God and His absolute control over all the events that take place in the world.
4. i.e. to perform all the deeds of piety in the best of manners. In the manner in which man would have performed these deeds had he been able to physically see God watching him perform these deeds.
5. This seems to be a reference to the abolition of the institution of slavery. It refers to the time when a child born to a slave-girl would be a free person.
6. This is a reference to the prevalent poverty of the Arabs. This fact is substantiated by a clear reference to the Arabs in some of the variant texts of the same Hadith (see, for instance, *Ahmad Ibn Hanbal's* narrative no. 2926).
7. i.e. when the affluence of the then destitute Arabs would be manifested in their competing with each other in building sky scrapers.

Notes on the Text of the Narrative:

This narrative or a part of it, with minor variations, has been reported in *Bukhariy* (narrative no. 50 and 4499), *Muslim* (narrative no. 8, 9 and 10), *Tirmidhi* (narrative no. 2610), *Nasaa'iy* (narrative no. 2093, 3480, 4990 and 4991), *Abu Dawood* (narrative no. 4695), *Ibn Maajah* (narrative no. 63, 64 and 4044), *Ahmad ibn Hanbal* (narrative no. 184, 191, 367, 374, 375, 2926, 5856, 9497, 17207 and 17537), *Ibn Hibban* (narrative no. 159, 168 and 173), *Ibn Khuzaymah* (2244 and 2504), *Bayhaqi* (narrative no. 8393 and 20660), and *Ibn Abi Shaybah* (narrative no. 30309, 37557 and 37558). The preferred narrative is the one reported in *Muslim* (narrative no. 8).

In some narratives, as in *Muslim's* narrative no. 10, the narrator has started the narration with the words قال

"رسول الله صلى الله عليه وسلم سلوني فهابوه أن يستلوه فجاء رجل فجلس عند ركبتيه..." (i.e., 'The Prophet (pbuh) directed the people to ask him [about religious matters], but the people were afraid to ask. Then a man came and sat close to the Prophet's knees...').

In some narratives, as in *Nassaiy's* narrative no. 4991, the words "وضع يده على ركبتي رسول الله صلى الله عليه وسلم" (i.e., 'he placed his hands on the knees of the Prophet') have been reported, yet it clearly seems that this reporting is based on a misunderstanding of the words "وضع كفيه على فخذي" (i.e. "placed his hands on his [own] legs") on the part of some later narrator.

In some narratives, the sequence of the first two questions is altered. For instance, in *Bukhariy's* narrative no. 4499, the inquirer's first question is reported as regarding *Iman*, rather than *Islam*. Moreover, the wordings of the inquiry are also slightly altered. For instance, in *Bukhariy's* narrative no. 4499, the questions are reported as "ما الإيمان" (i.e., 'what is *Iman*?'), "ما الإسلام" (i.e., 'what is *Islam*?'), "ما الإحسان" (i.e., 'what is *Ihsan*?') and "متى الساعة" (i.e., 'when shall be the hour [of judgment]?') respectively; and in *Ahmad ibn Hanbal's* narrative no. 2926 as "حدثني ما الإسلام" (i.e., 'narrate to me what is *Islam*?'), "حدثني ما الإيمان" (i.e., 'narrate to me what is *Iman*?'), "حدثني ما الإحسان" (i.e., 'narrate to me what is *Ihsan*?') and "حدثني متى الساعة" (i.e., 'when shall be the hour [of judgment]?') respectively. While in some other narratives, as in *Muslim's* narrative no. 10, the question regarding the time of the Day of Judgment has been reported as "متى تقوم الساعة؟" (i.e., 'when shall the hour [of judgment] be established').

In some narratives, as in *Muslim's* narrative no. 9, the confirmation (صدقت) of the inquirer given at the end of each of the Prophet's response has been omitted.

There is also a slight variation of the nature of omission and/or addition on the part of the narrators in the reporting of the various answers. Some of the variations are given below:

Variations in the Reporting of the Answer Regarding *Islam*

- a. In some narratives, as in *Bukhariy's* narrative no. 4499, the response to the question regarding *Islam* is reported as: "أن تعبد الله ولا تشرك به شيئاً وتقيم الصلاة وتؤتي الزكاة المفروضة وتصوم رمضان" (i.e., 'that you worship God and refrain from ascribing anything to Him and that you establish *Sala'h*, pay the obligatory *Zaka'h* and fast during Ramadan').
- b. In some narratives, as in *Muslim's* narrative no. 9, the sentence "وتقيم الصلاة" (i.e., 'and establish *Sala'h*') has been reported as "وتقيم الصلاة المكتوبة" (i.e., 'and establish the obligatory *Sala'h*') and the sentence "وتؤدي الزكاة" (i.e., 'and pay *Zaka'h*') has been reported as "وتؤدي الزكاة المفروضة" (i.e., 'and pay the prescribed *Zaka'h*').
- c. In some narratives, as in *Muslim's* narrative no. 9, the words "سبيلاً وتحمج البيت إن استطعت إليه" (i.e., 'and you undertake the *Hajj* of the *Bayet Allah*, if you are in a position to do so') have been omitted. While in some narratives, as in *Nassaiy's* narrative no. 4991, only the words "إن استطعت إليه سبيلاً" (i.e., 'if you are in a position to do so') have been omitted, while in some other narratives, as in *Bayhaqiyy's* narrative no. 20660, these words have been reported as "إن استطعت السبيل" (i.e., 'if you find a way to do so').
- d. In some narratives, as in *Ahmad ibn Hanbal's* narrative no. 17207, fasting and *Hajj* have been omitted.

- e. In some narratives, as in Muslim's narrative no. 10, the Prophet (pbuh) is reported to have said " لا بالله شيئا وتقيم الصلاة وتؤتي الزكاة وتصوم رمضان تشرك God, establish *Sala'h*, pay *Zaka'h* and fast during Ramadan').
- f. In some narratives, as in *Tirmidhi's* narrative no. 2610, the Prophet (pbuh) is reported to have said " الزكاة وحج البيت وصوم رمضان شهادة أن لا إله إلا الله وأن محمدا عبده ورسوله وإقام الصلاة وإيتاء " (i.e., 'bearing witness that there is no god but the one true God and that Muhammad is His servant and messenger, establishing *Sala'h*, paying *Zaka'h*, undertaking Hajj of the *Bayet Allah* and Fasting during Ramadan.')
- g. In some narratives, as in *Ibn Majah's* narrative no. 63, the Prophet (pbuh) is reported to have said " إله إلا الله وأني رسول الله شهادة أن لا " (i.e., 'bearing witness that there is no god but the one true God and that I am his messenger.').
- h. In *Abu Dawood's* narrative no. 4697, the Prophet (pbuh) is also reported to have added the words " الجنابة الإغتسال من " (i.e., bathing after sexual contact.').
- i. In *Ahmad Ibn Hanbal's* narrative no. 374, the Prophet (pbuh) is reported to have said " إقام الصلاة وإيتاء " (i.e., 'establishing *Sala'h*, paying *Zaka'h*, Hajj of the *Bayet Allah*, Fasting of the month of Ramadan and bathing after sexual contact, all this is Islam.')
- j. In *Ahmad Ibn Hanbal's* narrative no. 2926, the Prophet (pbuh) is reported to have said " الإسلام أن تسلم " (i.e., 'Islam is that you submit yourself to God and that you bear witness that there is no god except the one true God and that Muhammad is His servant and messenger').
- k. In *Ibn Hibban's* narrative no. 173, these additional words have also been reported: " وتعتمر وتغتسل من " (i.e., 'and you undertake Umrah, bathe after sexual contact and perform thorough ablution').

In *Ahmad Ibn Hanbal's* narrative no. 374, the inquirer's confirmation following the Prophet's reply is seen as an indication of the inquirer's respect for the Prophet (pbuh). This implication is narrated in the words " قال القوم ما " (i.e., 'People said: We have not seen any person more respectful towards the Prophet (pbuh) than this man, it was as if he knew the Prophet (pbuh)').

In some narratives, as in *Nassa'iy's* narrative no. 4991, after the Prophet's reply, Gabriel is reported to have asked " إذا فعلت ذلك فقد أسلمت؟ " (i.e., 'If I do these things, would I enter Islam?') to which the Prophet (pbuh) is reported to have replied " نعم " (i.e., 'yes'). In *Ahmad Ibn Hanbal's* narrative no. 2926, after the Prophet's reply, Gabriel asked " فإذا فعلت ذلك فأنا مسلم؟ " (i.e., 'so, if I do these things, would I be a Muslim?'), to which the Prophet (pbuh) replied " إذا فعلت ذلك فقد أسلمت " (i.e., 'If you do these things, you would enter Islam.').

Variations in the Reporting of the Answer Regarding *Iman*

- a. In some narratives, as in *Bukhari's* narrative no. 4499, the response to the question regarding *Iman* is reported as: " الآخر أن تؤمن بالله ملائكته وكتبه ورسوله ولقائه وتؤمن بالبعث " (i.e., 'that you believe in God,

in His angels, in His books, in his prophets, in meeting Him and in the final resurrection.') omitting the words "بالقدر خيره وشره" (i.e., 'you believe that the desirable and the undesirable events [in life] are all from God') and adding the words "ولقائه" (i.e., 'and in meeting Him'). While in some other narratives, as, for instance, in *Bukhari's* narrative no. 50, this variation has been reported without the word "الآخر" (i.e., 'final') in the phrase "بالبعث الآخر" (i.e., the final resurrection').

- b. In some narratives, as for instance in *Muslim's* narrative no. 9, the word "وكتبه" (i.e., 'His books') is rendered as "كتابه" (i.e., 'His book').
- c. In some narratives, as for instance in *Muslim's* narrative no. 10, the words "وشره وتؤمن بالقدر خيره" (i.e., 'and that you believe that the desirable and the undesirable events are all from God') have been reported as "وتؤمن بالقدر كله" (i.e., 'and that you believe that all events are from God'). While in some narratives, as in *Nassai's* narrative no. 4990, this part is reported as "والقدر كله خيره وشره" (i.e., 'and in all events - desirable and undesirable - [as being from God]'). In some narratives, as in *Ibn Hibban's* narrative no. 168, these words have been reported as "والقدر خيره وشره حلوه ومره" (i.e., 'all events - desirable and undesirable, sweet and sour - [as being from God]'). In some narratives, as in *Ibn Hibban's* narrative no. 159, the words "والقدر خيره وشره" (i.e., 'and all events - desirable and undesirable - [are from God]') have been omitted.
- d. In some narratives, as in *Musnad Ahmad Ibn Hanbal's* narrative no. 184, the Prophet (pbuh) is reported to have said "تؤمن بالله وملائكته والجنة والنار والبعث بعد الموت والقدر كله أن" (i.e., 'that you believe in God, in His angels, in Paradise and Hellfire, in the resurrection after death and in all the events [being from God]').
- e. In *Ahmad Ibn Hanbal's* narrative no. 2926, the Prophet (pbuh) is reported to have said "الإيمان أن تؤمن بالحساب والملائكة والكتاب والنبیین وتؤمن بالموت وبالحياة بعد الموت وتؤمن بالجنة والنار بالله واليوم الآخر والميزان وتؤمن بالقدر كله خيره وشره" (i.e., 'Iman is that you believe in God, in the Day of Judgment, in the angels, in the Book, in the prophets, in death and in life after death, in Paradise and in Hellfire, in the [final] Judgment, in the balance [evaluating deeds] and in all the events - whether desirable or undesirable - [as being from God]').

In some narratives, as in *Nassai's* narrative no. 4991, after the Prophet's reply, Gabriel is reported to have added the asked "إذا فعلت ذلك فقد آمنت؟" (i.e., 'if I do these things, would I have believed?') to which the Prophet (pbuh) is reported to have replied "نعم" (i.e., 'yes'), while in *Ahmad Ibn Hanbal's* narrative no. 2926, the Prophet (pbuh) is reported to have replied with the words "إذا فعلت ذلك فقد آمنت" (i.e., 'if you do these things, you would then indeed have believed'). While in *Ahmad Ibn Hanbal's* narrative no. 5856 the same question of the inquirer is given in the words "فإذا فعلت ذلك فأنا مؤمن؟" (i.e., 'if I do these things, would I then be a believer?').

Variations in the Reporting of the Answer Regarding *Ihsaan*

- a. In some narratives, as in *Muslim's* narrative no. 9, the response to the question regarding *Ihsan* is reported as: "تعبد الله كأنك تراه فإنك إن لا تراه فإنه يراك أن" (i.e., 'that you worship God as if you see Him, because even if you do not see Him, He is most definitely seeing you.').
- b. In some narratives, as in *Muslim's* narrative no. 10, the Prophet (pbuh) is reported to have said "أن تكن تراه فإنه يراك تخشى الله كأنك تراه فأنت أن لا" (i.e., 'that you fear God as if you see Him, because even if you do not see him, He is most surely seeing you.').
- c. In some narratives, as in *Ahmad Ibn Hanbal's* narrative no. 184, the Prophet (pbuh) is reported to have said "تعمل لله كأنك تراه فإن لم تكن تراه فإنه يراك أن" (i.e., 'that you do your deeds for God as if you see Him, for even if you do not see Him, He is seeing you.'). The same response is also reported in *Ahmad Ibn Hanbal's* narrative no. 2926, with the exception of the words "فإن لم تراه" (i.e., 'for if you cannot see Him') which have been rendered as "فإن لم تره" (i.e., 'for if you cannot see Him').
- d. In some narratives, as in *Ahmad Ibn Hanbal's* narrative no. 17207, the Prophet (pbuh) is reported to have said "تعبد الله كأنك تراه فإنك إن كنت لا تراه فهو يراك أن" (i.e., 'that you worship God as if you see Him, because even if you do not see Him, He is seeing you').
- e. In some narratives, as in *Ahmad Ibn Hanbal's* narrative no. 5856, the Prophet is reported to have said "كأنك تراه فإن لا تك تراه فإنه يراك تخشى الله" (i.e., 'fear God as if you see Him, because even if you could not see Him, He is seeing you.').

In some narratives, as in *Ahmad Ibn Hanbal's* narrative no. 5856, after the Prophet's response the inquirer is reported to have asked "فإذا فعلت ذلك فأنا محسن؟" (i.e., 'if I do this, would I be a *Muhsin*?'), to which the Prophet (pbuh) is reported to have replied "نعم" (i.e., 'yes'), the same implication is reported slightly differently in some narratives, as in *Ahmad Ibn Hanbal's* narrative no. 17207, in which the inquirer is reported to have asked "فإذا فعلت ذلك فقد أحسنت؟" (i.e., 'if I do this, would I have done *Ihsan*?').

Variations in the Reporting of the Answer regarding the Day of Judgment

In some narratives, as in *Ahmad Ibn Hanbal's* narrative no. 5856, the question regarding the Day of Judgment and about its signs has been omitted.

In some narratives, as in *Nassaiy's* narrative no. 4991, when Gabriel asked about the timing of the Day of Judgment, the Prophet (pbuh) lowered his head and did not respond. Gabriel asked the question again, to which, once again, the Prophet (pbuh) did not respond. At this Gabriel asked the question a third time. *Nassaiy's* narrative no. 4991 reports this part as "قال يا محمد أخبرني متى الساعة؟ قال فنكس فلم يجبه شيئاً ثم أعاد فلم يجبه شيئاً فقال ما المسئول عنها بأعلم من السائل" (i.e., 'He asked: O Muhammad inform me about when shall be the Hour [of judgment]? [The narrator] said that the Prophet lowered his head and did not respond. He repeated, but the Prophet did not respond. Then he repeated once again, but the Prophet did not respond. Then the Prophet raised his head and said that the inquired is no more knowledgeable [about it] than the inquirer.'). In *Ahmad Ibn Hanbal's* narrative no. 2926, in response to the question regarding the timing of the Day of Judgment, the Prophet (pbuh) replied "سبحان الله في خمس من الغيب لا يعلمهن إلا هو إن الله عنده علم الساعة ويزل الغيث ويعلم ما في الأرحام وما تدري نفس ماذا تكسب غداً وما تدري نفس بأي أرض تموت إن الله عليم خبير" (i.e., 'God is clear of all fault. In relation to five things, which are from among the hidden things, no one knows anything except God: Indeed with God is the knowledge of the Hour [of judgment]; He pours the rain; He

knows what is in the wombs; No one knows what he shall earn the next day; And no one knows where shall he die. Indeed God is knowledgeable, aware.')

In contrast to the preferred text, in which the inquirer has asked about the signs of the Day of Judgment, in *Bukhariy's* narrative no. 4499, in response to the question regarding the timing of the Day of Judgment, the Prophet (pbuh) himself continues to tell the signs of the Day. There are however, some variations in the reporting of the signs of the Day of Judgment. Some of these important variations are as under:

- a. In some narratives, as in *Bukhariy's* narrative no. 4499, the first sign has been rendered as: "إذا ولدت" (i.e., 'when this woman will give birth to the free woman. This, then, is among its signs.'). In some narratives, as in *Bukhariy's* narrative no. 50, this sign has been rendered as: "إذا ولدت الأمة ربها" (i.e., 'when this slave girl will give birth to the master'). In some narratives, as in *Muslim's* narrative no. 10, the first sign has been reported in the words "إذا رأيت المرأة تلد ربتها" (i.e., 'when you shall see that this woman bears the free woman'). In *Ahmad Ibn Hanbal's* narrative no. 184, this sign has been reported in the words "وولدت الإماء رباتهن" (i.e., 'and these slave women will bear free women').
- b. In some narratives, as in *Bukhariy's* narrative no. 4499, the second sign has been rendered as: "وإذا" (i.e., 'when these bare-feet and naked [Arabs] shall become rulers of people, this then is one of its signs.'). In some narratives, as in *Bukhariy's* narrative no. 50, the same sign has been rendered as: "وإذا تطاول رعاة الإبل البهم في البنيان" (i.e., 'when these cattle and camel grazers start competing in making high-rise buildings.'). In *Ahmad Ibn Hanbal's* narrative no. 184, this sign has been reported in the words "إذا العراة الحفاة العالة رعاء الشاء تطاولوا في البنيان" (i.e., 'when these naked, bare-feet, destitute shepherds start competing with each other in making high-rise buildings.'). In *Ahmad ibn Hanbal's* narrative no. 17207, the second sign has been reported as "ويطول" (i.e., 'the builders start making high rise buildings and these destitute and coarse become the leaders of people.').
- c. In some narratives, as in *Muslim's* narrative no. 9, three rather than two signs have been mentioned in the words "أشرطها ولدت الأمة ربها فذلك من أشرطها وإذا كانت العراة الحفاة رؤوس الناس فذلك من إذا" (i.e., 'when the slave girl gives birth to the free woman, this then is one of its signs; When these naked, bare-footed become the leaders of people, this then is one of its signs; And when these cattle grazers start competing in making buildings, this then is one of its signs.'). The same is the case in *Muslim's* narrative no. 10. However, in *Muslim's* narrative no. 10, the second sign has been reported as "وإذا رأيت الحفاة العراة الصم البكم ملوك الأرض" (i.e., 'when you see these bare-footed, naked, deaf, dumb [people] become kings in the land.'). In some narratives, as in *Ahmad ibn Hanbal's* narrative no. 2926, the word "الجياع" (i.e., 'hungry') has also been added to "الحفاة العراة العالة" (i.e., 'bare-footed, naked, destitute'), while in *Ahmad ibn Hanbal's* narrative no. 9497, the word "الجفاة" (i.e., 'coarse') is also added.
- d. In *Ahmad Ibn Hanbal's* narrative no. 2926, the inquirer is also reported to have asked "يا رسول الله ومن" (i.e., 'Prophet of God, who are these shepherds, the bare-footed,

the hungry and the destitute?", to which the Prophet (pbuh) is reported to have answered "العرب" (i.e., 'the Arabs'). While in *Ahmad ibn Hanbal's* narrative no. 17207, in response to a similar question, the Prophet (pbuh) is reported to have said "العريب" (i.e., 'the Arabs').

- e. In some narratives, as in *Nassaiy's* narrative no. 4991, the sequence of the reporting of these signs has been altered.

According to *Ahmad ibn Hanbal's* narrative no. 17207, when the Prophet (pbuh) told the inquirer that no one knew about the timing of the Day of Judgment, the inquirer, rather than the Prophet (pbuh), informed about some signs of the Day of Judgment. The referred part of the narrative reads thus:

يا رسول الله ان شئت حدثتك بعلامتين تكونان قبلها فقال حدثني فقال إذا رأيت الأمة تلد ربها ويطول أهل البنيان بالبنيان وعاد العالة الحفاة رؤوس الناس قال ومن أولئك يا رسول الله قال العريب

'Prophet of God, if you desire, I will tell you about two of the signs that shall be manifested before it. He replied: tell me. He said: When you see the slave girl giving birth to the free woman; and when you see the builders making high rise buildings; and when you see the destitute, the bare-footed shall becoming leaders of the people. Someone asked: Who are these, O Prophet of God. He replied: the Arabs.'

In some narratives, as, for instance, in *Bukhariy's* narrative no. 4499, after mentioning the signs of the Day of the Judgment, the narrator, without specifying whether the Prophet (pbuh) said these words or not, has added the words: "في خمس لا يعلمهن إلا الله إن الله عنده علم الساعة ويتزل الغيث ويعلم ما في الأرحام" (i.e., 'Among five things that no one knows except God are: Indeed with God alone is the knowledge of the Hour of Judgment; He pours down the rains; and He knows what is in the wombs'). However, in some narratives, as, for instance, in *Bukhariy's* narrative no. 50, it is mentioned that these words were spoken by the Prophet (pbuh). In some narratives, as for instance in *Muslim's* narrative no. 9, there is also an addition of the words "وما تدري نفس ماذا" (i.e., 'and no one knows what shall he earn the next day and no one knows shall he die').

In some narratives, as in *Nassaiy's* narrative no. 4991, before leaving the scene, the person said "لا. والذي بعث محمدًا بالحق هدى وبشيرا ما كنت بأعلم به من رجل منكم" (i.e., 'No. By Him, Who has sent Muhammad with a just purpose, as a guide and as a bearer of good tidings, I am not aware of it any more than any of the men among you').

In some narratives, as in *Tirmidhi's* narrative no. 2610, the words "قال: ثم انطلق فلبثت مليا ثم قال لي: يا عمر" (i.e., 'He said: then he left and I kept sitting there for quite some time. Then the Prophet asked me: Do you know who the inquirer was?') have been replaced with "قال عمر: فلقيني النبي صلى الله عليه وسلم بعد ذلك بثلاث فقال يا عمر هل تدري من السائل؟" (i.e., 'Omar said: the Prophet met me three days after the incident and said: Omar, do you who the inquirer was?'). While in some narratives, as in *Nassaiy's* narrative no. 4990, this part has been reported as "قال عمر: فلبثت ثلاثا ثم قال لي رسول الله صلى الله عليه وسلم: يا عمر هل تدري من السائل؟" (i.e., 'Omar said: Three days passed by. Then the Prophet (pbuh) asked me: Omar, do you know who the inquirer was?').

In some narratives, as, for instance, in *Bukhariy's* narrative no. 4499, after the man had left, the Prophet (pbuh) is reported to have directed the Muslims to go after him and to bring him back. However, people could not see a

trace of him. At this, the Prophet (pbuh) declared that it was Gabriel, who had come to teach people some important aspects of their religion. Thus, the following words are added at the end of *Bukhari's* narrative no.

4499: "ثم انصرف الرجل فقال ردوا علي فأخذوا ليردوا فلم يروا شيئا فقال هذا جبريل جاء ليعلم الناس دينهم" (i.e.,

'then the person left. Then the Prophet said: Return him to me. People started looking for him to return him [to the Prophet] but could not find any trace of him. Then the Prophet said: He was Gabriel, who had come to teach people their religion.'). While in some narratives, as in *Tirmidhi's* narrative no. 2610, the Prophet is reported to

have said "ذاك جبريل أتاكم يعلمكم معالم دينكم" (i.e., 'that was Gabriel. He had come to teach you some important aspects of your religion.'). While in some narratives, as in *Nassai's* narrative no. 4990, the Prophet

(pbuh) is reported to have said "فإنه جبريل عليه السلام أتاكم ليعلمكم أمر دينكم" (i.e., 'It was Gabriel (pbuh), he had come to teach you an aspect of your religion.'). In some narratives, as in *Muslim's* narrative no. 10, when

the people returned without being able to find him, the Prophet (pbuh) is reported to have said "هذا جبريل أراد

"قال علي" (i.e., 'this was Gabriel. He had wanted to teach you, as you hesitate in asking questions.').

In *Ahmad Ibn Hanbal's* narrative no. 184, subsequent to Gabriel's departure, the narration continues as "قال علي

"الرجل فطلبوه فلم يروا شيئا فمكث يومين أو ثلاثة" (i.e., 'the Prophet said: Bring the person to me. People started looking for him but could not find him. The Prophet waited for two or three days.').

In some narratives, as in *Nassai's* narrative no. 4991, it is mentioned that Gabriel came in the guise of one of the companions of the Prophet (pbuh), named Dahya Al-Kalbiy. While in *Ahmad Ibn Hanbal's* narrative no. 374, the Prophet (pbuh) is reported to have said "هذا جبريل جاءكم يعلمكم دينكم ما أتاني في صورة إلا عرفته غير هذه

"الصورة" (i.e., 'this was Gabriel, he had come to teach you your religion. Every time he came to me in a guise, I recognized him, except this once.').

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