

ḤADĪTH OF JIBRĪL: ETIQUETTES OF KNOWLEDGE

1.0 The importance and virtue of knowledge.

- 1.1 Islam attaches utmost importance to seeking knowledge, so much so that the very first command ever revealed was to read.
- 1.2 Islam honours and elevates the person who has Iman over one who does not, and the one who learns over the one who does not.
- 1.3 Even an animal which is domesticated and taught has been preferred over one which has not. This is shown by the fact that an animal killed by a hunting dog which has been trained is Halal, whereas the same animal killed by a wild dog remains Haram.
- 1.4 Everybody benefits from a learned person, his impact is felt by every type of creation. This is why the angels and the animals such as fish, ants, birds and even a lizard in its hole seek forgiveness for the learner and teacher.

2.0 Types of knowledge.

- 2.1 Praiseworthy knowledge: What people need to live Successfully and advance their worldly lives. This is a communal obligation.
More important is what people requires to be successful In the Hereafter. This is an individual obligation.
- 2.2 Permitted knowledge: What an individual may benefit from in terms of growth and insight, as long as it does not entail Haram or distract from an obligation.
- 2.3 Impermissible knowledge: Everything which corrupts the individual, harms his/her religion or bring harm to creation.

3.0 Types of people with regards to knowledge and actions.

- 3.1 The one who Allah has guided to knowledge and actions.
- 3.2 The one who does not learn nor act.
- 3.3 The one who has performs actions, but lacks knowledge.

NOTES

3.4 The one who has knowledge, but does not act upon it.

4.0 Etiquettes of knowledge.

4.1 *"We were sitting with the Prophet ﷺ one day..."*

4.1.1 The Prophet ﷺ - as a teacher – would sit with his Students (the Companions).

4.1.2 The teacher having a reserved or elevated place.

4.2 *"There appeared a man, wearing extremely white clothes."*

4.2.1 Dressing appropriately when attending a gathering of knowledge.

4.3 *"His hair was extremely black."*

4.3.1 Seeking knowledge when young.

4.4 *"Nobody amongst us knew him."*

4.4.1 Not asking private questions or questions of no benefit.

4.5 *"He sat close to the Prophet ﷺ until his knees were touching his knees."*

4.5.1 Being enthusiastic and focused when learning.

4.6 *"He placed his hands on his thighs."*

4.6.1 Maintaining a respectful posture.

4.6.2 Appropriate greeting when entering a gathering of knowledge.

4.6.3 Seeking permission.

4.6.4 The learner being treated with honour and kindness.

NOTES

4.7 “O Muhammad...”

- 4.7.1 Why angel Jibril addressed the Prophet ﷺ with his name.
- 4.7.2 Using respectful names when addressing the teacher.

4.8 “Inform me about Islam”

- 4.8.1 Showing your thirst for learning.
- 4.8.2 Prioritising your knowledge.

4.9 “Islam is that you testify...”

- 4.9.1 Being concise when teaching.
 - 4.9.2 Making knowledge accessible for the learner.
 - 4.9.3 Beginning with the most important aspects of knowledge.
 - 4.9.4 *“The one being questioned knows no more than the one asking the question.”*
 - 4.9.5 The danger of speaking without knowledge.
 - 4.9.6 Half of knowledge is saying “I do not know”
- 4.10 *“O ‘Umar, do you know who the questioner was?”*
- 4.10.1 The teacher asking students probing questions.

4.11 *“Allah and His Messenger know best”.*

- 4.11.1 Ascribing knowledge to others.
- 4.11.2 When can knowledge be ascribed to the Prophet ﷺ?

4.12 *“Verily, it was Jibril who came to teach you your religion”.*

- 4.12.1 Asking questions on behalf of others.

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