

JIBREEL STORIES



BY SULTAN-UL-WAIZEEN
MAULANA ABUL NOOR
MUHAMMAD BASHIR

TRANSLATED BY
SHAHID HUSSAIN

A unique collection of eighteen stories
relating to Sayyiduna Jibreel and his relationship
with the Messenger of Allah,
Peace and Blessings of Allah be upon him

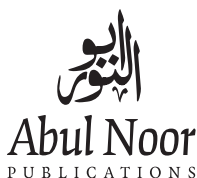
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ISBN 978-0-9571096-0-5

First Edition, 2012



Leicester, United Kingdom

Contact: sih5@yahoo.co.uk

OUTSTANDING 

Design, printed & bound in the UK by OUTSTANDING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, most Merciful, most Kind

'Say (O Prophet), 'Anyone who is an enemy of Jibreel he was the one who brought it down upon your heart, by the authority of Allah, confirming what came before it, as guidance and good news for the believers. Anyone who is an enemy of Allah and His angels and His Messengers and Jibreel and Mikaeel, then verily Allah is an enemy of the rejecters.'

(2:97-98)



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Introduction

I am truly honoured and thankful for being given the opportunity to introduce the English rendition of *Jibreel Stories*, written by Sultanul Wa'izeen Maulana Abul Noor Muhammad Bashir and translated by Shahid Hussain.

Stories and narrations relating to the Archangel Jibreel (عليه السلام) are of paramount importance to Muslims for several reasons. Firstly, because he was the prime deliverer of *Wahy* (Divine Revelation) to the Beloved Prophet (ﷺ), we can begin to better appreciate the relationship between Allah and His Prophet (ﷺ). Secondly, Jibreel's (عليه السلام) role and service was not limited to our Prophet (ﷺ) alone; he met and served previous prophets and messengers too. It was Jibreel (عليه السلام) who blew the spirit (*Ruh*) into Mary (peace be upon her) which subsequently led to the miraculous birth of Jesus (عليه السلام). It was Jibreel (عليه السلام) who saved the sacrifice of Ibrahim's son (عليه السلام) and replaced Ismail (عليه السلام) with a sheep. Therefore, studying his life means we are given a more in-

depth insight into Islam prior to the physical appearance of our Prophet ﷺ. Thirdly, Jibreel عليه السلام *per se* is a great and revered character in Islam, mentioned on several occasions in the Holy Quran. In fact, such is his rank amongst the angels that Allah has mentioned the angels in general and then coupled it with the mention of Jibreel عليه السلام separately. The Night of Power (Lailat al-Qadr), for instance, is described as the night when ‘the angels descend and the *Ruh* (Jibreel عليه السلام) by Allah’s permission with all decrees.’ This literary style employed by Allah highlights the fact that though he is undoubtedly an angel, his rank and status warrants a separate mentioning by name.

Imam Abu Abdullah Muhammad bin Ahmad al-Ansari al-Qurtubi (d. 671 A.H.), a prominent commentator of the Holy Quran, defines the different pronunciations of the actual name *Jibreel* عليه السلام in his exegesis. He writes that there are ten different variations (i) Jibrīl; this variation is favoured by the people of Hijaz (ii) Jabrīl; this is the opinion of Hasan and Ibn Kathir (iii) Jabra’īl; as favoured by the people of Kufa (iv) Jabra’il (v) Jabra’ill (vi) Jabrā’īl; as stated by Ikrama (vii) Jabrā’īl (viii) Jabra’yīl (ix) Jabra’in (x) Jibrīn; this is the variation offered by Banu Asad.

Imam al-Qurtubi adds that the linguists differ as to whether Jibreel عليه السلام is actually an Arabic word or not.

Similarly, there is a dispute as to whether the name is a compound of two parts; *Jibr* and *Eel*. Many believe that *Jibr* means ‘servant’ and *Eel* refers to Allah, and collectively the name translates as ‘the servant of Allah.’

In the famous and oft-recited ‘Durud Taaj’, Jibreel عليه السلام is described as the ‘servant of the Beloved Messenger’ (*‘Wa Jibreelu Khaadimuhu’*). Rather than an eloquent exaggeration with little basis, this statement is an established fact with sound evidence to support its authenticity. In a Hadith, we are informed that the Prophet ﷺ once removed his sandals. The Companions observed the Prophet’s ﷺ actions and they too removed their footwear. Upon seeing this, the Prophet ﷺ asked them why they removed their footwear, since he had not told them to do so. Humbly, the Companions replied that they were merely following his actions. The Prophet ﷺ replied: ‘I removed my sandals because Jibreel عليه السلام just came to me and informed me that there is something harmful in them.’

Two things are deduced from this beautiful narration. Firstly, we learn the true extent to which the Companions adhered to the actions of the Beloved Messenger ﷺ. Even when the Prophet ﷺ performed a small act like removing his sandals, the Companions were eager to follow his Sunnah

and example. Secondly, the role of Jibreel (عليه السلام), in relation to the Prophet (ﷺ), was not simply to bring revelation to him from Allah. Rather, his role was to comprehensively and extensively serve the Beloved Messenger (ﷺ). This meant that even when the sandals of the Prophet (ﷺ) contained something harmful and uncomfortable; it was part of the role and job description of Jibreel (عليه السلام) to alleviate such unease from him.

I have no doubt that readers will appreciate the importance of this publication and that our Muslims, young and old, will benefit from these heart-warming and faith-strengthening stories of Jibreel (عليه السلام). May Allah make this work a means of forgiveness and mercy for the author and translator, Ameen.

Hafiz Muhammad Ather Shahbaz Hussain al-Azhari
Muharram 1433 Hijri /December 2011

Durud Taaj

O Allah!

Send blessings and peace

Upon our Master and Patron Muhammad,

The Owner of the Crown and the Ascent

And the Buraq and the Standard,

The Repeller of affliction

And disease and drought and illness and pain,

His name is written on High served

And graved in the Tablet and Pen,

The Leader of all Arabs and non Arabs,

Whose body is sanctified, fragrant
And pure illuminated in the House and Sanctuary,
The Sun of brightness,
The full Moon in darkness,
The Foremost One in the Highest fields,
The Light of Guidance,
The Cave of refuge for mortals,
The Light that dispels the Night,
The Best-Natured One, the Intercessor of Nations,
Allah is His Protector,

Jibreel is his Servant.

The Buraq is his Mount the Ascent is his Voyage,

Two bow lengths or nearer is his desire ,

His desire is his Goal, and he has found his goal.

The Master of the Messengers,

The Seal of the Prophets,

The Intercessor of Sinners,

The Friends of strangers,

The Mercy of the worlds,

The comfort of those that burn with love,

The goal of those who yearn,

The Sun of Knowers, the Lamp of Travellers,

**The Light of those brought near,
the Friend of the poor**

And destitute, the Master of Humans and Jinns,

**The Prophet of the Two Sanctuaries, the Imam of the
Two Qiblas, Our means in the two worlds,**

The Owner of *Qaba Qausain*,

**The Beloved of the Lord of the Two Easts
and Two Wests,**

The Grandfather of Al Hasan and Al Hussain,

Our Patron and the Patron of Humans and Jinns,

Abul Qasim Muhammad son of Abdullah,

A Light from the Light of Allah

**O you who yearn for the light of His Beauty Send
Blessings and utmost Greetings of Peace upon him
and his family.**

Why was Jibreel عليه السلام created?

Sidi Abdul Aziz Ad-Dabbagh, may Allah be pleased with him,
in *Al-Ibreez Sharif* writes:

*‘Wa Sayiduna Jibreel alayhis salaam innama khuliqa le
khidamattun nabi sallal laahu alaihi wasallam’*

**‘Sayyiduna Jibreel عليه السلام was created in order to serve
the Prophet of Allah ﷺ’**

The Poet Hassan Mian expresses this fact in the following way:

*Khuda neh jab Azal mein nehmateh taqseem farma’ee
Likhee Jibreel ki taqdeer mein khidmat Rasool ki*

**In the beginning when Allah distributed
His divine favours and blessings
He wrote in Jibreel’s عليه السلام favour
the service of Muhammad ﷺ**

Ad-Dabbagh states further that if Jibreel ؑ was to have lived for hundreds and thousands of years before he was created, he would not have attained even a fourth of the knowledge that the Messenger of Allah ﷺ has. Furthermore, the honour and status Jibreel ؑ has is due to the company (*Suhba*) of the Prophet of Allah ﷺ.

Jibreel's عليه السلام age

The Prophet of Allah ﷺ once asked Jibreel عليه السلام about his age. Jibreel عليه السلام replied: “O Prophet! I don’t know my exact age but I can tell you that there is a star in the fourth heaven which appears after every seventy thousand years. I have seen that star shine seventy thousand times.” The Prophet of Allah ﷺ said: “I swear by the honour of my Lord, I am that star.”

(Ruhul Bayan)

Allah says in the opening verse of the Holy Quran ‘All perfections are for Allah, Lord of the worlds.’ And when He praises His Messenger He says “We have not sent you but as a mercy to all the worlds.” Allah is Lord of the worlds and Muhammad is the mercy to all the worlds. In Arabic *Alameen* is the plural of *Alam* – world. For every world that exists, Allah is its Lord, Creator, Sustainer and for every world that exists Prophet Muhammad ﷺ has been sent as a mercy towards it. The Prophet’s ﷺ mercy extends to all of creation from the beginning of time because ever since the beginning of creation

there has been a world and there cannot be for one moment where there exists a world and the Prophet of Allah ﷺ was not sent as a mercy for it.

The meaning of the word *Rabb* is to cherish, sustain. Allah the Almighty has used this word in the Quran for Himself but he has also described parents as *Rabb*.

**‘O my Lord! Have mercy on both of them
as they brought me up (*Rabbayaani*) when I was an infant.’**

(17:24)

Allah describes parents as *Rabb* because parents have love and care for their children. If such qualities did not exist then Allah would have never called them *Rabb*. The affection, love and care in parents are a sign of their mercy towards their children. Hence to be a *Rabb*, mercy is also needed. Before Allah made known His Mastery of all the worlds, He created the mercy for all the worlds. If the mercy to all the worlds was not created then the Lord of all the worlds would not have been known and would have remained hidden. A Hadith Qudsi recorded by Shaykh Ahmad Sirhindi (may Allah be pleased with him) in his well known *Maktubaat* says: “O beloved! If you did not exist I would not have revealed My Lordship.” This Hadith Qudsi shows that Allah made his Lordship known by creating the Mercy to all the worlds first.

Allah's first creation

Abd al-Razzaq has reported with his chain of transmission from Jabir ibn Abdullah al-Ansari ؓ that: "I asked: Ya Rasoolallah! May my father and other be sacrificed for you! Tell me of that which Allah created before anything else? He said: "O Jabir verily Allah created the light (*Noor*) of your Prophet Muhammad ؐ from His *Noor*, before He created anything else. And this *Noor*, (of your prophet), remained by the power of Allah as long as Allah willed and at that time there was neither the tablet (*Lawh*), nor the pen (*Qalam*), no paradise (*Jannah*), no hell (*Naar*), and neither any angel. None of the heavens and nor the earth, neither the sun, nor the moon, nor human or jinn existed. When Allah wished to create something else, He made four parts of that *Noor*. From the first part He created the pen (*Qalam*); from the second the tablet (*Lawh*); from the third the throne (*Arsh*) and He divided the fourth part into four more. From the first of this fourth part He created the bearers of the throne (*Arsh*); from the second He created the footstool (*Kursi*); from the third the rest of the angels and He divided the fourth part into four more; from the first He created the heavens; from the second He created the earth; from the third He created paradise and hell; and He divided the fourth part into four more; from the first he created the light of the believer's (*mu'min*) eyes; from

the second part the light in their hearts; from the third part the light of solace and that is the *Kalima: La ilaha Illallah Muhammadur Rasoolallah*."

We learn from this extraordinary account that the first creation was the *Noor-e-Muhammadi* and this had to be because he is *Rahmatul lil alameen*, Mercy of all the worlds. By the act of creation Allah's *Rabubiyyat*, (the quality of being the sustainer, cherisher and preserver) became known and for this to be known, *Rahmat* had to exist. In other words, *Rahmat* had to be in existence for Allah's Lordship to be known. The beginning of creation had to begin with the *Noor* of the Prophet of Allah ﷺ otherwise there would have been a moment when a world existed without him being sent as a mercy to it. As Allah says in the Quran that "And we have sent you not but as a Mercy to all the worlds" therefore it is imperative that the Prophet of Allah ﷺ was created first. It is Allah's will that the *Noor* of this Mercy to all the worlds was created first and then the rest of creation was made thereafter. Jibreel ؑ is also part of Allah's creation. His creation was after that of the Messenger of Allah ﷺ despite the fact that the angels were created long before Adam ؑ was. Despite living for millions of years as the Hadith illustrates, Jibreel ؑ came after the *Noor* of Sayyiduna Muhammad Mustafa ﷺ.

Rays of Noor

In the commentary of *Sahih al-Bukhari*, Imam Qastalani, may Allah be pleased with him, in narrating the *Noor* Hadith says that when Allah created the *Noor-e-Muhammadi* ﷺ, time did not exist, nor did the *Lawh* or *Qalam* the *Arsh* or *Kursi* nor *Jannat* or *Jahannam*. There was absolutely nothing but Allah and the *Noor-e-Muhammadi*. When Allah intended to create the rest of creation He divided the *Noor-e-Muhammadi* into four parts:

- From the first part He created the pen (*Qalam*)
 - From the second part He created the preserved tablet (*Lawh Mahfooz*)
 - From the third part He created the throne (*Arsh*)
 - From the fourth part He divided into four further parts
-
- The first portion He created the Bearers of the *Arsh* (Throne)
 - The second portion He created the *Kursi*
 - The third portion He created all the angels
 - The fourth portion He divided into four further parts
-
- The first part He created the heavens
 - The second part He created the earth
 - The third part He created the *Jannat* and *Jahannam*
 - The fourth part He divided into four further parts

- The first part He created the *Noor* of the eyes of the Believers
- The second part He created the light of *Marifat* (gnosis) in their hearts
- The third part He created the light of solace and that is the Kalima: La ilaha Illallah Muhammadur Rasoolallah ﷺ.

(*Al-Mawahib al-Laduniyya*)

We learn from this that the *Noor-e-Muhammadi* ﷺ has precedence over all creation because all creation is a result of his Noor. Imam Qastalani's narration illustrates clearly that all of creation has come into being because of *Noor-e-Muhammadi* ﷺ.

***Bashariyat* (human nature) of the Prophet ﷺ**

The Prophet of Allah ﷺ was created before Jibreel (عليه السلام) and he was created before Adam (عليه السلام) and we know that our Prophet ﷺ was in existence before Adam (عليه السلام) was created. The Prophet of Allah ﷺ was Prophet before man was made as the following Hadith testifies. "I was Prophet when Adam (عليه السلام) was still between water and clay." The *Noor-e-Muhammadi* shone well before Adam (عليه السلام) was created. If *Bashariyat* (humanness) were a requirement of Prophethood, then this process would have started with Adam (عليه السلام). But as the Prophet of Allah ﷺ

said: “I was Prophet when Adam ﷺ was still between soil and water.” *Bashariyat* is not a condition but for our guidance, it is necessary for prophets to come in the garb of humanness. Hence the reality of the Prophet of Allah ﷺ is *Noor*, but we know him and recognise him in his human form. Prophethood then is not dependent on *Bashariyat* but for the sake and guidance of mankind, Allah made it a requirement.

Temporary humanness

Imam Waasti, may Allah be pleased with him, in his commentary of the verse “...The hand of Allah is over their hands...” (48:10) says that Allah gives us the news that His Prophet’s ﷺ humanness is temporary and not permanent. He like most other scholars of Ahle Sunna wal Jama’a is of the belief that the Prophet’s ﷺ humanness is temporary and not real.

The Prophet’s ﷺ eating & drinking

The people who say that the Prophet of Allah ﷺ is only human point out that he too like us ate and drank. Hence there is no

difference between him and us. Without doubt the Messenger of Allah ﷺ ate and drank, but his eating and drinking was of a different nature. First of all, the Prophet of Allah ﷺ is not dependent on food as he said: “I am not like you. In the night my Lord feeds me with His sustenance” (*Bukhari*). When the Prophet of Allah ﷺ is provided by the Lord Almighty directly what need then for worldly food? So why did the Prophet ﷺ eat and drink? The simple reason for this was to establish a Sunnah so that his Ummah could eat and drink. By eating and drinking he told us what Halal is and what is Haram, what is liked and what is disliked. In the commentary of *Sahih al-Bukhari*, Imam Qastalani, may Allah be pleased with him, says: “The Prophet of Allah’s ﷺ outward appearance is human but his inward (and natural) state is *Malakuti* (angelic). The human traits like eating, drinking, sleeping he adopted was not out of his personal need but it was solely for the benefit of his followers and believers so that they could live normally.” In other words if he did not eat and drink then eating and drinking for his followers would have been forbidden. He ate not out of need but out of love and compassion for his Ummah so that they could live comfortably. If the Prophet of Allah ﷺ did not eat we would not know what was permissible and what was forbidden. The Prophet of Allah ﷺ came as *al-Mu’allim*, the teacher of Mankind.

Maulana Rumi's observation

Maulana Rumi, may Allah be pleased with him, in his *Masnawi* says:

**Whatever we eat eventually turns into waste
But whatever he ate turned into Noor**

The Mother of the Believers Sayyida Aisha رضي الله عنها says that she said to the Prophet of Allah ﷺ: “Ya Rasoolallah! When you go to relieve yourself there is no waste. Instead I find a beautiful smell.” The Prophet of Allah ﷺ replied: “Don’t you know that my body was created with the people of Paradise, whatever comes out, the earth consumes it.” (*al-Khasa’is al-Kubra*)

In another narration the Prophet of Allah ﷺ said that the earth consumes the human waste of all prophets so that nobody can see it. We challenge people to bring even a fabricated Hadith saying that somebody has seen the waste of the Prophet ﷺ. The people who maintain that they are of the likeness of the Prophet ﷺ are dirty themselves.

The Wahhabi's Jewish-like misdemeanours

Tafsir Ruhul Bayan is an exegesis of the Holy Quran in the Arabic language by Shaykh Allama Ismail Haqqi, may Allah be pleased with him. It is a commentary that is authenticated and is regarded as one of the most famous commentaries of the Holy Quran. Moreover the Tafsir is classical in the sense that it affirms the beliefs and doctrines of Ahle Sunnah wal Jama'a. On the orders of the Wahhabi regime, a scholar in Makkah by the name of Shaykh Muhammad Ali Saabooni Najdi removed all passages in *Ruhul Bayan* that authenticated the beliefs of Ahle Sunnah and was in direct contradiction to those purported by Muhammad bin Abdul Wahhab Najdi. Having 'edited' the Tafsir the volumes were re-launched in Saudi Arabia. A fellow scholar sent me a copy of the revised *Ruhul Bayan* from there. I examined the book and found that the Wahhabis had blatantly imitated the Jews by removing and tampering with the classical texts. They had removed the story of Jibreel (عليه السلام) and the vision of the star because the story was in clear contradiction to the heretical Najdi beliefs. The story illustrates that the Prophet of Allah (ﷺ) is made of *Noor* and that he was the first of creation, something that Wahhabis can never accept. Furthermore the commentary on the verse of the Quran "The hand of Allah is over their hands..." was removed as it stated the words of Allama Ismail Haqqi that

the Prophet of Allah's ﷺ humanness was temporary and not real. The Wahhabi's who have nothing but contempt for the Beloved of Allah ﷺ tampered the classical texts of Islam such as *Tafsir Ruhul Bayan* to suit their needs.

The Prophet ﷺ accepts a person's Islam on the condition of praying only two daily prayers

In the *Musnad* of Imam Ahmad, may Allah be pleased with him, we find a Hadith in which a man came to the Prophet of Allah ﷺ and said that he was willing to embrace Islam but on the condition that he prayed two of the daily prayers and not the obligatory five. The Prophet of Allah ﷺ accepted it and made him read the *Kalima*.

This Hadith clearly demonstrates the authority which Allah Almighty has given to the Prophet ﷺ. Everyone knows that Islam requires praying five times a day; a fact established from the Quran and Sunnah but here the Messenger of Allah ﷺ exercised his authority in accepting the Islam of a person who would only pray twice a day. The same person a while later told the Prophet of Allah ﷺ that he would now pray five times a day.

Muhaddith Aazam Maulana Muhammad Sardar Ahmad of

Faisalabad wrote to me saying that he purchased the *Musnad* of Imam Ahmad and read it from cover to cover but could not find the Hadith about the acceptance of Islam on two daily prayers. He wrote to me asking for the reference page of the Hadith from my copy, which I duly gave to him. He again looked at his copy and did not find the narration. The reason why he could not find it was because the Wahhabis published the copy he purchased. They had reprinted the *Musnad* of Imam Ahmad and removed this Hadith because it illustrated the authority of the Prophet of Allah ﷺ. The Wahhabis of the Indian Subcontinent spent thousands of rupees just to remove this narration. Similarly a Wahhabi sponsored bookstore in Karachi reprinted *Gunya al-Talibeen*. In it they removed the Hadith saying that Taraweeh prayer in Ramadan is twenty rakats and heavily emphasised the Hadith saying that it was eight rakats instead. There are countless more examples of tampering of the classical texts of Islam by the Wahhabis.

The Prophet's ﷺ grave

When the Ottomans had control over the Holy Hijaz region, they took due care and attention to honouring the Holy Sites. At the face of the Prophet's ﷺ grave the Ottoman's had scribed the following verse:

**‘And if when they do injustice upon their souls,
then O beloved, they should come to you and then beg
forgiveness from Allah and the Messenger of Allah should
intercede for them, then surely, they would find Allah
most Relenting, Merciful.’**

(4:64)

This beautiful verse of the Holy Quran instructs sinful Muslims to go to the Prophet of Allah ﷺ and seek Allah’s forgiveness in his presence. Because this verse of the Quran explicitly implies the *Waseela* (mediation) and *Shafa’at* (intercession) of the Prophet ﷺ, the Wahhabis removed this verse from above the Prophet’s ﷺ grave. They replaced that verse with the following:

**‘And Muhammad is not a father like you
but the seal of Prophets...’**

(33:40)

In 1954 I went to perform the Hajj and the former verse was above the Prophet’s ﷺ grave. But six years later it had gone and the latter verse was scribed instead. Tampering with the words of Allah in the Holy Quran like how the Jews did with the Torah is not possible because Allah has taken the responsibility of protecting it. Allah says in the Quran:

**‘Verily it is We who have revealed this discourse (i.e.
Quran) and verily we are the guardian (of it)’**

(15:9)

Otherwise the Wahhabis given the chance would have removed the following verses of the Quran because their meaning and essence clash with their puritanical and distorted beliefs.

‘And we have sent you not but as a Mercy to all the worlds’

(21:107)

**‘O Communicator of the Unseen (Nabi)! Truly we have
sent you as a witness and a bearer of glad tidings and as a
timely warner and an inviter to Allah by His command
and as a brightening light.’**

(33:45-46)

**‘Undoubtedly there has come to you a light (*Noor*)
and a luminous book.’**

(5:15)

**‘And if when they do injustice upon their souls,
then O beloved, they should come to you and then beg
forgiveness from Allah and the messenger of Allah
should intercede for them, then surely,
they would find Allah most relenting, merciful’**

(4:64)

‘...The hand of Allah is over their hands...’

(48:10)

‘(And O My Beloved!) The dust that you did throw, it was not you who threw it at them when you threw, but Allah threw in order to bestow a favour upon the believers...’

(8:17)

‘...He (i.e. the Prophet of Allah) makes lawful to them clean and pure things and prohibits them from the unclean and impure...’

(7:157)

Imam-e-Ahle-Sunnat Ahmed Raza Khan Bareilwi says:

Zaalimo! Mahboob ka haqq tha yehi

Ishq ke badle adaawat kijiye

O tyrants! Is this what the Beloved's rights are?

In return for his love, you give enmity?