

Jibreel in the presence of the Holy Prophet Hadhrat Muhammad (Sallallahu alaihi wa sallam)

Allah Ta'ala made His Beloved Prophet superior to all the other Prophets in terms of excellence, attributes, miracles and spiritual stations.

Of all these Messengers (whom We sent) We have exalted some above others: Allah spoke to some of them (directly), and raised some (above all others) in rank (i.e. elevated the Holy Prophet [Allah bless him and give him peace] to the highest of all the degrees of the glory of Messengership). And We gave 'Isa son of Maryam (Jesus son of Mary), clear Signs and helped him with the Holy Spirit. And had Allah so willed, the people succeeding these Messengers would never have disputed and fought among themselves, after the manifest Signs had come to them. But they differed (owing to the free will which was endowed to them to be answerable before Allah for their performance). So, some of them believed while others opted to disbelieve. (And keep it in mind that) if Allah had willed (i.e. restricted their choice to one opinion only) they would never have fought among themselves. But Allah does what He desires. Surah Baqarah (2:253)

The whole creation including the angels is the Ummah of the Holy Prophet (Sallallahu alaihi wa sallam)

This is an undeniable fact concerning our beliefs and faith that the Holy Prophet (Sallallahu alaihi wa sallam) is the raison d'être for the creation of this universe and everything in it. The whole creation including the angels is His Ummah as given in Sahih Muslim:

And I have been sent towards the whole creation and the series of Prophethood. (Sahih Muslim Vol. 1 Pg. No. Hadith no. 523; Musnad Imam Ahmad Bin Hambal, Hadith No. 8969)

Hadhrat Mulla Ali Qari (May Allah Ta'ala shower His mercy on him) writes in the commentary of this Hadith in Sharh Mishkaat Mirqat:

Translation: I have been sent towards the whole universe, genies and humans, angels, animals and all stationary creation with Prophethood. (Mirqaatul Mafateeh, Vol. 5, Pg. No. 163)

Allah Ta'ala stated the grandeur and lofty status of the Holy Prophet (Sallallahu alaihi wa sallam) and commanded the Ummah to respect and revere the Holy Prophet (Sallallahu alaihi wa sallam) given in Surah Fatah: -

So that, (O people,) you may believe in Allah and His Messenger (blessings and peace be upon him) and may help his (Din [Religion]), and revere and venerate him heart and soul,

and (with that) glorify Allah morning and evening. Surah Fatah: (48:09)

Human beings, genies of a pure nature, angels and all creation respect and revere the Holy Prophet (Sallallahu alaihi wa sallam). It cannot be imagined that angels and especially the chief of all angels Jibreel (May peace be upon him) would disrespect the Holy Prophet (Sallallahu alaihi wa sallam) in any way.

Allah Ta'ala says in Surah Tahreem:

O Believers! Safeguard yourselves and your families against a Fire whose fuel is men and stones. Strong and stern angels have been appointed over it who do not disobey Allah whatever command He gives them to execute. And they accomplish only that assignment which they are commanded to do. Surah Tahreem (66:06)

Allah Ta'ala made Jibreel a servant of the Holy Prophet (Sallallahu alaihi wa sallam). Jibreel (May peace be upon him) been created only to serve the Holy Prophet (Sallallahu alaihi wa sallam) Imam Yousuf Bin Ismail Nabhani writes on the authority of Shaykh Abdul Aziz Dabbagh (May Allah Ta'ala shower His mercy on him):

Translation: Whatever lofty spiritual stations were granted to Hadhrat Jibreel (May peace be upon him), they were granted only because of his association with the Holy Prophet (Sallallahu alaihi wa sallam) and because of his service to Him. If Jibreel (May peace be upon him) had spent his life without serving the Holy Prophet (Sallallahu alaihi wa sallam) and had made efforts to gain those spiritual stations and had spent all his energies to gain them, even then he could not have attained even one station on his own. Whatever blessings he gained from the Holy Prophet (Sallallahu alaihi wa sallam) is not known to anybody except Jibreel (May peace be upon him) and those on whom Allah Ta'ala has opened the doors of *Ma'arifah* (gnosis).

Hadhrat Abdul Aziz Dabbagh (May Allah Ta'ala shower His mercy on him) continues:

Jibreel (May peace be upon him) has been created only to serve the Holy Prophet (Sallallahu alaihi wa sallam) and this is why he defends the Holy Prophet (Sallallahu alaihi wa sallam) with his whole being.

Jibreel (May peace be upon him) benefits from the shower of the Holy Prophet's (Sallallahu alaihi wa sallam) shower of Mercy

Imam Qazi Iyaz (May Allah shower His mercy on him) writes in his magnum opus Ash Shifa, in the first chapter:

It has been narrated that the Holy Prophet (Sallallahu alaihi wa sallam) told Jibreel (May peace be upon him): Have you received anything from my special mercy? He said: Yes. I used to be frightened about my fate. Now I am content about it. Because of You, Allah Ta'ala said the following about me:

Who is Mighty and Strong (in Calling to the Truth, Preaching the faith in Messengership and Spiritual Competence, and) is held in extreme reverence and veneration (and splendor and glory) in the Presence of the Lord of the Throne. Surah Takveer (81:20)

Jibreel (May peace be upon him) is the Prophet's vizier in the spiritual world

Allah Ta'ala made Jibreel not only a servant of the Holy Prophet (Sallallahu alaihi wa sallam), but also His vizier in the spiritual world. Imam Hakim Neshapuri narrated a Hadith in this context on the standard of Imam Bukhari and Imam Muslim in his Mustadrak:

It has been narrated on the authority of Hadhrat Abu Sa'eed Khudri (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Verily, I have 2 viziers in the spiritual world and 2 on the earth. In the spiritual worlds, my viziers are Jibreel and Mikail and among the inhabitants of earth, my 2 viziers are Abu Bakr and Umar.

This Hadith has been recorded in other compendiums of Hadith with a slight change of wording. Imam Hakim's Mustadrak mentions this Hadith at 2 places, Imam Tirmidhi's, Jame' Tirmidhi, mentions this Hadith at 1 place, Imam Suyuti mentions this Hadith in his Jame' Ul Ahadith Wal Maraseel at five places, Kanzul Ummal mentions this Hadith at 4 places, Imam Nasai mentions this Hadith in his Fadhail-e-Sahabah at one place.

Hadhrat Shaykh Ul Islam Imam Muhammad Anwarullah Farooqui (May Allah Ta'ala shower His mercy on him) writes in the commentary of this Hadith: When 2 viziers among angels like Jibreel and Mikail are the Holy Prophet's (Sallallahu alaihi wa sallam) viziers in the heavens and 2 are on this earth, is there any doubt that the Holy Prophet (Sallallahu alaihi wa sallam) is the king of the higher and lower worlds?

Allah Ta'ala is the teacher of the Holy Prophet (Sallallahu alaihi wa sallam). Jibreel (May peace be upon him) is not a teacher in any sense

The Holy Prophet (Sallallahu alaihi wa sallam) is the first among creation. The Creator of the worlds granted Him knowledge of all that has passed and all that is to pass and made Him the Teacher of the Universe.

The Holy Prophet (Sallallahu alaihi wa sallam) never learnt anything from anyone in this world. Allah Ta'ala Himself taught Him and granted Him all kinds of knowledge.

Allah Ta'ala says in the Holy Quran Surah Rahman:

The Most Compassionate (is He), Who (Himself) taught the Qur'an to (the Arab Messenger [blessings and peace be upon him]). He is the One Who created (this Absolutely Perfect) man.

Allah Ta'ala Himself is the teacher of the Holy Prophet (Sallallahu alaihi wa sallam).

Whatever Word of Allah that Jibreel (May peace be upon him) brought to the presence of the Holy Prophet (Sallallahu alaihi wa sallam), he brought it as a servant and an envoy. The work of Jibreel (May peace be upon him) was to convey the Word of Allah. The meaning, intricacies and import of it were taught to the Holy Prophet (Sallallahu alaihi wa sallam) by Allah Ta'ala Himself. Thus, wherever the word "taught" is ascribed to Jibreel, it does not mean that he actually taught the Holy Prophet (Sallallahu alaihi wa sallam), but it means that he conveyed the Word of Allah Ta'ala. If it is believed in its literal sense, then Jibreel (May peace be upon him) has to be accepted as the Actual Teacher and it cannot be that the Creator and the creation are both the actual teachers. Allah Ta'ala has elucidated the reality of teaching by ascribing it to Himself.

Assuredly upon Us rests its collection and preservation (in your breast) and its recitation (by your tongue). Surah Qiyamah (75:17)

Again in the same Surah:

Then surely upon Us is the clear exposition (of its implications). Surah Qiyamah (75:19)

Again in Surah A'ala

(O Esteemed Beloved!) We shall teach you (in a way) that nothing shall you (ever) forget. Surah A'ala (87:6).

The Holy Prophet (Sallallahu alaihi wa sallam) indicated towards this teaching in His words:

Verily, Allah Ta'ala taught Me and brought me up and He did so in the best way. (Mawahib-e-Ladunniya, Vol. 5, Pg. No. 297).

It is given in Tafseer Ruh Al Bayan:

It has occurred in the Hadith that when Jibreel (May peace be upon him) came to the Holy Prophet with the verse *كَيْدِمْص* of Surah Maryam and recited it. The Holy Prophet (Sallallahu alaihi wa sallam) said: I know its meaning and intent. Jibreel (May peace be upon him) said: *Kaaf*. The Holy Prophet (Sallallahu alaihi wa sallam) said: I know its meaning and intent. Jibreel (May peace be upon him) said: *Haa*. The Holy Prophet (Sallallahu alaihi wa sallam) said: I know its meaning and intent. Jibreel (May peace be upon him) said: *Yaa*. The Holy Prophet (Sallallahu alaihi wa sallam) said: I know its meaning and intent. Jibreel (May peace be upon him) said: *'Ain*. The Holy Prophet (Sallallahu alaihi wa sallam) said: I know its meaning and intent. Jibreel (May peace be upon him) said: *Suaad*. The Holy Prophet (Sallallahu alaihi wa sallam) said: I know its meaning and intent.

Jibreel (May peace be upon him) said, O Prophet of Allah (Sallallahu alaihi wa sallam) what majesty is this. I myself don't know the meaning of this and you know it.

The above lines show that Jibreel (May peace be upon him) was not a teacher of the Holy Prophet (Sallallahu alaihi wa sallam) in any sense, but he was the conveyor of Wahi (divine revelation) and an envoy and was the servant and vizier of the Holy Prophet (Sallallahu alaihi wa sallam).

Jibreel (May peace be upon him) came to the Holy Prophet (Sallallahu alaihi wa sallam) 420000 times

Imam Muhammad Fasi (May Allah shower His Mercy on him) writes in his *Matali'ul Massarraat*, Pg. No. 322 on the authority of the book of Shaikh Abu Abdullah, *Lafzud Durri Bi Anamlil Kaff*:

Translation: Which means that Hadhrat Jibreel (May peace be upon him) had the honor of coming to the Holy Prophet (Sallallahu alaihi wa sallam) 420,000 times. Each time he came and waited upon Him with proper respect.

Jibreel (May peace be upon him) requests permission to enter the presence of the Holy Prophet (Sallallahu alaihi wa sallam)

Whenever Jibreel (May peace be upon him) came to the presence of the Holy Prophet (Sallallahu alaihi wa sallam), he would become the very personification of respect and would request permission. Out of respect, he would not come closer to the Holy Prophet (Sallallahu alaihi wa sallam) suddenly, but he would be constantly requesting the Holy Prophet (Sallallahu alaihi wa sallam) for permission. When the Holy Prophet (Sallallahu alaihi wa sallam) would grant him permission, then he would come close to the Holy Prophet (Sallallahu alaihi wa sallam) and sit parallel-legged.

Thus, in many different types of books of Hadith like the Sihah, Sunan, etc., there are many Hadith of this kind. As an example, the following Hadith is being reproduced here:

Translation of Hadith: It has been narrated on the authority of Hadhrat Abdullah bin Umar (May Allah be well pleased with him), he says: We were present before the Holy Prophet (Sallallahu alaihi wa sallam). Suddenly a person with a beautiful face, fragrant odor and in a clean dress came to His presence and said:

Assalamulaikum, O Prophet of Allah (Sallallahu alaihi wa sallam). May I come closer to you? Then He (Sallallahu alaihi wa sallam) said: Come closer. He came a little closer. In the same way, he kept requesting for permission many times and kept coming closer to the Holy Prophet (Sallallahu alaihi wa sallam).

In Musnad Imam Ahmad Bin Hambal, the Hadith is with a slight change:

Jibreel said: Assalamulaikum, O Prophet of Allah (Sallallahu alaihi wa sallam). The Holy Prophet (Sallallahu alaihi wa sallam) said: Walaikum Assalam. Then he said: O Prophet of Allah (Sallallahu alaihi wa sallam) may I come closer? He (Sallallahu alaihi wa sallam) said: Come closer.

In Kanz Ul Ummal, the words are like this:

Jibreel (May peace be upon him) said: May I come closer to You, O Prophet of Allah (Sallallahu alaihi wa sallam)! The Holy Prophet (Sallallahu alaihi wa sallam) said: Come closer to me.

In Sunan Nasai, the following words have been recorded:

Jibreel (May peace be upon him) came to the edge of the floor coverlet and said: O Personification of Praise and Worthy of all extolment (i.e. even His name was used as a form of praise) Assalaamulaikum! Then the Holy Prophet (Sallallahu alaihi wa sallam) replied to his salaam. Jibreel (May peace be upon him) said: O Muhammad (Sallallahu alaihi wa sallam)! May I come closer to you? The Holy Prophet (Sallallahu alaihi wa sallam) said: Come closer. Jibreel (May peace be upon him) kept requesting permission and the Holy Prophet (Sallallahu alaihi wa sallam) continued granting it.

Musnad Imam Ahmad Bin Hambal and Sunan-e-Baihaqui have these words: O Prophet of Allah (Sallallahu alaihi wa sallam)! May I enter your presence?

The commentator of Musnad Imam A'adham has interpreted this line thus:

Jibreel (May peace be upon him) requested permission in this manner to come closer to the Holy Prophet (Sallallahu alaihi wa sallam) because of the fear that coming closer suddenly would come under disrespect of the Prophet of Allah Ta'ala (Sallallahu alaihi wa sallam).

This shows us the respect and reverence with which Jibreel (May peace be upon him) would come to the Holy Prophet. In the same way, Allah Ta'ala used to command Jibreel (May peace be upon him) that he should not leave the Holy Prophet (Sallallahu alaihi wa sallam) without asking His permission and will.

Do not return until the Beloved (Sallallahu alaihi wa sallam) permits you to

Hadhrat Qazi Sanaullah Panipati Naqshbandi (May Allah shower His mercy on him) narrates a Hadith in his Tafseer-e-Mazhari on the authority of Ibn e Sa'ad and Abu Shaikh:

Translation of Hadith: When the Holy Prophet (Sallallahu alaihi wa sallam) finished with the Battle of Badr, Jibreel (May peace be upon him) came to His presence on a red horse wearing armor, holding a spear in his hand and entreated: O personification of praise and O Muhammad (Sallallahu alaihi wa sallam), Allah Ta'ala has sent me to Your presence and has commanded me not to return until You are pleased with me. Is the Holy Prophet (Sallallahu alaihi wa sallam) pleased with me? The Holy Prophet (Sallallahu alaihi wa sallam) said: Yes, I am pleased with you. Then Jibreel (May peace be upon him) returned.

Jibreel (May peace be upon him) service in the presence of the Holy Prophet (Sallallahu alaihi wa sallam)

As Jibreel (May peace be upon him) is a special servant and doorkeeper of the Holy Prophet (Sallallahu alaihi wa sallam). He used to hold the reins of His mount as Imam Tabarani (May Allah shower His Mercy on him) relates in his Musnad e Shamiyyeen Vol. 1 Pg. No.. 603:

Translation of Hadith: It has been narrated on the authority of Hadhrat Anas (May Allah be well pleased with him): We were with the Holy Prophet (Sallallahu alaihi wa sallam) in a battle. We were going towards a valley. When we started climbing it, the Holy Prophet (Sallallahu alaihi wa sallam) gave the Takbeer (i.e. *Allahu Akbar*) and looked at us, smiled and continued. When we reached the middle of the valley, the Holy Prophet (Sallallahu alaihi wa sallam) said the Takbeer, looked at us, smiled and continued going. When we crossed the entire valley, the Holy Prophet (Sallallahu alaihi wa sallam) said the Takbeer, looked at us, smiled and stopped. When all of us gathered, He (Sallallahu alaihi wa sallam) asked us: Do you know why I said the Takbeer and why I looked at you and smiled? We entreated: Allah Ta'ala and His Prophet (Sallallahu alaihi wa sallam) know better than us.

The Holy Prophet (Sallallahu alaihi wa sallam) said: When we were climbing the valley, Jibreel (May peace be upon him) held the reins of my horse and said: O Muhammad, give this glad tiding to your Ummah that whoever dies in the state that he/she testifies, there is none worthy of worship except Allah Ta'ala and Hadhrat Muhammad (Sallallahu alaihi wa sallam) is His worshipper and Prophet, then Allah Ta'ala will certainly enter that person into Jannah. I said the Takbeer, turned towards you and smiled. Jibreel (May peace be upon him) held the reins and kept walking. After some time Jibreel (May peace be upon him) said: O Muhammad (Sallallahu alaihi wa sallam), please accept this glad tiding and convey it to your Ummah that whoever testifies that there is none worthy of worship except Allah Ta'ala and Hadhrat Muhammad (Sallallahu alaihi wa sallam) is His Prophet, Allah will enter that into Jannah. I said the Takbeer, turned towards you and smiled. Jibreel (May peace be upon him) kept walking. We covered the entire valley and reached the plain. Then he said: O Muhammad (Sallallahu alaihi wa sallam), please accept this glad tiding and convey it to Your Ummah that whoever dies while testifying that there is none worthy of worship except Allah Ta'ala and Hadhrat Muhammad (Sallallahu alaihi wa sallam) is His Prophet, Allah Ta'ala forbids hell on that person.

Allah Ta'ala sent Jibreel (May peace be upon him) to the Holy Prophet (Sallallahu alaihi wa sallam) to respect and revere Him

Jibreel (May peace be upon him) came to the Holy Prophet (Sallallahu alaihi wa sallam) just before He (Sallallahu alaihi wa sallam) passed away into the presence of Allah Ta'ala. It is given in Tabarani and Mawahib-e-Ladunniya:

Translation of Hadith: It has been narrated on the authority of Hadhrat Ali bin Hussain (May Allah be well pleased with him), who in turn heard his father that 3 days before the

Holy Prophet (Sallallahu alaihi wa sallam) passed away into the presence of Allah, Jibreel (May peace be upon him) came to His presence and entreated: O Muhammad (Sallallahu alaihi wa sallam), Allah Ta'ala sent me especially to respect and revere You. Then Jibreel (May peace be upon him) asked the Holy Prophet (Sallallahu alaihi wa sallam) about His illness. The angel of death requested permission to enter the presence of the Holy Prophet (Sallallahu alaihi wa sallam), Jibreel (May peace be upon him) said: This is the angel of death. He requests permission to come into your presence. Before this, he had never requested permission from any Prophet and will never request permission from any human being after this. The Holy Prophet (Sallallahu alaihi wa sallam) said: Permit him.

The angel of death entered the presence of the Holy Prophet (Sallallahu alaihi wa sallam). He stood with utmost respect and said: Verily Allah Ta'ala has sent me to you and has commanded me to obey whatever you say. If you order that I should draw your blessed soul, I'll do so. If you order me not to do so, I will refrain.

Jibreel (May peace be upon him) said: O Muhammad (Sallallahu alaihi wa sallam), verily Allah Ta'ala wants to meet You. Then the Holy Prophet (Sallallahu alaihi wa sallam) said: O angel of death, do what u have been commanded to do. Jibreel (May peace be upon him) said: O Prophet of Allah (Sallallahu alaihi wa sallam) this is my last coming to the earth with the *Wahi* (revelation). There is nothing else except that in this world my and is You only. (M'ojam Kabeer Tabarani, Hadith No. 2821; Al Matalib Ul A'aliyya Li Ibn Hajr 'Asqalani, Hadith No. 4449;

Jibreel (May peace be upon him) kissing the hands of the Holy Prophet (Sallallahu alaihi wa sallam)

Zubdatul Muhaddithin Hadhrat Abul Hasanaat Syed Abdullah Shah Sahab Naqshbandi Mujaddidi Qadri (May Allah shower His mercy on him)a Hadith in his Miladnama pg no. 162

Translation of Hadith: Once Jibreel (May peace be upon him) was very ecstatic. He would kiss the hands of the Holy Prophet (Sallallahu alaihi wa sallam). He would rub his face on the cloak of the Holy Prophet (Sallallahu alaihi wa sallam). The Holy Prophet (Sallallahu alaihi wa sallam) asked him: O Jibreel (May peace be upon him) what is this? Jibreel (May peace be upon him) said: O Prophet of Allah (Sallallahu alaihi wa sallam), please ask Mikail. Hadhrat Mikail (May peace be upon him) said: O Prophet of Allah (Sallallahu alaihi wa sallam), when we are not ordered to come to you, we become restless. Today we supplicated to Allah Ta'ala thousands of times. Seeing these humble prayers, other angels (May peace be upon them) asked us: O Jibreel and Mikail, what is this restlessness? We answered: We cannot be satisfied until we see the beauty of Hadhrat Muhammad (Sallallahu alaihi wa sallam). What can we do? Because we received permission to come to you after thousands of supplications, that's why this is our condition.

Jibreel (May peace be upon him) kissing the heels of the Holy Prophet (Sallallahu alaihi wa sallam)

In the incident of the heavenly journey of Meraj, we see the best example of Jibreel's (May peace be upon him) reverence of the Holy Prophet (Sallallahu alaihi wa sallam).

Mulla Muhammad Moin Kaashfi Haravi (May Allah Ta'ala shower His mercy on him) narrates a Hadith about Meraj:

Translation: The second narration is from Jibreel (May peace be upon him): I got to know from the Wahi of Allah Ta'ala that my body has been fashioned out of camphor of Jannah, but I didn't know the reason for this. I realized this on the night of Meraj. In spite of my purity and fineness, I was hesitating to awaken the Holy Prophet (Sallallahu alaihi wa sallam) and I was anxious as to how should I do it. I was ordered that I should rub my face on the heel of the blessed foot of the Holy Prophet (Sallallahu alaihi wa sallam). When I did so, the coolness of camphor met the warmth (of the feet of the Holy Prophet (Sallallahu alaihi wa sallam)) and the Holy Prophet (Sallallahu alaihi wa sallam) easily awakened from sleep. At that time, I realized the reason of me being created from camphor. (Ma'arij Un Nubuwwah, Pg. No. 601)

Jibreel (May peace be upon him) came to the presence of the Holy Prophet (Sallallahu alaihi wa sallam) along with 210000 angels.

On the night of Meraj, Jibreel (May peace be upon him) had the good fortune of serving the Holy Prophet (Sallallahu alaihi wa sallam). As given in Tafseer Ruh Al Bayan Vol. 5, Pg. No. 109:

Translation: The night of Meraj, Jibreel, Mikail, Israfeel and Izrail (May peace be upon them) all came. Each one of them had 70,000 angels. When the Holy Prophet (Sallallahu alaihi wa sallam) mounted the Burraq, Jibreel (May peace be upon him) held the reins, Mikail (May peace be upon him) held the stirrup and Israfeel (May peace be upon him) held the saddle.

The angels received the service of the Holy Prophet (Sallallahu alaihi wa sallam) in lieu of their worship

Zubdatul Muhaddithin Hadhrat Abul Hasanaat Syed Abdullah Shah Naqshbandi Qadri (May Allah shower His mercy on him) writes in his work *Miladnama*:

The Holy Prophet (Sallallahu alaihi wa sallam) said: I was embarrassed by their service and stopped them. These angels said: O Prophet of Allah (Sallallahu alaihi wa sallam)! We have taken this service in lieu of thousands of years of worship. O Prophet of Allah (Sallallahu alaihi wa sallam), the fact is that after thousands of years of worship, one day Allah Ta'ala asked us: What do you want as a reward for this worship? We entreated: Let us serve the One whose name is written along with your name on the 'Arsh. Allah Ta'ala said: When He (Sallallahu alaihi wa sallam) will be born, I will take Him from

Makkah to Bait ul Muqaddis. I will let you serve Him in that journey. O Prophet of Allah (Sallallahu alaihi wa sallam), we got this service in this manner.

The Holy Prophet (Sallallahu alaihi wa sallam) is Wastae-Uzma for Jibreel

Jibreel (May peace be upon him) always used to think about pleasing the Holy Prophet (Sallallahu alaihi wa sallam). It was in this connection that he requested permission to spread his wings on the Sirat on the Day of Judgment. He conveyed his wish to Allah Ta'ala through the Holy Prophet (Sallallahu alaihi wa sallam)

The Holy Prophet (Sallallahu alaihi wa sallam) said: Does a friend leave a friend in such a place? Jibreel (May peace be upon him) said: O Prophet of Allah (Sallallahu alaihi wa sallam), if I step forward, I'll be burned by the radiance of Allah Ta'ala. In another Hadith, it is recorded thus: If I step forward even to the extent of a finger pad, I will be burned to ashes. The Holy Prophet (Sallallahu alaihi wa sallam) said: Do you have any wish that you would like to have conveyed to Allah Ta'ala? Jibreel (May peace be upon him) said: O Muhammad (Sallallahu alaihi wa sallam)! you please convey to Allah Ta'ala that I would like to spread my wings on the Siraat for Your Ummah, so that they can pass over it easily.

The Holy Prophet (Sallallahu alaihi wa sallam) gives the reward for the service done to Ibrahim Khaleelullah (May peace be upon him)

Imam Zurqani (May Allah shower His mercy on him) relates a very interesting Hadith in his commentary on *Mawahib-e-Ladunniya*

Translation of Hadith: It has been narrated on the authority of Hadhrat Ibn Abbas (May Allah be well pleased with him) that Hadhrat Ali (May Allah be well pleased with him) said: Ask me before you miss me. Ask me about that science about which neither Jibreel knew anything nor Mikail (May peace be upon them). The Holy Prophet (Sallallahu alaihi wa sallam) taught me from those sciences which Allah Ta'ala taught Him on the night of Meraj. The Holy Prophet (Sallallahu alaihi wa sallam) said: My Lord taught me various sciences. Hadhrat Ali (May Allah be well pleased with him) narrates that the Holy Prophet (Sallallahu alaihi wa sallam) told me this and said: I was a radiance in the body of Hadhrat Ibrahim (May peace be upon him) and was a manifestation of *Noor* in his back. When Nimrod was about to throw Hadhrat Ibrahim (May peace be upon him) in the fire, Jibreel (May peace be upon him) came to him and said: O beloved of Rahman, do you have any need? He said: I have no need from you o Jibreel (May peace be upon him). Jibreel (May peace be upon him) came for a second time. This time Mikail (May peace be upon him) was with him. Ibrahim (May peace be upon him) said: I have no need from you or from Mikail (May peace be upon him). Jibreel (May peace be upon him) came for a third time and said: Do you have any wish with your Lord Allah Ta'ala? Hadhrat Ibrahim (May peace be upon him) said: Brother Jibreel (May peace be upon him), the mark of a beloved is not disobey the wish of his beloved.

Allah Ta'ala made me talk, so I said: When I will come to this world and Allah Ta'ala will seat me on the station of Prophethood and will raise my status above all others, then I will give a reward to Jibreel (May peace be upon him) for the service rendered to my father Hadhrat Ibrahim (May peace be upon him). Then the night of Meraj came after Allah Ta'ala sent me into this world. Jibreel (May peace be upon him) came to my presence and remained with me until he reached a particular place and stopped there. I told Jibreel (May peace be upon him): Does a friend leave another in a place like this? Jibreel (May peace be upon him) said: If I go beyond this place, Allah's radiance will incinerate me. Then the Holy Prophet (Sallallahu alaihi wa sallam) said: O Jibreel (May peace be upon him), do you have any wish which you would like to have conveyed to Allah Ta'ala? Jibreel (May peace be upon him) said: O Muhammad (Sallallahu alaihi wa sallam)! Please supplicate to Allah Ta'ala on my behalf that I want to spread my wings on the Siraat for Your Ummah so that they can pass over it with ease.

Jibreel's (May peace be upon him) seeking blessings from the Holy Prophet (Sallallahu alaihi wa sallam)

The way Jibreel (May peace be upon him) considers his coming to the Holy Prophet (Sallallahu alaihi wa sallam), in the same way, he considers the Holy Prophet's (Sallallahu alaihi wa sallam) sitting at *Sidratul Muntaha* as a means of blessings for him.

Mulla Muin Kaashfi Haravi (May Allah Ta'ala shower His mercy on him) has mentioned a Hadith in Maa'arij Un Nubuwwah:

Translation: Jibreel (May peace be upon him) said: O Prophet of Allah (Sallallahu alaihi wa sallam)! I have a request. The Holy Prophet (Sallallahu alaihi wa sallam) said: Tell me what it is. He said: It is my request that you offer 2 Raka'at of Salaat here, so that my dwelling gains the blessings of your feet. (Maa'arij Un Nubuwwah, Pg. No. 931)

Jibreel (May peace be upon him) was commanded to seek the protection of the Holy Prophet (Sallallahu alaihi wa sallam)

Nuzhatul Majalis has a Hadith:

Translation of Hadith: Allah Ta'ala commanded Jibreel (May peace be upon him): O Jibreel (May peace be upon him) take the Flag of guidance, the Burraq of benevolence, the robe of honor, the mantle of Prophethood and the turban of majesty along with a procession of 70000 angels to the Holy Prophet (Sallallahu alaihi wa sallam).

Stand at his door and seek His protection. Tonight you have to hold the reins of His horse. O Mikail (May peace be upon him), you take the flag of acceptance and along with a procession 70000 angels and go to the Holy Prophet (Sallallahu alaihi wa sallam). O Israfeel and 'Izrail (Peace be upon them), you both also serve Our Prophet (Sallallahu alaihi wa sallam) in the same way.

There is a Hadith in Khasaais Ul Kubra of Imam Suyuti, Mo'jam e Ausat and Majma 'Uz

Zawaid of Imam Tabarani.

Ummul Momineen Hadhrat Aisha Siddiqua (May Allah be well pleased with her) narrates from the Holy Prophet (Sallallahu alaihi wa sallam): Jibreel (May peace be upon him) said: I have combed the east and the west but I have not found anybody as excellent as the Holy Prophet Hadhrat Muhammad Mustafa (Sallallahu alaihi wa sallam). (M'ojam Kabeer Tabarani, Hadith No. 6468; Majma 'Uz Zawaid, Vol. 8, Pg. No. 217; Khasaais Ul Kubra, Vol. 1, Pg. No. 318)

Research about the words “Fahamazanee Bi Qadamihee”

On the night of Meraj, Jibreel (May peace be upon him) descended from the heavens and right from coming to the Holy Prophet (Sallallahu alaihi wa sallam) and continuing through out the journey, he was the very personification of the respect of the Holy Prophet of (Sallallahu alaihi wa sallam). He held the reins of the mount of the Holy Prophet (Sallallahu alaihi wa sallam). He did not let go of even a small article of the respect of the Holy Prophet (Sallallahu alaihi wa sallam).

When he came to the the Holy Prophet (Sallallahu alaihi wa sallam), he came with soft steps and rubbed his cheeks on the heels of the Holy Prophet (Sallallahu alaihi wa sallam). What is to be understood here is that some books of Seerah like Ibn Hisham, etc. have used the words *Fahamazanee Bi Qadamihee*. Some people have translated the above mentioned words as “Jibreel (May peace be upon him) kicked me to awaken me”. This translation is completely wrong and is against logic and is against what has been reported to us well. No Muslim can even think like this. This is against the respect and reverence of the Holy Prophet (Sallallahu alaihi wa sallam) and is a lie against a respectful like Jibreel (May peace be upon him). That’s why linguistic research about these words is being produced here.

First thing to be understood here is that the Prophets have been given such spiritual power that when Jibreel (May peace be upon him) starts his descent from the Sidrah, they smell him right here on the earth and understand that Jibreel (May peace be upon him) is going to descend. Allama Shihabuddin Khafaji writes in Naseem Al Riyaz:

Translation: The summary of all this is that, the inward of the Prophets and their senses are angelic. That’s why they see the ends of the world, hear the creaking o the sky and when Jibreel (May peace be upon him) decides to descend from the sky, they smell him. (Naseem Al Riyaz, Vol. 3, Pg. No. 545)

In that book, it has been proved beyond doubt using the verses of the Holy Quran, the Hadith and the rulings and sayings of the Imams and the Sahabah that Jibreel (May peace be upon him) is the preferred servant of the Holy Prophet (Sallallahu alaihi wa sallam). He has been appointed by Allah Ta’ala to serve the Holy Prophet (Sallallahu alaihi wa sallam). He does not move away even to the extent of a hair’s breadth from the respect of the Holy Prophet (Sallallahu alaihi wa sallam). Is it even conceivable that to wake up the Holy Prophet (Sallallahu alaihi wa sallam), Jibreel (May peace be upon him)

committed such an indecency? Islam is a religion which teaches culture and refinement and in Islam waking up even a common Muslim like this is against culture and refinement.

A brief research on these words

The word *Hamaza* has multiple meanings. Among them is *Hims*, to walk with soft steps, to come with soft steps, to talk slowly, to cast a thought in the heart, to remove something, to press, to backbite, etc.

The multiple meanings of this word, which have been described by Allama Ibn Manzoor, among them is to walk with soft steps. (Lisan Ul Arab, *Harfuz Za, Ha Meem Za*)

About this word, Allama Johri who is an Imam of Arabic Language writes in his *Sihah*, *Allama Ibn-e-Faras* writes in *Maqayees Ul Lugha*, and it also given in *Mukhtaar as Sihah lil Razi* that the word means to walk with soft steps. Munjid, Mo'jam Al Waseet also say the same thing.

When all the dictionaries describes its meaning as to walk softly, then how wrong is it to ignore all such facts and to translate it as “to kick”. This is a deviation from the Shariah as well as from literature. The words used in the Hadith should always be understood and interpreted keeping in mind the propriety and respect due to the Holy Prophet (Sallallahu alaihi wa sallam). Thus, *Fahamazanee Bi Qadamihee* means that Jibreel (May peace be upon him) came to me walking with soft steps.

Another meaning is to cast something into the heart. Thus, metaphorically it means, “I felt his coming in my heart”.

There is no other way a servant comes to the presence of a master except with utmost respect. Kicking somebody is not acceptable to any nation/community and is considered as disrespect.

Double meaning words cannot be used for the Holy Prophet (Sallallahu alaihi wa sallam) even with a virtuous intention

There is a verse in the Holy Quran:

Shaykh Ul Islam Imam Muhammad Anwarullah Farooqui writes under this verse:

The summary is that even though the Sahabah used this word with a virtuous intention and with proper respect, just because the same word was an abuse in another language, Allah Ta'ala prohibited its use. Everybody can understand here that a word which did not even hint at any kind of disrespect was prohibited because of the way it was used in another language. So how can those words which really intend disrespect be allowed? If someone says that the prohibition was only for the Jews that they should not use the said word, then I would say that it might be so, but it cannot be denied that the prohibition was

for the believers, who used this word as a form of respect. The Jews and their language are not mentioned here. If that was what was intended, then like the Jews' other mischief, it would have been mentioned here. Addressing Muslims about this shows that use of such words even with a virtuous intention is not allowed. Then the punishment for it was decided as execution, irrespective of whether the accused is a Muslim or non-Muslim. If any Muslim had used that word, he would have been executed. Nobody would ask that Muslim what he meant by that word. (Anwar-e-Ahmadi, Pg. No. 222)

After describing some secrets of this verse, Shaykh Ul Islam writes in a thought provoking manner about the direct and indirect disrespect of the Holy Prophet (Sallallahu alaihi wa sallam) which is being done nowadays:

Translation: We should think that how much worse it is to use such words for the Holy Prophet (Sallallahu alaihi wa sallam) which mean only disrespect regardless of whether they express it or intend it? Would the Sahabah, before whom the one who said think whether he would be worthy of being executed, delay the execution of such people. Would their useless explanations be of any use? No never. But what can happen now? What can we do now except to recall those times and cry on our powerlessness? Where will those firm people be found whose fervor fixed the flags of Islam in the east and the west? This age and time could not see those beacons of guidance. Thus, whoever sees that the stage is vacant says whatever comes to his mind with terrific courage. Then have a look at their courage that Iman is being based on those acts which would make a person liable to be executed. If this is Iman, then we need to think carefully what lack of Iman would be. (Anwaar-e-Ahmadi, Pg No: 222-224)

The Holy Quran and the Hadith prove beyond doubt even a hinted disrespect to the Holy Prophet (Sallallahu alaihi wa sallam) destroys the faith and the person does not even realize it.

O Believers! Do not raise your voices above the voice of the Prophet (blessings and peace be upon him) and (also) do not speak to him so loud as you are loud when you speak to one another (lest) all your actions should come to nothing (including your faith), and you are not even aware (that your faith and all pious works have been wrecked). Allah Ta'ala has give instructions only those words which show proper respect and reverence to the Holy Prophet (Sallallahu alaihi wa sallam) should be used. Surah Hujuraat (49:2)

(O Muslims!) Do not regard the calling of the Prophet among you like your calling of one another. (When calling the Holy Prophet is not like your mutual calling among you, then how can the Holy Personality of the Prophet be like yours?) Surely Allah knows those from among you (well) who slip away quietly (from the presence of the Holy Prophet) under the shelter of one another. So let those who go against the Messenger's command (of veneration and devotion) feel afraid lest some trial should overtake them (here in the world) or a painful torment seize them in the Hereafter. Surah Noor (24:63)

Even a slight raising of the voice has been declared as the reason for the rejection of a life's toil and all virtuous acts and the destruction of faith (Iman). This also has been made plain that Jibreel (May peace be upon him) was a follower, servant and vizier of the Holy Prophet (Sallallahu alaihi wa sallam). That's why he came to the Holy Prophet (Sallallahu alaihi wa sallam) as a personification of respect. He sent Durood and salaam to the Holy Prophet (Sallallahu alaihi wa sallam) and requested his permission to enter his presence. There is an agreed-upon Hadith in both Bukhari and Muslim:

Translation of Hadith: Once Jibreel (May peace be upon him) came to the Holy Prophet (Sallallahu alaihi wa sallam), he put both his hands on his thighs and sat down in front of the Holy Prophet (Sallallahu alaihi wa sallam). Then he asked questions about Iman, Islam and Ihsan and about Qiyamah and the signs of Qiyamah. The Holy Prophet (Sallallahu alaihi wa sallam) rewarded him with answers. After he went away, the Holy Prophet (Sallallahu alaihi wa sallam) told the Sahabah: It was Jibreel (May peace be upon him). He came to teach your religion to you.

The Holy Prophet (Sallallahu alaihi wa sallam) said that he came to teach your religion to you. The question is what is meant here by teaching religion? Jibreel (May peace be upon him) did not teach the Sahabah anything from the rules and regulations of Islam. It was the Holy Prophet (Sallallahu alaihi wa sallam) who explained these things through his answers. Then what did Jibreel (May peace be upon him) teach? The answer is obvious. Jibreel (May peace be upon him) came to the Holy Prophet (Sallallahu alaihi wa sallam) with utmost respect and only placed his requests before the Holy Prophet (Sallallahu alaihi wa sallam). He taught the entire Ummah how to come to the Holy Prophet (Sallallahu alaihi wa sallam) and how to request Him for something. The Holy Prophet (Sallallahu alaihi wa sallam) declared this respect and reverence as Deen and told the Sahabah: It was Jibreel (May peace be upon him) who came to teach your deen to you.

May Allah Ta'ala, for the sake of Prophet Muhammad (Sallallahu alaihi wa sallam) guide all the Muslims to respect and revere the Holy Prophet (Sallallahu alaihi wa sallam) and to follow the rules of Islam.