

DIVINE VISION

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INTRODUCTION

Some scholars have misunderstood the reality of the *Meh 'raaj* of *Sajjiduna Rasoolullah(Sallallahu alaihi wa sallam)* due to their lack of knowledge and research. Their ignorance in this field caused more confusion in their hearts because they failed to understand the unique relation between *Allah* and His Beloved *Habeeb(Sallallahu alaihi wa sallam)*. How true is the comment of *Sayyidul-Maka shfeen Sheikh-e-Akbar Muhiyudeen ibne Arabi (Radiallahu anhu)* who said that *Meh'raaj* is a secret in a secret. One has to have sound knowledge of the *Qudrat* of *Allah* & and the Station and Status of His August *Rasool* before commenting on any matter pertaining to them. Due to the lack of this knowledge some people have wrongfully said that *Sayyiduna Rasoolullah(Sallallahu alaihi wa sallam)* did not see *Allah* with his naked eye and also did not proceed to the Divine *Arsh* on the night of *Meh 'raaj*. They say that both these things are impossible for any human being to achieve.

These questions were posed to the great *Mujaddid* of Islam, the fountain of knowledge, the leader of the Jurists and Master of occult sciences *Ala'Hadrat Imam Ahmad Raza Al-Qaadiri Barkaati (Radiallahu anhu)*. The Noble *Imam* demonstrated his scholastic capabilities and compiled this intellectual reply to remove all doubts concerning the above matter. To this day this masterpiece remained confined to the Urdu-speaking public for a century because it was compiled in the *Urdu* language. The *Mujaddid* replied to all questions in the language it was posed to him. This itself speaks of his profound knowledge. However, it is the sincere desire of the *Imam Ahmad Raza Academy* to translate the works of the Great *Imam(Radiallahu anhu)* in the English language for the reading pleasure and the benefit of the English-speaking public. In the past, we had numerous requests for the English version of the *Mujaddid 's* works, but unfortunately, we could not fulfill the needs of the people. But now we are proud to say that there is a great awareness internationally and many Institutes and scholars have embarked in the English translation of *Imam Ahmad Raza 's(Radiallahu anhu)* works.

Though great precautions have been taken in translating this book from the original text, which is generally a very difficult task, it is hoped that the present translation is free of errors. If there are any, then it is certainly not the errors of the original works of the *Great Mujaddid(Radiallahu anhu)* as his research is flawless. Please inform us of any errors.

The *Imam Ahmad Raza Academy* (South Africa) proudly presents *Manba 'ul-Maniyya* for the benefit and reading pleasure of the English-speaking public. May Almighty *Allah* guide us all on

the path of *Ahle-Sunnah* and give us the courage and *Toufeeq* to continue our endeavor in this field. *Aameen*.

The Master's Slave,

Durwesh Abu-Muhammad Abdul-Haadi Al-Qaadiri Radawi

ISLAMIC INQUIRY QUESTION

What is the Ruling of the *Ulama* of *Islam* concerning the Divine Sight of *Allah* ? Did *Sayyiduna Rasoolullah(Sallallahu alaihi wa sallam)* see *Allah* with his naked eye on the night of *Meh'raaj*? Is there any proof in the *Hadith Shareef* concerning this subject? Please furnish us with authentic proofs from the sacred *Sharee'ah* and clarify this matter. May *Allah* bless you for the service of *Deen*.

ANSWER

الجواب

الأحاديث المرفوعة

DIRECTLY TRACED AHADITH

1. *Imam Ahmad ibne Hambal(Radiallahu anhu)* in his *Musnad* narrates from *Sayyiduna Abdullah ibne Abbaas (Radiallahu anhu)*

قال رسول الله صلى الله تعالى عليه وسلم رأيت ربي عز وجل *

***Sayyiduna Rasoolullah(Sallallahu alaihi wa sallam)* said, "I saw my Sublime Creator"**

Imam Jalaludeen Suyuti(Radiallahu anhu) in his *Khasa'ise Kubra* and *Allama Abdur Raouf Munadi (Radiallahu anhu)* in his *Tafseer Shar'ha Jameh Sagheer* state that this *Hadith Shareef* is authentic.

2. *Imam Muhaddith Ibne Asakar (Radiallahu anhu)* narrates from *Sayyiduna Jaabir bin Abdullah(Radiallahu anhu)* , that *Sa)yiduna Rasoolallah* states:

لأن الله أعطى موسى الكلام وأعطاني الرؤية لوجهه وفضلني

بالمقام المحمود والحوض المورود *

“Verily, Almighty Allah , blessed Sayyiduna Moosa ‘(alaihmissalam) with the privilege of Dialogue and cherished me with his Divine Vision and exalted me with the Crown of Intercession and the Fountain of Kauthar”

2. *Imam Asakar(Radiallahu anhu) also narrates from Sayyiduna Abdullah ibne Mas’ood(Radiallahu anhu) ,who said:*

قال رسول الله صلى الله تعالى عليه وسلم قال لي ربي نخلت إبراهيم خلتي

وكلمت موسى تكليما وأعطيتك يا محمد كفاحا *

Sayyiduna Rasoolullah (Sallallahu alaihi wa sallam) states, “My Glorious Lord said to me, ‘I gave My friendship to Sayyiduna Ibraheem and spoke to Sayyiduna Moosa , and O Muhammad ! I blessed you with My Meeting (where you saw My Divine Being without any obstacles)“.

In *Majma’ol Bihaar* the word of the above *Hadith Shareef* is explained as follows:

3.

بجمع البحار كفاحا أي مواجهة ليس بينهما حجاب ولا رسول *

Majma-ul-Bihaar explains the word .Vthat Almighty Allah blessed His Beloved with such a Presence and Vision that there were no veils as barriers and no intervention of an Angel

4. *Ibne Marduwiyya(Radiallahu anhu) narrates from Sany adah Asma bint Abu Bakr(Radiallahu anha) that:*

سمعت رسول الله صلى الله تعالى عليه وسلم وهو يصف سدرة المنتهى (وذكر
الحديث الى ان قالت) فقلت يا رسول الله ما رأيت عندها
قال رأيت عندها يعنى ربه *

Sayyiduna Rasoolullah (Sallallahu alaihi wa sallam) was praising the excellence of Sidratul-Muntaha when I inquired from him, "Ya Rasoolullah(Sallallahu alaihi wa sallam)! What did you see at Sidratul-Muntaha?" He said, "There I saw the Divine Glory (i.e. of Allah)."

1. Tirmidi Shareef narrates from Sayyiduna Abdullah ibne Abbaas(Radiallahu anhu) :

اما نحن بنو هاشم فنقول ان محمد رأى ربه مرتين *

We, the Bani Haashim (Ahle-Bayt), say that undoubtedly, Sayyiduna Muhammad saw Allah . twice.

2. Ibne Ishaq narrates from Sayyiduna Abdullah ibne AbiSalma(Radiallahu anhu) that:

ان ابن عمر أرسل الى ابن عباس يسأله هل رأى محمد
صلى الله تعالى عليه وسلم ربه ؟ فقال نعم *

Sayyiduna Abdullah ibne Omar(Radiallahu anhu) inquired of Sayyiduna Abdullah ibne Abbaas (Radiallahu anhu) to find out whether Sayyiduna Rasoolullah(Sallallahu alaihi wa sallam) saw Allah . He replied, " Yes."

3. The words of Tabraani state:

واللفظ للطبراني عن ابن عباس قال نظر محمد الى ربه قال عكرمة فقلت له نظر محمد
الى ربه ؟ قال نعم ! جعل الكلام لموسى والخلة لإبراهيم والنظر لمحمد صلى الله تعالى

The words of Tabraani states that Sayyiduna Abdullah ibne Abbaas(Radiallahu anhu) said that Sayyiduna Rasoolullah (Sallallahu alaihi wa sallam) saw Allah . Akrama(Radiallahu anhu) , who was his student, asked him: "Did Sayyiduna Rasoolullah(Sallallahu alaihi wa sallam) see Allah ?" He replied, " Yes, Allah blessed Saiyyiduna Moosa(Alaihimisalam) ‘ with Dialogue, Sayyiduna

Ibraheem(Alaihimisalam) with Friendship and Sayyiduna Muhammad(Sallallahu alaihi wa sallam) with His Divine Presence. “ (Words of Tabráani) “And verily, Sayyiduna Muhammad(Sallallahu alaihi wa sallam) saw Allah twice “.

Imam Tirmidi(Radiallahu anhu) states that this Hadith Shareef is Hasan. Imam Nisaa’ee(Radiallahu anhu) , Imam Ibne Hazeema (Radiallahu anhu) and Haakim(Radiallahu anhu) all record the following:

واللفظ لليهتى أتعجبون ان تكون الخلة لإبراهيم والكلام لموسى والروية
لمحمد صلى الله تعالى عليه وسلم *

Are you surprised at the Dialogue of Sayyiduna Moosa(Alaihimisalam), Friendship of Sayyiduna Ibraheem (Alaihimisalam) and Divine Sight of Sayyiduna Muhammad(Sallallahu alaihi wa sallam) ?

Haakim(Radiallahu anhu) has said that this is a Sahih Hadith Shareef Imam Qastalaani(Radiallahu anhu) and Imam Zarqaani (Radiallahu anhu) both acknowledge the authenticity of this Hadith Shareef

4. It is narrated in Tabraani (Radiallahu anhu) and Moh’jam Awsat:

عن عبد الله بن عباس انه كان يقول ان محمدا صلى الله تعالى عليه وسلم
رأى ربه مرتين مرة ببصره ومرة بفواده

Sayyiduna Abdullah ibne Abbaas(Radiallahu anhu) says that “Verily, Sayyiduna Muhammad(Sallallahu alahi Wasallam) saw his Lord twice, once with his physical eye and once with the eye of his heart’

Imam Suyut(Radiallahu anhu) i, Imam Qastalaani(Radiallahu anhu) . Allama Shaami (Radiallahu anhu) and Allama Zarqaani (Radiallahu anhu)all say that there is no doubt in the authenticity of this Hadith Shareef

5. Imamul A ‘imma Ibne Hazeema and Imam Bazaaz both narrate from Sayiduna Anas ibne Maalik(Radiallahu anhu)

ان محمدا صلى الله تعالى عليه وسلم رأى ربه عز وجل

“Verily, Sayyiduna Muhammad saw his Most Gracious Creator”.

Imam Ahmad Qastalaani(Radiallahu anhu) and Imam Abdul Baaqi Zarqaani(Radiallahu anhu) state that the authenticity of this *Hadith Shareef* is very strong.

6. Imam Muhammad ibne Ishaq (Radiallahu anhu) narrates this *Hadith Shareef* from Sayyiduna Abu Hurayra(Radiallahu anhu) :

ان مروان سأل ابوه ربه رضى الله تعالى عنه هل رأى محمد صلى الله تعالى عليه
وسلم ربه؟ فقال نعم

Marwaan asked Sayyiduna Abu-Hurayra fSayyiduna Rasoolullah saw Allah .He replied, “Yes.”

VIEWS OF THE TABA'EEN

1. Imam Abdur Razzaaq(Radiallahu anhu) Ustaaz of imam Bukhari(Radiallahu anhu) .in his famous *Musannaf* reports from his Ustaaz imam Mah 'mar(Radiallahu anhu)

عن معمر عن الحسن البصرى انه كان يحلف بالله لقد رأى محمد
صلى الله تعالى عليه وسلم

Imam Mah 'mar (Radiallahu anhu) narrates from Imam Hasan Al-B asri (Radiallahu anhu) who swore an oath in the Name of Allah that Sayyiduna Rasoolullah(sallallahu alaihi wa sallam)positively saw his Creator .

2.Similarly. Imam Ibne Hazeema(Radiallahu anhu) narrates from Sayiduna Orwa bin Zubair (Radiallahu anhu) who is the cousin of Sajyiduna Rasoolullah (sallallahu alaihi wa sallam)and grandson of Sayyiduna Abu-Bakr(Radiallahu anhu) . He also accepts that Sayyiduna Rasoolullah(sallallahu alaihi wa sallam) saw Allah on the night of Meh 'raaj.

وانه كان يشتد عليه إنكارها

And he used to get very upset if anyone rejected this.

The following Luminaries held similar views:

1. *Saiduna Kaab Ah 'baar(Radiallahu anhu)* who was a great *Aalim* of the previous Scriptures.
2. *Imam Ibne Sha'haab Zahri Qarshi (Radiallahu anhu)*
3. *Imam Mujaahid Makh'zoomi Makki(Radiallahu anhu)*
4. *Imam Akrama bin Abdullah Madani Haashimi (Radiallahu anhu)*
5. *Imam Ata bin Rabah Qarshi Makki (Radiallahu anhu) (Ustaaz of Jmam AbuHaneefa(Radiallahu anhu)*
6. *Imam Muslim bin Sabeeh Abud-Duha KuJI (Radiallahu anhu)* etc. and all the students of *A 'limul Quraan Jabrul- Ummah Sayyiduna Abdullah ibne Abbaas (Radiallahu anhu)* confirm the Divine Vision.

Imam Ahmed Qastalaani(Radiallahu anhu) states in *Mawahibul-Ladunniya:*

اخرج ابن خزيمة عن عروة بن الزبير اثباتها وبه قال سائر أصحاب ابن

عباس وجزم به كعب الأحبار والزهري

اقوال من بعدهم من أئمة الدين

OPINION OF THE ILLUSTRIOUS IMAMS OF DEEN

Imam Khal'laal(Radiallahu anhu) in *Kitaabus-Sunnah* narrates from *Imam Jshaaq bin Maroozi(Radiallahu anhu)* that *Imam Ahmad ibne Hambal(Radiallahu anhu)* accepts this Tradition and confirms this by saying that:

قول النبي صلى الله تعالى عليه وسلم رأيت ربي *

Sayyiduna Rasoolutlah (sallallahu alaihi wa sallam) said, "I saw my Creator (briefly quoted) Anaam that:

Imam Naqqaash in his Tafseer narrates from Imam Sanadul Anaam (Radiallahu anhu) that:

انه قال أقول بحديث ابن عباس بعينه رأى ربه رآه رآه رآه حتى انقطع نفسه *

He said, "I accept the Hadith of Ibne Abbas (Radiallahu anhu) that Sayyiduna Rasoolullah saw his Creator .with his eyes, he did see, he did see, he did see". He repeated this till his breath lasted.

Imam Ibne Khateeb Misri (Radiallahu anhu) states in Mawaahib Shareef that:

جزم به معمر بن راشد بصري وآخرون وهو قول الأشعر وغالب اتباعه

Mah 'mar bin Raashid Basri (Radiallahu anhu) and other Ulema acknowledged this, and this is the Madhab of the Ahle-Sunnah, Imam AbutHasan Ash 'an and the majority of his followers.

Allama imam Sha'haab Khafaji in his Naseemur-Riyaad, the commentary of Shfa Qaadi Ayaad, states that:

The most correct and pure Madhab is that Sayyiduna Rasoolullah (sallallahu alaihi wa sallam) on the night of Meh 'raaj saw Allah with his naked eyes as it is the Madhab and consensus of the illustrious Sahaba fraternity.

Imam Nawawi (Radiallahu anhu) in Shar'ha Muslim Shareef and Allama Muhammad bin Abdul Baaqi (Radiallahu anhu) in Shar'ha Mawaahib states:

الراجح عند أكثر علماء انه صلى الله تعالى عليه وسلم رأى ربه

بعين رأسه ليلة المعراج

It is the consensus of the majority Ulama that Sayyiduna Rasoolullah (sallallahu alaihi wa sallam) saw Allah with his naked eyes on the night of Meh 'raaj.

QUESTION

Another similar question was posed to the Great *Mujaddid*, *imam Ahmad Raza Al Qaadiri*(*Radiallahu anhu*) on 11 *Muharram al-Haraam* 1320 A.H. which read:

What is the ruling of the Noble *Ulama* regarding *Sayyiduna Rasoolullah*(*sallallahu alaihi wa sallam*) going up to the *Arsh* in the night of *Meh'raaj*? Is this an established fact because *Zaid* says that this is a lie. Is *Zaid's* statement correct or not?"

ANSWER

Indeed the illustrious *Ulama* and distinguished *Imams* of *Islam* have in their authentic books expressed in great details on this subject. All these are based on the *Ahadith Shareef*. Although these *Ahadith* are forwarded or problematic , both are unanimously agreed to and accepted by the sector of *Fadaa 'il* (Virtues) by the *Muhadditheen*. The narrators and presenters are all trustworthy Scholars of *Deen*. This matter is not something that entertains ones personal opinion. It depends solely on the authenticity of solid proof. Hence, confirmation deplores contradiction. Ignorance does not necessarily reject its reality. If one rejects it, one is in fact a liar and a contradictor of the *Deen*.

Imame-Ajal Sayyidi Muhammad Boseeri (*Radiallahu anhu*) in his renowned *Qasidah Burdak Shareef* states:

سريت من حرم ليلا الى حرم كما سرى البدر في داج من الظلم

The Habeeb of Allah (*sallallahu alaihi wa sallam*), in a short space of lime, traveled from *Musjid-e-Haraam* to *Musjid-e-Aqsa*. This sacred journey was bright like the brilliance of the full moon.

وبت ترقى الى ان نلت منزلة ومن قاب قوسين لم تدرك ولم ترم

The Beloved traveled in the night of *Meh 'raaj* until he reached the station of *Qaaba Qosain*. No creation could reach this height nor possessed the courage to do so.

خففت كل مقام بالاضافة اذ¹ نوديت بالرفع مثل مفرد العلم

The noble status of the Nabi left everything below him when he proceeded towards the Divine Heights of the Unique Lord on the Night of Ascension.

فخرت كل فخار غير مشترك وجزت كل مقام غير مزدحم

The Beloved(sallallahu alaihi wa sallam) enjoyed such excellence that no one can share. He passed such places where no creation set foot.

Sayyidul Alameen (sallallahu alaihi wa sallam) was blessed with exclusive gifts and secrets and passed all the heights without any hindrance. Without doubt, this goes to say that the Master(sallallahu alaihi wa sallam) traveled the secret and timeless regions alone to the Divine Presence and met and saw Allah.

Allama Mulla Ali Qaari in his Shar 'ha elaborates on Imam Boseeri's verses:

اي انت دخلت الباب وقطعت الحجاب الى ان لم تترك غايه لساع الى السبق من كمال
التقرب المطلق الى جناب الحق ولا تركت موضع رقى و صعود و قيام و قعود لطالب
ففة في عالم الوجود بل تجاوزت ذلك الى مقام قاب قوسين او اذني فاوحى اليك ربك
ما اوحى

Sayyiduna Rasoolullah(sallallahu alaihi wa sallam) passed all the Secret Curtains and reached the Divine Absolute Presence of the Supreme Creator as one reaches one's goal leaving everyone behind There was no step of excellence in the entire universe that the Master(sallallahu alaihi wa sallam) did not surpass. In fact, the Master transcended above the domain of space and time and entered the Station of Qaaba-Qosain and O'adna. Then, Allah g the Supreme, spoke to the Beloved what He had to Say.

Likewise, *Imam—e-Humaam Abu-Abdullah Sharfudeen Muhammad(Radiallahu anhu) states in Ummul-Qurra:*

وترقي به قاب قوسين وتلك السيادة الفعساء

The Master (sallallahu alaihi wa sallam) advanced till Qaba-Qosain (Divine Presence) and this is indeed the ultimate.

رتب تسقط الاماني حسرى دونها ما وراء هن وراء

These are the Secret Stations where desires and thoughts cannot contemplate because there are no paths that leads to them.

Thus, *Imam Ibne Hajr Makki (Radiallahu anhu)* comments in the *Shar'ha* of *Ummul-Qurra*:

قال بعض الأئمة والمعارج ليلة الأسراء عشرة سبعة في السماوات والتامن الى
صدره المنتهى والتاسع الى المستوى والعاشر الى العرش الخ

Some A 'imma state that there were ten Meh 'raajes in the night of Isra. There were seven in the seven skies, the eighth, Sidratul Muntaha, the ninth in the Divine Levels and the Tenth to the Arsh.

Sayyidi Allama Arf-e-Billah Abdul Ghani Nablusi (Radiallahu anhu) re-affirms this in Hadiqa-e-Nadiyyah Sharha Tareeqa-e-Muhammadiyyah:

حيث قال قال شهاب مكى فى شرح همزته لبوصيرى عن بعض الأئمة ان المعارج
عشرة الى قوله والعاشر الى العرش والرويه

There were ten Meh 'raajes. The tenth was from the Arsh till the Divine Presence. Imam Ibne Hajr Makki (Radiallahu anhu) states in Shar'he Hamziyya:

لما اعطى سليمان الريح التى غدوها شهر ورواحها شهر اعطى نبينا صلى الله تعالى
عليه وسلم البراق فحمله من الفرش الى العرش فى لحظة واحدة واكل مسافة فى ذلك
سبعة آلاف سنة وما فوق العرش الى المستوى والرفرف لا يعلمه الا الله تعالى

When Nabi Sulaymaan (Alaihimissalam) was given the wind, it carried him the distance of one month journey in one day. Our Master (Sallallahu alaihi wa sallam) was given the Buraaq which carried him from the earth to the Arsh in a fleeting moment. The shortest portion of this journey (between earth and the seven skies) takes seventeen thousand years. And Allah only knows the distance above the Arsh to the arcane levels with the Rafraf (to the Divine Presence).

It is also recorded in the same *Shar'ha Hamziyya*:

لما اعطى موسى عليه السلام الكلام واعطى نبينا صلى الله تعالى عليه وآله وبارك
سلم مثله ليلة الاسراء وزيادة الدنو والروية عين البصر وشتان ما بين جبل الطور الذي
نوحى به موسى عليه السلام نوحى به نبينا صلى الله تعالى عليه وآله وبارك سلم

Nabi Moosa (Alaihimissalam) was blessed with Dialogue (Kalaam). Similarly, our Master (Sallallahu alaihi wa sallam) was blessed on the night of Isra with Divine Presence. He saw Allah from very close range with his naked eye. You cannot compare the experiences of Mount Toor with the experiences of our Master (Sallallahu alaihi wa sallam) with Allah

It is further recorded in the same *Kitaab*:

رقبه صلى الله عليه وسلم بيده بقطة ليلة الاسراء الى السماء ثم الى سدرة المنتهى ثم
الى المستوى ثم الى العرش والرفرف والرويه

Sayyiduna Rasoolullah (Sallallahu alaihi wa sallam) physically proceeded to the skies on the night of Isra in wakefulness. From there to Sidratul Muntaha, then Divine Levels, then Arsh and Rafraf till he saw the Divine Vision.

Allama Ahmad bin Muhammad Saawi Maliki Khal'wati (Radiallahu anhu) in a marginal annotation of Ummul-Qura writes:

الاسراء به صلى الله تعالى عليه وآله وبارك سلم على بقطة بالجسد والروح من
المسجد الحرام الى المسجد الأقصى ثم عرج به الى السماوات العلى ثم الى سدرة
المنتهى ثم الى المستوى ثم الى العرش والرفرف

The Beloved Habeeb (Sallallahu alaihi wa sallam) undertook the journey of Meh 'raaj in wakefulness with his body and soul. He traveled from Masjid-eHaraam to Musjid-e-Aqsa. Then up to the skies, then Sidratul Muntaha, then Divine Levels then, Arsh, and then Rafraf Imam Ash-S heikh Sulaymaan Al-Jama (Radiallahu anhu) l states in Futuhaat-eAhmed Sharha Hamziyya:

رقبه صلى الله عليه وسلم ليلة الأسراء من بيت المقدس الى السماوات السبع الى
حيث شاء الله تعالى لانه لم يجاوز العرش على الراجح

The heights of Sayyiduna Rasoolullah (Sallallahu alaihi wa sallam) in the night of Isra was from Baytut-Muqaddas to the seven skies. And from there to wherever Allah WilleiL But, it is reckoned that he did not go further than the Arsh.

It also recorded in the same *Kitaab*:

المعارج ليلة الأسراء سبعة في السماوات والثامن الى سدرة المنتهى والتاسع الى
المستوى والعاشر الى العرش لكن لم يجاوز العرش كما هو التحقيق عند اهل المعارج

There were ten Meh 'raajes on the night of Isra. Seven in the skies, eighth Sidratul Muntaha, ninth Divine Levels and tenth, tije Arsh. The research scholars of Melt 'raaj say that he did not go further than the Arsh.

He goes on further to say:

بعد ان جاوز السماء السبعة رفعت له سدرة المنتهى ثم جاوزها الى مستوى ثم رج
به في النور فخرق سبعين الف حجاب من نور مسيرة كل حجاب خمس مائة عام ثم دل

When the Beloved (Sallallahu alaihi wa sallam) passed the seventh sky, the Sidratul Muntaha was raised in front of him. He passed that and reached the Divine Levels. He was then placed in the World of Noor (Divine Light). There he passed seventy thousand Curtains of Light. The distance between each curtain is a distance of five hundred years. Then a green bedding was hung before him. The Master (Sallallahu alaihi wa sallam) passed this and reached the Arsh. He did not go further than this but reached the station of Qaaba Quosain of his Lord .

COMMENTS OF THE GREAT MUJADDID IMAM AHMAD RAZA

Sheikh Sulaymaan Al-Jamal (Radiallahu anhu) gives preference to the Master (Sallallahu alaihi wa sallam) not going above the Arsh while the words and views quoted of Imam Ibne Hajr Makki (Radiallahu anhu) and others stress that the Master (Sallallahu alaihi wa sallam) proceeded above the Arsh and La-Makan (Super-arcane Region beyond Time and Space). La-Makaan is indeed above the Arsh. So, in reality, there is no contradiction between these two views. The boundaries of space (Makaan) end at the Arsh and beyond this are the region beyond

time and space. A body needs space (*Makaan*) for it to be in, but the Beloved (*Sallallahu alaihi wa sallam*) proceeded with his Sacred Soul to the furthest regions of the *Arsh*. His sacred soul went beyond all limited bounds to experience the Divine Vision. The Creator who took the Beloved (*Sallallahu alaihi wa sallam*) there or the Beloved who went there only knows these limits. The words of *Sayy'idul Makashifeen Sheikh-e-Akbar ibne Arabi (Radiallahu anhu)* points to this fact. Shortly, I will quote his words.

البواقيت والجواهر في عقائد الأكارب
ليس الرجل من يقبده العرش وما حواه عن الأفلاك والجنة والنار وإن الرجل من نفذ
بصره إلى خارج فهذا الوجود كله وهناك يعرف قدر عظمته موجد سبجانه وتعالى

He says that the *Arsh* was journeys limits of the Beloved's (*Sallallahu alaihi wa sallam*) sacred feet. Therefore, the journey of the sacred feet ended on the *Arsh*. *Allah forbid!* This termination does not mean that there were any faults or mishaps in the sacred journey. In fact, the journey terminated because the sacred feet encompassed every possibility, creation and space. There was no space (*Makaan*) for the Beloved's feet to reach above the *Arsh*. But the journey of the Beloved's sacred heart terminated at *QaabaQosain*. Is there a doubt in on&s heart of what is beyond the *Arsh* that the Beloved proceeded towards? Then listen to the words of *Imam-e-Ajal Arif-e-Billah Sa'idi Ali Wafā (Radiallahu anhu)* which is quoted by *Imam Abdul Wahhab Sha 'raani (Radiallahu anhu)* in his masterpiece, *Al-you'waqet wal Jawahir Fi Aqa 'idil-Akaahir*

A perfect Man is not he who circumfuses the Arsh and whatever it encompasses, namely, the skies, Jannah and Jahannam. Bu4 a perfect Man is he, whose vision surpasses all these dimensions and sees and appreciates the Glory of the Creator of all these dimensions.

Imam Allama Ahmad Qastalaani (Radiallahu anhu) states in *MawahibulLadunniyya* and *Man 'hi-Muhammadiyya*, and *Allama Muhammad Zarqaani (Radiallahu anhu)* in its *Shar'ha* state:

ومنها انه رأى الله تعالى بعينه على الراجح (وكلمه الله تعالى في الرفيع الاعلى) على
ساتر الامكئة وقد روى ابن عساكر عن انس رضى الله تعالى عنه مرفوعا لما اسرى
لى قربنى ربي حتى كان بينى وبينه قاب قوسين او ادنى
(موجب اللدنيه ومنح محمديه لاحمد تسطلاى وعلامه زرقانى فى شرحه)

It was the exclusivity of Sayyiduna Rasoolullah (Sallallahu alaihi wa sallam) that he saw Almighty Allah with his physical eyes in wakefulness and this is the preferable Madhab. Allah

Spoke to His Beloved(Sallallahu alaihi wa sallam) in those high Divine regions which was above all possibilities and imaginations. Imam Ibne Asakar (Radiallahu anhu) narrates from Sayyiduna Anas ibne Maalik (Radiallahu anhu) that the Prophet of Allah said, "On the night of Isra my Lord drew me so close to Him that we were two bows apart, in fact, even closer"

It is also stated in the same *Kitaabs*:

قد اختلف العلماء في الاسراء واحدا واسراء مرة بروحه وبدنه يقظة ومرة مناما او
يقظة بروحه وجسده من المسجد الحرام الى المسجد الاقصى ثم مناما من المسجد
الاقصى الى العرش فالحق انه اسراء واحد بروحه وجسده يقظة في القصة كلها وإلى
هذا مذهب الجمهور من علماء الحديث والفقهاء والمتكلمين

There was a difference in opinion amongst the Ulama whether there was one Meh 'raaj or two, one with the body and soul in wakefulness, and the other in a dream or wakefulness from Masjid-e-Haraam to Masjid-e-Aqsa. Then, from Aqsa in a dream till the Arsh. The truth is that there was one Isra and an entire journey from Masjid-e-Haraam to the Arsh was physical and in wakefulness. This is the Madhab of the majority of Ulama, Muhaditheen, Fuqaha and Mutakallimeen.

The same *Kitaab* further states:

المعارج عشرة (إلى قوله) العاشر إلى العرش

There were ten Meh 'raaj and the tenth was till the Arsh.

It is also recorded in the same *Kitaab*:

وقد ورد في الصحيح عن انس رضى الله تعالى عنه قال قال عرج بن جبرئيل الى سدرة
المنتهى ودنا الجبار رب العزة فتدلى فكان قاب قوسين او ادنى تدلية على ما في
حديث شريك كان فوق العرش

It is reported in Sahih Al-Bukhari by Sayyiduna Anas ibne Maalik (Radiallahu anhu) that the beloved Rasool of Allah(Sallallahu alaihi wa sallam) said, "Jibra 'eel proceeded with me till the Sidratul-Muntaha. Then, the Divine Power of the Almighty Lord drew me to a distance of two bows close to Him,in fact, even closer' This closeness was above the Arsh as mentioned in the Hadilh-e-Shareef.

Allama Shi'haab Khafaji(Radiallahu anhu) in his Naseemur-RiyaadSharha Shifa Imam Qaadi Ayaad (Radiallahu anhu) states:

ورد في المعراج انه صلى الله تعالى عليه وسلم لما بلغ سدره المنتهى جاءه بالرفوف
جبرئيل عليه الصلوة والسلام فتناولوه فطار به الى العرش

It is reported in the Hadith of Meh 'raaj that when the Master(Sallallahu alaihi wa sallam) reached Sidratul-Muntaha then, Sayyiduna Jibra 'eel presented the Rafraf, which carried him to the Arsh.

It is noted in the same *Kitaab*:

عليه يدل صحيح الاحاديث الاحاد الدالة على دخوله صلى الله تعالى عليه وسلم
الجنة و وصوله الى العرش او طرف العالم كما سيأتي كل ذلك بحسده يقظة

The units of Sahih Ahadith emphasize that the Master visited Jannah and the Arsh or the boundaries of that region beyond which lies the extra-terrestrial domain (La-Ma/than). This all happened physically and in wakefulness.

Sayyidul-Makashifeen Sheikh-e-Akbar Muhiyyudeen ibne Arabi (Radiallahu anhu) in the 216th chapter of his famous Futuhaat-eMakkiyya. states:

اعلم ان رسول الله صلى الله تعالى عليه وسلم لما كان خلقه القرآن وتخلق بالاسماء و
كان الله سبحانه وتعالى ذكر في كتابه العزيز انه تعالى استوى على العرش على طريق
التمدح والثناء على نفسه اذ كان العرش اعظم الجسام فجعل لنيته عليه السلام من
هذا الاستواء نسبة على طريق التمدح والثناء به عليه حيث كان اعلى مقام ينتهي اليه
من اسرى به من الرسل عليهم الصلاة والسلام وذلك يدل على انه اسرى به صلى الله
تعالى عليه وسلم بحسده ولو كان الاسراء به روياء لما كان الاسراء ولا الوصول الى
هذا المقام تمدحا ولا وقع من الاعراب انكار على ذلك

*The Holy Quraan was the beautiful character of Sayyiduna Rasoolullah * and the Unique characteristics of the Divine Names of Allah was found in him. In the Holy Quraan, Allah & Announces through the praise of His Attributive Qualities of His appearance on the Sacred Arsh.*

Similarly, Allah The Supreme, blessed His Beloved (Sallallahu alaihi wa sallam) with the reflection of His Divine Appearance of the sacred Arsh and Praised him. The Arsh is that high station where the Isra of Rasools end. This proves that the Isra of Sayyiduna Rasoolullah(Sallallahu alaihi wa sallam) was physical because if it was a dream then Almighty Allah would have not praised his appearance on the Sacred Arsh. Only the unpleasant reject this reality.

Imam Allama Arif-e-Billah Abdul Wahhab Sha'raani (Radiallahu anhu) .in his Al-Yuwaqeeet wal Jawahir, quotes from Sheikh-e-Akbar that:

انما قال صلى الله عليه وسلم على سبيل التمدح حتى ظهرت لمستوى اشارة لما قلنا
من ان منتهى السير بالقدم المحسوس العرش

Verily, he (Sheikh-e-Akbar .) said that the statement of praises of the exalted Habeeb(Sallallahu alaihi wa sallam) “And until that time when I was elevated to the Divine Levels” reflects to the fact that the termination of the physical feet’s journey was at the Sacred Arsh.

Sheikh-e-Muhaqqiq Imam Abdul Haq Muhaddith Dehiawi(Radiallahu anhu) states in his Madaarijun-Nubuwwah:

Sayyiduna Rasoolullah(Sallallahu alaihi wa sallam) said, “Then a green Rafraf (Divine Carrier) was laid for me. Its light was even greater than that of the sun. Its brilliance brightened my vision. I was seated on it and taken into the Heavens until I reached the Arsh ofAllah.

He further states:

It is narrated that when Sayyiduna Rasooluilah reached the Arsh, it respectfully touched his Sacred Garb.

He states in *Ash‘atul-Lam‘aat Sharha Mishkaat* that:

جز حضرت یغمبر ما صلى الله تعالى عليه وعلى آله وبارك وسلم بالاتزان هيج
كس نه رفته وان حضرت بجائی رفت كه آنجا جانست

No one else besides the Beloved Habeeb reached this Height in the Heavens. This was a timeless and spaceless transcendental region.

برداشت از طبیعت امکان قدم که آن اسری بعیده است من المسجد الحرام

Meh 'raaj surpassed the limits of human nature As Allah 's special servant was taken from Musjid-e-Haraam.

تا عرصه وجوب که اقصای عالم است
کاینجانه جاست نی جهت و نی نشان نه نام

He reached the Divine Arcane Zone that cannot be explained. This zone has no place, description, name or direction.

Also ***Sheikh-e-Muhaqqiq(Radiallahu anhu)*** states in the same ***Kitaab***, in the third section, under "***Divine Vision of Allah***", while discussing the ***Hadith Shareef*** ***قد رای ربّه مرتین*** that:

بتحقیق دید آنحضرت صلی الله تعالی علیه وآله وبارک وسلم برورد کار خود را
جل و علا دو بار یکی نزدیک سدره المنتهی بود، دوم چون بالای عرش برآمد

Indeed, Sayyiduna Rasoolullāh(Sallallahu alaihi wa sallam) saw his Sublime Creator twice. First at Sidratul-Muntaha and then at the Arsh.

It is recorded in the fourth volume, letter number 283, in ***the Maktobaat of Hadrat Mujaddid Alfe Thaani Sheikh Ahmad Sirhindi (Radiallahu anhu)*** that:

آن سرور علیه الصلوة والسلام در آن شب از دائره مکان و زمان بیرون جست و
از تنگی امکان برآمده ازل وابد را آن واحد یافت و بدایت و نهایت
را در یک نقطه متحده دید

On the night of Meh 'raaj, Sayyiduna Rasoolullah did not leave the boundaries of time and space and surpassed the restrictions of human nature. He saw the Secrets from Eternity till Eternity combined in a dot of Unity.

He further states in the letter number 272 that:

محمد صلى الله تعالى عليه وآله وبارك وسلم كه محبوب رب العالمين ست و بهترين
موجودات اولين و آخريين بدولت معراج بدني مشرف شد و از عرش و كرسي در

كرشت و از مكان و زمان بالا رفت

Sayyiduna Muhammad (Sallallahu alaihi wa sallam) is the most Beloved of Allah and the most unique in creation. He was the only creation to be blessed with physical Meh 'raaj. He traveled further than the Arsh, Kursi and limitations of time and space.

Imam Ibnus-Salah(Radiallahu anhu) states in Ma 'arifate Anwa 'e-Ilmul Hadith that:

قول المصنفين من الفقهاء وغيرهم قال رسول الله صلى الله تعالى عليه وسلم
كذا وكذا ونحو ذلك كله من قبيل المعطل وسماه ابو بكر الحافظ مرسل و ذلك على
مذهب من يستمي كل ما لا يتصل مرسل

The Authors and Jurists say that the Beloved Habeeb(Sallallahu alaihi wa sallam) said so and so (signs). Nobody understood the explanation of the NabL Muhaddith Abu-Bakr Al-Haafiz named this Hadith "Al-Mursal" in accordance to that School which classify all the non-MuttasilAhadith as Mursal.

It recorded in *Tal'weeh*, etc. that:

ان لم يذكر الواسطة اصلا فمرسل

If the chain of narration have not been mentioned then it will be regarded as Mursal.

It is stated in *Musailamul-al-Thuboot* that:

المرسل قول العدل قال عليه الصلاة والسلام

The Mursal Hadith will be regarded as authentic because it is the words of Sayyiduna Rasoolullah . (Sallallahu alaihi wa sallam)

It is stated in *Fawateh-ar-Rahmoot* that:

الكل داخل في المرسل عند أهل الأصول

According to the Principles of Hadith (Osool), all Mursal Hadith will be classified as Sahih.

It further states:

المرسل ان كان من الصحابي يقبل مطلقا اتفاقا وان من غيره فالأكثر ومنهم الامام
ابوحنيفة والامام مالك والامام احمد رضى الله تعالى عنهم قالوا يقبل مطلقا اذا كان
الراوي ثقة الخ

If a Sahaba narrates a Mursal Hadith then it will be unanimously accepted. If a non-Sahaba narrates it then it will also be considered as accepted. Imam Abu-Haneefa, Imam Maalik and Imam Ahmad Ibne Hambal say that the Mursal of a non-Sahaba will be unconditionally accepted if the Narrators are indisputable.

It is recorded in *Mirqaat Shar'ha Mishkaat* that:

لا يضر ذلك في الاستدلال به ههنا لأن المنقطع يعمل به في الفضائل اجماعا

There is no harm to present a Mursal Hadith as proof because a Hadith-e-Munqata 'ah (Hadith with broken chain of narrators) is accepted as useful in Fada 'il (in praise of Luminaries).

Imam Qaadi Ayaad (Radiallahu anhu) states in Shfa Shareef :

اخبر صلى الله تعالى عليه وآله وبارك وسلم لقتل علي وانه قسيم النار

Sayyiduna Rasoolullah (Sallallahu alaihi wa sallam) informed of the Shahada of Sayyiduna Ali (Radiallahu anhu) that his attacker is a Jahannami. (This is an example of a Mursal Hadith)

It states in *Naseemur-Riyaad*:

ظاهر هذا ان هذا ما اخبر به النبي صلى الله تعالى عليه وآله وبارك وسلم لانهم
قالوا لم يروه احد من الحديثين الا ان ابن الاثير قال في النهاية ان عليا رضي الله تعالى عنه
قال انا قسيم النار قلت ابن الاثير ثقة وما ذكره علي لا يقال من قبيل الراى فهو فى حكم
المرفوع ملخصا

It is obvious that this information came through the Prophet of Allah. All the Muhadditheen accept the above Hadith, besides Imam Ibne-Atheer, who says that in Nihaya, that Sayyiduna Ali(Radiallahu anhu) said, "I am the distributor offire. "Imam Sha'haab Khafaji(Radiallahu anhu) says that Ibne-Atheer is correct in his decision about what Sayyiduna Ali(Radiallahu anhu)said which is not used as an opinion. Therefore, this Hadith will be classified as a Marfoh.

Imam Ibnul-Humaam(Radiallahu anhu) states in Fathul-Qadeer:

عدم النقل لا ينفى الوجود

If a Hadith does not have any narrators, its origin will not be rejected.

والله تعالى اعلم

Almighty Allah knows best!

كتبه عبده المذنب احمد رضا البريلوي عفي عنه
بمحمدن المصطفى النبي الامي صلى الله تعالى عليه وسلم

Written and Signed by:

The humble servant of Allah

Ahmed Raza Al-Bareliwi

(May the Merciful Lord forgive him)

Friday, 1st Shabaanul-Mo 'azzam 1321 Hijri