DIVINE VISION
Shaikhul Islam Ala’hadhurat
Mujaddid Imam Ahmad Raza

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ISLAMIC INQUIRY

سوال

QUESTION

What is the Ruling of the Ulama of Islam concerning the Divine Sight of Allah Almighty? Did Sayyiduna Rasoolullah (Peace be upon him) see Allah Almighty with his naked eye on the night of Me’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 Almighty bless you for the service of Deen.

الجواب

ANSWER

الاحتجاج المرفوعة

DIRECTLY TRACED AHADITH

1. Imam Ahmad ibne Hambal (Radi Allah Anhu) in his Musnad narrates from Sayyiduna Abdullah ibne Abbas (Radi Allah Anhu)

قال رسول الله صلى الله عليه وسلم رأيت ربي غزوجل

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“Sayyiduna Rasoolullah (Peace be upon him) said, “I saw my Sublime Creator”.

Imam Jalaludeen Suyuti (Radi Allah Anhu) in his Khsa’is-e-Kubra and Allama Abdur Rauf Munadi (Radi Allah Anhu) in his Tafseer Shar’ha Jameh Sagheer state that this Hadith Shareef is authentic.

2. Imam Muhaddith ibne Asakar (Radi Allah Anhu) narrates from Sayyiduna Jabir bin Abdullah (Radi Allah Anhu) that Sayyiduna Rasoolullah (Peace be upon him) states:

أَلَّا يَعْلَمُ مَعْيَا الْكَلَامِ وَأَعْطَانِي الْرُّؤْيَةَ لَوَجَهَهُ
وَفَضْلَيْنِ بِالمَقْمَارِ المُحْمَدُ المَورُودِ

“Verily, Almighty Allah blessed Sayyiduna Moosa (Alehis salam) 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”.

3. Imam Asakar (Radi Allah Anhu) also narrates from Sayyiduna Abdullah ibne Mas’ood (Radi Allah Anhu) who said:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ لِي رَبِّي نَحْلَتُ إِبْرَاهِيمَ
خَلَتُ وَكَلَمَتُ مُوسَى تَكْلِيمًا وَأَعْطَيْتُكَ يَا مُحْمَّدَ كَفَاحًا

Sayyiduna Rasoolullah (Peace be upon him) states, “My Glorious Lord said to me, ‘I gave My friendship to Sayyiduna Ibrahim (Alehis salam) and spoke to Sayyiduna Moosa (Alehis salam), and O! Muhammad (Peace be upon Him)! I blessed you with My Meeting (where you saw My Divine Being without any obstacles)”.

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In Majma-ul-Bihaar (مجمع البحار), the word كفاحا of the above Hadith Shareef is explained as follows:

مجمع البحار كفاحا أى مواجهة ليس بينهما حجاب ولا رسول

Majma-ul-Bihaar explains the word كفاحا that 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 (Radi Allah Anhu) narrates from Sayyedah Asma bint Abu Bakr (Radi Allah Anhu) that:

سمعت رسول الله صلى الله عليه وسلم وهو يصف سورة المنتهى (وذكر الحديث الى ان قالت: فقلت يا رسول الله ما رأيت عندها قال رأيت عندها يعني ربه

Sayyiduna Rasoolullah (Peace be upon him) was praising the excellence of Sidrat-ul-Muntaha when I inquired from him, “Ya Rasoolullah (Peace be upon him)! What did you see at Sidrat-ul-Muntaha?” He said, “There I saw the Divine Glory (i.e. of Allah Almighty ).”

آثار الصحابة

COMMENTS OF THE NOBLE SAHABA

1. Tirmidi Shareef narrates from Sayyiduna Abdullah ibne Abbas (Radi Allah Anhu):

اما نحن بنو هاشم فنقول ان محمد رأى ربه مرتين

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We, the Bani Hashim (Ahle-Bait), say that undoubtedly, Sayyiduna Muhammad (Peace be upon him) saw Allah Almighty twice.

2. Ibne Ishaq (Radi Allah Anhu) narrates from Sayyiduna Abdullah ibne Abi-Salma (Radi Allah Anhu) that:

ان ابن عمرا رسول الله ابن عباس يسأل هل رأى محمد صلى الله تعالى عليه وسلم ربه؟ فقال نعم

Sayyiduna Abdullah ibne Omar (Radi Allah Anhu) inquired of Sayyiduna Abdullah ibne Abbas (Radi Allah Anhu) to find out whether Sayyiduna Rasoolullah (Peace be upon him) saw Allah Almighty. He replied, “Yes.”

3. The words of Tabrani state:

والنفوذ للطريقة عن ابن عباس قال نظر محمد النبي ربه قال عكرمة فقلت له نظر محمد النبي ربه؟ قال نعم! جعل الكلام لموسى والحلقة لأبراهيم والنظر صلى الله تعالى عليه وسلم (زادة النورى) فقد رأى ربه مرتين

The word of Tabrani states that Sayyiduna Abdullah ibne Abbas (Radi Allah Anhu) said that Sayyiduna Rasoolullah (Peace be upon him) saw Allah Almighty. Akrama (Radi Allah Anhu), who was his student, asked him: “Did Sayyiduna Rasoolullah (Peace be upon him) see Allah Almighty?” He replied, “Yes, Allah Almighty blessed Sayyiduna Moosa (Alehis salam) with Dialogue, Sayyiduna Ibrahim (Alehis salam) with Friendship and Sayyiduna Muhammad (Peace be upon him) with His Divine Presence”. (Words of Tabrani) “And verily, Sayyiduna Muhammad (Peace be upon him) saw Allah Almighty twice”.

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Imam Tirmidi (Radi Allah Anhu) states that this Hadith Shareef is Hasan. Imam Nisa’e (Radi Allah Anhu), Imam Ibne Hazeema (Radi Allah Anhu) and Hakim (Radi Allah Anhu) all record the following:

أبا عمرو بن العارف: “لا يرمى لسانك بنبراق إلا دعاءه، ولا يركض بركانك إلا كلامه، ولا يزور نارك إلا لطلعه، ولا ينطق عن يوم القيامة إلا وصاؤه. إن ليس لك في الدنيا أن توكل إلا على الله، وإن كان الثواب في الآخرة وقفا، وإن أظهرت نعمة الله عليك، فإن عينك أمرت بالتوكل عليه في الدنيا، وإن لم تظهر نعمة الله عليك، فإن عينك أمرت بالتوكل عليه في الآخرة.”

Are you surprised of the Dialogue of Sayyiduna Moosa (Aliya salam), Friendship of Sayyiduna Ibrahim (Aliya salam) and Divine Sight of Sayyiduna Muhammad (Peace be upon him)?

Hakim has said that this is a Sahih Hadith Shareef. Imam Qastalani (Radi Allah Anhu) and Imam Zarqani (Radi Allah Anhu) both acknowledge the authenticity of this Hadith Shareef.

4. It is narrated in Tabrani and Moh’jam Awsat:

عن عبد الله بن عباس أنه كان يقول: إن محمد صلى الله عليه وسلم رأى ربه مرتين مرّة بصهره ومرّة بقواده.

Sayyiduna Abdullah ibne Abbas (Radi Allah Anhu) says that “Verily, Sayyiduna Muhammad (Peace be upon him) saw his Lord twice, once with his physical eye and once with the eye of his heart.”

Imam Suyuti (Radi Allah Anhu), Imam Qastalani (Radi Allah Anhu), Allama Shami (Radi Allah Anhu) and Allama Zarqaani (Radi Allah Anhu) all say that there is no doubts in the authenticity of this Hadith Shareef.
5. Imam-ul-Aimma Ibne Hazeema (Radi Allah Anhu) and Imam Bazaz (Radi Allah Anhu) both narrate from Sayyiduna Anas ibne Malik (Radi Allah Anhu):

ان محمد صلى الله عليه وسلم رأى ربي عزوجل

"Verily, Sayyiduna Muhammad (Peace be upon him) saw his Most Gracious Creator".

Imam Ahmad Qastalani (Radi Allah Anhu) and Imam Abdul Baqi Zarqani (Radi Allah Anhu) state that the authenticity of this Hadith Shareef is very strong.

6. Imam Muhammad ibne Ishaq (Radi Allah Anhu) narrates this Hadith Shareef from Sayyiduna Abu Huraira (Radi Allah Anhu)

ان مروان سأل أبوهربه رضي الله تعالى عنه هل رأى محمد صلى الله تعالى عليه وسلم ربه ؟ قال نعم

Marwan asked Sayyiduna Abu-Huraira (Radi Allah Anhu) if Sayyiduna Rasoolullah (Peace be upon him) He replied, “yes”.

أخبار التابعين

VIEWS OF THE TABA’EEN

1. Imam Abdur Razzaq (Radi Allah Anhu), Ustaaz of Imam Bukhari (Radi Allah Anhu), in his famous Musannaf reports from his Ustaaz Imam Mah’mar (Radi Allah Anhu):

عن معمر عن الحسن البصري انه كان يحلف بالله لفد رأى محمد صلى الله تعالى عليه وسلم
Imam Mah'mar (Radi Allah Anhu) narrates from Imam Hasan Al-Basri (Radi Allah Anhu) who swore an oath in the Name of Allah Almighty that Sayyiduna Rasoolullah (Peace be upon him) positively saw his Creator (Almighty Allah).

2. Similarly, Imam Ibne Hazeema (Radi Allah Anhu) narrates from Sayyiduna Orwa bin Zubair (Radi Allah Anhu), who is the cousin of Sayyiduna Rasoolullah (Peace be upon him) and grandson of Sayyiduna Abu-Bakr (Radi Allah Anhu). He also accepts that Sayyiduna Rasoolullah (Peace be upon him) saw Allah Almighty on the night of Meh’raaj.

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

The following Luminaries held similar views:
1. Sayyiduna Kaab Ahbar (Radi Allah Anhu) who was a great Aalim of the previous Scriptures.

2. Imam Ibne Sha’hab Zahri Qarshi (Radi Allah Anhu)

3. Imam Mujahid Makh’zoomi Makki (Radi Allah Anhu)
4. Imam Akrama bin Abdullah Madani Hashmi (Radi Allah Anhu)
5. Imam Ata bin Rabah Qarshi Makki (Radi Allah Anhu) Ustaaz of Imam Abu-Haneefa (Radi Allah Anhu).

6. Imam Muslim bin Sabeeh Abu’d-Duha (Radi Allah Anhu), etc. and all the students of Aalim-ul-Quran Jabril-Ummah Sayyiduna Abdullah ibne Abbas (Radi Allah Anhu) confirm the Divine Vision.
Imam Ahmad Qastalani (Radi Allah Anhu) states in Mawahib-ul-Ladunniya:

أخرج ابن خزيمة عن عروة بن الزبير أثبنتها و به قال أصحاب
ابن عباس و جزم به كعب الأحبار وزهري
أقوال من بعدهم من أئمة الدين

OPINION OF THE ILLUSTRIOUS IMAMS OF DEEN

Imam Khal’ilal (Radi Allah Anhu) in Kitab-us-Sunnah narrates from Imam Ishaq bin Marozi (Radi Allah Anhu) that Imam Ahmad ibne Hambal (Radi Allah Anhu) accepts this Tradition and confirms this by saying that:

 قوله النبي صلى الله تعالى عليه وسلم رأيت ربى

Sayyiduna Rasoolullah (Peace be upon him) said, “I saw my Creator (Almighty Allah).” (briefly quoted)

Imam Naqqash (Radi Allah Anhu) in his Tafseer narrates from Imam Sanadul Anam (Radi Allah Anhu) that:

انه قال أنقول بحديث ابن عباس بعيته وأي ربه رآه رآه حتى انقطع نفسه

He said, “I accept the Hadith of Ibne Abbas (Radi Allah Anhu) that Sayyiduna Rasoolullah (Peace be upon him) saw his Creator (Almighty Allah) with his eyes, he did see, he did see, he did see”. He repeated this till his breath lasted.

Imam Ibne Khateb Misri (Radi Allah Anhu) states in Mawahib Shareef that:

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Mah’mar bin Rashid Basri bul-Hasan Ash’ari (Radi Allah Anhu) and others Ulama acknowledge this, and this is the Madhab of the Ahle-sunnah, Imam Abul Hasan Ash’ari (Radi Allah Anhu) and the majority of his followers.

Allama Imam Sha’hab Khafaji (Radi Allah Anhu) in his Nasim-ur-Riyaad, the commentary of Shifa Qazi Ayad (Radi Allah Anhu), states that:

الصحّ الرأيع النهّ صلى الله تعالى عليه وسلم رأى ربه بعين رأسه
 حين اسريت به كما ذهب إليه أكثر الصحّ

The most correct and pure Madhab is that Sayyiduna Rasoolullah (Peace be upon him) on the night of Me’raj saw Allah Almighty with his naked eyes as it is the Madhab and consensus of the illustrious Sahaba fraternity.

Imam Nawawi (Radi Allah Anhu) in Shar’ha Muslim Shareef and Allama Muhammad bin Abdul Baqi (Radi Allah Anhu) in Shar’ha Mawahib states:

الراجع عند أكثر علماء ائمه صلى عليه وسلم رأى ربه بعين رأسه ليلة المغراج

It is the consensus of the majority Ulama that Sayyiduna Rasoolullah (Peace be upon him) saw Allah Almighty with his naked eyes on the night of Me’raj.

QUESTION
Another similar question was posed to the Great Mujaddid, Imam Ahmad Raza Al-Qadri (Radi Allah Anhu) on 11 Muharram al-Haram 1320 A.H. which read:

What is the ruling of the Noble Ulama regarding Sayyiduna Rasoolullah (Peace be upon him) going up to the Arsh in the night of Meh’raj? 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 (مصلح) or problematic (مشرّع), both are unanimously agreed to and accepted by the sector of Fada’il (Virtues) by the Muhaddithen. The narrators and presenters are all trustworthy ones personal opinion. It depends solely on the authenticity of solid proof. Hence, confirmation deplores contradiction. Ignorance does not necessarily reject its, one is in fact a liar and a contradictor of the Deen.

Imam-e-Ajal Sayyedi Muhammad Boseri (Radi Allah Anhu), in his renowned Qasidah Burdah Shareef states:

سرت من حرم ليلًا إلى حرم كما سرى القدر في داج من الظلم

The Habib (Peace be upon him) of Allah Almighty, in short space of time, traveled from Masjid-e-Haram to Masjid-e-Aqsa. This sacred journey was bright like the brilliance of the full moon.
The Beloved (Peace be upon him) traveled in the night of Meh’raj until he reached the station of Qaba Qosain. No creation could reach this height nor possessed the courage to do so. The noble status of the Nabi (Peace be upon him) left everything below him when he proceeded towards the Divine Height of the Unique Lord (Almighty Allah) on the Night of Ascension.

The Beloved (Radi Allah Anhu) enjoyed such excellence that no one can share. He passed such place where no creation set foot.

Sayyed-ul-Aalameen (Peace be upon him) was blessed with exclusive gifts and secrets and passed all the heights without any hindrance, Without doubt, this goes to say that the Master (Peace be upon him) traveled the secret and timeless regions alone to the Divine Presence and met and saw Allah Almighty.

Allama Mullah Ali Qari (Radi Allah Anhu) in his Shar’ha elaborates on Imam Boseri’s verses:

آیا انت دخلت الباب و قطعت الحجاب الی ان لم تترک غاية لساع الی السبق من كمال
التقرب المطلق الی جانب الحق ولا ترکت وضع وق و صعود و قیام و قف الطلب
فعة في عالم الوجود بل تجرزت ذالک الی مقام قوسین او ادینی فارحی البک
ریک ما اوحی
Sayyiduna Rasoolullah (Peace be upon him) passed all the Secret Curtains and reached the Divine Absolute Presence of the Supreme Creator (Almighty Allah) as one reaches one’s goal leaving everyone behind. There was no step of excellence in the entire universe that the Master (Peace be upon him) did not surpass. In fact, the Master (Peace be upon him) transcended above the domain of space and time and entered the Station of Qaba-Qosain and O’adna. Then, Allah Almighty the Supreme spoke to the Beloved what He had to Say.

Likewise, Imam-e-Humam Abu-Abdullah Sharfuddin Muhammad (Radi Allah Anhu) states in Ummul-Qurra:

و ترقى به قاب قوسين و تلك السيادة القساء

The Master (Peace be upon him) advanced till Qaba-Qosain (Divine Presence) and this is indeed the ultimate.

رتب تسقط الإماني حسوي دونها ما ورأى 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 (Radi Allah Anhu) comments in the Shar’ha of Umm-ul-Qura.

قال بعض الانนม والمخارج ليلة الامراء عشرة سبع فتا السماوات واذمن

الي سدره المنتهى والتاسع الي المستوى والعاشر الخ

Some Aimmma state that there were ten Meh’rajes in the night of Isra. There were seven in the seven skies,
the eighth, Sidra tul Muntaha, the ninth in the Divine Levels and the Tenth to the Arsh.

Sayyedi Allama Arif-e-Billah Abdul Ghani Nabli (Radi Allah Anhu) re-affirms this in Hadiqa-e-Nadiyyah Shar'ha Tareqa-e-Muhammadiyah.

There were ten Meh’rajes. The tenth was from the Arsh till the Divine Presence.

Imam Ibne Hajr Makki (Radi Allah Anhu) states in Shar’ha Hamziyya.

When Nabi Suleman (Alehis salam) was given the wind, it carried him the distance of one month’s journey in one day. Our Master (Peace be upon him) was given the Buraq 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 Almighty 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 Hamziya.
Nabi Moosa (Alehis salam) was blessed with Dialogue (Kalam). Similarly, our Master (Peace be upon him) was blessed on the night of Isra with Divine Presence. He saw Allah Almighty from very close range with his naked eye. You cannot compare the experiences of Mount Tour with the experiences of our Master (Peace be upon him) with Allah Almighty.

It is further recorded in the same Kitab:

Sayyiduna Rasoolullah (Peace be upon him) 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 Sawi Maliki Khal’wati (Radi Allah Anhu) in a marginal annotation of Umm-ul-Qura writes:

The Beloved Habeeb (Peace be upon him) undertook the journey of Meh’raj in wakefulness with his
body and soul. He traveled from Masjid-e-Haram to Masjid-e-Aqsa. Then up to the skies, then Sidratul Muntaha, then Divine Levels then, Arsh, and then Rafraf.

Imam Ash-Sheikh Sulayman Al-Jamal (Radi Allah Anhu) states in Futuhat-e-Ahmad Shar’ha Hamziya:

٠٠ رَبِّ صَلِّي آلَّهُ عَلَيْهِ وَسَلِّمَ لِبَلَاء الأَسْرَاءِ مِن بَيْتِ المَقَامِ إِلَى السَّمَائَاتِ السَّبْعَ آلِي
٠٠ حِيْثُ شَاءَ آلِلَّهُ تَعَالَì لَا كَانَ لِمُجَازِفِ الْعَرْشِ عَلَى الْرَّاجِعِ

The heights of Sayyiduna Rasoolullah (Peace be upon him) in the night of Isra was from Bait-ul-Muqaddas to the seven skies. And from there to wherever Allah Almighty Willed. But, it is reckoned that he did not go further than the Arsh.

It also recorded in the same Kitab:

٠٠ المَعاَرِجُ لِبَلَاء الأَسْرَاءِ سَبْعَةُ فِي السَّمَائَاتِ وَالثَّامِنُ إِلَى سَمَأَرَةِ المَنْتَهيِ وَالتَّاسِعُ إِلَى
٠٠ الْمَسْمَوْىِ وَالْعَائِشِ إِلَى الْعَرْشِ لَا كَانَ لِمُجَازِفِ الْعَرْشِ كَمَا هُوَ مَحْتَقِقٌ عَنْ أَهْلِ الْمَعاَرِجٍ

There were ten Meh’rajes on the night of Isra. Seven in the skies, eighth Sidrat-ul-Muntaha, ninth Divine Levels and tenth, the Arsh. The research scholars of Meh’raj say that he did not go further than the Arsh.

He goes on further to say:

٠٠ بَعْدَ أَنْ جَاءَ الْسَّمَاءُ السَّبْعَةُ رَفَعَهُ سَمَأَرَةُ المَنْتَهيِ لَمْ جَآَرَهُ إِلَى مَسْتَوىٞ لَّمْ رَجَّهُ فِي النُّورٍ
٠٠ فَخُرِطَ سَبْعِينَ عَشَرِ حَجَابٌ مَّن نُورٍ مُسْرَىٞ كُلُّ حَجَابٍ خَمَسُ مَآءَ عَامٍ ثُمَّ ذَلَّ لَهُ رَفَعَ
٠٠ أَخْضَرَ فَارَقَّهُ وَصَلَّ إِلَى الْعَرْشِ وَلَمْ يَجَآَرَهُ طَلَّكَ مِنْ رَبِّ ثَابِتِهِ قَوْمِيِّ أَوْ اَدْنِيِّ

When the Beloved (Peace be upon him) 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 (Peace be upon him) passed this and reached the Arsh. He did not go further than this but reached the station of Qaba-Qosain of his Lord (Almighty Allah).

اقول

COMMENTS OF THE GREAT MUJADDID IMAM AHMAD RAZA

Sheikh Suleman Al-Jamal (Radi Allah Anhu) gives preference to the Master (Peace be upon him) not going above the Arsh while the words and views quoted of Imam Ibne Hajr Makki (Radi Allah Anhu) and others stress that the Master (Peace be upon him) proceeded above the Arsh and La-Makan (Super-arcane Region beyond Time and Space). La-Makan is indeed above the Arsh. So, in reality, there is no contradiction between these two views. The boundaries of space (Mayan) end at the Arsh and beyond this are the region beyond time and space. A body needs space (Mayan) for it to be in, but the Beloved (Peace be upon him) 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 Almighty Allah who took the Beloved (Peace be upon him) there or the Beloved (Peace be upon him) who went there only knows these limits. The words of Sayyedi Makashifeen Sheikh-e-Akbar ibne Arabic (Radi Allah Anhu) points to this fact. Shortly, I will quote his words.
He says that the Arsh was journey’s limits of the Beloved’s (Peace be upon him) sacred feet. Therefore, the journey of the sacred feet ended on the Arsh. Allah Almighty forbids! 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 (Makan) for the Beloved’s (Peace be upon him) feet to reach above the Arsh. But the journey of the Beloved’s (Peace be upon him) sacred heart terminated at Qaba-Qosain. Is there a doubt in one’s heart of what is beyond the Arsh that the Beloved (Peace be upon him) proceeded towards? Then listen to the words of Imam-e-Ajal Arif-e-Billah Sayyedi Ali Wafa (Radi Allah Anhu), which is quoted by Imam Abdul Wahab Sha’rani (Radi Allah Anhu) in his master-piece, Al-You’ waqet wal Jawahir Fi Aqa’idil-Akabir.

A perfect Man is not he who circumfuses the Arsh and whatever it encompasses, namely, the skies, Jinnah and Jahanam. But, a perfect Man is he, whose vision surpasses all these dimensions and sees and appreciates the Glory of the Creator (Allah Almighty) of all these dimensions.

Imam Allama Ahmad Qastalani (Radi Allah Anhu) states in Mawahibul-Ladunniya and Man’hi-Muhammadia, and Allama Muhammad Zarqaani (Radi Allah Anhu) in his Shar’ha state:
It was the exclusivity of Sayyiduna Rasoolullah (Peace be upon him) at he saw Almighty Allah Almighty with his physical eyes in wakefulness and this is the preferable Madhab. Allah Almighty Spoke to His Beloved in those high Divine regions which was above all possibilities and Imaginations. Imam Ibne Asakar narrates from Sayyiduna Anas ibne Malik (Radi Allah Anhu) that the Prophet of Allah Almighty (Peace be upon Him). said, “On the night of Isra my Lord (Allah Almighty) drew me so close to Him that we were two bows apart, in fact, even closer”.

It is also stated in the same Kitabs:

There was a difference in opinion amongst the Ulama whether there was one Me’raj or two, one with the body and soul in Wakefulness, and the other in a dream or wakefulness from Masjid-e-Haram 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-Haram to the Arsh was physical and in wakefulness. This
is the Madhab of the majority of Ulama, Muhaddithen, Fuqaha and Mutakallimeen.

The same Kitab further states:

المعارج عشرة (الي قوله) العاشر الى العرش

There were ten Meh’rajs and the tenth was till the Arsh.

It is also recorded in the same Kitab:

وقد ورد في الصحيح عن انس رضي الله تعالى عنه قال عرج بي جبريل الى سدرة المنتهى ودنا الجبار رب العزة فنذل فكان قاب قوسين او ادنى

dreaded of me in his Hadith-e-Shareef.

Allama Sha’hab Khafaji (Radi Allah Anhu) , in his Nasim-ur-Riyad Shar’ha Shifa Imam Qadi Ayad (Radi Allah Anhu) states:

وردف في المعراج أنه صلى الله تعالى عليه وسلم لما بلغ سدرة المنتهى جاء ه بالرفرف

جبريل عليه الصلاوة والسلام فنذل فه فطا رده الى العرش
It is reported in the Hadith of Me’raj that when the Master (Peace be upon him) reached Sidratul-Muntaha then, Sayyiduna Jibra’il presented the Rafraf, which carried him to the Arsh.

It is noted in the same Kitab:

The units of Sahih Ahadith emphasize that the Master (Peace be upon him) visited Jinnah and the Arsh or the boundaries of that region beyond which lies the extra-terrestrial domain (La-Makan). This all happened physically and in wakefulness.

Sayyed-ul-Mukashifeen Sheikh-e-Akbar Muhiuddin ibne Arabi (Radi Allah Anhu), in the 216th chapter of his famous Futuhat-e-Makkiya, states:

The Holy Quran was the beautiful character of Sayyiduna Rasoolullah (Peace be upon him) and the unique characteristics of the Divine Names of Allah Almighty was found in him. In the Holy Quran, Allah Almighty Announces through the praise of His Attributive Qualities
of His appearance on the Sacred Arsh. Similarly, Allah Almighty The Supreme, blessed His Beloved (Peace be upon him) 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 (Peace be upon him) 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 Wahab Sha'ra'ni (Radi Allah Anhu) in his Al-Yuwaqet wal Jawahir, quotes from Sheikh-e-Akbar (Radi Allah Anhu) that:

"أنما قال صلى الله تعالى عليه وسلم على سبيل التمديح حتى ظهرت المستوى اشارة لما قلنا من أن منهى السير بالقدم المحسوس العرش"

Verily, he (Sheikh-e-Akbar Radi Allah Anhu) said that the statement of praises of the exalted Habeeb (Peace be upon him) “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 Dehlvi (Radi Allah Anhu) states in his Madarjun-Nubuwah.

"فرمود صلى الله تعالى عليه وعلى آل له وبارک وسلام يس كاسترو نيهد شدم براني من رفرف سيروك غالب بودناو اب بارو آفتاد بس درخشيد بان تور بصرمن ونهاده شدم من برات ورف وبرداشته شدم تابري سيدم بعرض"

Sayyiduna Rasoolullah (Peace be upon him) 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 of Allah Almighty.

He further states:

آور ده اند که جون رسید ان حضرت صلی اللہ عالی عليه وعلى آله و بارک وسلم
بعرش دست زد عرش بدامان اجلال وی

It is narrated that when Sayyiduna Rasoolullah (Peace be upon him) reached the Arsh, it respectfully touched his Sacred Garb.

He states in Ash’atul-Lam’aat Sharha Mishkat that:

جز حضرت بیغمبر ما صلی اللہ عالی عليه وعلى آله و بارک وسلم بالاتر ازان هیج
کس نے وہ اوان حضرت بجانی رفت کہ آنجہ جانیست

No one else besides the Beloved Habeeb (Peace be upon him) reached this Height in the Heavens. This was a timeless and space less transcendental region:

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

Meh’raj surpassed the limits of human nature As Allah’s Almighty special servant was taken from Masjid-e-Haram.

تا عرصه و جزرب کہ اقصی عالم است
کانجانتی جاست نی جهت ونئی نشان نہ نام

He reached the Divine Arcane Zone that cannot be explained. This zone has no place, description, name or direction.
Also Sheikh-e-Muhaqqiq (Radi Allah Anhu) states in the same Kitab, in the third section, under “Divine Vision of Allah Almighty”, while discussing the Hadith Shareef that:

Indeed, Sayyiduna Rasoolullah (Peace be upon him) 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 Maktobat of Hazrat Mujaddid Alfe Sani Sheikh Ahmad Sirhindi (Radi Allah Anhu) that:

On the night of Meh’raj, Sayyiduna Rasoolullah (Peace be upon him) 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:

Sayyiduna Muhammad (Peace be upon him) is the most beloved of Allah Almighty and the most unique in creation. He was the only creation to be blessed with physical Me’raj. He traveled further than the Arsh, Kursi and limitations of time and space.
Imam Ibnus-Salah (Radi Allah Anhu) states in Ma’arifate Anwa’e-Ilmul Hadith that:

The Authors and Jurists say that the Beloved Habeeb (Peace be upon him) said so and so (signs). Nobody understood the explanation of the Nabi. Muhaddith Abu-Bakr Al-Hafiz named this Hadith “Al-Mursal” in accordance to that School which classify all the non-Muttasil Ahadith as Mursal.

It recorded in Tal’weh, etc. that:

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

It is stated In Musallamul-al-Thuboot (ムサラムウルスブート) that:

The Mursal Hadith will be regarded as authentic because it is the words of Sayyiduna Rasoolullah (Peace be upon him).

It is states in Fawateh-ar-Rahmoot (フォウェアラフムート) that:

The Authors and Jurists say that the Beloved Habeeb (Peace be upon him) said so and so (signs). Nobody understood the explanation of the Nabi. Muhaddith Abu-Bakr Al-Hafiz named this Hadith “Al-Mursal” in accordance to that School which classify all the non-Muttasil Ahadith as Mursal.

If the chain of narration have not been mentioned then it will be regarded as Mursal.
According to the Principles of Hadith (Osool), all Mursal Hadith will be classified as Sahih.

It further states:

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 (Radi Allah Anhu), Imam Malik (Radi Allah Anhu) and Imam Ahmad Ibne Hambal (Radi Allah Anhu) say that the Mursal of a non-Sahaba will be unconditionally accepted if the Narrators are indisputable.

It is recorded in Mirqat Shar’ha Mishkat that:

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 Qadi Ayad (Radi Allah Anhu) states in Shifa Shareef:

Sayyiduna Rasoolullah (Peace be upon him) informed of the Shahada of Sayyiduna Ali (Radi Allah Anhu) that his attacker is a Jahannami. (This is an example of a Mursal Hadith)
It states in Nasim-ur-Riyad:

It is obvious that this information came through the Prophet of Allah Almighty. All the Muhadditheen accept the above Hadith, besides Imam Ibne-Atheer, who says that in Nihaya, that Sayyiduna Ali (Radi Allah Anhu) said, “I am the distributor of fire.” Imam Sha’hab Khafaji (Radi Allah Anhu) Says that Ibne–Atheer is correct in his decision about what Sayyiduna Ali (Radi Allah Anhu) said which is not used as an opinion. Therefore, this Hadith will be classified as a Marfoh.

Imam Ibn ul-Humaam (Radi Allah Anhu) states in Fathul-Qadeer

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

Almighty Allah knows best!

Written and Signed by:
The humble servant of Allah Almighty

Ahmed Raza Al-Barelwi

(May the Merciful Lord forgive him)

Friday, 16th Shaban-ul-Moazzam 1321 Hijri