

مبينه المنية لوصول الحبيب الى العرش والروية

DIVINE VISION

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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

الاحاديث 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 تعالى عليه وسلم رأيت ربي عز وجل

“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 (سند صحيح)

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:

لأن الله أعطى موسى الكلام وأعطاني الرؤية لوجهه
و فضلني بالمقام المحمود المورود

“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:

قال رسول الله صلى الله تعالى عليه وسلم قال لي ربي نحت ابراهيم
نحتي و كلمت موسى تكليما وأعطيتك يا محمد كفاحا

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)”.

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 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 (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 Sidra-tul-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

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 عمراً رسل الى ابن عباس يسأله 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:

واللفظ للطبراني عن ابن عباس قال نظر محمد الى ربه قال عكرمة فقلت له نظر محمد الى
ربه ؟ قال نعم ! جعل الكلام لموسى والخلة لابراهيم والنظر صلى الله تعالى عليه
وسلم (زاد الترمذى) 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”.

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:

واللفظ للبيهقي اتعجبون ان تكون الخلة لابراهيم والكلام لموسى
والروية لمحمد صلى الله تعالى عليه وسلم

Are you surprised of the Dialogue of Sayyiduna Moosa (Alehis salam), Friendship of Sayyiduna Ibrahim (Alehis 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 انه كان يقول ان محمدا صلى الله تعالى عليه وسلم
رأى ربه مرتين مرة ببصره و مرة بفواده

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 ا صلى الله تعالى عليه وسلم رأى ربه عز وجل

“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 ابوهريره رضى الله تعالى عنه هل رأى محمد صلى
الله تعالى عليه وسلم ربه ؟ فقال نعم

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

اخبار 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 البصرى انه كان يحلف بالله لقد 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.

وانه كان يشد عليه انكارها

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 Jabrul-Ummah Sayyiduna Abdullah ibne Abbas (Radi Allah Anhu) confirm the Divine Vision.

Imam Ahmad Qastalani (Radi Allah Anhu) states in Mawahib-ul-Ladunniya:

اخرج ابن خزيمة عن عروة بن الزبير أثباتها و به قال سائر أصحاب
ابن عباس و جزم به كعب الأحمبار و الزهري
اقوال من بعد هم من أئمة الدين

OPINION OF THE ILLUSTRIOUS IMAMS OF DEEN

Imam Khal'lal (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:

قول النبي صلى الله تعالى عليه وسلم رأيت ربي

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 أتقول بحديث ابن عباس بعينه رأى 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:

جزم به معمر بن راشد بصرى و آخرون و هو قول الأشعر و غالب اتباعه

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:

الاصح الرجوع انه صلى الله تعالى عليه وسلم رأى ربه بعين رأسه
حين اسرى به كما ذهب اليه أكثر الصحبه

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 انه صلى تعالى عليه وسلم رأى ربه بعين رأسه ليلة المعراج

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?

الجواب

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 (مرسل) or problematic (معصل), 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 an contradictor of the Deen.

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

سريت من حرم ليلا الى حرم كما سرى البدر 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.

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

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.
خففت كل مقام بال اضافة اذ نوديت بالرفع مثل مفرد العلم

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.

فخرت كل فخار غير مشترك و جزت كل مقام غير مزدحم

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:

اى انت دخلت الباب و قطعت الحجاب الى ان لم تترك غاية لساع الى السبق من كمال
التقرب المطلق الى جناب الحق ولا تركت موضع رقى و صعود و قيام و قعود الطالب
ففة فى عالم الوجود بل تجاوزت ذلك الى مقام قاب قوسين او ادنى فاوحى اليك
ربك ما اوحى

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 القعاء

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

رتب تسقط الامانى حسرى دونها ما وراهن 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 الائمة و المعارج ليلة الاسراء عشرة سبعة فى السماوات و لثامن الى سدره المنتهى و التاسع الى المستوى و العاشر الخ

Some Aamma 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 Nablusi (Radi Allah Anhu) re-affirms this in Hadiqa-e-Nadiyyah Shar'ha Tareqa-e-Muhammadiyah.

حيث قال قال شهاب مكى فى شرح همزيه لبوصيرى عن بعض الائمة ان المعارج
عشرة الى قوله والعاشر الى العرش و الرويه

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.

لما اعطى سليمان الريح التى غدوها شهر و رواحها شهر اعطى نبينا صلى الله تعالى عليه وسلم
البرق فحمله من الفرش الى العرش فى لحظة واحدة و اقل مسافة فى ذلك سبعة آلاف سنة وما
فوق العرش الى المستوى و الرفرف لا يعلمه الا الله تعالى

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.

لما اعطى موسى عليه السلام الكلام و اعطى نبينا صلى الله تعالى عليه و آله و بارك سلم
 مثله ليلة الاسراء و زيادة الدنو والروية بعين البصر و شتان ما بين جبل الطور الذى
 نوحى به موسى عليه السلام نوحى به نبينا صلى الله تعالى عليه و آله و بارك وسلم

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:

رقبه صلى الله عليه وسلم ببدنه يقظة ليلة الاسراء الى السماء ثم الى سدرة المنتهى
 ثم الى المستوى ثم الى العرش و الرفرف والرويه

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 Rafrat 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:

الاسراء به صلى الله تعالى عليه و آله و بارك سلم على يقظة بالجسد و الروح من المسجد
 الحرام الى المسجد الاقصى ثم عرج به السماوات العلى ثم الى سدرة المنتهى ثم الى
 المستوى ثم الى العرش و الرفرف

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 Rafrat.

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

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

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:

المعاريح ليلة الاسراء سبعة في السماوات والثامن الى سدرة المنتهى و التاسع الى
المستوى و العاشر الى العرش لاكن لم يجاوز العرش كما هو التحقيق عند اهل المعاريح

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:

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 له رفرف
اخضر فارتقى به وصل الى العرش ولم يجاوزه ط فكان من ربه قاب قوسين او ادنى

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 ^{اماكن}. 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-Akabar ^{اليواقيت والجواهر في عقائد الاكابر}

ليس الرجل من يقبده العرش وما حواه عن الأفلاك و الجنة و النار و ان الرجل من نفذ
بصره الى خارج فهذا الوجود كله وهناك يعرف قدر عظمة موجوده سبحانه و تعالى

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-Muhammadiya, and Allama Muhammad Zarqaani (Radi Allah Anhu) in his Shar'ha state:

(و منها انه رأى الله تعالى بعينه) على الراجع (و كلمه الله تعالى فى الرفيع الاعلى) على
 سائر الامكنة و قد روى ابن عساكر عن انس رضى الله تعالى عنه مرفوعا لما اسرى لى
 قربنى ربى حتى كان بينى و بينه قاب قوسين او ادنى
 (مواهب الدنيه و منح محمد به لاحمد قسطلانى و علامه زرقانى فى شرحه)

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:

قد اختلف العلماء فى الاسراء و احد او اسراء مرة بروحه و بدنه يقظة و مرة مناما او يقظة
 بروحه و جسده من المسجد الحرام الى المسجد الاقصى ثم مناما من المسجد الاقصى
 الى العرش فالحق انه اسراء و احد بروحه و جسده يقظة فى القصة كلها و الى هذا مذهب
 الجمهور من علماء المحدثين و الفقهاء و المتكلمين

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 (الى 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 رضى الله تعالى عنه قال عرج بي جبرئيل الى سدرة المنتهى و دنا 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 Malik (Radi Allah Anhu) that the beloved Rasool of Allah Almighty (Peace be upon him) said, "Jibra'il proceeded with me till the Sidrat-ul-Muntaha. Then, the Divine Power of the Almighty Lord drew me to a distance of two bows close to Him (Allah Almighty). In fact, even closer". This closeness was above the Arsh as mentioned in the 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:

ورد في المعراج انه صلى الله تعالى عليه وسلم لما بلغ سدرة المنتهى جاءه بالرفرف جبرئيل عليه الصلوة والسلام فتناوله فطار به الى العرش

It is reported in the Hadith of Me'raj that when the Master (Peace be upon him) reached Sidra-tul-Muntaha then, Sayyiduna Jibra'il presented the Rafruf, which carried him to the Arsh.

It is noted in the same Kitab:

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

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:

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

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'rani (Radi Allah Anhu) in his Al-Yuwaqet wal Jawahir, quotes from Sheikh-e-Akbar (Radi Allah Anhu) that:

انما قال صلى الله تعالى عليه وسلم على سبيل التمدح حتى ظهرت المستوى اشاره
لما قلنا من ان منتهى 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-Nubuawah.

فرمود صلى الله تعالى عليه وعلى آله وبارك وسلم بس كسترا نيده شد برائى من
رفرف سبز كه غالب بود نور او بر نور آفتاب بس درخشيد بآن نور بصر من
ونهاده شدم من بران رفرف و برداشته شدم تا برسيدم 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:

آورده اند که چون رسید ان حضرت صلی الله تعالی علیه وعلی آله وبارک 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'at Sharha Mishkat that:

جز حضرت بیغمبر ما صلی الله تعالی علیه وعلی آله و بارک وسلم بالاتر ازان هیچ
کس نه رفته وان حضرت بجائی رفت که آنجا 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 بعبده 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 جوب که اقصای عالم است
کانجانه جاست نی جهت ونی 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 (Radi Allah Anhu) states in the same Kitab, in the third section, under “Divine Vision of Allah Almighty”, while discussing the Hadith Shareef قد رای ربه مرتین that:

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

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:

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

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:

محمد صلی الله تعالی علیه وآله وبارک وسلم که محبوب رب العالمین سب و بهترین موجودات اولین
و آخرین بدولت معراج بدنی مشرف شد و از عرش و کرسی در گذشت و از مکان و زمان بالا رفت

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 (معرفة انواع علم الحديث) that:

قول المصنفين من الفقهاء وغيرهم قال رسول الله صلى الله تعالى عليه وسلم
كذا وكذا ونحو ذلك كله من قبيل المعضل و سماه ابو بكر الحافظ مرسل
او ذلك على مذهب من يسمى كل مالا يتصل مرسلا

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:

انلم يذكر الواسطة اصلا فمرسل

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

It is stated In Musallamul-al-Thuboot (مسلم الثبوت) that:

المرسل قول العدل قال عليه الصلوة والسلام

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 (فوتح الرحموت) that:

الكل داخل في المرسل عند أهل الاصول

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 و منهم الامام ابو حنيفه
و الامام مالك و الامام احمد رضى الله تعالى عنهم قالوا يقبل مطلقا اذا كان الراوى 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 (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:

لا يضر ذلك فى الاستدلال به منها لان المنقطع يعمل به فى 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 Qadi Ayad (Radi Allah Anhu) states in Shifa Shareef:

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

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:

ظاهر هذا ان هذا مما اخبرنه النبي صلى الله تعالى عليه وآله وبارك وسلم الا انهم قالو الم يروه
احد من المحدثين الا ان ابن الاثير قال فى النهاية ان عليا رضى الله تعالى عنه قال ان قسيم النار
قلت ابن الاثير ثقة وما ذكره على لا يقال من قبيل الرى فهو فى حكم المرفوع ملخصا

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

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 البريلوى عفى عنه
بمحمدن المصطفى النبي الامى صلى الله تعالى عليه وسلم

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