

The secrets of Meraj and the vision of Allah Ta'ala

Allah Ta'ala has sent down Prophets for the guidance of the creation. Each Prophet has been granted miracles based on the requirements of their times. Whatever area of knowledge/field that the Ummah excelled in, the Prophets would express such a miracle in that very area that everybody would be astonished.

The whole humankind until the Qiyamah is the Ummah of the Holy Prophet (Sallallahu alaihi wa sallam). As science and technology were going to reach their peak in this Ummah, to answer all objections and to make clear the veracity of Islam, Allah Ta'ala granted the Holy Prophet (Sallallahu alaihi wa sallam) innumerable miracles.

Today science is at such a peak that human beings are trapping and utilizing the rays of the sun, are traveling in space and have even landed on the moon. In spite of all this, the astronomers, space/rocket scientists, etc. are dazed before the miracle of the heavenly journey (Meraj) of the Holy Prophet (Sallallahu alaihi wa sallam).

The progress of science is unraveling the truths of Islam. The objection of the people that how is it possible that such a long journey could be completed in a small part of a night is not correct, because "light" created by human beings is so fast that it travels 300,000 kilometers in 1 second. When the "light" created by the creation is so powerful, then who can imagine the swiftness and ascent of the One (Sallallahu alaihi wa sallam) who is absolute radiance?

Allah Ta'ala has sent approximately 124,000 Prophets in this world. Every Prophet was given miracles as per the age and era in which they came, but the Holy Prophet (Sallallahu alaihi wa sallam) is Himself a miracle. Other Prophets were also granted their Meraj, but the Meraj of the stature and greatness of the Holy Prophet (Sallallahu alaihi wa sallam) was not granted to anybody else. In a part of a night, the Holy Prophet (Sallallahu alaihi wa sallam), in His blessed physical body, in a state of awakening (not sleep), the Holy Prophet (Sallallahu alaihi wa sallam), went from Masjid Haram to Masjid Aqsa. He (Sallallahu alaihi wa sallam) toured the *Barzakh* (the netherworld), the cosmic worlds and the seven heavens. He (Sallallahu alaihi wa sallam) saw Jannah and hell, saw the wonders of the angelic world (*Aalam-e-Malakut*) and went beyond the Sidratul Muntaha and beyond the 'Arsh. He (Sallallahu alaihi wa sallam) conversed with the Lord without any veil between them and had the honor of seeing Almighty Allah Ta'ala with His physical eyes.

Not only His going to the 'Arsh is a miracle, but His coming back is also a miracle. The Holy Prophet (Sallallahu alaihi wa sallam) is Noor and graced us with His presence in human form. Touring the heavenly worlds in the space of a part of the night and going to the "place beyond the places" (*La Makaan*) is a miracle of His *Bashariyyat* (physical form) and living with the people, doing business, handling other affairs, eating/drinking, etc. is a miracle of His Noor.

The distinct excellence of His Bashariyyat

Every person knows that to lead his life, every human being requires some things. Food, clothing and housing are called the necessities of life on which life depends. These are inseparable needs. In the night of Meraj, Allah Ta'ala expressed the distinction of the Holy Prophet (Sallallahu alaihi wa sallam) that no human being can live without a house, no human being can travel the space without any mechanical device, but the Holy Prophet (Sallallahu alaihi wa sallam) traversed the cosmos and reached the *La Makaan*. This is a distinction of His *Bashariyyat*.

Similarly, human beings cannot live without food, but this is a miracle of the Holy Prophet (Sallallahu alaihi wa sallam) that He (Sallallahu alaihi wa sallam) would fast for days together without any food or drink. The Sahabah also started fasting continuously like Him, but they became weakness and infirmity started overwhelming them. The Holy Prophet (Sallallahu alaihi wa sallam) said: Who among you is like me? I spend my nights at my Lord's. My Lord feeds me. (Sahih Bukhari, Hadith No. 1825)

This is an established fact that angels are created from Noor. Hadhrat Jibraeel (May peace be upon him) is the chief of all angels. Thus, it is plain that he is distinct from all angels in his radiance. But in the night of Meraj, Jibraeel (May peace be upon him) also stopped at Sidratul Muntaha. He said: O Prophet of Allah (Sallallahu alaihi wa sallam)! If I budge from this point even to the extent of a segment of a finger, I will be burnt by the manifestations of Noor of Almighty Allah Ta'ala. As given in Tafseer Ruh Al Bayan, Vol. 5, Pg. No. 121:

Translation: The Holy Prophet (Sallallahu alaihi wa sallam) said: Does any friend leave a friend at such a place. Jibraeel (May peace be upon him) said: O Prophet of Allah (Sallallahu alaihi wa sallam)! If I budge forward, I will be burnt by Noor and it is mentioned in another Hadith: If I come closer to the extent of a segment of a finger, I will be turned to ashes. (Ruh Al Bayan, Vol. 5, Pg. No. 121)

The Holy Prophet (Sallallahu alaihi wa sallam) went beyond Sidratul Muntaha.

Please consider! The angel who has been created from Noor, his body cannot bear the manifestations of the Noor of the Lord, but the *Bashariyyat* of the Holy Prophet (Sallallahu alaihi wa sallam) is of such distinction that He went beyond Sidratul Muntaha, went into the hallowed portals and entered the divine presence of the Lord where manifestations of His Noor rained upon Him.

Through the journey of Meraj, it was shown to the world that the chief of the angels, Hadhrat Jibraeel (May peace be upon him) in spite of being created of Noor cannot bear the manifestations of the Noor of the Lord and with the Holy Prophet (Sallallahu alaihi wa sallam), it is such that each moment, a new manifestation of the Noor of the Lord is revealed, as Allah Ta'ala says in the Holy Quran:

Indeed every following hour is a better (source of eminence and exaltation) for you than the preceding one. Surah Dhuha (93:04)

Seeing the heavenly worlds from this world itself

By the grant of Allah Ta'ala, the Holy Prophet (Sallallahu alaihi wa sallam) would see the wonders of nature and the realities of the heavenly worlds with His blessed eyes and would see Jannah and hell.

Without journeying Him through the cosmos, Allah Ta'ala would grant Him the vision of heavenly worlds, the *La Makaan* and Jannah and hell as well, as given in this Hadith of Sahih Bukhari:

The Holy Prophet (Sallallahu alaihi wa sallam) performed Salaat Ul Kusuf. The Sahabah said: O Prophet of Allah (Sallallahu alaihi wa sallam)! We saw that you made a move to take something in your blessed hand, then drew back. The Holy Prophet (Sallallahu alaihi wa sallam) said: Verily! Jannah was presented before me and I decided to take a bunch of grapes from it (then I changed my decision) and if I had taken it, then you would have been eating from it until the end of the world and it would never have been finished. (Sahih Bukhari, Hadith No. 706)

When the Holy Prophet (Sallallahu alaihi wa sallam) sees the heavenly worlds from this earth itself, why was He (Sallallahu alaihi wa sallam) taken for a tour of those worlds? Apart from showing the wonders of nature, it was the intent of Allah Ta'ala to grant the Holy Prophet (Sallallahu alaihi wa sallam) special proximity and to grant Him the honor of conversing and seeing Allah Ta'ala.

He (Sallallahu alaihi wa sallam) was busy in spreading and propagating the Islam and inviting people towards Islam. Those who realized the value of Him and His message attached themselves to Him, but those who refused to recognize the value continued in their waywardness, prejudice and enmity. After seeing this, the Holy Prophet (Sallallahu alaihi wa sallam) journeyed to Taif. There, He (Sallallahu alaihi wa sallam) invited people to Islam. Instead of believing, the people of Taif troubled Him in different ways. Stones were rained of Him, because of which even His blessed feet bled and His shoes were clogged with blood. The way He (Sallallahu alaihi wa sallam) was troubled in Taif saddened the Holy Prophet (Sallallahu alaihi wa sallam). To console the Holy Prophet (Sallallahu alaihi wa sallam), to make Him happy and to reveal His status and grandeur before all, Allah Ta'ala summoned Him to show everyone that the blessed feet, which were made to bleed are those feet that even the 'Arsh of Almighty Allah kisses them and gains blessings from them. Even Jibreel (May peace be upon him) who is forever present near Allah Ta'ala, needs the blessings of the feet of the Holy Prophet (Sallallahu alaihi wa sallam).

The way Jibreel (May peace be upon him) would consider coming to the Holy Prophet (Sallallahu alaihi wa sallam) a blessing for himself, in the same way, Jibreel (May peace be upon him) considers the coming of the Holy Prophet (Sallallahu alaihi wa sallam) to Sidratul Muntaha as *Barakah* for Himself.

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

Translation: Jibreel (May peace be upon him) said: O Prophet of Allah (Sallallahu alaihi wa sallam)! I have a request. The Holy Prophet (Sallallahu alaihi wa sallam) said: Tell me what it is. He said: It is my request that you offer 2 Raka'at of Salaat

here, so that my dwelling gains the blessings of your feet. (Maa'arij Un Nubuwwah, Pg. No. 931)

His Noor

The supreme perfection of the Holy Prophet (Sallallahu alaihi wa sallam) is that He saw His Lord Almighty.

Zubdatul Muhadditheen, Muhaddith-e-Deccan Abul Hasanaat Hadhrat Syed Abdullah Shah Naqshbandi Mujaddidi Qadri (May Allah Ta'ala shower His mercy on him) says about the grandeur of the radiance of the Holy Prophet (Sallallahu alaihi wa sallam):

Translation: There were 70,000 angels on the right and 70,000 angels on the left. Each one of them had a torch of the Noor of the 'Arsh. In spite of all this, the radiance of the blessed face of the Holy Prophet (Sallallahu alaihi wa sallam) was a class apart. It was ordered thus: O Jibreel! There are thousands of veils on the face of my Beloved. Even then His radiance is such. Okay, raise just 1 veil. The moment 1 veil was raised that the thousands of torches paled before the Noor of the Holy Prophet (Sallallahu alaihi wa sallam).

In the journey of Taif, stones were rained upon the Holy Prophet (Sallallahu alaihi wa sallam) so much so that His blessed feet had bled.

Before beginning Meraj, Jibreel (May peace be upon him) opened the heart of the Holy Prophet (Sallallahu alaihi wa sallam), took out the blessed heart of the Holy Prophet (Sallallahu alaihi wa sallam) and washed it thrice with the water of Zam Zam. No book of Hadith, Tafseer, history or Sirah mentions that even a drop of blood emerged when his blessed chest was opened.

The Holy Prophet (Sallallahu alaihi wa sallam) is both *Noor* and *Bashar* (i.e. human being). Bleeding when injured is a token of being human and not bleeding is a token of being *Noor*. Not bleeding even a single drop of blood when His chest was opened is a miracle of His *Bashariyyah* and bleeding when hurt is a miracle of His *Nooraniyyah*. Thus, the Holy Prophet (Sallallahu alaihi wa sallam) is peerless both as *Noor* and as a *Bashar*.

In the 12th year after the declaration of Prophethood, the night after the 26th of Rajab, Allah Ta'ala granted the Holy Prophet (Sallallahu alaihi wa sallam) the heavenly journey of Meraj.

Wisdom of selecting the month of Rajab

Allah Ta'ala selected the month of Rajab for the journey of Meraj, as Rajab is the month of Allah Ta'ala. As given in a Hadith in Kanz Ul Ummal.

Wisdom of selecting Monday

Allah Ta'ala has granted many distinctions to Monday. The Holy Prophet (Sallallahu alaihi wa sallam) was born on Monday, He (Sallallahu alaihi wa sallam) declared His

Prophethood on Monday, the command for Hijra also came on Monday, the demise of the Holy Prophet (Sallallahu alaihi wa sallam), which is a special day for the Ummah also was on Monday. The night in which the journey of Meraj occurred is also Monday.

Thus, Monday also has been granted excellence and has been made almost an equal to Friday, so that another witness is also ready for the Ummah. In this way, all arrangements have been made for the *Maghfirah* (forgiveness) of the Ummah.

Two days and 2 nights in the week make the dark deeds of the Ummah more radiant, so that in Qiyamah, the Ummah is presented more radiant than all others. Because of the blessings of these days, even the minutest good deeds of the Ummah will turn into huge mountains of virtue. This was the reason why Monday was made the night of Meraj.

The secrets of Meraj

There are thousands of secrets and pearls of wisdom in Meraj, which the scholars and saints are aware of. The verse of Surah Bani Israil, in which the heavenly journey of Meraj is mentioned, starts with the Arabic letter “*Seen*” of the word “*Subhan*” and ends with Arabic letter “*Ra*” of “*Baseer*.” If these 2 letters are combined, they become the word “*Sirr*,” which is the Arabic word for secret. This is an indication that Meraj is a secret from one of the secrets of Allah Ta'ala, whose truth cannot be known to anybody except Allah Ta'ala and His Holy Prophet (Sallallahu alaihi wa sallam). For this reason, Allah Ta'ala has kept this as a secret and says:

So (on that station of nearness and union) He (Allah) revealed to His (Beloved) servant whatever He revealed. Surah Najm (53:10)

Why did the Holy Prophet (Sallallahu alaihi wa sallam) go to Masjid Aqsa

The first reason as to why the Holy Prophet (Sallallahu alaihi wa sallam) was taken to Masjid Aqsa was that this should serve as a proof for the disbelievers. The heavenly worlds are not seen by the disbelievers, then how would they affirm and acknowledge Meraj? They had seen Masjid Aqsa. They asked the Holy Prophet (Sallallahu alaihi wa sallam) about Masjid Aqsa. The Holy Prophet (Sallallahu alaihi wa sallam) told them about Masjid Aqsa and about the caravans, which He (Sallallahu alaihi wa sallam) had seen on the way, so that with His true words, a proof is established for the disbelievers. (Subul Ul Huda War Rashad, Vol. 1, Pg. No. 17)

Imam Muhammad Bin Yousuf As Saalhi (May Allah Ta'ala shower His mercy on him) says that in Syria, the gathering of Hashr will occur. The intent of Allah Ta'ala in taking the Holy Prophet (Sallallahu alaihi wa sallam) to Masjid Aqsa is that when His blessed feet land there, then in Qiyamah, it will be a source of ease for the Ummah and because the blessings of His blessed feet, standing there will become easier. (Subul Ul Huda War Rashad, Vol. 3, Pg. No. 18)

The desire of Masjid Aqsa

Hadhrat Muhaddith-e-Deccan (May Allah Ta'ala shower His mercy on him) says:

Translation: Baitul Muqaddis (Masjid Aqsa) would pray thus: O Lord Almighty! I have been honored by the presence of all Prophets. Now no desire remains in my heart. If there is, I want to see the blessed feet of the Holy Prophet (Sallallahu alaihi wa sallam). The desire to meet Him is burning inside me. To fulfill the desire of Baitul Muqaddis, the Holy Prophet (Sallallahu alaihi wa sallam) was taken to there. (*Merajnama*, Pg. No. 29)

The reverence shown by Jibreel (May peace be upon him)

The night of Meraj, Jibreel (May peace be upon him) presented a great example of respect and reverence of the Holy Prophet (Sallallahu alaihi wa sallam). When he came to the Holy Prophet (Sallallahu alaihi wa sallam), he did not enter the house from the door, but entered the house from the roof. The rule is:

And it is no righteousness that you enter your houses from the rear. Surah Baqarah (2:189)

One reason is that entering house in a strange manner is an indication is that the journey is also wondrous. Entering the house from the roof is an indication that the journey is also going to be one of ascent.

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

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

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

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

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

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

alaihi wa sallam) said: Come closer.

In Kanz Ul Ummal, the words are like this:

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

If on the night of Meraj also, Jibreel (May peace be upon him) had entered in the normal manner, the Holy Prophet (Sallallahu alaihi wa sallam) would have had to welcome him. It was not acceptable to Allah Ta'ala that His Beloved should be disturbed out of His sleep and that He (Sallallahu alaihi wa sallam) should have had to welcome Jibreel (May peace be upon him). Thus, the angel was ordered to enter the house from the roof.

Why did the journey start from the house of Hadhrat Umme Haani (May Allah Ta'ala be well pleased with her)

The journey of Meraj started from the house of Hadhrat Umme Haani (May Allah Ta'ala be well pleased with her) and not from the house of the Holy Prophet (Sallallahu alaihi wa sallam). The wisdom here is that it is among the etiquette of the house of the Holy Prophet (Sallallahu alaihi wa sallam) that one should not enter it without permission. The Holy Quran says:

O Believers! Do not enter the houses of the Holy Prophet [blessings and peace be upon him] unless permission is granted to you for a meal. Nor (reach so early as to) wait for the cooking of the meal. But when you are invited then enter (at that time). Then when you have eaten the meal, (get up from there and) disperse without delay and do not linger on in eagerness for talk. Surely your (sitting for long in this) manner discomfords the Holy Prophet[blessings and peace be upon him]; and he feels reluctant to (ask) you (to leave) but Allah does not hesitate in (saying) the Truth. And when you ask them (the pure wives) for something, ask them from behind a curtain. This (regard and nice manner) causes great purity for your hearts and for their hearts. And it is not (at all lawful) for you that you cause inconvenience to the Holy Messenger of Allah [blessings and peace be upon him], nor is this (lawful) that you marry his (pure) wives after him, till the end of time. Surely it is the most grievous sin in the sight of Allah. Surah Ahzaab (33:53)

The angels are also included in this command as the Holy Prophet (Sallallahu alaihi wa sallam) is the Prophet for all creation, as given in this Hadith of Sahih Muslim:

I have been sent as the Prophet towards all creation. (Sahih Muslim, Hadith No. 523; Musnad Imam Ahmad Bin Hambal, Hadith No. 8969; Zujajatul Masabeeh, Vol. 5, Pg. No. 8)

Hadhrat Mulla Ali Qari (May Allah Ta'ala shower His mercy on him) writes in Mirqaat in the interpretation of this Hadith:

Translation: I have been sent as the Prophet towards the whole universe, all genie, humans, angels, beasts and plant life.

Therefore, it is not permissible for even angels to enter the house of the Holy Prophet (Sallallahu alaihi wa sallam) without His permission. The night of Meraj, the Holy Prophet (Sallallahu alaihi wa sallam) went to the house of Hadhrat Umme Haani (May Allah Ta'ala be well pleased with her), so that the angel could come to Him.

The face of Jibreel (May peace be upon him) on the heel of the Holy Prophet (Sallallahu alaihi wa sallam)

The night of Meraj, the Holy Prophet (Sallallahu alaihi wa sallam) had the honor of serving the Holy Prophet (Sallallahu alaihi wa sallam), as given in Tafseer Ruh Al Bayan, Vol. 5, Pg. No. 109:

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

It is in the night of Meraj that we find the highest form of reverence of the Holy Prophet (Sallallahu alaihi wa sallam) of Jibrel (May peace be upon him).

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

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

A worshipper of Allah Ta'ala is closest to Allah Ta'ala when he/she is in worship. When a person is offering Salaat, he/she is like talking intimately with Allah Ta'ala. The Holy Prophet (Sallallahu alaihi wa sallam) says:

Translation of Hadith: A worshipper is close to Allah Ta'ala when he (or she) is in Sajdah. (Sahih Muslim, Hadith No. 875)

However, Allah Ta'ala did not send for the Holy Prophet (Sallallahu alaihi wa sallam) when He was in a particular form of worship, but sent Jibreel (May peace be upon him) when He (Sallallahu alaihi wa sallam) was sleeping. The whole journey of Meraj was in a state of wakefulness, but Jibreel (May peace be upon him) brought the summons for Meraj when the Holy Prophet (Sallallahu alaihi wa sallam) was resting. This shows that Allah Ta'ala loves even the resting of His Beloved Prophet (Sallallahu alaihi wa sallam) so much that the Lord Almighty rains His blessings on Him.

When resting, the Holy Prophet (Sallallahu alaihi wa sallam) is so close to Allah Ta'ala that a summons for a great journey is received. Just imagine how much do the favors of Allah Ta'ala rain upon Him when He (Sallallahu alaihi wa sallam) is engaged in Tawaf of the Ka'aba, when He (Sallallahu alaihi wa sallam) is supplicating, when He (Sallallahu alaihi wa sallam) is in Salaat, when He (Sallallahu alaihi wa sallam) is busy in spreading Islam. Even the sleep of the Holy Prophet (Sallallahu alaihi wa sallam) is such that He (Sallallahu alaihi wa sallam) Himself says:

Translation of Hadith: My eyes sleep, my heart stays awake. (Sahih Muslim, Hadith No. 3304)

That is the reason the Holy Prophet (Sallallahu alaihi wa sallam) described even the manner in which the angel entered the house. The sleep of common folk is of heedlessness. For the Prophets, sleep and wakefulness are both alike.

His blessed heart was washed with Zam Zam

In the night of Meraj, the blessed heart of the Holy Prophet (Sallallahu alaihi wa sallam) was washed with Zam Zam. His bosom was opened. A receptacle full of *Iman* and wisdom was poured into it.

Life depends on the heart. Heart is the very center of life. There is no one in the universe who can stay alive without the heart. Even during heart surgeries, the doctors have to use machines which keep the patient alive. The opening of the bosom, the washing of His blessed heart, the pouring of wisdom and all this is related by the Holy Prophet (Sallallahu alaihi wa sallam) Himself.

Even after removal of the heart, the Holy Prophet (Sallallahu alaihi wa sallam) is alive. This shows even when the essentials of life are withdrawn, the life and the knowledge and understanding of the Holy Prophet (Sallallahu alaihi wa sallam) are unaffected.

Burraq – Only to show grandeur and majesty

Burraq is a mount from Jannah. It was brought to the Holy Prophet (Sallallahu alaihi wa sallam). Instead of this, it could have been that the distance was shortened for the Holy Prophet (Sallallahu alaihi wa sallam), the earth could have been rolled up for Him, so that one step of the Holy Prophet (Sallallahu alaihi wa sallam) could have been in Makkah and the next in Masjid Aqsa. This was not done. This is because all this is common in the Auliya (saints), but a mount which completes the journey in the blinking of an eye is the distinction of the Prophets.

Another reason is that the *Burraq* was not brought because it was needed, but it was to grace the *Burraq* and to express the grandeur of the Holy Prophet (Sallallahu alaihi wa sallam).

When the elite of this world are invited, a mode of conveyance is also sent to them. This is to respect and revere the person. Similarly, Allah Ta'ala sent such a mount for

His beloved Prophet (Sallallahu alaihi wa sallam) that no human had ever rode one like it.

Allah Ta'ala could have sent any of the usual mounts of Arabia and made it fast like the *Burraq*, or any conveyance from the future could also have been sent, but it was not so. This is to show that the way the Holy Prophet (Sallallahu alaihi wa sallam) is incomparable, His mount also should be such that before Him no one had rode one and after Him no one ever will.

If any vehicle from the future had been sent, then in the later times, people would have used such vehicles. For this reason, Allah Ta'ala sent a mount from Jannah, on which no one else from the world can travel.

The Holy Prophet (Sallallahu alaihi wa sallam) seeing Allah Ta'ala with His physical eyes

On the night following the 26th of Rajab (the night before 27th), Allah Ta'ala took the Holy Prophet (Sallallahu alaihi wa sallam), in a wakeful state, from Makkah to Baitul Muqaddis, from Bait Ul Muqaddis to the seven heavens, Jannah, hell, 'Arsh (throne) of Allah and beyond it, until where He desired. He favored Him with His special closeness and granted Him the privilege of seeing Him. Through the Holy Prophet (Sallallahu alaihi wa sallam), the Ummah got the great gift of Salaat.

Meraj, as a physical journey, is established by the Holy Quran. Allah Ta'ala says:

Holy (free of any imperfection, weakness and insufficiency) is He Who took His (most beloved and intimate) Servant in a small portion of a night from the Sacred Mosque to the al-Aqsa Mosque, whose surroundings We have blessed, in order that We might show him (the Perfect Servant) Our Signs. Surely He is the One Who is All-Hearing, All-Seeing. Surah Bani Israil (17:1)

The clearest proof that Meraj was a physical journey is the word 'Abdihi. The Mufassirin (experts in interpretation of the Holy Quran) say about this that the soul and body together are called 'Abd (Lit. slave). It is not given to only the soul or only the body. This shows that Meraj was physical journey, with both, the blessed body of the Holy Prophet (Sallallahu alaihi wa sallam) and His blessed soul. As given in Tafseer Razi, Surah Bani Israil-1.

Burraq is also mentioned in the Sahih (rigorously-authenticated) Hadith. (Sahih Muslim, Hadith No. 429; Al Mustadrak Alas Sahihain Lil Hakim, Hadith No. 8946; Tahzeeb Ul Aathaar Lit Tabari, Hadith No. 2771; Mustakhraj Abi 'Awana, Hadith No. 259; Musnab Abi Ya'ala, Hadith No. 3281; Muskhil Ul Aathaar Lit Tahawi, Hadith No. 4377; Jame' Ul Ahadith, Hadith No. 553; Musnad Imam Ahmed, Hadith No. 12841; Majma Uz Zawaa'id Wa Mamba 'Ul Fawa'id, Hadith No. 237). Obviously, a mount like Burraq is for the blessed body and not for the blessed soul.

Hadhrat Mulla Jivan (May Allah shower His mercy on him) writes about the journey of Meraj in Tafseeraat Ahmadiya:

Translation: The most authoritative opinion about Meraj is that it occurred in a wakeful state, for both the blessed body and the soul. This is the position of the Ahle Sunnah Wal Jama'ah. Therefore, the person who says that Meraj is only for the body or while sleeping, is an innovator in religion (Bida'ati), misguided, one who misguides and is out of the fold of obedience. (Tafseeraat Ahmadiya, Pg. No. 330)

Hadhrat Mulla Jivan (May Allah shower His mercy on him) also writes:

Translation: For this reason, the whole Ahle Sunnah Wal Jama'ah agrees that the journey of Meraj from Bait Ul Muqaddis is established by the Holy Quran and the journey of the heavens is established by Hadith Mashoor (i.e. a chain of narration (Sanad) in which in every era after the Sahabah, 3 or more than 3 persons report that Hadith) and beyond the seventh heaven is established by Khabr Wahid (a chain of narration in which in every era after the Sahabah, 1 person reports that Hadith). Thus, the person who denies/rejects the journey up till Masjid Aqsa from Masjid Haraam is a straightforward disbeliever, the person who denies the journey of the heavens is a Bid'ati and misguides others (innovator) and the person who denies the journey beyond the seven heavens is a sinner (Fasiq, Fajir). (Tafseeraat Ahmadiya, Pg. No. 328)

Seeing Allah Ta'ala in Meraj

The Holy Prophet (Sallallahu alaihi wa sallam) journeyed through the heavenly worlds and saw the signs of Allah's power and was privileged with the vision of Allah Ta'ala. This is mentioned in the Holy Quran and the Hadith, at some places indirectly and at other directly. Thus, Allah Ta'ala says about this:

(His) heart did not take it contrary to what (his) eyes beheld. Surah Najm (53:11)

And assuredly he saw Him (Allah Unveiled) the second time (again and you argue only about seeing Him once). Surah Najm (53:13)

And his eye neither inclined aside nor overstepped the limit; (it gazed in ecstasy at Whom it was to gaze). Surah Najm (53:17)

Surely he saw the Greatest Signs of His Lord (during the Ascension Night). Surah Najm (53:18)

There is a Hadith in the canons of Hadith on the authority of Hadhrat Anas Bin Malik (May Allah be well pleased with him):

Translation of Hadith: Allah Ta'ala granted Him closeness and granted Him even more closeness to the extent that He (Sallallahu alaihi wa sallam) was as close as 2 bows or even closer. (Sahih Bukhari, Kitab Ut Tauheed, Hadith No. 7517; Mustakhraj Abi 'Awana, Kitab Ul Iman, Hadith No. 270; Jame' Ul Usool Min Ahadithir Rasool, Kitab Un Nubuwwah, Hadith No. 8867)

[Allah Ta'ala is beyond the confines of time, space, etc. and cannot be compared to anything. Here "close as 2 bows" means that in Arabia, when two tribes wanted to show their unity and friendship, the chiefs would join their bows and shoot 1 arrow with it. The Holy Quran was revealed to Arabs, so Allah Ta'ala uses the idioms and expressions which were familiar to Arabs to explain things]

There is a Hadith in Sahih Muslim, Sahih Ibn Hibban, Musnad Abi Ya'ala, Al Jame' Ul Kabeer, Majma Uz Zawaaid, Kanz Ul Ummal, Mustahraj Abi 'Awana:

Translation of Hadith: Hadhrat Abdullah Bin Shaqeeq (May Allah be well pleased with him) says: I told Hadhrat Abuzar (May Allah be well pleased with him) that if I

had the honor of seeing the Holy Prophet (Sallallahu alaihi wa sallam), I would have certainly asked Him. He asked: What would you have asked? Hadhrat Abdullah Bin Shaqeeq said: I would have asked the Holy Prophet (Sallallahu alaihi wa sallam), did He see His Lord. Hadhrat Abuzar Ghifari (May Allah be well pleased with him) said: I asked the Holy Prophet (Sallallahu alaihi wa sallam) about this and He (Sallallahu alaihi wa sallam) said: I have seen Him, He is all Noor. (Sahih Muslim, Kitab Ul Iman, Hadith No. 462; Mustakhraj Abi 'Awana, Kitab Ul Iman, Hadith No. 287; Sahih Ibn Hibban, Kitab Ul Isra, Hadith No. 58; Jame' Ul Ahadith, Harf Ur Ra, Hadith No. 12640; Jam Ul Jawami' (Jame' Ul Kabir Lis Suyuti) Harf Ur Ra, Hadith No. 12788; Majma Uz Zawaaid, Hadith No. 13840; Musnad Abi Ya'ala, Hadith No. 7163; Kanz Ul Ummal, Harf Ul Fa, Hadith No. 31864)

There is a Hadith in Sahih Muslim, Musnad Imam Ahmed, Sahih Ibn Hibban, Musnad Abi Ya'ala, Mo'jam Ausat Lit Tabarani, Jame' Ul Ahadith, Al Jame Ul Kabir, Kanz Ul Ummal, Mustakhraj Abi 'Awana:

Translation of Hadith: It is narrated on the authority of Hadhrat Abuzar Ghifari (May Allah be well pleased with him): I asked the Holy Prophet (Sallallahu alaihi wa sallam): Did you see your Lord? He (Sallallahu alaihi wa sallam) said: He is Noor, indeed I see Him. (Sahih Muslim, Kitab Ul Iman, Hadith No. 177; Musnad Imam Ahmed, Musnad Abi Bakr, Hadith No. 21429/21351).

In this Hadith also, it is clearly mentioned that the Holy Prophet (Sallallahu alaihi wa sallam) saw Allah Ta'ala.

Translation of Hadith: The Sahabah asked the Holy Prophet (Sallallahu alaihi wa sallam): Did you see your Lord? In reply, the Holy Prophet (Sallallahu alaihi wa sallam) said: He is Noor, I see Him.

This Hadith is present in various canons of Hadith with different wordings:

1. He is Noor, indeed I see Him. (Sahih Muslim, Hadith No. 177; Musnad Imam Ahmed, Hadith No. 21429/21351).
2. Translation of Hadith: The manner in which I saw Him, He is all Noor. (Musnad Imam Ahmed, Hadith No. 21567)
3. Translation of Hadith: I have seen Noor. (Sahih Muslim, Hadith No. 178; Mustakhraj Abi 'Awana, Kitab Ul Iman, Hadith No. 287; Sahih Ibn Hibban, Kitab Ul Isra, Hadith No. 58; Tabarani Mo'jam Ausat, Hadith No. 8300;p Musnad Imam Ahmed, Hadith No. 21357; Jame' Ul Ahadith, Harf Ur Ra, Hadith No. 12640; Jam Ul Jawami' (Jame' Ul Kabir Lis Suyuti), Hadith No. 12788; Sahih Ibn Hibban, Kitab Ul Isra, Hadith No. 255; Majma Uz Zawaaid, Hadith No. 13840; Musnad Abi Ya'ala, Hadith No. 7163; Kanz Ul Ummal, Harf Ul Fa, Hadith No. 31864)

In this Hadith, it is clearly mentioned that the Holy Prophet (Sallallahu alaihi wa sallam) saw Allah Ta'ala. The Sahabah asked Him: Did you see Allah Ta'ala? The Holy Prophet (Sallallahu alaihi wa sallam) said: He is Noor. Only I see Him.

This Hadith is mentioned with slightly different wordings in various books of Hadith:

1. He is Noor. Only I see Him. (Sahih Muslim, Hadith No. 461; Musnad Ahmed, Hadith No. 2351, 21429)

2. The way I see Him. He is all Noor. (Musnad Ahmed, Hadith No. 21567)

3. I have seen Noor. (Sahih Muslim, Hadith No. 462; Sahih Ibn Hibban, Hadith No. 58; M'ojam Ausat Tabarani, Hadith No. 8300; Musnad Ahmed, Hadith No. 21537)

This Hadith is recorded in different places with different wordings. It is mentioned multiple times in Sahih Muslim with multiple chains of authority. As such, there is no objection in its veracity.

The words "*Nooraniyyul Araahu*" have been read in 3 different manners:

1. *Noorun. Innee Arahu.*

Translation: Allah Ta'ala is Noor. Indeed I see Him.

2. *Nooraniyyul Araahu.*

Translation: Allah Ta'ala is the creator of Noor. I see Him.

3. *Noorun. Anna Arahu.*

Translation: The way I see Him. He is all Noor.

The word "*Anna*" in the 3rd one is used in 2 different senses. One, to inquire about the condition as "*Kaifa*" and the second as "*Haitha*".

If it is used as "*Kaifa*," then the meaning of the Hadith will be "how can I see Him." In this sense, the vision of Allah Ta'ala is negated.

If it is used as "*Haitha*," it means "He is all Noor." This shows the vision of Allah Ta'ala to be correct.

The first 2 recitations of this Hadith and other Hadith show that the Holy Prophet (Sallallahu alaihi wa sallam) saw Allah Ta'ala. There is a huge probability that "*Anna*" is taken as "*Haitha*" only.

If it is said "*Anna*" is taken only in the sense of "*Kaifa*," then the meaning of the Hadith will be: He is Noor. How can I see Him on my own?

In this case, seeing on one's own is negated or seeing Allah Ta'ala as He is negated.

If it is said that this Hadith means, "How can I see Allah Ta'ala?," even then the vision of Allah Ta'ala is not negated, because seeing Allah Ta'ala is established by many other Hadith, which establish the vision of Allah Ta'ala for the Holy Prophet (Sallallahu alaihi wa sallam) in the night of Meraj without any doubt.

The words taken in this sense raise a doubt at the most. The Shariah has a principle:

Translation: Certitude is not dispelled by doubt. (Al Ashba Wan Nadhaair, Al Qaidah Ath Thalitha)

In light of this principle, the certitude gained by the various and numerous Traditions of the Sahabah is not dispelled by a mere doubt.

There is a Hadith in Sahih Bukhari:

Translation of Hadith: Masrooq says: Hadhrat Aisha (May Allah be well pleased with her) says: Whoever tells you that Hadhrat Muhammad (Sallallahu alaihi wa sallam) saw His Lord, as He is, lies. Allah Ta'ala says: No sight can grasp His vision but He has encompassed all vision and eyesight. He is the All-Penetrating Viewer, All-Aware. Surah An'aam (6:103) (Sahih Bukhari, Kitab Ut Tauheed, Hadith No. 7380)

In this Hadith, the vision of Allah Ta'ala per se is not negated, but it negates seeing Allah Ta'ala as He is. Allah Ta'ala and all His divine attributes are unbounded and as such, comprehending them is well nigh impossible. The Holy Prophet (Sallallahu alaihi wa sallam) saw Allah Ta'ala without comprehending Him as He is.

There is a Hadith in Jame' Tirmidhi, Musnad Ahmed, Mustadrak 'Alas Sahihain, Umdatul Qari, Tafseer Ibn Kathir, Subul Ul Huda War Rashad:

Translation of Hadith: Hadhrat Akrama (May Allah be well pleased with him) says: Hadhrat Abdullah in Abbas (May Allah be well pleased with them) says: Hadhrat Muhammad Mustafa (Sallallahu alaihi wa sallam) saw His Lord. I said: Did not Allah Ta'ala say, "No sight can grasp His vision":

He said: I am surprised you! This is when Allah Ta'ala expresses His that Noor, which is boundless. Hadhrat Muhammad (Sallallahu alaihi wa sallam) did see His Lord 2 times. (Jame' Tirmidhi, ABwab Ut Tafseer, Hadith No. 3590; Umdatul Qari Sharh Sahih Bukhari, Kitab Ut Tafseeril Quran, Surah Najm-5, Vol. 7, Pg. No. 442; Subul Ul Huda War Rashad, Vol. 3, Pg. No. 61; Mustadrak 'Alas Sahihain, Kitab Ut Tafseer, Surah An'aam, Hadith No. 3191; Musnad Imam Ahmed, Mo'jam Kabeer, Tafseer Ibn Abi Hatim, Surah An'aam, Hadith No. 7767)

Translation of Hadith: Hadhrat Abdullah Bin Abbas (May Allah be well pleased with them) said: The Holy Prophet (Sallallahu alaihi wa sallam) saw His Lord. (Jame' Tirmidhi, Vol. 2, Pg. No. 164, Hadith No. 3202).

Musnad Imam Ahmed has the following words:

Translation of Hadith: Hadhrat Abdullah Bin Abbas (May Allah be well pleased with them) says: The Holy Prophet (Sallallahu alaihi wa sallam) says: I have seen my Lord. This Hadith is mentioned in Musnad Imam Ahmed twice. (Musnad Imam Ahmed, Hadith No. 2449/2502)

Hadhrat Ka'ab (May Allah be well pleased with him) says: Allah Ta'ala has divided His vision (i.e. seeing Him) and His Speech between Hadhrat Muhammad Mustafa

(Sallallahu alaihi wa sallam) and Hadhrat Moosa (peace be upon him). Hadhrat Moosa (peace be upon him) talked with Allah Ta'ala and twice, Hadhrat Muhammad (Sallallahu alaihi wa sallam) saw His Lord. (Jame' Tirmidhi, Hadith No. 3678)

It is mentioned in Imam Tabarani's M'ojam Ausat:

Translation of Hadith: Indeed, Hadhrat Muhammad (Sallallahu alaihi wa sallam) saw His Lord twice. (M'ojam Ausat, Hadith No. 5922; Mawahib Ladunniya, Vol. 8, Pg. No. 248)

When Hadhrat Abdullah Bin Abbas (May Allah be well pleased with her) met Hadhrat Ka'ab in 'Arafah, he asked Hadhrat Abdullah (May Allah be well pleased with him) a question. Hadhrat Ka'ab gave such a cry that the mountains echoed with it. Hadhrat Ibn Abbas (May Allah be well pleased with them) said: Indeed! We the Sadaat from Banu Hashim, hold the belief that Hadhrat Muhammad (Sallallahu alaihi wa sallam) saw His Lord twice. Then Hadhrat Ka'ab (May Allah be well pleased with him) said: Allah Ta'ala has placed His vision and His Speech between Hadhrat Muhammad (Sallallahu alaihi wa sallam) and Hadhrat Moosa (peace be upon him). Hadhrat Moosa (peace be upon him) heard His speech and Hadhrat Muhammad (Sallallahu alaihi wa sallam) saw Him. (Tafseer Ibn Katheer, Surah Najm-5)

Translation of Hadith: Hadhrat Ma'adh Bin Jabal (May Allah be well pleased with him) says: The Holy Prophet (Sallallahu alaihi wa sallam) said: I saw my Lord. (Kitab As Shifa, Vol. 1, Pg. No. 196/197)

Hadhrat Imam Abdur Razzaq (May Allah shower His mercy on him) who is the teacher of Imam Bukhari's teachers, narrates: Hadhrat Hasan Basri (May Allah shower His mercy on him) would take an oath thrice on this, that the Holy Prophet (Sallallahu alaihi wa sallam) has seen His Lord. (Tafseer Abdur Razzaq, Hadith No. 2940; Al Mawahib Al Ladunniya, Vol. 8, Pg. No. 266)

It is given in "Rauzul Unf":

Translation: It is narrated on the authority of Hadhrat Imam Ahmed Bin Hambal (May Allah be well pleased with him), he says that he was asked: Did the Holy Prophet (Sallallahu alaihi wa sallam) see Allah Ta'ala? He said: He saw Him, He saw Him and kept saying this until he was out of breath. (Rauzul Unf, Ruyatun Nabiyyi Rabbahu)

The meaning and purport of the Hadith of Hadhrat Aisha Siddiqua (May Allah be well pleased with her)

There is a Hadith in Sahih Bukhari:

Translation of Hadith: Masrooq says: Hadhrat Aisha (May Allah be well pleased with her) says: Whoever tells you that Hadhrat Muhammad (Sallallahu alaihi wa sallam) saw His Lord, as He is, lies. Allah Ta'ala says: No sight can grasp His vision but He has encompassed all vision and eyesight. He is the All-Penetrating Viewer, All-Aware. Surah An'aam (6:103) (Sahih Bukhari, Kitab Ut Tauheed, Hadith No. 7380)

This Hadith does not negate “seeing” Allah Ta’ala, but negates seeing Allah Ta’ala, as He is, as Allah Ta’ala and His attributes (qualities) are beyond all measure and boundless. Seeing Allah Ta’ala, as the Lord is, is impossible.

If the negation in this Hadith is taken to be the negation of comprehending Allah Ta’ala, then there is no problem at all. However, if it is insisted that this Hadith negates vision of Allah Ta’ala per se, then this Hadith is not acceptable when other *Marfu’* Hadith, which establish the vision of Allah Ta’ala are present

First reason

Other Hadith, which are narrated on the authority of other Sahabah show that the Holy Prophet (Sallallahu alaihi wa sallam) saw Allah Ta’ala. Those Hadith contain the actual words of the Holy Prophet (Sallallahu alaihi wa sallam) Himself like, “I saw Allah Ta’ala” and so on.

Of course, these Hadith are *Marfu’*, as this is not something, which cannot be deduced by any kind of logic. When the Sahabah narrate this, obviously they are doing so because the Holy Prophet (Sallallahu alaihi wa sallam) said so.

There is a principle of the Imams of Hadith and Fiqh that whatever the Sahabah say about something, which cannot be deduced by logic, then with regard to its ruling, it is a Hadith *Marfu’*.

Therefore, all the Hadith, which the Sahabah narrate about the vision of Allah Ta’ala for the Holy Prophet (Sallallahu alaihi wa sallam) are all *Marfu’*.

On the other hand, Hadhrat Aisha Siddiqua (May Allah be well pleased with her) didn’t narrate any *Marfu’* Hadith, but gave the reference of a verse of the Holy Quran, which is Hadith *Mauquf*. Obviously, the actual words of the Holy Prophet (Sallallahu alaihi wa sallam) will be preferred over the deduction of a Sahabi.

Second reason

The Fuqaha (jurists) of the Ummah have given a principle:

Translation: A Hadith which affirms something is always preferred over a Hadith, which negates the same. (*Sharh Muslim Lin Nawawi*)

We learn from the Hadith, which are narrated by the different Sahabah that the Holy Prophet (Sallallahu alaihi wa sallam) saw Allah Ta’ala. With this principle, the narrations of the Sahabah that the Holy Prophet (Sallallahu alaihi wa sallam) saw Allah Ta’ala will be preferred over the Hadith of Hadhrat Aisha (May Allah be well pleased with her).

Seeing Jibreel (May peace be upon him) does not mean not seeing Allah Ta’ala

There is a Hadith in Sahih Muslim:

Translation of Hadith: It has been narrated on the authority of Hadhrat Masruq (May Allah be well pleased with him) that he asked Hadhrat Aisha (May Allah be well pleased with her): Doesn't Allah Ta'ala say:

Hadhrat Aisha Siddiqua (May Allah be well pleased with her) said: I was the first one of this Ummah to ask the Holy Prophet (Sallallahu alaihi wa sallam) about this and He (Sallallahu alaihi wa sallam) said: It was Jibreel (May peace be upon him). (Sahih Muslim, Hadith No. 457)

This Hadith shows that the Holy Prophet (Sallallahu alaihi wa sallam) saw Jibreel (May peace be upon him). It does not negate seeing Allah Ta'ala. Seeing Allah Ta'ala is established by the Sahih (rigorously authenticated) Hadith. It cannot be denied.

The proofs about seeing Allah Ta'ala are contradictory to each other. One cannot prefer one kind of proofs and declare the other to be unreliable. The better way is to reconcile (*Tatbeeq*) the contradictory Hadith and Traditions.

The way to reconcile this Hadith with the other is that at Sidratul Muntaha, the Holy Prophet (Sallallahu alaihi wa sallam) saw Jibreel (May peace be upon him) in his original form. The Holy Prophet (Sallallahu alaihi wa sallam) went beyond it. He (Sallallahu alaihi wa sallam) heard the sound of the *Qalam* writing, He (Sallallahu alaihi wa sallam) rode *Raf Raf*. In these places, there is no mention of Jibreel (May peace be upon him). Then He (Sallallahu alaihi wa sallam) reached *La Makaan* where He saw Allah Ta'ala.

In this way, all the Hadith hold good and none of them have to be declared unsound in any way.

Imam Jalaluddin Suyuti (May Allah shower His Mercy on him) narrates a Hadith on the authority of Ibn Mardawai:

Translation of Hadith: It has been narrated on the authority of Hadhrat Asma Bint Abu Bakr (May Allah be well pleased with them), she says: I heard the Holy Prophet (Sallallahu alaihi wa sallam) describing Sidratul Muntaha. I asked: O Prophet of Allah (Sallallahu alaihi wa sallam)! What did you see there? He (Sallallahu alaihi wa sallam) said: I saw Allah Ta'ala. (Durr Al Manthur, Surah Isra, verse no. 1)

There is a Hadith in Kanz Ul Ummal on the authority of Ibn Asakar:

Translation of Hadith: Verily! Allah Ta'ala granted Hadhrat Moosa (May peace be upon him) the ni'mah of talking with Him and granted me His vision. He distinguished me with *Maqam Mahmood* (the *Shafa'at Kubra*) and *Houz-e-Kauthar*. (Kanz Ul Ummal, Hadith No. 39206)

Seeing Allah Ta'ala – What the Imams of the Ummah say

Imam Shihabuddin Khafaji (May Allah shower His Mercy on him) writes in Naseem Ur Riyadh Fi Sharh Ash Shifa Qazi Iyaz:

Translation: The most authoritative opinion is that the Holy Prophet (Sallallahu alaihi wa sallam) saw Allah Ta'ala with His physical eyes in the night of Meraj, as the majority of the Sahabah agree.

Imam Nawawi (May Allah shower His Mercy on him) has written in Sharh Sahih Muslim:

Translation: The authoritative opinion with the majority of the Ulema is that in the night of Meraj, the Holy Prophet (Sallallahu alaihi wa sallam) saw Allah Ta'ala with His physical eyes. (Sharh Muslim Lin Nawawi, Kitab Ul Iman)

Imam Rabbani, Mujaddid Alf Thani, Hadhrat Shaykh Ahmed Sirhindi Farooqui (May Allah shower His Mercy on him) writes in a letter:

Translation: This night, the Holy Prophet (Sallallahu alaihi wa sallam) went beyond the circles of time and space and He (Sallallahu alaihi wa sallam) left the confines of space and found the immemorial (*Azal*) and the eternal (*Abad*) to be one and saw the beginning and the ending united in one point. (Maktoobaat-e-Imam Rabbani, Daftar Awwal, Maktoob number 283)

The Imam writes about Meraj as a physical journey:

Translation: Hadhrat Muhammad (Sallallahu alaihi wa sallam) who is the beloved of the Lord of all worlds and is the most superior to all creation, those who have passed and those who will come, was honored with physical Meraj, went beyond the '*Arsh* and the *Kursi* and was honored with ascent beyond time and space. (Daftar Awwal, Maktoob number 273)

Hadhrat Shaykh Ul Islam Imam Muhammad Anwarullah Farooqui (May Allah shower His Mercy on him) writes:

Translation: What is to be considered here is that those people who say that Meraj occurred in sleep or it was a very high form of revelation (*Kashf*), as Mirza Qadiani says, then how many incidents do they have to deny. This is obvious that there is no hesitation in describing that a dream no matter how strange and no one who listens to it will deny it. (Afaadatul Afhaam, Vol. 2, Pg. No. 201)