

SURA AL-TUR, AL-NAJM
AND [THE ASCENSION
OF THE PROPHET
MUHAMMAD [PEACE
UPON HIM , HIS FAMILY
& COMPANIONS] OR
MI'RAAJ

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Translated From a Speech by Maulana Tahir al-Qadri by Irshad Soofi Chishti
with amendments and additions

Sura *Tur*, Sura *Najm* and The *Mi'raaj*
Sorah Al-Toor, WaNajam aur Meraj un Nabi (SAW)
Allah ﷻ says in the Holy Qur'aan, in the 52nd Sura, *Al Tur* (The Mount Sinai),
Verses 1-6:

وَالطُّورِ

I swear by the Mount *Tur*

وَكِتَابٍ مَّسْنُورٍ

And the Book written

فِي رَقٍّ مَّنشُورٍ

In an outstretched fine parchment

وَالْبَيْتِ الْمَعْمُورِ

And the House (Kaaba) in the heaven that is visited (by
Angels)

وَالسَّقْفِ الْمَرْفُوعِ

And the roof exalted

وَالْبَحْرِ الْمَسْجُورِ

And by the Ocean filled with Swell

Further, Allah ﷻ says in the Holy Qur'aan, in the 53rd Sura, *an-Najm* (the Star) النَّجْمِ
Verses 1 to 10:

وَالنَّجْمِ إِذَا هَوَىٰ.

I swear by the star when it goes down

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ

Your companion does not err, nor does he go astray

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

Nor doth he speak of (his own) desire

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

It is naught but revelation that is revealed

عَلَّمَهُ شَدِيدُ الْقُوَى

The Lord of Mighty Power has taught him,

ذُو مِرَّةٍ فَاسْتَوَى

Endued with Wisdom: for he appeared (in stately form);

وَهُوَ بِالْأُفُقِ الْأَعْلَى

. And he is in the highest part of the horizon

ثُمَّ دَنَا فَتَدَلَّى

Then he approached (Allah ﷻ) and (Allah ﷻ) came closer

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

So he was the measure of two bows or closer still.

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

And He revealed to His servant what He revealed

The verses of the Holy Qur'aan that I recited are the first few verses of *Sura Toor* and *Sura Najm*. We need to rekindle the radiant light of love of the Holy Prophet ﷺ that is being extinguished from the hearts of Muslims. The enlightening of the chests of Muslims with the light of love for the Holy Prophet Muhammad ﷺ is the only way to enliven faith (*Iman*). This is the only way to secure our relationship with Allah ﷻ and to establish an intellectual and loving link with the Holy Qur'aan. We need to spread the message of the Holy Qur'aan to the four corners of the world but first we have to relearn the forgotten message of the Holy Qur'aan. The lesson of the Holy Qur'aan must be a light to guide our lives. The forces of *kufir* want to tear apart the body of Islam and we Muslims are dividing ourselves on every trivial issue with the result that we are losing our youth to the sensate culture from the west. The pulpits are not being used anymore to spread love of the *deen* but to spread hatred, personality following and group alliances. The pulpit should be utilized to glorify Allah ﷻ, his Holy Prophet Muhammad ﷺ and to mobilize hearts of Muslims to get closer to the Islamic way of life as expounded by the Intimates of Allah ﷻ (*Aulia Allah*). There is a dire need to unite people on the basis of love for the Holy Prophet Muhammad ﷺ (*Ishq-e Rasul*) and the imitating of the Holy Prophet Muhammad ﷺ (*Ittebae Rasul*). These two should not be pursued

as lip service in different groups but should be put into action and serve as a basis for unity.

Allah ﷻ says in the Holy Qur'aan, in the 13th Sura, *ar-Ra'd* (Thunder) الرَّعْد, Verse 11:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Allah does not change a people's condition unless they change what is in their hearts

In the verses of Sura *Tur* that I recited, Allah ﷻ takes an oath,

وَالطُّورِ

(کوه) طور کی قسم

I swear by the Mount Tur

Why did Allah ﷻ take an oath by Mount Tur? We will discuss this as we proceed. Then Allah ﷻ takes an oath by:

وَكِتَابٍ مَّسْنُورٍ

اور لکھی ہوئی کتاب کی قسم

And the Book written

فِي رَقٍّ مَّنشُورٍ

(جو) کھلے صحیفہ میں (ہے)

In an outstretched fine parchment

وَالْبَيْتِ الْمَعْمُورِ

اور (فرشتوں سے) آباد گھر (یعنی آسمانی کعبہ) کی قسم

And the House (Kaaba) that is visited

وَالسَّمَاءِ الْمَرْفُوعِ

اور اونچی چھت (یعنی بلند آسمان یا عرشِ معلیٰ) کی قسم

And the roof exalted

وَالْبَحْرِ الْمَسْجُورِ
اور ابلتے ہوئے سمندر کی قم

And by the Ocean filled with Swell (*ubalte*)

These are six oaths that Allah ﷻ takes. In today's discourse let us briefly understand the meaning of these six oaths and thereafter we will discuss the word *Tur*. Let me explain the connection between these six oaths. Allah ﷻ called Hazrath Musa ﷺ to Mount Sinai (*Tur*).

Allah ﷻ says in the Holy Qur'aan in the 7th Sura *al-A'raf* (*the Heights*) الأعراف, Verse 143:

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ

And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord! show me (Thyself), so that I may look upon Thee.

Allah ﷻ spoke to Hazrath Musa ﷺ with His beautiful, sweet voice. Prior to speaking to him, Allah ﷻ made him wait for thirty days and nights and when this was completed He made him wait for another ten days and nights. This completed a waiting period of forty nights. Thereafter Allah ﷻ spoke to this special Prophet of His. When this lover (*ashiq*), Hazrath Musa ﷺ, heard the voice of Allah ﷻ, the True Beloved (*Mahboob e Haqiqi*) it ushered in a state of ecstasy in him and in this state he proclaimed:

رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ

My Lord! You have blessed me with such generosity (*karam*¹), You have spoken to me! I plead with me to unveil Yourself and show Thyself to me.

¹ *Karam*: Generosity. Within mystical poetry the lover often complains to, and pleads with his Beloved to be true to His Attribute of Generosity. Sitting bereft and wretched in the dust of the Beloved's street, the lover impatiently waits, with patience, unexpectedly watching, with expectancy, for a glance, a message, a mere hint of the Beloved's *karam*. And because generosity is one of the noble character traits of the Holy Prophet Muhammad ﷺ it has become the code of behaviour for his true followers and slaves, and is exemplified by the "heroic generosity" known as '*Futuwwah*'

Hearing the beautiful voice infused the desire in Hazrath Musa عليه السلام to have a vision of Allah جل جلاله. To this request Allah جل جلاله replied:

قَالَ لَنْ تَرَانِي

O My Beloved Musa عليه السلام! You cannot see Me.

You don't have the capacity and constitution to see Me. Your eyes don't have the capacity to see me directly.

وَلَكِنْ انظُرْ إِلَى الْجَبَلِ

Look towards Mount Sinai (*Tur*) and for your benefit and satisfaction my dear Musa عليه السلام, I will cast a *tajalli*² or radiation of My personality on the mountain which is much more solid and stable than your body in constitution

فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي

'Look towards the mountain which is much more solid and stable than your body in constitution - if it can bear the impact of 'that faint radiation' (*adna tajalli*) of My Being and Majesty, then you also may have your desire to see Me fulfilled. If the Mountain could bear the impact and reflect Me then you will be able to see Me.'

Hazrath Musa عليه السلام looked towards the mountain:

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ

Allah جل جلاله then cast a slight radiation of His Majesty (*adna tajalli*) on Mount Tur (Sinai)

جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا

The slight radiations of Allah جل جلاله's attribute burn the mountain to ashes and seeing this and feeling the

² *Tajalli*; Self-disclosure. *Tajalli* means Allah's unveiling of Himself to His creatures. The Divine Self-disclosures are never repeated and they are never ending. They are the lights of the Unseen that are unveiled to hearts. They are the 'signs' which Allah has placed within ourselves in order that He may be seen. Each *tajalli* pours more light and still more light upon whomsoever it falls, for Eternity. The mountain of the *nafs* is blown to pieces in the *tajalli* of Allah. The differences that occur within the various Sufi Orders (*turuuq*) do not indicate disagreement or argument amongst the Masters. Each human is unique, and each *tajalli* is utterly unique, therefore no two people ever experience the same *tajalli*. But, those who have 'tasted' know, and those who have not tasted do not know. *Tajalli* is beyond words. *Tajalli* is bewilderment (*hayrah*).

vibrations and indirect reflections of the radiation Hazrath
Musa عليه السلام, who was standing some distance away fell
unconscious

He did not see what he desired (*manzoor*) but he witnessed the scene (*manzar*). Allah ﷻ swears an oath by Mount Sinai (*Tur*), [that mountain upon which Allah ﷻ radiated His attribute once and it could not bear the impact] because it had become the place of Allah ﷻ's manifestation. Despite not bearing the impact it had received the radiation of Allah ﷻ's Beauty (*husn*) and it had its status exalted to be a means of Allah ﷻ taking an oath by it. If Allah ﷻ exalts the status of Mount *Tur* in the Sinai Valley that received the radiation of Allah ﷻ's Beauty (*husn*) and it could not bear the impact then there is another location that received the impact of Allah ﷻ's essence at the station of *Qaba Qowsain*. That was the heart of the Holy Prophet Muhammad ﷺ (*Qalbe Mustafa*) that constantly receives the radiations of Allah ﷻ.

Allah ﷻ says in the Holy Qur'aan, in the 53rd Sura, *an-Najm (the Star)* النّجم Verse 11:

مَا كَذَبَ الْفُؤَادُ مَا رَأَى

The blessed heart in no way falsified that which he saw.¹¹

The blessed heart of the Holy Prophet Muhammad ﷺ became the reflector of Allah ﷻ's attributes and essence. As he looked at Allah ﷻ his heart verified the true vision. This is that Blessed Being who Hazrath Musa عليه السلام desired to see. This is that Blessed Being that had radiated on Mount *Tur* and had burnt it to ashes. This is that Blessed Being that the radiations of Whom had made Hazrath Musa عليه السلام lose consciousness.

So another translation of:

وَاطُّورُ

I take an oath by Your Blessed Heart, O My Beloved Holy
Prophet Muhammad ﷺ that is that solid Mount that could
bear the impact of My Essence.

So there is a link between the first verse of Sura Tur and the first verse of Sura Najm.

وَالنَّجْمِ إِذَا هَوَىٰ

1 قسم ہے روشن ستارے (محمد صلی اللہ علیہ وآلہ وسلم) کی جب وہ (چشم زدن میں شبِ معراج

اوپر جا کر) نیچے اترے

Tur is the place of radiation (*jalwaga*) and *Najm* is the result of the radiation (*jalwa*). *Najm* is the beautiful star reflecting the beauty of Allah ﷺ. *Wat Tur* then would mean 'I take an oath by the Blessed Heart of My Beloved Holy Prophet Muhammad ﷺ'. Imam Jaafar Saadiq ؑ commenting on the words *wan Najm* states:

"An Najm Huwa Qalbu Muhammadun ﷺ

Najm refers to the blessed heart of the Holy Prophet ﷺ

إِذَا هَوَىٰ

When the blessed heart became the Reflector of Allah ﷻ 's essence

هَوَىٰ (*hawa*) means:

Izzan qata'a an jami'i mafi wallah

When the Holy Prophet Muhammad ﷺ was separated from all creation and was present in front of his Creator

Izzan sha'ra'a min hul anwaar

When the Holy Prophet Muhammad ﷺ was separated from all creation and became a radiator of Allah ﷻ's *Nur*

Here *Tur* would mean the radiator of Allah ﷻ. Allah ﷻ's *nur* radiates but the greatest location of its Blessed Radiance that can bear its impact and reflect its brilliance is the blessed heart of the Holy Prophet Muhammad ﷺ.

وَكِتَابٍ مَّسْطُورٍ

اور لکھی ہوئی کتاب کی قسم

I swear by the book

This is indicative of the revelation (*wahy*). First Allah ﷻ takes an oath by that *Tur*, the blessed heart of the Holy Prophet Muhammad ﷺ that bore the impact of the radiation of His essence and in doing that Allah ﷻ describes in Sura *Najm* verse 2:

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ

2 تمہیں (اپنی) صحبت سے نوازنے والے (یعنی تمہیں اپنے فیضِ صحبت سے صحابی بنانے والے رسول صلی اللہ علیہ وآلہ وسلم) نہ (کبھی) راہ بھولے اور نہ (کبھی) راہ سے بھٹکے

The beloved companion (Holy Prophet Muhammad) did not err (lose his way), nor did he stray

The Sura continues in verses 3 and 4:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

3 اور وہ (اپنی) خواہش سے کلام نہیں کرتے

Nor doth he speak of (his own) desire

إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

4 اُن کا ارشاد سراسر وحی ہوتا ہے جو انہیں کی جاتی ہے

It is naught but revelation that is revealed

So another meaning of:

وَكِتَابٍ مَّسْطُورٍ

اور لکھی ہوئی کتاب کی قسم

I swear by the revelation to My Beloved Muhammad ﷺ

That Holy Qur'aan that is revealed to the blessed heart of My Beloved Holy Prophet ﷺ and is conveyed via his blessed mouth. Allah ﷻ takes an oath by the blessed heart and the revelation (*wahy*) that descends on the blessed heart. In Sura *Tur*:

فِي رَقٍّ مَّنشُورٍ

(جو) کھلے صحیفہ میں (ہے)

In an outstretched fine parchment

This is in reference to the *lauh al-Mahfuz* the Inscribed Tablet from where the revelation to the Beloved descends. Again in Sura *Najm*:

عَلَّمَهُ شَدِيدُ الْقُوَى

5 ان کو بڑی قوتوں والے (رب) نے (براہِ راست) علم (کامل) سے نوازا

The Lord of Mighty Power has taught him,
(This beloved Holy Prophet ﷺ) He has been taught by the
Extremely Powerful Allah ﷻ (who speaks to you through
him).

So an oath is being taken on those Extremely Powerful words of Allah ﷻ stored in a preserved tablet to be conveyed upon the blessed heart of the Holy Prophet Muhammad ﷺ which serves as a conduit to instruct us. The Allah ﷻ says in Sura *Tur*:

وَالْبَيْتِ الْمَعْمُورِ

اور (فرشتوں سے) آباد گھر (یعنی آسمانی کعبہ) کی قسم

And the House that is visited

The Inhabited House is the entire being of the Holy Prophet Muhammad ﷺ. An oath is being taken of the entire blessed body from the blessed head to the blessed feet which is the inhabited House of Allah ﷻ. It is full of the wisdom of Allah ﷻ, the *zikr* of Allah ﷻ, the Knowledge of Allah ﷻ, the location of the Proximity (*qurb*) of Allah ﷻ, the Light (*anwaar*) of Allah ﷻ, the Love of Allah ﷻ, the Recognition (*marifat*) of Allah ﷻ. Allah ﷻ is swearing by the blessed body that is the location of attaining proximity to Him. It is the Kaaba of the souls, bodies, angels, prophets, *aulia* and the entire universe. It is a full house because everything is attained through the Holy Prophet Muhammad ﷺ. Thus in Sura *Najm*:

ذُو مِرَّةٍ فَاسْتَوَى

6. جو حنِ مطلق ہے، پھر اُس (جلوہِ حن) نے (اپنے) ظہور کا ارادہ فرمایا

Endued with Wisdom: for he appeared (in stately form);

وَهُوَ بِالْأُفُقِ الْأَعْلَى

- اور وہ (محمد صلی اللہ علیہ وآلہ وسلم شبِ معراجِ عالمِ مکاں کے) سب سے اونچے کنارے پر
تھے (یعنی عالمِ خلق کی ابتداء پر تھے)

And he is in the highest part of the horizon

On the Night of Mi'raaj this fully inhabited House of Allah ﷺ stood at the highest point and *fastawa* was fully focused on Allah ﷻ's essence. The blessed body (*jisme Rasul*) of the Holy Prophet Muhammad ﷺ is higher than all creation and higher than his blessed body is his Blessed Soul (*ruh e Mustafa*), Again in the 52nd Sura, *Al Tur* (The Mountain) Allah ﷻ says:

وَالسَّقْفِ الْمَرْفُوعِ

اور اونچی چھت (یعنی بلند آسمان یا عرشِ معلیٰ) کی قسم

And the roof exalted

Your soul is a roof for your soul. That soul that was so blessed as mentioned in 53rd Sura, *an-Najm* (the Star) النَّجْم, verses 8 and 9:

ثُمَّ دَنَا فَتَدَلَّى

8 پھر وہ (رب العزت اپنے حبیب محمد صلی اللہ علیہ وآلہ وسلم سے) قریب ہوا پھر اور زیادہ

قریب ہو گیا

Then he approached (Allah ﷻ) and came closer (with body and soul),

(Allah ﷻ) came even closer

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

9 پھر (بلوہِ حق اور حبیبِ مکرم صلی اللہ علیہ وآلہ وسلم میں صرف) دو کمانوں کی مقدار فاصلہ رہ گیا

یا (ابتدائے قرب میں) اس سے بھی کم (ہو گیا)

So he was the measure of two bows or closer still.

This was a unique proximity to Allah ﷻ only gifted to the Holy Prophet Muhammad ﷺ. You O Beloved Holy Prophet ﷺ is that roof that shelters all creation. Then Allah ﷻ says in the 52nd Sura, *Al Tur* (The Mountain):

وَالْبَحْرِ الْمَسْجُورِ
اور اُبلتے ہوئے سمندر کی قسم

And by the Ocean filled with Swell

It is that ocean that at the station of 'two bow-lengths or (even) nearer' when Allah ﷻ filled the Holy Prophet Muhammad ﷺ blessed heart with the ocean of secrets (*asraar*)³ of His attributes and essence. Allah ﷻ has explained the *Mi'raaj* indicatively in Sura *Tur* and openly in Sura *Najm*. The Mount *Tur* could not bear the impact of the Allah ﷻ's radiation but the heart of the Holy Prophet Muhammad ﷺ could. The bearing of the impact is mentioned in Sura *Tur* in verse 48 when Allah ﷻ says:

وَاصْبِرْ لِحُكْمِ رَبِّكَ
اور (اے حبیبِ مکرم! ان کی باتوں سے غم زدہ نہ ہوں) آپ اپنے رب کے حکم کی خاطر صبر
جاری رکھئے

Allah ﷻ speaks to the heart of the Holy Prophet Muhammad ﷺ and says, 'O Steadfast *Tur* that could withstand the impact of my attributes and essence! Be patient in accordance with your Lords command for:

فَإِنَّكَ بِأَعْيُنِنَا

بیشک آپ (ہر وقت) ہماری آنکھوں کے سامنے (رہتے) ہیں *

* اگر ان ظالموں نے نگاہیں پھیر لی ہیں تو کیا ہوا، ہم تو آپ کی طرف سے نگاہیں ہٹاتے ہی نہیں
ہیں اور ہم ہر وقت آپ کو ہی دیکھتے رہتے ہیں۔

³ *asrar*: Secrets. The *asrar* are hidden within the depths of the inner consciousness. They pass between the purified centre of the emancipated soul (who is a true slave!) and his Lord. All of the *asrar* derive from the Holy Prophet Muhammad ﷺ and the Divine Lights (anwaar) abound according to the purity of one's inner secret (*sirr*).

I am looking at you all the time

This verse has two levels (*martaba*) of *tafsir*. The Level of Separation (*Martaba e tafrika*) and The Level of Gathering or Union (*martaba e jam'a*). *Martaba e tafrika* is terminology utilized by Sufis and *Urafa*. وَالطُّورُ 'Wat Tur' - 'O Steadfast elevated heart of the Holy Prophet ﷺ be patient for the command of your Allah ﷻ. The Holy Prophet Muhammad ﷺ in the process of spreading the message of Islam is stoned at Taif by unruly youth hired by the influential disbelievers. They were hired to stand in rows along the roadside and rain stones upon the Holy Prophet ﷺ with every step he took. He was bleeding from head to toe and his only crime being that he wanted to lead them from darkness to light, from unbelief to belief and from ignorance to knowledge. The Holy Prophet ﷺ had to hold onto a wall and sit down. The angel in charge of mountains came to him and asked permission to crush the city between two mountains. The Holy Prophet Muhammad ﷺ said, 'O Angel! Your patience has been exhausted but not mine. I will not curse these people for their only crime is that they don't recognize me or know who I am. I am optimistic that their future generations will.' The people of Makkah had also meted out much punishment to him and his followers and had boycotted and isolated them for three years. Whilst in prostration at the Holy Kaaba animal intestines were thrown on his shoulders and in the streets much insult and abuse was hurled at him. He was called a magician and madman. His human side felt hurt and Allah ﷻ sent word:

وَاصْبِرْ لِحُكْمِ رَبِّكَ

اور (اے حبیبِ مکرم! ان کی باتوں سے غم زدہ نہ ہوں) آپ اپنے رب کے حکم کی خاطر صبر جاری رکھئے

Don't worry My Beloved! You are a Mount of steadfastness for:

فَإِنَّكَ بِأَعْيُنِنَا

بیشک آپ (ہر وقت) ہماری آنکھوں کے سامنے (رہتے) ہیں

If they are all trying to destroy you, I am watching with My
eye of protection.

Another meaning within this *Martaba e tafrika* is on the level of love. Your relationship with Me is one of love and love comes with much suffering. Everything is sacrificed in love. Property, life, children, life of ease is sacrificed for love. It is the path of hunger and poverty. If you are bearing all this in My love then I am watching you with love at every step. When I watch you sleeping I say: (73rd Sura)

يَا أَيُّهَا الْمُرْمَلُ

1- اے کھلی کی جھرمٹ والے (حبیب!)

O the One Wrapped in piety!

When you wear a cloak I address you as: (74th Sura)

يَا أَيُّهَا الْمُدْتَرُّ .

1- اے پادر اوڑھنے والے (حبیب!)

O my beloved wearing a cloak

When you stand at night and your feet swell then I send Hazrath Jibraeel عليه السلام to tell you: (20th Sura)

طه

1- ط، ہا (حقیقی معنی اللہ اور رسول صلی اللہ علیہ وآلہ وسلم ہی بہتر جانتے ہیں)

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

2- (اے محبوبِ مکرم!) ہم نے آپ پر قرآن (اس لئے) نازل نہیں فرمایا کہ آپ مشقت

میں پڑ جائیں

Ta-Ha. (O dear Holy Prophet Muhammad ﷺ) We have not sent down this Qur'aan upon you for you to fall into hardship and be unhappy!

When I marvel at your beauty: (93rd Sura)

وَالضُّحَى

1- قسم ہے چاشت کے وقت کی (جب آفتاب بلند ہو کر اپنا نور پھیلاتا ہے)۔ (یا:- اے حبیبِ مکرم!) قسم ہے چاشت (کی طرح آپ کے چہرہ انور) کی (جس کی تابانی نے تاریخِ روحوں کو روشن کر دیا)۔ (یا:- قسم ہے وقتِ چاشت (کی طرح آپ کے آفتابِ رسالت کے بلند ہونے) کی (جس کے نور نے گمراہی کے اندھیروں کو اجالے سے بدل دیا)

وَاللَّيْلِ إِذَا سَجَى

2- اور قسم ہے رات کی جب وہ چھا جائے۔ (یا:- اے حبیبِ مکرم!) قسم ہے سیاہ رات کی (طرح آپ کی زلفِ عنبریں کی) جب وہ (آپ کے رُخِ زیبا یا شانوں پر) چھا جائے۔ (یا:- قسم ہے رات کی (طرح آپ کے حجابِ ذات کی) جب کہ وہ (آپ کے نورِ حقیقت کو کھنی پر دوں میں) چھپائے ہوئے ہے) α

I take an oath by your blessed face and blessed hair

'I have not loved any prophet from Hazrath Adam ﷺ to Hazrath Isa ﷺ to this extent. I address all of them by name but address you with epithets of love. I have never called you by your name in the entire Holy Qur'aan. My dear Prophet Ibrahim ﷺ walked in his city but I never took an oath by his walking in the city. When you walk in the streets of Makkah I take an oath by that city that touches your blessed feet. I even take an oath by the striking of the hooves of horses that your companions ride on. (100th Sura)

وَالْعَادِيَاتِ ضَبْحًا

1- (میدانِ جماد میں) تیز دوڑنے والے گھوڑوں کی قسم جو ہانپتے ہیں

By the (Steeds) that run, with panting (breath),
in Sura Tur in verse 48 Allah ﷻ continues:

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا

اور (اے حبیبِ مکرم! ان کی باتوں سے غم زدہ نہ ہوں) آپ اپنے رب کے حکم کی خاطر صبر جاری رکھئے بیشک آپ (ہر وقت) ہماری آنکھوں کے سامنے (رہتے) ہیں

(Verily the art in Our eyes) when you celebrate the praises
of they Lord the while you are standing

So many pray tome standing, bowing and prostrating seeking My special attention but I watch you constantly. Even when You look up at Me whilst in prayer I am watching you.

Allah ﷻ says in the 2nd *al-Baqarah* البقرة (the Cow), verse 144:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

(اے حبیب!) ہم بار بار آپ کے رخِ انور کا آسمان کی طرف پلٹنا دیکھ رہے ہیں، سو ہم ضرور
بالضرور آپ کو اسی قبلہ کی طرف پھیر دیں گے جس پر آپ راضی ہیں،

We see the turning of thy face to the heavens: now shall
We turn thee to a *Qibla* that shall please thee.

Despite all your suffering in My path you are enriched by My gaze.
These were two translations on the level of *Maqam e tafrika*.

Let us look at the verses on the level of *maqam e jam'a*.

وَاصْبِرْ لِحُكْمِ رَبِّكَ

My Beloved! Be steadfast and grateful for you are looking
at Me through My eyes

People object that Allah ﷻ cannot be seen by the human eye. Here Allah ﷻ is saying, 'My Beloved! I have become your faculty of sight by which you see Me. I had not granted Hazrath Musa ؑ the opportunity to see Me but for you I have granted My Majestic vision to behold My Majesty'. Some may accuse us of going to extremes so let me explain. Allah ﷻ has made the obedience of the Holy Prophet Muhammad ﷺ, Allah ﷻ's obedience. The Holy Qur'aan says regarding obedience in 4th Sura, *an-Nisaa*, Verse 80:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

جس نے رسول (صلی اللہ علیہ وآلہ وسلم) کا حکم مانا بیشک اس نے اللہ (ہی) کا حکم مانا،

He who obeys the Messenger of Allah ﷺ has only obeyed
Allah ﷻ

Allah ﷻ has made pledging allegiance on and the action of the Holy Prophet Muhammad ﷺ's hands His own action: The Holy Qur'aan says regarding obedience in 48th Sura, *al-Fath*, Verse 10:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ
(اے حبیب!) بیشک جو لوگ آپ سے بیعت کرتے ہیں وہ اللہ ہی سے بیعت کرتے ہیں،
ان کے ہاتھوں پر (آپ کے ہاتھ کی صورت میں) اللہ کا ہاتھ ہے۔

Those who swear allegiance to you (O Holy Prophet ﷺ!),
do indeed in fact swear allegiance to Allah ﷻ; Allah ﷻ's
Hand of Power is above their hands

This is termed as 'spiritual replacement' at the time of pledging allegiance. At Hudaibia 1400 to 1500 companions swore allegiance on the hand of the Holy Prophet Muhammad ﷺ but Allah ﷻ says the Holy Prophet Muhammad ﷺ's hand was His hand.

Allah ﷻ has made The Holy Prophet ﷺ's action His action 8th Sura, *al-Anfaal*, Verse 17

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى
اور (اے حبیبِ محترم!) جب آپ نے (ان پر سنگ ریزے) مارے تھے (وہ) آپ نے
نہیں مارے تھے بلکہ (وہ تو) اللہ نے مارے تھے،

When you threw (a handful of dust), it was not your act,
but Allah ﷻ's.

So the Holy Prophet Muhammad ﷺ saw Allah ﷻ with Allah ﷻ becoming his faculty of sight just like how his throwing of the dust was Allah ﷻ throwing. Iman is to believe and not to ask questions. At Hudaibia the Holy Prophet Muhammad ﷺ also declared that his left hand is Hazrath Uthman ﷺ's hand.

Therefore Ala Hazrath ﷺ says,

Ussi ke jalwe, ussi se milne , ussi se, us ki taraf gaye te

This is proximity *Jama Baynal Qurbayn (Jam'ul Jama)* . It is called *Maqam e Jam'a*. *Urafa* have explained the proximity attained through compulsory devotions (*qurb e faraaiz*), proximity attained through optional devotions (*qurb e nawafil*) and in *Jama*

Baynal Qurbayn there is the state of prophets of *aulia* and uniquely the station of the Chosen One (*Maqaam e Mustafa*).

At the Station of Proximity or of *Dana*, Allah ﷻ said:

Gif Ya Muhammad ﷺ! Inna Rabbaka yusalli
Stop O Muhammad ﷺ! Your Rab is praying a special
***Salaat* for you**

Allah ﷻ is all the time blessing His beloved, so what *Salaat* was this? '*Salaat*' besides meaning 'sending of blessing and mercy' (*salaam*) and 'prayer' also means to 'get close' or 'proximity'. The Station of Proximity or of *Dana* was the final station of the journey of the Holy Prophet Muhammad ﷺ. The Holy Prophet ﷺ is the creation of Allah ﷻ and created beings have a limit. At this final point of the Holy Prophet ﷺ's journey Allah ﷻ told him to halt for now Allah ﷻ would approach him and increase that proximity with His approach of *fatadallah*. Both the words *Dana* and *fatadalla* mean close. The law of Arabic says that the word with more letters increase the intensity of the meaning. Commentators of the Holy Qur'aan have stated that *Dana* refers to The Holy Prophet Muhammad ﷺ approaching Allah (*Dana*, spelt by the letters *da, nun and yeh*): whilst *tadalla* refers to Allah ﷻ 's infinitely intense approach to the Holy Prophet (*tadalla*, spelt by the letters *teh, dal, lam, lam, yeh*). The Holy Prophet ﷺ's approach was within limits because he is the created, whilst Allah ﷻ 's approach is unlimited because He is the Creator. This was a close/intense meeting of the 'independent' Light of the Creator (*Nure Uluwiat*.) and the 'created and dependent' light of the Holy Prophet (*Nure Muhammadiat*). This was the station at which the Holy Prophet ﷺ was uniquely blessed at which point the all distances were removed, proximity (*qurbat*), union (*wisaal*) reached perfection (*kamaal*) and Allah ﷻ radiated His essence on the Holy Prophet Muhammad ﷺ.

At the Station of *Qaba Qowsain* separation was done away with and the only separation being less than two bow lengths. Allah ﷻ through His grace brought the Holy Prophet ﷺ to the spiritual station (*maqam*) of 'proximity of two bows forming a circle' (*qaba qowsain*) and ahead to the spiritual station of 'the thin line of glue

sticking the ends of the bows together' (*ow adna*). The only difference being one bow is that of the created and the other being of the Creator. Remember to remove this difference of Creator and created is *kufr* and so to is separating Allah ﷻ and His Beloved on any other level besides this. The Station of *ow adna* is that unknowable State of the Holy Prophet Muhammad ﷺ where no measure of *bashr*, *nur*, *hayaat* - his life, omnipresence etc. will be able to measure.

Adapted into English by Irshad Soofi from an urdu lecture by Dr, Allama Muhammad Tahir-ul-Qadri at Gujranwala on Feb 13, 1992

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