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# Mi'raj -Seeing the Essence of God

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## Mi'raj -Seeing the Essence of God

The Holy Prophet Muhammad ﷺ saw God twice  
Holy Qur'aan in the 53<sup>rd</sup> Sura *an-Najm* (the Star) النجم Verse 8 and 9:

ثُمَّ دَنَا فَتَدَلَّى ۝ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝

He (Allah ﷻ) approached His Beloved, Holy  
Prophet ﷺ came closer and increased the  
proximity, and only a distance of two bow lengths  
(between the Holy Prophet Muhammad ﷺ and  
His Beloved remained) or even a closer proximity

The Holy Qur'an testifies that on the night of Mi'raaj, The Holy Prophet  
ﷺ saw the essence of God [Glorious is He] twice. The 53<sup>rd</sup> Sura *an-Najm*  
(the Star) النجم Verse 9, describes the first meeting being at the station of:

ثُمَّ دَنَا فَتَدَلَّى

Station of the distance of two bow lengths

This was a close/intense meeting of the 'independent' Light of the  
Creator (*Nure Uluwiat.*) and the 'created' light of the Holy Prophet (Peace  
& blessings upon him, his family & companions) (*Nure Muhammadi*).

The 53<sup>rd</sup> Sura *an-Najm* (the Star) النجم Verse 14, describes the second  
meeting being at the station of:

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ

Station of the lote tree (symbolizing heavenly  
bliss)

At this station 'The People of Love' (Ahle Muhabbah) say, the lover (Muhammad) turned and looked at the Beloved (God) one more time.

The 53<sup>rd</sup> Sura *an-Najm* (the Star) النجم Verse 13:

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ

Indeed he saw him at a second time

### God addresses the doubters

God (Almighty and Glorious is He) affirms that His Beloved Muhammad (Peace & blessings upon him, his family & companions) saw Him saying to those who reject seeing completely in the 53<sup>rd</sup> Sura *an-Najm* (the Star) النجم Verses 11 & 12:

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ {11}

Will ye then dispute with him concerning what he saw?

أَفْتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ {12}

The blessed heart (and mind) in no way falsified what he saw:

### The Scholars (Ulama) hold different views

The Scholars (*Ulama*) hold two views on seeing God with one's eyes. Some are for it and some are against it, being a difference of scholastic interpretation. We therefore have two courses of action:

1. Reject one and accept the other or
2. Harmoniously try and understand both views.

E.g. if one undertakes a trip overseas and extensively and comprehensively tours a country, and on one's return one meets different people at different times and places. When the different people ask about the trip, one explains to each according to their mentality and interest.

1. With a businessman one will discuss the economy, businesses, shopping areas and industries etc.
  2. With an educationalist one will discuss schools, universities, libraries, etc.
  3. With the Scholars (Ulama) one will discuss Masjids, Madrasahs, etc.
- Everything that is experienced and seen is not discussed with everybody. The Holy Prophet (Peace & blessings upon him, his family & companions) said that one should speak to people according to their level of understanding. Therefore different narrations exist about the same trip.

Each enquirer was explained according to his level of understanding:

Abu Jahl and the disbelievers asked about *Mi'raj* and they were told about *Al Aqsa* and caravans seen on the way. (Sahih Muslim.)

The general body of Sahaba were told about the different strata of space and time (*sama'waat*).

The special *Sahaba* were told about special occurrences. Hazrath Bilal (God, be pleased with him) was told about how his footsteps were heard in Heaven (*Jannah*) because he always remained in a state of 'ritual purity' (*wudhu*) and always performed the two optional (*nafil*) *salaat* after *wudhu*. The ladies were told about how hell will be filled by a majority of women due to their being ungrateful. The *Ulama* were told about their tongues being cut by scissors of fire because they preached morality but they practiced to the contrary.

When he told the general companions (*Sahaba*) about the meetings with the different Prophets, he also mentioned how he saw Musa (Peace be upon him) in his Blessed Grave. The words of the Hadith are:

وَبِوَقَائِمٍ يُصَلِّي فِي قَبْرِهِ

wahuwa yusalli fi qabrihi

The word *Salaat* (*yusalli*) in Arabic means "salat or prayer", and it also means, "to send blessings" (*durood / salaam*). So it could mean he saw Hazrath Musa (Peace be upon him) reading his prayer or, my belief tells me that Musa (Peace be upon him) saw the Holy Prophet Muhammad (Peace & blessings upon him, his family & companions) and Musa (Peace & blessings upon him) sent salutations (*durood o salaam*) upon the Leader of the Messengers (*Sayyid ul-mursaleen*).

When he sat with the most special Companions (*Sahaba*), the four most beloved, (*chaar yaar*) and those that had deep knowledge coupled with inner illumination (*Ashab us-Safa* or *Ahle Marifa*), he told them about his seeing and experiencing of God (*Didare Ilahi*) and the spiritual connotation of the *Mi'raj*.

**The Holy Prophet Muhammad (Peace & blessings upon him, his family & companions) is the reflector (*mazhar*) of God's essence.**

The potential of realizing ones function as *khalifatullah* of God can only be realised through the conquest of nature. This was exemplified in the *Mi'raj* of our Beloved Prophet (Peace & blessings upon him, his family & companions), when nothing, not even the universe could stand in his way in attaining nearness to his Creator.

The Holy Qur'aan says in the 45<sup>th</sup> Sura, *al-Jaathiyah* الجاثية (the Kneeling) in verse 13:

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ج

God has (endowed the human being with such powers and) made the constitution of everything in the strata of space & time and the earth in such a fashion, so as to be controlled and conquered by man.

God has made this as the mission of mankind.

According to the 7<sup>th</sup> Sura, *al-A'raaf* (the Heights) in Verse 143, Hazrath Musa (Peace be upon him) waited for 40 nights at Mount Sinai (Tur) before God spoke to him. When heard the voice of his Beloved he became ecstatic. The beauty of God's 'statement' (*qaal*) ushered in 'state' (*haal*). In his state of ecstasy he requested nine times:

رَبِّ أَرِنِي

Oh God! I want to see you.

God (Almighty and Glorious is He) told him he didn't have the capacity see the Essence of God (*Zaat*). In order to demonstrate this God cast a fraction of the radiation of His Majesty on Mount Sinai, which in physical constitution is more powerful than human physical constitution. The Mount could not bear the indirect radiation of a fraction of God's majesty and it burnt to ashes. Hazrath Musa (Peace be upon him), who was standing some distance away, was struck by the indirect radiation and he fell unconscious. The mount could not become the reflector (*mazhar*) of God's essence.

On the night of The Ascension or *Mi'raj* the blessed heart of The Holy Prophet Muhammad (Peace & blessings upon him, his family & companions) that had received the speech (*kalaam*), the attribute of God

for twenty three years, became the reflector (*Mazhar*) of the Essence of God. It had been strengthened for twenty three years and could now bear the impact of the Essence. When The Prophet Musa (Peace be upon him) met the Holy Prophet Muhammad (Peace & blessings upon him, his family & companions) nine times on the seventh strata of space and time or *sama'waat*, as it was divinely decreed, in the heart of the Holy Prophet Muhammad (Peace & blessings upon him, his family & companions) he saw God reflected. The nine requests (*duas*) made at Mount Sinai were answered. This was God's wisdom of giving fifty daily obligatory prayers. The dwellers of the heavens saw Holy Prophet Muhammad (Peace & blessings upon him, his family & companions) at the lote tree (*Sidratul-Muntaha*). On his return The Holy Prophet Muhammad (Peace & blessings upon him, his family & companions) said to Hazrath Abu Bakr Siddique (God, be pleased with him) as recorded in the The Sahih of al-Bukhari <sup>1</sup> صحيح البخاري

مَنْ رَأَىٰ نَبِيَّ فَقَدْ رَأَىٰ الْحَقَّ

He who has seen me has seen al-Haqq (The Truth or God)<sup>2</sup>

### Imbue yourselves with Divine Attributes

Spiritually the Holy Prophet Muhammad (Peace & blessings upon him, his family & companions) as human being, and the greatest *khalifatullah*

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<sup>1</sup> The Sahih of al-Bukhari (صحيح البخاري), as it is commonly referred to as, is one of the Six major Hadith collections of Sunni Islam. These prophetic traditions, hadith were collected by the Muslim scholar Muhammad ibn Ismail al-Bukhari (194 AH/810CE- 256 AH/870CE) and published during his lifetime. Most Sunni Muslims view this as their most trusted collection of hadith and it is considered the most authentic book after the Qur'aan.

<sup>2</sup> صحيح البخاري، 2 : 1036

مسند احمد بن حنبل، 3 : 55

of God reached a stage that no other will ever reach. He who instructed his followers, "imbue yourselves with Divine Attributes" had been imbued himself at the highest level. . God Commands us to Imbue Divine Attributes in the Quran in the 2<sup>nd</sup> Sura *al-Baqarah* (the Cow) البقرة in verse 138:

صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

Imbue yourself with the hue of God, who can  
give a better colour than God.

It is this "hue or colour" (*rang*), which the Sahaba received through contact with the dyed (*rangile*) Beloved of God or the Holy Prophet Muhammad (Peace & blessings upon him, his family & companions). Therefore no Intimate of God or *Wali* can reach the spiritual condition of the Companions (*Sahaba*). This very 'colour' (*rang*) was passed down the Spiritual Order (*Shajara*). Therefore the great Sufi, Mevlana Rumi (May God be pleased eith him), states that:

One second spent in the company of a Friend of  
God (who has been coloured) is more beneficial  
for spiritual upliftment than a lifetime of  
optional prayers.

"A few days spent in the company of Friends of  
God  
Are better than a hundred years of sincere  
obedience to God,  
If thy seekest Divine Vicinity, spend your time  
with Saints!  
The further thou art with them, the further thou  
will be from God.



If yours is a stony heart, it will turn into pearl in  
the company of the Ecstatics."

- Maulana Jalalludin Rumi (Mathnawi Shareef)

Rangate kitni chari rang tumara leh kar,  
Kya se kya ban gaye hum bas naam tumara leh  
kar.

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