

2022

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Abd al-Qadir Soofie Publications
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MI'RAJ

DID THE HOLY PROPHET SEE GABRIEL OR ALLAH, ALMIGHTY

Mi'raj 2022/1443

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

و الصلاة و السلام على سيد المرسلين سيدنا محمد وعلى اله و صحبة اجمعين

Allah ﷻ says in the 17th Sura, *al-Isrā'* (the Night journey), *الإِسْرَاءُ / بَنِي إِسْرَائِيلَ*,
verse 1-2:

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِّنْ
آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

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

تیری معراج کہ تولوح و قلم تک پہنچا

میری معراج کہ میں تیرے قدم تک پہنچا

Mere Nabi hayaat heh, Joh chahoh maang loh
Kis darjahe mubarakoh mas'ood ye gari, woh
mawheh itifaaq heh, Joh chahoh maang loh
Annkoh ka nur hoh, Ke dilloh ka suroor hoh,
who Asle Kainaat heh, joh chahoh maang loh.

The quoted verse is about the ascension (*Mi'raj*) of the Total Personality of the Holy Prophet Muhammad ﷺ to the highest station in the Constantly expanding Multiverse , where the radiations of Allah ﷻ's essence is centered.

The *Mi'raj* is dated to the 27th night of the month of Rajab in the year before migration (*Hijra*) to Madinah, the Illumined . When the Prophet Muhammad ﷺ finished his night prayers in the house of his cousin, Ummi Hani ؓ, the sister of Mawla Ali ibn Abu Talib ؓ, the angel Gabriel (Jib'raeel) ؑ came to The Last and Final Messenger, Prophet Muhammad ﷺ , with the invitation of the Lord of the Worlds to have a journey to the highest station in the ever expanding Multiverse . Gabriel (Jib'raeel) ؑ first took him to the *Kaaba* (the *Masjid al-Haram*) and from there he was taken to the farthest *masjid* or most sacred place of prostration (*sajda*), in the furthest strata of space and time (samawaat).

Farthest: is an adjective used to refer to the most sacred place of prostration, at the highest station in the Multiverse, where Prophet Muhammad ﷺ, with his Transcendental Personality, prostrated to Allah ﷻ, prior to be sent here to materialize as human being. The distance between the *Masjid al Haram* and the *Masjid al Aqsa* in Jerusalem is not more than a few hundred miles which cannot be described as farthest.

According to the Consensus in the Ummah, the *Mi'raj* was an ascension with the total personality including the physical, not a vision or dream in sleep or slumber, because even ordinary men see such things in their dreams.

One of the major reasons for Muslim decline is that their commitment to faith and knowledge of Islam has declined. The impact of acquiring a very narrow, conservative Islamic education and regarding what we mistakenly call Western education, especially at a university level, as a vice has led

some Muslims to reject important events in Islamic History, which have a spiritual bearing.

In the bygone days ignorance has prevented people to believe in the physical ascension of the Prophet Muhammad ﷺ, the most beloved of Allah, Almighty (*Habibullah*). It is commemorated annually to serve as a reminder of the unique status of the Prophet Muhammad ﷺ as *Khalifatullah, par excellence* (The one who administers the ever expanding multiverse as a mercy from Allah, Almighty) and as the essence of the creation of the entire Cosmos. *Al-Khalifa* - of God, Almighty, is the perfected human being, who has fulfilled his or her *raison d'être* (purpose that justifies his or her existence).

It is strange that people question the Almightyness, of Allah, The Almighty, when we say angels act as intermediaries to serve certain functions on behalf of Allah, Almighty, no one objects. A great number of reliable companions and scholars such as Mawla Ali عليه السلام, Ibn Abbas رضي الله عنه, Ibn Masud رضي الله عنه, Jabir bin Abdullah Ansari رضي الله عنه, Hudhayfah رضي الله عنه and Ummi Hani رضي الله عنها have confirmed the disappearance of the Prophet Muhammad ﷺ from his bed in the house of Ummi Hani رضي الله عنها. So far as the physical and the dimensional aspect of the journey are concerned, it was undoubtedly physical. . Only those who know and believe that he was a light, the first created being, and the last and final Messenger of Allah can understand his ascension to the farthest stage where Allah ﷻ's cognition is achieved in the highest realm of creation.

The exact date as to when it took place is controversial. Ismail ibn Kathir¹

¹ Ismail ibn Kathir (Arabic: ابن كثير) was an Islamic scholar. His full name is Abu Al-Fida, 'Imad Ad-Din Isma'il bin 'Umar bin Kathir Al-Qurashi Al-Busrawi. He was born in 1301 in Busra, Syria (hence Al-Busrawi). He was taught by Ibn Taymiyya (expounder of Wahabbism) in Damascus, Syria

(ابن كثير) رضي الله عنه quoted a number of different scholarly views in *al-Bidayah wa'an-Nihayah* (The Beginning and the End) or *Tarikh ibn Kathir* (The history book of *Ibn Kathir*)² (3/108) concerning the exact date of *Isra* and *Mi'raj*.

Majority of the scholars support a date between 12-16 months before the migration to Madinah, the Illumined, they not only disagree about a particular day, but the month as well. However scholars belonging to the majority school of The People who follow the Prophet's Sunnah and the Example of his Community (*Ahl as- Sunna wa'l Jamaa'a*) agree, the ascension, took place in the 11th Year after the announcement of Prophethood or 621 C.E., during the latter part of the 27th night of Rajab.

One most important attainment of the numerous extra-ordinary gifts and virtues given, in excess (see *Sura al-Al-Kauthar* and refer to the various explanations of *Kauthar* by classical commentaries of the Quran, like *Tafsir al-Kabir*) to the Prophet Muhammad رضي الله عنه on the night of *Mi'raj*, is being blessed with seeing Almighty Allah سبحانه وتعالى. Allah سبحانه وتعالى has blessed the Prophet Muhammad رضي الله عنه with an excess of virtues, gifts, blessings and as the Holy Qur'aan says [53rd *Sura an-Najm* النجم [The Star]: Verse 18]:

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى

Surely he saw the Greatest Signs of His Lord
(during the Ascension Night).

Many deny that the Prophet Muhammad رضي الله عنه was blessed with the vision of Allah سبحانه وتعالى in his *Mi'raj* saying that the being whom he saw was the angel

² *al-Bidayah wa'an-Nihayah* is a classic work by the Sunni scholar *Ibn Kathir*. It is considered to be one of the most authoritative sources on Islamic history. A unique aspect of the book is that it not only deals with past events, but also speculates about future events mentioned by Hazrath Muhammad رضي الله عنه. The different volumes of the book deal with the beginning of creation and the sending of man upon the earth according to Islam, the lives of the Prophets of Islam, and the times of the *Sahaba* to the 8th century. The last volume records predictions of future events such as signs of the Day of Judgment (*Qiyamah*).

Gabriel (Jibra'eel ﷺ). As for the Hadith literature both, the views, viz., 'vision of Allah ﷻ' and 'vision of Jibra'eel ﷺ' -are deducible.

The view reported to have been put forward by The Mother of the Believers, Lady Ayesha ؓ should be taken to relate basically to the impossibility of seeing God, Almighty with the physical vision; and, as such, it is an absolutely correct view. The Holy Prophet ﷺ's *Mi'raj* was, however, an event of unique nature in which it should be accepted that his sacred personality had been transformed by God from the physical to the transcendental dimension of existence - the same dimension in which his true followers who, in their status, are simply non-entities as compared with his status as God's greatest Messenger, will exist in Heaven, and will, therefore, become capable of being blessed with the vision of God. Allah, Almighty says in the 75th Sura *al-Qiyaamat* [The Resurrection] الْقِيَامَةِ: Verses 22-23:

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ

Some faces, that Day, will beam (in brightness
and beauty)

إِلَىٰ رَبِّهَا نَاظِرَةٌ

Looking towards their Lord

Keeping this in mind, there is a Hadith in Bukhari that states:

حدثنا يحيى حدثنا وكيع عن إسماعيل بن أبي خالد عن عامر عن مسروق

قال قلت لعائشة رضي الله عنها يا أمتاه هل رأى
محمد صلى الله عليه وسلم ربه فقالت لقد قف شعري
مما قلت أين أنت من ثلاث من حدثكهن فقد كذب
من حدثك أن محمدا صلى الله عليه وسلم رأى ربه

فقد كذب ثم قرأت لا تدركه الأبصار وهو يدرك
الأبصار وهو اللطيف الخبير وما كان لبشر أن يكلمه
الله إلا وحيا أو من وراء حجاب ومن حدثك أنه
يعلم ما في غد فقد كذب ثم قرأت وما تدري نفس
ماذا تكسب غدا ومن حدثك أنه كتم فقد كذب
ثم قرأت يا أيها الرسول بلغ ما أنزل إليك من ربك
الآية ولكنه رأى جبريل عليه السلام في صورته مرتين

Narrated Masruq: I said to 'Aisha رضي الله عنها, "O Mother!
Did Prophet Muhammad صلى الله عليه وسلم see his Lord?" Aisha رضي الله عنها
said, "What you have said makes my hair stand on
end ! Know that if somebody tells you one of the
following three things, he is a liar: Whoever tells
you that Muhammad صلى الله عليه وسلم saw his Lord, is a liar."

Then Aisha رضي الله عنها recited the 6th Sura al- An'aam

[The Cattle] الأَنْعَام Verse 103:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ
اللطيفُ الخبيرُ

'No vision can grasp Him, but His grasp is over all
vision. He is the Most Courteous Well-
Acquainted with all things.'

[and] the 42nd Sura, ash-Shūrā (the
Consultation), verse الشُّورَى verse 51:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ

حِجَابٍ

'It is not fitting for a human being that Allah should speak to him except by inspiration or from behind a veil.'

'Aisha رضي الله عنها further said, "And whoever tells you that the Prophet knows what is going to happen tomorrow, is a liar." She then recited the 31st Sura, Luqmaan لُقْمَانَ verse 34:

وَمَا تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا

'No soul can know what it will earn tomorrow.'

She added: "And whoever tell you that he concealed (some of Allah's orders), is a liar."

Then she then recited the 5th Sura, *al-Mā'idah* المائدة (the Table spread) verse 67:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

'O Apostle! Proclaim (the Message) which has been sent down to you from your Lord..'

Aisha رضي الله عنها added. "But the Prophet saw Gabriel in his true form twice."

[Sahih al-Bukhari, Maktaba Dar-us-Salam 1997, King Fahd National Library, Volume 6, The book of Commentary, Sura an-Najm, Hadith 4855, Page 322]

On the other hand we have hadith that the Holy Prophet Muhammad صلى الله عليه وسلم saw Allah جل جلاله!

Imam Ahmad رضي الله عنه narrates from Ibn 'Abbas رضي الله عنه, that the Prophet صلى الله عليه وسلم said, 'I saw my Lord, most Powerful and Grand.'

(Cited in al-Isra wa al-Miraj, Dr. ‘Abd al-Halim Mahmud. (p. 49)
Dar al-Ma’arif, Cairo, Egypt. 9th edition, n.d. on publication.)

Ibn ‘Abbas رضي الله عنه is considered one of the most authoritative Companions on the commentary of the Qur’an. Regarding the 53rd Sura *an-Najm* النّجم [The Star] in Verse 17 and 18:

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ

(His) sight never swerved, nor was there a slight
disturbance in his constitution!

لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

For truly did he see, of the Signs of his Lord, the
Greatest!

And in the 11th Verse

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ

The (Prophet’s) heart lied not in what he saw (it
being the direct Vision of, and communication
from, Allah).”

Ibn ‘Abbas said, ‘The Prophet saw Allah with his heart twice.’

[Cited in *Zia al-Nabi*. Pir Muhammad Karam Shah al-Azhari. p. 532
vol. II; 4th ed. Zia al-Quran Publications, Lahore, 1420 A.H.]

Dr. Maulana Fazlur Rahman Ansari رضي الله عنه the descendant of the Companion (Sahaba) Hazrath Abu Ayub Ansari رضي الله عنه and Spiritual Successor (khalifa) Maulana Abd al-Aleem Siddiqui رضي الله عنه, a descendant of Hazrath Abu Bakr Siddique رضي الله عنه says:

‘This enquiry in the present study has to be taken strictly to the Holy Qur’an, not because the present writer does not give to the Hadith

literature its rightful place, but on the following grounds as [explained by the great scholar of this age Dr. Maulana Fazlur Rahman Ansari in his book Qur'aanic Foundations]:

- Firstly, it alone enjoys the status of being the Scripture of Islam.
- Secondly, every word of its text is absolutely authentic as having been preserved to the very letter in the very words in which it was delivered by the Holy Prophet Muhammad ﷺ.
- Thirdly, its authority as the basic source-book of Islam has been universally accepted by all sections of Muslims in all ages.
- Fourthly, it is the Book which should form the basis of struggle for the reform of human society, even as the Holy Prophet has been commanded therein:[25th Sura, *al-Furqān* (the Criterion)الْفُرْقَان in verse 52:

وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

“... and strive against them (i.e., the opponents of the Islamic Way of Life) therewith (i.e., with the Guidance of the Qur'an) with utmost strenuousness”

- Fifthly, it claims about itself that it is:[16th Sura *Nahl* (the Bee)النَّحْل in verse 89]

تَبَيَّنَا لِكُلِّ شَيْءٍ

... an exposition (explicit and implicit) of everything ...” Namely: It imparts complete and eternal guidance concerning all aspects of human life.

- Sixthly, it is the only Book of Guidance compiled under the instruction of the Holy Prophet ﷺ, authorized by him, and delivered by him to the Muslims as the abiding, the infallible and the unchallengeable document of his Teaching for all time,—with no compeer and no substitute. As such, it is the basic instrument of the unity of thought and action in respect of the Islamic Way of Life,—

standing in all its uniqueness as totally immune from contradictions and variations.

It should be so, because:

1. It is the Qur'an which forms the Criterion of Judgment in respect of Islam—a status explicitly given to it by itself—and not the Hadith literature; and
2. the Qur'an is **absolutely authentic**, while even the best Hadith literature is only **relatively authentic**—namely, authentic only in a qualified manner. And, of course, every student of Islam knows all the mischief in the field of Hadith perpetrated by the forces of counter-revolution in the very early period of Muslim history,—a mischief which emerged in the form of sects and schisms, and which forged the Traditions relating to certain aspects of Islamic life and history to an extent that the confusion created thereby has continued to plague the Muslim society up to the present day.

In fine, it is the function of the Qur'an to sit in judgment on the hadith, and not vice versa; and, thus, a basic study of Islam in the perspective of the Qur'an emerges as the fundamental necessity.

[The Qur'aanic Foundations and Structure of Muslim Society; Dr. Muhammad Fazlur Rahman Ansari, Volume 1, First Edition 1973.

Page xxi to xxiv]

The Holy Qur'an, affirms the 'vision of Allah ﷻ' in the transcendental dimension of existence, i.e. life in heaven, even for the true followers of the Messengers of Allah ﷺ - not' to speak of the Messengers of Allah ﷻ themselves. The view reported to have been put forward by Lady Ayesha ³ should be' taken to, relate basically to the impossibility of seeing, Allah ﷻ with the physical vision; and, as such, it is an absolutely correct view. The Holy Prophet ﷺ *Mi'raj* was; however, an event of unique nature in which it should be accepted that his sacred personality had been transformed by Allah ﷻ from the physical to the transcendental

dimension of existence⁴ - the same dimension in which his true followers who, in their status, are simply non-entities as compared with his status as Allah ﷻ's greatest Messenger, will exist in Heaven, and will, therefore, become capable of being blessed with the vision of Allah ﷻ:

Allah ﷻ says in the Holy Qur'aan in the 75th Sura *al-Qiyaamat* [The Resurrection] الْقِيَامَةِ: Verses 22 and 23:

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ

Many faces will be fresh and in full bloom that
Day

إِلَىٰ رَبِّهَا نَاظِرَةٌ

Viewing (the enchanting radiance and beauty of)
their Lord (unveiled)

Allah ﷻ says in the Holy Qur'aan in the 17th Sura, *al-Isra* (the Night journey), الْإِسْرَاءِ / بَيْتِ إِسْرَائِيلَ, verse 60:

وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ

And We have made the vision (on the Night of
Ascension) that We showed you but a trial for the
people;

Hazrath Abdullah ibn Abbas رضي الله عنه comments on this verse⁵ as referring to the 'vision of Allah ﷻ' on the Mi'raj. Those that deny the Holy Prophet Muhammad صلى الله عليه وسلم was blessed with the Vision of Allah ﷻ's countenance can only comprehend to that level, whilst those that accept without a doubt become testifiers to the truth i.e. *Siddique*.

⁴ Qualitative transformations are all the time taking place in Nature. Thus, the view presented here is in accordance with the Natural Law. Also: this view synthesizes the partial views in which one school of thought-the minority' school-emphasises that Me'raj was just a 'spiritual' experience like other spiritual experiences, in which the Holy Prophet's soul alone was the subject of experience, while the other school - representing an overwhelming majority of Muslims in history-gives prominence to the participation of the Holy Prophet صلى الله عليه وسلم's body in that entire event!

⁵ Nadvi. Sayed Sulaiman: *Sirat un-Nabi*, Page 427

Blessings and virtues were given to other Prophets in accordance with their condition, but all these blessings and much more were bestowed upon our Holy Prophet Muhammad ﷺ. The combined blessings radiated in their full glory in the personality of the Holy Prophet ﷺ. But, the vision of Allah ﷻ (*ruya*) and seeing the essence (*didaar*) was exclusively given to our Holy Prophet, Muhammad ﷺ. In the 53rd Sura *an-Najm* النجم [The Star]: Verse 11 of the Holy Qur'aan; Allah ﷻ says:

مَا كَذَبَ الْفُؤَادُ مَا رَأَى

The (Prophet's) heart lied not in what he saw (it being the direct Vision of, and communication from, Allah)."

Allah ﷻ is saying that, 'whatever was seen by the blessed eye of My Beloved was in no way erroneously registered by his blessed heart'.

Meaning the seat of love or the source from which love flows into the entire universe, the nucleus of the soul of the universe, the heart of the Holy Prophet ﷺ validated what was seen by the blessed eye. How the blessed heart validated the *didaar* is an issue that needs to be explained in some detail (*tafseer*). Based on reports recorded on this issue from the time of the Companions (*Ashaab*) and the great Imams (*aimma*) there have been differences in the conclusions of the scholars (*Ulama*). Some *have* said that the Holy Prophet ﷺ did not see Allah ﷻ whilst many *sahaba*, *tabieen* and *aimma* have adhered to the school of thought and stated that without doubt, the Holy Prophet ﷺ saw Allah ﷻ. Those sayings of the *sahaba* in which it is stated that the Holy Prophet ﷺ did not see Allah ﷻ are explained by them as meaning the Holy Prophet ﷺ did not see Allah ﷻ in this world and in no way is it a negation of the vision of the Holy Prophet ﷺ during the Mi'raj

Allah ﷻ says in the Holy Qur'aan, in the 6th Sura *al-An'aam* [The Cattle] الأنعام Verse 103:

لَا تُدْرِكُهُ الْأَبْصَارُ

No vision can grasp His Sight

The physical eye cannot comprehend Allah ﷻ but in reference to the Me'raj when it is stated by Allah ﷻ in the Holy Qur'aan in the 53rd Sura *an-Najm* النجم [The Star]: Verses 8 and 9:

ثُمَّ دَنَا فَتَدَلَّى

Then He (the Lord of Honor) drew closer (to His Beloved Muhammad) and then drew even closer.

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

Then a distance measuring only two bow-lengths was left (between Allah Unveiled and His Esteemed Beloved) or even less than that (in extreme nearness).

Then he (existing on that occasion, as deducible, in the transcendental dimension of existence) approached and came closer (to Allah, in the transcendental dimension), and it was a distance (in terms of transcendental dimension) of but two bow-lengths or nearer (implying idiomatically extreme nearness) .

During the Mi'raj the Holy Prophet ﷺ saw the entire expanding multiiverse-including Allah ﷻ -from the highest point

This was the station at which the Holy Prophet ﷺ was uniquely blessed at which point all distances were removed, proximity (*qurbat*), union (*wisaal*) reached perfection (*kamaal*) and Allah ﷻ radiated His essence on the Holy Prophet Muhammad ﷺ. Many *sahaba* have supported the vision of Allah ﷻ by the Holy Prophet ﷺ including Hazrath Abdullah ibn Abbas

ﷺ.

Imam Hassan Basri ؓ when referring to the vision of Allah ﷻ by the Holy Prophet ﷺ says

‘I swear by Allah ﷻ that my Holy Prophet Muhammad ﷺ saw Allah ﷻ, he saw Allah ﷻ, he saw Allah ﷻ’.

This was the level of his conviction.

Imam Ahmad bin Hanbal ؓ, on being asked if the Holy Prophet ﷺ saw Allah ﷻ said:

‘Most definitely, The Messenger of Allah ﷺ, saw Allah ﷻ, he saw Allah ﷻ, he saw Allah ﷻ’
(Ra’a, Rasulullahi ؓ, Rabbahu, Ra’a Rabbahu, Ra’a Rabbahu).

He ecstatically continued saying this till he was out of breath. This means he had such certainty of this belief that he declares it with fervor.

By making reference to the incident of Hazrath Musa ؑ, at Mount Sinai understanding this matter and blending the three views will be made simpler. According to 7th Sura, *al-A’raf* (the Heights) الأعراف, Verse 143, Hazrath Musa ؑ at Mount Sinai (*Tur*) respectfully requested from Allah ﷻ:

رَبِّ أَرِنِي

‘O Lord, show me (Your Beauty) so that I may delight in Your Sight.’

The verse continues that in response to this request Allah ﷻ replied:

لَنْ تَرَانِي

[O My dear Musa ؑ!] ‘By no means can you look upon Me (directly)

I have discussed this in my previous lectures and lessons on the Mi'raj. The words *lan tarani* affirms this that Hazrath Musa عليه السلام could not see Allah جل جلاله, but it did not say that it is impossible to see Allah جل جلاله or that none has the ability to see Allah جل جلاله. This answer, 'you cannot see me' (*lan tarani*) has hidden within it advice (*wazaa'at*) and the negation of the ability to see hides an affirmation that:

'O Musa! I can be seen, by that eye that has been equipped through My abundant blessing with the ability to see Me, but My dear Musa! You don't possess this ability'.

Allah جل جلاله said in this 7th Sura, *al-A'raf* (the Heights) الأعراف, Verse 143:

وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ

تَرَانِي

[My dear Musa عليه السلام!] I will manifest a radiation (*tajalli*) upon this mountain [*tajalli* refers to being unveiled] so you fix your gaze upon the mountain if it can bear the impact of My radiation and stand firm in its place then you will see Me."

So the word *tajalli* refers to being unveiled and to unveil and radiate beauty.

The verse continues:

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا

When his Lord unveiled the Light (of His Divine Beauty) on to the mountain, (He) crushed it into sand particles (with the intense Divine Radiance) and Musa عليه السلام (Moses) fell down unconscious.

Allah ﷻ had laid a condition in the Holy Qur'an:

‘If the mountain remained steady (*fa innistakarra maqanahu*) then Hazrath Musa ﷺ, you would see Me’.

Meaning if the mountain could have borne the impact of the radiation of Allah ﷻ’s beauty and stood firmly then Hazrath Musa ﷺ would have seen Allah ﷻ (*fa sowfa tarani*).

Let us now comment on what Allah ﷻ says in the Holy Qur'aan in the 53rd Sura *an-Najm* النجم [The Star]: Verse 11:

مَا كَذَبَ الْفُؤَادُ مَا رَأَى

The (Prophet’s) heart lied not in what he saw (it being the direct Vision of, and communication from, Allah).”

The method of revelation would be to have a reflector capable of reflecting His Majestic, Glorious, and Beautiful radiation. Allah ﷻ through His grace brought the Holy Prophet Muhammad 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 blessed eyes of the Holy Prophet ﷺ that desired the Divine Vision most surely belonged to the Blessed physical body of the Holy Prophet ﷺ but the blessed heart of the Holy Prophet ﷺ was higher in status than the Divine Throne of Allah ﷻ (*arsh*)⁶. The supreme spiritual station of the beloved’s heart was so great

⁶ *al-arsh*: The Divine Throne. Allah ﷻ, Who is without place, created a heaven called *al-arsh* where the radiations of His Essence are centered. This Throne upon which Allah ﷻ "sits" is the seat of those Divine Names that are bound to a place (*muqayyidah*). The Divine Word (*al-kalimat al-ilahiyya*) which descends from Allah ﷻ contains the Sacred Law within which is all knowledge. The "place" of Unity of the Word is His Throne (*al-arsh*). Beneath the Throne is His Footstool (*al-kursi*) where the Word becomes differentiated into rulings (*hukm*) and reports (*khbar*). And, although the earth and the heaven do not contain Allah ﷻ the heart of His slave does contain Allah. Such a heart is *al-arsh*. It is the heart of the Lover of Allah ﷻ and around it the spiritual realities circle. *Al-arsh* is the universal manifestation taken in its total unfolding. The greatest heart is that of the Holy Prophet Muhammad ﷺ. All knowledge and love are an overflowing from his heart.

that Allah ﷻ wished to bless His Holy Prophet ﷺ with a vision of Him at that *maqaam*. The heart of the Holy Prophet ﷺ was used as the reflector (*mazhar*) and although the eye saw, the Holy Prophet ﷺ says:

‘curtains of light could be seen, concealing the essence for I could only see light’ (*nurun anna raha*).

So the blessed pure heart of the Holy Prophet Muhammad ﷺ was made by Allah ﷻ into the reflector of His essence. On Mount Sinai, Allah ﷻ only manifested a radiation of His attribute of Beauty (*jalwa-e-sifat*) not the manifestation of the radiation of His essence (*jalwa-e-zaat*). Prophets are reflectors of the manifestation Allah ﷻ’s attributes (*sifati mazhar*), The Friends of Allah ﷻ (*Aulia*) are reflectors of the manifestation Allah ﷻ’s names (*ismi-mazhar*), whilst the entire creation are reflectors of the manifestation Allah ﷻ’s actions (*afaali-mazhar*).

Exclusively, the Crown and Cause of Creation, the Holy Prophet Muhammad ﷺ is the manifestation of the radiation of Allah ﷻ’s essence (*jalwa-e-zaat*). In him alone is integrated the manifestation Allah ﷻ’s attributes (*sifati mazhar*), the manifestation Allah ﷻ’s names (*ismi-mazhar*) and the manifestation Allah ﷻ’s actions (*afaali-mazhar*). These are all the reflection of the status (*darajah*) of the Holy Prophet Muhammad ﷺ, but his excellence is this that through Allah ﷻ’s grace he has assimilated in his personality the manifestation of the radiation of Allah ﷻ’s essence (*jalwa-e-zaat*). Taking into consideration the conclusion, ‘No eye can see Allah ﷻ therefore the Holy Prophet ﷺ did not see Him’:

Allah ﷻ said, My beloved if the eye cannot see Me unveiled then I know that there is no restriction for your blessed heart (*qalb*). Therefore We are making your heart the place of manifestation of the radiation of My (*jalwa-e-zaat*).

I am radiating and manifesting on your blessed heart in such a manner that through being the *mazhar* of My essence it will reach the station (*maqam*) of *la-makaan*. As the radiations of My essence are radiating in *la-makaan* similarly your heart is radiating the manifestation of My essence (*jalwa-e-zaat*). As We said to Hazrath Musa ﷺ if the mountain could have borne the impact of the radiation of My attribute and stood firmly then Hazrath Musa ﷺ would have seen Allah ﷻ (*fa innistakarra maqanahu fa sowfa tarani*). Similarly if your heart stands firmly bearing the impact of the manifestation of the radiation of My essence (*zaat*) and the manifestation of the radiations of the essence of My Beauty (*husn-e-zaat*) and assimilates it within, unshaken and consciously then your eyes will look at your heart and see Me reflected therein. So if your blessed eye cannot catch sight of Me directly then I will radiate with My essence into your blessed heart’.

aainae dil me he tasweere yaar

Jab zara gardan jukali dekhli

In the mirror of my heart is the picture of my
beloved

When I lower my neck, I see my beloved

‘So My beloved, when your eye looks at your
heart, You will see My essence. My radiations will
be in your heart.

[Allah ﷻ says in the Holy Qur'aan in the 53rd Sura *an- Najm* النجم [The Star]: Verse17]:

مَا زَاغَ الْبَصَرُ وَمَا طَغَى

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

So the eye saw and the heart reflected [53rd Sura *an- Najm* [The Star]:
Verse 11:

مَا كَذَبَ الْفُؤَادُ مَا رَأَى

The (Prophet's) heart lied not in what he saw (it
being the direct Vision of, and communication
from, Allah).”

The eye saw and the heart verified the vision. Some may think that the Holy Prophet ﷺ could have seen something else but only the possessor; his blessed heart can be the verifier. The difference was that Mount Sinai could not bear the impact of Allah ﷻ's attributive radiation, whilst the blessed heart of the Holy Prophet Muhammad ﷺ could bear the impact of the manifestation of the essence. So the blessed heart saw the vision of Allah ﷻ in such a way that it became radiant itself whilst the blessed eye saw Allah ﷻ reflected in the heart. So both the eye and the heart saw.

If only Mount Sinai stood firmly and could have become the *mazhar* of the *jalwa-e-Ilahi* then Hazrath Musa عليه السلام would have seen the Divine Splendour. Neither did Mount Sinai nor Hazrath Musa عليه السلام stand firm. Hazrath Musa عليه السلام was rendered unconscious by the indirect radiation. When Hazrath Musa عليه السلام regained consciousness he said [7th Sura, *al-A'rāf* (the Heights) الأعراف, Verse 143]

فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ

**When he recovered his senses he said: "Glory be
to Thee! To Thee I turn in repentance,**

Hazrath Musa عليه السلام repented from his request but the desire to see Allah جل جلاله increased.

Scholars (*Ulama*) have not written this bit my heart says that after the incident the desire must have increased many fold. Respect in the Court of Allah جل جلاله demanded regret but that indirect contact and the beautiful loss of consciousness, giving a taste of contact must have ignited the desire. A slight taste ignited the prevalent desire. He who does not taste cannot have an appetite. Hazrath Musa عليه السلام must have lived, in this temporal world and in the permanent abode of beauty with this burning desire to have a vision of Allah جل جلاله. The night of Mi'raj arrived and the Holy Prophet صلى الله عليه وسلم was returning then Hazrath Musa عليه السلام must have said to Allah جل جلاله:

‘My Allah جل جلاله! Mount Sinai could not become the reflector of You, but the heart of Your Beloved صلى الله عليه وسلم, has become the *mazhar*, so please fulfill my request and desire to see You’.

Allah جل جلاله replied:

‘My dear Musa! I will grant My Beloved fifty *salaah* for his community and you wait on his path of return. I know that eventually I will reduce it to five *salaah* but since you are also a beloved Prophet of Mine I will satisfy your desire. When you meet the Holy Prophet Muhammad صلى الله عليه وسلم enquire as to how many *salaah* was given. When he tells you the amounts, ask him to return to Me to request a reduction’. Most books report that initially at Mount Sinai, Hazrath Musa عليه السلام had requested nine times to see Allah جل جلاله and that this meeting between Hazrath Musa عليه السلام and the Holy Prophet Muhammad صلى الله عليه وسلم occurred nine times and the Holy Prophet صلى الله عليه وسلم was sent back to reduce the *salaah* nine times. So the nine requests of

Hazrath Musa عليه السلام were fulfilled when he saw the Holy Prophet Muhammad ﷺ. So people say that the Holy Prophet ﷺ did not see Allah ﷻ, whereas we say, 'Not only did he see Allah ﷻ but he reflected from his blessed heart the reflection of Allah ﷻ to those who could not see'. He beheld the Divine Countenance and showed it to Hazrath Musa عليه السلام. So the Holy Prophet ﷺ became the perfect reflector wherein Allah ﷻ's attributes, names and essence manifests (*mazhar*). Therefore when the Holy Prophet ﷺ returned he stated:

(mar-ra'ani faqad ra al-Haq)
 'He who has seen me has seen Allah ﷻ'.

Jamali Kanboh, an Indo - Persian poet of the late 15 century summed up the essence of this in a famous couplet. He said:

"Musa Bahosh raft bayak jalwae sifat, tu ain zaat
 minagari dar tabasumi
 Musa went out of his mind by a single revelation
 of the Attributes, you see the essence of the
 Essence, and still smile."

تیری معراج کہ تولوح و قلم تک پہنچا

میری معراج کہ میں تیرے قدم تک پہنچا

Everything in this world is constantly in need of the "Light" of Allah ﷻ'. Nothing in this world can survive without that radiation of Divine Light flowing into it. Unless the proper connection between this universe and Allah ﷻ remains, this universe will vanish. Just as we use transformers to step the voltage down, Almighty Allah ﷻ created the "First transformer", the "heart" of the Holy Prophet ﷺ to link this world to Allah ﷻ. This status of *Wasila* was given to our the Holy Prophet Muhammad ﷺ because he is the nucleus of the existence of the universe. Thus Allah ﷻ

says in the Holy Qur'an regarding this universe in the 3rd Sura, *Al-Imraan* آلِ عِمْرَانَ [The Family of Imran] Verse

185:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

The life of this world is but fleeting images.

Maulana Fazlur Rahman Ansari رحمته الله translates the word *mata'al guroor* as fleeting images. Ibn Kathir رحمته الله in his explication⁷ (*tafseer*) of these words explains it as 'mean and vanishing'. Of course this world and all it contains is a projection of Allah سبحانه saying (*kun Muhammada*) 'Be Muhammad رحمته الله'. My love tells me that on the night of Mi'raj the projection of *kun* was withdrawn hence no images remained. The total personality of the Holy Prophet Muhammad رحمته الله was ushered into the Divine Presence and hence the entire world ceased to exist.

**Dil jis se zinda hai who tamanna tumhi to ho
Hum jis me bas rahe he woh dunya tumhi to ho**

The universe resumed functioning as soon as he was ushered back into it. The fact that we live in a functioning world is proof of the presence (*haazir*) of the 'essence of the universe' or (*ar-Ruh al-qayinaat*).

Therefore, unless we understand the personality of the Holy Prophet رحمته الله the events of the *Mi'raj* would remain inconceivable and dogmatic or we will doubt that the event occurred. When the world stopped functioning, 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 رحمته الله (*Nure Muhammadiat*). Nothing existed except the Light of the Holy Prophet رحمته الله (*nure Mustafa*). How long Allah, Almighty, kept the *Nure*

⁷ Al-Hafiz Imad al-Din abu fidaa Ismail bin Kathir Ibn al Dimishki رحمته الله. Explication of the Holy Qur'an Volume 1, Page 352

Mustafa in His presence. What must have been the effect of this proximity and what the Holy Prophet ﷺ must have brought when he was sent back?

Remember if someone gets close to a being that has the strength to affect whatever is near it and the one near has the strength to receive the effect, then some effect had to take place. E.g. when a piece of iron is put into the fire, that has the power to transfer and iron has the power to take. The piece of iron after being encompassed by the fire, acquires the attributes of the fire and is red hot and able to burn. Ask the piece of iron where it acquired heat and the ability to burn? It answers I was in the company of an existence which was hot and I was close to that existence. That which was in me, got annihilated and that which was in that existence I assimilated. This is called 'the effect of company' or (*suhbat ka asr*). Remember, all the prophets proclaimed the *Tawhid* but only the Holy Prophet Muhammad ﷺ is a witness to the Unity of God. Others have based their testimony on the basis of knowledge (*ilm*), certainty (*yaqeen*), audition (*sama'at*) but none on witnessing (*ru'yat*).

The Possessors of Faith, the Inmates of Paradise will see The One Allah (*al-Waahid*). What will be seen and felt cannot be explained nor understood. They will see *al-Waahid* but will not see His Oneness (*wahdaniyah*). Unity cannot be witnessed, but our Holy Prophet ﷺ saw both once on his initial creation (*Meelad*) and again in the *Me'raj*. All differences were abolished here, except one; he is the created whilst Allah is the creator. The Qur'aan says in the 4th Sura, *an-Nisā* ' (Women) النِّسَاء, Verse 150,

أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ

Do not make differences (or discriminate)
between or separate Allah and His Messengers

According to the *Hadith* the Angel Jibra'eel ﷺ came and performed a surgical operation on the Holy Prophet ﷺ and the vehicle, *Burraq* (an electrically propelled vehicle) (lightning - from *barqun*) came. It's a scientific fact that if we travel in space indefinitely we would reach the outskirts of the visible cosmos in about twenty billion years provided that we travel at the speed of light (*barq*) i.e. 186 000 miles per second (300,000 km/s). The Holy Prophet Muhammad ﷺ travelled the multiple (*burraq*) speed of light. They reached a point where Angel Jibra'eel ﷺ said that neither himself nor his vehicle could go any further, because they will be destroyed beyond that point. All these utterances were made in history when no human being had any idea of electricity or an electrically propelled vehicle. This idea was used fourteen hundred years ago, and has become a reality only today! If the hadith was a forgery, how could a person think about it that time? Therefore, how can one think that the ascension of our Holy Prophet ﷺ was impossible? The human being is essentially a space less and timeless being. Such was the Holy Prophet ﷺ whose nature could overcome the limits of time and space, that are actually his light.

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Written in 2013

REVISED :

22 Rajab 1443

24 February 2022

Allah ﷻ and His Messenger ﷺ know best.

