

## Mi'raj -Seeing the Essence of Allah ﷻ

The Holy Prophet ﷺ saw Allah ﷻ twice

Holy Qur'aan in the Holy Qur'aan in the 53<sup>rd</sup> Sura *an-Najm* (the Star) النجم Verse 8 and 9:

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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'aan testifies that on the night of Mi'raaj, The Holy Prophet ﷺ saw the essence of Allah ﷻ twice. Sura an-Najm53 Verse 9 describes the first meeting being at the station of:

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

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 (Nure Muhammadiat).

Sura an-Najm53 Verse 14 describes the second meeting being at the station of:

سِدْرَةَ الْمُنْتَهَىٰ

Station of the lote tree (symbolizing heavenly bliss)

At this station 'The People of Love' (Ahle Muhabbat) say, the lover (Muhammad) turned and looked at the Beloved (Allah) one more time. Sura Najm53: Verse13:

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ

Indeed he saw him at a second time

Allah addresses the doubters

Allah (Almighty and Glorious is He) affirms that His Beloved Muhammad (sallallahu alaihi wa sallam) saw Him saying to those who reject seeing completely Sura Najm53: Verse11 and 12

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتَمُرُونَهُ وَعَلَىٰ مَا يَرَىٰ

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

Will ye then dispute with him concerning what he saw?

The Scholars (Ulema) hold different views

The Scholars (Ulema) hold two views on seeing Allah 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:

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

E.g. if one undertakes a trip overseas and extensively and comprehensively tours a country, and on ones 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 (Ulema) one will discuss Masjids, Madrasahs, etc.

Everything that is experienced and seen is not discussed with everybody. The Holy Prophet (sallallahu alaihi wa sallam) 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 Kuffar asked about Meraj and they were told about Al Aqsa and caravans seen on the way. (Sahih Muslim.) The general body of Sahaba were told about the heavens, whilst the special Sahaba were told about special occurrences. Hazrath Bilal 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-nafil salaah of wudhu. The ladies were told about how hell will be filled by a majority of women due to their being ungrateful. The Ulema were told about their tongues being cut by scissors of fire because they preached morality but they practised to the contrary.

When he told the general Sahaba about the meetings with the different Prophets, he also mentioned how he saw Musa (Alai' his salaam) in his Blessed Grave. The words of the Hadith are " Kana yusalli fi qabrihi". The word Salaah (yusalli) in Arabic means "namaaz or prayer", and it also means, "to send blessings" (durood / salaam)". So it could mean he saw Musa (Alai' his salaam) reading his namaaz or, my belief tells me that Musa (Alai' his salaam) saw the Holy Prophet (sallallahu alaihi wa sallam) and Musa (Alai' his salaam) sent salutations ("durood o salaam") upon the Leader of the Messengers (Sayyid ul-mursaleen).

When he sat with the most special Sahaba, the four beloveds, (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 Allah (Didare Ilahi) and the spiritual connotation of the Mi'raj.

Muhammad (sallallahu alaihi wa sallam) is the reflector (mazhar) of Allah's essence.

The potential of realising ones function as khalifat-Allah can only be realised through the conquest of nature. This was exemplified in the Mi'raj of our Beloved Prophet (sallallahu alaihi wa sallam), when nothing, not even the universe could stand in his way in attaining nearness to his Creator.

The Holy Qur'aan says in Sura al-Jathiya 45 Verse 13

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Allah has (endowed the human being with such powers and) made the constitution of everything in the heavens and the earth in such a fashion, so as to be controlled and conquered by man. Allah has made this as the mission of mankind.

According to Sura al-A'raf 7, Verse 143, Musa (Alai' his salaam) waited for 40 nights at Mount Sinai (Tur) before Allah spoke to him. When heard the voice of his Beloved he became ecstatic. The beauty of Allah's 'statement' (qaal) ushered in 'state' (haal). In his state of ecstasy he requested 9 times, " Oh Allah I want to see you." Allah (Almighty and Glorious is He) told him he couldn't see Him. In order to demonstrate this Allah 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 Allah's majesty and it burnt to ashes. Musa (Alai' his salaam), 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 Allah's essence.

On the night of Meraj the blessed heart of The Holy Prophet (sallallahu alaihi wa sallam) that had received the speech (kalaam), the attribute of Allah for 23 years, became the reflector (Mazhar) of the essence of Allah. It had been strengthened for 23 years and could now bear the impact of the essence. When Musa (Alai' his salaam) met the Holy Prophet (sallallahu alaihi wa sallam) 9 times on the seventh heaven, as it was divinely decreed, in the heart of Rasulullah (sallallahu alaihi wa sallam) he saw Allah reflected. The nine requests

(dues) made at Mount Sinai were answered. This was Allah's wisdom of giving 50 Salaah. The dwellers of the heavens saw Rasulullah (sallallahu alaihi wa sallam) at the lute tree (sidra). On his return The Holy Prophet (sallallahu alaihi wa sallam) said to Hazrath Abu Bakr (Radiallahu anhu), " He who has seen me has seen Allah."

### Imbue yourselves with Divine Attributes

Spiritually the Holy Prophet (sallallahu alaihi wa sallam) as human being, and the greatest khalifat-Allah 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. . Allah Commands Us To Imbue Divine Attributes. Sura al-Baqara 2 Verse 138

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ

Imbue yourself with the colour of Allah, who can give a better colour than Allah.  
It is Allah whom we worship

It is this "colour" (rang), which the Sahaba received through contact with the coloured (rangile) beloved of Allah. Therefore no Wali can reach the spiritual status of the Sahaba. This very 'colour' (rang) was passed down the spiritual order (Shajara). Therefore the Hadith states that,

"One second spent in the company of a Friend of Allah (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 Allah

Are better than a hundred years of sincere obedience to Allah,

If thy seekest Divine Vicinity, spend your time with Saints!

The further thou art with them, the further thou will be from Allah.

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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The Beloved of Allah

The Prophet (Sallallahu alaihi wa sallam) was taken up to a point where he heard the screeching of the Pens (writing the divine Decree). He saw a man who had disappeared into the light of the Throne. He said: "Who is this? Is this an angel?" It was said to him, no. He said: "Is it a Prophet?" Again the answer was no. He said: "Who is it then?" The answer was: "This is a man whose tongue was moist with Allah's remembrance in the world, and his heart was attached to the mosques, and he never incurred the curse of his father and mother."

Then the Prophet (Sallallahu alaihi wa sallam) saw his Lord, the Glorious, the Exalted, and he fell prostrate, and at that time his Lord spoke to him and said: "O Muhammad!" He replied: "At your service, O Lord!" Allah said: "Ask! (Sal)." The Prophet said:

'You have taken to Yourself Ibrahim as a friend, and You have given him an immense kingdom. You have spoken to Musa directly, and have given David an immense kingdom and softened iron and subjected the mountains to him. You have given Solomon an immense kingdom, and subjected the jinn and men and devils to him, as well as the winds, and You have given him a kingdom the like no one may have after him. You have taught 'Jesus the Torah and the Evangel, and made him heal those born blind and the lepers, and raise up the dead with Your permission, and You have protected him and his mother from the cursed devil so that the devil had no path by which to harm them!'

Allah said: "And I have taken you to Myself as My beloved." The narrator said: It is written in the Torah: Habibullah "Allah's Beloved." Allah continued:

“And I have sent you for all people without exception, a bearer of glad tidings and a warner; and I have expanded your breast for you and relieved you of your burden and exalted your name; and I am not mentioned except you are mentioned with Me; and I have made your Community the best Community ever brought out for the benefit of mankind; and I have made your Community a mean and a middle; and I have made your Community in truth the first and the last of all Communities; and I have made public address (al-Khutba) impermissible for your Community unless they first witness that you are My servant and Messenger; and I have placed certain people in your Community with Evangels for hearts (i.e. repositories of Allah’s Book); and I have made you the first Prophet created and the last one sent and the first one heard in My court; and I have given you Seven of the Oft-Repeated which I gave to no other Prophet before you (i.e. Sura al-Fatiha); and I have given you the last verses of Sura al-Baqara which constitute a treasure from under My Throne which I gave to no other Prophet before you; and I have given you the Kauthar; and I have given you eight arrows (i.e. shares in good fortune): Islam, Emigration (Hijra), Jihad, Charity (sadaqa), Fasting Ramadan, Ordering Good, and Forbidding Evil; and the day I created the heavens and the earth I made obligatory upon you and upon your Community fifty prayers: therefore establish them, you and your Community.”

(al-Shami added:) Abu Hurayra said: Allah’s Messenger said:

My Lord has preferred me over everyone else (faddalani rabbi); He has sent me as a mercy to the worlds and to all people without exception, a bearer of glad tidings and a warner; He has thrown terror into the hearts of my enemies at a distance of a month’s travel; he has made spoils of war lawful for me while they were not lawful for anyone before me; the entire earth has been made a ritually pure place of prostration for me; I was given the words that open, those that close, and those that are comprehensive in meaning (i.e. I was given the apex of eloquence); my Community was shown to me and there is none of the followers and the followed but he is known to me; I saw that they would come to a people that wear hair-covered sandals; I saw that they would come to a people of large faces and small eyes as if they had been pierced with a needle; nothing of what they would face in the future has been kept hidden from me; and I have been ordered to perform fifty prayers daily.

And he has been given three particular merits: He is the master of Messengers (Sayyid al-mursalin), the Leader of the God conscious (imam al-muttaqin), and the Chief of those with signs of light on their faces and limbs (qa'id al-ghurr al-muhajjalin). (End of al-Shami's addition.)