

الحمد لله رب العالمين, والصلاة و السلام على اشرف المرسلين ,

و على اله و اصحابه اجمعين, و بعد .

## **Introduction**

All praises are for Allah and peace and blessings be upon the final Messenger, Muhammad (S.A.S)

The Miraj (Ascension) of Prophet Muhammad (S.A.S) was indeed one of the greatest miracles that occurred in his blessed life. It was an occasion where the blessed Messenger of Allah (S.A.S) had the opportunity to see a great deal of the unseen world. Matters connected to the past, angels, the heavens and even things which will occur in the future were shown to the Messenger of Allah (S.A.S). Among many other things, the evil consequences of certain sinful actions were also witnessed by the Prophet (S.A.S).

In short, it was an astounding and supernatural journey which was undertaken by the most beloved of Allah, Muhammad (S.A.S). It was certainly a special invitation by Allah granted to the Prophet (S.A.S) to witness great signs of the metaphysical and transcendental world. As Allah Himself said about the purpose of the journey, 'To show him our signs'.

The 'Isra/Miraj' is a matter from the unseen world which is evident from the Holy Quran and the authentic traditions of the Prophet (S.A.S). Therefore, it is essential upon every

Muslim to believe in what the Prophet (S.A.S) said about his journey without having doubts in one's mind/heart and without fabricating false interpretations.

The present narration of the incident Isra/Miraj in this short article, is one which has been compiled based on the authentic narrations of Ahadith and sound commentaries of the Holy Quran. The following books have also been used as reference materials from which information have been taken for the present article:-

1. Al Bidaya wa An Nihaya – Hafiz Ibn Katheer
2. Al Khasa'is Al Kubra – Imam Hafiz Jalaludeen As Suyutee
3. Seerah Al Mustapha – Allamah Idrees Kandhlavi
4. The Life of the Prophet – (Seerah An Nabi) Hafiz Ibn Katheer
5. Siratun Nabi – Allamah Shibli Nomani and Allamah Syed Suleman Nadwi
6. The Noble Life of the Prophet (S.A.S) – Dr. Ali Muhammad As-Sallaabee
7. Ash Shifa – Qadhi Ayadh
8. Ma'ariful Quran – Mufti Muhammad Shafi

It is hoped that this becomes a means of benefit to all those who read it, and that Allah accept this humble effort.

Mufti Waseem Khan

## **ISRA AND MIRAJ**

The Ascension of Prophet Muhammad (S.A.S) was indeed one of the greatest and most miraculous events which took place in his life. It was a journey where he was invited by Allah to visit the heavens and finally be in the presence of Allah.

On this sacred journey, the Prophet (S.A.S) witnessed great signs which he never saw before. He saw the storeys of the heavens, and also witnessed Paradise and Hell.

The journey from the Holy Kaaba in Makkah to the sacred Mosque (Al Aqsa) in Jerusalem, revealed that he was the Prophet of the two Qiblahs and was the Imam of the east and west.

Leading the Prophets in prayer at Masjid Al Aqsa made it evident that the last Prophet, Muhammad (S.A.S), was indeed the Imam and Leader of all prophets and messengers.

Most certainly, this was an honorable journey granted as a gift by Allah to the Prophet (S.A.S). It was a relief and reward which came to him after he had passed through severe trials and tribulations.

Prior to this blessed heavenly journey, the Prophet (S.A.S) along with a few clansmen were besieged in the mountain part of Abu Talib for a period of three years.

At that time, they were totally cut off from everyone and everything. The pagan Quraish made a firm decision that:

No one will sell anything to them, or buy anything from them; they would not allow any means of sustenance to them; they would not make reconciliation with them; they would not show mercy to them nor speak to them.

After coming out from that siege, within a few months, the Prophet (S.A.S) lost his beloved uncle Abu Talib, who was his greatest protector from among men. He then lost his blessed wife Khadijah (R.A) who was a source of strength, support and comfort to him.

When the Prophet (S.A.S) suffered this loss, the Quraysh began to persecute the Prophet (S.A.S) in a harsher manner seeing that Abu Talib was not there to stop them. While looking for new grounds to propagate his message the beloved Prophet of Allah (S.A.S) turned to the people of Taif to invite them to Islam. But here also, he met great resistance. The people of Ta'if treated him in a wicked and despicable manner, making fun of him and throwing stones at him. Notwithstanding these hardships and sufferings, the Prophet (S.A.S) stood firm upon his task and continued to spread the message of Islam. Yet, he was much grieved, sad and troubled over the unmannerly conduct of his people. It was at this time in his life, when there seemed to be no betterment, and he was humiliated in the worst manner, Allah honored and elevated him to such a lofty level that even the greatest angel could not reach where he reached. This was a great reward, a consolation and an honor to the beloved of Allah, Prophet Muhammad (S.A.S).

## THE JOURNEY

With respect to this heavenly journey, it is divided into two parts. The first is known as the 'Isra' which was the journey undertaken from Masjid Al Haram in Makkah to Masjid Al Aqsa in Jerusalem. This was a journey which was normally completed in a period of forty days/nights, but through Allah's great power, He caused the Prophet (S.A.S) to complete this in a very short period of the night. It is about this journey, Allah said, **"Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings we have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing."**<sup>1</sup>

The other part of the journey is known as 'Miraj' or Ascension. This was the journey which was taken from Masjid Al Aqsa to the highest heaven and beyond. The word Miraj literally means a stairway or a ladder. After arriving at Masjid Al Aqsa, a ladder was brought to the Prophet (S.A.S) by which he ascended to the heavens. Here is where the Prophet (S.A.S) was able to meet the prophets on different levels of the heavens and then finally reach the presence of his Lord. Reference to this part of the journey has been made in Surah An Najm in the following verses, **"And he certainly saw him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When there covered the Lote Tree that which covered [it]. The sight [of the Prophet] did not swerve, nor did it**

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<sup>1</sup> *Surah Isra, Verse 1*

**transgress [its limit]. He certainly saw of the greatest signs of his Lord.”<sup>2</sup>**

Although there is a difference in the literal meaning of ‘Isra’ and ‘Miraj’, both are used for the entire journey. In other words, the entire journey from the beginning to the end is referred to as Isra and Miraj.

This incident which occurred in the life of the Prophet (S.A.S) is one which is evident from the Holy Quran and Mutawatir traditions. As such, it has the Ijmaa of the entire Ummah. Believing in it is from the creed of the Ahl Sunnah Wal Jamaah. It is for this reason, Imam Abu Hanifa (A.R) while expounding on the beliefs of Ahl Sunnah Wal Jamaah states in his famous book of Aqeedah, Al Fiqh Al Akbar, ‘The narrations of the Miraj is the truth. Whoever rejects it is deviated and is an innovator.’<sup>3</sup>

While explaining the above, the great Scholar Mulla Ali Al Qaari writes, ‘The Miraj occurred with the body of the Prophet (S.A.S) and in a state of wakefulness. The Ahadith (narrations) regarding it are well established and evident from many chains. Whoever rejects such narrations and disbelieves in what those traditions establish is upon misguidance and innovation.’ In the Kitab, Al Khulasa, it is written, ‘If anyone rejects the Isra from Makkah to Baitul Maqdis, then he is an unbeliever, and if he rejects the Miraj

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<sup>2</sup> *Sura An Najm, Verses 13-18*

<sup>3</sup> *Fiqh Al Akbar*

from Baitul Maqdis, then he will not be deemed an unbeliever.<sup>4</sup>

According to many Scholars, the Miraj occurred sometime before the migration to Madinah, while the Prophet (S.A.S) was still in Makkah. With respect to the date of its occurrence, the most famous and accepted opinion (held by the Scholars) is that it took place on the 27th night of Rajab.

Regarding this miraculous journey of the beloved Messenger of Allah (S.A.S), many authentic and reliable traditions have been narrated from different Companions of the Prophet (S.A.S), and have been recorded by the great Muhaditheen (Traditionalists) in their respective compilations.

### **A Summary of what actually occurred with the Prophet (S.A.S) as established from many authentic traditions.**

One night, the Prophet (S.A.S) was lying down in Umm Hani's house. He had now fallen asleep when suddenly the roof of the house split open. Through the roof, Jibrail (A.S) accompanied by other angels arrived in the presence of the Prophet (S.A.S). They woke him up and took him to the Masjidul Haram. As he reached there, he went into the Hateem area of the Kaaba and fell asleep. Jibrail (A.S) and Mikail woke him up again and took him to the well of Zam Zam. There, they laid him down and split his chest open.

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<sup>4</sup> *Sharh Fiqh Al Akbar, Mullah Ali Al Qaari, Pgs.111-112, Qadeemi Kutub Khana, Karachi*

They extracted his blessed heart and rinsed it with the water of Zam Zam. A tray containing Iman and wisdom was then brought to him. Implanting this Iman and wisdom into his blessed heart, they restored the heart to its original position and closed up his chest. The Angels then inscribed the seal of prophethood between his shoulder blades. (This was a physical symbol of the Prophet (S.A.S) being the seal of all messengers.)

The Buraq was then brought before him. The Buraq is the name of a heavenly animal that is smaller than a mule but bigger than a donkey. It was white in colour and it was so fast that one step would fall as far as the eye could see. The Messenger of Allah (S.A.S) mounted the Buraq which then set off with him. Jibrail (A.S) and Mikail also accompanied the Prophet (S.A.S) on this animal.

According to certain narrations, Jibrail (A.S) assisted the Prophet (S.A.S) in mounting the Buraq after which he himself took a seat behind the Prophet (S.A.S).<sup>5</sup>

Shaddad bin Aws (R.A) narrates that the Prophet (S.A.S) related: "While on the journey, we came across a land with numerous date-palms. Jibrail (A.S) asked me to descend and perform Nafl Salah. I dismounted and performed Salah. Jibrail (A.S) then enquired: "Do you know where you performed Salah?" I replied: I have no knowledge." Jibrail (A.S) said: "You performed Salah in Yathrib (Madinah

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<sup>5</sup> Zarqani; *Al Khasa'is Al Kubra - The Chapter of Miraj*

Tayyibah) where you are bound to migrate." We then set off once again and passed another area. Jibrail (A.S) asked me to descend and perform Salah here as well. I dismounted and performed Salah. Jibrail (A.S) informed me: "You performed Salah in the valley of Sinai near the tree of Musa (A.S) where Allah Ta'ala spoke to him (A.S). We then passed another area where I was again instructed to perform Salah. I dismounted once again and performed Salah. Jibrail (A.S) informed me that I had just performed Salah in Madyan (the native land of Shu'aib). We set off once again until we came to another area where Jibrail (A.S) asked me to dismount and perform Salah. I alighted from the animal and performed Salah. Jibrail (A.S) informed me that this place is called Baitul-Lahm (Bethlehem) where Isa (A.S) was born."<sup>6</sup>

It is narrated in Sahih Muslim on the authority of Anas (R.A) that the Messenger of Allah (S.A.S) said: "I happened to pass by Musa (A.S) on the occasion of the night journey near the red mound (and found him) performing Salah in his grave".<sup>7</sup>

According to the narration of Ibn 'Abbas (R.A), the Prophet (S.A.S) said: " On the night of my ascent to the Heaven, I saw Musa (AS) who was a tall, brown, curly-haired man as if he was one of the men of Shanu'a tribe, and I saw Isa (Jesus),

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<sup>6</sup> *Extracted by Ibn Abi Hatim and Bayhaqi and authenticated by him. Also extracted by Bazzar and Tabrani on the authority of Shaddad bin Aws. As for the incident about Salah on Mount Sinai, Nasai extracts it on the authority of Anas bin Malik as cited in Al-Khasa'is Al Kubra volume 1 page 153 - Seerah Al Mustapha, Vol.1, Pg.291, Maktaba Islamiya, Lahore 1985*

<sup>7</sup> *Muslim, Hadith No.6157, Pg.1044, Darussalam*

a man of medium height and moderate complexion inclined to the red and white colours and of long hair. I also saw Malik, the keeper of the gate of hell and the Dajjal (Antichrist). These were from among the signs which Allah showed me. ."<sup>8</sup>

Abu Hurairah (R.A) also narrates that the Prophet (S.A.S) said, 'On the night of the ascension, I saw Ibraheem (A.S) whom I resembled more than any of his children did.' He further said, '(That night) I was given two cups; one full of milk and the other full of wine. I was asked to take either of them which I liked and I took the milk and drank it. On that, it was said to me, 'You have taken the right path (religion). If you had taken the wine, your Ummah would have gone astray.'<sup>9</sup>

While on the journey, the Prophet (S.A.S) also came across a group of people with copper fingernails who were scraping the skin of their faces and chests with these copper fingernails. When asked about these people, Jibrail (A.S) replied: "These are the people who consume the flesh of others." In other words, they backbite and vilify others.

The Prophet (S.A.S) also saw the state of a person who consumes interest. In this regard, Samura bin Jundab (R.A) narrated, 'The Prophet (S.A.S) said, "This night I saw that

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<sup>8</sup> *Extracted by Imam Bukhari, Hadith No.3239, on the authority of Ibn 'Abbas. It is possible that this sighting occurred on the earth or in the skies. And Allah Ta'ala knows best.*

<sup>9</sup> *Sahih Al Bukhari Hadith No. 646 Vol. 4 Bk 55*

two men came and took me to a Holy land whence we proceeded on till we reached a river of blood. There, a man was standing, and on its bank was standing another man with stones in his hands. The man in the middle of the river tried to come out, but the other threw a stone in his mouth and forced him to go back to his original place. So, whenever he tried to come out, the other man would throw a stone in his mouth and force him to go back to his former place. I asked, 'Who is this?' I was told, 'The person in the river was one who consumed Interest.'<sup>10</sup>

The Prophet (S.A.S) also came across a group of people who, during the course of just one day, would sow their land and harvest the crop. The field would then revert to its original condition. When the Prophet (S.A.S) asked about this, Jibrail (A.S) replied: "These are people who wage Jihad in the path of Allah. Their good deeds are multiplied seven hundred fold. Whatever they spend, Allah Ta`ala recompenses them with a far better substitute."

The Prophet (S.A.S) then passed a group of people whose heads were being crushed by boulders. Each time they were crushed, the heads would slip back to their normal condition. This cycle continued ceaselessly. When the Prophet (S.A.S) enquired about these people. Jibrail (A.S) said, "These are people who were negligent in performing their Fardh Salah."

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<sup>10</sup> *Sahih Al Bukhari Hadith No. 2085, Pg.375, Darussalam*

He then came across a group of people whose front and rear private parts were wrapped in rags and they were grazing like camels and oxen. The Prophet (S.A.S) asked who they were and Jibrail (A.S) replied: "These are people who do not pay Zakat on their wealth."

The Prophet (S.A.S) then came across a group of people in front of whom were two large pots. One contained cooked meat and the other pot contained raw and spoiled meat. These people were consuming the spoiled meat without partaking of any of the wholesome cooked flesh. The Prophet (S.A.S) asked: "Who are these people?" Jibrail (A.S) replied: "These people are made up of men of your Ummah who, in spite of having lawful and pure women available to them, spend the entire night right up to the morning with adulteresses and women of loose morals, and this group is made up of those women who leave their lawful and decent husbands to pass the night with adulterers and unchaste men."

The Prophet (S.A.S) then came across a pole positioned on a main road. It slashed or hacked up clothing or anything else that happened to come close to it. When the Prophet (S.A.S) asked Jibrail (A.S) about this, he replied: "This is the likeness of people who lie in wait at the roadsides and plunder the property of passers-by."

The Prophet (S.A.S) happened to pass a man who had amassed a huge pile of sticks. Although he was unable to bear this huge burden, he was nonetheless fetching more and more sticks and adding to the burden. When he Prophet

(S.A.S) asked what this signified, Jibrail (A.S) replied: "This is a man of your Ummah who is burdened by numerous rights and responsibilities which he is unable to execute, but notwithstanding this, he continues saddling himself with even more obligations."

He then came across a group of people whose tongues and lips were being hacked by iron scissors. As soon as their lips and tongues were hacked off, they returned to their original condition. This cycle continued relentlessly without any sign of termination. When the Prophet (S.A.S) asked about this, Jibrail (A.S) said: "These are the preachers of your Ummah (who befit the verse 'they preach what they do not practice'. In other words, they preach to others but fail to practice themselves."<sup>11</sup>

The Hadith pertaining to the hacking of lips with scissors of iron is extracted by Ibn Mardaway on the authority of Anas (R.A).

Thereafter, the Prophet (S.A.S) passed an area redolent with appealing fragrances and cool breeze. Jibrail (A.S) informed him that this was the fragrance of Jannah (paradise). They then passed an area reeking of repulsive odours. Jibrail (A.S) said that this was the stench of Jahannam (hell).<sup>12</sup>

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<sup>11</sup> *Extracted by Ibn Jarir, 'Bazzar, Abu Ya'la and Bayhaqi on the authority of Abu Hurayrah (R.A)*

<sup>12</sup> *Al Khasa'is Al Kubra*

*Note: Apparently, the aforementioned incidents occurred before his ascent to the heavens because, according to some narrations, these incidents occurred immediately after he mounted the Buraq but before he could reach Masjidul-Aqsa. On the basis of this, it is understood that these incidents took place before the Prophet (S.A.S) actually ascended the heavens. And Allah Ta'ala knows best.*

## **The Descent at Aqdas in Baitul-Muqaddas (Masjid Al Aqsa)**

The Prophet (S.A.S) eventually arrived at Baitul-Muqaddas in this splendour, and dismounted from the Buraq. According to the narration of Sahih Muslim, Anas (R.A) says that the Prophet (S.A.S) tethered the animal to the iron loop on which all the previous Prophets tethered their animals.<sup>13</sup>

According to another narration, Jibrail (A.S) pierced a hole with his finger on one of the nearby boulders and he then tied the animal to it.<sup>14</sup>

Probably, both of them took part in tying the animal. Furthermore, it is possible that with the use of his finger, Jibrail (A.S) merely removed the dirt etc. that accumulated over the hole with the passage of time.<sup>15</sup>

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<sup>13</sup> *Muslim, Hadith No.441, Pg.82, Darussalam*

<sup>14</sup> *Tirmizi, Hadith No.3132, Pg.723, Darussalam*

<sup>15</sup> *Seerah Al Mustapha, Vol.1, Pg.295, Maktaba Uthmaniya, Lahore 1985*

Thereafter, the Prophet (S.A.S) entered Masjidul Aqsa and offered two Rak'at (of Tahiyatul-Masjid).<sup>16</sup>

Abu Saeed Khudri (R.A) narrates that the Prophet (S.A.S) said: "Both Jibrail (A.S) and I entered the Masjid and both of us offered two Rak'at of Salah."<sup>17</sup>

On this auspicious occasion, the other prophets (A.S) were already awaiting his arrival in the Masjid. Ibrahim (A.S) and Musa (A.S) were also amongst those awaiting the arrival of the Prophet (S.A.S).

Only a few moments had passed when a number of people happened to assemble in Masjidul-Aqsa. A Muazzin called out the Azan followed by the Iqamah. At this time, the entire congregation was waiting to see who would lead them in prayer? Jibrail (A.S) held the Prophet (S.A.S) by the hand and led him forward. The Prophet (S.A.S) said: "I led all of them in Salah. When I completed the Salah, Jibrail (A.S) asked me if I knew whom I led in Salah. When I replied in the negative, he said: "All the prophets who were commissioned before you, every single one of them offered their Salah behind you."<sup>18</sup>

According to another narration, even the angels descended from the skies upon this momentous advent of the Prophet

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<sup>16</sup> Narrated by Anas (R.A). Sahih Muslim, Hadith No.441, Pg.82, Darussalam

<sup>17</sup> Bayhaqi, Dala'il An Nabuwah, Vol.2, Pg.491 / Tafsir Ibn Kathir volume 6 page 302

<sup>18</sup> Ibn Abi Hatim has narrated it from Anas [R.A], Durr Manthoor, Vol.9, Pg.148

(S.A.S). The Prophet (S.A.S) then led all the Ambiya (A.S) and the angels in Salah.

Upon completion of the Salah, the angels asked Jibrail (A.S): "Who is this companion with you?" Jibrail (A.S) replied: "This is Muhammad (S.A.S)."<sup>19</sup>

According to another narration, Jibrail (A.S) replied: "This is Muhammad, the seal of all divine messengers." The angels asked: "Is he already commissioned as a messenger?" When Jibrail (A.S) replied in the affirmative, the angels commented: "May Allah keep him alive and well. He is a wonderful brother and vicegerent." In other words, he is our brother and the vicegerent of Allah Ta'ala.

## **Ascension to the Heavens**

After his visit to Masjid Al Aqsa, the Prophet (S.A.S), in the company of Jibrail (A.S) and other honourable angels, embarked on his ascension to the heavens. According to some narrations, the Prophet (S.A.S) ascended the skies mounted upon the Buraq animal as per the preceding leg of the journey. However, according to some narrations, after his emergence from Masjidul Aqsa, the Prophet (S.A.S) ascended the skies with the aid of a ladder studded with gems and emeralds with a group of angels on either side of him.

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<sup>19</sup> *Ibn Jareer, Bazaar, Abu Yala, Baihaqi*

Regarding this, Hafiz Ibn Katheer has written;

قَالَ ابْنُ إِسْحَاقَ: وَحَدَّثَنِي مَنْ لَا أَكْهَمُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَمَّا فَرَعْتُ مِمَّا كَانَ فِي بَيْتِ الْمَقْدِسِ، أُتِيَ بِالْمِعْرَاجِ، وَلَمْ أَرَ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ، وَهُوَ الَّذِي يُمَدُّ إِلَيْهِ مِيتَتُكُمْ عَيْنِيهِ إِذَا حُضِرَ، فَأَصْعَدَنِي صَاحِبِي فِيهِ، حَتَّى انْتَهَى بِي إِلَى بَابٍ مِنْ أَبْوَابِ السَّمَاءِ، يُقَالُ لَهُ: بَابُ الْحَفْظَةِ

Ibn Ishaq says: "A reliable narrator informed me that Abu Saeed Khudri (R.A) said that he heard the Prophet (S.A.S) saying: "When I concluded my rituals at Masjidul-Aqsa, a ladder was brought before me. I have never set eyes on a ladder more beautiful than this ladder. This is the same ladder that enables the souls of people to climb to the heavens and it is the same ladder that a dying person casts his glance upon when he is about to breathe his last. My travelling companion Jibrail (A.S) hoisted me upon this ladder (and I continued ascending) until I reached one of the doors of heaven, which is referred to as 'the door of the Hafazah.'<sup>20</sup>

Hafiz Ibn Kathir says: "After completing his rituals in Baitul-Maqdis, the Prophet (S.A.S) ascended the heavens with this very ladder. The Buraq was left tethered at the door of

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<sup>20</sup> *Al-Bidayah Wa An-Nihayah by Hafiz Ibn Katheer / Sharh Mawahib by Zarqani*

Masjidul-Aqsa during this period. When the Prophet (S.A.S) descended from this celestial journey, he mounted the Buraq and returned to Makkah.<sup>21</sup>

While writing on this, the great scholar Allamah Idris Kandalwi writes, 'It is possible that the Prophet (S.A.S) mounted the Buraq and ascended the heavens with the aid of this ladder, as some 'Ulama maintain. If this opinion is taken into account, all the apparently conflicting narrations will tie in harmoniously. Furthermore, this interpretation offers a greater degree of reverence to the Prophet (S.A.S). And Allah Ta'ala knows best'.<sup>22</sup>

## **THE HEAVENLY TRAVEL AND MEETING THE PROPHETS**

In this manner, the Prophet (S.A.S) reached the first heaven.

Jibrail (A.S) (A.S) requested to be let in. The overseer of the first heaven enquired: "Who is with you?"

"Muhammad the Prophet (S.A.S)," he replied, "is with me."  
"Was he invited over here?" he asked.

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<sup>21</sup> *Al-Bidayah Wa An-Nihayah* by Hafiz Ibn Katheer

<sup>22</sup> *Seerah Al Mustapha, Vol.1, Pg.301, Maktaba Uthmaniya, Lahore 1985*

When Jibrail (A.S) replied in the affirmative, the angels warmly welcomed him and opened the door for him. The Prophet (S.A.S) entered the gates of the first heaven where he came across a rather elderly man. Jibrail (A.S) said: "This is your father Adam (A.S). Go ahead and greet him." The Prophet (S.A.S) greeted him with Salaam. He affectionately responded to the Salam and added: "Marhaba! Welcome to a pious son and a pious Prophet" He then went on to make Du'a for The Prophet (S.A.S).

Whilst meeting him, the Prophet (S.A.S) saw some figures on Adam's (A.S) right and some on his left. When Adam (A.S) glanced to the figures on his right, he would smile in delight and when he cast his gaze to the figures on his left, he would weep in sorrow. Jibrail (A.S) revealed: "The figures on his right represent his pious children, those destined for Jannah. When he casts his eyes towards them he is pleased. The figures on his left represent his evil children, those who are doomed to hell. He weeps in anguish when he casts his eyes upon them."<sup>23</sup>

The Musnad of Bazzar says that according to Abu Hurayrah's (R.A) narration, there was a door towards Adam's right that was emitting a remarkably fragrant scent and there was a door to his left that was discharging a dreadfully nasty stench. When he looked to the right he would be overjoyed, but when he cast his glance to his left he would become depressed.

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<sup>23</sup> *Bukhari and Muslim*

The Prophet (S.A.S) then ascended the second heaven. In the same manner, Jibrail (A.S) requested to be let in. When the overseer asked who was with him, Jibrail (A.S) replied: "Muhammad, the Prophet (S.A.S) is with me."

"Was he invited?" he asked.

When Jibrail (A.S) replied in the affirmative, the overseer commented: "Welcome! Welcome to such a majestic guest." Here on this level, the Prophet (S.A.S) met Yahya (A.S) and Isa (A.S).

Jibrail (A.S) ushered him into their company saying: "Here, this is Yahya (A.S) and Isa (A.S). Go and greet them." The Prophet (S.A.S) went up to them and offered his Salam to both of them. They replied to his Salam and remarked: "Welcome to a pious brother and a pious Prophet."

Thereafter, the Prophet (S.A.S) ascended the third heaven and again Jibrail (A.S) asked to be let in as mentioned previously. Here, the Prophet (S.A.S) met Yusuf (A.S) and as per the previous occasions, he greeted him with Salam. The Prophet (S.A.S), (whilst relating this event) commented: "Yusuf (A.S) was bestowed with an immense portion of handsomeness."

Thereafter, the Prophet (S.A.S) visited the fourth heaven where he met Idris (A.S). He then proceeded to the fifth heaven where he (S.A.S) met Haroon (A.S). From there, he ascended to the sixth heaven where he met Musa (A.S). Then to the seventh heaven where he met Ibrahim (A.S). He saw him resting his back against the Baitul-Ma'mur. The Baitul-

Ma'mur is the Qiblah of the angels and falls directly in line with the Ka'bah. Seventy thousand angels make Tawaf of this Baitul- Ma'mur every single day, never to get another chance again.

Jibrail (A.S) informed the Prophet (S.A.S) that this is his father and he should greet him. The Prophet (S.A.S) went ahead and greeted him. Ibrahim (A.S) replied to the greeting and remarked: "Welcome to a pious son and a pious Prophet."

## **Sidratul-Muntaha**

Following this meeting with Ibrahim (A.S), the Prophet (S.A.S) was raised to the Sidratul-Muntaha. This is a lote tree towering above the seventh heaven. Whatever rises from the earth stops at Sidratul-Muntaha. (The lote tree marks the end of the seventh heaven, the boundary where no creation can pass). And from this point onwards, it is raised further into the heavens. On the other hand, whatever descends from the Malaul-A'la (angels who are closest to Allah), first descends upon Sidratul-Muntaha, and from there it descends further to the other heavens and beyond, thus the name Sidratul-Muntaha.

At this very location, the Prophet (S.A.S) beheld Jibrail (A.S) in his original form. He also witnessed some strange and amazing celestial radiances of Allah Ta' ala. He also saw innumerable angels and golden moths hovering about the Sidratul-Muntaha.

## **The Sight of Jannah and Jahannam (Paradise and Hell)**

Jannah is in close proximity to Sidratul-Muntaha. The Holy Quran states:

عِنْدَ سِدْرَةِ الْمُنْتَهَى ، عِنْدَهَا جَنَّةُ الْمَأْوَى

"At Sidratil-Muntaha, near it is the paradise of abode."<sup>24</sup>

The narration of Abu Saeed Khudri (R.A) mentions that after his performance of Salaah in Baitul-M'amur, the Prophet (S.A.S) was elevated to Sidratul-Muntaha. From Sidratul-Muntaha, the Prophet (S.A.S) was raised to Jannah. After his visit to Jannah, Jahannam was brought to his sight so that he could see it. <sup>25</sup>

According to the narration of Abu Zarr (R.A) as cited in Bukhari and Muslim the Prophet (S.A.S) said: "I reached Sidratul-Muntaha where I beheld astounding colours and incredible embellishments. I have no idea what they were. I was then admitted into Jannah where the domes were constructed from pearls and the soil was of musk".

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<sup>24</sup> Surah Najam, Verses 14 and 15

<sup>25</sup> Al Khasa'is Al Kubra

## **Sareeful Aqlam - The Place of the Sounds of the Pens**

Thereafter, the Prophet (S.A.S) ascended even further where he was able to hear the sounds made by the pens (recording predestination). The sound produced by the writing of these pens of predestination is referred to as 'Sareeful-Aqlam'. This is the location where the pens of fate (Qadr) are engaged in recording everything that is to transpire in the future. The angels were busy transcribing the divine laws and religious commandments from the Lawh Al Mahfuz (the preserved tablet).<sup>26</sup>

While explaining where the place of Sareeful Aqlam is, the reputed scholar, Allamah Idris writes, 'An in-depth analysis of the Hadith confirms that this site of the 'writing of the pens of fate' is after Sidratul-Muntaha. The Ahadith make mention of ascending to the Sareeful-Aqlam (site of the writing of the pens) after Sidratul-Muntaha with the word "thumma" which means then. Furthermore, Sidratul-Muntaha is referred to as such because it is a muntaha (extreme limit) for the divine commandments emanating from above it. It appears that beyond Sidratul-Muntaha, there is another location from where the declarations of the affairs relating to the cosmos are revealed. This location is actually the location of Sareeful-Aqlam. It is as though this location of Sareeful-Aqlam is, without actually drawing a

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<sup>26</sup> *Rasulullah (S.A.S) reaching this spot of the writing of the pens is cited in Bukhari and Muslim on the authority of Ibn 'Abbas and Abu Hibbah Ansari. The explanation of the writing of the pen is taken from Zarqani's commentary*

comparison, a form of an administrative record book or central headquarters for the divine laws and predestination of everything to come.

After his visit to Sidratul-Muntaha and Jannah and Jahannam, the Prophet (S.A.S) was taken on a visit to this region of Sareeful-Aqlam as well. Furthermore, the prescription of Salah and the Prophet (S.A.S) conversation with Allah is mentioned after Sareeful-Aqlam. All this confirms that the location of Sareeful-Aqlam appears after Sidratul- Muntaha. And Allah Ta'ala know best'.<sup>27</sup>

## **IN THE DIVINE PERSENCE OF HIS LORD**

From Sareeful-Aqlam, the Prophet of Allah (S.A.S) traversed through a number of concealed realms until he finally arrived in the sacrosanct presence of Allah Ta'ala. It is said that a 'Rafraf' (a green silken seat) was provided for his conveyance. The Prophet (S.A.S) mounted this and with its aid, he was conveyed to the closest of the celestial realms before the majesty of Allah.<sup>28</sup>

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<sup>27</sup> *Seerah Al Mustapha, Vol.1, Pg.304, Maktaba Uthmaniya, Lahore 1985*

<sup>28</sup> *Note: Hafiz "Asqalani writes in Fathul-Bari under the chapter on M'iraj: "Additional phenomena that the Prophet (S.A.S) had observed after Sidratul-Muntaha has appeared in other narrations. One of them is where the Prophet (S.A.S) describes listening to the writing of the pens of fate." This narration clearly indicates that the site of the pens of fate is after the Sidra tul-Muntaha.*

Qadhi Ayadh writes in his famous book Ash-shifa, 'As for that which is mentioned about the hadith of 'Isra' and the clear verse of 'approaching and being close' as stated in Sura An Najm, "Then he approached and came closer", so, most of the exegetes/commentators of the H'oly Quran have stated that 'approaching and coming closer' occurred between Muhammad (S.A.S) and Jibrail (A.S) or it may be specific with one of them in relation to the other or it can be in relation to the other or it can be in relation to Sidratul Muntaha'. Imam Ar Razi said, 'Ibn Abass (R.A) said, 'It was Prophet (S.A.S) who approached and came closer to his Lord'. Ibn Abass also stated, 'The words 'He approached and came closer' are reversed. The verse actually means 'It came closer and he approached'. The commentary therefore, is that the 'Rafrat' was brought closer for the Prophet Muhammad (S.A.S) on the night of Miraj. He sat on it and

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*Allamah Safarini says: "When the Prophet (S.A.S) reached Sidratul Muntaha, he was enveloped by a cloud in which there were a myriad of dazzling hues. Jibrail (A.S) stepped back. Thereafter, the Prophet (S.A.S) continued ascending until he reached a flat area where he perceived the writing of the pens of fate. He came closer to the presence of Allah Ta'ala. He was so close that he was a distance of just two bows length or even closer. [Sharh Al- 'Aqidah As-Safariniyyah]*

*This narration also attests that the site of the pens is after Sidratul-Muntaha, Hafiz' Asqalani says that according to Qurtubi, a Rafrat (a silken seat) was suspended for the Prophet (S.A.S) on which he seated himself. With the aid of this, the Prophet (S.A.S) went closer to his Lord. [Fathul-Bari, Zarqani]. Qadhi Ayadh writes in Shifa: "The Prophet's (S.A.S) close proximity to Allah Ta'ala (on the night of M'iraj) is similar to the descent of Allah Ta'ala without any analogy during the latter part of the night as mentioned in the Ahadith. [Nasimur-Riyad volume 2 page 336] (Foot notes of Seerah Al Mustapha, Vol.1, Pg.305, Maktaba Uthmaniya, Lahore 1985)*

was raised, and then he approached his lord and came close to Him’.

The Prophet (S.A.S) then said, ‘Jibrail (A.S) separated from me, and all sounds came to a halt. Then I heard the speech of my Lord’.<sup>29</sup>

The following description is cited in a narration from Anas bin Malik (R.A):

وفتح لي باب من أبواب السماء فرأيت النور الأعظم و اذا دون الحجاب رفوف  
الدر والياقوت واوحى الله الي ما شاء ان يوحي

"A door from the doors of heavens was thrown open for me. So I saw the greatest Nur (radiance). Beyond the barrier was a Rafrat encrusted with pearls and sapphires. Then Allah Ta'ala communicated to me whatever He had wished to communicate."<sup>30</sup>

When the Prophet (S.A.S) reached this sacrosanct area of 'close proximity', he fell into Sajdah.<sup>31</sup>

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<sup>29</sup> *Ash Shifa by Qadhi Ayadh, Pg.130, Dar Al Kitab Al Ilmiya, Beirut 2000*

<sup>30</sup> *Bazaar Hadith No.7389, Pg.9, Vol.14, Maktab Uloom Wal Hakam / Tibrani has mentioned it in Al Awsat, Hadith No.6214, Pg.211, Vol.6, Darul Haramain and stated that all the narrators are sound and reliable.*

<sup>31</sup> *Fathul-Bari, under the Chapter on Miraj.*

Here, he caught sight of the magnificence of the radiance of Allah from beyond the divine screen and without any intermediary, he was honored to converse directly with Allah’.

Regarding this, the following tradition states:

أَخْرَجَ الطَّبْرَانِيُّ فِي السَّنَةِ وَالْحَكِيمِ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَأَيْتُ النُّورَ الْأَعْظَمَ، وَلَطَ دُونِي بِحِجَابٍ وَفَرَفَهُ الدَّرُّ وَالْيَاقُوتُ، فَأُوْحِيَ اللَّهُ إِلَيَّ مَا شَاءَ أَنْ يُوْحِيَ

Imam Tabarani and Hakim narrated from Anas (R.A) that the Prophet (S.A.S) said: "I caught sight of the greatest of divine radiances. Thereafter, Allah Ta'ala communicated whatever He wished to communicate to me."<sup>32</sup>

While explaining the above, the great scholar, Allamah Idris Kandhalvi, writes,

'The commentary of the verse "Dana fa Tadalla" and "Fa Awha ila 'Abdihi Ma Awha" is also bolstered by the narration of Ibn Abbas (R.A). The verse "Dana fa Tadalla" would then mean that Rasulullah (S.A.S) enjoyed such closeness that he was able to catch sight of divine refulgence of Allah Talala. The verse "Fa Awha ila Abdihi Ma Awha" implies that

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<sup>32</sup> *Bazaar Hadith No.7389, Pg.9, Vol.14, Maktab Uloom Wal Hakam / Tibrani has mentioned it in Al Awsat, Hadith No.6214, Pg.211, Vol.6, Darul Haramain*

he communicated with Allah and received divine revelation from Him without any intermediary'.<sup>33</sup>

Allah conversed with the Prophet (S.A.S) and prescribed fifty Salahs upon him and his Ummah. According to the narration of Sahih Muslim, Allah endowed the Prophet (S.A.S) with three gifts on this great occasion; the first gift was that of the five daily Salahs. The second gift was the concluding verses of Surah Baqarah, which includes the mercy, affection, ease and forgiveness of Allah Ta'ala upon this Ummah, and it focuses upon victory and assistance to the Muslims against the disbelievers. Although these verses are in the form of Duas, the verses are more of an educative and enlightening nature. It is as though Allah is enlightening this Ummah in these closing verses that they should make a point of imploring Allah and He will respond to their Duas.

The third gift awarded to the Prophet (S.A.S) on this night was that Allah would pardon the major sins of any follower who does not ascribe partners unto Him. In other words, Allah Ta'ala will not condemn a perpetrator of major sins to eternal hellfire, as He would do to the disbelievers. Some of them will be pardoned through the intercession of the prophets. Others will be forgiven due to the intercession of the noble angels, whilst others will be forgiven solely by the mercy and grace of Almighty Allah. Any person whose heart embraces even an iota of faith (Iman) will, in due course, be released from hell.

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<sup>33</sup> *Seerah Al Mustapha*

In short, Allah Ta'ala bestowed the Prophet (S.A.S) with innumerable bounties, and blessed him with a myriad of glad tidings, and awarded him with distinctive injunctions and directives. One of the most significant directives issued to the Prophet (S.A.S) was the obligation to observe fifty daily Salah. Embracing all these directives and injunctions with delight, the Prophet (S.A.S) turned back to return to this earth. On his return, he met Ibrahim (A.S) who did not make any comment about the injunction of Salah.

The Prophet (SAS) further said, 'Thereafter, I passed Musa (A.S) who asked me what I was enjoined with. I replied: "During the day and night, fifty Salah have been prescribed for us." Musa (A.S) remarked: "I have experience with the Bani Israil. Your Ummah is far weaker; they will be unable to cope with this divine commandment. So return to your Lord and request him to reduce this obligation." The Prophet (S.A.S) returned to Allah and requested Him to reduce the number of Salah. Allah reduced it by five. When the Prophet (S.A.S) passed Musa (A.S) again, he posed the same question.

Once more, he requested the Prophet (S.A.S) to beg for a reduction in this obligation. This going back and forth ensued a number of times until just five daily Salah remained. Even then, Musa (A.S) appealed to the Prophet (S.A.S) to return to Allah Ta'ala and ask for another reduction. The Prophet (S.A.S) replied, "I have requested a reduction a number of times already. Now I am embarrassed to approach him for a further reduction." Saying this, the Prophet (S.A.S) continued ahead. A voice from the unseen

then called out: "These are five but equivalent to fifty." (In other words, these are just five Salah but the reward of these five Salah is equivalent to fifty Salah.) "And My verdict will not be altered." This obligation of just five Salah was predetermined within My knowledge.<sup>34</sup>

In this manner, the Prophet (S.A.S) returned from the heavens and arrived first at Baitul-Muqaddas. From here he mounted the Buraq and reached Makkah before the break of dawn. The same morning, he recounted this incident to the Quraysh. They, as expected, were left flabbergasted in disbelief. Some of them held their hands over their heads in exasperation, whilst others scornfully started clapping their hands. Stunned by scepticism, they scoffed at him and exclaimed:

"How can he possibly go to Baitul-Maqdis and return in just one night!" In order to test him, those who had been to Baitul-Maqdis started to question him about the distinguishing features of Baitul-Maqdis. The instant they started interrogating him, Allah brought Baitul-Maqdis right before his very eyes and he continued to respond to their questions. When all their questions pertaining to Baitul-Maqdas were exhausted, they asked: "Okay, tell us some incident about the road leading to Baitul-Maqdis." The Prophet (S.A.S) replied: "On my way, I came across a trade caravan at a certain place that was returning to Makkah from Syria. They lost one camel and later retrieved it. Insha

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<sup>34</sup> *Sahih Al Bukhari, Hadith No.3887, Pg.703, Darussalam*

Allah, this trade caravan should reach Makkah within three days. Leading the way would be a khaki-coloured camel laden with two sacks of goods."

Accordingly, on the third day, this caravan entered Makkah in precisely the same manner as foretold by the Prophet (S.A.S), and they also narrated the incident of the lost camel. On seeing and hearing this, Waleed bin Mughirah dismissed the whole incident by declaring: "This is nothing but sorcery." The people also concurred with him saying: "Yes, Waleed is speaking the truth".

The Prophet's (S.A.S) miraculous journey ended up being a difficult test for some people who had believed in the Prophet's message prior to this event. This was a test in which some of them failed and ended up as apostates. Some others went to Abu Bakr (R.A) and said, 'Will you not go to your companion (i.e. the Prophet (S.A.S)? He claims that he made a journey during the night to Jerusalem'. Abu Bakr (R.A) said, 'And did he say that'? They said, 'yes'. Abu Bakr (R.A) said, 'If he said that, then he has spoken the truth'. Amazed by his words, they said, 'Do you really believe him when he says that he went during the night to Jerusalem and came back before the morning?' Abu Bakr (R.A) said, 'Yes, I indeed believe him concerning that which is more amazing than that. I believe him about news from the heavens, which come in the morning or at the end of the day'. Because of the stance that Abu Bakr (R.A) took during

the trial and test that followed the Prophet's miraculous journey he was named "As Siddeeq" (the truthful one).<sup>35</sup>

### **The Journey of the Prophet (S.A.S) was in the state of wakefulness**

The opening verse of Sura Isra gives a clear indication that this incident was not just an ordinary incident, but it was a magnificent miracle and splendid phenomenon that was not awarded to anyone besides the Prophet (S.A.S). Allah, with His absolute power, took the Prophet (S.A.S) on a journey to the heavens with this very physical body whilst he was in a state of wakefulness. All the Sahabah, Tabi'in and the rest of our pious predecessors believed that the Prophet (S.A.S) went for his Miraj with his physical body whilst he was fully awake and conscious. Only a few Sahabah and Tabi'in are of the opinion that this journey was of a spiritual rather than a physical nature, or it was a rather a strange dream that he saw. However, indisputably the most authentic opinion is that this entire incident of Miraj, from beginning to end, occurred in a state of absolute consciousness with his actual physical body. If it was merely a dream or vision, the polytheists of Makkah would not have treated him with such ridicule, and they would not have asked him to describe Baitul-Muqaddas to them. Nobody would ask a person

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<sup>35</sup> *Haakim in Al Mustadrak*

seeing a dream to describe distinguishing characteristics nor would he make fun of him.

Furthermore, the phrase "Asra" as it appears in the Quran, is not used for a dream or divine vision but it is used for the state of absolute consciousness. In the story of Lut (A.S), it is mentioned: "Fa Asri bi Ahlika ... " and in the story of Musa (A.S), it is mentioned: "Fa Asri bi 'Ibadi Laylan". In both cases, the word 'Isra' is used in the context of 'taking at night in a state of wakefulness'. Moreover, if this incident of Miraj was merely a dream, it would not have been reckoned as a divine miracle of the Prophet (S.A.S) because even the Jews and Christians travel to the skies and heavens in their dreams.

Furthermore, the Prophet (S.A.S) enjoys an advantage over the other Prophets (A.S) in two factors in particular: one is the Miraj and the other is the right of intercession in the hereafter. A mere dream can never be a source of such great virtue. The 'Ulama say that the Prophet (S.A.S) was bestowed with these two virtues on account of his humility.

The Prophet (S.A.S) expressed his humility before Allah, and he was bestowed with Miraj, and he showed humility before the people and he was bestowed with this right of intercession.<sup>36</sup>

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<sup>36</sup> *Seerah Al Mustapha*

## **Did the Prophet (S.A.S) see his Lord?**

On this topic, the great scholar, Qadhi Ayadh has given a beautiful explanation and stated, 'With respect to the sighting of Allah by the Prophet (S.A.S) on the night of Miraj, there are differences of opinion among the great scholars.

In this regard, it is narrated from Masrooq that he said to Aisha (R.A), 'O Mother of the believers! Did the Prophet Muhammad (S.A.S) see his Lord?' She replied, 'Certainly you have caused my hair to stand because of what you have asked'. (She said this three times). She then said to Masrooq, 'Whoever narrated this to you, then he has lied.' Whoever narrates to you that Muhammad (S.A.S) saw his Lord, then he has lied. She then recited the verse of the Holy Quran in which Allah said, 'Eyes cannot be hold Him'.<sup>37</sup>

In another tradition of Masrooq (R.A), he says, 'I was resting in the house of Aisha when she said, 'O Abu Aisha! There are three things about which if anyone says it, then he fabricates a great lie against Allah.' I asked what they were and she said, 'If anyone says that Muhammad (S.A.S) has seen Allah, then he has lied.' Masrooq said, 'When I heard this, I sat up immediately and said, 'O Mother of the believers, do not be quick to say this. Has not Allah said, 'And certainly he has saw him on the clear horizon. And certainly he saw him yet another time.' She said, 'I was the first of this Ummah (nation) to ask the Prophet (S.A.S) about

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<sup>37</sup> *Sura Al An'am, Verse 103*

this and he said that he was Jibrail. He did not see him in his real form except two times.<sup>38</sup>

Another similar narration of Aisha (R.A) mentions that she said, 'I am the first person to ask the Prophet (S.A.S) about this matter. I said, 'O Messenger of Allah, did you see your Lord?' He said, 'No. Certainly He was Jibrail whom I saw.'<sup>39</sup>

On account of this statement of Aisha, some scholars have adopted the opinion that the Prophet of Allah (S.A.S) did not see his Lord on the night of Miraj. This is also the well-known opinion of Abdullah bin Masood (R.A) and an opinion of Abu Hurairah (R.A).

It is however, narrated from Abdullah bin Abbas (R.A) that the Prophet (S.A.S) saw his Lord with his eyes. Ata bin Abi Rabah (A.R) narrated from Ibn Abbas (R.A) that the Prophet (S.A.S) saw Allah with his heart. It is narrated that Abdullah bin Umar (R.A) sent a messenger to Abdullah bin Abbas asking him if the Prophet (S.A.S) saw his Lord.

Abdullah bin Abbas (R.A) replied, 'Yes, he saw his Lord'. It has been narrated through a number of chains that

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<sup>38</sup> *Sahih Muslim, Chapter on Sidratul Muntaha / Siratun Nabi (Allama Shibli Noman) page.297, Vol.3, Darul Ishaat, Karachi 2003*

<sup>39</sup> *Fathul Bari – Ma'ariful Quran, Vol.8, Pg.196, Darul Ma'arif, Karachi 1999*

Abdullah bin Abbas (R.A) said that the Prophet (S.A.S) saw his Lord with his eyes.<sup>40</sup>

Sheikh Abdur Razaq (author of Al Musanaf) has stated that Hasan (R.A) used to swear by Allah that Prophet Muhammad (S.A.S) saw his Lord. Abu Umar Al Talamanki has also narrated this from Ikrimah (A.R). Some scholars have narrated this as the opinion of Abdullah bin Masood. Ibn Ishaq has stated that Marwan once asked Abu Hurairah (R.A), 'Did the Prophet (S.A.S) see his Lord?' He replied, 'Yes.' An Naqqash has narrated from Imam Ahmad bin Hanbal (A.R) that he said, 'I say and hold on to the narration of Ibn Abbas (R.A), 'The Prophet (S.A.S) saw Him (Allah) with his eyes.'<sup>41</sup>

After giving the varying opinions of the great scholars along with their proofs on this matter, the reputed scholar, Qadhi Ayadh sums up his discussion and states, 'with respect to the opinion that the Prophet (S.A.S.) saw Allah with his eyes, then the evidence regarding this is not decisive and conclusive, nor is there any clear-cut text on this. It is so because the basis of proof rest upon the verses of Sura An Najm and there are differences of opinions regarding this (even among the great Sahabahs)'.<sup>41</sup>

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<sup>40</sup> *Ash Shifa – Qadhi Ayadh, Vol.1, Pg.126, Dar Al Kutub Al Ilmiyah, Beirut 2000*

<sup>41</sup> *Ash Shifa – Qadhi Ayadh, Vol.1, Pg.126, 127 Dar Al Kutub Al Ilmiyah, Beirut 2000*

'While the verses can be explained in favour of each, there is no conclusive and Mutawatir tradition from the Prophet (S.A.S.) on this. The narration of Abdullah bin Abbas (R.A.) is information regarding his belief, however, he did not connect it or attribute it to the Prophet (S.A.S.). Therefore, it will be essential to adopt such belief/practice (Amal) which is implied directly and included in the verse. Similar to this, is the hadith of Abu Zarr (R.A.) on the commentary of the verses of Sura An Najm. The Hadith of Mu'az (R.A.) is also narrated, but this is open to interpretation, and the Sanad (chain) and Matn (text) is 'Mudhtarab' (these have disturbances)'.

Another Hadith of Abu Zarr (R.A.) gives a different opinion and has different possibilities. It states that he (Abu Zarr R.A.) asked the Prophet (S.A.S.), 'O Messenger of Allah! Have you seen Allah? He said, "He is light. How can I see Him?" Another Hadith says, "I have seen light."<sup>42</sup>

Therefore, in light of the varying opinions and proofs, it is not possible to take a proof from only one narration to establish the statement that the Prophet (SAS) saw his Lord. The sound tradition which states, 'I saw light', gives the information that the Prophet (S.A.S) did not see Allah, but he saw light which prevented and barred him from seeing Allah. It is about this, the other tradition stated, 'He is light, how can I see Him?'

In conclusion, it must be understood that Allah is All-Powerful and All-Able to create the ability to see and grasp

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<sup>42</sup> *Muslim – Chapter on Isra*

in the eyes of the heart, or in whatever way He wishes. He is Allah, there is none besides Him. As such, if there is a hadith which provides accurate evidence in this matter, then belief must be held on that, and one's opinion must be with it. No change can come in it, as no other conclusive evidence can refute it. And Allah is the one who guides to the truth.<sup>43</sup>

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<sup>43</sup> *Ash Shifa – Qadhi Ayadh, Vol.1, Pg.128, 129 Dar Al Kutub Al Ilmiyah, Beirut 2000*