

**Did Prophet Muhammad (sallal laahu alaihi wasallam) see
Almighty Allah on the night of ascension?**



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Did Prophet Muhammad (sallal laahu alaihi wasallam) see Almighty Allah on the night of ascension?

*O Allah, all praise be to You; You are undoubtedly carefree;
Once Moses insisted to see you; here You became anxious to see.*

All Praise is due to Allah Azzawajal, Salutations upon His most Perfect, unique, and cream of creations, the Intercessor of the Sinners, Sayyiduna Rasoolullah Sallallaahu Alaihi Wasallam, upon his family, upon his companions and the righteous servants till Doomsday.

Some people have misunderstood the reality of the Me'raaj of Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) due to their lack of knowledge and research. Their ignorance in this field caused more confusion in their hearts because they failed to understand the unique relation between ALLAH and His Beloved Habeeb (Peace and Blessings Be Upon Him). How true is the comment of Sayyidul-Makashifeen Sheikh-e-Akbar Muhiyyudeen Ibne Arabi (Radi ALLAHu Ta'ala Anho) who said that Me'raaj is a secret in a secret. One has to have sound knowledge of the Qudrat of ALLAH and the Station and Status of His August Rasool (Peace and Blessings Be Upon Him) before commenting on any matter pertaining to them. Due to the lack of this knowledge some people have wrongfully said that Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) did not see ALLAH with his naked eye and also did not proceed to the Divine Arsh on the night of Me'raaj. They say that both these things are impossible for any human being to achieve.

Indeed the illustrious *Ulama* and distinguished *Imams of Islam* have in their authentic books expressed it in great detail. All these are based on the *Ahadith Shareef*. The narrators and presenters are all trustworthy Scholars of *Deen*. This matter is not something that entertains ones personal opinion. It depends solely on the authenticity of solid proof. Hence, confirmation deplores contradiction. Ignorance does not necessarily reject its reality. If one rejects it, one is in fact a liar and a contradictor of the Deen.

Here are the proofs from Qur'an al Kareem, Ahadith an-Nabawi (Sallallahu Alaihi Wasallam), Sayings of the Noble Sahaba and from the writings of great and authentic scholars of Islam that the Messenger of Allah Sallallahu Alaihi Wa Aalihi Wa Sallam did see ALLAH with his naked eyes and he also did proceed to the Divine Arsh on the night of Me'raj.

False Translation of hadith in Sahih Muslim

Book 1, Number 0341: (Sahih Muslim)

It is narrated on the authority of Abu Dharr : I asked the Messenger of Allah (may peace be upon him): Did you see thy Lord? He said: **He is a Light;.how could I see Him?**

Next Hadith:

Book 1, Number 0342: (Sahih Muslim)

Abdullah b. Shaqiq reported: I said to Abu Dharr: Had I seen the Messenger of Allah, I would have asked him. He (Abu Dharr) said: What is that thing that you wanted to inquire of him ? He said: I wanted to ask him whether he had seen his Lord. Abu Dharr said: **I, in fact, inquired of him, and he replied: I saw Light.**

This is a false translation because if we accept the first translation then the very next hadith in Sahih Muslim will contradict it and Imam Muslim (rah) was an expert in hadith sciences let alone he not knowing that he has narrated 2 totally contradicting hadiths adjacent to each other in Sahih Muslim.

False translation of first hadith (#0341) states: "He is a Light; **how could I see Him?**

Here the translation claims that Allah is light so how can I see him!

Now the next hadith (#0342) says: I, in fact, inquired of him, and he replied: **"I SAW LIGHT"**

Now let us look at the Arabic of first hadith which actually proves without doubt that Prophet (Peace be upon him) said: He Saw Allah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا وَكَيْعٌ عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ عَنْ قَالَةَ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ أَبِي ذَرٍّ ، قَالَ : سَأَلْتُ رَسُولَ اللَّهِ : هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ : «نُورٌ أَنَّى أَرَاهُ» .

Translation of Matn: Narrated by Abu Dharr (RA): I asked the Messenger of Allah (Peace be upon him): Did you see your Lord? The Prophet (Peace be upon him) replied: **He is Nur (نور) I Saw Him (أنى أراه)** [Sahih Muslim, Hadith # 351, Hadith number from Sharh Sahih Muslim by Allama Ghulam Rasool Sa'eedi – Damat Barkatahum Alia]

This is the perfect translation which actually proves that Prophet (Peace be upon him) did indeed see Allah.

We will show translation word by word over here:

1. نور = **He is Light**
2. أنى = I, me, myself
3. أراه = Saw Him

However if we do not take this translation then Sahih Muslim will contradict itself as right in the next hadith it says:

رَأَيْتَ نُوراً **(Meaning: I saw Light i.e. for Sure I saw Allah)**

In Light of Qur'an

Translation: (7): While he was in the highest part of the horizon. **(8): Then he approached and came closer (9):** And was at a distance of but two bow-lengths or (even) nearer. **(10):** So did (Allah) convey the inspiration to His Servant- (conveyed) what He (meant) to convey. **(11):** The (Prophet's) (mind and) heart in no way falsified that which he saw. **(12): Will ye then dispute with him concerning what he saw?** [Al Qur'an, Surah Najm 53, Verse 7-12]

In the 12th verse our Lord Almighty is challenging the whole world that "WILL YE THEN DISPUTE WITH HIM CONCERNING WHAT HE SAW", had it been seeing Gabriel only then that would not have been a great challenge because previous Prophets like Musa Kaleem-Ullah (Peace be upon him) had the privilege to talk "DIRECTLY WITH ALLAH" and Ibrahim (alaih salam) was shown the kingdoms of Heaven which was a far superior thing than seeing Gabriel, hence from Nass of Qur'an it now becomes established that vision of Allah was finally reserved for Prophet Muhammad (Peace & Blessings be upon him) as hadith of Ibn Abbas (RA) and many others prove it (Which shall come in the hadith section of this article)

Let us see the detailed Tafsir of these verses by Imam Ibn-ul-Jawzi (rah), he explains the 8th and 9th verses in light of Sahih ahadith and Aqwaal

وفي المَسَار إليه بقوله: «تَمَّ دَنَا» ثَلَاثَةُ أَقْوَالٍ.

أحدها: أنه الله عز وجل. روى البخاري ومسلم في «المصحيحين» من حديث شريك بن أبي نمر عن أنس بن مالك قال: دَنَا الْجِبَارُ رَبَّ الْجَزَّةِ فَتَلَّى حَتَّى كَانَ مِنْهُ قَابَ قَوْسَيْنِ أَوْ أُنْتَى. وروى أبو سلمة عن ابن عباس: «تَمَّ دَنَا» قَالَ: دَنَا رَبُّهُ فَتَلَّى، وَهَذَا اخْتِيَارُ مَقَاتِلٍ. قَالَ: دَنَا الرَّبُّ مِنْ مُحَمَّدٍ لَيْلَةَ أُسْتُرِي بِهِ، فَكَانَ مِنْهُ قَابَ قَوْسَيْنِ أَوْ أُنْتَى. وَقَدْ كَتَبْتُ هَذَا الرَّجْعَ فِي كِتَابِ «الْمُغْنَى» وَبَيَّنْتُ أَنَّهُ لَيْسَ كَمَا يَخْطُرُ بِالْبَالِ مِنْ قُرْبِ الْأَجْسَامِ وَقَطْعِ الْمَسَافَةِ، لِأَنَّ ذَلِكَ يَخْتَصُّ بِالْأَجْسَامِ، وَاللَّهُ مَنْزَهُ عَنِ ذَلِكَ.

والتَّانِي: أَنَّهُ مُحَمَّدٌ دَنَا مِنْ رَبِّهِ، قَالَه ابْنُ عَبَّاسٍ، وَالْقَرَضِيُّ

والتَّالِي: أَنَّهُ جِبْرِيْلُ. تَمَّ فِي الْكَلَامِ قَوْلَانِ.

Translation: There are three famous sayings regarding the saying of Allah i.e. Then he approached and came closer

First: That is Allah Azza wajjal as it is narrated by Bukhari and Muslim in "Sahihayn" the hadith from Sharik bin Abi Numayr who heard from Anas bin Malik (ra) who said: The Irresistible, the Lord of Honor and Majesty approached and came closer till He was about two bow lengths or (even) nearer [Sahih Bukhari Hadith # 7518, Sahih Muslim Hadith # 162]

...and It is narrated by Abu Salama from Ibn Abbas (ra) that {He approached} refers to Allah coming near, this is adopted by Maqatil (rah) who said: Allah came near to Muhammad (Peace be upon him) on the night of Isra And was at a distance of but two bow-lengths or (even) nearer, however It is written in the book Al Mughni that this coming nearer does not refer to coming closer in sense of bodies nor distance as that is the case with bodily creations and Allah is High of such thing being attributed to him.

The Second: That It was Muhammad (Peace be upon him) who went near Allah, this is said by Ibn Abbas (ra) and Qurzi(ra) too.

The Third: It was Gibril and there is Kalaam in this Qawl.. (Then Ibn Jawzi shows the opinion of Sahaba like Sayyidah Aisha - RA who were of the opinion that Prophet - Peace be upon him did not see Allah, why Sayyidah Aisha - RA believed such and how other Sahaba differed with her shall be explained in detail Insha'Allah)

Reference: Imam Ibn Jawzi in Zad al Maseer fi Ilm at Tafsir, Volume No. 8, Page No. 65-66

Hence From Qur'an and Sahih hadiths of Bukhari and Muslim which give best sharh of 8th and 9th verses It is proven that Prophet (Peace be upon him) saw Allah (Anas bin Malik R.A who is claimed to have rejected sight of Allah is proving in these ahadith that Prophet - Peace be upon him did see Allah, It is fundamental Usool of Hadith that If same sahabi says 2 contrary things then "Masbat (proof)" takes over "Nafi (i.e. rejection)", so according to this Usool itself it is soundly established that the Prophet Peace be upon him did indeed see Allah and the Nafi of this has to be rejected)

Qur'an states at another place:

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ فَإِنْ اسْتَفَرَّ
مَكَانَهُ فَسَوْفَ نَرَاكَ فَلَمَّا
تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

Translation: And when Musa (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me (Qur'an states: LAN TARANI NOT LAN URA), but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Musa (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers." [Al Qur'an, Surah 7, Verse no 143]

In the world renowned Tafsir al Jalalyn (written by 2 great scholars Imam Jalal ud-din Suyuti and Imam al-Muhalli) it states:

أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ { أي لا تقدر على رؤيتي، والتعبير به دون «لَنْ أَرَى» يفيد إمكان رؤيته تعالى } وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ { الذي هو أقوى منك } فَإِنْ اسْتَفَرَّ { تبت } مَكَانَهُ فَسَوْفَ نَرَاكَ { أي تثبت لرؤيتي، وإلا فلا طاقة لك } فَلَمَّا تَجَلَّىٰ رَبُّهُ { أي ظهر من نوره قدر نصف أنملة الخنصر كما في حديث صححه الحاكم

Translation: {You shall not see Me}, which means you do not have the capability to see me **THE USE OF THE WORDING (LAN TARANI) RATHER THAN LAN URA (I.E. I SHALL NOT BE SEEN) IMPLIES THAT IT IS POSSIBLE TO SEE ALLAH** {But gaze at the mountain} which is stronger than you are, {And if it stands still in its place} then you shall see Me', that is, [then] you shall remain fixed [able] to see Me, otherwise, you will not have the capacity [for it]. {And when his Lord revealed (His) glory to the mountain} i.e. When he manifested his light, equivalent to half a nail of little finger as this is mentioned in the sahih hadith of Hakim

Reference: Tafsir al Jalalyn, Page No. 167, Published by Dar Ibn Kathir, Damascus

In the Ayah Musa (Alayhissalam) said in the end: And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe."(7:143)

Tafsir ul Qurtubi

Imam al-Qurtubi (rah) explains it as:

وأجمعت الأمة على أن هذه التوبة ما كانت عن معصية؛ فإن الأنبياء معصومون. وأيضاً عند أهل السنة والجماعة الرؤية جائزة.

Translation: The Imams are unanimous that (Nabi Musa) asking for Tawba does not refer to sins because the **Anbiya are infallible/Masoom, and in the opinion of Ahlus Sunnah Wal Jammah the Sight of (Allah) is possible**

Reference: Tafsir-ul-Qurtubi, Under 7:143

Hence it is decisively proven from Qur'an itself that Anbiya never ask for something Impossible, had sight of Almighty Allah not been possible then Musa (Alayhissalam) would not have asked for it and nor would have Allah linked it to the condition of mountain staying at its place. So the Vision was reserved only for Prophet Muhammad (Peace and Blessings be upon him) and not for Musa (Alayhissalam).

Qur'an – Surah Al-Isra:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Purity is to Him Who took His bondman in a part of the night from the Sacred Mosque to the Aqsa Mosque around which We have placed blessings, in order that We may show him Our great signs; indeed he is the listener, the beholder. [Al Isra:1]

Imam al-Ajal Abu Ja'fer Tibri reported in his commentary 'Jami' al-Bayan':

أسرى بروحه دون جسده، لأن ذلك لو كان كذلك لم يكن في ذلك ما يوجب أن يكون ذلك دليلاً على نبوته، ولا حجة له على رسالته، ولا كان الذين أنكروا حقيقة ذلك من أهل الشرك، وكانوا يدفعون به عن صدقه فيه، إذ لم يكن منكراً عندهم، ولا عند أحد من ذوي الفطرة الصحيحة من بني آدم أن يرى الرائي منهم في المنام ما على مسيرة سنة، فكيف ما هو على مسيرة شهر أو أقل؟ وبعد، فإن الله إنما أخبر في كتابه أنه أسرى بعبد، ولم يخبرنا أنه أسرى بروح عبده

Me'raj was done with both body and soul. If a person says that it was only soul who did the Meraj or it was only a dream then this will be an insignificant charge.

1. If it were so then what would be the evidence of prophet hood in it?
2. How can one name it as a miracle of Prophet (Peace and Blessings Be Upon Him)?
3. Why did the Mushrikeen-e-Makkah refuse to accept it because everything is possible in dream?
4. They actually argue on the possibility of completing a journey of months in little part of night.
5. In the above verse the Almighty said, 'carried His bondman' not 'carried His bondman's soul'
6. 'Abd' is a composite of both body and soul." [Jami al-Bayan, Mo'assasa ar-Risalah, Vol 17, Page 350, Verse 17:1]

In Light of Hadith

We have Qawl of Ummul Momineen (Mother of All Believers) Hadrat Ayesha Saddiqa (Allah be pleased with her) and Verdict of leading authority over Tafsir of Qur'an amongst Sahaba i.e. Ibn Abbas (R.A) who differed with Sayyidah Ayesha (R.A) in this regard. This difference has been wrongly understood by Salafis whereas in reality the rejection of Sayyidah Aisha (ra) is of "IDRAAK (COMPLETE COMPREHENSION OF ALLAH)" which we Ahlus Sunnah also reject, but rejection of Idraak does not mean Prophet (Peace & Blessings be upon him) did not see Allah at all.

Secondly Sayyidah Aisha (ra) was a child when al-Isra Wal Mi'raaj took place, hence the opinion of senior Sahaba shall be taken into account as they understood the incident more properly. We would like to clarify that we accept the valid difference of opinion over this issue but the Istadlal of Wahabiyyah is null and void because they are people of Hawa (desires) and they do not follow a school of Jurisprudence nor do they follow the schools of Ahlus Sunnah called Ash'ari/Maturidi, hence even if they reach a valid opinion It will for sure stand rejected in sight Almighty Allah and his Apostle (Peace & Blessings be upon him).

Below is the Sharh of the hadith from Aisha (RA) in words of the great Imam Ahmed bin Hanbal (rah) whom the so called "Muqalid Salafis claim to follow. This is cited by the leading commentator of Bukhari i.e. Imam Ibn Hajar al Asqalani (rah).

Imam Ibn Hajar al Asqalani (Rahimuhullah) says in his magnificent Fath ul Bari Sharh Sahih ul Bukhari:

عن المروزي قلت لأحمد إنهم يقولون إن عائشة قالت من زعم أن محمدا رأى ربه فقد أعظم على الله الفرية فيأتي شيء يرفع قولها قال يقول النبي صلى الله عليه وسلم رأيت ربي قول النبي صلى الله عليه وسلم أكبر من قولها

Translation: Maruzi (rah) asked Imam Ahmed bin Hanbal (rah): People say that Aisha (ra) used to exclaim that whosoever says the Prophet (Peace be upon him) saw his Lord has attributed a lie to Allah, so how shall this be answered? (Imam Ahmed) replied: **From the saying of Prophet (Peace be upon him) [himself] when he said: "رأيت ربي" i.e. I saw my Lord, this will be an answer to Aisha (ra)'s Qawl because the saying of Prophet (Peace be upon him) is far superior than saying of her (i.e. Aisha ra)**

Reference: Best commentary over Sahih Bukhari called Fath ul Bari, Sharh Sahih ul Bukhari, Volume No. 8, Page No. 494

Imam an-Nawawi (rah) the leading commentator of Sahih Muslim sheds more light on this, as he explains:

وإذا صححت الروايات عن ابن عباس في إثبات الرؤية وجب المصير إلى إثباتها فإنها ليست مما يترك بالعقل , ويؤخذ بالظن , وإنما يتلقى بالسمع ولا يستجيز أحد أن يظن بابن عباس أنه تكلم في هذه المسألة بالظن والاجتهاد . وقد قال محمد بن راشد حين ذكر اختلاف عائشة وابن عباس : ما عائشة عندها بأعلم من ابن عباس , ثم إن ابن عباس أثبت علينا نفاذ والمثبت مقدم على النافي

Translation: When it is proven from Sahih hadiths of Ibn Abbas (ra) then we cannot assume that he said it according to his own assumption, definitely he said this after hearing it from Prophet (Peace be upon him), Ma'mar bin Rashid (rah) said regarding the difference between Aisha (ra) and Ibn Abbas (ra) that Aisha (ra) was not aware about this (completely) whereas Ibn Abbas (ra) was, **So when Ibn Abbas (ra) is proving it while some others are doing Nafi of it then It is a (Principle) that Masbat (Proof) takes over Nafi (rejection)**

Reference: Sharh Sahih Muslim, Kitab al Iman, Chapter in meaning of: He saw him at the second descent.

Evidence # 1

Ibn Shihab said: Ibn Hazm told me that Ibn 'Abbas and Abd Habba al-Ansari used to say that the Messenger of Allah (may peace be upon him) said: Thereafter he ascended with me till I was taken to such a height where I heard the scraping of the pens (of Taqdir) Ibn Hazm and Anas told that the Messenger of Allah (may peace be upon him) said: Allah then made fifty prayers obligatory for my Ummah and I returned with that and passed by Moses. Moses, (peace be upon him) said: What has thy Lord enjoined on thy people? I said: Fifty prayers have been made obligatory on them. Moses (peace be upon him) said: **Return to thy Lord, for thy Ummah would not be able to bear this burden. Then I came back to my Lord and He remitted a portion out of that.** I then again went to Moses (peace be upon him) and informed him about it He said: **Return to thy Lord, for thy Ummah shall not be able to bear this burden. I then went back to my Lord and He said: They are five and at the same time fifty, and what has been said will not be changed.** I then returned to Moses and he said: Go back to thy Lord. whereupon I said: **I feel ashamed of my Lord [Sahih Muslim, Hadith No. 313 – Agreed upon]**

This hadith decisively proves that Prophet (Peace be upon him) saw Allah because every time Musa (a.s) told him to "RETURN TO HIS LORD" and finally the Prophet said: "I FEEL ASHAMED OF MY LORD"

Evidence # 2

عن ابن عباس قال
رأى محمد ربه قلت أليس الله يقول
لا تتركه الأبصار وهو يدرك الأبصار

قال ويحك ذلك إذا تجلى بنوره الذي هو نوره وقال أريه مرتين
قال أبو عيسى هذا حديث حسن

Translation: Ibn Abbas (ra) said that Muhammad (salallaho alaihi wasalam) saw his Lord, (Ikrama) asked: Hasn't Allah said that Eyes cannot "COMPREHEND" him, at this (Ibn Abbas) replied: Strange (Arabic wording is more strict but we have translated it to Strange) that you have not understood, this is when Allah shows glimpse of his own Nur (which cannot be comprehended), **so Prophet (Peace be upon him) indeed saw Allah twice**

Reference: Sunnan Tirimdh, Tafsir of Surah al-Najm, Hadith No. 3201] – Imam Tirimdhi declared this hadith as "Hassan"

Evidence # 3

Sheikh Muhadith Haq Dhelvi (rahimuhullah) writes: Ibn Umar(ra) turned to Ibn Abbas (ra) regarding this matter and asked whether the **Prophet (Peace be upon him) has seen his Lord, Ibn Abbas replied in affirmative, Ibn Umar (ra) accepted this and did not reject it** [Ashaat ul Lamaat, Volume No. 4, Page No. 431]

Now It is proven from yet another Mujtahid Sahabi i.e. Ibn Umar (ra) that Prophet (Peace be upon him) saw Allah!

Evidence # 4

Imam Badr ud din Ayni (Rahimuhullah) the commentator of Bukhari said:

روى ابن خزيمة بإسناد قوي عن أنس قال رأى محمد ربه وبه قال سائر أصحاب ابن عباس وكعب الأحمير والزهري وصاحب معمر وآخرون وحكى عبد الرزاق عن معمر عن الحسن أنه حلف أن محمدا رأى ربه وأخرج ابن خزيمة عن عروة بن الزبير إتيانها

Translation: Ibn Khuazaima (rah) narrated with **"strong chain"** from Anas bin Malik (ra) that he said: **Muhammad (salallahu alaihi wasalam) saw his Lord**, same is narrated from Ibn Abbas (ra) and his disciples like K'ab al Ahbar (ra), Zuhiri (rah) and Ma'mar (rah), Imam Abdur Razzaq (rah) narrates from Ma'mar who quotes **Imam Hassan Basri (rah) who used to say: I take an oath that Muhammad (salallahu alaihi wassalam) saw his Lord**, Ibn Khuzaima (rah) has also proven it (sight of Allah) from Urwa bin Zubayr (ra) [Umdat al Qari, Sharah Sahih al Bukhari, Volume No. 19, Page No. 198]

Taking an oath by Imam Hasan al-Basri (rah) is not a minor thing. Those who do not know the standing of Imam Hasan al-Basri (rah) in narrating hadiths does not understand even the basics.

Evidence # 5

Imam Badr ud din Ayni (rah) also explains:

وروى الطبراني في (الأوسط) بإسناد قوي عن ابن عباس قال رأى محمد ربه مرتين ومن وجه آخر قال نظر محمد إلى ربه جعل الكلام لموسى والخلة لإبراهيم والنظر لمحمد فظهر من ذلك أن مراد ابن عباس ههنا رؤيا العين

Translation: Imam at-Tabarani (rah) narrates in his (Al Awsat) with **"Strong chain"** from Ibn Abbas (ra) who said that Prophet (Peace be upon him) saw his Lord twice, the reason for **this saying is that Muhammad (Peace be upon him) saw his Lord with his eyesight**, because Musa (a.s) talked to Allah directly, Ibrahim (a.s) was taken as His friend and Muhammad (salallahu alaihi wasalam) was chosen for sight (no other Prophet was), apparently what Ibn Abbas (ra) means to say is that Prophet (Peace be upon him) saw Allah with his eyes [Umdat al Qari, Sharh Sahih ul Bukhari, Volume No. 17, Page No. 30]

Evidence # 6

Imam an-Nasai'i (Rahimuhullah) and al-Hakim (Rahimuhullah) narrate with Sahih Isnad:

أخبرنا إسحاق بن إبراهيم قال أخبرنا معاذ بن هشام قال حدثني أبي عن قتادة عن عكرمة عن ابن عباس قال أتجيبون أن تكون الخلة لإبراهيم والكلام لموسى والرؤية لمحمد صلى الله عليه وسلم

Translation: Ibn Abbas (ra) narrates: Are you surprised at friendship of Ibrahim (a.s) [with Allah], The Speech of Musa (directly with Allah) and **Sight of Muhammad (Salallahu alaihi wasalam)?** [Sunnan Nasai'i al Kubra in Amal al Yawm wal Laylah , Volume No.6, Hadith No.11539, Mustadrak ala Sahihayn, Volume No. 1, Hadith No. 216]

Imam al-Hakim (rah) after narrating it said:

هذا حديث صحيح على شرط البخاري

Translation: This Hadith is **Sahih** on the criteria of Bukhari [ibid, Hadith No. 216]

Imam Ibn Hajr al Asqalani (Rahimuhullah) said:

ما أخرجه النسائي بإسناد صحيح وصححه الحاكم أيضا من طريق عكرمة عن ابن عباس قال أتعجبون أن تكون الخلة لإبراهيم والكلام لموسى والرؤية لمحمد

Translation: It is narrated by Nasai'i with "Sahih Isnad" and Hakim also declared it "Sahih" the narration with the chain from Ikrama (rah) who heard Ibn Abbas (ra) say (and he quoted the above hadith) [Fath ul Bari, Sharah Sahih al Bukhari, Volume No. 8, Page No 493]

So O Muslims do not be surprised after knowing this reality because the Prophet Muhammad (Peace be upon him) indeed saw his Lord and this is one of the major differences between us Ahlus Sunnah and misguided Mutazayli sect who used to reject it (today representation of Mutazayli sect is done by Shi'ites)

Evidence # 7

Imam an-Nawawi (Rahimuhullah) writes under the hadith of Ibn Masud (ra) that (Prophet Peace be upon him)'s heart did not lie of what it saw means that he saw Jibril (a.s)

هذا الذي قاله عبد الله رضي الله عنه هو مذهبه في الآية , وذهب الجمهور من المفسرين إلى أن المراد أنه رأى ربه سبحانه وتعالى

Translation: This is the saying of Abdullah Ibn Masud (ra) and his Madhab, but the Madhab of **vast majority of Mufasireen (including Ibn Abbas) is that Prophet (Peace be upon him) saw Allah Subhanahu Wa Ta'la**

Reference:Sharah Sahih Muslim by Imam Nawawi, under Kitab al Iman, The mention of Sidra til Muntaha, Hadith No. 254]

Imam an-Nawawi further states:

فالحاصل أن الراجح عند أكثر العلماء : أن رسول الله صلى الله عليه وسلم رأى ربه بعيني رأسه ليلة الإسراء لحديث ابن عباس وغيره مما تقدم . وإثبات هذا لا يأخذونه إلا بالسمع من رسول الله صلى الله عليه وسلم هذا مما لا ينبغي أن يشكك فيه

Translation: The result of all (proofs which have been shown) is that it is **pre dominantly established amongst many ulama that Prophet (Peace be upon him) saw Allah with his eyes on the night of Ascension** as the hadith from Ibn Abbas (ra) and others have been mentioned before, the proof of which comes from Prophet (Peace be upon him) hence there should be no doubt about it [Sharah Sahih Muslim, Kitab al Iman, Chapter in meaning of :He saw him at the second descent]

Evidence # 8

Imam an-Nawawi (rah) also said about Aisha (ra) hadith:

فأما احتجاج عائشة بقول الله تعالى : { لا تدرکه الأبصار } فجوابه ظاهر , فإن الإدراك هو الإحاطة والله تعالى لا يحاط به , وإذا ورد النص بنفي الإحاطة لا يلزم منه نفي الرؤية بغير إحاطة

Translation: The Proof which Aisha (ra) took (to reject sight of Allah) i.e. {Eyes cannot comprehend him} **the apparent answer to this will be that there cannot be Idraak (i.e. complete comprehension, to gather all around, to see all aspects) of Allah, so the Nass (of Quran) does Nafi of Al-Ihaat but this does not do Nafi of sight without Ihaata (i.e. complete comprehension) [Ibid]**

Evidence # 9

Imam Ibn Jarir (rah) writes under: The (Prophet's) (mind and) heart in no way falsified that which he saw. (53:11)

عيسى بن عبيد، قال: سمعت عكرمة، وسئل هل رأى محمد ربه، قال نعم، قد رأى ربه.

Translation: Isa bin Ubaid (rah) said: Ikrama (rah) was questioned about Muhammad (salallahu alaihi wasalam) seeing the Lord? He said: **YES! HE SAW HIS LORD** [Tafsir at Tabri under 53:11]

Evidence # 10 (Marfu Hadith)

Imam Tabri proves from Prophet (Peace be upon him) himself as:

عن عطاء، عن ابن عباس، قال: قال رسول الله صلى الله عليه وسلم: " رأيتُ ربي في أحسن صورته"

Translation: From Ata (rah) who narrated from Ibn Abbas (ra) who said that Prophet (Salallahu alaihi wasalam) said: **I saw Allah in his best of form (which Allah and Apostle know best)** [Tafsir at Tabri under 53:11]

Sayings of the beloved Prophet (Peace and Blessings Be Upon Him)

1. *Imam Ahmad ibne Hambal* (Radi ALLAHu Ta'ala Anho) in his *Musnad* narrates from *Sayyiduna Abdullah ibne Abbaas* (Radi ALLAHu Ta'ala Anho)

قال رسول الله صلى الله تعالى عليه وسلم رأيت ربي عز وجل

Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) said, "I saw my Sublime Creator".
[Musnaf Ahmad Ibn Hanbal (al Maktab al Islami - Beirut), Vol 1, Page 285]

Imam Jalaludeen Suyuti (Radi ALLAHu Ta'ala Anho) in his *Khasa'is al Kubra* and *Allama Abdur Raof Munadi* (Radi ALLAHu Ta'ala Anho) in his *Tafseer Shar'ha Jameh Sagheer* state that this *Hadith Shareef* is authentic.

a. *Tayseer Sharha Jami as-Sagheer* (Maktaba Imam Shafa'ee - Riyadh), Vol 2, Page 25.
b. *al Khasais al Kubra* (Markaz Barkate Raza - Gujrat), Vol 1, Page 161.

2. *Imam Muhaddith Ibne Asakar* (Radi ALLAHu Ta'ala Anho) narrates from *Sayyiduna Jaabir bin Abdullah* (Radi ALLAHu Ta'ala Anho) that *Sayyiduna Rasoolullah* (Peace and Blessings Be Upon Him) states:

لأن الله أعطى موسى الكلام وأعطاني الروية لوجهه وفضلني بالمقام المحمود والحوض المورود

Verily, Almighty ALLAH blessed Sayyiduna Moosa, with the privilege of Dialogue and bestowed me with his Divine Vision and exalted me with the Crown of Intercession and the Fountain of Kauthar.
[Kanz al Ummal (Mo'assasa Risalah - Beirut), Vol 14, Page 447, Hadith 9206]

3. *Imam Asakar* (Radi ALLAHu Ta'ala Anho) also narrates from *Sayyiduna Abdullah ibne Mas'ood* (Radi ALLAHu Ta'ala Anho), who said:

قال رسول الله صلى الله تعالى عليه وسلم قال لي ربي نحتل إبراهيم خلتي و كلمت موسى تكليما و أعطيتك يا محمد كفاحا
Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) states, "My Glorious Lord said to me, 'I gave My friendship to Sayyiduna Ibraheem, and spoke to Sayyiduna Moosa, and O Muhammad ! I blessed you with My Meeting (where you saw My Divine Being without any obstacles)'" . [Tarikh Damishq al Kabir (Dar al Ihya - Berut), Vol 3, Page 296]

In *Majma'al Bihaar*, the word كفاحا of the above *Hadith Shareef* is explained as follows:

مجمع البحار كفاحا أي مواجهة ليس بينهما حجاب ولا رسول
Majma-ul-Bihaar explains the word كفاحا that Almighty ALLAH blessed His Beloved with such a Presence and Vision that there were no veils as barriers and no intervention of an Angel. [Majma' al Bihar (Dar al Iman - Madinah Munawwarah), Vol 4, Page 424]

4. *Ibne Marduwiyya* (Radi ALLAHu Ta'ala Anho) narrates from *Sayyadah Asma bint Abu Bakr* (Radi ALLAHu Ta'ala Anha) that:

سمعت رسول الله صلى الله تعالى عليه وسلم و هو يصف سدرة المنتهى (وذكر الحديث الى ان قالت) فقلت يا رسول الله ما رأيت عندها؟ قال رأيت عندها يعني ربه
Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) was praising the excellence of Sidratul-Muntaha when I inquired from him, "Ya Rasoolullah! What did you see at Sidratul-Muntaha?" He said, "There I saw the Divine Glory (i.e. of Allah)." [Ad-Durr al Manthur (Dar al Ihya - Berut), Vol 5, Page 194, Verse 17:1]

Sayings of the Noble Sahaba

1. *Tirmidi* narrates from *Sayyiduna Abdullah ibn Abbaas* (Radi ALLAHu Ta'ala Anho):

اما نحن بنو هاشم فنقول ان محمد رأى ربه مرتين
We, the Bani Haashim (Ahle-Bayt), say that undoubtedly, Sayyiduna Muhammad (Peace and Blessings Be Upon Him) saw ALLAH twice.

a. Jami' Tirmidhi (Urdu Bazar - Delhi), Vol 2, Page 161

b. Ash-Shifa Sharif, Vol 1, Page 159

2. *Ibne Ishaaq* (Radi ALLAHu Ta'ala Anho) narrates from *Sayyiduna Abdullah ibn Abi-Salma* (Radi ALLAHu Ta'ala Anho) that:

ان ابن عمر أرسل الى ابن عباس يسأله هل رأى محمد صلى الله تعالى عليه وسلم ربه؟ فقال نعم
Sayyiduna Abdullah ibne Omar (Radi ALLAHu Ta'ala Anho) inquired from Sayyiduna Abdullah ibne Abbaas (Radi ALLAHu Ta'ala Anho) to find out whether Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) saw ALLAH. He replied, "Yes." [Ad-Durr al Manthur (Dar al Ihya - Berut), Vol 7, Page 570, Verse 18:53]

3. The words of *Tabraani* state:

واللفظ للطبراني عن ابن عباس قال نظر محمد الى ربه قال عكرمة فقلت له نظر محمد الى ربه ؟ قال نعم ! جعل الكلام لموسى والخلة لإبراهيم والنظر لمحمد صلى الله تعالى عليه وسلم (زاد الترمذى) فقد رأى ربه مرتين

The words of *Tabraani* states that Sayyiduna Abdullah ibne Abbaas (Radi ALLAHu Ta'ala Anho) said that Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) saw ALLAH. Akrama (Radi ALLAHu Ta'ala Anho), who was his student, asked him: "Did Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) see Allah?" He replied, " Yes, ALLAH blessed Sayyiduna Moosa, with Dialogue, Sayyiduna Ibraheem, with Friendship and Sayyiduna Muhammad (Peace and Blessings Be Upon Him) with His Divine Vision." [al Maujam Awsat (Maktaba Ma'arif - Riyadh), Vol 10, Page 181, Hadith 9392]

(Words of *Tabraani*) "And verily, Sayyiduna Muhammad saw ALLAH twice". [Jami' Tirmidhi (Urdu Bazar - Delhi), Vol 2, Page 160]

Imam Tirmidi (Radi ALLAHu Ta'ala Anho) states that this *Hadith Shareef* is *Hasan*. *Imam Nisaa'ee* (Radi ALLAHu Ta'ala Anho), *Imam Ibne Khuzayma* (Radi ALLAHu Ta'ala Anho) and *Haakim* (Radi ALLAHu Ta'ala Anho) all record the following:

واللفظ للبيهقي أتعجبون ان تكون الخلة لإبراهيم والكلام لموسى والروية لمحمد صلى الله تعالى عليه وسلم

Are you surprised at the Dialogue of Sayyiduna Moosa, Friendship of Sayyiduna Ibraheem and Divine Sight of Sayyiduna Muhammad?

Haakim has said that this is a *Sahih Hadith*. [Mawahib al-Ladunniya (Maktaba Islami - Berut), Vol 3, Page 104]

Imam Qastalaani and *Imam Zarqaani* both acknowledge the authenticity of this *Hadith Shareef*. [Sharha Zarqani ala al-Mawahib (Dar al Ma'arifah - Berut), Vol 6, Page 117]

4. It is narrated in *Tabraani* and *Mo'jam Awsat*:

عن عبد الله بن عباس انه كان يقول ان محمدا صلى الله تعالى عليه وسلم رأى ربه مرتين مرة ببصره و مرة بفواده

Sayyiduna Abdullah ibne Abbaas (Radi ALLAHu Ta'ala Anho) says that "Verily, Sayyiduna Muhammad (Peace and Blessings Be Upon Him) saw his Lord twice, once with his physical eye and once with the eye of his heart".

a. Mawahib al-Ladunniya (Maktaba Islami - Berut), Vol 3, Page 104

b. al Maujam Awsat (Maktaba Ma'arif - Riyadh), Vol 6, Page 352, Hadith 5757

Imam Suyuti (Radi ALLAHu Ta'ala Anho), *Imam Qastalaani* (Radi ALLAHu Ta'ala Anho), *Allama Shaami* (Radi ALLAHu Ta'ala Anho) and *Allama Zarqaani* (Radi ALLAHu Ta'ala Anho) - all say that there is no doubt in the authenticity of this *Hadith Shareef*.

a. Mawahib al-Ladunniya (Maktaba Islami - Berut), Vol 3, Page 105

b. Sharha Zarqani ala al-Mawahib (Dar al Ma'arifah - Berut), Vol 6, Page 117

5. *Imamul A'imma Ibne Khuzayma* (Radi ALLAHu Ta'ala Anho) and *Imam Bazaaz* (Radi ALLAHu Ta'ala Anho) both narrate from *Sayyiduna Anas ibne Maalik* (Radi ALLAHu Ta'ala Anho):

ان محمدا صلى الله تعالى عليه وسلم رأى ربه عز وجل

"Verily, Sayyiduna Muhammad (Peace and Blessings Be Upon Him) saw his Most Gracious Creator". [Mawahib al-Ladunniya (Maktaba Islami - Beirut), Vol 3, Page 105]

Imam Ahmad Qastalaani (Radi ALLAHu Ta'ala Anho) and *Imam Abdul Baaqi Zarqaani* (Radi ALLAHu Ta'ala Anho) state that the authenticity of this *Hadith Shareef* is very strong.

a. Mawahib al-Ladunniya (Maktaba Islami - Beirut), Vol 3, Page 105

b. Sharha Zarqani ala al-Mawahib (Dar al Ma'arifah - Beirut), Vol 6, Page 118

6. *Imam Muhammad ibn Ishaq* (Radi ALLAHu Ta'ala Anho) narrates this *Hadith Shareef* from *Sayyiduna Abu Hurayra* (Radi ALLAHu Ta'ala Anho):

ان مروان سأل ابوهريه رضى الله تعالى عنه هل رأى محمد صلى الله تعالى عليه وسلم ربه ؟ فقال نعم

Marwaan asked Sayyiduna Abu-Hurayra (Radi ALLAHu Ta'ala Anho) if Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) saw ALLAH. He replied, "Yes."

a. Sharha Zarqani ala al-Mawahib (Dar al Ma'arifah - Beirut), Vol 6, Page 118

b. Ash-Shifa Sharif, Vol. 1, Page 159

Views of the Tabi'een

1. *Imam Abdur Razzaaq* (Radi ALLAHu Ta'ala Anho), *Ustaaz* of *Imam Bukhari* (Radi ALLAHu Ta'ala Anho), in his famous *Musannaf* reports from his *Ustaaz Imam Mau'mar* (Radi ALLAHu Ta'ala Anho):

عن معمر عن الحسن البصرى انه كان يحلف بالله لقد رأى محمد صلى الله تعالى عليه وسلم

Imam Muammar (Radi ALLAHu Ta'ala Anho) narrates from Imam Hasan Al-Basri who swore an oath in the Name of ALLAH that Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) positively saw his Creator. [Ash-Shifa Sharif, Vol 1, Page 159]

2. Similarly, *Imam Ibne Khuzayma* (Radi ALLAHu Ta'ala Anho) narrates from *Sayyiduna Orwa bin Zubair* (Radi ALLAHu Ta'ala Anho), who is the cousin of *Sayyiduna Rasoolullah* (Peace and Blessings Be Upon Him) and grandson of *Sayyiduna Abu-Bakr* (Radi ALLAHu Ta'ala Anho). He also accepts that *Sayyiduna Rasoolullah* (Peace and Blessings Be Upon Him) saw ALLAH on the night of *Me'raj*.

وانه كان يشتد عليه إنكارها

And he used to get very upset if anyone rejected this. [Sharha Zarqani ala al-Mawahib (Dar al Ma'arifah - Beirut), Vol 1, Page 116]

The following Luminaries held similar views:

1. *Sayyiduna Kaab Ah'baar* (Radi ALLAHu Ta'ala Anho) who was a great *Aalim* of the previous Scriptures.
2. *Imam Ibne Sha'haab Zahri Qarshi* (Radi ALLAHu Ta'ala Anho)
3. *Imam Mujaahid Makh'zoomi Makki* (Radi ALLAHu Ta'ala Anho)
4. *Imam Akrama bin Abdullah Madani Haashimi* (Radi ALLAHu Ta'ala Anho)
5. *Imam Ata bin Rabah Qarshi Makki* (Radi ALLAHu Ta'ala Anho) (*Ustaaz of Imam Abu-Hanifa*)
6. *Imam Muslim bin Sabeeh Abud-Duha Kufi* (Radi ALLAHu Ta'ala Anho) etc.

and all the students of *A'limul Quraan Jabrul-Ummah Sayyiduna Abdullah ibne Abbaas* (Radi ALLAHu Ta'ala Anho) confirm the Divine Vision.

Opinions of the illustrious Scholars of Islam

1. *Imam Khallaal* (Radi ALLAHu Ta'ala Anho) in *Kitaabus-Sin* narrates from *Imam Ishaq bin Maroozi* (Radi ALLAHu Ta'ala Anho) that *Imam Ahmad ibne Hambal* (Radi ALLAHu Ta'ala Anho) accepts this Tradition and confirms this by saying that:

قول النبي صلى الله تعالى عليه و سلم رأيت ربّي

Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) said, "I saw my Creator". [Mawahib al-Ladunniya (Maktaba Islami - Berut), Vol 3, Page 107]

2. *Imam Naqqaash* (Radi ALLAHu Ta'ala Anho) in his *Tafseer* narrates from *Imam Sanadul Anaam* (Radi ALLAHu Ta'ala Anho) that:

انه قال أتقول بحديث ابن عباس بعينه رأى ربه رآه رآه حتى انقطع نفسه

He said, "I accept the Hadith of Ibne Abbas (Radi ALLAHu Ta'ala Anho) that Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) saw his Creator with his eyes, - he did see Him, he did see Him, he did see Him". He repeated this till his breath lasted. [Ash-Shifa Sharif, Vol 1, Page 159]

3. *Imam Ibne Khateeb Misri* (Radi ALLAHu Ta'ala Anho) states in *Mawaahib Shareef* that:

جزم به معمر بن راشد بصري و آخرون و هو قول الأشعر و غالب اتباعه

Muammar bin Raashid Basri (Radi ALLAHu Ta'ala Anho) and other scholars acknowledged this, and this is the Madhab of the Ahle-Sunnah, Imam Abul-Hasan Ash'ari (Radi ALLAHu Ta'ala Anho) and the majority of his followers. [Mawahib al-Ladunniya (Maktaba Islami - Berut), Vol 3, Page 104]

4. *Allama Imam Sha'haab Khafaji* (Radi ALLAHu Ta'ala Anho) in his *Naseemur-Riyaad*, the commentary of *Shifa Qaadi Ayaad*, states that:

الأصح الراجح انه صلى الله تعالى عليه و سلم رأى ربه بعين رأسه حين اسرى به كما ذهب إليه أكثر الصحبة

The most correct and pure Madhab is that Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) on the night of Meh'raaj saw ALLAH with his naked eyes as it is the Madhab and consensus of the illustrious Sahaba fraternity. [Naseem ar-Riyadh (Barakate Raza - Gujrat), Vol 2, Page 303]

5. *Imam Nawawi* (Radi ALLAHu Ta'ala Anho) in *Shar'ha Muslim Shareef* and *Allama Muhammad bin Abdul Baaqi* (Radi ALLAHu Ta'ala Anho) in *Shar'ha Mawaahib* states:

الراجح عند اكثر علماء انه صلى الله تعالى عليه و سلم رأى ربه بعين رأسه ليلة المعراج

It is the consensus of the majority Ulama that Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) saw ALLAH with his naked eyes on the night of Me'raj. [Sharha Zarqani ala al-Mawahib (Dar al Ma'arifah - Berut), Vol 6, Page 116]

6. *Allama Mulla Ali Qaari* (Radi ALLAHu Ta'ala Anho) in his *Shar'ha* writes:

اي انت دخلت الباب و قطعت الحجاب الى ان لم تترك غاية لساع الى السبق من كمال التقرب المطلق الى جناب الحق و لا تركت موضع رقى و صعود و قيام و قعود لطالفة في عالم الوجود بل تجاوزت ذلك الى مقام قاب قوسين او ادنى فارحى اليك ربك ما اوحى Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) passed all the Secret Curtains and reached the Divine Absolute Presence of the Supreme Creator, as one reaches one's goal leaving everyone behind. There was no step of excellence in the entire universe that the Master (Peace and Blessings Be Upon Him) did not surpass. In fact, the Master (Peace and Blessings Be Upon Him) transcended above the domain of space and time and entered the Station of Qaaba-Qosain and O'adna. Then, ALLAH the Supreme spoke to the Beloved what He had to Say. [Az-Zubdat al Umda (Jam'iyat Ulama Sikandariya - Kherpur), Page 96]

7. *Imam-e-Humaam Abu-Abdullah Sharfudeen Muhammad* (Radi ALLAHu Ta'ala Anho) states in *Ummul-Qurra*:

و تلك السيادة القساء ... وترقى به قاب قوسين

The Master (Peace and Blessings Be Upon Him) advanced till Qaba-Qosain (Divine Presence) and this is indeed the ultimate.

رتب تسقط الامانى حسرى ... دونها ما وراءهن وراء

These are the Secret Stations where desires and thoughts cannot contemplate because there are no paths that lead to them. [Umm al Qura (Hizb al Qadiriya - Lahore), Page 13]

8. *Imam Ibne Hajr Makki* (Radi ALLAHu Ta'ala Anho) comments in the *Shar'ha* of *Ummul-Qurra*:

قال بعض الانمة و المعاريج ليلة الاسراء عشرة سبعة في السماوات و الثامن الى سدرة المنتهى و التاسع الى المستوى و العاشر الى العرش الخ

Some A'imma state that there were ten Me'rajs in the night of Isra. There were seven in the seven skies, the eighth, Sidratul Muntaha, the ninth in the Divine Levels and the Tenth to the Arsh.

[AfDal al Qura, Vol 1, Page 404]

9. *Sayyidi Allama Arif-e-Billah Abdul Ghani Nablusi* (Radi ALLAHu Ta'ala Anho) re-affirms this in *Hadiqa-e-Nadiyyah Sharha Tareeqa-e-Muhammadiyah*:

حيث قال قال شهاب مكي في شرح همزيه لبوصيري عن بعض الانمة ان المعاريج عشرة الى قوله والعاشر الى العرش و الرويه

There were ten Me'rajs. The tenth was from the Arsh till the Divine Presence. [Al Hadeeqat al Nadiyyah, Vol 1, Page 272]

10. *Imam Ibne Hajr Makki* (Radi ALLAHu Ta'ala Anho) states in *Shar'he Hamziyya*:

لما اعطى سليمان الريح التي غدوها شهر و رواحها شهر اعطى نبينا صلى الله تعالى عليه و سلم اليراق فحملة من الفرش الى العرش في لحظة واحدة و اقل مسافة في ذلك سبعة آلاف سنة و ما فوق العرش الى المستوى و الرفرف لا يعلمه الا الله تعالى
When Nabi Sulaymaan, was given the wind, it carried him the distance of one months journey in one day. Our Master (Peace and Blessings Be Upon Him) was given the Buraaq which carried him from the earth to the Arsh in a fleeting moment. The shortest portion of this journey (between earth and the seven skies) takes seventeen thousand years. And Allah only knows the distance above the Arsh to the arcane levels with the Rafrat (to the Divine Presence). [AfDal al Qura li Qar'i Umm al Qura]

11. *It is also recorded in the same Shar'ha Hamziyya*:

لما اعطى موسى عليه السلام الكلام و اعطى نبينا صلى الله تعالى عليه و آله و برك سلم مثله ليلة الاسراء و زيادة الدنو و الروية بعين البصر و شتان ما بين جبل الطور الذي نوجى به موسى عليه السلام نوجى به نبينا صلى الله تعالى عليه و آله و برك سلم
Nabi Moosa, was blessed with Dialogue (Kalaam). Similarly, our Master (Peace and Blessings Be Upon Him) was blessed on the night of Isra with Divine Presence. He saw Allah from very close range with his naked eye. You cannot compare the experiences of Mount Toor with the experiences of our Master (Peace and Blessings Be Upon Him) with ALLAH. [AfDal al Qura li Qar'i Umm al Qura]

12. *Imam Allama Ahmad Qastalaani* (Radi ALLAHu Ta'ala Anho) states in *Mawahibul-Ladunniyya* and *Man'hi-Muhammadiyya*, and *Allama Muhammad Zarqaani* (Radi ALLAHu Ta'ala Anho) in its *Shar'ha* state:

(و منها انه راي الله تعالى بعينه) على الراجح(و كلمه الله تعالى في الرفيع الاعلى) على سائر الامكنة و قد روى ابن عساكر عن انس رضى الله تعالى عنه مرفوعا لما اسرى لى قربنى ربي حتى كان بينى و بينه قاب قوسين او ادنى
It was the exclusivity of Sayyiduna Rasoolullah (Peace and Blessings Be Upon Him) that he saw Almighty ALLAH with his physical eyes in wakefulness and this is the preferable Madhab. ALLAH Spoke to His Beloved (Peace and Blessings Be Upon Him) in those high Divine regions which was above all possibilities and imaginations. Imam Ibne Asakar narrates from Sayyiduna Anas ibne Maalik that the Prophet of Allah (Peace and Blessings Be Upon Him) said, "On the night of Isra, my Lord drew me so close to Him that we were two bows apart, in fact, even closer".

- a. *Mawahib al-Ladunniya* (Maktaba Islami - Beirut), Vol 2, Page 634
- b. *Sharha Zarqani ala al-Mawahib* (Dar al Ma'arifah - Beirut), Vol 5, Page 251/252

13. *It is also stated in the same books*:

قد اختلف العلماء في الاسراء واحد او اسراء مرة بروحه و بدنه يقظة و مرة مناما او يقظة بروحه و جسده من المسجد الحرام الى المسجد الاقصى ثم مناما من المسجد الاقصى الى العرش فالحق انه اسراء واحد بروحه و جسده يقظة في القصة كلها و الى هذا مذهب الجمهور من علماء المحدثين و الفقهاء و المتكلمين

There was a difference in opinion amongst the Ulama whether there was one Meh'raaj or two, one with the body and soul in wakefulness, and the other in a dream or wakefulness from Musjid-e-Haraam to Musjid-e-Aqsa. Then, from Aqsa in a dream till the Arsh. The truth is that there was one Isra and an entire journey from Musjid-e-Haraam to the Arsh was physical and in wakefulness. This is the Madhab of the majority of Ulama, Muhaditheen, Fuqaha and Mutakallimeen. [Mawahibul-Ladunniyya, Vol 3, Page 7]

14. The same book further states:

المعاريج عشرة (إلى قوله) العاشر إلى العرش

There were ten Meh'raajs and the tenth was till the Arsh. [Mawahibul-Ladunniyya, Vol 3, Page 17]

15. It is also recorded in the same book:

وقد ورد في الصحيح عن انس رضي الله تعالى عنه قال عرج بي جبرئيل الى سدرة المنتهى و دنا الجبار رب العزة فتدلى فكان قاب قوسين او ادنى تدلية على ما في حديث شريك كان فوق العرش

It is reported in Sahih Al-Bukhari by Sayyiduna Anas ibne Maalik that the beloved Rasool of Allah (Peace and Blessings Be Upon Him) said, "Jibra'eel proceeded with me till the Sidratul-Muntaha. Then, the Divine Power of the Almighty Lord drew me to a distance of two bows close to Him, in fact, even closer". This closeness was above the Arsh as mentioned in the Hadith-e-Shareef. [Mawahibul-Ladunniyya, Vol 3, Page 88/90]

16. The following is a detailed extract from the best book of Seerah ever written i.e. Ash-Shifa ash-Shareef of Imam al-Qadhi Iyaadh (rah)

فصل

رؤيته لربه عز و جل و اختلاف السلف فيها

. و أما رؤيته - صلى الله عليه و سلم لربه جل و عز - فاختلف السلف فيها ، فأنكرته عائشة حدثنا أبو الحسن سراج بن عبد الملك الحافظ بقراءتي عليه ، قال حدثني أبي و أبو عبد الله بن عتاب القتيبي ، قالوا : حدثنا القاضي يونس بن مغيث ، حدثنا أبو الفضل الصلطي ، حدثنا ثابت بن قاسم بن ثابت ، عن أبيه وجده ، قالوا : حدثنا عبد الله بن علي قال : حدثنا محمود بن آدم ، حدثنا وكيع ، عن ابن أبي خالد ، عن عامر بن مسروق - أنه قال لحائشة رضي الله عنها - يا أم المؤمنين ، هل رأى محمد ربه ؟ فقلت : لقد كف شعري مما قلت . ثلاث من حدثك بين فقد كذب : من حدثك أن محمد أ رأى ربه فقد كذب ، ثم قرأت : لا تتركه الأبصار وهو يدرك الأبصار وهو اللطيف الخبير . و ذكر الحديث . و قال جماعة بقول عائشة رضي الله عنها ، و هو المشهور عن ابن مسعود . و مثله عن أبي هريرة أنه [ا] : إنما رأى جبريل . و اختلف عنه . و قال بإنكار هذا و امتناع رؤيته في الدنيا جماعة من المحدثين ، و النجباء و المنكلمين . و عن ابن عباس رضي الله عنهما أنه رأى بعينه . و روى عطاء عنه - أنه رأى بقلبه . و عن أبي العالية ، عنه : رأى بفؤاده مرتين . و ذكر ابن إسحاق أن عمر أرسل إلى ابن عباس رضي الله عنهما يسأله : هل رأى محمد ربه ؟ فقال : نعم و الأظهر عنه أنه رأى ربه بعينه ، روي ذلك عنه من طرق ، و قال : إن الله تعالى اختص موسى بالكلام ، و إبراهيم بالخلة ، و محمداً بالرؤية و حجته قوله تعالى : ما [كذب الفؤاد ما رأى * أفتمارونه على ما يرى * و لقد رآه نزلة أخرى [سورة النجم / 53 ، الآية : 11 ، 13 . قال الماوردي : قيل : إن الله تعالى قسم كلامه و رؤيته بين موسى ، و محمد صلى الله عليه و سلم ، فرآه محمد مرتين ، و كلمه موسى مرتين . و حكى أبو الفتح الرازي ، و أبو الليث السمرقندي الحكاية عن كعب و روى عبد الله بن الحارث ، قال : اجتمع ابن عباس و كعب ، فقال ابن عباس : أما نحن بنو هاشم فنقول : إن محمد أ قد رأى ربه مرتين ، فكيف كعب حتى جاوبته الجبال ، . و قال : إن الله قسم رؤيته و كلامه بين محمد و موسى ، فكلمه موسى ، و رأى محمد بقلبه . و روى شريك عن أبي ذر رضي الله عنه في تفسير الآية ، قال : رأى النبي صلى الله عليه و سلم ربه . و ح كى السمرقندي ، عن محمد بن كعب القرظي ، و ربيع بن أنس - أن النبي صلى الله عليه و سلم سئل : هل رأيت ربك ؟ قال : رأيت بفؤادي ، و لم أره بعيني . و روى مالك بن يخامر ، عن معاذ ، عن النبي صلى الله عليه و سلم ، قال : رأيت ربي ... و ذكر كلمة ، فقال : يا محمد ، قيم بخصم الملائم الأعلى الحديث .

و حكى عبد الرزاق أن الحسن كان يحلف با الله لقد رأى محمد ربه

Translation: Chapter about Sight of Allah and the difference of opinion on it from Salaf-as-Saliheen:

In regards to Prophet Muhammad (Peace be upon him) seeing his Lord, the early Muslims differed on this. Sayyidah Aisha(ra) rejected it and when Masruq (ra) asked her: O Umm ul Momineen (Mother of believers) did Muhammad (Peace be upon him) see his Lord? She replied: "My hair is standing on end at what you have asked" and she reported it three times "Whosoever told you that has lied. Whoever told you that Muhammad (Peace be upon him) saw his Lord has lied. Then she recited: "The eyes do not comprehend Him but He comprehends (all) vision. He is the Subtle, the Aware (6:103), some people agree with what Aisha (ra) said and it is well known that Ibn Masud (ra) and Abu Hurraira (ra) said similar things, stating that it was Jibril (a.s) he saw.

However this is disputed.

Jamaah (great group) of the hadith scholars, fuqaha and theologians reject this statement and the prohibition on the Prophet of seeing Allah in this world. **Ibn Abbas (ra) said: He saw Him with his eyes**, while Ata related from him that he saw him with his heart. Abu'l Aliyya said that he saw him with his heart (and mind) twice. **Ibn Ishaq mentioned that Ibn Umar (ra) sent to Ibn Abbas (ra) to ask him whether Muhammad (Peace be upon him) had seen his Lord? He replied: "Yes" The best known opinion is that he saw his Lord with his eyes.** This is related from him by various paths of transmission. He said that Allah singled out Musa (a.s) for direct speech, Ibrahim (a.s) for close friendship and Muhammad (peace be upon him) for the (direct) vision.

The Proof of it lies in the words of Allah: "The heart (and mind) did not lie about what it saw, What will you dispute with him about what he sees? He saw him another time (53:12-13)

Al-Mawaradi said: It is said that Allah divided his vision and His speech between Musa and Muhammad (Peace be upon them both). Muhammad (Peace be upon him) saw Him twice and He spoke to Musa (a.s) twice.

Abul Fath ar-Razi and Abul Layth as-Samarqandi relate this from Ka'b al-Ahbar (rah) and Abdullah ibn al Harith (rah) said that Ibn Abbas and Ka'b agreed on this point. **Ibn Abbas (ra) said:** As for us, the Banu Hashim, **we say that Muhammad (Peace be upon him) saw his Lord twice.**, Ka'b said: **Allah hu Akbar until the mountains echoed him.** He further said: Allah divided his vision and speech between Muhammad and Musa (Peace be upon them both)

Sharik relates that when Abu Dharr (ra) commented on this ayat, he said: "The Prophet (salallahu alaihi wasalam) saw his Lord. Imam Samarqandi [of the Islaaf] relates from Muhammad bin Ka'b al-Qurdhi and Rabi' Ibn Anas that the Prophet was asked: Have you seen your Lord? He said: I saw Him with my heart, but I did not see him with my eye (Footnote by A: This chain is not authentic and does not reach the Prophet plus it has been established above that Prophet saw Allah with his eyesight, we the Ahlus Sunnah do not fabricate classical literature like Salafis do so our honesty asks us to relate things as they are without altering them). Malik ibn Yukhamir related from Mua'dh bin Jabal that the Prophet said: I saw my Lord and he asked me, Muhammad about what did the higher Assembly disagree [Absolutly sahih hadith on criteria of Bukhari]

Abdur Razzaq ibn Hammam [The sheikh of Imam Bukhari, the best ever Muhadith as said by Imam Ahmed bin Hanbal] related that Hassan al Basri [He requires no introduction] used to take an oath (By Allah) that Muhammad (Peace be upon him) saw his Lord.

[End Quote , Ash Shifa by Qadhi Iyaadh, Chapter on "Sight of Allah"]

Conclusion

A perfect Man is not he who circles the Arsh and whatever it encompasses, namely, the skies, Jannah and Jahannam. But, a perfect Man is he, whose vision surpasses all these dimensions and sees and appreciates the Glory of the Creator, of all these dimensions. [Imam Abdul Wahhab Sha'raani Radi ALLAHo Ta'ala Anho]

Sayyid al Alameen (Peace and Blessings Be Upon Him) was blessed with exclusive gifts and secrets and passed all the heights without any hindrance. Without doubt, this goes to say that the Master (Peace and Blessings Be Upon Him) traveled the secret and timeless regions alone to the Divine Presence and met and saw ALLAH. [Al Kawakib ad-Durriya, Page 44-46]

By the Divine Grace of Almighty Allah, this detailed and informative answer will suffice to remove doubts from the hearts and minds of the Muslims. (In sha ALLAH Azza wa Jal)