

Allah! In the name of the most Affectionate, The Merciful

All Praise is due to Allah Azzawajal, Salutations upon His most Perfect, unique, and cream of creations, the Intercessor of the Sinners, Sayyiduna Rasoolullah Salallahu Ta'ala Alaihai Wa Aalihee Wasallama ~, Upon His Family, Upon His Companions and the Righteous Servants till Doomsday.

Sallaa Alan Nabi ~~~~ Salallahu Ta'ala Alaihai Wa Aalihi Wa Ashaabihhi Wa Azwaajihhi Wa Ahle Baitihhi Wa Ahbaabihhi Wa Aalihi Wa Sallama ~~~

Assalamu Alaikum Wa Rehmat Ullah e Ta'ala Wa Barakaat Uho Wa Maghfirat Uho!

Alhamdulillah Allah Tabaraka Wa Ta'ala Has Blessed us again with the Madani & Nooraani Raat of Mairaj un Nabi Salallahu Ta'ala Alaihai Wa Aalihi Wasallama ~

Mubaarak to all the Muslim Sunni Brothers and Sisters..... Mubaarak to Our Murshids ... who have lighten our hearts with the Ishq of Ghaus e Samdhaani Mehboob e Subhaani Ghaus ul Aazam Radi Allah u Ta'ala Anhu..... Mubaarak to those who live and die with the Ishq of Sarwar e Kaainaat Sarkaar e Madinaa Qaraar e Qalb u Seenaa The Noor of All the Worlds Haamid u Mehmood Sarदार e Ambiyaa Salallahu Ta'ala Alaihai Wa Aalihi Wasallama.....

Spend the Madani Night with LOADS of Respect and Love for Waali e Madinatul Munawwarah .....

&

When the Morning comes ur heart also says the same what my Aaqaa e Naimat said:

Jaan u Dil Housh u Khirad Sab Tou Madinai Pohanchai

Tum Nahi Chaltai ~Raza Saaraa Tou Saamaan Gya !

Qaadirion Ko Mubaarak!

Razawion Ko Mubaarak!

Chishtion Ko Mubaarak!

Naqshbandioun Ko Mubaarak !

Soharwardioun Ko Mubaarak !

Aaj kee Raat Unn sab Diloun ko Mubaarak jo Tarraptai hain Yaad e Madinatul Munawwarah mai.... jo Bhajhtai hain Durood u Salaam Haami e Do Jahaan Salalahu Ta'ala Alaihai Wa Aalihi Wasallama par.... jo parhtai hain Manqabat mairai Ghaus e Aazam kee.... jo amal kartai hain Maslak e A'ala Hazrat Radi Allah u Ta'ala Anhu par.....

May Allah Tabaraka Wa Ta'ala forgives all of our sins.... and on the Day of Judgement without any questions we enter Jannah with our Murshids.... Allahumma Aameen Ya Rabbal Aalameen!

TabarakAllahu Shaan teri, Tujhi ko Zeba hay Be-Nyazi

Kaheen tou woh josh-e-lun tarani, Kaheen Taqazay Wisaal kay thay

O Allah, all praise be to You; You are undoubtedly carefree;

Once Moses insisted to see you; here You became anxious to see.

Wohi Hai Awwal, Wohi Hai Aakhir, Wohi Hai Zaahir Wohi Hai Baatin

Usi kai Jalwai Usi Sai Milnai Usi Sai Uss Kee Taraf Gai Thai

He is the First and the Last; He lives in the Absence and the Presence;

His own hidden light went to see His own visible existence.

Some people have misunderstood the reality of the Me'raaj of Sayyiduna Rasoolullah (Peace 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 Be Upon Him). How true is the comment of Sayyidul-Maka'shifeen Sheikh-e-Akbar Muhiyyudeen ibne Arabi (Radi ALLAH Anh) 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 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 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 in great details on this subject. 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 is proof from QUR'AN, Ahadith-e-Nabawi (Sallallahu Alaihi Wasallam), Sayings of Sahab-e-Kiram 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'raaj.

The Holy Quran says:

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

Holy is He who carried His bondman by night from the sacred Mosque to the Aqsa Mosque (Aqsa) around which We have put blessings that We might show him Our grand signs. No doubt, He is the Hearing, the Seeing. (Al Isra:1)

Imamul Mufasireen Ash-Shiekh Tibri reported in his commentary "Jami'ul Bayan", "Meraaj was done with both body and soul. If a person says that it was only soul who did the Meraaj or it was only a dream then this will be an insignificant charge.

1. If it so then what would be the evidence of prophet hood in it?
2. How one can name it as a miracle of Prophet (Peace Be Upon Him)?
3. Why the Mushrikeen-e-Makkah refuse to accept it because everything is possible in dream?
4. They actually argue on the possibility of doing 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." (Jamiul Bayan, Darul Fikr - Berut, Page 17-18)

Sayings of Prophet (Peace Be Upon Him):

1. Imam Ahmad ibne Hambal (Radi ALLAH Anh) in his Musnad narrates from Sayyiduna Abdullah ibne Abbaas (Radi ALLAH Anh)

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

Sayyiduna Rasoolullah(Peace Be Upon Him) said, "I saw my Sublime Creator".

Imam Jalaludeen Suyuti (Radi ALLAH Anh) in his Khasa'ise Kubra and Allama Abdur Raouf Munadi(Radi ALLAH Anh) in his Tafseer Shar'ha Jameh Sagheer state that this Hadith Shareef is authentic.

2. Imam Muhaddith Ibne Asakar(Radi ALLAH Anh) narrates from Sayyiduna Jaabir bin Abdullah(Radi ALLAH Anh) that Sayyiduna Rasoolullah(Peace Be Upon Him) states:

لأن الله أعطى موسى الكلام و أعطاني الروية لوجهه و فضلني بالمقام المحمود والحوض المورود

"Verily, Almighty ALLAH blessed Sayyiduna Moosa, with the privilege of Dialogue and cherished me with his Divine Vision and exalted me with the Crown of Intercession and the Fountain of Kauthar".

3. Imam Asakar (Radi ALLAH Anh) also narrates from Sayyiduna Abdullah ibne Mas'ood (Radi ALLAH Anh) , who said:

قال رسول الله صلى الله تعالى عليه وسلم قال لي ربي نحتت إبراهيم خلتي و كلمت موسى تكليما و أعطيتك يا محمد كفاحا

Sayyiduna Rasoolullah (Peace 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)'".

In Majma'ol 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.

4. Ibne Marduwiyya (Radi ALLAH Anh) narrates from Sayyadah Asma bint Abu Bakr (Radi ALLAH Anha) that:

سمعت رسول الله صلى الله تعالى عليه و سلم 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 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)."

Comments of the Noble Sahaba:

1. Tirmidi Shareef narrates from Sayyiduna Abdullah ibne Abbaas (Radi ALLAH Anh):

اما نحن بنو هاشم فنقول ان محمد رأى ربه مرتين

We, the Bani Haashim (Ahle-Bayt), say that undoubtedly, Sayyiduna Muhammad (Peace Be Upon Him) saw ALLAH twice.

2. Ibne Ishaq(Radi ALLAH Anh) narrates from Sayyiduna Abdullah ibne Abi-Salma(Radi ALLAH Anh) 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 ALLAH Anh) inquired of Sayyiduna Abdullah ibne Abbaas (Radi ALLAH Anh) to find out whether Sayyiduna Rasoolullah (Peace Be Upon Him) saw ALLAH. He replied, "Yes."

3. The words of Tabraani state:

واللفظ للطبرانى 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 ALLAH Anh) said that Sayyiduna Rasoolullah (Peace Be Upon Him) saw ALLAH. Akrama (Radi ALLAH Anh), who was his student, asked him: "Did Sayyiduna Rasoolullah (Peace Be Upon Him) see Allah?" He replied, " Yes, ALLAH blessed Sayyiduna Moosa, with Dialogue, Sayyiduna Ibraheem, with Friendship and Sayyiduna Muhammad (Peace Be Upon Him) with His Divine Presence". (Words of Tabraani) "And verily, Sayyiduna Muhammad saw ALLAH twice".

Imam Tirmidi (Radi ALLAH Anh) states that this Hadith Shareef is Hasan. Imam Nisaa'ee (Radi ALLAH Anh), Imam Ibne Hazeema (Radi ALLAH Anh) and Haakim (Radi ALLAH Anh) all record the following:

\* واللفظ للبيهقى 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 Shareef. Imam Qastalaani and Imam Zarqaani both acknowledge the authenticity of this Hadith Shareef.

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

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

Sayyiduna Abdullah ibne Abbaas (Radi ALLAH Anh) says that "Verily, Sayyiduna Muhammad (Peace Be Upon Him) saw his Lord twice, once with his physical eye and once with the eye of his heart".

Imam Suyuti (Radi ALLAH Anh), Imam Qastalaani (Radi ALLAH Anh), Allama Shaami (Radi ALLAH Anh) and Allama Zarqaani (Radi ALLAH Anh) - all say that there is no doubt in the authenticity of this Hadith Shareef.

5. Imamul A'imma Ibne Hazeema (Radi ALLAH Anh) and Imam Bazaaz (Radi ALLAH Anh) both narrate from Sayyiduna Anas ibne Maalik (Radi ALLAH Anh):

ان محمدا صلى الله تعالى عليه و سلم رأى ربه عز و جل

"Verily, Sayyiduna Muhammad (Peace Be Upon Him) saw his Most Gracious Creator".

Imam Ahmad Qastalaani (Radi ALLAH Anh) and Imam Abdul Baaqi Zarqaani (Radi ALLAH Anh) state that the authenticity of this Hadith Shareef is very strong.

6. Imam Muhammad ibne Ishaq (Radi ALLAH Anh) narrates this Hadith Shareef from Sayyiduna Abu Hurayra (Radi ALLAH Anh):

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

Marwaan asked Sayyiduna Abu-Hurayra (Radi ALLAH Anh) if Sayyiduna Rasoolullah (Peace Be Upon Him) saw ALLAH. He replied, "Yes."

Views of the Tabi'een

1. Imam Abdur Razzaaq (Radi ALLAH Anh), Ustaaz of Imam Bukhari (Radi ALLAH Anh), in his famous Musannaf reports from his Ustaaz Imam Mah'mar (Radi ALLAH Anh):

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

Imam Mah'mar (Radi ALLAH Anh) narrates from Imam Hasan Al-Basri who swore an oath in the Name of ALLAH that Sayyiduna Rasoolullah (Peace Be Upon Him) positively saw his Creator.

2. Similarly, Imam Ibne Hazeema (Radi ALLAH Anh) narrates from Sayyiduna Orwa bin Zubair (Radi ALLAH Anh), who is the cousin of Sayyiduna Rasoolullah (Peace Be Upon Him) and grandson of

Sayyiduna Abu-Bakr (Radi ALLAH Anh). He also accepts that Sayyiduna Rasoolullah (Peace Be Upon Him) saw ALLAH on the night of Meh'raaj.

و انه كان يشند عليه إنكارها

And he used to get very upset if anyone rejected this.

The following Luminaries held similar views:

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

and all the students of A'limul Quraan Jabrul-Ummah Sayyiduna Abdullah ibne Abbaas (Radi ALLAH Anh) confirm the Divine Vision.

Opinion of the Illustrious Scholars of Islam:

1. Imam Khal'laal (Radi ALLAH Anh) in Kitaabus-Sunnah narrates from Imam Ishaq bin Maroozi (Radi ALLAH Anh) that Imam Ahmad ibne Hambal (Radi ALLAH Anh) accepts this Tradition and confirms this by saying that:

قول النبي صلى الله تعالى عليه و سلم رأيت ربي

Sayyiduna Rasoolullah (Peace Be Upon Him) said, "I saw my Creator".

2. Imam Naqqaash (Radi ALLAH Anh) in his Tafseer narrates from Imam Sanadul Anaam (Radi ALLAH Anh) that:

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

He said, "I accept the Hadith of Ibne Abbas (Radi ALLAH Anh) that Sayyiduna Rasoolullah (Peace Be Upon Him) saw his Creator. with his eyes, he did see, he did see, he did see". He repeated this till his breath lasted.

3. Imam Ibne Khateeb Misri (Radi ALLAH Anh) states in Mawaahib Shareef that:

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

Mah'mar bin Raashid Basri (Radi ALLAH Anh) and other scholars acknowledged this, and this is the Madhab of the Ahle-Sunnah, Imam Abul-Hasan Ash'ari (Radi ALLAH Anh) and the majority of his followers.

4. Allama Imam Sha'haab Khafaji (Radi ALLAH Anh) 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 اكثر الصحبه

The most correct and pure Madhab is that Sayyiduna Rasoolullah (Peace 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.

5. Imam Nawawi (Radi ALLAH Anh) in Shar'ha Muslim Shareef and Allama Muhammad bin Abdul Baaqi (Radi ALLAH Anh) 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 Be Upon Him) saw ALLAH with his naked eyes on the night of Me'raaj.

6. Imame-Ajal Sayyidi Muhammad Boseeri (Radi ALLAH Anh) , in his renowned Qasidah Burdah Shareef states:

سريت من حرم ليلا الى حرم كما سرى البدر في داج من الظلم

The Habeeb of Allah (Peace Be Upon Him), in a short space of time, traveled from Musjid-e-Haraam to Musjid-e-Aqsa. This sacred journey was bright like the brilliance of the full moon.

و بت ترقى الى ان نلت منزلة و من قاب قوسين لم تدرك و لم ترم

The Beloved (Peace Be Upon Him) traveled in the night of Me'raaj until he reached the station of Qaaba Qosain. No creation could reach this height nor possessed the courage to do so.

خفضت كل مقام بالاضافة اذ نوديت بالرفع مثل مفرد العلم

The noble status of the Nabi (Peace Be Upon Him) left everything below him when he proceeded towards the Divine Heights of the Unique Lord, on the Night of Ascension.

فخرت كل فخار غير مشترك و جزت كل مقام غير مزدحم

The Beloved (Peace Be Upon Him) enjoyed such excellence that no one can share. He passed such places where no creation set foot.

Sayyidul Alameen (Peace 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 Be Upon Him) traveled the secret and timeless regions alone to the Divine Presence and met and saw ALLAH.

7. Allama Mulla Ali Qaari (Radi ALLAH Anh) in his Shar'ha elaborates on Imam Boseeri's verses:

اى انت دخلت الباب و قطعت الحجاب الى ان لم تترك غاية لساح الى السبق من كمال التقرب المطلق الى جناب الحق و لا تركت موضع رقى و صعود و قيام و قعود لطالبعفة فى عالم الوجود بل تجاوزت ذلك الى مقام قاب قوسين او ادنى فاوحى اليك ربك ما اوحى

Sayyiduna Rasoolullah (Peace 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 Be Upon Him) did not surpass. In fact, the Master (Peace 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.

8. Imam-e-Humaam Abu-Abdullah Sharfudeen Muhammad (Radi ALLAH Anh) states in Ummul-Qurra:

وترقى به قاب قوسين و تلك السيادة القعساء

The Master (Peace 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.

9. Imam Ibne Hajr Makki (Radi Allahu Anhu) comments in the Shar'ha of Ummul-Qurra:

قال بعض الاثمة و المعاريح ليلة الاسراء عشرة سبعة فى السماوات و الثامن الى سدرة المنتهى و التاسع الى المستوى و العاشر الى العرش الخ

Some A'imma state that there were ten Meh'raajes 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.

10. Sayyidi Allama Arif-e-Billah Abdul Ghani Nablusi (Radi Allahu Anhu) re-affirms this in Hadiqa-e-Nadiyyah Sharha Tareeqa-e-Muhammadiyah:

حيث قال قال شهاب مكي فى شرح همزيه لبوصيرى عن بعض الاثمة ان المعاريح عشرة الى قوله و العاشر الى العرش و الرويه

There were ten Meh'raajes. The tenth was from the Arsh till the Divine Presence.

11. Imam Ibne Hajr Makki (Radi ALLAH Anh) states in Shar'he Hamziyya:

لما اعطى سليمان الريح التي غدوها شهر و رواحها شهر اعطى نبينا صلى الله تعالى عليه و سلم البراق فحمله 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 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 Rafraf (to the Divine Presence).

12. 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 بارك سلم مثله ليلة الاسراء و زيادة الدنو و الروية بعين البصر و شتان ما بين جبل الطور الذي نوحى به موسى عليه السلام نوحى به نبينا صلى الله تعالى عليه و آله و بارك سلم

Nabi Moosa, was blessed with Dialogue (Kalaam). Similarly, our Master (Peace 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 Be Upon Him) with ALLAH.

13. It is further recorded in the same book:

رقبه صلى الله عليه و سلم ببذنه يقظة ليلة الاسراء الى السماء ثم الى سدرة المنتهيم ثم الى العرش و الرفرف والرويه

Sayyiduna Rasoolullah (Peace Be Upon Him) physically proceeded to the skies on the night of Isra in wakefulness. From there to Sidratul Muntaha, then Divine Levels, then Arsh and Rafraf till he saw the Divine Vision!

14. Allama Ahmad bin Muhammad Saawi Maliki Khal'wati (Radi ALLAH Anh) in a marginal annotation of Ummul-Qura writes:

الاسراء به صلى الله تعالى عليه و آله و بارك سلم على يقظة بالجسد و الروح من المسجد الحرام الى المسجد الاقصى ثم عرج به الى السماوات العلى ثم الى سدرة المنتهى ثم الى المستوى ثم الى العرش و الرفرف

The Beloved Habeeb(Peace Be Upon Him) undertook the journey of Meh'raaj in wakefulness with his body and soul. He traveled from Masjid-e-Haraam to Masjid-e-Aqsa. Then up to the skies, then Sidratul Muntaha, then Divine Levels then, Arsh, and then Rafraf.

15. Imam Allama Ahmad Qastalaani (Radi ALLAH Anh) states in Mawahibul-Ladunniyya and Man'hi-Muhammadiyya, and Allama Muhammad Zarqaani(Radi ALLAH Anh) in its Shar'ha state:

و منها انه رأى الله تعالى بعينه) على الراجح(و كلمه الله تعالى فى الرفيع الاعلى) على سائر الامكنة و قد روى ابن عساكر عن انس رضى الله ( تعالى عنه مرفوعا لما اسرى لى قربنى ربى حتى كان بينى و بينه قاب قوسين او ادنى

It was the exclusivity of Sayyiduna Rasoolullah (Peace 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 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 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".

16. It is also stated in the same books:

قد اختلف العلماء فى الاسراء واحداواسراء مرّة بروحه و بدنه يقظة و مرّة مناما او يقظة بروحه وجسده من المسجد الحرام إلى المسجد الاقصى ثم مناما من المسجد الاقصى إلى العرش فالحق انه اسراء واحد بروحه و جسده يقظة فى القصة كلها و إلى هذامذهب 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.

17. The same book further states:

المعاريج عشرة (إلى قوله) العاشر إلى العرش

There were ten Meh'raajs and the tenth was till the Arsh.

18. It is also recorded in the same book:

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

It is reported in Sahih Al-Bukhari by Sayyiduna Anas ibne Maalik that the beloved Rasool of Allah (Peace 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.

19. Allama Shi'haab Khafaji (Radi ALLAH Anh), in his Naseemur-Riyaad Sharha Shifa Imam Qaadi Ayaad (Radi ALLAH Anh), states:

ورد فى المعراج انه صلى الله تعالى عليه و سلم لما بلغ سدرة المنتهى جاءه بالرفرف جبرئيل عليه الصلوة والسلام فتناولوه فطار به الى العرش

It is reported in the Hadith of Meh'raaj that when the Master (Peace Be Upon Him) reached Sidratul-Muntaha then, Sayyiduna Jibra'eel presented the Rafter, which carried him to the Arsh.

20. It is noted in the same book:

عليه يدل صحيح الاحاديث الاحاد الدالة على دخوله صلى الله تعالى عليه و سلم الجنة و وصوله الى العرش او طرف العالم كما سيأتي كل ذلك بجسده بقظة

The units of Sahih Ahadith emphasize that the Master (Peace Be Upon Him) visited Jannah and the Arsh or the boundaries of that region beyond which lies the extra-terrestrial domain (La-Makaan). This all happened physically and in wakefulness.

21. Sayyidul-Makashifeen Sheikh-e-Akbar Muhiyyudeen ibne Arabi (Radi ALLAH Anh), in the 216Th chapter of his famous Futuhat-e-Makkiyya, states:

اعلم ان رسول الله صلى الله تعالى عليه و سلم لما كان خلقه القرآن و تخلق بالاسماء و كان الله سبحانه و تعالى ذكر في كتابه العزيز انه تعالى استوى على العرش على طريق التمدح و الثناء على نفسه اذ كان العرش اعظم الجسام فجعل لنبية عليه السلام من هذا الاستواء نسبة على طريق التمدح و الثناء به عليه حيث كان اعلى مقام ينتهي اليه من اسرى به من الرسل عليهم الصلاة والسلام و ذلك يدل على انه اسرى به صلى الله تعالى عليه و سلم بجسده و لو كان الاسراء به روياء لما كان الاسراء و لا الوصول الى هذا المقام تمدحا و لا وقع من الاعراب انكار على ذلك

The Holy Quraan was the beautiful character of Sayyiduna Rasoolullah (Peace Be Upon Him) and the Unique characteristics of the Divine Names of ALLAH was found in him. In the Holy Quraan, ALLAH Announces through the praise of His Attributive Qualities of His appearance on the Sacred Arsh. Similarly, Allah The Supreme, blessed His Beloved (Peace Be Upon Him) with the reflection of His Divine Appearance of the sacred Arsh and Praised him. The Arsh is that high station where the Isra of Rasools end. This proves that the Isra of Sayyiduna Rasoolullah (Peace Be Upon Him) was physical because if it was a dream then Almighty ALLAH would have not praised his appearance on the Sacred Arsh. Only the unpleasant reject this reality.

22. Imam Allama Arif-e-Billah Abdul Wahhab Sha'raani (Radi ALLAH Anh), in his Al-Yuwaqeat wal Jawahir, quotes from Sheikh-e-Akbar (Radi ALLAH Anh) that:

انما قال صلى الله عليه و سلم على سبيل التمدح حتى ظهرت لمستوى اشاره لما قلنا من ان منتهى السير بالقدم المحسوس العرش

Verily, he (Sheikh-e-Akbar) said that the statement of praises of the exalted Habeeb (Peace Be Upon Him) "And until that time when I was elevated to the Divine Levels" reflects to the fact that the termination of the physical feet's journey was at the Sacred Arsh.

23. Sheikh-e-Muhaqqiq Imam Abdul Haq Muhaddith Dehlawi (Radi ALLAH Anh) states in his Madaarijun-Nubuwwah:

فرمود صلواته تعالى عليه و على آله و برك وسلم بس كسترانیده شد برائی من رفرف سبز كه غالب بود نور او بر نور آفتاب بس درخشید بان نور بصر من و نهاده شدم من بران رفرف و برداشته شدم تا برسیدم بعرض

Sayyiduna Rasoolullah (Peace Be Upon Him) said, "Then a green Rafrat (Divine Carrier) was laid for me. Its light was even greater than that of the sun. Its brilliance brightened my vision. I was seated on it and taken into the Heavens until I reached the Arsh of ALLAH.

24. He further states:

آورده اند که چون رسید ان حضرت صلی الله تعالی علیه و علی آله و بارک و سلم بعرش دست زدعرش بدامان اجلال وی

It is narrated that when Sayyiduna Rasoolullah (Peace Be Upon Him) reached the Arsh, it respectfully touched his Sacred Garb.

25. He states in Ash'atul-Lam'aat Sharha Mishkaat that:

جز حضرت بیغمبر ما صلی الله تعالی علیه و علی آله و بارک و سلم بالا تر از ان هیچ کس نه رفته و ان حضرت بجائی رفت که آنجا جانیست

No one else besides the Beloved Habeeb (Peace Be Upon Him) reached this Height in the Heavens. This was a timeless and space less transcendental region.

برداشت از طبیعت امکان قدم که آن اسری بعیده است من المسجد الحرام

Me'raaj surpassed the limits of human nature As Allah's special servant was taken from Musjid-e-Haraam.

تا عرصه و جوب که اقصای عالم است

کانجانه جاست نی جهت و نی نشان نه نام

He reached the Divine Arcane Zone that cannot be explained.

This zone has no place, description, name or direction.

26. Also Sheikh-e-Muhaqqiq (Radi ALLAH Anh) states in the same book, in the third section, under "Divine Vision of Allah", while discussing the Hadith Shareef *قد رای ربه مرتین* that:

بتحقیق دید انحضرت صلی الله تعالی علیه و آله و بارک و سلم بروردکار خود را جل و علا دو بار یکی نزدیک سدره المنتهی بود ، دوم چون بالای عرش بر آمد

Indeed, Sayyiduna Rasoolullah (Peace Be Upon Him) saw his Sublime Creator twice. First at Sidratul-Muntaha and then at the Arsh.

27. It is recorded in the fourth volume, letter number 283, in the Maktobaat of Hadrat Mujaddid Alfe Thaani Sheikh Ahmad Sirhindi (Radi ALLAH Anh) that:

آن سرور علیه الصلوة والسلام در آن شب از دائرهء مكان و زمان نبرون جست و از تنگی امکان بر آمده ازل و ابد را آن واحد یافت و بدایت و نهایت را در يك نقطه متحده دید

On the night of Meh'raaj, Sayyiduna Rasoolullah (Peace Be Upon Him) did not leave the boundaries of time and space and surpassed the restrictions of human nature. He saw the Secrets from Eternity till Eternity combined in a dot of Unity.

28. He further states in the letter number 272 that:

محمدصلی الله تعالی علیه و آله و باریک و سلم که محبوب رب العالمین است و بهترین موجودات اولین و آخرین بدولت معراج بدنی مشرف شد و از عرش و کرسی در کزشت و از مکان و زمان بالا رفت

Sayyiduna Muhammad (Peace Be Upon Him) is the most Beloved of Allah and the most unique in creation. He was the only creation to be blessed with physical Me'raaj. He traveled further than the Arsh, Kursi and limitations of time and space.

Conclusion:

A perfect Man is not he who circumfuses 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)

By the Divine Grace of Almighty Allah, this brief but informative answer will suffice to remove doubts from the hearts and minds of the Muslims. (Insha ALLAH Tabaraka Wa Ta'ala)

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By Syyyedi Ala'Hazrat Imam Ahmad Rida Khan

Isra-o-Me'raaj

by Dr. Ridwan Bin Fadlur Rehman Bin Ziauddin Ahmed Ash-Shiekh Al-Madani

Assalaat u Wassalaam u Alaikaa Ya Rasool Allah !

Assalaat u Wassalaam u Alaikaa Ya Habeeb Allah!

Assalaat u Wassalaam u Alaikaa Ya Noor Allah !

Assalaat u Wassalaam u Alaikaa Ya Syedi Ya Rehmatil Lil Aalameen!

One Last thing as always :

.... Forgive everyone before this Great Month comes to it's end. Forgive everyone only for the Sake of ; Allah Tabaraka Wa Ta'ala Loves those People who forgive, Allah Tabaraka Wa Ta'ala Loves those People who ignore other's mistakes.... Think !!!!

Who are we to think of someone's mistakes when we ourselves are full of mistakes.....