

**DESIRE FOR THE
VISION OF ALLAH**
(TALAB-E-DEEDAR-E-KHUDA)

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IDARAH TANZEEM ANWAR UL HUDA
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Desire for the Vision of Allah
(Talab-e-Deedar-e-Khuda)

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Idarah Tanzeem Anwarul Huda Masjid Akelvi
16-8-24 Chanchalguda Hyderabad 500024

Teachings of Hazrat Mahdi Mauwood^{AS}

***Desire for the vision of Allah
Islam and Mahdaviat***

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Idarah Tanzeem Anwarul Huda Masjid Akelvi
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Dedicated To

Chief of the Prophets, Hazrat Muhammad Messenger
of Allah, Seal of the Prophets^{SAS}

And

Hazrat Imamuna Syed Muhammad Khalifatullah
Mahdi Mauwood^{AS}

Following their principles, makes it easy to reach the
difficult station of divine vision.

Humble servant of the Seals^{AS}
Syed Mahmood Akelvi^{RH}

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Abbreviations

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| SAS | <i>Salle Allahu Alaihi-wa-Aalihi-Sallam</i> |
| RH | <i>Rahmatullahi Alaih</i> |
| RZ | <i>RaziAllahu Anhu/Anha/Anhum</i> |
| AS | <i>Alaihis Salaam</i> |
| SWT | <i>Subhana Wa Ta'ala</i> |

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*All praise and thanks are due to Allah and blessing
be upon His Messenger^{SAS} and upon Mahdi^{AS}.*

Brief Introduction

Honorable Father^{RH}

In today's era of religious disdain, the only sure way to safeguard Mahdaviat which is the real Islam is to present the reformative, literary, intellectual and religious condition of the Mahdavi Buzurgan-e-Deen [pious practitioners of religion] through the medium of literature by publishing it in different languages. Our community has produced numerous scholars and preceptors of sainthood [murshidan-e-tariqat] whose religious writings hold a prominent position in the world. The community is very well aware of the literary contributions of this faqir's father, Hazrat Moulana Rehnuma-e-Millat, Muffasir-e-Quran, Allama Alhaj Abul Hadi Syed Mahmood Sahab Khundmiri Akelvi. While there are numerous articles and books of the revered Moulana, the most popular and sought after work is "*Faraiz-e-Vilayat*" which is published under the name "*Talimat-e-Mahdi Mauwood^{AS} [Teachings of Mahdi^{AS}]*" by Markaz Anjuman-e-Mahdavia, Chanchalguda. There are 35 published works of Hazrat Moulana^{RH} that are available on different religious topics including the books on the prophecies of Quran.

Besides this, upon the instructions of his teacher, Hazrat Allama Mohammed Sadatullah Khan Sahab^{RH}, he translated

the book *Insafnama* into Arabic language which was originally published in Persian by Allama Shamsi Academy. He gave a fullproof response to an article that was published in the Saudi Arabian newspaper called "Arab News" dated 3rd March 1995 when it was sent to him from the holy city of Makkah. Apart from this, he also responded to Pakistan's Zia Balgrami to correct his falsehoods regarding Hazrat Mahdi Mauwood^{AS} which has been published under the name - "*Izhar-e-Haq*". Personally, this Faqir had the fortunacy of reading 35 books of the esteemed Moulana^{RH} thus far. After this, the members of the organization - Anwar-ul-Huda, got the book - "*Radd Fatawa*" of Hazrat Moulana which was a complete response in the light of Quran and Ahadith to the deceptive fatwas issued against the Mahdavia community, organized and published with the title - "*Anwar-ul-Huda*". He has also arranged the biography of Ameer-ul-Mussadiqeen, Khalifa-e-Awwal, Hazrat Bandagi Miran Syed Mahmood Sani-e-Mahdi^{RZ} in a book form. And also the commentary of Quran, *Tafsir al-Mahmood Fi Tanzeel al-Mabood* which is available in 4 volumes. The great Indo-Pak historian, an admirer of the great Sufis, Maulvi Syed Iqbal Ahmad Sahab who is the author of the book - "*Tarikh Shiraz-e-Hind*" and "*Sufiya-e-Jaunpur*" has made a special mention of the esteemed Moulana^{RH} in his aforementioned books. The *Taqreez* [commendation] of *Muqaddamma Siraj-ul-Absar* that he wrote also provides testimony to his vast knowledge.

Hazrat Moulana Rehnuma-e-Millat, Muffasir-e-Quran Abul Hadi Syed Mahmood Khundmiri Akelvi was a minor at the time of the death of his father. His religious initiation (*deeni ilaqa*) was with Hazrat Muhammad Miyan Sahab

Akelvi and remained in his company for 40 years. He was born on Thursday the 8th of Dhul Hijja 1353AH / 14th March 1937 and passed away from this world on 14th Ramzan 1430AH / 5th September 2009. His resting place is in the feet of Hazrat Syed Ali Sutoon-e-Deen^{RH} in Medakpalli (Nizamabad).

In the end, I pray that Allah fill the grave of Rehnuma-e-Millat Abul Hadi Moulana Hazrat Syed Mahmood Khundmiri Akelvi with His light. Ameen!

Faqir Syed Aziz Razi Miyan Khundmiri Akelvi

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Preface

**All Praise is due for Allah The Lord of the Worlds.
Salutations be upon the chief of the Messengers
Hazrat Syed Muhammad^{SAS}, and upon his progeny
and companions. Peace and Salutations also be upon
Hazrat Mahdi Mauwood^{AS}**

The book "***Desire for the Vision of Allah (Talab-e-Deedar-e-Khuda)*** of Hazrat Moulana wa Murshidna Abul Hadi Syed Mahmood Sahab Khundmiri Akelvi Qibla is among the books that have been written on the subject of Faraiz-e-Vilayat (Obligations of Sainthood). These books have already been printed in urdu language under the patronage of Markaz Anjuman-e-Mahdavia, Chanchalguda. It has been a long time since these books have been published. There has been a continuous demand from the people to also get these books translated into English. On one occasion, this insignificant had discussed the need to translate these books in English language with Hazrat Syed Abdul Aziz Razi Miyan Qibla, the son of Murshid Qibla. Hazrat Razi Miyan Qibla immediately supported the idea and also instructed that the involvement of Dr Abu Latif Syed Muhammad Saif Sahab (writer and poet) currently residing in Chicago, USA and this insignificant was necessary to complete this task. Lately, there has been an increase in issues with the translations where the translated book is quite different than the original text. I discussed this with Dr Abu Latif Syed Muhammad Saif and we approached Janab Syed Mahmood Mukarram residing in New York, USA who is proficient in English language and well versed in the art of translating our religious books. He wholeheartedly agreed

to undertake this responsibility and completed the translation with full dedication. The proof reading of this translation was done by Dr Abu Latif Syed Muhammad Saif Sahab.

The book, ***Desire for the Vision of Allah*** is divided into six series. In each of the series the obligation of the desire for the vision of Allah has been proved through Quranic verses, Prophetic traditions and the narrations of Imamuna^{AS}.

There comes a time in the life of every human being when he starts questioning the reason and reality of his existence. These questions lead him on such a path that makes him embark on the search for his Creator. This journey is not just limited to knowledge but it is also a journey of his spirit and heart. This search is also termed as the ***Desire for the Vision of Allah***. The biggest hurdle in this path is the person's own self and his worldly desires. Unless a person overcomes these hurdles, he will not be able to achieve the vision of Allah.

The esteemed author has tried to convey this very message in his book - ***Desire for the Vision of Allah***. For a person to progress spiritually, it is necessary to keep his own self under control. According to Hazrat Qibla, supplication, remembrance, worship and contemplation are the essential elements in this journey. All of these enable a person to gain nearness to Allah and help in the purification of his soul. When a person clears his heart from the attachments of the world then it becomes enlightened with the light of Allah. Hazrat Qibla has tried to explain that while the journey of desire for the vision of Allah is never easy, but this journey itself is the purpose of our existence. When a person starts walking on this path then he realizes that the only purpose of coming into this world is to love Allah and gain His *marifat* (gnosis). And when this love becomes intense then his heart develops the desire and

yearning to see Allah. Hazrat Mahdi^{AS} upon the command of Allah declared the desire to see Allah obligatory upon every man and woman of the ummah of Muhammad^{SAS}. Hazrat Mahdi^{AS} declared that a believer is one who sees Allah with his physical eyes, or the eyes of his heart or in a dream. If none of the three states is possible for a person then he should at least become a true seeker of the vision of Allah. Hazrat Mahdi^{AS} gave glad tidings to a true seeker of Allah as also being a believer.

The purpose of the creation of a human being is to seek the nearness of Allah and this nearness is more beloved than every other thing in the world. May Allah develop the true desire and yearning for His vision in the hearts of all Mahdavis and bless us with His vision by making the path of His nearness and vision easy upon us. Ameen!

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translator's Note

All praise is due for the creator who brought the creation into existence from His light and gave them guidance as per their ability to recognize Him. Peace and Salutations be upon Hazrat Muhammad Mustafa, the Seal of the Prophets^{SAS}, his progeny and his Companions^{RZ} and upon Hazrat Syed Muhammad Mahdi al-Mauwood, the Seal of the Saints^{AS}, his progeny and Companions^{RZ}. After peace and salutations, know that Allah^{SWT} has declared, the reason for the creation as - وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ - [And I did not create the jinn and mankind except to worship Me]. The reward for such dedicated worship is further explained in a *Hadith-e-Qudsi*:

Allah (mighty and sublime be He) said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me through supererogatory worship so that I shall love him. When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant it to him. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him¹.

¹ Hadith-e-Qudsi, Narrated on the authority of Abu Huraira^{RZ} as reported by Al-Bukhari

The highest of the rewards promised by Allah^{SWT} is filled with enigma for the undiscerning but those who are imbued with His unending love and desire His vision, the fruits of their labor with the grace of Allah cannot be anymore clearer. When Allah becomes the sight of a servant then the ultimate truth is realized and Allah has promised to give such a servant what he desires. **Desire for the Vision of Allah** – the subject of this book written by Hazrat Moulana Abul Hadi Syed Mahmood Akelvi Sahab^{RH} as part of the series on the teachings of Hazrat Imamuna Mahdi Mauwood^{AS}, is such a lofty subject that required an in-depth analysis of the various arguments, differences and sayings of the *Ahl-e-Sunnat-wal-Jama'at* as well as educating the uninitiated about the teachings of Hazrat Imamuna Mahdi Mauwood^{AS}, particularly as it relates to this topic - *The desire for vision of Allah is obligatory upon every man and woman* – was done so eloquently that it covers all aspects pertaining to the vision of Allah^{SWT}. Whether one believes in the possibility of it happening in this world or next or not at all, reading this gem of a work will certainly clear any misgivings that one may hold due to personal affinity to their position on this issue. For the affirmers of Hazrat Imamuna Mahdi Mauwood^{AS}, this serves to reconfirm that the teachings of the Imam of last era, Hazrat Miran Syed Muhammad Mahdi^{AS}, - is rooted in Qur'an and conform to the practice of Hazrat Muhammad Mustafa, the Messenger of Allah^ﷺ. It also underlines what it takes to be a seeker of Allah – one who is always hopeful for His vision. For the naysayers the arguments are laid out logically and methodically, presenting the beliefs of *Ahl-e-Sunnat-wal-Jama'at* countering each of their reason for opposing the very

reason for which this entire universe was brought into existence by Allah The Most High.

This work is divided into six series and covers various topics including,

- The rebuttal of the beliefs of Mu'tazilah who deny the possibility of the vision of Allah in both this world and the Hereafter
- Hazrat Musa^{AS} desiring the vision of Allah and the explanation of لَنْ تَرَانِي [Thou will not see me] through various commentaries
- Did the Messenger of Allah, Hazrat Muhammad-e-Arabi^{SAS} see Allah in the night of mir'aj? And the disagreement within the Ummah related to this.
- Saying of Hazrat Ibn-e-Abbas^{RZ} confirming the divine vision of the Messenger of Allah^ﷺ in the night of mir'aj.
- The Prophet^{SAS} seeing Allah through the eyes of his heart, his physical eyes and in a dream
- Correct reading of the Prophetic tradition – *Allah is light, I saw Him.*
- Proof of vision of Allah from Qur'anic verses
- Proof of vision of Allah from Prophetic traditions
- The matter of Hazrat Aisha Siddiqah^{RZ} negating the divine vision of Prophet Muhammad^ﷺ
- Qur'anic verse - *No vision can encompass Him* and it's explanation
- The Qur'anic word لِقَاء means vision
- Hazrat Imam Mahdi^{AS} invited people towards the divine vision, obligation of its desire, the ranks and conditions.

- The sayings of Hazrat Imam Mahdi Mauwood^{AS} pertaining to the divine vision and its explanation.

The above is only a subset of topics that cover the issues pertaining to the possibility of divine vision. The esteemed author has ensured that no issue that pertains to the vision of Allah is left out. The scholastic genius and breadth of knowledge of the author is evident from the fact that he was able to take such a hotly debated subject in Islam and present it in a logical manner, which is easily understood by everyone. He put in great effort to bring the writings of well-established scholars, mostly from the classical era in support of his proofs and arguments, and then provided a summary in simple words. This makes this book as one of the must-read books especially for the Mahdavis, who can make this their handbook for reference to questions pertaining to the vision of Allah. It will also benefit any other just man who desires to see his Creator. For the ones that are blind of heart and lack perceptible sight, no amount of proofs are sufficient, yet it wouldn't be a hyperbole to state that this book does not leave them with much room for denying the possibility of divine vision.

When Hazrat Imam Mahdi Mauwood^{AS} invited people to the divine vision, the scholars debated with him its possibility in this world. The following exchange between Hazrat Imam Mahdi Mauwood^{AS} and some of the Ulama' is reported in the biography of the Imam^{AS} as follows -

The ulama asked, "You say that one should see Allah in this world, which is perishable." The Imam^{AS} said, "Allah Most High says, 'But those who are blind in this world will be blind in the

*Hereafter, and most astray from the path.'*² *The ulama said, "The consensus of the ulama of Sunnat-o-Jama'at is that the purport of this Verse is seeing Allah in the Aakhirat (Hereafter)." The Imam^{AS} said, "Allah's promise is absolute (mutlaq). We also say it mutlaq. The Sunnat-o-Jama'at too has not said that seeing Allah is impossible or unlawful in this world. Their sayings should be properly understood as to what they have said."*³

Hazrat Moulana Abul Hadi Syed Mahmood Akelvi Sahab^{RH} has left no stone unturned in collecting these very sayings of the *Ahl-e-Sunnat-wal-Jama'at* that the Imam^{AS} had asked the Ulama to properly read and understand them. This was not an easy task but the author has done full justice in presenting the teachings of Imam^{AS} as required for this subject matter. May Allah accept his tireless service in the propagation of the *Deen-e-Haq*, Ameen!

This insignificant is grateful to Janab Syed Abul Faiz Abid Sahab upon whose request this work was translated and I am particularly thankful to him for his patience and allowing me the time and space to pace the completion of this translation without any set deadlines. The undertaking of this work was a pure coincidence and the will of Allah Most High. This insignificant had been planning to write a small treatise to document the statements and proofs pertaining to the divine vision from the writings of the scholars of *Ahl-e-Sunnat-wal-Jama'at* while presenting the Mahdavia perspective upon the same. Coincidentally, Janab Syed Abul Faiz Abid Sahab contacted me with the request to translate this work. The subject matter covered

² Quran, S. 8: 2.

³ Maulud English edition Page 78-79

by the esteemed author is so thorough that it leaves no need at least at a basic level to present separate arguments or counter arguments on the topic of the possibility of vision of Allah in this world.

My infinite thanks to Allah Rabbul Izzat who made this translation a reality and brought it to fruition. I am truly indebted to Dr Abu Latif Syed Muhammad Saif (Khalid) Sahab for undertaking the difficult task of reviewing this work thoroughly and providing his valuable feedback, which was incorporated in the final version. Last but not the least, the efforts and dedication of Janab Syed Mahmood Tashrifullahi Sahab in getting this translation published and released is highly commendable. His insistence on delivering a high-quality translation and attention to detail has reduced the number of errors and greatly improved the final publication of this work. Special thanks to Hazrat Syed Abdul Aziz Razi Miyan Qibla for taking a keen interest on publishing this English edition for the benefit of the younger generation.

While utmost care has been taken to keep the translation as close as possible to the original Urdu version, however, it is far from being perfect. Any translation errors still found is solely due to my oversight and the publisher or reviewers are not responsible. I kindly request my brethren to bring any shortcomings promptly to my attention for rectification and not make it an object of reproach.

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Series 1

Desire for the Vision of Allah in the light of Holy Qur'an

Desire for the vision of Allah is obligatory

- "Insaf nama"

Introduction

A human being due to his distinct nature of characteristics is superior amongst the creation but among the various classes of humans, the Prophets^{AS} and the Viceregents^{AS} of Allah, when compared to the common person, have been blessed with greatly refined senses. Their hearts and clear sight is three times more purified and unblemished from the darkness. And it was decorated with the knowledge and guidance of God. Allah has granted them the vision of His light. From this very light of Truth, they receive instructions and servanthood.

These are such subtle experiences and observations, which Allah grants, after His Prophets^{AS} and Viceregents^{AS} to those companions and the righteous who were nurtured under the shade of their beneficence. Hazrat Imamuna Miran Syed Muhammad Mahdi Mauwood Khalifatullah^{AS} has confirmed the status of the Companions of Prophet ﷺ in the following words -

The companions of Prophethood were leaders of the religion and the entourage of Prophet Muhammad ﷺ and none will be equal to them despite being perfect.

The Companions of Holy Prophet ﷺ possessing the knowledge of *Haq Ta'ala* [Allah Most High] is an accepted fact whose denial is impossible. Allah^{SWT} says in Qur'an

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

It is quite evident that amongst the blind is one who is blind by birth and the second is the one who has physical eyesight, he too opens his eyes coming out from the womb of his mother into her arms. Both attain to youth at the same time. One is such that he is completely unaware of the pleasures of eyesight and the other through the vision of his sight and power of seeing, is aware of the pleasures of viewing. Undoubtedly, both of them cannot be equal because - the one who is bereft of eyesight is entangled by its darkness while the other child is familiar with the pleasures of light and darkness. A blind deprived of the visual sense remains unfamiliar with the pleasures of observation. If the one who has been granted the vision - if he presents his observation of things seen in light and darkness to the blind who remains established at a position of hearing and obedience, or due to his lack of vision and condition of darkness, will deny those things.

A large group of people in this world are those who while having been granted the sense of hearing, are also blessed with the power of speech. They have the potential of hearing and speaking. However, like a person who lacks the power of vision is undoubtedly outside the boundary of practical verification, similar is their condition. One group is of those who are blessed with the vision of God and the other is of those who due to their blindness are deprived of the vision of the Lord. It is clear that those happy spirits who were engrossed in the love of God from sempiternity, adopted the same love and closeness even

⁴ Surah 35 Fatir verse 19

after coming into the World. These are those pure and purified people whom Prophet Muhammad^{SAS} owing to their personal abilities bestowed upon them the witnessing of their Lord's manifestations. This is the same elevated teaching that came to be known from the Hadith of *al-Ihsan*. Particularly, there came a very difficult time upon the Muslims in the ninth century Hijri when the materialistic Sufis through their innovations and evils, had badly damaged the belief in Unity. If on one end, the Ulama were busy in accumulating wealth, then on other end, the spiritual orders [*khanqahs*] started propagating corrupt beliefs amongst the people. Abul Kalam Azad had drawn the picture of this fully chaotic period in the following words -

There were very few truthful scholars and the worldly scholars were spread far and wide. Worldly aspirations, deception and oppression was predominant and moreover the innovations and evils of the ignorant Sufis had corrupted an entire generation [Tazkirah page # 27 published by Al Balagh Press Calcutta]

In such a chaotic period, Allah, for the guidance of His servants per the promised prophecy of the Messenger of Allah^{SAS}, in the family of the Seal of the Prophets^{SAS} through the loins of Hazrat Syed Abdullah who received the title of Khan from the Sharqia Kingdom - sent Hazrat Syed Muhammad Mahdi^{AS} who was born in the year 847 AH.

Imam Mahdi^{AS} upon the order of Allah in the light of Holy Qur'an, propagated the teaching of the love of Allah amongst the masses, presented the practical following of the Prophet^{SAS} to the world, and through the *Bayan-e-Qur'an* saved the groups confined by innovations and

illusions, from the innovations. He made the desire for the vision of Allah obligatory and made the desire and yearning to see Allah lively and everlasting in the light of Holy Qur'an. He made the reformation of the human heart and purification of the soul necessary for desiring the vision of Allah, as well as doing righteous deeds.

In the period of the birth of Imam Mahdi^{AS}, there were very few mystics of Allah left. On the contrary, there were numerous false claimants of the mystical path. These were groups that were confined to prohibitions and deprived of the secrets. They were slaves of their false desires. Supererogatory prayers aside, they did not even consider themselves to be bound by the obligations established by the Sharia of Mustafa^{SAS}. Amongst them were those groups who were captivated by the open and hidden polytheism. In short, they were overcome by their lust for fame; and deception of the simple-minded Muslims in the name of the love of Allah had become their modus operandi.

Hazrat Syed Muhammad Mahdi Mauwood^{AS}, the vice-regent of Allah presented the Qur'an to the lovers of Allah and devotees of Unity, and established a practical rank through the fervor of love of Allah. He commanded the Muslims to adopt the remembrance of Allah as nourishment for the soul. He gave this eternal message to all the Muslims:-

There is no limit to the Essence of Allah and the desire of the slave for His vision is also limitless.

Provided the heart of the slave is in keen desire and spacious for the Shariat-e-Mustafa^{SAS}.

He distinctly explained the importance of Shariat-e-Mustafa^{SAS} to mankind as –

*Shari'at bad az fana-e-Bashari'at
Annihilation of Bashariat [existence] is beginning
of Shari'at [adherence to legal rulings].*

It is evident that a Muslim cannot become a perfect human being until he annihilates himself by following the commands disclosed by Allah and the actions of Mustafa^{SAS}. Whatever the action, if it is in adherence to the commands of Allah and the Holy Messenger^{SAS}, only then can a Muslim attain nearness to Allah. For seeking the captivating manifestations of the Essence of Allah and its beauty – declared the thing that is mandatory, is to hasten towards doing *amal-e-saleh* [righteous deeds]. This was nothing but the practical teachings, which had become impossible to achieve easily and were different from the ways of the fake Sufis. Hence, the result was fierce opposition from those who obsessed and loved the world but the spirits created from the mold of eternal bliss, gathered around and surrounded him, coming from distant and far off cities and towns. Once again in every assembled sermon whether it be the occupants of palaces or shanties, amongst all of them, the raging discussion was “whether it was possible to see God in this temporal world or not”? This question was not a new one. After the Messenger of Allah^{SAS} returned from *Mi'raj*, there were disagreements amongst his Holy Companions^{RZ} regarding this issue.

Allamah Qazi Ayaz^{RH} has written in his famous book – *Al Shifa ba Tarif Huqooq Al Mustafa* – the details about this

disagreement. Moreover, this issue was present with intensity amongst the pious predecessors and also existed amongst the successors as well. After reading the history of the *Muhaddithin* and the history of *Sahaba*, we find two groups upon the question of the vision of Allah being possible in this world or not.

When the chosen Messenger^{SAS} returned from *mi'raj* back to the earth, there occurred a disagreement amongst the erstwhile companions on whether the Prophet^{SAS} had seen Allah the Most Sublime on the night of *mi'raj* or not? Upon this, the mother of believers, Hazrat Ayesha Siddiqah^{RZ} has narrated the impossibility of seeing Allah in this world. From the traditions of Hazrat Abu Huraira^{RZ} and other companions of the Prophet^{SAS} on this subject, we find that the Prophet^{SAS} did not achieve the vision of Allah. On the same subject, Ibn Masud and a group of *Muhaddithin* [traditionists] and *Mutakalimeen* [theologians] also say the same thing. This issue gave rise to several warring factions; each of them gave their own proofs. In particular, the *Mu'tazilah's*⁵, the *Karamiah*, the *Falsaffiya* [philosophers] meaning wise men denied the possibility of the vision of Allah with physical eyes in this world or next. They

⁵ The word *i'tizal* means to withdraw or secede, and the *Mu'tazilah* are the people who in some of their beliefs were diametrically opposed to the unanimous consent of the early theologians or the People of the Approved Way (*ahl al-sunnah*). The leader of all of them was Wasil b. `Ata who was born in 80/699 at Madinah and died in 131/748. The name *Mu'tazilah* came into existence when Imam Hasan al-Basri^{RH} declared, "*I'tazala `anna*," i. e., "He has withdrawn from us." concerning Wasil bin Ata who was his pupil at that time. He and his followers have since come to be known as the *Mu'tazilah*. They had adopted some of the beliefs of the Qadarites – a sect before their time. [Translator]

concluded that Allah's Essence transcends density and is free of location or time, embodiment or union and bodily existence. For this reason, they declared the vision of Allah to be impossible in both worlds [this world and the next].

Amongst those companions who had personally heard about Prophet^{SAS} achieving the vision of Allah from himself include Ibn Abbas^{RZ}, Abu Zar Ghiffari^{RZ} and Kab^{RZ}. The Taba'ee of the Master of Universe, Hazrat Hasan Basri^{RZ} in this matter used to state on oath that the Prophet^{SAS} has seen Allah, the Most Respectful. Hazrat Ibn-e-Masud^{RZ} and Abu Huraira^{RZ} have mentioned the same thing. In the same manner, Imam Ahmad bin Hanbal and the author of *Maqalat* from Imam Abul Hasan Ashari and his companions have related that - He^{AS} has seen Allah^{SWT}. Apart from this, Allama Ibn-e-Rushd is also in favor of the possibility of divine vision in this world. His reasoning is based on the verse - *اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ* [Allah is the Light of the heavens and the earth]⁶.

The author of *Al-Shifa* has written that - Some of our scholars have remained silent on this issue and said that - there is no clear evidence on the vision of Allah but the vision is valid because the vision of Allah is possible in this world. The request of Musa^{AS} for the vision of Allah is proof of its possibility because how can a Prophet ask something related to Allah^{SWT} that is impossible and the scholars have disagreed upon this matter whether Musa^{AS} has seen Allah Most High or not. Qazi Abu Bakr has said that both - our Prophet^ﷺ and Musa^{AS} have seen Allah Most High. Similarly, the scholars have disagreed upon the

⁶ Surah 24 Al-Noor verse 35

matter whether Prophet^{SAS} have spoken to the Allah Most High without a medium in the night of mi'raj or not? So Ashari and a group of theologians have said - "He^{SAS} spoke without medium" based on the verse - *ثُمَّ دَنَا فَتَدَلَّى* [Then he drew near and descended⁷]. Some have said that the drawing near refers to Jibr'eel^{AS} or Sidratal Muntaha. Hazrat Ibn Abbas^{RZ}, Muhammad bin Ka'ab, Ja'far bin Muhammad and others have said - This drawing near is Prophet Muhammad^{SAS} coming closer to Allah^{SWT}. From this perspective, it becomes necessary to interpret the meaning of "draw near" and the intention of "near" will be that the glory of Allah was disclosed to him and the resplendence of gnosis was opened to him and the hidden secrets became known. It will be necessary to interpret the meaning of - *فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى* - Till he was (distant) two bows' length or even nearer"⁸ and similarly the interpretation of the tradition - *If he draws near to me at an arm's length, I draw near to him a cubit⁹*- will be done.

In the same manner, it is narrated from Shuaib, Qatada and Hazrat Anas that - The Holy Prophet Muhammad^{SAS} had seen Allah^{SWT}.

In short, these were the most important differences that had divided the Ummah of Muhammad^{SAS} into two groups. Quite evidently, this is one of the most significant issue in Islam and its solution was an essential matter. This task was not possible for anyone except the *Khatim-e-Deen-e-Muhammadiyah^{SAS}* [Concluder of the religion of

⁷ Surah 53 An-Najm verse 8

⁸ Surah 53 An-Najm verse 9

⁹ Sharh Muslim Nawawi volume 1 page 298

Muhammad ﷺ], *Dafa'e Halakat-e-Ummat-e-Muhammadiyah* [Protector of the Ummat-e-Muhammadiyah from destruction], *Najat Dihanda-e-Ummat-e-Muhammadiyah* [Savior of the Ummat of Muhammad^{SAS}] – the Khalifatullah Mahdi Mauwood^{AS}.

This is the same promised personality regarding whom Prophet Muhammad^{SAS} has said in a tradition-

يختم الدين كما بنا فتح

As Allah^{SWT} has started the religion through us, in the same way it will be concluded by Imam Mahdi^{AS10}.

This statement from the Messenger of Allah ﷺ also needs attention that – The Promised Imam Mahdi^{AS} will not issue orders based on his own thinking. The words of Hadith are

يحكم بحكم الله

Imam Mahdi will issue commands based upon Allah's command¹¹.

By the command of Allah, Hazrat Syed Muhammad Mahdi Mauwood Khalifatullah^{AS} had proclaimed his being the Mahdi. The period of his appearance was an extremely chaotic one. The evils of the Sufis had misguided a generation of people. The Sufi had proclaimed, "I am the lord of the world", while on other end, the group focused on external practices had taken the position of denial of the vision of Allah. And criticizing it was considered to be an act of jihad and a source of reward. Hazrat Syed

¹⁰ Kanz-ul-Ummal vol 18 page 215

¹¹ Kanz ul Ummal vol 18 page 211

Muhammad Mahdi Mauwood Khalifatullah^{AS} has made the desire and aspiration for the vision of Allah obligatory in the following words – *The desire for the vision of Allah is obligatory upon every man and woman.*

The traditions reported regarding the specialties of his group also mentions –

عرفوا الله حق معرفته انصار المهدي اخر الزمان

The followers of Imam Mahdi^{AS} of the end of times will know Allah^{SWT} as is His right to be known¹²

This is nothing but the highest blessing, which we call it the divine vision of Allah that was the objective of the life of the Last Prophet, Hazrat Muhammad Mustafa ﷺ. Hazrat Syed Muhammad Mahdi Mauwood^{AS} based on verse # 110 of *Surah Kahf* which contains the words, "يَرْجُو الْفَاءَ رَبِّهِ" [So the one who hopes to see his Lord] – upon the command of Allah^{SWT}, imparted the teaching of aspiring Allah and desiring the vision of Allah from Himself. The *Mufasssireen* [exegetes] of the *Ahl-e-Sunnat* took the meaning of the word الْفَاءَ to mean 'vision of Allah'. This is an accepted fact that without desire, the search and pursuit are meaningless words, as has been commanded by Allah^{SWT} in verse of *Surah Kahf*

فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا

Thus, you can never do seeking without his aid¹³.

Below is another translation of the same verse is –

¹² Kanz al Ummal vol 18 page 210

¹³ Surah 18 Al-Kahf verse 41

So that therefor thou canst not make a search

The third translation of the verse is –

So that you can never even try it

In the Persian version of Tafsir Hussaini, the translation of this verse is as follows –

ن تو انی مراد را جستن طلبا جستن

That means – You desire it with His support. This *Talab* (desire) is the root of the words – *Talib* (the seeker) and *Matloob* (the sought). Allah^{SWT} says in *Surah Al-Hajj* –

ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ

*So weak are (both) the seeker and the sought!*¹⁴

The author of the Persian Tafsir-e-Hussaini has given the meaning of “*Talib*” as one who searches.

The saying of Hazrat Syed Muhammad Mahdi Mauwood^{AS} is – *The desire for the vision of Allah is obligatory upon every man and woman*¹⁵

There is a famous anecdote – *The one who searches it finds it.* A saying in Arabic is – *The one who strives will achieve it.*

It is evident that only the one who is motivated by desire will search for it. Only such a person will put in the effort who is passionate about His desire. And only that person will be desirous who is intoxicated with a passion such as seeking.

¹⁴ Surah 22 Al-Hajj verse 73

¹⁵ Insaaf Nama page 307

Desire for the Vision of the Lord of Universe, Righteousness and Avoiding Polythesim

Allah^{SWT} has said in *Surah Kahf* –

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ إِلَهٌ وَاحِدٌ ۚ فَمَنْ كَانَ
يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

*Say: I am only a mortal like you. My Lord inspireth in me that your God is only One God. And whoever hopeth for the vision of his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord*¹⁶.

Tafsir Mafatih al Ghayb and possibility of divine vision in this World

With reference to this verse, Allama Fakhruddin Razi, the author of *Mafatih al Ghayb*¹⁷ has written – Our Companions have attributed the word لِقَاءَ رَبِّ to “vision of God” and the Mu’tazilah have attributed this word to mean the “reward of God”. It is evident that the learned scholar and his companions are in harmony with the word “لِقَاءَ رَبِّ” to mean “vision of the Lord”. It should also be kept in perspective that the words يَرْجُوا لِقَاءَ رَبِّهٍ pertains to this world. The proof of this is that “فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٍ – doing righteous deeds and avoiding polytheism in worship of Allah” pertains to this world only. Thus, it is

¹⁶ Surah Al-Kahf verse 110

¹⁷ Mafatih al-Ghayb (Arabic: مفاتيح الغيب, 'Keys to the Unknown'), usually known as *al-Tafsir al-Kabir*, is a classical Islamic Tafsir book, written by 12th century Persian Islamic theologian Imam Fakhruddin Razi (d 1210). The book is an exegesis of Qur'an written over 32 volumes.

established that the desire for the vision of Allah pertains to this world. On the contrary, the Mu'tazilah has taken لِقَاء رَبِّ to mean reward of Allah. The Mu'tazilah consider the vision of Allah to be absolutely impossible and not correct both in this world and the next.

Allama Abul Sharif Al Saeed Ashraf Shamsi, author of *Tafsir Lawmmul Bayan fi Tafsir al-Qur'an* has in his treatise *Al-Mi'raj* on pages 49-50 has written about the criticism of Mu'talizah and documented his response as well.

The summary of his response is below -

Intellectual Reasoning and Mu'tazilah

Allama Syed Sharif, the eloquent, had written in *Sharah Muwafiq* that the vision of Allah is intellectually valid in this world and the next and this is the belief of *Ahl-e-Sunnat wal-Jama'at*. However, the Mu'tazilah sect considers the sighting of Allah as absolutely incorrect. They presented both intellectual and traditional proofs for this claim.

The intellectual argument is that - There are certain conditions for sighting anything and the sighting does not occur until those conditions are fulfilled. These conditions are:

- 1) The sense of vision is intact
- 2) The visual is valid for sighting
- 3) The viewer and the visual are in front of each other
- 4) The visual is not very small
- 5) The visual is not too delicate
- 6) The visual is not too close
- 7) The visual is not too far

8) There remains no hindrance between the viewer and the visual

The response to this is that all of these conditions are relevant for the sighting of physical and material things. Declaring these the conditions for sighting of the hidden matters is incorrect, because the reasoning of a witness is unacceptable in case of the hidden. The reasoning is but possible in such an instance where the one being compared and the comparing have some similarity between them. Since the reality is that there is no similarity between possible and obligatory, hence, based upon the condition of possibility, reasoning with obligatory is not correct. These conditions do not apply in the case of Angels because they see themselves and others; therefore, this matter is established from the Sahih Ahadith. Further Allah^{SWT} is all-seeing and sees Himself and His slaves. In short, these conditions are acceptable for material things while it is up for debate in non-material things. It is valid that the meaning of vision is complete disclosure. Thus, it is possible for any human being to be favored with the possibility of receiving disclosure of the Essence and Attributes of God Most High. In this situation, there is no restriction of any conditions.

Traditional Reasoning and Mu'tazilah

The traditional proof of Mu'tazilah is that Allah Most High has in response to the desire of Musa^{AS} for His vision, said لَنْ تَرَانِي [Thou wilt not see Me¹⁸], the word لَنْ [will not] is used to emphasize a future negation as well as perpetual

¹⁸ Surah 7 Al-Araf verse 143

negation in future. This proves the impossibility of the vision of Allah Most High.

Response to the traditional proof of Mu'tazilah

The scholars of *Kalam* [rhetoric] have given the response to this but our answer to it is very clear which is - Near the scholars of *Nahw*, the word “لَنْ [will not]” is used to emphasize a future negation and not for perpetual negation in future. However, Allamah Zamakhshari in *Kashaf wa Namwzaj* has mentioned that the word “لَنْ [will not]” has been used for both - emphasize a future negation and perpetual future negation. This claim of the scholar is without proof. Therefore, Allamah Jamaluddin ibn Hisham in *Mughni a-labib* has mentioned that -

It does not indicate the emphasis and perpetual negation as mentioned by Al-Zamakhshari in Kashaf wa Namwzaj which are both claims that have no basis.

And further states that - If the word “لَنْ [will not]” is proof for emphasis and affirmation of negation in future then after word “لَنْ” such words would not have been used which establishes the present time period. For example, “اليوم [Today]” and further after this statement, those words would not have been used that prove continuation and eternity. The writing of *Mughni a-labib* is as follows -

And if it was forever, then it would not have come with “اليوم [Today]” in فَلَنْ أَكَلِمَ الْيَوْمِ اِنْسِيًّا [and this day will I enter

into no talk with any human being¹⁹]. But then mentioned it for “eternity” in وَ لَنْ يَتَمَنَّوْهُ اَبَدًا [But they will never long for it]²⁰ as repetition and negation of the first. The Imam of Arabic grammar, Sibuyah²¹ has also explained the same in his book that the word “لَنْ” is used to indicate negation in future. Hence, Allama Ibn Hajib²² and Ibn Malik²³ have written as such in their respective books that the word “لَنْ” indicates a negation in future. In summary, deducing the word “لَنْ” for perpetual future negation of the vision of Allah^{SWT} is not correct. On the contrary, it is most appropriate to say that this very verse is a strong proof to establish the vision of Allah^{SWT}. And its explanation is that - This verse proves the possibility of the vision of Allah Most High with all His names because the response given to Musa^{AS} was “لَنْ تَرَانِي” [Thou wilt not see Me²⁴]” that means, O Musa, you will not see me. In that case, the negation of vision is specific for Musa^{AS} and not common.

This verse testifies that the viewer - Musa^{AS} - did not see The Most Honorable, The Glorious Creator of the heavens

¹⁹ Surah 19 Maryam verse 26

²⁰ Surah 2 Al-Baqarah verse 95

²¹ Abu Bishr Amr ibn Uthman ibn Qanbar al-Basri (143AH - 180AH) was a persian leading grammarian of Basra and the author of the earliest book on Arabic grammar and linguistics. His famous unnamed work referred to as Al-Kitab or “The Book” is a five-volume seminal discussion of the Arabic language.

²² Uthmān ibn ‘Umar Ibn al-Hājib (570AH - 646AH) was a Maliki jurist and a grammatical scholar of his time.

²³ Abu 'Abd Allah Jamal al-Din Muḥammad ibn Abd Allāh ibn Malik al-Ta'i al-Jayyani (600AH - 672AH) was an Arab grammarian. His famous work *al-Khulāsa al-alfiyya*, which is a versification of Arabic grammar, has at least 43 commentaries that have been written on it.

²⁴ Surah 7 Al-Araf verse 143

but does not prove the matter that the subject, which is the Creator, does not keep the quality of being visible. If that was the case then Allah^{SWT} would have said, "لن ارى [I cannot be seen]". If the denial of vision to Musa^{AS} was specific for a particular time in the future, then for others the possibility of the vision still exists. In short, the vision of the Creator of Heavens is possible in this world and the next.

Tafsir Baidawi and Vision of Allah^{SWT}

Independent of this debate, the author of *Tafsir-e-Baidawi* has written in the commentary of this verse

يا مل حسن لقاءه

Translation - That means, He hopes for the beatific vision of Allah^{SWT}²⁵

The meaning of the word لقاء [Liq'a'a] in urdu is meeting face to face²⁶. Hence, the hope for the vision of Allah is dependent upon doing righteous deeds and remaining away from polytheism, which is defined as a condition and the basis for reward. It is also clear that the context of the Qur'anic word لقاء [Liq'a'a] is an indication for vision only.

The Qur'anic word لقاء [Liq'a'a] means vision

The author of *Tafsir Kabir*²⁷ wrote the following as the fifth argument:

²⁵ Tafsir Baidawi page# 55 printed in London, UK

²⁶ Tahseel al-Arabiya page# 764

²⁷ Also known as Mafatih al Ghayb by Imam Fakhruddin Razi^{RH}

التمسك بقوله تعالى فمن كان يرجو لقاء ربه وكذا القول فى جميع الايات المشتملة على اللقاء

Translation: Adherence to the saying of Allah^{SWT}, "Whoever hopes for the vision of his Lord"²⁸, then implies that the same command applies to all verses that include the vision of Allah.

Tafsir Lubab Al Taweel and vision of Allah^{SWT}

Independent of this, the author of the commentary *Lubab al Taweel fi Ma'ani al Tanzeel*, under the commentary of this verse has written that -

"فمن كان يرجو لقاء رب"، وقيل يومل رؤية ربه

Translation - And it was said, whoever hopes to see his Lord²⁹

This commentary also proves that whoever does righteous deeds and gives up associating anything with Allah will be the only one hopeful of seeing Allah. This is the reason why it is obligatory for every Muslim man and woman to avoid associating anything with Allah^{SWT} i.e. polytheism, and adopting righteous work is necessary for remaining hopeful and desirous of seeing Allah.

Meaning of Liqa'a near Ash'aris is seeing the glory of Allah

"فمن كان يرجو لقاء" اى يامل حسن لقاءه..... واللقاء
بمعنى الروية عند الاشاعرة³⁰

²⁸ Surah 18 Al Kahf verse 110

²⁹ Tafsir Lubab al-Taweel volume 3 page 228 printed at Peshawar, Pakistan

³⁰ Tafsir Gharib al-Qur'an page 127 volume 17 printed in Egypt - 1348AH

Translation: - "Whoever hopes to see the glory of Allah"

The Ash'aris define the word لقاء [Liqa'a] to mean vision of God.

Tafsir Kashshaf and the beatific vision

Apart from the above, the author of *Tafsir-e-Kashshaf* wrote in the commentary of this verse -

(فمن كان يرجو لقاء) فمن يومل حسن لقاءه

Thus, whoever desires to see Allah³¹

After review of the commentaries, it becomes clear that there are two important conditions for "لقاء رب" (Liqa'a Rabb) or "Vision of God" -

- 1) Start doing *amal-e-saleh* [righteous deeds]
- 2) Abandon *shirk billah* [joining partners with Allah^{SWT}]

It is evident that both of these conditions pertain to the acts of this world and related to faith, so it also becomes easier to understand that the hope for the vision of Allah also pertains to this world. Thus, it is proved that the vision of Allah in this world is conditionally possible because it can be achieved after doing *amal-e-saleh* and refraining from *shirk billah*. It is so because the Qur'anic words that have appeared here provide indication of the conditions and rewards.

The author of *Tafsir Tabsir ul Qur'an* has written under the commentary of this verse -

³¹ Kashshaf volume 2 page 501, printed at Beirut, Lebanon

(فمن كان يرجو لقاء) بمكاشفة كمالاته ولو في ضمن كلماته
(فليعمل عملا صالحا) يفيد تصفية القلب وتزكية النفس (ولا يشرك
بعبادة ربه) في باب الاعمال والعلوم والاخلاق (احدا) من المدح
و تحصيل المال والجاه فافهم والله الموفق والملمم

Translation - (So whoever hopes to see Allah)³² - by the revelation of His perfections, based on His words (let him do righteous deeds) then he should do righteous deeds. That is purification of heart and purification of soul, and (not associate anyone in the worship of his Lord) whether be it in the "field" of practice or be it (in matter of) knowledge or manners of praise and in accumulating wealth or fame. Thus, understand this, and Allah alone gives the guidance and inspiration.

This commentary provides us guidance in the following aspects:

The righteous deeds mean the purification of the heart that is to clean and purify the heart from the attachment of every person or thing other than Allah, and purification of self. If someone achieves these two things then the worship of Allah can be made exclusive for Him.

And all of this effort should be exclusive for desiring the vision of Allah so that the slave through the perfection of his inspiration is able to see Allah. Then, he becomes eligible to step into the state of "Whatever you desire, desire from Allah"³³.

³² Kashshaf volume 2 page 501, printed at Beirut, Lebanon

³³ Narration of Hazrat Mahdi Mauwood^{AS}

Tafsir Madarik and the vision of Allah

Regardless of this Tafsir, the author of *Tafsir-e-Madarik* in commentary of the verse -*Thus, whoever hopes to see Allah -* has written that,

(فمن كان يرجو لقاء ربه) فمن كان يأمل حسن لقاء ربه و ان يلقاه لقاء رضى و قبول او فمن كان يخاف سوء لقاء ربه والمراد باللقاء القدوم عليه و قيل رويته كما هو حقيقة اللفظ والرجاء على هذا مجرى على حقيقة (فليعمل عملا صالحا) خالصا يريد به الا وجه ربه ولا يخلط به غيره وعن يحيى بن معاذ هو مالا يستحى منه

Translation: -

- 1) And whoever is hopeful of the vision of his Lord and if he achieves His vision then he will attain contentment and realizes the ultimate Truth.
- 2) Or, it could also mean that, whoever fears to appear in front of his Lord with his bad deeds. Here the word لقاء (Liq'a'a) means to appear in front of the Creator.
- 3) Here, that real meaning of vision is intended which this word signifies.
- 4) And the word "رجاء" which means to be hopeful, in such a state that being hopeful of Allah is based upon his own reality, then it is necessary for him to hasten towards righteous deeds and there remains no other purpose except facing Allah with good deeds and obtaining His approval and not mix any other thing along with Him.

It is related from Yahya bin Maaz that the meaning of "righteous deeds" is such work the performing of which carries no shame³⁴.

It is evident that Allah^{SWT} has granted human beings with the gnosis of His creation along with the knowledge of himself (Mankind). Hence, this was the reason for teaching Mankind with -

*And whoever hopeth for the vision of his Lord then let him do righteous work, and make none sharer in the worship due unto his Lord*³⁵.

This verse of *Surah Kahf* teaches righteousness and that the worship of the Master of the Universe must be done exclusively for His Oneness. This is the real purpose of God Most High. Hence Allah^{SWT} says -

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*I created the jinn and humankind only that they might worship Me*³⁶

It is apparent that the fruit of the worship and pure Oneness should be nothing less than making the slave hopeful of seeing his Creator. All of this is dependent upon His grace. He grants His vision to whomsoever He wills.

³⁴ Tafsir-e-Madarik volume 1 page 517 printed in Egypt

³⁵ Surah 18 Al-Kahf verse 110

³⁶ Surah 51 Adh-Dhariyat verse 56

Series 2

Vision of Allah is possible in this World

Introduction to Series-2

In second series, those matters have been debated which prove the possibility of vision of Allah in this world and it has also been proved that Musa's^{AS} question was not from a thing which is from the impossibility rather he was fully aware about this matter that asking Allah for His vision was correct and valid. And it has been mentioned through various verses of Qur'an that لقاء رب means vision of Allah. Finally, it has been proved that the master of Universe, the Messenger of both worlds, Muhammad^{SAS} has seen Allah^{SWT} in a dream, through the eye of the heart and through his physical eyes. Now the question left is whether Hazrat Musa^{AS} has seen Allah^{SWT} or not? In this regards, the perspectives of commentators of both sides have been presented. Hence, Allah^{SWT} says in Qur'an -

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي ۖ قَالَ لَنْ تَرَانِي ۚ وَلَكِنِ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۗ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۗ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said: My Lord! Show me (Thy Self), that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! If it stands still in its place, then thou wilt see Me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down unconscious. And when he awoke, he said: Glory unto Thee! I turn unto Thee repentant, and I am the first of (true) believers (the one who saw the manifestation of his Lord).³⁷

³⁷ Surah 7 Al-Araf 143

The author of *Tafsir Hussaini Farsi* has written the following regarding this verse:

“It is valid to seek the vision of Allah in this World because Musa^{AS} would have never asked for something that was impossible”.

Translation of Persian text:

Hazrat Musa^{AS} requested the Almighty, O Lord, please show Yourself to me. That is give me the capability (for your vision) so that I may see You with my physical eyes. Allah^{SWT} replied, Musa – you will not be able to see Me in the World because it has been determined since sempiternity that whoever gets My vision in the world will perish. And it is written in *Tafsir-e-Madarik* – “You cannot see Me with the temporal eye rather the beauty of the Eternal has to be seen with the eternal eye and that vision will occur in Paradise. Know that the desire of Musa^{AS} for the vision of Allah in this world in itself is proof of the validity of the possibility of vision of Allah in this World, because if the vision of Allah was impossible, then Hazrat Musa^{AS} would not have asked for it, since asking for an impossible thing that is [questioning, desiring and requesting], is against the lofty status of the Prophets^{AS}.

From this Tafsir, the following points become clear

- 1) Hazrat Musa^{AS}, one of the glorious Prophets had desired the vision of Allah by saying that he wanted to see Him.
- 2) Musa^{AS} was within his rights to ask for the vision of Allah
- 3) It is against the nature of a Prophet to ask for something that is impossible

- 4) When Musa^{AS} desired the vision of Allah in this world then it proved that the vision of Allah is from things that are possible in the world and desiring a thing which is possible also makes the matter possible.

It should also be observed that, if the vision of Allah is possible in the next world, then it automatically proves that the vision of Allah is possible in this world. It is clear that if the vision of Allah has been accepted as a possible outcome, then it is a possible outcome in both this world and next. Now saying vision to not be possible through the perishing eyes but eternal eyes only, goes against Qur'an. The words of Qur'an that describe the vision during Mir'aj – مَا زَاغَ الْبَصَرُ وَمَا طَغَى [His sight never swerved nor did it go wrong³⁸] – itself gives proof about this matter that the Prophet^{SAS} saw Allah with the eyes of this world. This is the reason for the statement of the author of *Sharah Aqaid* of Nasafi –

والاختلاف في الوقوع دليل الامكان³⁹

which means – *The differences regarding the Prophet^{SAS} seeing Allah or not in the night of Mir'aj is in itself proof of its possibility.*

Further to this Tafsir, the author of *Tafsir Ruh ul Bayan* under the commentary of the verse رَبِّ ارْنِي أَنْظُرَ إِلَيْكَ [My Lord! Show me (Thy Self), that I may gaze upon Thee] has written that

³⁸ Surah 53 An-Najm verse 17

³⁹ Sharh Aqaid Nasafi Page 75

Ahl-e-Sunnat-wal-Jama'at considers this verse itself as an argument for the possibility of divine vision. Its denier is a disbeliever

Hazrat Musa^{AS} said, *My Lord, grant me your vision so I may gaze upon Thee for a moment.* This verse justifies the argument of Ahl-e-Sunnat-wal-Jama'at regarding vision of Allah because Musa^{AS} at that time believed in the possibility of the vision of Allah^{SWT}. And keeping such things as valid which are invalid for Allah^{SWT} is disbelief. Such a person who keeps a belief regarding Musa^{AS} and other Prophets^{AS} that they justified invalid matters as part of their beliefs then such a person is a disbeliever. Hence, the details of this is present in Tafsir Taysir. [Tafsir Ruh ul Bayan page 766 printed in Egypt]

From this, it is known that the scholars of Islam have written that such a person who denies the vision of Allah in this world is a disbeliever. It is also clear that near Ahl-e-Sunnat-wal-Jama'at, this verse is proof for vision of Allah in this world.

The author of *Tabsir-ul-Rahman* in the commentary of this verse has written that -

(My Lord! Show me) Show me Your Essence, that is not from the bodies and objects. In the same way that You have made me listen to your eternal speech which is not from the created letters or sounds. My desire is to see You. The command of the Lord came - [(Allah) said, "You will not see Me"] in your present condition but look at the mountain when I cast my manifestation on it. After this, I shall grant it life and vision. If at the time of manifestation, the

mountain stands at its place then your standing firm at the manifestation is possible and you should see Me soon after your firmness [Tafsir Tabsir ul Rahman volume 1 page 275].

This commentary also provides us guidance towards the possibility of the vision of Allah in this world and clearly its denial is nothing but misfortune.

Independent of this Tafsir, the author of *Tafsir Mafatih ul Ghayb* has written in the commentary of this verse that the vision of Allah is valid in this world because Allah^{SWT} has said, لَنْ تَرَانِي [You will not see me] and not - لا اري [I can never be seen]-:

[Translation] The first matter is that, this verse is proof that Musa^{AS} (in this world) questioned Allah regarding His vision and there is no doubt that Musa^{AS} was aware of all of those things related to Allah^{SWT} which are kind of mandatory or justified or prohibited. If the vision of Allah was prohibited then he would have never asked such a question and when he did ask the question, then we came to know that the vision of Allah (in this world) is permitted.

The response that was obtained from this verse is proof for the vision of Allah. This is included amongst those arguments which are extracted from it. The second argument is that if the vision of Allah was impossible then it would have been said - لا اري [I can never be seen].

Do you not see that when a person is holding a stone in his hand and another person asks him for it so he may eat it, then he would respond - a stone is not meant to be eaten, rather than saying - do not eat it? Instead of a stone, if he

has an apple in his hand, then he would say – do not eat it – because it is a thing meant to be eaten but that he should not eat it (based on the condition of his health).

Thus, when Allah said – لَنْ تَرَانِي [Thou will not see me] and not – لا ارى [I can never be seen], then it became clear that the vision of Allah (in this world) in itself is valid. (*Tafseer Kabeer* Juz 4 Pages – 419, 420, 421 printed in Egypt)

This thing has reached a final conclusion from the investigation of the *mufasssir* [exegete] Imam Fakhruddin Razi^{RZ} that – Hazrat Syedna Musa^{AS} was completely aware that seeking the sight of Allah in this world was not prohibited. If the sight of Allah that is His vision was prohibited in this world then Musa^{AS} would have never asked for His vision. This has been further explained by the *mufasssir* Hazrat Alam^{RH} through two examples and in the third explanation of لَنْ تَرَانِي, he established the justification of seeking the beauty of Allah and in its proof wrote this – “لا ارى”, *I cannot be seen was not said*. In short, the purpose of all of this debate is nothing but to establish that the vision of Allah can be achieved in this worldly abode.

In the context of this verse and its commentary, read below text from the author of *Lubab ul Taveel* –

The vision of Allah in this world is from amongst the possibilities

[Translation] Without a doubt Musa^{AS} possessed the *Ma'rifat* [knowledge] of Allah and also knew those things

which are necessary, valid and impossible. And the verse contains the proof that he asked for the vision. If the vision of Allah was prohibited then Musa^{AS} would never have asked this question and when he did ask the question, then it became known that the vision of Allah is permitted. Further, Allah The Most High associated His vision with such a thing that is permitted and a thing that is associated with a permissible thing is also permitted. From this, it becomes necessary that the physical vision is valid. The reason we brought this up is because Allah The Most High associated His vision with the firmness of the mountain and it is Allah's saying

وَلَكِنْ اَنْظُرْ اِلَى الْجَبَلِ فَاِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي

*But gaze upon the mountain! If it stand still in its place, then thou wilt see Me.*⁴⁰

Which is such a matter that in reality is absolutely valid. When it is as such then it is proved that the vision of Allah is also valid because the firmness of the mountain at the time of manifestation is not from the impossibilities. This thing happens at the time when Allah creates the strength in the mountain. Therefore, a thing, which is associated with something, that is not impossible then it isn't impossible either.

From this Tafsir too, it is evident that the vision of Allah is possible in this world and its desire is a permitted matter.

Further to this Tafsir, the author of *Tafsir Ibn Kathir* has penned a tradition under the commentary of this verse:

⁴⁰ Surah 7 Al-Araf verse 143

The Holy Prophet^{SAS} has said that Allah appeared before Musa^{AS}

Certainly, Qazi Ayaz in the beginning of his book *Al-Shifa*, through his chain of authorities reported from Muhammad bin Muhammad bin Marzuq that it is related from Qatada^{RZ} who heard from Yahya bin Wasab who heard from Hazrat Abu Hurairah^{RZ} that the Holy Prophet^{SAS} said - When Allah^{SWT} appeared before Musa^{AS} then he was able to see an ant in a pitch-dark night crawling on the top of a rock from 10 leagues⁴¹ away. (*Tafsir ibn Kathir* volume 3, page 246 printed version)

After this Qazi Ayaz mentioned that, "Therefore it is not farfetched for the Holy Messenger of Allah^{SAS} to have been able to do what we have mentioned in this chapter after his Night Journey and the favor he received in seeing one of the greatest signs of his Lord". Here ends the statement of Qazi Ayaz.

It appears as if Qazi Ayaz has corrected this tradition but our focus is on the health of this tradition and the chain of narrators of this tradition is not free from being *majhool* [unknown] whose knowledge we do not possess and this type of report is accepted based on a just authority who in turn relates it similarly from someone who is a just authority and the chain continues until the end.

There are a few things that are proved from this reported tradition -

- 1) Allah^{SWT} appeared before Musa^{AS}

⁴¹ About 35 miles

- 2) The effect of the manifestation was such that he could see an ant in a dark night crawling on a rock from a distance of 10 leagues [30 miles].

It is clear that this example is a way of disclosing otherwise the reality is that Allah appeared with infinite light. Hence Musa^{AS} said the following -

وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ⁴²

Translation: *I am the first amongst the believers who believed after seeing Allah*

Here a question arises - Was Musa^{AS} not a Muslim prior to the manifestation? The answer to this is - what else could be the meaning of the saying of Hazrat Musa^{AS} in this verse - "*I am the first amongst the believers*" except that he was also a Muslim before and his being a Muslim reached its perfection upon seeing the manifestation of Allah. Therefore, he said - I am the first amongst the believers who after the vision of Allah believed in the Essence of The Most High after achieving the station of *Haqq-ul-Yaqeen* [complete conviction] and seeing Him with physical eyes.

The traditions of Hazrat Hasan^{RZ}, Qatada^{RZ} and Abu Huraira^{RZ} provides us guidance in this direction that Hazrat Musa^{AS} had witnessed the manifestation and beauty of the Lord of the worlds.

Independent of this explanation, the author of *Tafsir-e-Madarik* in the commentary of the verse - *He said: O my Lord! Show (Thyself) to me, that I may look upon Thee*, has written this -

⁴² Surah 7 Al-Araf

Tafsir-e-Madarik and the vision of Allah

Translation -: The secondary passive participle [*maf'uul*] of the word أَرْنِيَّ [*show me*] being omitted is implied. That is, please show me Your Essence - meaning grant me the power to behold Your vision in such a way that when You manifest, I may see You. The word is Makki and read as أَرْنِيَّ and Abu Amr has read it with *kasra'a* on راء [ra'] - *kasra'a* underneath it. Other reciters have read it in a similar manner with a *kasra'a* on ra'. This verse is taken as proof by the *Ahl-e-Sunnat-wal-Jama'at* for the justification of the vision of Allah being valid and possible. Hazrat Musa^{AS} believed that it was possible to see Allah^{SWT} so much so that he even asked for it. Believing in something that is not valid with respect to Allah^{SWT} is disbelief. قَالَ لَنْ تَرَانِي - [Allah^{SWT} replied to Musa^{AS}, By no means can you see me]. By asking such question, through a perishing eye, but O Musa, only through My favor and blessing and through the enduring eye. Thus [لَنْ تَرَانِي] is also proof of *Ahl-e-Sunnat wal Jama'at* (for justification of vision) because Allah^{SWT} did not say - لَنْ أَرَى [I will never be seen] which can be used as justification for negating the vision. If it were impossible to see His Essence then Allah^{SWT} would have said - انه ليس بمرئي - [He cannot be visible]. Given this situation (question & answer) and it is such a situation that requires clarity and complete explanation. وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ [But gaze upon the mountain! If it stands still in its place]. If it remains in its state فَسَوْفَ تَرَانِي [Then you shall see me] - This is the third proof of *Ahl-e-Sunnat wal Jama'at* because vision has been associated with the stability of the mountain which is

a possibility. Associating something with a possible thing in itself is proof of its possibility similar to how associating something with a prohibited thing is proof of its prohibition. The proof of the possibility of the mountain remaining in its place is the following command of Allah^{SWT} - جَعَلَهُ دَكَّا [He made it into dust]. He did not say that it became dust (on its own). It is completely valid for something which was created by Allah^{SWT}, to also be removed by Allah^{SWT}. Because Allah^{SWT} is free to choose His action. And also, because He did not disappoint Musa^{AS} regarding His vision and did not become angry at him. If the vision was an impossibility, then He would have admonished him for it. Like He admonished Nuh^{AS} - إِنِّي - أَعْظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ [I admonish thee lest thou be among the ignorant⁴³], when he asked for his son to be saved from drowning. [Tafsir Madarik ut Tanzeel Page 699 printed in Egypt]

The renowned *Mufasssir*^{RH} is a great commentator of *Ahl-e-Sunnat wal Jama'at*. It is necessary to contemplate and think over his words from the above passage that - Allah^{SWT} has used the words "لَنْ تَرَانِي [You cannot see me]" and not "لَنْ أَرَى [Never will I be seen]". The command was "You cannot see me" but since the Essence itself is apparent (that it exists) and what is apparent has the possibility of being seen. This is the reason for Allah associating His vision with the standing firm of the mountain. Evidently, if a thing is associated with a possible thing, then this thing i.e. vision being possible is proved. In short, the vision of Allah in this

⁴³ Surah 11 Hud verse 46

world is a possible occurrence. Its denial will put those who oppose it in the ranks of *Mu'tazilah* and *Khwarij*.

In addition to this Tafsir, please read the commentary of the author of *Tafsir Baidawi*, then you will know without doubt that the vision of Allah can occur in this world.

Qur'an itself gives proof of Vision of Allah in this World

Translation: Hazrat Musa^{AS} said - رَبِّ ارِنِي أَنظُرَ إِلَيْكَ (O Lord show me (Your vision) so that I may see You). That is show me Your Self in a distinct manner so that (Your) vision becomes possible for me or grant me your manifestation so I may see You and this is the proof of this matter. In summary, the vision of Allah is possible because the Prophets' desiring a prohibited thing in itself is prohibited. In particular such a thing that shows the questioner to not be familiar with Allah^{SWT}. This is the reason that Allah^{SWT} said, "لَنْ تَرَانِ [You cannot see me] and gave the reply - You will not see me and I shall not be visible to you and you will never be able to see me. In all of this (responses), the admonishment is on the matter that Musa^{AS} is deprived of the vision of Allah because the vision is dependent on (the fact) that - the one seeing should have the ability to see which until then was not present in Musa^{AS}. Associating the question of Musa^{AS} with the rebuke of that community who said - "Show us Allah in plain sight"⁴⁴ is a grave error. If the vision of God were impossible, then Hazrat Musa^{AS} would have been declared an ignorant and his suspicion would have been cleared. Similar to those who were called

⁴⁴ Surah 4 An-Nisa 153

an ignorant when they said - "Make for us a God"⁴⁵. Musa^{AS} had replied in response to their question - "You are really an ignorant people". He would not follow their path like he said to his brother Harun - وَلَا تَتَّبِعِ سَبِيلَ الْمُفْسِدِينَ [Follow not the path of the mischief-makers]⁴⁶. And deducing proof of impossibility of vision from the response of "لَنْ تَرَانِ [You cannot see me] is a clear mistake. Since providing information in such manner for the impossibility of the vision of Allah^{SWT} is not a proof (that it can be said regarding this) that he would never be able to see, nor is it proof that besides Musa^{AS} nobody else will be able to see Allah. Providing the proof for the impossibility of the vision of Allah is a significant matter. (Here) it shows one bellowing with arrogance about guidance and (proof of) being ignorant of the reality of divine vision. Here the statement of Allah^{SWT} is -

لَنْ تَرَانِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنَّ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۗ

He said: Thou wilt not see Me, but gaze upon the mountain! If it stands still in its place, then thou wilt see Me

The words لَنْ تَرَانِي [Thou will not see me] is to help realize (that is to dispel the imagination). The objective is to state that Hazrat Musa^{AS} did not possess the strength to behold the divine vision. Making the vision dependent on the firmness of the mountain is proof of the validity of vision of God, because it is an obvious matter that such a thing which is associated with something possible, is also

⁴⁵ Surah 7 Al-Araf verse 138

⁴⁶ Surah 7 Al-Araf verse 142

possible. And it is said in relation to the mountain that it is a strong mountain. End of Translation. [Tafsir Baidawi volume 1, page 297 printed]

A few things become evident from this Tafsir.

- 1) Hazrat Musa^{AS} asking Allah^{SWT} for His vision.
- 2) The desire to see Allah Most High.
- 3) The Prophets^{AS} asking for something impossible is in itself impossible.
- 4) Allah^{SWT} responded through لَنْ تَرِنِي [Thou will not see me] to indicate the inability of Hazrat Musa^{AS} to see Him.
- 5) Allah^{SWT} did not say that - No one can see Me.
- 6) If Allah^{SWT} was displeased with the desire of Musa^{AS} then He would have reprimanded him for it but Allah^{SWT} did not do as such.
- 7) Allah^{SWT} associated His vision on the firmness of the mountain. Associating the divine vision on the strength of the mountain in itself is clear proof of the vision of Allah being valid.
- 8) Allah^{SWT} never said that apart from Hazrat Musa^{AS} no one else can witness the beatific vision of Allah Most High.
- 9) Relying on such verses and claiming it as proof against the divine vision and remaining arrogant in denying the divine vision of Allah and rejecting the possibility of the vision of Allah is proof of ignorance.

In summary, the *Ahl-e-Sunnat-wal-Jama'at* agrees upon this matter that - it is possible to see Allah in this world and hoping for something that is possible and desiring it, is a valid thing.

This matter is also worth deliberating that the other verses of Qur'an are also decisive in concluding the possibility of the vision of Allah.

In addition to this commentary and the verse - kindly read the verse of *Surah Ankaboot* and the subsequent commentary. Allah^{SWT} says -

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ

Whoever hopes to see Allah the term appointed by Allah will then most surely come and He is the All Hearing, the All Knowing⁴⁷

Hazrat Shaikh-e-Akbar^{RH} has done the commentary of this verse with the following words:

Try to perish in the Essence of the Most High through meditation and rigorous exercises

[Translation] مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ (Whoever hopes to see Allah) - Anyone that hopes for the vision of God Most High in any of the places whether it be the abode of reward and effects; or of actions, the home of morals, the home of attributes, or home of the *Zath* [Essence]. فَإِنَّ أَجَلَ اللَّهِ (the term appointed by Allah) - Then, amongst the three resurrections, he will surely achieve the vision of God Most High at its stipulated time in any one of the resurrections. لَآتٍ (will then most surely come) - That is, depending on his condition and desire - let him be certain about achieving the vision of the Lord at its established hour and continue doing righteous deeds so that he is blessed with dignity in

the paradise of his soul in terms of effects and actions at his natural death. Or through spiritual exercises and meditation, he should struggle to perish in Allah^{SWT} so that according to his desire – in the paradise of his soul, he will witness the manifestations of the attributes and stations of high character at the time of his willful death.

Or by perishing in the Essence of God Most High, one should strive in the path of Allah Most High as is required for perishing, so that he may witness and taste His beauty in the paradise of his soul at the time of his greatest death. End of Translation. [*Tafsir Shaikh-e-Akbar* volume 2, page 123 printed in Egypt]

There are two important things that have been mentioned in this commentary -:

- 1) In order to achieve closeness and absorption in Allah^{SWT}, it is necessary to dedicate oneself to practice. And it is also required to perish oneself in Allah through meditation.
- 2) The desire of the servant for the divine vision after achieving the manifestations of the attributes of Allah, grants him the highest of station – موتوا قبل ان تموتوا [*Die before you die*]⁴⁸. This is the last stage of the divine vision. It is attained at that time when the servant of Allah completely perishes himself in the Essence of Allah Most High and relishes the divine beauty more and more within himself.

In addition to this verse and commentary, kindly look at the following verse of *Surah Al-Baqara* –

⁴⁸ Hadith-e-Nabawi

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ وَأَنَّ هُمْ إِلَيْهِ رَاجِعُونَ

*Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him*⁴⁹

The author of *Tafsir-e-Baidawi* has written the following in the commentary of this verse – يتوقعون لقاء الله ونيل ما عنده – [*They expect to meet God and receive what He has*]

Further explanation in the footnotes of *Tafsir Baidawi* has been done like this –

The word لقاء [Liqa'a] means Divine Vision

قوله اى يتوقعون الى آخره كان حمل اللقاء على الروية وحمل الرجوع اليه على الرجوع ليس الثواب لاعلى النشور فانه يجب فيه اليقين ولاعلى المصير الى الجزاء فانه ايضا يقيني بل على المصير الى الثواب يحمل الظن على معناها الحقيقي (ملخص)

Translation: - And those who are desirous of the vision of Allah and this thing – that is they are hopeful of attaining the reward which is with Allah. [*Tafsir Anwar ut Tanzil wa Asrar ut Taveel* popularly known as *Tafsir-e-Baidawi*, new edition volume 1, page 72 printed in India]

Further in the margins of *Tafsir-e-Baidawi*, the following is written -:

Translation: - From the saying of Baidawi يتوقعون [desire] is meant to apply لقاء [meeting] to the divine vision and the word الرجوع [return] is applied to – return to the beloved so that the reward [in return] is achieved. It is not applied

⁴⁹ Surah 2 Al-Baqara - 46

to النشور [resurrection] because it is necessary to have certainty in it [cannot doubt it] and it is not meant to return towards الجزاء [consequence] because that is also something that is from certainty rather its purpose returns towards الثواب [reward] so that the word الظن [uncertainty] can be taken for what it actually means.

From this commentary, it is clear that the author of *Tafsir Baidawi* has applied the meaning of لقاء [meeting] to be divine vision so that the servants of Allah desire the vision of Allah that is, being hopeful for the vision of Allah can be applied to them.

In *Surah An-Najm*, it has been mentioned that the Holy Prophet^{SAS} has seen Allah^{SWT} with the eyes of his heart. Allah^{SWT} says -

مَا كَذَّبَ الْفُؤَادُ مَا رَأَى

The (Prophet's) heart lied not (in seeing) what he (Muhammad^{SAS}) saw⁵⁰

The author of *Tafsir-e-Madarik* in the commentary of this verse wrote the following words:

The Holy Prophet^{SAS} saw Allah with the eyes of his heart

Translation:- Whatever Hazrat Muhammad's^{SAS} heart saw, it did not find it to be untrue (that which he saw) and that is Allah^{SWT}, and Hazrat Muhammad^{SAS} has seen Allah with

⁵⁰ Surah 53 An-Najm verse 11

his physical eyes as well as with the eyes of his heart. [*Tafsir-e-Madarik* vol 2 page 382 printed in Egypt]

Independent of this Tafsir, kindly read the Tafsir of Hazrat Ibn-e-Abbas^{RZ}. He writes with regards to this verse that-

Translation:- That means, the blessed heart of Muhammad^{SAS} did not deny whatever it saw which is the thing that Muhammad^{SAS} saw; and that is he saw his Lord with the eyes of his heart. And it is said that he saw Allah with his physical eyes. This kind of answer was given to the (disbelievers) when he informed them and they denied him. (*Tanwir al-Miqbas min Tafsir Abdullah Ibn Abbas*, Printed in India)

Independent of this Tafsir, the author of *Tafsir Ibn-e-Kathir* has recorded the following tradition under this verse -

Holy Prophet^{SAS} has narrated that he saw Allah twice with the eyes of his heart

Translation: (*The heart lied not in what he saw*) - This has been reported by Ibn-e-Jarir from Ibn-e-Hameed who reports from Mehrban and he from Musa bin Ubaida who reports from Muhammad bin Kab who reports from some of the Companions^{RZ} of Prophet^{SAS} that - We asked the Messenger of Allah^{SAS}, "Did you see your lord"? He replied, I did not see with my eyes but I saw Allah twice with the eyes of my heart. Then he recited the verse - نُمُّ دَنَا فَتَدَلَّى which means "Then he drew near and came closer"⁵¹.

⁵¹ Surah 53 An-Najm verse 8

Proceeding further, the author of *Tafsir Ibn-e-Kathir* reports the tradition of Abul Aliya in the following words -

Translation - We have received the report from Aabi who have reported it from Muhammad bin Mujahid who reported from Abu Aamar al-Aqdi who reported it from Abu Khaldah and he from Abul Aliya who said that - The Messenger of Allah^{SAS} was asked - "Have you seen your lord?" He replied, "I saw a stream and beyond that saw the veil and beyond the veil I saw light and nothing other than it".

This tradition is very weak but the tradition that has been reported by Imam Ahmad is - Hammad bin Salim reported to us from Qatada who has reported from Ikrimah who reported it from Ibn Abbas^{RZ} who said - The Holy Messenger^{SAS} said, *I have seen my Lord Almighty*".

The chain of narration of this tradition is according to the conditions of Bukhari and Muslim but the tradition has been made short compared to the tradition related to dream as has been narrated by Imam Ahmad -

The tradition has been reported to us by Abdur Razzaq who reported it from Muammar who reported from Ayyub and he reported from Abi Qilab who reports from Ibn Abbas^{RZ} who reported that -

Without a doubt, the Messenger of Allah^{SAS} has said that - My lord appeared to me in the most beautiful form and I suspect that I was asleep at that time. Thus, Allah asked, "Muhammad^{SAS} - do you know what the Angels of High Heavens are arguing about? He^{SAS} replied, yes, they are

discussing about those things that will wipe away the sins and the things that will increase the ranks.

Then Allah^{SWT} asked, what is *kaffarat*? The Prophet^{SAS} replied, "Remaining in the mosque after the prayer and walking to attend the congregation (for prayer), performing the complete ablution in difficult condition. Whoever does as such then he will live with goodness and will die with goodness. And with regards to his sins will become such as he was when his mother gave birth to him.

Then Allah^{SWT} said, O Muhammad after you have finished your prayer then make supplication by saying

اللهم إني أسألك فعل الخيرات، وترك المنكرات، وحب المساكين،
وأن تغفر لي وترحمني، وإذا أردت فتنة في قوم فتوفني غير
مفتون،

"O Allāh I ask You (the ability to) do good actions, leaving bad actions, (having) love of the needy; that You forgive me and have mercy upon me. When you wish a calamity to befall a people, to take my life without being put to trial".

He further said - the meaning of *Darajat* is to feed and spread the greeting and establishing prayer in that part of the night when everyone is asleep. In *Surah Sad* a similar type of tradition reported by Hazrat Muaz has already been mentioned. (*Tafsir Ibn-e-Kathir*, page 25, printed in Egypt)

Independent of this Tafsir and the tradition, kindly read what the author of *Tafsir Hussaini* has written -

Majority of the Companions^{RZ} concur that the Messenger of Allah^{SAS} saw Allah in the night of Mir'aj

Translation: - (مَا كَذَبَ الْفؤَادُ) *The heart did not lie*, which means the heart of the Prophet^{SAS} did not lie to him...*whatever the heart saw*⁵².... As per the second saying - it saw Allah The Most High; and majority of the companions of the Prophet^{SAS} are in agreement that the Messenger of Allah^{SAS} saw Allah^{SWT} in the night of Mir'aj. In *Tafsir Muallim*, it has been mentioned that one of the group is of the view that Allah^{SWT} has kept the sight of the Prophet^{SAS} in his heart so that he could see Allah^{SWT} with the eyes of his heart.

Poem

*You heard the speech of the eternal without a medium
You have seen the Lord of the worlds without a direction
Such a sight that has perplexed one and all
Your heart has become the eye and eye became the heart*

The author of *Sharh Aqaid Nasafi* has written the following:-

Sharh Aqaid Nasafi and the Divine Vision

And this indication is proof of the matter that the vision of God is possible in this world. Therefore, the companions of the Prophet^{SAS} had differed in this matter whether the Holy Messenger of Allah^{SAS} had seen his Lord in the night of Mir'aj or not. The presence of the differences in itself is

⁵² Surah 53 An-Najm verse 11

proof of the possibility of the divine vision in this world (*Sharh Aqaid Nasafi*⁵³ Page# 75, printed edition).

In short, all of these proofs establish this fact that the vision of Allah is possible in the life of this world and it is also an indisputable reality that, the leader of the two worlds (i.e. Muhammad^{SAS}) with his physical eyes have relished the attributes of Allah's manifestation and different kinds of colorful signs of Allah in the night of mir'aj, and Allah also blessed him with His honored speech. He saw the manifestation of Allah without a barrier and fully unveiled.

At the end of the traditions pertaining to the night of mir'aj it is mentioned in *Sahih Bukhari* - ...*Until Prophet Muhammad^{SAS} reached Sidrat-ul-Muntaha and then the Irresistible, the Lord of Honor and Majesty approached and came closer till He was about two bow lengths or (even) nearer (the distance between Allah and Muhammad^{SAS})*⁵⁴.

In the verse of *Surah An-Najm* - مَا زَاغَ الْبَصَرُ وَمَا طَغَى [(His) sight never swerved nor did it go wrong!]⁵⁵. From the tradition above and this verse it is proved that Hazrat Muhammad, the Messenger of Allah^{SAS} achieved closeness to Allah and the divine vision was achieved with the same physical eyes. This same sight of Muhammad^{SAS} was mentioned in *Surah An-Najm* verse 17.

In short, Musa^{AS} desired divine vision - a possible thing and Allah^{SWT} through the seal of the Prophets,

⁵³ Sharh Aqaid - Allamah Saduddin Taftazani. Commentary on the book Aqaid by Najmuddin Nasafi.

⁵⁴ Sahih Bukhari Volume 4 page# 47

⁵⁵ Surah 53 An-Najm verse 17

Muhammad-e-Arabi^{SAS} made it general and common, and it was made easy for people of insight and those who have the eyes to see, like it has appeared in the Hadith-e-Jibreel. Insha'allah this discussion will come in subsequent pages.

The modern scholar Maulvi Maududi in his work, *"The night of Mir'aj"* has acknowledged that Musa^{AS} witnessed the beatific vision of Allah. The following is his writing – Allah^{SWT} showed his beatific vision to Musa^{AS} on *Toor*.⁵⁶

But he wrote only this much regarding the Messenger of Allah^{SAS} that – "The king of the universe called you in His presence to grant you with a new address and new guidance"⁵⁷.

From this statement, it is not clear whether this presence was with a veil or the divine beauty itself was in front of him. Nothing was explained or clarified that provides more details in this aspect. A short while ago, this thing was covered that the Messenger of Allah^{SAS} has seen Allah. The details behind those narrations is that the author of *Tafsir-e-Madarik*, in the commentary of the verse مَا كَذَّبَ الْفِرَّادُ مَا رَأَى has documented two traditions. The first among them is that – The Messenger of Allah^{SAS} had seen Allah^{SWT} with his physical eyes. The second is that the Holy Prophet^{SAS} saw Allah^{SWT} with the eyes of his heart.

Similarly, in *Tafsir Ibn-e-Abbas* it is mentioned that, Hazrat Ibn-e-Abbas^{RZ} said that,

⁵⁶ The Night of Mir'aj Page# 3

⁵⁷ The Night of Mir'aj page#5

The Messenger of Allah^{SAS} saw Allah^{SWT} with his physical eyes and the eyes of his heart.

The author of *Tafsir Ibn-e-Kathir* has documented a tradition under the commentary of this same verse that the Messenger of Allah^{SAS} saw Allah^{SWT} twice with the eyes of his heart. He also mentioned one more tradition from Abul Aliya who said, "I asked the Messenger of Allah^{SAS} – "Have you seen your lord?" He replied, "I saw a stream and beyond that saw the veil and beyond the veil I saw no one else but the light of Allah.

The author of *Tafsir Ibn-e-Kathir* has also reported another tradition – *The Messenger of Allah^{SAS} himself has said, I have seen my Lord, the Almighty.* The chain of narration of this tradition is based on the criteria of *Sahih Bukhari* and *Sahih Muslim*. In one other tradition it is reported that, *The Messenger of Allah^{SAS} has seen Allah in his dream and also spoke to Him.*

The author of the *Tafsir Hussaini*, Farsi version has written that – *Majority of the Companions^{RZ} concur that the Messenger of Allah^{SAS} saw Allah in the night of Mir'aj.*

In short, the objective that seeing Allah^{SWT} with physical eyes or eyes of the heart or in a dream has been proved. From this, it is known that the vision of Allah^{SWT} is possible in this world and the Hereafter and to desire it is obligatory in the least upon every Muslim.

Series 3

Encompassing is a different thing and Vision of God is different thing

Introduction to Series-3

In the third series all those matters have been covered from the first century until now that pertain to - لَا تُدْرِكُهُ الْآبْصَارُ [No vision can encompass Him]⁵⁸ which has created groups with two points of views. In this series, without bringing the Mahdavia creed as an opposition in the debate, an attempt has been made with the objective of presenting clearly the creed of the *Ahl-e-Sunnat-wal-Jama'at*. In this regard, to those people who present the saying of Ummul Mumineen Aisha Siddiqah^{RZ} as a proof - the weakness of their arguments has been highlighted. And the method of Ibn Hazm has also been presented which proves the falsehood of the beliefs of the *Mu'tazilah*. And sighting, that is vision of Allah being a different thing compared to encompassing has been explained. The commentary of the verse has also been presented as a proof in which Allah^{SWT} says -

Encompassing⁵⁹ is a different thing compared to Sighting

لَا تُدْرِكُهُ الْآبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ
(١٠٣) قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ
فَعَلَيْهَا ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

⁵⁸ Surah 6 Al-Anaam verse 103

⁵⁹ The meaning of the word *Idrak* in English language is to encompass, comprehend, perceive or grasp. The translators of Qur'an have used all three words in the translation of this verse. In this context, I have used the words, comprehension and encompassing interchangeably to convey the meaning as appropriate in this translation. They both mean the same which is to gain a complete understanding of something by surrounding it from all directions. - English Translator.

No vision can encompass Him, but He encompasses all vision: He is the Most Subtle, the All-Aware. (103) "Now have come to you from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind it will be to his own (harm): I am not (here) to watch over your doings."⁶⁰

The author of *Tafsir Ruh-ul-Bayan* has written the following in commentary of this verse -

The vision of God can be achieved after perishing the essence and attributes, becoming detached from self and reality, and free from one's own existence

[Translation] - And some of the scholars have stated that the divine vision is superior to *ma'rifat* [gnosis] because the *arif'een* [gnostics] are always desirous of the station of *wisal* [unity] and the *wasileen* [perished ones] are not desirous of the station of insight. Some of them said *ma'rifat* is graceful but divine vision is exalted [more superior].

And the highly regarded Hazrat Shaikh Shaheer Ba-Fatada has said - The progress of the scholars is according to the limit of their knowledge and reasoning, while the progress [towards God] of the perfected is according to the strength of their observation and witnessing but not like seeing other things. For He, the Exalted, is transcendent of how and where. Rather it is an expression of His appearance and the revelation of the real existence [*wajood-e-haqiqi*] after the corporeal existence [human essence] of the one witnessing, withers away and [his] annihilation [*fanahiat*] is complete.

⁶⁰ Surah 6. Al-Anaam verse 103-104

I say, and it became clear from this that whoever annihilates himself, his attributes and his actions and is removed from his humanity and his identity, it is permissible for him to see God Almighty in this world with insight after complete seclusion. [*Tafsir Min'al Qur'an* popularly known as *Ruh-ul-Bayan* volume 1, page 664 printed in Egypt]

After reading this commentary, a few things become evident that,

- 1) *Deedar* [Divine vision] is much more exalted than *Ma'rifat* [gnosis].
- 2) Those who are desirous of Allah do not aspire and toil for the stations of *Ma'rifat*.
- 3) Hence, the vision of Allah Most High is exalted while the knowledge of Allah is sublime.
- 4) Every person who achieves the vision of Allah has a different experience.
- 5) The reach of the perfected is unto Allah The Most High.
- 6) The progress of the scholars is according to the limit of their knowledge and reasoning.
- 7) The Essence of Allah is exalted, is transcendent and free of how and where.
- 8) Until the human characteristics, self-awareness and relying on the actions based on one's own authority are not annihilated in Allah, and denial of one's essence is not completely realized, and the human being does not come out of his corporeal existence, he will remain ignorant of the pleasure of vision of Allah in this world.
- 9) When the realization of the Truth is achieved, then the servant of Allah achieves His vision.

From this Tafsir and its arguments, it becomes clear that the divine vision or seeing Allah is different than encompassing. In the verse under discussion encompassing has been denied but not the vision.

Independent of this commentary, the author of *Tafsir Ibn-e-Kathir* has documented this tradition in the commentary of the same verse:-

[Translation] And what others have said regarding this verse is according to those traditions that are reported by Tirmidhi in his collection, Ibn-e-Abi Aasim in his Sunan and Ibn-e-Abi Haytam in his Tafsir, Ibn-e-Mardu'ya and Hakim in his *Mustadrik* reporting from the Hadith of Hakim bin Aaban who said that he heard this tradition from Ikrama who used to say that he heard Ibn-e-Abbas^{RZ} saying -

The Holy Messenger of Allah^{SAS} has seen his Lord. Hearing this I asked, isn't the command of Allah that - *No vision can encompass Him, but He encompasses all vision*⁶¹?

Haz Ibn-e-Abbas^{RZ} said to me, May your Mother perish! It is His light. His light is such that when He manifests through it then nothing can [in the condition of manifesting] encompass Him. In another tradition it is said - nothing can withstand. Hakim has said that this hadith is Sahih as per the criteria of Shaikhain [Bukhari and Muslim]. These two have not verified this Hadith; and similar in meaning to this hadith is the one which has been narrated attributing to the Messenger of Allah^{SAS} by Abu Musa Ashari.

⁶¹ Surah 6 Al-Anaam verse 103

The author of *Tafsir Ibn-e-Kathir* while arguing that *Idrak* [encompassing] does not negate divine vision, presented a hadith that proves the vision of Allah.

The first tradition is of Ibn-e-Abi Aasim from his Sunan, and Ibn-e-Abi Haytam in his Tafsir, Ibn-e-Mardu'ya and Hakim in his *Mustadrik* reported that - The Messenger of Allah^{SAS} has seen Allah. Hakim bin Aaban has said that - I read the verse "*No vision can encompass Him, but He encompasses all vision*⁶² in front of Ibn-e-Abbas. Hearing this Hazrat Ibn-e-Abbas^{RZ} said to Hazrat Hakim bin Aaban - May your mother perish. When Allah^{SWT} manifests through manifestations meaning, His light, then none (no vision) can withstand nor comprehend.

From this, it became known that - encompassing is a different thing and seeing which means vision is a different thing. This is the reason the author of *Tafsir-e-Baidawi* has differentiated between seeing and encompassing in the following words:

Those who deny Ruuyat [seeing], their arguments are weak because Idrak is absolutely not Ruuyat.

Translation: (لا تدركه) That means الابصار (sights) cannot surround Allah. الابصار (sights) is the plural for بصر (sight) which is a part of looking (the capability to see something). And sometimes بصر (sight) is also synonymous with the عين (eye) in terms of its position. The Mu'tazilah used this verse as evidence for negation of

⁶² Surah 6 Al-Anaam verse 103

vision and their evidence is weak because ادراك is absolutely not vision (vision of God) and neither is this verse negating vision in all situations. It could be that the denial is under specific circumstances, neither does the negation apply to all of the people; because in our saying لَا تُدْرِكُهُ الْآبْصَارُ - the word "لَا" strengthens the case that not every sight sees it, meaning not every eye can see Allah even though the negation does not necessitate forbidding [of vision of Allah for all]. (*Tafsir al-Baidawi*, p. 256 printed)

Hazrat Imamuna Miran Syed Muhammad Mahdi Mauwood^{AS} for this reason has made the desire to see Allah obligatory. He never said that, every single person will be blessed with the divine vision in this worldly abode.

It depends on an individual's competence, ability and personal dedication for how much he will become conscious of God. By making the desire and hope obligatory here, the Imam^{AS} meant that if Allah Almighty wills, the seeker could certainly achieve divine vision. Yes, it depends on the grace of Allah. Hazrat Imam^{AS} also made seeking divine vision mandatory because only those believers who leave this world with this desire will be able to enjoy the pleasures of seeing Allah on the Day of Resurrection, and those whose objective in this world is not the desire of seeing Allah then they will be deprived of the divine vision in the Hereafter.

The sayings of Hazrat Imamuna Mahdi Mauwood^{AS} lends credence to the conventional Tafasirs of *Ahl-e-Sunnat-wal-Jama'at*. Therefore, Hazrat Imamuna^{AS} responded repeatedly to people asking questions about the vision of

Allah in this world to read the statements of *Ahl-e-Sunnat-wal-Jama'at* very carefully. The hidden meaning in the lofty saying was that - it was possible to see Allah in this worldly abode, then its desire and hope also becomes obligatory upon the believers. This is so because without hope and desire, achieving anything would be considered impossible.

Independent of this Tafsir, the author of *Tafsir-e-Madarik-ut-Tanzil* has discussed the difference between encompassing (*idrak*) and vision (*deedar*) in detail. He writes under the commentary of the aforementioned verse:-

The Mu'tazilah's negating the vision in this worldly abode is not the complete proof by any means because Qur'an negates comprehension but not vision.

(لَا تُدْرِكُهُ الْآبْصَارُ) That is, the eyes cannot comprehend⁶³ Him. Or the eyes of those people who have been mentioned before do not comprehend Him. The Mu'tazilah (sect) through this verse have tried to cling on to their creed which is not right. This is so because (in the verse under discussion) ادراك - the comprehension (encompassing power) is negated, الرؤية - the vision of Allah is not negated. The meaning of comprehending an object (that which is visible to sight) is to understand its reality, surrounding it from all sides and reaching a conclusion about it. However, when setting of boundaries for the direction of something is impossible then comprehending

⁶³ See footnote# 59

it is also impossible but not its vision. Thus, the comparison between comprehending and vision is similar to that of encompassing and knowledge. The negation of encompassing which requires the understanding of boundaries and direction does not necessitate negation of its knowledge. Thus, vision is also similar to this, because it is part of knowledge. In such a manner that the subject of the verse desires praise, which makes the proof for divine vision necessary since the negation of such a comprehension whose sighting is also impossible, does not have any room for praise. Its evidence is in the fact that the question about comprehending (or encompassing) does not even arise for a thing that cannot be seen. Without a doubt, the existence of praise in the denial of comprehension itself is proof for the possibility of divine vision. The denial of comprehension with the proof of divine vision removes the error of making the Essence of Allah The Most High, finite and limited. Thus, from this aspect, the verse has become our evidence against the beliefs of the Mu'tazilah. If they had introspected carefully then they would have happily saved themselves from undertaking this burden. And for the denier of divine vision, it becomes necessary to also deny the existence and presence of the Most High too, otherwise the way he knows that Allah^{SWT} exists without any state and boundaries contradicts (existence of) all other beings, hence why is it illegal to see Him without any state and direction as compared to other visible things? And, this is so because vision is proof of seeing something with the eye. When the object being sighted is in the same direction then He will be seen in that direction but if it is directionless (not in any

particular direction) then it will be seen without any direction.

In short, even if we accept their meaning of comprehension and vision, then it still is clarification of the possibility of divine vision and not clarification of the impossibility of divine vision. Therefore, it does not mean that no eye can see Him at all.

يُدْرِكُ [He is the Subtle] in comprehension from وَهُوَ اللَّطِيفُ [He comprehends (all) vision. He is the Subtle] - (Due to the subtle grasp of Allah^{SWT}, He surrounds and comprehends all vision). That means, He is acquainted with the minutest affairs and aware of its difficulties. الْخَبِيرُ - He is aware of the manifest and hidden (aspect of all) things. The corresponding verse is in the category of an anagram [a word, phrase, or name formed by rearranging the letters of another]. That is لَا تُدْرِكُهُ الْأَبْصَارُ [No vision can encompass him] is joined with وَهُوَ اللَّطِيفُ [He is the Subtle] and وَهُوَ يُدْرِكُ الْأَبْصَارَ [He encompasses over all vision] has been explained with الْخَبِيرُ [All-aware].

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ - Surely, there hath come unto you, enlightenment from your lord⁶⁴ - enlightenment - It is that light with which the heart sees, like the sight which is defined as the light of the eye with which the eye sees. That means the revelation and similitude that has come to you is like the eye of the hearts. فَمَنْ أَبْصَرَ [So whoever will see] - That is, the one who has seen the truth and reposed faith. فَلِنَفْسِهِ [does so for his own self]- He saw it for his own self

⁶⁴ Surah 6 Al-Anaam verse 104

[zath] and benefited from it. وَمَنْ عَمَّ [Whoever remained blind]- Whoever remained blind of it and was misguided. فَعَلَيْهَا [then (it is) against himself]- Then he remained blind of himself and caused harm to himself from his blindness. وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ . - I am not a guardian over you - Nor can I reward you for your deeds but being the Messenger I am just a plain warner- And Allah alone is the guardian over us. [Tafsir-e-Madarik volume 1 pages 272-273 printed in Egypt]

Mu'tazilah⁶⁵ is the only sect that denies the vision of Allah in this world and Hereafter.

Allama Ibn Hazm and invalidation of the beliefs of Mu'tazilah

Allama Ibn Hazm in the commentary of this verse, invalidating the beliefs of the Mu'tazilah has written that - The verse لَا تُدْرِكُهُ الْآبْصَارُ [No vision can comprehend Him]⁶⁶ cannot be an argument for the Mu'tazilah because Allah^{SWT} has denied ادراك [comprehension] and the meaning of ادراك in our lexicon is more than sight and vision and it is associated with the definition of encompassing. The

⁶⁵ The word *i'tizal* means to withdraw or secede, and the Mu'tazilah are the people who in some of their beliefs were diametrically opposed to the unanimous consent of the early theologians or the People of the Approved Way (*ahl al-sunnah*). The leader of all of them was Wasil b. `Ata who was born in 80/699 at Madinah and died in 131/748. The name Mu'tazilah came into existence when Imam Hasan al-Basri^{RH} declared, "*I'tazala `anna*," i. e., "He has withdrawn from us." concerning Wasil bin Ata who was his pupil at that time. He and his followers have since come to be known as the Mu'tazilah. They had adopted some of the beliefs of the Qadarites - a sect before their time. [Translator]

⁶⁶ Surah 6 Al-Anam verse 103

meaning of encompassing is not related to sight and vision therefore the comprehension of Allah has been negated in both this world and the Hereafter in all conditions. (*Al-Fasl fi Al-Milal wa al-Nihal* - Volume 3,)

Allah^{SWT} says in *Surah Al-Shu'ara*-

Idrak (Encompassing) is different from Ru'yyat (Vision)

فَلَمَّا تَرَآءَ الْجَمْعَيْنِ قَالَ اصْحَبُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

And when the two groups saw each other, those with Musa said: Lo! We are indeed surrounded. (61) He said: Nay, verily! For lo! My Lord is with me. He will guide me⁶⁷.

The author of *Tafsir Ibn Kathir*, in the commentary of this verse has written that - فَلَمَّا تَرَآءَ الْجَمْعَيْنِ [And when the two groups saw each other] means each group saw the other. At that point, the companions of Musa^{AS} said: We have been surrounded. This was when Musa^{AS} travelled with them and reached the shores of red sea so *Firawn* and his army had surrounded them. Hence, the people of Musa^{AS} said- إِنَّا لَمُدْرَكُونَ [Surely, we are surrounded].

In this verse and its commentary, clarification is made between *Idrak* [encompassing] and *Ru'yyat* [vision]. From, تَرَآءَ الْجَمْعَيْنِ - the two groups seeing each other or *ru'yyat* (vision) is established and from the word إِنَّا لَمُدْرَكُونَ (Surely, we are surrounded), we come to know about *idrak*

⁶⁷ Surah 26 Al-Shu'ara verses 61-62

(encompassing or surrounding). And from the words كَلَّا [never] provides proof for the negation of *idrak*.

Similarly, those who argue about the denial of vision with respect to this verse do not get benefit from it because from the words of Qur'an - لَا تُدْرِكُهُ الْآبْصَارُ [No vision can encompass Him], negation of the encompassing [or surrounding] of Allah is meant but not the denial of His vision.

Now remains the question about the hadith of Aisha Siddiqah^{RZ}. Qazi Ayaz, in his famous book - *Ash-Shifa Ba'Tarif Huqooq-al-Mustafa*^{SAS} has documented the tradition whose words are -

Opinion of Hz Aisha Siddiqah^{RZ} was her personal opinion not the saying of the Messenger of Allah^{SAS}

It has been reported by Hazrat Masruq that - I asked, Hazrat Aisha^{RZ}, "Umm al-Mu'minin! Did Muhammad^{SAS} see his Lord?" she replied, "My hair is standing at ends with what you have said," and she repeated it three times, "Whoever told you that, has lied. Whoever told you that Muhammad^{SAS} saw his Lord has lied." Then she recited, "لَا تُدْرِكُهُ الْآبْصَارُ" [The eyes do not encompass Him]"⁶⁸

There are a few things that needs to be pondered upon in the above tradition. The first is that the event of *Isra* or *Mir'aj* took place five years prior to the *Hijrat* [migration].

The second thing is that the saying of Hazrat Aisha Siddiqah^{RZ} is - *On the night of Mi'raj, I did not miss the body*

⁶⁸ Surah 6 Al-Anaam verse:103

of the Holy Prophet^{SAS}. Qazi Ayaz writes in response - Aisha Siddiqah^{RZ} came into the residence of Prophet^{SAS} only at Madinah.

Evidently the event of *Isra* or *Mir'aj* occurred at Makkah, however Hazrat Aisha Siddiqah^{RZ} only joined the Prophet^{SAS} as his wife after reaching Madinah. From this itself it is proved that the age of Hazrat Aisha Siddiqah^{RZ} at that time was not old enough that she could narrate the secrets of *Isra*.

The third thing is that Hazrat Aisha Siddiqah^{RZ} presented her personal deduction and opinion on the vision of Allah^{SWT} from Qur'an in front of Masruq. If she had heard any saying on this from the Messenger of Allah^{SAS} then she certainly would have started her discussion with the words "قال رسول الله" [The Messenger of Allah^{SAS} said]".

Kindly read what the Mujtahideen have to say compared to this independent reasoning.

- 1) It is reported from Hazrat Ibn Abbas^{RZ} that he said, "The Messenger of Allah^{SAS} saw Allah with his eyes".
- 2) In another tradition it is mentioned that, "The Messenger of Allah^{SAS} saw Allah with his heart".
- 3) Abu'l Aliyya reports that - The Messenger of Allah^{SAS} saw Allah twice with his heart.
- 4) It is related from another tradition narrated by Al Mawardi who said, "Allah singled out Musa for direct speech, Ibrahim for close friendship and Muhammad for the vision".
- 5) In the tradition reported from Abdullah ibn Harith that Hazrat Ibn-e-Abbas^{RZ} stated, "As for us, the Banu

Hashim, we say that Muhammad saw his Lord twice". Hearing this Ka'b said, "Allah is the greatest!" until the mountains echoed him.

- 6) It is reported from Abu Dharr^{RZ} who said, The Prophet may Allah bless him and grant him peace, saw his Lord".
- 7) Hazrat Anas^{RZ}, the freed slave of the Messenger of Allah^{SAS} asked, "Have you seen your Lord?" He replied, "I saw Him with the eyes of my heart, but I did not see Him with my physical eye".
- 8) The Prophet^{SAS} said to Hazrat Muadh ibn Jabal^{RZ} that - I have seen my Lord.
- 9) Marwan ibn al Hakkam asked Abu Huraira^{RZ}, "Did Muhammad^{SAS} see his Lord? And he replied, "Yes".
- 10) Ahmad ibn Hanbal once said, "I say that the *hadith* of Ibn-e-Abbas^{RZ} means that Muhammad^{SAS} saw Allah with his eyes. He saw Him. He saw Him." He kept repeating that until he ran out of breath.
- 11) Ibn 'Ata' relates that Allah's words, "*Did We not expand your breast for you?*"⁶⁹ meant that - He expanded his breast for the vision of Allah.
- 12) This is the reason why Qazi Abul Fadhl had said, "The undoubted truth is that it is conceivable for him to have seen Him in this world. There is nothing which makes the vision of Allah logically impossible. The proof that it is permitted lies in the fact that Musa^{AS} asked for it. It is impossible for a Prophet not to know what is permissible regarding Allah and what is permissible for him. He would only ask for what is permitted and not anything that is impossible. (*Ash Shifa'a* vol 1 pages 160, 161 & 199)

⁶⁹ 94. Surah 94 Ash-Sharh verse 1.

In summary, the saying of Hazrat Aisha Siddiqah^{RZ} is her own personal opinion and in comparison to the hadith, the personal opinion and reasoning will lose.

- 1) Because the vision of Allah is possible in this world and Musa^{AS} asking for it is proof enough for its possibility.
- 2) The author of the above statements have adopted the view that the Messenger of Allah^{SAS} has seen Allah^{SWT}.

In *Sharah Muslim*, it has been narrated with reference to Imam Nawawi^{RH} that - Muamar bin Rasheed had said that, when the difference between Hazrat Aisha^{RZ} and Hazrat Ibn-e-Abbas^{RZ} with regards to the vision of Allah was discussed, he replied that in his view, Hazrat Aisha^{RZ} was not greater in knowledge than Hazrat Ibn-e-Abbas^{RZ} and Ibn-e-Abbas^{RZ} proves a matter which has been denied by others. The one who proves a matter has more precedence over the one who denies it. Here ends the statement of the author. [*Sharah Muslim Nawawi* volume 1 page 299].

This statement of Hazrat Aisha^{RZ} cannot be taken as a proof and argument. She has only relied upon her interpretation of the Qur'anic verse. She did not report any tradition heard directly from the Holy Prophet^{SAS} that - He has not seen his Lord. [*Sharah Sahih Muslim* page 97]

The above-mentioned traditions prove that the statement of the Mother of believers, Hazrat Aisha Siddiqah^{RZ} cannot be presented as an argument. On the contrary the arguments above are based on traditions that have been directly heard [Marfu'].

Series 4

Consequences for Deniers of Divine Vision in Quranic verses

Introduction to Series-4

In the fourth series, those verses of Qur'an have been presented as evidence in proof that – the denial of the divine vision and aversion to its desire is extremely disliked by Allah^{SWT}. In this regards, the verses – from *Surah Bani Israel Verse 72*, *Surah Yunus verse 15*, *Surah Yunus verse 11*, *Surah Yunus verse 7*, *Surah Yunus verse 8*, *Surah Al Rum verse 8*, *Surah Baqarah verse 55* – were presented to show the adverse consequences for the deniers of the divine vision. And light has been shed upon this matter that expecting to meet Allah^{SWT} similar to meeting a bodily person [in flesh and bones] disregards the status of Allah. In other words, desiring to see Allah in a confined manner [*muqayyad*], in reality is totally against the teachings of Islam, the message of the Qur'an, and is the greatest *Shirk* [polytheism]. On the contrary, desiring the vision of Allah is real faith. While that which is a luminous and light, can be seen without a direction and without imitation, it cannot be confined (it cannot be fixed to a particular dimension and direction). Whoever remains blind to the realization of the Allah Most High in this world, will also remain blind to it in the Hereafter. Therefore, Allah^{SWT} says in *Surah Bani Israel* –

Whoever is blind in this world will also remain blind in the Hereafter

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

Whoever remains blind (of divine vision) in this world will also remain blind in the Hereafter, and most astray from the path⁷⁰.

⁷⁰ Surah 17. Al-Isra verse 72

Shaikh-e-Akbar has done the commentary of this verse in the following words: -

The person who remains blind from achieving guidance towards the Truth in this world, then he will remain in the same state of blindness in the Hereafter as well. (i.e. he will not avail the reward of Allah). And he will be even more misguided from the path towards those things that are available here, because in this worldly life there are the tools and means available through which it is possible to achieve the reward of Allah. That is nothing but a position of labor, meaning hard work, and only he who has the capability will be willing. And nothing remains in the Hereafter. [*Tafsir Al-Shaykh Al Akbar volume 1 page 38 printed in Egypt*]

Independent of this commentary the author of *Ruh-ul-Bayan* has done the commentary of this verse with the following words -

Translation: (وَمَنْ كَانَ فِي هَذِهِ أَعْمَى - *And whoever is blind here*) - The blindness is because when the test for the matters of the heart takes place then the faces will represent the internal matters. Hence such a person who remains blind (in this worldly abode) to his inner state then he will appear in the form of a blind person (as a way of exaggerating). Because it is possible to cure the inner blindness in this world but beyond remedy in the Hereafter, therefore the person will remain blind from the vision of Allah even in the abode of the Hereafter. (وَأَضَلُّ - *and most astray from the path*) in reaching Allah due to the corruption in his preparation and lack of remedy.

After arguing with different aspects, the learned commentator writes -

Blindness in this world or vision of Allah?

Thus, it is incumbent upon every intelligent person to try to achieve the vision of Allah before departing this world and join those people who see Allah The Most High in every manifestation that is in every reflection. [*Tafsir Ruh-ul-Bayan volume 2 pages 446 and 447 printed in Istanbul*]

The entire gist of both these commentaries is that - whoever remains blind to the vision of Allah in this world will also remain blind to it in the Hereafter. Through the remembrance of Allah and love of Allah, the vision of Allah can be attained in this world or at least, the desire for the vision of Allah can be kept. When compared to those who achieve the vision of Allah through either their physical eyes or the eyes of the heart or in a dream, the lowest of the ranks is that the desire and hope for the vision of Allah remains present in the heart of a believer. The possibility of finding a remedy for the blindness in this world is there, but in the Hereafter, the chance of curing it is lost. Hence, the reason for the desire for vision of Allah and meeting Him is obligatory on every Muslim.

Despite having physical eyes, the one deprived of the vision of Allah Most High will remain blind in the Hereafter

The author of the commentary *Mafatih al-Ghayb* popularly known as *Tafsir-e-Kabeer* has written in the commentary of this verse in his statement 2 and 4 that -

Translation - The second opinion is that the blindness means the blindness of eyesight - whoever has a blind heart in this world then he will be raised blind from physical sight and vision on the Day of Judgment.

The fourth opinion is that the second type of blindness cannot be applied to the lack of knowledge about Allah. Since the people of the Hereafter are definitely aware of Allah, thus what is meant from it is, to become blind from the path of the paradise (divine vision). Therefore, whoever remains blind from the realization of Allah in this world will remain blind from achieving the paradise in the Hereafter. (*Tafsir Kabear*, p 319, p 623, printed in Egypt)

This commentary too guides us in the direction that - whoever remains blind in this world then he is blind to the paradise of divine vision of Allah in the Hereafter. May Allah protect us from this!

Regardless of this commentary, the author of *Lubab al Tavil fi Ma'ani al Tanzil* in the commentary of وَمَنْ كَانَ فِي هَذِهِ أَعْمَى [*Whoever remains blind in this world*] has written that -

Whoever does not see Allah through the eyes of his heart will be raised blind in the Hereafter

Translation: And it has been said, that its meaning is that whoever remains completely blind of heart to seeing the divine power and seeing His signs and to the vision of Allah, then he will be severely blind in the Hereafter and amongst those who are astray from the path. (*Tafsir Lubab al Tavil fi Maani al Tanzil* volume 3, page 184 printed)

The respected commentator has raised two important matters 1) Remaining blind to the divine power is in fact being blind to the signs of Allah, 2) Whoever remains blind to the divine vision in this world will also be blind in the Hereafter. Therefore, it is incumbent upon every Muslim to not remain heedless from at least the desire for the vision of Allah, so as not to be amongst the unfortunate on the Day of Judgment. For such people are the ones that have been addressed by Allah as *وَاضَلُّ سَبِيلًا* that means they are most astray from the path. This verse warns the deniers of the vision of Allah with severe consequences. *O our Allah grant us Your love and Your vision by Your Grace, O The Most Merciful of all the Merciful. Ameen Ya Rabbul Alameen!*

Independent of this commentary and this verse, Allah^{SWT} commands,

وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أُمِّتْ
بِقُرْءَانٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ ۗ

And when Our clear revelations are recited unto them, they who are not hopeful of Our vision say: Bring us a Qur'ân other than this, or change it.⁷¹

The lovers of the Self are neither interested nor desirous of meeting Allah

The author of *Tafsir Ruh ul Bayan* has written the following in the commentary of this verse - The reason for not desiring the vision and not hoping to reach us is that they do not believe in their resurrection. That means those who

⁷¹ Surah 10 Yunus verse 15

do not desire Our vision or reaching Us. And this arrogance is merely due to their denial of their resurrection.

In *Taveelat-e-Najmiya*, it is mentioned that, the verse hints at the fact that these people do not have any attachment with Allah or His desire, because the passion and enthusiasm is for those whose hearts are lively; (on the contrary) the hearts of these disbelievers are dead and their egos are alive. And whatever has been mentioned in the Qur'an is compatible with it, and against the selves (ego), therefore the lovers of the self do not accept it. (*Tafsir Ruh ul Bayan* vol 2 page 17 printed in Istanbul)

From this commentary, it is clear that those who do not desire the vision of Allah and are not enthusiastic about meeting Him, then these are the *lovers of the selves* [*Arbab-e-Nufoos*].

Separate from this verse, kindly read the below verse and its commentary –

لَا يَرِجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ

We leave alone those who do not desire Our vision to wander blindly in their rebellion⁷²

The author of *Tafsir-e-Taveelat* in commentary of this verse has written that –

Those who are heedless of God will never be awake

[Translation] لَا يَرِجُونَ لِقَاءَنَا [But We leave those who do not desire Our vision], from among those, that is, those who are

⁷² Surah 10. Yunus verse 11

not in the least bit concerned because of their being engrossed in evil acts and do not expect any light from Us and never awaken from their heedlessness by returning to Us and seeking Our mercy, فِي طُغْيَانِهِمْ [In their insolence], and their extensive indulgence in evils to wander perplexed. So that the reinforcement of formal good things sought by their preparedness by the tongue of its state is cut off from them, such that, by this engrossment and immersion in the things of physical nature, the light of their preparedness disappears totally by virtue of the actualization of rust [on their hearts], wHereafter [their] obliteration becomes deserved and they are turned on their heads to *the lowest of the low*⁷³. [*Tafsir-e-Taveelat also known as Tafsir-e-Kashani Part 1 page 307*]

Apart from this commentary, the author of *Tafsir-e-Jalalyn*, Jalaluddin Mahalli has written:

Those hearts that do not desire the vision of Allah will remain perplexed and wandering in the rebellion

لَا يَرِجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ (We leave alone those who do not desire Our vision to wander blindly in their rebellion⁷⁴) – Those people are not desirous of Our vision but in their rebellion are confused and wandering. (*Tafsir Jalalyn*, chapter 1, page 112, Egypt)

Both these commentaries guide us towards the fact that heedlessness from Allah^{SWT} has prevented them from

⁷³ Surah 95. At-Tin verse 5

⁷⁴ Surah 10. Yunus verse 11

desiring the blessing of Allah and passion for the manifestations of the light of Allah. These are those groups who have been caught up in their own web of rebellion, and being confused and distracted, they chose to bow down and become attracted towards the lowest of the low.

Their deviance is simply because they are not desirous of the vision of Allah The Most High.

It is evident that there is a warning in this verse for those who remain away from the desire of the vision of Allah in this world and have become disobedient and rebellious.

Apart from this verse and its commentary, kindly read the commentary of the verse from *Surah Yunus* -

Those who are not hopeful of Our vision are seekers of the World and Hell bound

Allah^{SWT} says -

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا
وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غٰفِلُونَ ﴿٧﴾ أُولَٰئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا
يَكْسِبُونَ

Those who desire not Our vision, but are pleased and satisfied with the life of the present, and those who heed not Our Signs (7) Their abode is the Fire because of the (evil) they earned⁷⁵.

The author of *Tafsir-e-Madarik* in the commentary of this verse wrote the following words:

⁷⁵ Surah 10. Yunus verses 7-8

Those who do not desire the vision of the Lord are Hell-bound

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا - *Those who desire not Our vision*

1) Those who in actuality are not hopeful of Our vision at all, neither do they get any thoughts in their heart about meeting Us - such are the ones who are ignorant of understanding the realities, 2). (Or it could also mean that) they are not hopeful about the beauty of Our meeting like those hopeful of our (everlasting) bliss are desirous of Our vision. 3). (It could also mean that) they do not fear the consequences of Our meeting in such a way as it should actually be feared. These are those people who have become satisfied with the life of this world, and compared to the Hereafter, which is the great everlasting, they have chosen the tiny little perishable world and are content with it. They have made it their abode, like a person who does not want to be removed from it. Hence, they have made it their permanent residence and have set unrealistic expectations.

وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غٰفِلُونَ - *And such as those who are heedless of Our signs and do not ponder over it* - (Nahw / Grammar) :

There is no وقف (pause) on “heedless” because their condition has been described by أُولَٰئِكَ مَأْوَاهُمُ النَّارُ - *Their abode is the Fire.* (As per the Arabic grammar) the word أُولَٰئِكَ [Their] is the *mubtada awwal* [first subject] followed by مَأْوَاهُم [abode] which is *mubtada sani* [second subject] and النَّارُ [Fire] is its *khobar* [forewarning] and this statement is a forewarning for the condition of أُولَٰئِكَ [Their]. بِمَا كَانُوا يَكْسِبُونَ - *because of what (evil) they earned.* The “Ba” of بِمَا

associated with the *jawwazū mahzoof* [omitted third person plural active participle], which is implied in the previous verse. (*Tafseer-e-Madarik volume 1 page 378 printed in Egypt*)

The following points are highlighted from this commentary

- 1) They do not hope for the vision of Allah in this world
- 2) Neither do they imagine the meeting with Allah in their heart
- 3) These people lack the understanding of the *haqaiq* [reality of Truth] and *ma'rifat* [knowledge of God]
- 4) Therefore, they are not hopeful of the goodness of the meeting [with God]
- 5) Like those eligible for the everlasting bliss are desirous of the vision of Allah in this world and Hereafter.
- 6) They will return to Allah one day and they will have a terrible reckoning with Allah at that time while they should have feared the consequences of the meeting.
- 7) These are the same people who are satisfied with the comforts of the life of this world in comparison to the Hereafter.

From the above explanation, it is evident that these verses warn the deniers of the vision of Allah^{SWT} and His meeting, with severe punishment.

Apart from this verse and its commentary, Allah^{SWT} says in *Surah Al-Rum* that -

وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكٰفِرُونَ

Yet there are truly many among men who deny the vision of their Lord⁷⁶

⁷⁶ Surah 30. Al-Rum verse 8

Many people are deniers of the vision of Allah because they are veiled from Allah

[Translation] Many people are deniers of the vision of Allah because they are veiled from Allah. Their veil is nothing but their thought that the vision will be bestowed upon them in the Hereafter when the faces meet and Truth will return back to the Truth. (*Tafseer Tawilat al-Qur'an volume# 2, page 13 printed in Egypt*)

There are few results that are obtained from the aforementioned statement which is important to keep in mind that can prove to be helpful and resourceful in understanding the vision of Allah.

- 1) Those who deny the vision of Allah are veiled.
- 2) Their imagination that the vision of Allah will occur at the time when faces come face to face with each other; and this will happen when people will enter into the abode of the Hereafter. This assumption itself is completely imaginative, that is to think that Allah^{SWT} will appear like common people in the Hereafter.
- 3) When the Truth will return back to Truth, then the desire and hope for the vision of Allah will become meaningless. This is the reason an effort should be made in the worldly abode to achieve the knowledge of the Truth and vision of Allah.

Hence, the command of Allah^{SWT} is that many of the people in the matter of vision of Allah are disbelievers' i.e. they are deniers. This is called the veil of heedlessness. In short, denying the vision of Allah will make a person enter into the state of disbelief. Evidently, this thing is also amongst

the severest of threats that a person will become a disbeliever by denying the vision of Allah.

In addition to this verse and its commentary, Allah Most High commands in *Surah Baqara*:

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ
وَأَنْتُمْ تَنْظُرُونَ

And when ye said: O Moses! We will not believe in thee till we see Allah plainly and even while ye gazed the lightning seized you⁷⁷.

Hazrat Abdullah bin Abbas^{RZ} has written in the commentary of the verse the following words -

When Hazrat Musa^{AS} returned from Mount Toor then they said, O Musa, you have come back after seeing Allah now show us too. When he refused, they said, then we shall start attesting the Torah etc, when we too will see God like you did, upon which the lightning befell upon them. (*Tafsir Ibn Abbas* page 11 printed by Idara Mazhar-e-Haq, Badaun,)

The Prophets^{AS} have achieved the vision of Allah in this world

The author of *Tafseer-e-Baidawi* under the commentary of the verse فَأَخَذَتْكُمُ الصَّعِقَةُ [So seized you the lightning] has written that -

Transgression, opposition to the truth, and rebelling is due to the desiring of the impossible, because they assumed

⁷⁷ Surah 2. Al-Baqarah: 55

that Allah^{SWT} is similar to other bodies and they demanded the vision of Allah like the one they were used to seeing other bodies. That means it is impossible in a direction compared to the one viewing (the one who desires the vision of Allah). And this thing is impossible but it is possible to achieve the vision of the *Zath* [Essence] of Allah Most High free of any condition and (it) will be achieved by the believers (in general) in the Hereafter. (*Tafsir Baidawi* volume 1, printed edition)

The Prophets^{AS} achieved the divine vision of Allah^{SWT} in certain conditions in this world

A few things are proven from this commentary

- 1) Hoping to see Allah like one meets with other bodies (creations) is insolence because the people of Musa^{AS} had immorally desired to see Allah, hence they were subjected to punishment through lightning.
- 2) In a place free from defects and sins, the vision of Allah will become available to the believers in the Hereafter.
- 3) The Prophets^{AS} have achieved the vision of Allah in this world.

From this, it becomes evident that being disrespectful and desiring the vision of Allah in the same manner as seeing regular human beings becomes liable for severe punishment. According to the example of the Prophets^{AS}, most particularly the principles brought by our Prophet^{SAS} - desiring for the vision of Allah and seeing Him is a possible thing as mentioned in the tradition of *Al-Ihsan* that it is possible to see the Lord of the Worlds.

Series 5

The vision of Allah in the light of Ahadith-e-Nabawi^{SAS}

Introduction to Series-5

The summary of the entire teachings of the Messenger of Allah^{SAS} is nothing but *La Ilaha Illallah* – There is no God but only Allah. Moreover, the knowledge of this *Illallah* [only Allah] is the very reason for the creation of Mankind. Allah^{SWT} has left several impressions about His *ma'rifat* [knowledge] upon Prophet Muhammad^{SAS} and His revealed book [Qur'an]. The *Zath* [Essence] of Allah^{SWT} is neither concealed nor hidden. Allah^{SWT} Himself has revealed how close He is to His servant' through *وَهُوَ مَعَكُمْ* [He is with you]⁷⁸. It is an entirely different thing if the servant is not desirous of His vision. What an excellent thing some poet has said –

The eye that has no light in it

Cannot benefit from the light of the Sun

It is evident that if a person is blind then how can he achieve the vision of Allah?

This is our observation that while a person possesses physical eyesight yet the eye of the heart is blind. If the eye of the heart is open like the physical eyes, then for such people, the path to the vision of Allah will become a reality and also the aspiration of divine knowledge.

Series#5 provides a practical path to the people of insights. No other issue in the Islamic world has so much disagreement that we find in the matter of *mi'raj* – whether the Holy Messenger of Allah^{SAS} had seen Allah or not? This is a significant disagreement that has been presented in the

⁷⁸ Surah 57 Al-Hadid verse 4

light of the traditions, and it has been proved that the vision of Allah is possible in this world through either the physical eyes, the eyes of the heart or in a dream. The lowest of the rank is to keep the desire for the vision of Allah, only then can a believer still remain a believer.

By reading this tradition, we get to know the grandeur behind the vision of Allah that the Master of the universe, Hazrat Muhammad-e-Arabi^{SAS} received.

Allah^{SWT} became very close to Prophet Muhammad^{SAS} on the night of Mir'aj

[Translation] In the hadith of Sharik bin Abi Numar it is stated that in the hadith of Isra' which he narrates from Hazrat Anas^{RZ} that - The Al-Mighty Lord came close to Hazrat Muhammad Mustafa^{SAS}. (*Tafasir Al-Qur'an al azeem volume 4 page 35 printed in Egypt*)

The same report is mentioned by Sharik bin Abdullah from Hazrat Anas^{RZ} (*Sahih Bukhari Kitab Al-Tawheed vol 4 pg 182*)

This is the reason behind the statement of the author of *Tafsir-e-Hussaini Farsi*:

The Messenger of Allah^{SAS} had seen the Lord of the Worlds

[Translation] According to the second saying, the Messenger of Allah^{SAS} has seen Allah Most High and majority of the Companions of the Prophet^{SAS} agree upon the matter of the Messenger of Allah^{SAS} seeing Allah^{SWT} on the night of Mir'aj. (*Tafsir Hussaini volume 2 page 277 printed edition*)

In short, all of these traditions conclusively prove that the Messenger of Allah^{SAS} has seen Allah.

1. He has seen Allah^{SWT} in his dream and spoke to him.
2. He has seen Allah^{SWT} with the eyes of his heart and according to other narrations, he saw Allah^{SWT} twice.
3. The moment in the life of the Holy Messenger and last Prophet of Allah in which he saw Allah^{SWT} with his physical eyes and got the honor of speaking directly was the highest and loftiest moment.

This is the reason he taught the entire Ummah that Allah has to be worshipped by seeing Him as it has been mentioned in a hadith -

Once the Prophet^{SAS} was busy in prayer and beatific vision of Allah was unveiled to him. (*Seerat un Nabi volume 3 page 377 printed in Azamgarh*).

Similarly, it is mentioned in the traditions of Prophet^{SAS} that he made the Ummah aware of *Al-Ihsan*.

[Translation] Hazrat Jibreel^{AS} said - Tell me what is *Ihsan*? The Prophet^{SAS} replied, you worship Allah in such a way as you are seeing Him and if you cannot see Him then think that He is seeing you. (*Mishkath Al Masabih volume 1 pages 52, 53 printed edition*)

The author of *Mirqat al Mafatih Sharah Mishkath al Masabih* has explained this tradition in the following words -

[Translation] The object is absolute, that is, it is related to the worship you do - your worship when you see Allah or it is the state of your action, which means your state is

similar to the state of that person who looks at Allah. (Mirqat al Mafatih volume 1 page 53 printed at Bombay)

It is clearly evident that the Messenger of Allah^{SAS} has defined *Ihsan*, the ultimate worship – as the vision of Allah. Holding any other belief contrary to this and not desiring the vision of the Lord of the worlds is to join the likes of the *Ahl-e-Biddat*, *Mu'tazilah*, *Khwarij* and the sect of *Marji'a*. May Allah protect us from this.

This should also be kept in mind that teaching anything that is impossible is itself impossible for Seal of the Prophets, Hazrat Muhammad-e-Arabi^{SAS} because teaching a matter that is impossible is against the specialties of Prophets^{AS} as was previously discussed in Series#2.

Believing servants can get closer to Allah through Zikrullah

The Prophet^{SAS} is narrated to have said that Allah^{SWT} says – “I am as My slave expects Me. I am with him when he remembers Me. If he remembers Me, in his mind, I remember him to Myself. If he remembers Me in a company, I remember him in a company better than them. If he comes towards Me by a span, I approach him by a cubit. If he comes nearer to Me by a cubit, I come near to him by two cubits. If he comes to Me walking, I come to him running”. (Jami Tirmidhi volume 2 page 54 printed edition, Bukhari volume 4 page 185 printed edition)

A second tradition is mentioned from the same Hazrat Abu Huraira^{RZ}.

The slave who is closer to Allah is a Saint of Allah.

The Messenger of Allah^{SAS} has said that,

Certainly, Allah says – whoever gives trouble to any one of my *wali* (friend), verily I denounce him and declare war against him. My servant has not achieved closeness to me just like that, he has fulfilled the divine commands which I have made obligatory upon him and his deeds are most loved by Me. My slave always seeks to get closer to Me through *nawafil* (supererogatory practices) and obedience so much so that I love him. And, when I love him, I become his hearing by which he hears. I become his sight by which he sees and I am his hand by which he holds, and I am his foot by which he walks. If this servant supplicates me, verily I grant unto him; and, if he seeks protection with Me from harm and ills, then I give him protection; and I do not hesitate about anything in which I am the doer like My hesitation in taking the soul of a believer who dislikes death; and I dislike making him sad; but there is no remedy for him against death, he certainly must die. (Mishkat al Masabih page 197 printed in Karachi)

People with two characteristics are warned with a bad ending

The author of *Mirqat Sharah Mishkat* under the commentary of – *declare war against him* – has written that-

The scholars have written that there is no sin whose perpetrators are warned of a war with Allah except a person who takes usury, against whom Allah and His Messenger^{SAS} have declared war. Thus, it became known

that these two characteristics (enemies of a saint and takers of usury) are in a great danger, so much so that Allah has declared war against them. This fact proves that their ending will be bad because whomsoever Allah goes to war with will never be successful. (*Mirqat al Mafatih* page 7 volume 3 printed edition)

The author of *Mirqat Sharah Mishkat* under the commentary of *ورجله التي يمشى بها* - *the foot by which he walks* - has written that -

Qatabi has said that, the parts of the body which have been related to doing an action - I will make it easy and I am the only One who gives guidance to those actions to such an extent that I become those parts Myself. (*Mirqat al Mafatih* page 7 volume 3 printed edition)

And some of the commentators have said that Allah will make the senses and body parts (and their actions) of the courageous believer saint, a medium and source of pleasure. He listens to nothing but only such things from those whom Allah loves and keeps as friend. Thus, it is as if he hears through Allah.

The clear objective of this tradition is that the servant of Allah becomes *Amrullah* or the command of Allah and enters into the station of *Muradullah* [purport of Allah] and achieves His nearness.

This nearness to Allah has three ranks -

- 1) The highest of the rank is that a believing servant sees Allah in this world with his physical eyes.

- 2) The second rank is that he sees Allah with the eyes of his heart.
- 3) The third rank is that he sees Allah in his dream.
- 4) The fourth rank is that at a minimum he keeps the desire to see Allah in his heart. This fourth rank can be understood as a minimum rank which requires every Muslim Man and Woman to have the desire and hope to see Allah.

A tradition from *Sahih Muslim* states -

**The highest rank is to see Allah
with physical eyes**

It is narrated on the authority of Abu Dharr^{RZ} who said, I asked the Messenger of Allah^{SAS}, *هل رايت ربك* - Did you see your lord? The Messenger of Allah^{SAS} replied, *نور انى* - He is light. I saw him. (*Muslim* volume 1 page 30 printed edition, *Jami Tirmidhi* volume 2, page 442 printed edition)

In the above hadith *نور* [light] has been read separately and *انى* [I] has been read separately. In the Arabic language, the letter *انى* is used in the context of a question that relates to *كيف*, which in meaning is used for "why not". In such an instance, this tradition becomes an argument against the deniers of the vision of Allah in this world.

However, the correct thing is - what has been mentioned above and its proof is in the difference of reading.

The author of *Mirqat Sharah Mishkat* has explained the differences in reading in the following manner -

**The reading of نورانی is correct near
the people of insight.**

In some of the manuscripts, the word انى appears with a يا *tajdid*. The letters الف (Alif) and ن (Nun) are brought for magnification for example "ربانى (our lord)". From this transformable statement, it is evident that it has also been read as نورانى (I saw one who is light). This reasoning is supported from another tradition of Muslim.

The Messenger of Allah^{SAS} said I saw God as Light.

Abdullah b. Shafiq reported: I said to Abu Dharr: Had I seen the Messenger of Allah^{SAS}, I would have asked him. He (Abu Dharr) said: What is that thing that you wanted to inquire from him? He said: I wanted to ask him whether he had seen his Lord. Abu Dharr said: I, in fact, inquired from him, and he replied: I saw Light. (*Muslim* volume 1 page 304)

It is evident that this tradition supports the tradition of نورانى. In particular, it is completely wrong to keep such a belief regarding the Messenger of Allah^{SAS} that, نورانى اراه means "He is light, how can I see him?" was said by the Holy Prophet^{SAS}. Neither is this logically right nor can it be intellectually correct. Like it has been mentioned in the tradition related from *Kanz-ul-Ummal*:

I have seen my Al-Mighty Lord

It is reported from Hazrat Abdullah Ibn-e-Abbas^{RZ} who said, the Messenger of Allah^{SAS} has said that -

رأيت ربي عز وجل

I saw my Lord Al-Mighty⁷⁹

From this tradition it is evident that the Holy Messenger of Allah^{SAS} saw Al-Mighty Allah with his physical eyes.

Kindly read this other tradition related to the same subject.

**The Messenger of Allah^{SAS} saw Allah
with his physical eyes**

This tradition was narrated to us from Abi who narrated it from Muhammad bin Mujahid who narrated it from Abu Aamer Al-Uqdi who reported it from Abu Khalid who reported it from Abi Aliya who inquired from the Messenger of Allah^{SAS}, have you seen your Lord? The Messenger of Allah^{SAS} replied, "I saw a stream and beyond that saw the veil and beyond the veil I saw nothing else but the light of Allah"⁸⁰.

This tradition also proves that the Prophet^{SAS} had seen Allah beyond the veil.

Ibn Asakir has reported from Hazrat Jabir^{RZ} that the Holy Messenger of Allah, Muhammad^{SAS} has said

⁷⁹ *Kanz-ul-Ummal* volume 18 page 89 hadith# 292 printed edition

⁸⁰ *Tafseer ul Qur'an ul Azeem* page 252 volume 4 printed in Egypt

**Allah^{SWT} has given the honor of speech to Musa^{AS}
and divine vision to me**

Certainly, Allah^{SWT} had blessed Musa with His speech and elevated me with His vision, and dignified me with *Muqam-e-Mahmood* [station of praise] and *Hauz-e-Mawrud* [fountain in Paradise]⁸¹.

A question arises here, whether the vision of Allah granted to Prophet Muhammad^{SAS} was in a particular direction or directionless?

In this matter, Allamah Nawawi has written in his commentary of Muslim that -

The vision of Allah will occur without a direction, as His knowledge is also directionless⁸².

From this explanation and clarification, it becomes known that the Holy Messenger of Allah^{SAS} has seen Allah Most High without restriction of any direction. Allah^{SWT} honored Hazrat Musa^{AS} with the divine speech. The conversation between Allah^{SWT} and Hazrat Musa^{AS} is made known from this tradition of Tabrani and Isbahani -

**Allah^{SWT} conversed with Hazrat Musa^{AS} through
one lakh twenty four thousand words**

It is narrated by Hazrat Ibn-e-Abbas^{RZ} that the Messenger of Allah^{SAS} said,

⁸¹ Kanz-ul-Ammal volume 18 page 22 printed edition

⁸² Sharah Muslim Shareef - Nawawi volume 1 307 printed edition)

Certainly, Allah^{SWT} conversed with Musa^{AS} for three days through one-lakh twenty four thousand words. After this, when Musa^{AS} heard the conversation of men, he became disgusted because his ears were accustomed to the divine speech. Amongst the things that Allah Most High said to Hazrat Musa^{AS} is - "O Musa, none have put in the effort like the ascetics in this world and no one came close to me like those who abstain from all prohibited things through their abstinence. The meaning of *ورع* means to abstain from all prohibited things. And My worshippers did not worship me with as much tears and crying that comes from My fear. Hazrat Musa^{AS} replied, O Lord of the worlds, O the Master of the Day of Judgment, O the owner of glory and mercy, what have You prepared for them and how are You going to reward them? The answer came - Rather for those who renounced the world, I have opened Paradise for them. They can stay wherever they like in Paradise. And those abstainers on whom things were prohibited, they remained away from them. On the Day of Judgment, there will remain no servant of whose minutest account I have not taken and its certainty not established; but the God-fearing are excluded from it because I am in awe of them and I respect and acknowledge them. I will admit them to the paradise without any reckoning. And those people who used to weep and lament due to My fear then I am their closest Ally. Nobody else will have any share in this honor as them⁸³.

From this tradition, it became known that Hazrat Musa^{AS} had conversed with Allah^{SWT}. When Musa^{AS} could

⁸³ Al-Tarhib wa Tahrib Page 757 printed edition

converse with Allah^{SWT} then why is it so surprising that Hazrat Muhammad-e-Arabi^{SAS}, the Seal of the Prophets has seen and spoken to Allah^{SWT} on the night of *mir'aj*? Only those people object to such things who have not received an understanding neither of spirituality nor of mystical knowledge.

The Prophet^{SAS} saw Allah^{SWT} twice

This tradition has been narrated by Muhammad bin Amr bin Bunhan bin Safwan al Thaqfi who narrated from Yahya bin Kaseer al Anbari who narrated from Salem bin Jafar from Hakim bin Aaban who narrated from Ikramah who narrated from Hazrat Ibn Abbas^{RZ} who said, the Holy Prophet Muhammad^{SAS} has seen his Lord. I said, Allah^{SWT} commanded -

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ

[No vision can encompass Him but He encompasses all visions]

Hazrat Ibn-e-Abbas^{RZ} replied, it is a pity on you, if He manifests with His light then it is His light. And Prophet Muhammad^{SAS} has seen his Lord twice. This tradition is *hasan ghareeb*. (*Jami Tirmidhi* volume 2 page 442)

Hasan - Hasan hadith is a tradition which is authentic but the memory of the narrators in the chain is not as strong as the narrators in the chain of an authentic tradition.

Ghareeb is a tradition whose chain of transmission in some period was only from one narrator.

Mutawatir is a tradition which provides certain knowledge whether it be to the special people or common people.

(*Tuhfatul Akhiyar*, written by Allama Raziuddin Hasan bin Hasan Sanali died 700 AH page 2, 3 printer Naval Kishore)

Independent of this tradition kindly read the tradition below:

The author of *Tafsir Jami ul Bayan fi Tafsir ul Qur'an* under the commentary of the verse

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

Till he was (distant) two bows' length or even nearer⁸⁴

has written that -

Hazrat Muhammad-e-Arabi got closer to his Lord to the extent of two bows length or even nearer⁸⁵.

From this, it is known that the unveiled closeness that Hazrat Muhammad-e-Arabi, the leader of the two worlds, the Messenger of Allah^{SAS} achieved was of such a splendid proximity that in the history of the Prophets, no other Prophet has been mentioned with the same grandeur. This very moment of attaining the vision of the Lord of the worlds is the gist of perfection of the servanthood of the Holy Prophet^{SAS}.

اللهم ارزقنا رؤيتك بجاه النبي عليه السلام آمين

*O Allah, grant us Your vision for the sake of Your Prophet
Alaihis Salam, Ameen!*

Independent of this tradition kindly read this tradition-

⁸⁴ Surah 53 An-Najm verse 9

⁸⁵ Tafseer Jami ul Bayan Fi Tafsir ul Quran Juz 27, Page 27 printed edition

**The Prophet^{SAS} saw Allah^{SWT} twice in the night of
Mir'aj**

This tradition has been reported to us from Saeed bin Yahya bin Saeed bin Al- Amwee who reported it from his father who reported it from Muhammad bin Amr who reported it from Abi Salmah and he from Ibn-e-Abbas^{RZ} who narrated this regarding the command of Allah^{SWT} – *And verily he (Muhammad^{SAS}) saw Him yet another time by Sidrat-al-Muntaha [the lote tree of the utmost boundary]⁸⁶. And He revealed to His servant (Muhammad^{SAS}) whatever He revealed⁸⁷. (Then Allah drew near) Till He was within two bows length or even nearer⁸⁸. Hazrat Ibn-e-Abbas^{RZ} declared that without a doubt Muhammad^{SAS} saw Allah. (Jami-al-Tirmidhi volume 2 page 442 printed edition)*

From this tradition, it is evident that Hazrat Muhammad Mustafa^{SAS} saw Allah with his physical eyes.

Regarding the report of the mother of the believers, Hazrat Aisha Siddiqah^{RZ} denying the divine vision then the details of it are mentioned below:

**Hazrat Muhammad-e-Arabi^{SAS} and vision of the
Omnipresent. Its denial by Hazrat Aisha^{RZ}**

The tradition was narrated to us by Ibn-e-Umar, who reported from Sufyan and he reported from Mujahid who reported from Sha'bi who narrated that Ibn-e-Abbas^{RZ} met Ka'b on the day of Ara'fah and he inquired from him about

⁸⁶ Surah 54 An-Najm verses 13-14

⁸⁷ Surah 54 An-Najm verse 10

⁸⁸ Surah 54 An-Najm verse 9

a matter and then started saying *takbir* until it echoed from the mountains. Ibn-e-Abbas said, "We are the family of Banu Hashim" then Ka'b said, Allah^{SWT} divided His vision and speech between Muhammad^{SAS} and Musa^{AS}. Hazrat Musa^{AS} spoke to Allah^{SWT} twice and Hazrat Muhammad^{SAS} saw the Lord of the Worlds twice.

Hazrat Masruq said, Then, I came to Hazrat Aisha^{RZ} and asked: Did Muhammad^{SAS} see his Lord? Hazrat Aisha^{RZ} replied, what you have said makes my hair stand on end. I said, wait a bit and do not be in haste and then read the verse:

لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

Assuredly, he beheld of the sign of his Lord, the greatest⁸⁹.

Hazrat Aisha^{RZ} responded, where are you wandering about? In reality this was Jibr'eel^{AS}. Know that if somebody tells you that Muhammad saw his Lord or that he concealed anything from the commands which Allah commanded him or that he knows the 5 things as Allah^{SWT} have said –

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ

Surely, it is Allah with whom rests the knowledge of the Hour.

It is He who sends down rain.....⁹⁰

Then know that he certainly is the greatest liar. However, the Messenger of Allah^{SAS} had seen Jibr'eel^{AS} and he had seen him twice in his real form – once at *sidrat-al-muntaha* and another time at *Jiyad* (a place in Makkah). He has six

⁸⁹ Surah 53 An-Najm verse 18

⁹⁰ Surah 31 Luqman verse 34

thousand feathers and he filled up the entire Sky. This has been narrated by Dawud bin Abi Hind from Sha'bi and he reported from Masruq who reported from Hazrat Aisha^{RZ} and she narrated it from the Messenger of Allah^{SAS}. The tradition of Dawud is shorter than this tradition in comparison. (*Jami Tirmidhi* volume 2, pages 241 - 242)

Muhadithin and their jirah [arguments] on the statement of Hazrat A'isha^{RZ}

Imam Nawawi in his commentary of *Sahih Muslim* has written that -

The saying of Hazrat A'isha^{RZ} cannot be taken as proof and argument. She has only presented her rational arguments from the Qur'anic verses. There is no *marfu* hadith that she has narrated from the Messenger of Allah^{SAS} that he had not seen Allah⁹¹.

Imam Nawawi has also written in *Sharah Muslim* that - when the difference of opinion between Hazrat A'isha^{RZ} and Hazrat Ibn-e-Abbas^{RZ} regarding the narration of the divine vision was reported to Ma'mar ibn Rashid, he said - Near us Hazrat Aisha^{RZ} is not superior in knowledge to Hazrat Ibn-e-Abbas^{RZ} and Hazrat Ibn-e-Abbas^{RZ} proved a thing which others have denied and the one who proves is above the one who denies. End of the statement from *Sharah Sahih Muslim*⁹²

In short, it is wrong to say the Messenger of Allah^{SAS} did not see Allah.

⁹¹ Sharah Sahih Muslim Page 97 printed edition

⁹² Sharah Sahih Muslim Page 299 vol 1

Read the statement of Hazrat Aisha Siddiqah^{RZ} several times. The mother of the believers has never said that her saying is based on what she has heard from the Messenger of Allah^{SAS}.

Apart from this, we find authentic narrations of several of the great Companions of the Prophet^{SAS} who have said that the Holy Messenger of Allah^{SAS} had the honor of seeing Allah.

Thus, it became evident that Hazrat Aisha Siddiqah's^{RZ} denial of the vision of Allah is based on her own *qiyas* [reasoning] and *ijtihad* [legal interpretation]. The above-mentioned arguments are also stronger because of the fact that nowhere did Hazrat Aisha Siddiqah^{RZ} say that I have heard the Messenger of Allah^{SAS} say that - "I have not seen Allah".

What remains now is the argument of Hazrat Aisha Siddiqah^{RZ} that she presented from the Quranic verse - لَا تُدْرِكُهُ الْأَبْصَارُ [No vision can encompass Him] which is incorrect from several perspectives. The response to it has been provided previously under the commentary of the same verse.

Allamah Qusanji has supported this position in *Sharh Tajrid* that many of the great Companions of the Prophet^{SAS} have stated that Hazrat Muhammad^{SAS} has seen Allah in the night of *mir'aj*.

Allamah Syed Sharif Jurjani has written in *Sharah Muwaqif* that - "The vision of Allah is logically possible in this world and Hereafter".

And this is the belief of *Ahl-e-Sunnat-wal-Jama'at*. On the contrary, it is the belief of the *Mu'tazilah* that the vision of Allah is absolutely impossible. They have tried to prove this matter by relying on their own logical arguments that the vision of Allah is absolutely impossible in both worlds.

There is a tradition in *Mishkath al Masabih* that –

The Messenger of Allah^{SAS} saw Allah twice with the eyes of his heart

It is reported from Hazrat Ibn-e-Abbas^{RZ} who described the condition of Prophet Muhammad^{SAS} seeing Allah^{SWT} with his physical eyes in the following words:

The Messenger of Allah^{SAS} saw his Lord twice with his heart⁹³

Apart from this tradition, kindly note this other tradition from *Fath-ul-Bari*, the Sharah of *Sahih Bukhari*:

The Holy Messenger of Allah^{SAS} has seen Allah with “*the eyes of his heart*”. (*Fath-ul-Bari Sharah Bukhari volume 8, page 478 printed edition*)

The Messenger of Allah^{SAS} saw Allah twice with his heart

And Abi Hatim said that this tradition was reported to him by Abu Saeed Al-Ashaj who reported it from Abu Khaled and he reported from Musa bin Ubaidah who reported it from Muhammad bin Ka'b who said –

⁹³ Mishkath page 532 printed edition

The companions of the Messenger of Allah^{SAS} asked, “O Messenger of Allah^{SAS}, did you see your lord?” The holy and most blessed Messenger of Allah^{SAS} replied, I have seen my Lord twice with (the eyes of) my heart and then he recited this verse – مَا كَذَبَ الْفُؤَادُ مَا رَأَى [The heart did not err in what he saw]⁹⁴ (*Tafsir Ibn-e-Kathir volume 4 page 252 printed in Egypt*)

It is evident from this tradition that Hazrat Muhammad the Messenger of Allah, the Seal of the Prophets^{SAS} has seen Allah with the eyes of his heart.

By reading this tradition, the thing that comes to the forefront is that the Holy Messenger of Allah^{SAS} has seen Allah with the eyes of his heart.

Independent of this tradition, kindly read the following tradition:

The Holy Messenger of Allah^{SAS} had the vision of Allah^{SWT} through the eyes of his heart

The tradition has been reported by Hakkam from Abi Ja'far who reports from Rabia: The meaning of مَا كَذَبَ الْفُؤَادُ مَا رَأَى [the heart did not lie in whatever it saw]⁹⁵ is – Muhammad^{SAS} was blessed with the vision of his Lord. (*Tafsir Jarir Tabari juz 27 page 29 printed in Egypt*)

This tradition also proves that the Messenger of Allah^{SAS} had witnessed and seen Allah with the eyes of his heart. Kindly read this other tradition on this subject:

⁹⁴ Surah 53. An-Najm verse 11

⁹⁵ Surah 53. An-Najm verse 11

He saw Allah twice with the eyes of his Heart

The tradition has been reported to us by Ibn Hameed who reported it on the authority of Mehran who reported on the authority of Musa bin Abdul Humayri and Muhammad bin Kab al Qurzi who reported on the authority of some of the companions of the Prophet^{SAS} who said, we asked the Prophet^{SAS} - Did you see your Lord? The Prophet^{SAS} replied, besides seeing with my physical eyes, I have seen Him twice with the eyes of my heart. Then he recited this verse - *ثُمَّ دَنَا فَتَدَلَّى* [Then, He approached and came closer⁹⁶] (Tafsir Jarir Tabari ch 27 page 27 printed in Beirut)

Regarding this event. The author of *Tirmidhi* has reported the following tradition -

The Apostle of Allah, Muhammad-e-Arabi^{SAS} saw Allah with the eyes of his heart

The tradition has been narrated to us by Abd bin Hameed who reported it from Abdul Razzaq and Ibn Abi Razma and Abu Na'eem from Isra'il who reported it from Samak bin Harb who reported it from Ikramah who reported it from Hazrat Ibn-e-Abbas^{RZ} that he is narrated to have said, *مَا كَذَبَ الْفؤَادُ مَا رَأَى* - *The heart lied not of what he saw*. Hazrat Ibn-e-Abbas^{RZ} said, Muhammad^{SAS} saw Allah with his heart. (*Jami Tirmidhi* volume 2, page 442 printed edition)

It is evident from this tradition too, that the Holy Messenger of Allah^{SAS} has seen Allah with the eyes of his heart.

⁹⁶ Surah 53. An-Najm verse 8

From here on, those traditions will be mentioned which prove that the vision of Allah^{SWT} is also possible in a dream.

The Messenger of Allah^{SAS} having seen Allah in a dream is also proved through the Ahadith.

The Holy Messenger of Allah^{SAS} seeing Allah in a dream and conversing with Him

Banda'ar narrated to us this tradition who said he heard it from Yahya bin Sayyad who heard it from Sufiyan who heard it from Al-Amash who narrated it similar to this tradition and said Yahya bin Ammarah narrated to us from Abid bin Hameed who said he heard it from Abdul Razzaq who heard from Mu'amar and he from Ayyub who heard it from Qilabah and he heard it from Ibn-e-Abbas^{RZ} who narrated that the Holy Messenger of Allah^{SAS} said -

During the night, my Lord, the Most High, came to me in the best of appearances. He (one of the narrators) said - I think he said, it was during a dream - So, He said: 'O Muhammad! Do you know what the most exalted Angels are arguing about?'

The Messenger of Allah^{SAS} said: I said: 'No'. Then the Messenger of Allah said: So Allah^{SWT} placed His Hand between my shoulders, until I sensed its coolness between my breasts. - or he said: on my throat. Thus, I knew what was in the heavens, and what was in the earth.

Allah said: 'O Muhammad! Do you know what the most exalted Angels are arguing about?' I said: 'Yes, in the acts of *kaffarat* [atonements]: and the acts that atone are:

- 1) Staying in the Masjid after the Salat,
- 2) Walking on the feet to the congregation,
- 3) Despite difficulty, making Wudu [ablution] properly

and whoever does that, he lives in goodness and dies with goodness, and is purified off his sins as he was on the day his mother gave him birth.

Then Allah^{SWT} said, 'O Muhammad! When you have performed Salat then say: 'O Allah! Indeed, I ask of You, the performing of good deeds, avoiding the evil deeds, and loving the poor. And when You decide to put Your slaves to a trial, then take me unto You, without putting me in a trial.'

He^{SAS} said: And the acts that raise *darjat* [ranks] are spreading the *salaam* [greetings], feeding people food, and offer *salat* [namaz] at night when people are asleep. (Tirmidhi volume 2, page 227, 228)

The one who sees Allah in a dream is an inhabitant of Paradise

Muhammad bin Sirin said, "The person who saw his Lord in his dream then he will enter the Paradise" (*Al-Yuwaqit wal Jawahir fi Bayan Aqa'id Al-Akbar* Page 107)

This tradition has also been reported from Mu'adh bin Jabal.

The Holy Messenger of Allah^{SAS} saw Allah in His best appearance

The Holy Messenger of Allah^{SAS} said, I was overtaken by deep sleep. Then I saw my Lord, Blessed and Most High in the best of appearances. (*Tirmidhi* volume 2, page 484 printed)

On this subject, the author of *Ash'at al Luma'at* has written,

The Messenger of Allah^{SAS} said himself that he has seen his Lord. If his vision was in a dream as has been narrated in two traditions, then there is no doubt in the Prophet^{SAS} seeing Allah in the state of being awake as it has been related from other traditions. Therefore, this is from the specialties of the Messenger of Allah^{SAS} like the saying of the special one that he saw Allah in the night of *mir'aj*. (*Ash'at al Luma'at*, volume 1 page 333)

From both of these traditions, it becomes very clear that Hazrat Muhammad-e-Arabi^{SAS} saw Allah^{SWT} in his dream and also spoke to him.

Amongst the *Fuqaha-e-Islam* [jurists of Islam], Hazrat Imam Abu Hanifa^{RH} seeing Allah a hundred times in his dream, and similarly, Imam Ahmad bin Hanbal who is a *Muhaddith* [traditionist] & *Faqih* [jurist] seeing Allah and conversing with Him in a dream, is as clear as sun light.

Seeing Allah in a dream has been interpreted as an excellent dream. The Messenger of Allah^{SAS} has said - The best of the dreams is that in which a servant sees his Lord⁹⁷.

The last remaining rank left is to desire the vision of Allah. There are two conditions for this -

⁹⁷ Al-Yuwaqit wal Jawahar page 107 printed in Egypt

- a) The first is to start practicing – *amal-e-saleh*.
- b) The second obligatory thing is to avoid both the *shirk-e-akbar* [greater polytheism or the outward one] as well as the *shirk-e-khafi* [hidden polytheism] as it has already been discussed in detail in the first series.

There is a tradition from *Sahih Bukhari*-

Whoever loves to see me then I too love to meet him

The tradition was narrated by Ismael who reported it from Malik who reported it from Abu Al-Zinad who reported it from Al-Araj who reported from Abu Huraira^{RZ} who narrated that, the Apostle of Allah said:-

“Allah says, if My slave loves to see Me then I too love to meet him. And if he dislikes seeing Me then I too dislike meeting him”⁹⁸.

The meaning of لقاء in Urdu lexicon is to come face to face and meet. (Urdu dictionary Lughat al-Ahadith popularly known as *Anwar al Lughat* Ch 23 page 48 printed edition)

The thing that becomes certain from this is that the vision of Allah will be realized only when Allah^{SWT} appears in front of His chosen servant in full Glory without a veil.

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

*So the one who hopes for the vision of his Lord must do righteous deeds and must not associate anyone in the worship of his Lord*⁹⁹.

⁹⁸ Sahih Bukhari volume 4 page 18 printed in Egypt

⁹⁹ Surah 18. Al-Kahf verse 110

This verse of the Holy Quran makes it clear that two things are necessary for achieving the vision of Allah.

- 1) Righteous deeds and
- 2) Refraining from polytheism

It is quite evident that unless the servant of Allah desires His vision in this world, he will remain deprived of it in the Hereafter.

All of the mystics of Allah Most High have always desired His vision and have been hopeful of seeing Him.

Imam Nawawi has written in *Sharah Muslim* that –

The Imams and Scholars have desired for the vision of Allah

In *Riyaz-al-Murtaz* and *Takhsar*, a group has quoted the following from the Imams and the Scholars – *O Allah, bestow upon us Your vision* (*Sharah Muslim* volume 1 page 307 printed edition)

From this statement, it is evident that, the Imams of Reality and the Scholars of Islam have desired the vision of Allah from Allah and were hopeful of the vision of Allah. Now the question left remaining is of those that claim the vision will be granted in the Hereafter, then the answer to them is that – The vision of Allah depends upon being firm in undertaking righteous deeds and remaining away from polytheism. Both of these things pertain to actions that take place in the world, then it is proved that even the vision of Allah is related to both this world and the next. In attaining closeness to Allah and achieving the vision of the Master of

creation, the remembrance of Allah has a big and key part, as it is evident from this tradition from the *Sahih*.

Uthman bin Abi Shaybah narrated to us from Jarir, Wakay and Abu Usama on the authority of Ismael bin Khalil, on the authority of Qais bin Abi Hazim, on the authority of Jabir bin Abdullah who said, “When we were sitting with the Messenger of Allah^{SAS}, he looked at the moon on the night when it was full, that is the fourteenth, and said: Soon you will see your Lord as you see this (moon) and have no doubts about seeing Him. If, therefore, you can keep away from missing prayer before the rising of the sun and before it sets, then do so. He then recited:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

*Glorify the praise of your Lord before the rising of the sun and before its setting*¹⁰⁰. (Sunan Al-Kubra vol 2 page, 187 printed edition)

The following has been mentioned in the traditions regarding the Prophet^{SAS} – After the Prophet^{SAS} had offered his Fajr prayers, he used to stay seated in the same place until after the sun arose¹⁰¹.

The tradition reported by the author of *Al Targheeb wal Tarheeb* makes it clear as to which actions should be performed after the *Fajr* prayers.

The Holy Messenger of Allah^{SAS} has said, “The person who prayed the morning prayers in a congregation then remains

¹⁰⁰ Surah 20. Ta-ha verse 130

¹⁰¹ Sunan Al Kabir volume 2 page 187 printed edition

seated in *Zikrullah* [remembrance of Allah] until sunrise and offered two cycles of the *ishraq* prayers then he will certainly attain the reward equivalent to *Hajj* and *Umrah*”. (Al Targheeb wal Tarheeb page 94 printed edition)

Now as to the practice to be adopted between *Asr* and *Maghrib* prayer, then it has been mentioned in the traditions that –

The Apostle of Allah^{SAS} has said that, “If I remain seated with those people who are engaged in *Zikrullah* from *Asr* until sunset then that is more dearer to me than the freeing of four slaves”. (Al Targheeb wal Tarheeb page 92 printed edition)

It became clear from these two explanations that “Glorify” [in the verse] is meant for “*Zikrullah* (remembrance of Allah)”. It is also evident from these traditions that only those who safeguard these two times – *sultan-ul-nahar* and *sultan-ul-lail*¹⁰², are the only ones that will be rewarded with the vision of Allah.

In short, the practice of *Zikrullah* is related to this world. Whoever chooses to engage in the remembrance of Allah as a means to desire His vision then very soon shall such people be blessed with the vision of the Lord. O Allah, grant us thy vision. Ameen!

In explanation and clarification of this tradition, the author of *Mirqat – the Sharah of Mishkat* has written that-

¹⁰² Sultan-ul-nahar and Sultan-ul-lail are the kings of the times of the day occurring between fajr prayers until sunrise and Asr prayers until the sunset.

The religion of the *Ahl-e-Sunnat-wal-Jama'at* is that the vision of Allah is possible in this world and logically not impossible.¹⁰³

Only one group of innovators – the Mu'tazilah, the Kharijis and some from the sect Marjiyah claim that none of the creation of Allah can see Allah and that His vision is logically impossible.

The author of *Mirqat – the Sharah of Mishkat* has written that

The saying of Majority of the Salaf [early generation], the Khalaf [later generation] and Mutakalimeen [theologians] that the vision of Allah in this world is impossible is incorrect.

And whatever these sects have said is completely wrong and abominable, rooted in ignorance. On the contrary, the proofs from Qur'an, Sunnah and the consensus of the companions and the people that came after them – all guide us towards this fact that the divine vision of Allah is proven for the believers and around twenty companions have reported about this, besides there are Quranic verses that are well-known and popular on this very subject. As for the vision of Allah in this world, it is possible but the majority of the predecessors and the successors, the theologians and some others say that it does not occur in this world.¹⁰⁴

It is quite evident that when the occurrence of vision of Allah in this world is possible and there is no doubt about it in the Hereafter then in such an instance whether it be the

¹⁰³ Mirqat al Masabih Sharah Mishkat page 50 printed edition

¹⁰⁴ Mirqat al Masabih Sharah Mishkat page 50 printed edition

theologians or the predecessors or successors or any other people – their conclusion that the vision of Allah will not occur in this world is incorrect.

This is their personal reasoning, which is a falsehood in the light of Quran, Tafasirs and Ahadith that have been discussed in the previous pages.

In short, the divine vision is possible in this world. Terming a thing whose occurrence is possible as impossible to occur is in itself not only incorrect, but also an imaginary and speculative thing.

In the Hereafter, neither will a man's eye change nor his body structure

Those who claim that after Judgment Day, every believer will see his Lord in paradise through the same eyes of his head, does so because (they believe) when life returns to them then their sight will not remain the same as it once was in the world, rather the sense of the sight will be transformed. This kind of argument is completely against both the Quran and Ahadith. The proofs pertaining to this are mentioned below:

Narrated by Hazrat Abdullah Ibn Abbas^{RZ} that, one day when the Messenger of Allah^{SAS} gave a sermon, he said:

The people will be gathered in front of Allah – naked, barefoot and uncircumcised then he recited this verse:

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنَا إِنَّا كُنَّا فَعَلِينَ

*Just as We originated the first creation, so We shall bring it back again (it is) a promise binding upon Us. Truly, We shall do it.*¹⁰⁵

The Farsi translation of this verse is

(1) همچنانکہ آغاز کردیم اول بار آفریدن باز گردانیدیم آن را از
جهت و عہدہ کہ بر ماہست

The same way (just as) we began the creation for the first time, we shall return it back again based on the promise upon us.

Kindly read the second Farsi translation of this verse:

(2) چنانکہ آغاز یدیم اول آفرینش را دیگر بارہ کنیم آفرینش و عہدہ
لازم بر ماہر آئین ماکنندہ ایم

As we started first the creation, we shall repeat the creation again based on the promise upon us. Truly, we are the executor (doer)

Kindly read the Urdu translation of this verse:

(3) جیسے شروع کی تھی ہم نے پہلے پیدائش دو بارہ کر یں گے
اس کا وعدہ ہے ہمارے ذمہ پر تحقیق ہم ہیں کرنے والے

Just as We originated the first creation, so We shall bring it back again (it is) a promise binding upon Us. Truly, We shall do it.

Read this fourth translation of this verse in Urdu:

(4) جیسا سرے سے بنا یا پہلی بار پھر اس کو دوہرا دیں گے اس
کا وعدہ ضرور ہو چکا ہے ہم پر ہم کو کرنا

Just as We created it from nothing so shall We create it again. The promise has become binding upon Us to do it.

Read this fifth translation of this verse in Urdu:

¹⁰⁵ Surah 21. Al-Anbiya verse 104

(5) ہم نے جس طرح اول بار پیدا کرنے کے وقت (ہر چیز کی)
ابتدا کی تھی اسی طرح (آسانی سے) اس کو دوبارہ پیدا کریں
گئے یہ ہمارے ذمہ وعدہ ہے (اور) اور ہم ضرور (اس کو)
پورا کریں گے۔

As we created (everything) during the first creation similarly We shall (easily) create it again. This is a promise unto us that We shall certainly fulfill it.

The author of *Tanwir al Iqtibas min Tafsir Ibn-e-Abbas* under the commentary of this verse wrote: *كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ (As We began the first creation) through a sperm, نُعِيدُهُ (We shall repeat it) We shall resurrect them from dust. (It is) وَعَدًا عَلَيْنَا (It is) a promise (binding) upon Us) This is incumbent upon Us. إِنَّا (Lo! We are to perform it). We will bring them back to life after they die*¹⁰⁶.

From all of these translations, it is proved that, just as the first time Allah The Most High brought the creation into existence from non-existence, similarly, He will repeat it to recreate a second time.

Those who say that in paradise, the sense of sight – meaning the perceptive power of the eye will change, are wrong. From the above-mentioned Quranic verse, it is proved that the second creation will be similar to the first creation. The Holy Qur'an, by mentioning *مَا زَاغَ الْبَصَرُ* meaning – *The eye turned not aside*¹⁰⁷, confirmed that it was

¹⁰⁶ Tanwir al Iqtibas min Tafsir Ibn-e-Abbas volume 1 page 32 printed

¹⁰⁷ Surah 53. An-Najm verse 17

the very same eyes of our Master Muhammad-e-Arabi^{SAS} that we refer to as physical eyes.

It is obvious that whosoever is rewarded with the eyes of perception and vision of the Truth in this world, only such a person even after his death, will taste the bounties of the vision of Allah Most High in the Hereafter.

The summary of all of this discussion is that, it has been proved that the servants can achieve proximity to Allah in this world and the culmination of worship is the achievement of the vision of Allah in this world. It has also been proved that, whether the vision of the Lord of the universe is through the physical eyes or the eyes of the heart or in a dream - all of them pertain to this worldly abode only. Moreover, the last rank is to keep the desire for the vision of Allah, which has also been established through the Ahadith, and the statements of the pious predecessors. Finally, it has also been proved that, a servant of Allah sees Allah in this world with the same physical eyes. And even after death, he sees the Lord of the universe with the same physical eyes. Neither the sense of sight will undergo a change in the Hereafter nor will it change in this world. In short, a complete rebuttal of the deniers of the vision of Allah has been given and the possibility of seeing Allah in this world has been proved.

Series 6

*In the light of the teachings of Hazrat
Mahdi Mauwood^{AS}*

The vision of the Lord of the universe
Islam and Mahdaviat

Introduction to Series 6

It has been discussed previously that prior to the advent of Hazrat Imam Mahdi Mauwood^{AS}, the worldly Sufis had misguided the entire world. After the appearance of Hazrat Imam Mahdi^{AS}, all of those closed paths were opened for the servants of Allah and those who were overjoyed with proximity to Allah, a straight path became available to reach Allah. As per the condition of their practical adherence, every one of the God's lovers became capable of enjoying the sights of the divine beauty of their Lord. The entire Muslim world was given a perception which was full of life that from sempiternity to eternity, first to the last, manifest to the hidden – there was only the Essence of God, everything else was a veil. The illusionary existence in itself was the biggest veil between a servant and Allah. Hazrat Mahdi^{AS}, through the exquisite teaching of the negation of self and confirmation of God, ordered to negate the illusionary existence. Quite evidently, what remains in such an instance is purely the confirmation of God's existence. This is same as the saying of the Apostle of Allah-

You are the first, nothing precedes You and You are the last, there is nothing after You. You are the apparent thus nothing is above You and You are the hidden so there is nothing else beyond You¹⁰⁸. (*Gharaib-ul-Bayan* Page 421 printed edition)

Allamah Muhammad bin Al-Jazri in his immensely popular book *Hisn-e-Hasin*¹⁰⁹ pertaining to the

¹⁰⁸ Gharaib Al-Bayan page 441 printed edition

¹⁰⁹ Al Hisnul-e-Hasin English translation page 71

supplications of the Messenger^{SAS} has also included the above supplication (in this book) on Page 491 of the printed edition of Deoband.

It is apparent that the *Zath-e-Ahad* [Unity of Being] in its full splendor manifests its glory, all it needs is open eyes and the need to remember Allah through the kalma *La Ilaha Illallah* [There is no God but Allah].

Somebody asked Imām^{AS} to explain the purport and essence of all of the divine speech (*Kalamullah* – Allah's Books)¹¹⁰ in one sentence. The Imām^{AS} said, "I will explain the purport and essence of all the divine Books – The Torah, The Zabur [Psalms of David], The Bible and The Holy Qurān in one sentence and that sentence is *La Ilaha Illallah* (There is no God but Allah)".

He gave the entire humanity the message that, no one in the entire universe is dear to Allah^{SWT} except Man. This is because in the entire creation, it is only man that has been bestowed with the *amanah*¹¹¹ [trust]. Hazrat Mahdi^{AS} made the man realize his responsibility through only one dot of love and changing it with hard work. The author of *Hashia Sharif* has captured the high station of man through the following words of Imam^{AS} –

Firmness of love for Allah and the earthly human

Imam Mahdi^{AS} is narrated to have explained the details about *ishq* (divine love) in the following terms: "The royal falcon of (divine) love flew from *La-Makan* (no dwelling or

¹¹⁰ All of Allah's books

¹¹¹ Surah 33. Al-Ahzab verse 72

placeless) and reached the skies. It did not find its place there. It reached the mountains. There too, it did not find its place. It flew away. Then it reached the *khak* (dust). It found its place, settled down and said, “I am *muhabbat* (love)”. There is not much of a difference between *muhabbat* (love) and *mehnat* (labor) except for a dot. When the dot is above the letter (in Arabic, Persian and Urdu alphabet) it is noon (ن - n). When the dot is below the letter it becomes ba (ب - b). This is how محبت [*muhabbat - love*] turns into محنت [*mehnat - labor*], and vice versa. Allah says in Qurān, *Verily, We offered the trust to the heavens, and to the earth, and to the mountains, but they hesitated to undertake the responsibility thereof and feared to bear it. Man, alone undertook to bear it...*¹¹²

Explications

Hazrat Imamuna Mahdi Mauwood^{AS} has explained the word *amanah* [trust] with the love of Allah and gave it the name of *Shahbaz-e-Ishq* [royal falcon of love]. The love of Allah first wanted to reside upon the skies but the sky trembled to bear it. Then it turned its attention to land and mountains respectively, they too were afraid to bear it. The same falcon of love then headed towards man who undertook the great *amanah*[trust] that means after attaining the *marifah* of God, he undertook the burden of obedience. According to the statement of the author of *Tafsir-e-Madarik* -

¹¹² Surah 33. Al-Ahzab verse 72

*Only the Prophets^{AS} of Allah and the believers accepted the fulfilling of the duties and obedience towards the awareness of Allah Most High as is required*¹¹³.

From this, it is evident that among the creation of God, man has been obligated to be obedient more than any others are. This is the reason why Imamuna Mahdi Mauwood^{AS} through the difference of one dot below and above, between love and labor, showed how a human being alone is capable of such a higher station, who through hard work can steadily build the values of love of Allah in himself that can make him reach the highest of the station of secrets of - من كان الله، كان الله له [Allah becomes of him who becomes of Allah¹¹⁴]. Hence, the lofty stations of bliss and perfection, and the satisfaction of proximity to Allah are reserved only for such a person.

This is such a great path upon which man can embark and swim in the ocean of the love of Allah and through striving and practice becomes acquainted with the pleasures of the vision of Allah. This is the reason, Hazrat Imamuna Mahdi Mauwood^{AS} identified human being as an object for the love and affection of Allah. He openly declared - “We have adopted the religion of the bina [seers]”.

Kindly read the words of the narration of *Hashia Shareef* -

It is narrated that a *mullah* [cleric] debated the issue of the vision of Allah with Imam Mahdi^{AS}. He insisted that the vision of Allah was not *jaiz* (permitted) in the world. Imam

¹¹³ Tafsir Madarik volume 2 page 219 printed at Egypt

¹¹⁴ Prophetic Tradition

Mahdi^{AS} asked whether anybody had held that the vision of Allah in the world was permitted or not? The mullah replied in the affirmative. The Imam^{AS} said, “We have adopted the religion of the *bina* (seers) and you have adopted the religion of the *aama* (blind).”

From this, it is evident that Hazrat Imamuna Mahdi Mauwood^{AS} was assigned to propagate the religion of the Prophets who had the *bina'ee-e-haq* [vision of God]. For those who are unaware of the gnosis of God Most High, He^{AS} described them as adopting the religion of the blind.

It has been explained further through this narration mentioned by the author of *Naqliyat Miyan Syed Alam*.

Hazrat Imam Mahdi^{AS} and the verse

مَنْ كَانَ فِي هَذِهِ أَعْمًى [Whoever is blind in this world¹¹⁵]

The scholars questioned Hazrat Imam Mahdi Mauwood^{AS} that you claim the vision of Allah is possible in the abode of this world with the physical eyes. After hearing this, Hazrat Imam Mahdi^{AS} replied, Does God Almighty say this or this servant?

مَنْ كَانَ فِي هَذِهِ أَعْمًى فَهُوَ فِي الْآخِرَةِ أَعْمًى وَأَضَلُّ سَبِيلًا

And whoever is blind in this world will be blind in the Hereafter, and most astray from the Path¹¹⁶.

(With respect to these Verses) the Scholars responded by saying – “The *ulama* of *Ahl-e-Sunnat-o-Jamaat* have taken it to mean the vision of Allah in the Hereafter.”

¹¹⁵ Surah 17. Al-Isra verse 72

¹¹⁶ Surah 17. Al-Isra verse 72

The Imam^{AS} then said, “The promise of Allah is absolute. We also say it to be absolute. We do not restrict it. And the *ulama* of *Ahl-e-Sunnat-o-Jamaat* too have not said that the vision of Allah in this world is impossible or not permissible. Their sayings should be understood correctly as to what they have said.”¹¹⁷

A few things become clear from this narration

- 1) It is evident from this narration that Hazrat Imam Mahdi Mauwood^{AS} kept the command in the verse – وَمَنْ كَانَ فِي هَذِهِ أَعْمًى فَهُوَ فِي الْآخِرَةِ أَعْمًى وَأَضَلُّ سَبِيلًا [And whosoever hath been in this life blind will in the Hereafter be blind, and far astray from the way] – as absolute, whether it be in the life of this world or the Hereafter.
- 2) Hazrat Imamuna Mahdi Mauwood^{AS} corrected the scholars by saying that the scholars of *Ahl-e-Sunnat-wal-Jama'at* did not declare the vision of Allah in the abode of this world to be impossible. This was already discussed in Series 2.
- 3) The silence of the scholars show that they were guilty of incorrect explanation, therefore they did not follow up with further questions in this regard.

In short, Hazrat Imam Mahdi Mauwood^{AS} has always presented the Holy Qur'an in support of his arguments and proofs. And only through the explanation of Qur'an, did he guide the misguided human race.

¹¹⁷ Naqliyat Miyan Syed Alam Page 12, 13 printed edition and Naqliyat Miyan Syed Rasheed Page 11 of Tauzihat.

**Divine Vision is not achieved
through anecdotes [stories]**

Hazrat Imamuna Mahdi Mauwood^{AS} found two brothers sitting at one place and asked them – What are you doing sitting here? They replied, we are saying some anecdotes on religion. Hazrat Imam Mahdi Mauwood^{AS} responded – “Brothers! Without the *zikr* of Allah (remembrance of Allah), you will not reach Him.”¹¹⁸

The significance of *Zikrullah* [remembrance of Allah] has been discussed in our book – *Zikr-e-Dawam Islam & Mahdaviat*. For more details, please refer to this book.

In this way, Imamuna Hazrat Mahdi Mauwood^{AS} captured the attention of his Companions^{RZ} by saying – none can reach Allah^{SWT} by narrating the anecdotes. If there is a sign for the love of Allah then it is *Zikrullah*. A person who perseveres with *Zikrullah* is the only one who may be blessed with the vision of Allah. It is evident that *Zikrullah* is the key to attaining proximity to Allah.

Therefore, Mahdi^{AS} has identified the specific sign of the acceptance of his Mahdiat in the following words:

**The affirmation of this servant is
achievement of the vision of God**

Hazrat Miran Mahdi Mauwood^{AS} is narrated to have said that his acceptance (*tasdiq*) was the vision (*binai*) of Allah.

¹¹⁸ Hashia Insaf Nama Page 8 printed edition

The gist of the open declaration of Hazrat Imamuna Miran Syed Muhammad Mahdi Mauwood^{AS} was that, the reason for his advent was to invite people towards the vision of God. Imamuna Mahdi Mauwood^{AS} removed mankind from undertaking unnecessary exercises, observation of 40-day prayer and hanging upside down, and instead turned their focus towards perpetual remembrance of الله لَا إِلَهَ إِلَّا اللهُ [la'ilaha illallah]. And without any intermixing, imparted the method of remembrance of الله لَا إِلَهَ إِلَّا اللهُ [la'ilaha illallah] through the inhaling and exhaling of breath. Evidently, there is no other correct way of self-control except through the remembrance of Allah. Hence, he declared the wonder of his affirmation to be that a person would succeed in relishing the vision of Allah Most High, provided the affirmation of Mahdi^{AS} be done as required.

Divine vision is possible

The affirmation of Mahdi^{AS} can only be fulfilled through the remembrance of Allah and upholding the Shariah of Mustafa^{SAS}

Hazrat Syed Muhammad Mahdi Mauwood^{AS} is narrated to have said in Gujarati [language]:

[Translation] *The desire (talab) of the world is infidelity (kufr). The seeker of the world is an infidel (kāfir). The seeker of Allah is a believer (mumin) and seeing Allah is possible*¹¹⁹.

It is evident that the Prophets^{AS} and the divine books were sent with the purpose that prophets themselves follow the

¹¹⁹ Hashia Insaf Nama Page 7

principles and also guide the human beings to follow by diverting their attention towards the principles and take them out of loving and seeking the forbidden world. It is an established fact that the one who breaks the restrictions imposed by Allah^{SWT} is known as a disbeliever – denier of Allah and denier of His Prophets^{AS}. This is the reason Hazrat Mahdi Mauwood^{AS} declared the seekers of this world as infidels and the seekers of Allah as believers. Along with this, he opened the path to the possibility of seeing Allah in this worldly abode, but with the condition that they remain away from this forbidden world, and do not make the seeking of this world as their objective in life, rather make the desire for the divine vision as their goal and follow the divine principle. Then, it is possible for such a believer to see Allah in this worldly abode. He declared perfection of faith for those who see Allah.

Divine vision is achieved in three ways; the fourth rank is only to seek the Divine vision

Imam Mahdi^{AS} has issued these four commands in respect of *iman* [faith]: “One should see Allah with the physical eyes (*sar-ki-aankh*), the eyes of the heart, or in a dream. Otherwise, one would not be a *mumin* [believer], except for a true seeker (*tālib-e-sādiq*) (of the vision of Allah) then such a person also has the glad tidings of being a believer¹²⁰.

Imamuna Hazrat Syed Muhammad Mahdi Mauwood^{AS} invited people towards only those things that are supported by the Holy Qur’an and the prophetic sayings.

¹²⁰ Hashia Insaf Nama English version Page 141

With a small variation of words, we find the following narration recorded in *Insaf Nama* as mentioned below:

The seeker of the vision of Allah is also from the people of faith

Some of the companions of Imam Mahdi^{AS} ascertained from the Imam^{AS} that *mumin* is one who has seen Allah with physical eyes, or with the eyes of the heart or in a dream. However, a person who does not have these attributes but who has the attribute of the (earnest) desire to see, he too has the glad tiding (from Hazrat Mahdi Mauwood^{AS}) of being a *mumin*¹²¹.

These two narrations of Hazrat Mahdi Mauwood^{AS} provide us guidance towards the following matters mentioned below:

1) Seeing Allah through physical eyes

The proof of this matter is related from that tradition of Hazrat Abu Dhar^{RZ} when he asked the Messenger of Allah, Hazrat Muhammad-e-Arabi^{SAS}

هل رأيت ربك - *Have you seen your lord?*

قال نور انى اراه - *He said, He is light, I saw Him*

(*Sahih Muslim* volume 1 page 306 printed edition)

2) Seeing Allah through the eyes of the heart

The proof of invitation towards this matter is the tradition of Tabari – *I have seen Allah twice with the eyes of my heart.*

¹²¹ Insaf Nama English version Page 176

Then he recited the following verse – “Then he drew near and came closer”¹²² (Tafsir-e-Jarir Tabari Juz 27 page 27)

3) Seeing Allah in a dream

The proof for this matter is the following saying of the Apostle of Allah^{SAS} – *My lord appeared to me in the most beautiful form* ((Tirmidhi volume 2, page 227 printed edition)

The careful analysis of these three traditions prove that the invitation of Hazrat Imamuna Syed Muhammad Mahdi Mauwood^{AS} is completely aligned with Qur’an and the Prophetic traditions.

4) Being a seeker of vision of Allah or desiring the vision of Allah – The proof for it is this verse of Surah Kahf from Holy Qur’an

فَمَنْ كَانَ يَرْجُو الْفَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ
أَحَدًا

*Whosoever desires to see his Lord, let him do righteous deeds and not associate anyone in the worship of his Lord*¹²³

Desiring and hoping for the vision of Allah has been part of the specialties of the Prophets^{AS}. Therefore, the Imam^{AS} has given the confirmation of faith in favor of such a believer who desires and hopes for the vision of the Lord of the universe.

Through the following words, he brought the attention of the lovers of Allah towards what needs to be their most important work in this regard:

¹²² Surah 53. An-Najm verse 8

¹²³ Surah 18. Al-Kahf verse 110

What thing is obligatory for a seeker of God so he can achieve Allah?

Imam Mahdi^{AS} asked: “What is obligatory for a seeker (of Allah) to reach Allah?” “Love (and devotion),” he himself answered the question. Then, Imam Mahdi^{AS} asked: “How does one achieve love (*ishq*)?” Again, he himself replied: “One should always keep the heart’s attention fixed on Allah in such a manner that nothing other than Allah comes to the heart (or mind as a thought). And for this, one should seek solitude and he should not engage himself with anybody, neither a friend nor anyone else. He should always be in contemplation of the (Ultimate) Truth (i.e Allah) whether standing, sitting, lying on one’s side and at the time of eating and drinking.”¹²⁴

A few things become clear from this saying of Hazrat Imamuna Miran Syed Muhammad Khalifatullah^{AS} –

- 1) Love is the thing which is obligatory upon the seeker of Allah.
- 2) The love of Allah develops only when the attention of the heart is directed towards Allah and it should be turned away from all the other things that are disliked by Allah, and that which keeps the heart preoccupied in a wrongful manner.
- 3) Remain in solitude and be busy with *Zikrullah*.
- 4) Do not mix or be occupied with those friends and strangers who prevent you from the remembrance of Allah.

¹²⁴ Insaf Nama Page 302, Hashia Sharif Page 75

5) Whatever be the situation whether it be the state of standing or resting, eating or drinking, never forget the presence of Allah and observe Allah in every condition.

The goal here is to make Allah the objective, Allah the beloved and Allah the One desired. A servant should observe His glory in every condition. Where there is the sight that is able to see, a breath filled with remembrance of Allah and the eyes of the heart, then in reality, God is not far from such a servant.

Hazrat Syed Muhammad Mahdi Mauwood Khalifatullah^{AS} has said -

**A seeker of Allah gets blessed with the
vision of Allah**

Hazrat Mahdi^{AS} said, "Where will Allah go from the presence of His seeker?" That is, one should be a seeker of Allah and Allah Himself would certainly be achieved¹²⁵.

In the narration of Hashia shareef, the following words are also found in the saying of Hazrat Imam Mahdi^{AS}.

That means, if the seeker of Allah is true and the Murshid [preceptor] is perfect then soon he will achieve Allah^{SWT}¹²⁶.

Reading the lofty sayings of Hazrat Imamuna Mahdi Mauwood^{AS}, the following things become clear to us:

- 1) Every Muslim should become a seeker of Allah^{SWT}.
- 2) Allah^{SWT} is always present with His seeker.

¹²⁵ Naqliyat Miyan Syed Alam Naql# 222 Page 33 English edition

¹²⁶ Hashia page 201 printed edition

3) It becomes easier to achieve Allah^{SWT} when the seeker is a true seeker.

The author of *Mishkath*, in these words has documented the following saying of the Messenger of Allah^{SAS} -

It has been reported on the authority of Hazrat Umar bin Khattab^{RZ} that the Messenger of Allah^{SAS} said - *The actions are (judged) by intentions, so each man will get according to what he intends.*

Quite evidently, seeking and desiring develops only after making an intention [for it]. Therefore, Hazrat Mahdi Mauwood^{AS} has proved, the presence of Allah^{SWT} with a true seeker. Allah^{SWT} says in Qur'an,

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And He is with you wheresoever ye may be. And Allah sees well all that ye do¹²⁷.

It is clear from the above verse that Allah^{SWT} is not invisible from the seeker provided the desire in the seeker of Allah^{SWT} is sincere.

No doubt that the seeker is in dire need of guidance. Hence, Hazrat Mahdi^{AS} had said - *If the guide is perfect then the seeker will achieve Allah quickly.*

There is a popular tradition from *Bukhari* -

Allah is nearer to each of you in the same way as the neck of your ride (ex camel) is closer to you¹²⁸

¹²⁷ Surah 57. Al-Hadid verse 4

¹²⁸ Gharaib al Bayan Page 345 printed edition

The Holy Prophet^{SAS} has given the example of the neck of a ride because of the close proximity between the ride and the rider. Like the saying of Allah Most High

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And We are nearer to him than his jugular vein¹²⁹

Clearly, Allah^{SWT} is very near to a human being and if he is a true seeker of God then Allah is not far from him in reality.

This is why, at another instance Allah commanded

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ

We are closer to you but you do not see¹³⁰

In this verse, the word نَحْنُ [We] refers to the zath of Al-Mighty and as per the rules of Arabic language the word وَلَكِنْ [but] is intended for achieving. Since the explanation of the absolute closeness here may give rise to a doubt about this being closeness of the attributes [sifati qurbat], therefore in order to get rid of this doubt, the command وَلَا تُبْصِرُونَ [but you do not see] has been issued. Hence, it became known that the Essence of Allah is not hidden from the eye that is aware of the realities, and for a person bestowed with sight. Thus, desiring His vision is a permitted matter. And this also provides the proof for the vision of Allah occurring in this world, because in the word لَا تُبْصِرُونَ [But you do not see], the call towards the vision is hidden. The gist of it is that, the vision of Allah is not far

¹²⁹ Surah 50. Qaf verse 16

¹³⁰ Surah 56. Al-Waqia verse 85

from His servant, provided the seeker of Allah is guided by a perfect guide. This is the reason Imam^{AS} provided this glad tiding about his followers -

Hazrat Imamuna Mahdi Mauwood, Khalifatullah Syed Muhammad^{AS} has said: -

Allah^{SWT} is always present but ma'rifat of Haq Ta'ala [Awareness of Truth Most High] is needed

Everybody sees Allah^{SWT} but they do not recognize Him¹³¹

And the following is mentioned in the narration of Hashia Shareef -

The creation looks at the power of God but do not recognize it

Hazrat Miran Syed Muhammad^{AS} is narrated to have said-

"The people see the qudrat (divine power) of Allah Most High but they do not recognize."¹³²

It became known from this that only the Gnostics of the Truth alone recognize the Truth Most High in the qudrat [divine power] of Allah, and those devoid of the batin [inner realities] are deprived of it. And in this context, if the sight does not develop enlightenment, then a servant falls into shirk [polytheism]. Hence, he made this pronouncement loud and clear that -

¹³¹ Naqliat Bandagi Miyan Abdur Rasheed page 45 printed edition

¹³² Hashia Shareef 176 printed edition

Whoever sees Allah confined falls into hidden polytheism

Hazrat Mahdi^{AS} has said – **Whoever sees Allah *muqaiyad* [confined] is a Polytheist**¹³³

The author of *Insaf nama* has recorded the same narration with some addition of words as follows –

Hazrat Syed Muhammad Mahdi Mauwood^{AS} has said that – *Whoever sees Allah muqaiyad [confined] is an idolator. In other words: he is a mushrik with shirk-e-khafi (concealed idolatory).*

It is a well-known fact that there are two types of polytheism, the first is the *shirk-e-jali* [conspicuous polytheism] like idolatry, worshipping deities, evil spirits or snakes and calf worship. The second type of polytheism is *shirk-e-khafi* [hidden polytheism] which engulfs a person covertly without him even realizing it. This type of *shirk* attacks mostly those people who pride themselves as people of belief and it embeds its roots strongly in people's hearts.

Allah^{SWT} commands –

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

*And most of them believe not in Allah except while they associate others with Him*¹³⁴

It is evident that what is meant by *shirk* here is the *shirk-e-khafi* that people associate the pure attributes [*sifa'at-e-*

¹³³ Hashia Shareef Page 10 printed edition

¹³⁴ Surah 12 Yusuf verse 106

khalisa] and Essence [*Zath*] to be entirely contained [*da'ir wa sa'ir*] in *Awliya* [saints], *Asfiya* [pure ones] and *Murshideen* [preceptors]. May God protect us!

This is the reason the author of *Insaf Nama* has used the words – *In other words: he is a mushrik with shirk-e-khafi (concealed idolatory)* to explain – seeing Allah as *muqaiyad* [confined]. At another place Allah^{SWT} commands –

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ

*Have you seen him who has taken his [own] desires as his God*¹³⁵

There are thousands of such desires to which a person grants the status of God and becomes completely engaged in it with regards to his knowledge and practice. This is nothing but that *shirk-e-khafi* which misleads a person from the path of the pure divine unity and he becomes preoccupied in confining God. This is the most dangerous step that a person takes. This is why Allah^{SWT} has commanded in the ending verses of *Surah Jathiya* –

...وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً ۖ فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۗ أَفَلَا تَذَكَّرُونَ

...And Allah has misguided him due to his hidden polytheism and Allah has sealed his ears and hearts and veils his eye. Who can guide such a person whom Allah misguides? O People do you still not understand [Surah Jathiya verse 23]

Hence, Hazrat Mahdi Mauwood^{AS} has said – whoever sees Allah *muqaiyad* [confined] is a *Mushrik* [idolator]. *Shirk-e-*

¹³⁵ Surah 45 Jathiya verse 23

Khafi is the greatest test for the Ummah of Muhammad^{SAS}. Quite clearly, considering the *zath* [being] which is *mutlaq* [absolute] as *muqaiyad* [confined] and seeing it as confined is called *shirk* [polytheism] without doubt. May Allah protect us from it! This is why after listening to the sayings of the *Sufiya* [ascetics], Mahdi^{AS} has said –

Ibn-e-Arabi was accomplished in the vision of the Lord who is omnipresent and Syed Muhammad Gesudaraz was an infant in comparison to him.

The author of *Hashia Shareef* has written that, the sayings of Hazrat Ibn-e-Arabi^{RH} and Hazrat Syed Muhammad Gesudaraz were mentioned to Hazrat Mahdi Mauwood^{AS} that –

Hazrat Ibn Arabi is narrated to have said, “*Haq* (Truth) is *mahsus* (perceptible) and *Khalq* (creation) is *mauhum* (imagined). That means, The Truth Most High is perceptible, meaning, it is apparent and visible, and creation is *mauhum* [engaged in imagination]. After hearing this Hazrat Syed Muhammad Gesudaraz^{RH} said, “*Haq* is *mauhum* [imagined] and *Khalq* is *mahsus* [perceptible] which means The Truth Most High is imagined and the creation is perceived. He further said, “Had Ibn-e-Arabi been alive during my time then I would have made him a Muslim”.

When the Companions^{RZ} asked Hazrat Mahdi Mauwood^{AS} about this difference, the Imam^{AS} replied,

Hazrat Imam Mahdi Mauwood^{AS} said, “Ibn Arabi^{RH} was a champion [*pahelwan*] of Divine Unity [*tawheed*]. Syed

Muhammad^{RH} did not understand his saying. In front of Ibn Arabi^{RH}, he was like a suckling child in the hands of a respected elderly person.”¹³⁶

There is another narration on the same subject –

From the Emyrean to the Earth is one thing

The companions are narrated to have told Imam Mahdi^{AS} that Ibn Arabi^{RH} had said, “Everything from the Emyrean to the Earth is one thing.” But Syed Muhammad Gesudaraz^{RH} had said, “*Zath* is wara-alwara (Nature or essence is far beyond). Had Ibn Arabi^{RH} been in our day, I would have converted him to Islam.” (*Hashia Shareef* 153, 154 printed edition)

[Hearing this] Imam Mahdi^{AS} said, Ibn Arabi^{RH} was a strongman of Divine Unity (*tawheed*). Syed Muhammad^{RH} did not understand his saying. In front of Ibn Arabi^{RH}, he was like a suckling child in the hands of a respected elderly person.”¹³⁷

Tauzihat [Explication]

Allah^{SWT} says in Surah *Al-Hadid*,

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

*He is the First and the Last, the Evident and the Hidden and He has full knowledge of all things*¹³⁸.

¹³⁶ Hashia Insaf Nama Page 153 printed edition

¹³⁷ Hashia Shareef 153, 154 printed edition

¹³⁸ Surah 57 Al-Hadid verse 3

The author of *Gharaib al Bayan* has reported a lengthy hadith of the Apostle of Allah from Abu Huraira^{RZ} that – The Messenger of Allah^{SAS} mentioned the seven skies and the distance between one sky to the other is five hundred years. After this, the Holy Messenger of Allah^{SAS} asked the Companions^{RZ} – do you know what is beyond the seventh sky? The Companions^{RZ} replied, Allah and His Messenger knows best. [The Messenger of Allah^{SAS} then said], certainly, above this is the Throne of Allah. Between it and the next sky, there is a distance equivalent to the distance of two skies.

After this, the Messenger of Allah^{SAS} informed the Companions^{RZ} about the earths and after the discussion of the seventh earth, he asked the Companions^{RZ}, what is below it? The Companions^{RZ} responded, Allah and His Messenger^{SAS} knows the best. The Messenger of Allah^{SAS} replied – By Him in Whose Hand is my life, if a rope is left hanging below the seventh earth then the bottom of the rope will reach Allah^{SWT}. Then he recited this verse – *He is the First and the Last, the Evident and the Hidden and He has full knowledge of all things*¹³⁹.

Two things become evident from this hadith, the first is the utmost limit of “above the sky” and the last is the extremity of “below the earth”. The definition of “above” has been given by Allah Himself in Qur’an –

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

*The Most Merciful [who is] above the Throne established*¹⁴⁰.

¹³⁹ Surah 57 Al-Hadid verse 3

¹⁴⁰ Surah 20 Ta-ha verse 5

Like it has been mentioned in the hadith – *Then Allah is above the Throne*. It became clear that Allah is above the Throne. The mystery behind “below” has been solved by establishing that Allah is also present in the lower part of the earth. Hence, through – *He is the First and the Last, the Evident and the Hidden*, linked the First and the Last and informed us about the presence of Allah everywhere. From this discussion it has been proved that the saying of Hazrat Shaikh-e-Akbar – *Truth is perceived* meaning the Truth Most High is perceptible, is mainly an indication towards this Qur’anic verse and the hadith. Since the sight of Hazrat Syed Muhammad Gesudaraz at that time was on the creation, he commented about making Hazrat Shaikh-e-Akbar a Muslim. Hazrat Imamuna Mahdi Mauwood^{AS} for this reason has called Shaikh-e-Akbar, a champion [*pahelwan*] of Divine Unity as he was seeing the Unity of God in the Evident and the Hidden, the First and the Last – in above the sky and below the lower part of earth – he was perceiving Allah everywhere. Thus, by stating – *Truth is perceived* – he gave information about the superiority of his sight and thought, which is related to the Qur’an and hadith. Therefore, Hazrat Imamuna Mahdi Mauwood^{AS} has said, *Syed Muhammad [Gesudaraz] did not understand his [Shaikh-e-Akbar’s] saying*.

The statement of Hazrat Shaikh-e-Akbar was “*Everything from the Empyrean to the floor is one thing – Allah The Most High*”. This information given by Shaikh-e-Akbar has been proved from the hadith of “from above”.

The summary of this is that, there is a continuation for Divine Unity which is present from above the seven heavens to below the lower earth, and if one has the sight

of vision then the *Zath-e-Haq* [Essence of Allah] is found everywhere.

The pleasure of Divine Vision

The author of *Hashia Shareef* has written that -

While Imam Mahdi^{AS} was nearing Khorasan in his journey, a *majzub* (a person deeply absorbed in divine ecstasy) came to him and reposed faith in him. He affirmed the Imam^{AS}'s claim to be the Mahdi as true. He had made a hole in his nose and put a rope in it. The Imam^{AS} asked him, "What is this rope for?" The *majzub* said, "Allah told me, 'You are my quadrupled.' Hence, I have put a rope in my nose."

Imam Mahdi^{AS} said, "This work is useless. Allah's command is *deen* (religion). Confine your *zāth* to (religion)." The *majzub* removed the rope from his nose. Then he asked Imam Mahdi^{AS}, "Nothing is concealed from Imam Mahdi al-Mauood^{AS}. Please explain the *zāth* of Allah."

The Imām^{AS} said, "The *zāth* of Allah cannot be explained. Only His attributes (*sifaat*) can be explained. But I will explain the taste of the vision (*binai*) of Allah. A person is made to roam all over the world with a rope in his nose and then he is given the vision of Allah through the eye of a needle, he would get so great a relief, comfort and pleasure (*rahat*) that he would say, 'Please make us roam for a thousand more years so that I get this *rahat* (pleasure) again.'"

From this narration it is clear that the Imam^{AS} has reformed even the *majzubs*. A few things are highlighted in this narration -

- 1) Hazrat Imam Mahdi^{AS} explained the pleasure of the vision of Allah through an example and made the desire for the divine vision even more stronger in the heart of the questioner.
- 2) He rectified him by pronouncing that the *zath* of the Almighty is beyond explanation.
- 3) The manifestation of the attributes of God are infinite and explaining them is possible.
- 4) Then he made the *majzub* understand that the religion of Allah should be the main goal of a person. One is required to confine himself within the bounds of the commands of Allah. All other paths that deviate from the path of religion are futile and useless.

Therefore, he described the stations of *fana-fillah* [perishing in Allah] as follows -

The author of *Hashia Insaf Nama* has written:-

Stations of Fana and the saying of Imam^{AS}

Imām Mahdi^{AS} is narrated to have said,

"Annihilation (*fana*) has three ranks: 1) *nafs-fana* [perishing of self/lust], 2) *tan-fana* [perishing of body] and 3) *dil-fana* [perishing of heart]. But the soul is everlasting (*baqa*).

How do you differentiate between *fana-e-Haq* and *fana-e-Bātil* (the true and false perishing)?

Fana-e-Haq is that when you face distress, difficulty and torture (*iztirar, taklif and eza*) and [Even if] all the people of the world trouble you, keep your attention focused on the Truth Most High and think that this persecution is also

from Allah. (In such an instance) Do not incline towards things other than Allah, [but] the desire for the Truth should become even greater. This is the sign of perishing in the Truth. However, false perishing is that where no thought occurs in the heart or mind but greed increases. This is *fana-e-bātil*.”¹⁴¹

In Urdu, the meaning of *nafs* is soul and the meaning of *tan* is body, it also means lustful carnal passions. Evidently, if the human soul becomes purified from lustful carnal passions, then the heart will incline towards God by itself. This kind of perishing can also be understood through the hadith about achieving closeness to Allah by means of supererogatory acts [*nawafil*]. A believer thinks about his existence as an expression of the existence of the Truth Most High. When a believer reaches this station, then the intention of Allah becomes his intention and he hears through the hearing of Allah, sees through the sight of Allah, speaks through the tongue of Allah, holds through the hand of Allah and walks through the legs of Allah so much so that he completely perishes in Allah and attains the station of *Baqi-Billah* [everlasting in Allah]. And the sign of *fana-e-Haq* is that a seeker of Allah when faced with all the three things - hunger, difficulties and persecution, then at such an instance - he glances at the Will of Allah Most High and considers all of the difficulties to be from Allah. Instead of inclining towards *ghairullah* [other than Allah], he proceeds to incline towards Allah and day by day his desire for Allah progresses. He becomes connected with *Haq Ta'ala* [Truth Most High i.e Allah] and remains

¹⁴¹ Hashia Insaf Nama English version page 142

aloof from personalities that are filled with falsehood and those whose hearts are full of greed and lust, and from those who are disinterested in God.

This is what is termed as *Baqi bil Haq* [everlasting in Truth]. The author of *Hashia Shareef* has written that Imam^{AS} has said that the lovers of God are of three kinds- (a) *nafs-e-huzur*, (b) *hal-e-huzur* and (c) *waqt-e-huzur*.

Bandagi Miyan Shah Dilawar^{RZ} has explained these terms in the following words.

- 1) The *nafs-e-huzur* are the respected companions. There is no separation for them (from Allah) even for a split second.
- 2) The *hal-e-huzur* are also the great companions. They come in the presence of Allah when they desire Allah and go into divine ecstasy.
- 3) The *waqt-e-huzur* are also companions but they are the common companions of Imam Mahdi^{AS}. They come into the divine presence when there comes the time for it.

It is evident from this narration that the closeness to Allah is different for the special amongst the special, it is of a different kind for the special; and for the common companions the divine presence of Allah is achieved when they go into divine ecstasy and their desire for Allah becomes great.

This has been the same condition of the *Ahl-e-baseerat* [people of insight] and *Ahl-ullah* [friends of Allah] in every period. The closeness to Allah is achieved by the grace of

Allah and one's personal capacity. *O Allah raise us in the group of the Awliya!*

Hazrat Imam^{AS} has narrated his experience of the divine vision in the same way as the Messenger of Allah^{SAS} narrated, his experience of the divine vision. Hence it has been mentioned in *Naqliyat of Miyan Syed Alam^{RH}* that -

Hazrat Mahdi^{AS} and achievement of Divine Vision by the charity of the Messenger^{SAS}

Hazrat Miran Syed Muhammad Mahdi^{AS} has said, "This servant has the *binai* (vision) in the same way as it was for the Messenger of Allah^{SAS}. The *sadaqa* (charity) of Hazrat Muhammad, the Messenger of Allah^{SAS} has reached this servant in such a way that he has achieved the vision through the eyes of the head, through the eyes of the heart and through each and every hair (*mu-bah-mu - eye of each and every hair on his body*)."

From this, it became known that Hazrat Imam^{AS} had achieved the vision of Allah in the same way as the Messenger of Allah^{SAS} had achieved it. Therefore, in conformity with the Messenger of Allah^{SAS}, he has made the desire for the vision of Allah obligatory upon the *ummat* of Muhammad^{SAS}.

A few things become clear from the expression of Hazrat Imam Mahdi Mauwood^{AS}

- 1) Hazrat Mahdi^{AS} possessed the vision of Allah similar to Hazrat Muhammad, the Messenger of Allah^{SAS}

- 2) He also said that, "The charity of Hazrat Muhammad, the Messenger of Allah^{SAS} has reached this servant in such a way that he has achieved the vision through the eyes of the head, the eyes of the heart and through each and every hair (*mu-bah-mu*)."

It is obvious that the part of *Mir'aj* in which the Apostle of Allah, Hazrat Muhammad^{SAS} had achieved the divine vision has reached Hazrat Imam Mahdi Mauwood^{AS} in the same glory as it was for Hazrat Muhammad-e-Arabi^{SAS}. Hence, he interpreted this as the charity of the Messenger of Allah^{SAS}.

From this, it became evident that Hazrat Imamuna Mahdi Mauwood^{AS} disclosed the sanctity and station of the Messenger^{SAS} in the same way as Hazrat Muhammad, the Messenger of Allah^{SAS} had paid tribute to Hazrat Ibrahim^{AS} with respect to his ancestry. A tradition from *Ashatul luma'at* is -

The freed servant of the Messenger of Allah^{SAS}, Hazrat Anas^{RZ} reported that a person came in the presence of the Messenger of Allah^{SAS} and addressed him in the following words - "*O the best of the Creation*". Upon hearing this the Apostle of Allah said - the best of the creation is Ibrahim^{AS142}.

From this, it becomes clear that the Prophet^{SAS} has disclosed the honor and sanctity of Hazrat Ibrahim^{AS} with regards to him being his grandfather. Another narration along the same lines is as follows -

**Hazrat Syed Muhammad Mahdi Mauwood^{AS} and
the degrees of vision of the lord of the universe**

Hazrat Syed Muhammad Mahdi Mauwood^{AS} had openly declared at Farah in Khorasan in front of a huge gathering that: "Allah asks: 'O Syed Muhammad! Have you seen Allah through the eye of your heart?'" The Imam^{AS} said: 'Yes, I have seen.' Again, Allah asked: 'O Syed Muhammad! Have you seen Allah through the eyes of your head?' The Imam^{AS} said: 'Yes, I have seen.' Then Allah again asked: 'Have you seen Allah through each and every hair of your body?' The Imam^{AS} replied: 'Yes, I have seen'¹⁴³. (*Insaf nama* page 315 printed edition)

From this narration, it is evident that Hazrat Mahdi Mauwood^{AS} had achieved the vision of the Lord of the world through the eyes of the heart, the eyes of the head and through his each and every hair of his body.

The Messenger of Allah^{SAS} had said regarding Hazrat Imamuna Mahdi Mauwood^{AS} that - *Verily the Mahdi will walk in my footsteps without erring.*¹⁴⁴

This tradition guides us to the fact that Hazrat Imam Mahdi Mauwood^{AS} has achieved the divine vision through perfect following of the Holy Messenger of Allah^{SAS}.

A tradition in *Mishkat ul Masabih* has been reported with the following words about the Messenger of Allah^{SAS} - *The*

¹⁴³ Insaf Nama page 315 printed edition

¹⁴⁴ Al Yuwaqit wal Jawahir Fi Bayan Aqaid ul Akbar volume 2, page 129 printed edition

Messenger of Allah^{SAS} had seen Allah twice with the eyes of his heart.

It is evident from this tradition that the Messenger of Allah^{SAS} saw Allah with the eyes of his heart. A tradition from *Kanz-ul-Ummal* establishes that the Messenger of Allah^{SAS} has witnessed the beauty of Allah through his physical eyes.

There is a popular tradition of Hazrat Abu Dhar^{RZ} reported in *Sahih Muslim* that -

The Holy Messenger of Allah^{SAS} responded to the question of Abu Dhar^{RZ} with -

رايت نورا [I saw the light of Allah]

In one other tradition from *Sahih Muslim* it is reported that the Holy Messenger of Allah^{SAS} said, نور انى اراه [Allah is light and I have seen Him].

From both of these traditions it is known that the zath of Allah is light, therefore it is directionless and witnessing Allah through every single hair of the body without a direction establishes the absoluteness of Allah and His being first and last, and visible and hidden. Allah says about Himself -

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

*He is the First and the Last, the Manifest and the Immanent*¹⁴⁵.

As the Quran itself bears witness to this -

¹⁴⁵ Surah 57 Al-Hadid verse 3

كَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيْطًا
*Allah encompasses everything*¹⁴⁶

Allah has said at another place -

أَلَا إِنَّهُمْ فِي مَرِيَّةٍ مِّن لِّقَاءِ رَبِّهِمْ أَلَّا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيْطٌ

*Beware, they are in doubt about the vision of their Lord. Beware, He is the One who encompasses everything*¹⁴⁷.

This verse also guides us towards the fact that the *Zath [Essence]* of Allah^{SWT} is absolute and not confined. Hence, Hazrat Syed Muhammad the Khalifat-ur-Rahman, Mahdi Al Mauwood^{AS} has said - *Whoever sees Allah Muqaiyyad [confined] is an idolater*¹⁴⁸.

The summary of this is that, Hazrat Mahdi Mawuwood^{AS} in complete conformance to Hazrat Muhammad, the Messenger of Allah^{SAS}, saw the lord of the worlds through the eyes of his head, the eyes of his heart and every single hair of his body, and he gave his followers this glad tiding which is recorded by the author of *Hashia Sharif Insaf Nama*

True Mahdavi will depart the world after achieving the vision of Allah^{SWT}

Hazrat Miran Syed Muhammad Mahdi^{AS} has said, *Those who are ours will not die blind*¹⁴⁹.

From this narration, it is clear that those who repose faith in Hazrat Mahdi^{AS} will not die the death of a blind person.

¹⁴⁶ Surah 4 An-Nisa verse 126

¹⁴⁷ Surah 41 Fussilat verse 54

¹⁴⁸ Hashia Insaf Nama page

¹⁴⁹ Hashia Sharif Page 217 printed edition

Therefore, he said in another narration recorded by the author of *Hashia Insaf Nama* -

A person is successful even if he achieves a glare of the Divine Vision

Imam Mahdi^{AS} is narrated to have said, "If at least a glare of the Divine Vision is achieved even once then he is amongst the successful ones." (*Hashia Shareef* Page 217 printed edition)

There are two meanings of the word glare [چوندبلی]. One is to dazzle - i.e after seeing the light of Allah, one becomes dazzled. A popular poetry of *Nasikh* has the following words:-

The envy of the celestial brides when he shows the bright face.

The angels close their eyes being dazzled by it.

Another meaning for it is being amazed.

The objective in the saying of Hazrat Imamuna Miran Syed Muhammad, Khalifatullah^{AS} is that - if even once the vision of Allah dazzles the eye, then he is included amongst those who are the successful ones, provided he receives the grace of Allah. Therefore, Hazrat Imam^{AS} has said -

The passion for the vision of Allah is also a blessing of Allah

Imam Mahdi^{AS} is narrated to have said, "If one is blessed with the desire for divine vision, he is blessed. If one is not given the desire for vision then he is not given."¹⁵⁰

¹⁵⁰ Hashia Shareef Page 217 printed edition

This blessed saying of Hazrat Imamuna Mahdi Mauwood^{AS} is not in need of any explanation or explication. It is quite evident that developing the passion for the desire of vision of Allah is dependent upon the grace and blessing of Allah. When Allah^{SWT} dislikes a servant, then he wipes out the desire for the divine vision from his heart and mind. When Allah^{SWT} Himself does not want to grant the desire for His vision to a servant then who else possess the strength, energy and ability to develop the passion for the desire of divine vision in him? Thus, it is evident from this narration that when Allah Himself grants the passion for the desire of divine vision then he achieves the vision of Allah. We should always pray to Allah^{SWT} that he makes the path of seeking His closeness easy upon us and develop within us the passion for the desire of His vision and bless us with His vision, Ameen!

If the desire is truthful, then the believers can achieve success by witnessing the signs of the power of Allah in his innumerable creations. And if the sight develops a little more, then they can even become aware of the Real and be able to relish the pleasures of vision of Allah. Hence, the vice-regent of the Merciful, Hazrat Mahdi Mauwood^{AS} has particularly commanded every man and woman with the following –

The Desire for the vision of Allah is obligatory upon all Men and Women¹⁵¹

Translation: It is obligatory upon every man and woman to have the desire for the vision of Allah.

¹⁵¹ Insaf Nama Page 306 printed edition

This great message of Hazrat Mahdi Mauwood^{AS} will continue to be the light of the path until the world remains for all the men and women; and classes of the lovers of Allah will continue to be born and they will enjoy the pleasures of the vision of Allah in this world and the Hereafter. This is the reason for the creation of a human being – that a servant should worship by seeing his Creator and never forget the *mir'aj* [ascension] of the Seal of the Prophet^{SAS} and the message of Imamuna Syed Muhammad Mahdi Mauwood Khalifatullah^{AS}.

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Glossary

| | |
|--------------|--|
| Aama' | Blind |
| Ahadith | Traditions of the Prophet ^{SAS} |
| Ahl-e-Sunnat | People of the Sunnah. Referred to the group of Muslims who follow the practice of the Prophet ^{SAS} . |
| Amal-e-Saleh | Righteous deeds. Hazrat Imamuna Mahdi Mauwood ^{AS} has defined Amal-e-Saleh as renunciation of the world and servitude of Allah. |
| Amanah | Trust |
| Amrullah | Command of Allah |
| Batin | Hidden matters |
| Binai | Vision or Sight |
| Falsafiyya | Those who follow the Philosophers |
| Fana | Self-Annihilation or Perishing. In Sufi parlance, fana-fillah refers to Annihilation of the human attributes and becoming aware of the divine. |
| Fanahiat | State of Self-Annihilation |
| Fuqaha | Jurists |
| Idrak | Comprehending, Encompassing or Grasping. It is meant to indicate completely surrounding something from all directions and gain full understanding of it. |
| Ijtihad | Process of legal reasoning of a Mujtahid |
| Insha'allah | God willing |
| Ishq | Love |
| Ishraq | Prayers that are offered after Sunrise |

| | |
|-------------|--|
| Karamiah | A sect of Islam that associated Literalism and Anthromorphism with Allah. Followers of Muhammad ibn Karram (d. 255H), they divided into many sub-sects and were famous for their likening of Allah to His creation |
| Kasra'a | Kasra is a diagonal stroke written below the consonant which precedes it in pronunciation. It represents a short vowel i (like the "i" in English "pit") |
| Khak | Dust |
| Khawarij | Outcast or Removed. Refers to the group that rebelled against Hazrat Ali bin Abi Talib ^{RZ} . |
| La-makan | Not having a fixed home or location |
| Ma'arifat | Knowledge of the Divine. |
| Mahsus | Perceive or Feel an object |
| Majzub | One who is absorbed in the worship of Allah |
| Matloob | Object of one's desire |
| Mauhum | Imagined or Supposed |
| Mehnat | Hardwork or Effort |
| Millat | Community |
| Mir'aj | The night of ascension refers to the event of Prophet uhammad ^{SAS} being taken to the seven heavens. |
| Mu-bah-mu | With each and every hair |
| Muhabbat | Love |
| Muhadithin | An expert in the science of Hadith |
| Mujtahideen | An expert who evaluates and interprets the sacred law through independent reasoning or Ijtihad |

| | |
|---------------|--|
| Muqaiyad | Confined, Restricted or Fixed |
| Muradullah | Purport or Intention of Allah. One of the epithets of Hazrat Mahdi Alaihis Salam |
| Mutakalimeen | The scholars of kalam or rhetoric |
| Mutazilah | The word <i>i'tizal</i> means to withdraw or secede, and the Mu'tazilah are the people who in some of their beliefs were diametrically opposed to the unanimous consent of the early theologians or the People of the Approved Way (<i>ahl al-sunnah</i>). |
| Mutlaq | Absolute |
| Nahw | Arabic syntax or grammar |
| Nawafil | Superegogatory |
| Pahelwan | Leterally means wrestler but in the context here means a champion or strong man |
| Qiyas | Analogical reasoning used by Islamic scholars to arrive at a conclusion. |
| Qudrat | Divine Power |
| Rahat | Relief or Comfort |
| Rehnuma | Guide |
| Ruuyat | Vision |
| Sahaba | Companions of Prophet Muhammad ^{SAS} or Hazrat Mahdi Alaihis Salam |
| Salat | Prayers |
| Shahbaz | Falcon |
| Sharah | Commentary |
| Sharia | Sacred Law |
| Shirk-e-Jali | Manifest Polytheism |
| Shirk-e-Khafi | Hidden Polytheism |

| | |
|---------------------|---|
| Sidrata Muntaha | Lote tree of the farthest boundary |
| Sultan-ul-lail | Emperor of the day |
| Sultan-ul-nahr | Emperor of the night |
| Tafsir / Tafseer | Commentary of Qur'an |
| Talab | Desire or Hope |
| Talib | Seeker or one who desires |
| Tasdiq | Accepting or Affirming |
| Tawheed | Divine Unity |
| Ummat | Islamic nation |
| Ummul Mumineen | Mother of Believers. An epithet used to describe the holy wives of Prophet Muhammad ^{SAS} and Hazrat Mahdi Mauwood ^{AS} |
| Wajood-e- haqiqi | Real existence |
| Wisal | Death or Communion |
| Wudu | Ablution |
| Zikrullah | Remembrance of Allah |

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