

منبہ المنیہ بوصول الحبيب الى العرش والرؤية

# DIVINE VISION



**By : IMAM-E-AHLE SUNNAT  
 AALA HAZRAT IMAM AHMED RAZA  
 KHAN QADRI BARKATI (RADI ALLAHU ANHU)**

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(RADI ALLAHU ANHU)

Special Thanks to Imam Ahmed Raza Academy  
(Durban, South Africa)

*Translated by:*

***Sheikh Abdul Hadi Qadri Razavi***

On the Occasion Of  
**The 150th Birth Anniversary  
of Imam Ahmad Raza**  
Celebrated all over the world  
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# DEDICATION

*Muttaqi Bankar Dikhaye*  
*Is Zamane Mein Koi*  
*Ek Mere Mufti-e-Aazam*  
*Ka Taqwa Chhorkar*  
*(Allama Akhtar Raza Khan)*

This book is dedicated to my Peer o Murshid, my Master, The Beacon of Salvation, The Sea of Blessings, Cupbearer of Maarifat, Imam Of Tariqat, Dynamo of Love, Torch of the Spiritual Light, Sign of Recognition, Fountain of Sublime Inspiration, Hazrat Allama Shah

*Mohammed Mustafa Raza Qadri Noorie*  
*(Radi allahu Taala Anhu)*

Humble Slave of Huzoor Mufti e Aazam  
*Mohammed Saeed Noorie*

passed away in Madina Munawwara and was laid to rest in Jannatul-Baqi at the feet side of *Sayyadah Faatima Zah'ra* . May Allah shower his blessings on his *Qabar Shareef*.  
*Aameen.*



## INTRODUCTION

Some scholars have misunderstood the reality of the *Meh'raaj* of *Sayyiduna Rasoolullah* ﷺ due to their lack of knowledge and research. Their ignorance in this field caused more confusion in their hearts because they failed to understand the unique relation between *Allah* ﷻ and His Beloved *Habeeb* ﷺ. How true is the comment of *Sayyidul-Maka 'shifeen Sheikh-e-Akbar Muhiyyudeen ibne Arabi* ؒ who said that *Meh'raaj* is a secret in a secret. One has to have sound knowledge of the *Qudrat* of *Allah* ﷻ and the Station and Status of His August *Rasool* ﷺ before commenting on any matter pertaining to them. Due to the lack of this knowledge some people have wrongfully said that *Sayyiduna Rasoolullah* ﷺ did not see *Allah* ﷻ with his naked eye and also did not proceed to the Divine *Arsh* on the night of *Meh'raaj*. They say that both these things are impossible for any human being to achieve.

These questions were posed to the great *Mujaddid* of Islam, the fountain of knowledge, the leader of the Jurists and Master of occult sciences *Ala'Hadrat Imam Ahmad Raza Al-Qaadiri Barkaati* ؒ. The Noble *Imam* demonstrated his scholastic capabilities and compiled this intellectual reply to remove all doubts concerning the above matter. To this day this masterpiece remained confined to the *Urdu*-speaking public for a century because it was compiled in the *Urdu* language. The *Mujaddid* replied to all questions in the language it was posed to him. This itself speaks of his profound knowledge. However, it is the sincere desire of the *Imam Ahmad Raza Academy* to translate the works of the Great *Imam* ؒ in the English language for the reading pleasure and the benefit of the English-speaking public. In the past, we had numerous requests for the English version of the *Mujaddid's* works, but unfortunately, we could not fulfill the needs of the people. But now we are proud to say that there is a

great awareness internationally and many Institutes and scholars have embarked in the English translation of *Imam Ahmad Raza's* ✽ works.

Though great precautions have been taken in translating this book from the original text, which is generally a very difficult task, it is hoped that the present translation is free of errors. If there are any, then it is certainly not the errors of the original works of the *Great Mujaddid* ✽ as his research is flawless. Please inform us of any errors.

The *Imam Ahmad Raza Academy* (South Africa) proudly presents *Manba'ul-Maniyya* for the benefit and reading pleasure of the English-speaking public. May Almighty *Allah* ﷻ guide us all on the path of *Ahle-Sunnah* and give us the courage and *Toufeeq* to continue our endeavor in this field. *Aameen*.

*The Master's Slave,*  
*Durwesh Abu-Muhammad Abdul-Haadi*  
*Al-Qaadiri Radawi*





## ISLAMIC INQUIRY

### QUESTION

سوال

What is the Ruling of the *Ulama* of *Islam* concerning the Divine Sight of *Allah* ﷻ? Did *Sayyiduna Rasoolullah* ﷺ see *Allah* ﷻ with his naked eye on the night of *Meh'raaj*? Is there any proof in the *Hadith Shareef* concerning this subject? Please furnish us with authentic proofs from the sacred *Sharee'ah* and clarify this matter. May *Allah* ﷻ bless you for the service of *Deen*.





## ANSWER

الجواب

الأحاديث المرفوعة

### **DIRECTLY TRACED AHADITH**

1. *Imam Ahmad ibne Hambal* ؓ in his *Musnad* narrates from *Sayyiduna Abdullah ibne Abbaas* ؓ

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

*Sayyiduna Rasoolullah* ؑ said, "I saw my Sublime Creator ؑ".

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

2. *Imam Muhaddith Ibne Asakar* ؓ narrates from *Sayyiduna Jaabir bin Abdullah* ؓ that *Sayyiduna Rasoolullah* ؑ states:

لأن الله أعطى موسى الكلام وأعطاني الروية لوجهه وفضلني

بالمقام المحمود والحوض المورود \*

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

3. *Imam Asakar* ؓ also narrates from *Sayyiduna Abdullah ibne Mas'ood* ؓ, who said:

قال رسول الله صلى الله تعالى عليه وسلم قال لي ربي نخلت ابراهيم خلتي

وكلمت موسى نكليما واعطيتك يا محمد كفاحا \*

*Sayyiduna Rasoolullah* ﷺ states, "My Glorious Lord said to me, 'I gave My friendship to Sayyiduna Ibraheem ؑ and spoke to Sayyiduna Moosa ؑ, and O Muhammad ﷺ! I blessed you with My Meeting (where you saw My Divine Being without any obstacles)'".

In *Majma'ol Bihaar* (جمع البحار), the word كفاحا of the above *Hadith Shareef* is explained as follows:

\* جمع البحار كفاحا أي مواجهة ليس بينهما حجاب ولا رسول

*Majma-ul-Bihaar* explains the word كفاحا that Almighty Allah ﷻ blessed His Beloved with such a Presence and Vision that there were no veils as barriers and no intervention of an Angel.

4. *Ibne Marduwiyya* ؓ narrates from *Sayyadah Asma bint Abu Bakr* رضي الله تعالى عنهما that:

سمعت رسول الله صلى الله تعالى عليه وسلم وهو يصف سدرة المنتهى (وذكر

الحديث الى ان قالت) فقلت يا رسول الله ما رأيت عندها

قال رأيت عندها يعني ربه \*

*Sayyiduna Rasoolullah ﷺ was praising the excellence of Sidratul-Muntaha when I inquired from him, "Ya Rasoolullah! What did you see at Sidratul-Muntaha?" He said, "There I saw the Divine Glory (i.e. of Allah ﷻ)."*

آثار الصحابة

## COMMENTS OF THE NOBLE SAHABA

1. Tirmidi Shareef narrates from Sayyiduna Abdullah ibne Abbaas ؓ:

اما نحن بنو هاشم فنقول ان محمد رأى ربه مرتين \*

*We, the Bani Haashim (Ahle-Bayt), say that undoubtedly, Sayyiduna Muhammad ﷺ saw Allah ﷻ twice.*

2. Ibne Ishaaq ؓ narrates from Sayyiduna Abdullah ibne Abi-Salma ؓ that:

ان ابن عمر أرسل الى ابن عباس يسأله هل رأى محمد

صلى الله تعالى عليه وسلم ربه؟ فقال نعم \*

*Sayyiduna Abdullah ibne Omar ؓ inquired of Sayyiduna Abdullah ibne Abbaas ؓ to find out whether Sayyiduna Rasoolullah ﷺ saw Allah ﷻ. He replied, "Yes."*

3. The words of Tabraani state:

واللفظ للطبراني عن ابن عباس قال نظر محمد الى ربه قال عكرمة فقلت له نظر محمد

الى ربه؟ قال نعم! جعل الكلام لموسى والخلة لإبراهيم والنظر لمحمد صلى الله تعالى

ی علیہ وسلم (زاد الترمذی) فقد رأى ربه مرتين \*

*The words of Tabraani states that Sayyiduna Abdullah ibne Abbaas ؓ said that Sayyiduna Rasoolullah ؑ saw Allah ؑ. Akrama ؓ, who was his student, asked him: "Did Sayyiduna Rasoolullah ؑ see Allah ؑ?" He replied, "Yes, Allah ؑ blessed Sayyiduna Moosa ؑ with Dialogue, Sayyiduna Ibraheem ؑ with Friendship and Sayyiduna Muhammad ؑ with His Divine Presence". (Words of Tabraani) "And verily, Sayyiduna Muhammad saw Allah ؑ twice".*

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

واللفظ لليهقى أتعجبون ان تكون الخلة لإبراهيم والكلام لموسى والروية

محمد صلى الله تعالى عليه وسلم \*

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

Haakim has said that this is a Sahih Hadith Shareef. Imam Qastalaani and Imam Zarqaani both acknowledge the authenticity of this Hadith Shareef.

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

عن عبد الله بن عباس انه كان يقول ان محمدا صلى الله تعالى عليه وسلم

رأى ربه مرتين مرة ببصره ومرة بفواده

*Sayyiduna Abdullah ibne Abbaas ؓ says that "Verily, Sayyiduna Muhammad ؑ saw his Lord twice, once with his physical eye and once with the eye of his heart".*

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

5. *Imamul A'imma Ibne Hazeema ؓ and Imam Bazaaz ؓ both narrate from Sayyiduna Anas ibne Maalik ؓ:*

ان محمدا صلى الله تعالى عليه وسلم رأى ربه عز وجل

**"Verily, Sayyiduna Muhammad ؑ saw his Most Gracious Creator".**

*Imam Ahmad Qastalaani ؓ and Imam Abdul Baaqi Zarqaani ؓ state that the authenticity of this Hadith Shareef is very strong.*

6. *Imam Muhammad ibne Ishaq ؓ narrates this Hadith Shareef from Sayyiduna Abu Hurayra ؓ:*

ان مروان سأل ابوهريره رضى الله تعالى عنه هل رأى محمد صلى الله تعالى عليه

وسلم ربه؟ فقال نعم

**Marwaan asked Sayyiduna Abu-Hurayra ؓ if Sayyiduna Rasoolullah ؑ saw Allah ﷻ. He replied, "Yes."**

## VIEWS OF THE TABA'EN

1. *Imam Abdur Razzaaq ؓ, Ustaaz of Imam Bukhari ؓ, in his famous Musannaf reports from his Ustaaz Imam Mah'mar ؓ:*

عن معمر عن الحسن البصرى انه كان يحلف بالله لقد رأى محمد

صلى الله تعالى عليه وسلم

*Imam Mah'mar ؓ narrates from Imam Hasan Al-Basri ؓ who swore an oath in the Name of Allah ؓ that Sayyiduna Rasoolullah ؓ positively saw his Creator ؓ*

2. Similarly, *Imam Ibne Hazeema ؓ narrates from Sayyiduna Orwa bin Zubair ؓ, who is the cousin of Sayyiduna Rasoolullah ؓ and grandson of Sayyiduna Abu-Bakr ؓ. He also accepts that Sayyiduna Rasoolullah ؓ saw Allah ؓ on the night of Meh'raaj.*

وانه كان يشتد عليه إنكارها

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

The following Luminaries held similar views:

1. *Sayyiduna Kaab Ah'baar ؓ who was a great Aalim of the previous Scriptures,*
2. *Imam Ibne Sha'haab Zahri Qarshi ؓ*
3. *Imam Mujaahid Makh'zoomi Makki ؓ*
4. *Imam Akrama bin Abdullah Madani Haashimi ؓ*
5. *Imam Ata bin Rabah Qarshi Makki ؓ (Ustaaz of Imam Abu-Haneefa ؓ)*

6. *Imam Muslim bin Sabeeh Abud-Duha Kufi* ؓ, etc. and all the students of *A'limul Quraan Jabrul-Ummah Sayyiduna Abdullah ibne Abbaas* ؓ confirm the Divine Vision.

*Imam Ahmed Qastalaani* ؓ states in *Mawahibul-Ladunniya*:

اخرج ابن خزيمة عن عروة بن الزبير اثباتها وبه قال سائر أصحاب ابن

عباس وجزم به كعب الأحبار والزهرري

اقوال من بعدهم من أئمة الدين

## OPINION OF THE ILLUSTRIOUS IMAMS OF DEEN

*Imam Khal'laal* ؓ in *Kitaabus-Sunnah* narrates from *Imam Ishaq bin Maroozi* ؓ that *Imam Ahmad ibne Hambal* ؓ accepts this Tradition and confirms this by saying that:

قول النبي صلى الله تعالى عليه وسلم رأيت ربى \*

*Sayyiduna Rasoolullah* ؐ said, "I saw my Creator ؓ".  
(briefly quoted)

*Imam Naqqaash* ؓ in his *Tafseer* narrates from *Imam Sanadul Anaam* ؓ that:

انه قال اتقول بحديث ابن عباس بعينه رأى ربه رآه رآه حتى انقطع نفسه \*

*He said, "I accept the Hadith of Ibne Abbas ؓ that Sayyiduna Rasoolullah ﷺ saw his Creator ﷻ with his eyes, he did see, he did see, he did see". He repeated this till his breath lasted.*

*Imam Ibne Khateeb Misri ؓ states in Mawaahib Shareef that:*

جزم به معمر بن راشد بصري وآخرون وهو قول الأشعر وغالب اتباعه

*Mah'mar bin Raashid Basri ؓ and other Ulema acknowledged this, and this is the Madhab of the Ahle-Sunnah, Imam Abul-Hasan Ash'ari ؓ and the majority of his followers.*

*Allama Imam Sha'haab Khafaji ؓ in his Naseemur-Riyaad, the commentary of Shifa Qaadi Ayaad, states that:*

الأصح الراجح انه صلى الله تعالى عليه وسلم رأى ربه بعين

رأسه حين اسرى به كما ذهب إليه أكثر الصحبة

*The most correct and pure Madhab is that Sayyiduna Rasoolullah ﷺ on the night of Meh'raaj saw Allah ﷻ with his naked eyes as it is the Madhab and consensus of the illustrious Sahaba fraternity.*

*Imam Nawawi ؓ in Shar'ha Muslim Shareef and Allama Muhammad bin Abdul Baaqi ؓ in Shar'ha Mawaahib states:*

الراجح عند أكثر علماء انه صلى الله تعالى عليه وسلم رأى ربه

بعين رأسه ليلة المعراج

*It is the consensus of the majority Ulama that Sayyiduna Rasoolullah ﷺ saw Allah ﷻ with his naked eyes on the night of Meh'raaj.*



## QUESTION

Another similar question was posed to the Great *Mujaddid*, *Imam Ahmad Raza Al-Qaadiri* ❀ on 11 *Muharram al-Haraam* 1320 A.H. which read:

What is the ruling of the Noble *Ulama* regarding *Sayyiduna Rasoolullah* ❀ going up to the *Arsh* in the night of *Meh'raaj*? Is this an established fact because *Zaid* says that this is a lie. Is *Zaid's* statement correct or not?

الجواب

## ANSWER

Indeed the illustrious *Ulama* and distinguished *Imams* of *Islam* have in their authentic books expressed in great details on this subject. All these are based on the *Ahadith Shareef*. Although these *Ahadith* are forwarded (مرسل) or problematic (معضل), both are unanimously agreed to and accepted by the sector of *Fadaa'il* (Virtues) by the *Muhadditheen*. The narrators and presenters are all trustworthy Scholars of *Deen*. This matter is not something that entertains ones personal opinion. It depends solely on the authenticity of solid proof. Hence, confirmation deplores contradiction. Ignorance does not necessarily reject its reality. If one rejects it, one is in fact a liar and an contradictor of the *Deen*.

*Imame-Ajal Sayyidi Muhammad Boseeri* ❀, in his renowned *Qasidah Burdah Shareef* states:

سريت من حرم ليلالى حرم كما سرى البدر فى داج من الظلم

*The Habeeb of Allah ﷺ, in a short space of time, traveled from Masjid-e-Haraam to Masjid-e-Aqsa. This sacred journey was bright like the brilliance of the full moon.*

وبت ترقى الى ان نلت منزلة ومن قاب قوسين لم تدرك ولم ترم

*The Beloved ﷺ traveled in the night of Meh'raaj until he reached the station of Qaaba Qosain. No creation could reach this height nor possessed the courage to do so.*

خفضت كل مقام بالاضافة اذ نوديت بالرفع مثل مفرد العلم

*The noble status of the Nabi ﷺ left everything below him when he proceeded towards the Divine Heights of the Unique Lord ﷻ on the Night of Ascension.*

فخرت كل فخار غير مشترك وجزت كل مقام غير مزدحم

*The Beloved ﷺ enjoyed such excellence that no one can share. He passed such places where no creation set foot.*

*Sayyidul Alameen ﷺ was blessed with exclusive gifts and secrets and passed all the heights without any hindrance. Without doubt, this goes to say that the Master ﷺ traveled the secret and timeless regions alone to the Divine Presence and met and saw Allah ﷻ.*

*Allama Mulla Ali Qaari ﷻ in his Shar'ha elaborates on Imam Boseeri's verses:*

اي انت دخلت الباب وقطعت الحجاب الى ان لم تترك غاية لساع الى السبق من كمال

التقرب المطلق الى جناب الحق ولا تركت موضع رقى وصعود وقيام وقعود لطالب

ففة في عالم الوجود بل تجاوزت ذلك الى مقام قاب قوسين او ادنى فاوحى اليك ربك

ما اوحى

*Sayyiduna Rasoolullah ﷺ passed all the Secret Curtains and reached the Divine Absolute Presence of the Supreme Creator ﷻ as one reaches one's goal leaving everyone behind. There was no step of excellence in the entire universe that the Master ﷺ did not surpass. In fact, the Master ﷺ transcended above the domain of space and time and entered the Station of Qaaba-Qosain and O'adna. Then, Allah ﷻ the Supreme, spoke to the Beloved what He had to Say.*

Likewise, *Imam-e-Humaam Abu-Abdullah Sharfudeen Muhammad ﷺ* states in *Ummul-Qurra*:

وترقي به قاب قوسين وتلك السيادة القساء

*The Master ﷺ advanced till Qaba-Qosain (Divine Presence) and this is indeed the ultimate.*

رتب تسقط الامانى حسرى دونها ما وراء هن وراء

*These are the Secret Stations where desires and thoughts cannot contemplate because there are no paths that leads to them.*

Thus, *Imam Ibne Hajr Makki ﷺ* comments in the *Shar'ha* of *Ummul-Qurra*:

قال بعض الانمه والمعاريج ليلة الاسراء عشرة سبعة في السماوات والثامن الى

سدره المنتهى والتاسع الى المستوى والعاشر الى العرش الخ

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

*Sayyidi Allama Arif-e-Billah Abdul Ghani Nablusi ؒ re-affirms this in Hadiqa-e-Nadiyyah Sharha Tareeqa-e-Muhammadiyah:*

حيث قال قال شهاب مكّي في شرح همزيه لبوصيري عن بعض الائمة ان المعارج

عشرة الى قوله والعاشر الى العرش والرويه

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

*Imam Ibne Hajr Makki ؒ states in Shar'he Hamziyya:*

لما اعطى سليمان الريح التي غدوها شهر ورواحها شهر اعطى نبينا صلى الله تعالى عليه وسلم البراق فحمله من الفرش الى العرش في لحظة واحدة و اقل مسافة في ذلك

سبعة آلاف سنة وما فوق العرش الى المستوى والرفرف لا يعلمه الا الله تعالى

*When Nabi Sulaymaan ؑ was given the wind, it carried him the distance of one months journey in one day. Our Master ؒ was given the Buraaq which carried him from the earth to the Arsh in a fleeting moment. The shortest portion of this journey (between earth and the seven skies) takes seventeen thousand years. And Allah only knows the distance above the Arsh to the arcane levels with the Rafrar (to the Divine Presence).*

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

لما أعطى موسى عليه السلام الكلام وأعطى نبينا صلى الله تعالى عليه وآله وبارك  
سلم مثله ليلة الأسراء وزيادة الدنوة والروية بعين البصر وشتان ما بين جبل الطور الذي

نوحى به موسى عليه السلام نوحى به نبينا صلى الله تعالى عليه وآله وبارك سلم

*Nabi Moosa ﷺ was blessed with Dialogue (Kalaam). Similarly, our Master ﷺ was blessed on the night of Isra with Divine Presence. He saw Allah from very close range with his naked eye. You cannot compare the experiences of Mount Toor with the experiences of our Master ﷺ with Allah ﷻ*

It is further recorded in the same *Kitaab*:

رقبه صلى الله عليه وسلم ببدنه يقظة ليلة الأسراء الى السماء ثم الى سدرة المنتهى ثم

الى المستوى ثم الى العرش والرفرف والرويه

*Sayyiduna Rasoolullah ﷺ physically proceeded to the skies on the night of Isra in wakefulness. From there to Sidratul Muntaha, then Divine Levels, then Arsh and Rafraf till he saw the Divine Vision.*

*Allama Ahmad bin Muhammad Saawi Maliki Khal'wati* ؒ in a marginal annotation of *Ummul-Qura* writes:

الأسراء به صلى الله تعالى عليه وآله وبارك سلم على يقظة بالجسد والروح من

المسجد الحرام الى المسجد الأقصى ثم عرج به الى السماوات العلى ثم الى سدرة

المنتهى ثم الى المستوى ثم الى العرش والرفرف

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

*Imam Ash-Sheikh Sulaymaan Al-Jamal ﷺ states in Futuhaat-e-Ahmed Sharha Hamziyya:*

رقبه صلى الله عليه وسلم ليلة الاسراء من بيت المقدس الى السماوات السبع الى

حيث شاء الله تعالى لانه لم يجاوز العرش على الراجح

*The heights of Sayyiduna Rasoolullah ﷺ in the night of Isra was from Baytul-Muqaddas to the seven skies. And from there to wherever Allah ﷻ Willed. But, it is reckoned that he did not go further than the Arsh.*

It also recorded in the same Kitaab:

المعارج ليلة الاسراء سبعة في السماوات والثامن الى سدرة المنتهى والتاسع الى

المستوى والعاشر الى العرش لكن لم يجاوز العرش كما هو التحقيق عند اهل المعارج

*There were ten Meh'raajes on the night of Isra. Seven in the skies, eighth Sidratul Muntaha, ninth Divine Levels and tenth, the Arsh. The research scholars of Meh'raaj say that he did not go further than the Arsh.*

He goes on further to say:

بعد ان جاوز السماء السبعة رفعت له سدرة المنتهى ثم جاوزها الى مستوى ثم رح

به في النور فخرق سبعين الف حجاب من نور مسيرة كل حجاب خمس مائة عام ثم دل

له رفرف اخضر فارقى به وصل الى العرش ولم يجاوزه ، فكان من ربه قاب قوسين

او ادنى

*When the Beloved ؑ passed the seventh sky, the Sidratul-Muntaha was raised in front of him. He passed that and reached the Divine Levels. He was then placed in the World of Noor (Divine Light). There he passed seventy thousand Curtains of Light. The distance between each curtain is a distance of five hundred years. Then a green bedding was hung before him. The Master ؑ passed this and reached the Arsh. He did not go further than this but reached the station of Qaaba-Quosain of his Lord ؑ*

اقول

**COMMENTS OF  
THE GREAT MUJADDID  
IMAM AHMAD RAZA ؑ**

*Sheikh Sulaymaan Al-Jamal ؑ gives preference to the Master ؑ not going above the Arsh while the words and views quoted of Imam Ibne Hajr Makki ؑ and others stress that the Master ؑ proceeded above the Arsh and La-Makaan (Super-arcane Region beyond Time and Space). La-Makaan is indeed above the Arsh. So, in reality, there is no contradiction between these two views. The boundaries of space (Makaan) end at the Arsh and beyond this are the region beyond time and space. A body needs space (Makaan) for it to be in, but the Beloved ؑ proceeded with his Sacred Soul to the furthest regions of the Arsh. His sacred soul went beyond all limited bounds to experience the Divine Vision. The Creator ؑ who took the Beloved ؑ there or the Beloved ؑ*

who went there only knows these limits. The words of *Sayyidul Makashifeen Sheikh-e-Akbar ibne Arabi* ؒ points to this fact. Shortly, I will quote his words.

He says that the *Arsh* was journey's limits of the Beloved's ؒ sacred feet. Therefore, the journey of the sacred feet ended on the *Arsh*. *Allah forbid!* This termination does not mean that there were any faults or mishaps in the sacred journey. In fact, the journey terminated because the sacred feet encompassed every possibility, creation and space (امای). There was no space (*Makaan*) for the Beloved's ؒ feet to reach above the *Arsh*. But the journey of the Beloved's ؒ sacred heart terminated at *Qaaba-Qosain*. Is there a doubt in one's heart of what is beyond the *Arsh* that the Beloved ؒ proceeded towards? Then listen to the words of *Imam-e-Ajal Arif-e-Billah Sayyidi Ali Wafa* ؒ, which is quoted by *Imam Abdul Wahhab Sha'raani* ؒ in his master-piece, *Al-You'waqet wal Jawahir Fi Aqa'idil-Akaabir* البواقیت والجوهر فی عقائد الاکابر

ليس الرجل من يقيد العرش وما حواه عن الأفلاك والجنة والنار وان الرجل من نفذ  
بصره إلى خارج فهذا الوجود كله وهناك يعرف قدر عظمتة موجدہ سبحانہ و تعالیٰ

*A perfect Man is not he who circumfuses the Arsh and whatever it encompasses, namely, the skies, Jannah and Jahannam. But, a perfect Man is he, whose vision surpasses all these dimensions and sees and appreciates the Glory of the Creator ؒ of all these dimensions.*

*Imam Allama Ahmad Qastalaani* ؒ states in *Mawahibul-Ladunniyya* and *Man'hi-Muhammadiyya*, and *Allama Muhammad Zarqaani* ؒ in its *Shar'ha* state:



(ومنها انه رأى الله تعالى بعينه) على الراجح (وكلمه الله تعالى فى الرفيع الاعلى) على

سائر الامكنة وقد روى ابن عساکر عن انس رضى الله عنه مرفوعا لما اسرى

لى قريبنى ربي حتى كان بينى وبينه قاب قوسين او ادنى

(موجب اللدنيه ومنح محبديه لاحمد قسطلانى وعلامه زرقانى فى شرحه)

*It was the exclusivity of Sayyiduna Rasoolullah ﷺ that he saw Almighty Allah ﷻ with his physical eyes in wakefulness and this is the preferable Madhab. Allah ﷻ Spoke to His Beloved ﷺ in those high Divine regions which was above all possibilities and imaginations. Imam Ibne Asakar narrates from Sayyiduna Anas ibne Maalik that the Prophet of Allah ﷺ said, "On the night of Isra my Lord ﷻ drew me so close to Him that we were two bows apart, in fact, even closer".*

It is also stated in the same *Kitaabs*:

قد اختلف العلماء فى الاسراء واحدا واسراء مرة بروحه وبدنه يقظة ومرة مناما او

يقظة بروحه وجسده من المسجد الحرام الى المسجد الاقصى ثم مناما من المسجد

الاقصى الى العرش فالحق انه اسراء واحد بروحه وجسده يقظة فى القصة كلها ولى

هذا مذهب الجمهور من علماء المحدثين والفقهاء والمتكلمين

*There was a difference in opinion amongst the Ulama whether there was one Meh'raaj or two, one with the body and soul in wakefulness, and the other in a dream or wakefulness from Musjid-e-Haraam to Musjid-e-Aqsa. Then, from Aqsa in a dream till the Arsh. The truth is that there was one Isra and an entire journey from Musjid-e-Haraam to the Arsh was physical*

*and in wakefulness. This is the Madhab of the majority of Ulama, Muhaditheen, Fuqaha and Mutakallimeen.*

The same *Kitaab* further states:

المعارج عشرة (إلى قوله) العاشر إلى العرش

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

It is also recorded in the same *Kitaab*:

وقد ورد في الصحيح عن انس رضى الله تعالى عنه قال عرج بي جبرئيل الى سدره

المنتهى ودنا الجبار رب العزة فتدلى فكان قاب قوسين او ادنى تدلية على ما في

حديث شريك كان فوق العرش

*It is reported in Sahih Al-Bukhari by Sayyiduna Anas ibne Maalik that the beloved Rasool of Allah ﷺ said, "Jibra'eel proceeded with me till the Sidratul-Muntaha. Then, the Divine Power of the Almighty Lord ﷻ drew me to a distance of two bows close to Him ﷻ, in fact, even closer". This closeness was above the Arsh as mentioned in the Hadith-e-Shareef.*

Allama Shi'haab Khafaji ؒ, in his *Naseemur-Riyaad Sharha Shifa Imam Qaadi Ayaad* ؒ, states:

ورد في المعراج انه صلى الله تعالى عليه وسلم لما بلغ سدره المنتهى جاءه بالرفرف

جبرئيل عليه الصلوة والسلام فتناولوه فطار به الى العرش

*It is reported in the Hadith of Meh'raaj that when the Master ﷺ reached Sidratul-Muntaha then, Sayyiduna Jibra'eel presented the Rafraf, which carried him to the Arsh.*

It is noted in the same *Kitaab*:

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

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

*Sayyidul-Makashifeen Sheikh-e-Akbar Muhiyyudeen ibne Arabi ؒ, in the 216<sup>Th</sup> chapter of his famous Futuhaat-e-Makkiyya, states:*

اعلم ان رسول الله صلى الله تعالى عليه وسلم لما كان خلقه القرآن وتخلق بالاسماء و كان الله سبحانه وتعالى ذكر في كتابه العزيز انه تعالى استوى على العرش على طريق التمدح والثناء على نفسه اذ كان العرش اعظم الجسام فجعل لنيته عليه السلام من هذا الاستواء نسبة على طريق التمدح والثناء به عليه حيث كان اعلى مقام ينتهى اليه من اسرى به من الرسل عليهم الصلاة والسلام وذلك يدل على انه اسرى به صلى الله تعالى عليه وسلم بجسده ولو كان الاسراء به روياء لما كان الاسراء ولا الوصول الى هذا المقام تمدحا ولا وقع من الاعراب انكار على ذلك

*The Holy Quraan was the beautiful character of Sayyiduna Rasoolullah ﷺ and the Unique characteristics of the Divine Names of Allah ﷻ was found in him. In the Holy Quraan,*

*Allah ﷻ Announces through the praise of His Attributive Qualities of His appearance on the Sacred Arsh. Similarly, Allah ﷻ The Supreme, blessed His Beloved ﷺ with the reflection of His Divine Appearance of the sacred Arsh and Praised him. The Arsh is that high station where the Isra of Rasools end. This proves that the Isra of Sayyiduna Rasoolullah ﷺ was physical because if it was a dream then Almighty Allah ﷻ would have not praised his appearance on the Sacred Arsh. Only the unpleasant reject this reality.*

*Imam Allama Arif-e-Billah Abdul Wahhab Sha'raani ﷻ, in his Al-Yuwaqeet wal Jawahir, quotes from Sheikh-e-Akbar ﷻ that:*

انما قال صلى الله عليه وسلم على سبيل التمدح حتى ظهرت لمستوى اشاره لما قلنا

من ان منتهى السير بالقدم المحسوس العرش

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

*Sheikh-e-Muhaqqiq Imam Abdul Haq Muhaddith Dehlawi ﷻ states in his Madaarijun-Nubuwwah:*

فرمود صلى الله تعالى عليه وعلى آله وبارك وسلم بس كستراينده شد برائى من  
رفرف سبز كه غالب بود نور او بر نور آفتاب بس درخشيد بان نور بصر من ونهاده

شدم من بران رفرف و برداشته شدم تا برسيدم بعرض

*Sayyiduna Rasoolullah ﷺ said, "Then a green Rafrat (Divine Carrier) was laid for me. Its light was even greater than that of*

*the sun. Its brilliance brightened my vision. I was seated on it and taken into the Heavens until I reached the Arsh of Allah ﷺ*

He further states:

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

*It is narrated that when Sayyiduna Rasoolullah ﷺ reached the Arsh, it respectfully touched his Sacred Garb.*

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

جز حضرت پیغمبر ما صلی الله تعالی علیه و علی آله و بارک وسلم بالاتر از ان هیچ  
کس نه رفته و ان حضرت بجائی رفت که آنجا جایست

*No one else besides the Beloved Habeeb ﷺ reached this Height in the Heavens. This was a timeless and spaceless transcendental region.*

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

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

تا عرصه و جوب که اقصای عالم است

کآنجا نه جاست نی جهت و نی نشان نه نام

*He reached the Divine Arcane Zone that cannot be explained.  
This zone has no place, description, name or direction.*

Also *Sheikh-e-Muhaqqiq* ﷺ states in the same *Kitaab*, in the third section, under “*Divine Vision of Allah* ﷻ”, while discussing the *Hadith Shareef* قد رأى ربّه مرتين that:

بتحقیق دید آنحضرت صلی الله تعالى علیه وآله وبارک وسلم بروردگار خود را

جلّ و علا دو بار یکی نزدیک سدرۃ المنتهی بود، دوم جون بالای عرش برآمد

*Indeed, Sayyiduna Rasoolullah* ﷺ *saw his Sublime Creator twice. First at Sidratul-Muntaha and then at the Arsh.*

It is recorded in the fourth volume, letter number 283, in the *Maktobaat* of *Hadrat Mujaddid Alfe Thaani Sheikh Ahmad Sirhindi* ﷺ that:

آن سرور علیه الصلوة والسلام در آن شب از دائره مکان و زمان نبرون جست و

از تنگی امکان برآمده ازل و ابد را آن واحد یافت و بدایت و نهایت

را در یک نقطه متحده دید

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

He further states in the letter number 272 that:

محمد صلی الله تعالى علیه وآله وبارک وسلم که محبوب رب العالمین ست و بهترین

موجودات اولین و آخرین بدولت معراج بدنی مشرف شد و از عرش و کرسی در

كرشت واز مكان و زمان بالا رفت

*Sayyiduna Muhammad ﷺ is the most Beloved of Allah and the most unique in creation. He was the only creation to be blessed with physical Meh'raaj. He traveled further than the Arsh, Kursi and limitations of time and space.*

*Imam Ibnus-Salah* رحمته الله states in *Ma'arifate Anwa'e-Ilmul Hadith* (معرفة أنواع علم الحديث) that:

قول المصنفين من الفقهاء وغيرهم قال رسول الله صلى الله تعالى عليه وسلم  
كذا وكذا ونحو ذلك كله من قبيل المعضل وسماه ابو بكر الحافظ مرسلا وذلك على

مذهب من يسمي كل ما لا يتصل مرسلا

*The Authors and Jurists say that the Beloved Habeeb ﷺ said so and so (signs). Nobody understood the explanation of the Nabi. Muhaddith Abu-Bakr Al-Haafiz named this Hadith "Al-Mursal" in accordance to that School which classify all the non-Muttasil Ahadith as Mursal.*

It recorded in *Tal'weeh*, etc. that:

ان لم يذكر الواسطة اصلا فمرسل

*If the chain of narration have not been mentioned then it will be regarded as Mursal.*

It is stated in *Musallamul-al-Thuboot* (مسلم الثبوت) that:

المرسل قول العدل قال عليه الصلاة والسلام

*The Mursal Hadith will be regarded as authentic because it is the words of Sayyiduna Rasoolullah ﷺ*

It is stated in *Fawateh-ar-Rahmoot* (فتاوح الرحموت) that:

الكل داخل في المرسل عند أهل الأصول

*According to the Principles of Hadith (Osool), all Mursal Hadith will be classified as Sahih.*

It further states:

المرسل ان كان من الصحابي يقبل مطلقا اتفاقا وان من غيره فالأكثر ومنهم الامام ابو حنيفة والامام مالك والامام احمد رضى الله تعالى عنهم قالوا يقبل مطلقا اذا كان

الراوى ثقته الخ

*If a Sahaba narrates a Mursal Hadith then it will be unanimously accepted. If a non-Sahaba narrates it then it will also be considered as accepted. Imam Abu-Haneefa, Imam Maalik and Imam Ahmad Ibne Hambal say that the Mursal of a non-Sahaba will be unconditionally accepted if the Narrators are indisputable.*

It is recorded in *Mirqaat Shar'ha Mishkaat* that:

لا يضر ذلك في الاستدلال به ههنا لأن المنقطع يعمل به في الفضائل اجماعا

*There is no harm to present a Mursal Hadith as proof because a Hadith-e-Munqata'ah (Hadith with broken chain of narrators) is accepted as useful in Fada'il (in praise of Luminaries).*

*Imam Qaadi Ayaad ﷺ states in Shifa Shareef:*



اخبر صلى الله تعالى عليه وآله وبارك وسلم لقتل علي وانه قسيم النار  
**Sayyiduna Rasoolullah ﷺ informed of the Shahada of  
Sayyiduna Ali ؑ that his attacker is a Jahannami.  
(This is an example of a Mursal Hadith)**

It states in *Naseemur-Riyaad*:

ظاهر هذا ان هذا ما اخبر به النبي صلى الله تعالى عليه وآله وبارك وسلم الا انهم  
قالوا لم يروه احد من المحدثين الا ان ابن الاثير قال في النهاية ان عليا رضى الله تعالى عنه  
قال انا قسيم النار قلت ابن الاثير ثقة وما ذكره على لا يقال من قبيل الراى فهو فى حكم

المرفوع ملخصا

**It is obvious that this information came through the Prophet of  
Allah. All the Muhadditheen accept the above Hadith, besides  
Imam Ibne-Atheer, who says that in Nihaya, that Sayyiduna  
Ali ؑ said, "I am the distributor of fire." Imam Sha'haab  
Khafaji ؑ says that Ibne-Atheer is correct in his decision  
about what Sayyiduna Ali said which is not used as an opinion.  
Therefore, this Hadith will be classified as a Marfoh.**

**Imam Ibnul-Humaam ؑ states in Fathul-Qadeer:**

عدم النقل لا ينفى الوجود

**If a Hadith does not have any narrators, its origin will  
not be rejected.**

والله تعالى اعلم

*Almighty Allah ﷻ knows best!*

كتبه عبده المذنب احمد رضا البريلوي عفي عنه

بمحمدن المصطفى النبي الامي صلى الله تعالى عليه وسلم

*Written and Signed by:*

*The humble servant of Allah*

*Ahmed Raza Al-Barellwi*

*(May the Merciful Lord forgive him)*

*Friday, 16<sup>th</sup> Shabaanul-Mo'azzam 1321 Hijri.*



## **150<sup>th</sup> Birth Anniversary of Aalahazrat Imam Ahmed Raza**

### **DEVOTIONAL TRIBUTE BY RAZA ACADEMY**

The whole world is celebrating the 150<sup>th</sup> Birth Anniversary of Aalahazrat Imam Ahmed Raza in a splendid manner. On this occasion Raza Academy has also paid its tributes in the Holy Court of Aalahazrat the details of which are as follows:

- A set of 30 books of Aalahazrat Imam Ahmed Raza was published.
- 275 sets of "Fatawa e Razvia Mutarajjim" (3 Volumes of Fatawa e Razvia which were translated in 8 volumes) were distributed free amongst the Madrassas, Libraries and Ulemas as Gifts.
- The translation of the holy Quran "Kanzul Imaan" was published in a quantity of 3000 and was distributed free of cost with the help of charitable personalities.
- Posters showing the 150 years logo were printed in 30 x 40 size and around 500 hoardings were put all over Bombay for publicity. Apart from these, Stickers, Stamps, Small Posters, Flags and other modes of publicity were also undertaken.
- Bombay's three newspapers the Inquilab (28<sup>th</sup> Dec 2001 & 4<sup>th</sup> January 2002), the Urdu Times (28<sup>th</sup> Dec 2001) and the Hindustan (18<sup>th</sup> Jan 2002) published special editions on Aalahazrat due to the movement launched by Raza Academy
- "Raza Prize Contest" titled quiz contest was started in the Inquilab - Bombay from 28<sup>th</sup> Dec 2001 to 9<sup>th</sup> January 2002 and in the Rashtriya Sahara - Delhi and Rashtriya Sahara - Lucknow from the 1<sup>st</sup> January 2002 to the 15<sup>th</sup> January 2002 in which a question was asked daily and thousands of people participated in it. The First Prize for the Contest was the Imam Ahmed Raza Award which consisted of Hajj Pilgrimage or 11 Tola Gold while the Second prize was Huzoor Mufti e Aazam Award

consisting of Umrah Pilgrimage or 6 tola Gold. Apart from these 20 consolation prizes have also been kept. A copy of the book on the life of Aalahazrat comprising of 400 pages titled "Sawaneh Aalahazrat" will be given to all the participants of the quiz contest.

- On Tuesday, the 10<sup>th</sup> Shawwal i.e 25<sup>th</sup> Dec 2001 a Function - "Yaume Raza" was held on the ground in the Madanpura Badi Masjid which was presided over by Hazrat Saiyad Sibtain Haidar s/o Hazrat Saiyad Hasnain Miyan Sahab Nazmi Sajjada Nasheen Khanqahe Barkatiya, Marehra Shareef.
- On Friday, the 11<sup>th</sup> of Shawwal 1422 i.e. 28<sup>th</sup> Dec 2001 a Function "Raza Day" was held in the Arabian Sea on a Ship which was attended by hundreds of people and special speeches were given by Hazrat Allama Qamaruzzama Azmi (Gen Sect, World Islamic Mission) and Maulana Obaidulla Khan Azmi. The programme was compered by Maulana Mansoor Ali Khan Sahab Qadri Razvi.
- On Sunday, the 28<sup>th</sup> of Shawwal 1422 i.e. 13 January 2002 a Programme was held in the Air on a Chartered Indian Airlines Flight Boeing 320 which was attended by 150 people. Hundreds of people gathered at Minara Masjid on Sunday at 10.30 am to see off the people and came all the way to the Airport in the form of "Raza Caravan" which consisted of Cars, Motorcycles, Buses, Jeeps etc. On reaching the Santacruz Airport a draw was held which announced the 5 Lucky winners who participated in the Flight programme. At 2.38 pm (which is the time of demise of Aalahazrat) the plane took off with the recitation of the Holy Quran. On Flight Mohammed Sadiq Razvi sang the "Naat Shareef" (Praises on the Holy Prophet) while Mohammed Rafique Razvi (Munna Bhai) recited the "Manqabat" (Praises on Aalahazrat). The programme was compered by Maulana Mansoor Ali Khan Qadri Razvi (Gen Sect All India Sunni Jamiatul Ulema). Hazrat Maulana Anwaar Ashraf Musanna Miyan (Sajjada Nasheen, Kachocha Shareef) presided over the programme while speeches were delivered by Maulana Abdul Razzaq Jabalपुरi, Maulana Maqsood Ali Khan, Maulana Abdus Sattar Hamdani, Maulana Mohammed Hussain Abul Haqqani. Also present were Maulana Mohammed Hanif (writer of

Jamiul Ahadees), Maulana Waliulla Shareefi, Maulana Anwar s/o Mufti Jalaluddin Amjadi, Maulana Amanulla Razvi, Maulana Khaleelur Rehman Noori, Hafiz Abdul Qadir Razvi, (Darul Uloom Hanfia Razvia, Colaba) and other Ulemas. The programme lasted for an hour and a Book titled "Jamiul Ahadees" was inaugurated by Hazrat Maulana Mufti Rafique Sahab Head Priest of Jamia Qadria Ashrafia Mumbra.

- On Saturday the 11th of Zilqad 1422 i.e the 26<sup>th</sup> of January 2002 the draw of the Raza Prize Contest will be held at the Kesar Baug, Dongri where the lucky winners of the quiz contest will be announced and after that "Langar e Raza" (Dinner) will be served to all those attending the Function.
- On Sunday the 12<sup>th</sup> of Zilqad 1422 i.e. 27<sup>th</sup> of Jan 2002 the Raza Medical Camp has been organized which will consist of Free Medical Check up for Lungs and Bronchitis and Free Eye Check up with Free spectacles for those who need it. This programme will be held at the Kesar Baug, Dongri.
- On this occasion an English book on the life and works of Aalahazrat was sent to around 400 famous personalities including Ulemas, Scholars, Presidents, Prime Ministers, Vice Chancellors, Doctors all over the world to get their views and impressions on Aalahazrat.

I am grateful to the committee members and all those people who participated in any way to make these programmes a success and the events memorable and pray to the Almighty Allah with the blessings of the Holy Prophet Sallal Laho Alaihi Wasallam to grant all of us with the honours of both the worlds. Aameen.

6<sup>th</sup> Zil Qad 1422 i.e. 21<sup>st</sup> January 2002.

**Mohammed Saeed Noori**

*Founder & President, Raza Academy, Bombay.*