

MAIRAJ

(ASCENSION)

The Heavenly Journey of the Holy Prophet of Islam^{saww} has been clearly explained in two Surahs of the Holy Qur'an. In other Surahs as well, we see references to this journey. Firstly in Surat-ul-isra (Ch 17) we find that:

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

[Shakir 17:1] Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing.

This Verse of Holy Quran tells us that the basic purpose of Mairaj was for Allah^{azwj} to show him^{saww} His^{azwj} signs. And then we find in Surat-un-Najm:

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى

[Shakir 53:18] Certainly he saw of the greatest signs of his Lord. This Verse confirms that the Prophet^{saww} did witness the greatest signs of his^{saww} Lord^{azwj}. Let us now take a look at the Shiite doctrine and see who the Ayaatullahs (Signs of Allah^{azwj}) are:

AL KAFI - H 530, Ch. 18, h3

محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير، أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر عليه السلام قال: قلت له: جعلت فداك إن الشيعة يسألونك عن تفسير هذه الآية " عم يتساءلون عن النبا العظيم " قال: ذلك إلي إن شئت أخبرتهم وإن شئت لم أخبرهم، ثم قال: لكني أخبرك بتفسيرها، قلت: " عم يتساءلون "؟ قال: فقال: هي في أمير المؤمنين صلوات الله عليه، كان أمير المؤمنين صلوات الله عليه يقول: ما لله عزوجل آية هي أكبر مني ولا لله من نبي أعظم مني.

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn abu 'Umayr or someone other than him from Muhammad ibn al-Fudayl from abu Hamza who has said the following: "Once I said to abu Ja'far^{asws}, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, the Shi'a (your followers) ask about the meaning of the words of Allah^{azwj}, 'Of what do they ask one another? (78:1). Do they ask about the great news?' The Imam^{asws}, recipient of divine supreme covenant, said, 'It is up to my decision. I may tell them or may not tell them.' Then he said: 'I want, however, to tell you the meaning thereof.' I then asked what is the meaning of, 'Of what do they ask one another?' The Imam^{asws} said, 'It refers to (Amir al-Mu'minin) Ali^{asws}, recipient of divine supreme covenant. (Amir al-Mu'minin) Ali^{asws} would often say, "None of the signs of Allah^{azwj}, the Most Holy, the Most High, is bigger than I^{asws} and none of the news of Allah^{azwj} is greater than I^{asws}."

AHADITH ON MAIRAJ

We will be discussing our topic under the following headings : -

1. What were the remarks of then angels who met Prophet^{saww}?
2. What was the *Kalima* which the Holy Prophet^{saww} recited?
3. The Hadeeth which mention that *wilayat* was given on the skies, and that Ali^{asws} was declared *Imam-ul-mottaqeen* (Imam of the Pious).
4. Description of our Master Ali^{asws}.
5. The language used in the conversation that transpires in Heavens.
6. The revelation at *qaab-o-qosain*.
7. Did the Holy Prophet^{saww} see something extra ordinary?
8. Our Master Ali^{asws}'s complete vision of Mairaj.
9. Who were those whom the Holy Prophet^{saww} saw?
10. Our conclusion in which we would state the "basic purpose of Mairaj'.

REMARKS OF ANGELS

'It is quoted from Al-Kafi that when the Holy Prophet^{saww} reached the first sky, Prophet^{saww} was greeted by the angels who asked, "How is your brother? When you go back, offer him our 'Salaam' (greetings)".

The Holy Prophet^{saww} asked: "How do you know him^{asws}?"

They replied, "How can we not know him when we have taken the oath of you, your brother and his Shias; and we do *Ziarat* of the faces of his Shias five times a day, that is, at the times of *Salaat*, and we recite *Darood* and *Salaam* on you^{saww} and him^{asws}".¹ At the second sky, 'Jibrail introduced the Holy Prophet^{saww} and they all offered greetings and salutations and said "Please greet Ali^{asws} once you go back to earth" The Holy Prophet^{saww} said: "How did you gain his *maarifat* (recognition)?"

They^{as} replied, "We have taken oath of you^{saww} and him^{asws} and his Shias from the first day, and we do *ziaarat* of the faces of his Shias five times a day".² The same conversation was repeated on the third and the fourth sky. On fourth sky, the Holy Prophet^{saww} led the prayers, and then an angel came and asked him^{saww}, 'Ask them why did they gain Prophet-hood?'

And the Prophets^{as} replied, 'On your *Wilayat* and *Wilayat-e-Ali*^{asws}'.³

¹ Tafsir anwaar-un-najaf, vol 8, page 260-261

² Ibid, pp. 261

³ Ibid, pp. 262

THE KALIMA WHICH THE HOLY PROPHET^{saww} WITNESSED

Abu hamra narrates that the Holy Prophet^{saww} said that: 'On the night of Mairaj, I saw it written on the pillars of Paradise, 'I am Allah^{azwj}, and there is none except Me^{azwj}; and I^{azwj} Created Jannat-e-Adn with My Hand of Power (*dast-e-qudrat*) , Mohammad^{saww} is My^{azwj} Creation, and Elevated Prophet^{saww}, and I^{azwj} helped him^{saww} through Ali^{asws}.'⁴

Sheikh Mohammad Bin Ali Khazar Qummi narrates with his *isnaad* (chain of narrators) in his book "*kafayat-ul-athaar*" from Anas Bin Malik that the Holy Prophet^{saww} said: 'When I went to the skies, I saw the KALIMA written on the Throne '**La illaha illa Allah Mohammad ur Rasool Allah ayyaddatho be Ali wa nasratho**', and I saw the names of Aimmah^{asws} written in light which included Ali^{asws}, my grandsons^{asws}, and nine descenders;

I asked Allah^{azwj}, "What are these names?"

Allah^{azwj} Said : 'They are the Awsiya (Trustees) and heirs of yours; I will give reward through them to the pious and give punishment to the sinners through them'.⁵

Sheikh Hassan Tusi narrates with his *isnaad* from Ibn Abbas that he narrated from the Holy Prophet^{saww} that the Prophet^{saww} said: 'I saw on the door of Paradise written, "There is no God except Allah^{azwj}; and Mohammad^{saww} is his *Rasool*, Ali^{asws} is the dear one of God^{azwj}, Hassan^{asws} and Hussein^{asws} are the chosen ones; Fatima^{asws} is the special devotee '*kaneez*' of Allah^{azwj}, and those who have grudges against them^{asws}, may the eternal Curse of Allah^{azwj} be upon them.⁶

ORDER OF WILAYAT & DECLARATION OF ALI (A.S.) AS IMAM-UL-MOTTAQEEEN:-

Ibn Abbas narrated⁷ from the Holy Prophet^{saww} that the Holy Prophet^{saww} said: 'Ya Ali^{asws}! You are Imam of the Muslims and *Amir-ul-Momineen* (Commander of the Faithful), and leader of men with shining faces, and *Hujjatullah* (Proof of Allah^{azwj}) after me on the all creation, and *Syed-ul-Wasieen* (Leader of the Trustees), and *Wasi* of chief of the Prophets^{saww}. O Ali^{asws}! When I went to Mairaj, and went to *Sidrat-ul-Montaha*, and went then to veil of light, and was blessed by the Lord^{azwj} with *Munajaat*, The Lord^{azwj} Said "O Mohammad!" I said "Labbaik O my Lord^{azwj}". My Lord Said "Ali is the Imam of My friends, and there is light for the one who follows Me, and the *KALIMA* which I have made obligatory for the Mottaqeen (pious), who obeyed him^{asws} has obeyed Me^{azwj}, and whoever disobeyed him^{asws} has disobeyed Me^{azwj}, so give him^{asws} this good news."

⁴ Hadeeth-e-Qudsi, chapter AIMMAH MASOOMEN (moqam o nas imammat) page 262, hadeeth 21; also in chapter aimmah masoomen, as per Sunni Traditions, page 331, Hadeeth 2]

⁵ Hadeeth-e-Qudsi, chapter AIMMAH MASOOMEN (moqam o nas imammat) page 318-319, hadeeth 113

⁶ Ahadeeth-e-qudsi, chapter AIMMAH MASOOMEN (moqam o nas imammat) page 300, hadeeth 82]

⁷ Al Amali, Sheikh sadooq, Majlis 49, Hadeeth 16

Ali^{asws} said "O Prophet! Is my status such that I was remembered even over there?' The Holy Prophet^{saww} said: 'Thank God for this." So Ali^{asws} did the prostration of thanks. The Holy Prophet^{saww} said "O Ali^{asws}! Raise your head as Allah^{azwj} is taking pride because of you in front of the angels"⁸

Ibn Abbas has narrated from the Holy Prophet^{saww} that the Prophet^{saww} said: "Ya Ali^{asws}! You are the Master of the Fountain; and the owner of the Flag; and the one who would fulfil my promises; and the loved one of my heart; heir of my knowledge; and the trustee of the heritage of Prophets; and Trustee of Allah^{azwj} on the earth; and Hujjatullah (Proof of Allah^{azwj}); and the Pillar of faith; and the Lamp of hidayat (guidance); and the knowledge which has been elevated for the people of the world. Whoever followed you^{asws}, became successful and whoever left you^{asws}, got destroyed; you^{asws} are the Open Path; and Sirat-e-mostaqeem (Straight Path); and Leader of those with bright faces; and Yasoob-ul-momineen; and Master of those whom I am the Master of; and I am Master of every believing man and believing woman; none will love you except the one of legitimate birth; and none will hold grudges against you but the one of illegitimate birth. When I^{saww} went to Mairaj, and Allah^{azwj} Spoke to me, He^{azwj} Told me that I should tell you that you are the Imam of His friends, and for those who obey me, there is light for them. Ya Ali! Congratulations on this Blessing".

And we find in AmaAli of Sheikh Sudooq,⁹

حدثنا جعفر بن محمد بن مسرور رض قال حدثنا الحسين بن محمد بن عامر عن عمه عبد الله بن عامر قال حدثني أبو أحمد محمد بن زياد الأزدي عن أبان بن عثمان الأحمر عن أبان بن تغلب عن عكرمة عن ابن عباس قال قال رسول الله (صلى الله عليه وآله) لعلي بن أبي طالب (عليه السلام) ذات يوم وهو في مسجد قباء والأنصار مجتمعون يا علي أنت أخي وأنا أخوك يا علي أنت وصيي وخليفتي وإمام أمتي بعدي والى الله من والاك وعادى الله من عاداك وأبغض الله من أبغضك ونصر الله من نصرك وخذل الله من خذلك يا علي أنت زوج ابنتي وأبو ولدي يا علي إنه لما عرج بي السماء عهد إلي ربي فيك ثلاث كلمات فقال يا محمد قلت لبيك ربي وسعديك تباركت وتعاليت فقال إن عليا إمام المتقين وقائد الغر المحجلين ويعسوب المؤمنين.

Ibn Abbas has narrated that the Holy Prophet^{saww} said to Ali^{asws} when he was sitting in *Masjid Qaba* in the presence of the Ansaar (Helpers), "O Ali^{asws}! You are my brother, and I am your brother; O Ali^{asws}! You are my *Wasi* (Trustee), and *KhAlifa* (CALiph), and Imam of my

⁸ A similar narration is also there in ahadeeth-e-qudsia, page 266-267, hadeeth 29 & page 271, hadeeth 37. -(A very similar narration is present in Majlis 89, Hadeeth 9, it is part of a long Hadeeth. We quote the relevant part: The only difference over here, apart from the fact that it is a different narration, is that in the end, we find Mansoor saying that it is the Grace of Allah^{azwj}, who gives it to whosoever He^{azwj} wishes to do so. Similarly, we find in Amaali of Sheykh Sudooq, Majlis 50, Hadeeth 14 of the same book)

⁹ [similar narrations are present in Hadeeth-e-Qudsia, Al Hurr Aamili, page 268, Hadeeth 32] We find in Majlis 72, Hadeeth 17

Ummah afterwards. Allah^{azwj} Loves the one who loves you and hates the one who hates you; and Allah^{azwj} has Grudge for the one who has grudge against you; and Allah^{azwj} will Help the one who will help you; and Allah^{azwj} will Degrade him who would try to do this to you. O Ali^{asws}! You are the husband of my daughter and the father of my progeny. O Ali^{asws}! When I went to Mairaj, Allah^{azwj} took an Oath regarding you, from me and Said: "O Mohammad! I answered: "Labbaik." Allah^{azwj} Said: "Ali^{asws} is the Imam of the *Motaqeen* (pious), and leader of men with shining faces, and the chief of *momineen* (believers)"

And in the same Majlis 56, in Hadeeth 10, we find the timings of the revelation which are mentioned in the Verse of Surat ul Maida "O Prophet! Preach what was revealed to you..." The Hadeeth tells us that this was at the time when the Holy Prophet^{saww} went to Mairaj. The Hadeeth is long and covers the event of Ghadeer, so we would just cover a part of it which deals with our subject. The Holy Prophet^{saww} kept advancing on his^{saww} journey so long as Allah^{azwj} Wished and then he^{saww} heard his^{saww} Lord Saying, "I am Mahmood (The most Praised Worthy) and you are Mohammad (The praised one). I derived your Ism (name) from My Ism (Name); whoever came closer to you^{saww}, came closer to Me^{azwj}; and whoever went away from you^{saww}, went away from Me^{azwj}. Tell my people about the Blessing which I^{azwj} have Given you. I^{azwj} did not send any Prophet, but made a *Wazeer* (vicegerent) for him^{as}. You are the Prophet and Ali^{asws} is your *Wazeer*. The Holy Prophet^{saww} said: "On the night of Mairaj, Allah^{azwj} Made a Promise regarding Ali^{asws} in three *KAlimaat* (Words) and Allah^{azwj} said: 'O Mohammad^{saww}! Ali^{asws} is *Imam-ul-Motaqeen*, leader of the people of shining faces, and *Yasoob-ul-momineen*.

Ibn abbas¹⁰ narrated that Holy Prophet^{saww} said that when I went to Mairaj, and was taken to 'Sidrat-ul-montaha', and from there to the veils of Noor, my Lord^{azwj} said "O Mohammad^{saww}! You are my 'abd' (Slave), and I^{azwj} am your Lord, so do 'tawazu' in front of me, and be my 'abd' only, and trust Me^{azwj}; and I am 'razi' in that you are my 'abd', and my habeeb (friend), and 'rasool' and 'nabi', and your brother Ali^{asws} is khAlifa (Ruler), and the door (of Salvation), and Imam (leader) of My^{azwj} creation, My^{azwj} friends would be known from My^{azwj} enemies because of him^{asws}; and because of him^{asws}, the satanic party would be differentiated from My^{azwj} party; and religion would establish because of him^{asws}; and My Constitution would be protected; and My^{azwj} orders be implemented; because of the aimmah from his progeny, I^{azwj} would mercy My creation; and because of 'Al-Qaim' (the Deliverer), My^{azwj} earth would survive for my tasbeeh, tehleel, taqdees, takbeer, and tamjeed, and clean My^{azwj} earth from My enemies; and declare earth as heritage for My friends; and degrade the kAlima of kufr,

¹⁰ Majlis 92, Hadeeth 4,

and elevate My kAlima; and because of him^{asws}, men and cities would survive; and give him^{asws} ilm (knowledge) of all the treasures and mines; and show him My^{azwj} secrets; and help him^{asws} through My^{azwj} angels; so that My amr (Command) is implemented; and My religion is announced; he is My wAli-e-haq, mehdi and abd".¹¹

Ali bin hamza narrates that abu baser asked from Imam Jafar^{asws}, while I was sitting there, "how many times Prophet^{saww} had Mairaj?" Imam^{asws} replied twice, Jibrail^{as} told him to stand at a place and said: "O Mohammad! Stand at this place, for it is this place where none of Prophets^{as} or angels^{as} had stood before"

Then Allah^{azwj} said: "O Mohammad! Who is the leader of ummat after you?"

Prophet said "God knows better"

Allah^{azwj} said "Ali is amir-ul-momineen, chief of Muslims, and leader of those whose faces will shine on that day;"

Imam Jafar said: "by God! Ali's wilayat came from skies, but not from earth".¹²

Ismail bin jabir narrates from Imam Baqir that he said in a hadeeth that when Prophet^{saww} was taken to mairaj, Allah^{azwj} said: "O Mohammad! Your duration is ending and your food is finishing (that is time of death is soon to come), who will be there for your umma (nation)?"

Prophet^{saww} said: "I tested all of Your^{azwj} creation but could not find anyone more obedient than Ali^{asws}". Allah^{azwj} said: "who is there after you?" Prophet said: "I tested all but could not find anyone more loving/muhib" Allah^{azwj} said: "Same is here". Allah^{azwj} said: "Tell Ali^{asws} that he^{asws} is the sign of guidance, and Imam of My friends, and light for those who are obedient".¹³

"Imam Jafar^{asws} said that Holy Prophet said that on the night of Mairaj, Allah^{azwj} talked to me, and said: "O Mohammad!" I said "Ibaik". Allah^{azwj} said: "Ali is My hujjat after you, and Imam of My obedient, who will obey him, has obeyed Me; and who has disobeyed him, has disobeyed Me; so appoint him^{asws} as flag of guidance so that people can find the true path and guidance"¹⁴

Sulaiman Jufi narrated from Imam Jafar^{asws} that Imam^{asws} said that when Prophet^{saww} was taken to mairaj, and had reached where Allah^{azwj} wished, and Allah^{azwj} talked to him in

¹¹ A similar narration is present in ahadeeth-e-qudsia, hur amili, page 276, hadeeth 46]

¹² Ahadeeth-e-qudsia, chapter AIMMAH MASOOMEN (moqam o nas Imammat) page 255-256, hadeeth 8

¹³ Ibid, page 269, hadeeth 34]

¹⁴ Ibid, page 271, hadeeth 36]

private; when he reached fourth sky, Allah^{azwj} said: “O Mohammad! Whom have you appointed as your successor?”

Prophet^{saww} said: “O Lord! You should select as the power lies with you”

Allah^{azwj} said: “I select Ali bin abi talib”¹⁵

Khwarzmi in book “majam ut tabarani” says with his isnaad that Abdullah bin aleem jahni says that Holy Prophet^{saww} said: “I was revealed three things regarding Ali^{asws}; he^{asws} is amir-ul-momineen, Imam-ul-mottaqeen and leader of those whose faces will shine on day of qayamat”¹⁶

Sheikh abu fatah karajki quotes from ibn abbass that he said that Prophet^{saww} said: “I swear by the One who has made me ‘basher and nazir’! Throne and chair did not settle, skies and earth did not achieve stability till the time it was not written on them; **“la illaha illa Allah Mohammad ur rasoo Allah Ali un Waliullah”**

When Allah^{azwj} took me^{saww} to skies, and honored me^{saww} with His Speech, i.e., He^{azwj} said: “O Mohammad^{saww}”. I said: “Labbaik”. Allah^{azwj} said: “I am Mahmood and you are Mohammad, I took your name from my name; I gave you preference over all creations; appoint Ali^{asws} as a sign of guidance for people so that he^{asws} guides them to My^{azwj} religion; o Mohammad! I made Ali^{asws} amir-ul-momineen, so who would try to be his amir, I^{azwj} will curse him; and who would oppose him, I^{azwj} would punish him; and who would obey him, I^{azwj} would reward him with respect; O Mohammad! I had made Ali^{asws} Imam-ul-moslimeen; so who would try to move ahead of him, I^{azwj} will humiliate him; and who will try to oppose him, I^{azwj} will destroy him; Ali^{asws} is the chief of all ‘Oolia’ (Divine successor), and leader of those whose faces will shine on that day; and his My hujjat (proof).”¹⁷

Ali^{asws}, Introduction by Prophet^{saww} :-

We find in a hadith:

أبو عبد قال : قال سنان بن عبد الله عن ، وغيره سنان ابن عن ، البرقي عن ، هاشم بن إبراهيم : ير - 82 ما الحجاب وراء من إلي فأوحى ربي بي أسرى لقد : وآله عليه الله صلى الله رسول قال : السلام عليه الله شئ بكل وهو ، والباطن والظاهر ، الآخر علي و ، الاول علي محمد يا : قال أن كلمني مما وكان ، وكلمني ، أوحى السلام القدوس الملك أنا إلا إله لا الله أنا محمد يا : فقال ، قال ؟ أنت ذلك أليس رب يا : فقال ، عليم البارئ الخالق أنا إلا إله لا الله أنا إني ، يشركون عما الله سبحانه المتكبر الجبار العزيز المهيمن المؤمن محمد يا ، الحكيم العزيز وأنا ، والارضين السماوات في من لي يسبح ، الحسنی الاسماء لي ، المصور

¹⁵ Ibid, page 275-276, hadeeth 45]

¹⁶ Ahadeeth-e-qudsia, chapter AIMMAH MASOOMEN (as per sunni traditions) page 322, hadeeth 2.

¹⁷ Ibid, page 336, hadeeth 11

your Noor; when I read your heart, I found that you do not love anyone more than Ali^{asws}; so I talked to you in his tone so that you feel more at ease”¹⁹

The revelation at qaab-o-qosain

Holy Prophet^{saww} said that on the night of Mairaj when Allah^{azwj} made me visit the skies, and when I reached at qosain, rather near than that; Allah^{azwj} revealed to me: “O Mohammad! call Ali with the name of amir-ul-momineen” And Allah^{azwj} did not name anyone else with this name, neither before him nor afterwards”²⁰

Similarly, we also find in another narration:

عليا ان إلي اوحى فقال، الوحي ذلك عن وآله عليه الله صلى الله رسول فسئل (اوحى ما عبده إلى فاوحى) خاتم يستخلفه خليفة وأول المحجلين الغر وقائد المتقين وإمام (ط المومنين) الوصيين سيد النبيين،

When Holy Prophet was asked regarding the verse

اوحى ما عبده إلى فاوحى

as to what was that which was revealed, Holy Prophet^{saww} said that it was revealed that Ali^{asws} is syed-ul-wasieen and Imam-ul-mottaqeen and qaid-ul-ghar-ul-mohajileen, and the first of the Caliph of the last Prophet.²¹

DID PROPHET SAW SOME THING?

We find that Imam^{asws} said:

بن الحسن عن، صالح بن بكر عن، الحسن بن الحسين عن، إسماعيل بن محمد عن، عبدالله أبي بن محمد (السلام عليه) الرضا الحسن أبي على دخلنا: قالوا الحسين بن محمد الخزاز محمد بن إبراهيم عن، سعيد صورة في ربه رأى (وآله عليه الله صلى) محمد أن له فحكينا إنه: يقولون والميثمي الطاق وصاحب سالم بن هشام إن: وقتنا سنة ثلاثين أبناء سن في الموفق الشاب

¹⁹ [it is from kashaf-ul-ghama fi maarifat ul aimmah, vol 1, page 106; online link is http://www.al-shia.org/html/ara/books/lib-tarikh/kashf_algomeh1/020.htm]
[also present in bihar ul anwar, vol 38, page 312, hadeeth 14; online link is <http://www.al-shia.org/html/ara/books/lib-hadis/beh38/a32.html>]
[also, sheikh hur amili quoted this hadeeth from khowarzmi in ahadeeth-e-qudsia, chapter AIMMAH MASOOMEN (as per sunni traditions) page 332-333, hadeeth 5]
[allama hashim behraini quoted this hadeeth from ibn shahar ashoob in his book “mojazaat-e-aal-e-Mohammad; urdu translation of madina-tul-mojaz, hashim behraini, vol 1, page 383]

²⁰ [amAli, sheikh tusi, urdu version, printed by idara minhaj us sAliheen, Lahore , first edition, june 2009; chapter 11, page 439; also in “Ahadeeth-e-qudsia”, sheikh hur amili; page 302, hadeeth 86. also in tafsir noor uth thaqalyn, vol 5, page 149]

²¹ Tafsir qummi, vol 2, tafsir surat najam , page 334; also in tafsir noor uth thaqalyn, vol 5, page 152; tafsir anwar-un-najaf, vol 13, page 150.

ذلك أجل فمن وحدوك ولا عرفوك ما سبحانك: قال ثم لله ساجدا فخر؟ صمد والبقية السرة إلى أجوف أن أنفسهم طاوعتهم كيف سبحانك، نفسك به وصفت بما لوصفوك عرفوك لو سبحانك، وصفوك فلا، خير لكل أهل أنت، بخالقك اشبهك ولا نفسك به وصفت بما إلا أصفك لا اللهم، بغيرك يشبهوك آل نحن: قال ثم غيره الله فتوهموا شئ من توهمتم ما: فقال إلبنا التفتت ثم، الظالمين القوم من تجعلني عليه الله صلى) الله رسول إن حمدم يا، التالي يسبقنا ولا الغالي يدركنا لا الذي الاوسط النمط محمد الموفق الشاب هيئة في كان ربه عظمة إلى نظر حين (وآله

فداك جعلت: قلت قال، المخلوقين صفة في يكون أن عزوجل ربي عظم محمد يا سنة ثلاثين أبناء ورسن حتى الحجب نور مثل نور في جعله بقلبه ربه إلى نظر إذا كان محمد ذلك: قال خضرة؟ في رجلاه كانت من له شهد ما محمد يا ذلك غير ومنه أبيض ومنه أحمر ومنه أخضر منه الله نور إن، الحجب في ما له يسبتين به القائلون فنحن والسنة الكتاب

Muhammad ibn abu 'AbdAllah has narrated from Muhammad ibn Isma'il from al-Husayn ibn al-Hassan from Bakr ibn Sa'ih from al-Hassan ibn Sa'id from Ibrahim ibn Muhammad al-Khazzaz and Muhammad ibn al-Husayn they both have said the following: "We met Imam abu al-Hassan al-Riza^{asws} and stated to him that Prophet Muhammad^{saww} saw His Lord^{azwj} in the fashion of a full grown young man of thirty years and added that Hisham ibn Salim and Sahib al-Taqa and al-Maythami say that He^{azwj} is hallow down to His navel and the rest is solid.

The Imam bowed down to a prostrating position and then said: '(O Lord), Glory belongs to You they have not recognized You nor have they acknowledged Your Oneness thus, they attribute to You such things. (O Lord, Glory belongs to You, had they recognized You they would have attributed to You what you yourself have attributed to Yourself and they would not have considered You similar to things other than You. O Lord, I do not attribute to You anything other than what You have attributed to Yourself and do not consider You similar to Your creatures. To You belongs all good. Do not place me among the unjust ones.'

The Imam^{asws} then turned to us saying, "Whatever you may imagine (make Wahm of) consider Allah^{azwj} some thing other than it." Imam^{asws} continued, 'We, people of the family of the Prophet^{saww}, are elevated such that we are the Divine Scale. Those who exceed cannot catch up with us and those who follow us cannot go ahead of us. O Muhammad, **when the messenger of Allah looked at the Greatness of his Lord which was so powerful and perfect as one would be fully grown up at the age of thirty years.** O Muhammad, my Lord, the Majestic, the Glorious, is far greater than to be of the qualities of the creatures." The narrator has said that I said, "May the Lord take my soul for your service, who was the one with his feet in the green?" The Imam said, "**He was Prophet Muhammad^{saww} when**

looked at his Lord^{azwj} with his heart He placed him in the light like that of the Hujub so he can see what is inside the Hujub. Of the light of Allah some are green, red, white and others. O Muhammad whatever has confirmation in the book and the Sunnah we affirm it."²²

Similarly, we find, once Prophet^{saww} was asked as to what he^{saww} saw in Mairaj, he replied: I saw a river and then viels and then noor, and I saw nothing else. that is, those who saw that Prophet^{saww} saw Allah^{azwj} are wrong, rather Prophet^{saww} saw scenes of qudrat and ayaat-e-parwardigar (signs of Lord^{azwj}).²³

So it is proven that Prophet^{saww} did saw a NOOR and AYAAT, and that they were not Lord^{azwj}, as we shall see later on in a tradition.

WAS MOLA ALI AWARE OF ALL WHAT WAS GOING?

حدثني ابي , عن سعيد : اخبرنا محمد بن محمد, قال : اخبرني ابو الحسن احمد بن محمد بن الحسن , قال - 161/15
عبدالرحمن العرزمي , قال : حدثني المعلى بن هلال , عن الكلبي , عن بن عبدالله بن موسى , قال : حدثنا محمد بن
آله) يقول : اعطاني الله (تبارك صالح , عن عبدالله بن العباس , قال : سمعت رسول الله (صلى الله عليه و ابي
, اعطاني جوامع الكلم , واعطى عليا جوامع العلم , وجعلني نبيا وجعله وصيا :وتعالى) خمسا, واعطى عليا خمسا
بي اليه , وفتح له ابواب السما واعطاني الكوثر, واعطاه السلسيل ,واعطاني الوحي , واعطاه الالهام , واسرى
والحجب حتى نظر الي فنظرت اليه .
قال : ثم بكى رسول الله (صلى الله عليه و آله) , فقلت له : ما يبكيك فذاك امي و ابي ؟
فنظرت الى الحجب قد انخرقت , والى ابواب , فقال : يا بن عباس , ان اول ما كلمني به ان قال : يا محمد انظر تحتك
(وهو رافع راسه الي , فكلمني وكلمته , وكلمني ربي (عزوجل السما قد فتحت , ونظرت الى علي
فقلت : يا رسول الله , بم كلمك ربك ؟
فاعلمه , فيها هو يسمع كلامك , قال : قال لي : يا محمد, اني جعلت عليا وصيك ووزيرك وخليفتك من بعدك
لي : قدقبلت واطعت فامر الله الملائكة ان تسلم عليه , ففعلت , فرد فاعلمته وانا بين يدي ربي (عزوجل) , فقال
ملائكة السما الا هناوني وقالوا: يا محمد, عليهم السلام , ورايت الملائكة يتباشرون به , وما مررت بملائكة من
ورايت حملة دخل السرور على جميع الملائكة باستخلاف الله (عزوجل) لك ابن عمك والذي بعثك بالحق , لقد
حملة العرش رؤوسهم ؟ فقال : يا محمد, ما من العرش قد نكسوا رؤوسهم الى الارض , فقلت : يا جبرئيل , لم نكس
استاذنوا الله نظر الى وجه علي بن ابي طالب استبشارا به ما خلا حملة العرش , فانهم ملك من الملائكة الا وقد
ابي طالب فنظروا اليه , فلما هبطت جعلت اخبره (عزوجل) في هذه الساعة , فاذن لهم ان ينظروا الى علي بن

²² From al-kafi ;H 266, Ch. 10, h 3, And Al-touheed, sheikh sudoq, chapter 8, hadeeth 13], tafsir anwar-un-najaf, vol 13, page 146-147

²³ tafsir anwar-un-najaf, vol 13, page 151

. اني لم اطا موطننا الا وقد كشف لعلي عنه حتى نظر اليه بذلك وهو يخبرني به , فعلمت ابي طالب , والذي بعثني بالحق نبيا, لا قال ابن عباس : فقلت : يا رسول الله , اوصني فقال : عليك بمودة علي بن بولايته قبل يساله عن حب علي ابن ابي طالب (عليه السلام) وهو تعالى اعلم , فان جا يقبل الله من عبد حسنة حتى ثم امر به الى النار يابن عباس , والذي بعثني بالحق , عمله على ما كان منه , وان لم يات بولايته لم يساله عن شي الملائكة المقربين غضبا على مبغض علي منها على من زعم ان لله ولد ايا بن عباس , لو ان نبيا, ان النار لاشد لعذبهم الله بالنار ,والانبياء المرسلين اجتمعوا على بغض علي ,ولن يفعلوا يذكرون انهم من امتي , لم يجعل الله قلت : يا رسول الله , وهل يبغضه احد؟ قال : يابن عباس نعم , يبغضه قوم ان من علامة بغضهم تفضيلهم من هو دونه عليه , والذي بعثني بالحق نبيا, ما , لهم في الاسلام نصيبا يابن عباس . بعث الله نبيا اكرم عليه مني , ولا وصيا اكرم عليه من وصيي علي قال ابن عباس : فلم ازل له كما امرني رسول الله (صلى الله عليه و آله)ووصاني بمودته , وانه لاكبر عملي عندي .

الله عليه و آله) الوفاة حضرته , قال ابن عباس : فلما مضى من الزمان ما مضى , وحضرت رسول الله (صلى قد دنا اجلك , فمات امرني ؟ , فقلت له : فداك ابي وامي يا رسول الله فقال : يابن عباس , خالف من خالف عليا, ولا تكونن لهم ظهيرا, ولا وليا السلام) حتى اغمي عليه , ثم قال : يابن قلت : يا رسول الله , فلم لا تامر الناس بترك مخالفته ؟ قال : فبكي (عليه يغير الله والذي بعثني بالحق نبيا لا يخرج احد ممن خالفه من الدنيا وانكر حقه حتى , عباس , قد سبق فيهم علم ربي . ما به من نعمة طالب , ومل معه حيث مال , يابن عباس , اذا اردت ان تلقى الله وهو عنك راض , فاسلك طريقة علي بن ابي . وارض به اماما, وعاد من عاداه , ووال من والاه (يابن عباس , احذر ان يدخلك شك فيه , فان الشك في علي كفر بالله تعالى).

Ibn-e-abbas said that he heard Holy Prophet^{saww} saying that Allah^{azwj} had granted him^{saww} five novelties; and Allah^{azwj} had granted Ali^{asws} five novelties. Allah^{azwj} Gave me^{saww} jawama-ul-kalam (complete collection of Commands), and Gave Ali^{asws} jawama-ul-ilm (complete collection of Knowledge). He^{azwj} made me a Prophet^{saww}, and made Ali^{asws} my wasi (successor). Allah^{azwj} gave me 'kothar', and gave Ali salsabeel (Divine Spring). He^{azwj} gave me wahi, and gave Ali ilham. He^{azwj} Gave me Mairaj, and opened up all the gates and veils of sky for Ali^{asws} on that night so much so that I^{saww} could see that Ali^{asws} was looking at me. Ibn-e-abbas said that then Prophet started weeping, and I asked him "O Prophet! Why did you cry? May my parents die for you" he said: "O ibn-e-abbas! The first thing, which Allah^{azwj} told me on that night, is that He^{azwj} said "O Prophet^{saww}! Look down towards earth" thus, I^{saww} saw that all the veils have been removed and all the doors have opened. I saw towards Ali^{asws} in a state that he was looking up towards me^{saww}, thus I talked to him, and he talked to me, also, my Lord spoke to me" I asked Prophet "what was that which your Lord spoke to

you?” Prophet^{saww} replied: “My Lord said: O Prophet! I^{azwj} have selected Ali^{asws} as your wasi, minister, and caliph; therefore inform Ali^{asws} about it; and beware that he is listening this. I informed Ali^{asws} in the very court of Allah^{azwj}. And thus Ali^{asws} said “I have accepted this order.”

Then Allah^{azwj} ordered all of the angels to convey greetings to Ali^{asws}; thus they did so, and Ali^{asws} replied to them^{as}. And I^{saww} saw that all the angels were greeting each other; and which ever angel passed by me^{saww}, he congratulated me^{saww}, and would say “O Mohammad^{saww}! By Lord^{azwj} who appointed you^{saww} with haq, Allah^{azwj} has made all angels^{as} happy by appointing him your caliph.” I saw that those who were holder of ‘arsh’ (heavens) were looking down, I^{saww} asked Jibrail^{asws} “why are they looking down?” He^{as} replied, “ O Mohammad! All angels were doing ziarat of Ali^{asws}, and congratulating each other, those of them who were busy worshipping, asked for a break from their duties and were granted, and now they are also doing ziarat of Ali” When I returned and wished to inform Ali^{asws} about it, he informed me about that and so I realised that I have not gone anywhere but that its veils were lifted for Ali^{asws} and he saw me there. Ibn-e-abbas asked Holy Prophet “please give me some advise” Prophet^{saww} said “make mowaddat (intense devotion) of Ali^{asws} wajib on yourself, I swear by my Lord^{azwj} that Allah^{azwj} will not accept any good deed till the time he does not ask about love of Ali^{asws}, though Allah^{azwj} knows even without asking. If he is having this love, his deeds will be accepted. And if he did not had it, Allah^{azwj} will not ask him anything else; and will send him to hell. O ibn-e-abbas! By Lord^{azwj}, fire of hell will be more tougher on those who are enemies of Ali^{asws}, even more than those who declare a son for God^{azwj}. O ibn-e-abbas! If all the great angels and Prophet get together and insist on hatred/jealousy of Ali^{asws}, of course it cannot happen, Allah^{azwj} will sent them to fire.” Ibn-e-abbas asked: “O Prophet^{saww}! Will Ali^{asws} have some enemies?” Prophet replied: “Yes, there will be a nation who would claim to be my nation but they will not have any share in Islam. Their sign of hatred would be that they would give preference to the worst of people over Ali^{asws}, and declare them superior. By Lord^{azwj}, Allah^{azwj} has not sent any Prophet^{as} greater than me, and no wasi greater than Ali.” Ibn-e-abbas said that I kept on being like this, Prophet^{saww} advised me to love Ali^{asws}, and I did that. Time passed by and the time of death of Prophet^{saww} arrived, thus I asked him “O Prophet! May my parents die for you, time of your death is near, so what is your order?” Prophet^{saww} said “O ibn-e-abbas! Oppose those who oppose Ali^{asws}, never be helper of his^{asws} enemy, and don’t be their friend either” Then I asked “O Prophet! Why don’t you order people not to oppose Ali?” Narrator says that Prophet started weeping and he got unconscious, and when he regained, he^{saww} said “I have learnt it from my Lord^{azwj}; I swear by the Lord who sent me with ‘haq’ that none of his

enemies would leave this world but Allah^{azwj} will deform him. O ibn-e-abbas! If you wish to meet Allah^{azwj} in such a state that He^{azwj} is happy with you, follow the path of Ali^{asws}, and wherever he^{asws} intends, you should also strive for in that direction. Accept his^{asws} Imamah, and be enemy to his enemy, and be friend to his friend. O ibn-e-Abbas! Never doubt Ali^{asws}, for doubting Ali^{asws} is kufr with Allah^{azwj}»²⁴.

Prophet 's Vision

Prior to reading further, lest take the following hadith:

،وهب بن زياد عن ،الاعمش عن ،سلمة بن حماد أخبرني :قال العباسي محمد بن عبدالله عن ،عبدالله بن أحمد به عرج :فقلت بعك؟ أين :لها فقلت ،عليها الله صلوات فاطمة أتيت :قال مسعود بن عبدالله عن شئ في تشاجروا الملائكة من نفرا إن :فقلت فيماذا؟ :فقلت ،السماء إلى السلام عليه جبرئيل السلام عليه طالب أبي بن علي فاختاروا ،تخيروا أن إليهم تعالى الله فأوحى الأدميين من حكما فسألوا

Abdullah bin masood narrates that I went at the door of Syeda Fatima^{asws} and asked: “Where is your husband?” Syed^{asws} replied: “Jibrail took him to the skies”. I asked “why?”

Syeda^{asws} said “There was a disagreement between angels on an issue, and they asked Allah^{azwj} to appoint a judge for them; Allah^{azwj} told them that they should themselves select an arbiter and angels selected Ali^{asws} bin abi Talib.”²⁵

So this should not come as a surprise that mola did visited skies. now, let us start with the ahadeeth directly related to our heading:

وحدثني ابي عن ابراهيم بن محمد الثقفي عن ابان بن عثمان عن ابي داود عن ابي بردة الاسلمي قال سمعت رسول الله صلى الله عليه وآله يقول لعلي عليه السلام: يا علي ! ان الله أشهدك معي في سبعة ي جبرئيل أين اخوك؟ فقلت خلفته ورائي قال موطن: (اما أول ذلك) فليلة اسري بي إلى السماء قال ل ادع الله فليأتك به فدعوت الله وإذا مثالك معي، وإذا الملائكة وقوف صفوف، فقلت: يا جبرئيل من هؤلاء؟ قال: هم الذين يباهيهم الله بك يوم القيامة، فدنوت فنطقت بما كان وبما يكون إلى يوم القيامة الثانية فقال لي جبرئيل أين اخوك؟ قلت خلفته ورائي ! قال: ادع والثاني) حين أسري بي في المرة) الله فليأتك به فدعوت فاذا مثالك معي فكشط لي عن سبع سموات حتى رأيت سكانها وعمارها وموضع

²⁴ Imam Ali, sheikh tusi, 4th assembly, mojaat-e-aal-e-Mohammad; urdu translation of madina-tul-moajiz, hashim behraini, vol 1, page 251. also Ahadeeth-e-qudsia, chapter AIMMAH MASOOMEN (moqam o nas Imamah) page 305, hadeeth 91.

²⁵<http://www.al-shia.org/html/ara/books/lib-hadis/ekhtesas/a65.html>]

also, bihar ul anwar, vol 39, page 150, online link is <http://www.al-shia.org/html/ara/books/lib-hadis/beharr39/a15.html>]

كل ملك منها (والثالث) حين بعثت إلى الجن فقال لي جبرئيل: أين اخوك؟ قلت خلفته ورائي فقال ادع (وت الله فاذا انت معي فما قلت لهم شيئاً ولا ردوا علي شيئاً إلا سمعته (والرابع الله فليأتك به فدع خصصنا بليالي القدر وليس تلاحد غيرنا (والخامس) دعوت الله فيك واعطاني فيك كل شئ إلا النبوة فانه قال خصصتك يا محمد بها وختمتها بك) (بين فصليت بهم ومثالك خلفي (معى طواما السادس) لما اسري بي إلى السماء جمع الله لي النبي) (السابع) هلاك الاحزاب بأيدينا)

Buraida aslama narrated from Holy Prophet^{saww} that he said: “O Ali^{asws}! Allah^{azwj} made you present with me at seven places; the first was when I was taken to skies and Jibrail asked me “where is your brother?” I said “I left him behind”. Jibrail said: “Pray to God^{azwj} that He^{azwj} brings him here”. I^{saww} prayed and you were there with me. At that place angels were standing in a queue; I asked Jibrail^{as} “Who are they?” Jibrail^{as} said: “They are those through who Allah^{azwj} takes pride” at that time commented; and I spoke so eloquently that I have not done till today and I spoke regarding all what Allah^{azwj} had created or what Allah^{azwj} will create. Second time was when Jibrail^{as} came to me^{saww} and took me^{saww} for visit of skies; and asked me “where is your brother?”

I replied “I left him behind.”

Jibrail^{as} said “Pray to God that he brings him”. I^{saww} prayed and you were there with me at once; the veils of seven skies and seven earths were unveiled for me^{saww}; and I saw the residents of that place and place of even angels; and whatever I saw, you also saw. Third was when I went to jins; and jibrail^{as} asked me “where is your brother?”

I replied: “I left him behind” Jibrail^{as} said “Pray to God^{azwj} that he brings him”. I prayed and you^{asws} were there with me^{saww}; and whatever I spoke there, and what they told me; you listened all; and you are aware of those to the extent what I know. Fourth place, whatever I asked from Allah, Who said: “O Mohammad! I specified Prophet-hood for you. Fifth was when Allah^{azwj} specified laila-tul-qadr with us^{asws}, and none else has any part in it. Sixth place was when Jibrail^{as} came and he asked me “where is your brother?” I said “I left him behind”. Jibrail said “pray to God that he brings him” I prayed and you were there with me; Jibrail^{as} gave adhan over there and I led the prayers and you were there with me. Seventh, we would survive and rest all would get destroyed at our hands.²⁶

Similarly, we find in Bihar-ul-anwar, vol 18, page 388-390, hadeeth 97 in the chapter:

البراق ووصف فيه جرى وما وصفته وكيفيته ومعناه المعراج اثبات : 3 باب

بن أحمد ابن الله عبيد عن ، الموسوي عبدالله بن محمد بن جعفر عن ، المفضل أبي عن جماعة : ما - 97 عليهم علي عن ، أبانه عن عبدالله أبي عن ، بصير أبي عن ، رناب ابن عن ، عمير أبي ابن عن . نهيك

²⁶ [from tafsir qummi, vol 2, page 335-336; online link is

<http://www.al-shia.org/html/ara/books/lib-quran/tafsir-gommi-j2/38.html>] also, present in bihar-ul-anwar, vol 18, page 405, hadeeth 112; online link is <http://www.al-shia.org/html/ara/books/lib-hadis/behar18/a41.html#12>]

تلقنتني السماء إلى بي اسري لما إنه علي يا : وآله عليه الله صلى الله رسول لي قال : قال لسلام امك اجتمعت لو فقال ، الملائكة من محفل في جبرئيل لقيني حتى سماء كل في بالبشارات الملائكة آنت حتى مواطن سبعة في معي أشهدك تعالى الله إن علي يا ، النار عزوجل الله خلق ما علي حب علي : فقلت ؟ محمد يا أخوك أين : السلام عليه جبرئيل لي قال السماء إلى بي اسري فليلة ذلك أول أما ، بك الملائكة وإذا ، معي مثالك فإذا عزوجل الله فدعوت ، به فليأتك عزوجل الله ادع : فقال ، ورائي خلفته ، القيامة يوم بهم عزوجل الله يباهي الذين هؤلاء : قال هؤلاء من جبرئيل يا فقلت ، صفوفًا وقوف عزوجل العرش ذي إلى بي اسري حين : والثانية . القيامة يوم إلى يكون بما و كان بما فنطقت فدنوت فدعوت ، به فليأتك عزوجل الله ادع : فقال ، ورائي خلفته : فقلت ؟ يا محمد أخوك أين : جبرئيل قال . منها ملك كل وموضع وعمارها سكانها رأيت حتى سماوات سبع عن لي شطوك ، معي مثالك فإذا عزوجل الله ادع : فقال ، ورائي خلفته : فقلت ؟ أخوك أين : جبرئيل لي فقال ، الجن إلى بعثت حيث : والثالثة إلا شينا علي ردوا ولا شينا لهم قلت فما معي أنت فإذا : عزوجل الله فدعوت به فليأتك عزوجل الله : والخامسة . غيرنا لحد وليست فيها معي وأنت القدر بليلة خصصنا : والرابعة . عيته وو سمعته : إلا إليها فأجابني فيك فسألت ، معي ومثالك عزوجل الله ناجيت

بك وختمتها ، بك خصصتها : قال فإنه النبوة

يا معي وأنت يدي على الاحزاب هلاك : والسابعة . معي مثالك كان المعمور بالبيت طفت لما : والسادسة رجال على فاخترت الثانية اطلع ثم ، العالمين رجال على فاختراني ، الدنيا إلى أشرف الله إن ، علي الحسن فاخترت الرابعة اطلع ثم ، العالمين نساء على فاطمة فاخترت الثالثة اطلع ثم ، العالمين مواطن أربعة في باسمي مقرونا اسمك رأيت إنني يا علي ، العالمين رجال على ولدها من والائمة والحسين إله لا " : صخرتها على وجدت السماء إلى معارجي في المقدس بيت بلغت لما إنني : إليه بالنظر فآنت علي : فقال ؟ وزيري ومن جبرئيل يا : فقلت " به ونصرته ، بوزيره أيدته : الله رسول محمد ، الله إلا ، وحدي أنا الله إلا إله لا " مكتوبا وجدت المنتهى السدرة إلى انتهيت لماف ، السلام عليه طالب أبي بن علي فقال ؟ وزيري ومن جبرئيل يا : فقلت " به نصرته و بوزيره أيدته خلقي من صفوتي ومحمد من قائمة على مكتوبا وجدت العالمين رب عرش إلى وانتهيت السدرة جاوزت فلما ، السلام عليه طالب أبي و أخيه بوزيره أيدته ، خلقي من صفوتي حبيبي محمد ، وحدي أنا الله إلا إله لا " : العرش نمقوا أول وأنت عنه القبر ينشق من أول أنت : خصال سبع فيك أعطاني عزوجل الله إن علي يا . " به نصرته يكسى من أول وأنت ، لك هو فليس هذا وذري ، لك فهو هذا خذي : للنار فتقول الصراط على معي يقف من الجنة باب معي يقرع من وأول ، العرش يمين عن معي يقف من أول وأنت ، جئت إذا ويجى ، كسيت إذا ، عليين معي يسكن من وأول

المتنافسون فليتنافس ذلك وفي ، مسك ختامه الذي المختوم الرحيق من معي يشرب من وأول

Abu baseer narrates from Imam Jafar^{asws} who narrated from Amir-ul-momineen that he^{asws} said: Holy Prophet told me: "when I went on mairaj, angels gave me glad tidings on each sky; and then Jibrail came along with a group of angels and said "if all ummat had united on hub-e-Ali, Allah would not have created hell" O Ali! I testify that there were 7 occasions when you were present along with me^{saww}, and that gave me unsiat (companionship); first was when I was taken to skies, and Jibrail asked me "O Mohammad^{saww}! where is your brother?"

and i replied "i left him behind" and he said "pray to God and he will make him come" I prayed to God^{azwj} and your mathal/like was with me" i saw there that angels were standing in que; and i asked jibrail as to who are they? And he replied " they are the ones on whom Allah will take pride in the day of qayamat" i went near them and said what was happened and what would happen till the day of qayamat. Second was when I was moving towards throne, and Jibrail asked me "where is your brother?" and I said "I left him behind" and he said "pray to God so that he gives him to you" I prayed and saw your like present with me. And for me were opened the doors of skies and i saw those who lived there and place of all angels. Third was when I was sent to jins, and jibrail asked me "where is your brother?" and I said "I left him behind" he said "pray to God" I prayed and you were there; and you heard and remembered all what I told them and all what they told me. Fourth was when we were specified for laila-tul-qadr and you^{asws} were there with me^{saww}; and none else had part in it. Fifth was when I was doing manajat (prayers) to God^{azwj} and your like was with me; all the things which I asked for you^{asws} from God^{azwj} were accepted except Prophet-hood as it was specified to me and had to end on me. Sixth was when I^{saww} was doing tawaf (circummubance) of bait-ul-mamoor and your like was with me. Seventh was when different groups/armies were killed by my^{saww} hand and you^{asws} were there with me. O Ali^{asws}! Allah^{azwj} Looked at me^{saww} and selected me^{saww} of all the men; and then Looked again and selected you^{asws} of me^{saww}; then Looked at third time and selected Fatima^{asws} of all the women; and then Looked for fourth time and selected Hassan^{asws}, Hussein^{asws} and aimmah^{asws} from his progeny from all men; O Ali! I^{saww} saw at four different places your name combined with mine, and I got happy. when I^{saww} went to skies and reached Bait-ul-maqdis, I^{saww} saw written on a rock "there is no god except Allah^{azwj} and Mohammad^{saww} is his Prophet^{saww} and I helped him through his wazeer and supported him". I asked Jibrail as to "who is my wazeer?". He said "Ali bin abi Talib^{asws}" and then when I^{saww} reached sidrat-ul-montaha, I saw written: "There is no god but Allah^{azwj} and I am one; and Mohammad^{saww} is my sift/characteristic in My creation; and I^{azwj} helped and supported him^{saww} through his wazeer" and when I^{saww} crossed the sidrat and reached the throne, I^{saww} saw there written on the pillars of throne: "There is no god but Allah^{azwj} and I am one; Mohammad^{saww} is my beloved and characteristic in My creation; I helped him and supported him through his wazeer and brother". O Ali^{asws}! Allah^{azwj} has given you 7 things you are the first one whose grave would be opened along with me; you^{asws} will be there on the bridge of sirat and telling hell "catch him, he is yours; and don't touch him as he is mine" and when I^{saww} would be dressed, you^{asws} would be dressed as well; and when I^{saww} would be enliven, you^{asws} would also be; and you will be the first one to stand on the right side of throne along me^{saww}; and you^{asws} will be the first one to knock at the door of heaven along with me; you^{asws} will be the first one to

get resident at 'ILLEEN' (Elevated Ones) along with me^{saww}; you^{asws} will be the first one who will be given the drink which smells like musk and there are such things for which one should strive.²⁷

Similarly, we find that Allama hashim behraini quotes hafiz rajab barsi that he wrote in his book SHARAQ ANWAR UL YAQEEEN FI KASHAF ISRAAR AMIR-UL-MOMINEEN that ibn abbas narrated that Holy Prophet^{saww} saw Ali^{asws} Fatima^{asws}, Hassan^{asws}, and Hussein^{asws} in the skies and greeted them.²⁸

Sheikh hassan tusi narrates with his isnaad, anas bin mAlik that Holy Prophet said when I was taken to paradise, I reached near my Lord^{azwj}; I heard a voice of qudrat: "O Mohammad! Whom do you like the most?" I said "Ali". He^{azwj} said: "Look around" When I looked left, I found Ali standing.²⁹

"Imam Ali raza^{asws} narrated with sanad of his ancestors that Holy Prophet^{saww} said that Allah^{azwj} did not Create any thing which is superior to me; then Imam^{asws} narrated a lengthy narration and combined it with hadeeth-e-mairaj; Holy Prophet said: "Allah made me dive in light/noor; because of which I reached that high place in His state that He wished; I heard: "O Mohammad". I said: "Labaik". I heard "O Mohammad! You are My special one; and I am Your Lord^{azwj}; so worship Me; and have trust in Me^{azwj}; because you are My Noor, Prophet, and hujjat (your progeny) is in my creation; I^{azwj} Created paradise for your followers; and hell for your opponents; and made honour and glory compulsory for your heirs/Oosia". I asked: "Who are my heirs?" Allah^{azwj} replied: "They are your heirs/Oosia who have been mentioned on My Throne". I saw there, and saw 12 Noors; and there was a green line in each Noor; in which names of my heirs were written; and the first one was Ali^{asws}, and last one was mehdi^{asws}; I asked: "Are they my Oosia?"

I heard: "O Mohammad! they are My friends, Oolia, Chosen ones, My Hujjats after you; and they are your Oosia, caliphs, and the best in creation after you; I^{azwj} swear by my honour, I^{azwj} will endorse My religion through them^{asws}; and elevate My Kalima through them^{asws}; and clean the earth from My^{azwj} enemies through the last one^{asws} of them; and give the power over East and West; and make air obedient to them; and clouds submit to them; and give them greatness; and help them through special army, that is, angels; so that they^{asws} give My invitation to others; and collect people

²⁷ <http://www.al-shia.org/html/ara/books/lib-hadis/behair18/a39.html>

²⁸ [mojazat-e-aal-e-Mohammad, urdu translation of madina-tul-moajiz, page 50; published by idara minhaj us sAliheen; may 2004]

²⁹ [ahadeeth-e-qudsia, chapter AIMMAH MASOOMEN (moqam o nas Imammat) page 300, hadeeth 81; also in tafsir noor-uth thaqalyn, vol 5, page 149, hadeeth 21]

on My touheed (Oneness); and then I^{azwj} will Give strength to their state; and till the qayam of qaim^{asws}, I^{azwj} will Change days between my oolia".³⁰

Sheikh Mohammad bin Ali khazar qummi narrates with his isnaad in his book "kafayat-ul-athaar" from anas bin mAlík that Holy Prophet said: When I went on to skies, Jibrail^{as} left me^{saww} at sidrat-ul-montaha; and said: "If I move ahead of this place, my wings would burn" I then travelled in the rivers of light till Allah^{azwj} wished; then He^{azwj} revealed to me: "I^{azwj} looked at earth and selected you^{saww} as Prophet; and then I^{azwj} looked again and selected Ali^{asws}; and appointed him^{asws} as your wasi, heir of your knowledge, and I^{azwj} will emerge from your light Fatima^{asws} and Aimmah Masoomen^{asws} who will be the torch bearers of my knowledge; If you people were not there, I would not have created earth and qayamat; heaven or hell. O Mohammad! You wish to see them?"

I replied: "yes" Allah^{azwj} said: "Look upwards". I saw the lights of Ali^{asws}, Fatima^{asws}, Hassan^{asws}, Hussein^{asws}, Zain-ul-abideen^{asws}, Baqir^{asws}, Jafar^{asws}, Musa^{asws}, Taqi^{asws}, Naqi^{asws}, Hassan Askari^{asws}, and hujjat bin hassan mehdi^{asws}; And Mehdi^{asws} was shining in between all of them^{asws}. I^{saww} asked: "Who is he? and who are they?" Allah^{azwj} replied: "They are the 'Tahir Aimmah' from your progeny, and he is hujjat-e-khuda; who will fill the earth with justice; and give peace to hearts of momineen".³¹

Wathla bin asqa'a narrates from Holy Prophet that when I was taken on to skies; and I reached sidrat-ul-montaha; my Lord called me: "O Mohammad", I replied: "Labbaik". Allah^{azwj} said: "I did not send any Prophet but he appointed a caliph before his death; you^{saww} make your wasi Ali bin abi Talib^{asws} as I have made you of one Noor; and Created aimmah from your Noor; O Mohammad^{saww}! Do you wish to see them?" I replied "yes" Allah^{azwj} said: Raise your head" When I raised head, I saw faces of the 12 aimmah; I asked: "Whose faces are they?" Allah^{azwj} said: "Those who will be aimmah after you"³²

Akhtab khowarzam narrates his book MANAQIB that shepherd of Holy Prophet abi sulaiman said that I heard Prophet saying: When I was taken to skies and Allah^{azwj} talked to me, and said
"aaman ur rasool bema anzal aleh min rabih"

"Prophet brought Eman on what was revealed to him"

I said: **"wal mominoon" "and momineen"**

Allah^{azwj} said: "you are right; O Mohammad! Whom did you appoint on your ummat?"

I^{saww} said: "the best of ummat". Allah^{azwj} asked: "Ali?" I replied: "Yes". Allah said: "O Mohammad! I^{azwj} looked at earth and Chose you; and derived your name from My name; so wherever I^{azwj} would be discussed, you will also be; Then I^{azwj} looked at earth and Chose Ali^{asws} and Gave him My name; so

³⁰ [ahadeeth-e-qudsia, chapter AIMMAH MASOOMEN (moqam o nas Imam) page 281, hadeeth 54]

³¹ Ahadeeth-e-qudsia, chapter AIMMAH MASOOMEN (moqam o nas Imam) page 317-318, hadeeth 112

³² Ahadeeth-e-qudsia, chapter AIMMAH MASOOMEN (moqam o nas Imam) page 319, hadeeth 114

I^{azwj} am 'Aala' and he is Ali^{azwj}. O Mohammad! I^{azwj} Created you^{saww}, Ali^{asws}, Fatima^{asws}, Hassan^{asws}, Hussein^{asws}, and 9 Aimmah^{asws} from progeny of Hussein^{asws}, who are from my special Noor; And I presented your Wilayat (Master-ship) to the creations of skies and earth; so who accepted that is a momin, and who rejected is a kafir; If there is someone who offers so much of prayers that he gets weak like paper but he does not accept your wilayat and then comes to me in that state; I would not forgive him till he does not accept that. O Mohammad! Do you wish to see them?" I said: "Yes" Allah^{azwj} said: "Look to the right side of throne" When I saw, I found Ali^{asws}, Fatima^{asws}, Hassan^{asws}, Hussein^{asws}, and Mehdi^{asws} standing in world of light offering prayer. And Mehdi^{asws} was shining like a star; Allah^{azwj} said: "O Mohammad! They are My Hujjats (Divine Representatives); and this Mehdi^{asws} is the one would take revenge; I^{azwj} swear by my honour, he^{asws} is the hujjat-e-wajiba (must be followed) for my friends and punisher of my enemies"³³

THE BASIC PURPOSE OF MAIRAJ:-

It is narrated in Tafsir Burhan³⁴ with narration of saffar that Imam Jafar^{asws} said that Holy Prophet^{saww} had Mairaj 120 times; and each time, he^{saww} was advised to preach and emphasise wilayat-e-Ali^{asws} and wilayat-e-Aimmah Ahlubait^{asws} more than any other thing. And thus, even in Tafsir Ayashi, there is a hadeeth with similar narration; and the questions and answers of angels are also highlighting this fact. Another important aspect of Mairaj, see for example³⁵, as per numerous traditions of Masomeen^{asws}, is to establish the caliphate of Ali bin Abi Talib^{asws}, as well as Mola Ali^{asws}'s marriage with Syeda^{asws}.

³³ [page 343-345] [ahadeeth-e-qudsia, chapter AIMMAH MASOOMEN (as per sunni traditions) page 343-345, hadeeth 24]

³⁴ [vol 3, in tafsir of surat-ul-isra]

³⁵ MAJMA-UN-NORAIN Sheikh Abu-ul-Hassan Najfi