



Bismillahir Rahmanir Rahim
In the Name of Allah, the Most Gracious, the Most Merciful

INTERVIEW WITH THE KHALIFATULLAH, HAZRAT MUNIR AHMAD AZIM (ATBA) ON:

*Divinely-Sent Dreams, Visions & Revelations – The True
Nature of the Miraj (Ascension) of the Holy Prophet
Muhammad (pbuh)*

Conducted by Hazrat Tayyiba Nasrine Aliah Sahiba



Assalamu Alaikum Warahmatullah Wabarakaatuhu.

We are here today with the Khalifatullah Hazrat Munir Ahmad Azim (atba) for a new session of Questions and Answers. In the light of a question from two brothers, one from Sunnat-e-Jamaat and the other one from the Ahmadiyya Jamaat on the subject of *Kashaf* (Vision) in Islam, especially the *Miraj* (Ascension) of the Holy Prophet Muhammad (pbuh), we would be grateful if His excellence can give us more details into this subject.

Hazrat Khalifatullah (atba), *Assalamu Alaikum Warahmatullah Wabarakaatuhu.* (The Khalifatullah (atba) replied: *Wa alaikum Salaam Wa Rahmatullah Wa Barakaatuhu.*)

What is the nature of Kashaf (Vision), Ruya (Dream) and Revelations (Wahy) in Islam?

First of all, I thank Allah and witness to His Glory and Unicity. *Alhamdulillah*, all praise be to Allah Who has guided us to Islam and made His *Deen* clear for us to understand.

There are several stages of visions. Visions are classified into dream/s (*Ruya*) seen in sleep state as well as vision/s (*Kashaf*) seen with one's eyes – which may be expressed as both the physical eyes and the spiritual eyes. Those visions usually happen in the conscious state or semi-conscious state between wakefulness and sleep.

Allah says in the Holy Quran: **“Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who reflect.”** (Az-Zumar 39: 43)

In another place He states: **“To no mortal does Allah speak but through revelation, from behind a curtain, or by sending a Messenger who reveals, by His permission whatever He pleases. He is the Most High and the All-wise.”** (Ash-Shura 4: 52)

I need to precise that there are different stages to which Allah makes man, His servant attains Him. The greatest in position are the prophets, the Holy Prophet Muhammad (pbuh) receiving the highest stage.

Dreams and visions both form part of Divine Revelation and Inspiration. In a Hadith, Al-Bukhari narrated from Abu Sa'id (ra), and Muslim narrated from Abu Hurairah (ra), that the Messenger of Allah (pbuh) said: *“Good dreams are one of the forty-six parts of prophethood.”*

Huzur, your disciples and members of our Jamaat, as well as the other truth seekers would like you to share some of your experiences of *Kashaf* (Vision) and Revelation (*Wahy*). Can you please explain this to them, to us through what you lived personally?

Indeed, from a personal experience of dreams, visions and revelations, I can relate to connections which Allah maintains with His Chosen Messengers and Prophets, including this humble self through the means of the fulfilment of true dreams, and information revealed during a vision or direct revelation, which may come as a text, an image, a real-life vision, or some information about some events in the future.

Visions which I have personally seen are purely spiritual in nature. All prophets, including the Holy Prophet Muhammad (pbuh) saw visions in different stages but none of them, none of us were physically or bodily raised to the heavens with our earthly bodies, for Allah in the Holy Quran commanded His Holy Prophet Muhammad (pbuh) to state to the disbelievers who wanted him to go into the sky and fetch them a Book therefrom, to which our beloved prophet (pbuh) replied: **“Glory be to my Lord! Am I not only a human messenger?”** (Al-Isra 17: 94)

Allah can flash before us a vision which we may see both with our physical and spiritual eyes, but seeing with the eyes does not mean that we are raised heavenward with our bodies of clay and water to the heavens. No! Our souls are connected to Allah when we meditate on our Rab {Allah} and when we recite His Divine Revelations and Laws (and of course, after the Holy Prophet Muhammad (pbuh), it is the Holy Quran which contains all the revealed laws and commandments). And we also get into such a level of connection with Allah whereby Allah opens the pathway of His secrets through visions which we see with our inner eyes, and feel as a true vision even with our physical eyes closed. Sometimes, our eyes may be wide open and the vision may appear before us like the scene of a sequence of events happening before us.

This was what happened to the Rightly-Guided Caliph Umar Ibn Al-Khattab (ra) when he experienced a state which overcame him in which his thoughts which were meant to remain unsaid suddenly popped out of his mouth while delivering a sermon in Medina. In the midst of the sermon, he suddenly cried out, addressing the troop he sent to battle in Persia, calling out to Sariyya: *“O Sariyya, the mountain!”* **[Ya Sariyya al-Jabbal!]** Miraculously, Sariyya heard his voice and followed his advice, which led to a strategic advantage and victory. (Fadail as-Sahaba by Imam Ahmad)

From the blessing of the prophethood of the Holy Prophet Muhammad (pbuh) and the previous prophets, we, Muslims are blessed with the gift of true dreams and visions. After the Holy Prophet Muhammad (pbuh), Allah made sure, as He is still making sure to keep His bond with His true servants alive by guiding them on the right path and inspiring them in wonderful ways.

Huzur, from what you confirmed from Islamic traditions, Hazrat Umar (ra) was one of those companions of the Holy Prophet Muhammad (pbuh) who was

blested also with inspirations. Compared to his experiences, as well as the common people and the rest of prophets, how would you qualify and explain the Miraj (Ascension) which our Holy Prophet Muhammad (pbuh) experienced?

Verily, Umar (ra) was the companion of the Holy Prophet Muhammad (pbuh) and not only his Sahabi, but his Caliph as well. He saw visions up to a certain level which is less than the degree attained by the greatest prophet of all times, Hazrat Muhammad (pbuh). The latter (pbuh) made the greatest level of visions after his Isra (Spiritual Journey) to Jerusalem, during his *Miraj* (Ascension). It is to be pointed out that the Quranic account of the Isra and Miraj of the Holy Prophet Muhammad (pbuh) are not physical journeys made with his flesh and blood body. No!

Imam Bukhari narrated in His Book of Hadiths: Ali ibn Abdullah narrated to us, Sufyan narrated to us, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas - may Allah be pleased with him - {And We did not make the **Vision** which We showed you except as a trial for the people} He said: It is a vision of the eye that the Messenger of Allah, may Allah bless him and grant him peace, was shown on the night of his Isra’.

The ‘*Vision of the eye*’ as expressed in this Hadith, like many of its many (i.e. other) versions by the other Hadith narrators refer to the advanced stage of vision (*Kashaf*) which the Holy Prophet Muhammad Hazrat Muhammad (pbuh) saw on the night of Miraj. He was sleeping when the state of *Kashaf* rendered him conscious to such a level that his soul was taken on those spiritual journeys, which one may say, he had lived it personally, but yet one can never say in flesh and blood. Everything he experienced and saw was with his eyes, whether one may call it his physical or spiritual eyes while his body of flesh and blood was lying on the bed. And during his Miraj, his soul was made [or we can say he was made] to be raised to the highest heaven, surpassing the level of the *Sidratul-Muntaha*, a level to which even Allah’s greatest and empowering Angel Jibreel (as) could not pass through, and to which the Holy Prophet Hazrat Muhammad (pbuh) alone received the permission, whereby he was made to present himself before Allah. Here also, it is interesting to note that no human being who has not yet died and been admitted to the highest heaven cannot see Allah in His true form. He can see a manifestation of Allah, like His *Noor* (Light) but not the Lord Himself in His actual true form.

Al-Bukhari narrated Masruq (ra) as saying: I said to ‘Aisha [the Mother of the Believers], “O Mother! Did Prophet Muhammad see his Lord?” Aisha said, “What you have said makes my hair stand on end! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammad saw his Lord, is a liar.” Then Aisha recited the Verse: **‘No vision can grasp Him, but His grasp is over all vision. He is the Most Courteous, Well-Acquainted with all things.’** (6: 103/ 104) **‘It is not fitting for a human being that Allah should speak to him except by inspiration or from behind a veil.’** (42: 51/ 52) ‘Aisha further said, “And whoever tells you that the Prophet knows what is going to happen tomorrow, is a liar.” She then recited: **‘No soul can know what it will earn tomorrow.’** (31: 34/ 35) She added: “And whoever tells you that he concealed (some of Allah’s orders), is a liar.” Then she recited: **‘O Messenger! Proclaim (the Message) which has been sent down to you from your Lord.’** (5: 67/ 68) ‘Aisha added: “But the Prophet (pbuh) saw Gabriel (Jibreel) in his true form twice.”

In the Hadith which I have just mentioned, it is clear that no human being with his physical eyes can see Allah, even the Holy Prophet Hazrat Muhammad (pbuh). One occurrence in vision state is that the eyes may be physically opened but the spiritual world is unfolded before the one seeing the vision in such a way that someone else observing the person [having the vision] may have the impression that he is seeing something physically with his eyes, but the spiritual world can only be seen by the spiritual eyes, even if one has the impression that he is seeing the vision with his own flesh and blood eyesight.

We can have an idea of such experiences at the near-death experience of someone. The eyes may be opened but it is veiled in such a way that he begins to see the spiritual world and is cut from the physical earthly world. He is not yet dead, but despite this, he sees some visions which Allah may choose to show him, like the angel who has come to take his life, or even his dead parents or any other dead relative. So, the eyes may be physically opened, but it is veiled in such a way through which the spiritual realm can unfold before the chosen person where his soul can travel or see what Allah wants to unveil to him. So, his eyes are veiled so that Allah may unveil to him some of His mysteries.

The Holy Prophet Muhammad (pbuh) witnessed the highest level of *Kashaf* (Vision). His *Sirr* (Inner Self) was aspired by Allah who carried him [i.e. his soul, the

very essence of his innermost and real consciousness] through the heavens, and Allah charged His Arch Angel Gabriel to accompany him through this blessed spiritual voyage (journey), so that he may explain to him some of the mysteries of the things he might see on the way. And verily Jibreel (as) did explain to him such things as (that) he was unaware of, but when they reach the *Sidrat*, he could not go any further, and it is only Hazrat Muhammad (pbuh) who got permission to accede further that level of heavens till he reached to the presence of Allah. He reached His presence but did not see Allah. He heard the Merciful Voice of Allah. That hearing also is with his spiritual hearing, and/ or with his physical hearing as well, because when a prophet or even someone close to a prophet and who has inherited the divine perfume from him, such a person may hear the Voice of Allah talking or whispering in his ears. In such a situation, nobody physically present is seen, but the voice only is heard. That stage is of the stage of divine revelations or inspirations.

But what about the sightings of angels and conversing with them, Huzur?

These sights may be both spiritual and physical as well: Spiritual in the sense that the angels are seen or heard in state of visions and communicate the message from Allah, and another sight is their apparition in human form (not in flesh and blood but only as a body which may be said that it was a human being which came to the one receiving revelations). The Holy Prophet Muhammad (pbuh) witnessed this personally as well.

Like Al-Bukhari narrated: Ishaq told me, on the authority of Jarir, on the authority of Abu Hayyan, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah, may Allah bless him and grant him peace, said: One day while Allah's Messenger (pbuh) was sitting with the people, a man came to him walking and said, *"O Allah's Messenger (pbuh), What is Belief?"* The Prophet (pbuh) said, *"Belief is to believe in Allah, His Angels, His Books, His Apostles, and the meeting with Him, and to believe in the Resurrection."* The man asked, *"O Allah's Messenger (pbuh), What is Islam?"* The Prophet (pbuh) replied, *"Islam is to worship Allah and not worship anything besides Him, to offer prayers perfectly, to pay the Zakat and to fast the month of Ramadan."* The man again asked, *"O Allah's Messenger (pbuh), What is Ihsan?"* The Prophet (pbuh) said, *"Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you."*

The man further asked, “O Allah’s Messenger (pbuh) When will the Hour be established?” The Prophet (pbuh) replied, “The one who is asked about it does not know more than the questioner does, but I will describe to you its portents. When the lady slave gives birth to her mistress, that will be of its portents; when the bare-footed naked people become the chiefs of the people, that will be of its portents. **The Hour is one of five things which nobody knows except Allah. Verily, the knowledge of the Hour is with Allah (alone). He sends down the rain, and knows that which is in the wombs.**” (31: 34/ 35) Then the man left. **The Prophet (pbuh) said, “Call him back to me.” They went to call him back but could not see him. The Prophet (pbuh) said, “That was Gabriel [Jibreel] who came to teach the people their religion.”**

Likewise in our present era, I encountered such manifestations of angels in the physical form who came to me with messages from Allah, and to attest to my truthfulness and the honour which Allah has vouchsafed upon me. The first of those angelic manifestations was when I was in my van in the year that I was expelled from the Nizam-e-Jamaat Ahmadiyya (in the year 2001) when someone came to my van and gently knocked on the window on my side. At that time, there was a light rain falling outside, and then, I rolled down the glass and the “man” gave me the following message: **“Do not despair. Allah has made provision for your Rozi (sustenance).”** He also added that Allah shall honour me. I was surprised at that moment, and after he gave me this message of a few seconds, when I looked out for him, he had already disappeared!

This same kind of experience happened many times to me. Other times, the angelic manifestations in human form announced to me that the *Noor* (Light) of Allah was on me, and that I should continue to keep that *Noor* upon me.

This also makes me recall how the angels also came to Hazrat Ibrahim (as) in human forms (although they were not 100% humans – in flesh and blood as they refused the food which Hazrat Ibrahim (as) had put before them!) and announced to him and his first wife about the destruction of the peoples of Lut (as) and gave them the good news of the birth of Ishaq (as).

So, what I want to make you all understand is that those physical manifestations of angels cannot be compared to the spiritual visions that the prophets and some chosen people of Allah enter wherein they are made to see the spiritual world –

to access some chosen information of the Unseen as permitted by Allah. So, these two manifestations are completely different. On one hand, it is the angels who come in human form in the physical earthly world without being completely humans; they are what we may see, apparitions which may confuse the minds of people as to whether they were really human beings or just a manifested form of a human. So, they appear to be humans but they are not humans; they are angels.

On the other hand, when prophets of Allah enter *Kashaf* state, they witness those visions while being conscious of their bodies being on earth, and their souls journeying towards the destination Allah wants them (i.e. their souls) to go. In my personal case, the state of vision may come in such a way that I may appear to be sleeping, in deep sleep but Allah had already taken my soul and is showing me some of His wonders and giving me His revelations. I feel myself cut from this world, and sometimes, when I regain consciousness, I don't recall the message which had been conveyed to me. Other times, I am conscious, and am aware of the messages which come in text form, and I have to write it down quickly before they disappear. Or I may hear the angels or Allah talking to me, or I may see the angels before me.

If such a situation happens that when I am alone and I witness the kind of revelation where I am cut off from this world, thus, after that state I may lose or not recall those revelations, but if people (my family or disciples) are with me, they receive the blessings of noting down those revelations and informing me about them. In such cases, my body after revelation becomes very painful and I feel very weak, as if a weight is crushing down on me, and it is only after some times that I come back to normal. Thus, the revelations which a prophet of Allah receives may come in this way where he is made to feel a bodily pain because of the disconnection of his soul from his body, and going a far distance to connect with Allah and to receive the divine messages, and when the soul returns back to the body, that body becomes very painful.

So, we prophets know for sure the distinction between a dream, a vision and a revelation. When the greatest prophets of all times witnessed His *Miraj* (Ascension), it was purely in spirit, and not with his physical body. The error which the Muslims made concerning the Isra and Miraj is the same as taking Isa (as) – Yeshua/ Jesus as such a prophet who was made to be physically raised to the heavens. But the Quran itself refutes such an idea. No human messenger or any

human for that matter can ever accede to the heavens on his own with his body of flesh and blood [Here we are not talking about someone taking a flying object such as an airplane to accede to the sky, but even then, the sky is limited for such a flight; it cannot accede further than that and can never accede to the various heavens above.]

Yes, indeed Huzur, but there are other objects like satellites which are claimed to have been sent in outer space. No human in his physical body can be raised to heavens on his own. They think of him (pbuh) as they think that Hazrat Isa (as) went to the heavens with his body. What do you have to say on this, Huzur?

Acceding to the Skies, up to a certain level, not all levels, can be accomplished only with the permission of Allah. Allah says in the Holy Quran, in Surah Al-Hijr: **“And We protected it (the near heavens) from every accursed satan, except the one eavesdropping, who is then pursued by a visible flame.”**

This shows us, that no one can attain to the profoundness of the heavens, whether our immediate solar system or the whole of the heavens without the permission of Allah. And no human can accede to it on his own, with his body of flesh and blood.

The majority of the Muslim Ummah today prefer to stick to such a preposterous notion that our greatest prophet, the Seal of all prophets, the Blessing and Mercy for all mankind had been raised bodily to the heavens because they already believe, just like the Christians, that Jesus is alive in the Heavens in his body of flesh and blood and will come back to earth. The Muslims today are thus in a confused state and frame of mind, and only those endowed with true intellect can realise the truth. No human can accede to the heavens, to the universe and beyond in his physical earthly body of clay and water. Moreover, Isa (as) came for the Children of Israel and not for whole humanity like our noble Master and Prophet Hazrat Muhammad (pbuh). If the Holy Prophet Muhammad (pbuh) did accede to the Heavens, it was only in Spirit whereas his body was on earth, on his bed. Likewise, Isa (as) died a natural death like our Master and Prophet Muhammad (pbuh). As of now, he is already dead and he is among the dead prophets and messengers of Allah, and all true believers shall see him as well as the rest of the prophets on the Day of Judgement.

So, let us not delve into falsehoods, O my brothers, sisters and children of the Community of Islam. Let us focus on the true teachings of the Holy Quran and the Sunnah of our beloved prophet Muhammad (pbuh). Let us not mix the realm of the spirit with our earthly experiences! There is a distinction between the two, a veil which Allah can lift for you to see the spiritual world. Never say with your tongues that which you do not have real knowledge. May Allah guide you all on the right path! *Ameen*.

Thank you O Khalifatullah for your insight into this matter. I thank you very much for sharing your thoughts, explanations and experiences with us. *Assalamu Alaikum Warahmatullah Wabarakaatuhu.* (The Khalifatullah replied: *Wa alaikum Salaam Wa Rahmatullah Wa Barakaatuhu*).