



JOURNEY BEYOND THE HEAVENS

Presented by
Majlis Al-Madina-tul-Ilmiyyah
Translated into English by
Translation Department (Darul Uloom)

Points to Remember

Highlight various points while reading the book wherever necessary. Write the topic and enter the page number in the columns below. Your knowledge will be enhanced, **إن شاء الله**.

[illegible]

فیضانِ معراج

‘Faizan-e-Mi‘rāj’

Journey
BEYOND THE
HEAVENS

Presented by:

Majlis Al-Madina-tul-‘Ilmiyyah (Dawat-e-Islami)
(Shu‘bah Islaahi Kutab)

Translated into English by:

Translation Department (Dawat-e-Islami)

Journey Beyond the Heavens
An English translation of ‘Faizan-e-Mi^ʿ rāʾ



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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study,
:اِنْ شَاءَ اللّٰهُ

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us, O the One Who is the most Honourable and Glorious!

(Al-Mustatraf, vol. 1, p. 40)

Note:

Recite Salat upon the Last Prophet ﷺ once before and after the Du'a.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Twelve intentions for reading this book

The Holy Prophet ﷺ has stated:

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ

“The intention of a Muslim is better than his deed.”¹

Two Madani pearls:

- Without good intentions, one will not attain the reward of good actions.
 - However many good intentions one makes, commensurately the reward will be greater.
1. I will commence with Hamd and Durud, and
 2. Ta'awudh and Tasmiyah, each time. (By reciting the lines of Arabic presented at the top of this page, all of these intentions will be attained).
 3. For the pleasure of Allah, I will read this book from its beginning to its end.
 4. To the best of my ability, I will read this book in a state of ablution and,
 5. facing the Qiblah.
 6. Wherever the blessed name of Allah Almighty is mentioned, I will say عَزَّوَجَلَّ.
 7. Wherever the name of the Prophet ﷺ is mentioned, I will say صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
 8. I will encourage others to read this book.

¹ Al-Mu'jam Al-Kabir-lil-Tabrani, vol. 3, p. 525, Hadith 5809

9. Acting upon the hadith تَهَادَوْ تَحَابُّوا “Exchange gifts, you will increase in mutual affection.”¹ I will purchase this book (one or more copies according to my ability) and present it to others.
10. If I find a shar’i mistake in the composing of this book, I will alert the publishers in writing, اِنْ شَاءَ اللّٰهُ. (Informing the publishers verbally is not as effective).

Three beneficial things

It is the saying of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, “When a person passes away, his actions cease except for three:

1. Continuous charity,
2. or such knowledge through which benefit is attained,
3. or a pious child that supplicates for him.”²

¹ Muwatta Imam Malik, p. 483, Hadith: 1731

² Sahih Muslim: 1631

Al-Madina-tul-‘Ilmiyyah

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allāmah Maulana Abū Bilāl Muhammad Ilyas Attar Qaadiri Razāvi Ziyāee دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّة.

Dawat-e-Islami, a global and non-political movement for preaching Quran and Sunnah, is determined to revive Sunnah and spread righteousness as well as the knowledge of Shari’ah throughout the world. In order to carry out these great and significant tasks in an excellent way, several Majalis (departments) have been established including the Majlis ‘Al-Madina-tul-‘Ilmiyyah’ which consists of the ‘Ulama and Muftis of Dawat-e-Islami. This Majlis has ambitiously taken on responsibility for serving Islam in the areas of knowledge, research and publication. It has the following six departments:

1. Department of books of A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ
2. Department of teaching books
3. Department of reforming books
4. Department of translation
5. Department of scrutiny of books
6. Department of referencing and documentation

The topmost priority of Al-Madina-tul-‘Ilmiyyah is to present the precious books of A’la Hadrat, Imām-e-Ahl-e-Sunnat, the reviver of Sunnah, eradicator of Bid’ah, scholar of Shari’ah, ‘Allāmah Maulana Al-Haaj, Al-Qaari, Ash-Shāh Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ in an easily understandable way as per the needs of the present age. All the Islamic brothers and sisters should whole-heartedly cooperate in the development of

the Madani work of knowledge, research and publication. They should also study every book published by the Majlis and motivate others to do the same.

May all the Majalis of Dawat-e-Islami including Al-Madina-tul-'Ilmiyyah progress by leaps and bounds! May Allah ﷻ bestow success upon us in the worldly life as well as in the afterlife by granting us the Tawfeeq to perform each and every good deed with sincerity! May we all be blessed with martyrdom under the green dome, burial in Jannat-ul-Baqi' and an abode in Jannat-ul-Firdaus.

اٰمِيْنَ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّی اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم



Ramadan-ul-Mubarak
1425 AH

Translation Department
(Dawat-e-Islami)

Preface

Miracles are an illuminating, salient chapter in the blessed lives of the Prophets عَلَيْهِمُ السَّلَام. It is not possible to reject their truthfulness in any way. It is a Divine law that whenever Allah Almighty has sent any Prophet عَلَيْهِ السَّلَام for the guidance of humankind, he has also granted him some kind of miracle that astounds the minds of those who witness it, and incapacitates those who reject it, despite their utmost attempts to bring the likeness of it. Examples include the transformation of Prophet Mūsā's عَلَيْهِ السَّلَام blessed staff into a snake and Prophet 'Īsā's عَلَيْهِ السَّلَام resurrecting the dead etc. Then, when Allah Almighty sent forth our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, He granted him the most miracles. In fact, Allah Almighty gathered all the miracles individually bestowed upon all the previous Prophets عَلَيْهِمُ السَّلَام and many more beyond those in the exalted personality of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Amongst the countless miracles of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, a unique, distinguished and prominent miracle is the Mī'raj. In a short part of the night, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled above the seven skies, even beyond the mighty 'arsh and the kursī, crossing the boundaries of the created realms, experiencing *Lā Makān* and then returned to the earth.

الْحَفَظُ لِلَّهِ In order to spread the blessings of this great miracle of our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the religious movement of the devotees of the Prophet, Dawat-e-Islami's department Al-Madina-tul-'Ilmiyyah worked on this project, and in a short span of approximately one month, brought it to fruition.

About the book

The event of the blessed Mi'rāj is a very expansive subject and a lot of material is found regarding it, but the problem that presents itself is that there is a lot of variation between the narrations that relate to it. In such circumstances, our attempt has been to present only those narrations that the noble scholar رَحْمَةُ اللهِ have considered preponderant, or if they have explained how concordance can be brought between varying narrations, then this is what has been mentioned, rather than presenting all the different variations.

The content of the book has been presented in 4 parts. The first part covers the event of Mi'rāj. The second part brings the verses of the Quran that relate to the blessed Mi'rāj and some Madani pearls that have been extracted from them. The third part mentions some miscellaneous and beneficial points of note related to the blessed Mi'rāj. The fourth part mentions the scenes witnessed by the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the night of the Mi'rāj.

Whatever good is in this work, then indeed it is from the aid and success bestowed by Allah Almighty, through the granting of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the benevolence of the noble *auliya* رَحْمَةُ اللهِ and is the fruit of the compassionate gaze of the noble spiritual guide, the Ameer of Ahl al-Sunnah, the founder of Dawat-e-Islami, 'Allāmah Maulānā Abū Bilāl Muhammad Ilyas 'Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ. Whatever mistakes may be found in this work are from our own weak understandings.

We ask Allah Almighty to grant all the departments of Dawat-e-Islami, including Al-Madinat-ul-Ilmiyyah, an increase in blessings.

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Subdepartment for books for reformative books

Al-Madinat-ul-Ilmiyyah (Faisalabad)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Journey Beyond the Heavens

The blessings of Salat upon the Prophet ﷺ

Our Beloved Prophet ﷺ said, “Recite Salat upon me abundantly on the day of Jumu’ah as it is witnessed by the Angels. A person does not recite Salat upon me except that it is presented to me until he completes his recital. Sayyidunā Abū Dardā رَضِيَ اللَّهُ عَنْهُ asked, “Even after you pass away?” He ﷺ replied, “Yes, even after my passing. Indeed Allah Almighty has forbidden upon the earth that it devour the bodies of the Prophets عَلَيْهِمُ السَّلَام. So the Prophets عَلَيْهِمُ السَّلَام of Allah Almighty are alive and given sustenance.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The creed of the people of Islam is that the Prophets عَلَيْهِمُ السَّلَام are alive in their graves with a real life as they were in

¹ Sunan Ibn Mājah: 1637

this world.¹ This is clear from the narration mentioned above.

سُبْحَنَ اللَّهِ Glory be to Allah Almighty! When this is the status of all the Prophets عَلَيْهِمُ السَّلَام, then what will be glory of the leader of all the Prophets, the beloved of the Creator, our master, the chosen Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Most definitely the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is still alive today and aiding and availing his devotees. However, our weak eye sights fall short of seeing him. How beautifully has my master, the Imām of Ahl Al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ expressed:

*Tu zindah hay Wallah! Tu Zindah hay Wallah!
Meray chashm-e-'alam say chup jaanay waalay?
By Allah! You are alive. By Allah! You are alive
O you who is veiled from the world of my eyes*

The Miracle of Mi'rāj and the Condition of That Time

When our beloved master, the chosen Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced his prophethood and messengership and began calling people towards the worship of the One True God, Allah عَزَّوَجَلَّ, those who were steeped in disbelief and polytheism became his mortal enemies. Even though every page of the blessed life of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was before them, purer than the morning dew, more flourishing than flowers, more illuminating and more radiant than the sun and the moon, and free from every outward and inward defect and blemish, they began to belie the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

When they were unable to respond upon seeing the manifest signs of Prophethood, and nothing was succeeding for them, they alleged that

¹ Bahar-e-Shari'at, vol. 1, p. 58

² Hada'iq-e-Bakhshish, vol. 1, p. 158

these miracles were magic and sorcery. These oppressors put thorns in his path, cast stones on his noble body, poured down calamities and adversities, and stoked an atmosphere of defamation and disparagement. All this oppression was increased when the Prophet's uncle, Abū Ṭālib, and then a few days later, the Mother of Believers, Sayyidah Khadijah Al-Kubra رَضِيَ اللهُ عَنْهَا, both passed away in the 10th year after the Proclamation of Prophethood.

Despite all of these obstacles, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not abandon the call of Islam and continued to prevent people from disbelief (*kufr*) and polytheism (*shirk*). At this delicate phase, whoever would accept the Prophet's call to the truth and become honoured with Islam would become the target of the brutality and oppression of the disbelievers. In this state, time passed slowly, and this 10th year also reached its conclusion.

Then the 11th year begins. In this year also, the atmosphere of defamation, disparagement, brutality, and oppression is stoked, but despite all these obstacles, adversities and calamities, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remains immersed in elevating the word of truth.

In this way, the month of Rajab arrives and when its 27th night transpires, Allah Almighty honours His beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with a distinction that no one has ever received before him, nor will anyone receive after him. An incredible event that leaves the listener stunned, causes the disbelief and rejection of those that consider the intellect as the be all and end all to increase, and makes the belief of those fortunate ones of complete faith increase.

Dear Islamic brothers! This astounding occurrence is known as the Mi'rāj. In the Quran, mentioning it briefly, Allah Almighty states:

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ
لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

Glory be to Him Who took His bondsman by the night from the Sacred Mosque (the Ka'bah) to Al-Aqsā Mosque around which We have placed blessing, in order that We may show him Our great signs. Indeed, He is the All-Hearing, the All-Seeing.¹

Let us delve into its detailed explanation.

Explanation of the Event of Mi' rāj

It is the beautiful, illuminated Monday night of the 27th of Rajab in the 11th year of the proclamation of Prophethood, 2 years before the migration.² The Beloved Prophet ﷺ, having led the 'Isha prayer, is resting in the home of the daughter of his uncle, Sayyidah Umm Hānī رَضِيَ اللَّهُ عَنْهَا,³ when the roof of the sanctified room opens. Sayyidunā Jibril عَلَيْهِ السَّلَام descends into the sacred presence and takes the Prophet ﷺ from the home of Sayyidah Umm Hānī رَضِيَ اللَّهُ عَنْهَا to al-Masjid al-Harām, laying him down in the *ḥatīm*.⁴

Opening of the Blessed Chest

The beloved Prophet ﷺ was resting on one side, here (at the *ḥatīm* of the Ka'bah), with the effects of slumber still present⁵ when Sayyidunā Jibril عَلَيْهِ السَّلَام presented himself once more. This time, he opened the blessed chest of the Prophet ﷺ from the blessed collarbone to the blessed stomach and extracted the pure heart. He filled it

¹ Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Isra'eel, verse 1)

² Mir'aat Al-Manajih, vol. 8, p. 135

³ Al-Sirat Al-Nabawiyyah li Ibn-e-Hisham, vol. 2, p. 38

⁴ Fath Al-Baari, Kitaab Manaqib Al-Ansaar, Bāb Al-Mī' rāj, vol. 7, p. 256, under the Hadith 3887

⁵ Al-Marja' al-Sabiq

with faith and wisdom. A golden vessel was brought; Sayyidunā Jibril صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bathed the pure heart of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the water of Zam Zam, filled it with faith and wisdom, and replaced it into the blessed chest.¹

Mounting the Burāq

After this, a mount was presented in the sacred court of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It was a white animal called Burāq, and was larger than a donkey and smaller than a mule.² It was saddled and bridled³ and its speed of travel was such that it would place its next step as far as its gaze would reach.⁴ Whenever it would climb upwards, its forelegs would shorten and hind legs would extend, and whenever it descended from height, its forelegs would extend and hind legs would shorten. Because of this, its back would remain level in both states⁵ so that the one mounted on it would not face any kind of difficulty.

When the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ moved closer and intended to mount the Burāq, it began to buck, unable to contain its happiness. Seeing this, Sayyidunā Jibril عَلَيْهِ السَّلَام put his hand on the Burāq's mane saying, "Are you not ashamed, O Burāq? By Allah عَزَّ وَجَلَّ! No personality has mounted you in all creation more noble and dignified than the chosen one, Sayyidunā Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." Hearing this, it was so ashamed that it began to sweat until it became soaked, and it stopped bucking and became still.⁶

¹ *Ṣaḥīḥ al-Bukhārī*: 3887

² *Ṣaḥīḥ al-Bukhārī*: 3887

³ *Jāmi' al-Tirmidhī*: 3131

⁴ *Ṣaḥīḥ al-Bukhārī*: 3887

⁵ *Al-Mu'jam al-Awsat lil-Ṭabarānī*: 3879

⁶ *Al-Sirah Al-Nabawīyyah li Ibn Hisham, Dhikr Al-Isra Al-Mī' rāj; Jāmi' al-Tirmidhī*: 3131

Departure towards Bayt Al-Muqaddas

Then the Beloved Prophet ﷺ mounted the Burāq and departed for Bayt Al-Muqaddas in a most dignified manner, as Sayyidunā ‘Allāmah Būṣīrī رَحْمَةُ اللهِ عَلَيْهِ mentions,

سَرَيْتَ مِنْ حَرَمٍ لَيْلًا إِلَى حَرَمٍ
كَمَا سَرَى الْبَدْرُ فِي دَاغٍ مِنَ الظُّلُمِ¹

*By night, from one ḥaram to another ḥaram you did go
Like the full moon travelling the dark sky with its glow*

The meaning conveyed is that the Prophet ﷺ travelled on the night of Mi‘rāj from the Noble sanctuary of the Ka‘bah to the Noble Sanctuary of Bayt Al-Muqaddas in such a glorious manner like the full moon traverses the intensely dark night sky, scattering light.

On this illuminated journey, the leader of the Angels, Sayyidunā Jibril عَلَيْهِ السَّلَام accompanied the Prophet ﷺ.²

Prayer at 3 places

During the journey, Sayyidunā Jibril عَلَيْهِ السَّلَام asked the Prophet ﷺ to alight at a place and offer prayer. He did so and Sayyidunā Jibril عَلَيْهِ السَّلَام said, “Do you know where you prayed? You prayed in Taybah (i.e., Madina al-Munawwarrah) and the migration will take place towards it.”

Then at another place, Sayyidunā Jibril عَلَيْهِ السَّلَام asked the Prophet ﷺ to alight and offer prayer. He did so and Sayyidunā Jibril عَلَيْهِ السَّلَام said, “Do you know where you prayed? You prayed at Ṭūr

¹ Qasidah Al-Burdah ma’a Sharhiha ‘Asidah al-Shuhdah, p. 237

² Ṣaḥīḥ al-Bukhārī: 3887

Sinā¹ (Mount Sinai) where Allah Almighty granted Prophet Mūsā عَلَيْهِ السَّلَام the honour of speaking with Him.”

Then at another place, Sayyidunā Jibril عَلَيْهِ السَّلَام asked the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to alight and offer prayer. He did so and Sayyidunā Jibril عَلَيْهِ السَّلَام said, “Do you know where you prayed? You prayed in Bayt Lahm² (Bethlehem), where ‘Īsā ibn Maryam was born.”³

Some scenes from the journey to Bayt al-Muqaddas

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was moving on his way to Bayt Al-Muqaddas, witnessing the wonders of Allah’s creation when he passed by an old woman standing on the roadside. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked Sayyidunā Jibril عَلَيْهِ السَّلَام, “Who is this?” He replied, “Continue onward O Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ”. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued onwards. Then someone called out, هَلُمَّ يَا مُحَمَّد “O Muhammad come here!” However, Sayyidunā Jibril عَلَيْهِ السَّلَام mentioned the same thing, “Continue onward O Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.” Thus, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued onwards, without stopping. Then he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by a group who presented their greetings, saying:

السَّلَامُ عَلَيْكَ يَا أَوَّلُ، السَّلَامُ عَلَيْكَ يَا آخِرُ، السَّلَامُ عَلَيْكَ يَا حَاشِرُ

“Peace be upon you, O First One! Peace upon you, O Last One! Peace be upon you, O Ḥāshir!” Sayyidunā Jibril عَلَيْهِ السَّلَام said, “Return their greeting O Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ,” and he did. Then he passed by another group and the same occurred. Then he passed by a third group and the same occurred.

¹ Ṭūr refers to the mountain which lies between Egypt and Jerusalem where Allah Almighty granted Prophet Mūsā عَلَيْهِ السَّلَام the honour of speaking with Him. As for Sinā, Sayyidunā ‘Ikrimah’s view is that it is the name of the place where the mountain is situated. (*Tafsir al-Mazhari, Surah al-Tīn, under verse: 2, vol. 10, p. 273*)

² Bayt Lahm. This is a place situated 6 miles south of Bayt al-Muqaddas. (*Surat Al-Ard, Al-Qism Al-Awwal, p. 158*)

³ *Sunan al-Nasā* ̑: 448

Afterwards, Sayyidunā Jibril عَلَيْهِ السَّلَام said to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, “The old lady you noticed standing by the roadside was the world, it has as much time left as the remaining lifetime of that old woman. The one who tried to draw you towards himself was Iblis (shaytan), the enemy of Allah Almighty. He wanted you to incline towards him. Those that greeted you were Prophet Ibrāhīm, Prophet Mūsā and Prophet ‘Īsā عَلَيْهِمُ السَّلَام.”¹

Prophet Mūsā عَلَيْهِ السَّلَام in Prayer

It is mentioned in Ṣaḥīḥ Muslim that when the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed the grave of Prophet Mūsā عَلَيْهِ السَّلَام, which was by some red sand dunes, he was standing praying in his grave.²

Arrival at Bayt Al-Muqaddas

In this manner, witnessing the wonders of Allah’s creation and meeting the Prophets عَلَيْهِمُ السَّلَام, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived in Bayt Al-Muqaddas where Masjid Al-Aqṣā is situated. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ entered from the right gate of the city, went towards the Masjid³, and tied the Burāq using the ring on the door of the Masjid which the previous Prophets عَلَيْهِمُ السَّلَام used to tie their mounts to. Later, Sayyidunā Jibril عَلَيْهِ السَّلَام brought the Burāq into the court Yārd of the Masjid and pierced a stone using his finger and tied the Burāq there.⁴

¹ Dala `il Al-Nubuwwah Li al-Bayhaqi, vol. 2, p. 362

² Ṣaḥīḥ Muslim: 2375

³ Sunan al-Nasā • i: 448

⁴ Al-Sirah Al-Halabiyyah, vol. 1, p. 523 selected; Sharh Al-Zurqani ‘Ala Al-Mawahib, Al-Maqṣad Al-Khamis, vol. 8, p. 103, summarised

Leadership of the Prophets عَلَيْهِمُ السَّلَام in Prayer

In order to make apparent the lofty status of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, all the Prophets عَلَيْهِمُ السَّلَام had been gathered in Bayt Al-Muqaddas.¹ When he arrived, upon seeing him, they all greeted him and at the time of prayer, they all put him forward to lead them. Then Sayyidunā Jibril عَلَيْهِ السَّلَام took the hand of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, brought him forward, and he led them all in prayer.²

Sayyidunā ‘Allāmah Būṣīrī رَحْمَةُ اللهِ عَلَيْهِ says,

وَقَدْ مَتَكَ جَمِيعُ الْأَنْبِيَاءِ بِهَا
وَالرُّسُلِ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَمٍ³

*In leading prayer, all Prophets and Messengers placed you forward giving you preference
Like the one served is placed forward before his servants out of reverence*

The meaning of the couplet is that all the Prophets عَلَيْهِمُ السَّلَام put forward the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to lead the prayer at Bayt Al-Muqaddas like the way one served is placed before the ones who serve him.

سُبْحَنَ اللهُ Glory be to Allah Almighty! What a prayer! All the Prophets and Messengers عَلَيْهِمُ السَّلَام are followers in prayer, the leader of all the Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is their Imām, and the place of prayer is the first qiblah. Without doubt, there has never been a prayer like this in existence nor have the heavens witnessed such an event. In any case, the intricate virtue of the Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of being the first and the last was laid open on the night of al-Isra’. The veil was lifted from this secret and this meaning became as bright as daylight because

¹ Sunan al-Nasā’i: 448

² Sunan al-Nasā’i: 448; Al-Murjam al-Awsat lil-Ṭabarānī: 3879; Al-Sirat Al-Halbiyah, vol. 1, p. 525

³ Qasidah Al-Burdah Ma’ Sharhiha ‘Asidah al-Shuhdah, p. 240

today, the Prophet ﷺ who was the last Messenger to be sent forth was leading all the previous Prophets and Messengers in prayer. Explaining this very secret, the reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ says:

Namaz-e-Aqṣā mayn̄ tha yehi sirr, ‘iyan̄ hon̄ ma’na-e-awwal aakhir

Keh dast basta hayn̄ peechay haazir, jo saltanat aagay kar gaye thay

*The secret of the prayer at Aqṣā was to reveal the meaning of ‘the First’ and
‘the Last’*

*For standing behind him in prayer with folded hands, are all those who had reigned
in the past*

Vessels of Milk and Wine

According to the narrations of Ṣaḥīḥ al-Bukhārī, two vessels, one of milk and one of wine were presented to the Prophet ﷺ here. The Prophet ﷺ observed them both and accepted the vessel of milk. Upon this, Sayyidunā Jibril عَلَيْهِ السَّلَام said,

الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِفِطْرَةٍ لَوْ أَخَذْتَ الْخَمْرَ غَوْتَ أُمَّتَكَ

“Praise be to Allah Almighty who guided you towards fitra (natural disposition).
If you had taken the wine, your Ummah would have strayed.”²

The Sermons of the Prophets عَلَيْهِمُ السَّلَام

In these illuminated and blessed surroundings of Bayt Al-Muqaddas, some of the Prophets عَلَيْهِمُ السَّلَام also delivered sermons in which they extolled the praise of Allah Almighty and mentioned the endless

¹ Hada`iq-e-Bakhshish, vol. 1, p. 232

² Ṣaḥīḥ al-Bukhārī: 4809

bounties and mercies of Allah Almighty upon them. Thus, first of all, Sayyidunā Ibrāhīm عليه السلام said:

الْحَمْدُ لِلَّهِ الَّذِي اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَأَعْطَانِي مُلْكًا عَظِيمًا وَجَعَلَنِي أُمَّةً قَانِتًا لِلَّهِ
يُؤْتِمَّرُ بِي وَأَنْقَذَنِي مِنَ النَّارِ وَجَعَلَهَا عَلَيَّ بَرْدًا وَسَلَامًا

“All praise belongs to Allah Who has taken Ibrāhīm as His Khalīl, has given me an immense kingdom, made me a devoutly obedient community and one who leads and is followed and rescued me from the fire and made it cool and safe upon me.”

Then Sayyidunā Mūsā عليه السلام proclaimed,

الْحَمْدُ لِلَّهِ الَّذِي كَلَّمَنِي تُكْنِيماً وَأَصْطَفَانِي بِرِسَالَتِهِ وَكَلِمَاتِهِ وَقَرَّبَنِي إِلَيْهِ نَجِيًّا وَأَنْزَلَ عَلَيَّ
التَّوْرَةَ وَجَعَلَ هَلَكَ آلِ فِرْعَوْنَ عَلَى يَدَيَّ وَنَجَّى بَنِي إِسْرَائِيلَ عَلَى يَدَيَّ

“All praise belongs to Allah Who has spoken to me directly, chosen me for His Message and His Words, drawn me near in conversing, revealed upon me the Torah and has brought to pass the destruction of Pharoah and the salvation of Bani Isra’iil at my hands.”

Then Sayyidunā Dawūd عليه السلام pronounced,

الْحَمْدُ لِلَّهِ الَّذِي خَوَّلَنِي مُلْكًا وَأَنْزَلَ عَلَيَّ الزَّبُورَ وَالْآنَ الْحَدِيدَ وَسَخَّرَ لِي الطَّيْرَ وَالْجِبَالَ
وَأَتَانِي الْحِكْمَةَ وَفَضَلَ الْخِطَابَ

“All praise belongs to Allah Who has conferred upon me an immense kingdom, revealed the Zabūr upon me, softened iron for me, subjugated for me the mountains and the birds, and has given me wisdom and faṣl al-khitāb (the knowledge of deciding between truth and falsehood).”

Then Sayyidunā Sulaymān عليه السلام declared,

الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لِي الرِّيحَ وَالْجَنِّ وَالْإِنْسَ وَسَخَّرَ لِي الشَّيَاطِينَ يَفْعَلُونَ مَا شِئْتُ مِنْ
مَحَارِبٍ وَتِمَارِيلَ وَعَلَّمَنِي مَنْطِقَ الطَّيْرِ وَكُلَّ شَيْءٍ وَأَسْأَلُ لِي عَيْنَ الْقَطْرِ وَأَعْطَانِي مُلْكًا عَظِيمًا لَا

يُنَبِّئِي لِأَحَدٍ مِّنْكُمْ بَعْدِي

“All praise belongs to Allah Who has subjected the winds to my command as well as the jinn and humans, subjugated for me the devils so that they construct what I wish from elevated structures and images, Who has taught me the language of birds and of everything, made a spring of molten copper gush forth for me and granted me an immense kingdom which is not for any one after me.”

Then Sayyidunā ‘Īsā عَلَيْهِ السَّلَام stated,

الْحَمْدُ لِلَّهِ الَّذِي عَلَّمَنِي التَّوْرَةَ وَالْإِنْجِيلَ وَجَعَلَنِي أُرِي الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِيَ الْمَوْتَى بِإِذْنِهِ
وَرَفَعَنِي وَظَهَّرَنِي مِنَ الَّذِينَ كَفَرُوا وَأَعَادَنِي وَأَمَى مِنَ الشَّيْطَانِ الرَّجِيمِ فَلَمْ يَكُنْ لِلشَّيْطَانِ
عَلَيْهَا السَّبِيلَ

“All praise belongs to Allah Who has taught me the Torah and the Injil, caused me to heal those born blind and the lepers and raise the dead by Allah’s permission, Who has raised me up, purified me from those that disbelieve and granted me and my mother protection against the cursed devil, so that the devil had no path by which to harm her.”

After all these Prophets عَلَيْهِمُ السَّلَام had glorified Allah Almighty and mentioned the endless favours and mercies of Allah Almighty upon them, the Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a sermon. Before doing so, he said that all of you have glorified your Lord عَزَّوَجَلَّ and now I am going to glorify my Lord عَزَّوَجَلَّ also. Then he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ proclaimed,

الْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَنِي رَحْمَةً لِّلْعَالَمِينَ وَكَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَأَنْزَلَ عَلَيَّ الْفُرْقَانَ فِيهِ
تَبْيَانٌ لِّكُلِّ شَيْءٍ وَجَعَلَ أُمِّي خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ وَجَعَلَ أُمِّي أُمَّةً وَسَطًا وَجَعَلَ أُمِّي هُمُ
الْأَوَّلُونَ وَهُمْ الْآخِرُونَ وَشَرَحَ صَدْرِي وَوَضَعَ عَنِّي وَزَرِي وَرَفَعَ لِي ذِكْرِي وَجَعَلَنِي فَاتِحًا وَخَاتِمًا

“All praise belongs to Allah, Who has sent me as a mercy to all the worlds, to all without exception, a bearer of glad tidings and a warner. Who has revealed upon me the Criterion (al-Quran), in which there is a perfect exposition of all things.

Who has made my Ummah the best community brought forth for the benefit of humankind, made my Ummah an upright middle community and made my Ummah the first and the last. Who has expanded my chest, relieved me of my burden, made exalted my mention, and made me the Opener and the Sealer.”

Upon hearing this, Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام said,

يَهَذَا أَفْضَلُكُمْ مُحَمَّدٌ “With this, Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has surpassed you!”¹

سُبْحَنَ اللَّهُ Glory be to Allah Almighty! How lofty and elevated is the status of our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that even Prophet Ibrāhīm عَلَيْهِ السَّلَام mentions his glory and announces his superiority over all the noble Prophets عَلَيْهِمُ السَّلَام. Then why should we not proclaim:

Sab say Awla-o-A’la hamara Nabi,

Sab say Baala-o-A’la hamara Nabi,

Khalq say Awliya, Awliya say Rusul,

Aur Rasoolon say A’la hamara Nabi

Mulk-e-Kawnain mayn Ambiya Taaajdaar

*Taaajdaaron ka Aaqā hamara Nabi*²

Most sublime and most exalted is our Nabi

Most elevated and most lofty is our Nabi

Above people are the Awliya, the Prophets are

beyond every Wali

Superior to all the Prophets is our Nabi

The kings in both worlds are every Nabi

Leader of all these kings is our Nabi

¹ Dala`il Al- Nubuwwah Li Al-Bayhaqi, vol. 2, p. 400

² Hada`iq-e-Bakhshish, vol. 1, p. 138

Ascension to the skies

The first sky

After the events of Bayt Al-Muqaddas, the beloved Prophet ﷺ began his journey towards the heavens. Traversing all heights, the Prophet ﷺ quickly moved towards the skies. In no time, the Prophet ﷺ reached the first sky.

It is mentioned in narrations that the Prophet ﷺ arrived at one of its gates called Bāb al-Ḥaḥāzāh. There, an Angel named Ismā'īl عليه السلام stands guard.¹ Sayyidunā Jibril عليه السلام asked for the gate to be opened. It was asked, “Who is this?” Sayyidunā Jibril عليه السلام replied, “I am Jibril.” It was then asked, “Who is with you?” He replied, “The chosen one, Muhammad ﷺ.” It was asked, “Has he been sent for?” He replied, “Yes.” Upon this it was said, *مَرْحَبًا بِهِ فَنِعْمَ الْمُبَشِّرُ جَاءَ* “Welcome to him! What an excellent visitor has arrived!” Then the gate was opened.

When the Prophet ﷺ entered through the gate and went upwards in this sky, he saw that Prophet Ādam عليه السلام was present. Sayyidunā Jibril عليه السلام said, “This is your father Prophet Ādam عليه السلام, greet him.” The Prophet ﷺ greeted him and he replied. Welcoming the Prophet ﷺ, he said, *مَرْحَبًا بِابْنِ الصَّالِحِ وَالَّتَيْبِ الصَّالِحِ* “Welcome to the righteous son and the righteous Prophet!”²

The Souls of the Dwellers of Paradise and Hell

“The Prophet ﷺ noticed some people to the right and left of Prophet Ādam عليه السلام. Whenever Prophet Ādam عليه السلام looked to his

¹ *Ṣaḥīḥ al-Bukhārī*: 3887

² *Umdah Al-Qaari*, vol. 11, p. 603, *Hadith* 3887; *Ṣaḥīḥ al-Bukhārī*: 3887

right, he would smile, and whenever he looked to his left, he would weep. Sayyidunā Jibril عَلَيْهِ السَّلَام mentioned, “These forms on his left and right are his offspring. The ones on his right are the people of Paradise and those on the left are the people of hell.”¹

The second sky

Then the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began the ascent to the second sky. In no time, they came upon the second sky. Here, the same process transpired as before. Sayyidunā Jibril عَلَيْهِ السَّلَام asked for the gate to be opened. It was asked, “Who is this?” Sayyidunā Jibril عَلَيْهِ السَّلَام replied, “I am Jibril.” It was then asked, “Who is with you?” He replied, “The chosen one, Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.” It was asked, “Has he been sent for?” He replied, “Yes.” Upon this, it was said, مَرْحَبًا بِهِ فَنَعَمْ الْبَيْتُ جَاءَ “Welcome to him! What an excellent visitor has arrived!” Then the gate was opened.

When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ entered through the gate and went upwards in this sky, he saw Prophet Yaḥyā and Prophet ‘Īsā عَلَيْهِمَا السَّلَام. Sayyidunā Jibril عَلَيْهِ السَّلَام said, “These are Prophet Yaḥyā and Prophet ‘Īsā عَلَيْهِمَا السَّلَام, greet them.” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ greeted them and they replied. Then, welcoming the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they said, مَرْحَبًا يَا أَخِي الصَّالِحِ وَالْبَيْتِ الصَّالِحِ “Welcome to the righteous brother and the righteous Prophet!”²

The third sky

Then the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began the ascent to the third sky. When they reached it, Sayyidunā Jibril عَلَيْهِ السَّلَام asked for the gate to be opened. It was asked, “Who is this?” Sayyidunā Jibril عَلَيْهِ السَّلَام

¹ Ṣaḥīḥ al-Bukhārī: 349

² Ṣaḥīḥ al-Bukhārī: 3787

replied, “I am Jibril.” It was then asked, “Who is with you?” He replied, “The chosen one, Muhammad ﷺ.” It was asked, “Has he been sent for?” He replied, “Yes.” Upon this, it was said, **مَرْحَبًا بِهِ فَنِعْمَ الْمَبْعُوثُ جَاءَ** “Welcome to him! What an excellent visitor has arrived!” Then the gate was opened.

When the Prophet ﷺ entered through the gate and went upwards, he saw Prophet Yūsuf عَلَيْهِ السَّلَام. Sayyidunā Jibril عَلَيْهِ السَّلَام said, “This is Prophet Yūsuf عَلَيْهِ السَّلَام, greet him.” The Prophet ﷺ greeted him and he replied. Welcoming the Prophet ﷺ, he said, **مَرْحَبًا بِالْأَخِي السَّادِقِ وَالنَّبِيِّ السَّادِقِ** “Welcome to the righteous brother and the righteous Prophet!”¹

The fourth sky

Then the ascent to the fourth sky began. When they reached there, the same process occurred. Sayyidunā Jibril عَلَيْهِ السَّلَام asked for the gate to be opened. It was asked, “Who is this?” Sayyidunā Jibril عَلَيْهِ السَّلَام replied, “I am Jibril.” It was then asked, “Who is with you?” He replied, “The chosen one, Muhammad ﷺ.” It was further asked, “Has he been sent for?” He replied, “Yes.” Upon this, it was said, **مَرْحَبًا بِهِ فَنِعْمَ الْمَبْعُوثُ جَاءَ** “Welcome to him! What an excellent visitor has arrived!” Then the gate was opened.

When the Prophet ﷺ entered through the gate and went upwards, he saw Prophet Idrīs عَلَيْهِ السَّلَام. Sayyidunā Jibril عَلَيْهِ السَّلَام said, “This is Prophet Idrīs عَلَيْهِ السَّلَام, greet him.” The Prophet ﷺ greeted him and he replied. Welcoming the Prophet ﷺ, he said, **مَرْحَبًا بِالْأَخِي السَّادِقِ وَالنَّبِيِّ السَّادِقِ** “Welcome to the righteous brother and the righteous Prophet!”²

¹ *Ṣaḥīḥ al-Bukhārī*: 3887

² *Ṣaḥīḥ al-Bukhārī*: 3887

The fifth sky

Then the beloved Prophet ﷺ began the ascent to the fifth sky. When they reached it, Sayyidunā Jibril عَلَيْهِ السَّلَام again asked for the gate to be opened. It was asked, “Who is this?” Sayyidunā Jibril عَلَيْهِ السَّلَام replied, “I am Jibril.” It was then asked, “Who is with you? He replied, “The chosen one, Muhammad ﷺ.” It was asked, “Has he been sent for?” He replied, “Yes.” Upon this, it was said, مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ “Welcome to him! What an excellent visitor has arrived!” Then the gate was opened.

When the Prophet ﷺ entered through the gate and went upwards, he saw Prophet Hārūn عَلَيْهِ السَّلَام. Sayyidunā Jibril عَلَيْهِ السَّلَام said, “This is Prophet Hārūn عَلَيْهِ السَّلَام, greet him.” The Prophet ﷺ greeted him and he replied. Welcoming the Prophet ﷺ, he said, مَرْحَبًا بِأَخِي الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ “Welcome to the righteous brother and the righteous Prophet!”¹

The sixth sky

After meeting Prophet Hārūn عَلَيْهِ السَّلَام, the beloved Prophet ﷺ ascended to the sixth sky. When they reached it, Sayyidunā Jibril عَلَيْهِ السَّلَام asked for the gate to be opened. It was asked, “Who is this?” Sayyidunā Jibril عَلَيْهِ السَّلَام replied, “I am Jibril.” It was then asked, “Who is with you?” He replied, “The chosen one, Muhammad ﷺ.” It was asked, “Has he been sent for?” He replied, “Yes.” Upon this, it was said, مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ “Welcome to him! What an excellent visitor has arrived!” Then the gate was opened.

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¹ Ṣaḥīḥ al-Bukhārī: 3887

When the noble Prophet ﷺ entered through the gate and went upwards, he saw Prophet Mūsā عَلَيْهِ السَّلَام. Sayyidunā Jibril عَلَيْهِ السَّلَام said, “This is Prophet Mūsā عَلَيْهِ السَّلَام, greet him.” The Prophet ﷺ greeted him and he replied. Welcoming the Prophet ﷺ, he said, “مَرْحَبًا بِأَخِي الصَّالِحِ وَالْبَرِّ الصَّالِحِ” “Welcome to the righteous brother and the righteous Prophet!”. After this meeting when the noble Prophet ﷺ moved onwards, Sayyidunā Mūsā عَلَيْهِ السَّلَام began to weep. It was asked, “What is it that makes you weep?” He replied, “I weep because more people will enter Paradise from the Ummah of a young man who was sent after me, than will enter from mine.”¹

The seventh sky

Then the Prophet ﷺ ascended to the seventh sky. When they reached it, Sayyidunā Jibril عَلَيْهِ السَّلَام asked for the gate to be opened. It was asked, “Who is this?” Sayyidunā Jibril عَلَيْهِ السَّلَام replied, “I am Jibril.” It was then asked, “Who is with you?” He replied, “The chosen one, Muhammad ﷺ.” It was asked, “Has he been sent for?” He replied, “Yes.” Upon this, it was said, “مَرْحَبًا بِهِ فَنَعَمْ الْمُبَشِّرُ جَاءَ” “Welcome to him! What an excellent visitor has arrived!” Then the gate was opened.

When the noble Prophet ﷺ entered through the gate and went upwards, he saw Prophet Ibrāhīm Khalilullah عَلَيْهِ السَّلَام² resting against Bayt al-Ma'mūr.³ Sayyidunā Jibril عَلَيْهِ السَّلَام said, “This is your father, Prophet Ibrāhīm, greet him.” The Prophet ﷺ greeted

¹ *Ṣaḥīḥ al-Bukhārī*: 3887

² *Ṣaḥīḥ al-Bukhārī*: 3887

³ Bayt al-Ma'mūr is the qiblah of the Angels. It is parallel to the Ka'bah above the seventh sky. In some narrations, it is mentioned that the Prophet ﷺ led the angels in prayer there just as he led the Prophets ﷺ in prayer in Masjid al-Aqsa. (*Mir'aat Al-Manajih, Mī'rāj Ka bayan*, vol. 8, p. 135) ; *Ṣaḥīḥ Muslim*: 162

him and he replied. Welcoming the Prophet ﷺ he said, **مَرْحَبًا بِالْإِنِّ الصَّالِحِ وَالْبَيْتِ الصَّالِحِ** “Welcome to the righteous son and the righteous Prophet!”¹

Sidrat al-Muntahā (The Lote Tree of the Farthest Limit)

After meeting Sayyidunā Ibrāhīm عليه السلام on the seventh sky, the noble Prophet ﷺ ascended to Sidrat Al-Muntahā.² It is a luminous lote tree whose roots are in the sixth sky and branches are above the seventh.³ Its fruit is large like the jars of the place known as Hajar and its leaves are like the ears of the elephant.

Sayyidunā Jibril عليه السلام said, “This is Sidrat Al-Muntahā.” The Prophet ﷺ noticed four rivers emanating from the base of Sidrat Al-Muntahā, two hidden rivers and two visible ones. The Prophet ﷺ asked, “What are these rivers, O Jibril?” He replied, “The hidden ones are two rivers of Paradise⁴. The visible ones are the Nile and the Euphrates.”⁵

The Station of Mustawā

When the beloved Prophet ﷺ moved beyond Sidrat Al-Muntahā, Sayyidunā Jibril عليه السلام stopped and excused himself.⁶ Then, the Prophet ﷺ travelled onwards and ascending upwards, he ﷺ reached a station called Mustawā. Here, the

¹ *Ṣaḥīḥ al-Bukhārī*: 3887

² *Ṣaḥīḥ al-Bukhārī*: 3887

³ *Mir'at Al-Manajih, Mī rāj Ka bayan*, vol. 8, p. 143

⁴ These heavenly rivers are Kawthar and Salsabil, or Kawthar and the River of Reḥmah (mercy). (*Mir'at Al-Manajih, Mī rāj Ka bayan*, vol. 8, p. 144)

⁵ *Ṣaḥīḥ al-Bukhārī*: 3887; *Ṣaḥīḥ Muslim*: 162

⁶ *Al-Mawahib, Al-Maqsad Al-Khamis*, vol. 8, p. 103

Prophet ﷺ heard the screeching of pens.¹ The Angels record the daily affairs of the Divine Decree, and record a year's decree from al-Lawḥ al-Maḥfūz (the Preserved Tablet) on separate scrolls with these pens. These scrolls are then passed over to the deputised angels, connected to the 15th night of Sha'bān.²

Above the Lofty 'arsh

Then, the Prophet ﷺ travelled beyond the Mustawā and arrived at the 'arsh and traversed beyond it and arrived where "when" and "where" themselves had ceased, because these words are used for time and place and the extent of the Prophet's ﷺ ascent was where there was no place nor time, and for this reason it is called *Lā Makān*.

Suraagh-e-ain-o-mataa kahan tha

Nishaan-e-kaif-o-ilaa kahan tha

Na koi rahi na koi sathi

*Na sang-e-manzil na marhalay thay*³

*For 'where and when' there were no clues, for 'how and to' there were no traces
Neither was there a traveller, nor a companion, nor a milestone nor any phases*

Here, Allah Almighty bestowed such a special nearness upon His beloved Prophet ﷺ that no other has attained nor will attain. The Quran mentions the wording قَابِ قَوْسَيْنِ (*Qābā Qawsayn*),⁴ which is used when the intention is to inform of utmost proximity.

¹ *Ṣaḥīḥ al-Bukhārī*: 349

² *Mir'aat Al-Manajih, Mī'rāj Ka bayan*, vol. 8, p. 155

³ *Hada'iq-e-Bakhshish*, vol. 1 p. 235

⁴ *Ṣaḥīḥ al-Bukhārī*: 7517

The Honour of the Beatific Vision of Allah Almighty and Direct Speech

The noble, beloved Prophet ﷺ saw Allah Almighty, in a wakeful state, with the blessed eyes of his blessed head, a vision for which there was no time nor place, nor veil, nor covering, nor was there any angel or human being, and he attained the honour of speaking with Allah Almighty directly.¹

The revelation of *Lā Makān*

What was the revelation that Allah Almighty revealed to His chosen servant at this station of close proximity and what secrets were bestowed? The Holy Quran describes this in the following words,

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

“So He revealed to His servant that which He revealed.”

Most of the research scholars say that no one knows the content of this particular revelation because the secrets of the One who loves and the one He loves are not divulged to others. If Allah Almighty wished to make this apparent, He would have mentioned it Himself, but he did not, saying, “So He revealed to His servant that which He revealed.” Therefore, who would venture to determine it?

In any case, in summary, this much can be said that whatever Allah Almighty, according to His divine wisdom, wished to confer upon His beloved Prophet ﷺ from physical, spiritual, inward and outward bounties, knowledge, and cognisance, both religious and

¹ For detailed information about the noble Messenger's ﷺ ascension beyond the 'arsh and his seeing Allah Almighty without any veil, refer to the treatise مَنِيَّةُ الْمُتَمَيِّزِ بِوُضُوءِ الْحَبِيبِ إِلَى مَنِيَّةِ الْمُتَمَيِّزِ in *Fatawa Al-Ridwiyyah*, vol. 30, p. 637

worldly, He did. However, the manifestation of each bounty, knowledge, and wisdom occurred at its appointed time and continues to occur.¹

From 50 to 5 Prayers

Allah Almighty granted the Prophet ﷺ 50 prayers for every day and night. Upon returning, when the Prophet ﷺ reached Sayyidunā Mūsā عَلَيْهِ السَّلَام, Sayyidunā Mūsā asked, “What obligation did your Lord impose on your Ummah?” He replied, “Fifty prayers.” Sayyidunā Mūsā عَلَيْهِ السَّلَام said,

اِرْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ الشَّخِيفَ فَإِنَّ أُمَّتَكَ لَا يُطِيقُونَ ذَلِكَ فَإِنِّي قَدْ بَلَوتُ بَنِي إِسْرَءِيلَ وَخَبَرْتُهُمْ

“Return to your Lord and ask Him to lighten (the burden), for indeed your Ummah are not going to be able to fulfill it. Indeed, I tried and tested Bani Isra’il.”

The Prophet ﷺ returned to the court of his Lord عَزَّوَجَلَّ and pleaded, “يَا رَبِّ خَفِّفْ عَلَىٰ أُمَّتِي” “O Lord, lighten (the burden) of my Ummah.” Therefore, Allah Almighty lessened five prayers. The Prophet ﷺ reached Sayyidunā Mūsā عَلَيْهِ السَّلَام again and informed him, “Allah Almighty lessened five prayers.” Sayyidunā Mūsā عَلَيْهِ السَّلَام again mentioned that his Ummah would not be able to fulfil this, and so he should go back to his Lord and request Him to lessen it.

Thus, the matter continued in this way that the Prophet ﷺ presented himself in the court of Allah Almighty and He reduced the prayers by five. Then the Prophet ﷺ would come before Prophet Mūsā عَلَيْهِ السَّلَام and he would be returned to request a further reduction until Allah Almighty said, “O Muhammad! There are five

¹ Maqalat-e-Kazimi, vol. 1, p. 195 Summarized

prayers in every day and night, and the reward of every prayer is ten-fold. Thus, they are (like) fifty prayers. Whoever intends to perform a good deed, but then he does not perform it, one good deed will be recorded for him. If he does perform it, ten good deeds will be recorded for him. Whoever intends to commit a bad deed, and then he refrains from it, no bad deed will be recorded in his book of deeds. If he does the bad deed, then one bad deed will be recorded against him.” The Prophet ﷺ returned to Prophet Mūsā عليه السلام and informed him of this, whereupon Prophet Mūsā عليه السلام made the same request, “Return to your Lord and ask for a reduction.” The Prophet ﷺ replied, “I have gone back again to my Lord so many times that now I feel shy from Him.”¹

Journey through Paradise

After this, the Prophet ﷺ returned to Sidrat Al-Muntahā. This time, different colours had spread across it. It is mentioned in a narration that the angels requested Allah Almighty to see the Prophet ﷺ, so Allah Almighty granted them permission. Those Angels spread themselves upon Sidrat Al-Muntahā to gain the honour of seeing the Prophet ﷺ.² Then the Prophet ﷺ was taken to Paradise. There were palaces of pearls and its soil was musk.³ The Prophet ﷺ noted four rivers here; one of water which does not change, a second of milk whose taste does not alter, a third of wine such that those who drink from it find it only pleasing (without intoxication) and the fourth of pure honey.

Its pomegranates were like drums in size and its birds like camels. In it, Allah Almighty has prepared for His obedient slaves such rewards

¹ *Ṣaḥīḥ Muslim*:162

² *al-Dur al-Mansoor, Surah Al-Najm, verse 16, vol. 14, p. 28*

³ *Ṣaḥīḥ al-Bukhārī*: 3342

that no eye has seen, nor any ear has heard, nor any human has imagined.¹

Arrival at the River of Kawthar

During his journey through Paradise, the Prophet ﷺ arrived at a river on whose banks were dome encampments of hollowed pearl and whose soil was pure musk. The Prophet ﷺ asked, “What is this O Jibril?” He replied, “It is Kawthar that your Lord عزَّوَجَلَّ has bestowed upon you.”²

Vision of Hell

After traveling through Paradise, he was shown hell such that he was in Paradise and the veil was lifted over hell so that he could see it.³ Then it was veiled from him and he returned to Sidrat al-Muntahā.⁴

The Return Journey

Then the return journey began until the Prophet ﷺ reached the nearest sky and upon looking below it, he saw dust and smoke filled with clamour. He asked Sayyidunā Jibril عليه السلام, “What is this, O Jibril?” He replied, “These are the devils that swarm over the eyes of human beings to stop them reflecting upon the dominions of the heavens and the earth. If this dust and smoke was not here, then people would have seen the wonders of creation.”⁵

¹ Dala`il Al- Nubuwwah Li al-Bayhaqi, vol. 2, p. 394

² Şaḥīḥ al-Bukhārī: 2581

³ Al-Mawahib al-Ladunniyyah, vol. 2, p. 381

⁴ Hashiya Al-Dardir ‘ala Qissah Al-Mīrāj, p. 22; Dala`il Al-Nubuwwah Li al-Bayhaqi, vol. 2, p. 390

⁵ Musnad Aḥmad: 8872

The Prophet ﷺ also saw three trade caravans of Quraysh en route to Al-Makkah Al-Mukarramah.¹

The announcement of Miʿrāj

The Perfect Omnipotence of Allah Almighty

Dear Islamic brothers! It is the grandeur of the Divine Power of Allah Almighty that in a small part of the night, He took His beloved Prophet ﷺ on a journey to Bayt Al-Muqaddas, the seven skies and even beyond the *ʿarsh* and *kursī* to Lā Makān.

Some ignorant people that are in the habit of trying to weigh every single matter according to the scales of human intellect try to involve their feeble intellects in such matters. When they cannot avail anything, they become rejecters of the Omnipotence of Allah Almighty based on false interpretations and feeble conjectures, مَعَاذَ اللَّهِ, Allah Almighty forbid!

Remember! Allah Almighty is absolutely All Powerful. He is capable over every possible thing. This sky, this earth, these mountains, these oceans, this moon, this sun, these distances and these stages of journeys are all from His creation. He can fold distance for whomever He wills and He can extend it for whomsoever He wills. The intellects fall short of encompassing Him.

Furthermore, by His Divine Power, He has blessed His beloved Prophets and Messengers عَلَيْهِمُ السَّلَام with such affairs which are habitually impossible. Such matters are known as a *muʿjizah* (miracle). Examples are Sayyidunā Mūsā's عَلَيْهِ السَّلَام blessed staff

¹ The explanation of these caravans will be mentioned ahead.

transforming into a snake and Sayyidunā ‘Īsā’s ﷺ bringing the dead back to life and giving sight to those born blind etc. Allah Almighty has bestowed the most superior Prophet and Messenger, our master, the chosen one, Sayyidunā Muhammad ﷺ with the most miracles. We should have sound faith in Allah’s Almighty omnipotence.

The conduct of the shining stars of the sky of guidance, the noble companions رضى الله عنهم is the best of guides for us. These lofty personalities delivered exemplary conduct in every sphere of life and left the best of examples for those coming after them. They have shown that however amazing a matter is, or however astounding it may be; one should have complete faith in Allah Almighty and His Messenger ﷺ.

In relation to the affirmation of the event of Mi’rāj, let us note the blessed conduct of the most superior of the companions, Sayyidunā Abū Bakr رضى الله عنه. When the Prophet ﷺ announced the Mi’rāj in the blessed surroundings of Makkah Al-Mukarramah رَآهُمُ اللَّهُ شُرَفَاءُ تَغْنِيَتًا, the disbelieving polytheists, immersed in the filth of their disbelief and polytheism, rejected it, as was their habit.

According to the narrations, on the morning of Mi’rāj, the blessed Prophet ﷺ was seated alone at a place thinking about the people rejecting the event of Mi’rāj, whereupon Abū Jahl passed by that spot. Seeing the Prophet ﷺ seated alone in a state of contemplation, Abū Jahl came and sat beside him and مَعَاذَ اللَّهِ he began to mock the Prophet ﷺ, saying, “Has something new happened?” The beloved Prophet ﷺ replied, “Yes.” Abū Jahl asked, “What is that?” The Prophet ﷺ replied, “I was taken on a night journey.” Abū Jahl enquired, “Where to?” The Prophet ﷺ replied, “Bayt Al-Muqaddas.”

Hearing this, this enemy of the Messenger found a new way of stopping people from the call to Islam and turning weak Muslims against Islam. Abū Jahl decided not to belie the Prophet immediately; assuming that ﷺ the Prophet ﷺ would deny having said this to him in front of people.

The narrations mention that he said to the Prophet ﷺ, “What do you think if I called the people to you here? Will you tell them what you just told me?” The noble, beloved Prophet of Allah Almighty ﷺ replied, “Yes.” Then Abū Jahl called out to the people to assemble. When people had gathered, the Prophet ﷺ informed them of that which he had informed Abū Jahl. Considering it a lie ﷻ, some of them clapped their hands, or held their heads in amazement.¹

Mut'im ibn Adiyy said, “All of your matters before today were clear, apart from this matter today. I bear witness that you are a liar (ﷻ). We travel to and from Bayt Al-Muqaddas a month's journey each way and you claim that you went there and returned in one night! By al-Lāt, by al-ʿUzza! I will not believe you.”²

The Presenting of Bayt Al-Muqaddas

There were people amongst those that had gathered that had seen Bayt Al-Muqaddas, so they asked the Prophet ﷺ to describe it. The noble Prophet ﷺ had begun to describe it until he reached a point whereupon Bayt Al-Muqaddas was miraculously presented before the Prophet ﷺ and gazing upon it, he described all its

¹ *Muṣannaf ibn Abi Shaybah*: 62

² *Al-Durr Al-Manthur, Surah Bani Isra`il, Under the verse. 1, vol. 9, p. 191*

details. At this point, the people proclaimed, “By Allah Almighty, this is correct.”¹

News of the Trade Caravans

Some people then asked about their trade caravans that were now returning from their trade in other lands. The Prophet ﷺ informed them about the trade caravans and about the place and time of arrival of their trade caravans. Everything transpired in accordance with the statement of the Prophet ﷺ. Instead of bringing faith in the Prophethood and Messengership of the Prophet ﷺ, in complete opposition to this, they began to accuse the Prophet ﷺ of sorcery, *مَعَاذَ اللَّهِ*.²

The Affirmation of Al-Şiddīq Al-Akbar رَضِيَ اللَّهُ عَنْهُ

Dear Islamic brothers! When our Beloved Prophet ﷺ informed the people of the event of the Mi'rāj, the disbelieving polytheists who were proud of their intellect could not fathom how a person could travel to Bayt al-Muqaddas in a short part of the night.

Consequently, they found a new way of belying the noble Messenger ﷺ. They raised such an insolent clamour that some people of weak faith wavered, became ensnared in their trap of deception, and lost the light of faith. Thus, it is mentioned in narrations that on the morning of Mi'rāj, when our beloved Prophet ﷺ mentioned this event to the people, some of those that had believed in the Prophet ﷺ and affirmed him now apostatised.³

In opposition to this, those of perfect faith became stronger in their faith. Their certainty in the omnipotence of Allah Almighty and the

¹ Muşannaf ibn Abi Shaybah:61

² Al-Khasa'is Al-Kubra, vol. 1 pp. 280, 294

³ Al-Mustadrak 'Ala al-Sahihayn Lil-Hakim, vol. 4, p. 5, Hadith 4463

truthfulness of the noble Messenger ﷺ became even more firm.¹ Upon the Prophet ﷺ announcing the journey of the Mi'rāj, some people ran to Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ and said, “Do you testify to what your friend has said that he went from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā in the same night?” Perhaps they thought that upon hearing this matter, which was beyond comprehension and understanding for them, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ might مَعَاذَ اللَّهِ abandon the Prophet ﷺ.

However, may we be sacrificed for the rank of affirmation of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ that when he heard this amazing event that the blind followers of so-called reason were not prepared to accept in any way, then without any hesitation or faltering, he immediately affirmed the beloved Prophet ﷺ.

It is narrated that upon hearing this event from the people, he asked, أَوَقَالَ ذَٰلِكَ؟ “Did the Prophet ﷺ actually say this?” They replied, “Yes.” Upon this, he said, إِنْ كَانَ قَالَ ذَٰلِكَ لَقَدْ صَدَقَ “If he said that, then undoubtedly he has spoken the truth.” The people then asked, “Do you also testify that he went to Bayt Al-Muqaddas in the night and came back before dawn?” He replied,

نَعَمْ! إِنِّي لَأُصَدِّقُهُ فِيمَا هُوَ أَبْعَدُ مِنْ ذَٰلِكَ أَوْ رُوحِي فِي غَدَوَةٍ أَوْ رَوْحِي

“Yes! I also testify to that which is even more amazing than that. I testify to his receiving the news of the heavens in the morning or the evening.”²

On this day, the noble Messenger ﷺ said, يَا أَبَا بَكْرٍ إِنَّ اللَّهَ قَدْ سَمَّاكَ الصِّدِّيقَ “O Abū Bakr! Verily, Allah Almighty has named

¹ Al-Sirah Al-Nubuwwah Wal-Athar Al-Muhammadiyah, vol. 1, p. 281

² Al-Mustadrak 'Ala Sahiheen Lil-Hakim, vol. 4, p. 5, Hadith 4515

you al-Şiddiq.”¹ It is mentioned in the narrations that after this, he رضى الله عنه became famous as al-Şiddiq.²

Some Priceless Madani Pearls From the Event of Miʿrāj

Allah Almighty granted the beloved, chosen Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ so many miracles that enumerating them is not possible. Allah Almighty gathered all the miracles individually bestowed upon all the previous Prophets عَلَيْهِمُ السَّلَام and many more beyond those in the exalted personality of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The lofty status of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is such that,

*Diyay muʿjizay Ambiya ko Khuda nay
Hamara Nabi Muʿjiza ban kay aya*

*Allah gave Prophets many a miracle
Our Prophet came as a miracle*

From amongst these countless miracles of the beloved, chosen Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, a very famous miracle and the most unique of events is the noble Miʿrāj. This is such a miracle that itself includes many other miracles. For example, the opening of the blessed chest of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and removal of his blessed heart without him coming to any harm, whilst witnessing the whole event in a wakeful state, traveling faster than light on the Burāq, and so on are events that occurred within the Miʿrāj that are miracles in and of themselves.

In any case, the journey of Miʿrāj is that grand miracle of the noble, beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for which no likeness is found in history. From this miracle, the elevated rank and the closeness of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the court of Allah Almighty becomes clear

¹ Al-Mustadrak ‘Ala Sahiheen Lil-Hakim, vol. 4, p. 5, Hadith 4515

² Al-Khasaʿis Al-Kubra, vol. 1 p. 294

and evident. Let us take note of some sparkling Madani pearls gleaned from the Prophet's ﷺ Mi' rāj.

❖ On the journey between al-Makkah al-Mukarramah رَاوَاهَا اللَّهُ شَرَفًا وَ تَعْظِيمًا and Bayt al-Muqaddas, Sayyidunā Jibril عَلَيْهِ السَّلَام requested that the embodiment of light, leader of creation ﷺ offer prayer at three locations which he did.

1. In the pure land of al-Madinah al-Munawwarah رَاوَاهَا اللَّهُ شَرَفًا وَ تَعْظِيمًا towards which the Muslims would undertake the Hijrah.
2. Mount Sinai where Allah Almighty honoured Prophet Mūsā عَلَيْهِ السَّلَام with direct speech.
3. Bayt Lahm where Prophet 'Īsā عَلَيْهِ السَّلَام was born.

From this, it becomes known that these places are very important and why would they not be when they are connected to noble, high-ranking Prophets عَلَيْهِمُ السَّلَام?

The famous exegete, Ḥakīm al-Ummah, Muftī Aḥmad Yār Khān Na'imī رَحِمَهُمُ اللَّهُ عَلَيْهِ states, "Whichever thing becomes associated with the righteous becomes revered."¹

Furthermore, proof for taking blessings from the righteous is found in this event. Thus, it is recorded in Ḥāshiyah al-Sindī that this blessed action of the holy Prophet ﷺ is a great proof for seeking out the relics of the righteous, taking blessings from them, and worshipping Allah Almighty in proximity to them.²

¹ Nūr Al-ʿIrfān, part 2, Surah Al-Baqarah, Under the verse 158, p. 733

² Ḥāshiyah Al-Sindī 'Ala Al-Nasa'i, vol. 1, p. 241, Under the verse 449

- ❖ The Prophet ﷺ also witnessed Prophet Mūsā عليه السلام offering prayer in his blessed grave. From this, we learn that the Prophets عليهم السلام are alive in their graves. In fulfilment of the Divine promise,

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

Every life is to taste death,¹

they pass away for a moment, but then they are blessed with a real life in the same way as they were alive before in bodily form. The reviver of Islam, the Imām of Ahl Al-Sunnah, Imām Aḥmad Razā Khān رحمه الله عليه states:

Ambiyaa ko bhi ajal aani hai

Magar aysi keh faqat aani hai

Phir ussi aan kay ba'd un ki hayaat

Misl-e-Saabiq wohi jismaani hai

The Prophets are also visited by death, but in a way that is only momentary

Then after that moment, their life is like it was before, bodily

The earth does not devour their bodies. Their lives are more elevated and lofty than the lives of the martyrs. It is for this reason that after their veiling from this world, they leave no inheritance to be divided nor is it permitted for anyone to marry their blessed wives.³

- ❖ It is also apparent from these events that these sacred personalities عليهم السلام travel wherever they please by the permission and bestowal of Allah Almighty and that Allah

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-'Imran, Verse 449)

² Hada'iq-e-Bakhshish, vol. 2, p. 372

³ Bahar-e-Shari'at, vol. 1; 'Aqa'id Muta'alliqah e nubuwwat, vol. 1, p. 58

Almighty has granted them such expansive authority and power that no other has been conferred in creation.

- ❖ It is the status of the other Prophets عَلَيْهِمُ السَّلَام that they offered prayer behind the leadership of the beloved, chosen Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Bayt Al-Muqaddas and then in mere moments, they presented themselves in the skies in order to welcome the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ there. What then is the status of the glory, rank and power of the leader of the Prophets, the beloved of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

It becomes known from this that the presentation of the Burāq in the court of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and his mounting it, traveling to Bayt Al-Muqaddas, and traversing the skies upon it was purely for honouring, ennobling, and making apparent his lofty status. It cannot be said at all that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was in need of Burāq for this journey. It is not possible that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ be in need of any of creation in any matter whatsoever. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the greatest representative of Allah Almighty. Whoever received anything received it through the intermediation of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

La wa Rabbil 'arsh jis ko jo mila un say mila

Bat-ti hai kawnain mayn ni'mat Rasulullah ki

Wo Hell mayn gaya jo un say mustaghni huwa

Hai Khalilullah ko haajat Rasulullah Ki

*Oath by Allah! Whoever attained something attained it through him
Distributed in both worlds are the blessings of the Messenger of Allah*

Destined for Hell is he who considers himself independent of him

Even Khalilullah is in need of the Messenger of Allah

¹ Hada'iq-e-Bakhshish, vol. 2, p. 372

All are in need of the blessed Prophet ﷺ and the blessed Prophet ﷺ is in need of no one other than Allah Almighty. In Ṣaḥīḥ Al-Bukhārī, it is narrated that the Prophet ﷺ said, *إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِنُ* “Indeed I am the distributor and Allah Almighty is the Bestower.”¹

Ḥakīm Al-Ummah, ‘Allāmah Muftī Aḥmad Yār Khān Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ states, “The illuminated Prophet’s ﷺ riding upon the Burāq was to express his grandeur like a groom rides upon a horse whilst those accompanying the wedding procession walk and the horse treads gracefully, slowly. So even this pace of Burāq was slow, otherwise the speed of the Prophet ﷺ himself would have been faster than the Burāq on that day.

Consider! The Prophets عَلَيْهِ السَّلَام offered prayer behind the leadership of the beloved, chosen Prophet ﷺ in Bayt Al-Muqaddas and bade him farewell. However, they arrived in the skies first in order to welcome the Prophet ﷺ there, because they were to fulfil their duties and the Prophet ﷺ was like the groom on this day. Such is the travel speed of a Prophet.²

❖ It also becomes apparent from the event of Mi‘rāj that the Beloved Prophet ﷺ has such acceptance with Allah Almighty that he can present himself in the court of Allah Almighty repeatedly. Thus, we find on hearing the plea of Prophet Mūsā عَلَيْهِ السَّلَام to request the lightening of the number of prayers, the Prophet ﷺ did not leave the matter as it is, but rather went back and forth between the court of Allah Almighty and the Prophet Mūsā عَلَيْهِ السَّلَام.³

¹ Ṣaḥīḥ al-Bukhārī: 71

² Mir‘aat Al-Manajih, vol. 8, p. 137

³ Al-Marjī’ Al-Sabiq, p. 145, Derived from

- ❖ From this, we also learn the importance of prayer as Allah Almighty raised His beloved Prophet ﷺ above the seven skies, in fact beyond the 'arsh to Lā Makān, for the bestowal of the daily prayers.

Ulul 'Azm Prophets (The Prophets of mighty resolve)

There are differing ranks amongst the Prophets عَلَيْهِمُ السَّلَام. Some are superior to others. The most superior is our master, the leader of the Messengers ﷺ. After the Final Prophet ﷺ, the highest rank belongs to Prophet Ibrāhīm عَلَيْهِ السَّلَام, then Prophet Mūsā عَلَيْهِ السَّلَام, then Prophet 'Isā عَلَيْهِ السَّلَام and then Prophet Nūḥ عَلَيْهِ السَّلَام. These are known as the Prophets of mighty resolve.¹

The virtue of Ummah Muhammadiyyah

Like the Prophet ﷺ is the leader of all the Messengers and the most superior, without resemblance, through the Prophet's ﷺ grace, his Ummah is the most superior of all other nations.²

The Mention of Mi'rāj in the Quran

Allah Almighty has mentioned the Mi'rāj at 3 places in the Quran:³

The First Place

In Surah Bani Israel, Allah Almighty states:

¹ Bahar-e-Shari'at, vol. 1, p. 52

² Al-Marji' Al-Sabiq, p. 54

³ Maqalat-e-Kazmi, vol. 1, p. 174

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا
حَوْلَهُ لِنُرِيَهُ مِنَ الْآيَاتِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٠١﴾

Glory be to Him Who took His bondsman by the night from the Sacred Mosque (the Ka'bah) to Al-Aqṣā Mosque around which We have placed blessing, in order that We may show him Our great signs. Indeed, He is the All-Hearing, the All-Seeing.¹

Madani Pearls

The noble Quranic exegetes state that when the Prophet ﷺ attained ranks of great loftiness and elevation on the night of Mi'rāj, Allah Almighty said to him, "O Muhammad (ﷺ)! Why have I bestowed upon you this virtue and honour?" The Prophet ﷺ replied, "Because You attributed me to Yourself with the description of servitude." Upon this, the aforementioned verse was revealed.²

In this verse, the terrestrial journey (from al-Masjid al-Ḥarām to Bayt al-Muqaddas) is mentioned. A few Madani pearls can be gleaned from this:

The Wisdom of Starting the Verse with the Word سُبْحَنَ

Allah Almighty stating سُبْحَنَ الَّذِي at the beginning of this verse declared His transcendence. This phrase is mentioned at an incident of astonishment. The scholars of Islam say that because the event of the Mi'rāj was a most astounding occurrence and beyond human comprehension, then for this reason, Allah Almighty stated سُبْحَنَ الَّذِي i.e.

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Isra'il, Verse 1)

² Khaza'in Al-'Irfan, part 15, Surah Bani Isra'il, Under the verse 1, p. 525

this took place according to the Will of the One who is omnipotent in all ways and free from incapacity.

Even though the travelling of the pure body of the Prophet ﷺ upwards, passing through the intensities of the cold and heat of the globe, entering the skies, traversing Paradise and witnessing hell, and then returning so quickly appears very formidable, nothing is difficult for Allah Almighty.¹

Remedy for Avoiding Sins

The renowned exegete, Ḥakīm al-Ummah, Muftī Aḥmad Yār Khān Na'imī رحمه الله عليه states, “Whosoever recites this glorification of Allah Almighty as a litany, i.e. يَا سُبْحَنُ, يَا سُبْحَنُ, Allah Almighty will purify him from sin. The manifestation of each name of Allah Almighty occurs upon its reciter. So, whoever recites the litany of يَا غَنِي will become enriched and wealthy.²

Explanation of Allah's Omnipotence

After mentioning سُبْحَنَ الَّذِي and explaining His transcendence, Allah عز وجل mentioned the word آمَرَ whose meaning is, ‘He took him’. Take note that Allah Almighty did not term the Holy Prophet ﷺ as the one who travelled, rather He Almighty termed His pure Self as the One who took.

The scholars of Islam have stated that by using the words سُبْحَنَ and آمَرَ, Allah Almighty has answered every objection against the Mi'rāj being physical. It is as though He عز وجل has said, ‘O deniers! Beware! You have no right to object to my beloved Prophet’s ﷺ Mi'rāj. This is because he has not claimed that he went on the Mi'rāj and

¹ Shan-e-Habib Al-Rahman, p. 112

² Nūr Al-ʿIrfān, Part 15, Surah Bani Isra'il, under the Verse 1, p. 339

travelled to al-Masjid al-Aqṣā or the heavens by himself. In such circumstances, what right do you have to object to him? I am the One stating that I took My beloved Prophet ﷺ. Now if you have an objection against My taking him, in that you think taking him and showing him the skies and returning him is not possible, then remember that I am سُبْحَن (free from every incapacity and weakness). If that which is habitually impossible for creation is also impossible for Me, then I would be incapable and weak, and incapacity and weakness are defects, and I am free from every flaw.¹

The Proof for Mi'rāj Being Physical

It is also apparent from this verse that the Mi'rāj of the Prophet ﷺ was not just spiritual, rather it was with body and soul together. Thus The reviver of Islam, the Imām of Ahl Al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ says that the noble Mi'rāj absolutely, definitely happened with the blessed body of the Prophet ﷺ and was not just spiritual, as it even occurs by the bestowal of Allah Almighty on chosen followers of the Prophet ﷺ. Allah Almighty states:

سُبْحَنَ الَّذِيَّ أَسْرَى بِعَبْدِهِ

Glory be to Him Who took His bondsman by the night.²

He عَزَّوَجَلَّ did not say, 'took the soul of His slave'.³

Note: It should be remembered that the noble Mi'rāj took place in a wakeful state with both body and soul. This the belief of the majority

¹ Maqalat-e-Kazimi, vol. 1, p. 124

² [Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Isra'il, Verse 1)

³ Fatawa Razawiyyah, vol. 15, p. 74

of the people of Islam and many groups of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, and the leading companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ held this belief.¹

The Second Place:

At a second place, in Surah Bani Israel, it is mentioned:

وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ

'And We did not grant the vision (i.e. the wonders of Allah's signs) which We showed you (on the night of Mi'raaj) except to test people,'²

On the morning of the blessed Mi'raj, when the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed the people of these events, some of those that had previously believed apostatised. In this verse is mention of putting those people to test.³ It is also learnt from this verse that the Mi'raj was not only spiritual, rather it was with body and soul together, because if it had been only spiritual, then no one would have objected.

The Third Place:

In Surah al-Najm is the following passage from the blessed speech of Allah Almighty:

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾
إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ
الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾ مَا
كَذَّبَ الْفَوَّادُ مَا رَأَىٰ ﴿١١﴾ أَفْتَحَرُوهَ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِنْدَ

¹ Khaza' in Al-'Irfaan, Part 15, Surah Bani Isra'il, under the verse 1, p. 525

² [Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Isra'il, Verse 1)

³ Tafsir al-Qurtubi, Surah Al-Isra, under the verse 20, vol. 5, p. 175

سِدْرَةُ الْمُنْتَهَى ﴿١٧﴾ عِنْدَهَا جَنَّةُ الْمَأْوَى ﴿١٨﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴿١٩﴾ مَا
زَاغَ الْبَصَرُ وَمَا طَغَى ﴿٢٠﴾ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿٢١﴾

By the oath of that beloved shining star Muhammad, when he descended from Mi'raaj (i.e. the Ascension). Your companion (i.e. the Beloved Prophet Muhammad) has not strayed, nor was he misled. And he does not say anything of his own desire. It is not but revelation which is sent down upon him. The One Who is extremely Mighty, the Powerful has taught him. Then that Manifestation intended. And he (i.e. the Beloved Prophet Muhammad) was on the horizon of the uppermost heaven. Then that Manifestation came closer, and then He became increasingly closer (towards His Beloved). So, the distance remaining between that Manifestation and this Beloved was only of two arm lengths; rather, even less. Now He revealed to His bondsman whatever He revealed. The heart (of the Prophet Muhammad) did not lie regarding what he saw. So, do you dispute with him regarding what he saw (on the night of Mi'raaj)? And he did see that Manifestation two times. Near the Lote Tree of the furthest boundary. Close to which is Paradise Al-Ma'wa. When the Lote Tree was being enveloped with whatever was covering it (i.e. a supreme decoration of marvellous lights and angels). The eyes (of the Beloved Prophet) did not turn aside nor exceed the limit. Indeed, he saw the greatest signs of his Lord.¹

There are many opinions of the exegetes regarding the meaning of the word نَجْم in these verses. Some have taken the meaning of stars, others have the opinion that it refers to a specific group of stars, (the Pleiades) and some have taken the opinion that it means the Quran. The preponderant view is that it refers to the noble personage of the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as it is clear from the translation of The reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ mentioned above.² Thus, the celestial journey of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is indicated to in these verses.

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah Al-Najm, Verses 1-18)

² Tafsir Khaza'in Al-'Irfan, Part 27, Surah Al-Najm, under the verse 1, p. 969

Beneficial Points Concerning the

MI'RĀJ

Denial of the Mi'rāj

Şadr al-Afādil, Muftī Muhammad Na'im al-Din Murādābādī رَحْمَةُ اللهِ عَلَيْهِ states, "The Mi'rāj took place on the night of 27th Rajab. The journey of the illuminated Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from Makkah al-Mukarramah to Bayt al-Muqaddas in a short period of the night is established from Quranic text. The one who denies this is a disbeliever.

The celestial journey through the skies and arrival at the stations of close proximity is established from authentic hadith that are mash-hūr (famous), which are near the level of mutawatir (mass transmission).¹ The one who denies this is misguided. The denier of 'Uruj or I'raj, i.e the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ seeing Allah Almighty with the blessed eyes of his blessed head and going beyond the 'arsh, is mistaken."²

The Wisdoms of the Noble Mi'rāj

Dear Islamic brothers! No action of Allah Almighty is devoid of wisdom. Every action of His contains countless wisdoms, even if our intellects fall short of understanding them. No doubt, there are countless wisdoms in Allah Almighty taking His beloved Prophet

¹ Khaza'in Al-'Irfan, Part 15, Surah Bani Isra'il, under the verse 1, p. 525

² Kufriya kalimat kay baray mayn suwal jawab, p. 227

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم on Mi'rāj. Here, four wisdoms are mentioned. The famous exegete, Ḥakīm al-Ummah, Muftī Aḥmad Yār Khān Na'imī رَحِمَهُ اللّٰهُ عَلَيْهِ mentions:

1. All the miracles and all the ranks that the Prophets عَلَيْهِ السَّلَام were bestowed with individually, all of them and more than them have been conferred upon the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. There are many examples of this. Sayyidunā Mūsā عَلَيْهِ السَّلَام was given such a rank that when he went to Mount Sinai, he spoke with Allah Almighty, Sayyidunā 'Isā عَلَيْهِ السَّلَام was called to the fourth sky, and Sayyidunā Idrīs عَلَيْهِ السَّلَام was called to Paradise. So, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was granted the Mi'rāj in which he spoke with Allah Almighty, journeyed through the skies and saw Paradise and witnessed hell. The upshot is that all of these virtues were received in this one journey of Mi'rāj.
2. All the Prophets عَلَيْهِ السَّلَام bore testimony to the existence of Paradise and Jahnnam and taught their Ummahs أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ "I bear testimony that none is worthy of worship except Allah Almighty." However, none of their bearing testimony was based on witnessing by sight, rather it was based on having been informed whilst testimony is based upon witnessing by sight. It was necessary then that from amongst this pure group of the Prophets عَلَيْهِ السَّلَام, there be one who bear testimony based on witnessing by sight such that upon his witnessing, the testimony would be complete. This testimony was completed upon the noble personage of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
3. Allah Almighty states:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ ط

Indeed, Allah has purchased from the Muslims their wealth and lives in this exchange; that, for them is Paradise.¹

Allah is the One who purchases the wealth and selves of the believers. The believers are the ones who sell their wealth and selves. This transaction happened through the Prophet ﷺ and thus it was important that he sees the things being traded and their value. It is as though it were said, ‘You have seen the lives and wealth of the believers. Come! Witness Paradise, the buildings of your followers, and their orchards etc. In fact, look upon the One who has purchased the lives and wealth of your followers, Allah Almighty.’

4. The Prophet ﷺ is the owner of the kingdom of Allah Almighty, through the bestowal of Allah Almighty. That is why it is written on every leaf of Paradise, on the eyes of the maidens of Paradise and in every place in Paradise: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهِ “There is none worthy of worship except Allah Almighty and Muhammad is the Messenger of Allah Almighty.” The meaning is that all things have been created by Allah Almighty and conferred upon the Prophet Muhammad, the Messenger of Allah.

Mayn to Mālik hi kahoon ga kay ho Mālik kay Habeeb

Ya'ni Mahboob-o-Muhib mayn nahin mayra tayra.

I will indeed call you the owner, for you are the Owner's beloved

There is no 'mine and yours' between the One who loves and His beloved

It was the Divine Will that He would show our master his dominion.³

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 11, Surah Al-Tawbah, verse 111)

² Hada'iq-e-Bakhshish, vol. 1, p, 16

³ Shan-e-Habeeb Al-Rahman, p. 106

How Many Times Did Mi'rāj Occur?

In a state of wakefulness, with body and soul, the Mi'rāj only occurred once. Spiritually, it happened many times. 'Allāmah Aḥmad ibn Muhammad Qaṣṭalānī رَحْمَةُ اللهِ عَلَيْهِ reports that some of the awliya' have said that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ experienced Mi'rāj 34 times. Of these, one was with body and soul and the remainder were with the soul in the form of dreams.¹

Did the Previous Prophets عَلَيْهِمُ السَّلَامُ Also Experience Mi'rāj?

The Mi'rāj in the form experienced by our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with all the distinguished qualities and ranks endowed upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is specific to him. No other was granted a Mi'rāj like this. Some scholars have said that all the Prophets عَلَيْهِمُ السَّلَامُ were granted a Mi'rāj according to their rank and status. Thus, it is mentioned in the Quran regarding Sayyidunā Ibrāhīm Khalīlullah عَلَيْهِ السَّلَامُ:

وَكَذَلِكَ نُرِيْ اِبْرٰهِيْمَ مَلَكُوْتِ السَّمٰوٰتِ وَالْاَرْضِ وَلِيَكُوْنُ مِنَ الْمُؤْمِنِيْنَ ﴿٥١﴾

And We show Ibrāhīm the entire kingdom of the heavens and the earth in a like manner, and so that he becomes of those who believe with certainty of sight.²

In this verse, the Mi'rāj of Sayyidunā Ibrāhīm Khalīlullah عَلَيْهِ السَّلَامُ is mentioned.³ The noble Quranic exegetes have said that Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ was stood on a rock and the skies were unveiled for him such that he witnessed the 'arsh, kursī, all the wonders of the skies, and his place in Paradise. The earth was

¹ Al-Mawahib al-Ladunniyyah, vol. 2, p. 341

² [Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-An'am, verse 75)

³ Khaza'in Al-'Irfan, Part 7, Surah An'am, under the verse 75, p. 262

unveiled for him until he saw the lowest earth and he witnessed all the wonders of the earths.¹

Did the Previous Prophets عَلَيْهِمُ السَّلَام Travel on Burāq?

Although the previous Prophets عَلَيْهِمُ السَّلَام did travel on the Burāq (as has been narrated about Sayyidunā Ibrāhīm Khalilullah عَلَيْهِ السَّلَام that he would travel on Burāq to meet his son Sayyidunā Ismā'il عَلَيْهِ السَّلَام),² there are facets to this which are unique to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

❖ 'Allāmah Nūr al-Din Ibrāhīm al-Ḥalabī رَحِمَهُ اللهُ عَلَيْهِ states, “When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled on the Burāq, it would place its hoof as far as its eye could see, whereas this was not its speed with the other Prophets عَلَيْهِمُ السَّلَام.”

According to one narration, only the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will mount the Burāq at the time of the 'Hashr. Thus, it is narrated that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once stated, “The she-camel of Thamūd³ will be resurrected for Prophet Ṣāliḥ عَلَيْهِ السَّلَام and he will ride it from his grave to the plane of 'Hashr. Upon this, Sayyidunā Mu'adh ibn Jabal رَضِيَ اللهُ عَنْهُ asked, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, will you be mounted on your blessed camel?” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “No, my daughter will be mounted on that and I will arrive on Burāq, because on that day, it will be specifically bestowed upon me from all the noble Prophets عَلَيْهِمُ السَّلَام.”⁴

¹ Kitab Al-Mī'rāj, p. 74

² Fath al-Bārī, Kitab Manaqib Al-Ansar, vol. 7, p. 259, under the hadith: 3887

³ The she-camel of Thamud is the camel that came out miraculously from the rock upon the supplication of Sayyidunā Ṣāliḥ عَلَيْهِ السَّلَام. The nation of Thamūd were warned against harming this she-camel but they were rebellious and they hamstrung it, and so Allah Almighty sent punishment upon them. Khaza' in Al-'Irfaan, Part 8, Surah Al-An'am, under the verse 73, p. 302

⁴ Fatawa Razawiyyah, vol. 30, p. 214

The Distance Between the Earth and the Lote Tree of the Farthest Limit

The reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ has stated, “The distance between the earth and the Lote Tree of the farthest boundary is 50,000 years of travel. Beyond this is the Mustawā and Allah Almighty knows what is beyond that. Beyond it are 70,000 veils of the ‘arsh and between every two veils is the distance of 500 years, and beyond them is the ‘arsh and all of these distances are filled with Angels.¹

The Beatific Vision of Allah Almighty

Dear Islamic brothers! On the night of Miʿrāj, our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw Allah Almighty as has already passed in mention. It should be remembered that seeing Allah Almighty in this world with one’s physical eyes in a wakeful state is specific to the Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and cannot occur for anyone else.

Thus, in the distinguished book “Kufriyah Kalimat Ke Baare Mein Suwal Jawaab”, the erudite spiritual guide, Ameer of Ahl al-Sunnah, Allamah Abū Bilāl Muhammad Ilyas ‘Attar Qadiri دَاعِي بَرَكَاتُهُمُ الْعَالِيَّة states, “Beholding Allah Almighty with one’s physical eyes in this world in a wakeful state is a unique quality of our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. If any person claims that he saw Allah Almighty with his physical eyes in this world in a wakeful state, the ruling of kufr applies to this, and there is an opinion of misguidance concerning such a claim also.

Thus, ‘Allāmah Mulla ‘Ali al-Qārī رَحْمَةُ اللَّهِ عَلَيْهِ mentions in Minah al-Rawd, “If someone said, ‘I see Allah Almighty in this world with my

¹ Malfuzat-e-A’la Hazrat, p. 439

eyes’, this statement of his is kufr.” He further writes, “Whoever claimed the vision of Allah Almighty for himself and made this claim in clear wording, leaving no possibility of an interpretation, then this belief of his is corrupt, and his claim is false, and he has fallen into the pit of misguidance and misguides other.”¹

However, to behold Allah Almighty in the dream state is possible. Thus, it is narrated about al-Imām al-Aʿzam, the shining lamp of this Ummah, Sayyidunā Imām Abū Ḥanīfa رَحِمَهُ اللهُ عَنَّهُ that he was blessed with the vision of Allah Almighty 100 times in the dream state.²

The Scenes of the Night of Miʿrāj

On the night of Miʿrāj, during his journey, our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ witnessed thousands of wonders of creation. Entering into Paradise, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw the palaces of his followers and witnessed hell and the painful punishments meted out to its dwellers. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned many of these scenes to encourage and dissuade his Ummah respectively, so that people carry out good deeds as a means of avoiding hell and they strive for them upon hearing about the everlasting bounties of Paradise. Let us learn about some of these scenes and events.

Concerning the Divine Bestowals

What was written upon the door of Paradise?

It is narrated from Sayyidunā Anas ibn Mālik رَحِمَهُ اللهُ عَنَّهُ that the noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The night in which I was taken on the Miʿrāj, I saw written upon the door of Paradise, ‘Sadaqah is rewarded

¹ Kufriyah kalimat kay baray mayn suwal jawab, p. 228

² Al-Khairat Al-Hisan, p. 95

ten-fold and a loan eighteen-fold.’ I asked Sayyidunā Jibril عليه السلام, ‘What is the reason that the rank of a loan is greater than sadaqah?’ He replied, ‘Because the one who asks already has some wealth with him but he still asks, whereas the one who takes a loan takes it upon a need.’”¹

Dear Islamic brothers! The religion of Islam teaches us to care about Muslims. It teaches us to have compassion for one another and turns our attention to this matter that if a Muslim is in any difficulty or facing anxiety, then rather than turning our faces away from him, we should help to extricate him from his worry. If someone is facing financial difficulties, then we should offer him a monetary gift or a qard hasanah to help him out.

Islam has also given many glad tidings of manifold rewards for these good deeds so that Muslims are encouraged towards them, and placing the reward of the afterlife before them, they aid their Muslim brother in every sadness.

However, alas! In this age, the mindset of caring for one another has started to fade completely. People have become intoxicated in the love of wealth to such an extent that the desire to assist one another is dying inside them. Alas! If only we became truly observant of the teachings of Islam and considering every Muslim’s difficulty as our own, we tried to alleviate it.

It is narrated from Sayyidunā Abū Ḥūairah رضي الله عنه that the noble Messenger صلى الله عليه وآله وسلم stated, “Whoever removed a worldly difficulty from a Muslim, then Allah Almighty will remove one difficulty from the difficulties of the day of Judgement from him. Whoever brings about ease for someone in poverty, then Allah Almighty will bless

¹ Sunan Ibn Mājah: 2431

him in the world and the next. Whoever veils the fault of a Muslim in this world, Allah Almighty will veil him in this world and the next. Allah Almighty helps a person as long as a person remains in the assistance of his brother.”¹

Domed Encampments Made of Pearl

The Prophet ﷺ observed domed encampments of pearl in Paradise whose soil was of musk. The Prophet ﷺ asked Sayyidunā Jibril عَلَيْهِ السَّلَام, “Who are these for, O Jibril?” Sayyidunā Jibril عَلَيْهِ السَّلَام replied, “O Muhammad ﷺ! These are for the Imāms and Muezzins of your Ummah.”²

سُبْحَانَ اللَّهِ Glory be to Allah Almighty! There is such great virtue in leading prayer and announcing the azan that Allah Almighty has prepared for those who do these blessed actions domed encampments made of pearl. May Allah Almighty grant us the ability to do these actions also. Take note of some more narrations in this regard.

- ❖ The Prophet ﷺ said, “The one who calls the azan seeking reward is like the martyr who is covered in blood, and when he passes away, insects will not come upon his shroud.”³
- ❖ The Prophet ﷺ stated, “The one who called the azan for the five prayers with faith and with the intention of reward, his previous sins will be forgiven, and whoever led his companions in the five prayers with faith and with the intention of reward, his previous sins will be forgiven.”⁴

¹ Jāmi' al-Tirmidhī: 1930

² Al-Musnad Lil-Shashi, vol. 3, p. 1428

³ Al-Targhib wal-Tarhib: 24

⁴ Kanz al-Ummāl: 20902

Lofty palaces

It is narrated that the Prophet ﷺ saw lofty palaces in Paradise. When he asked Sayyidunā Jibril عليه السلام about them, he was informed that they are for those that swallow their anger, and pardon, and overlook people, and Allah Almighty loves those who do good.¹

Anger is an involuntary thing. Anger is that emotion of the lower self that arises at the instance of taking revenge and due to it, the fire of retribution is kindled in the heart. There are many virtues concerning the one who controls himself in such a state and takes to pardoning and overlooking, one of which has just been mentioned.

Furthermore, the Prophet ﷺ stated, “Whosoever controlled his anger, whereas he was capable of acting upon it, then on the Day of Judgement, Allah Almighty will call him before all of creation and give him the choice of taking whichever ḥūr (maiden of paradise) he wishes.”²

At another place, the Prophet ﷺ mentioned, “The best people of my Ummah are those that when anger comes to them, they immediately control themselves.”³

If anger never comes...?

Remember! Anger in and of itself is not bad. To come into a state of anger and go against the Shari’ah is blameworthy and impermissible. However, to become angry at the correct time is also necessary.

Imām Aḥmad ibn Ḥajar al-Makkī رحمه الله عليه states, “Falling short in anger, i.e. for it to be so little that it completely diminishes or

¹ Musnad al-Firdaus: 3188

² Sunan Abī Dāwūd: 4777

³ Al-Mu’jam al-Awsaṭ lil-Ṭabarānī: 5793

becomes weak is a blameworthy characteristic, because in this state, a person's chivalry and sense of honour ceases. A person in whom the sense of honour ceases is not worthy of any form of perfection because he resembles women, rather he resembles insects."

Sayyidunā Imām Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ states, "Whoever is provoked and he does not feel a state of anger, then he is a donkey, and whoever someone pleases and he does not become pleased is a devil."¹

The Status of al-Ṣiddiq al-Akbar رَضِيَ اللَّهُ عَنْهُ

On the blessed night of Mi'rāj, when the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ entered Paradise, he saw a palace adorned with veils of silk. He asked Sayyidunā Jibril عَلَيْهِ السَّلَام, "O Jibril! Who is this for?" He replied, "It is for Sayyidunā Abū Bakr al-Ṣiddiq رَضِيَ اللَّهُ عَنْهُ."²

سُبْحَانَ اللَّهِ Glory be to Allah Almighty! How wonderful is the status of the unparalleled devotee Abū Bakr al-Ṣiddiq رَضِيَ اللَّهُ عَنْهُ! It should be remembered that after the Prophets and Messengers عَلَيْهِمُ السَّلَام, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ is the most superior human being. His virtues are numerous. He is the first amongst the men to have believed in the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He remained with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in travel and outside of travel. He had the blessing of accompanying the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the journey of Hijrah.

He attained a rank of *fana' fi al-Rasul* (being completely immersed in the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) such that he sacrificed his life, wealth, children, land, and everything else for the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is for this reason that in the court of Allah Almighty and the chosen

¹ Al-Zawajir, vol. 1, p. 103

² Al-Riyad Al-Nadira, vol. 2, p. 110

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he attained lofty ranks and became deserving of countless Divine bounties.

*Bayaan ho kis zabaan say martaba Siddiq-e-Akbar ka
Hai yaar-e-ghaar, Mahboob-e-Khudaā Siddiq-e-Akbar ka*

*Rusul aur Ambiyaa kay ba'd jo Afzal ho 'alam say
Yeh 'alam mayn hay kis ka martaba, Siddiq-e-Akbar ka*

*Which words can describe the status of Siddiq-e-Akbar?
The Beloved of Allah is the companion in the cave of Siddiq-e-Akbar*

*Most superior after the Messengers and Prophets in all creation is Siddiq-e-Akbar
Whose rank is this in the world? It is the rank of Siddiq-e-Akbar*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Sound of the Footfalls of Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ

During his journey through Paradise, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard the sound of someone's footfalls, whereupon he was informed that they were Sayyidunā Bilāl's رَضِيَ اللهُ عَنْهُ.²

May we be sacrificed for him! What a lofty status Sayyidunā Bilāl al-Habashī رَضِيَ اللهُ عَنْهُ has that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hears the sound of his footfalls in Paradise! Which action was the cause of Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ attaining this rank?

It is narrated from Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ that the noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once asked him at Fajr time, "O Bilāl! Inform me of the action that you have done since embracing Islam that you are most

¹ Zauq-e-Na't, p. 57

² Mishkāt al-Maṣābiḥ: 6037

hopeful of reward for, because I heard the sound of your footfalls in Paradise before me.” He replied, “According to me, I have not done any such action. However, whenever I have performed ghusl or wudu in the day or night, then I have offered as much prayer as Allah Almighty had decreed for me.”¹

Explanation of the Hadith

Explaining the above-mentioned hadith, Ḥakīm al-Ummah, Muftī Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللهِ عَلَيْهِ states, “In all probability, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was blessed with a Miʿrāj on a particular night in the dream state and he asked Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ this question in the morning because the Fajr prayer on the morning of the bodily Miʿrāj was not congregational. Or this was all witnessed in the bodily Miʿrāj but the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked this question after Fajr prayer on some other day and this explanation is more apparent.”

He further states, “Sayyidunā Bilāl’s رَضِيَ اللهُ عَنْهُ going ahead of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise is like a servant going before the king to announce the royal arrival and to clear people from his path. The meaning of the hadith is, ‘O Bilāl! What action did you do that you were honoured with such a service in my court?’ It should be remembered that Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ did not accompany the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the night of the Miʿrāj into Paradise nor did Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ experience a Miʿrāj. Rather, on that night, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ witnessed an incident that will actually transpire after the Day of Judgment such that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will enter into Paradise before all of creation with Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ going ahead in his service.

¹ Ṣaḥīḥ Muslim: 2458

A number of matters are learnt from this. One of them is that Allah Almighty has informed the Prophet ﷺ of the final destinations of people, which of them will enter Paradise and which will enter hell and what levels they will be in therein. This is from al-'Ulum al-Khamsah (the 5 special types of knowledge).

The second matter is that the blessed ears and eyes of the Prophet ﷺ hear and see things that are yet to occur thousands of years in the future. This event would occur so many thousands of years after that date, but how incredible are those blessed ears that they hear the footfalls so many thousands of years before.

Thirdly, however a person spends his life in this world, he will be in a similar state in the afterlife. Sayyidunā Bilāl رضى الله عنه spent his life in the service of the Prophet ﷺ in this world and he will be in the service of the Prophet ﷺ in the next world.

Explaining Sayyidunā Bilāl's رضى الله عنه statement, "Whenever I have performed ghusl or wudu, day or night, then I have offered as much prayer as Allah Almighty had decreed for me."

Ḥakīm al-Ummah, Muftī Aḥmad Yār Khān Na'imī رحمه الله states, "In other words, 'Whenever I performed wudu or ghusl during the day or night, I offered 2 rak'ats of Tahiyat al-Wudu prayer.'" However, the meaning here is offering prayer in the timings which are not disliked so that this hadith does not contradict the hadith forbidding prayer in the disliked times. It should be remembered that the purpose of the Prophet ﷺ asking this was so that Sayyidunā Bilāl رضى الله عنه would give this answer and the Ummah would act upon this. Otherwise, the Prophet ﷺ is aware of everyone's open and hidden actions.

Furthermore, the mentioned rank is for the specific nawafil offered by

Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ. Thousands of people may offer these rak'ats or be consistent in performing them, but they will not attain this service in the court of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Encampments of Rubies and Emeralds

When the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled through the beautiful valleys of Paradise, he reached a river called Baydhakh. Upon this were encampments of pearls, green emeralds, and red rubies. A voice called out, السَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ "Peace be upon you O Messenger of Allah!"

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked Sayyidunā Jibril عَلَيْهِ السَّلَام, "Whose voice is this?" He replied, "These are the veiled *hūrs* (maidens of Paradise) in these encampments. They sought permission from their Lord to greet you and they were permitted to do so." Then those maidens of Paradise began to say, "We remain forever happy, we will never be the cause of displeasure and animosity, and we are those that will abide forever and will never perish."²

Muddat say jo armaan tha wo aaj nikaala

Hooron nay kiya khoob nazaarah Shab-e-Mi' rāj

Their age-old desire was finally fulfilled today

On the night of the Mi' rāj, upon what a beautiful sight the hūrs did gaze

A person hidden in light

On the illuminated night of Mi' rāj, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by a

¹ Mir'aat Al-Manajih, vol. 2, p. 300

² Al-Durr Al-Manthur, Surah Al-Rahman, Under the verse 72, vol. 14, p. 161

³ Qabala'-e-Bakhshish, p. 84

man who had disappeared into the light of the 'arsh. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Who is this? Is this an angel?" It was said to him, "No." He asked, "Is he a Prophet?" Again the answer was, "No." He said, "Who is it then?" The answer was, "This is a man whose tongue was moist with Allah's remembrance in the world, and his heart was attached to the masjid, and he was never a cause of his parents being humiliated."¹

سُبْحَانَ اللَّهِ Glory be to Allah Almighty. It becomes known from this narration that these three matters; abundance of dhikr of Allah Almighty, love of the masajid and avoidance of being a cause of the humiliation of one's parents are most beloved in the court of Allah Almighty. In this narration is encouragement for a person to avoid swearing, argumentation, fighting, intoxication, gambling etc., and any such action that could be the cause of one's parents being humiliated, embarrassed, or disgraced in this world, and a cause of one's own humiliation on the Day of Judgement.

Jihad in the path of Allah Almighty

On the night of Mi'rāj, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by a group of people that would sow one day and harvest the crop the following day. Whenever they would harvest the crop, it would return as it was before. Sayyidunā Jibril عَلَيْهِ السَّلَام stated, "These are the ones who fight in the way of Allah Almighty. Their good deeds have been multiplied up to 700 times and Allah Almighty will recompense them for everything they have spent."²

In Connection with the Divine Punishment

On the night of Mi'rāj, during his journey, the beloved Prophet

¹ Mawsu'ah Al-Imam Ibn Abi Al-Dunya, vol. 2, p. 415, Hadith 95

² Majma' Al-Zawa'id, vol. 91, Hadith 235

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not only saw the Divine favours of Allah Almighty upon obedient people, he also saw people caught in the punishment of Allah Almighty, suffering painful punishments as a consequence of their sins. From amongst these punishments, some were for the sin of backbiting.

FOUR PUNISHMENTS FOR BACKBITING

People Devouring their own Flesh

It is narrated that on the night of Mi'rāj, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by some people over whom some individuals had been placed. Some of these individuals were prying to open the mouths of these people and others were cutting their flesh and stuffing it into their mouths along with its blood. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, "O Jibril, who are these people?" He replied, "They are those who would backbite people and pick faults in them." ¹

Carrion Eating Dwellers of the Fire

One narration mentions that when the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ looked into Jahnnam, he saw such people that were eating carrion. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, "Who are these people?" He was told, "These are those that would eat people's flesh (i.e. backbite)."²

People hanging from their chests

According to another narration, on the night of Mi'rāj, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by such men and women that were hanging from their chests. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, "O Jibril! Who are these

¹ Musnad Al-Harith, vol. 1, p. 172, Hadith 27

² Musnad Ahmad: 2366

people?" He replied, "These are the people that would slander people and speak badly about them behind their backs, and Allah Almighty states concerning them:¹



Destruction is for every open slanderer, backbiter.²

Finger nails of copper

In Sunan Abī Dawūd, it is reported that the Prophet ﷺ said, "On the night of Mi'raj, I passed by people who were scratching their own faces with copper nails. I asked, "Who are they, O Jibril?" He replied, "They are the ones who ate the flesh of people and tarnished their reputations."³

Women Backbite More

The renowned exegete, Ḥakīm al-Ummah, Muftī Aḥmad Yār Khān Na'imī رَحْمَةُ اللهِ عَلَيْهِ states under this hadith, "They were afflicted with the punishment of itching and had fingernails of copper that were pointed and sharp. They would scratch their faces and chests with them and wound themselves. May Allah Almighty save us! This is an intense punishment and this will occur after the Day of Judgement. The Prophet ﷺ saw it with his own eyes. He further mentions, "These people would backbite Muslims and tarnish their reputations. Women do this more and they should take admonition from this."⁴

Reflect on how destructive the punishment of backbiting is and how painful the punishments are that the backbiters will have to face on

¹ *Shu'ab al-Īmān*: 675

² [Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Humazah, verse 1)

³ Sunan Abī Dawūd: 4878

⁴ *Mir'aat Al-Manajih, Bāb Chupay 'uyob ki talash*, vol. 6, p. 619

the Day of Judgement. Just picturing it is enough to make one shake. Take heed! If having backbitten, we die without having repented and one of these painful punishments is set upon us, how will we be able to endure it? For this reason, after having broken ties through backbiting, tale telling and sinful acts, let us now mend ties through commendation and praise. Stay engrossed in the dhikr of Allah Almighty in every moment and send salat and salam in abundance upon the beloved Prophet ﷺ.

Gunahon say mujhko bacha Ya Ilahi

Buri 'adatayn bhi chūra Ya Ilahi

Mujhay gheebat-o-Chughli-o-badgumani

Ki afaat say tu bacha Ya Ilahi

Tujhay wasita saray Nabiyon ka Maula

Mayri bakhsh day har khata Ya Ilahi

Save me from sins, O my Lord

Help me leave bad habits, O my Lord

Save me from the calamities of tale telling and bad opinion, O my Lord

I ask you by the intermediation of all the Prophets, O my Lord

Forgive my every sin, O my Lord.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Two Punishments for Consuming Usury

Just like backbiting, consuming interest is also a fatal and extremely destructive illness that terminates the desire to do good to other Muslims in a person's heart. On the night of Mi'rāj, from amongst

¹ Wasa 'il-e-Bakhshish, p. 79

the people, the Prophet ﷺ saw being subjected to punishment were those who were being punished for consuming usury.

A Person Swallowing Stones

Sayyidunā Samurah رضى الله عنه narrates that the noble Messenger ﷺ said, “On the night of Mi’rāj, I saw a person swimming in a river whilst he was swallowing rocks. I asked, ‘Who is this.’ I was informed that he was a consumer of usury.”¹

Snakes in the Stomach

Imām Ibn Mājah reports that Sayyidunā Abū Ḥūairah رضى الله عنه narrates that the beloved Prophet ﷺ said, “On the night of Mi’rāj, I came upon some people who had bellies as large as houses, filled with snakes, which could be seen through their skins. I asked, ‘O Jibril, who are they?’ He replied, “They are those who consumed usury.”²

Explanation of the Hadith

The renowned exegete, Ḥakīm al-Ummah, Muftī Aḥmad Yār Khān Na’īmī رحمه الله عليه, explaining this hadith, states, “The consumer of usury is greedy, he consumes a little but has great avarice. For this reason, their stomachs will truly be like houses. The wealth of people that they appropriated oppressively will be as snakes and scorpions. In this world, if a small worm develops in one’s stomach, one’s well-being deteriorates and a person becomes perturbed. Think then! What will be the state of a person when his stomach is full of snakes

¹ *Shu’ab al-Īmān*: 9121

² *Sunan Ibn Mājah*: 2273

and scorpions and what will be his state of distress and discomfort? May Allah protect us!¹

Lesson of admonishment

Those people who give and take usury should take a lesson of admonishment from these narrations. Just imagine! If Allah Almighty becomes displeased by this act of disobedience and a person became tormented with these painful punishments for the devourers of usury, with snakes and scorpions filling his stomach, what will he do? At that time, this usurious profit will not avail him at all.

Therefore, an intelligent person should ensure that he never ever makes himself deserving of the terrifying punishment of the grave and the afterlife for the sake of some lowly transient benefit.

Punishment of Crushing of the Head

The Quran and hadith are filled with the importance of prayer, the virtues of establishing each prayer punctually in its appointed time, and the intense punishments for falling short in them without a Shar'ī excuse.

On the night of Mi'rāj, our beloved Prophet ﷺ saw people that were caught in punishments due to laziness concerning their prayers. Let us reflect and make a mind-set of becoming punctual in our prayers.

It is mentioned in narrations that the Prophet ﷺ passed such people whose heads were being crushed by rocks. Each time they would be crushed, they would return to their original states and would be crushed again. They were given no respite in this affair. The

¹ Mir'at Al-Manajih, vol. 4, p. 259

Prophet ﷺ asked Sayyidunā Jibril عليه السلام, “Who are these people?” He said, “These are those people whose heads found prayer burdensome.”¹

Scissors of Fire

On the night of Mi'rāj, the final Prophet ﷺ passed by some other people whose lips were being cut by scissors of fire and would return to normal after each cutting. The Prophet ﷺ asked, “O Jibril! Who are these people?” He replied, “They are the sermon givers of your Ummah. They did not act upon that which they preached and they would recite the Book of Allah Almighty (the Quran) but they would not act upon it.”²

Those callers and preachers who invite others to piety, encourage them towards prayer, fasting, Zakat and Hajj, forbid them from Ḥarām acts like lies, backbiting, tale telling, envy, arrogance etc., but forget about themselves should take a lesson from this. They do not even sense that on the Day of Judgement, they too will be judged, and they too will be asked about their deeds.

The proof of Islam, Imām Muḥammad al-Ghazālī رحمه الله عليه said, advising one of his students, “O my beloved son! Knowledge without action is not less than madness and foolishness and action without knowledge is impossible. Remember! That knowledge which, up until today, could not keep you away from sins and could not bring about love of obedience to Allah Almighty, will not be able to save you from the raging fire of hell tomorrow on the Day of Judgement. If you do not act righteously today and make up for that time which has already

¹ Majma' al-Zawa'id: 235

² Shu'ab al-Imān: 1773

passed, then tomorrow on the Day of the Day of Judgement, you will have only one cry:

فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٧﴾

So send us back in order that we do good deeds; we are (now) convinced.¹

Then you will be told, ‘O ignoramus! You are coming from that very place.’ Cultivate aspiration in your soul, strive against your nafs and consider death very close to yourself, because your destination is the grave and the people of the graveYārd are awaiting your arrival in every moment asking when you will arrive to them. Be warned! Fear, lest you reach them without any provision for the path!”²

The end of an idle preacher

Take lesson from another noble hadith describing the end of an idle preacher that causes one to tremble. The Prophet ﷺ mentions that on the Day of Judgement, a person will be brought and placed into hell as a result of which his intestines will come out. He will go around them the way a donkey travels around a millstone. The dwellers of hell will come around him and will ask, “O such and such! What happened to you? Did you not invite the people to good and forbid them from evil?” He will reply, “Yes indeed! I used to command people with good but did not act upon it myself. I used to forbid people from evil but I used to do it myself.”³

There is no effect in the invitation of preachers who do not make themselves an example for encouraging others and do not bring themselves out of the dark closet of idleness whilst trying to make others active in good action. In contrast to this, the word which

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 21, Surah Al-Sajdah, verse 12)

² Ayyuha Al-Walad, p. 12

³ Ṣaḥīḥ Muslim: 2989

issues from the mouth of a preacher who is active in good becomes an effective arrow that embeds in the heart of the one he is calling and compels him to become a living embodiment of the Sunnah. Let us learn about a faith reviving statement of a preacher who is active in good whilst calling towards righteousness and let us manifest the desire to do good actions within ourselves.

The Repentance of a Qādiyānī Professor

It is mentioned on page 10 of the 49-page pamphlet, “*Tazkirah-e-Ameer-e-Ahl-e-Sunnat*,” published by Dawat-e-Islami’s publishing department, Maktaba-tul-Madinah, “In around 2003, a letter reached Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ in which a professor had written words to the effect that, “I am associated with the Qādiyānī religion and hold a high position amongst them. Up until now, I have misguided 70 Muslims and made them become Qādiyānī. I took part in the (Dawat e Islami) ijtimā’ in Sardarabad (Faisalabad) with a skeptical mind but after listening to your sermon, my world has been turned upside down. After this, a preacher gave me some cassettes of your speeches. The state of my heart had changed after listening to just one speech but after listening to the other cassettes, I began to shudder and wept all night. What shall I do now?”

Without delay, exerting individual effort, the Ameer of Ahl al-Sunnah penned a reply and sent it off telling the man to repent immediately and enter Islam and also to find a way of returning however many Muslims he had مَعَادَ اللَّهِ led into apostasy back to Islam.

Upon this letter reaching that professor, he answered the call of the Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ and immediately repented and became a Muslim. The father and family members of this brother then treated him with intense severity, but he remained firm. اَلْحَمْدُ لِلّٰهِ

through the blessings of listening to the speech of the Ameer of Ahl al-Sunnah **وَامْتَازَ خَائِمُهُمُ الْعَالِيَةِ**, his entire family was eventually saved from the Qādiyānī religion and entered into Islam.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

People Hanging from Branches of Fire

On the night of Mi'rāj, the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** saw some people in hell hanging from branches of fire. The Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** asked, "O Jibril! Who are these people?" He replied, "These are those people who swore at their parents in the world."²

Remember! Annoying one's parents and harming them is an action that leads a person to the hellfire. In the Quran, Allah Almighty has forbidden chiding and even saying 'Uff' to one's parents:

فَلَا تَقُلْ لَهُمَا آفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

So, do not say (even) 'Ugh' to them and do not scold them, and speak to them words of respect.³

There is other worldly punishment for disobedience and causing harm to parents. However, one has to face dreadful punishment in this world also. It is seen repeatedly that those who annoy and harm their parents spend their lives humiliated and disgraced by their own children in turn. Sayyidunā Abū Bakr al-Ṣiddīq **رَضِيَ اللَّهُ عَنْهُ** narrates that our beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stated, "Allah Almighty forgives whichever sin He wills for whichever person, but He does not forgive

¹ Tazkirah e Ameer-e-Ahl-e-Sunnat, vol. 1, p. 10

² Al-Zawajir, vol. 2, p. 125

³ [Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Isra'il, verse 23)

disobedience and causing of harm to parents, rather he punishes such a person in this worldly life before his death.”¹

*Dil duKhāna chor day maan baap ka
Warna hai is mayn khasara aap ka
Kar lay toba Rabb ki rahmat hai bari
Qabr mayn warna saza ho gi kari
Give up hūrting your mother and father
Otherwise, there is great loss for you
Repent! For vast is the mercy of your Lord, most dear
Otherwise, the punishment in the grave will be severe*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Three Punishments of Adulterers and Fornicators

Adultery is an extremely sinful and degraded sin. There are many emphases on avoiding adultery in the noble Quran and hadith and they mention intense punishments for those that commit such an act. It is stated in the noble Quran:

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٢٠﴾

And do not even go near Zina (fornication/adultery i.e. unlawful intercourse); it is indeed shamelessness, and a very evil way.⁴

The renowned exegete, Ḥakīm al-Ummah, Muftī Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللَّهِ عَلَيْهِ states in explanation of this verse, “i.e. Save yourselves from the causes of adultery as well. Thus, the lustful

¹ Shuʿab al-Īmān: 7890

² Wasaʿil-e-Bakhshish, p. 228

³ Wasaʿil-e-Bakhshish, p. 227

⁴ [Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Israʿil, verse 32)

glance, seclusion with a non mahram woman, and for a woman not to observe proper veil etc. are all prohibited.”¹

An adulterer is abased and disgraced in this world and will be subjected to an intensely humiliating punishment in the next world. On the night of Mi'rāj, the Prophet ﷺ observed the punishment of such people.

Putrid Flesh Eating People

It is narrated that the Prophet ﷺ passed a group of people in front of whom were pots of cooked meat of the best kind and pots of raw, putrid, rotten meat. The people were coming to the putrid meat to eat from it, and they were leaving the pure cooked meat untouched. The Prophet asked, "Who are they, O Jibril?" He replied, "This is a man from your Ummah who had a pure lawful wife but left her, went to an evil woman and spent the night with them and this is a woman from your Ummah who despite being married to a pure, lawful husband, went to an evil man and spent the night with him.”²

People Hanging Upside Down

The Prophet ﷺ also saw another scene of the punishment of adulterers where some women were being hung from their chests and some from their legs. The Prophet asked, "Who are they, O Jibril?" He replied, "These are the women that would commit adultery and would kill their children.”³

Rocks of fire in their mouths

On the night of Mi'rāj, the holy Prophet ﷺ saw groups of

¹ Nūr Al-ʿIrfān, part 15, Surah Bani Isra'il, Under the verse 32, p. 343

² Tafsir Al-Tabari, Surah Al-Isra', under the verse 1, vol. 8, p. 8, Hadith 22021

³ Ibid, p. 13, Hadith 22023

people whose lips resembled the lips of camels. Their mouths were being pried open by individuals placed over them who were placing large rocks of fire into them that came out again from their posteriors. The Prophet ﷺ asked, "O Jibril! Who are these people?" He replied, "They are those people (then he recited the following verse):¹

الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا^ط

Those who consume the wealth of orphans unjustly; they are actually only filling their bellies with fire.²

Misappropriating the money, possessions, inheritance or any type of wealth or property of orphans has a severe consequence in the afterlife.

Many warnings of grave punishment have come concerning this in the Quranic verses and the Prophetic hadith, as you have just noted. It should be remembered that just as there are warnings of severe punishment in hell concerning devouring the wealth of orphans and treating them badly, there are also glad tidings of safety from the terrifying punishment of hellfire for treating them with softness and kindness and dealing with them with compassion and benevolence. The Prophet ﷺ said, "Oath by the One Who sent me with the truth! Whoever was merciful to an orphan, spoke to him softly, pitied him for his state as an orphan and for his weakness, and was not arrogant over his neighbour due to the virtue of wealth Allah Almighty bestowed upon him, Allah Almighty will not punish him on the Day of Judgement."³

¹ Al-Shari`ah Lil-Aajurri, vol. 3, p. 1532, Hadith 1027

² [Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Al-Nisa`, verse 10)

³ Al-Mu`jam Al-Awsat, vol. 6, p. 296, Hadith 8828

Eating Thorny Grass and Cacti as Punishment

On this night, the Prophet ﷺ passed by such people who had rags hanging at their front and back. They were roaming like livestock eating cacti¹ and heated rocks of hell. He ﷺ asked, "Who are they, O Jibril?" Angel Jibril replied, "These are the people who did not meet the obligation of paying Zakat from what they possessed, whereas Allah Almighty did not oppress them and Allah Almighty does not oppress His slaves."²

Not paying Zakat despite it being fard is an action that leads a person to hell. Intense punishments are mentioned in the noble Quran and the hadith regarding this. Sayyidunā Abū Ḥūrayrah رضى الله عنه narrates that the Messenger of Allah ﷺ said, "Whoever Allah Almighty bestowed wealth upon and he did not pay its Zakat, then on the Day of Judgement, his wealth will be given the form of a bald serpent upon whose eyes will be two black spots. It will wrap like a necklace around his neck, and it will take hold of him in its jaws and say, "I am your wealth and your treasure."³

Terrifying Punishment for Not Paying Zakat

Take heed! Who is it that can endure such a terrifying punishment on the Day of Judgement? Oath by Allah Almighty! No one has the strength to bear such a frightful punishment, and it is not restricted to just this form, rather many other punishments are mentioned in the hadith.

The reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رحمه الله عليه mentioning them briefly, states, "The summary is that

¹ A thorny, poisonous plant with green leaves and flowers that are multi-coloured. It has nearly 100 varieties.

² Al-Targhib wal-Tarhib: 15

³ Ṣaḥīḥ al-Bukhārī: 1403

if Zakat is not paid on gold and silver, then it will be heated in the fire and their foreheads, sides and backs will be branded with it. The heated rock of hell will be placed on their heads and chests such that it will breach the chest and exit from the shoulders. It will be placed on the shoulder blades such that it will rupture the bones exiting from the chest, tearing through the back it will exit from the flank, and ripping through the nape it will rise up from the forehead.

That wealth upon which Zakat is not given will come on the Day of Judgement in the form of an old, malevolent, bloodthirsty serpent and chase the person. He will try to stop it with his hand, but it will devour his hand. It will then become like a collar around his neck and taking his mouth in its mouth, it will bite him (saying) that, “I am your wealth, I am your treasure.” Then it will bite his entire body.

وَالْعِيَاذُ بِاللَّهِ رَبِّ الْعَالَمِينَ We seek refuge with Allah Almighty.¹

Repent!

Reflect on these punishments and then look at your weakness and incapacity. Ah! The state of our weaknesses is such that a minor cold or fever puts us in anguish. How will it be possible for us to endure the agonising punishments of the Hereafter?

For this reason, time is still at hand, fear, and whomever despite it being fard upon him has not fulfilled his Zakat in the past should first repent and then calculate the Zakat he owes and pay it as quickly as possible. Otherwise, if this opportunity slips through one's hands, and death arrives before repentance, there will be no further chance.

¹ Fatawa Razawiyyah, vol. 10, p. 153

Kar le toba Rabb ki rahmat hai bari

Qabar men warna saza ho gi kari

Repent! For vast is the mercy of your Lord, most dear

Otherwise, the punishment in the grave will be severe

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Who is honourable?

Sayyidunā Mūsā Kalimullah عَلَيْهِ السَّلَام said, “O my Lord, the Most High عَزَّوَجَلَّ! Who is the most honourable of people in Your Court?” Allah Almighty replied, “He who pardons, despite being able to take retribution.”²

Learning a verse from the Book of Allah is better than 100 nawafil

Sayyidunā Abū Dharr al-Ghifārī رَضِيَ اللّٰهُ عَنْهُ narrates that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to me, “O Abū Dharr! That you learn one verse from the Book of Allah Almighty in the morning is better for you than offering 100 nawafil.”³

Giving Legal Verdicts Without Knowledge

The admonishing statement of the master of the Prophets صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is, “Whoever passed a legal judgement without knowledge, then the sin of it is upon the one who issued it.”⁴

¹ Wasa'il-e-Bakhshish, p. 667

² Shu'ab al-Imān: 8327

³ Sunan Ibn Mājah: 219

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JOURNEY BEYOND THE HEAVENS

After meeting Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام on the seventh sky, the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ascended to Sidrat Al-Muntahā. It is a luminous lote tree whose roots are in the sixth sky and branches are above the seventh. Its fruit is large like the jars of the place known as Hajar and its leaves are like the ears of the elephant.

Sayyidunā Jibril عَلَيْهِ السَّلَام said, "This is Sidrat Al-Muntahā." The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ noticed four rivers emanating from the base of Sidrat Al-Muntahā, two hidden rivers and two visible ones. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, "What are these rivers, O Jibril?" He replied, "The hidden ones are two rivers of Paradise. The visible ones are the Nile and the Euphrates."



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