

Journey of Mi'raaj of صَلَّى اللهُ تَعَالَى
عَلَيْهِ وَآلِهِ وَسَلَّمَ
Holy Rasool

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**Thought-provoking speech of weekly
sunnah-inspiring ijtima**

(For Islamic Brothers)

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Journey of Mi'raaj of Holy Rasool ﷺ

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى أَيْلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى أَيْلِكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of Nafil (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil I'tikaf.

Remember! By Shari'ah, it is not allowed to eat, drink and sleep in the Masjid, but if one makes the intention of I'tikaf he will be allowed to do these acts in Masjid. It is also important that one shouldn't make the intention of I'tikaf just to eat, drink or sleep. It should be made to earn reward. It is stated in *Radd-ul-Muhtar (Shaami)*: 'If someone wants to eat, drink or sleep in a Masjid, he should make the intention of I'tikaf, make some Zikr and then do what he wants (i.e. eat, drink or sleep).'

Excellence of reciting Durood

The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

مَنْ صَلَّى عَلَيَّ حِينَ يُصْبِحُ عَشْرًا وَحِينَ يُمَسِّي عَشْرًا أَدْرَكَتْهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ

The one who recited Salat upon me ten times in the morning and ten times in the evening will attain my intercession on the Day of Judgement.

(Majma'-uz-Zawaid, vol. 10, pp. 163, Hadees 17022)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let's make good intentions for attaining the pleasure of Allah Almighty and rewards. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Madani pearl

For righteous and permissible work the more we make good intentions, the more we attain reward.

Intentions of listening to Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall, etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلَّى اللَّهُ تَعَالَى عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ, تَوْبُوا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
4. After the Bayan', I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Great and sacred night

O devotees of Rasool! Tonight is the 27th night of Rajab-ul-Murajjab 1440 Hijri, i.e. Shab-e-Mi'raaj. Countless thanks to Allah Almighty that He عَزَّوَجَلَّ blessed us once again with this great and sacred night that is filled with virtues and blessings.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ ! Tonight is that great and enlightened night (of Mi'raaj) in which the beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was blessed with a great miracle. On this night, leader of all the angels, Sayyiduna Jibraeel-e-Ameen عَلَيْهِ السَّلَام came in the court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with an extremely fast riding "Burraaq". Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was adorned (like a groom). Very carefully, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was made to ride upon the Buraaq. In the same night, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ reached Bayt-ul-Muqaddas from Makkah-tul-Mukarramah. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was welcomed. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ led all the Ambiya عَلَيْهِمُ السَّلَام in Salah.

On this night, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ visited all the skies and witnessed their wonders.

On this night, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ met blessed Ambiya on every sky.

On this night, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also went to Sidra-tul-Muntaha. Over there, Sayyiduna Jibraeel عَلَيْهِ السَّلَام apologised from going any further.

On this night, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also reached such place which is even beyond the comprehension of one's intellect.

On this night, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was blessed with special gifts.

On this night, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was initially blessed with a gift of 50 Salahs from the court of Allah Almighty which was brought down and made Fard upon us in the form of 5 Salahs.

On this night, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ observed Heaven and Hell.

On this night, Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was blessed with the special closeness to Allah Almighty.

On this night, Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ beheld Allah Almighty with his physical eyes.

Let us listen about the faith refreshing and interesting aspects of the journey of Mi'raaj.

Summary of the journey of Mi'raaj

It is mentioned in **“Tafseer Siraat-ul-Jinaan”**, vol. 5, pp. 414 and 415: On the night of Mi'raaj, (Sayyiduna) Jibraeel-e-Ameen عَلَيْهِ السَّلَام came in the blessed court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He relayed the glad tidings of Mi'raaj to the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Then, he عَلَيْهِ السَّلَام opened the blessed chest of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and washed it with the water of Zam Zam. Then, he عَلَيْهِ السَّلَام filled it with wisdom and Iman [faith].

Thereafter, (a ride called) Buraaq was presented to the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. With great dignity and reverence, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was made to ride upon it and taken towards Masjid e Aqsa. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ led all the Ambiya and Mursaleen عَلَيْهِمُ السَّلَام in Salah there. Then from there, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ looked forward to the journey of the heavens. Sayyiduna Jibraeel عَلَيْهِ السَّلَام got doors of all the heavens opened turn by turn.

On the first sky, Sayyiduna Aadam عَلَيْهِ السَّلَام; on the second sky, Sayyiduna Yahya and 'Eisa عَلَيْهِمَا الصَّلَاةُ وَالسَّلَام; on the third sky, Sayyiduna Yusuf عَلَيْهِ السَّلَام, on the fourth sky, Sayyiduna Idrees عَلَيْهِ السَّلَام; on the fifth sky, Sayyiduna Haroon عَلَيْهِ السَّلَام; on the sixth sky, Sayyiduna Musa عَلَيْهِ السَّلَام and on the seventh sky, Sayyiduna Ibraheem عَلَيْهِ السَّلَام were privileged to behold and meet the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. They respected and honoured the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and congratulated him upon his arrival.

To the extent that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kept visiting one sky after the other and observed their wonders. Then, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ reached the last stage of all Muqarrabeen [special chosen] angels, Sidra-tul-Muntaha. The reason because not even any Muqarrab angel can proceed any further from Sidra-tul-Muntaha, hence, Sayyiduna Jibraeel-e-Ameen عَلَيْهِ السَّلَام apologised and stayed there. Then, Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ progressed in attaining

special blessings and reached such elevated and sacred status which is even beyond the comprehension of our intellect.

The Holy Rasool ﷺ received special mercies and blessings there, and he ﷺ was blessed with favours from Allah Almighty and specific bounties. He ﷺ attained the kingship of the earth and skies, and was given higher and superior knowledge. Salahs for the Ummah became Fard. The Holy Rasool ﷺ interceded for some sinners. He ﷺ visited Paradise and Hell, and then came back to the world at his place. (*Siraat-ul-Jinaan, vol. 5, pp. 414-415*)

<i>Allah ki 'inayat</i>	<i>Marhaba</i>
<i>Buraaq ki qismat</i>	<i>Marhaba</i>
<i>'Aqa ki rif'at</i>	<i>Marhaba</i>
<i>Mi'raaj ki 'Azamat</i>	<i>Marhaba</i>
<i>Buraaq ki Sur'at</i>	<i>Marhaba</i>
<i>Aasman ki siyahat</i>	<i>Marhaba</i>
<i>Aqsa ki shaukat</i>	<i>Marhaba</i>
<i>Nabiyaun ki Imamah</i>	<i>Marhaba</i>
<i>Makeen-e-La Makaan ki 'Azamat</i>	<i>Marhaba</i>

صَلَّى اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ

صَلُّوا عَلٰى الْحَبِيبِ

O devotees of Rasool! You have heard that how dignified and bestowed was the journey of Mi'raaj of the Holy Rasool ﷺ, in which he ﷺ witnessed various great signs of Allah Almighty. We also came to know that the blessed chest of the Holy Rasool ﷺ was given ghusl with the sacred water, i.e. the blessed Zam Zam, and it was filled with wisdom. It is possible that somebody may think that why only the water of Zam Zam was chosen to give ghusl to the sacred body of the Holy Rasool ﷺ instead of other waters?

While mentioning the wisdom behind it, Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: 'Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was sleeping at the house of Sayyidatuna Umm-e-Haani Bint-e-Abi Taalib رَضِيَ اللهُ تَعَالَى عَنْهَا. Angels woke him up and brought him to 'Hateem-e-Ka'bah. Until now, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was still drowsy. Then, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was given ghusl there. Ghusl is given to the body of the worldly groom. But Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is such unique groom that his blessed heart was also given a ghusl. The water of Zam Zam is superior to all other waters as it started flowing from the blessed foot of Sayyiduna Isma'eel عَلَيْهِ السَّلَام. That's why, this water was chosen for the ghusl. The blessed chest was filled with Iman [faith] and wisdom. Then, it was sewed back. Iman and wisdom already existed in the blessed heart of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from beforehand. This event took place to increase the extent of Iman and wisdom.'

(*Mirat-ul-Manajih, vol. 8, pp. 152*)

'The blessed heart of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was already enlightened, but now it became نُورٌ عَلَى نُورٍ (more refulgent). The gold was from the Paradise. The water was of Zam Zam. Water of 'Haram in the utensil made of gold from Paradise, سُبْحَانَ اللهِ it was icing on the cake.

(*Mirat-ul-Manajih, vol. 8, pp. 136*)

Wisdoms behind the splitting of the blessed chest

It is stated on page no. 79 and 80 of the book, "Seerat-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ", a publication of Maktaba-tul-Madinah, the publication department of Dawat-e-Islami: The blessed chest of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was split four times.

- First time, it took place when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was staying at the house of Sayyidatuna Haleemah رَضِيَ اللهُ تَعَالَى عَنْهَا. The wisdom behind this was so that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remains safe from those whispers and thoughts that children normally fall prey to and fall into playing and being naughty.
- Second time, it took place when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was ten years old so that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remains safe from the dangers of the desires of adulthood.

- Third time, the blessed chest was opened up in the cave of Hira, and the blessed heart of the Holy Rasool ﷺ was filled up with Noor, peace and satisfaction so that he ﷺ could bear the great responsibility of the revelations from Allah Almighty.
- Fourth time, the blessed chest of the Holy Rasool ﷺ was opened up on the night of Mi'raaj and it was filled with the treasure of Noor and wisdom so that his heart becomes vast and capable enough to bear the majesty of the splendours of the radiance of beholding Allah Almighty and conversing with Him. *(Seerat-e-Mustafa, pp. 79-80)*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Grandeur and glory of Buraaq

O devotees of Rasool! On the night of Mi'raaj, Holy Rasool ﷺ travelled upon different rides and reached La Makaan (No-place). As Holy Rasool ﷺ states himself: '(On the night of Mi'raaj), a white coloured animal was brought to me that was smaller than a mule and bigger than a donkey. It is called **Buraaq**. It would place its one step where the limit of its sight would be. I was made to ride upon it.'

(Muslim Kitab-ul-Iman, pp. 87, Hadees 411)

Under this blessed Hadees, Hakeem ul Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states: Because it is as fast as lightning and is shining white, hence, it is called **Buraaq**. Holy Rasool ﷺ rode upon it on Mi'raaj and will also ride upon it on the Day of Judgement. Be mindful that every Nabi will have a Buraaq in Paradise to ride upon, but the Buraaq of the Holy Rasool ﷺ will be the most superior. It is the same very Buraaq.'

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further states: (Holy Rasool ﷺ stated): I did not ride upon it myself, but I was made to ride upon it. Jibraeel-e-Ameen عَلَيْهِ السَّلَام made the Holy Rasool ﷺ to ride upon it. The stirrup was held by Jibraeel-e-Ameen عَلَيْهِ السَّلَام and Sayyiduna Mikael عَلَيْهِ السَّلَام held the rein. With such majesty, the

Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was escorted. Be mindful that Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ riding upon the Buraaq was to express his grandeur. Like the groom rides upon a horse and people attending the wedding walk along and the horse walks slowly. So even this pace of Buraaq was slow.

(Mirat-ul-Manajih, vol. 8, pp. 137)

The blessed rides of the journey of Mi'raaj

Imam 'Ala`ee رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states: There were five types of rides of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on the night of Mi'raaj.

1. Buraaq, (from Makkah) to Bayt-ul-Maqdis,
2. Stairs of Noor, from Bayt-ul-Maqdis to the sky of the world,
3. Arms of angels, from first sky to the seventh sky,
4. Arm of Jibraeel-e-Ameen عَلَيْهِ السَّلَام, from the seventh sky to Sidra-tul-Muntaha,
5. قَابِ قَوْسَيْنِ, from Sidra-tul-Muntaha to قَابِ قَوْسَيْنِ.

(Ruh-ul-Ma'ani, part 15, Surah Asra Taht-al-Ayah 1, pp. 14,15)

Stages of the journey of Mi'raaj

'Allamah Shahab-ud-Deen Mahmood Baghdadi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states: 'Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ traversed through ten stages to reach قَابِ قَوْسَيْنِ from Bayt-ul-Maqdis.

1. First sky
2. Second sky
3. Third sky
4. Fourth sky
5. Fifth sky
6. Sixth sky

7. Seventh sky
8. Sidra-tul-Muntaha
9. Maqaam-e-Mustawa, where Holy Rasool ﷺ heard the sounds of the writing of the Divine Pen.
10. 'Arsh-e-A'zam (*Ruh-ul-Ma'ani, part. 15, Surah Asra, Taht-ul-Ayah 1, pp. 15, Summarised*)

Observation of Paradise

Dear Islamic brothers! As the Holy Rasool ﷺ witnessed various other major signs of Allah Almighty, at the same time, one special fact of this sacred journey was also that he ﷺ witnessed a great sign of Allah Almighty, i.e. Paradise, and its bounties with his own blessed eyes. Let's listen to what Holy Rasool ﷺ witnessed there.

Splendid Heavenly palace

Sayyiduna 'Ali رضى الله تعالى عنه narrates: 'Once, Ameer-ul-Mu'mineen Sayyiduna Umar Farooq e A'zam رضى الله تعالى عنه humbly said in the blessed court of the Holy Rasool ﷺ: 'Ya Rasool Allah ﷺ! Tell me as well what you saw in Paradise on the night of Mi'raaj?'

Holy Rasool ﷺ replied: 'O son of Khattab! If I stay among you for the duration of time that Sayyiduna Nooh عليه السلام stayed among his nation for, and then I tell you about the events of Paradise and the things I saw there, still they will not end [i.e. they will still not be completely mentioned]. But O Umar! Now that you have asked me to tell you about Paradise, then let me tell you something that I haven't told anyone except you. (Listen)! I saw such a splendid palace in Paradise whose doorstep was beneath the Heavenly ground and its upper part was between the 'Arsh. I asked Jibraeel-e-Ameen عليه السلام: O Jibraeel! Do you know about this splendid palace whose doorstep is beneath the Heavenly ground and its upper part is between the 'Arsh?'

Jibraeel-e-Ameen عليه السلام humbly replied: 'Ya Rasool Allah ﷺ! I do not know.'

I asked again: 'O Jibraeel! Light of this palace is like the light of sun in the world. OK, at least tell me that who will reach this palace and who will reside in it?'

Upon this, Sayyiduna Jibraeel humbly replied: 'Ya Rasool Allah ﷺ! **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** Only he will reside in this palace who speaks the truth, instructs the truth, he does not become furious if somebody speaks the truth to him, and the one who will also pass away on truth.'

I asked: 'O Jibraeel! Do you know his name?'

He humbly replied: 'Yes, Ya Rasoolallah ﷺ! **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** That is only one person.'

I asked: 'O Jibraeel! Who is that person?'

He humbly replied: 'Sayyiduna Umar Bin Khattab **رَضِيَ اللهُ تَعَالَى عَنْهُ**.'

Listening to it, the leader of the Believers, Sayyiduna Umar Farooq e A'zam **رَضِيَ اللهُ تَعَالَى عَنْهُ** was overtaken by an emotional state. Sayyiduna Abdullah Bin Hassan **رَضِيَ اللهُ تَعَالَى عَنْهُ** states: 'After this event, we never saw a smile on the face of Sayyiduna Umar Farooq e A'zam **رَضِيَ اللهُ تَعَالَى عَنْهُ**, to the extent that he **رَضِيَ اللهُ تَعَالَى عَنْهُ** departed from this world.' (*Kanz-ul-'Ummal, Kitab-ul-Fazaail, part. 12, pp. 6, 264, Hadees 35833*)

Golden palace

Sayyiduna Abu Buraydah **رَضِيَ اللهُ تَعَالَى عَنْهُ** narrates that the Holy Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: (On the night of Mi'raaj), when I entered Paradise, I passed by a palace that was adorned with gold.

I asked: 'لِمَنْ هَذَا الْقَصْرُ?' whose palace is this?'

The angels humbly replied: 'لِرَجُلٍ مِنَ الْعَرَبِ' It is of an 'Arab young man.'

I said: 'أَنَا عَرَبِيٌّ' I am an 'Arab.'

The angels humbly said: 'لِرَجُلٍ مِنْ قُرَيْشٍ' It is of a Qarashi young man.'

I said: 'أَنَا قُرَشِيٌّ' I am Qarashi.'

The angels humbly said: 'لِرَجُلٍ مِّنْ أُمَّةٍ مُّحَمَّدٍ' It is of a person from the Ummah of Sayyiduna Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

I said: 'أَنَا مُحَمَّدٌ' I am Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

The angels humbly said: 'لِعُمَرَ بْنِ الْخَطَّابِ' This palace belongs to Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ.'

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'فَأَرَدْتُ أَنْ أَدْخُلَهُ فَأَنْظُرَ إِلَيْهِ. فَذَكَرْتُ عَيْبَاتِكَ' I wished to enter it to have a view of it but [O 'Umar] I thought of your self-respect [and gave up the attempt].'

Listening to this, Sayyiduna Umar Farooq e A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said: 'بِأَبِي وَأُمِّي يَا رَسُولَ اللَّهِ. أَعَلَيْكَ أَغَارٌ' Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! May my parents be sacrificed upon you. How can I think of my self-respect being offended by you?' (Bukhari, Kitab Fazaail-e-Ashab-un-Nabi, vol. 5, pp. 385, Hadees 3709)

Salaam of Hoors (Heavenly maidens)

Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'During the journey of Mi'raaj, I entered a place called 'بَيْدَخ' in Paradise, which had tents of pearls, green emeralds and red rubies.

The Hoors said: 'السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ' i.e. O Rasool of Allah Almighty! May peace be upon you.

I asked: O Jibraeel! What kind of voice is this?

He humbly replied: These are the veiled Hoors in the tents. They sought permission from Allah Almighty to present Salaam upon you. Allah Almighty gave them the permission. Upon this, they said: We are those who will remain pleased. We will never get angry. We are everlasting. We will never go away.

Upon this, Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited Ayah no. 72 of Surah Rahman, Part 27:

حُورٌ مَّقْصُورَاتٌ فِي الْبُيُوتِ

Translation from Kanz ul Iman: There are Houries (maidens of Paradise), hidden from view, in tents. *(Al-Ba's-wan-Nushur lil Bayhaqi, pp. 215, Hadees 340)*

Heavenly streams and birds

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ states: I entered Paradise (on the night of Mi'raaj). I saw that its pebbles were of pearls and its soil was of musk. *(Bukhari, Kitab Ahadees-ul-Ambiya, vol. 2, pp. 417, Hadees 3342)* Then, I saw four streams.

One was of water that does not change. The second one was of milk whose taste does not change. The third one was of wine that only relishes those who drink it (it does not intoxicate at all). The fourth stream is of pure and clean honey. The birds of Paradise were like camels. Allah Almighty has kept such rewards for His righteous bondmen in it which neither any eye has seen, nor any ear has heard of and nor has anyone ever thought of.

(Dalaail-un-Nubuwwah-Lil-Bayhaqi, vol. 2, pp. 394)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

You are Imam of Ambiya

O devotees of Awliya! One aspect of the journey of Mi'raaj is also that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ led all the Ambiya عَلَيْهِمُ السَّلَام in Salah on this night. As it is stated in a blessed Hadees: 'I rode upon it (Buraaq) and reached Bayt-ul-Muqaddas and tied it at the place where all the blessed Ambiya عَلَيْهِمُ السَّلَام would tie their rides. Then I entered Masjid-e-(Aqsa) and offered two Rak'at Salah.' *(Muslim, Kitab-ul-Iman, pp. 87, Hadees 411)*

The renowned accomplished saint, 'Allamah Maulana Makhdoom Muhammad Haashim Tahtaawi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states: 'In this Salah, Holy Rasool

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was the Imam of all the Ambiya عَلَيْهِمُ السَّلَامُ. (*Seerat-e-Sayyid-ul-Ambiya*, pp. 128; summarised) Because all the Ambiya عَلَيْهِمُ السَّلَامُ were gathered in Beit-ul-Muqaddas in order to show the supreme status of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Nasa'ee, Kitab-us-Salat*, pp. 81, Hadees 448; summarised)

When he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ reached there, then all of them said welcome to him. At the time of Salah, everyone requested him for Imamat and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ led all the Ambiya عَلَيْهِمُ السَّلَامُ in Salah. (*Mu'jam-e-Awsat*, vol. 3, pp. 65, Hadees 3879; summarised)

سُبْحَانَ اللَّهِ! What a beautiful Salah it was that all the Ambiya and Rusul offered Salah led by the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was the Imam and the first Qiblah was the place where this Salah was offered. Undoubtedly, such Salah had never been offered before in the universe. The sky had never witnessed such a sight before.

Anyhow, the secret of Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ being the first and last was revealed today. Not only was this secret revealed but its meanings also became obvious, because Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, who is the last Rasool, is leading the Ambiya and Rusuls of the past in Salah today.

<i>Allah ki 'inayat</i>	<i>Marhaba</i>
<i>Buraaq ki qismat</i>	<i>Marhaba</i>
<i>Aqa ki rif'at</i>	<i>Marhaba</i>
<i>Mi'raaj ki 'Azamat</i>	<i>Marhaba</i>
<i>Buraaq ki Sur'at</i>	<i>Marhaba</i>
<i>Aasman ki siyahat</i>	<i>Marhaba</i>
<i>Aqsa ki shaukat</i>	<i>Marhaba</i>
<i>Nabiyaun ki Imamat</i>	<i>Marhaba</i>
<i>Makeen-e-La Makaan ki 'Azamat</i>	<i>Marhaba</i>

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Introduction of the book, “Faizan-e-Mi’raaj”

Dear Islamic brothers! In order to gain further information regarding the journey of Mi’raaj of the Holy Rasool ﷺ, reading the book “Faizan-e-Mi’raaj”, publication of Maktaba-tul-Madinah, will be extremely beneficial. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** in this book, following matter has been mentioned in an excellent and extremely easy manner:

- Details of step-by-step stages of Mi’raaj
- Observations made during the journey from Masjid-e-Haraam to Masjid-e-Aqsa
- Journey of the heavens and observations of Paradise and Hell
- Details of meeting the blessed Ambiya **عليهوا السلام**
- Numerous Madani pearls and
- Few Na’ats in relation to the blessed Mi’raaj
- Etc. etc.

Therefore, purchase this book from the stall of Maktaba-tul-Madinah today and read it yourself as well as persuade other Islamic brothers to do so too. This book can also be read, downloaded and printed out from the website of Dawat-e-Islami, www.dawateislami.net.

صَلُّوا عَلَيَّ الْحَبِيبِ **صَلَّى اللّٰهُ تَعَالَى عَلَيَّ مُحَمَّدٍ**

Dear Islamic brothers! When the Holy Rasool ﷺ came back to this world from the journey of the heavens and witnessing the signs of Allah Almighty, he **صَلَّى اللّٰهُ تَعَالَى عَلَيَّ وَآلِهِ وَسَلَّمَ** entered Beit-ul-Muqaddas, rode upon Buraaq and left for Makkah-e-Mukarramah. On the way, Holy Rasool ﷺ saw the caravans of Quraysh and everything from Beit-ul-Muqaddas to Makkah. After passing through all these stages, Holy Rasool ﷺ reached Masjid-e-Haraam and lay down to rest because a large part of the night was still yet to pass.

When he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ woke up in the morning and started mentioning the events of the night to Quraysh, then the chiefs of Quraysh were severely astonished. To the extent that some unfortunate people مَعَادًا لِلَّهِ called the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to be a liar. Some asked different questions to the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Because majority of the chiefs of Quraysh had seen Beit-ul-Muqaddas various times and they knew that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has never been to Beit-ul-Muqaddas, hence as a test, they started asking Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ questions regarding the walls, arches, etc., of Beit-ul-Muqaddas. At that time, Allah Almighty instantly brought up the map of the entire building of Beit-ul-Muqaddas in front of the prophetic eye of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, those disbelievers would keep asking him questions and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would look at the building and give correct answers to their questions. (*Seerat-e- Mustafa, pp. 735*)

<i>Allah ki 'inayat</i>	<i>Marhaba</i>
<i>Buraaq ki qismat</i>	<i>Marhaba</i>
<i>Aqa ki rif'at</i>	<i>Marhaba</i>
<i>Mi'raaj ki 'Azamat</i>	<i>Marhaba</i>
<i>Buraaq ki Sur'at</i>	<i>Marhaba</i>
<i>Aasmaan ki siyahat</i>	<i>Marhaba</i>
<i>Aqsa ki shaukat</i>	<i>Marhaba</i>
<i>Nabiyon ki imamat</i>	<i>Marhaba</i>
<i>Makeen-e-La Makaan ki 'Azamat</i>	<i>Marhaba</i>

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ

O devotees of Rasool! Testifying the journey of Mi'raaj contains test of one's Iman. As, going physically to the heavens, 'Arsh-e-A'zam, in fact even beyond 'Arsh-e-A'zam to La Makaan while being awake in very short span of time is beyond the intellect. That is the reason why those whose hearts were void of

the Noor of Iman not only denied this great event but also made fun of it in different ways. But those whose hearts were thriving with the Noor of faith and trust, they did not fall prey to any worry or doubt and believed in this Prophetic miracle without any proof. As it is stated regarding Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ.

The companion testifying the journey of Mi'raaj

Umm-ul-Mu'mineen, Sayyidatuna 'Aisha Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا states: 'When Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was taken from Masjid-e-Haraam to **Masjid-e-Aqsa**, then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned this whole event to people the next morning. Some non-Muslims ran to Sayyiduna Abu Bakar Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ and said: 'Do you testify what your friend has said that he went from Masjid-e-Haraam to Masjid-e-Aqsa in the same night?'

He رَضِيَ اللهُ تَعَالَى عَنْهُ asked: 'Did Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ actually say this?'

They replied: 'Yes.'

Upon this, he رَضِيَ اللهُ تَعَالَى عَنْهُ said: 'لَيْسَ كَانَ قَالَ ذَلِكَ لَعَنَ صَدَقَ' i.e. If he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said this, then undoubtedly he has said the truth and I testify this saying of his without any hesitation.'

They said: 'Do you also testify the astonishing fact that he went to Beit-ul-Muqaddas in the night and came back before the dawn?'

He رَضِيَ اللهُ تَعَالَى عَنْهُ said: 'Yes! I also testify the news of the heavens given by the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ day and night which are undoubtedly more surprising and astonishing than even this matter.'

Thus, after this event, he رَضِيَ اللهُ تَعَالَى عَنْهُ became famous as '**Siddeeq**'.

(Mustadrak, Kitab Ma'rifah-tus-Sahabah, vol. 4, pp. 25, Hadees 4515)

O devotees of Sahabah and Ahl-e-Bayt! You have heard that the first companion to testify the journey of Mi'raaj was the unparalleled devotee, Ameer-ul-Mu'mineen, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ. Remember that after Ambiya and Rusul, he رَضِيَ اللهُ تَعَالَى عَنْهُ is the most superior among the entire mankind. He رَضِيَ اللهُ تَعَالَى عَنْهُ possesses numerous virtues. He رَضِيَ اللهُ تَعَالَى عَنْهُ is the first

among men to embrace faith upon the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ تَعَالَى عَنْهُ stayed with the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ during his travel and stay. He رَضِيَ اللهُ تَعَالَى عَنْهُ was privileged to migrate with the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and attained such rank where he رَضِيَ اللهُ تَعَالَى عَنْهُ sacrificed his wealth, life, children, homeland, in short everything, upon the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is the reason why he رَضِيَ اللهُ تَعَالَى عَنْهُ attained an extremely elevated rank in the court of Allah Almighty and also became deserving of abundant of rewards from Allah Almighty.

Eminence of Siddeeq-e-Akbar

On the sacred night of Mi'raaj, when Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went to Paradise, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a palace adorned with silk curtains. Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked Jibraeel-e-Ameen عَلَيْهِ السَّلَام: 'O Jibraeel! Who is this for?'

He humbly replied: 'For Sayyiduna Abu Bakar Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ.'

(Al-Riyad-ul-Nadawah, vol. 2, pp. 110)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Maqaam-e-Mustawa

Dear Islamic brothers! When the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went ahead of Sidra-tul-Muntaha, Sayyiduna Jibraeel عَلَيْهِ السَّلَام stopped there and apologised from going any further. (Al-Mawahib-ul-Ladunniyyah, vol. 2, pp. 381)

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I asked Jibraeel-e-Ameen عَلَيْهِ السَّلَام: 'Have you seen your Lord?'

He عَلَيْهِ السَّلَام humbly replied: 'There are seventy veils of Noor between me and my Lord. If I go near any one of them, I will get burnt.'

(Kanz-ul-'Ummal, vol. 14, pp. 191, Hadees 39204)

Then, only Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went ahead (alone from Sidra-tul-Muntaha) and kept ascending. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived at a place called

Mustawa. Over here, Holy Rasool ﷺ heard the sounds of writing of pens. *(Bukhari, Kitab-us-Salat, pp. 161, Hadees 349)*

These were the pens that angels use to write the daily commandments of Allah Almighty. Moreover, they inscribe the events of one year from Lawh-e-Mahfooz [the Preserved Tablet] onto different pages. Then these pages are handed over to the relevant angels on the 15th night of Sha'ban.

(Mirat-ul-Manajih, vol. 8, pp. 155)

Special love for Sha'ban-ul-Mu'azzam

Dear Islamic brothers! The month of Sha'ban-ul-Mu'azzam indeed holds a lot of importance in regards to the Book of Deeds getting changed. The next Madani month, i.e. the lunar month, is **“Sha'ban-ul-Mu'azzam”**. Along with offering our Fard and Wajib acts, we should also perform Nafil Salah abundantly and observe Nafil Siyam enormously in the month of Sha'ban-ul-Mu'azzam. While associating this month towards himself, the Holy Rasool

ﷺ said: **شَعْبَانُ شَهْرِيَّ وَ رَمَضَانُ شَهْرُ اللَّهِ** i.e. Sha'ban is my month and Ramadhan is the month of Allah Almighty.' *(Jami' Sagheer, pp. 301, Hadees 4889)*

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, there are numerous virtues of keeping Siyam in this blessed month as well.

The Holy Rasool ﷺ has stated: '(After Ramadhan), the Siyam of Sha'ban are most superior, for honouring Ramadhan.'

(Shu'ab-ul-Iman, vol. 3, pp. 377, Hadees 3819)

Holy Rasool ﷺ would keep the Siyam of the entire month of Sha'ban. Sayyidatuna 'Aisha Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا humbly asked, 'Ya Rasoolallah ﷺ! Out of all the months, is keeping the Siyam of Sha'ban most beloved to you?' Upon this, the Holy Rasool ﷺ said: 'Allah Almighty inscribes the name of every being who is to die this year. And I prefer that when my time of passing away comes, I be in the state of observing Sawm.' *(Musnad-e-Abu Ya'la, vol. 4, pp. 277, Hadees 4890)*

For the sake of Holy Rasool ﷺ, may Allah Almighty enable us to keep the Siyam of Sha'ban and then the entire month of Ramadan. If only we

could succeed in observing I'tikaf for the entire month of Ramadhan or last ten days of Ramadhan. If only we could collect a lot of Madani donations with good intentions.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Inscription on the door of Paradise

Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'The night I went on Mi'raaj, I saw the following inscription written on the door of Paradise: **Reward of Sadaqah is 10 times and the reward of (giving) loan is 18 times.** I inquired from Jibraeel عَلَيْهِ السَّلَام: 'What is the reason that (giving) loan has exceeded Sadaqah?' He replied: 'The one asking for Sadaqah does have provisions [wealth] and still asks for Sadaqah, whereas, the one asking for loan does so only due to being needy.'

(Ibn-e-Majah, Kitab-ud-Sadaqat, pp. 389, Hadees 2431)

Persuasion of Madani donations

Dear Islamic brothers! From the aforementioned blessed Hadees, as we also come to know that we should earn abundant of rewards by giving a loan to a Muslim who needs it with other good intentions and for the pleasure of Allah Almighty as per our financial capability; at the same time, we also come to know that the one spending in the path of Allah Almighty also gains reward tenfold.

In order to get the passion of spending in the path of Allah Almighty, let's listen to eight blessed Ahadees on the **virtues of giving Sadaqah.**

1. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Sadaqah shuts seventy doors of evil/calamity. *(Mu'jam-e-Kabeer, vol. 4, pp. 274, Hadees 4402)*
2. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Every person will be under the shade of his Sadaqah (on the Day of Judgement). To the extent that decision would be made among people. *(Mu'jam-e-Kabeer, vol. 17, pp. 280, Hadees 771)*

3. Indeed, Sadaqah saves the Sadaqah-giving people from the heat of grave. And undoubtedly, Muslim will be under the shade of his Sadaqah on the Day of Judgement. *(Shu'ab-ul-Iman, vol. 3, pp. 212, Hadees 3347)*
4. He ﷺ stated: Sadaqah indeed extinguishes the wrath of Allah Almighty and alleviates a bad death. *(Tirmizi, Kitab-uz-Zakat, vol. 2, pp. 146, Hadees 664)*
5. He ﷺ stated: Give Sadaqah early in the morning, as calamity does not exceed ahead of Sadaqah. *(Shu'ab-ul-Iman, vol. 3, pp. 214, Hadees 3353)*
6. He ﷺ stated: Undoubtedly, Sadaqah of a Muslim increases age and stops a bad death. Moreover, by the virtue of it, Allah Almighty removes the evil practice of being arrogant and boastful from the Sadaqah-giving person. *(Al-Mu'jam-ul-Kabeer, vol. 17, pp. 22, Hadees 31)*
7. He ﷺ stated: The one who gives Sadaqah for the pleasure of Allah Almighty, then it (Sadaqah) becomes a shield between him and the fire. *(Majma'-uz-Zawaid, vol. 3, pp. 286, Hadees 4617)*
8. He ﷺ stated: Salah is the proof (of Iman). Sawm is a shield (from sins). And Sadaqah removes sins the way water extinguishes fire. *(Tirmizi, vol. 6, pp. 118, Hadees 614)*

After mentioning the Ahadees of virtues of Sadaqat in Fatawa Razawiyah, vol. 23, pp. 152, A'la Hazrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states these virtues in a form of **Madani pearls**:

From these Ahadees, it becomes evident that the Muslims who join this action with a righteous intention and pure wealth, they will reap **innumerable benefits** from the mercy of Allah Almighty and Holy Rasool ﷺ.

1. Those who give Sadaqah will be protected against a bad death by the bestowal of Allah Almighty.
2. Those who give Sadaqah, seventy doors of bad death will be shut upon them.
3. Those who give Sadaqah will have longer lifespans.

4. Count of those who give Sadaqah will increase.
5. By the virtue of the blessing of giving Sadaqah, there will be blessings in one's sustenance.
6. By the virtue of the blessing of giving Sadaqah, one's wealth will increase.
7. By the virtue of the habit of giving Sadaqah, one will never become dependent upon others.
8. Sadaqah-giving people will reap blessings and wellbeing.
9. Calamities and evils will move away from the Sadaqah-giving people.
10. By the virtue of the blessing of giving Sadaqah, a bad death will be avoided.
11. By the virtue of the blessing of giving Sadaqah, seventy doors of evil will shut down.
12. By the virtue of the blessing of giving Sadaqah, seventy types of evils will be removed.
13. Cities of Sadaqah-giving people will flourish.
14. By the virtue of the blessing of giving Sadaqah, distress will be removed.
15. By the virtue of the blessing of giving Sadaqah, one's fear will be removed and he will attain peace of mind.
16. By the virtue of the blessing of giving Sadaqah, one will have the help of Allah Almighty.
17. Mercy of Allah Almighty will become Wajib [obligatory] for those who give Sadaqah.
18. Angels will send Durood upon those who give Sadaqah.
19. Those who give Sadaqah will perform those actions that bring about the pleasure of Allah Almighty.
20. Wrath of Allah Almighty will be removed from those who give Sadaqah.

21. Sins of Sadaqah-giving people will be forgiven. Forgiveness for Sadaqah-giving people will become Wajib. Fire of sins of Sadaqah-giving people will be extinguished.
22. Sadaqah-giving people will reap higher reward than those who free slaves.
23. Complicated affairs of Sadaqah-giving people will be resolved.
24. By the virtue of the blessing of giving Sadaqah, affection will increase among one another.
25. By the virtue of the blessing of giving Sadaqah, numerous people will get satiated with lesser expenses.
26. Ranks in the court of Allah Almighty will get elevated.
27. Sadaqah-giving people will be safe from the fire of Hell on the Day of Judgement.
28. Fire of Hell will be 'Haraam upon Sadaqah-giving people.
29. Sadaqah-giving people will benefit from the favours of Allah Almighty in the Hereafter.
30. If Allah Almighty wills, by the virtue of the Na'layn (blessed sandal) of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sadaqah-giving people will be the first ones to enter Paradise. *(Fatawa Razawiyyah, vol. 23, pp. 152)*

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! You have heard that what a great action it is to give Sadaqah and by the virtue of the blessing of this action, what great blessings Sadaqah-giving people reap in this world and in the Hereafter. So hurry up and in order to attain these blessings, develop it a habit to give Sadaqah.

It is possible that a question arises in someone's mind that if we want to give Sadaqah, then where shall we give it? For their guidance, it is requested to them that rather than going here and there, give your Sadaqat-e-Wajibah and Naafilah to the Madaris-ul-Madinah and Jami'aat-ul-Madinah that are running under the Madani movement of the devotees of Rasool, Dawat-e-Islami. Because the yearly expenses of **Jami'a-tul-Madinah** (for male and

female students), **Madrassa-tul-Madinah** (for boys and girls), and **Madani Channel** that are being run under the Madani movement for filling the Masajid of the devotees of Rasool, Dawat-e-Islami, are not in millions of rupees, but in billions. Through **Jami'a-tul-Madinah** (for male students), thousands of blessed scholars graduated up to now and are playing their part in propagation of Islam by rendering their services in different departments.

In order to teach Islamic brothers and Islamic sisters how to recite the Holy Quran with correct articulation for free of cost, **Madrassa-tul-Madinah Baalighan** (for male students) and **Madrassa-tul-Madinah Balighat** (for female students), whereas in order to teach Hifz and Naazirah to Madani children, **Madrassa-tul-Madinah Lil-Baneen** (for boys) and **Madrassa-tul-Madinah Lil-Banaat** (for girls), are established within Pakistan and abroad under the supervision of **Madani movement of the devotees of Rasool, Dawat-e-Islami**.

Those places where people are not easily available to teach the Holy Quran, at such places, **Madrassa-tul-Madinah online** has been established. In various **Madaris-ul-Madinah**, full lodging facilities are also provided to the Madani children. In non-residential Madaris-ul-Madinah, the timings are of eight hours. Whereas, there are 1-hour and 2-hour part-time Madaris-ul-Madinah in operation as well.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ At the moment, there are approximately **3,287** Madaris-ul-Madinah established within Pakistan and abroad. In them, approximately **152,340** (male and female) Madani children are acquiring the knowledge of the Holy Quran. Including the teachers, the total number of staff is approximately **7,268**.

Up to now, approximately **80,731** students Madani children have completed the **Hifz of the Holy Quran**, whereas approximately **241,028** students Madani children have been privileged to complete the **Naazirah of the Holy Quran**.

In **Madrassa-tul-Madinah online**, there are around **7,000** students (male and female) studying from all around the world. Number of those teaching them is around **633** and the Madani staff etc., is around **140**.

There are approximately **23,200 Madrassa-tul-Madinah Baalighan** (for male students) in Pakistan and abroad and around **140,000** students are studying in them. Moreover, there are **3,307 Madrassa-tul-Madinah Balighat** (for female students) in Pakistan and abroad and more than **38,000** students are studying in them.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ There are **616 branches** of Jami'a-tul-Madinah established in Pakistan and abroad (11 countries: Pakistan, India, Bangladesh, Nepal, Sri Lanka, Kenya, Mauritius, Mozambique, South Africa, UK and USA). In these Jamya's, more than **52,574** (male and female) students are separately undergoing the **Dars-e-Nizami** (scholar) course. **7,688 (male and female) students have completed the Dars-e-Nizami course.**

Along with giving your Zakat, Sadaqat and Madani donations for the Madani activities of the Madani movement of the devotees of Rasool, Dawat-e-Islami, collect Madani donations from your relatives, neighbours and friends as well by making individual efforts upon them and mentioning them the virtues of spending in the path of Allah Almighty.

صَلُّوا عَلَيَّ الْحَبِيبِ **صَلَّى اللّٰهُ تَعَالَى عَلَيَّ مُحَمَّدٍ**

Dear Islamic brothers! As Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ witnessed the Divine rewards in Paradise for the obedient servants of Allah Almighty, at the same time, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also witnessed different types of terrifying torments that are for the disobedient people.

Painful consequence of those who backbite and look for flaws of people

The Merciful Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by some people who had some people appointed over them. Among them, some people had ripped open their jaws and others would cut their flesh and shove it in their mouth mixed with blood. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: 'O Jibraeel! Who are these people?' He humbly replied: 'They used to backbite people and look for their flaws.' (*Musnad-ul-Haris, vol. 1, pp. 172, Hadees 27*)

Holy Rasool ﷺ also saw some people in the Hell who were hung with the branches of fire. He ﷺ asked: 'O Jibraeel! Who are these people?' He humbly replied: 'They are the ones who used to swear at their parents in the world.' (*Az-Zawajir, vol. 2, pp. 125*)

That night, Holy Rasool ﷺ also came to those people who had small pieces of flesh hanging behind them and in front of them. They were grazing like four-legged animals and swallowing thorny grass, thorny tree and the blazing rocks of the Hell. Holy Rasool ﷺ asked: 'O Jibraeel! Who are these people?' He humbly replied: 'They are those who did not use to pay Zakat of their wealth. Allah Almighty has not oppressed them and Allah Almighty does not oppress people.' (*Attargheeb Wattarheeb, pp. 263, Hadees 15*)

Dear Islamic brothers! Just ponder that how destructive and heinous are the acts of backbiting, revealing others' flaws, swearing at parents and not paying Zakat despite it being Fard upon you. Unfortunately, all these four sins are becoming very common in our society. Moreover, these sins are in full swing, may Allah Almighty protect us. Therefore, those who are indulged in these evil acts should abandon these acts as soon as possible and repent sincerely; otherwise, if you miss this opportunity and death arrives before repenting, then there will be nothing but destruction. Remember! Life of this world is only for a few days, whereas, the life of the Hereafter is everlasting. Undoubtedly, successful is the one who repents of his sins sincerely and strives to make his afterlife better. Successful is the one who enters Paradise by acting upon the actions that bring about the pleasure of Allah Almighty and Holy Rasool ﷺ. Allah Almighty says in Part 4, Surah Aal-e-Imran, Ayah No. 185:

فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۖ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

Translation from Kanz-ul-Iman: So the one who is saved from the Fire and is admitted into Paradise is successful. And the life of (this) world is but the goods of deception.

It is stated in Tafseer Siraat-ul-Jinaan, vol. 2, pp. 112: From this blessed Ayah, we come to know that the true success on the Day of Judgement will be that

a person is freed from the Hell and entered into Paradise. Whereas, success of this world is in fact success from its own perspective, but if this success is harmful for the afterlife, then it is a means of loss in reality. Moreover, those who do everything for the success of this world and nothing for the success of the Hereafter are certainly in loss. Therefore, every Muslim should focus and strive more for such actions that can bring him the true success and refrain from those actions that become an obstacle in the way of attaining the true success.

صَلَّى اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ

صَلُّوا عَلٰى الْحَبِيبِ