



The journey of  
**Mirraaj**

26th Rajab 1442

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

## The journey of Mi'raaj

وَعَلَى إِلِكْ وَأَصْحِكْ يَا حَيِّبَ اللَّهِ  
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 وَعَلَى إِلِكْ وَأَصْحِكْ يَا نُوْرَ اللَّهِ  
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ 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 I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat, drink, sleep, do Sahari and Iftari, or even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, or sleep in a Masjid, he should make intention to observe I'tikaf and do Zikr of Allah Almighty for some time; then he can do whatever he wants (i.e. now if he wants to eat, drink or sleep, he can do so.).

## Virtue of Salat upon the Prophet ﷺ

The Beloved Prophet ﷺ said:

رَيِّئُوا مَجَالِسَكُمْ بِالسَّلَاةِ عَلَيَّ فَإِنَّ صَلَاتَكُمْ عَلَيَّ تُورَثُكُمْ يَوْمَ الْقِيَامَةِ

Translation: Adorn your gatherings by means of sending Salat upon me, for your sending of Salat upon me will be light for you on the Day of Judgement. (*Jami'ah-us-Sagheer, p. 280, Hadith 4580*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions to please Allah and to earn reward. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his action.* (*Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadith 5942*)

## An important point

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

## Intentions of listening to Bayan

1. In order to gain the knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position for as long as possible with the intention of showing respect for religious knowledge.
3. When I hear تَوَبُّوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ، etc., I will reply loudly with the intention of gaining reward.
4. After the Ijtima', I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Tonight is the 27<sup>th</sup> night of Rajab, 1442 AH. We are deeply grateful to Allah Almighty who once again allowed us to witness this sacred night of great virtues and blessings; this is that great night in which Allah Almighty conferred a tremendous miracle upon our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. We will have the honour of briefly hearing about the manifestations and lights that showered down on this illuminating night. If we listen attentively then **إِنْ شَاءَ اللهُ**, the love of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will further increase in our hearts.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Mi'raaj and the intellect

Dear Islamic brothers! From the many miracles that Allah Almighty granted our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Night Journey is one of the greatest, for he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled from Masjid-e-Haraam to Masjid-e-Aqsa with his physical body, then to the skies and then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled to Paradise and the Arsh, where he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ witnessed countless signs and wonders of Allah Almighty. This journey and the things that were witnessed therein occurred in a very short portion of the night, but keeping the details of the journey in mind, the intellect would deem these details impossible for the human body to experience physically, and even if one deems this to be possible then thousands of years would be required to complete this journey.

However, both of these matters, i.e. the human body going on such a journey and traversing a journey of thousands of years in a few moments, are perceived to be impossible only according to superficial understanding and shallow intellect. Otherwise, if viewed through the lens of Iman and pondered upon deeply, then there is no reason to deny them.

The following words from the starting of the verse of Mi'raaj are sufficient for the insight of Iman:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ

### Glory be to Him Who took His bondsman

*[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israel, Verse 1)*

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not undertake this journey of his own accord; rather, the Being who is free from every flaw, defect, fault, imperfection and weakness is the One who took him on this journey. The One who created the heavens and the earth in 6 days;

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

*(Part 8, Surah Al-A'raaf, Verse 54)*

The One who wishes to create something and says to it, 'Be!' and it is;

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

*(Part 23, Surah Yaseen, Verse 82)*

The One whose command is fulfilled in the blinking of an eye;

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾

*(Part 27, Surah Al-Qamar, Verse 50)*

The One to whom the Sun and moon are subservient;

مُسَخَّرَاتٌ بِأَمْرِهُ ط

*(Part 14, Surah Al-Nahl, Verse 12)*

The One who elevated the sky without any visible pillars;

## رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا

(Part 13, Surah Al-Ra'd, Verse 2)

The One who created billions of galaxies and trillions of stars and adorned the vast universe with them;

## وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ

(Part 29, Surah Al-Mulk, Verse 5)

The gaze of the believer views the miracle of Mi'raaj in this manner, and so by acting upon

## يُؤْمِنُونَ بِالْغَيْبِ

(Part 1, Surah al-Baqarah, Verse 3)

He gains guidance and success.

In reality, the basis of this miracle is a manifestation of Allah Almighty's power, which is known as 'مَعَى زَمَانٍ' [Tayy-e-Zamaan] (Time being shortened) and مَعَى مَكَانٍ [Tayy-e-Makaan] (Distance being shortened), and both of these things are proven through both transmission and rationality. 'مَعَى زَمَانٍ' [Tayy-e-Zamaan] is for hundreds or thousands or even more years to pass in a few moments, and مَعَى مَكَانٍ [Tayy-e-Makaan] is when a distance of thousands or millions of years is traversed in a few moments. The miracles in relation to the vastness of time and place being restricted to a limited time or distance are proven through decisive verses and narrations. An example for each of them is mentioned ahead:

The proof for 'مَعَى زَمَانٍ' [Tayy-e-Zamaan] is that in verse 259 of Surah Al-Baqarah, an account is mentioned, whose summary in light of other

verses and Quranic commentary is that: Sayyiduna Uzayr عَلَيْهِ السَّلَام was once riding a donkey and he had some fruits and water with him, when he عَلَيْهِ السَّلَام passed by a village which was turned on its rooves. Seeing this, he عَلَيْهِ السَّلَام said, 'How will Allah Almighty resurrect them after their deaths?' Allah Almighty then kept Sayyiduna Uzayr عَلَيْهِ السَّلَام in a state of death for 100 years and then brought him to life again; all of his fruits and water were intact but the donkey's bones were not. Allah Almighty asked Sayyiduna Uzayr عَلَيْهِ السَّلَام, 'How long have you remained here?' He عَلَيْهِ السَّلَام replied, 'I must have remained for a day or even less than that.' Allah Almighty said, 'No, in fact, you have remained here for 100 years.'

'Look towards your food and water! They have not become rotten and look towards your donkey, whose bones have not remained intact. We have done all of this so that you become a sign for the people. Now, in order to witness Our Power, look towards these bones and observe how We give them life.' Thereafter, in a few moments, that donkey came back to life again, sound and whole. This account clearly shows that 100 years passed by the donkey, whereas, only around a day passed by Sayyiduna Uzayr عَلَيْهِ السَّلَام and the fruit and water. This is what is known as 'مَطِي زَمَان' [Tayy-e-Zamaan], when a long duration is passed by person in a short amount of time.

'مَطِي مَكَان' [Tayy-e-Makaan], i.e. distances being shortened, is proven through another account of the Quran. Hence, the following is a summary of what is mentioned in verses 38 to 40 of Surah Al-Naml and its commentary: Sayyiduna Sulayman عَلَيْهِ السَّلَام heard about the throne of the Queen of Bilqees, which was in another country that was thousands of miles away. With the intention of inviting the Queen to Islam, he عَلَيْهِ السَّلَام addressed his subjects and said, 'Who will bring that throne?' A powerful Jinn said, 'I will bring that throne before your court session ends.' However, the vizier of Sayyiduna Sulayman عَلَيْهِ السَّلَام, Sayyiduna Asif Bin Barkhiya رَحْمَةُ اللّٰهِ عَلَيْهِ, who had knowledge of

the Ism-e-A'zam (The Greatest Name of Allah), said, 'I will bring the throne before you blink your eye.' Thus, the throne was brought in the blinking of an eye. There are other similar verses and Ahadith like this also.

The summary of the discussion is that: Allah Almighty is Qadir, Qadeer, Muqtadir and Khaaliq; He may manifest His Power and ability to create in any way He wills; this is His Greatness.

The miracle of Mi'raaj has become easier to understand and accept in this age of science, because the previous people were unaware of the Divine Laws that govern the universe, so they would reject anything that they could not understand with their minds. For example, if a person was to make a claim a thousand years ago that a palace weighing thousands of tonnes can fly in the air, the people would ridicule him, yet everyone accepts airplanes today.

Likewise, if somebody five hundred years ago said, 'Thousands of fans, machines and other things can come into motion by pressing a button, and hundreds of thousands of bulbs can be illuminated, and then everything can be switched off through the press of a button', then those who were listening would reject it. However, all of this is occurring in the world today through the pressing of a button in a power plant, and everyone accepts this. If this marvel of human knowledge and ability is so astonishing then you can imagine the greatness of Divine Power for yourself.

Hypothetically speaking, if a metaphorical 'switch' was turned off on the Night of Mi'raaj and the world was brought to a standstill and then the Mi'raaj took place, and then the world was resumed once again after the return, then this is not something that is beyond the Power of Allah Almighty. Scientists are now openly acknowledging that they have only uncovered a very small portion of the universe's secrets. Hence, the greatest scientist of the modern age, Albert Einstein, said: Through a radio telescope, I have seen a galaxy that is 200,000 light

years distant from the earth, i.e. light, which travels at around 186,000 miles per second, would take 200,000 years to reach there. However, in relation to finding the edges of the universe, then even if my life were to increase to a million years, I would still not be able to work it out.

Impossible matters are changing into possible matters before our very eyes; our voices, words and emails travel thousands of miles in a few moments via mobile phones and the internet. Likewise, if an incident occurs somewhere, it can be viewed throughout the entire world within a few seconds via television and the internet. The speed of an airplane is greater than a car, and the Space Shuttle is even faster than that, and the vehicle that went to Mars is faster than all previous vehicles.

Sound is faster than air, and light is faster than sound. Likewise, the orbit of the stars is rapid beyond belief. If we ponder with all of these realities in mind, then how is it impossible and against rationality for the Creator of these speeds and the Owner of the universe to take His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on a journey of thousands of miles and show him countless wonders in a short space of time? *(Mahnamah Faizan-e-Madinah, April, May 2018, pp. 27-28, summarised)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## As is the era, so is the miracle

Dear Islamic brothers! There is no doubt in the fact that our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the leader of all Prophets عَلَيْهِمُ السَّلَام. The miracle of every prophet is an evidence of his prophethood; it is a miracle that distinguishes between the truthful person and a false one. Allah Almighty granted every Prophet miracles in accordance to the environment of that era and the intellect and understanding of their nations. Allah Almighty granted almost every prophet, from Sayyiduna Adam عَلَيْهِ السَّلَام till Sayyiduna Isa عَلَيْهِ السَّلَام, miracles in accordance to

their era, for example, during the era of Sayyiduna Musa عَلَيْهِ السَّلَام, the wonders of sorcery and sorcerers were at their peak, hence, Allah Almighty granted him the miracles of the 'Glowing Hand' and the 'Staff.' (*Tafseer Kabeer, Surah Ta-Ha, under the verse 69, vol. 8, pp. 74-75, selected*)

The knowledge of medicine had advanced greatly in the age of Sayyiduna Isa عَلَيْهِ السَّلَام; there were many doctors who could properly cure major diseases, which would result in the afflicted person recovering quickly. The people had become greatly impressed by those doctors and deemed them to be everything. However, even those doctors did not have cures for those born blind, leprosy and death. They were incapable of curing these three conditions. During that time, Allah Almighty sent Sayyiduna Isa عَلَيْهِ السَّلَام and granted him miracles, one of which was that when Sayyiduna Isa عَلَيْهِ السَّلَام would make Du'a for the one who was born blind, Allah Almighty would grant him vision.

Another miracle was that when Sayyiduna Isa عَلَيْهِ السَّلَام would pass his hand over the body of a sick person, the Cure-giving Lord would grant him cure, and Sayyiduna Isa عَلَيْهِ السَّلَام granted life to the dead, with the power granted to him by Allah Almighty.

In a similar manner, every Prophet was granted miracles that were in accordance to the environment of their era and the nature and temperament of their nations. Then when our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived, it was the age of language and speech; the Arabs were extremely eloquent and articulate people and they took great pride in their language. However, when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited the verses of the Quran before them, they were astonished. They were unable to challenge the Quran and they had no choice but to accept that it is not the speech of any human. Allah Almighty Himself placed such eloquence and articulation on the tongue of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which has no equal.

## Every age belongs to my beloved

Dear Islamic brothers! It was not only the age of the Arabs which was the age of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, rather, every forthcoming age was to be the age of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The world was yet to progress, scientists were to come, the journey of months was to take place in hours, claims of reaching the moon and Mars were to be made, seemingly impossible things were to become possible. It was possible that an individual of today would say, 'If your Prophet is our Prophet and the Prophet of this age as well, then which miracle of his is in relation to today's science?'

Thus, the miracle of Mi'raaj is such an answer to which the world of science has no response. Mi'raaj is that great night in which our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was granted this miracle and it is on that night that Allah Almighty honoured him with His Own Vision also, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw His Lord with his physical eyes, whilst awake. Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled across the earth, heavens, Paradise, Hell, the Divine Throne and to La-Makaan and then returned, in a short part of the night, and showed us that the speedy inventions of science are on one side and the speed of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ going to and returning from Mi'raaj is far beyond that.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Let us have the honour of listening to some words of the Quran in relation to Mi'raaj:

## The night journey and the Quran

Allah Almighty has beautifully explained this journey of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Quran; He attributed the journeying of such a large distance in a short portion of the night to Himself. Hence, Allah Almighty states:

## سُبْحَنَ الَّذِي أَمَرَ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

### Glory be to Him Who took His bondsman by the night from the Sacred Mosque (the Ka'bah) to al-Aqsa Mosque

*[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israel, Verse 1)*

Sayyid Mufti Muhammad Na'eem-ud-Deen Muradabadi رَحْمَةُ اللهِ عَلَيْهِ writes the following under this verse: It is the opinion of the honourable companions صَلَّى اللهُ عَلَيْهِ وَآلِهِ رَضِيَ اللهُ عَنْهُمْ of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that the Night Journey took place in a state of wakefulness (as opposed to in a dream), with both body and soul. *(Tafseer-e-Khaza'in-ul-Irfan, part 15, Surah Bani Israel, under the verse 1, summarised)*

The portion of the Night Journey which has been mentioned in this blessed verse, in and of itself, is an amazing miracle, because there was a very large distance between Masjid-e-Haraam and Masjid-e-Aqsa. Therefore, it was impossible that a normal person could travel from Masjid-e-Haraam to Masjid-e-Aqsa and then return, all in a single night. In fact, it was not even possible to travel just one-way in one night, just as Allamah Isma'eel Haqqi رَحْمَةُ اللهِ عَلَيْهِ states: There was a distance of more than one month's travel between Masjid-e-Haraam and Masjid-e-Aqsa. *(Tafseer Ruh-ul-Bayan, part 15, Surah Bani Israel, under the verse 1, vol. 5, p. 104)*

Dear Islamic brothers! Why did the Night Journey take place? And what occurred during this night? Let us listen briefly listen to this:

### The Night Journey, in summary

When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced his prophethood and messenger-ship, and began to call towards the worship of the One True Lord, those who were involved in disbelief and polytheism became his sworn enemies. Even though his blessed life, which was purer than dew, more fragrant than a flower, more

luminous than the sun, and free from every type of defect and flaw, was before them, yet despite this, they began to belie him. When they would see the manifest signs of his prophethood and had no other response or recourse, they would refer to him as a sorcerer. These wicked people placed thorns on his path, threw stones at him, inflicted tremendous amounts of harm against him and mocked and ridiculed him.

Nevertheless, time slowly went by and then the 11<sup>th</sup> year began, in which the mocking, taunting, oppression and cruelty continued. Yet despite the many obstacles, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained engaged in propagating the truth. This continued until the month of Rajab arrived and then when its 27<sup>th</sup> night arrived, Allah Almighty granted His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the honour which was not granted to anybody else.

Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was granted a great miracle. The leader of the angels, Sayyiduna Jibraeel عَلَيْهِ السَّلَام came to his court with an extremely fast mount, known as 'Buraaq'. The angels adorned him and he was made to sit on the Buraaq with great honour. He arrived at Bayt-ul-Muqaddas from Makkah Mukarramah, where all of the Prophets welcomed him, and he led them all in prayer. He then journeyed the heavens and saw their wonders.

At each heaven, he honoured different Prophets عَلَيْهِمُ السَّلَام with his presence. He then arrived at Sidra-tul-Muntaha (The Furthest Lote-Tree) and at that place beyond which it is impossible for anybody else to pass, where even Sayyiduna Jibraeel عَلَيْهِ السَّلَام excused himself beyond this point. He then arrived at the place which is beyond the intellect, where he was honoured with magnificent bounties and manifestations. Initially, the gift of fifty prayers was given by Allah Almighty, which were later reduced and made Fard upon us in the form of five prayers, and he travelled to Paradise and Hell. On that night, he attained the special proximity of Allah Almighty and beheld

the Creator and Master of the universe with his physical eyes. *(Tafseer Siraat-ul-Jinaan, part 15, Surah Bani Israel, under the verse 1, vol. 5, pp. 415-416, selected)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The wisdom of sending Buraaq for the Night Journey

Dear Islamic brothers! We just heard that the Buraaq was sent to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Night of Mi'raaj, even though Allah Almighty is All-Powerful and could have called his Beloved without a Buraaq, as there are many points of wisdom in this. One of these wisdoms was that when lovers call their beloveds, they send a superior mode of conveyance for them, as their honour and respect lies in this. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the beloved of Allah Almighty, hence, a Buraaq was sent out of honour and reverence for him. *(Madarij-un-Nubuwwah Farsi, vol. 1, p. 161)*

## Salah in three places

Dear Islamic brothers! Then the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mounted the Buraaq and headed towards Bayt-ul-Muqaddas with grandeur. During the journey, Sayyiduna Jibraeel عَلَيْهِ السَّلَام told the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to dismount at a certain place and pray Salah. After the Salah was offered, Sayyiduna Jibraeel عَلَيْهِ السَّلَام said, 'Do you know where you have offered Salah? You have prayed Salah in Taybah (Madinah), and you will migrate towards it.' Sayyiduna Jibraeel عَلَيْهِ السَّلَام then told the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to pray Salah in another area. Thus, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered the Salah, after which, Sayyiduna Jibraeel عَلَيْهِ السَّلَام said, 'Do you know where you have offered Salah? You have prayed Salah on Mount Sinai, where Allah Almighty spoke with Sayyiduna Musa عَلَيْهِ السَّلَام.' Then Sayyiduna Jibraeel عَلَيْهِ السَّلَام told the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to dismount and offer Salah in another place. So, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered the Salah. Sayyiduna Jibraeel said, 'Do you know where you have offered

Salah? You have prayed Salah in Bethlehem, where Sayyiduna Isa عَلَيْهِ السَّلَام was born.' (Sunan-e-Kubra-lil-Nisai, p. 81, Hadith 448, slightly amended with amendments)

## The grave of Sayyiduna Musa عَلَيْهِ السَّلَام

When they passed by the blessed grave of Sayyiduna Musa عَلَيْهِ السَّلَام, which was near a red mound of sand, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ', i.e., 'Sayyiduna Musa عَلَيْهِ السَّلَام was standing and offering Salah in his grave.' (Muslim, p. 994, Hadith 6157)

Dear Islamic brothers! From this blessed Hadith we learn that Allah Almighty granted the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ such vision through which he can see the state of the inside of the earth; we are all aware that a grave is quite deep and has tonnes of soil on it, but look at the glory of the Beloved Prophet's vision! Despite riding the extremely fast Buraaq, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was able to see Sayyiduna Musa عَلَيْهِ السَّلَام in his grave and said that he عَلَيْهِ السَّلَام was offering Salah in his grave also.

Keep the following point in mind here: All of the Noble Prophets عَلَيْهِمُ السَّلَام were already waiting to welcome the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Bayt-ul-Muqaddas and Sayyiduna Musa عَلَيْهِ السَّلَام was also from among them, and when the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mounted the Buraaq and reached the heavens, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ met Sayyiduna Musa عَلَيْهِ السَّلَام on the sixth heaven alongside the other Prophets عَلَيْهِمُ السَّلَام also. From this we learn that Allah Almighty has granted such power to the Noble Prophets عَلَيْهِمُ السَّلَام that even the luminous Buraaq cannot match their prophetic might.

Also, we come to know that all of the Prophets of Allah Almighty عَلَيْهِمُ السَّلَام possess authority, and Allah Almighty has given them the authority to go wherever they want, whenever they want. If this is the power of the other Noble Prophets عَلَيْهِمُ السَّلَام, then who can measure

the power and authority of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who is the Imam and leader of all Prophets? The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'I saw Sayyiduna Musa عَلَيْهِ السَّلَام standing in his grave and offering Salah', so if the internal state of a grave is not hidden from the blessed gaze of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then nothing from this universe is hidden from the sight of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The one who is aware of the internal states of graves is aware of the states of our hearts. Moreover, we learn that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is also alive in his blessed grave, because if Sayyiduna Musa عَلَيْهِ السَّلَام, who passed away from this temporal abode centuries before, is standing and offering Salah in his grave, then our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Imam and leader of Sayyiduna Musa عَلَيْهِ السَّلَام.

## Leading the Prophets in Bayt-ul-Muqaddas

Dear Islamic brothers! The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to the blessed city in which Masjid-e-Aqsa is located. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ entered the city through Bab-e-Yamani and then went towards the Masjid. *(Al-Seerat-ul-Halbiyyah, vol. 1, p. 523, selected)* In order to demonstrate his lofty status, all of the Noble Prophets عَلَيْهِمُ السَّلَام were gathered at Bayt-ul-Muqaddas. *(Sunan-e-Kubra-lil-Nasai, p. 81, Hadith 448)* They all welcomed him and they all put him forward to lead the prayer when the time of Salah arrived. Then Sayyiduna Jibraeel عَلَيْهِ السَّلَام took him by the hand and took him forward, and thus he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led all of the Noble Prophets عَلَيْهِمُ السَّلَام in Salah. *(Mu'jam Awsat, vol. 3, p. 65, Hadith 3879)*

سُبْحَانَ اللهِ! What an excellent Salah and what a beautiful scene in which the Prophets and Messengers عَلَيْهِمُ السَّلَام are following him in prayer. No doubt, such a Salah had never taken place in the entire universe. What a unique matter it was that the one who called the Azan was the leader of the angels, Sayyiduna Jibraeel عَلَيْهِ السَّلَام, those offering Salah

were the Noble Prophets **عَلَيْهِمُ السَّلَام** and the one leading the Salah was the Master of all Prophets **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**; the sky had never witnessed such a scene. The secret of the Beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** being the first and the last was also revealed on this night, and the veil was removed from this secret and its meaning became abundantly clear, because on this night, the last and final Messenger led the other Prophets in Salah.

**صَلُّوْا عَلَيَّ الْحَبِيْبِ      صَلَّى اللّٰهُ عَلَيَّ مُحَمَّدٍ**

## Journey of the seven heavens

Dear Islamic Brothers, after the radiant and merciful moments of Bayt-ul-Muqaddas, The Messenger of Allah **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** began his journey towards the heavens. Within a few moments, the first heaven arrived. On the first heaven, he **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** met Sayyiduna Adam **عَلَيْهِ السَّلَام** and gave him Salam, to which he replied and welcomed him. Then he **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** went to the second heaven, where he met Sayyiduna Yahya **عَلَيْهِ السَّلَام** and Sayyiduna Isa **عَلَيْهِ السَّلَام**, and gave them Salam, to which they replied and welcomed him. Then he **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** went to the third heaven, where he met Sayyiduna Yusuf **عَلَيْهِ السَّلَام**. Then he **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** went on to the fourth heaven, where he met Sayyiduna Idrees **عَلَيْهِ السَّلَام**. Then he **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** went on to the fifth heaven, where he met Sayyiduna Haroon **عَلَيْهِ السَّلَام**. On the sixth heaven, he **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** met Sayyiduna Musa **عَلَيْهِ السَّلَام**, and on the seventh heaven he **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** met Sayyiduna Ibrahim **عَلَيْهِ السَّلَام**. He **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** greeted them all with Salam and all the honourable Prophets **عَلَيْهِمُ السَّلَام** welcomed him in a grand manner. *(Bukhari, vol. 2, p. 585, Hadith 3887, summarised)*

## Seeing Allah Almighty

Dear Islamic brothers! After travelling through the heavens, the Holy Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** saw his Merciful Lord in a wakeful state, with

his own physical eyes; there was no veil, it was out of the realm of time and space, and there was no angel or human nearby. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was also honoured to converse with Allah Almighty directly. Remember! The biggest bounty out of all the bounties of the entire world is to see Allah Almighty with one's own physical eyes. But Allah Almighty did not grant any Prophet the honour of seeing Him with their own physical eyes such that even Musa عَلَيْهِ السَّلَام asked for this blessing when he said, 'رَبِّ ارْنِي! O my Merciful Lord! Show yourself to me!' Allah Almighty replied, 'لَنْ تَرَانِي! You shall certainly not see me.' But when it came to His Beloved, the prince of Aminah, the comforter of the Ummah, the unparalleled Prophet, the king of the universe, the pride of creation, the cause of the creation of the universe, the comforter of the universe, the purpose of the universe, the origin of the universe, the soul of the universe, the Medinan King, The Meccan sovereign, the leader of all Prophets, the Beloved of Allah, Muhammad Al-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then Allah Almighty himself sent Jibraeel عَلَيْهِ السَّلَام with a mount and invited His beloved with magnificent protocol and honoured him with vision of Himself.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Become attached to the Islamic environment

Dear Islamic brothers! To receive the blessings of Mi'raaj Shareef, to hear the Seerah of the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, to learn the obligatory knowledge of Islam, to gain steadfastness on good deeds and to become firm on the Sunnah, adopt the companionship of devotees of the Prophet; for sitting in the company of the pious causes hatred for sins and develops a mindset to perform good deeds. In this day and age, the religious movement of the devotees of the Prophet, Dawat-e-Islami, is no short of a blessing. Therefore, if we want to become pious and protective of our Iman, then we should attach

ourselves with the Islamic environment of Dawat-e-Islami immediately and link ourselves to the rope of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We were hearing regarding the journey of Mi'raaj (the ascension). This is such a blessed journey that it amazes its listeners. The disbelief (Kufr) of those who consider logic and intellect to be everything increases by it, whereas the faith of the devotees of the Prophet further strengthens. Anyway, after his return, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told people about this journey of his. Those who were his enemies refused to believe this and mocked the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; this was the attitude of those who were the enemies of Islam. But what was the response of the lovers of the Prophet among whom was Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ - upon hearing about the event of Mi'raaj? Let us listen.

## The heart-warming approach of Siddeeq-e-Akbar

When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told the entire event of the journey from Masjid-ul-Haraam till Masjid Aqsa, the idolaters etc came running to Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ and asked: 'هَلْ لَكَ إِلَى صَاحِبِكَ يَزْعُمُ أَنَّهُ لَيْلَى بِهِ اللَّيْلَةَ إِلَى بَيْتِ الْمُقَدَّسِ؟' meaning, *can you confirm what your friend has just told, us that he travelled from Masjid-ul-Haraam to Masjid Aqsa within a night?* He رَضِيَ اللهُ عَنْهُ said: 'أَوْ قَالَ ذَلِكَ؟' *did he really say that?* They replied, 'Yes!' then He رَضِيَ اللهُ عَنْهُ said, 'كَيْنَ كَانَ قَالَ ذَلِكَ لَقَدْ صَدَقَ' meaning, *if he has said that, then he has certainly spoken the truth and I confirm that without any hesitation.* They replied: 'أَوْ تُصَدِّقُهُ أَنَّهُ ذَهَبَ اللَّيْلَةَ إِلَى' meaning, *do you also confirm this astonishing event that he went to Bayt-ul-Muqaddas last night and returned before commencement of morning?* He رَضِيَ اللهُ عَنْهُ said: 'نَعَمْ! إِنَّ لِأَصْدِقَةٍ فَبِهَا هُوَ أَبْعَدُ' meaning, *Yes! Indeed, there is a closer friend than that.*

مِنْ ذَلِكَ أُصِدِّقَهُ بِخَبَرِ السَّمَاءِ نِجْ عُدْوَةَ أَوْ رَوْحَةَ I even confirm his heavenly reports, day and night. Certainly, that is more astonishing and amazing than this.' Therefore, he became known as 'Siddeeq' (the confirmer) after this incident. (*Mustadrak, vol. 4, p. 25, Hadith 4515*)

## Bayt-ul-Muqaddas and the state of trader caravans

From among the people, there were some who had seen Bayt-ul-Muqaddas and so they asked him regarding the signs of Bayt-ul-Muqaddas. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ started informing them of the signs, and then he was hesitant about some things, so Bayt-ul-Muqaddas was presented before him near Daar-e-Aqeel. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ them looked at it and informed them of all the signs. Upon hearing this, people said: 'As far as the signs are concerned, by Allah عَزَّوَجَلَّ they are certainly true.' (*Musannaf Ibn-e-Abi Shaybah, vol. 16, p. 443, Hadith 32358, selected*) Some people even enquired about the state of their caravans that were returning after trading in other countries, The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed them regarding the caravans and even their time and place of arrival. Everything happened as he said it would happen, but instead of bringing faith in him, they accused him of magic. (*Khasaais-ul-Kubra, vol. 1, pp. 280-294, summarised*)

## Informer of the unseen

Dear Islamic brothers! You just heard how our master, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed of the signs of Bayt-ul-Muqaddas and the place and time of the arrival of the trader caravans that were returning after trading in other countries, by giving news of the unseen. No doubt Allah Almighty bestowed the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with special magnificence on that night. We should not only mention the magnificence of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on a regular basis, but we should express our true love for him by acting upon the Sunnahs as much as possible and spending our remaining life in hatred of sins, and regularly performing good deeds. Remember! On

the night of Mi'raaj, as well as seeing the divine favours that will be bestowed to obedience people in Jannat, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also saw disobedient people subjected to the wrath of Allah Almighty. They were inflicted in painful punishments as a result of their own sins. Let us hear about some of these punishments, in order to take heed:

## People eating their own flesh

On the night of Mi'raaj, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by some people over whom some other individuals were appointed. Some of these individuals had ripped open the jaws of people, and some other individuals would cut their flesh and shove it back into them people's mouths with blood. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ enquired: 'O Jibraeel! Who are these people?' he replied: 'They are those who used to backbite about people and look for faults in them.'  
(*Musnad Haaris, vol. 1, p. 172, Hadith 27*)

## Snakes in stomachs

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'on the night of Mi'raaj, I came across some people whose stomachs were (big) like houses, and snakes within them were visible from the outside. I enquired, 'O Jibraeel! Who are these people?' He replied: 'They are usurers.'  
(*Ibn-e-Majah, vol. 3, p. 71, Hadith 2273*)

## Punishment of head being crushed

On the night of Mi'raaj, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came across some people whose heads were being crushed; every time after being crushed, their heads would be restored (and then crushed again), and there was no pause in this process. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked Sayyiduna Jibraeel عَلَيْهِ السَّلَام, 'O Jibraeel! Who are these people?' he replied: 'They are those people whose head would become too heavy for Salah (i.e. they would miss their Fard Salah).'

(*Majma'-uz-Zawaid, vol. 1, p. 236, Hadith 235*)

## People hanging off branches of fire

On the night of Mi'raaj, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw some people who were hanging off branches of fire. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ enquired: 'O Jibraeel! Who are these people?' he replied: 'They are the people who would curse their parents in the world.' (*Al-Zawajir, vol. 2, p. 139*)

Dear Islamic brothers! You just heard that from among those who our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw inflicted in punishment in Hell were those who used to backbite, deal in interest-based transactions, those who don't perform Salah and those who curse their own parents. We must repent sincerely and prepare for our death; we do not know what has been decided for us. May Allah Almighty grant us refuge.

It is reported: On the night of Mi'raaj, our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to a place called 'Mustawa'. Here he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard noises of the pen writing. (*Bukhari, vol. 1, p. 141, Hadith 349*) These were the pens with which angels write the daily divine commands and copy one year's events of the preserved tablet (Al-Lawh Al-Mahfooz) onto different papers and then they hand these papers over to the appropriate angels on the 15<sup>th</sup> of Sha'ban. (*Mirat-ul-Manajih, vol. 8, p. 155, slightly amended with amendments*)

## Special love for Sha'ban Al-Mu'azzam

Dear Islamic brothers! The month of Sha'ban Al-Mu'azzam holds great importance in regard to the book of deeds being exchanged and this month will approach us very soon. As well as fulfilling our Fard and Wajib acts, we should also carry out voluntary prayers and fasts. Our Beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ linked this month to himself by saying: 'شَعْبَانُ شَهْرِي وَرَمَضَانُ شَهْرُ اللَّهِ' i.e. *Sha'ban is my month and Ramadan is the month of Allah Almighty.* (*Jami'ah-us-Sagheer, p. 301, Hadith 4889*)

## Virtues the fasts of Sha'ban

Our Beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared the voluntary fasts of Sha'ban Al-Mu'azzam as the greatest after the Fard fasts of Ramadan. In this month, people's books of deeds are presented in the court of Allah Almighty and this is why he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kept fasts in abundance in this month in order to encourage the Ummah, Let us have the honour of listening to 3 statements of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the virtues of the fasts of Sha'ban:

1. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked: 'Which is the most superior fast after Ramadan?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Keeping the fast of Sha'ban, in honour of Ramadan.' (*Shu'ab-ul-Iman, vol. 3, p. 377, Hadith 3819*)
2. The mother of the believers, Sayyidatuna 'Aaishah Siddeeqah رَضِيَ اللهُ عَنْهَا states: 'The most honourable Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would keep the fasts of the entire month of Sha'ban.' I enquired: 'Do you consider the fasts of Sha'ban most superior out of all months?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Yes! Allah Almighty writes every soul that will die this year, and I want to be in a state of fasting when my time of departure comes.' (*Musnad Abi Ya'la, Musnad 'Aaishah, vol. 4, p. 277, Hadith 4890*)
3. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'This month is in between Rajab and Sha'ban; people are negligent of it. The deeds of people are presented to Allah Almighty in it, and I want my deeds to be presented whilst I am in a state of fasting.' (*Shu'ab-ul-Iman, vol. 3, p. 377, Hadith 3820*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Ponder! The state of our merciful Prophet's worship was such that he would carry out voluntary worship in in abundance in this month compared to other months. And then there's us! Many months of Sha'ban have come and gone in our life while

distributing its glad-tidings of forgiveness and mercy, but unfortunately we have failed to repent, to make the intention to abstain from sins in the future, to carry out Fard prayers, to recite the Quran, to recite Salat-Alan-Nabi, to give charity in abundance, to carry out other voluntary acts and to please our merciful Lord. Nonetheless, in order to attain the pleasure of Allah Almighty and his Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we must strive in worship in this month. We should keep the voluntary fasts of Rajab and Sha'ban, we should carry out an abundance of worship and repentance throughout the entire month of Sha'ban Al-Mu'azzam, especially on the 15<sup>th</sup> of Sha'ban and we should also ask for betterment in the world and the hereafter, from Allah Almighty.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ