

Lessons From the

Miraj

17-January-2026



Thought-provoking speech of weekly
sunnah-inspiring ijtimaa

(For Islamic Brothers)

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

Lessons From the *Mi'rāj*

وَعَلَى إِلِكِ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِيكَ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made an intention for the sunnah of *I'tikāf*.

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 and drink, sleep or do Sahari and Iftari 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, sleep in a Masjid, he should make intention to observe *I'tikaf*, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

The Virtue of Reciting *Ṣalawāt*

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has given the following glad tiding of Paradise:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

Meaning: "Whoever recites *ṣalawāt* upon me one thousand (1,000) times in a day will not die until he sees his station in Paradise."¹

Dear Islamic brothers! We too should recite *ṣalawāt* in abundance. Today is *Laylat al-Mi'rāj* (the Night of Ascension), and according to one opinion, the Verse of *Ṣalawāt*—namely:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٩٦﴾

Allah and His Angels send blessings upon the Prophet. O you who believe! Send blessings upon him and much salutations.²

—was revealed on this very night. According to this view, this beautiful verse is a gift of *Laylat al-Mi'rāj*. Therefore, especially on this night, and throughout your entire life, make it a habit to recite *ṣalawāt* in abundance while:

- Standing
- Sitting
- Walking and moving about

إِنْ شَاءَ اللَّهُ You will be granted immense blessings through this. May Allah Almighty grant us the ability to act upon this.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Speech Intentions

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: أَفْضَلُ الْعَمَلِ الْبَيِّنَةُ الصَّادِقَةُ – “The best of deeds is a sincere intention.”³

¹ Al-Targhīb wa al-Tarhib, vol. 2, p. 326, Hadith 2590

² Al-Quran, Al-Ahzab, verse 56; translation from Kanz al-ʿIrfān

³ Al-Jāmiʿ al-Ṣaghīr: Hadith 1284

Dear Islamic brothers! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain knowledge.
- I will sit respectfully.
- I will avoid being lazy.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Today, **الْحَمْدُ لِلَّهِ**, is the 27th night of Rajab.

It is the night of the manifestation of the beloved Prophet's grandeur; it is the night of the manifestation of the noble Prophet's elevation; it is the night of the *Imamate* of the Prophets; it is the night of the *Mi'rāj* of al-Muṣṭafā.

Rather, it is that night when the *Buraq* (celestial steed) attained its *Mi'rāj* by serving al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; the night when Masjid al-ʿAqṣā attained its *Mi'rāj* by the sight of al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; the night when the noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, who longed to gaze upon al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, were blessed with his visitation. It is the night of *Mi'rāj* for the seven heavens, the angels therein, Paradise and all its bounties, the maidens of Paradise, and in truth, even for the Magnificent Throne (*al-ʿArsh al-Aʿẓam*).

Yes! This is the same Magnificent Throne that yearned to kiss the feet of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. On this night, the beloved of Allah, the Leader of the Prophets, and the Master of both worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ascended to *al-ʿArsh al-Aʿẓam* and fulfilled its yearning.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Summary of the Event of *Mi'rāj*

In Part 15, Surah Banī Isrā'īl, verse 1, Allah Almighty proclaims:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

Pure is He who took His chosen one during part of the night from Al-Masjid Al-Harām to Al-Masjid Al-'Aqṣā¹

O devotees of the Prophet! *Mi'rāj* is a grand and unique miracle of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was resting at the home of Sayyidah Umm Hāni رَضِيَ اللهُ عَنْهَا in Makkah al-Mukarramah when suddenly the roof opened. The leader of the angels, Sayyidunā Jibrīl al-Amīn عَلَيْهِ السَّلَام, arrived and delivered the message of Allah Almighty, sharing the glad tidings of *Mi'rāj*.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mounted the *Buraq* and arrived at Masjid al-'Aqṣā. Here, he led the noble Prophets عَلَيْهِمُ السَّلَام in prayer. Then, he set out towards the skies. Passing through all seven skies, he arrived at *Sidrat-ul-Muntahā* (the Lote-tree of the furthest boundary). From there, he reached *Lā-Makān*, and in a state of complete wakefulness, he beheld Allah Almighty with his physical eyes. Having covered a journey of thousands and millions of kilometres, he returned while only a small portion of the night had passed. Scholars state that when the Master of the Universe صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ returned, his blessed bed was still warm and the chain of the door was still swaying.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Lessons to Learn from the *Mi'rāj*

Dear Islamic brothers! The *Mi'rāj* of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a

¹ Al-Quran, Banī-Isrā'īl, verse 1; translation from Kanz al-'Irfān

² Anwar-e-jamal-e-Mustafa, p. 277

collection of many events. It is not just one miracle; rather, it contains numerous miracles. Bear in mind that this was not merely a journey; the *Mi'rāj* is a complete curriculum for life. If we read the events of the *Mi'rāj* with the intention of learning, we find many points of wisdom and incomparable lessons. If we adopt these lessons and act upon them, both our life in this world and the Hereafter can be rectified. Let us listen to a few lessons from the journey of *Mi'rāj*:

(1) Remain Steadfast upon the Natural Disposition (*Fiṭrah*)

It is mentioned in the narrations of *Mi'rāj* that our Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled from Makkah to Masjid al-Aqṣā. All the noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ had been gathered here to manifest his lofty status. Upon reaching Masjid al-Aqṣā, Sayyidunā Jibrīl al-Amīn عَلَيْهِ السَّلَامُ called the azan, and the noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ formed rows. They were waiting to see who would lead all the noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ in prayer. At that moment, Sayyidunā Jibrīl al-Amīn عَلَيْهِ السَّلَامُ stepped forward, وَأَخَذَ يَدَ لَا فَفَعَدَمَهُ, and took the hand of the beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and brought him forward.¹

Dear Islamic brothers! After performing prayer in Masjid al-Aqṣā, our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ felt thirsty. Consequently, two vessels were presented to him:

1. One contained **milk**.
2. The other contained **pure wine**.

The Prophet of Mercy صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ accepted the vessel of milk. Upon this, Sayyidunā Jibrīl al-Amīn عَلَيْهِ السَّلَامُ submitted:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَفْتَرِهُ لَوْلَا أَخَذْتَنَا الْخَيْرَ عَرَفْتُمْ أُمَّتَكَ

Meaning: "All praise is for Allah Who guided you towards the natural disposition (*fiṭrah*). If you had accepted the vessel of wine, your Ummah would

¹ Subul al-Huda, vol. 3, p. 84

have gone astray."¹

سُبْحَانَ اللَّهِ! It was as if on the night of *Mi'rāj*, the destiny of the Ummah was being decided. If the Master of the Universe صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had accepted the vessel of wine, the Ummah would have been misguided, but اَلْحَمْدُ لِلَّهِ! Allah has made us the followers of the Prophet of Mercy. Our kind and merciful Master صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ showed grace upon the Ummah and saved us from misguidance by choosing the vessel of milk.

O devotees of the Messenger! This is a lesson for us to learn. This Ummah is one that remains steadfast upon *fiṭrah*. Therefore, it is mandatory for all of us to remain upon *fiṭrah*. Now, what is this *fiṭrah*? How do we remain upon it? What is the importance of staying upon it? Let us hear about this:

What is *Fiṭrah*?

Allah Almighty states in the holy Quran:

فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

‘this is’ the natural disposition of Allah upon which He created mankind. Do not change the creation of Allah. This is the upright religion. However, most people do not know.²

In this verse, *fiṭrah* refers to the religion of Islam.³ Meaning, it is being said: "O people! Follow *fiṭrah* (i.e., the religion of Islam)!" All humans have been created upon this very *fiṭrah*. Now, after this, whoever turns their face away from this *fiṭrah* and moves in another direction is trapped in the clutches of Satan.⁴

¹ Bukhari, p. 1419, Hadith 5576

² Al-Quran, Al-Rūm, verse 30; translation from *Kanz al-ʿIrfān*

³ *Şirāṭ al-Jinān*, part 21, Al-Rūm, under verse 30, vol. 7, p. 443

⁴ *Tafsīr al-Nasafī*, part 21, Al-Rūm, under verse 30, vol. 2, p. 699 summarised

Every Human is Born upon *Fiṭrah*

It is stated in a blessed Hadith:

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ

Meaning: "Every child is born upon the natural disposition; it is his parents who make him a Jew or a Christian."¹

The famous commentator of the Quran, Mufti Aḥmad Yār Khan Naī'mī رَحْمَةُ اللهِ عَلَيْهِ, writes: "*Fiṭrah* refers to the original and innate state. That is, every human is born upon faith (and the religion of Islam); then, after reaching the age of maturity, he becomes like those whom he observes among his parents and companions."²

Dear Islamic brothers! From this Quranic verse and Prophetic Hadith, we learn that we are creation, and our Creator, our Generous Lord, has created us in such a way that religion, faith, and Oneness (*Tawhid*) have all been placed within our very nature.

To Whom Did He Pin His Hopes in the Sea...!!

A famous personality of the pure Prophetic Household (*Ahl al-Bayt*), Sayyidunā Imam Ja'far al-Ṣādiq رَحْمَةُ اللهِ عَلَيْهِ, was once visited by an atheist.

Imam Ja'far al-Ṣādiq رَحْمَةُ اللهِ عَلَيْهِ asked him: "Have you ever travelled by sea?"

He replied: "Yes, I have."

The Imam asked: "Did any terrifying incident ever occur at sea?"

He said: "Yes!"

The Imam said: "Tell me the details!"

The atheist began to say: "One day, during a sea journey, a severe and terrifying storm blew, as a result of which the boat broke and the sailor also

¹ Ṣaḥīḥ al-Bukhārī, Hadith: 1358

² Mir'āt al-Manājīḥ, vol. 1, p. 100

drowned and died. I caught hold of a plank from the broken boat and began traveling upon the stormy waves of the sea. Finally, due to the sea waves, that plank also slipped from my hand. So, I was left swimming helpless in such a vast ocean. Eventually, the sea waves threw me onto the shore (and my life was saved)."

Hearing this, Imam Ja'far Sadiq رَحْمَةُ اللهِ عَلَيْهِ said: "When you entered the sea, you trusted the boat and the sailor to carry you across. When the boat broke, you clung to a plank, trusting it would carry you to the shore. Then, when that plank also slipped from your hand and you became completely helpless, did you still have hope of being saved?"

He said: "Yes! I had hope."

Imam Ja'far رَحْمَةُ اللهِ عَلَيْهِ said: "At that time, no support was present. In whom did you have trust then? On what reliance were you hoping to be saved?"

That person became silent. Imam Ja'far Sadiq رَحْمَةُ اللهِ عَلَيْهِ said: "In that terrifying state, the hope that was bound within you even against your will, the Being upon whom you had reliance—He is the Creator; He is the One who saved you from drowning." Upon hearing this wise point, that person immediately recited the *Kalimah* and embraced Islam.¹

In short, faith, religion, Oneness (*tawhīd*) —all these things are part of our *fiṭrah*. Now, if someone turns away from religion, follows their imperfect intellect instead of religion, speaks of invented ideas of the human mind, shouts slogans of absolute freedom, or becomes "open-minded," then that person is forgetting their own nature. You can understand it like this: there is physical distortion (*maskh*), which is the distortion of the face, and there is spiritual distortion, which is the distortion of the soul. The person who forgets their nature and chooses a path against faith and religion is, in reality, distorting their soul. Therefore, we should always remain steadfast upon the natural disposition.

Matters of Natural Disposition (*Fiṭrah*)

It is narrated by the beloved Mother of the Believers, Sayyidah 'Ā'ishah al-

¹ Al-Tafsīr al-Kabir, part 1, Al-Baqarah, under verse 22, vol. 1, p. 333

Ṣiddīqah رَضِيَ اللهُ عَنْهَا, that the noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Ten things are from the natural disposition:

1. Shortening the moustache
2. Lengthening the beard
3. Using the *Miswak*
4. Sniffing water into the nose [as done in *wuḍū'*]
5. Cutting the nails
6. Washing the finger-joints
7. Plucking the hair of the armpits
8. Removing pubic hair
9. Cleaning with water after relieving oneself (*Istinjā*).

The narrator said: "I have forgotten what the tenth thing was."¹

Dear Islamic brothers! These things are the *Sunnah* of the Prophets and a part of our natural disposition (*fiṭrah*). Now, reflect upon this! On the night of *Mi'rāj*, our Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ showed us immense grace. When the vessels of milk and pure wine were presented to him, he chose the milk. What was the wisdom behind this? The wisdom was that his Ummah would remain steadfast upon *fiṭrah*.

Now, we must consider: are we honouring this generosity? Are we adopting those things that are part of our nature? For example, shortening the moustache and lengthening the beard are part of *Fiṭrah*. Look around today; how many people keep a beard...!!

Unfortunately, a large number of people remove this beautiful *Sunnah* of the blessed beard and wash it down the drain. أَلْأَمَانُ وَالْحَفِيفُ ...!! Remember! Shaving

¹ Muslim, p. 116, Hadith 261

the beard or trimming it to less than a fist-length is a sin and a deed that leads to Hell.¹

The Prophet's Dislike for Those Who Shave the Beard

It is narrated that once, two Persian officers arrived in the court of the beloved Prophet ﷺ. Both were non-Muslims; therefore, their beards were shaved and their moustaches were so long that they covered their upper lips. Seeing such faces, the beloved Prophet ﷺ turned his blessed face away in dislike and said: "Destruction be upon you! Who told you to make such a face?"

They replied: "Our lord, Chosroes Parviz." (إِسْتَعْفِرُ اللهُ! أَسْتَغْفِرُ اللهُ).

Upon this, the beloved Prophet ﷺ replied: "But my Lord, the Lord of the worlds, has commanded me to lengthen the beard and trim the moustache."²

In short, dear Islamic brothers! From the *Mi'rāj* of the beloved Master ﷺ, we learn the lesson that we must always remain upon *Fiṭrah*. What is *Fiṭrah*? The religion of Islam. This means we must always remain steadfast upon Islam, Islamic ethics, manners, and the whole Islamic way of life. May Allah Almighty grant us all the ability to act upon this.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

(2) The Journey of *Mi'rāj*: A Journey of Religious Knowledge

Dear Islamic brothers! Among the wisdoms of the noble *Mi'rāj* that the scholars have mentioned is that the journey of *Mi'rāj* is actually the result of

¹ Bahār-e-Sharī'at, vol. 3, p. 582, *Juz* ' 16

² Madārij al-Nubuwwah, vol. 2, p. 225

the acceptance of the noble Prophet's supplication. Our Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was commanded:

وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٣﴾

And say, "O my Lord! Increase my knowledge."¹

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to make this supplication: "O my Lord! Increase my knowledge." Consequently, Allah accepted this prayer and made him undertake the *Mi'rāj* to bestow upon him the knowledge of special secrets (*asrār*).²

You Are Beyond the Six Directions

Dear Islamic brothers! Here is a very faith-inspiring point; understand the vastness of the knowledge of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the light of the journey of *Mi'rāj*! Sayyidunā Ka'b al-Aḥbār رَضِيَ اللهُ عَنْهُ states: "*Sidrat-ul-Muntahā* is that station where the knowledge of all angels, Prophets, and Messengers ends; what lies beyond it? No one has knowledge of that except Allah."³

الله أكبر! It is known that *Sidrat-ul-Muntahā* is the station where the knowledge of all angels, Prophets, and Messengers reaches its limit, but behold the glory of my and your Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! The Generous Lord called him even beyond *Sidrat-ul-Muntaha* and bestowed upon him knowledge of those things to which no one else had access.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Al-Quran, Ṭāhā, verse 114; translation from Kanz al-'Irfān

² Kitāb al-Mi'rāj li al-Qushayrī, p. 113 summarised

³ Tafṣīr al-Durr al-Manthūr, part 27, Surah al-Najm, under verse 14, vol. 7, p. 650

What Knowledge Was Given? How Much Was Given?

Dear Islamic brothers! The journey of *Mi'rāj* was a journey of knowledge. What branches of knowledge were bestowed upon the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by calling him to the station of special proximity, and what secrets were told—no one has knowledge of that. We have only been told this much:

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

So He revealed to His chosen one what He revealed.¹

Dear Islamic brothers! How much knowledge did Allah Almighty grant His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the night of *Mi'rāj*? There is no complete report of its extent; however, some idea can be gained from certain narrations. According to one narration, the beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

When I reached the veil of the Unseen (*Ghayb*) on the night of *Mi'rāj*, a drop was placed into my mouth which was colder than ice and more fragrant than musk. That drop contained the knowledge of the first and the last, which was poured into my heart.²

A Hadith of similar meaning is also found in *Sunan al-Tirmidhī*, in which the beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: "I came to know everything that is between the East and the West."³

Travel to Acquire Religious Knowledge

Dear Islamic brothers! We have heard that the journey of *Mi'rāj* was, in essence, a journey of knowledge. This contains a lesson for us as well; we ought to travel for the sake of acquiring religious knowledge, as there are immense blessings in doing so.

¹ Al-Quran, Surah al-Najm, verse 10; translation from *Kanz al-'Irfān*

² *Nādir al-Mi'rāj*, p. 277 selected

³ *Sunan al-Tirmidhī*, p. 747, Hadith 3234

Sayyidunā Kathīr b. Qays رَحِمَهُ اللهُ عَلَيْهِ narrates: "I was present in the Masjid of Damascus in the service of the Companion of the Prophet, Sayyidunā Abū al-Dardā' رَضِيَ اللهُ عَنْهُ, when a man approached him and said: 'O Abū al-Dardā'! I have learned that you narrate a Hadith of the beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; I have travelled all the way from Madinah al-Munawwarah solely to learn that blessed Hadith.'"

(الله أكبر! Consider the intensity of his passion for religious knowledge! The distance from Madinah al-Munawwarah to Damascus is over one thousand kilometres, and in that era, there were neither cars nor airplanes; travel was conducted on foot or by animal.)

Sayyidunā Abū al-Dardā' رَضِيَ اللهُ عَنْهُ asked: "Have you not come for business?"

He replied: "No."

He asked again: "Do you have any other task in Damascus for which you have come?"

The man replied: "No, (I have come from such a distance only to learn the Hadith of the Messenger; I have no other purpose)."

Upon this, Sayyidunā Abū al-Dardā' رَضِيَ اللهُ عَنْهُ, while describing the virtues of a seeker of religious knowledge, stated:

I heard the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ state: "Whoever treads a path in search of [religious] knowledge, Allah makes the path to Paradise easy for him. Indeed, the angels, being pleased with the seeker of [religious] knowledge, spread their wings for him. Verily, every creature in the heavens and the earth, even the fish in the water, seek forgiveness for the seeker of [religious] knowledge.

"Indeed, the excellence of a scholar over a worshipper is like the excellence of the full moon over the stars. Verily, the scholars are the heirs of the Prophets; the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ do not leave behind dirhams and dinars [i.e., material wealth] as inheritance, they only leave behind

knowledge. Thus, whoever acquires [religious] knowledge has indeed gained an ample portion."¹

سُبْحَانَ اللَّهِ! How unique are the distinctions of a seeker of religious knowledge. May Allah Almighty grant us the ability to learn Islamic knowledge, to read religious books extensively, and to travel for the sake of sacred knowledge.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Travel in the Qafilahs!

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ! Dawat-e-Islami is a religious movement dedicated to propagating the blessings of sacred knowledge. Travelling in the Qafilahs with the devotees of the Prophet is the best medium for learning religious knowledge and reaping its blessings.

- To spread the message of religion globally, hundreds of thousands of devotees of the Messenger travel in the form of Qafilahs from country to country, city to city, and village to village
- Through the blessings of these Qafilahs, many non-Muslims have embraced Islam
- A wave of righteousness has arrived in the lives of millions
- اَلْحَمْدُ لِلّٰهِ! Qafilahs for 3 days, 12 days, 1 month, and 12 months continue to travel
- You too should travel in the Qafilah! اِنْ هَمَّ اِلَيْهِ! You will receive immense blessings
- In the Qafilah, obligatory religious knowledge is taught, *Sunnahs* are practiced, and one attains the privilege of performing *tahajjud* (night vigil)

¹ Sunan al-Tirmidhī, Hadith 2682

- In the Qafilahs, supplications are answered
- Problems are removed
- Illnesses are cured; of which there are countless accounts
- There are also instances of those travelling in Qafilahs who were blessed to see the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in their dreams. We should also travel in Qafilahs, and perhaps we will also be blessed.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

(3) The Journey of *Mi'rāj* and the Lesson of Servitude

Dear Islamic brothers! Regarding the wisdoms of the journey of *Mi'rāj*, scholars state that this journey was a "Journey of Servitude." Accordingly, Sheikh Abū 'Alī al-Daqqāq رَحْمَةُ اللهِ عَلَيْهِ states:

"Allah Almighty sent the dignified Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to the world so that people could learn the methods of worship from him, and He called him to the heavens on the night of *Mi'rāj* so that people could learn the etiquettes of servitude from him."

That is, Allah Almighty is our Lord and we are His servants; there are certain etiquettes associated with being a servant. Nowadays, much is discussed regarding ethics and etiquettes—etiquettes for parents, children, doctors, patients, shopkeepers, and customers. In short, whatever we are or whatever status we hold in society, we are first and foremost the servants of Allah Almighty.

Therefore, we must learn the etiquettes of this servitude. Consequently, Allah Almighty granted His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the *Mi'rāj*; throughout this entire journey, the attribute of servitude (*'ubūdiyyah*) was predominant. The wisdom in this is that we should read the accounts of the *Mi'rāj* and learn the etiquettes of servitude from them.

A Unique Characteristic of the Beloved Master

This is the reason why in the noble Quran, wherever the *Mi'rāj* is mentioned, the attribute of servitude (*'ubūdiyyah*) of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been highlighted. For example, Allah Almighty stated:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ

Pure is He who took His chosen one

The *Mi'rāj* is also described in Surah al-Najm, where it is stated:

فَأَوْسَىٰ إِلَىٰ عَبْدِهِ مَا أَوْسَىٰ ۖ

So He revealed to His chosen one what He revealed.¹

It is mentioned in a narration that on the night of *Mi'rāj*, when the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was present in the Blessed Court of Allah, Allah Almighty asked: "بِمَ أُشْرَفُكَ" — meaning, "O My Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! With what honour shall I bless you today?" He submitted: "O Kind Lord! Grant me the attribution of servitude (*'ubūdiyyah*) towards You." Upon this, Allah Almighty revealed this blessed verse:²

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ

Pure is He who took His chosen one

الله! الله! Dear Islamic brothers, everyone is a servant of Allah Almighty—I am His servant, and you are His servants—but it is the unique status of my and your Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that the Generous Lord called him "عَبْدِهِ" (His special,

¹ Al-Quran, Surah al-Najm, verse 10; translation from Kanz al-'Irfān

² Al-Tafsīr al-Kabīr, part 15, Banī Isrā'īl, under verse 1, vol. 7, p. 292

chosen servant). In the noble Quran, this specific title has not been granted to anyone else.

The Grandeur of al-Muṣṭafā's Servitude

Dear Islamic brothers! This is an exceptionally high status. Scholars state that if there were a rank higher than this for a human, the honourable Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would have been granted that rank in that state of special proximity.¹

The lesson we learn here is that we must strive to become true servants of Allah Almighty. This is the first and final rank of a human being. Therefore, whether we manage to become anything else in this world or not, we must certainly become Allah Almighty's servants in the true sense. To achieve this, what must we do? While this is a vast topic, I present a few points here; if we adopt them, **إِنْ شَاءَ اللهُ!** we will succeed in becoming true servants of Allah Almighty.

Etiquettes of Servitude

1. **Abundant Worship:** A true servant of Allah Almighty is one who worships Him abundantly. Make it a habit to perform frequent worship:
 - Offer all five prayers with the congregation in the Masjid.
 - Perform voluntary prayers (*nawāfil*), such as *Tahajjud*, *Ishraq*, *Ḍuḥā*, and *Awwābīn*.
 - Recite the noble Quran, invoke *ṣalawāt* upon the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, perform *Dhikr* of Allah Almighty abundantly, and keep voluntary fasts.
2. **Do not Rely on your Worship:** It is essential not to look at your own worship with pride or count yourself among the "pious." Scholars state: "A true servant is he who remains constantly engaged in worship

¹ Kitab al-Mi'rāj li al-Qushayrī, p. 100

but does not consider his deeds to be worth even a single grain of barley." Always perceive yourself as a sinner, humble, and weak.

A Reason for Forgiveness

There was a famous poet in Arabia named al-Farazdaq. Once, he was in the company of Imam Ḥasan al-Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ. He remarked: "At this moment, the worst servant and the best servant are gathered in one place."

Someone asked, "Who is the best?"

He replied, "Imam Ḥasan al-Baṣrī."

When asked, "Who is the worst?"

Al-Farazdaq replied, "I am the worst." After his passing, someone saw him in a dream and asked what had transpired.

He replied: "I was presented in the Court of Allah Almighty. My book of deeds was opened and my sins were counted. I thought I was doomed. But (glory be to the mercy of the Most Compassionate), the Lord of the worlds said: 'Go! I forgave you the moment you considered yourself the worst.'"¹

سُبْحَانَ اللَّهِ! In short, we must do both: perform worship abundantly and yet consider our worship to be nothing. We must keep our eyes fixed solely on the mercy of Allah Almighty.

3. Belong Solely to the Lord:

To be a true servant of Allah Almighty, one must detach from everything else and belong only to the Lord. Narrations of the *Mi'rāj* state that when the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ presented himself in the divine court, Allah Almighty said: "O My Beloved! It is I and you. وَمَا سِوَاكَ خَلَقْتُ لِأَجْلِكَ. Whatever else exists in the universe, I created it for your sake."²

¹ Tuḥfat al-Mi'rāj, p. 147

² Maktūbāt-e-Imam Rabbānī, Juz' 1, Maktūb 7, vol. 2, p. 855

سُبْحَانَ اللَّهِ! What a status my Master صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses! Look at Allah Almighty's love for His Beloved: the earth, heavens, moon, stars, sun, galaxies, the atmosphere, humans, jinn, and angels—Allah Almighty created everything for His Beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is the perfection of Allah Almighty's love. Now, how did our Master صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ respond? Listen! "اللَّهُمَّ أَنْتَ وَمَا آتَا" — "O Allah! It is only You; I am nothing. وَمَا سِوَى ذَٰلِكَ تَرَكْتُ لِأَجْلِكَ. And whatever else exists, I have left it for Your sake."¹

سُبْحَانَ اللَّهِ! Such is the greatness of my Master's servitude and the perfection of his devotion! The Beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sacrificed everything for the pleasure of his Lord. Then there are we:

- We cannot even part with a few coins
- We fail to close our shops for ten minutes at the time of prayer
- We use our jobs as an excuse to miss prayers
- We cannot sacrifice our sleep for the sake of Allah Almighty's pleasure, nor do we dedicate time for virtuous deeds
- While Allah Almighty has declared war against those who deal in usury (*ribā*), many fall into the trap of interest out of greed
- We do not abandon sins, nor do we stop the misuse of mobile phones and social media out of the fear of Allah Almighty's disobedience
- Our worldly dreams are immense—we chase cars, mansions, bank balances, and high positions—leaving no time for righteous actions.

If only we could become true servants of Allah Almighty! If only our life's purpose became the performance of deeds that please Him. If only we were blessed with the true taste of servitude.

¹ Maktūbāt-e-Imam Rabbānī, Juz' 1, Maktūb 7, vol. 2, p. 855

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Beautiful Gift of the Journey of *Mi'rāj*

The most beautiful gift of the journey of *Mi'rāj* is prayer (*Ṣalāh*). To fulfil the rights of servitude, we should at the very least be punctual in our prayers. Let us make an intention today to obey every command of Allah Almighty and, specifically, never to miss a prayer.

It is mentioned in narrations that on the night of *Mi'rāj*, the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by people whose heads were being crushed with stones. Every time they were crushed, their heads would return to their original state, and this cycle continued. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: "O Jibrīl! Who are these people?"

He replied: "These are the people whose heads used to feel heavy (reluctant) to perform the obligatory prayers."¹

Dear Islamic brothers! If one suffers a minor head injury, one writhes in pain. **مَعَادُ اللهِ!** What will become of us if angels begin crushing this delicate head with stones as a punishment for missing prayers? If only all Muslims would become steadfast in their prayers!

The Punishment of Crushing the Head

Listen to the terrifying punishment for those who keep sleeping during the time of *Fajr* prayer and let the time pass. Then, perform sincere repentance. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told the noble Companions رَضِيَ اللهُ عَنْهُمْ: "Tonight, two individuals (Jibrīl and Mīkā'il عَلَيْهِمَا السَّلَام) came to me and took me to the Holy Land (Jerusalem).² I saw a man lying down, and another man stood near his head holding a stone. He was repeatedly crushing the man's head with the stone, and after each strike, the head would return to its normal state.

¹ Musnad al-Bazzār, vol. 17, p. 5, Hadith 9518

² Ṣaḥīḥ al-Bukhārī, p. 386, Hadith 1386

I asked: "سُبْحَانَ اللَّهِ! 'Who are they?' The angels replied: 'Proceed further!' (After showing more scenes), they said: "The first person you saw whose head was being crushed was the one who had learned the holy Quran but then abandoned it, and he used to sleep through the times of the obligatory prayers."¹

Introduction to the Booklet: *Method of Missed Salah*

Dear Islamic brothers! If, Allah forbid, someone has missed prayers, they should strive to offer them as soon as possible. What is the method of performing missed (*Qaḍā'*) prayers? What are the *shar'ī* rulings regarding them? In this regard, Amir Ahl al-Sunnah, Maulana Ilyas Attar Qadri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ, has written a very useful booklet *Method of Missed Salah*.

This booklet includes the method of performing missed prayers, the appropriate times to pray them, the definition of *Qaḍā'-e-Umrī*, and other vital information. Obtain this booklet today from Maktabat-ul-Madinah and study it. May Allah Almighty grant us the ability to learn and act upon religious knowledge.

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Persuasion for Donations

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ! Dawat-e-Islami is a global religious movement propagating righteousness. By the grace of Allah Almighty:

- It is serving the religion through over 80 departments.
- It has built thousands of *masājid* and hundreds of Madani Centres (*Faizan-e-Madinah*).
- For the separate religious education of boys and girls, approximately 12,699 Madrasat-ul-Madinah have been established globally, where

¹ Şaḥīḥ al-Bukhārī, pp. 1714-1715, Hadith 7047, selected

about 373,729 children receive free education in reciting and memorising the noble Quran.

- For the education of scholars (‘*Ālim*/ ‘*Ālimah* course), separate Jamia-tul-Madinah have been established. To date, approximately 1,500 branches are operating with about 124,000 students receiving free education. Over 31,211 have completed their scholar course.
- For Islamic guidance, 17 Dar-ul-Ifta Ahl-e-Sunnat have been established, answering an average of 170,000 queries annually via phone, WhatsApp, and email.
- Al-Madinat-ul-Ilmiyyah (Islamic Research Centre) has published 932 religious books on various topics, and this work continues.
- **اَلْحَمْدُ لِلّٰهِ!** Madani Channel is currently broadcasting via satellite in three languages: Urdu, English, and Bangla. There is also an Arabic web channel. Short clips are dubbed into various local languages of different countries and broadcast. Through "Kids Madani Channel," efforts are being made for the religious upbringing of children.

You should also include your share in this service of religion! Give your donations to Dawat-e-Islami; your charity can be spent on any permissible, religious, reformative, welfare, spiritual, or benevolent work. Allah Almighty states in the noble Quran:

وَمَا تَكُمُ اَلَّا تَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَ لِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَ الْاَرْضِ ط

What is the matter with you that you do not spend in the way of Allah even though the inheritance of the heavens and the earth belongs to Allah?¹

Under this verse, it is stated in *Tafsīr Şirāt al-Jinān*:

¹ Al-Quran, Surah al-Ḥadīd, verse 10; translation from Kanz al-‘Irfān

For what reason are you not spending in the way of Allah, while Allah is the Owner of the heavens and the earth? He alone is Everlasting, whereas you will perish and your wealth will remain in His ownership. If you do not spend, you will not receive any reward; thus, it is better for you to spend your wealth in the way of Allah so that you may receive a reward in return.¹

From this, we learn that spending in the way of God is for our own benefit. If we cease financial support for the religion, how will *masājid* be built? How will hundreds of thousands of *Huffāz* (those who memorise the Quran) be prepared? How will thousands of scholars and over 80 religious departments function?

اَلْحَمْدُ لِلّٰهِ! Dawat-e-Islami is serving the religion; it is a movement to build *masājid*, to fill *masājid*, and by the grace of Allah Almighty, it is a movement to preserve faith.

Dawat-e-Islami is protecting our future generations and making homes a cradle of peace by delivering the call to righteousness to every doorstep. If we support Dawat-e-Islami, **اِنْ شَاءَ اللّٰهُ** the benefit will be for us and our generations. Therefore, take the initiative, spend open-heartedly in the way of Allah Almighty and support Dawat-e-Islami. If Allah Almighty wills, you will attain blessings both in this world and the Hereafter.

May Allah Almighty grant us the ability to serve Islam.

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Encouragement for the Fast of 27th Rajab

Dear Islamic brothers! Fasting is a guarantor of both physical and spiritual health. **اَلْحَمْدُ لِلّٰهِ!** The blessed month of Rajab is showering its blessings. It is

¹ Tafsīr *Ṣirāt al-Jinān*, part 27, Surah al-Ḥadīd, under verse 10, vol. 9, p. 721

a "spring season" for voluntary (*nafl*) fasts. We should take advantage of these blessed days by fasting extensively, earning virtues, and becoming worthy of the excellence of fasting. To encourage you, let us listen to the virtues of fasting on the 27th of Rajab:

Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates: "Whoever fasts on the 27th of Rajab, Allah will record for him the reward of fasting for sixty months."¹

It is narrated from Sayyidunā Salmān al-Fārsī رَضِيَ اللهُ عَنْهُ that the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "In Rajab, there is a day and a night; whoever fasts on that day and stands [in worship] during that night, it is as if he fasted for a hundred years, and that is the 27th of Rajab."²

The Excellence of Fasting in Sha‘bān

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ! Sha‘bān al-Mu‘azzam is also approaching. This month is also full of great blessings and grandeur. The beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to fast voluntarily in abundance during this month. Make an intention to fast extensively in this magnificent month as well!

The beloved Mother of the Believers, Sayyidah ‘Ā'ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا states: "I did not see the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ fasting in any month more than Sha‘bān; he used to fast almost the entire month, except for a few days."³

Once, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked: "Which fasts are most excellent after Ramadan?" He replied: "Fasting in Sha‘bān to honour Ramadan."⁴

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ! In the religious environment of Dawat-e-Islami, there is widespread fasting even in Sha‘bān. *Suḥūr* (pre-dawn meal) gatherings are organised at various places. مَا شَاءَ اللهُ! Many devotees of the

¹ Faḍā'il Shahr Rajab li al-Khallāl, p. 76, Hadith 18

² Shu‘ab al-Īmān, vol. 3, p. 374, Hadith 3811

³ Sunan al-Tirmidhī, p. 206 Hadith: 736

⁴ Sunan al-Tirmidhī, p. 189, Hadith: 663

beloved Prophet fast extensively and continue their fasts to join them with the month of Ramadan. You should also associate yourself with the religious environment of Dawat-e-Islami. **إِنْ شَاءَ اللَّهُ** Along with the blessings of *Mi'rāj*, you will attain the immense blessings of Sha'bān al-Mu'azzam and Ramadan al-Mubārak.

May Allah Almighty grant us the ability to act.

أَمِينُ بِجَاذِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ