



TANWEERUS SIRAAJ

*The Unforgettable Night
of Mi'raaj*

NASHRUT TEEB

Part Two

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SECTION TWELVE¹: THE EXPERIENCE OF MI'RAAJ SHAREEF

[After Praises unto Allah Ta'ala and Salutations to Rasoolullah, we present here a section of Nashrut Teeb on the experience of Mi'raaj Shareef. The compiler himself entitled it: '*Tanweerus Siraaj Fee Lailatil Mi'raaj*.' It is the most comprehensive compilation on the unforgettable night of Mi'raaj to the best of our knowledge and is hereby published separately. May Allah Ta'ala reward the venerable author abundantly. Verily Allah is the Giver of all towfeeq.]

Among the distinguished and outstanding signs of Rasoolullah's (Sallallahu alaihi wa sallam) Nubuwwat was the experience of Ascension to the Heavens or Mi'raaj which took place in Makkah, and in the view of Zuhri after the fifth year² of Nubuwwat. (As stated by Nawawi)

These are the names of the Sahaabah who have narrated the Mi'raaj:

1. Hazrat Umar (Radhiyallahu anhu)
2. Hazrat Ali (Radhiyallahu anhu)
3. Hazrat Ibn Mas'ood (Radhiyallahu anhu)

¹ The narrations of this section have been taken from Mawaahib and from other kitaabs whose names have been included with the words 'As in'.

² However, the popular view is that it transpired in the 12th year [of Nubuwwat]; hence this section has been brought in sequence after the preceding section's contents.

4. Hazrat Ibn Abbaas (Radhiyallahu anhu)
5. Hazrat Ibn Umar (Radhiyallahu anhu)
6. Hazrat Ibn Amr (Radhiyallahu anhu)
7. Hazrat Ubay Bin Ka'b (Radhiyallahu anhu)
8. Hazrat Abu Hurairah (Radhiyallahu anhu)
9. Hazrat Anas (Radhiyallahu anhu)
10. Hazrat Jaabir (Radhiyallahu anhu)
11. Hazrat Buraidah (Radhiyallahu anhu)
12. Hazrat Samurah Bin Jundub (Radhiyallahu anhu)
13. Hazrat Maalik Bin Sa'sa'ah (Radhiyallahu anhu)
14. Hazrat Abu Umaamah (Radhiyallahu anhu)
15. Hazrat Huthaifah Bin Yamaan (Radhiyallahu anhu)
16. Hazrat Shaddaad Bin Ows (Radhiyallahu anhu)
17. Hazrat Suhaib (Radhiyallahu anhu)
18. Hazrat Abu Ayyoob (Radhiyallahu anhu)
19. Hazrat Abu Hubbah (Radhiyallahu anhu)
20. Hazrat Abu Tharr (Radhiyallahu anhu)
21. Hazrat Abu Sa'eed Khudri (Radhiyallahu anhu)
22. Hazrat Abu Sufyaan Bin Harb (Radhiyallahu anhu)

These were the male narrators. The female narrators are:

23. Hazrat Aishah (Radhiyallahu anha)
24. Hazrat Asma Bint Abi Bakr (Radhiyallahu anha)
25. Hazrat Umme Haani (Radhiyallahu anha)
26. Hazrat Umme Salamah (Radhiyallahu anha)

There were others besides the abovementioned. I will now write some episodes [that transpired on that unforgettable night].

Episode One: Where it Began

Rasoolullah (Sallallahu alaihi wa sallam) said: “I was reclining in the Hateem.” [Narrated by Bukhari] In another narration appears that he was at the canyon of Abu Taalib. [Narrated by Waaqidi] In one narration it appears that he was at the home of Umme Haani. [Narrated by Tabaraani] In yet another narration appears that he was in his own home and the roof opened. [Narrated by Bukhari]

Notes:

1. These narrations are connected thus: Rasoolullah (Sallallahu alaihi wa sallam) took the residence of Umme Haani as his own residence and he happened to be staying there on that occasion. [Hazrat Umme Haani was the paternal cousin of Rasoolullah (Sallallahu alaihi wa sallam).] This home was situated at the canyon of Abu Taalib. From there he was taken to the Masjid and to the Hateem. The effects of sleep were still on him, hence upon reaching there he reclined.
2. The wisdom underlying the opening of the roof was to make him realize from the onset that some supernatural happening was about to transpire.

Episode Two: Circumstance at the Time of the Arrival of the Escort

He was partially awake and partially asleep. It appears in one narration that he was asleep in Masjid-e-Haraam when Hazrat Jibreel (Alaihis Salaam) came to him.

In another narration it appears that three people came to him. One said: “Who is he [i.e. the Prophet Sallallahu alaihi wa sallam] among these [people present]?” The second replied: “It is he who is the best.” The third spoke: “Then take him who is the best.” The same three returned the following night and without saying anything they took him away. (Narrated by Bukhari)

Notes:

1. Being ‘partially asleep and partially awake’ was at the beginning and this is what is referred to in ‘he was asleep...’ Thereafter he became wide-awake and the entire episode that followed was in the state of being awake.

In some narrations where it appears at the end of Mi’raaj: “Then I woke up,” it means: “I recovered from that [extraordinary] state.” Some [Ulama] have said that this addition is unsound. [In other words it is not authentically proven, hence unreliable.]

2. The reason for the words: “Who is he among these present,” is that the Quraish would sleep around the Khaan-e-Ka’bah. (Narrated by Tabaraani)

3. Also in Tabaraani it appears that firstly Jibreel and Mikaa-eel came. They conversed and went away. Thereafter three came.

4. In Muslim the following statement of Nabi (Sallallahu alaihi wa sallam) appears: “I heard a speaker saying: ‘There is a person among these three who is between two.’” In Mawaahib it appears that the two referred to are Hazrat Hamzah and Hazrat Ja’far (Radhiyallahu anhum). Huzoor-e-Aqdas (Sallallahu alaihi wa sallam) was sleeping between the two.

Episode Three: The Slitting of the Breast

Firstly his breast was slit from above to below and his heart was removed. It was washed with Zamzam Water in a golden dish. Another dish was brought which contained Imaan and Hikmat. His heart was filled with it and thereafter returned to its original position. (Narrated by Muslim in two narrations; one by Abu Tharr and one by Maalik Bin Sa’sa’ah.)

Notes

1. That the Malaikah washed his heart with Zamzam Shareef, whereas water could have been brought from Kowthar, is proof according to some Ulama that Zamzam Water is greater than the Water of Kowthar³. (Stated by Shaikhul Islam Bulqueeni)

2. There are several possible explanations that can be offered in regard to the usage of a golden dish in spite of it being forbidden.

- a. Gold was forbidden in Madinah. The prohibition was not revealed at that time [i.e. up to the time of Mi’raaj]. (Fat-hul Baari)
- b. Mi’raaj was an episode pertaining to the Aakhirat and in the Aakhirat the usage of gold is permissible.

³ Refer to the kitaab ‘The Greatness of Zamzam Water,’ by Shaikh Saaid Bakdaash. This point is conclusively proven in it – Translator.

- c. Rasoolullah (Sallallahu alaihi wa sallam) did not use it, the Malaaiakah did and they are not bound by this injunction. (From Abi Jamrah)

3. The meaning of Imaan and Hikmat being in the dish is that in the dish there were some precious stones from the unseen world which were sources of power and development for Imaan and Hikmat. This is just as wearing and using certain precious stones of this world increases the strength and exuberance of the mind and heart. In view of those precious stones being the sources they were called Imaan and Hikmat. (As stated by Nawawi)

Episode Four: The Buraaq

Thereafter an animal of white colour was brought to Rasoolullah (Sallallahu alaihi wa sallam) known as Buraaq. It was taller than a donkey but shorter than a mule. Its speed was lightning fast. One step of it was to the limit of its sight. (As narrated by Muslim) A saddle and reins were fastened to it. When Rasoolullah (Sallallahu alaihi wa sallam) mounted it, it started misbehaving upon which Hazrat Jibreel (Alaihis Salaam) said: "What is wrong with you? The rider on you is more honoured by Allah than anyone else." This caused it to perspire. (Narrated by Tirmithi)

Rasoolullah (Sallallahu alaihi wa sallam) climbed onto it whilst Jibreel (Alaihis Salaam) held the stirrup and Mikaaeel (Alaihis Salaam) clasped the bridle. (As in Sharaful Mustafa from the narration of Abu Sa'd)

Notes

1. The misbehaviour of the Buraaq was not out of anger; it was out of delight. When it was reminded and cautioned of the rank of Rasoolullah (Sallallahu alaihi wa sallam) it became embarrassed and it calmed down. This is similar to the occasion when Huzoor (Sallallahu alaihi wa sallam) was on a mountain and it shook. He commanded:

أَتَيْتُ فَأَمَّا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ

[Be still, for verily upon you is a Nabi, a Siddeeq and two Shaheeds].

At once the mountain became still.

2. In some narrations appear: “Jibreel held my hand and we reached the heaven closest to the earth [that is, the first heaven].” (Narrated by Bukhari) And in some it is mentioned that Jibreel seated him behind him on the Buraaq. (Narrated by Ibn Hibbaan in his Saheeh and Haarith in his Musnad) These [reports] do not contradict the aforementioned narration as it is possible that initially Jibreel (Alaihis Salaam) himself got onto the Buraaq with this in mind that Rasoolullah (Sallallahu alaihi wa sallam) should not experience any instinctive fear. Thereafter he alighted and held the stirrups. And in both situations occasionally – where the need arose – he supported Rasoolullah (Sallallahu alaihi wa sallam) by holding his hand.

Episode Five: En Route to Baitul Maqdis

His journey began and he passed by a land abounding with date palms. Jibreel (Alaihis Salaam) told him to alight and read [Nafl] Namaaz there. He read. Jibreel (Alaihis Salaam) said: “You have read Namaaz in Yathrib [Madinah].”⁴

⁴ At that time Madinah was still known as Yathrib. With the blessed and inevitable arrival of Huzoor (Sallallahu alaihi wa sallam) the name Madinah was fixed. In some narrations it appears that now it is reprehensible to say ‘Yathrib’.

Then he passed by a land of white earth. Jibreel (Alaihis Salaam) told him to alight and read Namaaz. He read. Jibreel (Alaihis Salaam) said: “You have read Namaaz in Madyan.

Next he passed Baitul Lahm [Bethlehem]. There too he was told to read Namaaz and that it was the birthplace of Isaa (Alaihis Salaam). (Narrated by Bazaar and Tabaraani—Baihaqi authenticated it in Dalaail.)

In one narration instead of Madyan, it is mentioned that he read Namaaz in Toor-e-Saina [Mount Sina] where Allah Ta’ala communicated with Moosa (Alaihis Salaam). (As narrated by Nasaai)

Episode Six: The Amazing Experiences of Barzakh

He passed by an old woman standing on the road. He asked: “O Jibreel! What is this?” Jibreel (Alaihis Salaam) replied: “Carry on.” He carried on until he reached an old man on the side of the road calling unto him: “O Muhammad! Come here.” Jibreel (Alaihis Salaam) said: “Carry on.”

He passed by a group who greeted him with these words: “Assalaamu Alaika Yaa Awwal! Assalaamu Alaika Yaa Aakhir! Assalaamu Alaika Yaa Haashir!” Jibreel (Alaihis Salaam) told him to return the greeting.

At the end of the Hadeeth it appears that Jibreel (Alaihis Salaam) said: “The old woman you saw was the dunya. It has just that much of age left as an old woman has. The person who called out to you was Iblees. If you had returned the call of Iblees and the dunya then your Ummat would have given preference to the world over the Hereafter. The group which greeted you was Hazrat Ibraheem (Alaihis Salaam), Moosa (Alaihis Salaam) and Isaa (Alaihis Salaam).

(Narrated by Baihaqi in Dalaail and Hafiz Imaadud Deen Ibn Katheer said: “Its text is unusual and extraordinary.”)

In Tabaraani and Bazzaar the following narration of Abu Hurairah (Radhiyallahu anhu) appears: “He passed by people who sowed and reaped on the same day. After reaping, it [the crops] would return to its state before the harvest. He asked Jibreel (Alaihis Salaam): ‘What is this?’ Jibreel (Alaihis Salaam) replied: ‘These are the people who made Jihaad in the Path of Allah. Their good deeds are multiplied seven hundred times and whatever they have spent Allah Ta’ala has conferred a wonderful exchange. He is a wonderful bestower of sustenance.’

“Thereafter he passed by some people whose heads were being crushed with rocks. After being smashed it would return to its former state. [In other words, it would return to its original form and figure.] This [punishment] continued unendingly. He asked: ‘O Jibreel! What is transpiring?’ Jibreel (Alaihis Salaam) replied: ‘These are people who used to be too proud to read Farz Namaaz.’

“Then he came across people who had their front and hind private parts covered with rags and they were grazing like cattle. They were feeding on Zaqqoom and leaves of Jahannam. Rasoolullah (Sallallahu alaihi wa sallam) asked: ‘Who are these people?’ Jibreel (Alaihis Salaam) replied: ‘These are people who would not pay Zakaat of their wealth. Allah Ta’ala has not committed injustice to them. Your Rabb does not commit injustice unto His servants.’

“Then he passed by people who had in front of them cooked meat in a pot, and in another pot rotten uncooked meat. They were eating from the pot containing the rotten uncooked meat ignoring the cooked meat. Rasoolullah (Sallallahu alaihi wa sallam) asked: ‘Who are these people?’ Jibreel (Alaihis Salaam) replied: ‘They are people of your Ummat who have lawful and pure wives yet they turn to impure women and spend the night there. Similarly this is the condition of that woman who leaves her lawful and pure husband and goes to an impure man where she spends the night.’

“Then they passed by a person who had gathered a big pile of wood which he could not lift, yet he was gathering more and more. He asked: ‘What is this?’ Jibreel (Alaihis Salaam) replied: ‘This is a person of your Ummat who has many rights and obligations due unto others and he is unable to discharge them, yet he loads himself even further [by taking on more obligations].’

“Then he passed by people whose tongues and lips were being cut with iron shears. After being cut it would return to its original form and this process continued unabated. Rasoolullah (Sallallahu alaihi wa sallam) asked: ‘What is this?’ Jibreel (Alaihis Salaam) replied: ‘They are speakers and lecturers who lead others astray.’

“Then he passed by a small rock from which a huge ox was born. The ox then tries to go into the rock, but is unable to. Rasoolullah (Sallallahu alaihi wa sallam) asked: ‘What is this [happening]?’ Jibreel (Alaihis Salaam) answered: ‘This is the position of a person who utters something grave and in consequence becomes embarrassed. He is, however, unable to retract his words.’

“Passing by a valley of pristine pure air and a scent of musk, a voice was heard. He asked: ‘What is this?’ Jibreel (Alaihis Salaam) replied: ‘This is the voice of Jannat. She is saying: ‘O Rabb! Please give me the promise You made to me. My upper levels, brocade, sarcenet, pearls, corals, silver, gold, glasses, plates, jugs, trays, honey, water, milk and wine have become just too much. Therefore, grant me what has been promised to me (i.e. the dwellers of Jannat so that they utilize these bounties).’ Allah Ta’ala answered: ‘For you have been ordained every Muslim, Muslimah, Mu’min and Mu’minah. Those who bring faith upon Me and My Messengers, they do not commit shirk with Me and they do not take anyone as a partner unto Me will remain safe. I will give the one who asks Me and compensate the one who gives Me a loan. Whoever reposes their trust on Me I will suffice for them. I am Allah and there is no deity besides Me. I do not go against My promise. Indeed, the Believers have attained success and Allah Who is the Best of creators is Blessed.’ Jannat replied: ‘I am satisfied.’

“Coming to another valley a dreadful sound was heard and a stench filled the air. Rasoolullah (Sallallahu alaihi wa sallam) asked: ‘What is this?’ Jibreel (Alaihis Salaam) replied: ‘This is the voice of Jahannam. She says: ‘O Rabb! Grant me what You have promised me (i.e. filling with the inmates of Hell) because my chains, neck-collars, flames, hot water, pus and punishment have become just too much. My depth has become immense and heat intense.’ Allah Ta’ala replied: ‘For you have been assigned every Mushrik, Mushrikah, Kaafir, Kaafirah and every proud antagonist who does not believe in the Day of Reckoning.’ Jahannam replied: ‘I am satisfied.’”

In Abu Sa’eed’s narration documented by Baihaqi it is narrated that Rasoolullah (Sallallahu alaihi wa sallam) said: “To the right a caller called out to me: ‘Look at me. I wish to ask you something.’ I did not answer. Then to the left another called out to me in the same way. I did not reply to that one either.”

In it [Abu Sa’eed’s narration] the following also appears: “My eyes fell on a woman whose hands were open and every sort of adornment which Allah Ta’ala has created was on it. She said: ‘O Muhammad! Take a look at me. I wish to ask you something.’ I ignored her.”

In the same Hadeeth appears that Jibreel (Alaihis Salaam) told him: “The first caller was a missionary of the Jews. If you had answered him your followers would have become Jews. The second caller was an evangelist of the Christians. Your followers would have become Christians had you answered him, and that woman was the dunya.” In other words, the consequence of you replying to her would have been that your Ummat would prefer the dunya over the Aakhirat, as mentioned previously⁵.

⁵ In the narration of Baihaqi at the beginning of this Episode Six.

These happenings appear to have been seen prior to ascension to the heavens.⁶ In regard to some happenings there is clarification of the sightings being after the ascension.⁷ Thus, in the same Hadeeth mentioned above appears: “He went to the heaven nearest to the world and there he saw Aadam (Alaihis Salaam). Many eating mats were laid out upon which delicious meat was placed. Strangely no one was seated there. On other eating mats rotten meat was placed and many people were sitting there and eating. Jibreel (Alaihis Salaam) said: ‘These are people who abandon halaal and devour haraam.’”

Also in the same Hadeeth appears: “He passed by people whose stomachs were like apartment blocks [so huge]. When any of them tries to get up he immediately falls down. Jibreel (Alaihis Salaam) told him that they were devourers of interest.”

“Also, he passed by people whose lips were like that of camels. They were swallowing sparks of fire and the sparks were coming out of their anuses. Jibreel (Alaihis Salaam) said: ‘These are people who would unlawfully devour the wealth of orphans.’”

“And he passed by women who were hanging from their breasts [tied up]. They were prostitutes.”

“And he passed by people whose flesh from their sides were being cut and served to them as food. They were tale-bearers and fault-finders.”

⁶ Consequently, these words appear at the beginning of Dalaail-e-Baihaqi’s Hadeeth: “Jibreel said to it: ‘Be still, O Buraaq! Verily, By Allah, no one like him has mounted you.’ Rasoolullah (Sallallahu alaihi wa sallam) journeyed until he came upon an old woman...”

⁷ In keeping with the sequence, they ought to have been mentioned after the Ascension. However, in view of the similarity between the occurrences citing them together seemed favourable.

Notes

1. Wherever the Aalam-e-Barzakh may be physically situated, nevertheless the manifestation of it is not conditional to being where the Saahib-e-Kashf happens to be. [In other words, it is not necessary for the person who sees that world in some form or the other to be at the exact location of that world.]

Furthermore, it is possible that these states were seen of those figures which were to the left of Aadam (Alaihis Salaam). This will be mentioned in 'Episode Ten.'

2. In relation to certain manifestations there is no explicit reference of being witnessed prior to the Ascension or after the Ascension. For example, it is narrated from Hazrat Ibn Abbaas (Radhiyallahu anhu) that when Rasoolullah (Sallallahu alaihi wa sallam) was taken on Mi'raaj he passed by certain Ambiya who were accompanied by a large gathering. Some others whom he passed were accompanied by a small gathering whilst some had no one with them, until he passed a huge gathering. Rasoolullah (Sallallahu alaihi wa sallam) said: "I asked: 'Who is this person.' It was said: 'Moosa and his followers, but just raise your head and see.' What did I see? I saw such a magnificent gathering that covered the entire horizon, and it was said: 'These are your followers. Besides them there are another seventy thousand from your Ummat who will enter Jannat without reckoning.' Rasoolullah (Sallallahu alaihi wa sallam) added: "They are those who do not brand, do not recite spells and charms, do not take good and bad omens and they repose their full confidence in their Rabb." (As narrated by Tirmithi)

Episode Seven: Tying of the Buraaq upon Arrival at Baitul Maqdis

Speaking of his arrival at Baitul Maqdis, it is reported by Muslim from Hazrat Anas (Radhiyallahu anhu) that Rasoolullah (Sallallahu alaihi wa sallam) said: “I tied the Buraaq to the ring which the Ambiya (Alaihimus Salaam) would tie [their mounts to].”

Bazaar narrated from Buraidah that Jibreel (Alaihis Salaam) made a hole with his finger in the rock which is in Baitul Maqdis and tied the Buraaq to it.

Notes

1. The two narrations can be reconciled in this manner that the ring was ancient and for some reason or the other it became closed. Jibreel (Alaihis Salaam) opened it with his finger and the two august personages [Rasoolullah (Sallallahu alaihi wa sallam) and Hazrat Jibreel (Alaihis Salaam)] were partners in the tying.
2. There is no reason to doubt the need for tying. It is possible that having come to this world it [i.e. the Buraaq] succumbed to some worldly effect. Even if there was no chance of it running away, nevertheless by its naughty behaviour, etc. the possibility of Rasoolullah's (Sallallahu alaihi wa sallam) heart becoming disturbed remains. And who can encompass [all] the wisdoms [in tying the Buraaq]?

Episode Eight: What Transpired at Masjid-e- Aqsa

In Tafseer Ibn Haatim it is narrated from Hazrat Anas (Radhiyallahu anhu) that when Rasoolullah (Sallallahu alaihi wa sallam) arrived at Baitul Maqdis at a spot called Baab-e-Muhammad (Sallallahu alaihi wa sallam), he tied the Buraaq and the two of them reached the courtyard of the Masjid. There Jibreel (Alaihis Salaam) said: “O Muhammad! Did you request your Rabb to see the Hoor-e-Ien?” He replied: “Yes.” Upon this Jibreel (Alaihis Salaam) said: “Go to those women and make Salaam to them.”

Rasoolullah (Sallallahu alaihi wa sallam) said: “I made Salaam to them and they replied to my Salaam. I then asked them: ‘Who are you for?’ They replied: ‘We are pious and beautiful. We are the wives of pure and clean men. They will not become soiled and they will live forever. Never will they be separated from Jannat. They will live forever and never die.’”

“After moving from there a short time passed by when many people gathered. A Muazzin called out the Azaan. The Takbeer [Iqaamat for Salaat] was then given. We all formed our rows and stood in wait for the Imam. Jibreel (Alaihis Salaam) grabbed my hand and put me forward. I performed the Namaaz. After completion Jibreel (Alaihis Salaam) said to me: ‘Are you aware of who read Namaaz behind you?’ I replied in the negative. He said: ‘Whoever was sent as a Nabi read Namaaz behind you.’”

Baihaqi has narrated from Abu Sa’eed (Radhiyallahu anhu) that Rasoolullah (Sallallahu alaihi wa sallam) said: “Myself and Jibreel entered [the Masjid of] Baitul Maqdis and both of us read two Rakaats Namaaz.”

In the narration of Ibn Mas'ood (Radhiyallahu anhu) this much is augmented: "I went to the Masjid. I recognized the Ambiya (Alaihimus Salaam). Some were in Qiyaam, some in rukoo', whilst others were in sujood. Then a caller called out the Azaan and we straightened our saffs. We then stood waiting to see who is going to lead the Namaaz. Jibreel (Alaihis Salaam) took my hand and put me forward, hence I led everyone in the Namaaz."

Muslim narrated from Ibn Mas'ood (Radhiyallahu anhu): "The time for Namaaz came and I was made their Imam."

From Ibn Abbaas (Radhiyallahu anhu) the version is: "When he arrived at Masjid-e-Aqsa and stood to read Namaaz all the Ambiya read with him."

In Baihaqi the narration appears in this way from Abu Sa'eed (Radhiyallahu anhu): "He entered and read Namaaz with the Malaaiakah [meaning that he was the Imam of the Jamaat].⁸ After completion of the Namaaz the Malaaiakah asked Jibreel (Alaihis Salaam): 'Who is this accompanying you?' He replied: 'This is Muhammad the Rasool of Allah, the Seal of the Prophets.' The Malaaiakah asked: 'Was any Message from the Heavens [of Nubuwwat or Invitation to come to the Heavens] sent to him?' 'Yes,' was Jibreel's (Alaihis Salaam) reply. The Malaaiakah declared: 'May Allah Ta'ala's greetings be upon him. He is a wonderful brother and a wonderful Khaleefah.' (In other words, "...brother of ours and Khaleefah of Allah Ta'ala.")

"Then there was the meeting with the Souls of the Ambiya (Alaihimus Salaam) and all praised their Rabb. Ibraheem's (Alaihis Salaam) speech was: 'All praises are reserved for Allah Ta'ala Who made me a friend and He granted me a magnificent kingdom. He made me a guide and devout so that people follow me. He delivered me from the pyre [of Nimrod] and he made it cool and safe for me.'

⁸ Since he was the Imam of the Ambiya and the Ambiya are greater than the Malaaiakah, thus to a greater degree was he the Imam of the Malaaiakah.

“Next Moosa (Alaihis Salaam) delivered a speech praising his Rabb in this way: ‘All praises are reserved for Allah Ta’ala Who spoke to me (in a unique manner) and chose me. He revealed the Torah to me. The elimination of Fir’own and the deliverance of the Bani Israeel were enacted at my hands. He made my people those who guide according to the Truth and who show justice accordingly.’

“Then Hazrat Dawood (Alaihis Salaam) gave this speech praising his Rabb: ‘All praises are reserved for Allah Ta’ala Who bestowed me a huge kingdom and gave me the knowledge of the Zaboor. He melted iron with my hands. He made the mountains submit to me, in that they recite Tasbeeh with me, the birds too (He made them follow me in Tasbeeh) and He endowed me with wisdom and clear speech.’

“Then Hazrat Sulaimaan (Alaihis Salaam) after praising his Rabb delivered this speech: ‘All praises are reserved for Allah Ta’ala Who put the wind under my control and He put the Shayaateen also under my control. Whatever I wanted they built, such as lofty and awesome structures and human statues (as it was permissible in those times). He taught me the speech of birds and through His Grace gave me control over the armies of Shayaateen, humans, jinn and birds. He bestowed me with a kingdom unmatched by anyone after me and the kingdom He chose for me is so wholesome that I will not have to give any reckoning for it.”

“Then Hazrat Isaa (Alaihis Salaam) delivered this speech in praise of His Rabb: ‘All praises are reserved for Allah Ta’ala Who made me His Word⁹ and similar in creation to Aadam (Alaihis Salaam), in that he was made from clay and told: Become (alive; one with a soul) and it became (one with a soul). He gave me knowledge of wisdom and knowledge of the Torah and Injeel. He granted me the power to shape a bird from clay, blow into it and with the permission of Allah it would become a bird. He gave me the power to cure a person born blind and a leper through His permission and to bring to life the dead. He purified me and protected me and my mother from Shaitaan the Accursed. Thus, Shaitaan could not assert any influence over us.’”

The narrator says that Muhammad (Sallallahu alaihi wa sallam) then praised his Rabb and said: “All of you have praised your Rabb and I too praise my Rabb. All praises are reserved for Allah Ta’ala Who sent me as a Mercy for the world and as a giver of glad tidings and a warner. He revealed to me the Furqaan (i.e. the Quraan) in which every (necessary Deeni) injunction is mentioned (whether explicitly or indicatively). He made my followers the best of Ummats. They have been created for the benefit of (the Deen of) people. He made my Ummat a just Ummat and He made my Ummat such that they are the first (in rank) as well as the last (in time). He expanded my breast, eased my load, elevated my name and made me the Beginner of all and Seal of all [i.e. first in Noor and last in appearance].”

“Hazrat Ibraheem (Alaihis Salaam) speaking to all said: ‘By virtue of these excellences Muhammad (Sallallahu alaihi was sallam) has exceeded all of you.’”

Thereafter his ascension to the heavens is mentioned.

⁹ i.e. His promise to Maryam (Alaihas Salaam) of a son who will bring special mercy from Allah Ta’ala to mankind. –Translator

In one narration he [Nabi Sallallahu alaihi wa sallam] mentioned in particular the performing of Namaaz and description of three Messengers; Ibraheem (Alaihis Salaam), Moosa (Alaihis Salaam) and Isaa (Alaihis Salaam).

In it the following also appears: “When I had completed my Namaaz then someone said to me: ‘O Muhammad! Here is Maalik the Superintendent of Hellfire. Make Salaam to him.’ I looked at him and he greeted me first with Salaam.” (As narrated by Muslim)

Ibn Abbaas (Radhiyallahu anhu) reported from him that on Lailatul Isra he saw Dajjaal and the Caretaker of the Fire as well. (As narrated by Muslim) It appears from this connective reference that Dajjaal was also seen close to Baitul Maqdis. This means that his [Dajjaal’s] duplicate form was seen, as it is obvious that in person he was not there. [The Hadeeth states that the real Dajjaal is held captive on a certain island and is to appear in close proximity to the advent of Imam Mahdi Alaihis Salaam.]

Episode Nine: Presentation of the Three Receptacles

In one narration it is mentioned that when he was complete [with his Salaat] and he emerged from the Masjid, Jibreel (Alaihis Salaam) brought before him a receptacle of wine and one of milk. Rasoolullah (Sallallahu alaihi wa sallam) says: “I chose the milk.” Jibreel (Alaihis Salaam) remarked. “You have chosen the natural thing (i.e. the path of Deen).” Thereafter he ascended to the Heaven. (As narrated by Muslim)

In the Hadeeth of Ahmad through the narration of Ibn Abbaas (Radhiyallahu anhu) one receptacle of milk and one of honey is reported.

In the narration of Bazzaar three receptacles are mentioned: milk, wine and water.

In the Hadeeth of Shaddaad Bin Ows (Radhiyallahu anhu) Nabi (Sallallahu alaihi wa sallam) states: “After Namaaz I felt thirsty. The three receptacles were then presented. When I chose the milk, an august person who was in front of me told Jibreel (Alaihis Salaam): ‘Your friend has chosen the natural path.’”

Notes on the Likely Sequence of Events

The following sequence is understood from the events related after the fastening of the Buraaq:

1. Meeting and talking with the Hoors upon reaching the courtyard of the Masjid.
2. The two Rakaats which Rasoolullah (Sallallahu alaihi wa sallam) and Jibreel (Alaihis Salaam) read was in all probability Tahiyyatul Masjid. Some other Ambiya (Alaihimus Salaam) were in all likelihood gathered there beforehand and whom Rasoolullah (Sallallahu alaihi wa sallam) saw in varying positions; some making rukoo, some making sujood. All of them were most probably reading Tahiyyatul Masjid. He even recognized some of them. It appears that these personages, all of them, having completed their respective Namaazes joined Rasoolullah (Sallallahu alaihi wa sallam) in the same Tahiyyatul Masjid as Muqtadis.
3. Thereafter other Ambiya (Alaihimus Salaam) assembled.

4. Then the giving of Azaan and Takbeer [Iqaamat] and the performing of Jamaat Salaat in which Rasoolullah (Sallallahu alaihi wa sallam) was the Imaam with the Muqtadis being all the Ambiya (Alaihimus Salaam) and some Malaaikah. He never recognized some of them, hence Jibreel (Alaihis Salaam) said: “All the Ambiya sent to the world read Namaaz behind you.”

What Namaaz was this? This will be probed under the 23rd episode. [See page 63]

The Azaan and Iqaamat was either in the customary way, though it was uniformly called into practice only after settling in Madinah. Or it was in some other form.

5. Then being introduced to the Malaaikah. Perhaps the meeting with the Superintendent of the Fire took place during that occasion when he [the Superintendent of Jahannam] asked: “Who is this?”

Upon hearing the name, the Angels’ enquiry as to whether and invitation from Allah Ta’ala was sent to him is proof that those Angels were aware of the impending phenomenon in relation to Nabi (Sallallahu alaihi wa sallam). Further, there are two possibilities. Either they were not aware of the conferring of Nubuwwat, as the Malaaikah are consigned to carry out various works. They are not aware of other developments all the time. Or they had knowledge of his Prophethood and the intent in querying was to ascertain whether the order of Mi’raaj had been given. This very explanation holds for the questions posed at the higher Heavens.

6. Then the meeting with the Ambiya (Alaihimus Salaam).

7. Then all these personages reciting a Khutbah.

8. Then the presentation of drinking bowls. Reflection over the narrations reveals that there were four: milk, honey, wine and water. Some merely mentioned two and some mentioned three. Or there may have been three with one bowl having water as sweet as honey. At times it was called honey and at times water.

Nevertheless, wine was not yet haraam. It was declared haraam in Madinah. However, it is certainly a source of pleasure, hence it symbolizes the dunya. Honey too is taken mostly for its taste, not as a food. It is therefore of secondary benefit and thus hints at the pleasures of the dunya.

Water again is a supplement to food. It is not food. It is just as the dunya which supplements the Deen. It is not the objective. Deen on the other hand is spiritual food and the objective, just as milk is food for the physical body and a primary source of nutrition.

In spite of there being other varieties of food, however, milk enjoys superiority over other food as it fulfils the requirements of both food and drink.

The presentation of these same receptacles is reported after [reaching] Sidratul Muntaha, as will appear further on. The presentation was thus repeated. (Hafiz Imaadud Deen Ibn Katheer stated it explicitly.)

Perhaps the wisdom behind it was to further emphasise and stress the caution and warning [of not giving preference of the dunya over Deen].

9. Then the journey to the Heavens.

The sequence of the events learnt from this explanation furthermore dispels queries of contradictions in the foregoing narrations. The narrations thus conform to each other. And, perhaps others have a better explanation.

The assembly of the Ambiya and Malaaiakah on this occasion was perhaps as a reception for Nabi (Sallallahu alaihi wa sallam). Wallahu A'lam.

Episode Ten: The Means of Ascension to the Heavens

Thereafter, he ascended to the Heavens. In some narrations we learn that he went on the Buraaq. In Bukhari the following words of his appear: "After the heart was washed and filled with Imaan and Hikmat I was seated on the Buraaq whose one step forward was as far as the eye could see. Jibreel led me till we reached the First Heaven." From this, apparently the journey to the Heavens was also on the Buraaq, although en route he alighted at Baitul Maqdis.

In Baihaqi the following statement of Huzoor (Sallallahu alaihi wa sallam) is reported by Abu Sa'eed: "Then [i.e. after completion of the actions at Baitul Maqdis] a carriage was brought before me. The souls of mankind ascend with it (after death). I never saw anything more beautiful than it in created objects. You may have seen (some) mayyits opening their eyes and looking towards the sky. They become happy at the sight of this carriage."

It appears in Sharaf-e-Mustafa that this carriage was brought from Jannatul Firdous and Malaaiakah were encircling it to the right, left, top and bottom.

In the report of Ka'b it appears that one carriage of silver was placed for Rasoolullah (Sallallahu alaihi wa sallam) and another of gold. In this way he and Jibreel (Alaihis Salaam) went aboard.

In Ibn Ishaq's narration this statement of Rasoolullah (Sallallahu alaihi wa sallam) appears: "When my experience at Baitul Maqdis was over a carriage was brought and my travelling companion [Jibreel] placed me on board. We then reached the door of the Heaven."

Notes

1. The narrations of the Buraaq and carriage can be reconciled in this way that, part of the journey was covered on one and part on the other; similar to the presentation of various mounts before an honoured guest who has the choice to complete the journey by mounting all the rides at different stages.

2. Although the Buraaq is very fast, however, its speed is in the control of the rider. Hence, after mounting the Buraaq descending at different places and destinations and detailed sightings and passing by of different scenes apparently suggest that the pace of the journey was moderate.

Episode Eleven: At the Samaa-e-Dunya

He firstly reached the Heaven closest to earth with Hazrat Jibreel (Alaihis Salaam). Jibreel (Alaihis Salaam) wished to enter the door [of the Heaven]. [From the doorkeepers] the question was asked: “Who is it?” He replied: “I am Jibreel.” It was asked: “Who is with you?” He replied: “Muhammad (Sallallahu alaihi wa sallam).” It was asked: “Has he received a Message from Allah Ta’ala (of Prophethood or Call to the Heavens)?” Jibreel (Alaihis Salaam) replied: “Yes.” (Bukhari narrated it)

In the Hadeeth of Baihaqi it is reported from Abu Sa’eed (Radhiyallahu anhu) that they reached a door of the Heavens designated ‘Baabul Hafathah’. A Farishta was stationed there by the name of Isma’eel. At his command were twelve thousand Farishtas.

In Shareek’s report in the Hadeeth of Bukhari it is further mentioned that those residing in the Heavens are unaware of what Allah Ta’ala intends to happen on earth until they are informed in some way or the other. It is like here [in Episode Eleven], they [the Farishtas at the door] came to know by Jibreel (Alaihis Salaam) telling them. This then explains the reason for the Farishtas asking: “Has he received a Divine Message?”

Details of these two possibilities in the question have been mentioned in Note 5 of Episode Nine. There the rational reason for the question was written and it is supported by the traditional proof here [i.e. the report of Shareek].

It appears in the narration of Bukhari that hearing this [i.e. the reply of Jibreel] the Farishtas said: “Marhaba! How nice to have you here!” and the door was opened. Rasoolullah (Sallallahu alaihi wa sallam) says: “When reaching there, Hazrat Aadam (Alaihis Salaam) was present. ‘This is your father Aadam,’ Jibreel (Alaihis Salaam) said, ‘Make Salaam to him.’ I made Salaam to him. He replied to the Salaam and said: ‘Marhaba to a pious offspring and a pious Nabi.’”

It comes in one narration: “In the Heaven closest to the earth I saw a person sitting. To his right some figures could be seen and some figures to his left. When he gazes to his right he smiles and when he gazes to the left he cries. I asked Jibreel (Alaihis Salaam): ‘Who is this?’ He replied: ‘It is Aadam (Alaihis Salaam) and the figures to his right and left are the souls of his progeny. The ones on the right are Jannatis and the ones on the left are Jahannamis. Therefore, he smiles [out of joy and happiness] when looking to the right and he cries [out of remorse] when looking to the left.” (As in Mishkaat citing Shaikhain)

In Bazaar’s Hadeeth it is reported from Abu Hurairah (Radhiyallahu anhu) that to his [Hazrat Aadam’s] right there is a door from which a fragrant breeze is blowing and to the left a door from which a foul smelling breeze is blowing. When he looks to his right he becomes happy and when he looks to his left he becomes sad.

In the foregoing narration of Shareek it also appears that Rasoolullah (Sallallahu alaihi wa sallam) saw the River Nile and Euphrates in the Nearest Heaven (Samaa-e-Dunya).

The same narration also states that in the Samaa-e-Dunya he saw another river which had palaces of pearls and emeralds on it, and that river is Kowthar.

Notes

1. Previously Hazrat Aadam (Alaihis Salaam) was met with all the Ambiya in Baitul Maqdis and, he is present in his qabr as well? Similarly, the Ambiya (Alaihimus Salaam) seen in the remaining Heavens gives rise to a question. The fact of the matter is that in the qabr they are in their original bodily [physical] state and in the other places their Arwaah had taken an outward form, that is, without the physical properties of the human body. The Soofiyyah term this as 'Jism-e-Mithaali' or the body in representation. The Rooh came to be represented or presented in this form or body. Plurality in this body and connection of the Rooh to all at one and the same time is possible. This, however, is not in their volitional power. It is purely through the power and will of Haq Ta'ala.

2. It appears that this Jism-e-Mithaali which was seen on the two occasions had a different appearance. For this reason it was not recognizable in the Heaven in spite of the meeting in Baitul Maqdis.

3. Hazrat Isaa (Alaihis Salaam) on the other hand, in view of being in the Heavens physically [i.e. in his original bodily form], it is thus possible that he was seen there in his physical state. However, seeing him in Baitul Maqdis, as is mentioned in Episode Eight, was not whilst he was in his physical body state. Rather, it was his image, considering that it is possible by way of a supernatural act that the Rooh connects itself to the Jism-e-Mithaali before death. Although it is also possible that he was in Baitul Maqdis in his original physical state coming down from the Heavens or at both places he was in his original physical form, but this is not in accord with what apparently transpired. Wallahu A'lam.

4. The figures seen to the right and left of Aadam (Alaihis Salaam) were also the figures or images representing the Arwaah. Reflection over Bazzaar's narration reveals that these Arwaah were not present and stationed in the Heavens at that time. In fact, they were in their respective abodes. Between that abode and the location of Aadam (Alaihis Salaam) there was a door. The reflection of those figures probably fell onto that location from the door. Or the breeze that was blowing had the characteristic of taking an impression and reflecting as after all, it is a physical body, just as the wind can be seen when it becomes conditioned with rays.

In view of a door being there, as appears in this narration, it is ostensibly an indication of the door being a channel for the impression of the figures reaching [Aadam Alaihis Salaam]. Wallahu A'lam. Thus, the question does not remain of the Qur'aanic Declaration:

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ

[Indeed, those who denied our Verses and displayed arrogance in the face of it, the doors of the Heavens will not be opened for them... (Soorah A'raaf, Aayat 40)]

teaching that the souls of the kuffaar cannot go to the Heavens. How then were the kuffaars' souls found in the First Heaven to the left [of Hazrat Aadam Alaihis Salaam]?

5. Regarding the Nile and Euphrates, it is confirmed in other narrations that they were seen above the Seventh Heaven flowing from the root of Sidratul Muntaha. Now the question is that these rivers are in this world. What does it imply that they were there? The answer to this will be given further where Sidratul Muntaha is mentioned.

Here, simply grasp the explanation of how the narrations are reconciled. It is like this: Their actual source is the root of Sidratul Muntaha. From there they fall to the Heaven nearest to the earth (Aasmaan-e-Dunya) where they gather and from there they come to earth, as will be mentioned ahead.

This explanation furthermore dispels the query of it being explicitly stated in other Ahadeeth that the Lake of Kowthar is in Jannat. The purport [of those Ahadeeth] is that its source is there and here [in the Samaa-e-Dunya] lies a stream of it, just as on the Plains of Resurrection there will be a stream of it.

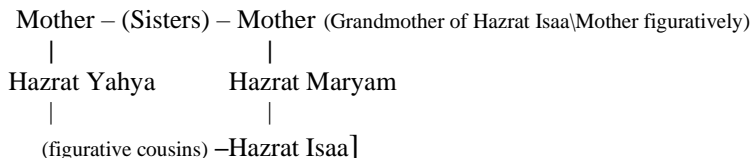
Episode Twelve: At the Second Heaven

In the Hadeeth of Bukhari it appears: "Jibreel took me further above until we reached the Second Heaven. He called for the door to be opened. 'Who is there,' was asked. 'It is Jibreel,' he replied. It was asked: 'Who is with you?' He replied: 'It is Muhammad.' It was asked: 'Has the Message of Allah Ta'ala been given to him?' Jibreel (Alaihis Salaam) replied: 'Yes.' To this the Farishtas replied: 'Marhaba! How nice to have you here,' and the door was opened.

I entered and found Hazrat Yahya and Isaa (Alaihimas Salaam). They are maternal cousins. Jibreel (Alaihis Salaam) said: ‘This is Yahya and Isaa. Make Salaam to them.’ I made Salaam to them. They returned the Salaam and said: ‘Welcome to a pious brother and a pious Nabi.’

Notes

1. The mother of Hazrat Yahya (Alaihis Salaam) is the maternal aunt (Khaala) of Hazrat Maryam (Alaihas Salaam). Hazrat Isaa (Alaihis Salaam) is thus the maternal grandson [and strictly speaking grand nephew] of the maternal aunt of Hazrat Maryam. In view of the maternal grandmother (Nani) being like a mother, Isaa’s (Alaihis Salaam) Nani has been asserted to be in the position of his mother. If in reality she [Hazrat Isaa’s grandmother] had been his mother then Yahya (Alaihis Salaam) and Isaa (Alaihis Salaam) would be maternal cousins. It is for this reason that they have figuratively been said to be maternal cousins [in the above Hadeeth]. In other words, Hazrat Isaa (Alaihis Salaam) is from the progeny of Hazrat Yahya’s (Alaihis Salaam) Khaala. Although not the son, however, he is the grandson. [The above could be better understood with the aid of the following diagram:



2. The two of them said ‘brother’ [in their greeting to Nabi Sallallahu alaihi wa sallam] because they are not of the forefathers of Huzoor-e-Aqdas (Sallallahu alaihi wa sallam). [Their lineage links up to Hazrat Ishaq (Alaihis Salaam), whereas the lineage of Nabi (Sallallahu alaihi wa sallam) links up to Hazrat Isma’eel (Alaihis Salaam) the brother of Hazrat Ishaq (Alaihis Salaam).]

Episode Thirteen: At the Third Heaven

The following appears in Bukhari: “Then Jibreel (Alaihis Salaam) took me up to the Third Heaven. He called for the door to be opened.

Doorkeeper: Who is it?

Jibreel: It is Jibreel

Doorkeeper: Who is with you?

Jibreel: It is Muhammad (Sallallahu alaihi wa sallam)

Doorkeeper: Has the message from Allah Ta’ala been sent to him?

Jibreel: Yes

Farishtas: Marhaba! How nice to have you here.

“The door was opened and I entered. I saw Yusuf (Alaihis Salaam). Jibreel (Alaihis Salaam) said: ‘This is Yusuf. Make Salaam to him.’ I made Salaam to him. He returned the greeting and said: ‘Marhaba to a pious brother and a pious Nabi.’”

In one narration it is reported that Huzoor (Sallallahu alaihi wa sallam) said: “...and lo and behold, he (Yusuf Alaihis Salaam) has been bestowed with a (major) portion of beauty.” (As in Mishkaat citing Muslim)

In Baihaqi's Hadeeth reporting from Abu Sa'eed and Tabaraani's Hadeeth reporting from Abu Hurairah, regarding Yusuf (Alaihis Salaam) Rasoolullah (Sallallahu alaihi wa sallam) said: "I saw a person who is the most beautiful of the creation of Allah. His distinction over others in beauty is like that of the full moon over the stars."

Notes

1. There are two possibilities in this [distinction]. One is that Janab Rasoolullah (Sallallahu alaihi wa sallam) is excluded from the general import. An indication to this is a Hadeeth documented by Tirmithi from Hazrat Anas (Radhiyallahu anhu) that Allah Ta'ala never raised a Nabi who was not beautiful in looks and beautiful in sound. And your Nabi was the most handsome and most beautiful sounding of all of them.

2. The second possibility is that the general import retains its apparent meaning. This particular distinction does not, however, counteract the universal distinction. [In other words, Yusuf (Alaihis Salaam) may have had greater beauty, but Nabi-e-Kareem (Sallallahu alaihi wa sallam) enjoys all round supremacy and excellence in virtues on the whole.]

Or it can be said that beauty has different categories. In one category Hazrat Yusuf (Alaihis Salaam) is more beautiful and in another category our Gracious Leader (Sallallahu alaihi wa sallam) is more beautiful. And, in these two categories itself the contrast is that the Yusufic category is apparently more outstanding, clear and discernable to a limit, whereas the Muhammad category is intrinsically and deeply more exquisite, subtle and immeasurable. Husn-e-Sabaahat is the appropriate label for the first class and Husn-e-Malaahat for the second. As though this poem aptly describes Husn-e-Malaahat:

يَرِيْدُكَ وَجْهُهُ حُسْنًا اِذَا مَا زِدْتَهُ نَظْرًا

[His countenance enhances your beauty the more you gaze at him].

And Allah knows best the true nature of affairs. The occasion calls for adab.

Episode Fourteen: At the Fourth Heaven

In Bukhari this appears: “Then Jibreel (Alaihis Salaam) took me further up until we reached the Fourth Heaven. He called for the door to be opened.

Doorkeeper: Who is it?

Jibreel: It is Jibreel

Doorkeeper: Who is with you?

Jibreel: Muhammad

Doorkeeper: Has the message from Allah Ta’ala been sent to him?

Jibreel: Yes

Farishtas: Marhaba! How nice to have you here.

“The door was opened. I entered and there I saw Idrees (Alaihis Salaam). Jibreel (Alaihis Salaam) said: ‘This is Idrees. Make Salaam to him.’ I made Salaam to him. He replied to the Salaam and added: ‘Marhaba to a pious brother and a pious Nabi.’”

Notes

1. Notwithstanding the fact that Idrees (Alaihis Salaam) is among the forefathers of Rasoolullah (Sallallahu alaihi wa sallam), calling him ‘brother’ was out of the Brotherhood of Prophethood. Preferring that over ‘son’ was out of respect. A son of equal status or of greater status is sometimes called ‘brother.’

2. Ibnul Muneer said that in a rare narration the words ‘Marhaba to a pious son’ appears.

3. Some have said that 'Idrees' is the alias of Hazrat Ilyas (Alaihis Salaam) and it was he who was met. And he is not among the Prophet's (Sallallahu alaihi wa sallam) forefathers. Wallahu A'lam.

Episode Fifteen: At the Fifth Heaven

It appears in Bukhari: "Jibreel then took me further up until we reached the Fifth Heaven. He called for the door to be opened.

Doorkeeper: Who is it?

Jibreel: It is Jibreel

Doorkeeper: Who is with you?

Jibreel: Muhammad

Doorkeeper: Has the message from Allah Ta'ala been sent to him?

Jibreel: Yes.

Doorkeeper: Welcome! How nice to have you here.

When I entered I found Haroon (Alaihis Salaam) there. Jibreel (Alaihis Salaam) said: 'This is Haroon. Make Salaam to him.' I made Salaam to him. He replied to the Salaam and said: 'Marhaba to a pious brother and pious Nabi.'

Episode Sixteen: At the Sixth Heaven

It appears in Bukhari: "Then Jibreel took me further up until we reached the Sixth Heaven. Jibreel called for the door to be opened.

Doorkeeper: Who is it?

Jibreel: Jibreel

Doorkeeper: And who is with you?

Jibreel: It is Muhammad (Sallallahu alaihi wa sallam)

Doorkeeper: Has the message from Allah Ta'ala been sent to him?

Jibreel: Yes

Doorkeeper: Marhaba! How nice to have you here.

“When I entered I found Moosa (Alaihis Salaam) present. Jibreel (Alaihis Salaam) said: ‘This is Moosa. Make Salaam to him. I made Salaam. He replied [to the Salaam] and then said: ‘Marhaba to a pious brother and a pious Nabi.”

“When I proceeded ahead he sobbed. He was asked as to the cause of his sobbing. He replied: ‘I am sobbing because here is a young Messenger of Allah raised after me whose followers entering Jannat will be much more than my followers entering Jannat. (I therefore lament at my people for not following me as the Ummat of Muhammad Sallallahu alaihi wa sallam will obey him. Such people of my Ummat will remain deprived of Jannat. Hence I sob over their condition.)”

Note: Calling Huzoor (Sallallahu alaihi wa sallam) ‘young’ was in view of his followers reaching such numbers in such a short period – when he (Sallallahu alaihi wa sallam) had not even reached old age – whilst others having reached old age did not even have so many followers. Furthermore, his age span was 63 years and the age span of Moosa (Alaihis Salaam) was 150 years. (As in Qisasul Ambiya)

Episode Seventeen: At the Seventh Heaven

It appears in Bukhari: “Jibreel took me further ahead ascending to the Seventh Heaven. He called for the door to be opened.

Doorkeeper: Who is it?

Jibreel: I am Jibreel

Doorkeeper: And who is with you?

Jibreel: It is Muhammad (Sallallahu alaihi wa sallam)

Doorkeeper: Has the message from Allah been sent to him?

Jibreel: Yes

Doorkeeper: Marhaba! How nice to have you here.

When I entered I saw Hazrat Ibraheem (Alaihis Salaam) there. Jibreel (Alaihis Salaam) said: ‘This is your honourable forefather, Ibraheem. Make Salaam to him.’ I made Salaam to him. He replied to the greeting and said: ‘Marhaba to a pious offspring and a pious Nabi.’

In one narration appears that Ibraheem (Alaihis Salaam) was reclining with his back on the Baitul Ma’moor. Daily 70 thousand Farishtas enter the Baitul Ma’moor. They do not receive another opportunity thereafter. In other words, 70 thousand new Farishtas enter the next day. (As in Mishkaat from Muslim)

In Dalaail-e-Baihaqi it is reported from Abu Sa’eed [that Rasoolullah Sallallahu alaihi wa sallam said]: “When I was raised to the Seventh Heaven Ibraheem (Alaihis Salaam) was there. Very handsome! With him were some of his people, and my Ummat was also present in two groups. One group donned white clothes whilst the other had dirty clothes on. I entered the Baitul Ma’moor and those clad in white clothes entered with me. The others were prevented [from entering]. I read Namaaz there as well as those with me.

Notes

1. In certain narrations the order of the stations of the Ambiya (Alaihimus Salaam) is mentioned differently. However, the most authentic [narration] is the one cited [in this treatise]. Wallahu A’lam.
2. Something else will be mentioned about the Baitul Ma’moor after the report on Sidrah. [See p.44, Note 6]

Episode Eighteen: At Sidratul Muntaha

It appears in Bukhari: “Then I was raised to Sidratul Muntaha. Its fruit [jujube] were huge; like the earthen jars of the place Hajar, and its leaves were [huge] like elephant ears. Jibreel (Alaihis Salaam) said: ‘This is Sidratul Muntaha.’

There are four rivers there. Two were flowing inside and two were coming out. I asked: ‘O Jibreel! What is this?’ He replied: ‘These that are flowing inwards are two rivers of Jannat. And the two coming out are the Nile and the Euphrates.’

“Then a utensil of wine, another of milk and a third of honey was brought to me. I chose the milk. Jibreel (Alaihis Salaam) said: ‘This is the natural way (i.e. Deen). You and your Ummat will remain steadfast upon it.’”

In another narration of Bukhari it is mentioned that these four rivers are at the roots of Sidratul Muntaha.

In Muslim it appears that the four rivers spring from its roots.

Ibn Haatim has reported from Hazrat Anas (Radhiyallahu anhu): “After seeing Ibraheem (Alaihis Salaam) I was taken to the upper level of the Seventh Heaven, until I reached a river and placed there were bowls made of ruby, pearl and emerald. Exquisite green birds were also there. Jibreel (Alaihis Salaam) said: ‘This is Kowthar which your Rabb has given you. There are gold and silver utensils placed by it. It flows on ruby and emerald gravel and its water is whiter than milk.’ I took a utensil and drank some from it. It was sweeter than honey and more fragrant smelling than musk.”

In Baihaqi’s Hadeeth the report of Abu Sa’eed appears that there was a spring there by the name of ‘Salsabeel’. Two rivers flow from it. One is Kowthar and the other Rahmat.

It appears in a narration of Muslim: “I was brought to Sidratul Muntaha. It is in the Sixth Heaven. The deeds which ascend from the earth reach it and from there it is taken above. And the Ahkaam which come from above [i.e. from the Lowh-e-Mahfooz] (firstly) descend upon it [Sidratul Muntaha]. From there it is brought down (to the world. For this reason it is named Sidratul Muntaha). [Muntaha means ‘limit’. It is a tree which is a station and limit of the ascension and decent of A’maal and Ahkaam, hence the name.]

It appears in Bukhari: “Sidratul Muntaha was covered by such colourful things which I am unaware of.”

In Muslim’s narration appears: “They were butterflies of gold.”

In one Hadeeth it is stated: “It was locusts of gold.”

In another Hadeeth appears: “The Angels had converged upon it [Sidrah].”

In one narration of Muslim it appears: “When it was totally covered by a wonderful creation by the command of Allah its form then changed. No one among creation can describe it.”

In another narration, in between the sighting of Sidratul Muntaha and the presentation of the utensils, this appears: “Then he [Rasoolullah Sallallahu alaihi wa sallam] was raised to the Baitul Ma’moor.” (As narrated by Muslim)

In yet another narration it is mentioned that after viewing Sidratul Muntaha: “I was escorted into Jannat. In it are pearled domes and musk-scented soil.” (As in Mishkaat from Shaikhain)

Notes

1. We learn from the Ahadeeth that Sidratul Muntaha is apparently in the Seventh Heaven. [The narration of] it being in the Sixth can be interpreted to mean that its main roots are possibly in the Sixth. It does not follow from this that the four rivers are in the Sixth on account of the narrations of these rivers emerging from its roots. It is actually like this that, transcending the Sixth Heaven when it [Sidrah] penetrates the Seventh moving onwards, this penetration [into the Seventh Heaven] is like the branching roots. This is in the Seventh [Heaven] and the said rivers emerge from the branching roots [which are their source].

2. The two which were flowing inwards appear to be Kowthar and the River Rahmat. Both of them are streams of Salsabeel. It is possible that Salsabeel and the place where Kowthar and the River Rahmat issue from all are at the branching roots of Sidrah [i.e. in the Seventh Heaven].

3. From the foregoing narration of Ibn Abi Haatim it appears that Kowthar is in Jannat. Most probably that part of it which is at the root of Sidrah is outside [Jannat]. However the major portion of it is in Jannat because in other Ahadeeth it is reported to be in Jannat.

4. The Nile and Euphrates being in the Heavens is possible in this manner, that the Nile and Euphrates on earth are composed of rain water and it is evident that rain water falls onto mountains and hills—headwater zones—forming tributaries. Rain water is from the sky. So, it is possible that the original water of the Nile and Euphrates comes from the Heavens [i.e. the Seventh Heaven]. In this way, the Nile and Euphrates are originally from the Heavens.

5. Regarding the colourful creatures of Sidratul Muntaha, saying that they were butterflies or locusts was by way of a simile, as they were actually Farishtas. And when he said: “I don’t know what they were,” it either means that at first he did not know what they were or he said it out of amazement, not knowing how to describe its beauty.

6. From the narration of Muslim which deals with the Baitul Ma’moor [p.42] we apparently learn that it [the Baitul Ma’moor] is even higher than Sidratul Muntaha. The words, ‘raised to the Baitul Ma’moor’ which is the translation of ‘Thumma rufi’a ilaa Baitil Ma’moor’ signifies this. This particular raising followed the viewing of Sidratul Muntaha as understood by the word ‘thumma’.

Then we also learn that Sidratul Muntaha is higher than the station of Ibraheem (Alaihis Salaam). This is the import of the words: ‘Then I was raised to Sidratul Muntaha,’ [beginning of Episode Eighteen] which is the translation of ‘thumma rufi’u ilaa Sidratil Muntaha.’ This followed the meeting with Ibraheem (Alaihis Salaam) as we learn from the word ‘thumma.’ The question now is: How is it that Ibraheem (Alaihis Salaam) was reclining against the Baitul Ma’moor as appears in Episode Seventeen?

A befitting explanation is that its [the Baitul Ma’moor’s] foundation could be in the Seventh Heaven and Ibraheem (Alaihis Salaam) was reclining against the lower part of the wall. The height of it, however, could be gigantic reaching Sidratul Muntaha which is above the Seventh Heaven, and even exceeding it.

7. In Episode Seventeen where it is mentioned that he [Rasoolullah (Sallallahu alaihi wa sallam)] read Namaaz along with those present by Ibraheem (Alaihis Salaam) [p. 40], this should not be cause for any doubt, as the Namaaz would have been at the bottom floor like we find in most Masaajid.

8. Tabari narrated from Qataadah: “It has been mentioned to us that Nabi (Sallallahu alaihi wa sallam) said: ‘Bait-e-Ma’moor is a Masjid in the sky directly above the Khaana-e-Ka’bah in such a position that assuming it falls it will fall precisely on the Ka’bah. Daily seventy thousand Angels enter there and after their exit they are not afforded the opportunity to enter again.

9. It is possible that the entrance into Jannat mentioned above [in the last narration of Episode Eighteen, p. 43] was before viewing the Baitul Ma’moor. It is also possible that it was after. However, from the Quraan Majeed we learn this much that Jannat is near to Sidratul Muntaha. Here there are two possibilities, namely, Jannat’s elevation being higher than the Baitul Ma’moor or lower.

In one narration we learn that although Jannat is near to Sidratul Muntaha it is, however, further above it. In this regard, Baihaqi has narrated from Abu Sa’eed Khudri (Radhiyallahu anhu):

ثُمَّ رُفِعْتُ إِلَى الْجَنَّةِ

Translation: “Then I was raised to Jannat.” And Allah knows best.

10. Also in the Hadeeth of Baihaqi of which reference was made, the following appears: “After exploring Jannat, Jahannam appeared before me. In it there was anger, punishment and the retribution of Allah. Even if a stone or iron is thrown into it, Jahannam devours it. It [Jahannam] then disappeared [from my sight].”

From the wording of this [Hadeeth] we learn that Jahannam remained in original location and Rasoolullah (Sallallahu alaihi wa sallam) was where he was. The veils in between were lifted and he was shown [Jahannam].

Episode Nineteen: When Fifty Namaazes Were Declared Obligatory

It is narrated in Bukhari that after viewing Baitul Ma'moor and after the presentation of the utensils of milk, etc.: "Thereafter fifty Namaazes were declared obligatory upon me daily."

In one narration it appears that after the meeting with Ibraheem (Alaihis Salaam): "I was then taken up until I reached a plain where I heard the sound of pens (when they are written with). Thereupon Allah Ta'ala made fifty Namaazes obligatory on me." (As in Mishkaat from Shaikhain)

Notes

1. The first narration states that the obligation of Salaat was a while after viewing the Baitul Ma'moor; this being the purport of the word 'thereafter' which is the translation of the word 'thumma'. The second narration on the other hand establishes the obligation of Salaat upon reaching the plain, that is, without delay; this being the purport of the word 'thereupon' which is the translation of 'faa'. Reflecting over the two narrations the following sequence is understood: After the sighting of Baitul Ma'moor he came to the plain. After arriving at the plain the Namaazes were made obligatory. Wallahu A'lam.

2. There is another indication that suggests that the location of the sound of the pens was higher than the Sidrah and Baitul Ma'moor. It is that these were the Pens of Taqdeer recording from the Lowh-e-Mahfooz the daily worldly happenings. And in regard to Sidrah it was mentioned in Episode Eighteen [p.42] that the Ahkaam coming from above firstly descend there. Thus Sidrah is below [the Lowh-e-Mahfooz and the Pens of Taqdeer].

Similarly, the foundation of the Baitul Ma'moor is in the Seventh Heaven. The Farishtas are occupied in Ibaadat at the Baitul Ma'moor. And the Heavens fall within the general meaning of the Aayat:

يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ

[The Law (of Allah) descends from one Heaven to the other].

Thus, the Baitul Ma'moor is also below the Pens of Taqdeer.

Episode Twenty: Beyond the Sidrah

Bazzaar has mentioned a Hadeeth from Ali (Radhiyallahu anhu) discussing Mi'raaj. In it the journey of Jibreel (Alaihis Salaam) on the Buraaq is mentioned until he [Jibreel (Alaihis Salaam) escorting Rasoolullah (Sallallahu alaihi wa sallam)] reached a barrier. It is also mentioned in the Hadeeth that a Farishta emerged from the barrier and Jibreel (Alaihis Salaam) said: 'I take an oath on that Being Who has raised you with the True Religion! Since I was created I did not see this Farishta despite the fact that I am afforded great proximity in relation to the rank of the rest of creation.

In another Hadeeth it appears: "Jibreel (Alaihis Salaam) took leave from me and all sounds were lost to me." (As in Nawawi's Sharah of Muslim)

In Shifaaus Sudoor Abul Hasan Bin Ghaalib attributed to Aburabee' Bin Saba' the following Hadeeth of Ibn Abbaas: Rasoolullah (Sallallahu alaihi wa sallam) said: "Jibreel came to me and he remained my travelling companion to my Rabb until we reached a place where he stopped. I said: 'O Jibreel! Does a friend leave a friend at such a place?' He replied: 'If I proceed any further I will be burnt by Noor.'

Shaikh Sa'di (Rahmatullahi alaihi) portrayed this in his poem:

بدو گفت سالار بیت الحرام کہ اے حامل وحی برتر خرام
 "The Chief of Baitul Haraam said to Jibreel the Angel:
 'O Bearer of the Revelation which is sublime and subtle!

چو در دوستی مخلصم یافتی عنانم ز صحبت چرا تافتی
 When I have found you sincere in friendship,
 why now are you releasing the reins of companionship?"

بگفتا فراتر مجالم نماند بماندم کہ نیروئے بالم نماند
 He replied: 'There is no chance of me proceeding further.
 I am powerless to move any longer.

اگر یک سرموئے برتر پریم فروغ تجلی بسوزد پریم
If I put a hair's breadth forward my pennon,
the Rays of the Divine Manifestation will burn my pinion."

In the foregoing Hadeeth the following is also mentioned: "Then I was enveloped in Noor and I was taken through seventy thousand barriers. No two barriers resembled each other and the sound of all humans and angels left me. I became fearful. I then heard a voice that sounded like Abu Bakr's saying: 'Wait! Your Rabb is engaged in Salaat.'"

Also in this Hadeeth the following appears: 'I humbly said: 'I am puzzled at these two things. One is that how did Abu Bakr surpass me [to Allah Ta'ala]? Secondly, my Rabb is not in need of engaging in Salaat?'

The declaration came: 'O Muhammad! Recite this Aayat:

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ
بِالْمُؤْمِنِينَ رَحِيمًا.

[He is that Being Who sends Salaat upon you, and His angels (also send) to take you from darkness to light. (Soorah Ahzaab, Aayat 43)]

My Salaat thus means Rahmat [special Mercy] for you and your Ummat.

As far as the voice of Abu Bakr is concerned, We have created an angel in the form of Abu Bakr to call you in Abu Bakr's voice so that your apprehension leaves and you are not overcome with awe that hinders your understanding of what is desired."

In another narration of Shifaaus Sudoor it appears: “After traversing the barriers a carriage, green in colour came down. I was helped onto it and taken above until I reached the Arsh. I saw such a majestic creation, that words cannot describe it.”

These narrations appear in Mawaahib citing Shifaaus Sudoor on the authority of Ibn Ghaalib. The author of Mawaahib states

thereafter: وَالْعُهُدَّةُ عَلَيْهِ فِي ذَلِكَ

[The authenticity of these narrations rests with him].

Notes

1. From Bazzaar’s narration we learn that apparently the ascension to the Heavens was also on the Buraaq. Wallahu A’lam.
2. The instruction which he received of stopping for the direction of Divine Mercy does not imply that his advance would have been, Na’oothu-billah, a hindrance to Allah Ta’ala’s action of directing mercy, as is the case with created beings, that engagement in one action restricts the engaged from another action. Rather, the import is: In view of Allah Ta’ala now casting special mercy on you, therefore, come to a halt and engross yourself in it, because your movement will be a hindrance to complete peace of mind and concentration in drawing that mercy. Wallahu A’lam.

Episode Twenty One: The Vision of Allah Ta’ala and Speech with Him

The Vision

- ❖ Tirmithi has reported from Hazrat Ibn Abbaas (Radhiyallahu anhu) that Muhammad (Sallallahu alaihi wa sallam) saw his Rabb.
- ❖ Abdur Razzaaq reported through the medium of Ma'mar from Hasan that he said on oath: "Muhammad (Sallallahu alaihi wa sallam) saw his Rabb.
- ❖ Ibn Khuzaimah documented this vision [of Allah Ta'ala] on the authority of Urwah Bin Zubair.
- ❖ All the As-haab [companions and students] of Ibn Abbaas (Radhiyallahu anhu) hold this view.
- ❖ Ka'bul Ahbaar, Zuhri and Ma'mar categorically state this.
- ❖ Nasaai has reported from Hazrat Ibn Abbaas (Radhiyallahu anhu) with an authentic (Saheeh) chain linked to Ikrimah, and Haakim has also authenticated it, that he [Ibn Abbaas Radhiyallahu anhu] said:

"You express surprise at Ibraheem (Alaihis Salaam) being the intimate friend of Allah, Moosa (Alaihis Salaam) being one who would speak to Allah and Muhammad (Sallallahu Alaihi wa sallam) being granted the vision of Allah Ta'ala!"
- ❖ Tabaraani mentioned in Awsat with a chain of reliable reporters from Ibn Abbaas (Radhiyallahu anhu) that he would say:

"Muhammad (Sallallahu alaihi wa sallam) saw his Rabb twice; once with the eyes and once with the heart."

- ❖ Khilaal reported in Kitaabus Sunnah from Marwazi: “I said to Imam Ahmad: ‘People say that Hazrat Aishah (Radhiyallahu anha) says: ‘Whoever thinks that Muhammad (Sallallahu alaihi wa sallam) saw his Rabb has levelled a great calumny against Allah Ta’ala.’ What proof do we have in answer to Hazrat Aishah’s (Radhiyallahu anha) statement?’ Imam Ahmad replied: ‘We have the very statement of Nabi (Sallallahu alaihi wa sallam): رَأَيْتُ رَبِّي That is, “I saw my Rabb.” Thus, according to the narration of Imam Ahmad this Hadeeth is proven to be marfoo’ [directly attributed to Rasoolullah Sallallahu alaihi wa sallam].

The Speech with Allah Ta’ala

In the Sihaah [the authentic works of Hadeeth; Bukhari, Muslim, etc.] speech in regard to the following matters is reported:

- ❖ Five Namaazes were ordained.
- ❖ The closing verses of Surah Baqarah were granted.
- ❖ Whoever from Rasoolullah’s (Sallallahu alaihi wa sallam) Ummat abstains from assigning partners to Allah Ta’ala his sins have been forgiven. (As reported by Muslim)
- ❖ It was also promised that whoever wishes to do a virtuous act but was unable to do it, a reward is recorded [for him]. And if he did it then (at least) tenfold will be recorded. And whoever wishes to do a sinful act it will not be recorded at all. And if he does carry it out then only one sin will be recorded. (As reported by Muslim)

Baihaqi has narrated a lengthy Hadeeth from Abu Sa'eed (Radhiyallahu anhu). Briefly it is as follows: "Rasoolullah (Sallallahu alaihi wa sallam) humbly mentioned to Allah Ta'ala the position of intimate friendship and the grand kingdom of Ibraheem (Alaihis Salaam); the conversing [with Allah Ta'ala] of Moosa (Alaihis Salaam); the melting of iron, subservience of the mountains and the grand kingdom of Dawood (Alaihis Salaam); the grand kingdom, subservience of mankind, jinn and devils and the supreme kingdom of the world for Sulaiman (Alaihis Salaam) and the bestowal of the Injeel to Isaa (Alaihis Salaam), his curing of a born blind person and a leper, bringing to life the dead and safety from Shaitaan for him and his mother.

Haq Ta'ala declared: 'I have made you [My] Habeeb [Beloved] and I have sent you to all mankind. I have conferred you with inner peace and tranquillity through knowledge and forbearance, removal of difficulty and elevation of your name. Thus when I am mentioned you are also mentioned. I have made your Ummat [followers] the best of Ummats and the just Ummat, as well as the first [in Jannat] and the final [in the world]. No Khutbah [sermon] of theirs is valid until they bear witness to you being an Abd and Rasool. I have created from your Ummat such people in whose hearts their Holy Book is protected. I have made you the first in creation (in the world of Noor), the final as a messenger and the foremost in the trial on the Day of Resurrection. I have exclusively granted you Sab'e Mathaani [the Seven Oft-Repeated Verses, viz. Soorah Faatihah] and the concluding verses of Soorah Baqarah to the exclusion of the other Ambiya, and Kowthar, Islam, Hijrat, Jihaad, Namaaz, Sadqah, Fasting of Ramzaan, Amr bil Ma'roof [Commanding Righteousness] and Nahi anil Munkar [Prohibiting Evil]. And I made you a conqueror and a seal."

In the chain of the above Hadeeth there is Abu Ja'far regarding whom Ibn Katheer said: "He has a poor memory."

Notes

1. The negation of the vision by some Sahaabah was based on their opinion¹⁰ which they deduced from certain general texts, like: لَا تُدْرِكُهُ الْبَصَارُ [Eyes cannot perceive Him. (Soorah An'aam, Aayat 104)].

However, following the affirmation [of Rasoolullah's Sallallahu alaihi wa sallam vision of Allah Ta'ala] through authentic textual sources the general texts are taken to mean 'negation of complete perception', that is negation of perceiving the Essence of Allah and negation of encompassing Him in knowledge and sight.

2. Nabi (Sallallahu alaihi wa sallam) said [upon being questioned whether He saw his Rabb]:

نُورٌ أَيْ أَرَاهُ [It was Noor. How can I see Him?]

¹⁰ As averred by Nawawi. An objection is raised against this in Fat-hul Baari in the light of the statement of Aishah (Radhiyallahu anha) in regard to Allah Ta'ala's declaration: وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى [And indeed he saw him on a second occasion]. She asked Rasoolullah (Sallallahu alaihi wa sallam) about this and he replied: "It was only Jibreel." In the report of Ibn Mardooyah it appears: "I asked: 'Yaa Rasoolallah! Did you see your Rabb?' He replied: 'No! I merely saw Jibreel descending.'"

Hazrat Aishah (Radhiyallahu anha) reported here that Nabi (Sallallahu alaihi wa sallam) negated vision. Hence, the author of Fat-hul Baari objected to Nawawi's assertion saying: "His assertion is strange," that Aishah did not negate the vision on the basis of a Hadeeth-e-Marfoo'

I say that this objection is strange because the negation in this Marfoo' Hadeeth pertains to a particular vision – the vision addressed in the foregoing Aayat. The negation is not related to vision in general, whereas our discussion is about vision unrestricted to any particular occasion. Understand this well.

The meaning given to this statement is that a degree or amount of Noor [celestial light] impeded vision. In the Aakhirat this pattern will change and the manifestation [of Allah Ta'ala] will be such that greater than that cannot be conceived to be in a human being's power. It [the above statement of Nabi Sallallahu alaihi wa sallam] does not necessitate the negation of total vision.

3. The fact that the concluding verses of Soorah Baqarah were revealed in Madinah [whereas the Mi'raaj took place before Hijrat to Madinah] does not repudiate the above narration. It is quite possible that there [on the occasion of the meeting with Allah Ta'ala] it was promised and mentioned briefly. Thereafter the detailed verses were granted by way of revelation in Madinah.

4. Receiving five Namaazes means that five remained at the end.

5. Apparently, the whole conversation took place at the scene of the Vision. The indication to this is that it is proven in Episode Nineteen that the Namaazes were declared farz after the occasion of the sounds of the pens. Furthermore, the place of conversation was apparently after the occasion of the sounds of the pens. Nevertheless, it is also possible that the obligation of Namaaz was decreed before moving from the place where the pens' sounds were heard and the matters discussed were consequently at the same time as that of the decree of Namaaz's obligation. Wallahu A'lam.

6. The statement of Ka'b in the Ahadeeth, viz.:

إِنَّ اللَّهَ قَسَمَ رُؤْيَيْهِ وَكَلَامَهُ بَيْنَ مُحَمَّدٍ وَ مُوسَى

[Verily Allah apportioned His vision and His dialogue between Muhammad and Moosa.] (As narrated by Tirmithi)

does not necessarily imply that Rasoolullah (Sallallahu alaihi wa sallam) did not speak to Allah Ta'ala, because the conversation referred to [in Hazrat Ka'b's statement] is a recurrent conversation or exchange of words. And such a conversation only transpired once with Huzoor-e-Aqdas (Sallallahu alaihi wa sallam). Accordingly, in the same narration Hazrat Ka'b says:

فَكَلَّمَ مُوسَىٰ مَرَّتَيْنِ وَرَأَاهُ مُحَمَّدٌ مَرَّتَيْنِ

[Accordingly, Moosa (Alaihis Salaam) spoke (to Allah Ta'ala) twice and Muhammad (Sallallahu alaihi wa sallam) saw Him twice].

The two occasions [of Nabi (Sallallahu alaihi wa sallam) seeing Allah Ta'ala] spoken of apparently refer to that which Ibn Abbaas (Radhiyallahu anhu said, viz. he saw once with the eyes and once with the heart.

7. Regarding a Hadeeth of Hazrat Jaabir (Radhiyallahu anhu) in which direct speech to anyone prior to him [Moosa Alaihis Salaam] is negated, the purport is negation of direct speech with ordinary people. Speech with the Ambiya is not negated [in Hazrat Jaabir's narration].

8. Ibn Abbaas's (Radhiyallahu anhu) statement that Ibraheem (Alaihis Salaam) achieved intimate friendship whilst Hazrat Muhammad (Sallallahu alaihi wa sallam) gained the vision, refers to certain particular effects of intimate friendship. The particular effects being exclusive to Ibraheem (Alaihis Salaam) does not negate Huzoor's (Sallallahu alaihi wa sallam) intimate friendship with Allah Ta'ala.

9. Where it was mentioned that intention of good is recorded whilst intention of sin is not, the purport is not the stage of resolution as that is in itself a deed which will be recorded even if it pertains to sin. The purport thus of the narration is intention in the stage of a desire. In other words the intention is not firm. However, there should not be a will to remove the desire of doing the good deed and there should be a will for the removal of the desire of doing the evil act. In such a case the good intention is recorded whilst the bad intention is overlooked.

Episode Twenty Two: The Return From Beyond the Heavens to the Heavens

It appears in Bukhari that after the journey to Baitul Ma'moor and the presentation of the receptacles of wine, milk and honey (which was mentioned in Episode Eighteen) this transpired: Rasoolullah (Sallallahu alaihi wa sallam) said: "Then fifty Namaazes were made obligatory upon me daily. I thereafter returned. On the way back I came across Moosa (Alaihis Salaam). He asked: 'What have you been instructed with?' I replied: 'I have been instructed with fifty Namaazes daily.' He said: 'Never will your Ummat read fifty Namaazes daily. Wallah! I have had experience with people before and I tested the Bani Israeel thoroughly. Go back to your Rabb (i.e. where you received this instruction) and request ease for your Ummat.'

I returned. In consequence, Allah Ta'ala reduced it by ten Namaazes. I then came to Moosa (Alaihis Salaam). He reiterated the same thing. I therefore returned and a further ten Namaazes were waived. I came again to Moosa (Alaihis Salaam). He said the same thing again. I returned and a further ten Namaazes were waived. I came back to Moosa (Alaihis Salaam). He repeated what he said before. So I returned and I was instructed with ten Namaazes daily. I thus came to Moosa (Alaihis Salaam) but he still insisted that I request further ease. So I returned and came back with just five Namaazes daily. Moosa (Alaihis Salaam) said: 'Your Ummat (i.e. all of your Ummat) will not be able to read five Namaazes daily. I have had experience with people of former times and I learnt from the Bani Israeel. Do return to your Rabb and ask for further ease for yourself.'

Rasoolullah (Sallallahu alaihi wa sallam) replied: 'I have put forward so many requests to my Rabb. Now I am truly embarrassed. (Although another petition is possible, however) I am now at ease and I accept.'

Rasoolullah (Sallallahu alaihi wa sallam) states: "When I moved on a caller (from Haq Ta'ala) called out: 'I have implemented My obligatory Ibaadat and I have made it easy upon My servants.'"

In Muslim's narration it is mentioned that five Namaazes at a time were waived, and at the end of the Hadeeth this appears: "O Muhammad! These are five Namaazes for the day and night, and each Namaaz is equivalent to ten. Thus, it adds up to fifty."

In Nasaai again appears: "Haq Ta'ala told me: 'From the day I created the firmament and earth I ordained fifty Namaazes on your Ummat. You and your Ummat therefore be steadfast on it!'"

Furthermore this statement of Moosa (Alaihis Salaam) appears in the Hadeeth [just cited]: "Two Namaazes were made farz on the Bani Israeel, but they could not carry it out."

At the end this appears: “These are five which are equivalent to fifty. You and your Ummat should therefore remain steadfast on it.” Rasoolullah (Sallallahu alaihi wa sallam) says: ‘I understood that it was the final decision of Allah Ta’ala. When I came to Moosa (Alaihis Salaam) he said: ‘Go once more (and request ease),’ but I did not go again.”

Shaikhain report that when it was gradually decreased until five remained then Allah Ta’ala declared: “These are five and they are in fact fifty (in reward). Once something is decided by Me it is not changed.” (As in Mishkaat)

In other words: “Reward for fifty was preordained and that has not been changed or reduced. And it was preordained that fifty Namaazes would be substituted. Therefore, there has been no change in that as well.”

Notes

1. Returning after Salaat was made obligatory does not necessarily mean returning at once. It means that the vision, talk, etc. with Allah Ta’ala transpired and then the return.
2. Ten, ten being waived actually means that with every two returns ten were waived. Hence there is no contradiction with the narration of five being reduced at a time.

3. From the report of Nasaai and the report from Mishkaat which is a documentation from Shaikhain the reason for Rasoolullah's (Sallallahu alaihi wa sallam) embarrassment and reluctance to request further is learnt. The reason was Allah Ta'ala's declaration: "These are five which are equivalent to fifty. Once something is decided by Me it is not changed." Rasoolullah (Sallallahu alaihi wa sallam) understood from this a hint at that figure being the object and desire of Haq Ta'ala.

Be that as it may, there is no explicit mention of further reduction not being possible because the purport was: "The present figure of five is also equal to fifty. The thawaab has not been reduced." Neither was there a negation of further reduction and nor a prohibition for a request of reduction. Had it been reduced further the reward would not have decreased and it would have been equivalent to the fifty- number.

4. By saying that five is equal to fifty it does not follow that a lesser number would not have secured that virtue [of fifty]. It simply means that this number [i.e. five] does not have a virtue lesser than that number [the number fifty].

Episode Twenty Three: The Return from the Heavens to Earth

Muhammad Bin Ishaq says: "I have received the following report of Umme Haani Bint Abi Taalib whose name is Hind regarding the Mi'raaj-e-Nabawi:

She says: ‘When he was taken for Mi’raaj he was sleeping at my home. He read his Ishaa Namaaz and slept. We also slept. When it was Fajr time Rasoolullah (Sallallahu alaihi wa sallam) woke us up. After completing the Fajr Namaaz – we also read with him the Namaaz – he said: ‘O Umme Haani! I read Ishaa Namaaz with you people as you saw. Then I went to Baitul Maqdis and read Namaaz there. Now I have read Fajr Namaaz with you as you see.’”

Then he stood up to go outside. I grabbed hold of the corner of his shawl and said: ‘O Nabi of Allah! Don’t tell people about this incident. They will belie you and hurt you.’ He replied: ‘Wallah! I am certainly going to speak about it.’

I told an Abyssinian bondswoman of mine to follow him and listen to what he tells the people and what they say in return. When he went outside he told them. In surprise they asked: ‘O Muhammad! Is there any sign of this (so that we may take it to be true), as we have never heard of anything like this?’ He replied: The sign is that I passed by the caravan of so-and-so tribe by so-and-so canyon. A camel of theirs bolted and I informed them of it. At that time I was on my way to Shaam. (In other words it was the beginning of the Isra journey). Then on my return I reached Dhajnaan where there was a caravan of so-and-so tribe. They were asleep. They had a container filled with water and it was covered. I opened the lid and drank the water from it. Then I replaced the lid. Also a sign is that the caravan is approaching Thaniyyatut Tan’eem from Baidhaa. In front is a grey camel. Two sacks are loaded on it. One is black and the other striped.’

People ran to Thaniyyatut Tan’eem. In front was no other camel besides the one Rasoolullah (Sallallahu alaihi wa sallam) described. They asked the caravan about the water container to which they received this reply: ‘We filled it with water and closed it. We found it covered, but there was no water inside.’

And they asked the people of the other caravan (whose camel was said by Rasoolullah Sallallahu alaihi wa sallam to have bolted) who had arrived at Makkah. The caravan replied: 'He is absolutely correct. Our camel ran away at that canyon. We heard the voice of someone calling us to the camel and we went and caught it.' (As in Seerat Ibn Hishaam)

In Baihaqi's narration it appears that a sign was asked from him upon which he informed them of the caravan arriving on Wednesday. When the day came the people [of the caravan] had not yet arrived. The day passed until it was close to sunset. Rasoolullah (Sallallahu alaihi wa sallam) made Du'aa unto Allah Ta'ala and the sun stopped until those people arrived as he had mentioned.

Notes

Several points emerge from these documentations.

1. The journey there and back took place between Isha and Fajr. Although Isha Namaaz was not yet farz, nevertheless he would read it and the other Mu'mineen would also read with him.

The Fajr Namaaz mentioned, notwithstanding that it was after Mi'raaj, nevertheless after Jibreel (Alaihis Salaam) came down and made Imaamat of Zuhr Namaaz only then were the Namaazes formally made incumbent.

In some narrations regarding the Namaaz read at Baitul Maqdis the words: حَانَتْ الصَّلَاةُ [The time for Namaaz came], appear. It is not possible to aver that it was Isha Namaaz as he had already read his Isha Namaaz. In this case, most probably it was Tahajjud Namaaz as it remained emphasised on him just as the Faraaz for some time.

The Azaan was probably given for the Tahajjud just as Hazrat Bilaal's Azaan in Ramzaanul Mubaarak would also be at that time.

2. The second point proven is that the Mi'raaj was physical. Otherwise what was the reason for the denial of the people and what was the reason for him not answering that it was not physical; it was spiritual and in a dream? In a dream even the most far-fetched thing can be claimed with scope for acceptance.

3. The caravans mentioned in Seerat Ibn Hishaam were apparently two different ones, whereas the one mentioned in Baihaqi's narration did not arrive. It appears to be a third caravan. The reason for this is that one of the first two reached Makkah and the second was met approaching from Tan'eem. In regard to the third it is mentioned that it never arrived as evening drew close and the sun was subsequently stopped. This apparently suggests that it was a different caravan.

In Mawaahib both incidents, that is, the runaway camel and the grey camel leading the caravan are attributed to the same caravan. Thus, in all likelihood all these three caravans were groups of one large caravan. The two incidents happened to two of the groups. The third incident of the late arrival and stopping of the sun happened to the third group. And in view of all these groups being units of the whole it is therefore correct to ascribe the two incidents to one caravan.

The stoppage of the sun does not pose any rational problem. There is no reason therefore for denial. The reason for it not gaining popularity is that it was for a short while. Thus, no one's attention was drawn to it.

In spite of searching I could not ascertain whether his return was on the Buraaq or in some other manner? If anyone finds out it could be included here as a footnote.

Episode Twenty Four: People's Reaction to the News

It is reported from Hazrat Aishah (Radhiyallahu anha) that Nabi (Sallallahu alaihi wa sallam) was taken to Masjid-e-Aqsa at night. (This does not negate any further travel). In the morning he mentioned it to the people. Some of them who had become Muslims reneged on Islam and some Mushrikeen ran to Hazrat Abu Bakr (Radhiyallahu anhu) and said to him: "Do you know what your friend is saying? He says that he was taken to Baitul Maqdis at night." Hazrat Abu Bakr (Radhiyallahu anhu) asked: "Did he really say so?" People replied in the positive. Hazrat Abu Bakr declared: "If he says so then he is correct." People asked: "Do you truly believe in him going to Baitul Maqdis and returning before dawn (whereas it is so far away)?" He answered: "I in fact believe him with regard to something which comes from even further away." He meant revelation from the Heavens which would come to Nabi (Sallallahu alaihi wa sallam) morning or evening (which are shorter than the night).

Declaring Rasoolullah (Sallallahu alaihi wa sallam) to be truthful in this instance Hazrat Abu Bakr (Radhiyallahu anhu) thus achieved the title of Siddeeq [Very Truthful, Very Righteous and Sincere]. Haakim narrated the above Hadeeth in Mustadrak and furthermore Ibn Ishaq reported it.

Note: From the above narration we also learn that Mi'raaj took place in the state of being awake with the physical body. Otherwise he would have claimed it to be dreamt, which is not absurd and which would not have caused some to turn their backs on Islam.

Episode Twenty Five: Demand of Proof by the Kuffaar and Advancing of the Proof by Sayyidul Abraar (Alaihi Salaatullaahil Azeezil Ghaffaar)

It is narrated from Hazrat Abu Hurairah (Radhiyallahu anhu) that Rasoolullah (Sallallahu alaihi wa sallam) said: "I was in the Hateem when the Quraish asked me about my Mi'raaj journey. They asked me several things about Baitul Maqdis which I did not register in my mind (as I did not consider it to be important). I was so dejected, more than any time before. Then Allah Ta'ala exhibited it [Baitul Maqdis] to me and I was viewing it. Now whatever they asked me I told them.' Muslim documented this. (As in Mishkaat)

Ahmad and Bazzaar again have narrated from Ibn Abbaas (Radhiyallahu anhu): "The Masjid was brought and I was looking at it till it was placed by Aqeel's [his uncle's] home. I related everything [about it which they enquired] as I could see it."

Ibn Sa'd narrated from Umme Haani: "Baitul Maqdis was made to appear before me and I related to those people its features."

The following also appears in the same Hadeeth, i.e. Umme Haani's: "People asked him: 'How many doors does the Masjid have?' Nabi (Sallallahu alaihi wa sallam) said that he did not count the number of doors (considering it to be irrelevant), 'But now I could see and I counted each door.'"

In Abu Ya'la's narration it appears that the questioner was Mut'im Bin Adi, the father of Jubair Bin Mut'im.

Notes

1. From this episode as well we learn that the journey was while being awake and with the physical body, otherwise there would have been no reason for the above question.

2. In one narration it appears that Hazrat Abu Bakr (Radhiyallahu anhu) asked Rasoolullah (Sallallahu alaihi wa sallam) about Baitul Maqdis. He said: "Tell me, I have seen it." Rasoolullah (Sallallahu alaihi wa sallam) thus described it and Abu Bakr (Radhiyallahu anhu) corroborated. Rasoolullah (Sallallahu alaihi wa sallam) thus said: "O Abu Bakr! You are Siddeeq." (As in Seerat Ibn Hishaam)

This is not a contradiction because the query of Abu Bakr (Radhiyallahu anhu) was not due to doubt or as a test. The reason for it was for the kuffaar to listen as they relied on Hazrat Abu Bakr (Radhiyallahu anhu) in this matter in view of him having seen Baitul Maqdis. They were furthermore satisfied that he would not affirm something conspicuous in conflict with reality.

3. The kuffaar may have asked in that same gathering. Furthermore they may have asked first or it may have been Hazrat Abu Bakr (Radhiyallahu anhu) who asked first with the other party asking to lend weight to the question, although the purpose of both differed.

4. An easy solution to reconciling the point of Baitul Maqdis appearing from its own geographical location or it landing at the home of Aqeel or a duplicate of it manifesting itself is that it appears that a duplicate of it became manifest and its appearance was by the home of Aqeel. This is similar to the Hadeeth of Nasaai in which is mentioned that Jahannam and Jannat appeared before him.

In view of the striking similarity [between the original and the duplicate] it [the duplicate] was declared to be the manifestation of Baitul Maqdis. Now the objection cannot be raised that had Baitul Maqdis come here [to Makkah Mukarramah] then it follows that it was absent from its geographical location and such a strange phenomenon would have been recorded in the books of History.

وَهَذَا آخِرُ مَا أَرَدْتُ إِيرَادَهُ فِي هَذَا الْخَبَرِ

[This is the end of what I intended bringing forth in regard to this chronicle.]¹¹

وَمَضَى اللَّيْلُ وَبَدَأَ السَّحَرُ

[The major part of the night has passed and the time preceding aurora is but little.]

¹¹ A further three episodes of Mi'raaj have been reported. One is that Rasoolullah (Sallallahu alaihi wa sallam) saw some people who were scratching their faces with copper nails. Upon enquiring it was learnt that they were backbiters.

The second is that Hazrat Ibraheem (Alaihis Salaam) conveyed Salaam to the Ummat of Huzoor (Sallallahu alaihi wa sallam) through his agency.

The third is that the Malaaiakah told Rasoolullah (Sallallahu alaihi wa sallam) to suggest to his Ummat to utilize cupping as a means of medical treatment.

I have not yet traced these three Ahadeeth. Whoever finds them could append same to the footnotes.

وَصَلَّى اللَّهُ عَلَى هَذَا النَّبِيِّ خَيْرَ الْخَلَائِقِ وَ الْبَشَرِ

[May Allah Ta'ala convey perfect blessings upon the Nabi, the Noblest of creation and people,]

وَعَلَى آلِهِ وَ أَصْحَابِهِ مَصَابِيحَ الْغُرُرِ

[and upon his family and companions, lamps so beautiful!]

Notes Pertaining to the Experience of Mi'raaj¹²

These Notes can be classified into two categories. One: Juridical Notes, which was given the title of 'Baabul Anwaar' in the preface. The second: Philosophical Notes, which was given the title of 'Baabul Asraar' in the preface. The first deals with matters of practical importance and the second with academic issues.

Category One: Juridical Notes

1. In the Isra Ahadeeth it is mentioned that the blessed chest of Rasoolullah (Sallallahu alaihi wa sallam) was slit. This establishes the permissibility of a man looking at a man's chest. Although Farishtas are free from gender, however, in the parlance of the Shariat they have been referred to in the masculine gender. This inductive rule therefore is in order.

¹² If this section is printed separately in the future then after the caption 'Notes Pertaining to the Experience of Mi'raaj' the following text will suffice:

"In view of the exceptionally grand nature of this experience it seems appropriate to write some notes pertaining to it here, but briefly. These notes can be classified into two categories. One is 'Juridical Notes,' which means practical laws. And the second is 'Philosophical Notes,' which signifies academic subtleties."

Thereafter, the text should continue from the caption 'Category One...'

2. It is mentioned that upon reaching Baitul Maqdis he tied the Buraaq to the ring. This establishes the rule that caution in matters and employing external agencies is not nugatory of tawakkul [trust in Allah Ta'ala].

3. It was mentioned that when Jibreel (Alaihis Salaam) was asked at the Doors of the Heavens: "Who is it?" he gave his name, 'Jibreel' in reply. He never said: "Me." From this we learn that to such a question the etiquette is to mention one's name in response, as saying 'me' does not adequately introduce the speaker many a time. In one Hadeeth it has been censured as well.

4. The issue of seeking permission before entering is also established from that episode. Thus, one should not enter any home without permission, even if a man happens to enter a man's quarters.

5. In the episode under reference it also appears that Hazrat Ibraheem (Alaihis Salaam) was reclining against the Baitul Ma'moor. From this is proven the permissibility of reclining against the Qiblah and putting the back to it. Although, respect on our part demands that unnecessarily it should not be done.

6. It was mentioned that Aadam (Alaihis Salaam) looked to his right and smiled and when he looked to his left he cried. This establishes compassion on the part of the father for the offspring. The father is delighted at their prosperity and dejected at their degenerate condition.

7. It appears in the narrations that Moosa (Alaihis Salaam) cried upon saying: “His followers will be greater in number than my followers in Jannat.” In view of this crying being sadness and regret over his Ummat and envy over the abundance of the followers of our Prophet (Sallallahu alaihi wa sallam), it is thus proven that envy over something good is meritorious. Envy means to wish when seeing another person’s bounty for one to have that bounty, without a desire of the other person losing his bounty. Otherwise it will be jealousy which is haraam.

The above notes [1—7] were written by Nawawi in Sharah Muslim. Apart from the above some other notes come to mind which will be written hereunder.

8. It was also mentioned in the narrations that Jibreel (Alaihis Salaam) held the stirrup for Rasoolullah (Sallallahu alaihi wa sallam) and Mikaaeel held onto the bridle. It is proven from this that if a rider takes such service from his attendants for some reason or a devotee does so out of honour and affection then it will be permissible to allow it. However, it should not be out of pride and haughtiness.

9. It was furthermore mentioned that Rasoolullah (Sallallahu alaihi wa sallam) read Namaaz on the way at some auspicious places. We learn from this that to read Namaaz at holy sites brings blessings on condition that veneration for some creation of that place is not the purpose. Understand this well for it is a delicate matter.

10. It was also mentioned that on the way Hazrat Ibraheem (Alaihis Salaam), Hazrat Moosa (Alaihis Salaam) and Hazrat Isaa (Alaihis Salaam) greeted him. Refer to Episode Six. We learn from this that if a rider does not greet due to not seeing the one sitting or walking, then it is meritorious for them to greet the rider or passer by.

11. It was also mentioned that he saw some people being rewarded for some deeds and some being punished. This establishes that those specific deeds of virtue and vice are worthy of carrying out or forsaking, as is obvious.

12. Also it came that he read Namaaz upon entering Baitul Maqdis. Tahiyyatul Masjid being Masnoon is thus established.

13. Among what has been narrated it was mentioned that he was made the Imam at Baitul Maqdis. This confirms that it is superior for the Imam to be the most superior of the congregation.

14. It also came that all the Ambiya (Alaihimus Salaam) gave a Khutbah of their respective virtues at Baitul Maqdis. This validates the point that if one discloses the bounties of Haq Ta'ala by way of gratitude (shukr) and speaking of His favours then it is laudable.

15. Also it came that he became thirsty and several types of drinks were presented before him. This proves that it is permissible to have a variety of food and drink particularly for a guest.

16. If we reflect over the purpose of the presentation [of the variety of drinks], that it was a test, then it proves that it is permissible to put someone to test in Deen.

17. Also it was mentioned that the Angels surrounded him on both sides, as appears in Episode Ten. [The Angels came down with the carriage.] From this we learn that it is not prohibited for one's attendants to flank one on both sides.

18. It was also mentioned that when he arrived at the Heavens the Farishtas and Ambiya (Alaihimus Salaam) said 'Marhaba' to him. We learn from this that honouring the guest and expressing joy over his arrival is desirable.

19. It furthermore came that he was first to greet the Ambiya (Alaihimus Salaam) in the Heavens. From this we learn that the one arriving should greet the one seated even though the one arriving is superior.

20. It also came that he cited the virtues of the other Ambiya (Alaihimus Salaam) and made Du'aa for himself. From this we learn the excellence of Du'aa even after attaining the position of Divine proximity.

21. Also it came that Hazrat Moosa (Alaihis Salaam) advised him to request a reduction in the number of Rakaats. It is learnt from this that to give good advice and to counsel is desirable, even though the person being given the advice is loftier in rank than one.

22. We find that he requested a reduction in Salaat. Thus it is laudable to accept good advice.

23. It also was mentioned that Hazrat Umme Haani asked him not to disclose the happening to people, as appears in Episode Twenty Three. We learn from this that something which if disclosed will cause fitnah should not be disclosed. This was accordingly the backbone of her advice.

24. Then we learn from his response that the basic rule has a clause to it, viz. something not necessary or important in Deen should not be disclosed and where something is necessary, there fitnah should be ignored.

25. It also appears in the narrations that Hazrat Abu Bakr (Radhiyallahu anhu) asked Huzoor (Sallallahu alaihi wa sallam) about Baitul Maqdis. His purpose was that in the case of him corroborating the kuffaar would be convinced, as mentioned in Episode Twenty Five. From this we learn that when there is a debate between the Ahl-e-Haq and the Ahl-e-Baatil, to ostensibly side with the opposition by querying from the Ahl-e-Haq is permissible for lending support to the Haq [Truth].

These altogether are twenty five [rules] corresponding to the number of episodes. Wallahu A'lam.

Category Two: Philosophical Notes

These are twenty five as well, fifteen written as annotations, five as findings and five as rebuttals. They will appear further ahead. This Category Two is introduced with the Tafseer of the Isra Aayat which is reproduced here from my Tafseer Bayaanul Quraan. It is as follows:

Tafseer of the Aayat of Isra

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي
 بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ.

He is the Pure Being Who took His servant (Muhammad Sallallahu alaihi wa sallam) at night from Masjid-e-Haraam (i.e. the Masjid of the Ka'bah) to Masjid-e-Aqsa (i.e. Baitul Maqdis) whose vicinity (the Land of Shaam) We have enriched with (Deeni and worldly) blessings.

(The Deeni blessing is that plenty of Ambiya are buried there. The worldly blessing is that there are plenty of trees, rivers and vegetation there. In short, We took him to Masjid-e-Aqsa in an amazing way) *so that We may exhibit to him (the servant) some of the wonders of Our creation.* (Some of which were experienced there, for instance, covering such a long journey in such a short time, seeing all the Ambiya, listening to their talks, etc. and some were experienced further on, for instance, going to the Heavens and seeing many wonders.)

Without a doubt Allah Ta'ala hears everything, sees everything. (And in view of Him having heard the statements of Rasool-e-Maqbool (Sallallahu alaihi wa sallam) and seeing his actions He therefore granted him honour and proximity in this way.)

Note: At this juncture there are several annotations, findings and rebuttals.

Annotations

1. The word سُبْحَنَ [Pure] is used to express purity and to express amazement. In view of the journey being extraordinary pointing out to some Astounding Power, it was therefore appropriate to commence with this word. It is for this reason that ahqar expressed the words 'in an amazing way' in the explanation.

And the journey was on a Buraaq, as appears in the Sihaah. Its speed was also amazing.

2. The journey from Masjid-e-Haraam to Masjid-e-Aqsa is called Isra and the journey further on to the Heavens is known as Mi'raaj. Occasionally, both words are independently used to refer to both [Isra and the Mi'raaj].

3. There are two benefits in the usage of the word **بِعَبْدِهِ** [His servant] here. One is to show the closeness and acceptance of Rasoolullah (Sallallahu alaihi wa sallam), and the second that no one should think of him to be a god in view of this astonishing miracle.

4. Although **أَشْرَى** means to travel at night, however, with regard to idiomatic and customary speech explicitly stating **لَيْلًا** [at night] indicates 'a portion of the night' which furthermore indicates power, in that such an astronomical venture was accomplished in a short period of the night. The author of Rooh documented the indication to 'the portion' from the text of Abdul Qaahir and its explanation from Seebawaih and Ibn Maalik in this manner:

“When ‘lail’ and ‘nahaar’ are used as proper nouns they will be measures denoting comprehensiveness and restricted adverbs of time, not so their common noun form. Thus, avoiding the proper noun sense tells us that travelling the whole night is not intended.”

5. Occasionally Masjid-e-Haraam is used to refer to the Haram in general [not specifically the Masjid proper]. And here both applications can be taken because some Ahadeeth disclose that he was in the Hateem at that time and some reveal that he was at the home of Umme Haani. Thus, the Aayat can hold both imports. Reconciling both Hadeeths is very simple because it is not inconceivable that he came to the Hateem from the home of Umme Haani and from there he travelled further on.

6. The reason for the name ‘Masjid-e-Aqsa’ is that in Arabic ‘Aqsa’ means very far. As it is very far from the Masjid of Makkah it is called Aqsa.

7. Although it was possible to make him see the wonders without taking him, however, in taking him and similarly in him being escorted on different means of conveyance there is more honour and display of his prestige. Hence he was taken in that manner.

8. It has been written that the wisdom in this journey being at night is that the night is customary a time of privacy. Calling him at night thus shows greater intimacy.

9. [In the light of certain historical reports of the demolition of Masjid-e-Aqsa between the period of Hazrat Isaa and Rasoolullah (Sallallahu alaihi wa sallam), the venerable author Hazrat Moulana Thanwi (Rahmatullahi alaih) sought to reconcile the Ahadeeth in which Rasoolullah (Sallallahu alaihi wa sallam) described the doors and windows, etc. of Masjid-e-Aqsa to the reported demolition of its structure by providing a suitable interpretation of the purport of ‘Masjid-e- Aqsa’ in this ninth annotation.

However, in view of reliable reports of the structure and building of Masjid-e-Aqsa existing in the time of Rasoolullah (Sallallahu alaihi wa sallam) albeit in a poor state, the need for any reconciliation was obviated and the esteemed author retracted the annotation. Refer to Imdaadul Fataawa, V.4 pp. 580-582.]

10. الَّذِي بَرَكْنَا [which We have enriched with blessings] was augmented in praise of it [Masjid-e-Aqsa]. From this the Masjid itself being blessed is understood to a greater degree. When its surroundings are blessed in spite of not being a Masjid then surely the Masjid itself will be blessed. This is due to the fact that the surrounding area holds two kinds of blessings. One is mundane—the Deeni blessing, however, surpasses it for sure—and the other is the Deeni blessing which is, it being the burial site of the Ambiya.

But being buried is only connected to the body, whilst being the Qiblah—it [i.e. Masjidul Aqsa] was the Qiblah of most of the Ambiya (Alaihimus Salaam)—is linked to the rooh [soul]. It [Masjidul Aqsa] will thus be a greater source of blessings, particularly when one stays there and makes Ibaadat, as the body will also be linked to it. And this is due to the fact that together with being the Qiblah it remained the centre and place of worship of many Ambiya. Thus, the Masjid being very blessed is proven.

In the light of the above, where it is written in some kitaabs that the place of the holy body of Rasoolullah (Sallallahu alaihi wa sallam) [i.e. the soil of his blessed qabr] is greater than the Arsh, it should be taken to be a specific aspect of virtue [not in all regards]. Wallahu A'lam.

11. In لِنُرِيَهُ مِنْ آيَاتِنَا [so that We may exhibit to him some of the wonders of Our creation] the wonders are mentioned loosely, and this customary evinces grandiosity and perfection. Furthermore, the wonders in the Heavens are more grandiose and perfect than the wonders of the earth, more so as the Ambiya are in the Heavens according to the Mi'raaj Hadeeth. Thus the broad sense of the Aayat suggests that he was taken beyond Masjid-e-Aqsa. Hence, the tafseer in Roohul Ma'aani appears thus:

“...so that We may exhibit to him some of the wonders of Our creation, i.e. so that We may raise him to the Heaven for him to see some amazing phenomena.”

Perhaps the wisdom in not openly stating it [the Mi'raaj] is that in view of its incredible nature it would generally be rejected, whereas rejection of a categorical Quraanic Text is kufr [infidelity, apostasy]. Thus, not stating it openly is a mercy for the weak [Muslims of the Ummat].

12. The مِنْ آيَاتِنَا [in مِنْ آيَاتِنَا] has been taken to imply ‘some’ because in reality it was as such. [In other words, only some of the wonders of that world were seen.] Accordingly, it appears in the Sihaah [Authentic Hadeeth Compilations]: “I could hear the sound of pens.” This ostensibly shows that the pens were not seen. And so forth.

13. In *أَسْرَى* the personal pronoun of the third person is used [i.e. the word ‘He’]. The Aayat is commenced with it and concluded with: *إِنَّهُ هُوَ السَّمِيعُ* where there is also the third person personal pronoun. In between there is a first person personal pronoun [that is the word ‘We’] which indicates veneration. The following points can be drawn from this mode:

- Variety in the speech, thus gladdening and riveting the listener/reader.
- The grandiosity of the blessings, wonders and exhibition [in view of the first person personal pronoun being used which commands awe and veneration].
- Indication of an increase in [Rasoolullah’s (Sallallahu alaihi wa sallam)] proximity [to Allah Ta’ala] after the Isra. And in proximity does conversation actually takes place.

14. The benefit of augmenting *إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ* apart from the aforementioned benefit, can also be a warning to the rejecters that, “We see and hear your denial and opposition. We have ready for you a fitting punishment.”

15. Augmenting *لِنُرِيَهُ مِنْ أَيْنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ* after suggests that although Rasool-e-Maqbool (Sallallahu alaihi wa sallam) saw the wonders, however, “In knowledge he has not equalled Us because We showed him and We are essentially All-Hearing and All-Seeing. He saw some wonders, whereas We hear and see everything without restriction.”

Findings

1. Here [in the Isra Aayat] the journey till Masjid-e-Aqsa is mentioned. In the Ahadeeth it is explicitly stated that he went inside, met the Ambiya (Alaihimus Salaam) and was their Imam.

2. The journey ahead to the Heavens is not explicitly stated in the Aayat although there are indications to it. A greater indication is in Soorah Wan-Najm:

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ. عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ.

It means: He saw Jibreel (Alaihis Salaam) on a second occasion at Sidratul Muntaha. The first and prior occasion has been mentioned in:

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ.

[And he (Jibreel Alaihis Salaam) was on the high horizon].

The aforementioned verses ostensibly evince that he reached Sidratul Muntaha because عِنْدَ [at] is tied to رَأَى [saw]. Thus it ostensibly appears from ‘seeing at Sidratul Muntaha’, that the one who saw and the one seen, both were at Sidrah.

Then again there is so much clarity of this in the Ahadeeth that it is undeniable.

3. The Jumhoor Ahlus Sunnat wal Jama’at hold the belief that Mi’raaj took place in the state of being awake with the physical body. Proof for this is Ijmaa’ [the consensus of the Ulama]. This Ijmaa’ is likely based on the following factors:

- The elaborate way in which Haq Ta'ala related the account of Isra discloses that it was an exceptionally extraordinary event. Had it been a dream or a spiritual experience then there would have been no course for amazement.
- جَاءَنِي عَبْدٌ مُلَانٌ also apparently evinces this [the above] because the actual and readily understood meaning of:

جَاءَنِي عَبْدٌ مُلَانٌ

[so-and-so person's slave came to me], is simply that he came awake with body and soul. Thus, the word عَبْدٌ signifies the combination of body and, together with the appearance of the entity qualified with being awake, unless the contrary is asserted.

- If this [Mi'raaj] was a dream or a spiritual experience then when the kuffaar rejected or when they asked about Baitul Maqdis and the caravan, as appears in the Ahadeeth—some in the Sihaah and some narrated by Baihaqi and others, as appears in Durr-e-Manthoor—he could have answered very easily: “Since when did I claim it transpired while being awake for you people to say what you are saying?”

Furthermore he would not have become anxious over furnishing the appearance and description of Baitul Maqdis as is mentioned in the Ahadeeth that he became dejected whereupon Haq Ta'ala revealed it [to him] and he gave the description. Muslim documented it.

Some have been cast into doubt [about the Mi'raaj being physical] due to the Aayat: وَمَا جَعَلْنَا الرُّؤْيَا الْاَلَايَةَ [And We did not make the dream which We showed you but a trial for mankind...(Soorah Bani Israeel, Aayat 60)]

Firstly, in the Aayat the possibility remains of the dream being about the encounter at Badr or the Umrah of Makkah. Some Mufasssireen [Annotators of the Quraan] have averred this and it is briefly mentioned in the Aayats:

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ

[When Allah showed them to you in your dream (Soorah Anfaal, Aayat 43)],

and:

وَلَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا

[Verily Allah made His Rasool's dream true. (Soorah Hujuraat, Aayat 26)].

And if the episode of Mi'raaj is intended [in the above Aayat] then رُؤْيَا will mean رُؤْيَا [seeing] because رَأَى has two infinitives, just like قُرْبَى and قُرْبَى. [In other words, the Aayat will then be taken to speak of what Nabi (Sallallahu alaihi wa sallam) saw, not what he dreamt of.]

Or as some have stated, the رُؤْيَا of the night is called رُؤْيَا even though it is while being awake.

Or by way of a simile رُؤْيَا was stated. In this case the reason for the simile is either due to seeing amazing things [as in dreams] or due to the episode transpiring at night.

The above interpretations appear in Roohul Ma'aani.

Some again have been thrown into confusion by virtue of Shareek's Hadeeth where it appears at the end: ثُمَّ اسْتَيْقَظْتُ [Then I woke up].

Firstly, according to the Muhadditheen Shareek is not a Hafiz of Hadeeth and he has conflicted with the Huffaaz [who have narrated the account of Mi'raaj]. His augmentation, therefore, is unacceptable. (As in Roohul Ma'aani)

Or it can be taken to be another episode, for the Ulama have written that Rasoolullah (Sallallahu alaihi wa sallam) experienced spiritual ascension several times. In other words, before the [physical] Mi'raaj he ascended in a dream. The wisdom of this is written to be for him to gradually develop the capability and endurance of the Grand Ascension.

Then some labour under confusion by virtue of the statements of Hazrat Mu'aawiyah (Radhiyallahu anhu) and Hazrat Aishah (Radhiyallahu anha). Well, Hazrat Aishah was not even married to him at the time and Hazrat Mu'aawiyah had not yet embraced Islam. Did they hear from someone or did they give their personal judgements? Or did they intend some other occurrence?

إِذَا جَاءَ الْإِخْتِمَالُ بَطَلَ الْإِسْتِدْلَالُ

[When there is a contraindication then the contention is dismissed of the opposition.]

4. A rejecter of the journey to Baitul Maqdis is a kaafir and a false interpreter is a mubtadi' [heretic].

And both the rejecter and false interpreter of the onward journey [to the Heavens] are mubtadi's.

Although there is close to clear proof in Soorah Najm [of the journey to the Heavens], however, the word عِنْدَ gives rise to the possibility that it is grammatically an adverbial phrase of place qualifying the object of ٓهٖ. [In other words, the object which is the personal pronoun ‘him’ which refers to Jibreel (Alaihis Salaam) is the one who was at Sidratul Muntaha]. Thus there is no categorical Quraanic text stating that he [Rasoolullah (Sallallahu alaihi wa sallam)] reached Sidratul Muntaha. [Thus, the rejecter will not be declared to be an apostate. Yes, he will be charged for heresy.]

5. There is difference of opinion in regard to him seeing Haq Ta’ala that night. The difference extends from the former to the later scholars.

Furthermore, the narrations are open for interpretations because the narrations confirming the Vision hold the possibility of meaning ‘vision in the heart’ and the narrations which negate the Vision hold scope for meaning a particular category of vision. For instance, it could be averred that this vision and manifestation was of lesser intensity than the manifestation which will occur in Qiyaamat after entry into Jannat, although the former [the Vision on the Night of Mi’raaj] could be a true vision. It is like seeing without glasses is also vision. However, with glasses as aids, the vision and manifestation of the view is greater. In short, it is better to withdraw from this mas-alah.

Rebuttals

1. The thought has crept into the minds of some that, why has it been said with regard to Ibraheem (Alaihis Salaam):

نُرِيْ اِبْرٰهِيْمَ مَلَكُوْتِ السَّمٰوٰتِ وَ الْاَرْضِ

[We showed Ibraheem the kingdom of the Heavens and the earth (Soorah An'aam, Aayat 75)]

whereas for Rasoolullah (Sallallahu alaihi wa sallam) the word مِنْ denoting 'some' was used? The answer is that 'kingdom of the Heavens and the earth' does not entail all the wonders and it is furthermore possible that the portion shown to Rasoolullah (Sallallahu alaihi wa sallam) was greater than that portion [which was shown to Ibraheem Alaihis Salaam].

2. Some materialists aver that opening and closing of the firmament is impossible. The answer is that all the premises of this argument are fallacious, as mentioned in its appropriate place [in the books of Islamic Scholasticism].

3. Some question the speed of the journey. The answer is that some heavenly bodies are exceptionally fast notwithstanding their mass. Furthermore, there is no intellectual limit to speed.

4. Some say that there is no air beneath the heavens and the heat is extreme. The elemental human body cannot survive there. The answer is that the rationally impossible is not possible. However, the improbable can occur.

5. Some claim that the heavens do not exist. Our response:

هَاتُوا بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ

[Bring forth your proof if you are truthful].

From Al-Qaseedah

سَرَيْتَ مِنْ حَرَمٍ لَّيْلًا إِلَى حَرَمٍ

You travelled in just a portion of the night from the Haram Shareef of Makkah to the Haram-e-Muhtaram Masjid-e Aqsa (notwithstanding that the distance between the two is a Month's journey [by camel]).

كَمَا سَرَى الْبَدْرُ فِي دَاجٍ مِّنَ الظُّلُمِ

You went (in such a conspicuous, splendid and swift manner, with perfect celestial light and without any contamination), like the full moon moves (with utmost splendour) through veils of darkness.

وَبِتَّ تَرْقَى إِلَى أَنْ تَلْتَ مَنْزِلَةً

You spend the night ascending until you reached a stage,

مِنْ قَابِ قَوْسَيْنِ لَمْ تُدْرِكَ وَلَمْ تُرَم

of such Divine proximity¹³ which was not attained (by even those close to Allah Ta'ala) and in fact (that lofty stage) was never aimed for [by anyone].

وَقَدَّمْتَكَ جَمِيعُ الْأَنْبِيَاءِ هَا

All the Ambiya made you their Imam and Leader in the Masjid of Baitul Maqdis,

وَالرُّسُلُ تَقْدِمُ مَخْدُومٍ عَلَى خَدَمٍ

¹³ Tafseer of the Quraanic words is not intended, or intended according to the Tafseer advanced by some Mufasssireen.

and the Rusul, like the master is the leader and ruler over his subordinates.

وَأَنْتَ تَخْتَرُقُ السَّبْعَ الطَّبَاقَ بِهِمْ

And (among your achievements is that) you traversed the Seven Heavens which are one above the other,

فِي مَوْكِبٍ كُنْتَ فِيهِ صَاحِبَ الْعَلَمِ

with an Army of Angels (which escorted you in your honour and greatness and to put your blessed heart at ease and) which you were the commander over.

حَتَّى إِذَا لَمْ تَدَعْ شَأْوَ لِمُسْتَبِقِ

(You continued to ascend lofty stages and you continued to cover the Heavens) until no further limit remained for an emulator,

مِنَ الدُّنْيَا وَلَا مَرَقًا لِمُسْتَنِمِ

To draw closer and no stage remained for a searcher of elevation.

خَفَضْتَ كُلَّ مَكَانٍ بِالْإِصْطِفَاءِ إِذْ

(When your ascension reached its limit) you lowered every stage (of the Ambiya, or every person of status) by virtue of your stage (which was bestowed by Allah Ta'ala). That was when,

تُؤَدِّيتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

you were called (with, 'Come closer!') to an elevated position like an unequalled and celebrated person is called.

كَيْمًا تَفُوزُ بِوَصْلِ آيِّ مُسْتَتَرٍ

(The call of ‘O Muhammad!’ was) for you to become united in an exceptionally discreet manner,

عَنِ الْعُيُونِ وَسِرِّ آيِّ مُكْتَتَمٍ

away from the eyes of creation, and for you to enjoy a highly confidential secret.

(Itrul Wardah)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

O my Rabb! Send special blessings and perfect peace forever and ever,

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

upon Your Beloved, the Noblest of all creation.

وَلْنُخْتِمَ الْكَلَامَ عَلَى وَقْعَةِ الْإِسْرَاءِ بِالصَّلَاةِ عَلَى سَيِّدِ الْإِصْطِفَاءِ

Let us end the Episode of Isra’s discussion,
with Durood upon the Leader of the chosen population,

وَالِهِ وَ أَصْحَابِهِ أَهْلَ الْإِحْتِبَاءِ مَا دَامَتِ الْأَرْضُ وَالسَّمَاءُ

and upon his specially selected family and companions,
as long as the earth remains and the heavens.

THE FORMS OF SALAAT (SHAREEF)

(DUROOD

[True love for Rasoolullah (Sallallahu alaihi wa sallam) demands that together with explicit following of his entire lifestyle, the Aashiq-e-Rasool engrosses himself with Durood and Salaam upon the Beloved Rasool (Sallallahu alaihi wa sallam). We thus present a few more forms of Durood and Salaam—a continuation from Part One—to quench the thirst and keep moist the tongue of the Lovers of our Beloved Rasool (Sallallahu alaihi wa sallam).]

(4)

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ. وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى
اٰلِ مُحَمَّدٍ. وَارْحَمْ مُحَمَّدًا وَاٰلَ مُحَمَّدٍ. كَمَا صَلَّيْتَ وَبَارَكْتَ وَرَحِمْتَ
عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ. اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad. Send Blessings on Muhammad and on the Family of Muhammad. Have mercy on Muhammad and on the Family of Muhammad, as You had bestowed Durood and sent blessings and mercy on Ibraheem and on the Family of Ibraheem. Verily You are most praiseworthy and venerable.

(5)

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ. كَمَا صَلَّيْتَ عَلَى اٰلِ
اِبْرٰهِيْمَ. اِنَّكَ حَمِيْدٌ مُّجِيْدٌ. اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ
مُحَمَّدٍ. كَمَا بَارَكْتَ عَلَى اٰلِ اِبْرٰهِيْمَ. اِنَّكَ حَمِيْدٌ مُّجِيْدٌ.

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as You had bestowed on the Family of Ibraheem. Verily You are most praiseworthy and venerable.

O Allah! Send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on the Family of Ibraheem. Verily You are most praiseworthy and venerable.

(6)

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ. كَمَا صَلَّيْتَ عَلَى اٰلِ
اِبْرٰهِيْمَ. اِنَّكَ حَمِيْدٌ مُّجِيْدٌ. وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ. كَمَا
بَارَكْتَ عَلَى اٰلِ اِبْرٰهِيْمَ. اِنَّكَ حَمِيْدٌ
مُّجِيْدٌ.

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as you had bestowed on the Family of Ibraheem. Verily You are most praiseworthy and venerable. And, send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on the Family of Ibraheem. Verily You are most praiseworthy and venerable.

(7)

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ. كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ.
 اِنَّكَ حَمِيْدٌ مُّجِيْدٌ. اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ. كَمَا
 بَارَكْتَ عَلَى اِبْرَاهِيْمَ. اِنَّكَ حَمِيْدٌ مُّجِيْدٌ.

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as You had bestowed on Ibraheem. Verily You are most praiseworthy and venerable.

O Allah! Send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibraheem. Verily You are most praiseworthy and venerable.

(8)

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ. كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ
 وَ عَلَى اٰلِ اِبْرَاهِيْمَ. اِنَّكَ حَمِيْدٌ مُّجِيْدٌ. وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى
 اٰلِ مُحَمَّدٍ. كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ. اِنَّكَ حَمِيْدٌ مُّجِيْدٌ.

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as You had bestowed Durood on Ibraheem and on the Family of Ibraheem. Verily You are most praiseworthy and venerable.

And send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibraheem. Verily You are most praiseworthy and venerable.

THE FORMS OF SALAAM

(3)

التَّحِيَّاتُ لِلَّهِ. الطَّيِّبَاتُ الصَّلَوْتُ لِلَّهِ. السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
 وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.
 وَأَشْهَدُ أَنَّ مُحَمَّدًا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ.
 عَبْدُهُ وَرَسُولُهُ.

All verbal Ibaadaat are for Allah. All monetary Ibaadaat and all
 bodily Ibaadaat are for Allah. Salaam upon you, O Nabi, and the
 mercy of Allah and His blessings. Salaam on us and on the
 righteous servants of Allah. I bear testimony that there is no deity
 but Allah, the One Who has no partner, and I bear testimony that
 verily Muhammad is His servant and His Rasool.

(4)

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوْتُ الطَّيِّبَاتُ لِلَّهِ. سَلَامٌ عَلَيْكَ أَيُّهَا
 النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All blessed verbal Ibaadaat and bodily and monetary Ibaadat are
 for Allah. Salaam on you, O Nabi, and the Rahmat of Allah and
 His Barakaat. Salaam on us and on the righteous servants of
 Allah. I bear testimony that there is no deity but Allah, and I bear
 testimony that verily Muhammad is His servant and His Rasool.

Glossary

Aakhir—Last; attribute of Allah Ta'ala and also epithet of
 Rasoolullah (Sallallahu alaihi wa sallam)

Aalam—realm; world; universe

Aashiq—lover

Aasmaan-e-Dunya—another name for Samaa-e-Dunya

Abd—slave; bondsman; servant; bandah (Urdu)

Alaihi Salaatullaahil Azeezil Ghaffaar—May the special blessings of the Almighty, the Oft-Forgiving be upon him

Arwaah—plural of Rooh: Soul

Assalaamu Alaika—Peace be upon you

Awwal—First; attribute of Allah Ta'ala and also epithet of Rasoolullah (Sallallahu alaihi wa sallam)

Azaan—the call to the five daily prayers

Bani (or Banu) Israeel—the Sons or Progeny of Israeel; the Jews

Barzakh—the world of the grave; the intermediate state of souls between death and the Resurrection

Dajjaal—the one-eyed leader of all the forces of evil, to appear close to Qiyaamat; the Anti-Christ

Dunya—this ephemeral world; the earthly abode

Farz—obligatory; incumbent; an act in the Shariat established by absolute proof in which there is not the slightest vestige of doubt. Plural: Faraaiz

Fir'own—the Pharaoh of Egypt during the time of Moosa (Alaihis Salaam)

Haashir—Convener; Congregator; an epithet of Rasoolullah (Sallallahu alaihi wa sallam)

Hikmat—wisdom; foresight

Hoor-e-Ien—damsels of Jannat with lustrous and revealing eyes

Iblees—the Devil; Satan

Imaamat—the position of leading a congregational prayer; the status of being an Imam

Jahannami—inmate of Jahannam; destined for Jahannam

Jama'at—congregation, group of people

Jannati—dweller of Jannat; destined for Jannat

Jannatul Firdous—the Garden of Paradise; the loftiest location in Jannat

Jism-e-Mithaali—the Rooh when appearing in an immaterial and non-physical form or body

Kaafir—infidel; rejecter of any teaching of Muhammad (Sallallahu alaihi wa sallam)

Kaafirah—feminine of kaafir

Khaleefah—representative; deputy; vicegerent

Khutbah—sermon; speech; address

Kowthar—a river in Jannat

Lailatul Isra—the night Rasoolullah (Sallallahu alaihi wa sallam) was taken from Makkah Mukarramah to Baitul Maqdis, coinciding with Lailatul Mi'raaj.

Malaa'ikah—angels

Marhaba—welcome

Mayyit—deceased

Muqtadi—follower in congregational Salaah

Mushrik—polytheist; perpetrator of Shirk

Mushrikah—feminine of Mushrik

Na'oothubillah—We seek the protection of Allah; God forbid

Qabr—grave

Qiblah—the direction to which one faces when rendering Ibaadat or worship

Rooh—soul; the life and spirit of living creatures

Saahib-e-Kashf—one who receives Divine inspiration or some form of revelation

Saff—row

Samaa-e-Dunya—the Lowest of the seven Heavens; the Heaven closest to Earth; the First Heaven

Sayyidul Abraar—the Leader of the Pious; epithet of Rasoolullah (Sallallahu alaihi wa sallam)

Shayaateen—plural of Shaitaan; the bad or rebellious jinn

Shirk—Polytheism. Shirk is of two types: (a) Major Shirk, which is to assign partners to Allah Ta'ala or to regard any creation equal to Him in any of His sublime and eternal attributes. (b) Minor Shirk, which is to render a deed for the sake of creation, and also ostentation, hypocrisy, etc.

Sidratul Muntaha—the limit and boundary of the Seventh Heaven beyond which lies the Realm of the Throne and Seat of the Divine Being; the name of a tree there

Sihaah—Authentic Hadeeth Compilations. Sihaah-e-Sittah: the six authentic Hadeeth compilations viz. Bukhari, Muslim, Nasaai, Tirmithi, Abu Dawood and Ibn Maajah.

Tahajjud—the virtuous and praiseworthy Salaat performed between Isha Salaat and Fajr, particularly in the late hours of the night

Tahiyyatul Masjid—two Rakaats Salaah performed upon entering a Masjid

Tasbeeh—glorification of the Deity

Ummat—followers; nation. Variant of Ummah

Wallahu A'lam—and Allah Ta'ala knows best

Yaa—O, Oh

Zaboor—Book of Psalms. The kitaab revealed to Nabi Dawood (Alaihis Salaam)

Zaqqoom—a thorny tree with extremely bitter fruit in the inferno

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