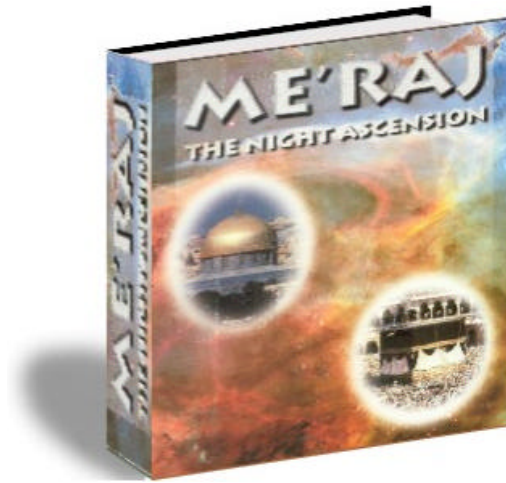


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WISHING YOU A SPIRITUAL READING!

MERĀJ

THE NIGHT ASCENSION

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ
لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

"Glorified be He who carried His servant from Masjid al-Ḥarām to Masjid al-Aqṣā, the precincts of which We have blessed so that We may show him of Our Signs. Verily He is the All-Hearing, the All-Seeing." (Holy Qur'ān, Sūrah al-Isrā' (17), Verse 1)

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Preface

The Prophet of Islam s.a.w. began his historical night journey, along with the trusted protector of the revelation, the *Angel Jibra'il* from the house of Umm al-Hani, the daughter of his uncle and in the blessed city of Makkah. With the aide of his steed *al-Buraq*, he traveled to *Bait al-Muqaddas*, which (at that time) was located in the country of Jordan and is also known as Masjid al-Aqsa (the Furthest Masjid). He disembarked at this place and in a very short period of time, visited various places inside the Masjid - including *Bait al-Laham*, the birthplace of 'Isa al-Masih a.s., in addition to the houses and other important places of the various Prophets. In some of these places, he even recited a two Rak'at Salat.

In the next stage (of his journey) he traveled from this spot to the heavens, where he was witness to the celestial bodies and the entire universe. He spoke with the spirits of the (previous) Prophets and the Angels; he saw from very close both Paradise and Hell; and the various stages and levels of the people of Paradise and those in Hell. It was these unknowns of the creation, the secrets of the origin of the Universe, the expanse of the world of creation, and the unlimited power of Allah the Highest, that he was given complete knowledge of..

Subsequently, he continued on with his journey until he reached to the region known as *Sidratul' Muntaha*, a place that was covered in grandeur and magnificence. It was from this same path that he traversed that he returned, and upon coming back, once again visited to *Bait al-Muqaddas*, proceeded on to *Makkah* and then to his home. On the return trip, he came across a trade caravan from the tribe of

the Quraish who during their journey had lost one of their camels which they were searching for. The Prophet drank from the water that the people of the caravan had with them and by the rising of the morning sun, reached back to the house of Umm al-Hani.

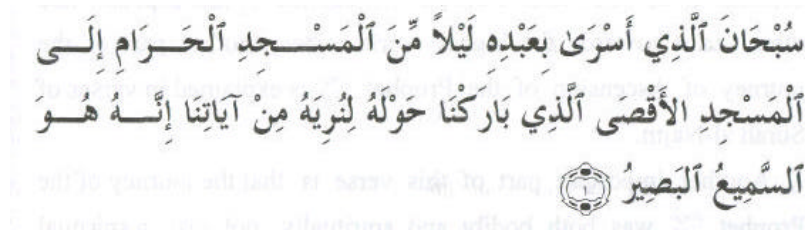
Upon his return, the Prophet told Umm al-Hani of the secrets (that he saw) and that evening, in a gathering of the people of the Quraish, lifted all the curtains of the secrets of the Me'raj and his journey and opened their minds to this event. The word of his travels spread from mouth to mouth amongst all the groups, and now more than ever, the Quraish were upset (with him).

The Quraish, as was their old-time habit, belied the Prophet and in the gathering, a man stood up and asked if there was anyone in Makkah who has seen Bait al-Muqaddas so that he could ask the Prophet s.a.w. in regards to the physical building. Not only did the Prophet s.a.w., describe the physical particularities of Bait al-Muqaddas, rather, he even informed them of the event that took place between Makkah and Bait al-Muqaddas - and it was not long after that the travelers (of that caravan) reported the exact events (as had occurred).

QUR'ANIC ROOTS OF THE ME'RAJ

The Heavenly Journey of the Prophet of Islam (s.a.w) has been straight-forwardly explained in two Surahs of the Qur'an. In other Surahs as well, we see allusions to this journey.

In the Surah al-Isra (Surah 17 Verse 1 - also known as Bani Isra'il), it is mentioned:



"Glorified be He who carried His servant at night from Masjid al-Haram to Masjid al-Aqsa, the precincts of which We have blessed so that We may show him of Our Signs. Verily He is the All-Hearing, the All-Seeing."

From this verse, we come to the conclusion that the Prophet of Islam s.a.w. traveled through the worlds of Ascension. Further, by the greatness of the Hidden Power, he was able to complete this journey in a very short span of time.

Allah s.w.t. starts His speech with the phrase 'Subhana' which denotes the fact that Allah s.w.t. is free from all deficiencies - but He does not stop here. Rather, He makes the ascension the reason for His greatness by saying 'made to travel' (Asraa), so that others do not imagine that the means of this journey was through causes of the natural world and with normal, ordinary means of transportation. This would have made his journey something that could have been denied. Rather, this journey was accomplished by relying upon the power of Allah s.w.t. and His specific and special Blessings.

THE HISTORY BEHIND THE HEAVENLY JOURNEY

The date of the Me'raj of the Prophet of Islam s.a.w. has been recorded by Muslim historians, as being in the 10th year of *Bi'thah* (appointment to Prophethood). The great Muslim historian, *Baihaqi* has recorded this event as occurring in the 12th year of Bi'thah. Others have mentioned it as occurring in the beginning of the Bi'thah, and some mentioned it as being between these two dates.

Sometimes, to rationalize between these different views, it has been said that the Prophet of Islam went on the Me'raj more than once. Unmistakably, from the ahadith and books of history, it is mentioned that on the night of Me'raj, Allah s.w.t. gave the order of the five daily Salat as being mandatory upon the Islamic Nation.

PROPHET'S ME'RAJ

The Noble Prophet *s.a.w* has mentioned that; "During the Me'raj, I met with the various Prophets; I saw the Angels; Heaven and Hell were shown to me; I was brought to the Arsh and reached Sidratul Muntaha. I also met people in Heaven who were being showered with the blessings of Allah and also I saw people in Hell who were being punished by the harshest types of punishment; I was also informed as to why they were in such a state."

He also narrated:

"Jibra'il, Mika'il and Israfil brought 'Buraq' to mount. One of these (three) held the reigns of Buraq, while the other one held on the saddle and the third one held on to the clothing of the Prophet while he was ascending it. When the Prophet mounted onto the Buraq, its entire body started to tremble. Jibra'il pointed with his hand towards Buraq and told him, 'O' Buraq! Keep calm! Before the Noble Prophet s.a.w. - no other Prophet has ever ridden you and after him too no one like him will ever ride upon you again."

Buraq became tranquil and took the Prophet s.a.w. towards the heavens. Jibra'il accompanied the Prophet and pointed out the signs of Allah in the heavens and the earth.

"After some time, Jibra'il stopped and said to me, 'Perform the Salat.' I dismounted from Buraq and performed my Salat. Jibra'il said to me, 'Do you know where you just prayed?' I replied to him in the negative. He said, 'In Tayyibah (Medina), that place where your travelers will go.' After this, I got back onto Buraq and we continued on our journey."

"Once again, Jibra'il stopped us and said, 'Perform the Salat.' I once again dismounted Buraq, and performed my Salat there. He asked me, 'Do you know where you just prayed? It is the Mountain of Saina - the place where Prophet Musa spoke to Allah (SWT).'

"Once again, I ascended Buraq and continued on my way until Allah would decree something else. Shortly afterwards, Jibra'il said, 'Get down and recite a Salat.' Then again he questioned, 'Do you know where you just prayed?' I replied in the negative, to which he answered, 'In Bait al-Laham - the place which is near to Bait al-Muqaddas - and this is the place where Prophet 'Isa a.s. was born.'

We reached Bait al-Muqaddas and I proceeded to tie the reins of Buraq to the same ring that the great Prophets (before me) used to tie their animal to. After this I entered the Masjid and it was here that I met Ibrahim, Musa, 'Isa and the rest of the Prophets a.s. They all gathered around me and we proceeded to get ready for Salat. I had no doubt that the Salat would be lead by Jibra'il, however when the lines for the Salat were being formed, Jibra'il placed his hand on my shoulder and pushed me forward.

Jibra'il also took part in the Salat behind me along with the various Prophets; however, this did not cause any pride or vanity in me.

A STONE IN HELL

I said, "After that, I heard a sound that really frightened me. When I asked as to what it was, the reply came: 'That sound was from a rock which had been thrown into the fire of hell seventy years ago, that just now landed in its spot and just settled.'"

It has been said that from that time on, the Prophet was never seen to laugh as long as he was alive.

"We continued our trip upwards until we reached the upper atmosphere of the world. There, I saw an angel named Isma'il. He was the custodian of Khitfah which the Qur'an explains as follows:

الْأَمَّنُ خَطَفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَائِبٌ

"Some of them who covertly steal words from the heavens are pursued by a glistening flame." Surah Saffat (37), Verse 10

"Under the supervision of Isma'il was seventy thousand angels and under the supervision of each of these (seventy thousand) angels were another seventy thousand angels. He (Isma'il) asked Jibra'il, "Who is this person with you?" The answer was given that: "He is Muhammad s.a.w. who has been raised up with The Message."

"That Angel opened the door and we entered into the heavens. I greeted him and prayed for his forgiveness. He too greeted me and prayed for my mercy. He said, 'Welcome O' Brother and O' Great Prophet' At that time a group of Angels greeted me. All of them

were smiling and were cheerful; except for one of them who had a very hideous appearance (whose name is Khazin), who was upset and crying. No sign of happiness could be seen on his face.

"We were all awed by this Angel. Jibra'il said, 'This Angel is the igniter of the fire of Hell. From the time that Allah s.w.t. appointed him as the one who would ignite the fire of hell up until now, he has never smiled. Every day, his anger on the enemies of Allah s.w.t. and those who commit sins increases. It is through this Angel that Allah s.w.t will punish the sinners. If it was decreed that there should be a smile on his face, then because of you it would have been, but never has he smiled, nor will he ever - neither before you nor after you.' I greeted him and he replied my greeting and he gave me the glad tidings of paradise.

Khazin asked, 'Do you give me permission to show (you) the fire of Hell?' Jibra'il replied, 'Yes, show the Prophet the fire of hell.' Khazin lifted up the cover of the hellfire and opened the door. Flames from the fire shot up into the sky - flames that were boiling and continuously shooting up. I thought that soon the flames would come close to me. I said, 'Jibra'il, tell the Angel to cover up the fire.' He gave the command and the fire went back to its place and Khazin closed the doors of hell and fire."

PROPHET ADAM

"Jibra'il and I continued along. On the way, we met a strong, muscular man. I asked, 'Who is this person?' Jibra'il replied, 'He is your father, Prophet Adam - Abu al-Bashar.' Prophet Adam introduced his children to me and said, 'A pleasing aroma is coming from your pure body.' I greeted Prophet Adam and prayed for his forgiveness. He too greeted me, then prayed for my forgiveness and said, 'Welcome O' Prophet and O' Righteous Offspring who has been designated at a good time.'

ANGEL OF DEATH

"We continued on our way until we saw an Angel sitting down and in his hand was a tablet of light. That Angel looked at what was written on the tablet with sadness and gloom on his face and paid no attention to what was happening around him except when someone came close to him.

I asked Jibra'il, 'Who is this Angel?' Jibra'il said, 'This is the Angel of Death (*Malak ul-Mawt*), and he is busy taking the souls (of people).' I said, 'Take me closer to him.'

We went closer to him and Jibra'il introduced me to the Angel. I greeted him. He welcomed me, returned the greeting and sent salutations upon me. He said to me, 'O' Muhammad give the glad tidings to your Ummah since I see good and moral works only from them.'

I thanked Allah only because of this blessing and said to him that this was from the grace of my Lord. Jibra'il said, 'The Angel of Death is the most diligent Angel when it comes to carrying out his responsibility.' I asked him, 'Does 'Izra'il (another name for the Angel of Death) take the soul of anyone who has died or anyone who will die?' Jibra'il replied, 'Yes, it is so.'

I then asked the Angel of Death, 'Do you see where the people are?' He replied, 'Yes. I see then and (I also see) the entire universe which is in front of me.' The Angel of Death continued, 'Allah has given me the permission to have complete awareness over all of them. They are to me just like a dirham (coin) in the hand of a person, such that any way he wants to hold the coin, he

can (so too, he has control and perception over all of Allah's creations). There is not a single house which I do not visit five times per day. I say to the people of each house, "Do not cry over your deceased because I will continuously come and go from your house, until the time comes when not a single person will remain there."

"I asked Jibra'il, 'Is death enough for the one who is facing trials and tribulations?' He replied, 'After death, the trials are increased.'"

PEOPLE WHO EAT FORBIDDEN FOOD

We continued on our journey until we reached a group of people, in whose hands were dishes with both good and bad food in them. However, they were eating only from the bad meat.

I asked, 'Who are these people that are leaving the good food and are busy eating only the bad and putrid food?' Jibra'il replied, 'These are the people of your Ummah who used to eat forbidden (*haram*) food.'

THE ANGEL WHO WAS SUPPLICATING

After this, I saw an Angel whose physique was very interesting. One half of the body of this Angel was fire, and the other half of it was ice. Even stranger than this was the fact that neither the heat of the fire made the ice turn to water nor did the coldness of the ice put out the flames. With a very quiet voice he said, "I praise the One who is sufficient (to praise) such that the heat of this fire does not melt the ice, nor does the cold of the ice put out the fire. O' Allah! O' the One who has placed such a thing between the fire and ice! You (too) place agreement and love between the hearts' of Your servants!"

I asked Jibra'il concerning this Angel. He replied to me that "Allah, the Glorious and Most High, has appointed him as the Angel who will offer advice to the believers on earth and is the guardian of the heavens and earth - from the time this Angel was created, he has been praying for the people on earth.

There are also two other angels in this heaven, one of them supplicates as such, 'O' Allah! Whosoever gives a contribution or donation (in your way), have Mercy upon him. The other one says, 'O' Allah, destroy he who is stingy and miserly!'"

BACKBITERS

Again, we continued on our way. During the journey, we approached a group of people whose lips were like the lips of a camel (large in size), and were being cut with scissors. The meat that had been cut was then forced into their mouths.

I asked, "Jibra'il, who are these people?" He replied, "These are the people who used to backbite and look for faults in their believing brothers."

I saw another group of people whose skulls were being crushed with rocks and whose brains were flowing out. I asked, "Who are these people?" He said, "These are people who would go to sleep without having prayed Salat al-'Isha."

THOSE WHO TAKE THE WEALTH OF THE ORPHAN OR TAKE INTEREST

I saw a group of people in which fire was being poured into their mouths and it was coming out of their rear-ends.

I requested an explanation on who they are. Jibra'il replied, "These were people who took the property of the orphans unlawfully."

Then I saw another group of people whose stomachs were so large that they could not even get up.

I asked a question regarding these people and the answer I was given was that they were people who used to take interest, were deceived by the Devil and followed the ways of the People of Fira'un. Every morning and evening, fire is given to them. They say, "O Allah! When will the Day of Judgment take place so that we will have some respite from this life, which is taking away our strength?"

WOMEN WHO COMMITTED INDECENT ACTS

We came across a group of women during our journey who were being hung by their chest.

I asked Jibra'il, "Who are these women?" He replied, "These are women who lied and attributed children (that they had from someone else) to their husbands and therefore claimed that these children were their inheritors.'

The Prophet of Allah s.a.w. said, "The harshest punishment of Allah is on that woman who attributes a child to a family who is not really from that family, simply to take control of her husband's wealth."

PRAISING OF THE ANGELS

We proceeded from those people and arrived to a group of Angels, who Allah the Glorious and High - by His own desire had created - whose complete existence was spent in the glorification and remembrance of Allah (SWT).

These Angels, in a high voice, were praising and thanking the One God and out of their love and fear for Him were crying.

I asked regarding them and Jibra'il told me, "Just as you can see, each Angel is standing beside another Angel yet they do not talk to one other. Their only task is to glorify and praise Allah the High and Glorious - thus they do not even look up or down."

I greeted them to which they replied by moving their head without even looking at me. Jibra'il said to them, "This is Muhammad, the seal of the Prophets and the Prophet of Mercy; He is the Leader and Master of all the Prophets. Why are you not speaking to him?" When they heard this, they greeted me, extended their respect to me and gave good tidings to me and to my Ummah."

PROPHET YAHYA AND ISA A.S.

We continued up into the second heaven. I saw two people who resembled one another. I asked, "Jibra'il, who are these two people?"

He replied, "They are Yahya and 'Isa a.s., two Prophets and cousins of one another." I greeted them both and prayed to Allah for this forgiveness. They both greeted me back and prayed for my forgiveness; and after welcoming me said: "Welcome O' Righteous and good brother of ours!" In that place, there were also Angels present who were prostrating with humbleness and humility. Allah the Almighty had created them in various forms, and in various voices they were busy in praising and glorifying Allah."

PROPHET YUSUF A.S.

We then went up into the third heaven. It was there that I saw a man who had more excellence and virtues than anyone else I had seen. He was a person who was glowing just like the moon on the 14th of a month.

I asked Jibra'il, "Who is he?" He replied, "This is your brother Yusuf a.s." I greeted him and prayed for his forgiveness. He returned my greeting and prayed for my mercy and said, "Welcome O' my brother, O' Prophet with exemplary morals who has been sent down at a good and appropriate time." At this place, there were also Angels present who in all humility, were prostrating and busy in the remembrance of Allah. I was introduced to them and just like the other Angels they too treated me with great respect.

PROPHET IDRIS A.S.

Following this, we continued up to the fourth heaven. There I saw a person and asked Jibra'il, "Who is he?" He replied: "This is Idris a.s., the one whom Allah the Great, brought up to a high station." I greeted him and prayed for his forgiveness; he too prayed for my forgiveness. In this heaven too there were Angels who like in the previous heavens gave me good tidings. I then saw another Angel who was leaning against a throne and had seventy thousand Angels under his command. In a loud voice, Jibra'il called out to him to stand - he obeyed and stood up and until the Day of Judgment, he will remain in that state."

PROPHET HARUN A.S.

We reached the fifth heaven where I saw a tall man, and up until now, I had not seen someone like him. He had large eyes and was very old. His nation (Ummah) was surrounding him.

I asked Jibra'il, "Who is this man?" He said: "This is Harun - the son of 'Imran - who had gained the approval of his nation. I greeted him as well and prayed to Allah for his forgiveness. He too greeted me and prayed for my forgiveness. In this heaven as well there were Angels who in all humility and humbleness were busy in the praise of Allah (SWT)."

A VERY TALL MAN

We continued on towards the higher heaven. In the sixth heaven I saw a very tall man whose body was covered in hair, such that if he were to wear a shirt, the hair would come out of it

The man said, "The Bani Isra'il say that I am the best of the children of Islam in the sight of Allah however this man, the Noble Prophet of Islam (s.a.w) - is much better and beneficent in the sight of Allah than I am."

I greeted him and prayed for his forgiveness; he replied to my greeting and prayed for my forgiveness. In this place as well, Angels in humility and humbleness were busy praising Allah just as in the previous heavens.

COMMANDED TO PERFORM 'CUPPING'

After this, we reached the seventh heaven. While here, whichever Angel we came into contact with said to me, "Perform 'cupping' and command your Ummah to do so as well"

Note: Cupping is a form of medical treatment that has been mentioned in various ahadith.

PROPHET IBRAHIM A.S.

We then reached a man whose hair colour was a mix of black and white. I asked Jibra'il, "Who is this man sitting at the door of Bait al-Ma'mur?" Jibra'il replied, "He is your father, Prophet Ibrahim, and your house is in this place as well as a group of people from your Ummah who have Taqwa." At that time, I read the following verse of the Qur'an:

"Verily the best of people to Ibrahim are those who follow him and (those who follow) the Prophet (Muhammad) and those who believe and Allah is a Guardian for the Believers."

Surah Aale Imran (3), Verse 68

I greeted him, to which he replied and said, "Welcome O' Prophet and O' virtuous offspring, O' one who has been chosen in a good time.'

In this place too, Angels, in full humility and humbleness were present. They gave me and my Ummah the glad tidings of goodness.

RIVERS OF LIGHT AND DARKNESS

In the seventh heaven I saw rivers of light, such that the light that was coming from them made the eyes blind. Rivers of Darkness were also there that were covered over with ice and the sound of thunder crashing could be heard. I was busy looking at these rivers when Jibra'il said to me, "O' Muhammad - be thankful to Allah *s.w.t.* for the graces and bounties that have been chosen for you."

I prayed, "O' Allah by the truth of Your Power and Glory, keep my faith firm." Then I said to Jibra'il, "This is a beautiful and amazing scene." He replied, "This is just a portion of the creations of your Lord - the Creator who has created everything - some of which you have seen and some of which you have not even yet seen."

Jibra'il continued by saying, "Between Allah *s.w.t.* and His creations, there exists 90,000 layers of concealment and the closest of creations to Allah *s.w.t.* are Isra'fil and myself; and between Allah *s.w.t.* and us exist four veils: Light, Darkness, Cloud and Water."

AN AMAZING CREATION

"The most amazing creation that I had witnessed on the Me'raj was a being whose feet were on the seventh ground and whose body continued upwards, such that his head was above in the High Throne, under the command of Allah *s.w.t.* There was also an Angel whose feet were on the seventh ground and whose body continued upwards until his head reached to the High Throne."

ANGELS WITH FEATHERS

We continued on our path until we reached to the end of the seventh heaven. It was there at the end of the heaven that we witnessed the Throne of Allah *s.w.t.* Here I saw an Angel who was glorifying Allah *s.w.t.* such:

سُبْحَانَ رَبِّيَ حَيْثُ مَا كُنْتُ لَا تَدْرِي أَيْنَ رَبُّكَ مِنَ الْعَظِيمِ شَأْنُهُ

"Wherever I may be, glory is to my Lord. I do not know where your Lord is due to His great status."

This Angel had two wings such that if they were to spread open, it would cover the east to the west of the Universe. Every morning he would open up his wings, rest against something and cry out such:

سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ. سُبْحَانَ اللَّهِ الْكَبِيرِ الْمُتَعَالِ. لَا إِلَهَ إِلَّا اللَّهُ الْحَيُّ الْقَيُّومُ.

"Glory be to Allah, the King, the Holy. Glory be to Allah, the Great, the Most High. There is no god except Allah, the Living and Self-Subsisting. "

Whenever the Angel would say this tasbih, all the peacocks that are on the Earth would start to praise Allah *s.w.t.* and open their wings up in respect (of Allah *s.w.t.*).

Whenever this Angel in the heaven would become quiet, the peacocks on the Earth would become quiet. The Angel in the heaven had green hair and white wings - so white that no one has

ever seen anything that white before. Under its green hair, there are white wings which are very beautiful - the green which until now has never been seen before."

BAIT AL-MA'MUR

Along with Jibra'il, we entered into Bait al-Ma'mur. A group of my friends were with me all of whom were wearing new clothing. Others from amongst them were wearing old clothing, and when they tried to enter this area, they were prevented. Only those who were wearing new clothing were permitted to enter with me into Bait al-Ma'mur. In this place, I performed a two Rak'at Salat, and then left.

Two rivers passed by me - one was al-Kawthar and the other was the river of Mercy. I drank from the river of al-Kawthar and performed a Ghusl with the river of Mercy. I was then guided to enter into Paradise. In one area of Paradise, I saw my house and that of my wife. The ground and the dirt of Paradise had the smell of Musk and Amber. In the rivers of Paradise, I saw a servant of Allah. I asked her, "O' servant! Who are you for?" She replied to me, "I am (here) for Zaid Ibn Harith." When I saw Zaid (after this event), I gave him the good tidings of this.

"The birds of Paradise were as the camels of Khurasan (in size). The pomegranates that were hanging on the trees were so large and glowing and incomparable to anything else. It was here that I saw a huge tree such that if a bird were to fly around it for seven hundred years, he would still not be able to go around the entire tree. In Paradise, there is not a single house in which one of the branches of this tree does not cover. I asked Jibra'il regarding this tree and he told me, "This is the tree of Tuba about which, Allah s.w.t. has said in the Qur'an:

طُوبَىٰ لَهُمْ وَحَسَنَ مَا أَجْرُهُمْ

"... *Tuba shall be theirs and a goodly return.* "

Surah al-Ra'd (13), Verse 29

Thus this tree of Tuba is in Paradise and all of the houses in there are under (the shade) of this tree.

I asked Jibra'il concerning all the wonderful things that we had witnessed including the rivers, and those things which frightened me, and he replied, "These are all various levels of veils which are placed between Allah the High and His creations. If these curtains were not there, then the Throne of Allah would have been visible however, it is not possible for any of His creations to see His Light (*Nur*):"

AT SIDRATUL MUNTAHA

We reached to an area known as Sidratul Muntaha. We saw a place where there was a tree whose one leaf would be able to cover an entire nation. Then we went to that place known (in the Qur'an) as: '...So he was the measure of two bows or closer still.' Surah al-Najm (53), Verse 9

Allah called out:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ

:*"The Prophet believes in that which His Lord has revealed unto him."* Surah al-Baqarah (2), Verse 285

On behalf of myself and my Ummah, I replied:

وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ
أَحَدٍ مِّن رُّسُلِهِ

And the believers too, they all believe in Allah and His Angels and His Books and His Messengers. We do not differentiate between any of His Messengers."

وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

"...And they say: We hear and we obey, Our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course."

Allah then said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
اَكْتَسَبَتْ

"Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought"

Then I said:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

"Our Lord! do not punish us if we forget or make a mistake!"

Allah s.w.t. replied:

لَا أُوْخِذُكَ

"I will not punish you."

Then I continued:

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

Lord! do not lay on us a burden as Thou didst lay on those before us!"

Allah replied:

لَا أُحْمَلُكَ

"/ will not lay upon you a burden.

I once again said:

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

"Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people. Please See Note.

Allah the Glorious and High said:

قَدْ أَعْطَيْتِكَ ذَلِكَ لَكَ وَ لِأُمَّتِكَ.

"Verily I have bestowed this upon you and your nation."

^{Note} This supplication that the Prophet prayed in the Me'raj for his Ummah is also the last verse of Surah al-Baqarah. The nations before used to get severe punishments and were not given a chance to repent as mercifully as the followers of the Prophet Muhammad s.a.w. are and this is due to the supplication of the Prophet for his Ummah during this holy journey.

TWO SPECIALITIES

The Prophet of Islam s.a.w. asked from Allah s.w.t. for his 'Ummah such: "O' Allah! Whatever specialties you have given to your prophets, also bestow upon me." Allah s.w.t. replied, "I give you the following two supplications which are under My Throne:"

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ - لَا مُنْجَا مِنْكَ إِلَّا إِلَيْكَ

"There is no power or strength save with Allah — there is no saviour for you except from Him."

SUPPLICATION

During the Me'raj, an Angel taught me the following supplication and instructed me to recite it during the Morning and the Evening:

اللَّهُمَّ إِنِّي ظَلَمْتُكَ وَأَسْأَلُكَ بِعَفْوِكَ وَذَنْبِي مُسْتَجِيرًا
بِمَغْفِرَتِكَ وَذُلِّي مُسْتَجِيرًا بِوَجْهِكَ الْبَاقِي الَّذِي لَا يَفْنَى

"O' Allah! Verily I appeal for relief from my oppression through Your pardon, and I appeal for relief from my sins through Your forgiveness, and I appeal for relief from my own insignificance through your Everlasting Countenance which will never cease to exist."

SALAT

Here I led the Angels of Paradise in Salat just as in Bait al-Muqaddas I led the previous Prophets in Salat. When I went into Sajdah, Allah s.w.t. called out, "I had made fifty Salat for each day incumbent upon the Prophets who came before you; and upon you and your Ummah, I make these incumbent too for these fifty Salat I have confirmed."

After the Salat, I continued on my back and while on the path, I met Prophet Ibrahim al-Khalil a.s.. He did not ask me a single question.

Then I met Musa ibn 'Imran a.s. He asked me, "O' Muhammad, what did you do?" I replied, "My Allah told me that he had made fifty daily Salat obligatory on the Prophets before me, and upon me and my Ummah too, He has made this amount obligatory."

Prophet Musa said to me, "O' Muhammad! Your Nation is the final and the weakest of all the Nations. Allah's commands must be

followed, however your Nation does not have the ability to perform fifty daily Salat; thus, return to Allah *s.w.t.* and request Him to lighten the load on your Ummah."

I returned to Sidratul Muntaha and fell into prostration. I said, "O' Allah! You have made fifty daily Salat obligatory on my Ummah and me. However, my Ummah and I do not have the ability to perform this much. From your Holy Presence, I request a reduction in this."

Allah, Glorious and High - reduced the number of Salat by ten.

I returned back and informed Musa a.s. what happened. He replied, "Go back as they do not have the power to perform even this much."

I returned once again, and Allah *s.w.t.* reduced the number of Salat by ten. I was going back when Musa said, "Still they do not have the ability to perform even this."

I once again returned, fell into Sajdah, and asked for a reduction in the Salat. Allah *s.w.t.* once more reduced the number by ten.

I returned to where Musa was and told him what happened. Again he said to me, "Go back since they will not be able to even handle this."

I once again returned, fell into Sajdah and again asked Allah *s.w.t.* for a reduction in the Salat. I said, "O' Allah, my Nation is weak and they will not have the ability to handle even this." Allah *s.w.t.* reduced the Salat by ten more. From a total of fifty Salat, only ten were made obligatory.

Again, I passed by Musa and he said, "Your Ummah does not have the ability to even handle ten Salat."

For the last time I returned and fell into Sajdah. Allah *s.w.t.* reduced the Salat by five. I went to where Musa a.s. was and he said to me, "Your Ummah does not even have the ability to perform five daily Salat." I said to him, "I am embarrassed to go back to Allah *s.w.t.* again. I will just be patient in relation to these five Salat."

Then I heard a voice that said, "Since you have had patience, these five Salat will be counted as fifty Salat. Each Salat will be counted as ten Salat, and if one person from your Ummah performs a good act, then ten good acts will be written for him, but if he performs one bad act, then only that one bad act will be written in his record."

RETURNING FROM THE ME'RAJ

"When the Prophet s.a.w. along with Jibra'il mounted onto Buraq -one of the horses of Paradise - to go on the Me'raj, they first went to Bait al-Muqaddas. The Mehrab (prayer Niche) of the previous Prophets was shown to the Holy Prophet, and he also performed Salat there.

After the Me'raj, the Prophet once again returned to Bait al-Muqaddas and there he met up with a Caravan from the tribe of Quraish. This group has lost one of their camels and was busy searching for it.

The Prophet s.a.w asked them for a glass of water, drank some of it and poured the rest of it on the ground. Finally, he returned to Makkah.

When the morning came, he told the Quraish: "In the night, Allah *s.w.t.* took me to Bait al-Muqaddas and in that land, He showed me the after effects and the houses of the previous Prophets. On my return, I met up with a Caravan from the Quraish who had lost one of their camels; I requested a glass of water from them of which I drank some of it, and the rest I poured onto the ground."

Abu Jahl, who was one of the staunch enemies of the Noble Prophet s.a.w, said: "Ask him (the Prophet) how many pillars, lights and Mehrabs are in Bait al-Muqaddas."

At that time, Jibra'il came to the Prophet and placed an image of Bait al-Muqaddas in front of him, with which he was able to answer

all the questions posed to him. When the people of the Quraish heard this, they said, "Let us wait until the Caravan returns and we can ask them."

The Prophet replied to them, "The Caravan will return to Makkah around the time of sunrise and in front of the Caravan will be an exquisite looking camel."

Once the morning came, everyone was in anticipation for the Caravan to arrive. They said, "The sun is rising but the Caravan still has not arrived!" Just as this was said and the sun began to rise above the horizon, the Caravan appeared. At the head of the Caravan, the same beautiful looking camel that the Prophet had mentioned could be seen.

END

