

Chapter 7

Mi'raaj

After his return from Taaif, Allah Ta'ala took Rasulallah ﷺ for Mi'raaj from Masjidul-Haraam to Masjidul-Aqsa and from there to the seven heavens all in one night with the same physical body and soul in a state of absolute consciousness and wakefulness. This journey is referred to as Mi'raaj or Israa, the details of which will be described in the chapter dealing with divine miracles, Insha Allah. The scholars of Seerah have differed over the exact month in which the Mi'raaj took place. The most accepted view is that it occurred on the twenty-seventh night of Rajab. And Allah Ta'ala knows best.

Wisdom behind Mi'raaj

Ten years of prophethood had gone by. All avenues of trials and tribulations were covered. Not a facet of humiliation was left untouched in the path of Allah Ta'ala. Clearly what better outcome can there be of trials and tribulations suffered in the path of Allah Ta'ala than honour, reverence and Mi'raaj (ascension)?

So when Rasulallah ﷺ experienced the extreme levels of distress after his emergence from the valley of Abu Taalib and after his return from Taaif, Allah Ta'ala bestowed him with the privilege of Mi'raaj and ascension and Allah Ta'ala elevated him to such a lofty level that even the most revered of the closest angels were left behind. Allah Ta'ala made him journey to the extremity of the universe. He was taken right up to the divine throne after which there is no further rank.

This is why some Aarifeen (sufis) say that this journey to the divine throne was an indication of Khatm-e-Nubuwwat (the termination of prophethood). The entire creation and universe terminates at the divine throne. The existence of any creation beyond the throne is not established from the Qur-aan and Hadith. Similarly, the merits of prophethood terminate upon the existence of Rasulallah ﷺ.

Mi'raaj in Detail

Allah Ta'ala says:

سُبْحٰنَ الَّذِيْ اَسْرٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِيْ بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ اٰيَاتِنَا ۗ اِنَّهُ هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿١٠١﴾

“Glory be to the Being who had taken His (special) servant in (a little part of) the night from Masjidul-Haraam to Masjidul-Aqsa the environs of which We had blessed. (The actual aim of this was) to show him from Our signs (some of which are mentioned in Surah Najm like journeying to Sidratul-Muntahaa, witnessing Jannah and Jahannam and other divine phenomena). Verily, He (Allah Ta'ala) is all-hearing, all-seeing.” [Surah Israa verse 1]

One night Rasulallah ﷺ was lying down in Umme Haani's house. He just dozed off when the roof of the house suddenly split open. Through this gap, Jibraa'eel عَلَيْهِ السَّلَام accompanied by other angels descended upon Rasulallah ﷺ. They woke him up and took him to Masjidul-Haraam. As he reached there, he went into the Hateem area and fell asleep. Jibraa'eel عَلَيْهِ السَّلَام and Mikaa'eel عَلَيْهِ السَّلَام woke him up again and took him to the well of Zam Zam. There they laid him down and split his chest open. They extracted his blessed heart and rinsed it with the water of Zam

Zam. A tray containing Imaan and wisdom was then brought to him. Implanting this Imaan and wisdom into his blessed heart, they restored the heart to its original position and resealed his chest. They then inscribed the seal of prophethood between his shoulder blades. (This was a physical symbol of Rasulallah ﷺ being the seal of all divine messengers.)

The Buraaq was then brought before him. Buraaq is actually the name of a celestial animal that is smaller than a mule but bigger than a donkey. It was white in colour and it was so fast that one step would fall as far as the eye could see. When Rasulallah ﷺ mounted this animal, it fell into a state of energetic friskiness. Jibraa'eel عَلَيْهِ السَّلَامُ reproached: "O Buraaq! Why this friskiness? To this day, not a single servant of Allah more honourable than Muhammad (ﷺ) has mounted you." Buraaq almost kneeled over in shame. It then set off with Rasulallah ﷺ. Jibraa'eel عَلَيْهِ السَّلَامُ and Mikaa'eel عَلَيْهِ السَّلَامُ also accompanied Rasulallah ﷺ on this animal.

According to certain narrations, Jibraa'eel Ameen عَلَيْهِ السَّلَامُ assisted Rasulallah ﷺ in mounting Buraaq after which he himself took a seat behind Rasulallah ﷺ.

Shaddaad bin Aws رَضِيَ اللَّهُ عَنْهُ narrates that Rasulallah ﷺ related: "En route we came across a land with numerous date-palms. Jibraa'eel عَلَيْهِ السَّلَامُ asked me to descend and perform Nafil Salaah. I dismounted and performed Salaah. Jibraa'eel عَلَيْهِ السَّلَامُ then enquired: 'Do you have any idea where you performed Salaah?' I replied: 'I have absolutely no idea.' Jibraa'eel عَلَيْهِ السَّلَامُ said: 'You performed Salaah in Yasrib (Madinah Tayyibah) where you are going to migrate.' We then set off once again when we passed another area. Jibraa'eel عَلَيْهِ السَّلَامُ asked me to alight and perform Salaah here as well. I dismounted and performed Salaah. Jibraa'eel عَلَيْهِ السَّلَامُ informed me: 'You performed Salaah in the valley of Saynaa near the tree of Musa عَلَيْهِ السَّلَامُ where Allah Ta'ala spoke to Musa عَلَيْهِ السَّلَامُ.' We then passed another area where I was again instructed to perform Salaah. I dismounted once again and performed Salaah. Jibraa'eel عَلَيْهِ السَّلَامُ informed me that I had just performed Salaah in Madyan (the native land of Shu'aib عَلَيْهِ السَّلَامُ). We set off once again until we came to another area where Jibraa'eel عَلَيْهِ السَّلَامُ asked me to dismount and perform Salaah. I alighted from the animal and performed Salaah. Jibraa'eel عَلَيْهِ السَّلَامُ informed me that this place is called Baitul-Lahm (Bethlehem) where 'Isa عَلَيْهِ السَّلَامُ was born."

The Marvels of this Celestial journey

Whilst Rasulallah ﷺ was on this celestial voyage, he came across an old woman who called out to him. Jibraa'eel عَلَيْهِ السَّلَامُ advised Rasulallah ﷺ to proceed ahead without taking any heed of her in the least. As he proceeded, he came across an old man who also called out to him. Hadhrat Jibraa'eel عَلَيْهِ السَّلَامُ again advised Rasulallah ﷺ to move on. As he proceeded further, Rasulallah ﷺ came across a group of people who greeted him thus:

السَّلَامُ عَلَيْكَ يَا أَوَّلُ، السَّلَامُ عَلَيْكَ يَا آخِرُ، السَّلَامُ عَلَيْكَ يَا حَاشِرُ

"Assalaamu 'Alayka Yaa Awwal, Assalaamu 'Alayka Yaa Aakhir, Assalaamu 'Alayka Yaa Haashir."

Jibraa'eel عَلَيْهِ السَّلَامُ asked Rasulallah ﷺ to respond to their Salaam. He then explained to him, "The old woman you caught sight of at the roadside is actually the dunya (the world). The remaining age of this world is now limited to the remaining life span of this old woman. The old man you noticed was actually shaytaan. Both of them aspire to incline you towards them. The group that greeted you with Salaam comprised of Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ, Hadhrat Musa عَلَيْهِ السَّلَامُ and Hadhrat 'Isa عَلَيْهِ السَّلَامُ."

Rasulullah ﷺ said: “On the night of my ascension (to the heavens) I passed Musa عليه السلام who was standing engaged in Salaah in his grave.”

According to the narration of Ibn ‘Abbaas رَضِيَ اللهُ عَنْهُ, Rasulullah ﷺ said: “On the night of Mi’raaj, I caught sight of Musa عليه السلام, Dajjaal and the superintendent of Jahannam whose name is Maalik.”

En route, Rasulullah ﷺ also came across a group of people with copper fingernails. They were busy scraping the skin of their faces and chests with these copper fingernails. When asked about these people, Jibraa’eel عليه السلام replied: “These are the people who consume the flesh of others.” In other words, they backbite and vilify others.

Rasulullah ﷺ also witnessed a person swimming in a river. He was busy consuming morsels of stones. When Rasulullah ﷺ asked about this man, Jibraa’eel عليه السلام replied: “This man is a consumer of interest.”

Rasulullah ﷺ also came across a group of people who, during the course of just one day, could sow their land and harvest the crop. The field would then revert to its original condition. When Rasulullah ﷺ asked about this, Jibraa’eel عليه السلام replied: “These are people who wage Jihaad in the path of Allah. Their good deeds are multiplied seven hundred fold. Whatever they spend, Allah Ta’ala recompenses them with a far better substitute.”

Rasulullah ﷺ then passed a group of people whose heads were being crushed by boulders. Each time the heads were crushed, they would revert to their normal condition. This cycle continued ceaselessly. When Rasulullah ﷺ enquired about these people, Jibraa’eel عليه السلام replied: “These are people who are indifferent towards their Fard Salaah.”

He then came across a group of people whose anterior and posterior private parts were wrapped in rags and they were grazing like camels and oxen. Rasulullah ﷺ asked who they were. Jibraa’eel عليه السلام replied: “These are people who do not pay Zakaat on their wealth.”

Rasulullah ﷺ then came across a group of people in front of whom were two cauldrons. One contained cooked flesh and the other cauldron contained raw and decomposing flesh. These people were consuming the decomposing flesh without partaking of any of the wholesome cooked flesh. Rasulullah ﷺ asked: “Who are these people?” Jibraa’eel عليه السلام replied: “These people are made up of men of your Ummah who, in spite of having Halaal and decent women available to them, spend the entire night with adulteresses and women of loose morals, and this group is made up of women who leave their Halaal and decent husbands to pass the night with adulterers and unchaste men.”

Rasulullah ﷺ then came across a pole positioned on a main road. It slashed or hacked up clothing or anything else that happened to come close to it. When Rasulullah ﷺ asked Jibraa’eel عليه السلام about this, he replied: “This is the image of people who lie in wait at the roadsides and plunder the property of passers-by.”

Then Rasulullah ﷺ happened to pass a man who had amassed a huge pile of sticks. Although he was unable to bear this huge burden, he was nonetheless fetching more and more sticks and adding to the burden. When Rasulullah ﷺ asked what this signified, Jibraa’eel عليه السلام replied: “This is a man of your Ummah who is burdened by numerous rights and responsibilities which he is unable to execute but notwithstanding this, he continues saddling himself with even more obligations.”

He then came across a group of people whose tongues and lips were being sheared by iron scissors. As soon as their lips and tongues were sheared off, they reverted intact to their original condition. This cycle continued relentlessly without any sign of termination. When Rasulullah ﷺ asked about this, Jibraa’eel عليه السلام said: “These are the preachers of your Ummah (who befit the verse ‘they preach what they do not do’),” in other words, they preach to others but fail to practise themselves.

Thereafter Rasulallah ﷺ passed an area with appealing fragrances and cool breezes. Jibraa'eel عَلَيْهِ السَّلَام informed him that this was the fragrance of Jannah (paradise). They then passed an area reeking of repulsive odours. Jibraa'eel عَلَيْهِ السَّلَام said that this was the stench of Jahannam (hell).

Baitul-Muqaddas

Rasulallah ﷺ arrived at Baitul-Muqaddas in this splendour and dismounted from the Buraaq. Rasulallah ﷺ tied the animal to the iron loop on which all the previous Ambiyaa عَلَيْهِمُ السَّلَام tethered their animals.

Thereafter Rasulallah ﷺ entered Masjidul-Aqsa and offered two Rakaat (of Tahiyatul-Masjid).

On this auspicious occasion of Rasulallah's ﷺ advent, the other Ambiyaa عَلَيْهِمُ السَّلَام were already awaiting his arrival in the Masjid. Hadhrat Ibraaheem عَلَيْهِ السَّلَام and Hadhrat Musa عَلَيْهِ السَّلَام were also amongst the luminaries awaiting Rasulallah ﷺ.

Barely a few moments passed when a number of people happened to assemble in Masjidul-Aqsa. A Muazzin called out the Azaan followed by the Iqaamah. Now the entire congregation was waiting to see who would lead them in prayer? Jibraa'eel عَلَيْهِ السَّلَام held Rasulallah ﷺ by the hand and led him forward. Rasulallah ﷺ says: "I led all of them in Salaah. When I completed the Salaah, Jibraa'eel عَلَيْهِ السَّلَام asked me if I knew whom I led in Salaah. When I replied in the negative, he said: 'All the prophets who were commissioned before you, every single one of them offered Salaah behind you.'"

According to another narration, even the angels descended from the skies upon this momentous advent of Rasulallah ﷺ. Rasulallah ﷺ then led all the Ambiyaa عَلَيْهِمُ السَّلَام and the angels in Salaah.

Upon the termination of the Salaah, the angels asked Jibraa'eel عَلَيْهِ السَّلَام: "Who is this companion with you?" Jibraa'eel عَلَيْهِ السَّلَام replied: "This is Muhammad ﷺ, the seal of all divine messengers." The angels asked: "Is he already commissioned as a messenger?" When Jibraa'eel عَلَيْهِ السَّلَام replied in the affirmative, the angels commented: "May Allah keep him alive and well. He is a wonderful brother and vicegerent." In other words, he is our brother and the vicegerent of Allah Ta'ala.

Thereafter Rasulallah ﷺ met with the souls of the Ambiyaa عَلَيْهِمُ السَّلَام. Each one of them praised and glorified Allah Ta'ala in his distinctive manner.

Glorification of Ibraaheem:

Ibraaheem عَلَيْهِ السَّلَام praised Allah Ta'ala in the following words:

الْحَمْدُ لِلَّهِ الَّذِي اتَّخَذَنِي خَلِيلًا وَأَعْطَانِي مُلْكًا عَظِيمًا وَجَعَلَنِي أُمَّةً قَانِتًا يُؤْتَمُّ بِي وَأَنْقَذَنِي

مِنَ النَّارِ وَجَعَلَهَا عَلَيَّ بَرْدًا وَسَلَامًا

"All praises are due to Allah Who had adopted me as His Khalil (bosom friend) and granted me great authority, and Who has rendered me an obedient leader who is adhered to and has saved me from the fire by making it cool and safe for me."

Glorification of Musa:

الْحَمْدُ لِلَّهِ الَّذِي كَلَّمَنِي تَكْلِيمًا وَجَعَلَ هَلَاكَ آلِ فِرْعَوْنَ وَنَجَاةَ بَنِي إِسْرَائِيلَ عَلَى يَدَيْ
وَجَعَلَ مِنْ أُمَّتِي قَوْمًا يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

“All praises are due to Allah Who had spoken to me directly without an intermediary, Who had destroyed Fir‘awn and rescued the Bani Israa’eel at my hands and Who had made such people from my Ummah who guide towards the truth and with the truth do they mete out justice.”

Glorification of Dawood:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لِي مُلْكًا عَظِيمًا وَعَلَّمَنِي الزَّبُورَ وَالْآنَ لِي الْحَدِيدَ وَسَخَّرَ لِي الْجِبَالَ
يُسَبِّحُنَ وَالطَّيْرَ وَأَعْطَانِي الْحِكْمَةَ وَفَصَلَ الْخَطَابِ

“All praises are due to Allah Who had granted me great authority, taught me the Psalms, made iron easily flexible for me, made the mountains and birds subservient to me in that they chant His praises, and had granted me wisdom and a sound faculty of judgement.”

Glorification of Sulaymaan:

الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لِي الرِّيحَ وَسَخَّرَ لِي الشَّيَاطِينَ يَعْمَلُونَ مَا شِئْتُ مِنْ مَّحَارِيبٍ وَ
تَمَاثِيلَ وَجَفَانَ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ وَعَلَّمَنِي مَنَاطِقَ الطَّيْرِ وَأَتَانِي مِنْ كُلِّ شَيْءٍ فَضْلًا
وَسَخَّرَ لِي جُنُودَ الشَّيَاطِينِ وَالْإِنْسِ وَالطَّيْرِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ وَأَتَانِي
مُلْكًا عَظِيمًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي وَجَعَلَ مُلْكِي مُلْكًا طَيِّبًا لَيْسَ فِيهِ حِسَابٌ

“All praises are due to Allah Who had rendered the winds subservient to me, He made the shayaateen submissive to my commandments; they did work as I wished by making high rooms, images, basins as large as reservoirs and cauldrons fixed (in their places), who has taught me the language of the birds, who has blessed me with every grace, who has rendered the armies of the Shayaateen, humankind and birds all submissive to me, who had favoured me over a number of His faithful servants, who had granted me a grand supremacy, which is inappropriate for anyone after me and who has made this supremacy an admirable one for which there is no reckoning.”

Glorification of ‘Isa:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي كَلِمَةً وَجَعَلَ مَثَلِي مَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ
وَعَلَّمَنِي الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ أَحْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ

فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَجَعَلَنِي أُبْرِيءَ الْأَكْمَةِ وَالْأَبْرَصِ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَرَفَعَنِي
وَوَضَعَنِي وَاعْزَيْتَنِي وَأَعَاذَنِي وَأَمِّي مِنَ الشَّيْطَانِ الرَّجِيمِ فَلَمْ يَكُنْ لِلشَّيْطَانِ عَلَيْنَا سَبِيلٌ

“All praises are due to Allah Who had made me (His) word, who had created me like Aadam عَلَيْهِ السَّلَام (without a father), He created him from sand and commanded the mould: ‘be’ and it came into existence, who taught me the book, wisdom, the Taurah and Injeel, who bestowed me with the ability to form the figures of birds in which I breathe and they turn into birds by the will of Allah, who had also bestowed on me the miracle to heal the one born blind and the lepers and the miracle to bring the dead to life with the command of Allah, who had elevated me and protected my mother and I from the accursed shaytaan so that he (shaytaan) has no hold over us.”

Glorification of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

الْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَنِي رَحْمَةً لِّلْعَالَمِينَ وَكَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَأَنْزَلَ عَلَيَّ الْفُرْقَانَ فِيهِ
بَيَانٌ لِّكُلِّ شَيْءٍ وَجَعَلَ أُمَّتِي خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ وَجَعَلَ أُمَّتِي هُمُ الْأَوَّلُونَ وَالْآخِرُونَ
وَشَرَحَ لِي صَدْرِي وَوَضَعَ عَنِّي وَزْرِي وَرَفَعَ لِي ذِكْرِي وَجَعَلَنِي فَاتِحًا وَخَاتِمًا

“All praises are due to Allah who has sent me as a source of mercy unto the world and to all the people as a warner and a herald (of glad tidings), who has revealed upon me the Furqaan in which there is an explanation of everything, who has made my Ummah the best of nations, my Ummah is the first (as far as its status) and the last (in terms of its emergence in this world), who has opened my chest and purged me of my burdens, who has elevated my status and who has made me an opener (by creating me spiritually before everyone else) and a seal (by creating my physical form and making me the seal of all the prophets).”

When Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ completed his address on the glorification of Allah Ta’ala, Ibraaheem عَلَيْهِ السَّلَام rose and addressed the other Ambiyaa عَلَيْهِ السَّلَام saying:

بِهَذَا أَفْضَلَكُمْ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“Due to these virtues and merits, Muhammad has surpassed you.”

When Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emerged from the Masjid, three cups were presented before him. One contained water, the other milk and the third contained wine. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ chose the cup of milk. Upon this Jibraa’eel عَلَيْهِ السَّلَام commented: “You have chosen Deenul-Fitrah (the natural Deen). Had you chosen wine, your Ummah would have gone astray and had you chosen the cup with the water, your Ummah would have drowned.”

According to some narrations, a cup of honey was also presented to him. He partook a bit of this as well.

Ascension to the Heavens

Subsequent to this, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, in the company of Jibraa’eel عَلَيْهِ السَّلَام and other honourable angels embarked on their ascension to the heavens. According to some narrations, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ascended the skies mounted upon the Buraaq animal similar to the preceding leg of the journey. However, according to some narrations, after his emergence from Masjidul-Aqsa,

Rasulullah ﷺ ascended the skies with the aid of a ladder studded with gems and emeralds with the entourage of angels on either side of him.

Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ said that he heard Rasulullah ﷺ saying: "When I concluded my rituals at Masjidul-Aqsa, a ladder was brought before me. I have never set eyes on a ladder more beautiful than this ladder. This is the same ladder that enables the souls of people to climb to the heavens and it is the same ladder that a dying person casts his gaze upon when he is about to breathe his last. My travelling companion Jibraa'eel hoisted me upon this ladder (and I continued ascending) until I reached one of the doors of heaven, which is referred to as 'the door of the Hafazah."

Meeting the Ambiyaa عَلَيْهِمُ السَّلَامُ

In this majestic manner, Rasulullah ﷺ reached the first heaven. Jibraa'eel عَلَيْهِ السَّلَامُ requested to be let in. The overseer of the first heaven enquired: "Who is with you?"

"Muhammad Rasulullah ﷺ is with me," he replied.

"Was he invited over here?" he asked.

When Jibraa'eel عَلَيْهِ السَّلَامُ replied in the affirmative, the angels warmly welcomed him and opened the door for him. Rasulullah ﷺ entered the porch of the first heaven where he came across a rather elderly man. Jibraa'eel عَلَيْهِ السَّلَامُ revealed: "This is your father Aadam عَلَيْهِ السَّلَامُ. Go ahead! Make Salaam to him." Rasulullah ﷺ made Salaam to him. He affectionately responded to the Salaam and added: "Marhabaa! Welcome to a pious son and a pious Prophet." He then went on to make dua for Rasulullah ﷺ.

Whilst meeting him, Rasulullah's ﷺ glance fell on some figures on Hadhrat Aadam's ﷺ right and some on his left. When Aadam عَلَيْهِ السَّلَامُ glanced to the figures on his right, he would smile in delight and when he cast his gaze to the figures on his left, he would weep in sorrow. Jibraa'eel عَلَيْهِ السَّلَامُ revealed: "The figures on his right represent his pious children, those destined for Jannah. When he casts his eyes towards them he is pleased. The figures on his left represent his evil children, those who are doomed to Jahannam. He weeps in anguish when he casts his eyes upon them."

Then Rasulullah ﷺ ascended the second heaven. In the same manner, Jibraa'eel عَلَيْهِ السَّلَامُ requested to be let in. When the overseer asked who was with him, Jibraa'eel عَلَيْهِ السَّلَامُ replied: "Muhammad Rasulullah ﷺ is with me."

"Was he invited?" he asked.

When Jibraa'eel عَلَيْهِ السَّلَامُ replied in the affirmative, the overseer commented: "Welcome! Welcome to such a majestic guest." Here on this level, Rasulullah ﷺ saw Hadhrat Yahya عَلَيْهِ السَّلَامُ and Hadhrat 'Isa عَلَيْهِ السَّلَامُ.

Jibraa'eel عَلَيْهِ السَّلَامُ ushered him into their company saying: "Here, this is Yahya عَلَيْهِ السَّلَامُ and 'Isa عَلَيْهِ السَّلَامُ. Go on, make Salaam to them." Rasulullah ﷺ went up to them and offered his Salaam to both of them. They replied to his Salaam and remarked: "Welcome to a pious brother and a pious Prophet."

Thereafter Rasulullah ﷺ ascended the third heaven and here again Jibraa'eel عَلَيْهِ السَّلَامُ asked to be let in as mentioned previously. Here Rasulullah ﷺ met Yusuf عَلَيْهِ السَّلَامُ and as per the previous occasions, Rasulullah ﷺ made Salaam etc. with him. Rasulullah ﷺ, (whilst relating this event) commented: "Yusuf عَلَيْهِ السَّلَامُ was bestowed with immense handsomeness."

Thereafter Rasulullah ﷺ visited the fourth heaven where he met Hadhrat Idrees عَلَيْهِ السَّلَامُ. He then proceeded to the fifth heaven where he met Hadhrat Haroon عَلَيْهِ السَّلَامُ. From there, he ascended to the sixth heaven where he met Hadhrat Musa عَلَيْهِ السَّلَامُ, then to the seventh heaven

where he met Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ. He spotted him resting his back against the Baitul-Ma'mur. The Baitul-Ma'mur is the Qiblah of the angels and falls directly in line with the Ka'bah. If, hypothetically speaking, the Baitul-Ma'mur had to come crashing down; it would fall directly onto the Ka'bah. Seventy thousand angels make Tawaaf of this Baitul-Ma'mur every single day never to get another chance again.

Jibraa'eel عَلَيْهِ السَّلَامُ informed Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that this is his father and he should make Salaam with him. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went ahead and made Salaam with him. Ibraaheem عَلَيْهِ السَّلَامُ replied to the Salaam and remarked: "Welcome to a pious son and to a pious Prophet."

Sidratul-Muntaha:

Following this meeting with Ibraaheem عَلَيْهِ السَّلَامُ, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was raised to the Sidratul-Muntaha. This is a lotus tree towering above the seventh heaven. Whatever rises from the earth stops at Sidratul-Muntaha (the lotus-tree of the outer extremity), and from this point onwards, it is raised further into the heavens. On the other hand, whatever descends from the Malaul-A'laa first descends upon Sidratul-Muntaha and from there it descends further to the other heavens and beyond, thus the name Sidratul-Muntaha.

At this very location, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ beheld Jibraa'eel عَلَيْهِ السَّلَامُ in his original form. He also witnessed some strange and amazing celestial radiances of Allah Ta'ala. He also saw innumerable angels and golden moths hovering about the Sidratul-Muntaha.

Observation of Jannah and Jahannam:

Jannah is in close proximity to Sidratul-Muntaha. The Holy Qur-aan depicts:

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ عِنْدَهُ أَجْنَةُ الْمَآوِي

"At Sidratul-Muntaha, near it is the abode of Jannah."

This is why Abu Sa'eed Khudri's رَضِيَ اللهُ عَنْهُ narration mentions that after his performance of Salaah in Baitul-M'amur, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was elevated to Sidratul-Muntaha. From Sidratul-Muntaha, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was raised to Jannah. After his visit to Jannah, Jahannam was presented before him. In other words, the horrors of Jahannam were laid bare to him.

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says: "I reached Sidratul-Muntaha where I beheld astounding colours and incredible embellishments. I have no idea what they were. I was then admitted into Jannah where the domes were constructed from (mammoth-sized) pearls and the soil was of musk."

Sareeful-Aqlaam - The Site of the Scratching of the Pens:

Thereafter Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ascended even further where he was able to perceive the sounds made by the pens (recording predestination). The sound produced by the scratching of these pens of predestination is referred to as Sareeful-Aqlaam. This is the location where the pens of fate are engaged in recording everything that is to transpire in the future. The angels were busy transcribing the divine edicts and religious commandments from the Lawh-e-Mahfooz (the preserved tablet).

Divine Proximity - (Celestial vision, divine conversation and the conferral of sacred edicts)

From Sareeful-Aqlaam, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ traversed through a number of concealed realms until he finally arrived in the sacred presence of Allah Ta'ala. It is said that a Rafrat (a green silken

seat) was provided for his conveyance. Rasulallah ﷺ mounted this seat and was thus conveyed to the closest of the celestial realms before the majesty of Allah Ta'ala.

When Rasulallah ﷺ reached this area of 'close proximity', he fell into Sajdah. Here he caught sight of the magnificence of the radiance of Allah Ta'ala from beyond the divine screen and without any intermediary he was honoured to converse directly with Allah Ta'ala.

Rasulallah ﷺ said: "I caught sight of the greatest of (divine radiances). Thereafter Allah Ta'ala communicated whatever He wished to communicate to me."

Rasulallah ﷺ was blessed with setting eyes on Allah Ta'ala and communicating with Him directly without any intermediary between them.

Allah Ta'ala conversed with Rasulallah ﷺ and endowed him with three gifts on this great occasion; the first gift was made up of the five daily Salaah; the second gift was the closing verses of Surah Baqarah, which includes the mercy, affection, ease and forgiveness of Allah Ta'ala upon this Ummah and it focuses upon victory and assistance to the Muslims against the disbelievers. Although these verses are in the form of duas, the verses are more of an educative and enlightening nature. It is as though Allah Ta'ala is enlightening this Ummah in these closing verses that they should make a point of imploring Allah Ta'ala and He will respond to their duas.

وَلَوْ لَمْ تُرِدْ نَيْلَ مَا نَرْجُو وَ نَطْلُبُهُ مِنْ فَيْضِ جُودِكَ مَا عَلَّمْتَنَا الظَّلْبَا

If You had no intention to bestow upon us from Your oceans of grace, You wouldn't have enlightened us on the method of begging from You.

In other words, You wouldn't have even informed us of what to beg of You.

The third gift awarded to Rasulallah ﷺ on this night was that Allah Ta'ala would pardon the major sins of any Ummati who does not ascribe partners unto Him. In other words, Allah Ta'ala will not condemn a perpetrator of major sins to eternal hellfire, as He would do to the disbelievers. Some of them will be pardoned through the intercession of the Ambiyaa عَلَيْهِمُ السَّلَامُ. Others will be forgiven due to the intercession of the noble angels whilst others will be forgiven solely by the mercy and grace of Almighty Allah. Any person whose heart embraces even an iota of faith (Imaan) will, in due course, be released from Jahannam.

According to a lengthy Hadith of Abu Hurayrah رَضِيَ اللهُ عَنْهُ, during the course of his conversation with Allah Ta'ala, Rasulallah ﷺ was addressed by Allah Ta'ala thus:

فَقَالَ لَهُ رَبُّهُ قَدْ اتَّخَذْتُكَ خَلِيلًا وَحَبِيبًا وَارْسَلْتُكَ إِلَى النَّاسِ كَافَّةً بِشِيرًا وَنَذِيرًا وَ شَرَحْتُ
لَكَ صَدْرَكَ وَ وَضَعْتُ عَنْكَ وَزْرَكَ وَ رَفَعْتُ لَكَ ذِكْرَكَ فَلَا أُذْكَرُ إِلَّا ذُكِرْتُ مَعِيَ وَجَعَلْتُ
أُمَّتَكَ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ وَجَعَلْتُ أُمَّتَكَ وَسَطًا وَجَعَلْتُ أُمَّتَكَ هُمْ الْأَوَّلِينَ وَالْآخِرِينَ
وَجَعَلْتُ مِنْ أُمَّتِكَ أَقْوَامًا قُلُوبُهُمْ أَنَا حِيلُهُمْ وَجَعَلْتُكَ أَوَّلَ النَّبِيِّينَ خَلْقًا وَآخِرَهُمْ بَعَثًا
وَاعْطَيْتُكَ سَبْعًا مِنَ الْمَتَانِي لَمْ أُعْطِهَا نَبِيًّا قَبْلَكَ وَاعْطَيْتُكَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ مِنْ كَنْزِ
تَحْتِ الْعَرْشِ لَمْ أُعْطِهَا نَبِيًّا قَبْلَكَ وَاعْطَيْتُكَ الْكَوْثَرَ وَاعْطَيْتُكَ ثَمَانِيَةَ أَسْهُمِ الْإِسْلَامِ
وَالْهَجْرَةَ وَالْجِهَادَ وَالصَّلَاةَ وَالصَّدَقَةَ وَصَوْمَ رَمَضَانَ وَالْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ

وَجَعَلْتُكَ فَاتِحًا وَ خَاتِمًا إِلَىٰ آخِرِ الْحَدِيثِ أَخْرَجَهُ ابْنُ جَرِيرٍ فِي تَفْسِيرِ سُورَةِ الْأَسْرَاءِ عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ بِطَوْلِهِ كَذَا فِي الْخَصَائِصِ الْكُبْرَى

“I have adopted you as my Khalil (bosom friend) and Habib (beloved). I have sent you to all the peoples of the world as a Basheer (presenter of glad tidings) and as a Nazeer (warner). I have opened your breast for you, I have relieved you of your burden and I have elevated your mention.

My oneness is not mentioned but with you as My slave. I have made your Ummah the best of Ummahs that was ever raised from the people. I have declared your Ummah as the most just and moderate Ummah. I have rendered your Ummah as the first (in terms of its virtue) and last (in terms of its appearance in this world). I have made from your Ummah a group of people whose hearts contain the Injeel. (In other words, the divine words of the Qur-aan will be etched onto their hearts.) I have made you the first Prophet in terms of the creation of your Nur and the last Prophet in terms of your commission. I have awarded you the Sab‘ul-Mathaani (Surah Fatihah), which I had not given to any messenger prior to you. I have bestowed upon you the closing verses of Surah Baqarah from the treasures beneath the divine throne, which I had not bestowed to any messenger prior to you. I have granted you the Kauthar (the pond), and I have bestowed your

Ummah with eight distinctive merits; Islam, Hijrah, Salaah, Sadaqah (charity), Saum of Ramadhaan, Amr bil M‘aroor (enjoining good) and Nahy ‘anil-Munkar (forbidding evil). I made you a Faatih (opener or forerunner to the Ambiyaa) and Khaatam (seal of all the Prophets).....”

In short, Allah Ta’ala bestowed Rasulullah ﷺ with many bounties and blessed him with many glad tidings and awarded him with distinctive injunctions and directives. One of the most significant directives issued to Rasulullah ﷺ was the obligation to observe fifty daily Salaahs. Accepting all these directives and injunctions with delight, Rasulullah ﷺ turned back to return to this earth. On his return journey, he met Hadhrat Ibraaheem عَلَيْهِ السَّلَام. He made no comment about these injunctions of Salaah, etc.,.

“Thereafter I passed Musa عَلَيْهِ السَّلَام who asked me what I was commanded with. I replied: ‘During the day and night, fifty Salaahs have been prescribed for us.’ Musa عَلَيْهِ السَّلَام remarked: ‘I have a great deal of experience with the Bani Israa’eel. Your Ummah is far weaker; they will be unable to cope with this commandment. So return to your Lord and request him to reduce this obligation.’” Rasulullah ﷺ returned to Allah and requested Him to reduce the number of Salaahs. Allah Ta’ala reduced it by five. When Rasulullah ﷺ passed Musa عَلَيْهِ السَّلَام again, he posed the same question. Once more he requested Rasulullah ﷺ to beg for a reduction in this obligation. This going back and forth ensued a number of times until just five daily Salaah remained. Even then, Musa عَلَيْهِ السَّلَام pleaded with Rasulullah ﷺ to return to Allah and get yet another reduction. Rasulullah ﷺ replied: “I have requested a reduction a number of times already. Now I am embarrassed to approach Him for a further reduction.” Saying this Rasulullah ﷺ continued ahead. A voice from the unseen then called out: “These are five but equivalent to fifty.” That is, these are just five Salaah but the reward of these five Salaah is equal to fifty Salaah. “And My verdict will not be altered. This obligation of just five Salaah was predetermined within My knowledge.”

In the same order, Rasulullah ﷺ returned from the heavens and landed first at Baitul-Muqaddas. From here he mounted the Buraaq and reached Makkah before the break of dawn. The same morning, he recounted this incident to the Quraysh. They, as expected, were left flabbergasted in disbelief. Some of them held their hands over their heads in exasperation whilst others scornfully started clapping their hands. They scoffed at him and exclaimed: “How can he possibly go to Baitul-Muqaddas and return in just one night!” In order to test him, those who had been to Baitul-

Muqaddas started throwing questions at him about the distinguishing features of Baitul-Muqaddas. The instant they started interrogating him, Allah Ta'ala brought Baitul-Muqaddas right before his very eyes and he continued responding to their questions. Now when all their questions pertaining to Baitul-Muqaddas were exhausted, they asked: "Okay, tell us some incident about the road leading to Baitul-Muqaddas." Rasulallah ﷺ replied: "On my way I came across a trade caravan at a certain place that was returning to Makkah from Syria. They lost one camel and later retrieved it. Insha Allah, this trade caravan should reach Makkah within three days. Leading the way would be a khaki-coloured camel laden with two sacks of goods."

Accordingly, on the third day, this caravan entered Makkah in precisely the same manner as foretold by Rasulallah ﷺ and they also narrated the incident of the lost camel. On seeing and hearing this, Waleed bin Mughirah dismissed the whole incident by declaring: "This is nothing but sorcery." The people also concurred with him saying: "Yes, Waleed is speaking the truth."

Stalling the Sun

Rasulallah ﷺ informed the Quraysh that the trade caravan that was returning from Syria would be in Makkah by Wednesday evening before sunset. However, by Wednesday evening the caravan failed to make an appearance and the sun was about to set. Rasulallah ﷺ made dua unto Allah Ta'ala. Allah Ta'ala delayed the setting of the sun for a little while until the caravan entered Makkah the same evening before sunset, in accordance with Rasulallah's ﷺ prophesy.

According to the scholars of Seerat, this miracle is referred to as the miracle of Habsush-Shams (the stalling of the sun). Shaikh Taqiyyud-Deen Subki رَحْمَةُ اللهِ says:

وَشَمْسُ الضُّحَى طَاعَتَكَ عِنْدَ مَغِيبِهَا
فَمَا غَرَبَتْ بَلْ وَأَفْقَتَكَ بِوَقْفِهِ

"The setting sun complied with you, it did not set but it submitted to you by you stalling it."

In this manner Allah Ta'ala confirmed the truthfulness of Rasulallah ﷺ. The Quraysh witnessed his honesty with their very own eyes. They heard the truth with their very own ears but they remained committed to their obstinacy and refutation of the truth. They were bent on rebelling against the truth. Some of them went to Abu Bakr رَضِيَ اللهُ عَنْهُ and said: "Your friend, Muhammad (Rasulallah ﷺ) says that he went to Baitul-Maqdis last night and returned before dawn. Do you believe him?" Abu Bakr رَضِيَ اللهُ عَنْهُ asked: "Did Muhammad ﷺ say that?" When they replied in the affirmative, Abu Bakr رَضِيَ اللهُ عَنْهُ declared: "Then it has to be the truth. I wholeheartedly believe in whatever he says. In fact, day and night I believe in the heavenly news he conveys to us which is even beyond that." From that moment on, he was conferred with the title of Siddeeq.

On the second heaven, Rasulallah ﷺ met Hadhrat 'Isa عَلَيْهِ السَّلَامُ and Hadhrat Yahya عَلَيْهِ السَّلَامُ.

It appears in the Hadith:

أَنَا أَقْرَبُ النَّاسِ بِعِيسَى بْنِ مَرْيَمَ لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ

"From all the Ambiyaa, I am closest to 'Isa bin Maryam; there is no prophet between him and me."

Furthermore, towards the latter times, Hadhrat 'Isa عَلَيْهِ السَّلَامُ will descend from the skies to kill Dajjaal. Within Ummat-e-Muhammadiyah he will implement the Shari'ah of Muhammad Rasulallah ﷺ as a revivalist. On the day of Qiyaamah, Hadhrat 'Isa عَلَيْهِ السَّلَامُ will appear before Rasulallah ﷺ with the entire creation, from beginning to end, and he will request Rasulallah ﷺ to initiate the process of intercession before Allah Ta'ala. For this reason,

Rasulullah ﷺ was made to meet Hadhrat ‘Isa عليه السلام. Hadhrat Yahya عليه السلام accompanying Hadhrat ‘Isa عليه السلام on this occasion was merely due to their close family relationship. They were maternal cousins. (Their mothers were sisters.) This meeting denoted the relentless harassment of the Jews. The Jews would leave no stone unturned in frustrating him and they would devise a range of plans to assassinate him. However, just as Allah Ta’ala protected Hadhrat ‘Isa عليه السلام from their wicked schemes, similarly Allah Ta’ala would protect Rasulallah ﷺ also from their evils.

On the third heaven he met Hadhrat Yusuf عليه السلام. This meeting implied that like Yusuf عليه السلام, Rasulallah ﷺ will also suffer at the hands of his brothers but he will ultimately prevail over them and forgive them their wrongs. On the day of the conquest of Makkah, Rasulallah ﷺ addressed the Quraysh in the same manner as Yusuf عليه السلام addressed his brothers when he said:

لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ إِذْهَبُوا فَإِنَّكُمُ الظُّلَمَاءُ أَيُّ الْعُقَلَاءِ

“Today there is no blame upon you. May Allah forgive you. He is the most affectionate of all the merciful. Go on! You are free.”

Furthermore, when the Ummah of Rasulallah ﷺ will enter Jannah, they will all be as handsome as Hadhrat Yusuf عليه السلام.

Rasulallah’s ﷺ meeting with Hadhrat Idrees عليه السلام signified that Rasulallah ﷺ will despatch letters of invitation to Islam to the rulers of the world because Hadhrat Idrees عليه السلام was the pioneer of letter writing. Also, in regards to Hadhrat Idrees عليه السلام, Allah Ta’ala declares: “And We raised him up to an elevated rank.” Meeting him was an indication that Allah Ta’ala will bestow Rasulallah ﷺ also with an elevated rank and majestic position. As a consequence, even the emperor of Rome was left awestruck when he received the letter of Rasulallah ﷺ. As mentioned in Sahih Bukhaari, when Abu Sufyaan left the emperor’s court, in amazement he remarked:

لَقَدْ أَمَرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ حَتَّى يَخَافَ مَلِكُ بَنِي الْأَصْفَرِ

“The affair of the son of Abu Kabshah has developed into something so enormous that even the king of the children of Asfar is alarmed by him.”

His meeting with Hadhrat Haroon عليه السلام was an indication that just as Saamiri and the calf-worshippers utterly defied Hadhrat Haroon عليه السلام and they were subsequently executed due to this apostasy, in the same way, on the day of Badr, seventy Qurayshi leaders were slain and another seventy taken as prisoners. Also, some members of the ‘Uraynah tribe were executed due to their apostasy.

Rasulallah’s ﷺ meeting with Hadhrat Musa عليه السلام implied that just as Hadhrat Musa عليه السلام waged Jihaad against the Jabaarin in Syria and Allah Ta’ala granted him victory over them, similarly, Rasulallah ﷺ will enter the regions of Syria to wage Jihaad. Rasulallah ﷺ went towards Syria for the expedition to Tabuk. There the leader of Dawmatul-Jundul begged Rasulallah ﷺ for a truce on a promise of paying Jizyah (security tax levied on non-Muslims living under Muslim rule). Rasulallah ﷺ consented to the truce.

And just as Syria was conquered after Hadhrat Musa عليه السلام at the hands of his successor Hadhrat Yush’a عليه السلام, similarly, after the demise of Rasulallah ﷺ, Syria fell into Muslims hands during the Caliphate of Hadhrat ‘Umar رَضِيَ اللَّهُ عَنْهُ.

On the seventh heaven, Rasulallah ﷺ met Hadhrat Ibraaheem عليه السلام. He saw him sitting with his back leaning on the Baitul-M’amur. The Baitul-M’amur is actually a Masjid on the seventh heaven directly parallel to the K’abah. Seventy thousand angels make Tawaaf of this

structure every day (and they do not ever get a second chance to do so). Since Ibraaheem عَلَيْهِ السَّلَامُ is the builder of the K'abah, he was honoured with this distinction. This final meeting indicated to Hajatul-Wadaa (the farewell Haj). It implied that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would perform Haj before his demise from this world. According to the interpreters of dreams, a vision of Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ in one's dream is a glad tiding of an imminent Hajj.

Ibn Muneer says: "Up to this point, seven Mi'raajs (ascensions) took place. The eighth ascension was up to Sidratul-Muntaha. This ascension was symbolic of the forthcoming conquest of Makkah that occurred in the eighth year of Hijrah. The ninth ascension took place from Sidratul-Muntaha to Sareeful-Aqlaam (the site of the scratching of the pens). This ascension was a sign of the expedition of Tabuk that occurred in the ninth year of Hijrah. The tenth ascension was the ascension on the silken seat towards the location of the utmost divine proximity to Allah Ta'ala where Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard the words of Allah Ta'ala. Since Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ acquired Baqaa (spiritual immortality) in this tenth ascension, this was an indication that in the tenth year of Hijrah Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would leave this world for the Liqaa (reunion) with Allah Ta'ala. He would depart from this world to meet his Rafeeq-e-A'laa (the greatest of companions)."

During his journey to the heavens, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ found the divine angels engaged in various positions of worship. Some of them with their hands clasped together in the Qiyaam position. Some of them were in perpetual Ruk'u without raising their heads up. Some of them were in eternal Sajdah whilst others were in perpetual Qu'ood position. Allah Ta'ala drew all these positions into one Rakaat for this Ummah so that the 'Ibaadah of this Ummah is a consolidation of all the various positions of Ibaadat of the angels. Furthermore, the Holy Qur-aan reveals that everything sings the praise and glory of Allah Ta'ala. Allah Ta'ala says:

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ط

"And there is nothing but it glorifies Him (Allah Ta'ala) with His praise but you do not understand their glorification (Tasbeeh). [Surah Israa verse 44]

Every single thing in this universe is engaged in the Tasbeeh (glorification) of Allah Ta'ala. Not a moment passes without them being engaged in his Tasbeeh. Obviously, this Tasbeeh of the universe would not be all of the same nature. They differ in their methods of Tasbeeh. The Tasbeeh of the trees and plants is in the state of Qiyaam (standing posture). The Tasbeeh of the animals is in the state of Ruk'u and the Tasbeeh of the insects is in perpetual Sujood. Their heads are always bowed to the earth in submission. The Tasbeeh of stones and other inanimate objects is the position of Qu'ood. In our Salaah, Allah Ta'ala has assembled all the various types of Tasbeeh and Tahmeed.

Furthermore, man is created from the four basic elements. This is why his Ibaadat also constitutes four basic postures of Qiyaam, Qu'ood, Ruk'u and Sujood. Since there are five sources that initiate the ghaflat (negligence) of Allah Ta'ala – i.e. the five senses – the five Salaah have been prescribed for every single day of the year.