

Chapter – 86

Prophet Muhammad’s Divine Journey

(معراج شریف)

❖ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى
 الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ
 السَّمِيعُ الْبَصِيرُ -

Purity is to Him, Who took His bondman (the Noble Prophet) in a part of the night from the Sacred Mosque (Makkah) to Al-Aqsa Mosque, around which We (Allah) have placed blessings, in order that We may show him Our great signs; Indeed, He is all-hearing and All-seeing. (17:01)

❖ أَفْتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ -

Will you dispute with him, what he (the Prophet Muhammad, PBOH) saw (during his Divine Journey)? (53:12)

In connection with the “Divine Journey” there are many things which need elaborations.

- Some people say that this divine journey was in the dream.

Look! We see many things in dreams but no one create disputes in them. Therefore it was not a dream but was executed in this world. Its beginning was from the Material World and ended upon Celestial World.

- Was this journey a feasible event ---?

Certainly it is possible. The descending of Angel Jabriel to this world was a fact. His coming to this world with a particular shape was realistic. -- In the same way rising up of Muhammad صلى الله عليه وسلم

from this world by leaving the essentials of human beings, and reaching in the audience of Allah سبحانه و تعالی was also an authentic event. Taking a dense shape of the shapeless Jabriel, and leaving a solid shape of the Noble Prophet into a shapeless form both are not unmanageable things at all. Not liable to deny.

Just it is time to give consideration for those people who are in this world and are very much influenced with materialistic trend. Before coming here, whether we were not in عالم مثال (supernatural world)? Whether we did not exist in the علم النبی (in the knowledge of God)? ---- Of course we were.

Truly speaking, our “self” (انا) is entirely different than our materialism and materialistic essentials. We have a personification and we are one reality. Personification (مثال) is a shape in which eyes, nose, ears, and lips etc. comes. And we have one reality that exists in our “self”. Now look! During war we lose our hands or legs, but what happens to our “self” that is ‘الآن كما كان’, means it remains as before. This “self” is free from any shape or formation. It is free from any boundaries and having a reality.

Remember that personifications have different procedures and “self” has different system. When we cannot see to our “self” then how we can see to God. However, there is a possibility of having a sight of God, but for us to our capacity and for the Noble Prophet to his ability. Anyways, as we are felt in this world we are also sensed in the supernatural worlds. The event of going for our Noble Prophet to the divine journey is nothing but going back to his ‘old place’.

- When this divine journey was executed ---?

After five years of becoming a Prophet and Messenger.

- Where this divine journey was made and at what time ---?

The prophet Muhammad صلى الله عليه وسلم was at Makkah and in the house of Ume Hani, the sister of Ali رضي الله عنه. After that he came to Masjid-al-Haram and took a nap. By the words ‘أَسْرَى بِعَبْدِهِ’ we come to know that it was happened in the night time. Look! The religious matters are mainly dependent on “unseen” things. Having faith without seeing is very important. If it would have been during the day time, most of the people would have personally seen, so they had to believe. Then how could be the distinction between Abu Bakar رضي الله عنه

and Abu Jahal ---? Once Abu Jahal told to Abu Bakar رضى الله عنه, “Your Prophet is now reaching to supernatural world, would you believe it? Abu Bakar رضى الله عنه said, “Yes, I do believe. When I trust that Angel Jabriel used to come from Supernatural world to this world, then what is the reason of doubt that our Prophet Muhammad صلى الله عليه وسلم has gone to the supernatural world?

- **لَيْلًا** means ‘travel by night’, then this word **لَيْلًا**, why ---?

Just to show that the night awakening has very special and high achievements. Some lovers of Muhammad صلى الله عليه وسلم give their opinion that if this divine journey would have been in the day time, the sudden disappearance of their beloved in front of their eyes would have caused havoc and many people would have lost their lives. The word **بِعَبْدِهِ** indicates that this journey was physical. It is because wherever the word **عَبْدٍ** comes it is meant for physical and not solely spiritual.

- Whether this divine journey was physical or spiritual ---?

It was bodily as well as spiritually. Till that time when the Prophet was in the material world his journey was physical. But when his attention was diverted towards Supernatural world, his journey was spiritual.

We have already described that Angel Jabriel used to come from the Supernatural world to this world, and for our Prophet the traveling towards Supernatural world was also not difficult.

(During descending of God’s revelations) the spiritual journey was a normal affair for the Prophet. Rather, it may also be said that even the bondmen of the Noble Prophet do have the spiritual journey as well. Those people to whom things of Supernatural world (عالم مثال) are uncovered they can see many other things. For the successors of the Prophet, of course the physical travelling is not there but they do enjoy the spiritual divine journey.

The phrase **مَنْ الْمَسْجِدِ الْحَرَامِ** gives an indication that Masjid-al-Haram has the higher status than Al-Aqsa Mosque. If one prayer is offered in Masjid-al-Haram by anyone, he gets more reward as compared to Al-Aqsa Mosque. God says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ

{ Indeed the first house was appointed as a place of worship for mankind, is the one at Makkah. (03:96) }

This verse indicates that the worshiping place was Kaabah and its mosques. Common people comprehend that Kaabah was built by Prophet Ibrahim عليه السلام. But the words **أَوَّلُ بُيُوتٍ** indicate that the first place of worship is Kaabah, where Adam and Hawwa met at Arafat.

- When Allah تعالى و سبحانه was all the time available with the Noble Prophet then why this divine journey took place ---?

God says in Quran:

لِنُرِيَهُ مِنْ آيَاتِنَا

{In order that We may show him Our great signs (17:01)}

- How come the Prophet reached Baitul Maqdis and then High Heavens so fast ---?

Look! Think over at this point that Angel Jabriel also used to come almost every day and so fast from Spiritual World to Humanly Place (عالم ناسوت), means this world. The fact is, God has no shape. In order to see one thing it is essential that the thing must have a shape, and God is free from any form or figure. Jabriel was also having no form as required by this humanly place so when he came here he was needed to adopt a shape. Similarly, when our Noble Prophet reached to the Dominion of God (عالم ملكوت), his becoming without shape or without figure was also not difficult. --- Every world has its own demand. When any particular world no more exists then its appearances will also not be there.

- In this Divine Journey why Noble Prophet reached to Al-Aqsa Mosque first ---?

It is because; here all the previous Prophets were present. Meeting to them was also essential. He was essentially required for going through all their distinctions. He wanted to enjoy all the blessings of Al-Aqsa Mosque as well. --- After this, the peculiar journey of Prophet Muhammad صلى الله عليه وسلم virtually started in which he saw all the charismatic signs of the nature and also looked for various signs and their secrets.
