



## THE MIRACLES OF ME'RAJ

Rasoolullah (Sallallahu Alaihi Wasallam) is unique in his power of miracles. Every miracle is an individual miracle but the Me'raj is not just one single miracle, but it is the comprehensiveness of numerous miracles. This is such a blessed miracle that we cannot decipher how many other miracles are gathered within it. Hereunder a few of these miracles will be discussed.

Think for a moment. When we travel from one city to another with our cars, it takes us at least an hour or two, even though we may travel by means of a very fast car. But our Beloved Nabi (Sallallahu Alaihi Wasallam) journeyed from the earth into the skies, then from the sky of the earth passed all the skies, then to Sidratul Muntaha, the Arsh, the Kursi and it is unknown where else he went to and this where ever is even free from place and thus cannot be regarded as where ever, and yet he travelled this entire journey in a short space of time and then returned.

Allah Ta'ala states in the Holy Qur'an, "Glory be to Him Who carried His bondman by night from the sacred Mosque to the Aqsa Mosque around which We have put blessings that We might show him Our grand signs." [Surah 17, Verse 1]

In this verse, the word "*Lail*" points to the short space of time. The philosophers have refuted it by saying that, "Time is based on the quantity of motion." They say that if the motion (movement) of Rasoolullah (Sallallahu Alaihi Wasallam) was so vast and great then there should have been a measure (quantity) for that motion. This however was a Mu'jiza (miracle) of Rasoolullah (Sallallahu Alaihi Wasallam) that from where to where he went in a really short space of time and then still returned while his bed was still warm and his wudhu water was still running.

This is why so many people who have no real intelligence and so many who are the slaves of their intellect rejected this great miracle and believed that it was merely a dream. They said that the Me'raj is just one of the dreams of Rasoolullah (Sallallahu Alaihi Wasallam) and it is not the name of a special journey of Rasoolullah (Sallallahu Alaihi Wasallam).

Did these people not read the Holy Qur'an and take notice of the fact that Allah Ta'ala says regarding this journey, "*Bi Abdih*"? By using this word it is clear that Rasoolullah (Sallallahu Alaihi Wasallam) went with body and soul and not just in a dream, if not it would have been said, "*Bi Roohi Abdih*". Here, "*Abd*" proves that it was with body and soul as "*Abd*" is the combination of both.

Almighty Allah also uses the words "*Asra*" which is regarded as a physical journey and the other point is that "*Asra*" is regarded usually as a night journey and not as a day journey. So here it must be clarified that as long as the *Asra* is not regarded as a physical journey (meaning with body), it can never be regarded as being correct. Based on this, certain people have raised the objection that it would have been impossible for this to have been a physical journey as the ancient philosophers have mentioned that going up from the surface of the earth, there is such a surface in the atmosphere known as Kura'-e-Zamhareerya (Intensely cold atmospheric region) and adjoining to the surface of the sky, there is a surface that is known as Kura'-e-Naar (Intensely hot atmospheric region). The philosophers believe that if something has to pass through Kura'-e-Zamhareerya then due to its intense cold atmospheric conditions, it will immediately freeze on entering this atmospheric region, and if something has to pass through Kura'-e-Naar then it will

completely combust (burn), thus making it impossible to travel beyond both these atmospheric regions. This has been the theory of the ancient philosophers.

Anyone who truly believes does not require any proof that Rasoolullah (Sallallahu Alaihi Wasallam) transcended such regions; the fact the Holy Qur'an states that it was a physical journey is sufficient. However some so called intellectual people look at everything from a scientific point of view and say that it is impossible. Such people should ponder over the incident below which provides scientific proof:

Once, Hazrat Maulana Hidaayatullah Khan Rampuri (Rahmatullah Alaih), in reply to an objection from someone regarding Rasoolullah (Sallallahu Alaihi Wasallam) passing through the Kura'-e-Zamhareerya and Kura'-e-Naar, pulled out a thread (strand of cotton) from his shawl and then passed it through the flame of a burning candle and then brought the thread out again. He asked the audience to witness what he was doing, showing them that the thread which should have burnt, had not burnt, but was still completely intact. He then said, "This is just an ordinary thread from my shawl and the intense heat from the flame has not affected it in anyway, whereas my Rasoolullah (Sallallahu Alaihi Wasallam) is so exalted that a shawl touched by his blessed hand does not burn when it is thrown into a raging fire, so how then will Kura'-e-Naar be able to burn his blessed body? Listen! It is a theory and intellectual principle that fire causes things to burn but remember that it is also a known theory that for anything to be affected, it requires time. I passed the thread from my shawl with such speed through the flame that the flame and its heat did not have sufficient time to affect the thread and cause it to burn."

Did Rasoolullah (Sallallahu Alaihi Wasallam) travel on a crippled horse? No! On the night of Me'raj Rasoolullah (Sallallahu Alaihi Wasallam) travelled on that Buraaq whose speed was many times faster than the speed of light. When it leapt, its one foot reached the distance up to where the eye could see. Now, when Rasoolullah (Sallallahu Alaihi Wasallam) travelled on such a fast mode of transport, how was it possible for the Kura'-e-Naar and the Kura'-e-Zamhareerya to have any effect on his blessed body? Where was there any time for this to happen?

This is a miracle of Rasoolullah (Sallallahu Alaihi Wasallam) whereby he passed through such regions where no ordinary people can ever pass through. If any ordinary person had to go into these regions then the body would either freeze or completely combust or even disintegrate, due to the immense heat and pressure, but our Beloved Aaqa (Sallallahu Alaihi Wasallam) went safe and sound and returned safe and sound.

As for the modern day philosophers and scientists, they have actually negated the true existence of the skies. Even though the sky is something that is clearly visible to us, they say that this is merely imaginary and in reality does not exist. They just accept that it is such an atmospheric region that if we pass beyond that surface, then the atmospheric pressure is totally inexistent. They mention that beyond this, the atmospheric pressure totally ends and that even the most powerful body will disintegrate there. We are existing (here on earth) whereby our bodies are pressurised by a certain amount of atmospheric pressure and this allows us to remain within a range of stability. However, if this pressure becomes more than normal, then the human body would not be able to bear it and would disintegrate. It is for this reason that those who travel in rockets are fitted with pressure suits. There is no oxygen there, so they are fitted with oxygen tanks from which they receive oxygen to breathe.

Subhaanallah! This is the miracle of our Beloved Rasool (Sallallahu Alaihi Wasallam) that he passed through all these regions without any pressure suit or oxygen tank, yet he went to where no one will ever go and returned without any harm.

Another miracle of Rasoolullah (Sallallahu Alaihi Wasallam) during this journey is that he travelled by such a fast mode of transport that if an ordinary person has to travel to and fro in such a mode of transport, his heart will never be able to remain in a stable condition. Yet it did not affect the blessed body of Rasoolullah (Sallallahu Alaihi Wasallam) in any way. In fact Rasoolullah (Sallallahu Alaihi Wasallam) returned better than ever and even better than better.

Why should the going and coming of Rasoolullah (Sallallahu Alaihi Wasallam) be any reason for objections being raised? Almighty Allah had already set this into practice long before. Hazrat Adam (Alaihis Salaam) came from the heavens and Hazrat Isa (Alaihis Salaam) went from here to the heavens and yet there was no effect on their blessed bodies, so what effect would this have on our Beloved Master (Sallallahu Alaihi Wasallam)? Rasoolullah (Sallallahu Alaihi Wasallam) showed us that he (Hazrat Adam Alaihis Salaam) came and he (Hazrat Isa Alaihis Salaam) went, but Rasoolullah (Sallallahu Alaihi Wasallam) went there, where none has gone, and came back as well. Subhaanallah! Rasoolullah (Sallallahu Alaihi Wasallam) has been blessed with such grandeur.

May Allah Ta'ala grant us the Taufeeq to believe in the physical Me'raj of Rasoolullah (Sallallahu Alaihi Wasallam) without any proof, Ameen.

*[Compiled from Khutbaat-e-Muhadith-e-Kabeer Hazrat Allama Zia-ul-Mustafa Qadri Amjadi]*