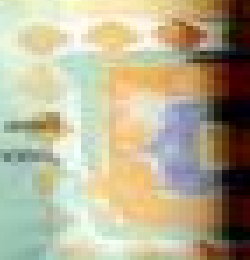


The Night Journey



On night, as Muhammad was sleeping near the holy mosque in Makkah (Mecca), the angel Jibril (Gabriel) came to the Prophet and woke him up. The angel came to take Muhammad on an amazing journey. Jibril (Gabriel) led the Prophet to the gate of the mosque, where there stood a fabulous beast named Buraq, or Lightning. As white as snow with a horse's body, it had two great wings on its back. Jibril (Gabriel) lifted the Prophet onto Buraq's back, and together they sped through the skies to the city of Jerusalem. There Muhammad met Ibrahim (Abraham), Musa (Moses), and the other prophets who had come before him and led them in prayer.

Then Jibril (Gabriel) brought him two goblets, one full of wine and the other of milk. Muhammad drank the goblet of milk but did not touch the wine.

"You must teach your people to do the same," Jibril (Gabriel) said. "For Muslims are forbidden to drink wine."

But the Night Journey was not yet over. Up they climbed, until they reached one of the gates of heaven. There, 1,111 angels stood guard.

"Is this the true Prophet?" an angel said. "It is," replied Jibril (Gabriel).

Together they passed through the gate and up through the seven heavens. In each of the heavens, Muhammad met the prophets who had come before him, among

them Adam, Idr (Enoch), Noah (Nehus), and Ibrahim (Abraham). In each of the heavens, Jibril (Gabriel) was asked,

"Who is this, O Jibril (Gabriel)?"

"Muhammad, the Prophet," Jibril (Gabriel) replied.

At last, they reached the seventh heaven, and the Prophet entered Paradise, where he came before the Throne of God, into Allah's glorious presence. There Allah gave the commandment to Muhammad that all Muslims should pray 50 times a day.

On Muhammad's way back down to Earth, he once again met Musa (Moses).

"How many times must you pray?" Musa (Moses) asked.

"Fifty times a day," said the Prophet. "Prayer is a heavy burden," Musa (Moses) said. "And people are weak and lazy. Go back to your Lord and ask him to make the number of prayers less."

So Muhammad returned to the highest heaven and asked Allah to reduce the number of prayers. Ten prayers were taken off, but still Musa (Moses) appeared his warning, and several times more Muhammad returned to Allah and asked him to make the number of prayers less. Soon so many prayers had been taken off that only ten were left. Muhammad could not go back and ask for fewer than that.

"However, say his prayers faithfully five times a day," Muhammad said, "shall have the same rewards as for 50."

Answers For The Night Journey Comprehension Questions

Padhraic Smyth



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Narrating Muḥammad's Night Journey Frederick S. Colby, 2008-08-06 This book provides an exhaustive examination of the historical development of a key story in the life of Mu ammad the tale told of his journey to the divine realm and back It shows how in the early centuries of the Islamic community both Sunn and Sh Muslims appropriated this fascinating story and interpreted it to suit their own ends In particular the book traces the development of a critical and influential strand of this rich ascension literature ascribed to one of Mu ammad s famous companions the scholar known as Ibn Abb s Frederick S Colby demonstrates that this version of the tale originated in the early period and spread throughout the Islamic world affecting how people from Spain to Afghanistan came to think about Mu ammad and his legacy Colby also includes translations of richly textured ascension narratives that have never before appeared in English *The night journey: witchcraft as transformation* Yvonne Aburrow, 2018-02-11 This book is aimed at witches who want to deepen their engagement with their Craft It explores modes and types of ritual how rituals work the uses of sound and silence in ritual the witch s journey through life the stages and pitfalls of the inner work It shows how Queer Witchcraft is an inherent aspect of the archetype of the witch how witchcraft relates to the land witchcraft as resistance to oppression working with ancestors the witch s pact with spiritual powers the relationship between madness shamanism and witchcraft and the concept of the night journey another very old image from the history of witchcraft how to use insights gained from the practice of witchcraft in everyday life group dynamics being a coven leader teaching and learning in a coven egregore lineage upline and downline power and authority the process of challenging oppression how to evaluate your Craft the meaning and purpose of spirituality religion and magic the archetype of the witch and what it means

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Eckardt, A. Roy Eckardt, Irving Greenberg, Franklin H. Littell, 2016-11-08 *Long Night's Journey Into Day* is a stimulating and provocative attempt to deal with the impact and meaning of the Holocaust within contemporary Christian and Jewish thought. To Jews the Holocaust is the most terrible happening in their history but it must also be seen as a Christian event. The Eckardts call for a radical rethinking of the Christian faith in the light of the Holocaust, examining such issues as the relation between human and demonic culpability, the charge of God's guilt and the reality of forgiveness. They clarify the theological meaning of the Holocaust and the responsibility that must be borne for it by the Christian Church and discuss possible responses to it as exemplified in the writings of selected modern theologians and church councils. This enlarged and revised edition takes into account new topics and developments including the issue of Austrian responsibility for the Holocaust, the significance and aftermath of Bitburg and antisemitism in German feminism. More detailed attention is also given to other modern genocides and occasions of humanly caused mass death. Additional literary, historical and religious works are considered and appropriate quotations incorporated. The new edition also includes a revised preface, an updated bibliography and two new appendices.

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