

## Lesson 20

[78] وَالْمِعْرَاجُ حَقٌّ، وَقَدْ أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ.

[78] And the *Mi`raaj* (the ascent through the Heavens) is true; and the Prophet *sallAllaahu `alayhi wa `alaa aalihi wa sallam*, was taken on a Night-Journey.

The Explanation – Point [78]

The meaning of *al-Israa`* (الإسراء) is: to travel by night. So the Prophet *sallAllaahu `alayhi wa sallam* was taken on a night journey from *Al-Masjidul-Haraam* (the Sacred Mosque in Makkah) to *Al-Masjidul-Aqṣaa* (the farthest mosque i.e. in Jerusalem) in a single night.

Jibreel took him on the Night Journey in accordance with a command from Allaah, the Most High. Allaah, the Most High, said,

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا﴾

Interpretation: **Glorified and free of all imperfections is Allaah the One who took His slave (Muḥammad *sallAllaahu `alayhi wa sallam*) on a journey by night from the sacred mosque (in Makkah) to the farthest mosque (in Jerusalem).**

(Sooratul-Israa` (17), *aayah* 1)

And this was one of his, *`alayhiṣ-salaatu was-salaam*, miracles; because this distance used to be travelled in a month or more, whereas the Prophet *sallAllaahu `alayhi wa sallam* travelled it in a single night.

And as for *al-Mi`raaj* (المعراج – the Ascent through the Heavens), then the word *al-Mi`raaj* means: the device or means by which ascending is done; and the verb *`araja* (عرج) means *ʿa`ada* (عد) – ‘he ascended’.

﴿تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ﴾

Interpretation: **The angels and Jibreel ascend to Him.**

(Sooratul-Ma`aarij (70), *aayah* 4)

Meaning: *taṣ`ud* – ‘they ascend’; so the term *`urooj* (عروج) means ‘ascending’ and the *Mi`raaj* is the device or means by which a person ascends.

And both of these (the *Israa`* and the *Mi`raaj*) are established for the Prophet *sallAllaahu `alayhi wa sallam*.<sup>1</sup>

So, *al-Israa`* (the Night Journey) was from *Al-Masjidul-Haraam* (the Sacred Mosque) to *Al-Masjidul-Aqṣaa* (the farthest mosque i.e. in Jerusalem). And as for the *Mi`raaj* (the Ascension), then that was from the earth to the Heavens; and all of this happened in a single night. He was taken by night to Jerusalem and there he led the Prophets in prayer. And then he was made to ascend to the Heavens, and he passed through the seven levels (of Heaven) and Allaah showed him some of His major Signs. Then he descended to the earth and then Jibreel brought him back to the place from which he was taken on the Night Journey; all of that in a single night.

So, *al-Israa`* (the Night Journey) is mentioned in sooratul-Israa` (the 17<sup>th</sup> soorah) and the *Mi`raaj* (the Ascent through the heavens) is mentioned in sooratun-Najm (the 53<sup>rd</sup> soorah).

﴿ وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ ﴾

Interpretation: **By the star of the Pleiades when it sets.<sup>2</sup> Your companion (Muhammad *sallAllaahu `alayhi wa sallam*) has not deviated from the truth nor has he gone astray, nor does he speak in accordance with his desires. Rather it is Revelation sent by Allaah. He was taught it by one mighty in strength.**

(Sooratun-Najm (53), *ayaat* 1-5)

Meaning: Jibreel (taught the Qur.aan to the Prophet *sallAllaahu `alayhi wa sallam*).

﴿ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ﴾

Interpretation: **Jibreel, the one fine in form, and sound, and he was upon the highest part of the eastern horizon.**

(Sooratun-Najm (53), *ayaat* 6-7)

<sup>1</sup> And you can refer to the *hadeeth* of *al-Israa` wal-Mi`raaj* (the Night Journey and the Ascension), reported by Al-Bukhaaree as *hadeeth* 3207 and *hadeeth* 7517, and also reported by Muslim.

<sup>2</sup> Translator's Side Point: The explanation is taken from At-Tabaree (as mentioned previously), and the explanation of '*an-najm*' was mentioned by the famous Taabi`ee, Mujaahid, who said that it means: the star of Pleiades when it sets at dawn.

So, this is the ascending.

﴿ ثُمَّ دَنَا ... ﴾

Interpretation:

**Then he approached...**

(Sooratun-Najm (53), *ayah* 8)

Meaning: approached his Lord, the Perfect and Most High. Or, that Jibreel approached the Messenger *sallAllaahu `alayhi wa sallam*.

﴿ ... فَذَلَّلْنِي ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَيَّ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾ ﴾

Interpretation: **(So he approached) and came close<sup>3</sup>, until he was at a distance of two bows or even closer. And then He (Allaah) revealed to His slave that which He revealed.**

(Sooratun-Najm (53), *ayaat* 8-10)

So, the *al-Israa'* (the Night Journey) and the *Mi`raaj* (the ascent through the Heavens) is *haqq* – something true. And whoever denies it and holds that it is something far-fetched, then he is a *kaafir* (disbeliever) in Allaah, the Mighty and Majestic. And whoever interprets these two away, then he is *daal* (ضال - misguided); and nobody denies it except the *mushrikeen* – the people of *shirk*. And whoever says that he was taken on the Night Journey with his spirit – without his body, or that this happened in a dream, not whilst he was awake, then this is misguidance (*dalaal* - ضلال) because Allaah said,

﴿ أَسْرَىٰ بِعَبْدِهِ ﴾

Interpretation:

**He took his slave on the Night Journey...**

<sup>3</sup> Translator's Side Point: Shaykh Al-Albaanee (*rahimahullaah*) mentions that in one narration of the *hadeeth* of the *Mi`raaj*, a narration of a narrator who is sometimes weak – *Shareek al-Qaadee*, that he actually mentions in his wording of the *hadeeth*, “that the Lord, the Exalted and Most High, He drew closer.”

Shaykh Al-Albaanee mentions: “However, this is only reported by this narrator *Shareek al-Qaadee*, who differs with the rest of the narrators. But what is authentic from the Companions, from `Aa'ishah *radhiyAllaahu `anbaa*, Ibn Mas`ood *radhiyAllaahu `anh* and Aboo Hurayrah *radhiyAllaahu `anh* in explanation of the *ayah* is that it is in regard to Jibreel drawing closer to Muhammad *sallAllaahu `alayhi wa sallam*.”

And the term *al-`abd* (العبد – the slave), is a term covering the spirit and the body; it is not said about a spirit, that it is called *`abd* (a slave). And the ‘Night Journey’ was performed whilst he was awake; he was not dreaming because a dream will not produce a significant lesson. Because, all of the people have dreams and see in them, amazing things; this would not be something particular to the Prophet *sallAllaahu `alayhi wa sallam*.

❧ End of explanation of point [78] ❧

[79] وَعُرِجَ بِشَخْصِهِ فِي الْيَقَظَةِ إِلَى السَّمَاءِ.

[79] And he was taken bodily, whilst awake, up to the Heavens.

The Explanation – Point [79]

He was taken bodily. This is a refutation of those who say he was taken on the Ascent with his spirit. Rather, he was taken on the Ascent through the Heavens by his body. And the term '*ash-shakhs*' (الشخص), it refers to the spirit and the body. And Allaah says,

﴿أَسْرَى بِعَبْدِهِ﴾

Interpretation:

**He took his slave on the Night Journey...**

(Sooratul-Israa' (17), *ayah* 1)

❧ End of explanation of point [79]<sup>4</sup> ❧

<sup>4</sup> Translator's Side Point: Ibn Abil-`Izz, in his longer explanation of At-Tahaawiyah, amongst what he mentions, is that it is reported from two of the Companions: `Aa'ishah *radhiy>Allaahu `anhaa* and Mu'aawiyah *radhiy>Allaahu `anh*, that they said that the Prophet *sallAllaahu `alayhi wa sallam* was taken on the Night Journey – just his spirit was taken and they didn't miss his body which remained in Makkah.

Shaykh Al-Albaanee *rahimahullaah*, mentions (regarding these reports): "I say this is not authentic from either of them."

[80] ثُمَّ إِلَىٰ حَيْثُ شَاءَ اللَّهُ مِنَ الْعُلَا. وَأَكْرَمَهُ اللَّهُ بِمَا شَاءَ.

[80] Then, to whatever higher places Allaah wished. And Allaah bestowed honour upon him with whatever He wished.

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The Explanation – Point [80]

This was the *Mi`raaj* (Ascent) to the Heavens.

❧ End of explanation of point [80] ❧

[81] وَأَوْحَىٰ إِلَيْهِ مَا أَوْحَىٰ ﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ﴾

[81] And He revealed to him what He revealed to him, {And the heart did not lie about what it saw,}  
(Sooratun-Najm (53) *aaayah* 11)

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The Explanation – Point [81]

Allaah revealed to him whatever He wished at that place. And Allaah, the One free of all imperfections, spoke to him; and he did not see Allaah, because Allaah is not seen in (the life of) this world.

So, this is the *Mi`raaj* (Ascension) mentioned in sooratun-Najm.

❧ End of explanation of point [81]<sup>5</sup> ❧

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<sup>5</sup> Translator’s Side Point: Shaykh Al-Albaanee *rahimabullaah* had a small note with regard to the *aaayah*: {**The heart (of Muhammad *sallAllahu `alayhi wa sallam*) didn’t lie about what he saw (when he ascended to the Heavens).**}. He said, “I say, meaning: from the great signs of his Lord. As for the saying that he, *`alayhis-salaatu was-salaam*, actually saw his Lord on that night with his eyes, then that is not something established as we have already indicated, which is why the explainer (Ibn Abil-`Izz) and others, they say: ‘What is correct is that he (the Prophet *sallAllahu `alayhi wa sallam*) saw his Lord with his heart only; he did not see him with the eyes of his head.’”

[82] فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْآخِرَةِ وَالْأُولَى.

[82] So may Allaah extol him and grant him peace and security in the Hereafter and in this life.

The Explanation – Point [82]

This is from his rights *`alayhis-salaatu was-salaam*: that when he is mentioned that we should say *salaah* and *salaam* upon him (we should supplicate for him that Allaah praises and extols him to the highest company of angels, and that Allaah grants him peace and security).

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

Interpretation: **Allaah extols the Prophet (*sallAllahu `alayhi wa sallam*) and His angels supplicate for him. O you who believe, supplicate for Allaah to extol and praise him and for Him to grant him perfect peace and security.**

(Sooratul-Ahzaab (33), *ayyah* 56)

And when the Prophet *sallAllahu `alayhi wa sallam* entered the morning (after the Night Journey) in Makkah and he informed the *mushriks* of this event, their unbelief and their rejection grew even more severe on this occasion so that they should try and defame him. They said, “As for us, when we travel to Palestine it takes a month or more, whereas he says that he did it in a single night!” So, some of those who were weak in faith became apostates because of this event. But as for the people of true *eemaan* (faith), then they remained firm and they attested to its being true. And therefore, when they said to Aboo Bakr *radhyAllahu `anh*, “Do you not see what your companion is saying now?” Then he said, “And what is he saying?” They said, “He now says that he went to Jerusalem and came back in a single night.” So he said, “If that is what he says, then it is just as he said because he does not speak from his desires.” And he said, “I believe him with regard to news coming down from the Heavens – meaning Revelation; shall I not believe him regarding this!?” So this is the firm and deep-rooted *eemaan* which does not shake.

﴿ End of explanation of point [82]<sup>6,7</sup> ﴾

<sup>6</sup> Translator’s Side Point: Narrations about the *Israa’* and the *Mi`raaj* may be found in different books of *hadeeth*, amongst them Al-Bukhaaree and Muslim. Some of the longer narrations from Al-Bukhaaree with regard to the *Israa’* and the *Mi`raaj* will be mentioned.

In the Book of Prayer, the first *hadeeth*, number 349 and also as *hadeeth* 3207, 3342, 3887 and other smaller narrations throughout the *Saheeh*.

Al-Bukhaaree narrates with his chain of narration which goes back to Anas ibn Maalik *radīyAllaahu `anh*, who said,

“Aboo Dharr (*radīyAllaahu `anh*), he used to narrate that Allaah's Messenger *sallAllaahu `alayhi wa sallam* said,

*‘The roof of my house was opened whilst I was in Makkah and Jibreel descended and he opened my chest, then he washed it out with zam-zam water. Then he brought a golden dish filled with wisdom and eemaan (true faith) and poured it into my chest, and then he closed it up. Then he took my hand and he took me up to the lowest Heaven. So, when I came to the lowest Heaven, Jibreel said to the gatekeeper of the Heaven, “Open.”*

*So he replied, “Who is this?”*

*He said, “This is Jibreel.”*

*He said, “Is there anyone along with you?”*

*He said, “Yes, with me is Muḥammad *sallAllaahu `alayhi wa sallam*.”*

*So he said, “Has he been sent as a Messenger yet?”*

*So he said, “Yes.”*

*So then when he opened it, we ascended though the lowest Heaven and we found a man who was sitting with a huge, huge number of people on his right hand side and a huge, huge number of people on his left hand side. When he looked towards his right he laughed and when he looked toward his left, he wept. And he said, “Welcome to the righteous Prophet and the righteous son.”*

*So I said to Jibreel, “Who is this?”*

*He said, “This is Aadam and these two huge groups of people on his right and on his left are the souls of his offspring. So the people on the right hand side from them, are the people of Paradise, and the huge group on his left are the people of the Fire; so when he looked to his right, he laughed, and when he looked to his left, he wept.”*

*Then I was taken up to the second Heaven. He (Jibreel) said to its gatekeeper, “Open.” So the gatekeeper said the same as the first one had said, so then he opened.”*

Anas said,

*“And then he mentioned that in the Heavens he found there: Aadam and Idrees and Moosaa and `Eesaa and Ibraaheem *salawaatullaahi `alayhim*, but he (the narrator) did not mention their positions, except that he mentioned that he found Aadam in the lowest Heaven and found Ibraaheem in the sixth Heaven.”*

Anas said,

*“So when Jibreel took the Prophet *sallAllaahu `alayhi wa sallam* past Idrees, he said, ‘Welcome to the righteous Prophet and the righteous brother.’*

*So I said, ‘Who is this?’*

*He said, ‘This is Idrees.’*

*Then I passed by Moosaa and he said, ‘Welcome to the righteous Prophet and the righteous brother.’*

*I said, ‘Who is this?’*

*He (Jibreel) said, ‘This is Moosaa.’*

*And I passed by `Eesaa, so he said, ‘Welcome to the righteous brother and the righteous Prophet.’*

*I said, 'Who is this?'*

*He said, 'This is `Eesaa.'*

*And then I passed by Ibraaheem, so he said, 'Welcome to the righteous Prophet and the righteous son.'*

*I said, 'Who is this?'*

*He said, 'This is Ibraaheem sallAllaahu `alayhi wa sallam.'*

Ibn Shihaab Az-Zuhri (one of the sub-narrators) said, So Ibn Hazm (a narrator from the *Taabi`een*), he narrated to me that Ibn Abbaas and Aboo Habbah Al-Angaaree, they used to say that the Prophet sallAllaahu `alayhi wa sallam said,

*"Then I was taken until I reached a level where I could hear the creaking of pens (writing)."*

Ibn Hazm and Anas ibn Maalik said, "The Prophet sallAllaahu `alayhi wa sallam said,

*'So Allaah made obligatory upon my nation fifty prayers; so then I came back with that until I passed by Moosaa, and he said, "What has Allaah made obligatory upon your nation?'*

*So I said, "He has made obligatory fifty prayers."*

*So he said, "Go back to your Lord because your nation will not be able to bear that."*

*So I went back about that and He removed a part of it. And then I went back to Moosaa and I said, "He has taken away a part of that."*

*So he said, "Go back to your Lord because your nation will not be able to do that."*

*So I went back and He removed a part of that. So, I went back to him and he said, "Go back to your Lord because your nation will not be able to bear that."*

*So I went back to Him until He said, "They are five prayers (in obligation) and they are fifty (in reward). The saying will not be altered with Me."*

*So then I went back to Moosaa and he still said, "Go back to your Lord."*

*But I said, "I feel shy with regard to my Lord." And then I was taken until he brought me to the farthest Lote tree and it was covered in colours which I did not know what they are, and then I was entered into Paradise and I saw mounds of pearls and earth of musk." [Al-Bukhaaree]*

<sup>7</sup> Translator's Side Point: Amongst the work of Shaykh Al-Albaanee *rahimabullaah*, is that he went through the various narrations, verifying and gathering the different narrations about the *Israa'* and the *Mi`raaj*, except that the Shaykh *rahimabullaah*, did not complete the work. After his death they produced a booklet with some of the narrations in it, but the work was not completed. Amongst those narrations that the Shaykh mentioned, he mentioned that in some of these narrations there are differences and he verified what is correct with regard to various points in different narrations. We will mention some of them:

- What is correct is that the Prophet sallAllaahu `alayhi wa sallam saw Ibraaheem *`alayhis-salaam* in the seventh (7<sup>th</sup>) Heaven with his back resting against *Al-Bayt Al-Ma`moor* (the oft-frequented House in the 7<sup>th</sup> Heaven – the one directly above the Ka`bah).
- As for the reduction in the prayers, first of all fifty (50) prayers were made obligatory, then what is correct from the most authentic reports is that the Prophet sallAllaahu `alayhi wa sallam kept going back. He went back to Allaah and Allaah reduced it from fifty (50) down to forty-five (45). He went to Moosaa *`alayhis-salaam* who told him to go back, so he went back and it was reduced every time by five (50, 45, 40, 35, 30, 25, 20, 15, 10, 5). What is correct is that when it was five (5) the Prophet sallAllaahu `alayhi wa sallam didn't go back after that.



- There is a report by Shareeq Al-Qaadee, even though it occurs in the Saheeh, he narrates some things which he contradicts the other reliable narrators with regard to. One of these, as we already indicated before, in explanation of the *ayah*,

﴿ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ﴾

Interpretation: ...until he was at a distance of two bows' length or even closer

In one of his reports, Shareeq Al-Qaadee mentions that this is the Lord drawing closer. Rather, what is correct is the saying of `Aa'ishah, Ibn Mas`ood and Aboo Hurayrah *radhiyAllaahu `anhum*, that the *ayah* refers to Jibreel drawing closer to the Prophet *sallAllaahu `alayhi wa sallam*.

- Again, a group of the verifiers from the past – An-Nawawee, Al-Qaadi `Iyaad and others before them, they say that another point that the narrator Shareeq Al-Qaadee is not correct about, is that when he reported the narration of the *Mi`raaj*, he said that it happened to the Prophet *sallAllaahu `alayhi wa sallam* before revelation was sent to him (i.e. before he became a Prophet he was sent on the Night Journey). The verifiers point out that this is not correct; it is a mistake from that narrator.
- With regard to the report where he mentions that the *Sidratul-Muntabaa* (the highest Lote tree) is in a 'certain' Heaven, but what is correct, Shaykh Al-Albaanee mentions from the reliable narrators, is that the furthest Lote tree is in the 7<sup>th</sup> Heaven or the 6<sup>th</sup> Heaven as some reports state.
- The two rivers mentioned, which flow from Paradise – the Nile and the Euphrates, what is correct is that they flow out from the 7<sup>th</sup> Heaven, not from the lowest Heaven as occurs in some narrations which are not correct.
- With regard to *Al-Kawthar* – the great lake that was granted to the Prophet *sallAllaahu `alayhi wa sallam*, then the unauthentic part of the narration mentions it being from the lowest Heaven when what is well-known is that it is in Paradise.

The *hadeeth* of Al-Bukhaaree didn't mention which Prophet was seen in which heaven. Shaykh Al-Albaanee mentions in this book of his: *Al-Israa' wal-Mi`raaj*, the *hadeeth* of Maalik ibn Sa`sa`ah *radhiyAllaahu `anh*. In this *hadeeth* he actually mentions which Prophet was seen in each Heaven. The *hadeeth* being reported by Ahmad with its full wording and Al-Bukhaaree and Muslim report parts of it. In the 1<sup>st</sup> Heaven, Aadam *alayhis-salaam*, in the 2<sup>nd</sup> Heaven he saw Yahyaa and `Eesaa *alayhimas-salaam*, in the 3<sup>rd</sup> Heaven he saw Yoosuf *alayhis-salaam*, in the 4<sup>th</sup> Heaven he saw Idrees *alayhis-salaam*, in the 5<sup>th</sup> Heaven he saw Haaron *alayhis-salaam*, in the 6<sup>th</sup> Heaven he saw Moosaa *alayhis-salaam* and in the 7<sup>th</sup> Heaven he saw Ibraaheem *alayhis-salaam*.

**At-Ta`leeqaat Al-Mukhtasarah `alaa Matn Al-`Aqeedah At-Tahaawiyah**

By **Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah***

**Pages 88-91 (Points 78-82)**

**Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, in 1426AH**

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Definition and description of the *Israa`* and the *Mi`raaj*
- The *Israa`* and the *Mi`raaj* are true and whoever denies it is a *kaafir*
- The Messenger *sallAllahu `alayhi wa sallam* was taken bodily, whilst awake, to the heavens
- He, *sallAllahu `alayhi wa sallam* did not see Allaah with his eyes when Allaah spoke to him
- When the Prophet *sallAllahu `alayhi wa sallam* is mentioned, it is his right that we send *salaah* and *salaam* upon him
- Hadeeth of the *Israa`* and the *Mi`raaj*
- Some clarifications from Shaykh Al-Albaanee *rahimahullaah*, regarding difference in some narrations concerning the *Israa`* and the *Mi`raaj* and that which is correct