

Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 7

The Night Journey & Ascension

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Sīrah of Muḥammad ﷺ
Part 7 – The Night Journey & Ascension
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

I begin in the name of Allāh سُبْحَانَهُ وَتَعَالَى Lord of the Worlds and sending Peace & Salutations on our beloved Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Islām had been strengthened with the reversion of ‘Umar رَضِيَ اللَّهُ عَنْهُ. He had left his house with sword in hand to go and kill Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but on the way he was diverted to his sister’s house who had embraced Islām with her husband.

When he arrived there, he heard them reading the Qur’ān and got very angry. After a while he asked to see the words they were reciting but was told to first become pure. The words he read had such an effect on him that he went straight to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and embraced Islām.

The Quraysh left no stone unturned in trying to turn people away from Islām. They decided to boycott the Muslims and their supporters. No one would talk to them, or trade with them or get their children married to them. This led to Abū Ṭālib leading his family and their supporters, the Banū Hāshim and the Banū Muṭṭalib to a valley on the outskirts of Makkah.

For 3 years they lived there in great difficulty. The boycott was finally broken when the parchment upon which the terms had been written, which was hung inside the Ka‘bah, had been eaten away. All the words except ‘Bi’ismika Allāh humma’ had been destroyed.

The boycott was followed by the ‘Year of Sorrow’, in which Rasūlullāh ﷺ first and only wife at the time, Khaḍījah رَضِيَ اللهُ عَنْهَا passed away. She had been with him for around 25 years and they had 6 children together. She was the first person to believe in him and now she was gone.

Very soon after, Rasūlullāh ﷺ uncle, Abū Ṭālib, who had looked after him since he was 8 years old, also passed away. Even though he had supported Rasūlullāh ﷺ through thick and thin, he never embraced Islām and died on the religion of his forefathers.

Rasūlullāh ﷺ then journeyed to Ṭāif with Zayd رَضِيَ اللهُ عَنْهُ hoping they would gain support from the local tribes. The local chieftains refused the invitation, and they were chased out by the street urchins who pelted them both, until they were seriously injured.

Allāh **سُبْحَانَهُ وَتَعَالَى** sent Jibrīl **عَلَيْهِ السَّلَامُ** and the Angel of the Mountains to Rasūlullāh **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** so he could order them as he wished.

Rather than asking for them to get punished, he let them be and supplicated for them, that maybe there would be some people in their progeny who would believe in Allāh **سُبْحَانَهُ وَتَعَالَى** and not associate any partners with him.



The Journey

After coming back from Ṭāif, Allāh ﷻ took Rasūlullāh ﷺ on a journey which no man had ever undertaken before.

This journey started from Makkah and took him all the way to Masjid al-Aqṣā' in al-Quds and then up to the Seven Heavens.

This journey is known as the Isrā' and the Mi'rāj.

According to some of the Muffasirūn, it took place in the 11th or 12th year of Prophethood. Now regarding the exact date of the journey, there is a difference of opinion. There are 5 opinions in total, but the most common opinion is that it was on the 27th of Rajab and Allāh ﷻ knows best.

الْحَجَّابِ

The Definitions

Sometimes, there is a little confusion as to what al-Isrā' and al-Mi'rāj mean, so here are the definitions:

Al-Isrā' is the term used for the night journey, from Makkah to Masjid al-Aqṣā'.

Al-Mi'rāj is the term used for Rasūlullāh ﷺ going from Masjid al-Aqṣā' up to the Heavens, or the 'Ascension to the Heavens'.

الاسراء والمعراج



The Importance of Masjid Al-Aqṣā'

Masjid al-Aqṣā' is a place which holds a very high status in Islām. Before we carry on with the Sīrah, let us look at its unique importance.

Revelation

Allāh **سُبْحَانَهُ وَتَعَالَى** says in Sūrah Al-Isrā':

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ و لِنُرِيَهُ و مِّنْ آيَاتِنَا إِنَّهُ و هُوَ
السَّمِيعُ الْبَصِيرُ (١)

“Glorious is He Who made his servant travel by night from al Masjid al-Harām to Al Masjid al-Aqṣā' whose environs We have blessed, so that We let him see some of Our signs, Surely, He is the All-Hearing, the All-Seeing”

Allāh **سُبْحَانَهُ وَتَعَالَى** mentions the Masjid by its own Name in the Glorious Qur'ān.

¹ Sūrah Al-Isrā' Verse 1

Aḥādīth

There are numerous narrations in many Books of Aḥādīth which also mention the Sacred Site.

The Three Masājid

In Ṣaḥīḥ al-Bukhāri, there is a narration which encourages us to visit Masjid al-Aqṣā' as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
 " لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ
 الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسْجِدِ الْأَقْصَى " ²

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said.

“A person should not set out on a journey except to 3 Masājid, Masjid Al-Harām, the Masjid of the Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (Masjid Nabawī) and Masjid Al-Aqṣā’”.

Only 3 Masājid are named in this Ḥadīth, where a person can make an intention to go and visit specifically. If a person follows this Ḥadīth and visits Masjid al-Aqṣā', it will be very rewarding.

² Ṣaḥīḥ al-Bukhāri 1189

The 2nd Masjid to be built

In Ṣaḥīḥ al-Bukhāri, there is another narration where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ tells us when Masjid al-Aqṣā' was built:

حَدَّثَنَا إِبْرَاهِيمُ التَّمِيمِيُّ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ
 قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ قَالَ
 " الْمَسْجِدُ الْحَرَامُ ". قَالَ قُلْتُ ثُمَّ أَيٌّ قَالَ " الْمَسْجِدُ الْأَقْصَى ".
 قُلْتُ كَمْ كَانَ بَيْنَهُمَا قَالَ " أَرْبَعُونَ سَنَةً ثُمَّ أَيْنَمَا أَدْرَكَتْكَ
 الصَّلَاةُ بَعْدَ فَضْلِهِ فَإِنَّ الْفَضْلَ فِيهِ " ³

Abū Dharr رَضِيَ اللهُ عَنْهُ says, “I said Oh Messenger of Allāh, which was the first Masjid set upon the earth, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said “Masjid al-Ḥarām”. I then said, then which one, he said “Masjid al-Aqṣā’”. I said what was the time in between the 2, he said 40 years. Then he said whenever the time comes for Ṣalāh, then read Ṣalāh there for indeed there is good in it”.

From this Ḥadīth, we can see that Masjid al-Aqṣā' was the second Masjid to be built, 40 years after Masjid al-Ḥarām.

³ Ṣaḥīḥ al-Bukhāri 3366

Wearing the Iḥrām from Masjid al-Aqṣā'

This Ḥadīth is from Sunan Abū Dāwūd and tells us the reward for entering into the state of Iḥrām from the 3rd Holiest Masjid in Islām.

عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا سَمِعَتْ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ أَهَلَ بِحُجَّةٍ أَوْ عُمْرَةٍ مِنَ
الْمَسْجِدِ الْأَقْصَى إِلَى الْمَسْجِدِ الْحَرَامِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا
تَأَخَّرَ " أَوْ " وَجَبَتْ لَهُ الْجَنَّةُ " شَكَكَ عَبْدُ اللَّهِ أَيَّتَهُمَا قَالَ قَالَ
أَبُو دَاوُدَ يَرْحَمُ اللَّهُ وَكَيْعًا أَحْرَمَ مِنْ بَيْتِ الْمَقْدِسِ يَعْنِي إِلَى مَكَّةَ⁴

Umme Salamah رَضِيَ اللَّهُ عَنْهَا the wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, she heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “Whoever puts on the Iḥrām for Ḥajj or ‘Umrah from Masjid al-Aqṣā’ to Masjid al-Ḥarām, then all his previous sins are forgiven and his latter sins. Or Jannah become obligatory upon them”.

We can see from these narrations how important Masjid al-Aqṣā’ is in Islām.

⁴ Sunan Abū Dāwūd 1741

The Beginning of the Journey

One-night Rasūlullāh ﷺ was resting in the house of Umm Ḥāni رَضِيَ اللهُ عَنْهَا. Umme Ḥāni رَضِيَ اللهُ عَنْهَا was the first cousin of Rasūlullāh ﷺ and the daughter of Abū Ṭālib. Her real name was Fākhitāh.

You can see the location of her house in the picture below marked with the silver outline.⁵



Suddenly, the roof of the house opened and Jibrīl عَلَيْهِ السَّلَامُ came down from the Heavens with some other Angels. They woke Rasūlullāh ﷺ, and took him to the Ḥaram which was close by.

⁵ Picture courtesy of Binimad Al-Ateeqi (Binimad.com)

Rasūlullāh ﷺ then laid down in the Ḥaṭīm and fell asleep. Jibrīl عَلَيْهِ السَّلَام and Mikā'il عَلَيْهِ السَّلَام woke up Rasūlullāh ﷺ again and took him to the well of zam-zam.

He was laid down and his blessed chest was split open by the Angels. They removed his heart and washed it with zam-zam. A golden tray was

brought, which was full of faith and wisdom. They



filled Rasūlullāh ﷺ

heart with this faith and wisdom and put it back in his body. The seal of Prophethood was then placed between his shoulder blades. This seal was visible proof of Rasūlullāh ﷺ being the last of the Prophets.

The Burāq

A Heavenly creature was then brought for Rasūlullāh ﷺ, which was called a Burāq. The earlier Prophets used to ride on this animal. It was smaller than a mule but larger than a donkey and white in colour. In another narration it mentions that it had 2 wings. This animal could go so fast, that it could travel the distance one can see with their eyes, in one step.

Rasūlullāh ﷺ mounted the animal and it started to misbehave. Jibrīl عَلَيْهِ السَّلَام addressed the Burāq and said “What kind of misbehaviour is this? Until today, there has never been a servant of Allāh more respected and honoured than Rasūlullāh ﷺ who has sat on your back”. Out of shame, the Burāq started to perspire. Rasūlullāh ﷺ then left on the back of the Burāq accompanied by the 2 great Angels, Jibrīl عَلَيْهِ السَّلَام and Mikā'il عَلَيْهِ السَّلَام. In other narrations it mentions that Jibrīl عَلَيْهِ السَّلَام put Rasūlullāh ﷺ on the back of the Burāq and then also sat on it behind Rasūlullāh ﷺ.

It was in this grace and dignity that Rasūlullāh ﷺ left for this miraculous journey.

The Date Palms

Shaddād ibn Aws رَضِيَ اللَّهُ عَنْهُ mentions that Rasūlullāh ﷺ said, “On the way we passed by some land, where there were a lot of date palms”. Jibrīl عَلَيْهِ السَّلَام told Rasūlullāh ﷺ to dismount from the Burāq and read 2 Rak'ah of Nafil (optional) prayers. Rasūlullāh ﷺ said



that I dismounted and read my Ṣalāt.

Jibrīl عَلَيْهِ السَّلَامُ then asked him, “Do you know where you have read your Ṣalāh?” Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said he did not know. Jibrīl عَلَيْهِ السَّلَامُ said “You have read Ṣalāh in Yathrib (which would later be known as Madīnah), where you will migrate.”

Sinai

They carried on their journey and after a while Jibrīl عَلَيْهِ السَّلَامُ told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to dismount again and read 2 Rak‘ah of Nafil (optional) prayers. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ again dismounted and read his Ṣalāh.

Jibrīl عَلَيْهِ السَّلَامُ said “You have read Ṣalāh in the valley of Sinai near the tree of Mūsā’ عَلَيْهِ السَّلَامُ where Allāh سُبحَانَهُ وَتَعَالَى talked to him”.



Sinai is the peninsular which is to the east of Egypt. It is through this land that Mūsā’ عَلَيْهِ السَّلَامُ led the Banū Isrāīl.



Midian

After Sinai, Rasūlullāh ﷺ and Jibrīl عَلَيْهِ السَّلَام carried on until they stopped again in another land. Again, Rasūlullāh ﷺ was told to read Ṣalāh which he did. This time, Jibrīl عَلَيْهِ السَّلَام told him it was the land of Midian where Shu‘ayb عَلَيْهِ السَّلَام was sent. According to Jewish and Christian sources, the land of Midian was to the east of Sinai, over the Gulf of Aqaba.



Bethlehem

Again, they carried on, and again they stopped. Rasūlullāh ﷺ was told to dismount and read his Ṣalāh, and this time he was told it was the birthplace of ‘Īsā عَلَيْهِ السَّلَام, Bayt al-Laḥm or Bethlehem as it is known.



According to Christian sources, the location where ‘Īsā عَلَيْهِ السَّلَام was born is inside the Church of the Nativity, which is in Bethlehem.

Strange Encounters

In Bayhaqī, there is a narration by ibn Jarīr رَحْمَةُ اللَّهِ, which mentions that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was travelling on the Burāq when they passed by an old woman. She called out to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but Jibrīl عَلَيْهِ السَّلَامُ told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to carry on going and not pay any attention to her.

They carried on and then saw an old man. Again, he called out to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and again Jibrīl عَلَيْهِ السَّلَامُ told him to carry on.

They carried on again and passed by a group of people who sent greetings to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the following words:

السلام عليك يا اول
السلام عليك يا اخر
السلام عليك يا حاشر

Jibrīl عَلَيْهِ السَّلَامُ told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to reply to their greeting.

After a while Jibrīl عَلَيْهِ السَّلَامُ told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who all these people were. He said that the old woman who they met first was

the World. And the World only has a little time left, in the same way as the old woman has a little time left in her life.

The old man who they met second was Shayṭān, the Devil. Both the World and the Devil's aim is to entice you towards them.

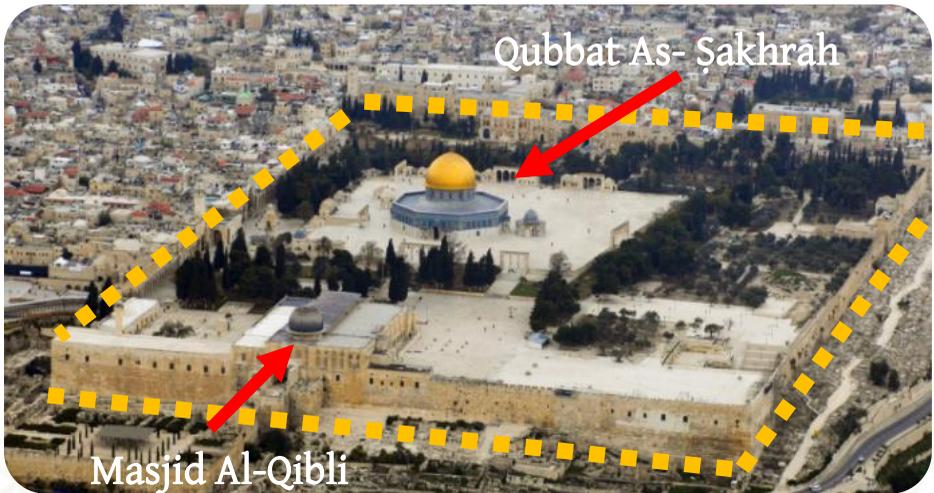
And the group who greeted you were the blessed Messengers, Ibrāhīm, Mūsā' and 'Īsā' عَلَيْهِمُ السَّلَامُ!



Bayt Al-Maqdis

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached Bayt al-Maqdis. Before we carry on with the story, I just wanted to clarify, what is Bayt al-Maqdis or Masjid al-Aqṣā'. Many times, when we see pictures of Masjid al-Aqṣā', we see the Grey Domed Structure located to the South of the Holy Precinct.

In fact, the whole area which you can see within the old walls marked by the yellow dashed lines, the entire Holy Precinct is Bayt al-Maqdis or Masjid al-Aqṣā'.



The Dome of the Rock

There are two main structures in the area, firstly the Dome of the Rock or the Qubbat aṣ-Ṣakhrah. This is the Golden Domed building on the raised platform in the centre of Masjid Al-Aqṣā’.

This place is attributed as the location where Rasūlullāh ﷺ ascended to Heaven.

Although it has a dome, it is not classified as a Masjid. It was built by the Umayyad Caliph, ‘Abdul Malik in 688 AD and opened in 691 AD.



Masjid al-Qibli

The second main structure is Masjid al-Qibli. It is the Grey Domed Masjid located to the south of the Holy Precinct. This is the Masjid where Ṣalāh takes place.



The Burāq Wall

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had reached the land of the Prophets and dismounted from the Burāq. In Ṣaḥīḥ Muslim there is a Ḥadīth which is narrated by Anas رَضِيَ اللهُ عَنْهُ, in which he mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said he tethered the Burāq to the same ring which the Prophets of Allāh سُبْحَانَهُ وَتَعَالَى used to tether their animals to.

There is another narration in Jāmī^c al-Tirmidhī as follows:

عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 "لَمَّا انْتَهَيْنَا إِلَى بَيْتِ الْمَقْدِسِ قَالَ جِبْرِيلُ بِإِصْبَعِهِ فَخَرَقَ بِهِ
 الْحَجَرَ وَشَدَّ بِهِ الْبُرَاقَ"⁶

Ibn Buraydah رَضِيَ اللهُ عَنْهُ narrates from his father that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "When we reached Bayt al-Maqdis, Jibrīl عَلَيْهِ السَّلَام pointed with his finger causing a crack in the rock, and he tied the Burāq to it."

⁶ Jāmī^c al-Tirmidhī - 3424

In this picture, we can see the entrance to Masjid Burāq, which is where the Burāq was tied. It is located on the western side of the Holy Precinct.



In this picture, we can see the inside of the Masjid and the location of the ring marked by the red arrow.



The Prayer of the Prophets

A bū Sa‘īd Al-Khudrī رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, both he and Jibrīl عَلَيْهِ السَّلَامُ entered the Masjid and both read 2 Rak‘ah Ṣalāh.

The Prophets of Allāh سُبْحَانَهُ وَتَعَالَى had already gathered in the Masjid in anticipation of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ visit. Among these were Ibrāhīm, Mūsā’ and ‘Īsā’ عَلَيْهِمُ السَّلَامُ.

After a while, many people gathered within Masjid al-Aqṣā’. A Mu’adhin then performed the Adhān and then the Iqāmah. All the people were standing in line, waiting to see who would lead the prayer. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says, that Jibrīl عَلَيْهِ السَّلَامُ came and took his hand and made him go forward. He then led the people in prayer.

When the Ṣalāh concluded, Jibrīl عَلَيْهِ السَّلَامُ asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ if he knew who he had just led in Prayer. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said he did not know. Jibrīl عَلَيْهِ السَّلَامُ said, all the Prophets who had been sent by Allāh سُبْحَانَهُ وَتَعَالَى, read Ṣalāh behind you!

In another narration it says that the Angels also descended from the Heavens and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ led both the Prophets and Angels in Prayer.



After the Ṣalāh concluded, the Angels asked Jibrīl عَلَيْهِ السَّلَامُ who was with him. Jibrīl عَلَيْهِ السَّلَامُ said, this was Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Three bowls

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left the Masjid and 3 bowls were presented to him, one had water, the other had milk and the third bowl had wine.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ chose the bowl of milk and Jibrīl عَلَيْهِ السَّلَامُ told him that he has chosen the natural religion. If he had chosen the wine, his people would have gone astray and if he had chosen the water, his people would have drowned. In some narrations it also says that a bowl of honey was presented to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from which he also drank.



The Ascension

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then made his way up to the Heavens with Jibrīl عَلَيْهِ السَّلَامُ. In some narrations it mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made his way up on the Burāq whilst other narrations say that a ladder was sent down from Heaven which he ascended.

Ibn Ishāq رَحِمَهُ اللهُ mentions that Abū Sa‘īd Al-Khudrī رَضِيَ اللهُ عَنْهُ narrates that he heard Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say, “When I finished from the commands in Bayt al-Maqdis, a ladder was brought down. I have never seen a more beautiful ladder than this. It was that ladder which the souls of the children of Ādam عَلَيْهِ السَّلَامُ ascend on the way up to the Heavens. When a person is passing away, it is this ladder they look towards”.

“My Companion Jibrīl عَلَيْهِ السَّلَامُ made me climb the ladder until I reached a door from the doors of the Heavens called ‘Bāb al-Ḥafazāh’. There was an Angel from the Angels on this door who was called Ismā‘īl. He had 12,000 Angels under him. And under each of these Angels, were another 12,000 Angels!” At the time when Rasūlullāh رَضِيَ اللهُ عَنْهُ was narrating this Ḥadīth, he mentioned the verse:



وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ⁷

“And not one knows the Hosts of the Lord but He”.

When he was being entered through the door, the Angel asked, “Who is this O Jibrīl?”. Jibrīl عَلَيْهِ السَّلَامُ said “Muḥammad”. The Angel said, “Has he been sent for?” Jibrīl عَلَيْهِ السَّلَامُ replied “Yes”. The Angel then welcomed him and supplicated for him.

The Keeper of Hell

In another narration in Ibn Ishāq, it mentions that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ met the Angels when he entered the Heavens of the earth. All the Angels he would meet would be smiling, they would say nice things to him and supplicate for him.

Until he met an Angel from among the Angels, who said what the other Angels said. The Angel supplicated for him in the same way the other Angels supplicated for him, however he did not smile.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked Jibrīl عَلَيْهِ السَّلَامُ who this Angel was. Jibrīl عَلَيْهِ السَّلَامُ said if he were to smile at anyone before you, or smile at



⁷ Sūrah al-Mudaththir verse 31

anyone after you, he would have smiled at you, but he does not smile. This is ‘Mālik’ the keeper of Hell.

The First Heaven

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the first heaven and saw a venerable person, meaning a respected wise person. Jibrīl عَلَيْهِ السَّلَامُ told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that this is your father Ādam عَلَيْهِ السَّلَامُ. Jibrīl عَلَيْهِ السَّلَامُ told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to greet him, and he did. Ādam عَلَيْهِ السَّلَامُ replied and then said:

مرحبا با لابن الصالح و النبي الصالح

“Welcome pious son and pious Messenger”

He then supplicated for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw that there were some people to the right of Ādam عَلَيْهِ السَّلَامُ and some people to his left. When Ādam عَلَيْهِ السَّلَامُ looked at the people on the right, he would get happy and when he looked at the people on the left, he would get upset.

Jibrīl عَلَيْهِ السَّلَامُ told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that the people on his right were his pious children, those who will go to Heaven so when he sees them, he gets happy. And the people on his left are his bad children, who are the people of the fire, so when he sees them, he cries.

The Second Heaven

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Jibrīl عَلَيْهِ السَّلَامُ then made their way to the 2nd Heaven. The Gatekeeper again asked Jibrīl عَلَيْهِ السَّلَامُ who he was with. Again, he replied it was Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The door was opened, and they were welcomed inside. Here Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw Yaḥyā' عَلَيْهِ السَّلَامُ and 'Īsā' عَلَيْهِ السَّلَامُ.

Jibrīl عَلَيْهِ السَّلَامُ again told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to greet them and he did, and they replied. They then said:

مرحبا بالاخ الصالح و بالنبي الصالح

“Welcome pious brother and pious Messenger”

The Rest of the Heavens

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then proceeded to the other Heavens, one after another. Each time, the Gatekeeper of the Heaven would ask Jibrīl عَلَيْهِ السَّلَامُ who he was and whether his Companion had been sent for. Upon receiving the answer, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would be welcomed inside.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Jibrīl عَلَيْهِ السَّلَامُ went up to the 3rd Heaven and saw a person whose face was like the full moon. He enquired, who this person was and Jibrīl عَلَيْهِ السَّلَامُ told him it was his Yūsuf ibn Ya'qūb عَلَيْهِ السَّلَامُ.

They then proceeded to the 4th Heaven and there was a person also present there. Rasūlullāh ﷺ enquired, who is this person. Jibrīl عَلَيْهِ السَّلَامُ said it is Idrīs عَلَيْهِ السَّلَامُ.

When Rasūlullāh ﷺ heard who it was he mentioned the following verse:

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا⁸

“We raised him to a high place”.

Rasūlullāh ﷺ then proceeded to the 5th Heaven with Jibrīl عَلَيْهِ السَّلَامُ and saw an elderly man with white hair and a large white beard. He had never seen an elderly person more beautiful than him.

Once again Rasūlullāh ﷺ enquired as to who this person was and he was told it was he who was loved by his people, Hārūn ibn ‘Imrān عَلَيْهِ السَّلَامُ.

Rasūlullāh ﷺ then proceeded to the 6th Heaven with Jibrīl عَلَيْهِ السَّلَامُ and saw a person with a dark complexion. He appeared as he was from the people of Shanū’ah.

⁸ Sūrah Maryam verse 57

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked Jibrīl عَلَيْهِ السَّلَامُ who this person was, and he was told it was his brother, Mūsā ibn ‘Imrān عَلَيْهِ السَّلَامُ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then proceeded to the 7th Heaven with Jibrīl عَلَيْهِ السَّلَامُ. They saw an elderly person who was sat on a chair near the door of the Bayt al-Ma‘mūr.

The Bayt al-Ma‘mūr or the ‘Frequented House’, is directly above the Ka‘bah, and is the Qiblah of the Angels. Every day 70,000 Angels perform the Ṭawāf of the House and they will not return to it until the Day of Qiyāmah. This shows how many Angels have been created by Allāh سُبْحَانَهُ وَتَعَالَى.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, that he had not seen a person who looked so like himself. He then asked Jibrīl عَلَيْهِ السَّلَامُ once again, who this person was. He was told, it was his father, Ibrāhīm عَلَيْهِ السَّلَامُ.

Jibrīl عَلَيْهِ السَّلَامُ then told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to greet him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ greeted Ibrāhīm عَلَيْهِ السَّلَامُ who replied and then said:

مرحبا بالابن الصالح و النبي الصالح

“Welcome pious son and pious Messenger”

Sidrat al-Muntahā' (The Farthest Lote-Tree)

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then went to the Sidrat al-Muntahā', the furthest Lote-Tree.

The Ḥadīth below describes this amazing tree.

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَذَكَرَ لَهُ سِدْرَةُ الْمُنْتَهَى قَالَ " يَسِيرُ الرَّكِبُ فِي ظِلِّ الْفَنِّ مِنْهَا مِائَةَ سَنَةٍ أَوْ يَسْتِظِلُّ بِظِلِّهَا مِائَةُ رَاكِبٍ شَكَ يَحْيَى فِيهَا فَرَّاشُ الذَّهَبِ كَأَنَّ ثَمَرَهَا الْقِلَالُ " ⁹

Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهَا narrates : "I heard Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while mentioning the Lote-Tree of the Utmost Boundary, saying: 'A rider will travel in the shade of one of its branches for a hundred years,' or 'a hundred riders will seek to shade themselves with its shade'-(one of the narrators) Yaḥyā' was in doubt- 'in it are butterflies of gold, it is as if its fruits are Qilāl."

⁹ Jāmi' al-Tirmidhī - 2727

In this Ḥadīth, the fruits of the tree are described as well as the rivers that run from it:

ثُمَّ رُفِعَتْ لِي سِدْرَةُ الْمُنْتَهَىٰ فَإِذَا نَبِيْهَا مِثْلُ قِلَالٍ هَجَرَ وَإِذَا وَرْقُهَا
مِثْلُ آذَانِ الْفَيْلَةِ قَالَ هَذِهِ سِدْرَةُ الْمُنْتَهَىٰ وَإِذَا أَرْبَعَةٌ أَنْهَارٍ نَهْرَانِ
بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ فَقُلْتُ مَا هَذَانِ يَا جِبْرِيلُ قَالَ أَمَّا
الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ وَأَمَّا الظَّاهِرَانِ فَالنَّيْلُ وَالْفَرَاتُ¹⁰

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said “Then I was made to ascend to Sidrat al-Muntahā’ (the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (a place near Madīnah) and its leaves were as big as the ears of elephants. Jibrīl عَلَيْهِ السَّلَامُ said, 'This is the Lote Tree of the utmost boundary. Behold! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Jibrīl عَلَيْهِ السَّلَامُ?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.’”

This tree is a boundary. Everything that comes up from below stops here, and everything that comes down from above, also stops here. It was here that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw Jibrīl عَلَيْهِ السَّلَامُ in his true form.

¹⁰ Ṣaḥīḥ Al-Bukhāri - 3887

Heaven, Hell & Ṣarīf al-Aqlām

After going to the Sidrat al-Muntahā, Rasūlullāh ﷺ then went to Heaven. After he visited Heaven, he was then shown Hell.

After this Rasūlullāh ﷺ was again raised to Ṣarīf al-Aqlām where he could hear the pens writing. At that place, the pens were busy writing destiny.

After this a throne was brought for Rasūlullāh ﷺ and he went to Allāh ﷻ. سُبْحَانَكَ وَتَعَالَى.



Sūrah an-Najm

In Sūrah an-Najm, Allāh سُبْحَانَهُ وَتَعَالَى tells us about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ visit to the heavens on this blessed night.

ثُمَّ دَنَا فَتَدَلَّى (٨) فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى (٩)

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ¹¹ (١٠)

“Then He drew near, and came down, (8) So as he was at a distance like that of two bows (joined together), rather even nearer. (9) Thus He (Allāh سُبْحَانَهُ وَتَعَالَى) revealed to His slave what He revealed. (10)”

There is a narration in Khaṣāiṣ Kubrā’ where Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said he saw the light of Allāh سُبْحَانَهُ وَتَعَالَى and then Allāh سُبْحَانَهُ وَتَعَالَى sent Revelation to him whatever He wished i.e. He spoke to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ directly.



¹¹ Sūrah an-Najm verses 8-10

Gifts from Allāh سُبْحَانَهُ وَتَعَالَى

On this night, Allāh سُبْحَانَهُ وَتَعَالَى gave Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ three gifts which are mentioned in the Ḥadīth below:

عَنْ عَبْدِ اللَّهِ قَالَ لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِدْرَةَ الْمُنْتَهَى قَالَ " انْتَهَى إِلَيْهَا مَا يَعْرُجُ مِنَ الْأَرْضِ وَمَا يَنْزِلُ مِنْ فَوْقَ قَالَ فَأَعْطَاهُ اللَّهُ عِنْدَهَا ثَلَاثًا لَمْ يُعْطِهَا نَبِيًّا كَانَ قَبْلَهُ فُرِضَتْ عَلَيْهِ الصَّلَاةُ خَمْسًا وَأُعْطِيَ خَوَاتِمَ سُورَةِ الْبَقَرَةِ وَغُفِرَ لِأُمَّتِهِ الْمُقْحَمَاتُ مَا لَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا " ¹²

‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ narrates:

"When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reached Sidrat Al-Muntahā, He said:

'There terminates everything that ascends from the earth, and everything that descends from above'. He said, there Allāh gave him three, which He did not give to any Prophet before him: He made five prayers obligatory upon him, He gave him the last Verses of Sūrah al-Baqarah, and He pardoned the grave sins for those of his Ummah who do not associate anything with Allāh”.

¹² Jāmi‘ al-Tirmidhī 3587

Fifty Ṣalāh

Initially 50 Ṣalāt had been made obligatory on Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ began to return with the commandments. He first met Ibrāhīm عَلَيْهِ السَّلَامُ who did not ask him about what Allāh سُبْحَانَهُ وَتَعَالَى had commanded him.

He then met Mūsā' عَلَيْهِ السَّلَامُ who asked him, what Allāh سُبْحَانَهُ وَتَعَالَى had commanded him to do. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said he had been commanded to read 50 Ṣalāh, day and night. Mūsā' عَلَيْهِ السَّلَامُ said that he had experienced the Banū Isrā'īl and that the Ummah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was weak, they would not be able to complete this command, therefore go back to Allāh سُبْحَانَهُ وَتَعَالَى and ask Him, if He can lessen the amount.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went back to Allāh سُبْحَانَهُ وَتَعَالَى and asked for a reduction. Allāh سُبْحَانَهُ وَتَعَالَى reduced it by 5 to 45.

Again, on the way down Mūsā' عَلَيْهِ السَّلَامُ saw Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and asked him how many it had been reduced to. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ answered, Mūsā' عَلَيْهِ السَّلَامُ advised him that this was still too much, so go back to Allāh سُبْحَانَهُ وَتَعَالَى.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went back again to Allāh سُبْحَانَهُ وَتَعَالَى, and it was reduced by another 5, so now 40 Ṣalāh were obligatory. Again Mūsā' عَلَيْهِ السَّلَامُ advised him to go back to get it reduced.

This process carried on. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would go to Allāh سُبْحَانَهُ وَتَعَالَى who would reduce it by 5, then Mūsā' عَلَيْهِ السَّلَامُ would send him back and Allāh سُبْحَانَهُ وَتَعَالَى would then reduce it by another 5.

35, 30, 25, 20, 15, 10 until eventually Allāh سُبْحَانَهُ وَتَعَالَى reduced the number to 5 obligatory Ṣalāh a day.

Mūsā' عَلَيْهِ السَّلَامُ again advised Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to go back but this time Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said “I have asked time and time again but now I am embarrassed”. He gave this answer to Mūsā' عَلَيْهِ السَّلَامُ and left.



The Reward

Allāh ﷻ had reduced the number of Ṣalāh from 50 to 5, however the Ummah of Rasūlullāh ﷺ were to be blessed with no reduction in the reward.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ فُرِضَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 لَيْلَةَ أُسْرِي بِهِ الصَّلَوَاتُ خَمْسِينَ ثُمَّ نَقِصَتْ حَتَّى جُعِلَتْ خَمْسًا ثُمَّ
 نُودِيَ يَا مُحَمَّدُ إِنَّهُ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَإِنَّ لَكَ بِهِدِهِ الْخُمْسَ
 خَمْسِينَ¹³

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrated,

"On the Night of Isrā', fifty prayers were made obligatory upon the Prophet. Then it was decreased until it was made five. Then it was called out: 'O Muḥammad! Indeed, My Word does not change; these five prayers will be recorded for you as fifty.'"

Rasūlullāh ﷺ made his way back to Bayt al-Maqdis and then mounted on the Burāq and reached Makkah before Dawn.

¹³ Jāmī^c al-Tirmidhī 213

The Quraysh

In the morning, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told the Quraysh about this amazing journey. They were shocked at what they heard. Some of them placed their hands on their heads and some started to clap. The Quraysh started to say “He has gone and come back from Bayt al-Maqdis in one night! It takes one month to go from Makkah to Shām and one month to come back again, and he says he got there in one night and came back to Makkah as well!”.

The people who had been to Bayt al-Maqdis started to test Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by asking him about the features of the Sacred Place.

Allāh سُبْحَانَهُ وَتَعَالَى brought a vision of Bayt al-Maqdis in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and he was able to answer them. When they ran out of things to ask him, they said tell us something about the journey.



Rasūlullāh ﷺ said that he had met a trading caravan which was returning from Shām who had lost one of their camels, which they had later found. They will be back in Makkah after 3 days, Inshā' Allāh. There will be an ashen coloured camel who will be at the front.

After 3 days, the caravan entered Makkah and told the Quraysh how they had lost their camel. Upon hearing this, Walīd ibn Mughirah said that this was magic, and the people agreed with his opinion.

Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ

Some people went to Abū Bakr رَضِيَ اللهُ عَنْهُ and said to him, what is with your friend, he claims that he went to Bayt al-Maqdis last night, prayed there and come back to Makkah. Abū Bakr رَضِيَ اللهُ عَنْهُ asked them if that was what Rasūlullāh ﷺ had said. They replied that Rasūlullāh ﷺ is talking about it to the people. Abū Bakr رَضِيَ اللهُ عَنْهُ said to them, “By Allāh, if he has said it, then it is the truth, so what makes it so astonishing to you? By Allāh, he tells me that news comes from Allāh from the Heavens to the earth in a moment, either in the day or the night. And I believe him. And this is further then what you have been astonished with”. What an amazing answer!

From that day on, Abū Bakr رَضِيَ اللهُ عَنْهُ became known as Aṣ-Ṣiddīq.

Summary

Allāh ﺳُبْحَانَهُ وَتَعَالَى blessed Rasūlullāh ﺻَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with a miraculous journey which will be remembered for all time. Before the journey, Jibrīl عَلَيْهِ السَّلَام and Mikāīl عَلَيْهِ السَّلَام took Rasūlullāh ﺻَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from the house of Umm Ḥāni رَضِيَ اللهُ عَنْهَا to the Ḥaram. His heart was cleaned with zam-zam and filled with faith and wisdom.

Rasūlullāh ﺻَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then made the journey to Bayt al-Maqdis on the Burāq. On the way, they stopped in several special places and saw many strange things.

They arrived in the Holy Precinct and the Burāq was tied in the same place the Prophets عَلَيْهِمُ السَّلَام used to tie their animals. Rasūlullāh ﺻَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then led all the Prophets of Allāh ﺳُبْحَانَهُ وَتَعَالَى in Prayer. This is the only place in the world where this has ever happened.

After this, Rasūlullāh ﺻَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ascended the Heavens with Jibrīl عَلَيْهِ السَّلَام, meeting many Prophets on the way including Ādam, ‘Īsā’, Yaḥyā, Yūsuf, Idrīs, Hārūn, Mūsā’ and Ibrāhīm عَلَيْهِمُ السَّلَام.

Rasūlullāh ﺻَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then journeyed to the Sidrat al-Muntahā, the farthest Lote tree and Ṣarīf al-Aqlām, where he could hear the pens write.

A throne was then brought for Rasūlullāh ﷺ and he went to Allāh ﷻ. On this miraculous occasion, Allāh ﷻ gave him 3 gifts including 50 Ṣalāh every day.

On the way back down, Rasūlullāh ﷺ saw Mūsā' عَلَيْهِ السَّلَامُ who advised him to get the number reduced and eventually it came down to 5.

Rasūlullāh ﷺ went back to Makkah and told the Quraysh about his amazing journey. They tested him by questioning him about the features of Masjid al-Aqṣā' and what he had seen on his journey. Allāh ﷻ brought a vision of the Masjid in front of him so he could answer their questions.

Even though Rasūlullāh ﷺ answered all their questions, the Quraysh still refused to believe. They went to Abū Bakr رَضِيَ اللَّهُ عَنْهُ to tell him about what Rasūlullāh ﷺ had claimed to have happened. Abū Bakr رَضِيَ اللَّهُ عَنْهُ gave an amazing response supporting Rasūlullāh ﷺ claim and testifying to its truth. From that day on Abū Bakr رَضِيَ اللَّهُ عَنْهُ was known as Aṣ-Ṣiddīq.

The Importance of Masjid al-Aqṣā' in Islam

As this part of the Sīrah involved the blessed Masjid al-Aqṣā', I have included an extra chapter on its importance. It is imperative that we educate ourselves, our children, our families and our communities about Masjid al-Aqṣā' and the important role it plays in our religion of Islām. Here are some notable points.

1. Masjid al-Aqṣā' was built 40 years after the building of the Ka'bah.
2. Masjid al-Aqṣā' is the 3rd Holiest Masjid in Islām.
3. The whole area counts as Ḥaram al-Sharīf, Masjid al-Aqṣā'.
4. It is the only place where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ led all the Prophets عَلَيْهِمُ السَّلَامُ in Prayer.
5. Masjid al-Aqṣā' became the first Qiblah in Islām and remained the Qiblah until Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to Madīnah.
6. If a person reads Ṣalāh in Masjid al-Aqṣā', they get the reward of 500 times.
7. Many Prophets عَلَيْهِمُ السَّلَامُ and Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ are buried there.
8. The reward for performing 'Umrah and Ḥajj from Masjid al-Aqṣā' is to have their sins forgiven or Jannah becomes obligatory upon them.

9. The surrounding areas are also Holy to us, like al-Khalīl or Hebron where Ibrāhīm, Ishāq and Ya‘qūb عَلَيْهِمُ السَّلَامُ are buried, along with their wives.
10. There is also Bayt al-Laḥm or Bethlehem where ‘Īsā عَلَيْهِ السَّلَامُ was born.

We should all try and visit Masjid Al-Aqṣā’ with our families and friends and supplicate to Allāh سُبْحَانَهُ وَتَعَالَى that He brings peace to the whole region.



Sīrah of Muḥammad ﷺ
Part 7 - The Night Journey & Ascension

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