

The Miracle of Al-Isra and Al-Mi'raj in the Prophetic Biography: A Theoretical Approach

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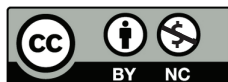
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Abstract

God Almighty sent the prophets (peace be upon them) to guide people to the straight path whenever they strayed from it. To prove their prophethood, He granted them miracles that humanity could not replicate. Among these miracles, God bestowed upon our noble Prophet Muhammad (peace be upon him and his Household) many signs to affirm his prophethood to his people, and the miracle of Al-Isra and Al-Mi'raj is one of those miracles with which God honored our noble Prophet (peace be upon him and his Household). This journey, in its entirety and all its details, took place in just one night, while the distance traveled by the Prophet during this journey was immense, considering the short period of one night.

In this research, we do not seek to prove this miracle because it undoubtedly occurred for our noble Prophet (peace be upon him and his Household). Instead, we aim to help people better understand this heavenly miracle, especially for those who attempt to deny it—not because it did not happen, but because they find it difficult to comprehend, accept, and believe in it as it is a gift from God to His noble



Prophet Muhammad (peace be upon him and his Household). God granted this miracle to His Prophet to make it easier for people to understand, believe in, and accept the unseen realities that the Prophet informed us about, as he was known as “Al-Amin” (the trustworthy) by his people before his prophethood. God described him in the Holy Qur’an as one who speaks only by divine revelation, in His saying in Surah An-Najm: “Nor does he speak from [his own] inclination.” (An-Najm: 3).

The Lord of the Worlds sent Al-Buraq to carry our noble Prophet (peace be upon him and his Household) on the journey of Al-Isra and Al-Mi'raj to the highest heaven, easing his journey and bringing him closer to God, to the point where he was “two bows’ lengths or nearer,” so that God could speak to him in private. God says in Surah An-Najm: “And he was at a distance of two bows’ lengths or nearer. And He revealed to His Servant what He revealed.” (An-Najm: 9-10).

The concept of wormholes and how they shorten the distance between two distant locations could aid in understanding this celestial journey. The researcher believes this journey may have occurred along paths in the heavens similar to the wormholes, but humanity has yet to discover these paths.

Introduction:

In his theory, The Theory of Relativity, which he proposed in 1925, Albert Einstein stated that space and time are intertwined to form what is known as spacetime. He proclaimed that we cannot talk about time without space (spacetime)¹ or space without time. Since everything moves, it must carry its own time with it. The faster an object moves, the more its time contracts relative to other times associated with slower movements. Scientists have scientifically demonstrated the phenomenon of time dilation (time contraction) in physics laboratories, where it has been observed that the lifetime of atomic particles lengthens relative to an observer if they move at speeds approaching the speed of light. For example, the half-life of a pion (the time it takes for half of a given amount of this particle to decay through radiation) in an Earth laboratory can increase by seven times its known value if it moves at 99% of the speed of light.^{2 3 4}

According to Albert Einstein's theory, if we imagine a spaceship moving close to the speed of light, it would undertake a journey that takes fifty thousand years (according to Earth time) in just one day (for the spaceship's crew). If you consider a trip to the far reaches of the universe, upon your return to Earth, you will find that generations have passed and massive changes have occurred on the planet, which would have experienced thousands, millions, or even billions of years, according to Earth's inhabitants, who did not undertake the same incredible journey with you. In summary, time contracts as speed increases, and speed increases with more remarkable ability.^{5 6 7}

According to the theory of relativity, if an object moves at the speed of light, distances collapse in front of it, and time vanishes (stops) as it traverses these distances.

1 Joudat Al-Sahhar, Abdul Hamid. Al-Isra' wal-Mi'raj (Publications of Misr Library, 1905), 5.

2 Shaykh Muhammad Nasir al-Din al-Albani, 17.

3 "The Miracle of Al-Isra' and Al-Mi'raj from a Scientific Perspective," Quran Miracles Website, accessed, <https://quran-m.com/معجزة-الإسراء-والمعراج-من-منظور-علمي/#gsc.tab=0>.

4 Abu al-Qasim Abd al-Karim ibn Hawazin al-Qushayri, 10.

5 https://ar.wikipedia.org/wiki/الإسراء_والمعراج

6 Ibn Hajar al-Asqalani, Al-Isra' wal-Mi'raj, 18.

7 <https://www.islamweb.net/ar/article/196726/الإسراء-والمعراج>

However, if an object moves faster than the speed of light, distances still fold in front of it, and time would move backward—into the past.^{8 9}

Although the speed of light in a vacuum (or air) is the highest known speed to date, modern science does not deny the existence of speeds more significant than the speed of light in a vacuum, even though such speeds have not been reached yet. For instance, beta particles (B-particles) travel faster than the speed of light in water because these particles have breached the light barrier in water, not in air or a vacuum, leading to the emission of a radiation known as Cherenkov radiation.¹⁰

8 Najm al-Din al-Ghayti, Hashiyat Abi al-Barakat Sidi Ahmad al-Dardir 'ala Qissat al-Mi'raj, 22.

9 Muhammad Mutawalli al-Sha'rawi, Al-Isra' wal-Mi'raj, 25.

10 <https://ar.wikipedia.org/wiki/الإسراء والمعراج>

Section One

The Historical Narrative of the Circumstances Surrounding the Miracle of Al-Isra and Al-Mi'raj

The night of Al-Isra and Al-Mi'raj is considered one of the most significant nights for Muslims, celebrated on the 27th night of the month of Rajab every year. This miracle occurred between the 11th and 12th years of the prophetic mission (i.e., in the middle of the Islamic message period).^{11 12 13} In The Encyclopedia of Islamic History by His Eminence Sheikh Muhammad Hadi Al-Yousfi, it is stated: The History of Al-Isra and Al-Mi'raj: In the history of Al-Isra, Al-Qutb Al-Rawandi narrated in his Al-Khara'ij wa al-Jara'ih from Imam Ali (peace be upon him) that he said: "When it was three years after his mission (peace be upon him), he was taken by night to the Al-Aqsa Mosque and then ascended from there to the heavens on the night of Al-Mi'raj. When he awoke that night, he informed the Quraysh about his journey."^{14 15} The compilation of what Al-Majlisi narrated in the section on Al-Mi'raj in his history is as follows: He mentioned the narration from Al-Khara'ij and transmitted from Al-Manaqib through Ibn Abbas, stating that it occurred in the first month of Rabi' al-Awwal, two years after the prophethood; and from Al-Waqidi and Al-Suddi that it happened six months before the migration, on the 17th of Ramadan.^{16 17} According to Al-Waqidi in Al-Muntaka of Al-Kazurani, the journey occurred on Saturday night, 17 nights before the 17th of Ramadan in the 12th year of the prophethood, 18 months before the migration.¹⁸ In another narration, it was said to have occurred on the 17th of Rabi' al-Awwal, one year before the migration from the Shi'ab Abi Talib to the Al-Aqsa Mosque.¹⁹ Some accounts say it happened on the

11 Shaykh Muhammad Nasir al-Din al-Albani, Al-Isra' wal-Mi'raj wa Dhikr Ahadithihima, 30.

12 Ibn Hajar al-Asqalani, Al-Isra' wal-Mi'raj, 25.

13 Muhammad Mutawalli al-Sha'rawi, Al-Isra' wal-Mi'raj, 29.

14 Encyclopedia of Islamic History, vol. 1, 533–539.

15 Abd al-Hamid Joudat al-Sahhar, Al-Isra' wal-Mi'raj, 10.

16 <https://quran-m.com/معجزة-الإسراء-والمعراج-من-منظور-عد/#gsc.tab=0>

17 <https://www.islamweb.net/ar/article/196726/الإسراء-والمعراج>

18 Abd al-Hamid Joudat al-Sahhar, Al-Isra' wal-Mi'raj, 35.

19 Abu al-Qasim Abd al-Karim ibn Hawazin al-Qushayri, Kitab al-Mi'raj, 25.

27th night of Rajab;²⁰ others suggest it occurred one year and two months before the migration, in the year 53 of the Year of the Elephant.²¹ Al-'Adad al-Qawiya said it happened on the 21st of Ramadan, six months before the migration.²² Some say it was on the 17th of Ramadan, a Saturday night;²³ others say it was on the night of Monday, 2 years after the prophethood.²⁴ The book Al-Tadhkira states that the event occurred on the 27th night of Rajab in the second year of the migration.²⁵ The variations from one year after the mission to two years after the migration suggest a range of interpretations. The most accurate of these narrations is the one from Al-Rawandi, citing Imam Ali (peace be upon him).²⁶

On the night of Al-Isra and Al-Mi'raj, the Prophet Muhammad (peace be upon him and his Household) was taken by the Buraq, accompanied by Gabriel, from Makkah to Jerusalem, where he ascended to the highest heaven, to the Sidrat al-Muntaha, and then returned to Makkah on the same night.²⁷ This event was commemorated in Surah Al-Isra, which bears the name of the miracle in which God states: "Glory is to the One who took His Servant by night from the Al-Masjid al-Haram to the Al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing." (Al-Isra: 1).see figure (1-2)



Figure (1)



Figure (2)

20 <https://ar.wikipedia.org/wiki/الإسراء والمعراج>

21 Najm al-Din al-Ghayti, Hashiyat Abi al-Barakat Sidi Ahmad al-Dardir 'ala Qissat al-Mi'raj, 26.

22 <https://www.sis.gov.eg/Story/233379/الإسراء-والمعراج?lang=ar>

23 https://mawdoo3.com/ليلة_الإسراء_والمعراج_بال تفصيل

24 <https://ar.wikipedia.org/wiki/الإسراء والمعراج>

25 Abu al-Qasim Abd al-Karim ibn Hawazin al-Qushayri, Kitab al-Mi'raj, 31.

26 Abu al-Qasim Abd al-Karim ibn Hawazin al-Qushayri, Kitab al-Mi'raj, 25.

27 Muhammad Mutawalli al-Sha'rawi, Al-Isra' wal-Mi'raj, 21.

Consolation for the Prophet:

The Prophet (peace be upon him and his Household) endured difficult circumstances. As a form of consolation, God granted him the miracle of Al-Isra and Al-Mi'raj to comfort and reassure his heart regarding the future of the heavenly message. It served as compensation for the harshness he faced from the people of the earth, replacing it with the joy and celebration of the inhabitants of the heavens, and the cruelty of his society (the people of Makkah) was replaced with the generosity and honor of the higher realms.

Al-Isra and Al-Mi'raj were a unique honor for the Prophet (peace be upon him and his Household). After the hardship of Ta'if, God revealed to His Prophet that he was the master of the children of Adam, the master of the prophets and messengers. God showed him the dominion of the heavens and the earth and revealed what would become of the creation after death. Al-Isra and Al-Mi'raj occurred following the Year of Sorrow, in which his wife, Lady Khadijah (peace be upon her), passed away. She had supported him during hardship, offering herself and her wealth. In the same year, his uncle, Abu Talib (peace be upon him), passed away, who had shown great nobility in his guardianship and immense courage in defending him.^{28 29}

After the loss of his first wife, Lady Khadijah (peace be upon her), and his uncle, Abu Talib (peace be upon him), both of whom had supported and stood by him, the Prophet faced immense difficulties due to the rejection and disbelief of the Quraysh. Following the death of his uncle, his wife, Lady Khadijah, also passed away in the same year, which came to be known as the Year of Sorrow. In his efforts to spread the message of Islam, the Prophet (peace be upon him and his Household) went to Ta'if alone, calling its people to Islam and monotheism, seeking their guidance. However, they rejected him, driving him away and setting their children and slaves to throw stones at him, causing him great harm. At this point, the Prophet (peace be upon him and his Household) made his famous supplication, complaining to his Lord: "O God, to

²⁸ Abd al-Hamid Joudat al-Sahhar, Al-Isra' wal-Mi'raj, 33.

²⁹ https://mawdoo3.com/ليلة_الإسراء_والمعراج_بالتفصيل



whom do You entrust me...?" God then sent Gabriel with the angel of the mountains, who told him: "If you wish, I can cause the mountains to collapse upon them." The Prophet (peace be upon him and his Household) responded: "No—perhaps God will bring forth from their offspring those who will worship Him alone."

Thus, God honored him with a divine blessing and consoled him with the incident of Al-Isra and Al-Mi'raj. What more incredible honor and consolation could there be when Gabriel came to accompany the Prophet (peace be upon him and his Household) on the miraculous journey of Al-Isra and Al-Mi'raj?^{30 31}

Description of the Events of the Miracle of Al-Isra and Al-Mi'raj:

On the night of Al-Isra and Al-Mi'raj, the noble Prophet Muhammad (peace be upon him and his Household) was sleeping in the Hijr. Gabriel approached and nudged him with his foot. The Prophet sat up but saw nothing, then returned to his bed. He was approached again, and Gabriel nudged him with his foot again. The Prophet sat up again but saw nothing. He returned to his bed for a third time, and Gabriel came again, taking the Prophet by the arm. The Prophet (peace be upon him and his Household) rose and went to the mosque's door with Gabriel. There, the Prophet saw a white animal, resembling a mule but between a mule and a donkey, with wings on its flanks, which it used to propel itself forward. Gabriel placed his hand at the very tip of the animal, and the Prophet mounted it. Together, they set off toward Jerusalem.

Upon arrival, the Prophet (peace be upon him and his Household) found many of the previous prophets—Abraham (peace be upon him), Moses (peace be upon him), and Jesus (peace be upon him), among others. He led them in prayer. After the prayer, Gabriel brought two vessels: one containing wine and the other containing milk. Gabriel said to the Prophet: "Take." The Prophet (peace be upon him and his Household) took the milk vessel and drank from it, leaving the wine. Gabriel then said: "You have been guided to the natural disposition, and your ummah has been guided, O Muham-

³⁰ Ibn Hajar al-Asqalani, *Al-Isra' wal-Mi'raj*, 35.

³¹ <https://ar.wikipedia.org/wiki/الإسراء والمعراج>

mad, and wine has been prohibited for you.”³²

Then, the Prophet (peace be upon him and his Household) ascended to the heavens in a miraculous journey prepared for him by God. In each heaven, the Prophet met a different prophet, conversed with them, greeted them, and they congratulated him. In the first heaven, he met Adam (peace be upon him), the father of humankind. In the second heaven, he met Prophets John and Jesus (peace be upon them). In the third heaven, he met Prophet Joseph (peace be upon him). In the fourth heaven, he met Prophet Enoch (peace be upon him). In the fifth heaven, he met Prophet Aron (peace be upon him). In the sixth heaven, he met Prophet Moses (peace be upon him); in the seventh heaven, he met Prophet Abraham (peace be upon him), the father of the prophets.³³

The Prophet Muhammad (peace be upon him and his Household) then ascended beyond the highest heavens to converse with his Lord. This was a station that no prophet, messenger, or angel had ever reached before. The five daily prayers were ordained during this encounter, and the Prophet was shown many of God’s great signs. He saw Paradise and what God had prepared for the righteous, and he saw Hell and the punishment prepared for the disbelievers and sinners. Afterward, the Prophet (peace be upon him and his Household) returned to Makkah.³⁴

The following day, the Prophet (peace be upon him and his Household) gathered the people of Quraysh and told them what had happened. Most replied: “By God, this matter is clear, and indeed the Prophet (peace be upon him and his Household) is truthful and trustworthy. The caravan travels from Makkah to the Levant a month, both on its way out and returning.” Some rejected the Prophet’s account: “Can Muhammad travel to and return from Makkah in one night?” As a result, many who had embraced Islam turned away.³⁵

32 Shaykh Muhammad al-Sanad, *Al-Isra’ wal-Mi’raj wal-Masjid al-Aqsa wa Bayt al-Maqdis*, 24.

33 Ibn Hajar al-Asqalani, *Al-Isra’ wal-Mi’raj*, 44.

34 https://mawdoo3.com/ليلة_الإسراء_والمعراج_بالتفصيل

35 <https://www.sis.gov.eg/Story/233379/الإسراء-والمعراج?lang=ar>



Section Two

The Heavenly Miracle of Al-Isra and Al-Mi'raj

Why Study the Miracle of Al-Isra and Al-Mi'raj?

Understanding miracles is difficult for some people, who may find it beyond their comprehension and imagination. Therefore, we must help them understand this sensory miracle granted by God to our noble Prophet Muhammad (peace be upon him and his Household), known as the “Miracle of Al-Isra and Al-Mi'raj.” It is important to emphasize that this research, or any other articles and topics on this miracle, is not meant to prove its truth or occurrence—since it undoubtedly happened—but rather, it is aimed at helping those who find it hard to accept, especially non-believers, to understand it. This miracle belongs to the category of those divine acts which were not performed to challenge humanity (i.e., to challenge humans). The most fantastic aspect of this miracle (in both parts) is that it is part of the unseen, one of the many unknowns that Muslims must believe in and trust absolutely.^{36 37}

When we discuss this miracle, we are essentially addressing the impossibility of such an event occurring to an ordinary human being by all scientific measures or even through applying hypotheses or theories. Otherwise, it would cease to be considered a miracle, and an ordinary human could achieve it using any energy or means that science may invent in the future.^{38 39}

In discussing the sensory miracles of the Prophet Muhammad (peace be upon him and his Household), we must not overindulge in them. It is not advisable to rely too heavily on these material miracles to convince others of the Prophet's mission (peace be upon him and his Household) because these miracles occurred and passed. The Prophet (peace be upon him and his Household) himself discouraged attachment to these material miracles, urging us to focus on a single miracle that remains throughout time—the Qur'an, whose miraculous aspects become more evident as time pro-

36 Shaykh Muhammad Nasir al-Din al-Albani, *Al-Isra' wal-Mi'raj wa Dhikr Ahadithihima, wa Takhrijih, wa Bayan Sahihih min Saqimiha*, 10.

37 Ibn Hajar al-Asqalani, *Al-Isra' wal-Mi'raj* (Rafuf, 1986).

38 Abu al-Qasim Abd al-Karim ibn Hawazin al-Qushayri, *Kitab al-Mi'raj*, 25.

39 Muhammad Mutawalli al-Sha'rawi, *Al-Isra' wal-Mi'raj*, 40.

gresses. Generations unfold, each generation uncovering new elements previously hidden from earlier ones.^{40 41}

Al-Isra and Al-Mi'raj occurred in the year 621 CE, on the 27th night of the month of Rajab, during the 12th year of the prophetic mission.

The “Miracle of Al-Isra and Al-Mi'raj” encompasses, among other things, the extraordinary speed and remarkable ability with which the Prophet Muhammad (peace be upon him and his Household) traveled in the first part of the miracle—the “earthly journey” from the Al-Masjid Al-Haram in Makkah (in the Arabian Peninsula) to Al-Masjid Al-Aqsa in Jerusalem. Then, in the second part of the miracle, we witness the speed and ability that no human can comprehend, no matter how advanced in knowledge and technology. This part of the miracle is the “celestial journey,” where the Prophet (peace be upon him and his Household) ascended from where the earthly journey ended, passing through all the layers of the atmosphere and traveling through the vastness of the universe to a sky that humans cannot access or even begin to understand, knowing only what the Qur'an has revealed about it.^{42 43}

The Journey of Al-Isra (The Earthly Journey in the Realm of the Kingdom):

God says:

“Glory be to the One who took His Servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, the surroundings of which We have blessed, to show him some of Our signs. Indeed, He is the Hearing, the Seeing.” (Al-Isra: 1)

“Subhan” refers to God being free from all imperfections in His words, actions, and attributes. “The One who took” refers to God, who honored His Messenger with the journey and transition by night. “By His servant” means the human being whom God chose for this great mission, the guidance of all humanity. God did not say “by His friend,” or “by His beloved,” or “by His prophet,” but rather “by His servant.” This is significant, as it emphasizes that the Prophet Muhammad (peace be upon him and his

⁴⁰ Ibn Hajar al-Asqalani, Al-Isra' wal-Mi'raj, 33.

⁴¹ Najm al-Din al-Ghayti, Hashiyat Abi al-Barakat Sidi Ahmad al-Dardir 'ala Qissat al-Mi'raj, 46.

⁴² Shaykh Muhammad Nasir al-Din al-Albani, Al-Isra' wal-Mi'raj wa Dhikr Ahadithihima, 42.

⁴³ mawdoo3.com/ليلة_الإسراء_والمعراج_بالتفصيل

Household) attained the status of pure servitude to God, making him the “perfect servant” or “complete human being.” The first requirement of Islam is the realization of complete servitude to God.see figure (3)

The phrase “by night” indicates that Al-Isra occurred during part of the night, not throughout the entire night. The night was the time for both journeys, as it is the most favored time for solitude and prayer for the Prophet Muhammad (peace be upon him and his Household). It was also the time for prayer before the formal structure of the prayers (in terms of their specific times and forms) was established. The night was chosen for the journey to emphasize the believer’s faith in the unseen.^{44 45}

As for the phrase “from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa,” the interpretation is that the Prophet Muhammad’s (peace be upon him and his Household) earthly journey took place between two mosques: first, Al-Masjid Al-Haram in Makkah, the most beloved of God’s houses on earth, where a prayer there is worth a hundred thousand prayers in other mosques; and second, Al-Masjid Al-Aqsa in Jerusalem, the land of the prophets, which was the first qibla for Muslims before they were commanded to face Al-Masjid Al-Haram. Al-Masjid Al-Aqsa is one of the most honored mosques on earth; prayer in this mosque is equivalent to five hundred prayers in other mosques.

“Which We have blessed its surroundings” means that God has bestowed blessings upon it and its surrounding areas, both material and spiritual. “To show him some of Our signs” refers to the signs that demonstrate God’s power and greatness, though not all of them, as the verse specifies only a portion.^{46 47}



Figure (3)

44 Abd al-Hamid Joudat al-Sahhar, Al-Isra' wal-Mi'raj, 18.

45 <https://ar.wikipedia.org/wiki/الإسراء والمعراج>

46 <https://ar.wikipedia.org/wiki/الإسراء والمعراج>

47 Muhammad Mutawalli al-Sha'rawi, Al-Isra' wal-Mi'raj, 56.

Al-Mi'raj (The Heavenly Ascension Journey in the Realm of the Divine Kingdom):

Our universe is vast; we can observe only a small portion of it with the naked eye. The universe is immense and expansive and has not yet been fully discovered. Everything we have found thus far is just a small part of the first heaven above us. No human can know anything beyond the first heaven (except for a prophet or messenger of God who receives divine revelation) regardless of their knowledge and understanding. This includes all the higher layers of the heavens (i.e., the second to seventh heavens).⁴⁸

From another perspective, the idea of a deity occupying a specific place within the universe does not align with sound reasoning or logic. The Almighty Creator, God, the One, the Owner, and the Sustainer, has absolute power, and no one can define a location or time for Him. He exists beyond the constraints of time and space, even before the existence of time and space.⁴⁹see figure (4)

One of the aspects indicating the brevity of the journey in both its parts (Al-Isra and Al-Mi'raj) is what the Prophet Muhammad (peace be upon him and his Household) reported after returning to Umm Hani, his cousin, and later shared with the people. One of these accounts states that he prayed the Isha prayer with his companions, then returned and prayed the Fajr prayer with them at dawn.⁵⁰

Surah An-Najm begins by describing the Prophet's ascension, a great miracle that honored the Prophet Muhammad (peace be upon him and his Household). He witnessed the marvelous creations of God in His vast dominion, which has no boundaries. God's wisdom



Figure (4)

48 Shaykh Muhammad al-Sanad, *Al-Isra' wal-Mi'raj wal-Masjid al-Aqsa wa Bayt al-Maqdis*, 33.

49 Muhammad Mutawalli al-Sha'rawi, *Al-Isra' wal-Mi'raj*, 70.

50 Najm al-Din al-Ghayti, *Hashiyat Abi al-Barakat Sidi Ahmad al-Dardir 'ala Qissat al-Mi'raj*, 17.

ordained that the first word of the Surah be a celestial body, namely “the star.” God says: “By the star when it descends, your companion has not strayed, nor has he erred. Nor does he speak from [his own] inclination. It is not but a revelation revealed, taught to him by the One intense in strength—one of soundness. And he rose to [his] true form while in the highest part of the horizon. Then he drew near, descended, and was at a distance of two bows’ length or nearer. And he revealed to His Servant what he revealed. The heart did not lie about what it saw. So, will you dispute with him over what he saw? And he certainly saw him in another descent at the Lote tree of the utmost boundary—near Paradise of Refuge. When there covered the Lote tree that covered it. The sight did not swerve, nor did it transgress. He certainly saw of the greatest signs of his Lord.” (An-Najm: 1–18)

The verse begins by referring to a cosmic event, symbolizing the greatness of the creation. God swears by the falling or setting of the star, which is a sign of something immensely significant if people contemplate it. The second part of the verse emphasizes to the people of Makkah, at the time of the Qur’an’s revelation, that the Prophet Muhammad (peace be upon him and his Household) had neither erred nor strayed, as he was a messenger chosen by God, who must speak the truth, narrate what he witnessed, and convey what he was commanded to deliver.⁵¹

How could he have strayed or erred when he was the trustworthy bearer of the Qur’an, the Book of God, to all people? It was the revelation that God sent to him through Gabriel, the mightiest of angels, who recited it to him. Gabriel is described as being of immense power and beauty. He manifested his true form to the Prophet Muhammad (peace be upon him and his Household) in the “highest horizon.” They came so close that they nearly touched, but Gabriel departed at a point that angels cannot surpass. He told the Prophet (peace be upon him and his Household): “If you advance, you will break through; if I advance, I will burn.” After passing this boundary, the Prophet reached the veils of light and received direct divine revelation there. It

51 Abu al-Qasim Abd al-Karim ibn Hawazin al-Qushayri, 62.

was at this point that the five daily prayers were ordained.⁵²

Although Al-Isra and Al-Mi'raj took place on the same night (the 27th night of Rajab, one year before the migration), the two events were not mentioned consecutively in the Qur'an. The story of Al-Isra is discussed first in Surah Al-Isra, while the account of Al-Mi'raj appears later in Surah An-Najm. The wisdom behind this order may lie in making Al-Isra (the earthly journey) a prelude to the account of Al-Mi'raj, the celestial journey, which astonished the people. Those with weak faith rejected it when they heard of it, while the strong in faith remained steadfast.⁵³

Those who deny this event—both in the past and present—fail to comprehend it logically. If they had studied history, they would have known that events similar to this one have occurred, such as the incident where the throne of Bilqis (the Queen of Sheba) was brought from Yemen to Syria in the blink of an eye. God says: "He said, 'O assembly [of jinn], who among you will bring me her throne before they come to me in submission?' A powerful, strong one from the jinn said, 'I will bring it to you before you rise from your place, and indeed, I am indeed strong and trustworthy for such work.' One with whom was knowledge of the Scripture said, 'I will bring it to you within the twinkling of an eye!' Then, when Solomon saw it placed firmly before him, he said, 'This is by the grace of my Lord!'" (An-Naml: 38-40)

How could they deny the journey of Al-Isra? Had they read history, they would have known that other miraculous events, such as the ascension of Enoch to the heavens (Al-Maryam: 56–57) and the ascension of Jesus (peace be upon him) (An-Nisa: 157–158), occurred long before Prophet Muhammad's ascent to the heavens. However, unlike these other prophets, the Prophet Muhammad (peace be upon him and his Household) returned after his ascension to complete his mission, spreading guidance, truth, and justice across the earth.⁵⁴

⁵² Ibn Hajar al-Asqalani, Al-Isra' wal-Mi'raj, 73.

⁵³ <https://quran-m.com/معجزة-الإسراء-والمعراج-من-منظور-عد/#gsc.tab=0>

⁵⁴ Najm al-Din al-Ghayti, Hashiyat Abi al-Barakat Sidi Ahmad al-Dardir 'ala Qissat al-Mi'raj, 85.

What is Al-Buraq?

After the Prophet Muhammad (peace be upon him and his Household) completed his journey to the higher realms during the Al-Isra and Al-Mi'raj, he narrated the events and experiences he encountered. He mentioned that "Al-Buraq" came to him, and Gabriel instructed him to mount it. Al-Buraq was the means of transport for the Prophet during this miraculous journey. So, what exactly is Al-Buraq?⁵⁵

Specialists in Arabic have explained that Al-Buraq is an animal larger than a donkey but smaller than a mule. Some scholars who have demonstrated the Hadith of the Prophet Muhammad (peace be upon him and his Household) suggest that Al-Buraq is derived from the word "bariq," which means bright or shining, indicating that Al-Buraq is white in color and shines or glows. It has also been suggested that Al-Buraq could be associated with the lightning that carried the Prophet Muhammad (peace be upon him and his Household) from Makkah to Jerusalem, moving at the speed of light, both on the journey there and back. The miracle lies in using this natural phenomenon, with the Prophet protected from its destructive effects, ensuring that no harm came to him from the powerful forces involved.^{56 57}

55 Shaykh Muhammad al-Sanad, Al-Isra' wal-Mi'raj wal-Masjid al-Aqsa wa Bayt al-Maqdis, 31.

56 Abu al-Qasim Abd al-Karim ibn Hawazin al-Qushayri, Kitab al-Mi'raj, 77.

57 <https://ar.wikipedia.org/wiki/الإسراء والمعراج>

Section Three

The Goals of the Miracle and Some Objections to the Miracle

Did the Miracle Occur with the Soul, the Body, or Both?

The miracle of Al-Isra and Al-Mi'raj has raised some questions among scholars and thinkers, particularly regarding whether the journey occurred for our noble Prophet Muhammad (peace be upon him and his Household) in his soul alone or both body and soul. Some have raised the question: Did this miracle happen to the Prophet Muhammad (peace be upon him and his Household) while he was asleep (i.e., as a dream or vision), meaning it occurred with his soul only, not his body? As Muslims, we reject this hypothesis and affirm that the journey of Al-Isra and Al-Mi'raj (earthly and heavenly) occurred with the Prophet Muhammad (peace be upon him and his Household) in both body and soul. We have numerous compelling proofs to support this, the strongest of which are the words of the Qur'an mentioned earlier. God did not say: "Glory be to the One who took His servant by night with his soul," but instead He said: "Glory be to the One who took His Servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, the surroundings of which We have blessed, to show him some of Our signs. Indeed, He is the Hearing, the Seeing." (Al-Isra: 1) This indicates that the journey was with both the soul and the body. Thus, a human (the servant) consists of both soul and body, and this miracle was experienced in both aspects.

Another strong piece of evidence lies in the word "Subhan" (Glory be to) at the beginning of the verse, which is also the opening of the entire Surah. This word means that God is free from any likeness, partner, or weakness. It denotes that the matter being discussed is of great significance. It prepares the reader or listener for something extraordinary, amazing, and beyond human comprehension. However, in the eyes of the Creator of the universe, it is simple and easy, as He is the Creator and the Master of all

laws, able to break any law at any time and to execute whatever His will commands.^{58 59}

It is sufficient evidence that the journey of Al-Isra and Al-Mi'raj occurred with the Prophet's physical body, as God says:

"By the star when it descends, your companion has not strayed, nor has he erred. Nor does he speak from [his own] inclination. It is not but a revelation revealed, taught to him by the One intense in strength—one of soundness. And he rose to [his] true form while in the highest part of the horizon. Then he drew near, descended, and was at a distance of two bows' length or nearer. And he revealed to His Servant what he revealed. The heart did not lie about what it saw. So, will you dispute with him over what he saw? And he certainly saw him in another descent at the Lote tree of the utmost boundary—near Paradise of Refuge. When there covered the Lote tree that which covered it. The sight did not swerve, nor did it transgress. He certainly saw of the greatest signs of his Lord." (An-Najm: 1–18)

The Purposes and Goals of Al-Isra and Al-Mi'raj and Some Objections to the Miracle

God did not grant the miracle of Al-Isra and Al-Mi'raj to the Prophet Muhammad (peace be upon him and his Household) as a challenge to humanity. Still, instead, it took place for certain specific purposes, which scholars have summarized as follows:

Divine Comfort for the Prophet Muhammad (peace be upon him and his Household): God's granting of this great miracle to His servant and messenger Muhammad (peace be upon him and his Household) was a means to comfort him and soothe his heart after the hardships, sorrows, and pains he had endured. He witnessed astonishing creations and extraordinary sights beyond human comprehension through this miracle. God says: "He certainly saw of the greatest signs of his Lord." (An-Najm: 18).

A Test for the Believers:

It was a test for everyone, especially those who had embraced the new message. The strong in faith believed in the miracle, while those with weak faith rejected it, and some even apostatized. Thus, the ranks of Muslims were purified,

⁵⁸ https://mawdoo3.com/ليلة_الاسراء_والمعراج_بالتفصيل

⁵⁹ Ibn Hajar al-Asqalani, Al-Isra' wal-Mi'raj, 79.

and the believers who were to emigrate were pious, pure, and strong, possessing firm determination and resolve—qualities needed for migration. God says: “God would not leave the believers as they are until He separates the evil from the good. And God would not disclose to you the unseen, but God chooses of His messengers whom He wills. So believe in God and His messengers. And if you believe and fear Him, you will have a great reward.” (Al Imran: 179).

Unity of the Divine Message:

The gathering of the Prophet Muhammad (peace be upon him and his Household) with all the prophets (peace be upon them) and praying with them is a clear indication that all divine revelations came to fulfill one purpose: the worship of the One God alone, without any partners. God says: “Or were you witnesses when death approached Jacob, when he said to his sons, ‘What will you worship after me?’ They said, ‘We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac, one God, and we are Muslims [in submission] to Him.’” (Al-Baqara: 133).

The Significance of the Ascension from Jerusalem:

The ascension starting from Al-Quds, not Makkah, carries significant implications. One of these is the command to spread Islam and broaden its reach, as Islam is the final, complete, and universal religion that God has chosen for all people, regardless of their race, color, or language. God says: “And We have not sent you, [O Muhammad], except as a giver of good tidings and a warner to all of mankind, but most of the people do not know.” (Saba: 28). It also implicitly commands Muslims to abandon internal divisions and to unite their interests. God says:

“And obey God and His Messenger and do not dispute and thus lose courage and your power will depart. And be patient. Indeed, God is with the patient.” (Al-Anfal: 46).

The Obligation of Prayer:

The establishment of prayer during the Mi'raj is a clear sign that prayer is the link between the servant and his Lord. God says: "And We took the covenant from the Children of Israel and sent from among them twelve leaders, and God said, 'Indeed, I am with you. If you establish prayer and give zakat, believe in My messengers and support them, and loan God a good loan, I will surely remove your misdeeds from you and admit you to gardens beneath which rivers flow.' (Al-Ma'idah: 12). The prayer performed during the Mi'raj symbolizes the direct communication between the servant and God, where the servant confides in his Lord, seeking guidance and assistance. Therefore, prayer is the foundation of the religion, and neglecting it is akin to destroying one's faith. The Prophet Muhammad (peace be upon him and his Household) said: "Prayer is the pillar of the religion; whoever abandons it deliberately has demolished his religion."

The movement involved in prayer is not only spiritually significant but also provides physical benefits for the body, promoting health and well-being.^{60 61}

60 Abu al-Qasim Abd al-Karim ibn Hawazin al-Qushayri, Kitab al-Mi'raj, 84.

61 Muhammad Mutawalli al-Sha'rawi, Al-Isra' wal-Mi'raj, 66.

Section Four

The Miracle and the Possible Scientific Interpretation Wormholes:

Wormholes are one of the hypotheses of Albert Einstein's theory of relativity. To help understand this theoretical hypothesis, imagine an ant that cannot see upwards or downwards but can only see around itself. The ant's task is to walk from the last line to the title at the top of a newspaper page and then return to the last line. Each journey during this cycle takes ten minutes. Now, imagine that you fold that page to form a cylinder. The last line will now be close to the title at the top. For the ant, a single step forward after reaching the last line immediately brings it to the title. When this happens, the ant will think it is a miracle because it cannot comprehend that you have folded the newspaper page.⁶² see figure (5-6)

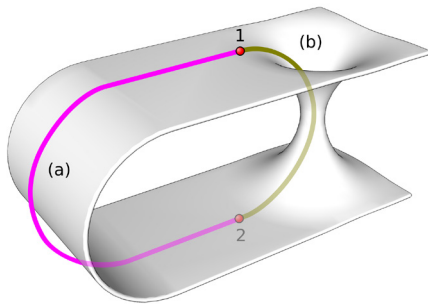


Figure (5)

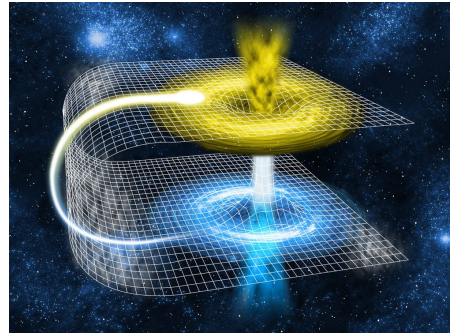


Figure (6)

A wormhole is an imaginary tunnel that exists inside black holes. Still, it remains confined to mathematical theory, as it has yet to be detected due to the difficulty of observing what is contained within a black hole. As mentioned in the theory proposed, wormholes could allow a traveler to exit into another universe or another time. These cosmological passages may be connected to white holes at the other end.⁶³

The wormhole is also known as the Einstein-Rosen Bridge. It is a hypothetical topological feature of spacetime that would essentially act as a "shortcut" through spacetime.

⁶² Stephen Hawking, *Black Holes*, 30.

⁶³ Dr. Faiz Malibari, *Wormholes*, 66.

The wormhole is like a tunnel with two ends, each at separate points in spacetime.^{64 65}

A recent scientific study has shown that wormholes, tunnels connecting distant locations in curved space according to the theory of relativity, may exist and be navigable.^{66 67}

An Impossible Journey:

According to recent studies, cosmic tunnels are often found in areas with high gravitational influence. These tunnels exist within the largest gravitational field in our galaxy, located at the center of our galaxy where the supermassive black hole resides.

These cosmic shortcuts have intrigued science fiction writers for a long time, but they have often misrepresented them for excitement.⁶⁸

For example, it is impossible to travel

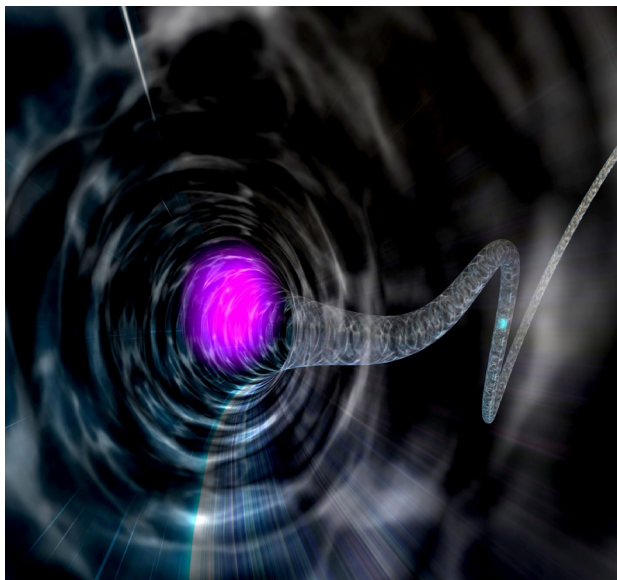


Figure (7)

through wormholes like cars travel through tunnels. If a wormhole existed, you would enter it and immediately exit from the other side. see figure (7)

Furthermore, even if wormholes existed, they would collapse immediately. To keep them open, we would need to use a substance with negative energy, which is only a theoretical condition, and we do not know whether such a substance could exist in our universe.⁶⁹

64 https://ar.wikipedia.org/wiki/ثقب_دودي

65 Stephen Hawking, Black Holes, 32.

66 <https://www.aljazeera.net/science/2019/4/29/السفر-عبر-الثقوب-الدودية-ممکن-لكنه>

67 Dr. Faiz Malibari, Wormholes, 44.

68 Stephen Hawking, Black Holes, 30.

69 <https://www.aljazeera.net/science/2019/10/28/كيف-يمكن-العثور-على-الثقوب-الدودية-في>

Black Hole:

A black hole is a region where the gravitational pull is extremely powerful, and it can be observed in spacetime (space with its four dimensions, three spatial dimensions plus time). The black hole has the property of having an extraordinarily strong gravitational force from which nothing can escape—neither particles nor electromagnetic radiation (such as light).^{70 71} Einstein's theory of general relativity predicts that a supermassive object can be compressed to such an extent that it distorts spacetime, forming a black hole.^{72 73 74} The boundary of the region from which nothing can escape is called the event horizon. Although crossing the event horizon profoundly affects the fate and conditions of any object that crosses it, this region has no visible characteristics, as light cannot escape.⁷⁵ The black hole acts as a perfect black object, as it neither reflects nor emits any light or other radiation.^{76 77 78}

White Hole:

A white hole is a hypothetical, highly luminous object in space that behaves oppositely to a black hole. Just as nothing can escape from a black hole, nothing can enter a white hole.⁷⁹ Scientists hypothesize that white holes—if they exist—share characteristics with black holes, such as mass, charge, and angular momentum. They also attract matter like any other mass, but objects falling toward a white hole will not reach its event horizon.⁸⁰

The concept of a white hole emerged mathematically as part of the solution to

70 Stephen Hawking, Black Holes, 40.

71 https://ar.wikipedia.org/wiki/ثقب_أسود#CITEREFWald1984

72 Katherine Blundell, Black Holes, 23.

73 R. M. Wald, Black Holes, Gravitational Radiation and the Universe, 48.

74 Raouf Wasfi, The Universe and Black Holes, 58.

75 "Introduction to Black Holes". P. 3.

76 Schutz, Bernard F.. Gravity from the ground up.P30.

77 Davies, P. C. W.. "Thermodynamics of Black Holes". P.53.

78 https://ar.wikipedia.org/wiki/ثقب_أسود

79 Carlo Rovelli, White Holes, 23.

80 White Holes, Carlo Rovelli, P. 15.

the equations Einstein used to describe the Schwarzschild black hole. These mathematical interpretations gave rise to the idea of a white hole as the opposite of a black hole, essentially a black hole reversed in spacetime.^{81 82} The existence of white holes remains purely theoretical, and there is no observational evidence to support their existence. General relativity does not predict them; no known physical mechanism could create or sustain a white hole.⁸³

In astrophysics, the white hole is the opposite of a black hole. While a black hole attracts objects, a white hole repels them. There is a theory that white holes may serve as exits for objects that fall into black holes. It is said that white holes can instantly transfer materials, implying that white holes are connected through space-time to black holes.⁸⁴ see figure (8)

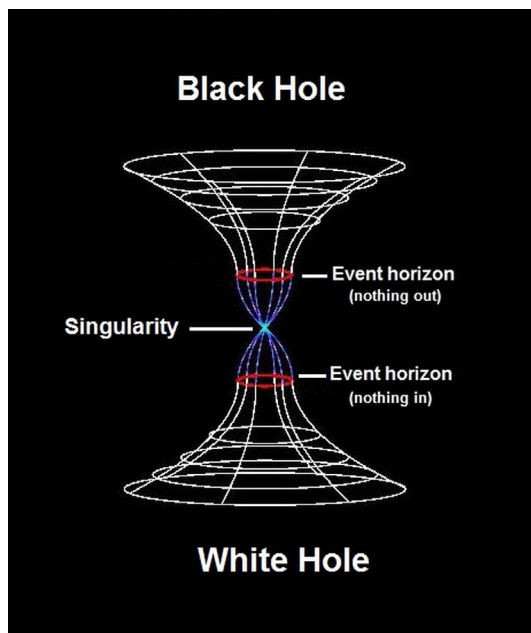


Figure (8)

Difference Between Black Hole and Wormhole:

A black hole is a space object with a vast gravitational field, to the extent that nothing can escape from it, even light. It is formed by the collapse of a massive star due to its gravity. A wormhole, on the other hand, is a theoretical tunnel that connects two distant points in spacetime. It is still unknown whether such structures exist or can be created.⁸⁵

Black holes cannot be used for interstellar travel, as they do not provide a path to other space-time points. Wormholes, if they exist, could be used for interstellar travel.

81 White Holes-Inside the Horizon, Carlo Rovelli, P. 5.

82 <https://www.aljazeera.net/science/2022/4/24/الثقب-الأبيض-عكس-الثقب-الأسود-هل-يوجد>

83 <https://mawdoo3.com/الفرق-بين-الثقوب-السوداء-والثقوب-البيضاء>

84 https://www.facebook.com/photo.php?fbid=590077386599186&id=100067907905098&set=a.436427311964195&locale=ar_AR

85 Katherine Blundell, Black Holes, 58.

el, as they may provide a shortcut through spacetime. However, this remains a highly speculative assumption with no supporting evidence.⁸⁶

It is possible that the Prophet Muhammad (peace be upon him and his Household) entered a wormhole-like passage during the journey of Al-Isra and Al-Mi'raj, with similar properties of connecting two distant locations, drastically shortening the time between them. This is the most widely accepted explanation over other suggestions, such as the Prophet traveling at the speed of light, which scientists have been unable to achieve because mass would reach infinity at that speed, making it impossible.

Alternatively, another theory is that the Prophet (peace be upon him and his Household) may have transformed into energy (light) during the journey and then returned to his human form upon arrival, as Einstein's theory allows for the transformation of mass into energy. In this case, the transformed mass could move at the speed of light.⁸⁷ However, this idea also has criticisms since mass-energy conversion only occurs for the difference in mass between atoms, not the entire mass. When a large atom splits into smaller atoms, the difference in mass is converted into energy, as seen in nuclear fission (in atomic bombs and power plants) or fusion (in fusion reactors), where the combined mass of smaller nuclei is less than the original atoms. This mass difference is converted into energy released in both processes.⁸⁸

⁸⁶ <https://mathematics-and-physics.quora.com/What-is-the-difference-between-a-black-hole-and-a-worm-hole-Can-black-holes-be-used-for-Interstellar-travel>

⁸⁷ Abd al-Hamid Joudat al-Sahhar, Al-Isra' wal-Mi'raj, 70.

⁸⁸ Abu al-Qasim Abd al-Karim ibn Hawazin al-Qushayri, Kitab al-Mi'raj, 46.



Conclusion:

It is crucial to emphasize once again that the miracle of Al-Isra and Al-Mi'raj was not intended by God as a challenge to humanity, for humans cannot and will never be able to replicate such an event, no matter how advanced their science, inventions, intellect, or power may become. However, this miracle was meant to test the strength of faith and to sift the hearts of the believers. Those with firm faith will believe in it, while those with weaker faith will deny it or find it too difficult to accept.

Since Al-Isra (and likewise Al-Mi'raj) was a breach of natural laws that people were accustomed to, they were used to traveling from Makkah to the Levant in a month and back in another month. But the Prophet Muhammad (peace be upon him and his Household) traveled, ascended to the highest heavens, and returned all in less than two-thirds of a single night. This was an astonishing event. One of the things the Prophet (peace be upon him and his Household) mentioned was that upon reaching Jerusalem, all the prophets and messengers (peace be upon them) gathered around him. They lined up, and he led them in prayer. This act celebrated the legacy of prophethood, which was transferred to the last and final prophet, Muhammad bin Abdullah (peace be upon him and his Household). The prophethood then passed from the descendants of Prophet Isaac to the descendants of Prophet Ishmael, the forefather of the Arabs (peace be upon them both). This also serves as a clear indication of the universality of the Islamic message and that Islam is a comprehensive religion that contains all the heavenly laws and doctrines that came before it. Therefore, it is the final revelation sent by God to guide humankind.

The previous interpretations of the miracle proposed that the Prophet (peace be upon him and his Household) might have traveled at the speed of light or that he transformed from his human form into light and then returned to his human form upon arrival. Both of these interpretations have significant criticisms.

However, the interpretation reached by the researcher may be the closest and most appropriate explanation for this heavenly journey, enabling humanity to under-

stand, accept, and believe in it, as it is something beyond the imagination. God granted this miracle to His noble Prophet (peace be upon him and his Household) to help humanity understand, believe in, and comprehend the unseen realities conveyed by the Prophet Muhammad (peace be upon him and his Household), who was known as Al-Amin (the Trustworthy) by his people before his prophethood. As the Qur'an describes, he does not speak from personal inclination, meaning that everything he tells us is divine revelation from the heavens.



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