THE PROPHET'S SIRAH

SERIES 6 (SPECIAL EDITION)

STORIES OF THE NIGHT JOURNEY

Between Authentic Reports and Popular Tales: Every Event of That Great Night According to the Qur'an and Hadith



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AK (KELANTAN)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰ

"He certainly saw of the greatest signs of his Lord."

SURAH AN-NAJM 53:18

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ACKNOWLEDGEMENT

All praise is due to Allah, who showed His Messenger some of His greatest signs. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This special edition completes Book 6 of The Prophet's Sirah. It gathers, story by story, what took place during the Isra' and Mi'raj, each grounded in the Qur'an and Hadith, while clearly separating authentic reports from popular stories that are weak or baseless. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **the stone rooftops of the old city of Jerusalem at night**, beneath **a star-filled sky**. From the city, **a soft beam of light** rises through **layer upon layer of clouds**, and far at the top of the light stands **the silhouette of a great lote tree** bathed in radiance.

The city is the destination of the Isra'; the layered clouds recall the seven heavens he passed through; and the tree at the summit of the light symbolises Sidrat al-Muntaha — the lote tree at the end of the Mi'raj, covered by colours beyond description.

The **dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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STORIES OF THE NIGHT JOURNEY

Book 6 of The Prophet's Sirah, ***The Night Journey***, told that great journey within the frame of the sirah: after Ta'if, before the Pledges of al-'Aqabah. Many readers then asked: ***what exactly did he see and experience*** throughout that night? Whom did he meet in each heaven? What is Sidrat al-Muntaha? Are the stories often told at commemorations true?

This special edition answers those questions ***story by story***. Each story rests on ***a verse of the Qur'an or a Hadith***, with its Arabic text, translation, chain and grade. Stories that are popular but ***disputed, weak or baseless*** are discussed in chapters of their own, so that readers can tell the authentic from the unauthentic.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Scholars' gradings of disputed reports are placed in brown "Sirah Note" boxes, with source links.

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WHY THIS SPECIAL EDITION?

The Isra' and Mi'raj is the event with ***the most reports*** in the sirah. More than twenty Companions narrated part of it. For this reason, hadith scholars such as Ibn Kathir gathered those reports in the tafsir of Surah Al-Isra' and assessed each one.

Alongside the authentic reports, stories have spread that ***have no reliable chain***. Some sound beautiful and moving, but the Messenger of Allah ﷺ gave a stern warning: ***"Whoever lies about me deliberately, let him take his seat in the Fire"*** (Sahih al-Bukhari 110).

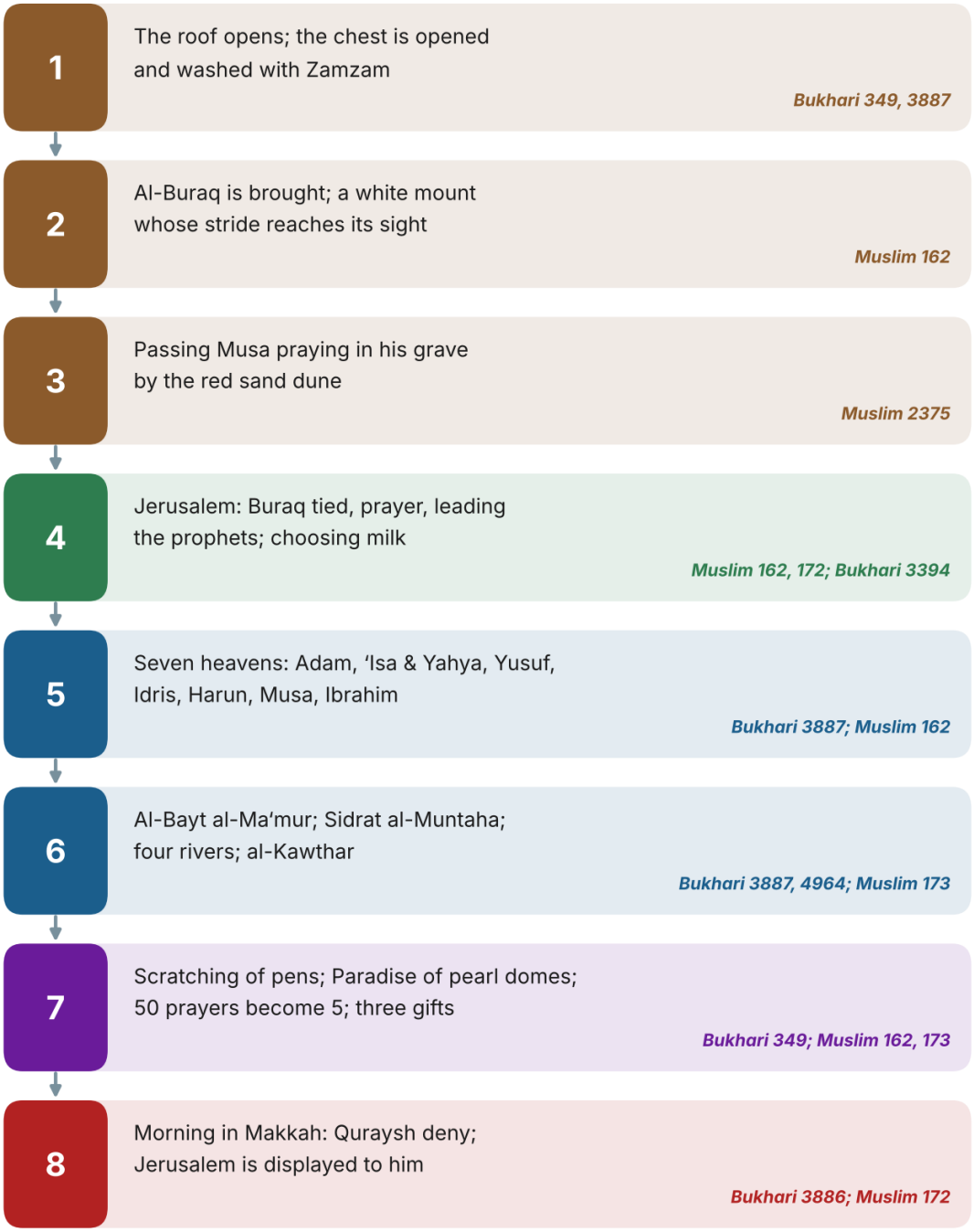
THE GRADES OF REPORTS USED

GRADE	MEANING AND HOW IT IS USED
Sahih (authentic)	A connected chain of upright, precise narrators, without defect. Shown in Hadith boxes.
Hasan (good)	Like sahih, but some narrators' precision is slightly less. Accepted as evidence.
Disputed	Scholars differ on its chain. Mentioned with each side's grading.
Da'if (weak)	A weakness in the chain. Not used as a basis for belief or as a confirmed story.
No basis / fabricated	No chain at all, or invented. Mentioned only as a warning.

This eBook's method is simple: ***we tell as much as the Messenger of Allah ﷺ told***, and stop where he stopped. Matters of the unseen such as the heavens, Paradise and Sidrat al-Muntaha cannot be known except through revelation.

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Stations of the Night Journey According to Authentic Hadith



Order compiled from several narrations; some narrations differ in the order of details.

Figure 1: Stations of the Night Journey according to authentic Hadith.

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THE SOURCES: THE NARRATING COMPANIONS

Each Companion narrated ***what he heard and remembered***. Some told the whole journey; others mentioned a single scene. When all the reports are gathered, an almost complete picture of that night emerges.

NARRATING COMPANION	STORIES NARRATED (REFERENCE)
Malik ibn Sa'sa'ah رضى الله عنه	The fullest account: chest opened, Buraq, seven heavens, Sidrah, rivers, prayer (Bukhari 3887)
Anas ibn Malik رضى الله عنه	Buraq, the ring, milk, the heavens, Yusuf, 50 to 5 (Muslim 162); Musa in his grave (Muslim 2375); al-Kawthar (Bukhari 4964); copper nails (Abu Dawud 4878)
Abu Dharr رضى الله عنه	The opened roof, Zamzam, Adam and his descendants' souls, the pens, pearl Paradise (Bukhari 349); "Light" (Muslim 178)
Abu Hurayrah رضى الله عنه	The appearance of Musa, 'Isa and Ibrahim; milk and wine (Bukhari 3394); leading the prophets, Malik's greeting (Muslim 172)
Ibn 'Abbas رضى الله عنهما	The appearance of Musa and 'Isa, Malik and the Dajjal (Bukhari 3239); tafsir of 17:60 (Bukhari 3888)
'Abdullah ibn Mas'ud رضى الله عنه	Sidrat al-Muntaha in the sixth heaven, golden moths, three gifts (Muslim 173)
Jabir ibn 'Abdullah رضى الله عنهما	Quraysh deny; Jerusalem is displayed (Bukhari 3886)
'A'ishah رضى الله عنها	The view that he did not see Allah with his eyes (Bukhari 4855; Muslim 177)

WHY DO THE DETAILS DIFFER?

Readers will find small differences between the reports, for example the position of Prophet Ibrahim عَلَيْهِ السَّلَامُ (sixth or seventh heaven) and how the prayers were reduced (ten by ten or five by five). Scholars such as an-Nawawi and Ibn Hajar explain that such differences arise because ***a narrator summarised or did not retain a detail***, not because the story is contradictory. The core — the journey, meeting the prophets, Sidrat al-Muntaha and the five prayers — is agreed upon by every report.

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THE ISRA' AND MI'RAJ IN THE QUR'AN

The Qur'an mentions this event in ***two surahs***. Surah Al-Isra' mentions the journey ***on earth*** (the Isra'), while Surah An-Najm mentions what he witnessed ***in the heavens*** (the Mi'raj).

SURAH AL-ISRA' 17:1

سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا
ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ١

Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

Translation: Sahih International — quran.com/17:1

The verse closes with the purpose of the journey: ***"to show him of Our signs"***. Every story in this eBook is part of those ***signs***Tafsir Ibn Kathir 17:1.

VERSE 17:60: A TRIAL

In the same surah, Allah says: ***"We did not make the sight which We showed you except as a trial for the people"***. Ibn 'Abbas رضى الله عنهما explained its meaning:Tafsir Ibn Kathir 17:60.

HADITH — SAHIH AL-BUKHARI, NO. 3888

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ فِي قَوْلِهِ تَعَالَى {وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلاَّ فِتْنَةً لِلنَّاسِ} قَالَ هِيَ رُؤْيَا عَيْنٍ، أُرِيَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةَ أُسْرِيَ بِهِ إِلَى بَيْتِ الْمَقْدِسِ. قَالَ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ قَالَ هِيَ شَجَرَةُ الزَّقُّومِ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said about the words of Allah the Exalted {And We did not make the sight which We showed you except as a trial for the people}: **"It was a sight of the eye (not a dream) shown to the Messenger of Allah ﷺ on the night he was taken to Bayt al-Maqdis."** He said: "And the cursed tree in the Qur'an is the tree of Zaqqum."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Humaydi, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from 'Ikrimah, from Ibn 'Abbas رضى الله عنهما.

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REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on al-Mi'raj, Hadith No. 3888.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3888

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SURAH AN-NAJM: WHAT WAS WITNESSED IN THE HEAVENS

Surah An-Najm opens with an oath ***by the star*** and the affirmation that the Messenger of Allah ﷺ does not speak from desire (53:1–4). Verses 5–12 tell of his first meeting with Jibril in his true form on the horizon, while verses 13–18 tell of ***the second meeting at Sidrat al-Muntaha*** on the night of the Mi'raj. These verses are discussed in the chapter on Sidrat al-Muntaha.

Its climax is verse 18: ***"He certainly saw of the greatest signs of his Lord"***. Ibn Kathir explains that this verse shows he saw Allah's mighty ***signs***, and it is the motto of this special editionTafsir Ibn Kathir 53:18.

VERSE	CONTENT RELATED TO THE NIGHT JOURNEY
Al-Isra' 17:1	The journey from al-Masjid al-Haram to al-Masjid al-Aqsa
Al-Isra' 17:60	The sight of that night as a trial for people
An-Najm 53:13–18	Jibril at Sidrat al-Muntaha; the greatest signs
Ash-Sharh 94:1	The expanded breast (linked by some scholars)
Maryam 19:57	Idris raised to a high station
Al-Kawthar 108:1	The river of al-Kawthar
Al-Baqarah 2:285–286	The closing verses of Al-Baqarah, one of three gifts
As-Sajdah 32:23	Meeting Musa

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THE OPENED ROOF AND THE WATER OF ZAMZAM

The narration of Abu Dharr رضى الله عنه begins the story in ***his house in Makkah***. The roof ***opened***, Jibril descended, and the greatest night in human history began:

HADITH — SAHIH AL-BUKHARI, NO. 349

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ أَبُو ذَرٍّ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فُرِجَ عَنْ سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهُ فِي صَدْرِي ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ الدُّنْيَا قَالَ جِبْرِيلُ لِخَازِنِ السَّمَاءِ افْتَحْ. قَالَ مَنْ هَذَا قَالَ هَذَا جِبْرِيلُ. قَالَ هَلْ مَعَكَ أَحَدٌ قَالَ نَعَمْ مَعِي مُحَمَّدٌ صلى الله عليه وسلم. فَقَالَ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا، فَإِذَا رَجُلٌ قَاعِدٌ عَلَى يَمِينِهِ أَسْوِدَةٌ وَعَلَى يَسَارِهِ أَسْوِدَةٌ، إِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ يَسَارِهِ بَكَى، فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالاِبْنِ الصَّالِحِ. قُلْتُ لِجِبْرِيلَ مَنْ هَذَا قَالَ هَذَا آدَمُ. وَهَذِهِ الأَسْوِدَةُ عَنْ يَمِينِهِ وَشِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالأَسْوِدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى، حَتَّى عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَقَالَ لِخَازِنِهَا افْتَحْ. فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ الأَوَّلُ فَفَتَحَ. قَالَ أَنَسٌ فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَوَاتِ آدَمَ وَإِدْرِيسَ وَمُوسَى وَعِيسَى وَإِبْرَاهِيمَ ـ صَلَوَاتُ اللَّهِ عَلَيْهِمْ ـ وَلَمْ يُثْبِتْ كَيْفَ مَنَازِلَهُمْ، غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ وَجَدَ آدَمَ فِي السَّمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ. قَالَ أَنَسٌ فَلَمَّا مَرَّ جِبْرِيلُ بِالنَّبِيِّ صلى الله عليه وسلم بِإِدْرِيسَ قَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ. فَقُلْتُ مَنْ هَذَا قَالَ هَذَا إِدْرِيسُ. ثُمَّ مَرَرْتُ بِمُوسَى فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ. قُلْتُ مَنْ هَذَا قَالَ هَذَا مُوسَى. ثُمَّ مَرَرْتُ بِعِيسَى فَقَالَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. قُلْتُ مَنْ هَذَا قَالَ هَذَا عِيسَى. ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالاِبْنِ الصَّالِحِ. قُلْتُ مَنْ هَذَا قَالَ هَذَا إِبْرَاهِيمُ صلى الله عليه وسلم . قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي ابْنُ حَزْمٍ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَبَّةَ الأَنْصَارِيَّ كَانَا يَقُولاَنِ قَالَ النَّبِيُّ

صلى الله عليه وسلم ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ صَرِيفَ الأَقْلاَمِ . قَالَ ابْنُ حَزْمٍ وَأَنَسُ بْنُ مَالِكٍ قَالَ النَّبِيُّ صلى الله عليه وسلم فَفَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلاَةً، فَرَجَعْتُ بِذَلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى فَقَالَ مَا فَرَضَ اللَّهُ لَكَ عَلَى أُمَّتِكَ قُلْتُ فَرَضَ خَمْسِينَ صَلاَةً. قَالَ فَارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ. فَرَاجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى قُلْتُ وَضَعَ شَطْرَهَا. فَقَالَ رَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ، فَرَاجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَيْهِ فَقَالَ ارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ، فَرَاجَعْتُهُ. فَقَالَ هِيَ خَمْسٌ وَهِيَ خَمْسُونَ، لاَ يُبَدَّلُ الْقَوْلُ لَدَىَّ. فَرَجَعْتُ إِلَى مُوسَى فَقَالَ رَاجِعْ رَبَّكَ. فَقُلْتُ اسْتَحْيَيْتُ مِنْ رَبِّي. ثُمَّ انْطَلَقَ بِي حَتَّى انْتَهَى بِي إِلَى سِدْرَةِ الْمُنْتَهَى، وَغَشِيَهَا أَلْوَانٌ لاَ أَدْرِي مَا هِيَ، ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَايِلُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ .

TRANSLATION:

Anas ibn Malik narrated that Abu Dharr رضى الله عنه used to relate that the Messenger of Allah ﷺ said: **"The roof of my house was opened while I was in Makkah. Jibril descended, opened my chest and washed it with Zamzam water. Then he brought a golden basin full of wisdom and faith, poured it into my chest and closed it. Then he took my hand and ascended with me to the lowest heaven. When I reached the lowest heaven, Jibril said to its keeper: 'Open.' He asked: 'Who is this?' He said: 'This is Jibril.' He asked: 'Is anyone with you?' He said: 'Yes, Muhammad ﷺ is with me.' He asked: 'Has he been sent for?' He said: 'Yes.' When it was opened, we went up into the lowest heaven, and there was a man sitting with a large group (of souls) on his right and a large group on his left. When he looked to his right he laughed, and when he looked to his left he wept. He said: 'Welcome, righteous prophet and righteous son.' I asked Jibril: 'Who is this?' He said: 'This is Adam, and these groups on his right and left are the souls of his descendants. Those on the right are the people of Paradise and those on the left are the people of the Fire. When he looks to his right he laughs, and when he looks to his left he weeps.'"** Anas said: Abu Dharr mentioned that he met Adam, Idris, Musa, 'Isa and Ibrahim in the heavens, but did not fix their places, except that Adam was in the lowest heaven and Ibrahim in the sixth. He passed Idris, Musa, 'Isa and Ibrahim, and each welcomed him. Ibn Shihab said: Ibn Hazm told me that Ibn 'Abbas and Abu Habbah al-Ansari said: the Prophet ﷺ said: **"Then I was taken up until I reached a level place where I heard the scratching of the pens."** Ibn Hazm and Anas said: the Prophet ﷺ said: **"Then Allah enjoined fifty prayers on my nation."** He returned and met Musa, who told him to ask for a reduction; it was reduced by a portion, then another, until Allah said: **"They are five, and they are fifty; the word with Me does not change."** Musa told him to go back again, but he said: **"I feel shy before my Lord." "Then Jibril**

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took me until he brought me to Sidrat al-Muntaha, which was covered by colours I do not know. Then I was admitted into Paradise, and in it were domes of pearl, and its soil was musk."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yahya ibn Bukayr, from al-Layth, from Yunus, from Ibn Shihab, from Anas ibn Malik, from Abu Dharr رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Prayer, chapter on how prayer was enjoined on the night of the Isra', Hadith No. 349. Also narrated by Muslim (No. 163).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:349

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HIS HOUSE OR AL-HATIM?

Abu Dharr's narration mentions ***his house***, while that of Malik ibn Sa'sa'ah says he was lying in ***al-Hatim*** (al-Hijr) beside the Ka'bah (Sahih al-Bukhari 3887). Ibn Hajar reconciles the two: he was in his house, then the roof was opened and he was taken to al-Hatim, where his chest was opened and the journey began.

> **SIRAH NOTE: WHOSE HOUSE?**
>
> Some books of sirah, including the report of Ibn Ishaq, say he spent the night in the house of ***Umm Hani' bint Abi Talib***, his cousin. This report is not as strong as the hadith in Sahih al-Bukhari, but it does not contradict it, since the house could be attributed to him as where he stayed that night.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on the Isra'.

ZAMZAM WATER AND THE GOLDEN BASIN

His chest was washed with ***Zamzam water***, not any other water. Scholars say this shows ***the virtue of Zamzam***; the Messenger of Allah ﷺ said of it: ***"It is blessed; it is food that satisfies"*** (Sahih Muslim 2473). Then ***wisdom and faith*** were poured into his chest from a golden basin.

Some scholars link this event to the words of Allah: ***"Did We not expand for you, [O Muhammad], your breast"***. The stronger view is that the verse refers to ***an inner expansion of the breast*** — receiving revelation and bearing the call — though some exegetes include the opening of the chest in its meaningTafsir Ibn Kathir 94:1.

ADAM LAUGHING AND WEEPING

In the lowest heaven, Prophet Adam عَلَيْهِ السَّلَامُ sat with ***the souls of his descendants*** on his right and left. When he looked to the right — the people of Paradise — he ***laughed***; when he looked to the left — the people of the Fire — he ***wept***. This is a father's feeling for his children: joy for those who are saved, grief for those who perish.

The lesson: Prophet Adam welcomed the Messenger of Allah ﷺ as ***"righteous son"***. All humanity is one family, and each of us should strive to be a cause of ***joy***, not weeping, for our first father.

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AL-BURAQ AND THE RING OF THE PROPHETS

The narration of Anas ibn Malik رضى الله عنه through Thabit al-Bunani in Sahih Muslim is the most detailed report of ***the mount*** of the Isra' and the journey to the heavens:

HADITH — SAHIH MUSLIM, NO. 162A

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «أُتِيتُ بِالْبُرَاقِ - وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَى طَرْفِهِ - قَالَ فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ - قَالَ - فَرَبَطْتُهُ بِالْحَلْقَةِ الَّتِي يَرْبِطُ بِهِ الأَنْبِيَاءُ - قَالَ - ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ ثُمَّ خَرَجْتُ فَجَاءَنِي جِبْرِيلُ - عَلَيْهِ السَّلاَمُ - بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ فَاخْتَرْتُ اللَّبَنَ فَقَالَ جِبْرِيلُ صلى الله عليه وسلم اخْتَرْتَ الْفِطْرَةَ. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِآدَمَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ. فَقِيلَ مَنْ أَنْتَ قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِابْنَيِ الْخَالَةِ عِيسَى ابْنِ مَرْيَمَ وَيَحْيَى بْنِ زَكَرِيَّاءَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَرَحَّبَا وَدَعَوَا لِي بِخَيْرٍ. ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ فَاسْتَفْتَحَ جِبْرِيلُ. فَقِيلَ مَنْ أَنْتَ قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ صلى الله عليه وسلم. قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِيُوسُفَ صلى الله عليه وسلم إِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ - عَلَيْهِ السَّلاَمُ - قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قَالَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ قَالَ اللَّهُ عَزَّ وَجَلَّ { وَرَفَعْنَاهُ مَكَانًا عَلِيًّا} ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ. قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِهَارُونَ صلى الله عليه وسلم فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ. قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ.

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قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِمُوسَى صلى الله عليه وسلم فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ صلى الله عليه وسلم. قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْرَاهِيمَ صلى الله عليه وسلم مُسْنِدًا ظَهْرَهُ إِلَى الْبَيْتِ الْمَعْمُورِ وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لاَ يَعُودُونَ إِلَيْهِ ثُمَّ ذَهَبَ بِي إِلَى السِّدْرَةِ الْمُنْتَهَى وَإِذَا وَرَقُهَا كَآذَانِ الْفِيَلَةِ وَإِذَا ثَمَرُهَا كَالْقِلاَلِ - قَالَ - فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَ تَغَيَّرَتْ فَمَا أَحَدٌ مِنْ خَلْقِ اللَّهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا. فَأَوْحَى اللَّهُ إِلَىَّ مَا أَوْحَى فَفَرَضَ عَلَىَّ خَمْسِينَ صَلاَةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَنَزَلْتُ إِلَى مُوسَى صلى الله عليه وسلم فَقَالَ مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ قُلْتُ خَمْسِينَ صَلاَةً. قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ فَإِنَّ أُمَّتَكَ لاَ يُطِيقُونَ ذَلِكَ فَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ. قَالَ فَرَجَعْتُ إِلَى رَبِّي فَقُلْتُ يَا رَبِّ خَفِّفْ عَلَى أُمَّتِي. فَحَطَّ عَنِّي خَمْسًا فَرَجَعْتُ إِلَى مُوسَى فَقُلْتُ حَطَّ عَنِّي خَمْسًا. قَالَ إِنَّ أُمَّتَكَ لاَ يُطِيقُونَ ذَلِكَ فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ. - قَالَ - فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ رَبِّي تَبَارَكَ وَتَعَالَى وَبَيْنَ مُوسَى - عَلَيْهِ السَّلاَمُ - حَتَّى قَالَ يَا مُحَمَّدُ إِنَّهُنَّ خَمْسُ صَلَوَاتٍ كُلَّ يَوْمٍ وَلَيْلَةٍ لِكُلِّ صَلاَةٍ عَشْرٌ فَذَلِكَ خَمْسُونَ صَلاَةً. وَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ شَيْئًا فَإِنْ عَمِلَهَا كُتِبَتْ سَيِّئَةً وَاحِدَةً - قَالَ - فَنَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى صلى الله عليه وسلم فَأَخْبَرْتُهُ فَقَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ قَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ مِنْهُ».

TRANSLATION:

Anas ibn Malik رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"Al-Buraq was brought to me — a white, long mount, larger than a donkey and smaller than a mule, which placed its hoof at the furthest limit of its sight. I rode it until I came to Bayt al-Maqdis, and tied it to the ring the prophets used to tie (their mounts) to. Then I entered the mosque and prayed two rak'ahs in it, then came out. Jibril عَلَيْهِ السَّلَامُ brought me a vessel of wine and a vessel of milk, and I chose the milk. Jibril said: 'You have chosen the fitrah.' Then he took us up to heaven."** At each heaven Jibril asked for the gate to be opened and was questioned as in the other hadiths. In the first heaven he met ***Adam***; in the second ***'Isa son of***

Maryam and Yahya son of Zakariyya, two cousins; in the third ***Yusuf***, **"who had been given half of beauty"**; in the fourth ***Idris*** — Allah said: {And We raised him to a high station}; in the fifth ***Harun***; in the sixth ***Musa***; all welcomed him and prayed for his good. **"In the seventh heaven I met Ibrahim, reclining with his back against al-Bayt al-Ma'mur, which seventy thousand angels enter every day, never to return to it. Then I was taken to Sidrat al-Muntaha; its leaves were like elephants' ears and its fruits like great jars. When it was covered by the command of Allah, it changed so that none of Allah's creation can describe its beauty. Then Allah revealed to me what He revealed, and enjoined on me fifty prayers every day and night."** Musa advised him to ask for a reduction, for he had tested the Children of Israel. He went back and five were removed; he kept going back and forth between his Lord and Musa until Allah said: **"O Muhammad, they are five prayers every day and night, each counted as ten, so that is fifty prayers. Whoever intends a good deed but does not do it, one good deed is written for him; if he does it, ten are written for him. Whoever intends an evil deed but does not do it, nothing is written; if he does it, one evil deed is written."** Musa told him to go back again, but he said: **"I have gone back to my Lord until I feel shy before Him."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Shayban ibn Farrukh, from Hammad ibn Salamah, from Thabit al-Bunani, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, chapter on the Night Journey to the heavens and the enjoining of prayers, Hadith No. 162a. The second to sixth heavens are summarised as the wording repeats.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:162a

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THE DESCRIPTION OF AL-BURAQ

FEATURE	MEANING
"White"	The colour of the mount; no other colour in authentic reports.
"Long"	Its body was elongated.
"Larger than a donkey, smaller than a mule"	A moderate size, suitable for riding.
"Placing its hoof at the limit of its sight"	Each stride as far as the eye can see — extraordinary speed.

Authentic reports ***mention no wings or human face***. The depiction of al-Buraq as a winged horse with a woman's head is a later artistic creation (see the chapter on Weak and Baseless Stories).

THE RING OF THE PROPHETS

In Jerusalem, he tied al-Buraq ***to the ring the prophets used***. Scholars draw a beautiful lesson: even though Allah was the one taking him, the Messenger of Allah ﷺ still ***took the means*** by tying his mount. Reliance on Allah does not cancel effort.

The ring also shows that Jerusalem is ***the place of the prophets***. The Messenger of Allah ﷺ came to the same place earlier prophets had come to — a sign that his message ***continues*** theirs.

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MUSA PRAYING IN HIS GRAVE

During that night's journey, he passed an astonishing scene, narrated by Anas ibn Malik رضى الله عنه:

HADITH — SAHIH MUSLIM, NO. 2375A

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، وَشَيْبَانُ بْنُ فَرُّوخَ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، الْبُنَانِيِّ وَسُلَيْمَانَ التَّيْمِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «أَتَيْتُ - وَفِي رِوَايَةِ هَدَّابٍ مَرَرْتُ - عَلَى مُوسَى لَيْلَةَ أُسْرِيَ بِي عِنْدَ الْكَثِيبِ الأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ».

TRANSLATION:

Anas ibn Malik رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"I came to — in Haddab's narration: I passed by — Musa on the night I was taken on the journey, by the red sand dune, and he was standing praying in his grave."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Haddab ibn Khalid and Shayban ibn Farrukh, from Hammad ibn Salamah, from Thabit al-Bunani and Sulayman at-Taymi, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtues, chapter on the virtues of Musa عَلَيْهِ السَّلَامُ, Hadith No. 2375a.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2375a

HOW WAS MUSA BOTH IN HIS GRAVE AND IN THE HEAVENS?

He saw Prophet Musa عَلَيْهِ السَّلَامُ ***praying in his grave*** by the red sand dune, then met Musa in Jerusalem and in ***the sixth heaven***. Scholars such as al-Qurtubi and Ibn Hajar explain that ***the barzakh*** is not bound by the earthly rules of place and time. The souls of the prophets are honoured and can be wherever Allah wills.

This hadith is also evidence that the prophets ***are alive in the barzakh*** with a life suited to that realm, just as the martyrs are "alive with their Lord, receiving provision" (Ali 'Imran 3:169).

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SIRAH NOTE: WHERE IS THE RED SAND DUNE?

The hadith does not state where ***al-Kathib al-Ahmar*** (the red sand dune) is. In another hadith, Prophet Musa عَلَيْهِ السَّلَامُ asked Allah to bring him near the Holy Land ***a stone's throw***, and the Messenger of Allah ﷺ said: "If I were there, I would show you his grave by the road, beside the red sand dune" (Sahih al-Bukhari 1339).

The tomb visited today near Jericho ***cannot be confirmed*** as Prophet Musa's grave.

REFERENCES:

Sahih al-Bukhari 1339. https://sunnah.com/bukhari:1339

The lesson: Prophet Musa عَلَيْهِ السَّلَامُ was ***praying*** — the worship he loved in this world remained his delight in the barzakh. What we make our habit in life is what will accompany us after death.

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IN JERUSALEM: MILK OR WINE?

Abu Hurayrah رضى الله عنه narrated two things he told about that night: ***the appearance of three prophets*** and ***the test of two vessels***:

HADITH — SAHIH AL-BUKHARI, NO. 3394

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةَ أُسْرِيَ بِهِ «رَأَيْتُ مُوسَى وَإِذَا رَجُلٌ ضَرْبٌ رَجِلٌ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى، فَإِذَا هُوَ رَجُلٌ رَبْعَةٌ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ، وَأَنَا أَشْبَهُ وَلَدِ إِبْرَاهِيمَ صلى الله عليه وسلم بِهِ، ثُمَّ أُتِيتُ بِإِنَاءَيْنِ، فِي أَحَدِهِمَا لَبَنٌ، وَفِي الآخَرِ خَمْرٌ فَقَالَ اشْرَبْ أَيَّهُمَا شِئْتَ. فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ فَقِيلَ أَخَذْتَ الْفِطْرَةَ، أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said about the night he was taken on the journey:

"I saw Musa; he was a lean man with straight hair, as if from the people of Shanu'ah. I saw 'Isa; he was a man of medium height, with a reddish complexion, as if he had just come out of a bath. And I am the one of Ibrahim's ﷺ descendants who most resembles him. Then two vessels were brought to me, one with milk and the other with wine. It was said: 'Drink whichever you wish.' I took the milk and drank it. It was said: 'You have taken the fitrah. Had you taken the wine, your nation would have gone astray.'"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ibrahim ibn Musa, from Hisham ibn Yusuf, from Ma'mar, from az-Zuhri, from Sa'id ibn al-Musayyib, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, Hadith No. 3394. Also narrated by Muslim (No. 168).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3394

THE MEANING OF "FITRAH"

Jibril said: ***"You have chosen the fitrah."*** The fitrah is ***the original nature*** on which Allah created mankind — Islam and an inclination to good. Milk is mankind's first drink, pure, simple and nourishing; wine ***removes the mind*** and is the mother of all evils.

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Then it was said: ***"Had you taken the wine, your nation would have gone astray."*** His choice that night became ***a sign for the nation***: this religion is easy, balanced and in harmony with the fitrah. In the narration of Malik ibn Sa'sa'ah, ***honey*** was also offered, but he still chose milk (Sahih al-Bukhari 3887).

NARRATION	VESSELS OFFERED AND WHERE
Muslim 162 (Anas)	Wine and milk; in Jerusalem, after praying two rak'ahs
Bukhari 3394 (Abu Hurayrah)	Milk and wine; mentioned with the night of the Isra'
Bukhari 3887 (Malik ibn Sa'sa'ah)	Wine, milk and honey; after al-Bayt al-Ma'mur

Scholars explain that ***this test may have happened twice***: once in Jerusalem and once in the heavens. In both, he chose the same — ***milk, the fitrah***.

HE MOST RESEMBLES IBRAHIM

He said: ***"I am the one of Ibrahim's descendants who most resembles him."*** The likeness is not only in looks; the Messenger of Allah ﷺ is the answer to Ibrahim's عَلَيْهِ السَّلَامُ prayer: "Our Lord, and send among them a messenger from themselves" (Al-Baqarah 2:129), and he brought ***the creed of Ibrahim***, the upright religion of tawhid.

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LEADER OF THE PROPHETS AND MALIK'S GREETING

Abu Hurayrah رضى الله عنه narrated a hadith that combines ***three stories***: the test of Quraysh, praying with the prophets, and the greeting of Malik, keeper of the Fire:

HADITH — SAHIH MUSLIM, NO. 172

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - وَهُوَ ابْنُ أَبِي سَلَمَةَ - عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ وَقُرَيْشٌ تَسْأَلُنِي عَنْ مَسْرَاىَ فَسَأَلَتْنِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أُثْبِتْهَا. فَكُرِبْتُ كُرْبَةً مَا كُرِبْتُ مِثْلَهُ قَطُّ قَالَ فَرَفَعَهُ اللَّهُ لِي أَنْظُرُ إِلَيْهِ مَا يَسْأَلُونِي عَنْ شَىْءٍ إِلاَّ أَنْبَأْتُهُمْ بِهِ وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الأَنْبِيَاءِ فَإِذَا مُوسَى قَائِمٌ يُصَلِّي فَإِذَا رَجُلٌ ضَرْبٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ وَإِذَا عِيسَى ابْنُ مَرْيَمَ - عَلَيْهِ السَّلاَمُ - قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ بِهِ شَبَهًا عُرْوَةُ بْنُ مَسْعُودٍ الثَّقَفِيُّ وَإِذَا إِبْرَاهِيمُ - عَلَيْهِ السَّلاَمُ - قَائِمٌ يُصَلِّي أَشْبَهُ النَّاسِ بِهِ صَاحِبُكُمْ - يَعْنِي نَفْسَهُ - فَحَانَتِ الصَّلاَةُ فَأَمَمْتُهُمْ فَلَمَّا فَرَغْتُ مِنَ الصَّلاَةِ قَالَ قَائِلٌ يَا مُحَمَّدُ هَذَا مَالِكٌ صَاحِبُ النَّارِ فَسَلِّمْ عَلَيْهِ. فَالْتَفَتُّ إِلَيْهِ فَبَدَأَنِي بِالسَّلاَمِ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"I saw myself in al-Hijr while Quraysh were asking me about my night journey. They asked me about things in Bayt al-Maqdis that I had not noted carefully, and I was distressed as I had never been distressed before. So Allah raised it up for me to look at; they did not ask me about anything but that I told them. And I saw myself among a group of prophets. Musa was standing in prayer; he was a well-built man with curly hair, as if from the people of Shanu'ah. 'Isa son of Maryam عَلَيْهِ السَّلَامُ was standing in prayer; the person who most resembles him is 'Urwah ibn Mas'ud ath-Thaqafi. Ibrahim عَلَيْهِ السَّلَامُ was standing in prayer; the person who most resembles him is your companion (meaning himself). Then the time of prayer came and I led them. When I finished the prayer, someone said: 'O Muhammad, this is Malik, keeper of the Fire; greet him.' I turned to him, but he greeted me first."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Zuhayr ibn Harb, from Hujayn ibn al-Muthanna, from 'Abd al-'Aziz ibn Abi Salamah, from 'Abdullah ibn al-Fadl, from Abu Salamah ibn 'Abd ar-Rahman, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, chapter on the Messiah son of Maryam and the false Messiah, Hadith No. 172.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:172

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THE PROPHETS WERE PRAYING

He saw Musa, 'Isa and Ibrahim عَلَيْهِ السَّلَامُ ***standing in prayer***. When the time of prayer came, ***he led them***. Scholars differ on whether this prayer took place before the ascent or after the descent; Ibn Kathir inclines to ***after he descended*** from the heavens and returned to Jerusalem.

His leading the prophets shows ***the leadership of his message***. All prophets brought one religion — tawhid — and Prophet Muhammad ﷺ is their ***seal*** (Al-Ahzab 33:40).

MALIK GREETED FIRST

After the prayer, someone said: ***"O Muhammad, this is Malik, keeper of the Fire; greet him."*** He turned, but ***Malik greeted him first***. Scholars see this as ***an honour*** for him; even the keeper of the Fire, of the angels the Qur'an describes as stern (At-Tahrim 66:6), initiated the greeting to the Messenger of Allah ﷺ.

This hadith also mentions ***the test of Quraysh*** the next day, discussed in the chapter "The Morning of Testing".

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THE APPEARANCE OF THE PROPHETS AND THE KEEPER OF THE FIRE

The Messenger of Allah ﷺ not only met the prophets but ***described their appearance*** to the Companions, as if inviting us to see them too. Ibn 'Abbas رضى الله عنهما narrated:

HADITH — SAHIH AL-BUKHARI, NO. 3239

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ،. وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، حَدَّثَنَا ابْنُ عَمِّ، نَبِيِّكُمْ يَعْنِي ابْنَ عَبَّاسٍ - رضى الله عنهما - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي موسى رَجُلاً آدَمَ طُوَالاً جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى رَجُلاً مَرْبُوعًا مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبْطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ». وَالدَّجَّالَ فِي آيَاتٍ أَرَاهُنَّ اللَّهُ إِيَّاهُ، فَلاَ تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ. قَالَ أَنَسٌ وَأَبُو بَكْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم «تَحْرُسُ الْمَلاَئِكَةُ الْمَدِينَةَ مِنَ الدَّجَّالِ».

TRANSLATION:

Ibn 'Abbas رضى الله عنهما narrated that the Prophet ﷺ said: **"On the night I was taken on the journey, I saw Musa, a tall, brown man with curly hair, as if from the people of Shanu'ah. I saw 'Isa, a man of medium height and build, his complexion between red and white, with straight hair. And I saw Malik, the keeper of the Fire,"** and the Dajjal — among the signs Allah showed him. {So do not be in doubt of meeting him} (As-Sajdah 32:23). Anas and Abu Bakrah narrated from the Prophet ﷺ: **"The angels guard Madinah from the Dajjal."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari through two chains: (1) from Muhammad ibn Bashshar, from Ghundar, from Shu'bah, from Qatadah; and (2) from Khalifah ibn Khayyat, from Yazid ibn Zuray', from Sa'id ibn Abi 'Arubah, from Qatadah — from Abu al-'Aliyah, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Beginning of Creation, Hadith No. 3239. Also narrated by Muslim (No. 165).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3239

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THE PROPHETS' APPEARANCE IN AUTHENTIC REPORTS

PROPHET	DESCRIPTION (REFERENCE)
Musa عَلَيْهِ السَّلَامُ	Lean, straight hair, like the men of Shanu'ah (Bukhari 3394); tall, brown, curly hair (Bukhari 3239); well-built (Muslim 172)
'Isa عَلَيْهِ السَّلَامُ	Medium height, reddish as if just out of a bath (Bukhari 3394); between red and white, straight hair (Bukhari 3239); resembles 'Urwah ibn Mas'ud (Muslim 172)
Ibrahim عَلَيْهِ السَّلَامُ	Most resembles the Messenger of Allah ﷺ himself (Bukhari 3394; Muslim 172)
Yusuf عَلَيْهِ السَّلَامُ	"Given half of beauty" (Muslim 162)

Small differences such as "straight hair" and "curly hair" for Prophet Musa are explained by scholars: the Arabic word ***ja'd*** can mean ***a compact, sturdy body***, not only curly hair. So the two reports do not conflict.

MALIK AND THE DAJJAL

In this hadith, he also saw ***Malik, keeper of the Fire***, and ***the Dajjal***, as part of the signs Allah showed him. The hadith ends with good news: ***the angels guard Madinah from the Dajjal***.

This hadith links the meeting with Prophet Musa to the words of Allah: ***"so do not be in doubt over his meeting"***. According to this interpretation, the verse promised ***a meeting with Prophet Musa***, and the promise was fulfilled on the night of the Mi'rajTafsir Ibn Kathir 32:23.

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THE MI'RAJ: THE HADITH OF MALIK IBN SA'SA'AH

The hadith of Malik ibn Sa'sa'ah رضى الله عنه is ***the fullest report*** of the Mi'raj. The Messenger of Allah ﷺ told it himself to the Companions, heaven by heaven:

HADITH — SAHIH AL-BUKHARI, NO. 3887

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ ـ رضى الله عنهما ـ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِيَ بِهِ «بَيْنَمَا أَنَا فِي الْحَطِيمِ ـ وَرُبَّمَا قَالَ فِي الْحِجْرِ ـ مُضْطَجِعًا، إِذْ أَتَانِي آتٍ فَقَدَّ ـ قَالَ وَسَمِعْتُهُ يَقُولُ فَشَقَّ ـ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ ـ فَقُلْتُ لِلْجَارُودِ وَهْوَ إِلَى جَنْبِي مَا يَعْنِي بِهِ قَالَ مِنْ ثُغْرَةِ نَحْرِهِ إِلَى شِعْرَتِهِ، وَسَمِعْتُهُ يَقُولُ مِنْ قَصِّهِ إِلَى شِعْرَتِهِ ـ فَاسْتَخْرَجَ قَلْبِي، ثُمَّ أُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيمَانًا، فَغُسِلَ قَلْبِي ثُمَّ حُشِيَ، ثُمَّ أُوتِيتُ بِدَابَّةٍ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ أَبْيَضَ». ـ فَقَالَ لَهُ الْجَارُودُ هُوَ الْبُرَاقُ يَا أَبَا حَمْزَةَ قَالَ أَنَسٌ نَعَمْ، يَضَعُ خَطْوَهُ عِنْدَ أَقْصَى طَرْفِهِ ـ «فَحُمِلْتُ عَلَيْهِ، فَانْطَلَقَ بِي جِبْرِيلُ حَتَّى أَتَى السَّمَاءَ الدُّنْيَا فَاسْتَفْتَحَ، فَقِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ فَفَتَحَ، فَلَمَّا خَلَصْتُ، فَإِذَا فِيهَا آدَمُ، فَقَالَ هَذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلاَمَ ثُمَّ قَالَ مَرْحَبًا بِالاِبْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ فَاسْتَفْتَحَ، قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ. فَفَتَحَ، فَلَمَّا خَلَصْتُ، إِذَا يَحْيَى وَعِيسَى، وَهُمَا ابْنَا الْخَالَةِ قَالَ هَذَا يَحْيَى وَعِيسَى فَسَلِّمْ عَلَيْهِمَا. فَسَلَّمْتُ فَرَدَّا، ثُمَّ قَالاَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ، فَاسْتَفْتَحَ قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ. فَفُتِحَ، فَلَمَّا خَلَصْتُ إِذَا يُوسُفُ. قَالَ هَذَا يُوسُفُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ فَرَدَّ، ثُمَّ قَالَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ الرَّابِعَةَ، فَاسْتَفْتَحَ، قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ أَوَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ. فَفُتِحَ، فَلَمَّا خَلَصْتُ إِلَى

إِدْرِيسَ قَالَ هَذَا إِدْرِيسُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ الْخَامِسَةَ، فَاسْتَفْتَحَ، قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ صلى الله عليه وسلم. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ. فَلَمَّا خَلَصْتُ فَإِذَا هَارُونُ قَالَ هَذَا هَارُونُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ السَّادِسَةَ، فَاسْتَفْتَحَ، قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ مَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قَالَ مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ، فَلَمَّا خَلَصْتُ، فَإِذَا مُوسَى قَالَ هَذَا مُوسَى فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. فَلَمَّا تَجَاوَزْتُ بَكَى، قِيلَ لَهُ مَا يُبْكِيكَ قَالَ أَبْكِي لأَنَّ غُلاَمًا بُعِثَ بَعْدِي، يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرُ مَنْ يَدْخُلُهَا مِنْ أُمَّتِي. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ بُعِثَ إِلَيْهِ. قَالَ نَعَمْ. قَالَ مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ فَلَمَّا خَلَصْتُ، فَإِذَا إِبْرَاهِيمُ قَالَ هَذَا أَبُوكَ فَسَلِّمْ عَلَيْهِ. قَالَ فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ السَّلاَمَ قَالَ مَرْحَبًا بِالاِبْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ رُفِعَتْ لِي سِدْرَةُ الْمُنْتَهَى، فَإِذَا نَبِقُهَا مِثْلُ قِلاَلِ هَجَرَ، وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيَلَةِ قَالَ هَذِهِ سِدْرَةُ الْمُنْتَهَى، وَإِذَا أَرْبَعَةُ أَنْهَارٍ نَهْرَانِ بَاطِنَانِ، وَنَهْرَانِ ظَاهِرَانِ. فَقُلْتُ مَا هَذَانِ يَا جِبْرِيلُ قَالَ أَمَّا الْبَاطِنَانِ، فَنَهَرَانِ فِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ فَالنِّيلُ وَالْفُرَاتُ. ثُمَّ رُفِعَ لِي الْبَيْتُ الْمَعْمُورُ، ثُمَّ أُتِيتُ بِإِنَاءٍ مِنْ خَمْرٍ، وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْ عَسَلٍ، فَأَخَذْتُ اللَّبَنَ، فَقَالَ هِيَ الْفِطْرَةُ أَنْتَ عَلَيْهَا وَأُمَّتُكَ. ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَوَاتُ خَمْسِينَ صَلاَةً كُلَّ يَوْمٍ. فَرَجَعْتُ فَمَرَرْتُ عَلَى مُوسَى، فَقَالَ بِمَا أُمِرْتَ قَالَ أُمِرْتُ بِخَمْسِينَ صَلاَةً كُلَّ يَوْمٍ. قَالَ إِنَّ أُمَّتَكَ لاَ تَسْتَطِيعُ خَمْسِينَ صَلاَةً كُلَّ يَوْمٍ، وَإِنِّي وَاللَّهِ قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لأُمَّتِكَ. فَرَجَعْتُ، فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأُمِرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ،

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فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ بِمَا أُمِرْتَ قُلْتُ أُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ. قَالَ إِنَّ أُمَّتَكَ لاَ تَسْتَطِيعُ خَمْسَ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لأُمَّتِكَ. قَالَ سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ، وَلَكِنْ أَرْضَى وَأُسَلِّمُ ـ قَالَ ـ فَلَمَّا جَاوَزْتُ نَادَى مُنَادٍ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي».

TRANSLATION:

Anas ibn Malik narrated from Malik ibn Sa'sa'ah رضى الله عنهما that the Prophet of Allah ﷺ told them about the night he was taken on the journey: **"While I was lying in al-Hatim — or he said, in al-Hijr — someone came to me and split (my chest) from the base of the throat to below the belly. He took out my heart; then a golden basin full of faith was brought to me, and my heart was washed and filled, then returned. Then a white mount was brought to me, smaller than a mule and larger than a donkey"** — al-Buraq, whose stride reached as far as its sight. **"I was mounted on it, and Jibril set out with me until we reached the lowest heaven. He asked for the gate to be opened. It was asked: 'Who is this?' He said: 'Jibril.' It was asked: 'Who is with you?' He said: 'Muhammad.' It was asked: 'Has he been sent for?' He said: 'Yes.' It was said: 'Welcome to him; how excellent his coming is!' The gate was opened, and there was Adam. Jibril said: 'This is your father Adam; greet him.' I greeted him; he returned the greeting and said: 'Welcome, righteous son and righteous prophet.'"** In the same way he ascended to the second heaven and met ***Yahya and 'Isa*** (two cousins), the third and met ***Yusuf***, the fourth and met ***Idris***, the fifth and met ***Harun***, and the sixth and met ***Musa***; each said: "Welcome, righteous brother and righteous prophet." **"When I passed him, Musa wept. He was asked: 'What makes you weep?' He said: 'I weep because a young man was sent after me, and more of his nation will enter Paradise than of mine.'"** In the seventh heaven he met ***Ibrahim***, who said: "Welcome, righteous son and righteous prophet." **"Then Sidrat al-Muntaha was raised up before me. Its fruits were like the jars of Hajar and its leaves like elephants' ears. There were four rivers: two hidden and two visible. I asked: 'What are these, Jibril?' He said: 'The two hidden are rivers in Paradise, and the two visible are the Nile and the Euphrates.' Then al-Bayt al-Ma'mur was raised up before me. Then a vessel of wine, a vessel of milk and a vessel of honey were brought to me. I took the milk. He said: 'That is the fitrah, on which you and your nation stand.' Then fifty prayers a day were made obligatory upon me."** On the way down, Musa advised him: **"Your nation cannot bear fifty prayers a day. By Allah, I tested people before you and struggled hard with the Children of Israel. Go back to your Lord and ask Him to lighten it for your nation."** He went back again and again, and it was reduced ten by ten, then to ten, then to ***five prayers a day***. Musa advised him again, but he said: **"I have asked my Lord until I feel shy; but I am content and I submit." "When I moved on, a caller called out: 'I have enacted My obligation and lightened (the burden) for My servants.'"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hudbah ibn Khalid, from Hammam ibn Yahya, from Qatadah, from Anas ibn Malik, from Malik ibn Sa'sa'ah رضى الله عنهما.

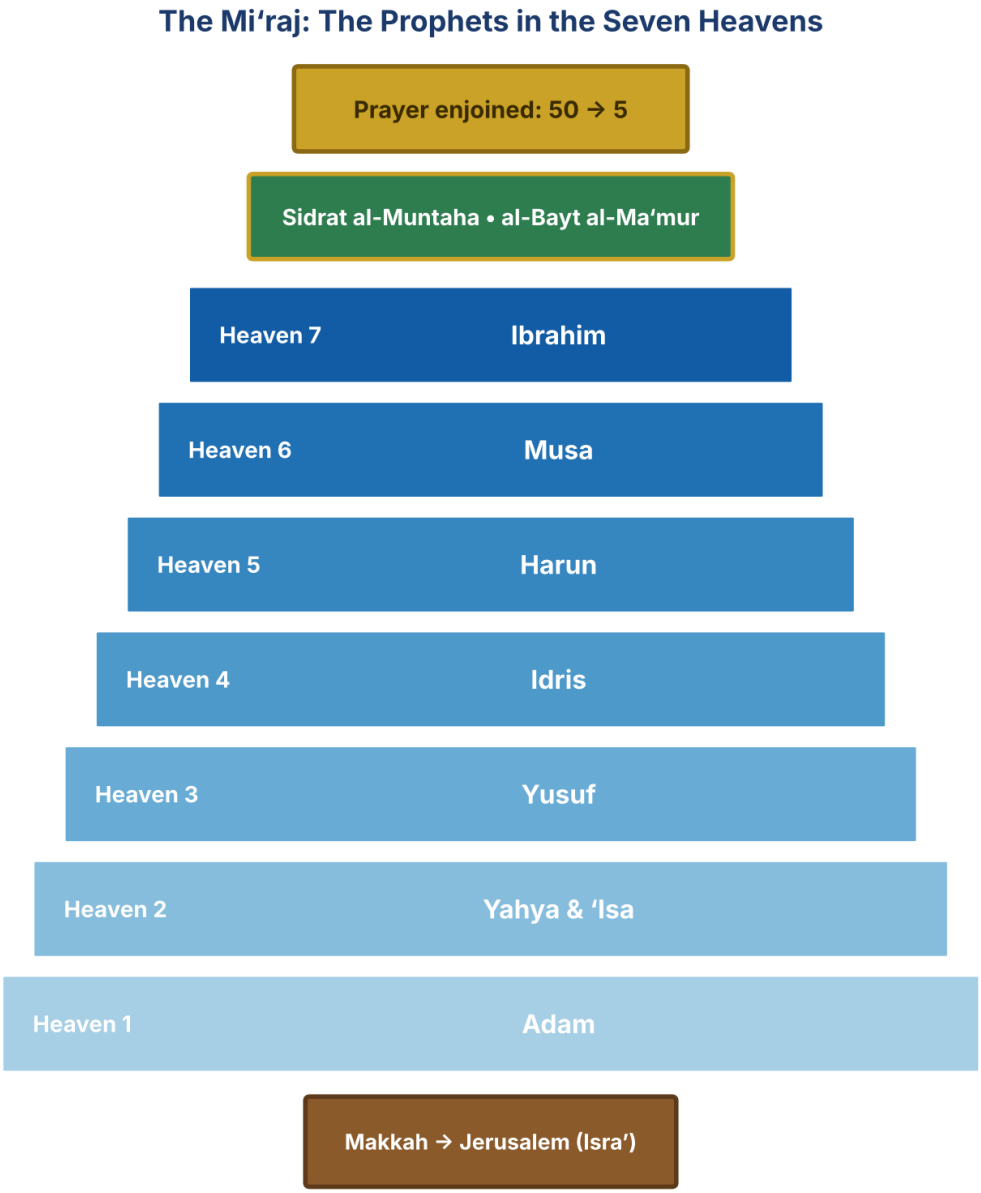
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REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on al-Mi'raj, Hadith No. 3887. Also narrated by Muslim (No. 164). The translation of the second to sixth heavens is summarised as the wording repeats.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3887

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According to Sahih al-Bukhari 3887 (narration of Malik ibn Sa'sa'ah). This figure is schematic, not a depiction of the unseen.

Figure 2: The prophets in the seven heavens according to Sahih al-Bukhari 3887.

"HAS HE BEEN SENT FOR?"

At every heaven, the same dialogue repeats: the keeper asks ***"Who is this?"***, Jibril answers, then is asked ***"Has he been sent for?"*** Scholars explain that ***the heavens have gates and keepers***, and none may enter without permission — not even Jibril. The question "has he been sent for" shows the angels ***knew*** the Messenger of Allah ﷺ would be summoned, and they welcomed him joyfully: ***"Welcome; what an excellent arrival."***

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The lesson: the etiquette of ***seeking permission*** and introducing oneself by name — not just "me" — is taught by the angels themselves. The Messenger of Allah ﷺ disliked it when someone knocked and answered "me, me" (Sahih al-Bukhari 6250).

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THE PROPHETS IN THE SEVEN HEAVENS

Three authentic reports mention the prophets in the heavens. The narrations of Malik ibn Sa'sa'ah and Anas (through Thabit) ***agree*** on the order of the seven heavens, while Abu Dharr's narration ***does not fix*** the positions of most prophets:

Prophets in the Seven Heavens: Comparing Three Authentic Narrations

Heaven	Bukhari 3887 (Malik ibn Sa'sa'ah)	Muslim 162 (Anas, via Thabit)	Bukhari 349 (Abu Dharr)
1st	Adam	Adam	Adam
2nd	Yahya & 'Isa	'Isa & Yahya	*not fixed*
3rd	Yusuf	Yusuf (half of beauty)	*not fixed*
4th	Idris	Idris (19:57)	*not fixed*
5th	Harun	Harun	*not fixed*
6th	Musa	Musa	*not fixed*
7th	Ibrahim; al-Bayt al-Ma'mur	Ibrahim reclining on al-Bayt al-Ma'mur	Ibrahim in the 6th heaven

Orange: where Abu Dharr's narration differs. Grey: the narrator did not fix the position (Sahih al-Bukhari 349).

Figure 3: Comparing the prophets' positions in three authentic narrations.

Ibn Hajar explains that Abu Dharr's narration placing Ibrahim in the sixth heaven ***was less precisely retained***, since its narrator himself said Abu Dharr "did not fix their positions". The more numerous and detailed reports place Ibrahim in ***the seventh heaven***.

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SECOND HEAVEN: TWO COUSINS

In the second heaven, he met ***'Isa son of Maryam and Yahya son of Zakariyya*** عَلَيْهِ السَّلَامُ, described in the hadith as ***"the two sons of maternal aunts"***. 'Isa's mother, Maryam, and Yahya's mother were sisters or cousins. Both prophets had miraculous births (Surah Maryam), and both were sent to the Children of Israel.

THIRD HEAVEN: HALF OF BEAUTY

Prophet Yusuf عَلَيْهِ السَّلَامُ ***"was given half of beauty"*** (Muslim 162). Scholars explain its meaning: Yusuf was given a very great share of beauty compared with other people. This beauty was a test for him, and he passed it with ***'iffah*** (chastity), as told in Surah Yusuf.

FOURTH HEAVEN: IDRIS

When mentioning Prophet Idris عَلَيْهِ السَّلَامُ, Anas recited the words of Allah: ***"And We raised him to a high station"***. Ibn Kathir mentions that this verse is interpreted by Idris's position in the fourth heaven as in the hadith of the Mi'rajTafsir Ibn Kathir 19:57.

FIFTH AND SIXTH HEAVENS: HARUN AND MUSA

In the fifth heaven, ***Harun*** عَلَيْهِ السَّلَامُ, Prophet Musa's brother. In the sixth, ***Musa*** عَلَيْهِ السَّلَامُ. When the Messenger of Allah ﷺ passed him, Musa ***wept***. When asked, he said: ***"I weep because a young man sent after me will have more of his nation enter Paradise than of mine"*** (Sahih al-Bukhari 3887).

Scholars stress that this weeping ***was not envy***, for prophets are free of it. It was weeping out of ***pity*** for his disobedient people, and ***longing*** for a greater reward. The word "young man" is an expression of esteem, referring to the Messenger's younger age compared with Musa when sent.

SEVENTH HEAVEN: IBRAHIM AND AL-BAYT AL-MA'MUR

In the seventh heaven, Prophet Ibrahim عَلَيْهِ السَّلَامُ ***was reclining against al-Bayt al-Ma'mur*** (Muslim 162) — the house of worship in the heavens entered by ***seventy thousand angels every day***, who never return to it. Ibrahim, who built the Ka'bah on earth, now reclined against the "Ka'bah" of the heavens' dwellers — a fitting reward for his deeds.

GREETING	SAID BY
"Welcome, righteous son and righteous prophet"	Adam and Ibrahim عَلَيْهِ السَّلَامُ — both forefathers of the Messenger ﷺ
"Welcome, righteous brother and righteous prophet"	Yahya, 'Isa, Yusuf, Idris, Harun and Musa عَلَيْهِ السَّلَامُ

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SIDRAT AL-MUNTAHA AND THE GOLDEN MOTHS

After the seventh heaven, he was taken to ***Sidrat al-Muntaha***, "the Lote Tree of the Utmost Boundary". Allah mentions it in Surah An-Najm:

SURAH AN-NAJM 53:13–18

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾

And he certainly saw him in another descent.

عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾

At the Lote Tree of the Utmost Boundary.

عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ﴿١٥﴾

Near it is the Garden of Refuge.

إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾

When there covered the Lote Tree that which covered [it]?

مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾

The sight [of the Prophet] did not swerve, nor did it transgress [its limit].

لَقَدْ رَأَىٰ مِنْ ءَايَـٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ﴿١٨﴾

He certainly saw of the greatest signs of his Lord.

Translation: Sahih International — quran.com/53:13-18

Paradise lies beside it: ***"Near it is the Garden of Refuge"***. So Sidrat al-Muntaha is ***the threshold of the realm of Paradise***Tafsir Ibn Kathir 53:15.

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IBN MAS'UD'S REPORT: GOLDEN MOTHS

HADITH — SAHIH MUSLIM, NO. 173

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ طَلْحَةَ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ، قَالَ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم انْتُهِيَ بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى وَهِيَ فِي السَّمَاءِ السَّادِسَةِ إِلَيْهَا يَنْتَهِي مَا يُعْرَجُ بِهِ مِنَ الأَرْضِ فَيُقْبَضُ مِنْهَا وَإِلَيْهَا يَنْتَهِي مَا يُهْبَطُ بِهِ مِنْ فَوْقِهَا فَيُقْبَضُ مِنْهَا قَالَ { إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى} قَالَ فَرَاشٌ مِنْ ذَهَبٍ. قَالَ فَأُعْطِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثَلاَثًا أُعْطِيَ الصَّلَوَاتِ الْخَمْسَ وَأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ وَغُفِرَ لِمَنْ لَمْ يُشْرِكْ بِاللَّهِ مِنْ أُمَّتِهِ شَيْئًا الْمُقْحِمَاتُ.

TRANSLATION:

'Abdullah ibn Mas'ud رضى الله عنه said: **"When the Messenger of Allah ﷺ was taken on the night journey, he was brought to Sidrat al-Muntaha, which is in the sixth heaven. To it ends whatever ascends from the earth and is taken from there, and to it ends whatever descends from above it and is taken from there."** He recited: {When there covered the Lote Tree that which covered it}, and said: **"(It was covered by) moths of gold."** He said: **"The Messenger of Allah ﷺ was given three things: he was given the five prayers, he was given the closing verses of Surah Al-Baqarah, and the grave sins were forgiven for those of his nation who associate nothing with Allah."**

CHAIN OF NARRATION: Narrated by Imam Muslim through several chains: from Abu Bakr ibn Abi Shaybah, from Abu Usamah; and from Muhammad ibn 'Abdullah ibn Numayr and Zuhayr ibn Harb, from 'Abdullah ibn Numayr — all from Malik ibn Mighwal, from az-Zubayr ibn 'Adi, from Talhah ibn Musarrif, from Murrah, from 'Abdullah ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, chapter on Sidrat al-Muntaha, Hadith No. 173.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:173

Ibn Mas'ud رضى الله عنه interpreted the words of Allah ***"When there covered the Lote Tree that which covered"*** as ***golden moths***. Other reports mention ***colours unknown*** (Bukhari 349) and ***the command of Allah*** that made it too beautiful to describe (Muslim 162)Tafsir Ibn Kathir 53:16.

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SIXTH OR SEVENTH HEAVEN?

Ibn Mas'ud placed Sidrat al-Muntaha ***in the sixth heaven***, while the hadiths of Malik ibn Sa'sa'ah and Anas place it ***after the seventh heaven***. An-Nawawi and Ibn Hajar reconcile them: ***its root is in the sixth heaven and most of it is in the seventh***. So both reports are true.

WHY "AL-MUNTAHA" (THE UTMOST BOUNDARY)?

Ibn Mas'ud himself explained: ***there ends whatever ascends from the earth***, and it is taken from there; and ***there ends whatever descends from above it***, and it is taken from there. It is ***the boundary*** between the known created realm and what lies above it, which only Allah knows.

FEATURE OF SIDRAT AL-MUNTAHA	REFERENCE
Its leaves are like elephants' ears	Muslim 162; Bukhari 3887
Its fruits are like great jars (the jars of Hajar)	Muslim 162; Bukhari 3887
Covered by golden moths	Muslim 173
Covered by colours unknown	Bukhari 349
No creature can describe its beauty	Muslim 162
Four rivers flow from its base	Bukhari 3887
Jannat al-Ma'wa beside it	An-Najm 53:15

THE FOUR RIVERS

In the narration of Malik ibn Sa'sa'ah, he saw ***four rivers*** flowing from the base of the Sidrah: ***two hidden*** and ***two visible***. Jibril explained: the two hidden are rivers in Paradise, while the two visible are ***the Nile and the Euphrates*** (Sahih al-Bukhari 3887).

Scholars explain that this does not mean the known sources of the Nile and Euphrates are physically in the heavens. It means both rivers are ***blessed*** and have ***an origin in Paradise***, and its reality is left to Allah. We believe in it without asking how.

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THE RIVER OF AL-KAWTHAR

Among the blessings shown to him that night was a river promised specifically to him. Anas رضى الله عنه narrated:

HADITH — SAHIH AL-BUKHARI, NO. 4964

حَدَّثَنَا آدَمُ، حَدَّثَنَا شَيْبَانُ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ لَمَّا عُرِجَ بِالنَّبِيِّ صلى الله عليه وسلم إِلَى السَّمَاءِ قَالَ «أَتَيْتُ عَلَى نَهَرٍ حَافَتَاهُ قِبَابُ اللُّؤْلُؤِ مُجَوَّفًا فَقُلْتُ مَا هَذَا يَا جِبْرِيلُ قَالَ هَذَا الْكَوْثَرُ».

TRANSLATION:

Anas رضى الله عنه said: When the Prophet ﷺ was taken up to heaven, he said: **"I came to a river whose two banks were domes of hollow pearls. I asked: 'What is this, Jibril?' He said: 'This is al-Kawthar.'"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Adam ibn Abi Iyas, from Shayban, from Qatadah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Surah al-Kawthar, Hadith No. 4964.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4964

This is the river mentioned in the shortest surah of the Qur'an: ***"Indeed, We have granted you, [O Muhammad], al-Kawthar"***. The Messenger of Allah ﷺ explained that al-Kawthar is ***a river his Lord promised him***, in which there is much good, and ***a pool*** his nation will come to on the Day of Resurrection (Sahih Muslim 400)Tafsir Ibn Kathir 108:1.

Its two banks are ***domes of hollow pearls***. On the night of the Mi'raj, he ***saw with his own eyes*** the river that will one day give drink to his nation. The lesson: we strive to be among those ***allowed to drink*** from his pool, by following his Sunnah and not inventing new things in the religion.

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THE SCRATCHING OF PENS AND THE PARADISE OF PEARL DOMES

Abu Dharr's narration in the chapter "The Opened Roof" mentions two more scenes. First, he was raised to a high place until he ***heard the scratching of the pens***. An-Nawawi explains that these were the pens of the angels ***writing the decrees and revelation of Allah*** from the Preserved Tablet.

Second, he was admitted into ***Paradise***: in it were ***domes of pearl***, and ***its soil was musk***. This is a small part of the blessings "no eye has seen, no ear has heard, and no human heart has imagined" (Sahih al-Bukhari 3244).

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THE BACKBITERS WITH COPPER NAILS

On the night of the Mi'raj, he was also shown ***the recompense of some sins***. A report graded authentic mentions the backbiters:

HADITH — SUNAN ABI DAWUD, NO. 4878

حَدَّثَنَا ابْنُ الْمُصَفَّى، حَدَّثَنَا بَقِيَّةُ، وَأَبُو الْمُغِيرَةِ، قَالاَ حَدَّثَنَا صَفْوَانُ، قَالَ حَدَّثَنِي رَاشِدُ بْنُ سَعْدٍ، وعَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «لَمَّا عُرِجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُونَ وُجُوهَهُمْ وَصُدُورَهُمْ فَقُلْتُ مَنْ هَؤُلاَءِ يَا جِبْرِيلُ قَالَ هَؤُلاَءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقَعُونَ فِي أَعْرَاضِهِمْ».

TRANSLATION:

Anas ibn Malik رضى الله عنه said: The Messenger of Allah ﷺ said: **"When I was taken up (to heaven), I passed by a people with nails of copper, scratching their faces and their chests. I said: 'Who are these, Jibril?' He said: 'These are those who eat people's flesh (backbite) and attack their honour.'"**

CHAIN OF NARRATION: Narrated by Imam Abu Dawud: from Ibn al-Musaffa, from Baqiyyah and Abu al-Mughirah, from Safwan ibn 'Amr, from Rashid ibn Sa'd and 'Abd ar-Rahman ibn Jubayr, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam Abu Dawud in Sunan Abi Dawud, Book of Manners, chapter on backbiting, Hadith No. 4878.

GRADE: SAHIH — graded authentic by al-Albani (Sahih Sunan Abi Dawud).

Source: https://sunnah.com/abudawud:4878

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WHY COPPER NAILS?

This punishment ***matches the sin***. The backbiter "scratches" others' honour with his tongue, so he is repaid by ***scratching his own face and chest***. The Qur'an depicts backbiting as ***eating the flesh of one's dead brother*** (Al-Hujurat 49:12), and Jibril described this group as "those who eat people's flesh".

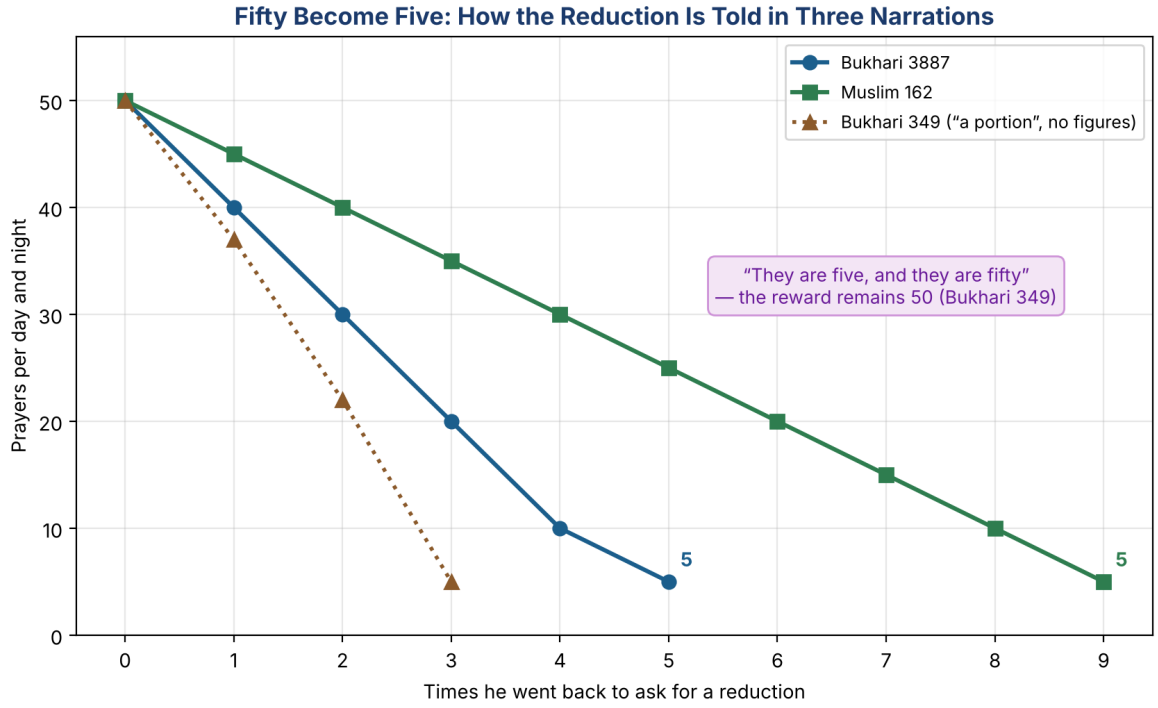
The Messenger of Allah ﷺ explained the meaning of backbiting: ***"Your mentioning about your brother something he dislikes."*** He was asked: "What if what I say is true?" He said: ***"If it is true, you have backbitten him; if it is not true, you have slandered him"*** (Sahih Muslim 2589).

The lesson: of all the many sins, ***a sin of the tongue*** was chosen to be shown to him that night. It is easy to commit, but heavy in its recompense.

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FIFTY BECOME FIVE

The climax of the Mi'raj is ***the enjoining of prayer***. Allah enjoined ***fifty prayers*** every day and night. On the way back, Prophet Musa عَلَيْهِ السَّلَامُ advised the Messenger of Allah ﷺ to go back and ask for a reduction, for ***"I have tested the Children of Israel"*** (Muslim 162). Three authentic reports tell how the reduction happened:



Dotted line is illustrative only: Abu Dharr's narration says "a portion" without figures. Scholars reconcile: the reduction came in stages.

Figure 4: How the reduction of prayers is told in three authentic narrations.

NARRATION	HOW IT WAS REDUCED AND THE CLOSING WORDS
Bukhari 3887 (Malik ibn Sa'sa'ah)	50 → 40 → 30 → 20 → 10 → 5. He: "I am content and I submit." A call: "I have enforced My obligation and lightened it for My servants."
Muslim 162 (Anas)	Five by five down to five. "Each counts as ten, so they are fifty."
Bukhari 349 (Abu Dharr)	"A portion" at a time. "They are five, and they are fifty; the word with Me does not change."

Ibn Hajar reconciles them: the "five by five" report is the most detailed; the "ten" report combines two reductions in one mention; and the "portion" report gives no figures. ***The result is the same***: five prayers with the reward of fifty.

THE GIFT OF INTENTION: GOOD AND EVIL DEEDS

In Anas's narration, Allah added a great gift when setting the five prayers:

SITUATION	WHAT IS WRITTEN
Intending a good deed but not doing it	One good deed
Intending and doing a good deed	Ten good deeds
Intending an evil deed but not doing it	Nothing
Intending and doing an evil deed	One evil deed

The lesson: the five prayers are ***a gift directly from the heavens***, not conveyed through Jibril on earth like other acts of worship. They are ***light to perform*** but ***heavy on the scale***. The Messenger of Allah ﷺ felt shy to ask again — so who are we to abandon the five that remain?

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THREE GIFTS FROM SIDRAT AL-MUNTAHA

The narration of Ibn Mas'ud رضى الله عنه in the chapter on Sidrat al-Muntaha ends with news of ***three gifts*** the Messenger of Allah ﷺ brought back for his nation:

GIFT	EXPLANATION
1. The five prayers	The pillar of religion; five performed, fifty rewarded (previous chapter).
2. The closing verses of Surah Al-Baqarah	Verses 285–286: faith in all the messengers and the prayer not to be burdened beyond capacity.
3. Forgiveness of grave sins	For those of his nation who associate nothing with Allah.

THE SECOND GIFT: THE CLOSE OF AL-BAQARAH

Among the content of these verses is ***"Allah does not charge a soul except [with that within] its capacity"***. The Messenger of Allah ﷺ said: ***"Whoever recites the last two verses of Surah Al-Baqarah at night, they will suffice him"*** (Sahih al-Bukhari 5009). Scholars mention that these verses were revealed in Madinah, but ***their virtue*** was granted on the night of the Mi'rajTafsir Ibn Kathir 2:286.

THE THIRD GIFT: HOPE FOR THE PEOPLE OF TAWHID

An-Nawawi explains the meaning of "grave sins forgiven": the people of tawhid ***will not remain in the Fire forever***. Some are forgiven outright; others are first purified, then admitted to Paradise. This accords with Allah's words that He does not forgive association, but forgives what is less than that for whom He wills (An-Nisa' 4:48).

The lesson: this gift is ***not a licence*** to take grave sins lightly, but shows how ***precious tawhid is***. Guard your tawhid, for it is the key to every other gift.

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DID HE SEE ALLAH?

This question has been asked since the time of the Companions. Abu Dharr رضى الله عنه asked the Messenger of Allah ﷺ directly:

HADITH — SAHIH MUSLIM, NO. 178A

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي ذَرٍّ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم هَلْ رَأَيْتَ رَبَّكَ قَالَ «نُورٌ أَنَّى أَرَاهُ».

TRANSLATION:

Abu Dharr رضى الله عنه said: I asked the Messenger of Allah ﷺ: "Did you see your Lord?" He said: **"(He is) Light; how could I see Him?"**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, from Waki', from Yazid ibn Ibrahim, from Qatadah, from 'Abdullah ibn Shaqiq, from Abu Dharr رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, Hadith No. 178a.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:178a

In another wording of the same hadith, he said: ***"I saw light"*** (Sahih Muslim 178b). That is, the light that is Allah's ***veil*** prevented seeing Him.

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THE VIEWS OF THE COMPANIONS

COMPANION	VIEW AND EVIDENCE
'A'ishah رضى الله عنها	"Whoever tells you Muhammad saw his Lord has lied" — reciting Al-An'am 6:103 and Ash-Shura 42:51 (Bukhari 4855). He himself explained An-Najm 53:13 as Jibril in his true form (Muslim 177).
Ibn 'Abbas رضى الله عنهما	"He saw Him with his heart twice" (Muslim 176).
Abu Dharr رضى الله عنه	"(He is) Light; how could I see Him?" and "I saw light" (Muslim 178).

'A'ishah argued from the words of Allah: ***"Vision perceives Him not"***. Scholars explain that this verse negates ***an encompassing vision*** in this world; seeing Allah in the Hereafter is established by authentic evidenceTafsir Ibn Kathir 6:103.

RECONCILING THE REPORTS

Ibn Taymiyyah, Ibn al-Qayyim and Ibn Hajar explain that ***no Companion clearly stated*** that he saw Allah ***with his physical eyes***. Ibn 'Abbas's general reports are explained by his own report specifying ***"with his heart"***. So the views can be reconciled: he ***did not see Allah with his eyes*** that night, but saw Him ***with his heart***, and saw ***the light*** that is His veil.

The lesson: in matters of the unseen, we ***stop where the evidence stops***. The Companions differed with complete courtesy, and each held to evidence.

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THE MORNING OF TESTING

The next morning, the Messenger of Allah ﷺ told the people of Makkah about his journey. Quraysh ***denied*** and mocked. Jabir ibn 'Abdullah رضى الله عنهما narrated:

HADITH — SAHIH AL-BUKHARI, NO. 3886

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «لَمَّا كَذَّبَنِي قُرَيْشٌ قُمْتُ فِي الْحِجْرِ، فَجَلَا اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ».

TRANSLATION:

Jabir ibn 'Abdullah رضى الله عنهما heard the Messenger of Allah ﷺ say: **"When Quraysh disbelieved me, I stood in al-Hijr, and Allah displayed Bayt al-Maqdis before me, and I began telling them of its features while I was looking at it."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yahya ibn Bukayr, from al-Layth, from 'Uqayl, from Ibn Shihab, from Abu Salamah ibn 'Abd ar-Rahman, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on the Night Journey, Hadith No. 3886. Also narrated by Muslim (No. 170).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3886

Abu Hurayrah's hadith in Sahih Muslim 172 adds that Quraysh asked about ***details of Jerusalem he had not noted***, until he was ***greatly distressed***. Then Allah raised Jerusalem before him, and every question was answered precisely.

SIRAH NOTE: ABU BAKR: "IF HE SAID IT, IT IS TRUE"

Al-Hakim narrated from 'A'ishah رضى الله عنها that the polytheists came to Abu Bakr and said: "Your companion claims he was taken last night to Jerusalem." Abu Bakr asked: "Did he say that?" They said: "Yes." He said: ***"If he said it, then he has spoken the truth. I believe him in what is further than that — news from the heavens morning and evening."*** For this he was named ***as-Siddiq***.

This report was graded authentic by al-Albani in al-Silsilah as-Sahihah (No. 306).

REFERENCES:

Al-Hakim, al-Mustadrak; al-Albani, al-Silsilah as-Sahihah.

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SIRAH NOTE: THE CARAVANS ON THE ROAD

Some books of sirah, including Ibn Ishaq's report, say he told Quraysh about ***caravans*** he passed on the way, including a lost camel and their arrival times, and all proved accurate. These reports ***do not reach the grade of authentic***; what is authentic is that Jerusalem was displayed to him.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah.

The lesson: the Isra' and Mi'raj is ***a test of faith*** (Al-Isra' 17:60). Some grew in faith like Abu Bakr; others grew in denial. The measure of a believer is ***believing the Messenger of Allah*** ﷺ even when reason cannot grasp how.

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DISPUTED STORIES

This chapter gathers stories that are ***well known*** and found in hadith books, but ***whose chains scholars grade differently***. Such stories may be told ***with their status stated***, but not affirmed like authentic hadith.

SIRAH NOTE: 1. THE FRAGRANCE OF MASHITAH

Musnad Ahmad narrates from Ibn 'Abbas that on the night of the Isra' he smelled ***a very sweet fragrance***. Jibril explained it was the fragrance of ***Mashitah***, the hairdresser of Pharaoh's daughter, and her children. Her comb fell and she said "Bismillah", and Pharaoh punished her by throwing her and her children into a heated copper vessel.

Grading: Ibn Hibban and al-Hakim graded it authentic; Ibn Kathir said its chain is "acceptable"; al-Albani graded it ***da'if*** because its narrator 'Ata' ibn as-Sa'ib became confused in memory. ***Disputed.***

REFERENCES:

Ibn Kathir, Tafsir 17:1. https://tafsir.app/ibn-katheer/17/1

SIRAH NOTE: 2. PRAYERS AT TAIBAH, MOUNT SINAI AND BETHLEHEM

Anas's narration in ***Sunan an-Nasa'i 450*** says Jibril told him to dismount and pray at ***Taibah*** (Madinah, "your place of emigration"), at ***Mount Sinai*** where Allah spoke to Musa, and at ***Bethlehem*** where 'Isa was born, before reaching Jerusalem.

Grading: Darussalam graded it ***hasan***; al-Albani graded it ***munkar*** (contradicting stronger reports). ***Disputed.***

REFERENCES:

Sunan an-Nasa'i 450. https://sunnah.com/nasai:450

SIRAH NOTE: 3. IBRAHIM'S SALAM AND THE PLANTS OF PARADISE

Ibn Mas'ud narrated that he said: "I met Ibrahim on the night I was taken on the journey. He said: ***O Muhammad, convey my salam to your nation***, and tell them that Paradise has good soil and sweet water, and it is a plain; ***its plants are Subhanallah, walhamdulillah, wa la ilaha illallah, wallahu akbar***" (Sunan at-Tirmidhi 3462).

Grading: at-Tirmidhi said ***hasan gharib***; al-Albani graded it ***hasan*** due to supporting reports; Darussalam graded its chain ***da'if***. Its meaning is supported by authentic hadith on the virtue of dhikr.

REFERENCES:

Sunan at-Tirmidhi 3462. https://sunnah.com/tirmidhi:3462

SIRAH NOTE: 4. THE ANGELS' ADVICE: CUPPING

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It is reported that he said: "I did not pass a group of angels on the night I was taken on the journey except that they said: ***O Muhammad, command your nation with cupping***" (Sunan at-Tirmidhi 2052; Sunan Ibn Majah 3477).

Grading: al-Albani graded it ***sahih*** due to its many routes; Darussalam graded these chains ***da'if***. ***Disputed.*** The virtue of cupping itself is established in Sahih al-Bukhari 5696.

REFERENCES:

Sunan at-Tirmidhi 2052. https://sunnah.com/tirmidhi:2052
Sunan Ibn Majah 3477. https://sunnah.com/ibnmajah:3477

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WEAK AND BASELESS STORIES

The stories in this chapter are often told in lectures and popular books on the Isra' and Mi'raj. Yet ***their chains are weak, or there is no chain at all***. They are mentioned here as ***a warning***, not to be retold as the Prophet's ﷺ words.

THE LONG TORMENT STORIES

The stories of people ***whose heads are crushed with rocks*** and who ***eat rotten meat*** mostly come from one long report through ***Abu Ja'far ar-Razi from ar-Rabi' ibn Anas***. Ibn Kathir cites it in the tafsir of 17:1 and notes that some of its wording is ***strange and severely objectionable (gharabah wa nakarah shadidah)***; Abu Ja'far ar-Razi is graded weak in memory, and al-Albani graded the report ***munkar***. The story of riba-eaters with ***bellies like houses*** full of snakes (Sunan Ibn Majah 2273) is also graded ***da'if***.

SIRAH NOTE: DO NOT CONFUSE: THE AUTHENTIC DREAM OF SAMURAH

Some authentic scenes of punishment actually come from ***the hadith of the Prophet's ﷺ dream*** narrated by Samurah ibn Jundub (Sahih al-Bukhari 1386), ***not*** from the night of the Mi'raj. Among them: a man whose head is smashed with a rock (one who abandons the Qur'an and sleeps through obligatory prayer), adulterers in an oven-like pit, a riba-eater swimming in a river of blood, and a liar whose cheek is torn.

The dreams of prophets are revelation, so its content is true — but ***attributing it to the night of the Mi'raj is inaccurate***.

REFERENCES:

Sahih al-Bukhari 1386. https://sunnah.com/bukhari:1386

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BASELESS STORIES

POPULAR STORY	ASSESSMENT
The Prophet ﷺ ascended to the Throne wearing sandals, honouring the Throne	No basis; hadith scholars declared it false.
Jibril stopped at the Sidrah saying: "If I advance a little further, I will burn"	No authentic chain; not found in the reliable hadith books.
The words of the tashahhud (at-tahiyyat) came from a dialogue between Allah, the Messenger and the angels on the night of the Mi'raj	No basis. Ibn Mas'ud narrated that he taught the tashahhud to replace "peace be upon Allah", which the Companions used to say (Bukhari 831).
Al-Buraq is a winged horse with a woman's face	No basis; authentic reports only mention a white mount between a donkey and a mule.
Special prayers, fasts or supplications on the night of 27 Rajab	No authentic evidence. Ibn Hajar wrote a book (Tabyin al-'Ajab) explaining that no authentic hadith establishes a special virtue for Rajab.

The lesson: the authentic stories of the Isra' and Mi'raj ***are wondrous enough***. We do not need invented tales to increase our love for the Messenger of Allah ﷺ.

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SUMMARY OF EVERY STORY'S STATUS

The following figure and table summarise ***the status of every story*** discussed in this eBook, for easy reference when teaching or giving talks.

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Status of the Night Journey Stories

Authentic (13)

- Chest opened & Zamzam
- Al-Buraq
- Leading the prophets
- Milk and wine
- Musa praying in his grave
- Prophets in seven heavens
- Sidrat al-Muntaha
- Al-Kawthar & pearl Paradise
- Scratching of pens
- 50 become 5
- Three gifts
- Copper nails (backbiters)
- Jerusalem displayed

Disputed (4)

- Fragrance of Masyitah
- Prayers at Taibah, Sinai, Bethlehem
- Ibrahim's salam & Paradise plants
- Advice on cupping

Weak (1)

- Long torment stories (Abu Ja'far ar-Razi)

No basis / fabricated (5)

- The Prophet's sandals on the Throne
- Jibril fearing to burn
- The at-tahiyyat dialogue
- Winged Buraq with a human face
- Special 27 Rajab rituals

Grades based on the hadith books and scholars' assessments (see the relevant chapters).

Figure 5: The status of the Night Journey stories.

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STORY	STATUS AND SOURCE
Opened roof, chest opened, Zamzam	Authentic — Bukhari 349, 3887
Al-Buraq and the ring of the prophets	Authentic — Muslim 162
Musa praying in his grave	Authentic — Muslim 2375
Choosing milk over wine	Authentic — Bukhari 3394; Muslim 162
Leading the prophets; Malik's greeting	Authentic — Muslim 172
The prophets' appearance; Malik and the Dajjal	Authentic — Bukhari 3239, 3394
The prophets in the seven heavens	Authentic — Bukhari 3887; Muslim 162
Sidrat al-Muntaha, golden moths	Authentic — An-Najm 53:14–16; Muslim 173
Al-Bayt al-Ma'mur and the four rivers	Authentic — Bukhari 3887
The river of al-Kawthar	Authentic — Bukhari 4964
The pens; pearl Paradise	Authentic — Bukhari 349
Backbiters with copper nails	Authentic (al-Albani) — Abu Dawud 4878
50 become 5; intention for good	Authentic — Bukhari 3887, 349; Muslim 162
Three gifts	Authentic — Muslim 173
"Light; how could I see Him?"	Authentic — Muslim 178
Jerusalem displayed	Authentic — Bukhari 3886; Muslim 172
Abu Bakr as-Siddiq affirms	Authentic (al-Albani)
Mashitah; prayers at Taibah and Sinai; Ibrahim's salam; cupping	Disputed — see chapter 19
Long torment stories; bellies like houses	Weak — Abu Ja'far ar-Razi's report; Ibn Majah 2273
Sandals on the Throne; Jibril burning; tahiyyat dialogue; winged Buraq; 27 Rajab rituals	No basis

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OTHER POPULAR STORIES: AUTHENTIC, MISPLACED, OR WITHOUT A CHAIN

The chapters «Disputed Stories» and «Weak and Baseless Stories» have discussed the stories told most often. This chapter adds several other stories commonly heard in our communities. They fall into three kinds: stories that are in fact authentic but little known, stories that are authentic but ***misplaced*** on the night of the Mi'raj, and stories that have ***no chain of narration*** at all.

TABLE OF VERDICTS

COMMONLY HEARD STORY	STATUS	BRIEF EXPLANATION
Al-Buraq's stride reaching as far as the eye can see	Authentic	Mentioned in the Hadith of Anas: al-Buraq placed its hoof at the furthest limit of its sight (Sahih Muslim 162). Many assume it is an embellishment, but it is authentic.
Three vessels: milk, wine and honey	Authentic	Besides the narration of two vessels (milk and wine), the narration of Malik ibn Sa'sa'ah mentions three vessels including honey; he chose the milk (Sahih al-Bukhari 3887). Both narrations are authentic.
A rooster whose feet are on the earth and whose neck is under the Throne, seen on the night of the Mi'raj	The Hadith is graded authentic, but misplaced	The Hadith about this rooster is narrated by al-Tabarani and others, and al-Albani graded its chain authentic. But the Hadith does not mention the night of the Isra' or Mi'raj. Telling it as something seen on the night of the Mi'raj is inaccurate.
Six groups of women punished (hung by their hair and so on), told to 'Ali and Fatimah	No chain	Quoted without a chain in al-Zawajir by Ibn Hajar al-Haytami. Hadith scholars state that it cannot be authenticated and should not be quoted as a saying of the Prophet ﷺ. Exaggerated punishments of this kind are a hallmark of fabricated reports.

Sources: Sahih Muslim 162; Sahih al-Bukhari 3887; The Albaani Site, "A Rooster Whose Neck is Under the Throne of Allaah"; al-Durar al-Saniyyah (dorar.net), the rooster Hadith; HadithAnswers, "The different punishments for the women of Jahannam".

> **NOTE: WHY "MISPLACED" IS ALSO A MISTAKE**
>
> A Hadith may be authentic, yet it becomes inaccurate when it is attached to an event its narration does not mention. Examples are the rooster Hadith above, and the Hadith of the dream of Samurah ibn Jundub discussed in the chapter «Weak and Baseless Stories».
>
> The rule is simple: when telling something as happening "on the night of the Mi'raj", make sure the narration itself mentions the night of the Isra' or Mi'raj. If it does not, tell the Hadith in its true context.

HOW TO CHECK A STORY

Readers do not need to be Hadith specialists to be careful. A few simple steps are enough:

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1. ***Ask for its source.*** An authentic story can usually be traced to a known Hadith collection, such as Sahih al-Bukhari or Sahih Muslim, with its number.

2. ***Check a trusted website.*** Sites such as sunnah.com show the text of the Hadith and its grading.

3. ***Be wary of excessive detail.*** Stories full of huge numbers, terrifying punishments or extraordinary rewards for small deeds are often signs of fabrication.

4. ***Ask those with knowledge.*** If in doubt, ask a teacher or scholar known for being careful in grading Hadith.

LESSON

The truth of a story is not measured by how captivating it is, but by the strength of its source. Being careful about what we attribute to the Messenger of Allah ﷺ is part of loving him.

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TIMELINE OF THE NIGHT OF THE ISRA' AND MI'RAJ

The earlier chapters discussed the stories one by one. This chapter arranges them into a single timeline, from the moment he lay down in Makkah to the morning of testing. The order follows authentic Hadith. Where narrations differ about the order, this is stated in the note below the table.

TABLE OF EVENTS

NO.	EVENT	SOURCE
1	He was lying in al-Hatim (or at home, in another narration); the roof opened and Jibril descended.	Sahih al-Bukhari 349, 3887
2	His chest was opened, washed with the water of Zamzam, and filled with wisdom and faith.	Sahih al-Bukhari 349, 3887
3	Al-Buraq was brought; its stride reached as far as the eye can see.	Sahih Muslim 162
4	He passed by Prophet Musa عَلَيْهِ السَّلَامُ praying in his grave at the red sand hill.	Sahih Muslim 2375
5	He reached Jerusalem, tethered al-Buraq to the ring where the prophets tethered their mounts, and prayed two rak'ahs.	Sahih Muslim 162
6	Vessels of drink were offered; he chose the milk, and Jibril said he had chosen the fitrah.	Sahih Muslim 162; Sahih al-Bukhari 3394, 3887
7	Mi'raj to the lowest heaven: Jibril asked for the gate to be opened; he met Prophet Adam عَلَيْهِ السَّلَامُ.	Sahih al-Bukhari 3887
8	The second to the seventh heavens: Yahya and 'Isa, Yusuf, Idris, Harun, Musa, and Ibrahim عَلَيْهِمُ السَّلَامُ.	Sahih al-Bukhari 3887
9	Al-Bait al-Ma'mur was shown to him; every day 70,000 angels enter it and never return.	Sahih al-Bukhari 3887
10	Sidrat al-Muntaha, covered by what covered it; four rivers flowing from its base.	Sahih al-Bukhari 3887; Sahih Muslim 173; An-Najm 53:14–16
11	He heard the scratching of the pens writing the decree.	Sahih al-Bukhari 349
12	Fifty prayers were made obligatory; on Prophet Musa's advice he went back and forth until they became five.	Sahih al-Bukhari 349, 3887; Sahih Muslim 162
13	Three gifts: the five daily prayers, the closing verses of Surah al-Baqarah, and forgiveness of major sins for those of his Ummah who associate no partner with Allah.	Sahih Muslim 173
14	He was admitted into Paradise and saw domes of pearl.	Sahih al-Bukhari 349
15	He returned to Makkah the same night.	Sahih al-Bukhari 3886
16	Morning: Quraysh denied him; Allah displayed Jerusalem before him at al-Hijr so that he could answer every question.	Sahih al-Bukhari 3886; Sahih Muslim 172

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Sources: Sahih al-Bukhari 349; Sahih al-Bukhari 3887; Sahih al-Bukhari 3886; Sahih Muslim 162; Sahih Muslim 173; Sahih Muslim 2375.

NOTE: WHEN NARRATIONS DIFFER IN ORDER

The authentic narrations do not always give the events in the same order. For example, some narrations place the offering of the vessels in Jerusalem and others in the heavens. Likewise, scholars differ over whether he led the prophets in prayer before ascending to the heavens or after coming down.

Scholars such as Ibn Hajar al-'Asqalani in Fath al-Bari worked to reconcile these narrations. Differences in order do not affect the truth of the event, since each narrator related the part he remembered. The table above follows the best-known order.

LESSON

In a single night he was shown the past (the prophets), the present (the realm of the heavens) and the future (Paradise and the decree). Yet the gift he brought back is something we can practise every day: the five daily prayers.

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LESSONS FOR FAMILIES AND TEACHERS

The Isra' and Mi'raj is among the first stories Muslim children hear. That is why the way it is told matters so much. This chapter gives brief guidance to parents, teachers and speakers so that the story is taught accurately, engagingly and in a way suited to the listeners' age.

SEVEN PRINCIPLES

1. ***Begin with the Qur'an.*** Recite the first verse of Surah al-Isra' (17:1) and explain its meaning in simple words.

2. ***Choose what is authentic.*** Tell only what is mentioned in authentic Hadith. The table «Summary of Every Story's Status» in this eBook can serve as a guide.

3. ***Highlight the gift of prayer.*** The main message for children is: prayer is a special gift that Allah gave directly to the Messenger of Allah ﷺ in the heavens.

4. ***Do not frighten.*** Avoid stories of punishment that have no chain. Children need to know Allah through love and hope, not fear alone.

5. ***Separate fact from imagery.*** Do not draw or depict the face of the Messenger of Allah ﷺ or the prophets. Use maps, timelines and pictures of places as teaching aids.

6. ***Teach the attitude of Abu Bakr.*** The story of Abu Bakr al-Siddiq رضى الله عنه, who affirmed the Prophet at once, teaches what it means to be certain of true news.

7. ***Be honest when you do not know.*** If a child asks about something not mentioned in the narrations, say: "Allah knows best; the Messenger of Allah ﷺ did not tell us about it."

SUGGESTIONS BY AGE GROUP

AGE GROUP	FOCUS	SUGGESTED ACTIVITIES
Children (5–7 years)	The night journey from Makkah to Jerusalem; the gift of the five daily prayers.	Storytelling with pictures of the Ka'bah and al-Masjid al-Aqsa; naming the five prayer times while counting on fingers.
Children (8–12 years)	The order of events; the prophets in the seven heavens; fifty becoming five; the attitude of Abu Bakr.	Drawing their own timeline based on the chapter «Timeline of the Night of the Isra' and Mi'raj»; a quiz on the prophets in each heaven.
Teenagers (13 and above)	How to assess narrations; the difference between authentic, weak and fabricated stories; miracles and faith.	Checking one popular story on sunnah.com; group discussion of the chapter «Other Popular Stories».

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AGE GROUP	FOCUS	SUGGESTED ACTIVITIES
Adults and speakers	Accuracy of sources; the etiquette of conveying Hadith; avoiding practices without evidence.	Preparing talk notes that state the source and grading of each story.

CHECKLIST BEFORE TELLING THE STORY

☐ Does every story to be told have a source?

☐ If a weak story is mentioned, is its status stated?

☐ Are there no fabricated stories, such as the sandals on the Throne or a Buraq with a woman's face?

☐ Is the main message — the prayer — clearly conveyed?

☐ Are there no pictures or re-enactments depicting the Messenger of Allah ﷺ or the prophets?

LESSON

Teaching authentic stories in an engaging way is a trust. Children who know the Isra' and Mi'raj accurately will grow up loving the prayer and being careful with what they hear.

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FREQUENTLY ASKED QUESTIONS

Questions about the date of the Isra', body and soul, seeing Allah and the night of 27 Rajab have been answered in Part 6, «The Night Journey». The following questions complete them from the angle of the stories in this special edition.

1. MAY A GATHERING BE HELD TO MARK THE ISRA' AND MI'RAJ?

No special act of worship is prescribed for that night, and its date itself is disputed. Some scholars permit gatherings of knowledge that tell this story from authentic sources, provided they are not accompanied by beliefs or special practices without evidence. Other scholars consider the commemoration itself not prescribed. What is agreed: do not invent special acts of worship, and do not tell stories that are not authentic.

2. WHY DID JIBRIL ASK PERMISSION AT EVERY GATE OF THE HEAVENS?

In the Hadith of Malik ibn Sa'sa'ah, the keeper of each heaven asked: Who is it? Jibril answered. Who is with you? Muhammad. Has he been sent for? Yes (Sahih al-Bukhari 3887). It shows that the heavens have gates and keepers, and teaches the etiquette of asking permission and introducing oneself.

3. WHY DID PROPHET MUSA عَلَيْهِ السَّلَامُ WEEP?

In the same Hadith, Prophet Musa wept because a young man sent after him would have more of his Ummah enter Paradise than the Ummah of Musa (Sahih al-Bukhari 3887). Scholars explain that it was weeping out of love for his own people and ghibtah — wishing for good like another's — not envy.

4. WHAT IS AL-BAIT AL-MA'MUR?

It is a house of worship in the seventh heaven entered by 70,000 angels every day, who never return to it again (Sahih al-Bukhari 3887). It shows how vast the number of angels worshipping Allah is.

5. MAY WEAK HADITH BE TOLD IN TALKS?

Scholars distinguish between weak Hadith and fabricated Hadith. Fabricated Hadith may not be told at all except to expose them. As for weak Hadith, some scholars permit them in encouraging good deeds on conditions: the weakness is not severe, the content agrees with authentic evidence, and it is not believed to be a saying of the Prophet ﷺ. Other scholars do not permit it at all. The safest way is to state its status every time it is told.

6. HOW SHOULD ONE ANSWER THOSE WHO QUESTION THE ISRA' ON SCIENTIFIC GROUNDS?

The Isra' and Mi'raj is a miracle — an extraordinary act that Allah performed for His Messenger. It is not bound by the ordinary laws of nature, just as Quraysh themselves considered it impossible. We need not

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invent "scientific" explanations without evidence. It is enough to believe what is authentic, and to appreciate that Allah has power over all things.

7. WHAT IS MEANT BY THE THIRD GIFT: MAJOR SINS FORGIVEN?

The third gift is forgiveness of major sins for those of his Ummah who associate no partner with Allah (Sahih Muslim 173). Scholars explain that this is subject to Allah's will: He forgives whom He wills. It gives hope, but it is not a licence to take sins lightly.

8. IS IT TRUE THAT HE SAW PARADISE AND HELL THAT NIGHT?

Yes. He was admitted into Paradise and saw domes of pearl (Sahih al-Bukhari 349), and he also saw Malik, the keeper of the Fire (Sahih al-Bukhari 3239). Other details not found in authentic narrations need not be added.

9. WHY DOES THIS SPECIAL EDITION SEPARATE AUTHENTIC AND WEAK STORIES?

So that readers can enjoy the true stories with confidence and recognise the ones to avoid. Many assume that every Isra' and Mi'raj story heard at gatherings is authentic, when some of them have no source.

10. WHAT IS THE BEST WAY TO LIVE THE ISRA' AND MI'RAJ TODAY?

Keeping the five daily prayers, for that was the gift of that night; reciting the closing verses of Surah al-Baqarah; avoiding shirk; and guarding the tongue from backbiting, as warned by the backbiters with copper nails.

LESSON

Good questions lead to deeper understanding. Keep asking, and seek answers from authentic sources.

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LESSONS AND CONCLUSION

Every story of that great night carries ***a lesson*** for a Muslim's life today:

STORY	LESSON
Chest washed with Zamzam and filled with faith	The key preparation for a great task is a pure heart.
Buraq tied to the ring	Reliance on Allah does not cancel effort.
Musa praying in his grave	What we habituate accompanies us after death.
Milk chosen, not wine	Islam is the religion of the fitrah; avoid what corrupts the mind.
Leading the prophets	All prophets brought tawhid; Islam is their heir.
Dialogue at the gates of heaven	The etiquette of seeking permission and introducing oneself.
Musa's weeping	A leader's love for his people.
Backbiters with copper nails	Guard the tongue; its sins are easy but heavy.
Fifty become five	Prayer is a gift straight from the heavens; never abandon it.
Three gifts	Tawhid is the key to every gift.
"Light; how could I see Him?"	In the unseen, stop where the evidence stops.
Abu Bakr affirms	Faith is believing the Messenger even beyond what reason grasps.
Weak and false stories	The authentic is enough; never lie in the Prophet's ﷺ name.

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CONCLUSION

That night began with ***a house's roof opening*** in Makkah, and ended at ***Sidrat al-Muntaha***, where everything that ascends from the earth comes to an end. The Messenger of Allah ﷺ returned before dawn, bearing ***the prayer*** — a mi'raj for every believer, five times a day. Each time we stand in prayer, we receive the gift brought down from the seventh heaven that night.

This special edition completes Book 6. In sha Allah, the series **The Prophet's Sirah** will continue with ***the hijrah to Madinah*** (Book 7). And Allah knows best.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

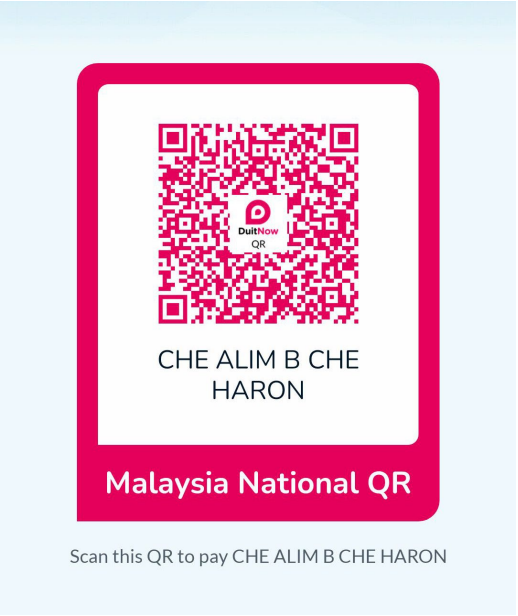
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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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