

TAHMEED INSTITUTE
SEERAH PART 9
The Night Journey

The Night Journey:

Jibreel (عليه السلام) descended from the heavens and took the **Prophet (صلى الله عليه وسلم)** in body (not in a dream) on the most amazing journey ever experienced by anyone. There is some difference in opinion by scholars and historians regarding when exactly this journey occurred. The most plausible of these is that it occurred a year or more before the migration to Madinah.

The **Prophet (صلى الله عليه وسلم)** mounted a horse called **Al-Buraaq**. However, it was no ordinary horse. It could travel to the farthest horizon with a single stride. **He (صلى الله عليه وسلم)** was taken to Jerusalem where, after tethering the horse, he led all the **Prophets (عليهم السلام)** in a prayer inside the famous Bait Al-Maqdis masjid. Afterwards, **he (صلى الله عليه وسلم)** mounted the same horse and ascended the heavens with **Jibreel (عليه السلام)**, one heaven after another. At each heaven, he met and greeted a different **Prophet (عليه السلام)**, from **Prophet Aadam (عليه السلام)** on the first heaven to **Prophet Ibrahim (عليه السلام)** on the 7th.

He (صلى الله عليه وسلم) went to **Sidrah Al-Muhtahaa** (the farthest lote tree) and was shown **Bait Al-Ma'moor** (a celestial house of worship, where seventy thousand different angels visit it every day, never returning to it before the Day of Judgment).

After the **Prophet (صلى الله عليه وسلم)** had proceeded further to a point which no creation had reached, **Allah (جل جلاله)** prescribed fifty daily prayers. During **his (صلى الله عليه وسلم)** return, he passed by **Prophet Musa (عليه السلام)** at the 6th heaven. After learning what happened, **Musa (عليه السلام)** said to the **Prophet (صلى الله عليه وسلم)**, “Your followers cannot perform so many prayers. Go back to your Lord and ask for a decrease in number.”

Allah (جل جلاله) reduced the number by ten and again, during **his (صلى الله عليه وسلم)** return, **Musa (عليه السلام)** said the same thing. This occurred several times till the prayers were reduced to five. This time when **Prophet Musa (عليه السلام)** gave the same advice, the **Prophet (صلى الله عليه وسلم)** said to him, “I feel ashamed now of repeatedly asking my Lord for reduction. I accept and resign to His Will.”

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During this journey, the **Prophet** (ﷺ) saw angel **Maalik** (عليه السلام), the guardian of hell. Therein, he saw the dwellers of hell and some of the punishments associated with certain sins, such as those who unjustly eat up the property of orphans, the people who take interest (riba) and the adulterers.

When the **Prophet** (ﷺ) informed the people the next morning of what had transpired during the night, the Quraish did not see this as a miracle. They saw it as something conclusive, per their claim, that the **Prophet** (ﷺ) had been forging all along. Even disregarding the ascension to the heavens, it was unfathomable that a person can travel from Makkah to Jerusalem and return in one night.

They pestered the **Prophet** (ﷺ) with questions about **Bait al-Maqdis**, a place where he did not go before while some in Quraish were familiar with it. To their astonishment, the answers provided matched what they knew. Furthermore, the **Prophet** (ﷺ) informed details about a caravan heading to Makkah from Jerusalem, and about when it is expected to reach. When it arrived, and despite all details matching, the Quraish persisted in their insolence and disbelief.

Quraish thought to ask **Abu Bakr** (رضي الله عنه) on the far-fetched claim. To their dismay, **Abu Bakr**, with his mountain-like conviction in Islam, replied, “If **he** (ﷺ) really said so, it must be true.” Hence, he was given the title of "**As-Siddeeq**". The Quraish were left even more exposed since the proof of their arrogance had become more apparent for all to see.