

him to either go along with them in the interests of self-preservation, or to refuse, as Bilal did when they were inflicting all sorts of torture on him, even placing a huge rock on his chest in the intense heat and telling him to admit others as partners with Allah. He refused, saying, "Alone, Alone." And he said, "By Allah, if I knew any word more annoying to you than this, I would say it." May Allah be pleased with him. Similarly, when the Liar Musaylimah asked Habib bin Zayd Al-Ansari, "Do you bear witness that Muhammad is the Messenger of Allah" He said, "Yes." Then Musaylimah asked, "Do you bear witness that I am the messenger of Allah" Habib said, "I do not hear you." Musaylimah kept cutting him, piece by piece, but he remained steadfast insisting on his words. It is better and preferable for the Muslim to remain steadfast in his religion, even if that leads to him being killed, as was mentioned by Al-Hafiz Ibn `Asakir in his biography of `Abdullah bin Hudhafah Al-Sahmi, one of the Companions. He said that he was taken prisoner by the Romans, who brought him to their king. The king said, "Become a Christian, and I will give you a share of my kingdom and my daughter in marriage." `Abdullah said: "If you were to give me all that you possess and all that Arabs possess to make me give up the religion of Muhammad even for an instant, I would not do it." The king said, "Then I will kill you." `Abdullah said, "It is up to you." The king gave orders that he should be crucified, and commanded his archers to shoot near his hands and feet while ordering him to become a Christian, but he still refused. Then the king gave orders that he should be brought down, and that a big vessel made of copper be brought and heated up. Then, while `Abdullah was watching, one of the Muslim prisoners was brought out and thrown into it, until all that was left of him was scorched bones. The king ordered him to become a Christian, but he still refused. Then he ordered that `Abdullah be thrown into the vessel, and he was brought back to the pulley to be thrown in. `Abdullah wept, and the king hoped that he would respond to him, so he called him, but `Abdullah said, "I only weep because I have only one soul with which to be thrown into this vessel at this moment for the sake of Allah; I wish that I had as many souls as there are hairs on my body with which I could undergo this torture for the sake of Allah." According to some reports, the king imprisoned him and deprived him of food and drink for several days, then he sent him wine and pork, and he did not come near them. Then the king called him and asked him, "What stopped you from eating" `Abdullah said, "It is permissible for me )under these circumstances(, but I did not want to give you the opportunity to gloat." The king said to him, "Kiss my head and I will let you go." `Abdullah said, "And will you release all the Muslim prisoners with me" The king said, "Yes." So `Abdullah kissed his head and he released him and all the other Muslim prisoners he was holding. When he came back, `Umar bin Al-Khattab said, "Every Muslim should kiss the head of `Abdullah bin Hudhafah, and I will be the first to do so." And he stood up and kissed his head. May Allah be pleased with them both.

(ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَجَرُوا مِنْ بَعْدِ مَا قُتِلُوا ثُمَّ  
 جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ  
 رَحِيمٌ - يَوْمَ تَأْتِي كُلُّ نَفْسٍ نَجْدَلُ عَنْ نَفْسِهَا  
 وَتُوقَى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ )

(110. Then, verily, your Lord for those who emigrated after they were put to trials and then performed Jihad, and were patient, - after this, your Lord is indeed Forgiving, Most Merciful.)  
 (111. (Remember) the Day when every person will come pleading for himself, and every one will be paid in full for what he did, and they will not be dealt with unjustly.)

## The One who is forced to renounce Islam will be forgiven if He does Righteous Deeds afterwards

This refers to another group of people who were oppressed in Makkah and whose position with their own people was weak, so they went along with them when they were tried by them. Then they managed to escape by emigrating, leaving their homeland, families and wealth behind, seeking the pleasure and forgiveness of Allah. They joined the believers and fought with them against the disbelievers, bearing hardship with patience. Allah tells them that after this, meaning after their giving in when put to the test, He will forgive them and show mercy to them when they are resurrected.

(يَوْمَ تَأْتِي كُلُّ نَفْسٍ نَجْدِلُ)

((Remember) the Day when every person will come pleading) meaning making a case in his own defence.

(عَنْ نَفْسِهَا)

(for himself.) means, no one else will plead on his behalf; not his father, not his son, nor his brother, nor his wife.

(وَأُثِقَىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ)

(and every one will be paid in full for what he did,) meaning what ever he did, good or evil.

(وَهُمْ لَا يُظْلَمُونَ)

(and they will not be dealt with unjustly.) meaning there will be no decrease in the reward for good, and no increase in the punishment for evil. They will not be dealt with unjustly in the slightest way.

(وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ - وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ )

(112. And Allah gives the example of a township (Makkah), it was secure and peaceful: its provision coming to it in abundance from every place, but it (its people) denied the favors of Allah. So Allah made it taste extreme hunger (famine) and fear, because of what they did.)  
(113. There has come to them a Messenger from among themselves, but they denied him, so the torment seized them while they were wrongdoers.)

## The Example of Makkah

This example refers to the people of Makkah, which had been secure, peaceful and stable, a secure sanctuary while men were being snatched away from everywhere outside of it. Whoever entered Makkah, he was safe, and he had no need to fear, as Allah said:

وَقَالُوا إِن تَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا  
أَوَلَمْ نُمْكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ  
شَيْءٍ رِّزْقًا مِّن لَّدُنَّا

(And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established a secure sanctuary (Makkah) for them, to which are brought fruits of all kinds, a provision from Ourselves.) )28:57( Similarly, Allah says here:

يَأْتِيهَا رِزْقُهَا رَغَدًا

(its provision coming to it in abundance) meaning, with ease and in plenty,

مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ

(from every place, but it (its people) denied the favors of Allah.) meaning, they denied the blessings of Allah towards them, the greatest of which was Muhammad being sent to them, as Allah said:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا  
قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصْلَوْنَهَا وَيُسَّ  
الْقَرَارُ

(Have you not seen those who have changed the favors of Allah into disbelief, and caused their people to dwell in the abode of destruction; Hell, in which they will burn, - and what an evil place to settle in!) (14:28-29). Hence Allah replaced their former blessings with the opposite, and said:

## فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ)

(So Allah made it taste extreme hunger (famine) and fear,) meaning, He inflicted it and made them taste of hunger after fruits of all kinds and provision in abundance from every place had been brought to it. This was when they defied the Messenger of Allah and insisted on opposing him, so he supplicated against them, asking Allah to send them seven years like the seven years of Yusuf (i.e., seven years of famine), and they were stricken with a year in which everything that they had was destroyed, and they ate `Alhaz', which is the hair of the camel mixed with its blood when it is slaughtered.

## (وَالْخَوْفِ)

(and fear). This refers to the fact that their sense of security was replaced with fear of the Messenger of Allah and his Companions after they had migrated to Al-Madinah. They feared the power and the attack of his armies, and they started to lose and face the destruction of everything that belonged to them, until Allah made it possible for His Messenger to conquer Makkah. This happened because of their evil deeds, their wrongdoing and their rejection of the Messenger that Allah sent to them from among themselves. He reminded them of this blessing in the Ayah:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا  
مِّنْ أَنفُسِهِمْ)

(Indeed, Allah blessed the believers when He sent Messenger from among themselves to them.) (3:164) and,

فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنزَلَ  
اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا)

(So have Taqwa of Allah! O men of understanding who have believed, Allah has indeed revealed to you a reminder (this Qur'an). (And has also sent to you) a Messenger.) )65:10-11( and:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا  
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ)

(Similarly (as a blessing), We have sent a Messenger to you from among you, reciting Our Ayat to you, and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e. Sunnah).) Until

## (وَلَا تَكْفُرُونَ)

(and do not be ungrateful.) 2:151-152( Allah changed the situation of the disbelievers and made it the opposite of what it had been, so they lived in fear after being secure, they were hungry after having plenty of provisions. After the believers lived in fear, Allah granted them security, giving them ample provisions after they lived in poverty, making them rulers, governors and leaders of mankind. This is what we say about the example that was given of the people of Makkah. It was also the opinion of Al-`Awfi and Ibn `Abbas, Mujahid, Qatadah, `Abdur-Rahman bin Zayd bin Aslam, and Malik narrated it from Az-Zuhri as well. May Allah have mercy on them all.

(فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا  
نِعْمَتَ اللَّهِ إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ - إِنَّمَا حَرَّمَ  
عَلَيْكُمْ الْمَيِّتَةَ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أَهَلَ لِغَيْرِ  
اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ  
غَفُورٌ رَحِيمٌ - وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمْ  
الْكُذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لَتَقْتَرُوا عَلَى اللَّهِ  
الْكُذِبَ إِنَّ الَّذِينَ يَقْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا  
يُفْلِحُونَ - مَتَّعْ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ )

(114. So eat of the lawful and good food which Allah has provided for you. And be grateful for Allah's favor, if it is He Whom you worship.) (115. He has only forbidden dead flesh, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for other than Allah. But if one is forced by necessity, without willful disobedience, nor transgressing, then, Allah is Pardoning, Most Merciful.) (116. And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allah. Verily, those who invent lies against Allah, will never succeed.) (117. A passing brief enjoyment (will be theirs), but they will suffer a painful torment.)

### **The Command to eat Lawful Provisions and to be Thankful, and an Explanation of what is Unlawful**

Allah orders His believing servants to eat the good and lawful things that He has provided, and to give thanks to Him for that, for He is the Giver and Originator of all favors, Who alone deserves to be worshipped, having no partners or associate. Then Allah mentions what He has

forbidden things which harm them in both religious and worldly affairs, i., e., dead meat, blood and the flesh of pigs.

(وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ بِهِ)

(and any animal which is slaughtered as a sacrifice for other than Allah.) meaning, it was slaughtered with the mention of a name other than that of Allah. Nevertheless,

(فَمَنْ اضْطُرَّ)

(But if one is forced by necessity.) meaning, if one needs to do it, without deliberately disobeying or transgressing, then,

(فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ)

(Allah is Pardoning, Most Merciful.) We have already discussed a similar Ayah in Surat Al-Baqarah, and there is no need to repeat it here. And to Allah be praise. Then Allah forbids us to follow the ways of the idolators who declare things to be permitted or forbidden based upon their own whims and whatever names they agree on, such as the Bahirah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), the Sa'ibah (a she-camel let loose for free pasture for their false gods, idols, etc., and nothing was allowed to be carried on it), the Wasilah (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery) and the Ham (a stallion camel freed from work for the sake of their idols, after it had finished a number of acts of copulation assigned for it), and so on. All of these were laws and customs that were invented during jahiliyyah. Then Allah says:

(وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ  
وَهَذَا حَرَامٌ لِّتَقْتَرُوا عَلَى اللَّهِ الْكَذِبَ)

(And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allah.) This includes everyone who comes up with an innovation (Bid'ah) for which he has no evidence from the Shari'ah, or whoever declares something lawful that Allah has forbidden, or whoever declares something unlawful that Allah has permitted, only because it suits his opinions or whim to do so.

(لِمَا تَصِفُ)

(describe what...) meaning, do not speak lies because of what your tongues put forth. Then Allah warns against that by saying:

(إِنَّ الَّذِينَ يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُقْلِحُونَ)

(Verily, those who invent lies against Allah, will never succeed.) meaning, either in this world or the Hereafter. As for this world, it is transient pleasure, and in the Hereafter, theirs will be a severe punishment, as Allah says:

(نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ )

(We let them enjoy for a little while, then in the end We will drive them into an unrelenting punishment.) (31:24) and

(قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ - مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ )

(Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they disbelieved.) (10:69-70)

(وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ - ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ )

(118. And for those who are Jews, We have forbidden such things as We have mentioned to you before. And We did not wrong them, but they wronged themselves.) (119. Then, your Lord for those who did evil out of ignorance and afterward repent and do righteous deeds - verily, after that, your Lord is Pardoning, Most Merciful.)

### Some Good Things were Forbidden for the Jews

After mentioning that He has forbidden us to eat dead meat, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah, and after making allowances for cases of necessity - which is part of making things easy for this Ummah, because Allah desires ease for us, not hardship - Allah then mentions what He forbade for the Jews in their laws before they were abrogated, and the restrictions, limitations and difficulties involved therein. He tells us:

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ  
(مِنْ قَبْلُ)

(And for those who are Jews, We have forbidden such things as We have mentioned to you before.) meaning in Surat Al-An`am, where Allah says:

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ  
الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا  
حَمَلَتْ ظُهُورُهُمَا

(And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs) Until,

(لصَادِقُونَ)

(We are indeed truthful) 6:146( Hence Allah says here:

(وَمَا ظَلَمْنَاهُمْ)

(And We did not wrong them,) meaning, in the restrictions that We imposed upon them.

(وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ)

(but they wronged themselves. ) meaning, they deserved that. This is like the Ayah:

(فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ  
أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا )

(Because of the wrong committed of those who were Jews, We prohibited certain good foods which had been lawful for them - and (also) for their hindering many from Allah's way.) (4:160) Then Allah tells us, honoring and reminding believers who have sinned of His blessings, that whoever among them repents, He will accept his repentance, as He says:

(ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ)

(Then, your Lord for those who did evil out of ignorance) Some of the Salaf said that this means that everyone who disobeys Allah is ignorant.

(ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا)

(and afterward repent and do righteous deeds) meaning, they give up the sins they used to commit and turn to doing acts of obedience to Allah.

(إِنَّ رَبَّكَ مِنْ بَعْدِهَا)

(verily, after that, your Lord is...) means, after that mistake

(لِغُفُورٍ رَحِيمٍ)

(...Pardoning, Most Merciful.)

(إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ  
الْمُشْرِكِينَ - شَاكِرًا لِنِعْمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ - وَءَاتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ  
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ - ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ  
اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ )

(120. Verily, Ibrahim was (himself) an Ummah, obedient to Allah, a Hanif (monotheist), and he was not one of the idolators.) (121. (He was) thankful for His favors. He (Allah) chose him and guided him to a straight path.) (122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.) (123. Then, We have sent the revelation to you: "Follow the religion of Ibrahim (he was a) Hanif, and he was not one of the idolators.")

**He selected him, as Allah says :**

(وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ  
عَالِمِينَ )

(And before, We indeed gave Ibrahim his integrity, and We were indeed most knowledgeable about him)(21:51). Then Allah says:

(وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

(and guided him to a straight path.) which means to worship Allah alone, without partners or associate, in the manner that He prescribed and which pleases Him.

(وَعَاثَيْنَاهُ فِي الدُّنْيَا حَسَنَةً)

(And We gave him good in this world,) meaning, 'We granted him all that a believer may require for a good and complete life in this world.'

(وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ)

(and in the Hereafter he shall be of the righteous.) Concerning the Ayah:

(وَعَاثَيْنَاهُ فِي الدُّنْيَا حَسَنَةً)

(And We gave him good in this world,) Mujahid said: "This means a truthful tongue."

(ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا)

(Then, We have sent the revelation to you: "Follow the religion of Ibrahim (he was a) Hanif. ...) meaning, 'because of his perfection, greatness, and the soundness of his Tawhid and his way, We revealed to you, O Seal of the Messengers and Leader of the Prophets, '

(أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ  
الْمُشْرِكِينَ)

(Follow the religion of Ibrahim (he was a) Hanif and he was not of the idolators.) This is like the Ayah in Surat Al-An`am:

(قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا  
قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ )

(Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, (he was a) Hanif and he was not of the idolators.") (6:161). Then Allah rebukes the Jews,

(إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لِيَحْكُمَ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ )

(124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about what they differed over.)

### The Prescription of the Sabbath for the Jews

There is no doubt that for every nation, Allah prescribed one day of the week for people to gather to worship Him. For this Ummah He prescribed Friday, because it is the sixth day, on which Allah completed and perfected His creation. On this day He gathered and completed His blessings for His servants. It was said that Allah prescribed this day for the Children of Israel through His Prophet Musa, but they changed it and chose Saturday because it was the day on which the Creator did not create anything, as He had completed His creation on Friday. Allah made observance of the Sabbath obligatory for them in the laws of the Tawrah (Torah), telling them to keep the Sabbath. At the same time, He told them to follow Muhammad when he was sent, and took their promises and covenant to that effect. Hence Allah says:

(إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ)

(The Sabbath was only prescribed for those who differed concerning it,) Mujahid said: "They observed the Sabbath (Saturday) and ignored Friday." Then they continued to observe Saturday until Allah sent `Isa bin Maryam. It was said that he told them to change it to Sunday, and it was also said that he did not forsake the laws of the Tawrah except for a few rulings which were abrogated, and he continued to observe the Sabbath until he was taken up (into heaven). Afterwards, the Christians at the time of Constantine were the ones who changed it to Sunday in order to be different from the Jews, and they started to pray towards the east instead of facing the Dome (i.e., Jerusalem). And Allah knows best. It was reported in the Two Sahihs that Abu Hurayrah heard the Messenger of Allah say:

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيَدَ أَنَّهُمْ  
أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي  
فَرَضَ اللَّهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ، فَهَدَانَا اللَّهُ لَهُ،  
فَالنَّاسُ لَنَا فِيهِ تَبَعٌ: الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ  
غَدٍ»

(We are the last, but we will be the first on the Day of Resurrection, even though they were given the Book before us. This is the day that Allah obligated upon them, but they differed concerning it. Allah guided us to this day, and the people observe their days after us, the Jews on the following day and the Christians on the day after that.) This version was recorded by Al-Bukhari. It was reported that Abu Hurayrah and Hudhayfah said that the Messenger of Allah said:

«أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبِعُوا لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنَ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، وَالْمَقْضَىٰ بَيْنَهُمْ قَبْلَ الْخَلْقِ»

(Allah let the people who came before us stray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allah brought us and guided us to Friday. So now there are Friday, Saturday and Sunday, thus they will follow us on the Day of Resurrection. We are the last of the people of this world, but will be the first on the Day of Resurrection, and will be the first to be judged, before all of creation.) It was reported by Muslim.

(ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ )

(125. Invite to the way of your Lord with wisdom and fair preaching, and argue with them with that which is best. Truly, your Lord best knows who has strayed from His path, and He best knows those who are guided.)

### **The Command to invite people to Allah with Wisdom and Good Preaching**

Allah commands His Messenger Muhammad to invite the people to Allah with Hikmah (wisdom). Ibn Jarir said: "That is what was revealed to him from the Book and the Sunnah."

## (وَالْمَوْعِظَةُ الْحَسَنَةُ)

(and fair preaching) meaning, with exhortation and stories of the events that happened to people that are mentioned in the Qur'an, which he is to tell them about in order to warn them of the punishment of Allah.

## (وَجَادِلْهُمْ بِأَتَىٰ هِيَ أَحْسَنُ)

(and argue with them with that which is best.) meaning, if any of them want to debate and argue, then let that be in the best manner, with kindness, gentleness and good speech, as Allah says elsewhere:

## (وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِأَتَىٰ هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ)

(And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong.) )29:46( Allah commanded him to speak gently, as He commanded Musa and Harun to do when he sent them to Pharaoh, as He said:

## (فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ )

(And speak to him mildly, perhaps he may accept admonition or fear (Allah))(20: 44).

## (إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّٰ عَنْ سَبِيلِهِ)

(Truly, your Lord best knows who has strayed from His path,) meaning, Allah already knows who is doomed (destined for Hell) and who is blessed (destined for Paradise). This has already been written with Him and the matter is finished, so call them to Allah, but do not exhaust yourself with regret over those who go astray, for it is not your task to guide them. You are just a warner, and all you have to do is convey the Message, and it is He Who will bring them to account.

## (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ)

(You cannot guide whom you love) )28:56(

## (لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ)

(It is not up to you to guide them, but Allah guides whom He wills.) )2:72(

(وَإِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ - وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ - إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ )

(126. And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.)  
(127. And be patient, and your patience will not be, but by the help of Allah. And do not grieve over them, and do not be distressed by their plots.) (128. Truly, Allah is with those who have Taqwa, and the doers of good.)

### The Command for Equality in Punishment

Allah commands justice in punishment and equity in settling the cases of rights. `Abdur-Razzaq recorded that, concerning the Ayah,

(فَعَاقِبُوا بِمِثْلِ مَا عُوْقِبْتُمْ بِهِ)

(then punish them with the like of that with which you were afflicted.) Ibn Srin said, "If a man among you takes something from you, then you should take something similar from him." This was also the opinion of Mujahid, Ibrahim, Al-Hasan Al-Basri, and others. Ibn Jarir also favored this opinion. Ibn Zayd said: "They had been commanded to forgive the idolators, then some men became Muslim who were strong and powerful. They said, `O Messenger of Allah, if only Allah would give us permission, we would sort out these dogs!' Then this Ayah was revealed, then it was latter abrogated by the command to engage in Jihad."

(وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ)

(And be patient, and your patience will not be but by the help of Allah.) This emphasizes the command to be patient and tells us that patience cannot be acquired except by the will, help, decree and power of Allah. Then Allah says:

(وَلَا تَحْزَنْ عَلَيْهِمْ)

(And do not grieve over them,) meaning, those who oppose you, for Allah has decreed that this should happen.

(وَلَا تَكُ فِي ضَيْقٍ)

(and do not be distressed) means do not be worried or upset.

(مَّمَّا يَمْكُرُونَ)

(by their plots.) meaning; because of the efforts they are putting into opposing you and causing you harm, for Allah is protecting, helping, and supporting you, and He will cause you to prevail and defeat them.

(إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ)

(Truly, Allah is with those who have Taqwa, and the doers of good.) meaning; He is with them in the sense of supporting them, helping them and guiding them. This is a special kind of "being with", as Allah says elsewhere:

(إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَتَبَيَّنُوا  
الَّذِينَ ءَامَنُوا)

((Remember) when your Lord revealed to the angels, "Verily, I am with you, so support those who believe.") )8:12( And Allah said to Musa and Harun:

(لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ)

(Fear not, verily I am with you both, hearing and seeing.) )20:46( The Prophet said to (Abu Bakr) As-Siddiq when they were in the cave:

«لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا»

(Do not worry, Allah is with us.) The general kind of "being with" some one, or something is by means of seeing, hearing and knowing, as Allah says:

(وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ)

(And He is with you wherever you may be. And Allah sees whatever you do.) )57:4(

(أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ  
وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ  
وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا)

(Have you not seen that Allah knows whatever is in the heavens and whatever is on the earth There is no secret counsel of three but He is their fourth, - nor of five but He is their sixth, - nor of less than that or more, but He is with them wherever they may be.) 58:7(

(وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ  
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا)

(You will not be in any circumstance, nor recite any portion of the Qur'an, nor having done any deeds, but We are witnessing you.) 10:61(

(وَالَّذِينَ اتَّقَوْا)

(those who have Taqwa) means, they keep away from that which is forbidden.

(وَالَّذِينَ هُمْ مُحْسِنُونَ)

(and the doers of good. ) meaning they do deeds of obedience to Allah. These are the ones whom Allah takes care of, He gives them support, and helps them to prevail over their enemies and opponents. This is end of the Tafsir of Surat An-Nahl. To Allah be praise and blessings, and peace and blessings be upon Muhammad and his family and Companions.

## The Tafsir of Surat Al-Isra

(Chapter - 17)

Which was revealed in Makkah

The Virtues of Surat Al-Isra'

Imam Al-Hafiz Abu `Abdullah Muhammad bin Isma`il Al-Bukhari recorded that Ibn Mas`ud said concerning Surah Bani Isra`il (i.e., Surat Al-Isra'), Al-Kahf and Maryam: "They are among the earliest and most beautiful Surahs and they are my treasure." Imam Ahmad recorded that `A'ishah said: "The Messenger of Allah used to fast until we would say, he does not want to break his fast, then he would not fast until we would say, he does not want to fast, and he used to recite Bani Isra'il and Az-Zumar every night."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ  
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ  
لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ -)

(1. Glorified be He Who took His servant for a Journey by Night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, the neighborhood whereof We have blessed, in order that We might show him of Our Ayat. Verily, He is the All-Hearer, the All-Seer.)

### The Isra' (Night Journey)

Allah glorifies Himself, for His ability to do that which none but He can do, for there is no God but He and no Lord besides Him.

(الَّذِي أَسْرَى بِعَبْدِهِ)

(Who took His servant for a Journey) refers to Muhammad

(لَيْلًا)

(by Night) means, in the depths of the night.

(مِّنَ الْمَسْجِدِ الْحَرَامِ)

(from Al-Masjid Al-Haram) means the Masjid in Makkah.

(إِلَى الْمَسْجِدِ الْأَقْصَى)

(to Al-Masjid Al-Aqsa,) means the Sacred House which is in Jerusalem, the origin of the Prophets from the time of Ibrahim Al-Khalil. The Prophets all gathered there, and he (Muhammad) led them in prayer in their own homeland. This indicates that he is the greatest leader of all, may the peace and blessings of Allah be upon him and upon them.

(الَّذِي بَارَكْنَا حَوْلَهُ)

(the neighborhood whereof We have blessed) means, its agricultural produce and fruits are blessed

(لِئْرِيَهُ)

(in order that We might show him), i.e., Muhammad

(مِنْ ءَايَاتِنَا)

(of Our Ayat.) i.e., great signs. As Allah says:

(لَقَدْ رَأَى مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَى )

(Indeed he did see of the greatest signs, of his Lord (Allah).) (53:18) We will mention below what was narrated in the Sunnah concerning this.

(إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ)

(Verily, He is the All-Hearer, the All-Seer.) means, He hears all the words of His servants, believers and disbelievers, faithful and infidel, and He sees them and gives each of them what he deserves in this world and the Hereafter. Hadiths about Al-Isra'

### The Report of Anas bin Malik

Imam Ahmad reported from Anas bin Malik that the Messenger of Allah said:

«أَتَيْتُ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ فَوْقَ الْحِمَارِ  
وَدُونَ الْبَعْلِ، يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَى طَرَفِهِ،  
فَرَكِبْتُهُ فَسَارَ بِي حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ،  
فَرَبَطْتُ الدَّابَّةَ بِالْحَلَقَةِ الَّتِي يَرِبُطُ فِيهَا الْأَنْبِيَاءُ،  
ثُمَّ دَخَلْتُ فَصَلَّيْتُ فِيهِ رَكَعَتَيْنِ ثُمَّ خَرَجْتُ فَأَتَانِي  
جِبْرِيلُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ، فَأَخْتَرْتُ  
اللَّبَنَ فَقَالَ جِبْرِيلُ: أَصَبَّتَ الْفِطْرَةَ. قَالَ: ثُمَّ

عُرِجَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ  
لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟  
قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ  
إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِأَدَمَ فَرَحَّبَ بِي وَدَعَا لِي  
بِخَيْرٍ، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ فَاسْتَفْتَحَ  
جِبْرِيلُ فَقِيلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ:  
وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟  
قَالَ: قَدْ أُرْسِلَ إِلَيْهِ، فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْنِي الْخَالَةِ  
يَحْيَى وَعَيْسَى فَرَحَّبَا بِي وَدَعَوَا لِي بِخَيْرٍ ثُمَّ  
عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّلَاثَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ  
لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟  
قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ  
إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِيُوسُفَ عَلَيْهِ السَّلَامُ، وَإِذَا  
هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ فَرَحَّبَ بِي وَدَعَا لِي  
بِخَيْرٍ. ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ فَاسْتَفْتَحَ  
جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ  
مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ

# بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ قَالَ: يَقُولُ اللَّهُ تَعَالَى:

(Al-Buraq was brought to me, and it was a white animal bigger than a donkey and smaller than a mule. One stride of this creature covered a distance as far as it could see. I rode on it and it took me to Bayt Al-Maqdis (Jerusalem), where I tethered it at the hitching post of the Prophets. Then I entered and prayed two Rak' ahs there, and came out. Jibril brought me a vessel of wine and a vessel of milk, and I chose the milk. Jibril said: `You have chosen the Fitrah (natural instinct).` Then I was taken up to the first heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw Adam, who welcomed me and prayed for good for me. Then I was taken up to the second heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw the two maternal cousins, Yahya and `Isa, who welcomed me and prayed for good for me. Then I was taken up to the third heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw Yusuf, who had been given the beautiful half. He welcomed me and prayed for good for me. Then I was taken up to the fourth heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw Idris, who welcomed me and prayed for good for me. - then (the Prophet ) said: Allah says:

## (وَرَفَعْنَاهُ مَكَانًا عَلِيًّا )

قال أنت؟ من: فقيل جبريل فاستفتح الخامسة السماء إلى بنا عرج ثم. (19:57) (And We raised him to a high station) فبنا عرج ثم بخير لي ودعا بي فرحب بهارون أنا فإذا لنا ففتح. إليه بعث قد: قال إليه؟ أرسل وقد: قيل محمد: قال معك؟ ومن: قيل جبريل ففتح. إليه بعث قد: قال إليه؟ بعث وقد: قيل محمد: قال معك؟ ومن: قيل جبريل: قال أنت؟ من: قيل جبريل فاستفتح السابعة السماء إلى بنا عرج ثم بخير لي ودعا بي فرحب السلام عليه بموسى أنا فإذا لنا المعمر، النبي إلى مستند هو وإذا السلام، عليه بإبراهيم أنا فإذا لنا ففتح. إليه بعث قد: قال إليه؟ بعث وقد: قيل محمد: قال معك؟ ومن فلما كالقال، تمرها وإذا الفيلة، كاذان ورفعها فإذا المنتهى سبيرة إلى بي ذهب ثم إليه، يعودون لا ثم ملك ألف سبعون يوم كل يدخله هو وإذا فرض وقد أوحى، ما إلى الله فأوحى: قال. حسيها من يصقها أن تطيع يد تعالى الله خلق من أحد فما تغيرت غشيها ما الله أمر من غشيها يوم كل في لاهص خمسين: قلت أمك؟ على ربك فرض ما: قال موسى، إلى انتهيت حتى فنزلت صلاة خمسين وليلة يوم كل في علي ربي إلى فرجعت: قال وخبرتهم، إسرائيل بني بلوت قد وإبي ذلك تطيق لا أمك فإن لأمك، التخفيف فاسأله ربك إلى أرفع: قال وليلة، لا أمك إن: فقال خمسا عني حظ قد: فقلت فعلت؟ ما: فقال موسى إلى انتهيت حتى فنزلت خمسا، عني فحظ أمي عن خفف رب أي فقلت محمد يا: قال حتى خمسا خمسا عني ويحظ موسى وبين ربي بين أرفع أزل مقل: قال لأمك، التخفيف فاسأله ربك إلى أرفع ذلك تطيق كئيب عملها فإن حسنة، له كئيب يعملها فلم بحسنة هم ومن صلاة خمسون فيلك عشر، صلاة بكل وليلة يوم كل في صلوات خمس هن إلى أرفع: فقال فأخبرته، موسى إلى انتهيت حتى فنزلت واحدة، سبئة كئيب عملها فإن سبئا، كئيب لم يعملها فلم بسبئة هم ومن عشرا، وسلم هيلع مللا الهلصلى رسول فقال ذلك، تطيق لا أمك فإن لأمك التخفيف فاسأله بكر

## «لَقَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ»

)Then he resumed his narrative:( (Then I was taken up to the fifth heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So

it was opened for us, and there I saw Harun, who welcomed me and prayed for good for me. Then I was taken up to the sixth heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril. It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw Musa, who welcomed me and prayed for good for me. Then I was taken up to the seventh heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw Ibrahim, who was leaning back against the Much-Frequented House (Al-Bayt Al-Ma`mur). Every day seventy thousand angels enter it, then they never come back to it again. Then I was taken to Sidrat Al-Muntaha (the Lote tree beyond which none may pass), and its leaves were like the leaves (ears) of elephants and its fruits were like jugs, and when it was veiled with whatever it was veiled with by the command of Allah, it changed, and none of the creatures of Allah can describe it because it is so beautiful. Then Allah revealed that which He revealed to me. He enjoined on me fifty prayers every day and night. I came down until I reached Musa, and he said, `What did your Lord enjoin on your Ummah' I said, `Fifty prayers everyday and night.' He said, `Go back to your Lord and ask Him to reduce (the burden) for your Ummah, for your Ummah will not be able to do that. I tested the Children of Israel and found out how they were.' So I went back to my Lord and said, `O Lord, reduce (the burden) for my Ummah for they will never be able to do that.' So He reduced it by five. I came back down until I met Musa and he asked me, `What did you do' I said, `(My Lord) reduced (my burden) by five.' He said, `Go back to your Lord and ask Him to reduce (the burden) for your Ummah.' I kept going back between my Lord and Musa, and (my Lord) reduced it by five each time, until He said, `O Muhammad, these are five prayers every day and night, and for every prayer there is (the reward of) ten, so they are (like) fifty prayers. Whoever wants to do something good then does not do it, one good deed will be recorded for him, and if he does it, ten good deeds will be recorded for him. Whoever wants to do something evil and does not do it, no evil deed will be recorded for him, and if he does it, one evil deed will be recorded for him.' I came down until I reached Musa, and told him about this. He said: `Go back to your Lord and ask him to reduce (the burden) for your Ummah, for they will never be able to do that.' I had kept going back to my Lord until I felt too shy.) This version was also recorded by Muslim. Imam Ahmad recorded Anas saying that Al-Buraq was brought to the Prophet on the Night of the Isra' with his saddle and reins ready for riding. The animal shied, and Jibril said to him: "Why are you doing this By Allah, no one has ever ridden you who is more honored by Allah than him." At this, Al-Buraq started to sweat. This was also recorded by At-Tirmidhi, who said it is Gharib. Ahmad also recorded that Anas said: "The Messenger of Allah said:

«لَمَّا عَرَجَ بِي رَبِّي عَزَّ وَجَلَّ مَرَرْتُ بِقَوْمٍ لَهُمْ  
 أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُونَ بِهَا وُجُوهَهُمْ  
 وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيْلُ؟ قَالَ:  
 هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقَعُونَ فِي  
 أَعْرَاضِهِمْ»

(When I was taken up to my Lord (during Al-Mi'raj), I passed by people who had nails of copper with which they were scratching their faces and chests. I asked, `Who are these, O Jibril' He

said, 'These are those who ate the flesh of the people (i.e., backbiting) and slandered their honor.'). This was also recorded by Abu Dawud. Anas also said that the Messenger of Allah said:

«مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى مُوسَى عَلَيْهِ  
السَّلَامُ قَائِمًا يُصَلِّي فِي قَبْرِهِ»

(On the night when I was taken on my Night Journey (Al-Isra'), I passed by Musa, who was standing, praying in his grave.) This was also recorded by Muslim.

### The Report of Anas bin Malik from Malik bin Sa`sa`ah

Imam Ahmad recorded that Anas bin Malik said that Malik bin Sa`sa`ah told him that the Prophet of Allah told them about the night in which he was taken on the Night Journey (Al-Isra'). He said:

«بَيْنَمَا أَنَا فِي الْحَطِيمِ وَرَبَّمَا قَالَ قَتَادَةُ: فِي  
الْحِجْرِ مُضْطَجِعًا إِذْ أَتَانِي آتٍ، فَجَعَلَ يَقُولُ  
لِصَاحِبِهِ الْأَوْسَطِ بَيْنَ الثَّلَاثَةِ قَالَ فَأَتَانِي فَقَدْ  
سَمِعْتُ قَتَادَةَ يَقُولُ: فَشَقَّ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ»

(While I was lying down in Al-Hatim (or maybe, Qatadah said, in Al-Hijr) 'someone came to me and said to his companion, 'The one who is in the middle of these three.' He came to me and opened me.) I (one of the narrators) heard Qatadah say, 'split me - from here to here.' Qatadah said: 'I said to Al-Jarud, who was beside me, 'What does that mean' He said, 'From the top of his chest to below his navel', and I heard him say, 'from his throat to below his navel'. The Prophet said:

«فَاسْتُخْرِجَ قَلْبِي قَالَ فَأَتَيْتُ بِطَسْتٍ مِنْ ذَهَبٍ  
مَمْلُوءَةٍ إِيْمَانًا وَحِكْمَةً فَعُغِّلَ قَلْبِي ثُمَّ حُشِيَ ثُمَّ  
أُعِيدَ ثُمَّ أُتِيَتْ بِدَابَّةٍ دُونَ الْبَعْلِ وَفَوْقَ الْحِمَارِ  
أَبْيَضٌ»

(He took out my heart and brought a golden vessel filled with faith and wisdom. He washed my heart then filled it up and put it back, then a white animal was brought to me that was smaller

than a mule and larger than a donkey.) Al-Jarud said, 'Was this Al-Buraq, O Abu Hamzah' He said, 'Yes, and its stride covered a distance as far as it could see.' The Prophet said:

«فَحُمِلْتُ عَلَيْهِ فَأَنْطَلَقَ بِي جِبْرِيلُ عَلَيْهِ السَّلَامُ حَتَّى أَتَى بِي إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ، فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوْ قَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ فَقِيلَ: مَرْحَبًا بِهِ وَلِنِعْمَ الْمَجِيءُ جَاءَ قَالَ فُفْتُحَ لَنَا فَلَمَّا خَلَصْتُ فَإِذَا فِيهَا آدَمُ عَلَيْهِ السَّلَامُ، قَالَ: هَذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ قَالَ: مَرْحَبًا بِالابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، قَالَ: فَلَمَّا تَجَاوَزْتُهُ بَكَى قِيلَ لَهُ: مَا يُبْكِيكَ؟ قَالَ: أَبُكِي لِأَنَّ غُلَامًا بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرَ مِمَّا يَدْخُلُهَا مِنْ أُمَّتِي. قَالَ: ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ السَّابِعَةَ فَاسْتَفْتَحَ قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوْ قَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ وَلِنِعْمَ الْمَجِيءُ جَاءَ، قَالَ: فُفْتُحَ لَنَا فَلَمَّا خَلَصْتُ فَإِذَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فَقَالَ: هَذَا إِبْرَاهِيمُ فَسَلِّمْ عَلَيْهِ قَالَ: فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ، ثُمَّ قَالَ:

مَرْحَبًا بِالْبَيْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ قَالَ ثُمَّ  
رُفِعَتْ إِلَيَّ سِدْرَةٌ الْمُنْتَهَى فَإِذَا نَبَقُهَا مِثْلُ قِلَالِ  
هَجَرَ، وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيلَةِ، فَقَالَ: هَذِهِ  
سِدْرَةُ الْمُنْتَهَى، قَالَ: وَإِذَا أَرْبَعَةٌ أَنْهَارٍ: نَهْرَانِ  
بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَقُلْتُ: مَا هَذَا يَا  
جِبْرِيْلُ؟ قَالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ،  
وَأَمَّا الظَّاهِرَانِ فَالنَّيْلُ وَالْفُرَاتُ قَالَ ثُمَّ رُفِعَ إِلَيَّ  
الْبَيْتُ الْمَعْمُورُ»

(I was mounted upon it and Jibril brought me to the first heaven, and asked for it to be opened. It was said, 'Who is this' He said, 'Jibril.' It was said, 'Who is with you' He said, 'Muhammad.' It was said, 'Has his Mission started' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Adam. (Jibril) said, 'This is your father Adam, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to the fifth heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this' He said, 'Jibril.' It was said, 'Who is with you' He said, 'Muhammad.' It was said, 'Has his Mission started' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Harun. (Jibril) said, 'This is Harun, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.' Then I was taken up to the sixth heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this' He said, 'Jibril.' It was said, 'Who is with you' He said, 'Muhammad.' It was said, 'Has his Mission started' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Musa. (Jibril) said, 'This is Musa, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.' When I passed by him, he wept, and it was said to him, 'Why are you weeping' He said, 'I am weeping because a young man was sent after me and more people from his Ummah than from mine will enter Paradise.' Then I was taken up to the seventh heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this' He said, 'Jibril.' It was said, 'Who is with you' He said, 'Muhammad.' It was said, 'Has his Mission started' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Ibrahim. (Jibril) said, 'This is Ibrahim, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to Sdrat Al-Muntaha, whose fruits like the clay jugs of Hajar (a region in Arabia) and its leaves were like the ears of elephants. (Jibril) said: 'This is Sdrat Al-Muntaha.' And there were four rivers, two hidden and two visible. I said, 'What is this, O Jibril' He said, 'The two hidden rivers are rivers in Paradise, and the two visible rivers are the Nile and the Euphrates.' Then I was shown Al-Bayt Al-Ma`mur.) Qatadah said: Al-Hasan told us narrating from Abu Hurayrah that the Prophet saw Al-Bayt Al-

Ma`mur. Each day seventy thousand angels enter it, then they never return from it. Then he continued to narrate the Hadith of Anas;

«ثُمَّ أُتِيَتْ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ  
مِنْعَسَلٍ. قَالَ فَأَخَذْتُ اللَّبَنَ قَالَ: هَذِهِ الْفِطْرَةُ أَنْتَ  
عَلَيْهَا وَأُمَّتُكَ قَالَ ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَاةُ  
خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ قَالَ فَنَزَلْتُ حَتَّى أُتِيْتُ  
مُوسَى، فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَيَّ أُمَّتِكَ؟ قَالَ:  
فَقُلْتُ: خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا  
تَسْتَطِيعُ خَمْسِينَ صَلَاةً وَإِنِّي قَدْ خَبَرْتُ النَّاسَ  
قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ،  
فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ قَالَ  
فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا قَالَ فَرَجَعْتُ إِلَى  
مُوسَى فَقَالَ: بِمِ أَمَرْتُ؟ قُلْتُ: بِأَرْبَعِينَ صَلَاةً كُلَّ  
يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ أَرْبَعِينَ صَلَاةً كُلَّ  
يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي  
إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ  
التَّخْفِيفَ لِأُمَّتِكَ قَالَ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا  
أُخْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمَرْتُ؟ قُلْتُ:  
بِثَلَاثِينَ صَلَاةً، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ ثَلَاثِينَ

صَلَاةَ كُلِّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ  
وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ  
إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ قَالَ فَرَجَعْتُ  
فَوَضَعَ عَنِّي عَشْرًا أُخْرَى، فَرَجَعْتُ إِلَى مُوسَى  
فَقَالَ: بِمَ أَمَرْتُ؟ قُلْتُ: أَمَرْتُ بِعِشْرِينَ صَلَاةَ كُلِّ  
يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ عِشْرِينَ صَلَاةَ كُلِّ  
يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي  
إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ  
التَّخْفِيفَ لِأُمَّتِكَ قَالَ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا  
أُخْرَى، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أَمَرْتُ؟  
قُلْتُ: أَمَرْتُ بِعِشْرٍ صَلَوَاتٍ كُلِّ يَوْمٍ، فَقَالَ: إِنَّ  
أُمَّتَكَ لَا تَسْتَطِيعُ لِعِشْرِ صَلَوَاتٍ كُلِّ يَوْمٍ، وَإِنِّي  
قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ  
أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ  
لِأُمَّتِكَ قَالَ فَرَجَعْتُ فَأَمَرْتُ بِخَمْسِ صَلَوَاتٍ كُلِّ  
يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أَمَرْتُ؟  
قُلْتُ: أَمَرْتُ بِخَمْسِ صَلَوَاتٍ كُلِّ يَوْمٍ، فَقَالَ: إِنَّ  
أُمَّتَكَ لَا تَسْتَطِيعُ لِخَمْسِ صَلَوَاتٍ كُلِّ يَوْمٍ، وَإِنِّي

قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ  
أَشَدَّ الْمُعَالَجَةِ، فَأَرْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ  
لِأُمَّتِكَ قَالَ قُلْتُ: قَدْ سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ،  
وَلَكِنْ أَرْضَى وَأَسْلَمُ، فَنَفَذْتُ فَنَادَى مُنَادٍ: قَدْ  
أَمْضَيْتُ فَرِيضَتِي وَخَفَّيْتُ عَنْ عِبَادِي»

(Then I was brought a vessel of wine, a vessel of milk and a vessel of honey. I chose the milk, and he (Jibril) said, 'This is the Fitrah (natural instinct) on which you and your Ummah will be.' Then the prayer was enjoined upon me, fifty prayers each day. I came down until I reached Musa, who said, 'What did your Lord enjoin upon your Ummah?' I said, 'Fifty prayers each day.' He said, 'Your Ummah will not be able to do fifty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Musa and he asked, 'What were you commanded to do?' I said, 'Forty prayers each day.' He said, 'Your Ummah will not be able to do forty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Musa and he asked, 'What were you commanded to do?' I said, 'I was commanded to do thirty prayers each day.' He said, 'Your Ummah will not be able to do thirty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Musa and he asked, 'What were you commanded to do?' I said, 'Twenty prayers each day.' He said, 'Your Ummah will not be able to do twenty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten more. I came back to Musa and he asked, 'What were you commanded to do?' I said, 'Ten prayers each day.' He said, 'Your Ummah will not be able to do ten prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and I was commanded to do five prayers every day. I came back to Musa and he asked, 'What were you commanded to do?' I said, 'Five prayers each day.' He said, 'Your Ummah will not be able to do five prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' I said, 'I have asked my Lord until I feel too shy. I accept this and submit to Him.' Then a voice called out: 'My order has been decreed and I have reduced the burden on My servants.') Similar narrations were recorded in the Two Sahih.

### The Report of Anas from Abu Dharr

Al-Bukhari recorded that Anas bin Malik said: Abu Dharr used to tell us that the Messenger of Allah said:

«فَرَجَ عَنْ سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ  
فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ  
بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِيٍّ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهُ  
فِي صَدْرِي، ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي  
إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ قَالَ  
جِبْرِيلُ لِخَازِنِ السَّمَاءِ: افْتَحْ قَالَ: مَنْ هَذَا؟ قَالَ:  
جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ مَعِيَ  
مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أُرْسِلْ إِلَيْهِ؟  
قَالَ: نَعَمْ فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ  
قَاعِدٌ عَلَى يَمِينِهِ أَسْوَدَةٌ وَعَلَى يَسَارِهِ أَسْوَدَةٌ، إِذَا  
نَظَرَ قَبْلَ يَمِينِهِ ضَحِكٌ وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ  
بَكَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْبَائِنِ  
الصَّالِحِ قَالَ قُلْتُ لِجِبْرِيلَ: مَنْ هَذَا؟ قَالَ: هَذَا آدَمُ  
وَهَذِهِ الْأَسْوَدَةُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ،  
فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَسْوَدَةُ الَّتِي عَنْ  
شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكٌ،  
وَإِذَا نَظَرَ عَنْ شِمَالِهِ بَكَى، ثُمَّ عَرَجَ بِي إِلَى  
السَّمَاءِ الثَّانِيَةِ»

«ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ فَقَالَ: مَرْحَبًا بِالنَّبِيِّ  
الصَّالِحِ وَالذَّابِنِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا  
إِبْرَاهِيمُ»

(The roof of my house was opened while I was in Makkah, and Jibril came down and opened my chest, then he washed it with Zamzam water. Then he brought a vessel of gold filled with wisdom and faith, and poured it into my chest, then he closed it up. Then he took me by the hand and took me up to the lowest heaven. When we came to the lowest heaven, Jibril said to its keeper, `Open up!' He said, `Who is this' He said, `Jibril. ' He said, `Is there anyone with you' He said, `Yes, Muhammad is with me.' He said, `Has his Mission started' He said, `Yes.' When it was opened, we went up into the first heaven, where I saw a man sitting with a multitude to his right and another to his left. When he looked to his right he smiled, and when he looked to his left, he wept. He said, `Welcome to the righteous Prophet and the righteous son.' I said to Jibril, `Who is this' He said, `This is Adam, and these multitudes to his right and left are the souls of his descendants. The people on his right include the people of Paradise, and the people on his left include the people of Hell, so when he looks to his right he smiles, and when he looks to his left he weeps.' Then he took me up to the second heaven... Then we passed by Ibrahim, who said, `Welcome to the righteous Prophet and the righteous son.' I said, `Who is this' He said, `This is Ibrahim.') Az-Zuhri said: Ibn Hazm told me that Ibn `Abbas and Abu Habbah Al-Ansari used to say: the Prophet narrated here -

«ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ  
صَرِيْفَ الْأَقْلَامِ»

(Then I was taken up until I reached a level where I could hear the sound of the pens.) Ibn Hazm and Anas bin Malik said: the Messenger of Allah said:

«فَقَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ  
بِذَلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ،  
فَقَالَ: مَا فَرَضَ اللَّهُ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ  
خَمْسِينَ صَلَاةً، قَالَ مُوسَى: فَارْجِعْ إِلَى رَبِّكَ  
فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ  
شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ

شَطْرَهَا، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَىٰ هِ فَقَالَ: ارْجِعْ إِلَىٰ رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَا جَعْتُهُ فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يُبَدِّلُ الْقَوْلُ لَدَيَّ، فَرَجَعْتُ إِلَىٰ مُوسَىٰ فَقَالَ: ارْجِعْ إِلَىٰ رَبِّكَ، قُلْتُ: قَدْ اسْتَحْيَيْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقَ بِي حَتَّىٰ انْتَهَىٰ إِلَىٰ سِدْرَةِ الْمُنْتَهَىٰ فَعَشِيهَا أَلْوَانٌ لَا أُدْرِي مَا هِيَ، ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَائِلُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ»

(Allah enjoined upon my Ummah fifty prayers. I came back with this (message) until I passed by Musa, who said, `What did your Lord enjoin upon your Ummah' I said, `He enjoined fifty prayers.' Musa said, `Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and He reduced it by half. Then I came back to Musa and said, `It has been reduced by half.' He said, `Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and it was reduced by half. I came back to him, and he said, `Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and He said: `They are five but equal in reward to fifty, for My word does not change.' I came back to Musa and he said, `Go back to your Lord.' I said, `I feel too shy before my Lord.' Then I was taken up until I reached Sdrat Al-Muntaha, which was veiled in indescribable colors. Then I entered Paradise, in which I saw nets of pearls and its soil of musk.) This version was recorded by Al-Bukhari in the Book of Prayer. He also reported in the Book of Tafsir, under the discussion of Bani Isra'il (i.e., Surat Al-Isra'), the Book of Hajj and the Stories of the Prophets, via different chains of narration from Yunus. Muslim recorded similar Hadiths in his Sahih in the Book of Faith. Imam Ahmad recorded that `Abdullah bin Shaqiq said: I said to Abu Dharr, "If I had seen the Messenger of Allah , I would have asked him." He said, "What would you have asked him" He said, "I would have asked him, if he saw his Lord" He said, "I did ask him that, and he said,

«قَدْ رَأَيْتُهُ نُورًا، أَنَّىٰ أَرَاهُ»

(I saw it as light, how could I see Him)" This is how it was narrated in the report of Imam Ahmad. Muslim recorded that `Abdullah bin Shaqiq said that Abu Dharr said: "I asked the Messenger of Allah , `Did you see your Lord' He said,

«نُورٌ أُنَّى أَرَاهُ»

((I saw) a light, how could I see Him)" `Abdullah bin Shaqiq said: I said to Abu Dharr, "If I had seen the Messenger of Allah , I would have asked him." He said, "What would you have asked him" He said, "I would have asked him, `Did you see your Lord" Abu Dharr said, "I asked him that, and he said,

«رَأَيْتُ نُورًا»

(I saw light.)

### The Report of Jabir bin `Abdullah

Imam Ahmad recorded that Jabir bin `Abdullah said that he heard the Messenger of Allah say:

«لَمَّا كَدَّبْتَنِي فَرَيْشٌ حِينَ أُسْرِيَ بِي إِلَى بَيْتِ  
الْمَقْدِسِ، فَمَتُّ فِي الْحَجْرِ فَجَلَى اللَّهُ لِي بَيْتَ  
الْمَقْدِسِ، فَطَفِقْتُ أَخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ  
إِلَيْهِ»

(When Quraysh did not believe that I had been taken on the Night Journey to Bayt Al-Maqdis, I stood up in Al-Hijr and Allah displayed Bayt Al-Maqdis before me, so I told them about its features while I was looking at it.) This was also reported in the Two Sahihs with different chains of narration. According to Al-Bayhaqi, Ibn Shihab said: Abu Salamah bin `Abdur-Fahman said: Some people from Quraish went to Abu Bakr and said, "Have you heard what your companion is saying He is claiming that he went to Bayt Al-Maqdis and came back to Makkah in one night!" Abu Bakr said, "Did he say that" They said, "Yes." Abu Bakr said, "Then I bear witness that if he said that, he is speaking the truth." They said, "You believe that he went to Ash-Sham )Greater Syria( in one night and came back to Makkah before morning" He said, "Yes, I believe him with regard to something even more than that. I believe him with regard to the revelation that comes to him from heaven." Abu Salamah said, from then on Abu Bakr was known as As-Sddiq (the true believer).

### The Report of `Abdullah bin `Abbas

Imam Ahmad recorded that Ibn `Abbas said: "On the night when the Messenger of Allah was taken on his Night Journey, he entered Paradise, in some part of which he heard a sound. He said, `O Jibril, what is this' He said, `This is Bilal, the Mu'adhhdhin.' When the Prophet came back to the people, he said,

## «قَدْ أَفْلَحَ بِلَالٌ، رَأَيْتُ لَهُ كَذَا وَكَذَا»

(Bilal has succeeded, I saw that he will have such and such.) He (the Prophet) was met by Musa, who welcomed him and said, 'Welcome to the Unlettered Prophet.' He was a tall, dark man with lank hair coming down to his ears or above his ears. He said, 'Who is this, O Jibril' He said, 'This is Musa.' Then he went on and met a venerable, distinguished old man, who welcomed him and greeted him with Salam, and all of them were greeting him. He said, 'Who is this, O Jibril' He said, 'This is your father Ibrahim.' Then he looked into Hell and saw some people eating rotten meat. He said, 'Who are these people, O Jibril' He said, 'They are those who used to eat the flesh of the people (i.e., backbiting).' He saw a man who was very red and dark blue, and said, 'Who is this, O Jibril' He said, 'This is the one who slaughtered the she-camel (of Salih).' When the Messenger of Allah came to Al-Masjid Al-Aqsa, he stood up to pray, and all the Prophets gathered and prayed with him. When he finished, he was brought two cups, one on his right and one on his left, one containing milk and one containing honey. He took the milk and drank it, and the one who was carrying the cup said, 'You have chosen the Fitrah (natural instinct).'" The chain of narrators is Sahih, although they (Al-Bukhari and Muslim) did not record it. Imam Ahmad reported that Ibn `Abbas said: "The Messenger of Allah was taken on the Night Journey to Bayt Al-Maqdis, then he came back and told them about his journey and the features of Bayt Al-Maqdis and the caravan (of Quraysh). Some people said, 'We do not believe what Muhammad is saying,' and they left Islam and became disbelievers. Allah destroyed them when He destroyed Abu Jahl. Abu Jahl said: 'Muhammad is trying to scare us with the tree of Zaqqum; bring some dates and butter and let us have some Zaqqum!' The Prophet also saw the Dajjal in his true form, in real life, not in a dream, and he saw `Isa, Musa and Ibrahim. The Prophet was asked about the Dajjal, and he said:

«رَأَيْتُهُ فَيَلْمَانِيَا أَقْمَرَ هِجَانًا، إِحْدَى عَيْنَيْهِ قَائِمَةٌ  
كَأَنَّهَا كَوَكَبٌ دُرِّيٌّ، كَانَ شَعْرَ رَأْسِهِ أَغْصَانُ  
شَجَرَةٍ، وَرَأَيْتُ عَيْسَى عَلَيْهِ السَّلَامُ (شَابًّا)  
أَبْيَضَ، جَعَدَ الرَّأْسَ حَدِيدَ الْبَصَرِ، وَمَبْطُنَ  
الْخَلْقِ، وَرَأَيْتُ مُوسَى عَلَيْهِ السَّلَامُ أُسْحَمَ آدَمَ،  
كَثِيرَ الشَّعْرِ، شَدِيدَ الْخَلْقِ، وَنَظَرْتُ إِلَى إِبْرَاهِيمَ  
عَلَيْهِ السَّلَامُ فَلَمْ أَنْظُرْ إِلَى إِرْبٍ مِنْهُ إِلَّا نَظَرْتُ  
إِلَيْهِ مِنِّي حَتَّى كَأَنَّهُ صَاحِبِكُمْ، قَالَ جِبْرِيْلُ: سَلِّمْ  
عَلَى أَبِيكَ، فَسَلِّمْتُ عَلَيْهِ»

(I saw him as a tall and huge man, with a whitish complexion. One of his eyes stood out like a shining star. The hair on his head looked like the branches of a tree. And I saw `Isa, white with curly hair and an intense gaze, of average build. I saw Musa, dark-skinned, with a lot of hair and a strong build. I looked at Ibrahim and did not see anything in him that I do not see in myself; it is as if he were your companion )meaning himself(. Jibril said: `Greet your father with Salam,' so I greeted him with Salam.) This was also recorded by An-Nasa'i from the Hadith of Abu Zayd Thabit bin Yazid from Hilal, who is Ibn Khabbab, and it is a Sahih chain of narrators. Al-Bayhaqi recorded that Abu Al-`Aliyah said: "The cousin of your Prophet , Ibn `Abbas narrated to us from the Messenger of Allah , he said: Allah's Messenger said,

«رَأَيْتُ لَيْلَةَ أُسْرِي بِي مُوسَى بْنِ عِمْرَانَ رَجُلًا  
طَوَالًا جَعْدًا، كَأَنَّهُ مِنْ رَجَالِ شَنْوَاءَةَ، وَرَأَيْتُ  
عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ مَرْبُوعَ الْخَلْقِ إِلَى  
الْحُمْرَةِ وَالْبَيَاضِ سَبَطَ الرَّأْسِ»

(On the night when I was taken on the Night Journey, I saw Musa bin `Imran, a tall, curly-haired man, as if he was from the tribe of Shanu'ah. And I saw `Isa bin Maryam, of medium stature, white with a reddish complexion, with straight hair.) And he was shown Malik, the keeper of Hell, and the Dajjal, with the signs that Allah revealed to him.' He said,

(فَلَا تَكُنْ فِي مَرِيَّةٍ مِّنْ لِّقَائِهِ)

(So be not you in doubt of meeting him.) )32:33( Qatadah used to interpret this to mean that the Prophet of Allah met Musa.

(وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ)

(And We made it )or him( a guide to the Children of Israel) )32:33( Qatadah said: "(This means) Allah made Musa a guide for the Children of Israel. " Muslim reported this in his Sahih, and Al-Bukhari and Muslim recorded a shorter version from Qatadah. Imam Ahmad also recorded that Ibn `Abbas said: "The Messenger of Allah said:

«لَمَّا كَانَ لَيْلَةَ أُسْرِي بِي، فَأَصْبَحْتُ بِمَكَّةَ  
فَطِعْتُ وَعَرَفْتُ أَنَّ النَّاسَ مُكْذِبِي»

(On the night when I was taken on the Night Journey, I woke up in Makkah the next morning having anxiety that, I knew that the people would not believe me.) He kept away from people, feeling anxious and sad, then the enemy of Allah Abu Jahl passed by him and came to sit with him, saying mockingly, `Is there anything new' The Messenger of Allah said,

«نَعَمْ»

(Yes). He said, `What is it' He said,

«إِنِّي أُسْرِي بِي اللَّيْلَةَ»

(I was taken on a Journey last night.) He said, `Where to' He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

(To Bayt Al-Maqdis.) He said, `Then this morning you were among us' He said,

«نَعَمْ»

(Yes). Abu Jahl did not want to say to his face that he was lying, lest he deny saying it when he called other people to hear him, so he said: `Do you think that if I call your people, you will tell them about what happened' The Messenger of Allah said,

«نَعَمْ»

(Yes.) Abu Jahl said, `O people of Bani Ka`b bin Lu'ay!' People got up from where they were sitting and came to join them. Abu Jahl said, `Tell your people what you told me.' The Messenger of Allah said:

«إِنِّي أُسْرِي بِي اللَّيْلَةَ»

(I was taken on a Journey last night.) They said, `Where to' He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

(To Bayt Al-Maqdis.) They said, `Then this morning you were among us' He said,

«نَعَمْ»

(Yes). They began to clap their hands together and put their hands on their heads in astonishment at this "lie" - as they claimed it to be. They said, `Can you describe the sanctuary to us' Among them were some who had travelled to that land and seen the sanctuary, so the Messenger of Allah said,

«فَمَا زِلْتُ أَنْعَتُ حَتَّى التَّبَسَ عَلَيَّ بَعْضُ النَّعْتِ  
 قَالَ فَجِيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ إِلَيْهِ حَتَّى وَضِعَ  
 دُونَ دَارِ عَقِيلٍ أَوْ عِقَالٍ فَنَعْتُهُ وَأَنَا أَنْظُرُ إِلَيْهِ  
 قَالَ وَكَانَ مَعَ هَذَا نَعْتُ لَمْ أَحْفَظْهُ قَالَ فَقَالَ  
 الْقَوْمُ: أَمَّا النَّعْتُ فَوَاللَّهِ لَقَدْ أَصَابَ فِيهِ»

(I started to describe it, until I reached a point where I was not sure about some of the details, but then the sanctuary was brought close and placed near the house of `Uqayl - or `Iqal - so I could look at it and describe the details.) I could not remember those description. The people said, `As for the description, by Allah he has got it right." This was recorded by An-Nasa'i and Al-Bayhaqi.

### The Report of `Abdullah bin Mas`ud

Al-Hafiz Abu Bakr Al-Bayhaqi reported that `Abdullah bin Mas`ud said: "When the Messenger of Allah was taken on the Night Journey, he went as far as Sdrat Al-Muntaha, which is in the sixth heaven. Everything that ascends stops there, until it is taken from that point, and everything that comes down stops there, until it is taken from there.

(إِذْ يَعْشَى السِّدْرَةَ مَا يَعْشَى )

(When that covered As-Sdrat Al-Muntaha which did cover it!) 53:16( Ibn Mas`ud said: "It is covered with gold butterflies. The Messenger of Allah was given the five prayers and the final Ayat of Surat Al-Baqarah, and forgiveness was granted for major sins to those who do not associate anything in worship with Allah." This was recorded by Muslim in his Sahih.

### The Report of Abu Hurayrah

Al-Bukhari and Muslim reported in their Sahih that Abu Hurayrah said: the Messenger of Allah said:

«حِينَ أُسْرِيَ بِي، لَقِيتُ مُوسَى عَلَيْهِ السَّلَامُ  
 فَنَعْتُهُ، فَإِذَا رَجُلٌ حَسْبُهُ قَالَ مُضْطَرِبٌ رَجُلُ  
 الرَّأْسِ كَأَنَّهُ مِنْ رَجَالِ شَنْوَاءَةَ، قَالَ: وَلَقِيتُ

عِيسَى فَنَعَتَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَبْعَةٌ  
أَحْمَرُ كَأَنَّهَا خَرَجَ مِنْ دِيمَاسٍ يَعْنِي حَمَامًا، قَالَ  
وَلَقِيتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ، قَالَ: وَأْتَيْتُ  
بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الْآخَرِ خَمْرٌ، قِيلَ  
لِي: خُذْ أَيُّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبْنَ فَشَرِبْتُ، فَقِيلَ  
لِي: هُدَيْتَ الْفِطْرَةَ أَوْ أَصَبْتَ الْفِطْرَةَ أَمَا إِنَّكَ لَوْ  
أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ»

(When I was taken on the Night Journey, I met Musa.) He described him as a man - I think he said - a curly-haired man, as if he were from the tribe of Shanu'ah. (And I met `Isa.) And the Prophet described him as being of average height, with a reddish complexion, as if he had just come out of the bath. (And I met Ibrahim, and I am the one who resembles him most among his children. I was brought two vessels, one containing milk and the other containing wine. It was said to me, `Take whichever one you want.' So I took the milk and drank it, and it was said to me, `You have been guided to the Fitrah - or - You have chosen the Fitrah. If you had chosen the wine, your Ummah would have gone astray.") They also recorded it with another chain of narrators. Muslim recorded that Abu Hurayrah said: "The Messenger of Allah said:

«لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ وَقَرَيْشٌ تَسْأَلُنِي عَنْ  
مَسْرَايَ، فَسَأَلُونِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ  
أُتَيْهَا، فَكُرِبْتُ (كُرْبَةً) مَا كُرِبْتُ مِثْلَهُ قَطُّ،  
فَرَفَعَهُ اللَّهُ إِلَيَّ أَنْظُرُ إِلَيْهِ مَا سَأَلُونِي عَنْ شَيْءٍ  
إِلَّا أَنْبَأْتُهُمْ بِهِ، وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنْ  
الْأَنْبِيَاءِ، وَإِذَا مُوسَى قَائِمٌ يُصَلِّي، وَإِذَا هُوَ رَجُلٌ  
جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَوْعَةَ، وَإِذَا عِيسَى ابْنُ  
مَرْيَمَ قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ شَبَهًا بِهِ عَرَوْهُ بَنُ

مَسْعُودِ النَّقْفِيِّ، وَإِذَا إِبْرَاهِيمُ قَائِمٌ يُصَلِّي أَقْرَبُ  
النَّاسِ شَبَهًا بِهِ صَاحِبِكُمْ يَعْنِي نَفْسَهُ فَحَانَتْ  
الصَّلَاةُ فَأَمَمْتُهُمْ، فَلَمَّا فَرَغْتُ قَالَ قَائِلٌ: يَا مُحَمَّدُ  
هَذَا مَالِكُ خَازِنُ جَهَنَّمَ، (فَسَلَّمَ عَلَيْهِ) فَالْتَقَتْ إِلَيْهِ  
فَبَدَأَنِي بِالسَّلَامِ»

(I remember being in Al-Hijr, and the Quraysh were asking me about my Night Journey. They asked me things about Bayt Al-Maqdis that I was not sure of, and I felt more anxious and stressed then than I have ever felt. Then Allah raised up Bayt Al-Maqdis for me to see, and there was nothing they asked me about but I told them about it. And I remember being in a gathering of the Prophets. Musa was standing there praying, and he was a man with curly hair, as if he were one of the men of Shanu'ah. I saw `Isa bin Maryam standing there praying, and the one who most resembles him is `Urwah bin Mas`ud Ath-Thaqafi. And I saw Ibrahim standing there praying, and the one who most resembles him is your companion (meaning himself). Then the time for prayer came, and I led them in prayer. When I finished, a voice said, `O Muhammad, this is Malik, the keeper of Hell,' so I turned to him, and he greeted me first.)"

### **The Time that Isra' took place, and the Fact that it included both Body and Soul, when the Prophet was awake, not in a Dream**

Musa bin `Uqbah said, narrating from Az-Zuhri: "The Isra' happened one year before the Hijrah." This was also the opinion of `Urwah. As-Suddi said: "It happened sixteen months before the Hijrah." The truth is that the Prophet was taken on the Night Journey when he was awake, not in a dream, and he went from Makkah to Bayt Al-Maqdis riding on Al-Buraq. When he reached the door of the sanctuary, he tied up his animal by the door and entered, where he prayed two Rak`ahs to `greet the Masjid'. Then the Mi`raj was brought to him, which is a ladder with steps which one climbs up. So he went up on it to the first heaven, then he went up to the rest of the seven heavens. In each heaven he was welcomed by the most pious of its inhabitants, and he greeted the Prophets who were in the various heavens according to their positions and status. He passed by Musa, the one who spoke with Allah, in the sixth heaven, and Ibrahim, the close friend (Khalil) of Allah in the seventh heaven. Then he surpassed them and all the Prophets in status and reached a level where he could hear the creaking of the pens, i.e., the pens of destiny which write down what is decreed to happen. He saw Sidrat Al-Muntaha, covered by the command of Allah, and its greatness, its butterflies of gold and various colours, surrounded by the angels. There he saw Jibril in his real form, with six hundred wings. He saw green cushions blocking the horizon. He saw Al-Bayt Al-Ma`mur, and Ibrahim Al-Khalil, the builder of the earthly Ka`bah, leaning back against it, the heavenly Ka`bah; every day, seventy thousand angels enter and worship therein, then they do not return to it until the Day of Resurrection. He saw Paradise and Hell, and Allah enjoined upon him fifty prayers, then reduced it to five, as an act of mercy and kindness towards His servants. In this is a strong indication of the greatness and virtue of the prayers. Then he came back down to Bayt Al-Maqdis, and the Prophets came down with him and he led them in prayer there when the time for prayer came. It may have been the dawn prayer of that day. Some people claim that he led

them in prayer in heaven, but the reports seem to say that it was in Bayt Al-Maqdis. In some reports it says that it happened when he first entered (i.e., before ascending into the heavens), but it is more likely that it was after he came back, because when he passed by them in the places in the heavens, he asked Jibril about them, one by one, and Jibril told him about them. This is more appropriate, because he was first required to come before the Divine Presence, so that what Allah willed could be enjoined upon him and his Ummah. When the matter for which he was required had been dealt with, he and his brother-Prophets gathered, and his virtue and high position in relation to them became apparent when he was asked to come forward to lead them, which was when Jibril indicated to him that he should do so. Then he came out of Bayt Al-Maqdis and rode on Al-Buraq back to Makkah in the darkness of the night. And Allah knows best. As for his being presented with the vessels containing milk and honey, or milk and wine, or milk and water, or all of these, some reports say that this happened in Bayt Al-Maqdis, and others say that it happened in the heavens. It is possible that it happened in both places, because it is like offering food or drink to a guest when he arrives, and Allah knows best. The Prophet was taken on the Night Journey with body and soul, he was awake, not asleep. The evidence for this is the Ayah:

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ  
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ)

(Glorified (and Exalted) be He (Allah) Who took His servant for a Journey by Night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, the neighborhood whereof We have blessed,) The words "Subhan Allah" (Glorified and exalted be Allah) are spoken in the case of serious matters. If it had been a dream, it would have been a significant matter and would not have been so astounding; the disbelievers of the Quraysh would not have hastened to label him a liar and the group of people who had become Muslims would not have deserted the faith. The word `Abd (servant) refers to both soul and body. Allah says:

(أَسْرَى بِعَبْدِهِ لَيْلًا)

(took His servant for a Journey by Night) and:

(وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ)

(And We made not the vision which we showed you but a trial for mankind) )17:60( Ibn `Abbas said: "This is the vision that the Messenger of Allah saw with his own eyes during the Journey by Night, and the cursed tree is the tree of Zaqqum." This was recorded by Al-Bukhari. Allah said:

(مَا زَاغَ الْبَصَرُ وَمَا طَغَى)

(The sight (of Prophet Muhammad) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it))(53:17) Sight (Al-Basr) is a physical faculty, not a spiritual one, and he was carried on Al-Buraq, a shining white animal. This too indicates a physical journey, because the soul does not need a means of transportation of this nature. And Allah knows best.

### An Interesting Story

In his book Dala'il An-Nubuwwah, Al-Hafiz Abu Nu`aym Al-Isbahani recorded via Muhammad bin `Umar Al-Waqidi who said: Malik bin Abi Ar-Rijjal told me from `Amr bin `Abdullah that Muhammad bin Ka`b Al-Qurazi said: "The Messenger of Allah sent Dihyah bin Khalifah to Caesar." He mentioned how he came to him, and described an incident that showed how wise Caesar was. He sent for the Arab merchants who were in Syria and Abu Sufyan Sakhr bin Harb and his companions were brought to him. He asked them the well-known questions that were recorded by Al-Bukhari and Muslim, as we shall discuss below, and Abu Sufyan tried hard to give the impression that this was an insignificant issue. )The narrator( said that Abu Sufyan )later( said: "By Allah, nothing stopped me from saying something to Heraclius to make him despise )Muhammad( but the fact that I did not want to tell a lie that would later be found out, and he would never believe me again after that. Then I told him about the night on which he was taken on the Night Journey. I said: `O King, shall I not tell you of something from which you will know that he is lying' He said, `What is it' I said: `He claims that he went out of our land, the land of Al-Haram, in one night, and came to your sanctuary in Jerusalem, then came back to us the same night, before morning came.' The Patriarch of Jerusalem was there, standing next to Caesar. The Patriarch of Jerusalem said: `I know that night.' Caesar looked at him and said, `How do you know about this' He said, `I never used to sleep at night until I closed the doors of the sanctuary. On that night I closed all the doors except for one, which I could not manage to close. I asked my workers and others who were with me to help me deal with it, but we could not move it. It was like trying to move a mountain. So I called the carpenters, and they looked at it and said: The lintel and some part of the structure has fallen onto it. We cannot move it until morning, when we will be able to see what the problem is. So I went back and left those two doors open. The next morning I went back, and saw that the stone at the corner of the sanctuary had a hole in it, and there were traces of an animal having been tethered there. I said to my companions: This door has not been closed last night except for a Prophet, who prayed last night in our sanctuary.'" And he mentioned the rest of the Hadith. In his book At-Tanwir fi Mawlid As-Sraj Al-Munir, Al-Hafiz Abu Al-Khattab `Umar bin Dihyah mentioned the Hadith of the Isra' narrated from Anas, and spoke well about it, then he said: "The reports of the Hadith of the Isra' reach the level of Mutawatir. They were narrated from `Umar bin Al-Khattab, `Ali, Ibn Mas`ud, Abu Dharr, Malik bin Sa`sa`ah, Abu Hurayrah, Abu Sa`id, Ibn `Abbas, Shaddad bin Aws, Ubayy bin Ka`b, `Abdur-Rahman bin Qarat, Abu Habbah Al-Ansari, Abu Layla Al-Ansari, `Abdullah bin `Amr, Jabir, Hudhayfah, Buraydah, Abu Ayyub, Abu Umamah, Samurah bin Jundub, Abu Al-Hamra', Suhayb Ar-Rumi, Umm Hani', and `A'ishah and `Asma', the daughters of Abu Bakr As-Siddiq, may Allah be pleased with them all. Some of them narrated the incident at length, and others narrated it more briefly, as was reported in the Musnad collections. Even though some reports do not fulfill the conditions of Sahih, nevertheless the Muslims agreed unanimously on the fact that the Isra' happened, and it was rejected only by the heretics and apostates.

(يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ  
نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ )

(They intend to put out the Light of Allah with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it).) (61:8).

(وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِن دُونِي وَكَيْلًا - ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا )

(2. And We gave Musa the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakil.") (3. "O offspring of those whom We carried (in the ship) with Nuh! Verily, he was a grateful servant.")

### Musa and how He was given the Tawrah

When Allah mentions how He took His servant Muhammad , on the Journey by Night, He follows it by mentioning Musa, His servant and Messenger who also spoke with Him. Allah often mentions Muhammad and Musa together, may the peace and blessings of Allah be upon them both, and he mentions the Tawrah and the Qur'an together. So after mentioning the Isra', He says:

(وَأَتَيْنَا مُوسَى الْكِتَابَ)

(And We gave Musa the Scripture), meaning the Tawrah.

(وَجَعَلْنَاهُ)

(and made it), meaning the Scripture,

(هُدًى)

(a guidance), meaning a guide,

(لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا)

(for the Children of Israel (saying): "Take none...") means, lest they should take,

(مِن دُونِي وَكَيْلًا)

("... other than Me as (your) Wakil") means, `you have no protector, supporter or god besides Me,' because Allah revealed to every Prophet that he should worship Him alone with no partner or associate. Then Allah says:

## ﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ﴾

(O offspring of those whom We carried (in the ship) with Nuh) by addressing the descendants of those who were carried in the ship with Nuh there is a reminder of the blessings, as if Allah is saying: `O descendants of those whom We saved and carried in the ship with Nuh, follow in the footsteps of your father,

## ﴿إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

(Verily, he was a grateful servant). `Remember the blessing I have granted you by sending Muhammad.' Imam Ahmad reported that Anas bin Malik said: "The Messenger of Allah said:

«إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَ اللَّهَ عَلَيْهَا»

(Allah will be pleased with His servant if, when he eats something or drinks something, he praises Allah for it.)" This was also recorded by Muslim, At-Tirmidhi and An-Nasa'i. Malik said about Zayd bin Aslam: "He used to praise Allah in all circumstances." In this context, Al-Bukhari mentioned the Hadith of Abu Zar`ah narrating from Abu Hurayrah, who said that the Prophet said:

## ﴿أَنَا سَيِّدُ وُلْدِ آدَمَ يَوْمَ الْقِيَامَةِ﴾

(I will be the leader of the sons of Adam on the Day of Resurrection...) He quoted the Hadith at length, and in the Hadith, the Prophet said:

«فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ إِنَّكَ أَنْتَ أَوْلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا، فَاشْفَعْ لَنَا إِلَى رَبِّكَ»

(They will come to Nuh and will say, `O Nuh, you were the first of the Messengers sent to the people of earth, and Allah called you grateful servant, so intercede for us with your Lord.')

And he quoted the Hadith in full.

﴿وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لُتْفِدْنَ فِي الْأَرْضِ مَرَّتَيْنِ وَلِتَعْلَنَ عُلوًّا كَبِيرًا - فَإِذَا

جَاءَ وَعَدُّ أَوْلَهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أَوْلَى  
بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا  
مَّفْعُولًا - ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ  
بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا - إِنْ أَحْسَنْتُمْ  
أَحْسَنَّاكُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ  
الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا  
دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا - عَسَى  
رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ  
لِلْكَافِرِينَ حَصِيرًا )

(4. And We decreed for the Children of Israel in the Scripture: "Indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!") (5. So, when the promise came for the first of the two, We sent against you servants of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.) (6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.) (7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the Masjid as they had entered it before, and to destroy with utter destruction all that fell in their hands.) (8. It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our punishment). And We have made Hell a prison for the disbelievers.)

### **It was mentioned in the Tawrah that the Jews would spread Mischief twice**

Allah tells us that He made a declaration to the Children of Israel in the Scripture, meaning that He had already told them in the Book which He revealed to them, that they would cause mischief on the earth twice, and would become tyrants and extremely arrogant, meaning they would become shameless oppressors of people, Allah says:

(وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ  
مَقْطُوعٌ مُصْبِحِينَ )

(And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.)(15:66), meaning, We already told him about that and informed him of it.

### The First Episode of Mischief caused by the Jews, and their Punishment for it

(فَإِذَا جَاءَ وَعَدُ أُولَهُمَا)

(So, when the promise came for the first of the two) meaning the first of the two episodes of mischief.

(بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَىٰ بَأْسٍ شَدِيدٍ)

(We sent against you servants of Ours given to terrible warfare.) means, 'We unleashed soldiers against you from among Our creatures who were given to terrible warfare,' i.e., they had great strength and weapons and power. They entered the very innermost parts of your homes, meaning they took possession of your land and invaded the very innermost parts of your homes, going between and through your houses, coming and going freely with no fear of anyone. This was the promise (completely) fulfilled. The earlier and later commentators differed over the identity of these invaders. Many Isra'iliyyat (reports from Jewish sources) were narrated about this, but I did not want to make this book too long by mentioning them, because some of them are fabricated, concocted by their heretics, and others may be true, but we have no need of them, praise be to Allah. What Allah has told us in His Book (the Qur'an) is sufficient and we have no need of what is in the other books that came before. Neither Allah nor His Messenger required us to refer to them. Allah told His Messenger that when (the Jews) committed transgression and aggression, Allah gave their enemies power over them to destroy their country and enter the innermost parts of their homes. Their humiliation and subjugation was a befitting punishment, and your Lord is never unfair or unjust to His servants. They had rebelled and killed many of the Prophets and scholars. Ibn Jarir recorded that Yahya bin Sa`id said: "I heard Sa`id bin Al-Musayyib saying: `Nebuchadnezzar conquered Ash-Sham (Greater Syria, including Palestine), destroying Jerusalem and killing them, then he came to Damascus and found blood boiling in a censer. He asked them: What is this blood They said: We found our forefathers doing this. Because of that blood, he killed seventy thousand of the believers and others, then the blood stopped boiling. This report is Sahih from Sa`id bin Al-Musayyib, and this event is well-known, as he (Nebuchadnezzar) killed their nobles and scholars, and did not leave alive anyone who knew the Tawrah by heart. He took many prisoners from the sons of the Prophets and others, and did many other things that would take too long to mention here. If we had found anything that was correct or close enough, we could have written it and reported it here. And Allah knows best. Then Allah says:

(إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا)

((And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves.") As Allah says elsewhere:

(مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا)

(Whosoever does a righteous good deed, it is for (the benefit of) himself; and whosoever does evil, it is against himself.) 45:15

## The Second Episode of Mischief

Then Allah says:

(فَإِذَا جَاءَ وَعَدُ الْأُخْرَةِ)

(Then, when the second promise came to pass,) meaning, the second episode of mischief, when your enemies came again,

(لِيَسُوْءُوا وُجُوْهَكُمْ)

((We permitted your enemies) to disgrace your faces) meaning, to humiliate you and subdue you,

(وَلِيَدْخُلُوا الْمَسْجِدَ)

(and to enter the Masjid) meaning, Bayt Al-Maqdis (Jerusalem).

(كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ)

(as they had entered it before,) when they entered the very innermost parts of your homes.

(وَلِيُتَبَّرُوا)

(and to destroy) wrecking and inflicting ruin upon it.

(مَا عَلَوْا)

(all that fell in their hands.) everything they could get their hands on.

(تَتَّبِعِرَآ عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ)

(with utter destruction. It may be that your Lord may show mercy unto you) meaning that He may rid you of them.

(وَإِنْ عُدْتُمْ عُدْنَا)

(but if you return (to sins), We shall return (to Our punishment).) meaning, if you return to causing mischief,

(عُدْنَا)

(We shall return) means, We `will once again punish you in this world, along with the punishment and torment We save for you in the Hereafter.'

(وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا)

(And We have made Hell a prison )Hasir( for the disbelievers.) meaning, a place of permanent detention, a prison which cannot be avoided or escaped. Ibn `Abbas said, "Hasir here means a jail." Mujahid said, "They will be detained in it." Others said like- wise. Al-Hasan said, "Hasir means a bed of Fire." Qatadah said: "The Children of Israel returned to aggres- sion, so Allah sent this group against them, Muhammad and his companions, who made them pay the Jizyah, with willing submission, and feeling themselves subdued."

(إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ  
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا  
كَبِيرًا - وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا  
لَهُمْ عَذَابًا أَلِيمًا )

(9. Verily, this Qur'an guides to that which is most just and right and gives good news to those who believe, those who do righteous deeds, that they will have a great reward (Paradise).) (10. And that those who do not believe in the Hereafter, for them We have prepared a painful torment (Hell).)

### Praising the Qur'an

Allah praises His noble Book, the Qur'an, which He revealed to His Messenger Muhammad . It directs people to the best and clearest of ways.

(وَيُبَشِّرُ الْمُؤْمِنِينَ)

(gives good news to those who believe,) in it a

(الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ)

(those who do righteous deeds,) in accordance with it, telling them

(أَنَّ لَهُمْ أَجْرًا كَبِيرًا)

(that they will have a great reward,) i.e., on the Day of Resurrection. And He tells

(وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ)

(those who do not believe in the Hereafter,) that

(لَهُمْ عَذَابٌ أَلِيمٌ)

(for them is a painful torment,) i.e. on the Day of Resurrection. As Allah says:

(فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ)

(... then announce to them a painful torment.) )84:24(

(وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ  
الْإِنْسَانُ عَجُولًا)

(11. And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty.)

### Man's Haste and Prayers against Himself

for something bad to happen for them, or for them to die or be destroyed, invoking curses, etc. If Allah were to answer his prayer, he would be destroyed because of it, as Allah says:

(وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ)

(And were Allah to hasten for mankind the evil...) )10:11( This is how it was interpreted by Ibn `Abbas, Mujahid and Qatadah. We have already discussed the Hadith:

«لَا تَدْعُوا عَلَىٰ أَنفُسِكُمْ، وَلَا عَلَىٰ أَمْوَالِكُمْ أَنْ  
تُؤَافِقُوا مِنْ اللَّهِ سَاعَةً إِجَابَةً يَسْتَجِيبُ فِيهَا»

(Do not pray against yourselves or your wealth, for that might coincide with a time when Allah answers prayers.) What makes the son of Adam do that is his anxiety and haste. Allah says:

(وَكَانَ الْإِنْسَانُ عَجُولًا)

(And man is ever hasty.) Salman Al-Farisi and Ibn `Abbas mentioned the story of Adam, when he wanted to get up before his soul reached his feet. When his soul was breathed into him, it entered his body from his head downwards. When it reached his brain he sneezed, and said, "Al-Hamdu Lillah" (praise be to Allah), and Allah said, "May your Lord have mercy on you, O Adam." When it reached his eyes, he opened them, and when it reached his body and limbs he started to stare at them in wonder. He wanted to get up before it reached his feet, but he could not. He said, "O Lord, make it happen before night comes."

(وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ  
وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِّنْ  
رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ  
فَصَلَّنَاهُ تَفْصِيلًا )

(12. And We have appointed the night and the day as two Ayat (signs). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and to count (periods of time). And We have explained everything (in detail) with full explanation.)

### **The Night and Day are Signs of the Great Power of Allah**

Allah reminds us of the great signs that He created, including the alternation of the night and day, so that people may rest at night, and go out and earn a living, do their work, and travel during the day, and so that they may know the number of days, weeks, months and years, so they will know the appointed times for paying debts, doing acts of worship, dealing with transactions, paying rents and so on. Allah says:

(لِتَبْتَغُوا فَضْلًا مِّنْ رَبِّكُمْ)

(that you may seek bounty from your Lord,) meaning, in your living and travels etc.

## (وَلِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ)

(and that you may know the number of the years and to count.) If time stood still and never changed, we would not know any of these things, as Allah says:

(قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى  
يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَمْ لَأَ  
تَسْمَعُونَ - قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ  
سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ  
بَلِيلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ - وَمِنْ رَحْمَتِهِ  
جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ  
فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ )

(Say: "Tell me! If Allah made the night continuous for you till the Day of Resurrection, which god besides Allah could bring you light Will you not then hear" Say: "Tell me! If Allah made the day continuous for you till the Day of Resurrection, which god besides Allah could bring you night wherein you rest Will you not then see" It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful.) (28:71-73)

(تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ  
فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا - وَهُوَ الَّذِي جَعَلَ اللَّيْلَ  
وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا )

(Blessed be He Who has placed the big stars in the heaven, and has placed therein a great lamp (sun), and a moon giving light. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.) (25:61-62)

(وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ)

(and His is the alternation of night and day.) )23:80(

يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى  
الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ  
مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ

(He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.) )39:5(

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ  
وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

((He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.) (6:96),

وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسَلَخْنَا مِنْهُ النَّهَارَ فَاذَا هُمُ  
مُظْلَمُونَ - وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ  
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

(And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing.) (36:37-38) Allah has made the night a sign having distinguishing features by which it is known. These features include the darkness and the appearance of the moon. The day also has distinguishing features by which it is known; the light and the appearance of the shining sun. He made a distinction between the light of the moon and the light of the sun, so that they may be distinguished from one another, as Allah says:

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا  
وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ مَا  
خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ

(It is He Who made the sun a shining thing and the moon a light and measured out for it stages that you might know the number of years and to count (periods of time). Allah did not create this but in truth.) )10:5( until,

## (لَا يَتَّبِعُونَ لِقَوْمٍ يَتَّقُونَ)

(Ayat for those people who keep their duty to Allah, and fear Him much.) )10:6(

(يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ  
وَالْحَجِّ)

(They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage.") )2:189(

(فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً)

(Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating,) Ibn Jurayj reported that `Abdullah bin Kathir commented on this Ayah: "It means( the darkness of the night and the twilight of the day." Ibn Jurayj reported that Mujahid said: "The sun is the sign of the day and the moon is the sign of the night.

(فَمَحَوْنَا آيَةَ اللَّيْلِ)

(We have obliterated the sign of the night) this refers to the moon's blackness, which is how Allah has created it."

(وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ)

(And We have appointed the night and the day as two Ayat.) Ibn Abi Najih reported that Ibn `Abbas said: "By night and day, this is how Allah created them, may He be glorified."

(وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ  
يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا - اقْرَأْ كِتَابَكَ كَفَى  
بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا )

(13. And We have fastened every man's Ta'irah (deeds) to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open. ) (14. (It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day.")

**Every Person will have the Book of his Deeds with Him**