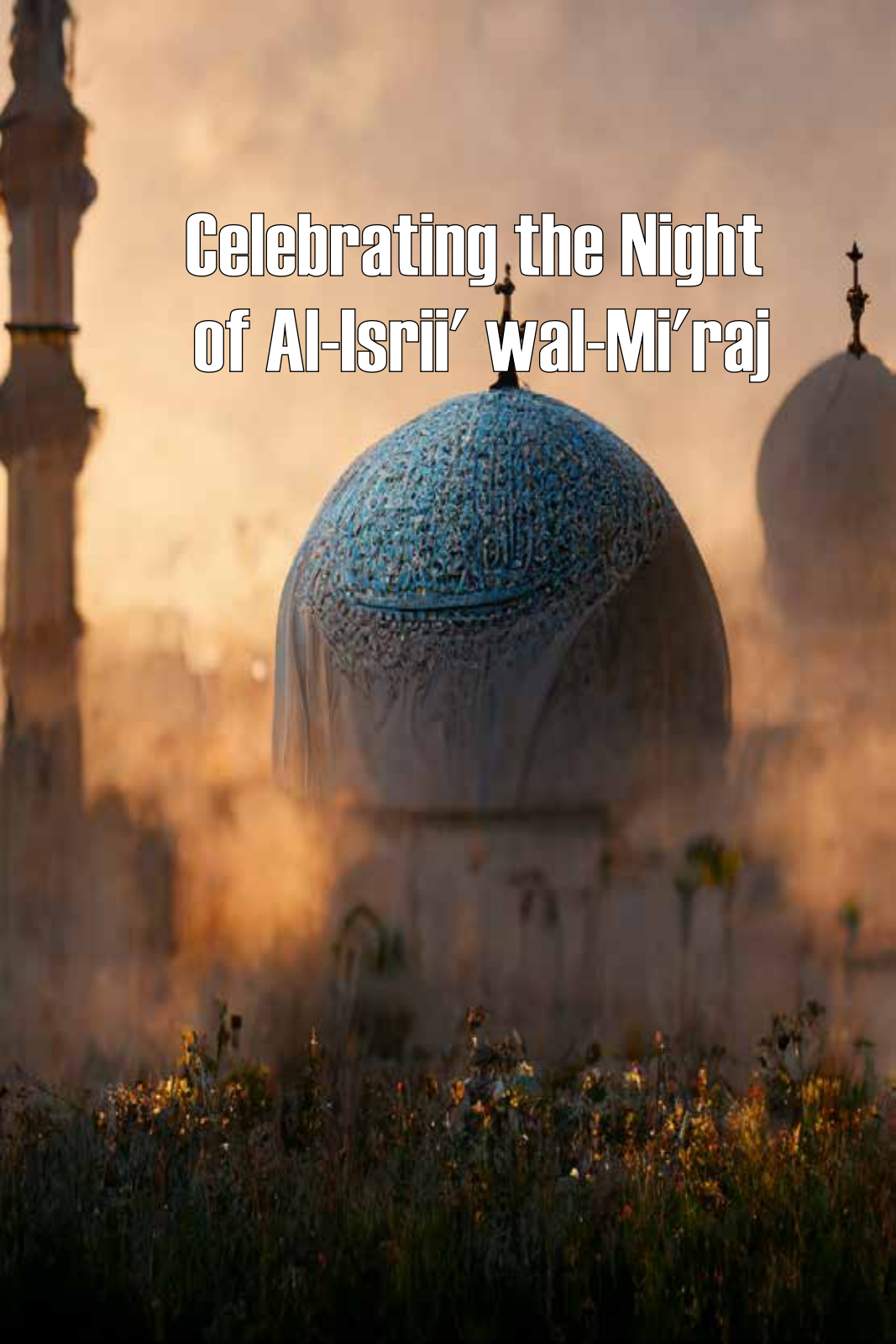


Celebrating the Night of Al-Isrii' wal-Mi'raj



Celebrating the Night of *Al-Isrâ' wal-Mi'raj* (the Prophet's overnight Journey from Makkah to Jerusalem, then to Heaven then back to Makkah)

Celebrating the night of *Isrâ'* or *Mi'raj* on the twenty-seventh night of Rajab is yet another *Bid'ah* that pertains to this month. They designate special acts of worship during that night and recite specific types of *Du'â'*, remembering of Allâh and prayer. All these acts are being practiced without authority from Allâh.

There are several reasons why it is *Bid'ah* to designate the twenty-seventh night of Rajab to celebrate the night of *Isrâ'* or *Mi'raj*.

1. There is no proof that *Isrâ'* occurred in the month of Rajab or the twenty-seventh night of that month, for the scholars have conflicting opinions regarding when it actually occurred. Therefore, designating a specific night to celebrate *Al-Isrâ' wal-Mi'raj* does not rely on valid evidence.
2. Even if the night of *Isrâ'* was known using valid evidence, we are not allowed to invent an act of worship that Allâh and His Messenger ﷺ did not allow. The Prophet ﷺ was not reported to have ever celebrated the night of *Isrâ'* or designated certain acts of worship during it, nor did the Rightly Guided Caliphs, the rest of the Companions or those who followed their way and path celebrate it. Therefore, no one who came after them is allowed to invent an act of worship that they did not practice.
3. There are many types of evil that are being practiced during the night of *Isrâ'*, as evident by the following part of a book about the harmful effects of *Bid'ah*. The author of *Al-Ibdâ' for Madharri Al-Ibtida'* wrote, "People have become creative in the types of evils and *Bid'ah* that they practice during the celebration of the night of *Isrâ'*. They have invented many acts of worship such as gathering

in the mosques, lighting candles and lamps in them and around the minarets and spending in extravagance on these festivities.” He next wrote, “How good it is the way and method that the Righteous *Salaf* practiced, for they were active and energetic concerning imitating the *Sunnah* of the Messenger of Allâh ﷺ and refraining from the smallest contradiction of his practices. They believed that contradicting the Prophet’s *Sunnah* was a heresy; this better way (against *Bid'ah*) was especially prevalent during the time of the Companions and those who came after them among the first three generations whose righteousness was asserted (by the Messenger), may Allâh be pleased with them all.”

It is amazing to see those who might not perform the five daily prayers attend the celebration for the night of *Isrâ'*, or if they pray, they do not attend the prayer in congregation in the mosque. They are active when the *Bid'ah* is practiced and lazy when it is time to perform the obligations and *Sunnah*!

O Allâh’s slaves! *Bid'ah* is to invent novelties in the religion and constitutes a modification that adds to it regulations and restraints on which time, effort and great wealth are being spent. However, all that the *Bid'ah* does, is bring one closer to the Fire and far from Paradise, in addition to earning him or her Allâh’s anger and punishment. Yet, people of ignorance and misguidance do not seem to understand, for they are still wandering blindly in their misguidance. Their efforts only take them farther from Allâh and their striving (in resurrecting *Bid'ah*) brings them more of His Anger.

﴿ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۖ عَامِلَةٌ نَاصِبَةٌ ۖ تَصَلَّىٰ نَارًا حَامِيَةً ۖ تُسْقَىٰ مِنْ عَيْنٍ آٰنِيَةٍ ۖ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ۖ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴾

“Some faces, that Day will be humiliated (in the Hell-fire). Laboring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace). They will enter in the hot blazing Fire. They will be given to drink from a boiling spring. No food will there be for them but a poisonous thorny plant. Which will neither nourish

nor avail against hunger.” (88:2-7)

May Allâh direct us all to the blessings of the Glorious Qur'ân and benefit us all in whatever is in it of the *Āyat* and Wise *Dhikr*. I say this and ask Allâh the Great, Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ *Al-Khutab Al-Minbariyyah*, by Shaikh Salih Al-Fozan, vol. 2, p. 62