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Research Article

ISRA' MI'RAJ OF PROPHET MUHAMMAD SAW: A STUDY OF AL-SHA'RAWI'S INTERPRETATION AND MODERN SCIENCE PERSPECTIVES

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Abstract
This study discusses the Isra' Mi'raj event of the Prophet Muhammad SAW in the Qur'an through the study of Tafsir al-Sha'rawi and scientific perspectives. The Isra' Mi'raj event that occurred in one night, namely the journey from the Grand Mosque to the Aqsa Mosque and continued to Sidratul Muntaha in the seventh heaven, is an important background for this study because it contains historical, spiritual, and scientific miracle values. The formulation of the research problem includes how al-Sha'rawi interpreted the Isra' Mi'raj event and how scientific analysis can provide additional perspectives in understanding it. This study uses a qualitative method with a type of library research, namely examining primary sources in the form of the Qur'an and Tafsir al-Sha'rawi, as well as secondary literature related to science and tafsir studies. The results of the study show that according to al-Sha'rawi, Isra' Mi'raj is a sign of the greatness of Allah SWT, where the Prophet Muhammad SAW traveled with his soul and body, while also witnessing various extraordinary events along the journey. From a scientific perspective, the Isra' Mi'raj journey is analogous to the speed of light, theoretically allowing the Prophet Muhammad (peace be upon him) to travel vast distances in a short time. This analysis also raises the possibility that the Prophet's body transformed into light particles to keep up with this speed. Thus, both exegetical and scientific approaches agree that the Isra' Mi'raj involved both the spirit and body of the Prophet Muhammad (peace be upon him), demonstrating the integration of faith and scientific rationality in understanding miracles.

Keywords: Isra' Mi'raj, Science, Tafsir al-Sha'rawi

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INTRODUCTION

The problematic opinions of scholars regarding the Isra' Mi'raj are divided into several sections: First, regarding the truth of the Prophet Muhammad's journey during the Isra' Mi'raj, whether it was only his spirit or both his spirit and body. Second, regarding the timing of the Isra' and Mi'raj, whether they occurred at the same time or at different times. Third, regarding the starting point of the Isra' and Mi'raj, whether it occurred at the Grand Mosque or at the house of the Prophet Muhammad's wife.

Meanwhile, scientists have used the Isra' and Mi'raj as an object of research and as a testbed for scientific theories developing at the time. Some of the scientific topics discussed in the Isra' and Mi'raj include estimating the Prophet Muhammad's constant speed and consequences during the journey, calculating the distance traveled based on the Prophet's constant speed and time limit during the journey, the concept of the seven heavens, and interdimensional travel.

The material object of this research is the Isra' and Mi'raj as viewed in the contemporary era. Meanwhile, the formal object used in this study is through two approaches, namely interpretation and science. The source of interpretation that the author uses as a reference to analyze the Isra' Mi'raj event is the Tafsir al-Sha'ra>wi> by Sheikh Muhammad Mutawalli al-Sha'ra>wi>. The author's basic basis for choosing Tafsir al-Sha'ra>wi> is because it contains interesting results of the interpreter's ijtihad when interpreting the Isra' Mi'raj event. The interesting argument presented by al-Sha'ra>wi in his interpretation is the statement that the Isra' Mi'raj event carried out by the Prophet Muhammad SAW, he believed was carried out by his spirit and body. With an explanation that accompanies approximately 25 pages in Tafsir al-Sha'ra>wi>. Different from Buya Hamka's ijtihad regarding the Isra' Mi'raj event in his Al-Azhar interpretation book. He prefers that the Isra' Mi'raj event of the Prophet Muhammad was only carried out by his spirit. By compiling narratives that corroborate the Isra' Mi'raj of the Prophet Muhammad (peace be upon him), using only his spirit.

For the scientific approach, the author refers to the Ministry of Religious Affairs' book on interpretation of the Quran and Science, entitled "Time in the Perspective of the Quran and Science." As a conceptual basis for processing scientific data applied to the Isra' Mi'raj, several scientific theories are used to analyze the Isra' Mi'raj, such as the theory of velocity, the theory of special relativity, and the theory of annihilation.

RESEARCH METHOD

This research employs a library research method, which involves collecting data from relevant literature, including tafsir (comprehension texts), books, articles, and previous research. This literature study encompasses the process of searching, reading, recording, and processing data directly related to the research topic.

The approach employed combines two disciplines. First, the Qur'anic exegesis approach, which examines Tafsir al-Sha'rawi's interpretation of the Isra' and Mi'raj. Second, a physics approach, specifically the theory of the speed of light, analyzes the scientific feasibility of the Isra' and Mi'raj journey from a modern scientific perspective. Through this combination of

approaches, the research seeks to provide a more comprehensive understanding of the Isra' and Mi'raj, from both a religious and a scientific perspective.

RESULTS AND DISCUSSION

Biography and Works of Al-Sha'ra>wi>

His full name was Muhammad Muttawali al-Sha'rawi, a renowned figure from Egypt, a region home to Islamic reformist scholars. He was also known as a renowned thinker of his time and a contemporary mufassir (interpreter), having produced numerous works of commentary. He was born in Egypt on Sunday, 17 Rabi'ul Akhir 1329 AH, and died on 22 Safar 1419 AH, which corresponded to June 17, 1998, in the Daqadus area. He was also a descendant of the Ahl al-Bayt (Ahl al-Bayt), descended from his maternal grandfather al-Sha'rawi, who ultimately led to the Prophet Muhammad's grandson.

Al-Sha'rawi's intelligence was evident from an early age, evident in his experiences studying and memorizing the Quran from a scholar in his village. There is a narration in a book that at the age of 11, al-Sha'rawi had completely memorized the Qur'an, so he became famous and was given the name Sheikh Abdul Majid Pasha. He then continued his formal education at the al-Azhar Zaqaziq elementary school in 1932 AD. After completing his studies at the elementary school, he continued his education at a secondary school in the same area and earned a diploma in 1936 AD.

During his education, many people considered him very intelligent, so this situation led him to continue his education at al-Azhar University, specifically in the Faculty of Arabic in 1937 AD. As he continued his education in the field of lectures, he also studied many other disciplines, such as History, Psychology, Educational Management, Practical Education, Educational Methods, Physical and Spiritual Education. So from the many scientific disciplines he had studied, he obtained the title 'Alimiyyat (i.e. a Doctorate degree) in the field of education in 1943.

It didn't stop there, in 1951 he started teaching at Mahad al-Azhar Thantha, Mahad Zaqaziq and Alexandria and also taught at Malik Abdul Aziz University which was located in Mecca, majoring in Tafsir and Hadith at the Sharia Faculty at that time. Furthermore, in 1961 he also became Head of the Section at the Da'wah Islamiyyah Wizaraf al-Awkaf institution. Not only that, in 1961 he was also trusted to be a reviewer of Arabic sciences. Furthermore, in November 1976, he was appointed minister and held the position of Minister of Awqaf and al-Azhar Affairs until October 1978 during the government of Prime Minister Sayyid Mamduh Salim.

On the other hand, he also enjoyed participating in socio-religious activities, such as giving lectures (da'i) and giving Quranic exegesis sessions broadcast live on Egyptian television in the program Nur 'ala Nur. These activities continued regularly for approximately 25 years, extending back to before his death.

Regarding written works, he wrote only a few books during his lifetime. This was due to his emphasis on oral preaching among Muslims, and his frequent sermons received widespread public acclaim. He also established a special institution to oversee and oversee his work: the Majma' Sha'rawi al-Islami, tasked with analyzing and reviewing al-Sha'rawi's books. Furthermore, two institutions authorized to publish al-Sha'rawi's works were Akhbar al-Yawm and Maktabah al-Tura>ts al-Islami, under the auspices of Abdullah Hajjaj.

Systematics of al-Sha'rawi's interpretation

Tafsir al-Sha'rawi is a commentary not written by the author himself. However, his students assisted in its compilation. Therefore, some say that Tafsir al-Sha'rawi is an oral commentary. The background to the writing of Tafsir al-Sha'rawi was influenced by two factors: socio-political influences and intellectual influences. The socio-political influence is marked by the political upheaval that occurred in Egypt from the mid-19th to the mid-20th centuries, which was marked by a change in government. Furthermore, the intellectual influence is marked by the emergence of reformist ideas at al-Azhar, including the introduction of modern sciences into its school curriculum, initiated by Muhammad Abduh. This situation was experienced by al-Sha'rawi while studying at al-Azhar, so it is possible that he aspired to participate in the development of science, especially through his writings. There are approximately 20 volumes in writing the contents of the Book of Tafsir al-Sha'ra>wi>. The sources of interpretation contained in the tafsir book are bi al-ma'tsur (interpretation of verses originating from verses of the Qur'an, hadith and friends) and bi ar-ra'yi (interpretation of verses using reason). The interpretation method used is a combination of the two methods tahlili and madhu'I. However, essentially it is more inclined towards the maudhu'i method. The interpretation styles used are tarbawi and hida'i. This can be seen from how he interprets verses by presenting educational messages, so that readers are able to take lessons from the messages contained in the verses of the Al-Qur'an.

Theory of Uniform Linear Motion, Special Relativity and Annihilation

1. Theory of Uniform Linear Motion

This theory focuses on motion in one dimension, namely, motion along a straight line. A simple illustration would be a car traveling on a straight highway at a constant speed, or a train traveling on a straight track. This is a simple example of the theory of uniform linear motion (GLB). The formula used in its application is as follows:

$$v = \frac{s}{t}$$

Information: v = average speed or average velocity (m/s)
s = large displacement or distance traveled (m)
t = time interval

For example, if this theory is applied in everyday life, it can be applied to calculate the total speed of an object on a straight path, how much distance an object can cover on a straight path, and how much time an object takes if it is traveling on a straight path. To provide clarity and understanding of the previous explanation, here are some example questions:

There is a car passing on a toll road at a constant speed of 36 for 10 seconds. So, what is the distance that the car can cover?

The answer = It is known: v = 36 Km/jam = 10 m/s

t = 10 s

Asked : s = ….?

$$v = \frac{s}{t}$$

Answer: $s = v \times t$

$s = 10\ m/s \times 10\ s$

$s = 100$ m

So the distance traveled by the car in 10 seconds is 100 m (meters).

2. Special Theory of Relativity

The theory of relativity is a theory that discusses speed and acceleration, which are measured differently within a given frame of reference. The basic concept of this theory was developed by Albert Einstein, dividing it into two parts: the special theory of relativity and the general theory of relativity. The purpose of these two theories was to explain electromagnetic waves, which contradict Newton's theory of motion. This is because electromagnetic waves travel at a constant speed, regardless of the observer's motion. Simply put, these two theories provide the truth that two observers moving relative to their respective positions will experience different spatial intervals of the same event, yet the laws of physics appear to be the same to both.

In its history, the special theory of relativity was introduced by Albert Einstein on September 26, 1905, in his paper entitled "The Electrodynamics of Moving Bodies." The findings of this theory criticized Newton's understanding of space-time and electromagnetism, as written by Maxwell. Albert Einstein named the theory special because the laws of physics applicable to the principle of relativity apply only to the specific case of an inertial frame in flat space-time, where the effects of gravity can be ignored.

On the other hand, this theory also has various consequences. Some of the consequences obtained when using this theory include length contraction, time dilation, relativistic mass, and relativistic energy. These consequences can be used to analyze phenomena using the formulas associated with each consequence. Here are some examples of formulas for each consequence:

a. Length Contraction Formula

$$L = L^0 \sqrt{1 - \frac{v^2}{c^2}}$$

$$L < L^0$$

Information:
L = length of the object in the moving frame (m);
L^0 = length of an object in a stationary frame (m);
v = velocity of an object relative to a stationary frame (m/s);
c = speed of light ($3 \times 10^8\ m/s$);

b. Time Dilation Formula

$$\Delta t = \frac{t_0}{\sqrt{1 - \frac{v^2}{c^2}}}$$

$$\Delta t > \Delta t_0$$

Information:

Δt = the time interval measured by an observer moving towards an event (s);

Δt_0 = the time interval measured by an observer who is at rest with respect to an event (s);

v = velocity of an object relative to a stationary frame (m/s);
c = speed of light ($3 \times 10^8\ m/s$);

c. Relativistic Mass Formula

$$m = \frac{m_0}{\sqrt{1 - \frac{v^2}{c^2}}}$$

$$m > m_0$$

Information:

m = mass of an object when moving (kg);

m_0 = mass of an object at rest (kg);

v = velocity of an object relative to a stationary frame (m/s);
c = speed of light ($3 \times 10^8\ m/s$);

d. Relativistic Energy Formula

$$E_0 = m_0.c^2$$

$$E = m.c^2 = \frac{m_0.c^2}{\sqrt{1 - \frac{v^2}{c^2}}}$$

information:

E_0 = Still energy

m_0 = mass of an object at rest (kg);

v = velocity of an object relative to a stationary frame (m/s);
c = speed of light ($3 \times 10^8\ m/s$);

Of the several formulas mentioned above, the author would like to use one formula, namely the time dilation theory formula, using the following problem as an example:

Light source A is located on Earth and sends light signals every 12 minutes. Observer B is in a spacecraft leaving Earth at a constant speed relative to Earth. Calculate the time interval during which observer B will receive light signals from A.

The answer: Asked : Δt_0 = 12 Minutes

$$v = 0{,}6\ c$$

$$\Delta t = \text{.....?}$$

$$\Delta t = \frac{t_0}{\sqrt{1 - \frac{v^2}{c^2}}}$$

$$= \frac{12}{\sqrt{1 - \frac{(0{,}6\ c)^2}{c^2}}}$$

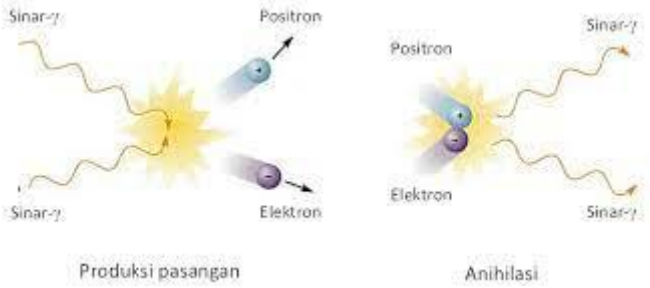
$$= \frac{12}{\sqrt{1 - \frac{0{,}36\ c^2}{c^2}}}$$

$$= \frac{12}{\sqrt{0{,}64}} = \frac{12}{0{,}8} = \underline{15 \text{ Minutes}}$$

So the time interval required by observer B to obtain light signals from A takes 15 minutes.

3. Annihilation Theory

The annihilation theory is a physics theory that assumes that when matter collides with antimatter, it will cause a disappearance reaction, which then turns into a beam of light or gamma rays. This experiment was once conducted in a nuclear laboratory, by bringing together a proton and an antiproton, or an electron with a positron (antielectron). The result was that both particles disappeared and produced two gamma rays with an energy of 0.511 MeV for the electron particle, while 938 MeV for the proton particle pair. This form of experiment gave the result that matter can indeed be converted into light in a method called Annihilation. The following is an illustration of the process of merging the two particles, called the Annihilation process:



Analysis of Isra' Mi'raj Events According to Tafsir al-Sha'rawi and Science

In this sub-chapter, the author would like to present an analysis of the Isra' Mi'raj event according to the interpretation of al-Sha'rawi and science. The process used by the author in processing the data is the 'ulum Al-Qur'an approach which refers to the method of interpretation of mawdu'i to analyze al-Sha'rawi's interpretation of the Isra' Mi'raj event in the Qur'an. The process used by the author to process the data on the truth of the Isra' Mi'raj event scientifically, the author refers to the scientific method as a way to apply scientific theory to the Isra' Mi'raj event which Allah SWT has immortalized in the Qur'an.

1. Analysis of the Events of Isra' Mi'raj According to Tafsir al-Sha'ra>wi>

In analyzing the Isra' Mi'raj according to Tafsir al-Sha'rawi, the author uses several steps to structure the discussion in this subchapter. First, the Isra' Mi'raj event becomes the focus of discussion in the Qur'an. Second, the Isra' Mi'raj event is collected and related to the Isra' Mi'raj event in the Qur'an. Third, the Isra' Mi'raj verses are arranged according to the chronological order of their revelation in the Qur'an. Fourth, the Isra' Mi'raj verses related to

the Isra' Mi'raj event in the Qur'an are understood. Fifth, the Isra' Mi'raj event is systematically summarized.

a. First Stage: The Isra' Mi'raj Event in the Qur'an

The Isra' Mi'raj event in the Qur'an has been a topic of endless discussion and a challenge from its revelation to the present day. This statement is proven by the efforts of commentators and scientists who strive to understand and uncover the scientific facts behind the Isra' Mi'raj event. Terminologically, Isra' means the journey of the Prophet Muhammad SAW from the Grand Mosque to the Al-Aqsa Mosque. Meanwhile, Mi'raj is the continuation of the Prophet Muhammad's journey, from the Al-Aqsa Mosque to Sidratul Muntaha, located in the seventh heaven, with the aim of fulfilling the call of Allah SWT.

In the book Tafsir Ilmi (Ilmi Interpretation) by the Indonesian Ministry of Religious Affairs, it is stated that the study of Isra' Mi'raj in the Qur'an is included in one of the discussions on the theme of time in the Qur'an. Examples of several other discussions that also fall under this theme include: First, the story of Prophet Solomon in QS. an-Naml [27]: 38-40, which tells of the Ifrit Jinn who was ordered by Prophet Solomon to move the throne of Queen Balqis from the land of Saba' (Yemen) to Jerusalem in the blink of an eye. Second, the story of Prophet Hezqiyal in QS. Al-Baqarah [2]: 259, tells the story of Prophet Hezqiyal passing through a land whose buildings had collapsed, covering its roofs. He then asked his Lord, "How can Allah SWT revive this land after it was destroyed?" Shortly afterward, Allah SWT put him to sleep and woke him up after a hundred years, but he only felt like he had slept for one day. Third, the story of Ashab al-Kahfi in QS. al-Kahfi [18]: 9-26. It tells of seven young men and a dog who were put to sleep by Allah SWT in a cave for 309 years. This was a form of Allah SWT's protection to protect them from the cruelty of King Dikyanus.

b. Second Stage: Collecting Verses Related to the Isra' Mi'raj Event

In the Qur'an, the Isra' Mi'raj event is mentioned seven times, including: QS. Al-Isra> [17]: 1, QS. An-Najm [53]: 13, QS. An-Najm [53]: 14, QS. An-Najm [53]: 15, QS. An-Najm [53]: 16, QS. An-Najm [53]: 17, and QS. An-Najm [53]: 18. There is also a table of classification of the Isra' Mi'raj verses in the Qur'an, also juxtaposed with a summary of the interpretation of al-Sha'ra>wi> on each verse, as follows:

Table 3.1 Conclusion of the interpretation of al-Sha'ra>wi> regarding Isra' Mi'raj

No	Surah	Juz	Ayat	Conclusion of Verse Interpretation
1	Al-Isra>	15	1	This incident is a sign of Allah SWT's greatness, as Allah took the Prophet Muhammad (peace be upon him) from the Grand Mosque to the Al-Aqsa Mosque in a short time, and he was blessed throughout his journey, a sign of Allah SWT's power. He concluded by stating that Allah sees and hears anyone who disobeys or harms the Prophet Muhammad (peace be upon him).
2	An-Najm	27	13	As confirmation that what the Prophet Muhammad SAW saw in the Angel Gabriel while in Sidratul Muntaha> was the original form/shape of the Angel Gabriel.
3	An-Najm	27	14	The term Sidratul Muntaha is actually two words with different meanings. Sidratul refers to a large tree in the seventh heaven, called the Sidr tree. Due to its size, its roots are said to reach all the way to Hell, and to the right of the tree is the throne of Allah SWT. Muntaha, on the other hand, is the highest place in the seventh heaven, and no other creature at that time could reach it. It was also there that the Prophet Muhammad (peace be upon him) received the

				command to pray from Allah SWT.
4	An-Najm	27	15	In this verse, Allah SWT gives a description of the pleasures of those who are classified as martyrs in the way of Allah SWT. As explained, people who die as martyrs can enter heaven without reckoning and be with Allah SWT.
5	An-Najm	27	16	This verse explains the beauty of the charm of Sidratul Muntaha, that there are creatures created by Allah SWT that have amazing shapes and colors.
6	An-Najm	27	17	Allah SWT indeed intended to invite and show the Prophet Muhammad (peace be upon him) what is in Sidratul Muntaha. Not only that, the Prophet Muhammad (peace be upon him) also had a dialogue with Allah SWT discussing the command to pray.
7	An-Najm	27	18	This verse serves as confirmation that what the Prophet Muhammad SAW saw and experienced during his Isra' Mi'raj journey was indeed true.

a. Third Stage: Compiling Verses Relating to the Isra' Mi'raj Event According to the Chronology of the Revelation in the Qur'an.

This stage contains an explanation of the chronology of the revelation of verses related to the Isra' Mi'raj event, which is also linked to determining the location of the revelation of the verses, whether in Mecca or Medina. The following is the data the author obtained:

Table 3.2 Chronology of the Revelation of the Isra' Mi'raj Verses in the Qur'an

Surah	***Ayat***	***No. Mushaf***	***No. The Revelation of the Surah***	***Ayat***
Makkiyyah				
Al-Isra>	1	17	50	سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ
An-Najm	13	53	23	وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ
An-Najm	14	53	23	عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ
An-Najm	15	53	23	عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ

An-Najm	16	53	23	إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ
An-Najm	17	53	23	مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ
An-Najm	18	53	23	لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ

b. Fourth Stage: Understanding the Meaning of Verses Related to the Isra' Mi'raj Event in the Quran.

The process of muna>sabah verse is an adjustment relationship between one verse or letter with the verse or letter before or after it. This science also explains the aspects of the relationship between several verses or letters of the Quran. Then it determines whether the relationship is in the form of a bond between general and specific, definite and mutasyabih, cause and effect, 'illat and ma'lul, or between rational and irrational even between two things that seem to be in conflict. The following are the forms of muna>sabah of the verses related to the event of Isra' Mi'raj in the Quran, such as:

First, QS. Al-Isra> [17]: 1 falls into the Makkiyyah category, has a muna>sabah verse relationship with the verse after it, namely in QS. Al-Isra> [17]: 2. The muna>sabah correlation of this verse is when Allah SWT sent Prophet Muhammad SAW on the journey of Isra' Mi'raj, as well as with the next verse which tells the story of the sending of Prophet Moses and giving him the book of Torah by Allah SWT. If seen at a glance it does seem like there is no relationship between verses, but if you look at the value of the verse then you can get a correlation between these verses. So the result of the muna>sabah of the verse is the event of Allah SWT who is sending His Messenger to teach his people.

Secondly, QS. An-Najm [53]: 13 is included in the Makkiyyah category, has a muna>sabah relationship of the verse with the verse after it, namely in QS. An-Najm [53]: 14. The muna>sabah correlation of this verse is as an affirmation that it is true what the Prophet Muhammad saw of the angel Gabriel when he was in Sidratul Muntaha>. Because what the Prophet Muhammad SAW saw when he was in Sidratul Muntaha> was the original form of the angel Gabriel.

Thirdly, QS. An-Najm [53]: 16 is included in the Makkiyyah category, has a muna>sabah relationship of the verse with the previous verse, namely in QS. An-Najm [53]: 10. The first correlation of this verse is the similarity that everything can happen by His will and everything that exists will also return to Him.

Fourth, QS. An-Najm [53]: 17 is included in the Makkiyyah category, having a muna>sabah verse relationship with the verse after it, which is in QS. An-Najm [53]: 18. The correlation of this verse is that the verse after it becomes an affirmation that Allah SWT what happened to Prophet Muhammad when he traveled Isra' Mi'raj is indeed true and is proof of the greatness of Allah SWT.

c. Fifth Stage: systematically compile a conclusion of the discussion of the Isra' Mi'raj event in the Qur'an..

This final stage provides a comprehensive framework for discussing the Isra' Mi'raj event in the Qur'an. The analysis, which has gone through several stages, provides a general overview that the Isra' Mi'raj event in the Qur'an not only tells the story of the Prophet Muhammad's journey, but also contains important values as a guide for the lives of Muslims.

The important values of the Isra' Mi'raj event that are beneficial for the lives of Muslims include: First, the Isra' Mi'raj event serves as a reminder of the signs of Allah SWT's power, as depicted in QS. Al-Isra> [17]: 1. Second, as historical evidence that the five daily prayers are prescribed for Muslims, as depicted in QS. An-Najm [53]: 17. Third, as a reminder that heaven and hell are real and exist in Sidratul Muntaha>, as depicted in QS. An-Najm [53]: 13-18.

2. Analysis of the Isra' Mi'raj Event According to Science

In the process of analyzing the Isra' Mi'raj event according to science, there are several steps that serve as a reference for the author in compiling the discussion in each subchapter. First, determine an interesting question to find the answer to regarding the Isra' Mi'raj event in the Qur'an. Second, formulate a hypothesis regarding a problem identified in the Isra' Mi'raj event in the Qur'an. Third, conduct a theoretical test on a problem identified in the Isra' Mi'raj event in the Qur'an. Finally, draw a conclusion regarding a problem identified in the Isra' Mi'raj event in the Qur'an.

a. First Stage: Identifying an Interesting Question to Answer Regarding the Isra' Mi'raj Event in the Qur'an.

The Isra' Mi'raj event is immortalized in the Qur'an in Surah al-Isra' verse 1 and Surah an-Najm verses 13-18. The Isra' Mi'raj event is also described in several hadiths, so from all these sources, it can be concluded that the Isra' Mi'raj was the journey of the Prophet Muhammad (peace be upon him) by Allah SWT from the Grand Mosque to the Al-Aqsa Mosque, then continuing from the Al-Aqsa Mosque to Sidratul Muntaha> in the seventh heaven. Interestingly, the Prophet Muhammad (peace be upon him) completed this journey in one night on a heavenly animal called Buraq.

The brief description above explains that the Prophet Muhammad (peace be upon him) underwent two journeys during the Isra' Mi'raj: first, a journey on Earth from the Grand Mosque to the Al-Aqsa Mosque, and second, a journey in the heavens, starting from the Al-Aqsa Mosque to Sidratul Muntaha> in the seventh heaven. In the Tafsir al-Sha'rawi, it is recounted that when the Prophet Muhammad (peace be upon him) recounted his journey to the people of Mecca, many of them denied it. This was because the fastest vehicle at that time was the camel, and the journey from the Grand Mosque to the Al-Aqsa Mosque would have taken a month.

Unlike the Prophet Muhammad (peace be upon him), the vehicle he used at that time was the Buraq. In Arabic, it means "lightning," meaning "lightning." This white animal is taller than a donkey and shorter than a bighal. Several narrations also explain that when the Buraq takes a step, it appears as far as the eye can see. Therefore, it can be concluded that the Buraq's speed is equivalent to the speed of light, which is 300,000 km/s; and the distance between the Grand Mosque and the Al-Aqsa Mosque is also stated to be 1,224.45 km.

From all the statements above, the questions to be discussed are: How fast did the Prophet Muhammad (peace be upon him) travel during his Isra' Mi'raj journey? And what was the journey like for the Prophet Muhammad (peace be upon him)?

b. Second Stage: Developing a Hypothesis on a Problem that Has Been Determined in the Isra' Mi'raj Event in the Qur'an.

This section discusses several possible experiences of the Prophet Muhammad (peace be upon him) during his Isra' Mi'raj journey, according to several figures who have provided scientific responses to the Isra' Mi'raj event. The following data is provided:

First, an interesting statement is made by Prof. Agus Purwanto, D.Sc., in his book "Nalar Ayat-ayat Semesta" (National Verses of the Universe), explaining that the Isra' Mi'raj journey lasted eight hours, starting at 8:00 PM and ending at 4:00 AM, which indicates the time before dawn in Mecca. Therefore, the journey took four hours. The speed of an angel is 18,262,500 times that of a human. If measured at a healthy walking speed of 5 km/h, this means the angel's speed is 91,312,500 km/h.

If this speed is used as a measure of the Mi'raj journey, then the Prophet Muhammad (peace be upon him) and the Archangel Gabriel only traveled 365,250,000 km from Earth. This means that the Prophet Muhammad (peace be upon him) and the Angel Gabriel had only just passed Mars and were halfway to Jupiter. It would be different if the angels' speed were measured using a camel. For example, if a camel can travel at a speed of 25 km/h, then the Prophet Muhammad (peace be upon him) and the Angel Gabriel could only have covered a distance of 1,826,250,000 km/h. So, they had only passed Saturn, not Uranus, let alone Neptune.

Second, the opinion of Professor Thomas Djamaluddin (an anthropophysics expert) in several of his writings on the Isra' Mi'raj, one of which is found in the book Tafsir Ilmi: Creation of the Universe in the Perspective of the Qur'an. In this book, he states that the Isra' Mi'raj journey is more accurately interpreted as interdimensional travel; because this journey involves physical phenomena, known as the space-time dimension, and non-physical phenomena beyond the space-time dimension we know. Humans living in this world are also limited by the dimensions of space-time, where space consists of large, small, far, and near, and time consists of long, short, past, present, and future. Therefore, space-time travel in this dimension also involves other dimensions, namely the space-time between one dimension and another.

Third, Ir. Agus Mustofa, in his book "Enchanted in Sidratul Muntaha," states that the human body is composed of interconnected subatomic particles. When the human body is accelerated to very high speeds, a very large opposing energy is generated, causing the organs within the body to be destroyed into tiny particles. This is what would have happened when the Prophet Muhammad (peace be upon him) accelerated to the speed of light. Consequently, it is very difficult to scientifically say that the Prophet Muhammad (peace be upon him) traveled with his body.

c. Third Stage: Conducting a Theory Test on a Problem Determined in the Isra' Mi'raj Event in the Qur'an.

This stage contains answers to the questions identified in the first stage. To answer these questions, the author selected several relevant physics theories to analyze the questions identified in the Isra' Mi'raj event. Some of the physics theories used by the author include: First, the theory of uniform rectilinear motion (GLB); Second, the theory of special relativity; and third, the theory of annihilation. The order in which these theories are applied depends on the author's needs to answer the questions. The questions are: What was the speed of the Prophet Muhammad (peace be upon him) during the Isra' Mi'raj journey? And what was the process of the journey that the Prophet Muhammad (peace be upon him) experienced?

The first question is: What was the speed of the Prophet Muhammad (peace be upon him) during the Isra' Mi'raj journey?

To measure the speed of the Prophet Muhammad (peace be upon him), the author refers to a verse in the Quran that describes the length of the angels' journey to meet their Lord, as Allah SWT says:

تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ

Meaning: The angels and Gabriel ascend (to face) God in a day the length of which is fifty thousand years.

The verse above shows that the angels who wish to meet their Lord require a day's journey, which is equivalent to 50,000 years for humans. To calculate the speed of the angels, the author used the special theory of relativity, one of which is time dilation, to obtain the results. The following data is provided:

$$\Delta t = \frac{t_0}{\sqrt{1 - \frac{v^2}{c^2}}}$$

It is known: $\Delta t_0 = 1$ day (time for angels to face Allah SWT)

$\Delta t = 50{,}000$ years = 50.000×365.5 days = 18,262,500 days

$c =$ speed of light ($3 \times 10^8\ m/s$);

Asked: $v =$…? (The Speed of the Prophet Muhammad SAW)

The Answer = $\Delta t = \frac{t_0}{\sqrt{1 - \frac{v^2}{c^2}}}$

$$18.262.500 = \frac{1}{\sqrt{1 - \frac{(v)^2}{c^2}}}$$

$$\frac{1}{18.262.500} = \frac{}{\sqrt{1 - \frac{v^2}{c^2}}}$$

$$\left[\frac{1}{18.262.500}\right]^2 = 1 - \frac{v^2}{c^2}$$

$$\frac{v^2}{c^2} = 1 - 2{,}99833.10^{-15}$$

$$\frac{v^2}{c^2} = 0{,}999999999999997 = 1$$

$$v = c$$

These results indicate that the speed used by the Prophet Muhammad (peace be upon him) during his Isra' Mi'raj journey was comparable to the speed of light. This provides scientific proof of the speed used by the Prophet Muhammad (peace be upon him) during his Isra' Mi'raj journey.

The second question: How did the Prophet Muhammad (peace be upon him) travel?

After discovering that the Prophet Muhammad's acceleration was in line with the speed of light, the opportunity arose to calculate the travel time required for each of his journeys. To demonstrate scientific proof, the author uses the example of the Prophet Muhammad's journey during his Isra' journey, as explained, starting from the Grand Mosque to the Aqsa Mosque. The physics theory used is the theory of uniform rectilinear motion (GLB). The process is as follows:

$$v = \frac{s}{t}$$

It is known: v = 300.000 Km/s = 300.000.000 m/s (The speed of the Prophet Muhammad SAW when riding the Buraq)

$s = 1.224{,}45$ Km = 1.224.450 m (Distance between the Grand Mosque and the Aqsa Mosque)

Asked : t= ….?

Answer : $t = \frac{s}{v}$

$$t = \frac{1.224.450}{300.000.000}$$

$$t = 0{,}0040815\ s$$

So, the time it took the Prophet Muhammad (peace be upon him) to travel the Isra' was only about 0.004 seconds. The results of this scientific calculation demonstrate the immensity of Allah SWT's power, enabling His servant to travel at the speed of light from the Grand Mosque to the Aqsa Mosque. Compared to the fastest means of transportation at that time, the comparison is certainly vast. As previously explained, the journey from the Grand Mosque to the Aqsa Mosque at that time took a month by camel. However, the Prophet Muhammad (peace be upon him) could complete the journey in less than a second.

Furthermore, there are also scientific theories that attempt to explain the process by which the Prophet Muhammad (peace be upon him) was able to follow the speed of light during his journey. In this process, the author chose the Annihilation Theory, a theory that states that when matter collides with antimatter, annihilation occurs (mutual annihilation), resulting in the formation of two beams of gamma rays. From a brief overview of this theory, it can be linked to the incident when the Angel Gabriel was purifying the heart of the Prophet Muhammad SAW with Zamzam water and infusing it with faith and wisdom. Therefore, it can be analogized that the body of the Prophet Muhammad SAW has a material element, while faith and wisdom contain an antimatter element. After these two elements mixed, it had the effect of manipulating the Prophet Muhammad SAW's body into light. So he was able to follow the Isra' Mi'raj journey, even at the speed of light.

d. Final Stage: Drawing Conclusions on a Problem That Has Been Tried and Answered in the Isra' Mi'raj Event in the Qur'an

From each step taken in the scientific analysis of the Isra' Mi'raj, several important insights can be gleaned from this discussion. There are roughly three points that form the basis of the scientific analysis of the Isra' Mi'raj: First, it is possible that the Prophet Muhammad's Isra' Mi'raj journey was carried out at a speed equivalent to the speed of light. This can be proven through scientific calculations using the theory of special relativity, using one of its formulas, time dilation, as applied to Surah Al-Ma'arij, verse 4.

Second, the Prophet Muhammad's Isra' journey from the Grand Mosque to the Al-Aqsa Mosque took only 0.004 seconds at the speed of light. This result is proven through scientific calculations using the theory of uniform linear motion (GLB), which was applied to determine the travel time from the Grand Mosque to the Al-Masjid al-Haram, if carried out at the speed of light. Third, the Prophet Muhammad (peace be upon him) was able to walk at such speed because his body was manipulated by the Angel Gabriel by having his chest split open, his heart cleansed with Zamzam water, and faith and wisdom infused into it. This view stems from the application of the theory of Annihilation, which states that when matter meets its antimatter, a fusion occurs and turns into light. Therefore, from the conclusions of the scientific trials conducted on the Isra' Mi'raj in this study, there is agreement that when the Prophet Muhammad (peace be upon him) was carried along by Allah SWT on his Isra' Mi'raj journey, he used both his spirit and body. As stated in the Qur'an, Surah Al-Isra' [17]:1. Similarly, in the Tafsir al-Sha'rawi', it is explained that the word bi'abdihi in this verse means His servant. The mention of servant in the verse confirms that Allah SWT carried the Prophet Muhammad (peace be upon him) in both his spirit and body.

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