

The Concept of *Buraq* in the Events of *Isra' Mi'raj*: Literature and Physics Perspective

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Abstract. *Isra' Mi'raj* is one of the greatest phenomena that happened to the Prophet Muhammad PBUH after his beloved wife, Khadijah al-Kubra, passed away. It was told that when this event occurred, the Prophet Muhammad PBUH used *Buraq* during his journey from the Masjidil Haram, Makkah to the Masjidil Aqsha, Palestine, and when he ascended to Sidratul Muntaha. This research applied a descriptive qualitative method with a literature study. The results of this study indicate that there are two versions of the explanation about *Buraq*. From the literature's perspective, the *Buraq* is visualized as a riding animal in the form of a four-legged animal that has high speed. This perspective is aimed at audiences from the non-academic community. Whereas, according to the physicist's perspective, *Buraq* is explained as a light which indeed has very high speed. This perspective is aimed at audiences from the academic community.

Keywords: *Buraq*; literature; physics

Introduction

Isra' and *Mi'raj* is one of the remarkable events that happened to the Prophet Muhammad PBUH when he was 50 years old. In his 10th prophetic year, this event is still considered impossible for those people who held stable rationality. Thus, it was easy to find people who believed that this event was just a false story or a hoax. Conversely, for those people who were free from the rationality, this event strengthened their belief in the prophet-hood and apostles of the Prophet Muhammad PBUH¹.

In the discussion forum *Building the Basic Concepts of Thinking* guided by Dr. Christyaji² during November 2019 that was held in the al-Manhal library, Landungsari Malang, the researchers obtained a description that there were three kinds of knowledge that the Universe bestowed upon humans. The first is historical knowledge. It is all knowledge that comes from the past,

¹Himatul Istiqomah, *Metamorfosa Kerasulan Muhammad SAW (Tinjauan Psikologi Sastra Pada Mawlidul Barzanji)* (UIN Maliki Press, 2018), 100.

²FKIK, "Dosen," Fakultas Kedokteran dan Ilmu Kesehatan-UIN Maulana Malik Ibrahim Malang, 2020, <http://fkik.uin-malang.ac.id/index.php/dosen/>.

which is no longer empirical. Knowledge in this category is better known as history. It prevails even for the knowledge that comes from the previous day, the previous hour, or just a previous moment. Thus, the way to respond to such knowledge is by thinking.

The second is theological knowledge. It is all knowledge that contains information about the future, which is not empirical at all. This knowledge is extremely related to human creed and belief. It depicts that every single thing that will happen in the next moment remains a mystery. Therefore, the way to deal with knowledge is to believe. However, the Universe has provided a repetition of signs or symptoms regularly, which can be recognized through the *titen* method, a method for being meticulous and painstaking.

The third is scientific knowledge. That is all empirical knowledge that is happening today, right now, and can be sensed. Thus, this knowledge is very limited in scope. However, scientific knowledge plays an important role in bridging between historical and theological knowledge. Through this scientific method, humans can recognize the repetition of natural phenomena that occurred in the past as a provision to predict what will happen in the future.

Through the above three knowledge categories, humans can determine their attitude towards much information that is found. Moreover, that knowledge help to determine the best way to convey the gotten information to the surrounding people.

The event of *Isra' Mi'raj* itself is included in the historical knowledge category since it happened centuries ago. Hence, the basic way to respond to it is by thinking. Furthermore, the next way is to process the gotten knowledge to be scientific knowledge until it can be ideas that are accepted by many people.

The previous study related to this present study mentioned that regarding semiotic studies, *Isra' Mi'raj* of the Prophet Muhammad PBUH and Gabriel are three signs that are related to each other. Furthermore, they form the integrity of meaning, as written in the story of *the Mi'raj of the Prophet (KMN)*³. The event of *Isra' Mi'raj* was divided into eight sequences in the book *Bainama Qishshah al-Mi'raj (BQM)*, where there were complete narrative and isotopic aspects⁴. Structurally, this event has a complete storyline even though

³Woko Gandung Anggoro and Penelitian, "Analisis Semiotik Naskah Kitab Mi'raj Nabi," *Jurnal UNAIR*, 2016, 89, <http://journal.unair.ac.id>.

⁴Iwan Marwan and Wildan Taufiq, "The Study of Narrative Semiotics in the Story of Isra Mi'Raj," *Humanus* 18, no. 1 (2019): 58, <https://doi.org/10.24036/humanus.v18i1.104066>.

it does not include irony⁵. This event was adapted in *al-Tawabi 'wa al-Zawabi'* by IbnuShuhaid and *Risalat al-Ghufran* by Al-Ma'ari⁶ and can be told through the development of special Audio media⁷.

The event of *Isra' Mi'raj* is recorded in three hadiths narrated by Anas bin Malik R.A. and continued by Bukhari in his Sahih. Although there is a difference in the text of the hadith (*Matan*), all of its essences guides people to take lessons from that event⁸. Furthermore, this event was also recorded in some Malay and Javanese manuscripts,⁹ and also, the event of *Isra' Mi'raj* is celebrated as an Islamic holiday, as happened in the Gorontalo community.¹⁰ Through *Isra' Mi'raj* events, Allah SWT commanded *shalator* pray as the main worship¹¹. Moreover, this event contains educational values in the form of political, social, and spiritual values¹², and it also contains character education, which is suitable for the *millennial* generation¹³.

By the event of *Isra' Mi'raj*, some previous studies scrutinized it not only from the social science aspect but also from using the scientific aspect. The result of this research showed that this event might be revealed by the

⁵Roro Fatikhin, "Qisah Al-Mi'raj Dalam Naskah Perpustakaan Masjid Agung Surakarta Dan Perpustakaan Nasional Republik Indonesia (Kajian Filologi Arab)," *Al-Lahjah*, 2018, 54.

⁶Rahmah Ahmad H Osman and Mohd Shahrizal Nasir, "Karya Al-Tawabi ' Wa Al-Zawabi ' Oleh Ibn Shuhayd (382-426H) Dan Risalat Al-Ghufran Oleh Al-Ma ' Arri (363-449H): Satu Adap Tasi Daripada Peristiwa Isra ' Mi ' Raj," *Dinika* 8, no. 1 (2010): 1.

⁷Siti Umi Khasanah and Sulistiowati, "Pengembangan Media Audio 'Kisah Isra Mi'Raj Nabi Muhammad Saw' Pada Mata Pelajaran Sejarah Kebudayaan Islam Untuk Meningkatkan Hasil Belajar Siswa Kelas Iv Di Mi Ma'Arif Durung Banjar Candi Sidoarjo," *Jurnal Mahasiswa Teknologi Pendidikan* 5, no. 2 (2014): 1.

⁸Mohd Fariz bin Abdul Azziz, "Analisa Hadith Isra' Mi'raj Riwayat Anas Bin Malik r.a Di Dalam SHahih Bukhari," *Academia*, 3, accessed on January 31st, 2020, <https://www.academia.edu>.

⁹Dick can der Meij, "Pluralism and Identity in the Indonesian-Malay World," *Studia Islamika: Indonesian Journal for Islamic Studies* 11, no. 3 (2004): 430.

¹⁰Ridwan Tohopi, "Tradisi Peraraan Isra' Mi'raj Dalam Budaya Islam Lokal Masyarakat Gorontalo," *El-Harakah* 14, no. 1 (2012): 135, <https://doi.org/10.18860/el.v0i0.2192>.

¹¹Abdul Haris, "Tafsir Tentang Peristiwa Isra' Mi'raj," *TAJDID: Jurnal Ilmu Ushuluddin* 14, no. 1 (2015): 167, <https://doi.org/10.30631/tjd.v14i1.22>.

¹²Muhammad Hidayat and Kalam Setia, "Nilai - Nilai Pendidikan Pada Peristiwa Isra Mi'raj," *Fikiran Masyarakat* 3, no. 2 (2015): 113.

¹³Rifqi Muntaqo and Alfin Musfiah, "Tradisi Isra' Mi'raj Sebagai Upaya Pembentukan Karakter Generasi Millennial," *Jurnal Paramurobi* 1, no. 2 (2018): 65.

presence of super fluidal and warm holes theories.¹⁴In respect of this finding, this event can be rationalized by using Einstein's theory of relativity ($E = mc^2$)¹⁵, Heisenberg's uncertainty theory¹⁶, or The Zero Kelvin's theory¹⁷.

Concerning the historical story of *Isra' Mi'raj*, there is an interesting part to be revealed. It is about the *Buraq* figure, which is known as a mount of the Prophet Muhammad PBUH. In some paintings painted by the artists in Cairo, the *Buraq* is visualized as an animal that is similar to a horse, four-legged, human-headed and has a pair of wings¹⁸. In another way, Pratama and Sudrajat, in their research, stated that *Buraq*, which refers to a gleam, was also used as the theme design of a heart hospital in Surabaya. The speed of light existing in *Buraq* is described as the form of service and movement systems in that hospital.

Moreover, the architecture is designed by zoning and creating proper circulation to facilitate mobility. Also, the nature of the *Buraq* that provides security and comfort became the main attention to be realized in this hospital¹⁹. In another place, the visualization of the *Buraq* as a winged horse, human-headed, and beautifully dressed by Haryadi Suadi became the most

¹⁴Trise Nurul Ain and Faris Ashari, "Isra' Mi'raj Dalam Kajian Al-Qur'an Dan Sains," *Jurnal Inovasi Pendidikan Fisika Dan Integrasinya* 01, no. 02 (2018): 34, <http://e-journal.hikmahuniversity.ac.id/index.php/JIPFI/article/view/81>.

¹⁵Fatoni Achmad and Ivonia, "Studi Analitis Peristiwa Isra' Mi'raj Nabi Muhammad SAW Dalam Pendekatan Sains," *Momentum: Jurnal Sosial Dan Keagamaan* 7, no. 1 (2018): 159, <https://doi.org/10.29062/mmt.v7i2.22>.

¹⁶Sri Jumini, "Teori Ketidakpastian Heisenberg Dalam Peristiwa Isro'Mi'roj," in *Prosiding SNPS (Seminar Nasional Pendidikan Sains)*, vol. 3 (Surakarta: UNS, 2016), 467.

¹⁷Misbakhudin Misbakhudin, "Isra' Mi'raj Sebagai Mukjizat Akal (Upaya Memahami Qs. Al-Isra' Ayat 1)," *Religia* 15, no. 1 (2017): 120, <https://doi.org/10.28918/religia.v15i1.120>; Rahmati, "The Journey of Isra' and Mi'raj in Quran and Science Perspective," *Ar Raniry, International Journal of Islamic Studies* 4, no. 2 (2017): 323.

¹⁸Christiane Jacqueline Gruber, "The Prophet Muhammad's Ascension (Mi'raj) in Islamic Painting and Literature: Evidence from Cairo Collections," *Bulletin of the American Research Center in Egypt* 185 (2004): 27-29.

¹⁹Dimas Adi Pratama and Sudradjat, "Penerapan Tema Buraq Dalam Rancangan Rumah Sakit Jantung (Surabaya Cardiac Center)," *Jurnal Sains Dan Seni ITS* 1, no. 1 (2012): 25 & 27.

popular glass painting as the symbolic icon of Cirebon²⁰. This imagination was even adapted in Javanese dance art, especially in Brebes, Central Java²¹.

Grounded to the explanation above, in this study, the researchers present two perspectives (from literature and physics) that are used to explain *Buraq* to society. The objective of this study is to achieve an alignment between those two perspectives and to prevent misunderstanding between the use of one method and another.

Research Methodology

The qualitative approach was used in this study to excavate the understanding of the studied object²². Furthermore, this is descriptive research that aims to describe what is contained in the studied text critically.

The primary source of data in this study is a story about the *Buraq* written in the book of *Nurudh Dhalam* by Sheikh Muhammad Nawawi Al-Syafi'iy, which was compiled as a shari'a from *nadham Aqidatul Awamby Ahmad Marzuqi's* and published by Darul Ilm, Surabaya,²³ *Fann al- Qishshah* by Zainil Dahlan Isma'il which was published in Darul Sayr qil Jadid, Beirut, and the studied of *Buraq* in the book *Metamorfosa Kerasulan Muhammad SAW* by Himatul Istiqomah²⁴. Moreover, the secondary data sources were gotten from many books and research about *Buraq*, Isra'-Mi'raj, light theory, and other supporting data. The data collection is done by using library research methods.

Buraq Text Story

The following is the text of the story about *buraq* in the book of *Nurudh Dhalam*.

﴿حكمة﴾ قال عثمان بن حسن الجويري في درة الواعظين: "وأما سبب المعراج فهو أن الأرض افتخرت على السماء فقالت الأرض: أنا خير منك لأنّ الله تعالى زينني بالبلاد والبحار والأنهار

²⁰Rizal Sapari, "Interaksi Simbolik Dalam Tiga Lukisan Kaca Karya Haryadi Suadi," *Jurnal Itenas Rekarupa* 5, no. 2 (2019): 110.

²¹Triyanto Triyanto et al., "Brebes Buroq: The Art Expression of Coastal Javanese Moslem Society," *Komunitas: International Journal of Indonesian Society and Culture* 8, no. 1 (2016): 94, <https://doi.org/10.15294/komunitas.v8i1.5266>.

²²Mahsun, *Metode Penelitian Bahasa* (Jakarta: Rajawali Press, 2014).

²³Syekh Muhammad Nawawi Al-Syafi'iy, *Nurudh Dhalam Syarh Nadham Aqidatul Awam Li Ahmad Marzuqi* (Surabaya: Darul Ilm, 1936).

²⁴Istiqomah, *Metamorfosa Kerasulan Muhammad SAW (Tinjauan Psikologi Sastra Pada Mawlidul Barzanji)*.

والأشجار والجبال وغيرها. فقالت السماء: أنا خير منك لأنّ الشمس والقمر والكواكب والأفلاك والبروج والعرش والكرمي والجنة في. وقالت الأرض: في بيت يزوره يطوف به الأنبياء والمرسلون والأولياء والمؤمنون عامّة. وقالت السماء: في البيت المعمور يطوف به ملائكة السموات وفي الجنة التي هي مأوى أرواح الأنبياء والمرسلين وأرواح أولياء والصالحين. وقالت الأرض: إنّ سيّد المرسلين وخاتم النبيّين وحبیب ربّ العالمين وأفضل الموجودات عليه أكمل التحيّات وطن في وأجرى شريعته عليّ. فلما سمعت السماء هذا عجزت وسكنت على الجواب وتوجّهت إلى الله تعالى فقالت: إلهي أنت تجيب المضطرّ إذا دعاك وأنا عجزت عن جواب الأرض فأسألك أن يصعد محمد إليّ فأتشرف به كما تشرفت الأرض بجماله وافتخرت²⁵.

"(Hikmah) Uthman ibn Hasan al-Juwairi in his book, stated," *Durrah al-Wa'idhin*, "- Mi'raj is caused by the earth's pride over the sky.

Earth : "I'm better than you. Because Allah SWT decorates me with lands, oceans, rivers, trees, mountains, etc."

Sky : "I am better than you. Because I have sun, moon, planets, star clusters, and sura."

Earth : "I have a house where apostles, prophets, saints, and believers visit and perform tawaf."

Sky : "I have a BaitulMakmur where the angels perform tawaf. There is also a paradise in me where the spirits dwell for the prophets, apostles, saints, and pious people. "

Earth : "Verily the master of the apostles, the covering of the prophets, the beloved of the Lord of hosts, and the most important and perfect creation are in me. His teaching applies in my lap. "

After listening to the earth, the sky felt defeated and then be silent. Then he complained to God.

Sky : "O my Lord, You grant when someone asks you. I was defeated by the answers of the earth. Therefore, I ask you if Muhammad is raised to me. Thus, I will become as noble as it is, as the glory and pride of the earth because of its elegance. "

فأجاب دعوتها وأوحى الله تعالى إلى جبريل فقال: اذهب إلى الجنة وخذ البراق واذهب إلى محمد. فذهب جبريل ورأى أربعين ألف براق يرتعون في رياض الجنة وعلى جبهتهم اسم محمد ورأى فيهم براقا منك رأسه ييكي وتسيل من عينيه الدموع، فقال جبريل: ما لك يا براق؟ قال: يا جبريل إني سمعت منذ أربعين ألف

²⁵al-Syafi'iy, *Nurudh Dhalam Syarh Nadham Aqidatul Awam Li Ahmad Marzuqi*,

سنة اسم محمد فوق في قلبي محبة صاحب هذا لاسم وعشقتة وبعد ذلك لم أحتج إلى طعام ولا شراب واحترقت بنار العشق. فقال جبريل: أنا أوصلك بمعشوقتك. ثم أخرجته وجاء به إلى النبي صلى الله عليه وسلم²⁶.

"Allah granted the wish of the sky while revealing to Gabriel," Go to heaven. Take the Buraq, then go to Muhammad!" Gabriel then left. Gabriel saw 40,000 Buraq on his forehead with the name Muhammad written in the gardens of paradise. Among them, Gabriel saw a Buraq whose head was sparkling bright, and tears were flowing.

Gabriel : "What's wrong with you, Buraq?"

Buraq : "O, Gabriel. Indeed, I have heard the name of Muhammad since 40,000 years ago. I fell in love with the owner of the name and always missed him. It made me don't need to eat or drink. I am burning in the fire of longing. "

Gabriel : "I will take you with to lover."

Gabriel then took the Buraq from heaven and brought it to the Prophet Muhammad PBUH. "

Resting upon the explanation above, Buraq is told as a resident of heaven. Among 40.000 *Buraq* in the gardens of paradise, there was only one *Buraq* that was taken by Gabriel to meet the Prophet Muhammad PBUH. It is a *Buraq* who loves and misses him with only hearing his name without knowing him before. The great sincerity of love to the Prophet Muhammad PBUH then become a reality when *Buraq* was finally reunited with him.

The Visualization of Buraq in The Literature

The following is a visualization of the *Buraq* in the book of *NurudhDhalam*.

﴿وَأَعْلَمُ﴾ أَنَّا لَبَرَقْدَا بَتَةٌ مَنذُ وَاتَا لَأَرْبَعُوهُ وَلَا ذَكَرُوا لَا أَتَشْدُو نَا لِبَعْلُو فَوْقَا لِحَمَارٍ إِذَا سَارَ يَضَعُ رِجْلَيْهِ عِنْدَ مَتْنِهِ بِصَبْرٍ هَمْنَا لَأَرْضَمِيضِعُكَ لَوَاحِدَةً مَن رِجْلَيْهَا الْمُؤَخَّرَتَيْنِ مَوْضِعَهُمَا وَأَسْبَقَ مَنَّهُمَا وَهَذَا بَلْغَمْنَا لَطِيرَانِ مَدَاوِمَا عِلْتَحْرِيكَ أَلَا ذَيْنَا لَشَدَّ تَهْوَقُوتِهِ . فَإِذَا صَعِدَ عَلَ جَبَلِ طَا لَتَرَجَلَاهُ إِذَا هَبَّ طَائِلُ الْوَهْدَةِ طَالَتِ دَاهِشِيْنَا فَشَيْئًا (الشافعي، 1936: 38).

"(Know) that the Buraq is a four-legged animal. He is not male or female. He is not a donkey and is bigger than a horse. When walking, he set his two front legs at the edge of his view of the earth, while each of his rear legs became the foundation. He looks more like a bird that moves both ears to strengthen its speed. When he crossed the mountain, his hind legs stretched out. Whereas, when going down the cliff, the two front legs are stretching out slowly. "

²⁶Al-Syafi'iy, 42.

وهذه خصوصيةً لنبينا فلم تقع لنبيٍّ ممَّن ركبته قبله، وسمي براقاً من البرق لشدة سرعة سيره أو من البريق بمعنى البياض الذي هو أفضل الألوان لما في خلال بياضها بعض سواد أرسله الله له صلى الله عليه وسلم من الجنة إجلالاً وتعظيماً على أنَّ عادة الملوك إذا استدعى واحداً منهم إنساناً من خواصه بعث إليه بمركوب شيء أي رفيع مع أعزَّ خواصه ليحضره إليه،،، الخ²⁷.

"This is special for our Prophet, which did not happen to previous Prophets. He is called Buraq from the term barq (lightning), due to the strength of speed its steps. Or from the term bariq (sparkle), which means white, known as the best color that Allah SWT send from heaven to light up the darkness as a form of exaltation and respect. It had been customary for the kings to call one of their own, he sent the best mounts to be used to attend his invitation. "

وأتاه البراق الأرفع، وهو دابة أبيض طويل فوق الحمار ودون البغال. يضع حافره عند منتهى طرفه الألع، مسرجاً مهيباً ملحماً .

In the book *Fann al-Qishshah*, Buraq is also visualized as the animals that are similar to horses or white mules that have a high speed.

According to the data mentioned above, Buraq is visualized as a four-legged animal, with very high speed. It was called Buraq because of the pace of its steps that resembles lightning.

Buraq in Physics

In the origin of the word, Buraq lexically means lightning. In Physics, lightning is light that has such a high speed that it is difficult to perceive. Buraq in the *Isra'* event was later explained using the theory of Annihilation, a theory in Quantum Physics that explains the reaction of the formation of enormous energy due to collisions between matter and antimatter²⁹. The annihilation reaction occurred when the mass of matter in the body of the Prophet Muhammad PBUH was erased by an antimatter mass inspired by Allah SWT through the Angel Gabriel, both of which collide and then disappear to form a new, greater energy known as Buraq, or in physics terms paired with gamma rays.

²⁷ Al-Syafi'iy, 38.

²⁸Zaini Dahlan Ismail, *فناقصة* (Beirut: Dar el-Syarq el-Jadid, 1959), 108.

²⁹Koesminarto, *Fisika: Penerapannya Dalam Bidang Medis* (Yogyakarta: UGM Press, 2007).

As the concept of mass equality was formulated by Einstein, that matter under certain conditions can be turned into energy, and vice versa. Every tangible object in the Universe is composed of submicroscopic materials known as atoms, which are composed of protons, neutrons, and electrons, and every material has antimatter in it³⁰.

This perspective shows that *Buraq* is not another subject that delivers the Prophet Muhammad PBUH in His *Isra'*, but is part of himself. In other words, he runs *Isra' and Mi'raj* with all his body, spirit, and soul³¹. This idea is as what is told in al-Barzanji:

﴿ ثُمَّ أُسْرِيَ بِرُوحِهِ وَجَسَدِهِ يَقْظَةً مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى وَغُرَجَ بِهِ إِلَى السَّمَوَاتِ ... ﴾ ثُمَّ رُفِعَ إِلَى سِدْرَةِ الْمُنْتَهَى ...³²

"Then He (Muhammad) was carried out with his spirit and body from the Masjidil Haram to the Masjidil Aqsa, which was accompanied by Gabriel. He was also raised (with his spirit and body) to the layers of the sky. Then, he was appointed to Sidratul Muntaha".

Because of the enormous speed of the *Buraq*, people around the Prophet Muhammad PBUH were unaware of the *Isra-Mi'raj* event. Therefore, this event is considered as a suprarational event³³ which many infidels deny because it cannot be sensed³⁴. However, believers can have faith, believe, and justify the event as what Abu Bakr did until he obtained the title of *al-Shiddiq*³⁵.

سُبْحَانَ الَّذِي أُسْرِيَ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿الإسراء: 1﴾.

³⁰Koesminarto.

³¹Aceng Zakaria, "Isra Mi'raj Sebagai Perjalanan Religi: Studi Analisis Peristiwa Isra Mi'raj Nabi Muhammad Menurut Al-Qur'an Dan Hadits," *Al - Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 01 (2019): 100, <https://doi.org/10.30868/at.v4i01.428>.

³²Ja'far bin Hasan Al-Barzanji, "مولد البرزنجي (نثر)", in مولد البرزنجي, ed. Bassam Muhammad Barud (Abu Dhabi: Ishdarat al-Sahah al-Huzrajyah, 2008), 118-19.

³³Takdir Alisyahbana, "Paradigma Ilmu Pengetahuan Dan Iman Dalam Peristiwa Isra' Mi'raj Nabi Muhammad Saw," *El-Ghiroh* xiv, no. 1 (2018): 136, <https://doi.org/10.1017/CBO9781107415324.004>.

³⁴Khotimah Suryani, "Isra' Mi'raj Nabi Muhammad Saw Telaah Surat Al-Isra" (Ayat 1)," in *International Conference on Islamic Civilization Ans Society (ICICS)*, vol. 1 (Lamongan: UNISDA, 2017), 354, <https://doi.org/10.1017/CBO9781107415324.004>.

³⁵Himatul Istiqomah and Halimi, "اتجاهات كون النبي والرسول في شخصية محمد في نثر مولد," *Arabi: Journal of Arabic Studies*, 1, 2 (2017): 127-40.

“Glory to ((Allah)) Who did take His servant for a Journey by night from the Sacred Mosque to the Farthest Mosque, whose precincts We did bless,- so that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things).” (QS. Al-Isra’ verse 1)

As explained above, the Prophet Muhammad PBUH and Gabriel used the *Buraq* to take *Isra’Mi’raj*. *Buraq* lexically has the same meaning as word *barqun* (برق), which means lightning. Thus, *Isra’* or a journey from the *MasjidilHaram* to the *MasjidilAqsa* which has a distance of 1500 km or 15×10^5 m can be reached within 0.005s by the Prophet Muhammad PBUH together with the Angel Gabriel by using *Buraq* (light) with a speed of 3×10^5 km/s or 3×10^8 m / s³⁶.

Meanwhile, it is mentioned in verse above that the mileage of oil which should be achieved in 5×10^4 years can be reached only in some time overnight. If it is calculated mathematically using the speed formula in Physics, the following calculation will be obtained.

Known:

s = mileage of *Mi’raj* in meters, but in the Qur'an it is stated in time; 5×10^4 years. If it is made into seconds, $15,768 \times 10^8$ s (if 1 year = 365 days) or $158,112 \times 10^7$ s (if 1 year = 366 days)

v = speed of light (*buraq*); 3×10^5 km / s or 3×10^8 m/s

Asked:

t = time of *Mi’raj*; overnight ???

Answer:

To calculate the actual *Mi’raj* time, we can use a formula,

$$t = s / v$$

$$t = s/v$$

$$t = 15,768 \times 10^8 : 3 \times 10^8$$

$$t = 158,112 \times 10^7 : 3 \times 10^8$$

$$t = 5256 \text{ s or } 1.46 \text{ hours } t = s /$$

$$t = 5270.4 \text{ s or } 1,464 \text{ hours}$$

v

Thus, the amount of time needed for the Prophet Muhammad PBUH to do *Isra’i Miraj* is 5256,005 s or 5270,405 s, about 1.5 hours less³⁷,

³⁶Sadiman Sadiman and Asri Karolina, “Pendekatan Saintific Quantum Dalam Memahami Perjalanan Isra’ Nabi Muhammad SAW (Teori Saintifik Modulasi Quantum Isra’),” *FOKUS: Jurnal Kajian Keislaman Dan Kemasyarakatan* 2, no. 2 (2017): 219, <https://doi.org/10.29240/jf.v2i2.326>.

³⁷The results of this calculation are to revise the researchers’ previous writing in the book *Metamorfosa Kerasulan Muhammad Saw* (2018. Malang: UIN Maliki Press). There is a mistake in the final result because of missing one zero (0).

$$t_t = t_i + t_m$$

$$t_t = 0.005 \text{ s} + 5256 \text{ s}$$

$$t_t = 5256,005 \text{ s or } 1.46 \text{ hours}$$

$$t_t = t_i + t_m$$

$$t_t = 0.005 \text{ s} + 5270.4 \text{ s}$$

$$t_t = 5270,405 \text{ s or } 1,464 \text{ hours}$$

Information:

t_i = time needed by the Prophet Muhammad PBUH for *Isra'*

t_m = time taken by Prophet Muhammad PBUH for *Mi'raj*.

t_t = total time needed by Prophet Muhammad PBUH for *Isra' and Mi'raj*.

In a paper presented by researchers in the Scientific Halaqah agenda at Luhur Malang High Boarding School, Yuda wrote that the annihilation reaction was classified as a reversible reaction. Through the reaction of materialization, the enormous energy can be broken down again to form matter and antimatter that originally collided³⁸. Based on this information, after the event of *Isra'-Mi'raj* Prophet Muhammad PBUH can return to normal, a real figure that can be sensed. Thus, after the events of *Isra'Mi'raj*, he could be gathered with his people as usual.

The writer, in his discussion with Dr. Christyaji, assumes that the Prophet Muhammad PBUH probably did *Isra'Mi'raj* more than once. He can do it repeatedly after knowing the route to go and go home that can be taken only with superfast time.

The Explanation of Buraqin Writer Perspective

The explanation of Buraq is as what was written in the text of the *Buraq* story by Sheikh Muhammad Nawawi Al-Shafi'iy and ZainiDahlan Ismail. Through this visualization, it was illustrated as if the *Buraq* could be seen clearly in people's imagination who listen to the story. This method is very appropriate to be applied in public, especially for non-academic people. It is because it will be easier for them to receive information that has similarities to the empirical things they encounter in everyday life. However, the conveyance is imbued with some different and noble values. Thus, the story of *Isra'Mi'raj* becomes so meaningful and valuable.

Such an explanation is usually found in elementary and secondary schools as well as in some traditional boarding schools. As witnesses and actors of history, researchers acknowledge that this method is more easily

³⁸Himatul Istiqomah, "Teori Anihilasi," *Halaqah Ilmiah*, 2015.

accepted by the laities, especially by the children due to their simple and limited mindset.

The Explanation of Buraqin Physicist Perspective

As what is exemplified in *annihilation* theory, through the embodiment of *Buraq* as a light, the event of Isra' Mi'raj can be more rationally accepted. The calculations with mathematical formulas in Physics above are also very helpful in draining the imagination.

Such explanations are usually found at the higher level of education. Therefore, there were only a few people who were able to accept an idea and knowledge from this perspective. Thus, the knowledge in this perspective cannot be applied or generalized to the public but rather to certain academic people.

Conclusion

In the event of *Isra' Mi'raj*, there is an interesting object for researchers, namely *Buraq*. As regards this object, researchers found two areas of study about the *Buraq*. They are from the literature perspective and physics perspective (the perspective of writer and physicists). In the writer's view, based on the literature, the *Buraq* is illustrated in a story with its special uniqueness. This explanation is appropriate for the general public, especially non-academic people. Whereas, in the physicists' view, the *Buraq* is illustrated in *annihilation* theory, which is then formulated mathematically. This explanation is more appropriate to the academic people.

Grounded in above findings, it can be concluded that both the first and second perspectives are the ways to process historical knowledge scientifically. As a result, it becomes scientific knowledge that can be understood and accepted by the audiences following their respective capacities.

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