

The Isra and Mi'raj

(The Night Journey and Ascension)

Part 10



The Quran linguistic miracle series

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Then Allah (swt) continues:

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

So He revealed to his slave what He revealed

Allah (swt) in the previous verses explained the medium of revelation and now the subject matter has switched to the revelation itself.

The **فَ** signifies that the revelation was given to the Prophet صلى الله عليه وسلم soon after the meeting of the Prophet صلى الله عليه وسلم and Jibreel (a.s)

Notice the word **عَبْدَ** was used to signify the great honoring of the Prophet صلى الله عليه وسلم. The word slave was connected by **إِضَافَة** to Allah (swt) i.e. **عَبْدِهِ** similar to Surat Al Isra.

مَا is a relative pronoun and is used for both masculine, feminine, singular, dual and plural. It is a broad pronoun and in Balagha and one of its usages is for **التَّعْظِيم و التَّفْخِيم** (greatness and magnification). The **صَلَة** in this case will explain the reason for this greatness

e.g. of this usage is in the following verse 20:4

تَنْزِيلًا مِّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى

*A revelation from Him **Who** created the earth and the heavens on high*

مَا كَذَبَ الْفُؤَادُ مَا رَأَى

The (Prophet's) heart In no way falsified that which He saw

مَا in the beginning is used for negation. كَذَبَ has 2 meanings

1. He lied or uttered falsehood (intransitive) e.g. كَذَبَ عَلَى اللَّهِ he lies about Allah 39:32
2. He falsified s.o or s.th (transitive) e.g. كَذَّبَتْكَ عَيْنُكَ your eyes showed you what has no reality.

In the verse the second meaning is used.

الْفُؤَادُ is the subject and مَا الْمَوْصُولَةُ is the object.

The translation of the verse would be: The الْفُؤَادُ did not falsify what The Prophet (s) saw

The الْفُؤَادُ is the inner most part (core) of the heart قَلْبُ and comes from the word فَأَدَ which has the meaning to roast or kindle. فَأَدَ الْحَمَّ فِي النَّارِ / He roasted the flesh in the fire

The الْفُؤَادُ signifies the fire that burns inside the heart and includes the strong emotional states such as fear, grief, delight, excitement i.e. when there is a sense of commotion and pulsation

The قَلْبُ means to turn over. It is the place of faith, disbelief and hypocrisy. It can be healthy, diseased or can die. It can be made firm with faith or can become deviated.

The difference between the 2 can be highlighted in the following verse

وَأَصْبَحَ **فُؤَادُ** أُمِّ مُوسَىٰ فَارِغًا ۖ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ **قَلْبِهَا** لَتَكُونَ
مِنَ الْمُؤْمِنِينَ

And the **heart** of Musa's mother became free (from anxiety) she would have almost disclosed it had We not strengthened her **heart** so that she might be of the believers [28:10]

The word empty **فَارِغًا** was used to signify the lack of commotion and anxiety in the mother of Musa (as). Allah (swt) then explains how the Mother of Musa was able to feel this way. **إِنْ** is used to explain the sentence before it.

Allah (swt) says that He strengthened her **قَلْبُ** which is the part where faith and certainty emanates from.

Notice the plural pronoun **رَبَطْنَا** used in the case of inspiration

The words **قَلْبُ** and **الْفُؤَادُ** are also directly related to the intellect (**عَقْل**). This discussion is a topic in itself and we will not delve into the details of this in this course.

In the case of the Prophet ﷺ his heart was kindled with yearning to know the divine. Although the revelation was an experience like no other, his heart did not falsify the greatness of what he actually saw. The Prophet ﷺ saw Jibreel (as) in his real form. Some scholars mention that he saw Allah (swt) Wa Allahu A'lam

The **مَا** was used to indicate that what the Heart of Prophet ﷺ saw was something that is indescribable.

رَأَى means physical seeing with the naked eye as well as to see a vision. In the context of the verse the meaning of physical seeing is intended.

Notice a difference in the language in Surat Al Najm and the first verse of Surat Al Isra.

The word نَرِيَهُ “We show him” was used in Surat Al Isra with the emphasis on the greatness of Allah (swt). The context of Surat Al Najm varies in that the subject matter is to defend the Prophet ﷺ from the accusations of being misguided and deluded. Therefore appropriately the verses mention the Prophet ﷺ directly seeing.

أَفْتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ

Will you then dispute with Him concerning what He saw?

أَ is a particle of interrogation and is used to object to the doubts that the disbelievers had regarding what he actually saw and witnessed.

تُمَارُونَهُ is a verb, subject and object. The verb is تُمَارِي which is a form III verb from the root

م ر ي. The verb means to doubt and quarrel with one. The verbal noun is مرء. The preposition

فِي is usually used e.g.

إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ

most surely those who dispute obstinately concerning the hour are in a great error

The Hour is something that has not been witnessed yet, so any dispute about it would be done in the form of raising doubts. This is why مرء was used as opposed to the word جِدَالٌ

Another word for disputation is جِدَالٌ which means disputation or argument based on trying to convince the other party of an opinion.

Notice that the vision that the Prophet ﷺ had was not the point of argument because this cannot be proven or disproven but they are in fact raising doubts about it.

The Prophet ﷺ was the most trustworthy of all people. He was neither misguided nor deluded. He never spoke except the truth and was never accused of being mad or hallucinating.

جِدَالٌ was not used in the ayah because Allah (swt) beautifully negated every single argument that that one could dispute (جِدَالٌ).

The preposition of عَلَى was used to indicate elevation and height of that which the Prophet ﷺ saw.

The present tense verb يَرَى was used to indicate that what he saw is not limited to the past.