

The Isra and Mi'raj

(The Night Journey and Ascension)

Part 11



The Quran linguistic miracle series

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Then Allah (swt) continues:

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ

for indeed He saw Him at a second descent

The Prophet ﷺ saw Jibreel (a.s) in his true form on earth and in this verse the second encounter is mentioned. The scene from this verse onwards is in the heavens.

The و connects the meeting of Jibreel (a.s) and the Prophet on earth to the second meeting.

The لَام is the respond to the oath and قَدْ is a particle of emphasis. This oath was made to

indicate that he did truly see Jibreel (a.s) in سِدْرَةِ الْمُنْتَهَىٰ

An oath is made about the vision of the Prophet ﷺ in heaven. Notice there is also an oath about him seeing Jibreel in this world. Surat Al Takweer 81:23:

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ

And without doubt he saw him in the clear horizon.

In other words if you doubt what he ﷺ saw on earth then most surely he saw him in a place far greater.

The word رَأَى was used to indicate physical seeing.

The word نَزْلَةً is a مَصْدَر which indicates one instance of the action of descending. The word

نَزْلَةً can be interpreted in a number of ways:

1. وَقْتُ نَزْلَةِ أُخْرَىٰ Adverb of time i.e. the time of the Prophet's ﷺ descent or

مَرَّةً

2. The Prophet's صلى الله عليه وسلم حال

3. مفعول مطلق to emphasis the verb رأى . They considered the word نَزَلَتْ to have the meaning of رُؤْيَةً

All these meanings are possible and conjoined to indicate that the Prophet صلى الله عليه وسلم saw Jibreel when he صلى الله عليه وسلم was descending/ at the time of his descent and with an amazing vision.

A question one may ask is why was the word نَزَلَتْ used rather than another word such as مَرَّةً or رُؤْيَةً .

It was used to indicate another meaning that no other word would indicate. It indicates coming down from a higher place. This shows that the Prophet صلى الله عليه وسلم was at a higher place than سِدْرَةِ الْمُنْتَهَى and as he was descending down when he saw Jibreel in his true form for the second time.

This indicates the Prophets great rank above all creation. He reached a station with Allah (swt) that no other creation had reached.

أُخْرَى is an adjective for نَزَلَتْ which means another. This was the second vision that the Prophet صلى الله عليه وسلم had of Jibreel (a.s)

عِنْدَ سِدْرَةِ الْمُنْتَهَى

near the Lote-tree beyond which none may pass

عِنْدَ is an adverb of place that is associated with رَأَاهُ

سِدْرَةُ الْمُنْتَهَى Is the farthest Lote Tree and is used for a place above the 7 heavens. سِدْرٌ is an generic plural meaning Lote trees. سِدْرَةٌ means one of these trees.

سَدَرَ يَسْدُرُ means he became dazzled by a thing that he looked at and turned away his face from it; He was unable to see the right course.

الْمُنْتَهَى Is the place of ending from the verb انتهى.

This place represents the uppermost limit that anyone can travel in Heaven. This is also the uppermost boundary in knowledge a human being can possess concerning Allah. The Prophet ﷺ exceeded this place and was allowed to enter beyond this point. This clearly shows the great rank of Rasullah ﷺ

عِنْدَهَا جَنَّةُ الْمَأْوَى

near it is the Garden of abode

عِنْدَ is an adverb of place. The pronoun هَا refers to the سِدْرَةَ

جَنَّةُ الْمَأْوَى is an إضافة construction meaning “The Garden of abode”. جَنَّةٌ comes from the

3 letter root جَنَّ which has the meaning of concealment. There are such a large number of trees in the garden that the ground is concealed.

مَأْوَى place of comfort and safety.