

The Isra and Mi'raj

(The Night Journey and Ascension)

Part 12



The Quran linguistic miracle series

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Then Allah (swt) continues:

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى

When that which covers covered the lote-tree

إِذْ is an adverb of time that is associated to رَأَى. يَغْشَى means to cover or conceal. مَا the relative pronoun is the doer. It is used to indicate greatness. What is covering the سِدْرَةَ was so great that it was mentioned using by a non specific pronoun to indicate greatness and magnification. Only the heart of the Prophet ﷺ was enough to encompass it.

مَا زَاغَ الْبَصَرُ وَمَا طَغَى

The eye did not turn aside, nor did it exceed the limit.

مَا is used for negation. زَاغَ comes from زَيْغٌ which means to deviation or turning aside. In the verse it means that the Prophet ﷺ did not deviate from his one sole purpose, to meet his Lord.

The بَصَرَ is seeing with insight and is stronger and deeper level of seeing than رُؤْيَا. From the same root we get Allah's (swt) name and attribute الْبَصِيرُ The All seeing. بَصَرَ is connected to the heart and this indicates that the heart of the Prophet was only connected with Allah (swt).

طَغَى comes from الطُّغْيَانُ which means to exceed the proper limit. طَغَى الْمَاءُ the water rose high above its limit. This indicates that what the Prophet saw and witnessed on the great journey did not cause him to exceed the limits of comprehension and insight.

Allah (swt) negated misguidance and being misled on earth and he now negated deviation and exceeding the proper limits in the heavens.

Notice that the Prophet (s) wasn't mentioned directly in this negation. The verse wasn't

مَا زَاغَ بَصَرُهُ وَمَا طَغَىٰ

In Balagha this was not done to dissociate the Prophet completely صلی اللہ علیہ وسلم from both of these flaws by not adding the pronoun referring to him.

لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

for truly did He see, of the Signs of His Lord, the Greatest!

رَأَىٰ is connected to the verb مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

الْكُبْرَىٰ (greatest) was used to describe آيَاتِ to indicate they were the greatest of signs

which he saw. There is an association of these signs to رَبِّهِ to indicate the close relationship of

Allah (swt) to the Prophet صلی اللہ علیہ وسلم

The المفعول به is omitted for the purpose of Balagha. Removal of an object is to indicate the greatness of something i.e. too great to mention. So the verse implies the following

لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ أُمُورًا عَظِيمًا لَا يُحِيطُ بِهَا الْوَصْفُ

for truly did He see, from the Greatest Signs of His Lord (great affairs that any description is unable to encompass)

Notice that the first mention of Allah (swt) explicitly was in this verse. The final verse of the Mi'raj . The Sura was explaining the revelation and night journey from the Prophet (saw) perspective. The verse in Surat Al Isra talked about the night journey from the perspective of Allah (swt).