

The Isra and Mi'raj

(The Night Journey and Ascension)

Part 5



The Quran linguistic miracle series

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This will be a detailed linguistic analysis of Surat An-Najm which will involve discussions on both grammar as well language usage. The way this sura will be presented is as follows:

A grammatical analysis followed by a linguistic analysis, one verse at a time.

Initially we will be analyzing the end of سورة الطور (Sura 52) and its relationship with Surat An-Najm.

I ask Allah (swt) to give us all benefit and to allow us to practice what we learn and implement it in our lives and to die in the highest state of Eeman. Ameen!

سورة الطور The Themes of

One of the main themes of this Sura is the attitude of the disbelievers towards the message of the Prophet ﷺ. He was called a sorcerer, a madman, a poet, a fabricator of lies and his opponents expressed great disgust at his invitation and message. They would sit and take counsels together to devise schemes in order to put an end to his mission. While they did all this they never realized what creeds of ignorance they were involved in and how selflessly and sincere Muhammad ﷺ was.

In the end of the Sura the Prophet ﷺ has been given instruction that he should persistently continue giving his invitation and preaching his message in spite of all the accusations and objections of his enemies, and should endure their resistance patiently till Allah's judgment comes to pass. He has also been consoled by Allah (swt) that he is constantly watching over him.

We will be discussing the last 2 verses of this Sura to look at the relationship between them and the beginning of سورة النجم

Ayah 48

وَاصْبِرْ حُكْمَ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

Now await in patience the command of thy Lord: for verily thou art in Our eyes: and celebrate the praises of thy Lord the while thou standest forth,

The Prophet s in the light of all the accusations, lies and propaganda directed towards him is told وَاصْبِرْ “Be patient”. The last part of the Sura is a direct address to the Prophet ﷺ and indicates Allah (swt) concern for him.

Then Allah (swt) mentions the reasons for showing patience i.e. حُكْمَ رَبِّكَ

The ل in the verse has **3 possible meanings** which will be discussed. حُكْم refers to a command and decree. Who's command? رَبِّكَ your Rab's command. رَب The owner, sovereign, cherisher,

caretaker, grantor of favors, sustainer. “Your” رَبِّ indicates Allah (swt) care and concern of the prophet ﷺ on a personal level.

In سورة الفيل Allah (swt) mentions the great blessing of protecting Mecca from the army set out to destroy the Ka’ba. But interesting enough he uses the same construction

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

Have you not considered how your Lord dealt with the companions of the elephant?

It is as if Allah (swt) is saying that the protection of Ka’ba and the destruction of those set out to destroy it, was for your sake and was done by your protector, nurturer caretaker....

Interesting discussion on usages of prepositions in the Quran

وَاصْبِرْ لِحُكْمِ رَبِّكَ

Scholars say that the ل in the verse has 3 possible meanings. Part of Balagha or rhetoric is to use the minimum amount of words to express more than one intended meaning. In this verse we have 3 possible meanings for the ل which are

1. Having the meaning of عَلَى such as in the verse

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ

And bear patiently what they say [73:10]

This meaning makes the ل a harf of transitiveness. In other words what follows is the object

that one is supposed to be patient about. حُكْمِ رَبِّكَ would therefore mean the situation which you are facing against the disbelievers is a decree and is something ordained to nurture you and teach you which has a wisdom behind it.

Another example of this usage is in surat Al Isra ayah 7

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا

If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves

أَيَّ فَعَلَيْهَا

2. Having the meaning of إِلَى such as in Surat Al A'raf:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا

All praise is due to Allah Who guided us to this [7:43]

أَيَّ إِلَى هَذَا

The meaning of the ل is unto/ until . In other words the Prophet ﷺ is to be patient until the

حُكْمُ رَبِّكَ is established. This refers to the final decree which is to be established to judge who is on the right path and who is upon ignorance. This could refer to the decree in this world i.e until the victory of the Prophet ﷺ is given against his enemies or the decree in the afterlife.

3. Having the meaning of التَّغْلِيل i.e the ل of reason as we saw in earlier in lesson 4.

The meaning of حُكْمُ رَبِّكَ is the command the Prophet ﷺ is given to guide the people with i.e the Quran. In other words Allah (swt) is asking the prophet to be patient in delivering the message that has been revealed to him.

Part of the linguistic miracle of the Quran is that this one letter combines all these meanings into only a few words. No other preposition would give all these **intended meanings**.

فَأَنْتَ بِأَعْيُنِنَا

فَ is a harf of Atf which explains the closeness of Allah's (swt) help. Allah (swt) uses emphasis and uses the preposition بِ which indicates his closeness and protection for the Rasool ﷺ. Another example of this usage of this preposition for this reason (close proximity) is in the ayah:

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

These are they who buy the life of this world for the hereafter[2:86]

In other words the life of the hereafter was close to them i.e they knew what Allah (swt) expected of them, but they exchanged it for this world. Notice the severe punishment at the end of the verse (*so their chastisement shall not be lightened nor shall they be helped*). May Allah (swt) not make of them. Ameen!

Allah (swt) mentions أَعْيُنِنَا “Our eyes” which also indicates his closeness, his care, protection and the fact that he is seeing all that is happening. Allah (swt) uses the majestic pronoun to indicate his greatness and power against his enemies.

Aqeedah point: The Salaf (pious predecessors) accepted the attributes of Allah (swt) without explanation (including literal explanations) based on the verse in Surat Al Shura 42:11

Quran language:

in Surat Taha ayah 39:

وَلِتُصْنَعَ عَلَيَّ عَيْنِي

and (this) in order that thou mayest be reared under Mine eye

“One eye” is mentioned with the 1st person singular pronoun.

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۚ إِنَّهُمْ مُعْرَقُونَ

And make the ark before Our eyes and (according to) Our revelation, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.[11:37]

The 1st person plural is used when the plural “ eyes” is used.

When Allah (swt) uses **ي** (the singular pronoun) it indicates intimacy with Him while the **نَا** (the plural pronoun) is used to indicate majesty. Whenever revelation, punishment, blessings are mentioned Allah (swt) uses the plural pronoun.

Whenever a revealed command is given to a Prophet the plural pronoun is used.

When Allah (swt) talks directly to the Prophets he uses the singular pronoun to indicate intimacy. This is even for us!

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

*When My servants ask thee concerning **Me**, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on **Me**: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.*

let's look at this example:

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۚ إِنَّهُمْ مُعْرَقُونَ

*And make the ark before **Our** eyes and (according to) **Our** revelation, and do not speak to **Me** in respect of those who are unjust; surely they shall be drowned.[11:37]*

Notice that the plural is used initially when Allah (swt) commands Nuh (as) by inspiration, then the singular is used when it refers to talking to Him.

See Surat Taha and the discourse of Allah (swt) and prophet Musa (as). Notice that verse 39 uses the singular pronoun. Why do you think this is so?