

The Isra and Mi'raj

(The Night Journey and Ascension)

Part 6



The Quran linguistic miracle series

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The Mi'raj (Ascension to Heaven) and the honoring of the Prophet ﷺ

Verse 1-18

وَالنَّجْمِ إِذَا هَوَىٰ * مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ * وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا
وَحْيٌ يُوحَىٰ * عَلَّمَهُ شَدِيدُ الْقُوَىٰ * ذُو مِرَّةٍ فَاسْتَوَىٰ * وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ * ثُمَّ دَنَا
فَتَدَلَّىٰ * فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ * فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ * مَا كَذَبَ الْفُؤَادُ
مَا رَأَىٰ * أَفْتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ * وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ * عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ *
عِنْدَهَا جَنَّةُ الْمَأْوَىٰ * إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ * مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ * لَقَدْ
رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ *

1. By the Star when it goes down. 2. Your companion is neither astray nor being misled. 3. nor does He say (aught) of (his own) desire. 4. it is no less than inspiration sent down to him: 5. He was taught by one mighty In power, 6. endued with Wisdom: for He appeared (in stately form); 7. while He was In the highest part of the horizon: 8. then He approached and came closer, 9. and was at a distance of but two bow-lengths or (Even) nearer; 10. so did ((Allah)) convey the inspiration to His Servant- (conveyed) what He (meant) to convey. 11. the (Prophet's) (mind and) heart In no way falsified that which He saw. 12. will ye then dispute with Him concerning what He saw? 13. for indeed He saw Him at a second descent, 14. near the Lote-tree beyond which none may pass: 15. near it is the Garden of abode. 16. Behold, the Lote-tree was shrouded (in Mystery unspeakable!) 17. (His) sight never swerved, nor did it go wrong! 18. for truly did He see, of the Signs of His Lord, the Greatest!

وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

وَسَبِّحْ “and glorify”. Glorification (التسبيح) and praise (التحميد) are mentioned together here.

The ب in the verse is used for المصاحبة to indicate closeness between these 2 acts. The command combines both the exalting of Allah (swt) and the praise of رَبِّكَ. The usage of this construction was discussed in the previous lesson.

حِينَ is an adverb of time which means “ at the time of...” تَقُومُ is a present tense verb which indicates the act of standing up i.e the time when you (O ‘ Muhammad ﷺ) stand up. One of the usages of the present tense is repetition.

Scholars have interpreted this time to mean a number of different times e.g Standing for prayer (The opening supplication), on the completion of a majlis (gathering) and getting up from sleep to pray the tahajjud prayer.

Ayah 49

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ

And during the night also glory him, and at the setting of the stars

مِنْ is used to mean some i.e part of the whole night (الليْلِ). There is the command to glorify

Allah (swt) during part of the night and at the time of إِدْبَارَ النُّجُومِ the setting of the stars.

إِدْبَارَ (retiring, declining or going back) is a masdar of the form IV verb from دَبَّرَ (to turn one’s back, to pass by). One of the usages of form IV is the **entering of a time** of the triliteral verb. i.e the time of the passing by (retreating) of the stars.

وَاللَّيْلِ إِذَا أَدْبَرَ

And the night when it departs [74:33]

إِدْبَارَ النُّجُومِ

It is referring to the time when the light of dawn has just appeared causing the stars to disappear from ones vision. The last portion of the night before dawn appears is the closest Allah (swt) is to his servants

Allah's Messenger ﷺ said, "Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends to the nearest heaven and says: Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My forgiveness so that I may forgive him?. " [Al Bukhari]

Notice that the last few verses of Surat Al Toor explain the closeness of Allah (swt) to The Prophet ﷺ. It is an appropriate ending that will pave the way for the greatest journey to Allah (swt) in the history of mankind.

Surat Al Najm starts off exactly where Surat Al Toor left off:

The first verse of Surat Al Najm starts off with an oath relating to the stars:

وَالنَّجْمِ إِذَا هَوَىٰ

By the Star when it goes down

هَوَىٰ means to fall from a high place to a low place, when it is used to describe the stars it refers to their departing and setting which was mentioned at the end of the previous Surah.

The last ayah of Surat An Najm mentions a command from Allah (swt).

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا

Rather prostrate yourselves before Allah and worship Him.

It mentions the Stars falling down in the beginning of the Surah. In the last verse it mentions the act of prostration which is also a physical falling from a standing position to the lowest position. The Prophet (s) also mentioned that the closest a slave is to Allah (swt) is in prostration which beautifully links the beginning to the end of the Surah.

أَقْرَبُ مَا يَكُونُ الْعَبْدُ لِرَبِّهِ وَهُوَ سَاجِدٌ

The Surah mentions the ascension of the Prophet ﷺ to the highest position in heaven which was the very place that the 5 daily prayers were prescribed by Allah (swt).

The first verse of prostration was this verse which indicates the beginning of the obligation (the command verb) of the prayer.