

The Isra and Mi'raj

(The Night Journey and Ascension)

Part 8



The Quran linguistic miracle series

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Then Allah (swt) continues:

إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

it is no less than inspiration sent down to him

one of the meanings of the particle إِنَّ is negation. It is a stronger negation than مَا and is used together with إِلَّا most of the time.

In Surat Yaseen ayah 15:

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنَّ أَنْتُمْ إِلَّا تَكْذِبُونَ

They said: You are naught but mortals like ourselves, nor has the Beneficent revealed anything; you only lie.

The مَا was used to indicate that they were nothing but mortal humans. The إِنَّ (a stronger particle of negation) was used to indicate that they were nothing but liars, which was what was alluded to in the 2 previous statements.

Similarly, the verse in Surat Al Najm uses إِنَّ to indicate it (the revelation) was nothing but inspired revelation. Notice that the 2 previous verses use مَا to negative misguidance, being misled and speaking from desire. The whole point was to indicate that the words which Prophet ﷺ spoke was in fact revelation.

The هُوَ refers that that which the Prophet ﷺ spoke. In other words the meaning is that He does not speak except that it is *inspiration sent down to him*

وَحْيٌ / revelation is a verbal noun and يُوحَى is a passive, form IV imperfect/present tense

verb meaning “it is being revealed”. This is an adjective for وَحْيٌ

The present tense was used to indicate repetition of the revelation.

The passive was used as opposed to the active form so that لَفْظُ الْجَلَالَةِ is not mentioned.

Notice the spotlight being on the Prophet ﷺ

The Quran mentions وَحْيٍ (revelation) in a number of contexts. Examples of these include the following:

1. The inspiration of Allah (swt) the mother of Musa (28:7)
2. The inspiration of Allah to the bees (16:68)
3. The inspiration of the devils to men (6:121)

Allah (swt) wanted to mention it was none of these but the inspiration that is specific to the prophet so this why the verb يُوحَى was used

A natural question that a skeptic will ask is how does he receive this revelation?

What follows is an explanation of how revelation is brought to the Prophet ﷺ and who is bringing it to him.

عَلَّمَهُ شَدِيدُ الْقُوَى

He was taught by one mighty in power

This sentence is the second adjective for the word وَحْيٍ

عَلَّمَ is a past tense verb which means “he taught”. The Doer of the action is Jibreel (a.s) The هُ

is the 1st object, a pronoun that refers back to the وَحْيٍ i.e The Quran. The second object is

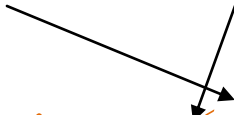
omitted i.e The Prophet ﷺ. Notice there is shift now to he who is teaching the Prophet ﷺ

This verse begins the response to the claims of the disbelievers of **إِنَّمَا عَلَّمَهُ بَشَرٌ** / Most Certainly man has taught him.

The first part of the Surah dealt with the Prophet i.e the recipient of revelation

This part now deals with the Source. The one who taught and delivered the revelation to the Prophet صلى الله عليه وسلم

عَلَّمَهُ شَدِيدُ الْقُوَى is the second adjective for **وَحْيٍ**. The past tense **عَلَّمَهُ** was used to indicate that every **instance of revelation** was **taught by Jibreel (a.s)**.



يُوحَىٰ عَلَّمَهُ شَدِيدُ الْقُوَى

عَلَّمَهُ تفيد المداومة والتكثير على خلاف أعلمه

شَدِيدُ from the verb **شَدَّ يَشُدُّ** [شَدَّةٌ] which means He became firm/ strong (intransitive) and also from the verb **شَدَّ يَشُدُّ** [شَدَّ] which means to make firm, to make strong (s.o or s.th) transitive.

شَدِيدُ means powerful/ mighty and is an adjective for **مَلَكٌ** /An angel which is omitted.

شَدِيدُ الْقُوَى means strength. **شَدِيدُ الْقُوَى** = mighty in strength and power. In other words the revelation is in the best and safest hands.

ذُو مِرَّةٍ فَاسْتَوَىٰ

endued with Wisdom: for He appeared (in stately form

The next attribute mentioned for Jibreel (a.s) is ذُو مِرَّةٍ The possessor of مِرَّةٍ strength in knowledge, sound judgment, wisdom and firmness. From the verb مَرَّ يَمُرُّ (He passed by, crossed) and the verbal noun مَرٌّ (a passage or crossing). It was appropriate that this word was used instead of words such as حِكْمَةٍ of عِلْمٍ to indicate that he was the medium of this transfer of this knowledge and wisdom.

The 2 attributes of physical strength, and knowledge and wisdom are important in the delivery of the revelation. Allah (swt) sent the best and most qualified of the Angels to teach the greatest creation of humans. These attributes are also important in allowing the Prophet ﷺ to travel on the night journey to the 7th heaven.

The فَ is used to further explain (تَفْصِيلٌ) عَلَّمَهُ i.e. what was the way in which Jibreel (a.s) taught the Prophet ﷺ

اسْتَوَىٰ means he was established in the place that he was designated prior to his decent to the Prophet ﷺ. This place will be explained in the next lesson Insha'Allah.