

# The Isra and Mi'raj

## (The Night Journey and Ascension)

Part 3



The Quran linguistic miracle series

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## The Isra (night Journey) Part 3

مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ

The verse then continues with the place where the journey began i.e. الْمَسْجِدِ الْحَرَامِ (Al Masjid Al Haram) to the place it ended i.e. الْمَسْجِدِ الْأَقْصَى (Al Masjid Al Aqsa).

Both places mentioned are called الْمَسْجِد because both places of worship were built by Ibrahim (as) for the worship of Allah (swt).

الحَرَام is an adjective on the pattern of فَعَال which has the meaning of مَفْعُول i.e. مَحْرُوم, that which is forbidden, prohibited, unlawful, entitled to respect or pronounced sacred and inviolable. The reason for calling the Masjid with this name is to indicate that this place is sacred and that certain acts at this place are forbidden.

الْأَقْصَى is also an adjective meaning the most furthest. This is an اسم تفضيل from the verb قَصَى to mean to be far away.

Both places mentioned including their preposition are linked to a 2 hidden Haals ( states):

اِنْتِهَاءِ الْغَايَةِ ِ إِلَى and اِبْتِدَاءِ الْغَايَةِ مِنْ. مِنْ is used for اِبْتِدَاءِ الْغَايَةِ and إِلَى is used for اِنْتِهَاءِ الْغَايَةِ ( beginning) and مُنْتَهِيًا ( ending).

Mentioning the place of beginning and end indicates the great distance covered in just part of a night. This was a journey that usually took months.

الَّذِي /which, is the second adjective. The Silah is بَارَكْنَا (whose precincts We did bless). Allah (swt) ascribed the blessings of Masjid Al Aqsa from himself directly to indicate the great blessings associated with this place.

You will notice a shift from 3<sup>rd</sup> person to the 1st person plural. When Allah (swt) uses a plural pronoun and talks in the first person, it indicates his greatness and majesty. The verse starts off

with سبحان الذي which indicates the transcendence of Allah (swt) and appropriately it started off with the 3<sup>rd</sup> person to indicate distance and exaltedness.

One of the purposes of this shift from the 3<sup>rd</sup> person to 1<sup>st</sup> person is to indicate abundant giving. Another example in the Quran is in Surat Al Nisa ayah 114:

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ  
وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

*There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, **We shall soon will give him a great reward.***

**Read the beginning of Surat Qaf ( Surah 50) ayah 6-11 and see the plural pronoun is used for the great blessings that Allah (swt) has given us.**

The verse continues بَارَكْنَا حَوْلَهُ and not بَارَكَاه or بَارَكْنَا فِي. Had it been worded this way, the blessing would be solely confined to the Masjid and nothing else. The way it is mentioned in the verse indicates that it was the surrounding areas and the Masjid which were blessed by Allah (swt). It would also be incorrect to say بَارَكْنَا مَا حَوْلَهُ with the addition of مَا because this would indicate that certain things around the Masjid were blessed and if these certain things were to disappear then the blessing will go with them.

The blessing in this area refers to the physical, metaphysical as well as the spiritual.

برك البعير / He blessed, comes from the word البرك which means the chest of the camel. البرك means that the camel lay down on its chest (This was a sign that it was going to stay in this position for a long period) so برك has the sense of being constant and perpetual.

بركة means: increase, abundance, stability, perpetual good. It is commonly used for divine blessings that are not physical or seen with the eyes.

بَرَكَه can occur be in ones time, wealth, actions etc. It could be in a **place** or time etc.

Rain is called مَبَارَك because of its perpetual goodness both physical and divine.

حَوْلَهُ is an adverb of place ( Tharf Makan) associated with the verb بَارَكْنَا which refers to an area that surrounds another area. In Surat Al Baqara, ayah 17, this word is also used:

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي  
ظُلُمَاتٍ لَا يُبْصِرُونَ

*Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness-- they do not see.*