

The Isra and Mi'raj

(The Night Journey and Ascension)

Part 4



The Quran linguistic miracle series

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The Isra (night Journey) Part 4

لُنُرِيَهُ مِنْ آيَاتِنَا

Allah then explains the purpose and wisdom for the Night Journey. لُنُرِيَهُ / in order that We might show him. Notice that the 1st person is still being used to speak directly to those who belie the Prophet ﷺ of what he actually saw and witnessed. What the Prophet ﷺ saw, was with the naked eye and not a vision or a dream as some people suggest.

Can you suggest why this is so?

The verse doesn't use the verb لِيُرَى / he was shown or لِيَرَى / he saw, because this would lessen in the greatness of this event. In both these alternatives Allah (swt) is not mentioned directly.

لُنُرِيَهُ مِنْ آيَاتِنَا / some of Our Signs. آيَاتِنَا is مضاف to Allah (swt) and indicate the greatness of these signs. Some of these great signs are mentioned in books of Hadith.

إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

There is a transition (Itifat) back to the singular after the use of the pronoun of majesty, to indicate that Allah (swt) is one with no partners. This transition is found throughout the Quran .Whenever the pronoun of majesty is used, it is preceded or followed by the singular pronoun.

Here are another example of this transition:

Singular to plural to indicate Allah's (swt) power of resurrection

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ * وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ * أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعُ
عِظَامَهُ * بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ

*Nay! I swear by the day of resurrection.
I do call to witness the Resurrection Day;
Does man think that We shall not gather his bones?
Yea! We are able to make complete his very fingertips*

It is the singular that is fitting for 'I swear'; the sudden shift to the plural expresses multiplicity of power in answer to the pre-Islamic Arabs' denial of the idea of putting scattered bones together again at the resurrection. The transition is used to express the power of Allah (swt).

The verse says:

إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Verily He, He is the One Who hears and sees (all things).

The ending of the verse was emphasized twice unlike another verse with a similar ending in Surat Al Shura ayah 11

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing whatever like unto Him, and He is the One that hears and sees (all things).

The **هُوَ** is called ضمير الفصل and used for emphasis along with the particle of emphasis **إِنَّ**.

The question one can ask is why double emphasis was used in the verse regarding the Isra.

The double emphasis was used to signify that Allah (swt) was a witness to what the Prophet صلی اللہ علیہ وسلم heard and saw and to indicate that what the Prophet صلی اللہ علیہ وسلم experienced was reality. It is as if Allah (swt) is telling those who belied and mocked the Prophet صلی اللہ علیہ وسلم that they are in fact belying Allah (swt).

A few other questions can be asked. Why didn't the verse end with

? إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

He has power over all things ?

Or worded another way such as

السميع العليم

All seeing, All knowing

Answer:

If إنه على كل شيء قدير was used then this would not give any new information because the

Night journey is proof of his power. The night journey was such that the Prophet ﷺ was made to **hear** and **see** the wondrous signs of Allah (swt). He heard and saw things that he had never witnessed in his entire life. Therefore the ending matches perfectly with the context of the verse.

If السميع العليم was used this would indicate distance rather than closeness. A person who has knowledge of one is not the same as one who sees one. Someone could have knowledge of one but be absent. Both hearing and seeing are associated with nearness as well as knowledge of one.

In the Quran in the story of Musa and Haroon (as), Allah (swt) reassures both of them and says:

قَالَ لَا تَخَافَا ۖ إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ

*He said: Fear not, surely I am **with you** both: I do **hear** and **see**. [20:46]*

To indicate his closeness and concern for them he mentioned the 2 attributes which indicate his nearness.

Let us see an example of using the attributes of Allah (swt) in the context of an ayah:

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ

If a suggestion from Satan assail thy (mind), seek refuge with Allah; for He heareth and knoweth (all things). [7:200]

Notice that hearing and knowledge was mentioned in the verse. The context is referring to the evil suggestions of Satan which we can experience and have knowledge of, although we can't see where they are coming from. So the ending matches perfectly with the context.

Q. Why was hearing mentioned before seeing?

The one who hears somebody is closer than the one who sees. Also the night journey happened during the darkness of the night. The faculty one uses in the day and night?

Obviously to appreciate this fact one would need to go back before the time of electricity. When it got dark there wasn't much to do or see.

Let's look at the following verses from Surat Al Qasas ayah 71-72:

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ

Say: Tell me, if Allah were to make the **night** to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you light? Do you not then **hear**?

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ

Say: Tell me, if Allah were to make the **day** to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you the night in which you take rest? Do you not then **see**?

Allah (swt) matches the facility of perception that is most used to match the time of day.

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