

ISRÂ

*“Subhânalladhî 'asrâ bi-'abdihî laylam-minal masjidil-
harâmi 'ilal-masjidil-'aqsalladhî bâraknâ haw-lahû
linur'yahu min 'âyâtinâ 'innahû huwas-samâmî'ul-
basîr.(17:1)”*

The following important points need elucidation:

- 1 The essence of Allâh's messages for human kind sent through all His Messengers
- 2 All the Prophets sent for the guidance for humanity were mortals
- 3 Salât was performed by all Prophets
- 4 Three modes of communication between Allâh and human kind
- 5 Me 'raj

6 **Isrâ** in the Qur'ânic context

7 Allâh can never be within His creation

We begin with:

Glorious Arabic Qur'ân: **25:33**: “**And no question do they bring to thee (i.e. Muḥammad) but We (i.e.: Allâh) reveal to thee (i.e. Muḥammad) the truth and the best explanation (thereof).**”

5:44: “**..... if any do fail to judge by (the light of Al-Qur'ân) what Allâh hath revealed they are (no better than) unbelievers.**” 5:45: “**..... and if any fail to judge by (the light of the Qur'ân) what Allâh hath revealed, they are (no better than) wrong-doers.**” 5:47: “**..... if any do fail to judge by (the light of Al-Qur'ân) what Allâh hath revealed, they are (no better than) those who rebel.**”

6:19: “Say: ‘**What thing is most weighty in evidence?**’
Say: ‘**Allāh is witness**¹ between me and you; **this Qur’ān (the most weighty in evidence) had been revealed to me** (*i.e.* Muḥammad) **by inspiration**, that I (*i.e.* Muḥammad) may warn you and all whom it (*i.e.* Qur’ān) reaches. Can you possibly bear witness that besides Allāh there is another Deity? Say: ‘Nay! I (*i.e.* Muḥammad) cannot bear witness!’ Say: ‘But in truth He is the one Allāh, and I (*i.e.* Muḥammad) am truly am innocent of (your blasphemy of) joining others with Allāh’.”

¹: 4:166. “... **Allāh bears witness** that what (*i.e.* Qur’an) He (*i.e.* Allāh) hath sent unto thee (*i.e.* Muḥammad) He (*i.e.* Allāh) hath sent from His (*i.e.* Allāh’s own) knowledge, and the malā’ikah bear witness: **but enough is Allāh for a witness.**” (Please note: The verse/s numbers may vary by 1 or 2 or 3 depending on the translators’ method of numbering. Some verses are repeated for emphasis.

6:114: “Say: “**Shall I seek for judge other than Allâh?**
- when He (*i.e.* Allâh) it is Who (*i.e.* Allâh) hath sent
unto you the Book (*i.e.* Qur’ân), **explained in detail...**”

12/108: “Say (Muḥammad): This is my way: I (*i.e.* Muḥammad) call to Allâh, with certain knowledge (*i.e.* Qur’ân only) — I (*i.e.* Muḥammad) and those who follow me (*i.e.* Muḥammad). And glory be to Allâh! And I (*i.e.* Muḥammad) am not of the polytheists.”

(The implication being that if any other book is followed, then that book must be from another god!) (Refer also to: 6/106; 6/126; 6/50; 24/46-51; 13/36; 33/2, not quoted)

**(1) THE ESSENCE OF ALLÂH’S MESSAGE FOR
HUMAN KIND SENT THROUGH HIS MESSENGERS**

41/43: “Nothing is said to thee (*i.e.* Muḥammad) that was not said to the apostles before thee...:” (Linked verses regarding the messages brought by previous

Prophets: 11/120; 11/25-34; 11/50-53; 11/61-63; 11/84-90; 11/96; 5/72-73 ;)

21:25. “Not an apostle did We (Allâh) send before thee (Muḥammad) without this inspiration sent by Us (Allâh) to him: that there is no ilâh (Deity) but I; therefore worship and serve Me (Allâh) (alone).” (Not quoted 7:158; 22:31; 26:142-145, 150; 11:25-48)

**(2) ALL THE PROPHETS SENT FOR THE
GUIDANCE FOR HUMANITY WERE
MORTALS**

21:7-8: “And We (Allâh) sent not before you (Muḥammad) any but *rijâlan (men)* to whom We (Allâh) sent *wahy* (revelation); so ask the followers of the Reminder² if you know not. Nor did We (Allâh)

² : The term (*Dhikr*) ‘Reminder’ could sometimes refer to those who received the message before Muḥammad (Allâh is pleased with him) Or

give them bodies not eating food, nor were they immortals.”³

18:110: “Say: I (Muḥammad) am but a man/mortal like yourselves, (but) the inspiration has come to me, that your ilāh (Deity) is one Allāh....”

it could simply refer to the Arabic Glorious Qur’ān. (Please note that in most cases we referred to the Translation of M. H. Shakir. We have modified the translation where we thought necessary, based on the actual Arabic word usage).

³ : Al-Qur’ān 21:7-8. Translation of The Presidency of Islamic Researches, IFTA, Call And Guidance. (King Fahd Holy Qur-ān Printing Complex). Please note that this verse refers to the guidance which was brought by prophets [Allāh is pleased with them] (who were human beings) and came to human beings throughout the ages). However, immortal means: “exempt from death: imperishable etc. ...” (Chambers Twentieth Century Dictionary) *According to the Saudi commentary it states: ‘As men they were subject to all the laws governing the physical bodies of men. They ate and drank, and their bodies perished in death.’*

13:38: “We (Allâh) did send apostles before thee (Muḥammad), and appointed for them wives and children: and it was never the part of an apostle to bring a sign except as Allâh permitted (or commanded). For each period is a Book (revealed).”

6:84-87: “We (Allâh) gave him (*i.e.* Ibrâhîm) Ishâq and Yacûb : all (three) guided: and before him, We guided Nûh, and among his progeny, Dawûd, Sulaimân, Ayub, Yusuf, Mûsâ, and Harûn: thus do We (Allâh) reward those who do good: and Zakariya and Yahyâ, and Îsâ and Elyâs: all in the ranks of the righteous: and Ismâ’îl and Yasa’âh, and Yunus, and Lût: and to all We (Allâh) gave favour above the nations: (and to some of) their fathers,

وَمِنْ آبَائِهِمْ

and progeny and brethren: We (Allâh) chose them, and We (Allâh) guided them to a straight way.”

25:7: “And they (the unbelievers) say: "What sort of an apostle is this, who eats food, and walks through the streets? Why has not a *malâ'ikah* been sent down to him (Muḥammad) to give admonition with him?”

25:20: “And the apostles whom We (Allâh) sent before thee (Muḥammad) were all (men) who ate food and walked through the streets: We (Allâh) have made some of you as a trial for others: will ye have patience...”

(3) SALÂT WAS PERFORMED BY ALL PROPHETS

The Institution of Salât was established by all the prophets of Islam and is nothing new- refer 41:43 and

21:25 and the verses below pertaining to salât by the Prophets, Mariam (as), and the Bani Isrâeel.

(i) Prophet Ibrâhîm (as) about his salât in verses: 22/78; 2/125; 14/35-36; 21/73; 14/37; 14/40: (ii) Mûsa (as) in 10/87; (iii) Îsâ (as) in 19/31; (iv) Mariam (as) in 3/43; (v) Bani Isrâeel in 2/43; (vi) and Prophet Muḥammad(as) in 26/217-220; direction to face when performing salât, 2/142-145; 150; wudhū before salât, 5/6; call to Salât (Azaan) 5/58; to be attentive in Salât 4/43; shortening of Salât 4/101 establishing regular Salât in multiple, multiple ayât including 7/170, 6/72, 2/125, 4/103.

3:39: “While he (Zakariya) was standing in prayer in the chamber, the mala’ikah (angels) called unto him: Allâh doth give thee glad tidings of Yahyâ, who cometh to confirm the word of Allâh, and would be a

leader, abstinent, and a prophet – of the company of the righteous.”

5:13: “Allâh did afore-time take a covenant⁴ from the descendants of Isrâeel and We raised up among them twelve chieftains, and Allâh said: I am with you if ye establish⁵ regular prayers, pay up the Zakât , believe in My Messengers, honour and assist them, and loan to Allâh a beautiful loan,.....” (see also 2:43)

⁴: Covenant: n. a mutual agreement, an **engagement entered into** between God and a person or a people- a dispensation, testament, to agree to, to stipulate

⁵: Establish- verb (used with object) 1. to found, institute, build, or bring into being on a firm or stable basis: transitive verb. 1: to institute (as a law) permanently by enactment or agreement. 2. Settle, to make firm or stable; verb: set up, organize. Synonyms: authorize, base, build, constitute, create ... verb: assign responsibility; decide.

14:40: “O my Rabb make me (Ibrâhîm) one who establishes regular prayer, and also among my offspring – O our Rabb, and accept Thou my prayer.”

19:31: “And He hath made me (Îsâ) blessed wheresoever I be, and hath enjoined on me regular prayer and Zakât as long as I live.”

19:55: “He (Ismâ’îl) used to enjoin on his followers regular prayer and Zakât and he was most acceptable in the sight of his Rabb.”

20:14: “Verily I am Allâh, there is no ilâh (Deity) but I: so serve thou Me (Allâh) only, and establish (keep up) (O Mûsa) regular prayers for celebrating my praise.”

20:132: “Enjoin (O Muḥammad) regular prayers on thy followers and be constant therein.....”

14:31: “Speak to My servants who have believed that they may establish regular prayer and spend openly and secretly out of the sustenance.....”

The command of Allâh to the Prophet is explicit: He is ordered to ‘enjoin regular prayers on his followers.’

***FROM THE FOREGOING IT IS CLEAR THAT ALL PROPHETS PERFORMED SALÂT PRIOR TO PROPHET MUHAMMAD (as). ***

**(4) THREE MODES OF COMMUNICATION
BETWEEN ALLÂH AND HUMAN KIND**

The Arabic Glorious Qur’ân states the following:

42:51: “And it is not vouchsafed to a *bashar* (human being or mortal) that Allâh should *speak to* (one of them), except by *revelation* or from behind a *veil*, or by *sending a messenger* and revealing by His (Allâh’s)

permission what He (Allâh) pleases. Surely He is High, Wise.”

The very first point, which one ought to take note of, is the term *kalimah*, which is translated as ‘*speak*’ in this verse. The term “*speak*” is subject to interpretation, as Allâh does not “*speak*” like human beings. The term should therefore be interpreted as “*communicate*”. The verse thus informs us of the different *modes* through which Allâh communicates with human beings.

Three modes of communication are mentioned in this verse, namely:

The first is ***wahy***: Although ***wahy*** is generally translated as ‘*revelation*’, in the context of this verse it specifically refers to ‘*revelation*’ through ‘*inspiration*’, or a ‘*hasty suggestion*’. ‘***Wahy***’ is thus something, which is not tangible (capable of being touched etc.). This mode of

communication is one that is experienced by many people. The source of it is often not recognised and the message is subject to interpretation by the recipient. The recipient must use his/her discretion as to how and where the inspiration must be applied.

The second is ***“from behind a hijâb”***: The literal meaning of ***‘hijâb’*** is “veil” or “covering”. A literal interpretation of the phrase, *“from behind a veil”*, implies that if the veil is taken away, one would literally find Allâh. Allâh is omnipresent: How does a veil cover something that is omnipresent? The literal meaning now becomes cynical. Thus the phrase is allegorical and the figurative meaning of the phrase, *“from behind a veil”*, is more appropriate. In the figurative meaning “veil” or “covering” is anything which hides or masks or covers the source. An example of how a message is

communicated in this mode: A '*vision*' in which a scene is shown that carries a deeper significance or words are spoken without the source being seen. Again this mode excludes the tangible aspect because its source cannot be seen or touched. The source may or may not be recognised. However, if it is recognised, it is still "veiled" meaning (hidden from sight). Once again the message is subject to interpretation by the recipient. In fact, although more information is given than in the first mode- *wahy* - "*from behind a veil*" implies that not only is the source obscure but not all the information about the revelation itself is given. Some information is still "*veiled*".

The third is "sending a *rasûl*": The word "*rasûl*" is commonly translated as '*messenger*'. We suggest that this mode of communication has been personified; hence

the term ‘*messenger*’ is used. The reason for the personification is to convey in no uncertain terms the concrete nature of this mode of communication. When compared with the other two modes, it is (1) more direct, (2) more definite, conclusive and bold - there is no doubt of its source and its aim. The **message** is clear and free from ambiguity. It contains the laws necessary to interpret itself and, is thus not subject to the recipient’s interpretation. The term ‘messenger’ is commonly thought to refer to an “*Angel*”. One of the reasons could be that the words in 26:192-194 are *commonly* translated as ‘*the faithful spirit has brought it*’. (Al-Qur’ân 26:193, the word *ar-rûh* in this verse is better translated, ‘as *the Divine scheme*’.)

Similarly, the words *al-rûhul’Amîn* is better translated as, “*the non-failing Divine Scheme*”. Hence, we have

translated the verse to mean “*It came within the non-failing Divine Scheme.*” - The message is thus faultless and free of error. This is the highest mode of revelation and is the mode in which the Prophets (Allâh is pleased with them) received their revelation.

(5) ME ‘RAJ

I would like to draw the reader's attention to the discussion of “spiritual Ascension” by one of the truly great Islamic thinkers, Ibn al-Qayyim (Zad al-Ma'da II, 48 f.): "'A'ishah and Mu'wiyah maintained that the (Prophet's) Night Journey was performed by his soul (bi-ruhihi), while his body did not leave its place. The same is reported to have been the view of Al-Hasan al-Basri.

'A'ishah, the Prophet's widow and most intimate companion of his later years, who declared emphatically that "he was transported only in his spirit (bi-ruhihi),

while his body did not leave its place" (cf. Tabari, Zamakhshari and Ibn Kathir in their commentaries on 17:1); the great Al-Hasan al-Basri, who belonged to the next generation, held uncompromisingly to the same view (ibid.). As against this, the theologians who maintain that the Night Journey and the Ascension were physical experiences refer to the corresponding belief of most of the Companions - without, however, being able to point to a single Tradition to the effect that the Prophet himself described it as such. Some Muslim scholars lay stress on the words asra *bi-'abdihi* ("He transported His servant by night") occurring in 17:1, and contend that the term *'abd* ("servant") denotes a living being in its entirety, i.e., a combination of body and soul. This interpretation, however, does not take into account the probability that the expression asra bi-'abdihi simply

refers to the human quality of the Prophet, in consonance with the many Qur'anic statements to the effect that he, like all other apostles, was but a mortal servant of Allâh, and was not endowed with any supernatural qualities.

“And We (Allâh) sent not before you (Muḥammad) any but *rijâlan (men)* to whom We (Allâh) sent *wahy* (revelation); so ask the followers of the Reminder if you know not. Nor did We (Allâh) give them bodies not eating food, nor were they immortals.”⁶ (Al-Qur’ân 21:7-8) (Refer also to 18:110)

⁶ : Al-Qur’ân 21:7-8. Translation of The Presidency of Islamic Researches, IFTA, Call And Guidance. (King Fahd Holy Qur-ân Printing Complex). Please note that this verse refers to the guidance which was brought by prophets [Allâh is pleased with them] (who were human beings) and came to human beings throughout the ages). However, immortal means: “exempt from death: imperishable etc. ...” (Chambers Twentieth Century Dictionary) **According to the Saudi commentary it states: ‘As men they were subject to all the laws**

Because there is such a big difference *from one source viz. the Hadīth books*, we have to refer to the Qur'ân as the final authority as is stated in 4:59 (not quoted):

Surah Isrâ (a.k.a. Surah Bani Isrâeel): The unbelievers challenged the Prophet Muḥammad (as):

17: 90-93: "The unbelievers say: "we shall not believe in thee (Muḥammad), until thou (Muḥammad) cause a spring to gush forth for us from the earth, "or (until) thou (Muḥammad) have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water;"or thou (Muḥammad) cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou (Muḥammad) bring Allâh and the *malâ'ikah* before (us) face to face: "or thou

governing the physical bodies of men. They ate and drank, and their bodies perished in death.'

(Muḥammad) have a house adorned with gold, or thou (Muḥammad) Mount a ladder right into the skies. No, we shall not even believe in thy (Muḥammad) mounting until thou (Muḥammad) send down to us a Book that we could read." Say (Muḥammad) (unto the unbelievers): "Glory to My Rabb! Am I aught but a mortal (man), - a Messenger?"

The Prophet is told:

6:35: "If their (the unbelievers) spurning is hard on thy mind, yet if thou (Muḥammad) wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign, - (what good will it do?). If it were Allāh's will, He could gather them together unto true guidance: so be not thou (Muḥammad) amongst those who are swayed by ignorance (and impatience)!"

Examining the information in the verses above, one is

forced to ask: why did the Prophet not announce: *'I have been up and brought down the gift of salât'*? Some may argue that he *'went up'* subsequent to the revelation of these verses, however that would be a contradiction which the Qur'ân disallows in 4:82:

4:82: "Do they not consider the Qur'ân (with care)? Had it been from other than Allâh, they would surely have found therein much incongruity or contradiction."

The Prophet is commanded to declare:

18:110: "Say: "I (Muhammad) am but a mortal (human being) like yourselves..."

(6) ISRÂ IN THE QUR'ÂNIC CONTEXT

Isrâ – ‘Journey’⁷ or ‘carried’⁸

The word *Me ‘raj*⁹ⁱ is not found anywhere in the Qur’ân. The word *Isrâ* appears once only in chapter 17:1, in the Arabic Glorious Qur’ân. Its root word is ‘*sarâ – i*’: (: Hans Wehr A Dictionary of Modern Written Arabic (Arabic-English) Edited by J Milton Cowan Fourth Edition 1979 Wiesbaden: Otto Harrassowitz, p. 476)

“...*Sarâ î* (...*suran*, ...*sarayân*, ...*masran*) to travel by night; to set out, depart by night; to circulate; to flow (electric current) to emanate, go out (... from); to spread; to be valid, have validity, be effective, be in, or come into, force (... for), have or take effect (... on); to apply, be applicable (... to); to penetrate (... something.), enter

⁷ : The Noble Qur’an op. cit. (Al-Qur’ân 17:1)

⁸ : The Holy Qur’ân by M. M Ali. (Al-Qur’ân 17:1).

⁹ The verses 1 to 18 of chapter 53 can be taken as a commentary to chapter 17 : 1. See end note *i* for further details.

deeply (... into); to pervade (... someone's soul, of a feeling) | ... (*surâhu*) to traverse one's nightly course; ... (*maf'ûluhû*) to be valid, be effective, be in force; ... (*udnihî*) to reach someone's ear IV to travel by night; to make (... someone) travel by night V ...” (Hans Wehr op. Cit., p 476)

The Arabic words in transliteration of the verse are:

“Subhânalladhî 'asrâ bi-'abdihî laylam-minal masjidil-harâmi 'ilal-masjidil-'aqsalladhî bâraknâ haw-lahû linur'yahu min 'âyâtinâ 'innahû huwas-samâmî'ul-basîr.(17:1)”

The first point which needs to be explained is the word *Subhânalladhî* which is profusely praising Allâh, which is in accordance with its linguistic meaning, and ***is due only to Him***. Some translators have translated it, as

‘Glorified be He’,¹⁰ ‘Limitless in His glory’,¹¹ ‘Glorified (and Exalted) be He (Allâh)’,¹² ‘Glory to Him’,¹³ this is further confirmed in chapter 30:18 of the Arabic Glorious Qur’ân, as follows:

“*Fa-Subhânallâhi* So glory be to Allâh when you enter the evening and when you enter the morning. And to Him (Allâh) be praise in the *samâwât* (the entire universe excluding the earth) and the earth, and in the afternoon, and when the sun declines.” (30:18)

The second point is the word *Isrâ* needs to be explained, in accordance with the Law of Interpretation as mentioned in chapter 3 verse 7. The verse wherein *Isrâ* appear, places the verse in the category of being an

¹⁰ : The Holy Qur’ân by Muḥammad ‘Abdul-Haleem Eliasi.

¹¹ : The Message of The Qur’ân by Muḥammad Asad.

¹² : The Noble Qur’an op. cit.

¹³ : The Holy Qur’ân by M. M Ali.

allegorical¹⁴ or *Mutashâbihât* statement. The reason is that, - for example, if we say that we will take you on a *journey* through the Arabic Glorious Qur'ân then, you immediately understand what is meant. Or if we say that we have *carried* you along with us through the discussion, then you also understand what is meant. You will not take it to mean that you are going to travel or that you were being carried in the physical sense. Let us refer to the statement in the Arabic Glorious Qur'ân as translated by various translators whose words are in brackets:

“Glory to Allâh Who took His slave for a *journey* (or *carried* or *transported* His servant) by night from the

¹⁴ “A figurative representation conveying a meaning other than and in addition to the literal. ...The etymological meaning of the word is wider than which it bears in actual use. An allegory is distinguished from a *metaphor* by being longer sustained and more fully carried out in its details, and from *analogy* by the fact that the one appeals to the imagination and the other to reason...” (The Encyclopædia Britannica, 14th edition 1929, Vol. 1, p. 645)

Sacred Mosque (*Masjid-al-Harâm* at Makkah) to the farthest mosque (in Jerusalem)¹⁵ [or Remote Mosque], whose precincts We blessed [or neighbourhood whereof We have blessed], *in order that We might show him of Our signs. Verily, He is the Hearer, the Seeing.*” (Al-Qur’ân 17:1)

The first point that needs to be determined is the status of the verse; - is it a *Muhkamât* (*decisive*) verse or is it *Mutashâbihât* (an *allegorical*) verse? If we decide that the verse is a *Muhkamât* (*decisive*) statement, which means that the journey took place physically, then we have a contradiction within the Arabic Glorious Qur’ân. The verse, which is contradicted states:

¹⁵ : Please note that Masjid al-Aqsa in Jerusalem was only built in the time of the second Ruler / Caliph of the Muslims, Omar.

“So set your face for *Dîn* (the way of life as prescribed by Allâh), being upright, the *fitrah* (*nature*) made by Allâh in which He has created human beings. There is no altering Allâh’s creation. That is the right *Dîn* (the way of life as prescribed by Allâh) - *but most people know not.*” (30:30)

It means that the process of creation is immutable and permanent as set by Allâh as the Qur’anic verses below state clearly.

17:77: “...and thou wilt not find a change in Allâh’s course.”

33:62: “...and thou wilt not find a change in the way of Allâh.”

35:43: “...but thou wilt find no alteration in the course of Allâh.”

10:64: “...there is no changing the words of Allâh...”

23:71: “If the truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption...!”

The verses make clear that the conditions are the same for all human beings. Therefore, the verse (17:1) should be understood as *Mutashâbihât* (an allegorical) statement. However, the following verse of the same chapter (17) verse 60 as translated in ‘The Noble Qur’ân’, op.cit actually clarifies as to how the Holy Prophet (Allâh is pleased with him) was shown the signs of Allâh that night. But importantly, it clarifies the meaning of the word *Isrâ*. It states:

17:60: “And (remember) when We (Allâh) told you: “Verily! Your Rabb has encompassed humankind (i.e.

they are in His Grip)”. And We made not the **VISION** which We (Allâh) showed you (O Muḥammad as an actual eye-witness and not as a dream¹⁶ on the night of *Al-Isra*) but a trial for mankind, and likewise the accursed tree (*Zaqqûm*, mentioned) in the Qur’ân. We (Allâh) warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.”

What ought to be clear from the Qur’ânic guidance, is that no prophetic revelation was given to a Prophet while he was not by his full senses. Therefore, the words of the translators, of ‘The Noble Qur’ân,’ which are in brackets and state, “(O Muḥammad as an actual eye-witness and not as a dream on the night of *Al-Isra*)”, are in fact not

¹⁶ : The words *al-ru’yâ* also means *the vision* as translated in the verse. Even in 37:105, (Nabî Ibrâhîm) and in 12:5 the vision (Nabî Yusuf) it has clearly been defined in verse 4.

necessary! What the words of the verse clarify is that the *Isrâ* was in fact ‘a trail for humankind’ shown to the Prophet (Allâh is pleased with him) in a vision and not a physical journey. The trail was about good and bad, it clearly revealed the results of being disobedient to Allâh, as made clear in chapter 44 verses 43-44 where it defines what *Zaqqûm* is – it says that it: ***‘is the food of the sinful’***.

The third word ‘*abd*’ which means ‘slave, serf, bondsman and servant’.¹⁷ Furthermore, the guidance which makes the application of the word ‘*abd*’ clear, is stated as follows:

18:110: “Say (Muḥammad): “I am only a *bashar* (mortal) like you. It has been revealed to me that your

¹⁷ : Hans Wehr op Cit., p. 685

***ilâh* (Deity) is One *ilâh* (Deity – i.e. Allâh). So whoever hopes for the meeting with his *Rabb*, let him work righteousness and associate none as a partner in the worship of his *Rabb*.”**

The first part of the verse informs the reader that the Holy Prophet (Allâh is pleased with him) had the same natural properties which every human being possesses. **Refer to 30:30; 48:23; 33:62; 17:77; 10:64.** Please keep in mind that the Arabic Glorious Qur’ân contains the best explanations for its own statements, as previously stated.

The Qur’ân also makes clear that Prophets are chosen by Allâh as message bearers and experience true visions (one of the modes of communication mentioned in 42:51) as was the case of Prophets Ibrâhîm and Yusuf (as):

6:75: “So also did We (Allâh) show Ibrâhîm the power and the laws of the heavens and the earth, that

he (Ibrâhîm) might (with understanding) have certitude.”

12:4: “Behold! Yusuf said to his father: “O My father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!” (These words cannot be taken literally. Although the word vision is not mentioned it is understood by applying the law of interpretation of the Qur’ân as stated in 3: 7, and similar events in 37:105 & 12:4-5).

**(7) ALLÂH CAN NEVER BE WITHIN HIS
CREATION AND CAN NEVER BE SEEN**

112:1-4: “Say: He is Allâh, the One and Only; Allâh, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him.”

21:30: “Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before We (*i.e.* Allâh) clove them asunder (creating space and time)? We (*i.e.* Allâh) made from water every living thing. Will they not then believe?”
(Allâh is outside of His Creation!)

42:1: “.....there is nothing whatever like unto Him, and He is the One that hears and sees all things.”

6:103: “Vision comprehends Him (*i.e.* Allâh) not, and He (*i.e.* Allâh) comprehends (all) vision; and He (*i.e.* Allâh) is above all comprehension, the aware.” (Refer also to 50/16; 2/186; 2/255; 6/101)

7:143: “When Mûsa came to the place appointed by Us (Allâh), and his Rabb addressed him, he (Mûsa) said: "O my Rabb! Show (Thyself) to me, that I (Mûsa) may look upon Thee.” Allâh said: “By no

means canst thou see me (direct); but look upon the mount; if it abides in its place, then shalt thou (Mûsa) see Me (Allâh).” When his Rabb manifested His glory on the Mount, He made it as dust. And Mûsa fell down in a swoon. When he (Mûsa) recovered his senses he (Mûsa) said: "Glory be to Thee (Allâh)! To Thee I (Mûsa) turn in repentance, and I (Mûsa) am the first to believe.”

Allâh is **outside** of His Creation and not ‘somewhere in the heavens’ as some want us to believe! That is a pagan belief and not Qur’ânic! These verses make it absolutely clear that *Allâh is beyond humankind’s visionary ability to comprehend Him.*

How can all creation put together, (including human beings) in totality, even begin to visualize or comprehend

Allâh when His power is beyond our understanding and imagination as the following verses state:

6:59: “With Him (**Allâh**) are the keys of the unseen, the treasures that none knoweth but He. He (**Allâh**) knoweth whatever there is on the earth and in the sea. **Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record Clear (in His Knowledge).**”

10:61: “In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur’ân,- **and whatever deed ye (mankind) may be doing,- We (Allâh) are witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Rabb (so much as) the weight of an atom on the earth or in the heavens. And not the least and not the**

greatest of these things but are recorded in a clear record.”

34:3. “The unbelievers say, “Never to us will come the Hour”: say, "Nay! But most surely, by my Rabb, it will come upon you; - **by Him (Allâh) who knows the unseen, - from whom is not hidden the least little atom in the heavens or on earth: nor is there anything less than that, or greater, but is in the record Perspicuous:**”

The Final Messenger

7:157. "Those who follow the apostle (Muḥammad), **the unlettered Prophet***, whom they find mentioned in their own (scriptures), - in the At-Taurât and the Al-Injîl; - for he (Muḥammad) commands them what is just and forbids them what is evil; he (Muḥammad) allows them as lawful what is good (and pure) and prohibits them from what is

bad (and impure); he (Muḥammad) releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him (Muḥammad), honour him, help him, and follow the light (*i.e.* Qur'an) which is sent down with him, - it is they who will prosper.”

*28:48. “**And thou (Muḥammad) wast not (able) to recite a Book before this (Qur’ân), nor art thou (Muḥammad) (able) to transcribe it with thy right hand:** in that case, indeed, would the talkers of vanities have doubted.” (Recite: to repeat from memory; to read aloud
Transcribe: Write down, copy, record, write out (The New Imperial Dictionary, printed by George Newnes Limited, 66-69 Great Queen Street, London, W.C.2).

In conclusion:

31:6: “But there are, among men, those who purchase idle tales, (LÂH’WŪL-HADÎTH) _without knowledge (or meaning), to mislead (men) from the path of Allâh and throw ridicule (on the Path) - for such there will be a humiliating penalty.” (also 45:6)

68:44: “Then leave Me (*i.e.* Allâh) alone with such as reject this HADÎTH (Qur’ânic message): by degrees shall We (*i.e.* Allâh) punish them (*i.e.* the rejecters) from directions they perceive not.”

4/41: “How then when We (*i.e.* Allâh) brought from each people a witness, and We (*i.e.* Allâh) brought thee (*i.e.* Muḥammad) as a witness against these people!”

25/30: “Then the Messenger (*i.e.* Muḥammad) will say: “O my Rabb! Truly my people (we who claim to

be his followers) took this Qur'ân for just foolish nonsense and as a mockery.”

43/78: “Verily We (*i.e.* Allâh) have brought the truth to you: but most of you have a hatred for Truth.”

(Similar verses 23/70; 22/72; 53/29)

41:43: “Nothing is said to thee (Muḥammad) that was not said to the Messengers before thee, [...]

WESTERN CRITICS

Western critics of the Qur'ân frequently point to the allegedly “incoherent” references to Allâh - often in one and the same phrase - as “He”, “Allâh”, “We” or “I”, with the corresponding changes of the pronoun from “His” to “Ours” or “My”, or from “Him” to “Us” or “Me”. They seem to be unaware of the fact that these changes are not accidental, and not even what one might describe as

“poetic licence”, but are obviously deliberate, a linguistic device meant to stress the idea that Allâh is not a “person” and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.

Quote from Imam Ghazzali:

“**Allâh** has got no length and breath as these are attributes of a body which is an originated thing. Its Creator existed from before it. So how would **Allâh** enter in a body, as **Allâh** existed by Himself before all originated things and there was nobody along with Him? **Allâh** is an All Knowing, Almighty, Willing Creator. These attributes are impossible for a body. **Allâh** exists by Himself without the substances of a body. **Allâh** is not like any worldly thing, rather He is ever living, ever-lasting, and nothing is like Him. Where is the similarity of the Creator with the created, the Fashioner with the fashioned? Hence it is

impossible that anything can ever resemble **Allâh!**”
(Ghazzali - “The Revival of the Religious Sciences” Vol.
1- page 130)

REFERENCE:

“Guidelines-Understanding the Qur’ân” by Ustaa
Sulaiman Ibrâhîm. (Mr. S. Ibrâhîm was a student of
the Arabic Glorious Qur’ân for more than fifty years .He
passed away on the 22 March 2012, aged 74 years).

Compiled by: Ahmed Moosa

Cape Town

22 October 2012

NO COPYRIGHTS

Email for free pdf copy: ymoosa786@hotmail.com

ⁱ The Qur'ân always clarifies with **Tasrîf the decisive verses** to make things clear as is said in:

17:89: “And We (i.e. Allâh) have explained to mankind, in this Qur'ân, every kind of similitude (through various facets and symbols): yet the greater part of mankind refuses (to receive it) except with **ingratitude!”** (Further references 6/105; 14/25; 39:27-28; 30/58)

[The Arabic word Tasrîf in the Qur'ân: ‘Signifies [*the varying, or diversifying, of the Qur'ân, by repeating them in different forms; or*] the making of the verses of the Qur'ân distinct [*in their meanings by repeating and varying them, as example by many of the expositors in the instances occurring in 6:46 and 65 and 105, and xlv. 27*]. It signifies also: *The deriving one word from another [by modification of the form for the purpose of*

modifying the meaning; including what we term the declining of nouns (like aṣ-sarf) and the conjugating of verbs] Arabic~English Lexicon by E. W. Lane Vol. 2, p. 1681].

According to the definition explained by Lane, it is clear that Allâh made some of His verses clear “...*by repeating them in different forms; or the making of the verses of the Qur’ân distinct [in their meanings] by repeating and varying them...*” (However, this in no way gives human beings the right to try and do the same with Al-Qur’ân, as Allâh has done! That is Allâh’s prerogative alone!)

In accordance with the Law of Interpretation as stated in 3:7, these verses (17:1 & 53: 1-18) are *Mutashâbihât* (allegorical).

Therefore the important point to remember is that the knowledge that was imparted to the Prophet on the night of *Isrâ* is *Mutashâbihât* (allegorical) to our knowledge and understanding and it would be a fruitless exercise on our part to conjecture as it will cause us to deviate from the truth as stated in:

3:7: “...Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation.”

3:8: “Our *Rabb*, make not our hearts to deviate *after Thou* (i.e. Allâh) *has guided us* and grant us mercy from Thee (i.e. Allâh); surely Thou (i.e. Allâh) art the most liberal Giver.”

10:36: “For, most of them follow nothing but conjecture: (and) behold, conjecture can never be a substitute for truth. Allâh has full knowledge of all that they do.”

Besides just as the Qur’ân gives us no definite information of what Nabî Ibrahim ‘**saw**’: -so also is the case of Prophet Muḥammad (as) in 17:1 and 53: 1-18.

6:75: “So also did We (Allâh) show Ibrâhîm the power and the laws of the heavens and the earth, that he (Ibrâhîm) might (with understanding) have certitude.”

. Remember the warning in the concluding part of 3:7: **“...then those in whose hearts is perversity follow the part of it, which is allegorical, seeking to mislead and seeking to give it (their own) interpretation.”**

HISTORY OF THE QUR'ÂN IS WITHIN THE QUR'ÂN
CHAPTER AND VERSES SUMMARISED

**IT NAMES ITSELF THE TITLE QUR'ÂN (2/185; 50/1;
43/3; 6/19; 10/37; 41/44; 59:21)**

**THE QUR'ÂN GIVES THE NAME OF ITS AUTHOR (25/6;
41/42; 45/2; 46/2; 10:37; 5:48)**

**THE LANGUAGE IT WAS REVEALED IN (41/3, 44;
13/37; 26/195; 16/103; 42/7; 43/3; 46/12; 20/113;
39/28)**

THE BOOK WILL BE PROTECTED (15/9; 41/42; 5:48)

WHEN IT WAS REVEALED (2/185; 44:3; 97:1-3)

**TO WHOM THE QUR'ÂN WAS REVEALED (29/48; 47/2;
48/29)**

GUARANTEE THAT THE PROPHET WILL NEVER FORGET THE REVELATION (87/6);

THE QUR'ÂN EXISTED IN WRITTEN FORM AT THE TIME OF ITS REVELATION AS EVERY WORD REVEALED TO THE PROPHET WAS IMMEDIATELY PUT TO WRITING UNDER THE DIRECTION OF ALLÂH (75/17; 85:21-22; 52:2-3; 68:1)

THE PROPHET'S WELL BEING IS GUARANTEED PROTECTION BY ALLÂH (5:67; 7: 158)

THE ARRANGEMENT OF THE ENTIRE QUR'ÂN WAS PART OF THE DIVINE SCHEME (75/17) AND THE PROPHET UNDER DIVINE GUIDANCE DICTATED TO HIS SCRIBES THE EXACT SEQUENCE OF ITS WORDS, VERSES AND CHAPTERS (75: 18-19)

THE BOOK (WRITTEN FORM) AGAIN TESTIFIES TO THIS FACT (80 / 11-16; 3/7).

ALLÂH ALONE EXPLAINS THE QUR'ÂN (6/114; 6/55; 7/32; 7/52; 7/174; 9/11; 10/24; 2/99; 13/2; 16/89; 17/12; 18/54; 30/28; 41/3; 10/37; 25/33; 65/11; 12/111)

THUS THE QUR'ÂN HAS A CLEAR BACKGROUND HISTORY WHICH IS NOT THE CASE WITH ANY OF THE OTHER SACRED BOOKS!

**SOME ADDITIONAL NAMES OF THE
GLORIOUS ARABIC QUR'ÂN**

(1) Al-Kitâb, (2) al-Furqâan, (3) al-Dhikr,
(4) al-Hükm, (5) al-Hikmât, (6) al Shîfa,
(7) al-Mubîn, (8) al-Rahmât, (9) al-Aziz,
(10) al-Nür, (11) al-Hüda, (12) al-Mâjid,
(13) al-Burhân, (14) al-Kârim, (15) al-
Mukarramah, (16) al-Qayyim, (17) al-
Shifâ, (18) al-Rüh, (19) al-Muhaiymin, (20)
al-Bayân, (21) al-Haqq (22) Al-Mubâruk,
and many more.

