

Texts for Scriptural Reasoning

Islamic Texts on Israel

The Scriptural Reasoning Society

The Night Journey 1-8^a

- 1 Praise to Him who made His Servant to travel by night from the mosque^b of sanctuary^c to the furthest^d mosque, whose surroundings have We blessed to show him of our signs^e; indeed it is He who is the All Hearing, the All Seeing.
- 2 And We gave Moses the Book^f, and made it a guidance for the Children of Israel that, “You take for yourselves none but Me as reliance^g”.
- 3 The lineage^h of those We bore with Noah; indeed was he a grateful servant.
- 4 And We decreedⁱ to the Children of Israel in the Book, “You shall commit corruption^j in the land^k twice, and be haughtily arrogant”.

سورة الإسراء ١-٨

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ
الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى
الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ
السَّمِيعُ الْبَصِيرُ ١
وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي
إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا ٢
ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا
شَكُورًا ٣
وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ
لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوجًا
كَبِيرًا ٤

^a Quran 17; Translation by Muhammad Al-Hussaini

^b مسجد *masjid* masc. gen. sing. ‘place of worship, place of prostration’ root: *s-j-d* ‘to prostrate’

^c حرام *ḥarām* masc. gen. sing. ‘prohibited, sacred, sanctuary’ root: *ḥ-r-m* ‘prohibited’

^d أقصى *aqṣa* masc. superlat. ‘ultimate, furthest’ root: *q-ṣ-a* ‘extremity, ultimate’

^e آياتنا *āyātina* fem. gen. pl. *āyah* ‘sign, verse’ + 1 pl. gen. pron.

^f كتاب *kitāb* masc. acc. sing. ‘book, scripture, text’ root: *k-t-b* ‘write, decree, inscribe, sew’

^g وكيلًا *wakīlan* masc. acc. sing. *wakīl* ‘agent, patron, protector, person whom one trusts and relies upon’ root: *w-k-l* ‘agent, agency’

^h ذرية *dhurriyyata* fem. acc. sing. *dhurriyyah* ‘lineage, posterity, descendants’ root: *dh-r-y* ‘progeny, line’

ⁱ قضينا *qadayna* 1 pl. perf. قضى *qada* ‘to judge, rule, decree’ root: *q-d-* ‘judge, decide, decree’

^j تفسدن *tufsidunna* 2 pl. imperf. emphatic أفسد *afasada* ‘to commit corruption, perversity, wickedness’ root IV: *f-s-d* ‘corruption’

^k أرض *arḍ* fem. gen. sing. ‘land, earth’

- 5 So when came to pass the promise^l of the first of the two, We sent upon you servants of ours with great evil, and they wrought in the midst of your homes; and it was a promise fulfilled.
- 6 But then We restored^m you in victory against them, and We extended you in wealth and children, and We made you more numerous.
- 7 If you do good, you do good for yourselvesⁿ, and if you do evil it is to the same; so then came to pass the latter promise to shame your faces, that they enter the mosque as they entered it the first time, and destroy utterly whatever fell into their power.
- 8 Your Lord may yet have mercy upon you, but if you do the same, We shall do the same, and We have made Hell for the unbelievers^o as a prison.

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا
لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ
وَكَانَ وَعْدًا مَّفْعُولًا ٥
ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ
بَأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ٦
إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ
فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا
وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ
أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ٧
عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ وَإِنْ عُدتُمْ عُدتْنَا
وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ٨

^l وعد *wʿad* masc. nom. sing. ‘promise, threat’ root: *w-ʿ-d* ‘promise, pledge’

^m رددنا *radadna* 1 pl. perf. رد *radda* ‘to repeat, return, restore’ root: *r-d-d* ‘repetition, return’

ⁿ لأنفسكم *li-anfusikum* ‘for your ownselves, for your own souls’ *li-* particle ‘to, of’ + fem. gen. pl. نفس *nafs* ‘soul, self’ + 3 pl. gen. pron. root: *n-f-s* ‘soul, person, individual’

^o كافرين *kāfirīn* masc. oblique. pl. كافر *kāfir* ‘unbeliever, rejecter’ root: *k-f-r* ‘reject, deny, infidel’

The Night Journey 101-104^p

- 101** And We gave Moses nine clear signs^q, so ask the Children of Israel how when he came to them Pharaoh said to him, “Indeed I reckon you, O Moses, bewitched”^r.
- 102** He said, “You know that none has sent down these things except the Lord of the heavens and the earth as evidences^s, and indeed I reckon you, O Pharaoh, doomed”.
- 103** And he wished to affright them from the earth, so We drowned him and those with him, all together.
- 104** And We said after that to the Children of Israel, settle^t the land^u, and when the latter promise came to pass, We brought you together as a company^v.

سورة الإسراء ١٠١-١٠٤

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ
فَاسْأَلْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ
فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَى مَسْحُورًا
١٠١
قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ
السَّمَاوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ
يَا فِرْعَوْنُ مَثْبُورًا ١٠٢
فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ
وَمَنْ مَعَهُ جَمِيعًا ١٠٣
وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا
الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ
لَفِيفًا ١٠٤

^p Quran 17; Translation by Muhammad Al-Hussaini

^q آيات *ayāt* fem. gen. pl. آية *ayah* ‘sign, verse’

^r مسحور *mashūr* masc. sing. pass. part. ‘bewitched, possessed’ سحر *saḥara* ‘to do magic, to cast a spell’ root: *s-ḥ-r* ‘magic, spell’

^s بصائر *baṣā’ira* masc. acc. pl. بصير *baṣīr* ‘evidence, sight, proof’ root: *b-ṣ-r* ‘sight, vision’

^t أسكنوا *uskunū* 2 pl. imperat. سكن *sakana* ‘to live in, reside’ root: *s-k-n* ‘dwell, live’

^u أرض *arḍ* fem. acc. sing. ‘land, earth’

^v لفيفاً *laḥḥifan* masc. acc. sing. adv. لفيف *laḥḥif* ‘crowd, assembly, community’ root: *l-f-f* ‘group, community, squadron’

The Table 20-21^w

20 And when Moses said to his people^x, “O my people! Remember the favour^y of God upon you, when he wrought in your midst prophets and made you kings, and gave you what He had not given to any one of creation^z.”

21 O my people! Enter^{aa} the holy^{bb} land^{cc} which God has decreed^{dd} for you, and turn not back on your heels otherwise you be overturned as losers[”].

سورة المائدة ٢٠-٢١

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ٢٠

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ٢١

^w Quran 5; Translation by Muhammad Al-Hussaini

^x لقومه *li-qawmihi* ‘to his people’ *li-* particle ‘to, of’ + masc. gen. sing. قوم *qawm* ‘nation, people’ + 3 sing. gen. pron. root: *q-w-m* ‘stand, establish, people’

^y نعمة *n‘imah* fem. acc. sing. ‘favour, good pleasure, pleasant gifts’ root: *n-‘m* ‘pleasant, nice’

^z عالَمين *‘alamīn* masc. gen. pl. ‘all creation, all creatures’ root: *‘-l-m* ‘world, universe, knowledge, science’

^{aa} ادخلوا *udkhulū* 2 pl. imperat. دخل *dakhala* ‘to enter’ root: *d-kh-l* ‘enter’

^{bb} مقدسة *muqaddasah* fem. sing. pass. part. قدس *qaddasa* ‘to make holy, sacred’ root II: *q-d-s* ‘holiness, sanctity’

^{cc} أرض *arḍ* fem. acc. sing. ‘land, earth’

^{dd} كتب *kataba* 3 sing. perf. ‘to write’ root: *k-t-b* ‘write, decree, inscribe, sew’

- 39 Sanction^{ff} is given to those who are fought^{gs} because they have been wronged^{hh}; and indeed God is well able to aidⁱⁱ them.
- 40 They are those who were driven from their homes without just cause^{jj}, except that they said, "Our Lord is God"; for were it not for God's checking^{kk} of people one by another, there surely would have been demolished^{ll} monasteries, churches, synagogues and mosques, in which the name of God is commemorated^{mm} abundantly; and God will aid those who aid him; indeed God is full of Power, Exalted in Might.
- 41 They are those who, if We establishⁿⁿ them in the earth, institute^{oo} the prayer and give the alms due, and enjoin what is right^{pp} and forbid what is wrong^{qq}; and to God is the end^{rr} of matters.

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ٣٩

الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ٤٠

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ٤١

^{ee} Quran 22; Translation by Muhammad Al-Hussaini

^{ff} أذن *udhina* 3 sing. perf. pass. أذن *adhina* 'to permit' root: '-dh-n 'permit, allow, ear'

^{gs} يُقاتلون *yūqātālūna* 3 pl. imperf. pass. قاتل *qātala* 'to fight each other' root III: q-t-l 'fight, kill'

^{hh} ظلموا *ẓalimū* 3 pl. perf. pass. ظلم *ẓalama* 'to wrong, do injustice, oppress' root: ṣ-l-m 'wrongdoing, oppression, wickedness, injustice'

ⁱⁱ نصرهم *naṣrihim* masc. gen. sing. + 3 pl. gen. pron. نصر *naṣr* 'victory, help' root: n-ṣ-r 'aid, support, victory'

^{jj} حق *haqqin* masc. gen. sing. حق *haqq* 'truth, right, just' root: h-q-q 'true, right'

^{kk} دفع *dafʿ* masc. nom. sing. دفع *dafʿ* 'defending, opposing' root: d-f- 'defend, prevent, pay, push'

^{ll} هدمت *huddimat* 3 fem. sing. pass. هدم *haddama* 'to destroy, demolish' root II: h-d-m 'demolish'

^{mm} يذكر *yudhkaru* 3. sing. imperf. pass. ذكر *dhakara* 'to remember, contemplate' root: dh-k-r 'remember, reflect, note'

ⁿⁿ مكناهم *makkannāhum* 1 pl. perf. + 3 pl. acc. pron. مكن *makkana* 'to cement, solidify' root II: m-k-n 'pillar, chock'

^{oo} أقاموا *aqāmū* 3 pl. perf. أقام *aqāma* 'to set up, establish, begin' root IV: q-w-m 'stand, begin, establish, nation'

^{pp} معروف *maʿrūf* masc. sing. pass. part. 'known practice, customary, reasonable, just' عرف *arafa* 'to know' root: '-r-f 'knowledge, understanding'

^{qq} منكر *munkar* masc. sing. pass. part. 'enormity, grave sin, abomination' أنكر *ankara* root IV: n-k-r 'unknown, be without knowledge'

^{rr} عاقبة *āqibah* fem. nom. sing. 'outcome, result, sequel, consequence' root: '-q-b 'result, effect, endpoint'

אל'אשרה' 1^a

al-'isrā' l

The Night Journey

שבחנה אלזי 'אשרה בעבדה לילה מן אלמשגד אלחרהם 'אלה אלמשגד אל'אקצה אלזי
בהרכנה חולה לנריה מן 'איהתנה 'אנה הו אלשמייע אלבציר

*subhāna alladhi 'asrā bi-'abdiḥi laylan min al-masjidi al-ḥarāmi 'ila al-masjidi al-'aḡṣa alladhi bāraknā
hawlahu li-nuriyahu min 'ayātinā innahu huwa al-samī'u al-baṣīru*

Praise to Him who made His servant to travel by night from the mosque of sanctuary to the furthest mosque,
whose surroundings We have blessed to show him of Our signs; indeed it is He who is the All-Hearing, the All-
Seeing

^a Transcription and Translation by Muhammad Al-Hussaini

From the Commentary of al-Ṭabari on Quran 17:1^a

﴿سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ﴾

Praise to Him who made His servant to travel by night from the mosque of sanctuary to the furthest mosque, whose surroundings We have blessed

﴿لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

to show him of Our signs; indeed it is He who is the All-Hearing, the All-Seeing

وأما قوله: ﴿مِنَ الْمَسْجِدِ الْحَرَامِ﴾ فإنه اختلف فيه وفي معناه، فقال بعضهم: يعني

As for His saying, ‘From the mosque of the *ḥarām* [sanctuary, sanctuary of Makkah]’ indeed this is disagreed upon and upon its meaning, and some of them say, “It means

من الحرم، وقال: الحرم كله مسجد. وقد بينا ذلك في غير موضع من كتابنا هذا

from the *ḥarām*” and say, “The *ḥarām*, all of it is a mosque”, and we have elucidated that in another passages in this book of ours.

وقال: وقد ذكر لنا أن النبي صلى الله عليه وسلم كان ليلة أُسري به إلى المسجد

And they say, “It has been recalled to us that the Prophet, may God bless him and grant him peace, was at one night-time caused to travel by night to the furthest mosque

الأقصى كان نائماً في بيت أم هانئ ابنة أبي طالب. ذكر من قال ذلك: حدثنا ابن حميد،

while he was sleeping in the house of °Umm Hani° the daughter of Abū Ṭālib. Those who recount this are: Narrated to us Ibn Ḥamīd

قال: ثنا سلمة، قال: ثنا محمد بن إسحاق، قال: ثني محمد بن السائب، عن أبي

who said, recounted Salma who said, recounted Muḥammad bin Ishāq who said, recounted to me Muḥammad bin al-Sā°ib of Abū

صالح بن باذام عن أم هانئ بنت أبي طالب، في مسرى النبي صلى الله عليه وسلم،

Ṣāliḥ bin Bādhām of °Umm Hāni° daughter of Abū Ṭālib in regard to the night journey of the Prophet, may God bless him and grant him peace,

أنها كانت تقول: ما أُسري برسول الله صلى الله عليه وسلم إلا وهو في بيتي نائم عندي

that she used to say, “The Prophet of God, may God bless him and grant him peace, was not caused to travel by night except while he was in my house sleeping °*indī* [chez moi, at mine]

^a Translation by Muhammad Al-Hussaini

تلك الليلة، فصلّى العشاء الآخرة، ثم نام ونمنا، فلما كان قبيل الفجر، أهبّنا

that night, so he prayed the final night prayer, then we slept, and when it was just before the dawn,

رسول الله صلى الله عليه وسلم، فلما صلى الصبح وصلينا معه قال: "يا أمّ هانئٍ لقدّ

the Prophet of God, may God bless him and grant him peace, awakened us, and when he had prayed the morning prayer and we had prayed with him, he said, "O °Umm Hāni°, I have

صَلَّيْتُ مَعَكُمْ الْعِشَاءَ الْآخِرَةَ كَمَا رَأَيْتَ بِهَذَا الْوَادِي، ثُمَّ جِئْتُ بَيْتَ الْمَقْدِسِ فَصَلَّيْتُ

prayed with you the last night prayer as you remember, then I came to the *bayt al-maqdis* [Jerusalem, Temple of Jerusalem] and I have prayed

فِيهِ، ثُمَّ صَلَّيْتُ صَلَاةَ الْعَدَاةِ مَعَكُمْ الْآنَ كَمَا تَرَيْنَ"

in it, then I have prayed the daytime prayer with you now as you see."

From the Commentary of al-Qurṭubī on Quran 17:1^a

﴿سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ﴾

Praise to Him who made His servant to travel by night from the mosque of sanctuary to the furthest mosque, whose surroundings We have blessed

﴿لِّنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

to show him of Our signs; indeed it is He who is the All-Hearing, the All-Seeing

فيه ثمان مسائل:

In relation to this there are eight questions:

فأما المسألة الأولى — وهي هل كان إسراء بروحه أو جسده؛ اختلف في ذلك السلف والخلف،

As for the first question – it is was the *isrāʾ* [the night journey, the causing of one to travel by night] by his spirit or his body; in respect of this differ the *salaf* [the forebears – the immediate generations of the Prophet, or in some opinions the early Muslims and scholars of the first 300 years] and the *khalaf* [the successors – the later generation of scholars],

فذهبت طائفة إلى أنه إسراء بالروح، ولم يفارق شخصه مضجعه، وأنها كانت رؤيا رأى فيها

and a faction hold the view that it is an *isrāʾ* of the spirit, and his person did not leave his place of resting, and that it was a *ruʾyā* [vision] in which he saw

الحقائق، ورؤيا الأنبياء حق. ذهب إلى هذا معاوية وعائشة، وحكي عن الحسن وابن إسحاق

the verities, and the *ruʾyā* of the prophets is a truth. Muʿāwiyya and ʿĀisha held this view, and it is told of al-Ḥasan and Ibn Ishāq.

وقالت طائفة: كان الإسراء بالجسد يقظة إلى بيت المقدس، وإلى السماء بالروح؛ واحتجوا بقوله

And a faction said, “The *isrāʾ* was of the awakened body to *bayt al-maqdis* [Jerusalem, Temple of Jerusalem], and to heaven by spirit; and they advance the argument by the saying of

تعالى: ﴿سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا﴾ فجعل

the Exalted One, ‘Praise to Him who made His servant to travel by night from the mosque of sanctuary to the furthest mosque’ and He has rendered

المسجد الأقصى غاية الإسراء. قالوا: ولو كان الإسراء بجسده إلى زائد على المسجد الأقصى

al-masjid al-ʿaqṣa [the furthest mosque] the ultimate destination of the *isrāʾ*: And they say, “Were the *isrāʾ* by his body to more than *al-masjid al-ʿaqṣa*

^a Translation by Muhammad Al-Hussaini

لذكره، فإنه كان يكون أبلغ في المدح. وذهب معظم السلف والمسلمين إلى أنه كان إسراء بالجسد

He would have recalled it, and indeed it used to be the ultimate in praiseworthiness”. And the majority of the *salaf* and the Muslims hold the opinion that it was an *isrāʾ* of the body

وفي اليقظة، وأنه ركب البراق بمكة، ووصل إلى بيت المقدس وصلى فيه ثم أسري بجسده. وعلى

and in awakenedness, and that he mounted *al-Burāq* [the beast upon which the Prophet undertook the *isrāʾ*] in Makkah, and arrived at *bayt al-maqdis* and prayed therein, then was caused to undertake the *isrāʾ* of his body. And in respect of

هذا تدل الأخبار التي أشرنا إليها والآية. وليس في الإسراء بجسده وحال يقظته استحالة، ولا

this demonstrates the account which we have indicated and the *aya* [verse of the Quran]. And in relation to the *isrāʾ* of his body and the state of his awakenedness it is not impossible, and

يُعدل عن الظاهر والحقيقة إلى التأويل إلا عند الاستحالة، ولو كان مناماً لقال بروح عبده ولم يقل

and there has not been interpretation equal in the evidence and the truth except the impossible, and if it were in sleeping, He would have said ‘the spirit of His servant’ and would not have said,

بعده. وقوله: ﴿مَا زَاغَ الْبَصَرُ وَمَا طَغَى﴾ [النجم: 17] يدل على ذلك. ولو كان مناماً لما كانت

‘his servant’. And His saying, ‘His sight did not turn aside nor did it go wrong’ [Quran 53:17] demonstrates this. And were it in sleep, there would not have been

فيه آية ولا معجزة، ولما قالت له أم هانئ: لا تحدّث الناس فيكذبوك، ولا فضّل أبو بكر

an *aya* [verse of the Quran] in respect of it nor a miracle; and ‘Umm Hānī’ would not have said to him, “Do not discuss with the people for they will belie you”, nor would have Abū Bakr been caused to prefer

بالتصديق، ولما أمكن قريشاً التشنيع والتكذيب، وقد كذبه قريش فيما أخبر به حتى آرتد أقوام

believing it as truth, nor would have been possible for the Quraysh to slander and belie, and the Quraysh did belie him in respect of what he brought news even until there apostatised groups

كانوا آمنوا، فلو كان بالرؤيا لم يستنكر، وقد قال له المشركون: إن كنت صادقاً فخبّرنا عن غيرنا

which used to believe, for had it been a vision they would not have sought to deny it, and the polytheists said to him, “If you are truthful, then tell us of our caravan,

أين لقيتها؟ قال: «ممكان كذا وكذا مررتُ عليها ففزع فلان فقليل له: ما رأيت يا فلان، قال: ما

where did you encounter it?” “In such-and-such a place I passed upon it and so-and-so was affrighted and it was said to him, ‘What have you seen, O so-and-so? He said,

رأيت شيئاً غير أن الإبل قد نفرت». قالوا: فأخبرنا متى تأتينا العير؟ قال: «تأتيكم يوم كذا

‘I saw nothing save that a camel bolted’”. They said, “So inform us, when will the caravan reach us?” He said, “It will reach you on a day

وكذا». قالوا: آية ساعة؟ قال: «ما أدري، طلوع الشمس من هاهنا أسرع أم طلوع العير من

such-and-such”. They said, “Which hour?” He said, “I do not know, the rising of the sun from here, or the approach of the caravan from

هاهنا». فقال رجل: ذلك اليوم؟ هذه الشمس قد طلعت. وقال رجل: هذه عيركم قد طلعت،

here”. So a man said, “Such day? This sun has risen,” and said a man, “Here is your caravan which has approached”.

وأستخبروا النبي صلى الله عليه وسلم عن صفة بيت المقدس فوصفه لهم ولم يكن رآه قبل ذلك.

And they enquired information of the prophet, may God bless him and grant him peace, concerning the description of *bayt al-maqdis* and he described it to them, while he had not seen it before then.

روى الصحيح عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم:

The *ṣaḥīḥ* [sound collection of *ḥadīth*] narrated of Abū Hurayra who said, “Said the Messenger of God, may God bless him and grant him peace,

"لقد رأيته في الحجر وقریش تسألني عن مسراي فسألني عن أشياء من بيت المقدس لم أثبتها

‘I saw myself in the *hijr* [sanctuary of Makkah] and the Quraysh were asking me of the night journey, and asked me of things from *bayt al-maqdis*, which I had not been able to confirm,

فكربت كرباً ما كربت مثله قطّ — قال — فرفعه الله لي أنظر إليه فما سألوني عن شيء إلا أنبأهم

and I became anxiously vexed such as I had not ever been vexed” – he said – “So God raised it up to me, I looked upon it and they did not ask me of anything but that I informed them

به" الحديث. وقد اعترض قول عائشة ومعاوية: «إنما أسرى بنفس رسول الله صلى الله عليه

of it”. And the saying of °Āisha and Mu°āwiyya has been refuted, “It was but the soul of the Messenger, may God bless him

وسلم» بأنها كانت صغيرة لم تشهد، ولا حدثت عن النبي صلى الله عليه وسلم. وأما معاوية

and grant him peace, caused to undertake the *isrā*” by reason of her being young and had not borne witness [made credal declaration of faith] nor had she narrated *ḥadīth* [oral transmission or narration] of the Messenger, may God bless him and grant him peace. And as for Mu°āwiyya

فكان كافراً في ذلك الوقت غير مشاهد للحال، ولم يحدث عن النبي صلى الله عليه وسلم. ومن

he was an unbeliever in that time, not a bearer of witness to anyone, and had not narrated *ḥadīth* of the Prophet, may God bless him and grant him peace. And whomsoever

أراد الزيادة على ما ذكرنا فليقف على (كتاب الشفاء) للقاضي عياض يجد من ذلك الشفاء. وقد

wishes more upon what we have recounted, so let him stay upon *The Book of Healing* [or ‘satisfaction’] of the Qāḍī °Ayyād from where he will find satisfaction. And he has

احتجّ لعائشة بقوله تعالى:

argued the position to ʿĀisha by the saying of the Exalted One:

﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ [الإسراء:60]

‘And We have not made the *ruʿyā* [vision] which We have shown to you except as a trial for the people’ [Quran 17:60]

فسمّاها رؤيا. وهذا يرده قوله تعالى: ﴿سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا﴾ ولا يقال في النوم

and He named it *ruʿyā*, and this refers back to the saying of the Exalted One, ‘Praise to Him who made His servant to travel by night’, and it was not said in sleep

أسرى...

He caused to travel by night...

...السادسة: قوله تعالى: ﴿إِلَى الْمَسْجِدِ الْأَقْصَى﴾ سُمِّيَ الْأَقْصَى لبعْد ما بينه وبين المسجد

...And the sixth [question]: The saying of the Exalted One ‘*To al-masjid al-ʿaqṣa*’ named *al-ʿaqṣa* by reason of the distance between it and between *masjid*

الحرام، وكان أبعد مسجد عن أهل مكة في الأرض يعظم بالزيارة، ثم قال: ﴿الَّذِي بَارَكْنَا حَوْلَهُ﴾

al-ḥarām [the mosque of the sanctuary, sanctuary at Makkah], and it was the most distant mosque from the people of Makkah in the world, which made great difficulty visiting it. Then He said, ‘Whose surroundings We have blessed’.

قيل: بالثمار وبمجارى الأنهار. وقيل: بمن دُفن حوله من الأنبياء والصالحين؛ وبهذا جعله مقدّساً.

It is said, “By fruits [or ‘benefits’] and the neighbouring of rivers”. And it is said, “By those who are buried around it of prophets and the righteous”; and by this He made it holy.

وروى معاذ بن جبل عن النبيّ صلى الله عليه وسلم أنه قال: "يقول الله تعالى يا شام أنت صفوتي

And narrated Muʿādh bin Jabal of the Prophet, may God bless him and grant him peace, that he said, “Says God the Exalted, ‘O *Shām* [the Levant, Syria-Palestine], you are My choicest [or ‘pure’]

من بلادي وأنا سائق إليك صفوتي من عبادي" أصله سام فعُرب. ﴿لِنُرِيَهُ مِنْ آيَاتِنَا﴾ هذا من

from among my lands, and I am driving to you the choicest [or ‘pure’] from among My servants”; its origin is *Sām* [Shem] and it became Arabised. ‘To show him of Our signs’; this is from

باب تلوين الخطاب. والآيات التي أراه الله من العجائب التي أخبر بها الناس، وإسراؤه من مكة إلى

the category of colouring of the address. And the *ʿayāt* [signs] which God caused him to see of the wonders which he recounted to the people, and his *isrāʾ* from Makkah to

المسجد الأقصى في ليلة وهو مسيرة شهر، وعروجه إلى السماء ووصفه الأنبياء واحداً واحداً،

al-masjid al-'aqṣa in one night, while it is the journey of a month, and his ascension to heaven and his description of the prophets one by one,

حسبما ثبت في صحيح مسلم وغيره...

just as he confirmed in the *Saḥīḥ* of Muslim and others...

אלמehידה¹ 21

al-mā'ida 21

The Table 21

יה קומי אדחלו אלארץ אלמקדשה אלתי כתב אללה לכם ולה תרתדו עלי 'אדבהרכם

פתנקלבו חהשרין 21

yā qawmī 'udkhulū al-arḍa al-muqaddasata allati kataba Allāh lakum wa lā tartaddū 'alā 'adbārikum fa-tanqalibū khāsirīna

“O my people! Enter the Holy Land which God has decreed for you, and turn not back on your heels otherwise you be overturned as losers”

¹ *Quran 5*; Transcription and translation by Muhammad Al-Hussaini

From the Commentary of al-Ṭabari on Quran 5:21^a

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

“O my people! Enter the Holy Land which God has decreed for you, and turn not back on your heels otherwise you be overturned as losers”

وهذا خبر من الله عزّ ذكره عن قول موسى صلى الله عليه وسلم لقومه من بني إسرائيل،

And this is a narrative from God, glorious is His remembrance, concerning the saying of Moses, may God bless him and grant him peace, to his community from among the Children of Israel,

وأمره إياهم عن أمر الله إياه، يأمرهم بدخول الأرض المقدسة.

and his order to them according to the order of God to him, ordering them to enter the holy land.

ثم اختلف أهل التأويل في الأرض التي عنها بالأرض المقدسة، فقال بعضهم: عني

Thereafter, the people of interpretation differ in relation to the land which He means by the holy land, and say some of them: It means

بذلك: الطور وما حوله. ذكر من قال ذلك:

by that: *al-ṭūr* [the mountain, Mount Sinai] and that which is around it. Recollecting those who have said that:

حدثني محمد بن عمرو، قال: ثنا أبو عاصم، قال: ثنا عيسى، عن ابن أبي نجيح، عن

Narrated to me Muḥammad bin °Amr, who said related to us Abū °Āṣim, who said, narrated to us °Īsa, of Ibn Abu Najīḥ, of

مجاهد: الأرض المقدسة: الطور وما حوله.

Mujāhid, “The holy land: is *al-ṭur* and that which is around it”.

حدثني المثنى، قال: ثنا أبو حذيفة، قال: ثنا شبل، عن ابن أبي نجيح، عن مجاهد،

Narrated to me al-Muthanna, who said, related Abū Ḥadhīfa who said, related Shibl, of Ibn Abū Najīḥ, of Mujāhid,

مثله.

likewise.

حدثني الحارث بن محمد، قال: ثنا عبد العزيز، قال: ثنا سفيان، عن الأعمش، عن

Narrated to me al-Ḥārith bin Muḥammad, who said, related °Abd al-°Azīz, who said, related Sufyān of al-°Amash, of

^a Translation by Muhammad Al-Hussaini

مجاهد، عن ابن عباس: ﴿ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ﴾ قال: الطُّور وما حوله.

Mujāhid, of Ibn ʿAbbās: ‘Enter the holy land’ he said, “*al-ṭūr* and that which is around it”.

وقال آخرون: هو الشَّام. ذكر من قال ذلك:

And have said others, “It is *al-shām* [the Levant, Syria-Palestine, Damascus]. Recollecting those who have said that:

حدثنا الحسن بن يحيى، قال: أخبرنا عبد الرزاق، قال: أخبرنا معمر، عن قتادة في قوله:

Narrated to us al-Ḥasan bin Yaḥya, who said, recounted to us ʿAbd al-Razzāq, who said, recounted to us Maʿmar, of Qatāda in respect of His saying:

﴿الْأَرْضُ الْمُقَدَّسَةَ﴾ قال: هي الشَّام.

‘The holy land’ he said, “It is *al-shām*”

وقال آخرون: هي أرض أريحاء. ذكر من قال ذلك:

And said others, “It is the land of ʿ*arīḥā*” [Jericho]. Recollecting those who say that:

حدثني يونس، قال: أخبرنا ابن وهب، قال: قال ابن زيد في قوله: ﴿ادْخُلُوا الْأَرْضَ

Narrated to me Yūnus, who said, recounted to us Ibn Wahb, who said, said Ibn Zayd in respect of His saying, ‘Enter the holy land

الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ﴾ قال: أريحاء.

which God has decreed for you’, he said, “ʿ*arīḥā*”

حدثني يوسف بن هارون، قال: ثنا عمرو بن حماد، قال: ثنا أسباط، عن السدي، قال: هي

Narrated to me Yūsuf bin Hārūn who said, related ʿAmr bin Ḥammād, who said, related ʿAsbāt, of al-Suddī, saying, “It is

أريحاء.

ʿ*arīḥā*”.

حدثني عبد الكريم بن الهيثم، قال: ثنا إبراهيم بن بشار، قال: ثنا سفيان، عن أبي

Narrated to me ʿAbd al-Karīm bin al-Haytham, who said, related Ibrāhīm bin Bashshār, who said, related Sufyān, of Abū

سعيد، عن عكرمة، عن ابن عباس، قال: هي أريحاء.

Saʿīd, of ʿIkrima, of Ibn ʿAbbās, who said, “It is ʿ*arīḥā*”

وقيل: إن الأرض المقدسة: دمشق وفلسطين وبعض الأردن. وعنى بقوله ﴿الْمُقَدَّسَةَ﴾:

And it is said, "Indeed the holy land: is Damascus and Palestine and part of the Jordan. And it means by His saying, 'The holy':

المطهرة المباركة. كما:

the purified, the blessed". Thus:

حدثني محمد بن عمرو، قال: ثنا أبو عاصم، قال: ثنا عيسى، عن ابن أبي نجيح، عن

Narrated to me Muḥammad bin °Amr, who said, related Abū °Āṣim, saying, related °Īsa, of Ibn Abu Najīḥ, of

مجاهد: ﴿الْأَرْضَ الْمُقَدَّسَةَ﴾ قال: المباركة.

Mujāhid, 'The holy land' he said, "The blessed"

حدثني المثنى، قال: ثنا أبو حذيفة، قال: ثنا شبل، عن ابن أبي نجيح، عن مجاهد،

Narrated to me al-Muthanna, who said related Abu Ḥadhifa, who said, related Shibl of Ibn Abū Najīḥ, of Mujāhid

بمثله...

likewise...

ويعنى بقوله: ﴿الَّتِي كَتَبَ اللَّهُ لَكُمْ﴾: التي أثبت في اللوح المحفوظ أنها لكم

And the meaning of His saying, 'Which God has decreed [lit. 'has written'] for you', is that which He has confirmed in *al-lawḥ al-mahfūz* [the preserved tablet, the eternal preserved tablet of the holy scriptures in heaven] that it is yours

مساكن، ومنازل دون الجبابرة التي فيها.

as settlements and dwellings, in place of the oppressors which are in it.

فإن قال قائل: فكيف قال: ﴿الَّتِي كَتَبَ اللَّهُ لَكُمْ﴾، وقد علمت أنهم لم يدخلوها

And if says one who says, "So how can He say, 'Which God has decreed for you' while you know that they did not enter it

بقوله: ﴿فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ﴾؟ فكيف يكون مثبتاً في اللوح المحفوظ أنها مساكن

by reason of His saying, 'So indeed it is forbidden upon them'? So how can it be confirmed in *al-lawḥ al-mahfūz* that it is settlements

لهم، ومحرمًا عليهم سكناها؟ قيل: إنها كتبت لبني إسرائيل داراً ومساكن، وقد

for them, while it is forbidden upon them to settle it? It is said, “Indeed it is decreed [lit. ‘written’] for the Children of Israel as an abode and as settlements, and they did

سكنوها ونزلوها، وصارت لهم كما قال الله جلّ وعزّ...

settle it and reside in it, and it became to them as God, Majestic and Glorious, said...

حدثنا ابن حميد، قال: ثنا سلمة عن محمد بن إسحاق: ﴿التي كتب الله لكم﴾: التي

Narrated to us Ibn Ḥamīd, who said, related Salma of Muḥammad bin Ishāq, ‘Which God has decreed for you’: “Which

وهب الله لكم

God has granted to you”.

وكان السديّ يقول: معنى «كتب» في هذا الموضع بمعنى «أمر»

And al-Suddī used to say, “The meaning of *kataba* [he wrote, he decreed] in this context is the meaning *‘amara* [he ordered, he commanded]

حدثنا بذلك موسى بن هارون، قال: ثنا عمرو بن حماد، قال: ثنا أسباط، عن السديّ:

Narrated to us thus Mūsā bin Hārūn, who said, related °Amr bin Ḥammād, who said, related °Asbāṭ of al-Suddī

﴿ادخلوا الأرض المقدسة التي كتب الله لكم﴾: التي أمركم الله بها...

‘Enter the Holy Land which God has decreed for you’: “Which God has ordered you do that”...

حدثنا بشر، قال: ثنا يزيد، قال: ثنا سعيد، عن قتادة، قوله: ﴿يا قوم ادخلوا الأرض المقدسة

Narrated to us Bishr, who said, related Yazīd, who said, related Sa‘īd, of Qatāda, of His saying, ‘O my people! Enter the Holy Land

التي كتب الله لكم﴾ أمروا بها كما أمروا بالصلاة والزكاة والحجّ والعمرة.

which God has decreed for you’: “They were commanded it, as they were commanded the prayer and the *zakā* [alms due] and the *hajj* [greater pilgrimage] and the *‘umra* [minor pilgrimage]”.