

Texts for Scriptural Reasoning Miracles

The Scriptural Reasoning Society

Exodus 14:21ff.

וַיִּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ יְהוָה אֶת־הַיָּם בְּרוּחַ קְדִים עֲזָה כָּל־הַיְלִיָּה וַיִּשָּׂם
אֶת־הַיָּם לְחֶרֶבָה וַיִּבְקְעוּ הַמַּיִם: וַיָּבֵאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבֶּשֶׁה וְהַמַּיִם לָהֶם חוֹמָה
מִיְמִינָם וּמִשְׂמָאלָם: וַיִּרְדּוּ מִצְרַיִם וַיָּבֵאוּ אַחֲרֵיהֶם כָּל סוּס פָּרְעֹה רֶכֶבֹּו וּפָרָשָׁיו אֶל־תּוֹךְ
הַיָּם: וַיְהִי בְּאֲשַׁמֶּרֶת הַבֹּקֶר וַיִּשְׁקֹף יְהוָה אֶל־מַחֲנֵה מִצְרַיִם בְּעַמּוּד אֵשׁ וְעַנַּן וַיְהִם אֶת
מַחֲנֵה מִצְרַיִם: וַיִּסַּר אֶת אַפְּן מִרְכַבְתָּיו וַיִּנְהַגְהוּ בְּכַבְדָּת וַיֹּאמֶר מִצְרַיִם אֲנִי־סָה מִפְּנֵי
יִשְׂרָאֵל כִּי יְהוָה נִלְחָם לָהֶם בְּמִצְרַיִם: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נִטֵּה אֶת־יָדְךָ עַל־הַיָּם וַיָּשָׁבוּ
הַמַּיִם עַל־מִצְרַיִם עַל־רֶכֶבֹּו וְעַל־פָּרָשָׁיו: וַיִּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיָּשָׁב הַיָּם לְפָנֹת
בְּקָר לְאִיתָנוּ וּמִצְרַיִם נָסִים לְקִנְאָתוֹ וַיִּנְעַר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם: וַיָּשָׁבוּ הַמַּיִם
וַיַּכְסּוּ אֶת־הָרֶכֶב וְאֶת־הַפָּרָשִׁים לְכָל חֵיל פָּרְעֹה הַבָּאִים אַחֲרֵיהֶם בַּיּוֹם לֹא־נִשְׂאָר בָּהֶם
עַד־אַחַד: וּבְנֵי יִשְׂרָאֵל הִלְכוּ בַיַּבֶּשֶׁה בְּתוֹךְ הַיָּם וְהַמַּיִם לָהֶם חוֹמָה מִיְמִינָם
וּמִשְׂמָאלָם: וַיִּשְׁעַע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיִּרְא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת
עַל־שֹׁפֶת הַיָּם: לֹא וַיִּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירָאוּ הָעַם
אֶת־יְהוָה וַיֹּאמְרוּ בְּיַהוָה וּבַמֹּשֶׁה עַבְדּוֹ:

21. And Moses stretched out his hand over the sea; and the Eternal One caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22. And the people of Israel went into the midst of the sea upon the dry ground; and the waters were a wall to them on their right hand, and on their left.

23. And the Egyptians pursued, and went in after them to the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

24. And it came to pass, that in the morning watch the Eternal One looked to the army of the Egyptians through the pillar of fire and of the cloud, and brought confusion to the army of the Egyptians,

25. And took off their chariot wheels, that they drove heavily; so that the Egyptians said, Let us flee from the face of Israel; for the Eternal One fights for them against the Egyptians.

26. And the Eternal One said to Moses, Stretch out your hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled towards it; and the Eternal One overthrew the Egyptians in the midst of the sea.

28. And the waters returned, and covered the chariots, and the horsemen, and all the army of Pharaoh that came into the sea after them; there remained not so much as one of them.

29. But the people of Israel walked upon dry land in the midst of the sea; and the waters were a wall to them on their right hand, and on their left.

30. Thus the Eternal One saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31. And Israel saw the great work which the Eternal One did upon the Egyptians; and the people feared the Eternal One, and believed the Eternal One, and God's servant Moses.

Mishnah Pirkei Avot 5:4

עֲשָׂרָה נִסִּים נַעֲשׂוּ לְאַבוֹתֵינוּ בְּמִצְרַיִם וְעֲשָׂרָה עַל הַיָּם. (עֲשָׂרָה מַכּוֹת הֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם וְעֲשָׂרָה עַל הַיָּם). עֲשָׂרָה נְסִיוֹנוֹת נִסּוּ אַבוֹתֵינוּ אֶת הַמְּקוֹם בְּרוּךְ הוּא בַּמִּדְבָּר, שְׁנַאֲמַר (במדבר יד), וַיִּנְסוּ אֹתִי זֶה עֲשָׂרָה פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי:

Ten wonders were wrought for our ancestors in Egypt¹ and ten at the shore of the Sea². (Ten plagues did the Holy One, ever to be blessed, bring upon the Egyptians in Egypt.) With ten temptations did our ancestors tempt the Holy One, ever to be blessed, in the wilderness, as it is written: "Yet they have tempted Me these ten times and have not hearkened to My voice" (Numbers 14:22).

Mishnah Pirkei Avot 5:6

עֲשָׂרָה דְּבָרִים נִבְרָאוּ בְּעֶרְבַּ שַׁבָּת בֵּין הַשְּׁמֶשׁוֹת, וְאֵלוֹ הֵן, פִּי הָאָרֶץ, וּפִי הַבְּאֵר, וּפִי הָאֵתוֹן, וְהַקֶּשֶׁת, וְהַמָּן, וְהַמַּטֶּה, וְהַשְּׁמִיר, וְהַכֶּתֵב, וְהַמְּכַתֵּב, וְהַלּוּחֹת. וַיֵּשׁ אֲמָרִים, אֶף הַמְזִיקִין, וְקַבּוּרְתוֹ שֶׁל מֹשֶׁה, וְאֵילוֹ שֶׁל אַבְרָהָם אָבִינוּ. וַיֵּשׁ אֲמָרִים, אֶף צָבַת בְּצָבַת עֲשׂוּיָהּ:

Ten things were created on the eve of the Sabbath between the suns (different markers of sunset) at nightfall, and these are they: the mouth of the earth,³ the mouth of the well,⁴ the mouth of the she-ass,⁵ the rainbow,⁶ and the manna⁷ and the rod⁸ and the Shamir,⁹ the letters and the writing and the Tablets [of stone].¹⁰ Some say also: the evil spirits and the sepulchre of Moses¹¹ and the ram of Abraham our father.¹² Some say also: the tongs made with tongs.¹³

1. traditionally understood to refer to the plagues, alternatively, saving the Israelites from experiencing the plagues that beset the Egyptians
2. Pinchas Kehati comments: These are not mentioned explicitly in the Torah, but have been transmitted by tradition...as follows (according to the *Rambam*): 1. "and the waters were divided" (Ex. 14:21); 2. The sea took on the form of a tent, "and the road was like a tunnel in the sea, with the water piled up on the right, on the left, and above" (*Rambam*); 3. The bottom of the sea became dry, as it is written (*ibid.* 14:29): "And the children of Israel walked upon dry land in the middle of the sea," "and no mud or clay remained at the seabed as is generally found on riverbeds" (*Rambam*); 4. The seabed on which the Egyptians stepped in pursuit of the Israelites was full of clay and mud; 5. The sea divided into twelve strips, to let each tribe pass through a separate lane, as it is written (Ps. 136:13): "To Him who divided the Red Sea into parts"; 6. The water congealed and hardened like rocks, as it is written (Ps. 74:13): "You shattered the heads of the sea monsters on the waters," indicating that the skulls of the Egyptians were shattered thereon; 7. The solidified waters were not homogeneous, but formed themselves, as it were, into separate building-blocks arranged in a continuous line, as it is written (Ps. 74:13): "By Your strength You broke the sea into pieces," for the greater glory of Israel (*Tosefot Yom Tov*); 8. The waters froze like glass or crystal, so that the tribes could see each other; 9. There was a flow of sweet drinking-water; and 10. That once they drank their fill, the water froze immediately before it reached the ground, and piled up into heaps, as it is written (Ex. 15:8): "The waters stood upright as a heap; the flowing waters were congealed."
3. which swallowed Korah, Numbers 16:32
4. which gave water to the Israelites in the wilderness, Numbers 21:16-18
5. which spoke to the prophet Bilaam, Numbers 22:28
6. Genesis 9:13
7. Exodus 16:15
8. Exodus 4:17
9. The Shamir was a legendary magical worm, of minute size but of great hardness that was supposedly used to incise the names of the tribes on the shoulder pieces of the ephod and later by Solomon to cut the stones for the Temple. It was our ancestors attempt at explaining how it could be that no metal tools were to be wielded in the creation of these objects.
10. Exodus 32:15f.
11. Deuteronomy 34:6
12. Genesis 22:13
13. Solving the problem of 'Who made the tongs which held the first tongs that were made?'

Matthew 1:18-25^a

18 Τοῦ δὲ [Ἰησοῦ] Χριστοῦ ἡ γένεσις οὕτως ἦν μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου

19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς δίκαιος ὦν καὶ μὴ θέλων αὐτὴν δειγματίσαι ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν

20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων Ἰωσήφ υἱὸς Δαυὶδ μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου

21 τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν

22 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος

23 Ἴδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ ὃ ἐστὶν μεθερμηνεύομενον Μεθ ἡμῶν ὁ θεός

24 ἐγερθεὶς δὲ [ὁ] Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ

25 καὶ οὐκ ἐγένωσκειν αὐτὴν ἕως [οὔ] ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν

18 Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit.

19 Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly.

20 But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit.

21 She will bear a son, and you are to name him Jesus, for he will save his people from their sins.”

22 All this took place to fulfill what had been spoken by the Lord through the prophet:

23 “Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel,” which means, “God is with us.”

24 When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife,

25 but had no marital relations with her until she had borne a son; and he named him Jesus.

^a New Revised Standard Version (UK Edition) 1989

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

وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي
إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِن دُونِي وَكَيْلًا ٢
ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا
شَكُورًا ٣

وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ
لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا
كَبِيرًا ٤

^a Quran 17; Translation by Muhammad Yusuf

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

^e آياتنا *ayātina* fem. gen. pl. آية *ayah* ‘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. وكيل *wakīl* ‘agent, patron, protector, person whom one trusts and relies upon’ root: *w-k-l* ‘agent, agency’

^h ذرية *dhurriyyata* fem. acc. sing. ذرية *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 وَيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ
أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ٧
عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ وَإِنْ عُدتُّمْ عُدْنَا
وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ٨

^l وعد *w'ad* masc. nom. sing. 'promise, threat' root: *w-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 own selves, 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'

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 بيّنا 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,

أما 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 Yusuf

تلك الليلة، فصلى العشاء الآخرة، ثم نام ونمنا، فلما كان قبيل الفجر، أهبنا
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 أم هانئ لقد
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 ³Umm Hāni³, I have

صَلَّيْتُ مَعَكُمْ الْعِشَاءَ الْآخِرَةَ كَمَا رَأَيْتِ 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 تَرِينَ"
in it, then I have prayed the daytime prayer with you now as you see."

From the Commentary of al-Qurṭubi 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

فيه ثمان مسائل:

In relation to this there are eight questions:

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

As for the first question – it is was the *isrā'* [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 إسرائ بالروح، ولم يفارق شخصه مضجعه، وأنها كانت رؤيا رأى فيها

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

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

the verities, and the *ru'yā* of the prophets is a truth. Mu'āwiyya and 'Āisha held this view, and it is told of al-Ḥasan and Ibn Ishāq.

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

And a faction said, “The *isrā'* 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 الإسرائ. قالوا: ولو كان الإسرائ بجسده إلى زائد على المسجد الأقصى

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

^a Translation by Muhammad Yusuf

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 *isrā'* of the body

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

and in awakenedness, and that he mounted *al-Burāq* [the beast upon which the Prophet undertook the *isrā'*] in Makkah, and arrived at *bayt al-maqdis* and prayed therein, then was caused to undertake the *isrā'* 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 *isrā'* of his body and the state of his awakenedness it is not impossible, and

يُعدّل 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 ففرع فلان فليل 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 رأيتني في الحجر وقريش تسألني عن مسراي فسألني عن أشياء من بيت المقدس لم أثبتها

‘I saw myself in the *ḥijr* [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 كرتاً ما كرت 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 °Aīsha and Mu°āwīyya has been refuted, “It was but the soul of the Messenger, may God bless him

وسلم» بأنها كانت صغيرة لم تشاهد، 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°āwīyya

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 Qādī °Ayyād from where he will find satisfaction. And he has

احتجّ لعائشة بقوله تعالى:

argued the position to °Aisha by the saying of the Exalted One:

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

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

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

and He named it *ru’yā*, 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 لبعده ما بينه وبين المسجد

...And the sixth [question]: The saying of the Exalted One ‘*To al-masjid al-‘aqṣa*’ named *al-‘aqṣa* 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 Mu‘ādh 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 فعرب. ﴿لُنُرِيَهُ 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 *‘ayāt* [signs] which God caused him to see of the wonders which he recounted to the people, and his *isrā’* from Makkah to

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

al-masjid al-'aḡṣa 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 *Saḡīḡ* of Muslim and others...