

Al-Siraj Al-Wahhaj Fi Qissat Al-Isra Wa Al-Mi'raj by Imam Shihab Al-Din Al-Qalyubi (D. 1069 AH) Study and Editing, From Page [53/B] To [54/A]

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Abstract

This research aims to study the book "Al-Siraj Al-Wahhaj fi Qissat Al-Isra wa Al-Mi'raj" by its author Abu Al-Abbas Shihab Al-Din Al-Qalyubi. The study includes content from page [53/b] to [54/a], which outlines the third ascension represented by the meeting of our Prophet Muhammad (peace be upon him) with Joseph the Just, the eleventh son of Jacob. He is described as having beauty and grace, being one of the most renowned figures in the Quran and the Torah. The author also mentioned occasions of his meeting in the third heaven, corresponding to events in the third year of Hijra, including: the conspiracy of his brothers against him and his being thrown into the well, which parallels the Quraysh's conspiracy to kill the Messenger and throw him into a pit. I relied on the methodology of scholars specialized in this field for the investigation, and may Allah grant us success in presenting it in a satisfactory and acceptable manner.

Keywords: *Alwahaj Alsiraaj Almieraj Al'usra' Alqalyubi.*

Introduction

In the name of Allah, the Most Gracious, the Most Merciful, and all praise is due to Allah, the Lord of the worlds, who has completed His blessings upon us and established this religion for us, and guided us to His straight path and did not make us among the misguided. He sent to us the best of His creation, who was the best of prophets and messengers. Peace and blessings be upon our master Muhammad and upon his family and all his companions.

After That

One of the greatest blessings of Allah, the Exalted, and among the most significant for His servants is that He sent them messengers as bringers of good tidings and warners, to establish the proof against them. There is no way to know the commands and prohibitions and rulings except through them. Thus, it has been the tradition of Allah, the Exalted, to send messengers, and it was from His wisdom to support them with clear and evident signs, as He, the Exalted, said: "Indeed, We have sent Our messengers with clear signs." Our Prophet ﷺ had the greatest share of those signs, as he was supported by many miracles from the moment of his birth. However, there is a great miracle that no human has been allowed to witness, which is the miracle of the Night Journey and Ascension (Isra and Mi'raj). It was a healing from Allah for his heart and a strengthening of his spirit, especially since it came to him after the great sadness and pain he experienced during that period.

Thus, the story of the Isra and Mi'raj is a miracle that ranks second after the miracle of the revelation of the Quran. Therefore, it is important that we do not let this religious story pass without contemplating its lessons and significance.

As for the reasons for choosing the topic...

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The story of Isra and Mi'raj holds many spiritual meanings and great values within it, and it is considered a tangible proof of the power of Allah Almighty from whom miracles emanate, as it contains many issues and topics.

The book "Al-Siraj Al-Wahhaj" by Al-Qalyubi is characterized by its comprehensiveness and precision in understanding, along with many comments, alerts, and benefits regarding the story of Isra and Mi'raj.

A new addition to our university in particular and to all scholars in general, with a desire to revive the Arab Islamic heritage through scientific investigation and highlighting the role of overlooked Muslim scholars who made significant contributions to our Islamic heritage. The nature of its division required, after the introduction, to be split into two sections; the first section is dedicated to the study, consisting of two topics: the first topic covers the personal and scientific life of the author, while the second topic studies the manuscript. The second section contains the verified text, along with a conclusion at the end of the research, followed by a list of sources and references.

Part One

Chapter One: Introduction to the Author and His Academic Biography

- *Surah Al-Hadid: Verse 25*

First: His Name, Nickname, Title, Sect, and Lineage.

He is the Imam, jurist Ahmad ibn Ahmad ibn Salama, the Egyptian Qalyubi Shafi'i, and his nickname is Abu al-Abbas, and his title is Shahab al-Din. Qalyubi is pronounced with an open 'qaf', a silent 'lam', a 'ya' with a two dots underneath, a silent 'waw', followed by a 'ba' with a single dot, referring to a small town near Cairo that has many gardens.

Second: Date of Birth

In my study of the author's life, I found no source or reference that mentioned the date or place of his birth. However, Qalyubi – may Allah have mercy on him – is from Qalyub, which is now called Qalyubia, one of the governorates of Egypt. It is noted from the words of al-Mahbi, the author of the book "Khalasat al-Athar," that Qalyubi accompanied al-Ramli for three years, and al-Ramli died in the year 1004 AH when Qalyubi was 12 years old, so his birth would be approximately in the year 990 AH, and Allah knows best.

Third: His Knowledge and Status

"The Imam, the knowledgeable, the practicing jurist, the hadith scholar, one of the leading scholars agreed upon for his prominence and high status. He was very beneficial, of notable rank, took jurisprudence and hadith from al-Shams al-Ramli, and accompanied him for three years, being isolated in his home and never leaving his lessons. He was a collector of religious sciences, well-versed in rational sciences, and his knowledge of arithmetic, timekeeping, and geomancy is more famous than to be mentioned. His expertise in the arts of talismans and other disciplines is well known. His leadership in the crafts of sciences is also a well-known fact, and he was skilled and experienced in medicine. He was excellent at explaining and emphasized understanding for the students, frequently illustrating the issues in his lessons, and he authored many beneficial works."

Fourth: His Teachers and Scholars

Sixth: His Students

After Imam Al-Qalyubi - may God have mercy on him - learned from many of the scholars and their greats, and excelled in various sciences, he began teaching, and many students studied under him. His students are his lasting progeny and his eternal mention, among them are the prominent scholars:

- Al-Batnini: Muhammad bin Yahya bin Ahmad Al-Dimashqi, the Shafi'i hadith scholar, died in the year (1075 AH).
- Al-Fayyumi: Shaban Al-Fayyumi, the Azharian Shafi'i jurist, Sheikh of Al-Azhar, died in Egypt in the month of Jumada Al-Awwal in the year (1075 AH).
- Ibn Al-Imad: Abdul Hai bin Ahmad bin Muhammad bin Al-Imad, died in Mecca on the 16th of Dhu al-Hijjah in the year (1089 AH). He studied under Al-Qalyubi in Egypt and then returned to Damascus.
- Al-Toukhiy: Mansour bin Abdul Razak bin Saleh Al-Toukhiy. An Azharian Shafi'i jurist from Egypt, died in the year (1090 AH).

Seventh: His Works

Our scholars are known for their extensive knowledge and participation in many sciences, so it is no surprise that Imam Al-Qalyubi has a scientific output. He was a distinguished scholarly figure with diverse aspects and a wide-ranging culture. In summary, I will mention what I have come across, indicating what is manuscript or printed for the benefit of researchers, and his works are:

- The clear method in the secrets of Al-Fatiha, manuscript.
- Guidance from misguidance in knowing the time and the qibla without tools and others, printed.
- Marginal notes on the explanation of Al-Mahalli on Al-Minhaj, printed.
- Marginal notes on the explanation of Abu Shuja' by Ibn Qasim Al-Ghazi, part of which is printed.
- The rites of Hajj and Umrah, which is a manuscript.
- Marginal notes on the gift of students, with an explanation of the refinement of the core, manuscript.
- Marginal notes on the explanation of Al-Waraqat by Al-Mahalli, printed.
- Prayers (by Sheikh Ahmad Al-Qalyubi) - preceded by an introduction on the virtue of prayers upon the Prophet - peace be upon him - printed in Bulak 1300 AH.
- Rare works of Al-Qalyubi, printed

Eighth: His Death

He passed away - may Allah have mercy on him - in the late month of Shawwal in the year: (1069 AH). This is what the majority of historians have concluded, except that Ibn Al-Imad Al-Hanbali stated in a tentative manner: "It is said otherwise," without clarifying this statement. Al-Baghdadi said: "He died in the year: 1070 AH seventy and one thousand." Although the difference between the two dates is minor, the prevailing opinion is that of the majority due to its accuracy in specifying the month, and because it is the statement of some of his students.

Chapter Two: Study of the Manuscript

First: The Title of the Book and Its Attribution to the Author

The author did not clearly state the title of his book in the introduction, which has led to multiple titles for this book. The copyist of the book mentioned that some scholars referred to it as "The Radiant Lamp in the Story of Isra and Mi'raj." I found this title in the Heritage Treasury - Manuscript Index, and it is the same title I found on the cover of the manuscript (The Radiant Lamp in the Story of Isra and Mi'raj). I also found more than one title attributed to Al-Qalyubi in the Heritage Treasury - Manuscript Index, including "The Radiant Pearl Regarding Isra and Mi'raj," "Lifting the Crown from All Regarding Isra and Mi'raj," and "A Brief Commentary on Both Isra and the Magnificent Mi'raj." It is possible that these refer to the same book. In the book "Gift of the Gnostics" by Al-Baghdadi, when mentioning Al-Qalyubi's works in his biography, he referred to his book as

The Book of Mi'raj." I have relied on the title "The Radiant Lamp in the Story of Isra and Mi'raj" for this thesis, which is its title in the library of Mecca, and what I obtained from the approved version in the investigation, as stated by the copyist of the manuscript, while the second version is on the cover of the manuscript, and Allah knows best.

Second: The Author's Methodology

The observer of this book sees that Al-Qalyubi, may Allah have mercy on him, did not explicitly state the methodology he followed in his book. This is what I noticed while reviewing some books and annotations, as he began after the basmalah, praising Allah and sending blessings upon His Prophet ﷺ, by directly presenting the book, saying, "This is a brief commentary on both the Isra and the magnificent Mi'raj, encompassing what is found in other lengthy works with a smaller size and summarized expressions. May Allah make it pure from the blemishes of accusations and free from doubts and ambiguities, and beneficial for those who seek it in all situations."

However, through my study of the book, we notice that Al-Qalyubi followed a solid scientific methodology, which I can outline as follows:

- He divided the book into two sections: the first section discusses the interpretation of the verse of Isra from Surah Al-Isra and the verses of Mi'raj from Surah Al-Najm, providing a detailed interpretation. The second section covers all the narrations that discuss Isra and Mi'raj in the prophetic tradition, along with mentioning benefits and notes.
- He paid attention to mentioning linguistic and grammatical issues.
- He presents more than one opinion for a single word, whether from Hadith or interpretation.
- He emphasizes mentioning the opinions of scholars, indicating the most reliable among them.
- He focuses on mentioning opinions and quotations without attributing them to the names of scholars or the titles of books, except in a few cases.
- The author was not merely a transmitter; he provided many notes and comments on the issues discussed in the book.

Third: Method of Verification

- I carried out my work to verify this book according to the steps of the verification method followed by researchers and scholars in this field, and I can summarize my verification work in the following points:
- I copied the manuscript according to the modern dictation method, with punctuation marks to facilitate reading the text.

- I placed page numbers of the manuscript at the end of each page by marking in the text [1/a] or [1/b].
- I wrote the Quranic verses in the script of the Mushaf, attributing them to their locations by mentioning the name of the Surah and the verse number.
- I used parentheses (...) to enclose the prophetic hadiths, and anything conveyed in meaning or paraphrased that was not enclosed within these parentheses.
- I placed punctuation marks to facilitate reading the verified text.
- I provided a brief verification of the hadiths, limiting it to the two authentic books if they were included, or to one of them if it was only in one, and for those that were not in the two authentic books, I referenced them based on the books of Sunnah and the original sources of hadith, limiting myself to one or two recognized books based on the earlier dates of the authors' deaths, while noting the weak or fabricated hadiths or those without a basis in the books of Sunnah, assisted by the books of Tafsir and topics.
- I verified the poetic evidence mentioned in the book by referring to the diwan of the poets; if there was no diwan, I referred to the books of language, grammar, and literature.
- I attributed the texts and sayings to their speakers, unless the original could not be found, in which case I attributed them to the most reliable sources available.
- I explained the meanings of the strange words by referring to language dictionaries.
- I provided a brief translation for the notable figures, tribes, and places, limiting it to two or three sources.
- I clarified and commented on the issues that required commentary or addition.
- In the margin, when mentioning the sources and references I relied on, I only wrote the name of the book and its author when first mentioned, along with the part and page number. As for the book card, I included it in the list of sources and references to avoid cluttering the margin.

Fourth: Samples From the Beginning and End of The Manuscript from Version A.

Image No. (1): The beginning of the manuscript from Version A

Image No. (2): The end of the manuscript from Version A

Section Two

Then the Prophet ﷺ and Gabriel ascended to the third staircase, and they were raised to the third heaven. It was previously mentioned that it was made of iron, and he sought permission until he said: Then he saw Joseph—pronounced with a threefold () s—most correctly, and it was said: Jesus and John, accompanied by a group from his people teaching them what was revealed to him. He greeted Joseph; as he was the one

approaching him, and Joseph returned the greeting until () he said: Then he saw; that is, Joseph has been given half of beauty (), it was said that he inherited it () from his grandmother Sarah (); that is, his beauty is like half of the beauty of ﷺ, so there is no reward from him, thus no objection or issue contrary to those who claimed ().

The author of the Burda () may Allah have mercy on him said: The essence of beauty in him is indivisible

And in a narration: And if he is the most beautiful, meaning from, or it emphasizes the non-rational majority (), and the first is indicated by what follows, and the second is required; because the more beautiful than the most beautiful must be considered the most beautiful [52/b] absolutely, and the phrase: God created, is a relative clause, or its description is yes, and it does not include Muhammad ﷺ; because the speaker does not include himself in his general speech ().

In one narration: he was preferred; meaning Joseph was preferred over people; he excelled in beauty among humans and jinn; meaning he was distinguished in this regard. The proximity of the vision to us is likened to the moon in brightness, light, and beauty at the peak of its fullness on the night of the full moon, which is the night of the fourteenth of every month; meaning like the moon's superiority on that night over all other stars, and thus those who saw him were astonished and captivated. This did not occur in the vision of Muhammad (peace be upon him), despite his greater beauty; because his majesty concealed his beauty from us, making it difficult for us to see him. Since knowing him did not necessarily follow from this, he asked Gabriel about him when he said: "Who is this that has been granted such beauty?" It is possible that his question was for the purpose of confirming his knowledge, or to complete his understanding of his beauty, or to inform us, even if he had already known him. Gabriel answered him by saying: "This is the one you asked about, your brother," affirming what he had previously learned from welcoming him with the phrase: "the righteous brother," one being by lineage, and the other by compassion or prophethood. Joseph is a substitute for brother; because he is the son of Jacob, the son of Isaac, the son of Abraham, peace be upon them. It is clear from what we have stated that there is no deficiency in the beauty of the other prophets in comparison to his description; because they are complete in creation, character, beauty, and grace, even though they differ in this regard, and Joseph is the most beautiful of them, and our Prophet is more beautiful than him as is known, as it must be believed that he falls short of perceiving the fullness of his beauty; for if he were to appear to humans, they would not be able to look at him. The comparisons made to the moon and stars are meant to bring closer to our minds and perceptions.

Among the occasions of his encounter with Joseph (peace be upon him) here is the state he (peace be upon him) experienced in the third year of Hijrah during the Battle of Uhud, where his death was rumored, and the Muslims mourned for him, only to later reveal that he was alive and unharmed.

As it happened to Joseph when his death was rumored and Jacob mourned for him, and among them is that during that battle he fell into a pit that Abu Amir the wicked had dug for him. Ali, may Allah honor his face, came to him, as he never prostrated to an idol, took his hand, and Talha embraced him. He sat beneath him and lifted him until he was freed from the pit, rescuing him from it. This is akin to the throwing of Joseph into the well and his rescue by the hand of whomever Allah wills. Some have mentioned in this context that the Quraysh intended to kill him, and he was taken out and hid from them in the cave, and the outcome of his affair was his preference for them and their return to him, which is similar to the brothers of Joseph taking him out and their intention to kill him and throwing him into the well. The outcome of his affair was his preference for them and their return to him, which is true in itself, not due to the specific mentioned year, so reflect.

Conclusion

Praise be to Allah, thanks and gratitude for the beginning and the end, and that the miracle of the Night Journey and Ascension is too vast to recount in detail, and its narrations are found in the two Sahihs and others. It is time for me to outline the most important findings I have reached, which are as follows:

- Imam Al-Qalyubi is considered a diverse scientific encyclopedia; he is a commentator, a grammatical scholar, a jurist, a theologian, a rhetorician, and more. The study has shown the extent of the author's culture and his exposure to various Islamic sciences.
- As for the miracle of the Night Journey and Ascension, it is the second greatest miracle of the Prophet, peace be upon him, after the miracle of the Holy Qur'an, which the Prophet spoke of and is mentioned in the Qur'an in brief words.
- Indeed, the mercy of Allah - Exalted and Majestic - has encompassed all things, as He showed compassion for His Prophet Muhammad (peace be upon him) and took him on a night journey to Al-Aqsa Mosque as a consolation and support after he faced the harm that he endured from his people. So, He sent Gabriel to take him from the Sacred House to Al-Aqsa Mosque, and then ascend with him to the heavens and return him again to the earth.
- The events and observations he experienced during this great journey, and his sighting of the prophets in the heavens, removed his distress, delighted his soul, and increased his faith beyond his faith.

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