

# QASEEDAH ME'RAAJIYAH

By the beloved of Rasoolu-Allah, the Nightingale of Medinah & Reviver of Islam:

**A'ala Hadhrat Imam Ahmed Raza Khan alQadri.**

*(May Allah be pleased with him)*

## THE ODE OF THE PROPHET'S ASCENSION



**Translation & Commentary:**

**Aqib Farid alQadri**

*(May he be forgiven)*



The Isra and Me'raaj - the Journey and the Ascension - occurred on the 27<sup>th</sup> Night of Rajab in the 12<sup>th</sup> year of the proclamation of Hadhrat Mohammed's Prophet-hood (Allah's blessings and peace be upon him); it is truly a magnificent, unique miracle and honour - that none was bestowed with before this and none shall ever be bestowed with until the Last Day; the Holy Prophet was taken from the Holy Mosque in Makkah to the Masjid alAqsa in Jerusalem; and he was showed some of the signs there - this is called "Isra"; anyone who denies this is out of the pale of Islam, for it is a denial of the explicit verses of the Holy Qur'an; the Holy Prophet was then taken to the seven skies and beyond the Great Throne and the Chair, finally to be blessed with the vision of Allah the Supreme. This is called the "Me'raaj" or the Ascension; those who deny the "Me'raaj" or claim that it occurred only in a dream, are deemed heretics, and out of Ahle-Sunnah, for they are denying several authentic prophetic narrations.

This magnificent ode by A'ala Hadhrat details the beauty and splendor of the unique journey that took place in a small part of the night; this ode itself is also a wonder - for this ode consisting of 67 extremely beautiful verses was written in a short time of about 2 hours only.

A famous poet named Mohsin Kakorwi had come to the court of A'ala Hadhrat and wanted to present his poem on the Me'raaj. He had hardly recited two verses, when it was time for the mid-day (Zohr) prayer; A'ala Hadhrat advised him to meet after the evening (Asr) prayer; during this short period, A'ala Hadhrat wrote this masterpiece which is considered his best poem in his entire collection called Hadaaeq e Bakhshish (The Gardens of Salvation); he read it out to the guest, who was so impressed that he decided not to present his own poem.

The great Muhaddith of India, Hadhrat Maulana Syed Mohammed Ashraf Kachhochwi once recited this ode in the presence of literary giants in Lucknow, the city of poets. He then asked their opinion about it; the poets proclaimed that its language (the beauty of its words) is as if it has been washed in the rivers of paradise. A similar incident occurred in Delhi, in which the audience said, "If you recite it over and over again, we will listen to it all our lives".

The ode captures the atmosphere and the grandeur of the journey, whilst conveying some of the beliefs of the Ahle-Sunnah that are proven through verses of the Holy Qur'an and Prophetic narrations. A'ala Hadhrat describes the entire miracle in the form of a wedding celebration - for indeed the meeting of Allah's Noble Messenger, with his Lord Allah, is the cause of infinite joy.

None can ever truly describe the grandeur of the blessed miracle; this humble attempt cannot even truly capture the mastery and poetic excellence inherent in each word chosen by A'ala Hadhrat; I have tried my level best to convey the meanings in the translation, whilst keeping the original words of the ode; however, this was not entirely possible, as A'ala Hadhrat has used several metaphors, which cannot be translated literally - only the meaning can be conveyed. A brief commentary was added, at the behest of my good friends.

#### DEDICATION:

I pray that my Lord Allah accepts the miniscule effort by this humble slave. O Allah, grant the reward of this work to your beloved prophet, all your beloved bondmen, my parents and my teachers.

Infinite blessings of Allah and salutations be upon our Master, the Holy Prophet Mohammed, his pure wives, his noble progeny, his virtuous companions and all those who rightly follow him until the Last Day. Infinite blessings and peace be upon all the prophets.

*Aqib Farid alQadri*  
*12<sup>th</sup> Rajab, 1439*  
*(Friday, 30th March 2018)*



### Verse 1:

Woh sarwar-e-kishwar-e-risaalat jo arsh per jalwah gar huye they  
Naye niraale tarab kay saamaaN Arab ke mehmaan kay liye they.

وہ سرورِ کشورِ رسالت جو عرش پر جلوہ گر ہوئے تھے  
نئے نرا لے طرب کے ساماں عرب کے مہمان کے لئے تھے

**The leader of the kingdom of prophet-hood who ascended the Throne most high!  
For the noble guest from Arabia, were the new and novel instruments of joy!**

The Leader: The Holy Prophet, Hadhrat Mohammed Mustafa (peace be upon him) is the leader of the kings (prophets) of the kingdom of prophet-hood. Ascended: The Night Journey of Isra and Me'raaj; in which the Holy Prophet was taken from Masjid Haram in Makkah to Masjid alAqsa in Jerusalem, and then from there he ascended towards the skies and beyond. Since he was being called on a visit, several gifts were prepared for the special guest. The proofs of Isra and Me'raaj are found in the Holy Qur'an, and in several Hadeeth. [Surah Bani Israel 17:1] "Purity is to Him Who took His bondman in a part of the night from the Sacred Mosque to the Aqsa Mosque around which We have placed blessings, in order that We may show him Our great signs; indeed he is the listener, the beholder." [Najm 53:1] By oath of the beloved shining star Mohammed (*peace and blessings be upon him*), when he returned from the Ascent.

وَعَزَّلَ  
عَلَيْهِ

### Verse 2:

Bahaar hai shaadiyaaN mubaarak chaman ko aabadiyaaN mubarak  
Malak falak apni apni lay main yeh ghar anaadil ka boltay they.

بہار ہے شادیاں مبارک چمن کو آبادیاں مبارک  
ملک فلک اپنی اپنی لے میں یہ گھر عنادل کا بولتے تھے

**"It is springtime, upon this joy, felicitations! O Garden, upon your blossom,  
congratulations!"**

**The angels and the skies, related the nightingales' hymns in their own narrations!**

The angels and the skies were ecstatic upon knowing that he will come and pass through the higher realms, where all of them will be able to see him, in body and soul. They joyously congratulated each other, in beautiful words and tones, echoing the hymns that the nightingales were chirping in the heavens.

**Verse 3:**

WahaaN falak per yahaaN zameeN main rachi thi shaadi machi thi dhoomein  
Udhar say anwaar hanstay aatay idhar say nafkhaat uth rahay they.

وہاں فلک پر یہاں زمیں میں رچی تھی شادی مچی تھی دھومیں  
اُدھر سے انوار ہنستے آتے اُدھر سے نجات اُٹھ رہے تھے

**Up in the skies, down here on earth, was an ecstatic mood and joyful celebration!  
Glittering lights came down with joy and fragrant winds went up in elation!**

The skies were happy that the great beloved of Allah was about to grace them with his presence; the earth was joyful that the majestic journey was to begin from here, and that he would come back with blessings from above. The entire atmosphere was joyful and it seemed as if a wedding was taking place. The skies sent down waves of light towards the earth and puffs of aroma went up to the skies.



**Verse 4:**

Yeh jowth padti thi unkay rukh ki kay arsh tak chaandni thi chatki  
Woh raat kya jagmagaa rahi thi jagah jagah nasab aainay they.

یہ جَوّت پڑتی تھی اُن کے رُخ کی کہ عرش تک چاندنی تھی چٹکی  
وہ رات کیا جگمگار ہی تھی جگہ جگہ نضب آئے تھے

**His face emitted a radiance so bright, up to the Throne reached the moonlight!  
O how dazzling was that blessed night, as if mirrors were installed at every site!**

It was the 27<sup>th</sup> of Rajab, when there was no moon and it was dark; a narration mentions that a single veil from the Holy Prophet's face was lifted, and the light from his face brightened up the entire path, right up to the Throne; the entire night dazzled and shimmered as if light was being reflected from each place.

**Verse 5:**

Nayee dulhan ki phaban main Kaaba nikhar kay sanwraa sanwar kay nikhraa  
Hajar key sadqay kamar key ik til main rang laakhoN banaao key they.

نئی دلہن کی پھبن میں کعبہ نکھر کے سنورا سنور کے نکھرا  
حجر کے صدقے کمر کے اک تیل میں رنگ لاکھوں بناؤ کے تھے

**Bedecked like a bride, the Ka'aba adorned itself over and over, enhancing its splendors!  
May I be sacrificed upon the Stone! The single mole on its side possessed the beauty of a  
million colors!**

The journey started from the blessed Ka'aba, (in Makkah); the Ka'aba was hosting the Holy Prophet, and it felt privileged and most fortunate, for now its mention would be in the Holy Qur'an that the blessed journey began from here; like a bride its beauty was enhanced multiple times; the Black Stone (Hajr Aswad) at one corner of the Ka'aba looked like a black mole on the waist of the bride, and was equal to the beauty of millions of shades. In the sub-continent a black mole on the face of a fair lady is considered a sign of enhanced beauty; A'ala Hadhrat says this 'black mole' (the Black Stone) on the waist (side) of the bride (Ka'aba), enhanced its beauty more than what millions of colors of bridal make-up could achieve.



**Verse 6:**

Nazar main dulhaa key pyaaray jalway hayaa say mehraab sar jhukaaye  
Siyaah parday kay munh per aanchal tajalliye zaat e bahat say they.

نظر میں دولہا کے پیارے جلوے حیا سے محراب سر جھکائے  
سیاہ پردے کے منہ پر آنچل تجلی ذاتِ بہات سے تھے

**With the groom's beauty in its sight, the niche lowered its head in modesty,  
The veil on face of the black curtains was due to the radiance of his pure entity.**

The Holy Prophet was resting in the Hateem (the semi-circle that denotes the boundaries of the Ka'aba), or at the home of Sayyedah Umm Haani (which was very close to the Ka'aba). The Arch Angel Jibreel came here to wake him up. The Ka'aba lowered itself with modesty upon glancing at the groom of the creation, i.e. the Holy Prophet. Even the black curtains were shimmering & not wholly visible because of the brilliance emanating from the Holy Prophet.

**Verse 7:**

Khushi kay baadal umand kay aaye diloN kay taaos rang laye  
Woh naghma e naat ka samaa thaa Haram ko khud wajd aa rahe they.

خوشی کے بادل اماند کے آئے دلوں کے طاؤس رنگ لائے  
وہ نغمہ نعت کا سماں تھا حرم کو خود وجد آ رہے تھے

**Clouds of joy thronged forward, the hearts' peacocks displayed their colours in happiness!  
It was time to recite the beloved's eulogy, and the Sanctuary was itself entranced with bliss!**

“Khushi Ke Baadal Umand Ke Aaye”: “Clouds of joy arose and came forth”; which means the atmosphere was extremely joyous. “DiloN ke Taoos Rang Laaye”: “Peacocks of the hearts, became colorful.” When the peacock sees dark rain clouds, it opens up its wings, and dances with joy, flaunting its dazzling colors: this metaphor means the hearts had become extremely joyful. The Holy Prophet was being praised at this time, causing even the Haram (Holy Sanctuary hosting the Ka’aba) to swirl in bliss.



**Verse 8:**

Yeh jhoomaa Mizaab-e-zar ka jhoomer kay aa raha kaan per dhalak ker  
Phuhaar barsi to moti jhad ker Hateem ki gowd mein bharay they.

یہ ٹھوما میزاب زر کا جھومر کہ آ رہا کان پر ڈھلک کر  
پھوہار برسی تو موتی جھڑ کر حطیم کی گود میں بھرے تھے

**The chandelier of the golden funnel swayed and like a trinket slid down to the ear!  
And when it drizzled, the raindrops gathered like pearls in the lap of Hateem's enclosure!**

The roof of the Ka’aba has a golden funnel to discharge rain water; when the Ka’aba bowed its head, the chandelier beneath the funnel came down, like an ornament worn by the bride, from the middle of the head to the ear. In another eulogy (Naat), A’ala Hadhrat mentions that the Ka’aba bowed in respect of the Holy Prophet, when he was born. It rained, and gushed down through the golden funnel; the droplets gathered like pearls in the Hateem (the semi-circle shaped wall, denoting the boundary of the Ka’aba).



**Verse 9:**

Dulhan ki khushboo say mast kapray naseem gustakh aanchaloN say  
Gilaf e mushkeen jo ud raha thaa ghazaal naafe basaa rahay they.

دلہن کی خوشبو سے مست کپڑے نسیم گستاخ آنچلوں سے  
غلاف مشکیں جواڑ رہا تھا غزال نافے بسا رہے تھے

**The bride's attire was rich with fragrance, the naughty breeze played with her mantles!  
When the musk-filled curtain fluttered, the deer filled it into their navels!**

“Dulhan” – “The bride”, meaning the Ka’aba; the Ka’aba’s covers were rich with perfume, which was being released in to the air because of the truant winds; the musk deer have a small pod of musk close to their navels; when the fragrance was released from the perfumed clothes of the Ka’aba, the deer were filling their pods with this musk.



**Verse 10:**

PahadiyoN ka woh husn e taz'eeN woh oonchi choti woh naaz o tamqeeN  
Saba say sabzah main lehrein aateeN dupattay dhaani chunay huye they.

پہاڑیوں کا وہ حسن تزئیں وہ اونچی چوٹی وہ ناز و تمکین!  
صبا سے سبزہ میں لہریں آتیں دوپٹے دھانی چنے ہوئے تھے

**The raw beauty of the hills with their high peaks stood out in elegance and style!  
The flora swayed like waves with the breeze of spring, like green scarfs worn in a pile!**

The Holy Ka’aba is nestled in a valley, surrounded by hills; these hills looked majestic, and the steady breeze made the tops of the trees move like waves; their green tops moving with the breeze, seemed like green scarves worn by maidens.

**Verse 11:**

Nahaa kay nehroN nay woh chamaktaa libas aabay rawaaN ka pehnaa  
Kay maujeiN chadiyaan theeN dhaar lachkaa habaab e tabaan kay thal takay they.

نہا کے نہروں نے وہ چمکتا لباس آبِ رواں کا پہنا  
کہ موجیں چھڑیاں تھیں دھار لچکا حبابِ تاباں کے تھل نکلے تھے

**Rivers bathed and dressed themselves in radiant robes of flowing liquid!  
With waves like crests, the current like folds, and fresh bubbles like sewn brocade.**

The rivers were drained and infused with fresh, fast flowing, bubbling water; it seemed that maidens had put on new, expensive wedding dresses. During the journey, the Holy Prophet was shown the rivers of paradise such as the Tasnim and Salsabil.



**Verse 12:**

Puraanaa purdaag malgajaa thaa uthaa diyaa farsh chaandni ka  
Hajoom e taare nigah say kosoN qadam qadam farsh baadley they.

پُرانا پر داغ ملگجا تھا اٹھا دیا فرش چاندنی کا  
ہجومِ تارنگہ سے کوسوں قدم قدم فرش بادلے تھے

**The old carpet of moonlight was removed, for it was stale and stained!  
As far as the eyes could see, a road of brocade with galaxies of stars, was laid!**

“Hujoom e Taare” – This means clusters of Stars i.e. galaxies; When a VVIP arrives a new carpet is rolled out for his welcome; the moon had been shining since 26 days; the moonlight had become old, dimmer; so on the 27<sup>th</sup> night of Rajab, the moonlight was removed from the pathway; a new bright and exquisite road, consisting of galaxies of stars was laid; or that the road of humble eyes of maidens, and angels was laid for the Holy Prophet to tread upon. If it is read as “Hujoom e Taar e Nigaah” – (without stopping at Taare), it would mean “Away from the multitude of dark, envious eyes” (of the devils)



**Verse 13:**

Ghubaar ban ker nisaar jayein kahaaN ab uss rahguzar ko payein  
Hamaray dil hooriyoN ki aankheN farishtoN kay per jahaaN bichhey they.

غبار بن کر ثار جائیں کہاں اب اُس رہ گزر کو پائیں  
ہمارے دل حوریوں کی آنکھیں فرشتوں کے پر جہاں بچھے تھے

**May we be sacrificed and scatter like dust, how can we now find that pathway!  
The path where our hearts, the eyes of maidens, and the wings of angels humbly lay!**

The luckiest of the lucky were blessed to meet him on that night, when he was about to meet his Lord, Allah the Supreme; the mystics mention that the apart from the Prophets, some souls of the great saints met the Holy Prophet on that blessed night, among them being the King of the Qadri order Hadhrat Shaykh Abdul Qadir Jilaani, and Hujjat ul Islam Imam Mohammed Ghazali. The poet has very subtly mentioned that he too was there, for he says "Our hearts"; he however also expresses his sadness at now being away from that the blessed pathway - so if he could turn to dust and scatter, perhaps a speck would fall on the same pathway.



**Verse 14:**

Khudaa hee day sabr jaan-e-purgham dikhaooN kyunkar tujhey woh aalam  
Jab unko jhurmut main ley kay qudsee jinaaN ka doolha banaa rahay they.

خدا ہی دے صبر جان پر غم دکھاؤں کیوں کر تجھے وہ عالم  
جب اُن کو جہرمت میں لے کے قدسی جنان کا دولہا بنا رہے تھے

**May Allah grant patience, O the distressed soul! How can I describe to you that occasion?  
When the angels had surrounded him, and were adorning him as the Groom of Heaven!**

How exhilarating and joyous must have been the time when the angels were decorating the Holy Prophet, in order to take him on the blessed journey; the Holy Prophet's beauty and majesty is unmatched even without being decorated; imagine how attractive and majestic he was looking when he was being further adorned like a groom. Here again, A'ala Hadhrat hints at his soul being present when this occurred; but the poet laments that it is impossible to describe that momentous occasion, nor can that spectacle be seen again.

**Verse 15:**

Utaar ker unkay rukh kaa sadqah yeh noor kaa but rahaa thaa baadaa  
Kay chand sooraj machal machal ker jabeeN ki khairaat maangtay they.

اتار کر اُن کے رخ کا صدقہ یہ نور کا بٹ رہا تھا باڑا  
کہ چاند سورج مچل مچل کر جبین کی خیرات مانگتے تھے

**For his noble face, such was the light being distributed as charity,  
That the moon and the sun eagerly begged for a portion of this generosity!**

It is a practice in the sub-continent to give charity on behalf of the groom; money is circled around the face / head and then given away, to ward off evil eyes; here, the poet says instead of money, light (Noor) was being given away as the charity of his forehead and face; to attain this charity of light, the sun and the moon (who are already bright), eagerly begged for more.



**Verse 16:**

Wohee to ab tak chhalak rahaa hai wahee to joban tapak raha hai  
Nahaanay may jo giraa thaa paani katoray taaroN nay bhar liye they.

وہی تو اب تک چھلک رہا ہے وہی تو جو بن ٹپک رہا ہے  
نہانے میں جو گرا تھا پانی کٹورے تاروں نے بھر لیے تھے

**It is the same that even now overflows, the same beauty that until now drips.  
The bathing water that had fallen aside, which the stars had gathered in cups.**

It is mentioned that the Holy Prophet's chest was cut open, and his heart was taken out; the water of Zamzam was used to bathe the Holy Prophet's heart; the same leftover was gathered by the stars in cups, which makes them look bright and beautiful, even today.

**Verse 17:**

Bachaa jo talwoN ka unkay dhowan banaa woh Jannat ka rang o rowghan  
JinhoN nay doolhaa ki payee utran woh phool gulzaar e noor kay they.

بچا جو تلووں کا ان کے دھوون بنا وہ جنت کا رنگ و روغن  
جنہوں نے دولہا کی پائی اُترن وہ پھول گلزارِ نور کے تھے

**Water leftover from washing his feet became the color and décor for heaven!  
Those who received his discards were flowers from the light's garden!**

The water which remained after washing the feet of the Holy Prophet was used to decorate the walls of the palaces and gates of Heaven; the flowers of the Garden of Light were the recipients of his old clothes, due to which they still have shining bright colours.



**Verse 18:**

Khabar yeh tehweel e maher ki thi kay rut sunhani ghadi phiray gee  
Wahan ki poshak zaib e tan ki yahan ka jorha badha chukay they.

خبر یہ تھویل مہر کی تھی کہ رُت سہانی گھڑی پھرے گی  
وہاں کی پوشاک زیب تن کی یہاں کا جوڑا بڑھا چکے تھے

**The traverse of the Sun revealed that soon will come the great season of ecstasy!  
He had put on the attire of that realm and given away the worldly clothes in charity!**

Seasonal changes occur on earth due to the movement of the sun from the northern tropics to the southern (and vice versa); and people change their clothes according to the season. Here, the "Sun" refers to the Holy Prophet; his movement signified that the happy season will come soon, for he had already changed his attire.

**Verse 19:**

Tajalliye Haqq ka sehra sar per salaam o tasleem ki nichaawar  
Do roya qudsi paray jamaa kar khaday salaami kay waastay they.

تجلی حق کا سہرا سر پر صلوٰۃ و تسلیم کی نچھاور  
دو روئے قدسی پرے جما کر کھڑے سلامی کے واسطے تھے

**The crown of Divine Light on his head, and showers of blessings and salutations upon him!  
On either side, the angels gathered in rows, standing respectfully to salute him!**

The Holy Prophet's head shone with the Crown of Light from Allah, and blessings and salutations were being sent upon him; and angels stood on both sides of the pathway he travelled, to pay their respects and to salute him. This is similar to the guard of honour given to a dignitary.



**Verse 20:**

Jo hum bhi waan hotay khaak e gulshan lipat kay qadmoN say ley tay utran  
Magar karein kiya naseeb main to yeh naa-muraadi kay din likhay they.

جو ہم بھی واں ہوتے خاک گلشن لپٹ کے قدموں سے لیتے اُترن  
مگر کریں کیا نصیب میں تو یہ نا مُرادی کے دن لکھے تھے

**Were we also there as dust of the garden, we would have hugged his feet and taken charity!  
But what shall we do now, for these days of despair were written in our destiny!**

A'ala Hadhrat wishes that he would have been a speck of dust on the momentous occasion when the Holy Prophet visited the garden; if he had been there, he would have been blessed by kissing the noble feet; gaining the blessings, he would have remained in paradise forever, not having to toil so much on earth.

**Verse 21:**

Abhi na aaye they pusht e zeen tak kay sir hui maghfirat ki shallak  
Sada shafa'at nay di mubarak! gunaah mastana jhoomtay they.

ابھی نہ آئے تھے پشت زیں تک کہ سر ہوئی مغفرت کی shallak  
صد اشفاعت نے دی مبارک! گناہ مستانہ جھومتے تھے

**He had hardly mounted the saddle when declared were the tidings of clemency!  
Intercession proclaimed, "Congratulations", and sins were dancing in ecstasy!**

The Prophet had just sat on the mount, when a caller proclaimed that his entire nation (Ummah) would be forgiven and he would be given the Right of Intercession; Intercession itself congratulated the Holy Prophet (or the sinners), thus making the sinners (or sins) dance with joy.



**Verse 22:**

Ajab na thaa rakhsh ka chamakna gazaal e dam khurdaa saa bhadakna  
Shuaein bukkay udaa rahi theen tadapte ankhoon pay saaeqay they.

عجب نہ تھا رخس کا چمکنا غزال دم خور وہ سا بھڑکنا  
شعاعیں بکے اڑا رہی تھیں تڑپتے آنکھوں پہ صاعقے تھے

**The startling of the mount was not surprising, nor its bucking like an intoxicated deer.  
For rays of light spouted fountains all around, and lightning stunned its eyes from near.**

Rakhsh: The mount Buraaq. (Or the mount's face). Chamakna: To be startled (Or to reflect light). Angel Jibreel brought the Buraaq (lightning-mount), a tall, white beast, bigger than the donkey but smaller than a mule. He could place his hooves at the farthest boundary of his gaze. The Buraaq bucked when the Prophet came to mount him. The mount had never seen such grandeur and radiant lights; although it was itself decorated with light; the mount was already "intoxicated" with the love of the Holy Prophet – but when he came near, his light pierced the mount's eyes, causing it to jump in fear. Jibreel put his hand on its mane and said: "Are you not ashamed, O Buraaq? By Allah, no-one has ridden you in all creation more beloved to Allah than he is." Upon hearing this, the Buraaq was so ashamed that he sweated until he became soaked, and stood still until the Prophet mounted him.

**Verse 23:**

Hujoom e ummeed hai ghataao muradeiN day kar inheiN hataao  
Adab ki baagein liye badhaao malaaekah may yeh gulguley they.

ہجومِ اُمید ہے گھٹاؤ مُرادیں دے کر انھیں ہٹاؤ  
ادب کی باگیں لیے بڑھاؤ ملائکہ میں یہ غلغلے تھے

**“A multitude has gathered for their desires, so lessen them by fulfilling their wishes,  
Hold the reins and move on with grace”; this was the discussion amongst the angels.**

When the journey was about to begin, all types of creatures thronged around him to beg for charity, and to have the desires fulfilled; the angels spoke amongst themselves, that to control and lessen the crowd, give them what they desire, and move on with respect, whilst holding the reins of the mount. This is typical of the wedding procession that when the groom starts his journey, many people gather around him seeking gifts and charity.



**Verse 24:**

Uthi jo garde rahe munawwar woh noor barsa kay raaste bhar  
Ghiray they badal bharay they jal thal umand kay jangal ubal rahay they.

اُٹھی جو گردِ رہِ منور وہ نور برسا کہ راستے بھر  
گھرے تھے بادل بھرے تھے جل تھل اُٹھ کے جنگل اُبل رہے تھے

**When the dust from his radiant path arose, a light descended upon the entire corridor!  
That brought heavy clouds, flooding the land, causing the forests to rise and prosper!**

When the hot air rises, it pushes up the rain bearing clouds, causing them to condense and shower rain. Similarly, the dust from his path rose up illuminating the entire atmosphere; it caused a downpour of rain, filling water and invigorating the land, and sprouting greenery everywhere.

**Verse 25:**

Sitam kiya kaisi mat katee thi Qamar! Woh khak unkay rah guzar ki  
Utha na laya kay miltay miltay yeh daag dekhtaa sab mitey they

ستم کیا کیسی مت کٹی تھی قمر! وہ خاک اُن کے رہ گزر کی  
اٹھا نہ لایا کہ ملتے ملتے یہ داغ سب دیکھتا مٹے تھے

**How foolish and unjust! O moon, why did you not bring the dust from his pathway?  
For just by rubbing it, you would see that all these marks had gone away!**

The moon has many spots on its surface; were it to take some dust from the Holy Prophet's path, and rub it on the face, those marks would go away. This also refers to the blessed earth of Medinah Munawwarah, which cures many diseases (especially those of the skin) by just rubbing it.



**Verse 26:**

Buraaq kay naqsh o sum kay sadqey woh gul khilaaye kay saaray rastey  
Mehaktay gulban lehakte gulshan hare bhare lahlaha rahe they.

بُراق کے نقش و سُم کے صدقے وہ گل کھلائے کہ سارے رستے  
مہکتے گلبن لہکتے گلشن ہرے بھرے لہلہا رہے تھے

**May I be sacrificed on the footprints of the Buraaq! It caused miracles all along its way!  
That fragrant roses, glittering gardens, fresh and verdant, were in sway!**

“Buraaq”: The Prophet's mount. “Gul Khilaaye”: It means to make flowers blossom; this is a metaphor in Urdu, which means “to cause wonders”. It is mentioned in the commentaries of the Holy Qur'an, relating to the crossing of the sea by the nation of Hadhrat Moosa; when Hadhrat Jibreel also crossed the sea on a steed, a shrub would instantly grow wherever the steed placed its foot; Samri saw this, and used a handful of the same dust to cause the golden calf to emit sounds, as if it was alive; when the feet of Hadhrat Jibreel's steed could grow shrubs in barren lands, the Buraaq on which the Holy Prophet rode, caused many more wonders.



**Verse 27:**

Namaz e Aqsa main tha yehi sirr ayaaN hoN ma'ani e Awwal Aakhir  
Key dast basta hain peechhey haazir jo saltanat aagay kar gaye they.

نمازِ اقصیٰ میں تھا یہی سرعیاں ہوں معنی اوّل آخر  
کہ دست بستہ ہیں پیچھے حاضر جو سلطنت آگے کر گئے تھے

**The secret of the prayer at Aqsa was to reveal the meaning of the First and the Last!  
For standing behind him in prayer with folded hands, were those who had reigned in the  
past!**

The Holy Prophet led the prayers in Masjid Aqsa; all the prophets (approximately 124,000) gathered to pray behind the leader of all mankind. They included the father of mankind, Hadhrat Adam, and up to the previous Prophet Hadhrat Eisa; all these prophets who “ruled” over their nations and “led” them were respectfully standing “behind” as “followers”. Thus, the Prayer offered at Aqsa was to reveal the superiority of the Last Prophet, who was the First to be created, and First to be made a Prophet. This miracle is mentioned in several narrations; some scholars state that this Prayer was offered twice, before the ascension and upon return; the famous prophets greeted Hadhrat Mohammed Mustafa and Hadhrat Jibreel; they praised Allah, and related the excellences that Allah had bestowed upon them; finally the Holy prophet spoke - he praised Allah and said that Allah had made him the Mercy to All Creation, amongst other great excellences; upon this, Hadhrat Ibraheem proclaimed that Hadhrat Mohammed Mustafa has excellence over all the Prophets, and Hadhrat Jibreel requested him to lead the Prayer.



**Verse 28:**

Yeh unki aamad ka dabdaba thaa nikhar har shaiy ka ho rahaa thaa  
Nujoom o aflak jaam o mina ujaltay they khangalthey they.

یہ اُن کی آمد کا دبدبہ تھا نکھار ہر شے کا ہو رہا تھا  
نجوم و افلاک جام و مینا اجاتے تھے کھگالتے تھے

**Due to the awe of his advent, all things were being decorated again!  
The stars and skies polished and rinsed the wine cups and vessels, again and again!**

When a VVIP arrives, proper arrangements are made, and the entire place is made to look its best; nothing is left to chance. So upon his arrival, even the heavenly cups and vessels were being polished and rinsed.

**Verse 29:**

Naqaab ultay woh mehr e anwar jalaal e rukhsar garmiyoon per  
Falak ko haibat say tap chadhi thi tapaktay anjum kay aablay tha.

نقاب اٹے وہ میر انور جلال رخسار گرمیوں پر!  
فلک کو ہیبت سے تپ چڑھی تھی ٹپکتے انجم کے آبلے تھے

**When the luminous Sun lifted the veil, the brilliance of his face was at its pinnacle!  
The sky was feverish from his awe, the stars got blisters that burst and fell!**

Here 'Sun' means the Holy Prophet; it is said that the real light of his face is covered under several veils; when the Holy Prophet lifted just a single veil from his face, its majesty was at its peak; the light was so intense, bright and hot, that the sky could not bear this and became feverish; the heat was so intense, the stars' crusts got burnt, causing blisters that burst and fell.

وَعِزُّكَ  
عَلَيْهِ السَّلَامُ

**Verse 30:**

Yeh joshish-e-noor ka asar thaa key aab-e-gauhar kamar kamar thaa  
Safaae rah say phisal phisal kar sitaare qadmon pay laut'tay they.

یہ جوشِش نور کا اثر تھا کہ آب گوہر کمر کمر تھا  
صفائے رہ سے پھسل پھسل کر ستارے قدموں پہ لوٹتے تھے

**The power of his light caused the pearls to melt, their liquid rising up to the waist!  
Causing the stars to slip and fall from their positions, writhing at his feet!**

The Holy Prophet's light was so intense, that its heat caused the celestial bodies to melt; the stars that had lined up to see him slipped and fell in this pearly liquid; they landed down, begging at his feet.

**Verse 31:**

Badhaa yeh lehraa kay behre wahdat key dhul gaya naam e raige kasrat  
Falak key teeloN ki kiya haqeeqat yeh arsh o kursi do bulbule they.

بڑھا یہ لہرا کے بحر وحدت کہ دھل گیا نامِ ریگ کثرت  
فلک کے ٹیلوں کی کیا حقیقت یہ عرش و کرسی دو بلبلے تھے

**The wave of the Ocean of Unity surged forward, obliterating the signs of all things multiple!  
What is the status of the celestial dunes? The Throne and The Chair each looked like a bubble!**

“Dhul Gaya”: means “washed” – here is its used to mean “wiped away”. “Naam” – means name or a sign. “Reyg Kasrat” : Huge number of sand particles – here it is used to mean “multiplicity”; the entity of Allah is the only Real Entity, the Absolutely Necessary entity; the Holy Prophet was totally engrossed, immersed in His remembrance, making everything else seem non-existent. Or, it means that the Light of Unity obliterated everything else in the sight of the Holy Prophet. The Throne and The Chair are the greatest and most enormous creations of Allah; the entire universe is like a ring thrown in the desert compared to the Chair; and the Chair is like a ring thrown in the desert compared to the Great Throne.



**Verse 32:**

Woh zill e rehmat woh rukh key jalwe ke taare chhupte na khilne paate  
Sunehri zarbaft oodi atlas yeh thaana sab dhoop chhaowN ke the.

وہ ظل رحمت وہ رخ کے جلوے کے تارے چھپتے نہ کھلنے پاتے  
سنہری زربافت اودی اطلس یہ تھان سب دھوپ چھاؤں کے تھے

**The Shadow of Mercy and the glory of his face! The stars could neither hide nor show themselves!**

**Golden brocade and cloudy silk, the sunlight and shade seemed like layered fabrics!**

When a groom’s procession is taken out, he is usually shaded from the sun with a large umbrella. A’ala Hadhrat says that the Holy Prophet’s ‘Shadow of Mercy’ is like Golden Brocade; and his light is like Cloudy Silk; this mixture of clothes seemed like sunshine and shade combining to look like layered cloth, through which sometimes the stars would sometimes be visible and at other times remain hidden.

**Verse 33:**

Chalaa woh serve e chaman kharamaaN na ruk sakaa sidrah say bhi damaaN  
Palak jhapakti rahi woh kab kay sab een o aan say guzar chukey they.

چلا وہ سرو چماں خراماں نہ رُک سکا سدرہ سے بھی داماں  
پلک جھپکتی رہی وہ کب کے سب این و آں سے گزر چکے تھے

**The cypress of the garden moved with grace; even the Lote-Tree could not clutch his folds!  
The eyes were left blinking, for he had already gone beyond all the 'how and where'  
obstacles!**

“Kharaama” means to walk at a steady, leisurely pace; “Palak Jhapakti” – means Blinking of Eyelids, i.e. being astonished; Cypress denotes the tall figure of the Holy Prophet; when he proceeded, even at a steady pace, the Lote Tree could not hold him back; he went ahead leaving its eyes bewildered; no one had passed the Lote Tree before, for it is the farthest boundary for Creation; the tree was left astonished as to how could someone go beyond it; the boundary, and other seemingly impossibilities were not obstacles for him.



**Verse 34:**

Jhalak see ik qudsiyoN per aayi hawaa bhi daaman ki phir na payi  
Sawari doolhaa ki dur pohnchi baraat main hosh hi gaye they.

جھلک سی اک قدسیوں پر آئی ہوا بھی دامن کی پھر نہ پائی  
سواری دولہا کی دُور پہنچی برات میں ہوش ہی گئے تھے

**The angels caught just a glimpse of him, not even feel the gust created by his gown!  
The groom's mount had reached far away, with the procession only the senses had gone!**

Billions of angels that had gathered around the Lote Tree to meet him; but all they got to see was just a glimpse of him; they did not even feel the gust of wind caused by his robes! His goal was not the Lote-tree, nor to meet the angels; the angels thought he would stop here as this was the farthest anyone could go; but he went ahead leaving the angels astounded. See commentary of Holy Qur'an verse [Najm 53:16] When the lote-tree was being enveloped, by whatever around it.

**Verse 35:**

Thakay they Rooh-ul-Ameen key baazu chhuta woh daaman kahaaN woh pehloo  
Rakaab chhooti umeed tooti nigaah e hasrat key walwaley they.

تھکے تھے رُوح الامین کے بازو چھٹا وہ دامن کہاں وہ پہلو  
رکاب چھوٹی امید ٹوٹی نگاہ حسرت کے ولولے تھے

**The wings of Jibreel were tired, neither able to hold the Prophet's robe nor at his side stay!  
The stirrups fell from his hands dashing his hopes, his eyes were filled with dismay!**

The Holy Prophet was carried by the "Buraaq" until Masjid alAqsa; from there onwards, it was the bright staircase or on the wings of angels until the sixth heaven; and from there until the seventh heaven and the Lote Tree, on the wings of Arch Angel Jibreel; Jibreel's last station was the Lote Tree; he had been visiting it for billions of years - always wanting to proceed further, and be honored with meeting Allah; this was his chance, to go along with the Holy Prophet; but alas, it was not to be! This honour was reserved only for the Groom of the Creation; when he let go of the stirrups, he could only look longingly at the Holy Prophet going ahead alone. The beloved Messenger of Allah said, "Jibreel proceeded with me till the farthest Lote-Tree. Then, the Divine Power of the Almighty Lord drew me to a distance of two bows close to Him, in fact, even closer" (Sahih Al-Bukhari)

وَجِبْرِيلُ عَلَيْهِ السَّلَامُ

**Verse 36:**

Ravish ki garmi ko jis ney socha dimaag say ik bhabukaa phootaa  
Khirad key jungle main phool chumkaa deher deher pedh jal rahe they.

روش کی گرمی کو جس نے سوچا دماغ سے اک بھبھوکا پھوٹا  
خرد کے جنگل میں مَھول چمکا دَہر دَہر پیڑ جل رہے تھے

**Whoever reflected upon the pace of his journey, a bubble burst from his brain!  
A flower blossomed in the forests of intellect, trees were burning in every location.**

A'ala Hadhrat relates here that it is impossible for anyone to understand the speed at which the Holy Prophet travelled, or how he travelled through the vast distances; imaginations finally had to accept defeat. Prophetic narrations mention that the distance between the earth and the first sky is of 500 years, and similar is the distance between each sky - and so and so forth; we do not know what is meant by "a year" and at what speed; just a single "day" of the afterlife, is equal to thousands of years on this earth; he travelled faster than light itself, because just the vast visible universe is traversed by light in billions of years.

**Verse 37:**

Jiloo main jo murg e aqal udey they ajab buray halooN girtay partay  
Woh sidrah hee per rahay they thak kar chadha dam tewar aa gaye they.

چلو میں جو مرغ عقل اڑے تھے عجب بُرے حالوں گرتے پڑتے  
وہ سدراہ ہی پر رہے تھے تھک کر چڑھا تھا دم تیور آ گئے تھے

**The birds of intellect that tried to fly with him fell to the ground in a miserable state!  
They stopped exhausted at the Lote Tree itself, gasping for breath, almost dead!**

Modern science says that humans cannot survive above 8,000 meters, because of rarity of oxygen; and then, the absence of outer air pressure in space would destroy the human body in seconds. However, the Beloved of Allah went far beyond the visible universe. Those who tried to understand the miracle of the Ascension through reasoning could not go beyond the Lote-Tree for that is the limit of the Creation; in fact they could not even understand the miracle itself; how could a human being go beyond the realms of this earth, this galaxy, the universe, without being scorched or hurt? What lies beyond the Lote Tree, was beyond intellect. The answer lies in the Holy Qur'an, that it was Allah, the Most Pure, the Greatest, Who took His bondman on that mighty journey.



**Verse 38:**

Qavi they murgaan e waham kay per uday to udnay ko aur dam bhar  
Utha'ee seenay ki aisi thokar kay khoon-e-andeshaa thooktay they.

قوی تھے مرغانِ وہم کے پڑ اڑے تو اڑنے کو اور دم بھر  
اٹھائی سینے کی ایسی ٹھوکر کہ خونِ اندیشہ تھوکتے تھے

**The birds of suspicion had stronger wings, but flew for merely an instant, a bit further!  
Such a blow did they receive on their chests they spat out blood due to fear!**

Those who speculated on his journey beyond the Lote Tree, could also not go (speculate) much further; they did not know what lies beyond the Lote-Tree – so how could they guess “how and where”? All their guesswork floundered and they failed to grasp anything.



**Verse 39:**

Sunaa yeh itnay mein Arsh e Haqq nay kay lay mubarak hoN taaj waley  
Wohi qadam khair say phir aaye jo pehle taaj e sharaaf tere they.

سنایا تنے میں عرش حق نے کہ لے مبارک ہوں تاج والے  
وہی قدم خیر سے پھر آئے جو پہلے تاج شرف ترے تھے

**The Divine Throne then heard, "Be felicitated! Once again wear the crown!"  
The same feet have returned with goodness, which used to be your honourable crown!"**

A caller called out, giving glad tidings to the Divine Throne that the Holy Prophet's feet will bless it again; the same feet had been gracing it before. To be blessed with the touch of the holy feet, is far better than wearing a crown of jewels. A poet has aptly said, 'Were I to get to place the sandals of the Holy Prophet on my head, I would then proclaim, "Yes, I too am the crowned one" '.



**Verse 40:**

Yeh sunkay be-khud pukaar uththaa nisaar jaoon kahaaN haiN aaqa  
Phir unkay talwoN ka paoon bosaa yeh meri aankhoN kay din phirey they.

یہ سن کے بے خود پکار اٹھا نثار جاؤں کہاں ہیں آقا  
پھر ان کے تلووں کا پاؤں بوسہ یہ میری آنکھوں کے دن پھرے تھے

**Upon hearing this it exclaimed enthralled, "May I be sacrificed! Where is the Master?  
I will again get to kiss his feet, my eyes are fortunate, their happy days are here!"**

"Din Phirey" – means days have changed; this is a metaphor used to express change in luck, or situation. The Divine Throne was thrilled upon hearing the good news; it expressed its desire to kiss and rub its eyes on the blessed feet.



**Verse 41:**

Jhukaa tha mujre ko arsh e aala gire they sajdey may bazme bala  
Yeh aankhein qadmoon say mal raha tha woh girde qurbaan ho rahay they.

جھکا تھا مجرے کو عرشِ اعلیٰ گرے تھے سجدے میں بزمِ بالا  
یہ آنکھیں قدموں سے مل رہا تھا وہ گردِ قربان ہو رہے تھے

**The High Throne bowed down in reverence, the higher assembly fell in prostration to him!  
The Throne was rubbing its eyes on his feet, and sacrificing themselves were the angels  
around him!**

“Arsh e A’ala”: the Divine Throne. “Bazme Baala” means The Higher Assembly: these are the angels and exalted pure souls that reside at the Bayt ul Ma’moor (the Inhabited House). They had all gathered to meet the Holy Prophet; various authentic narrations prove that the Holy Prophet met Hadhrat Moosa on the sixth heaven and Hadhrat Ibraheem on the seventh heaven, near the Bayt ul Ma’moor.



**Verse 42:**

ZiyaeiN kuchh arsh per yeh aaeiN kay saari qandileiN jhilmilayein  
Huzoor e khurshid kiya chamaktay chiragh munh apnaa dekh tay they.

ضیائیں کچھ عرش پر یہ آئیں کہ ساری قندیلیں جھللائیں  
حضورِ خورشید کیا چمکتے چراغ منہ اپنا دیکھتے تھے

**Such brilliant lights descended upon the Throne that all the chandeliers appeared to flicker!  
How could they shine in the presence of the Sun, embarrassed the lamps looked hither and  
tither!**

“Qandeelein” means Chandeliers: i. e. the stars and celestial bodies close to the Throne.  
“Khursheed” – the Sun i.e. the Holy Prophet. “Munh Apna Dekhtey”: To look at one’s own face  
– i.e. feel embarrassed. When the bright Sun (the Holy Prophet) appeared in all its glory, the  
stars seemed like small lamps, ashamed to shine in front of it.

**Verse 43:**

Yehi samaa tha key paikay rehmat khabar yeh laya kay chaliye Hadhrat  
Tumhaari khatir kushaada haiN jo Kaleem per band raastey they.

یہی سماں تھا کہ پیکِ رحمت خبر یہ لایا کہ چلے حضرت  
تمہاری خاطر کشادہ ہیں جو کلیم پر بند راستے تھے

**This was the atmosphere, when the Messenger of Mercy brought the news, "Let's go, your Highness!"**

**The pathways have been opened wide just for you, which had remained closed for Moses!"**

"Paikey Rehmat" the Messenger of Mercy, i.e Angel Jibreel. "Hadhrat" means "Your Highness" i.e. the Holy Prophet. Angel Jibreel came along with some angels and awakened the Holy Prophet, giving him the glad tidings. When Hadhrat Moosa had expressed his desire to see Allah, it was not accepted, but he was told to look at a nearby mountain upon which a light was sent; the light shattered the mountain to bits, causing Hadhrat Moosa to faint; but the Holy Prophet was called by Allah Himself for the meeting and the doors of the skies were opened for him. It is mentioned in several narrations that at each of the gates of the skies, Jibreel was asked about who was with him; upon which he replied that it was Hadhrat Mohammed, and that he was called by Allah; upon this, the gates were opened at each sky. At different levels, he met some of the Prophets who had offered the Prayer behind him in Masjid alAqsa.



**Verse 44:**

Badhh aye Muhammad, qareeN ho Ahmed, qareeb aa sarwar e mumajjad  
Nisaar jaooN yeh kya nidaa thi yeh kya samaa tha yeh kya mazay they.

بڑھ اے محمد ﷺ قریں ہو احمد قریب آ سرورِ مجد  
نثار جاؤں یہ کیا ندا تھی یہ کیا سماں تھا یہ کیا مزے تھے

**"Advance O' Mohammad, come near O' Ahmad, come closer O' the Chief of the Glorious!"  
May I be sacrificed! How great was the call, how superb the state, how extreme the happiness!**

A'ala Hadhrat has used 3 different ways to say "Come Closer". He further explains how the Holy Prophet must have felt upon hearing this command. See commentary of the Holy Qur'an, verse [Najm 53:8] Then the Spectacle became closer, and (he) came down fully.

**Verse 45:**

Tabarak-Allah shaan teri tujhee ko zaiba hai be-niyazi  
Kaheen to woh josh e lan-tarani kaheen takazay visal kay they.

تبارک اللہ شان تیری تجھی کو زیبا ہے بے نیازی  
کہیں تو وہ جوشِ لَن-تارانی کہیں تقاضے وصال کے تھے

**Most Auspicious is your Majesty, O Allah! Total Independence befits only You!**  
**Upon a time the assertion is, "You cannot see Me" - whilst at another is the demand to meet You!**

Allah is the "Independent" - He does not need anything, and He may do whatever He wills. "You cannot see Me": refers to Allah's answer to the request of Hadhrat Moosa to see Him. On the other hand, Allah Himself called the Holy Prophet, to grant Him the Divine Vision. See commentary of Holy Qur'an [Aa'raf 7:143] And when Moosa presented himself upon Our promise, and his Lord spoke to him, he said, "My Lord! Show me Your Self, so that I may see You"; He said, "You will never be able to see Me, but look towards the mountain - if it stays in its place, then you shall soon see Me"; so when his Lord directed His light on the mountain, He blew it into bits and Moosa fell down unconscious; then upon regaining consciousness he said, "Purity is to You! I incline towards You, and I am the first Muslim."



**Verse 46:**

Khiraad say keh do kay sir jhuka lay gumaaN say guzray guzarnay walay  
Padey hain yahan khud jehet ko laalay kisay bataaye kidhar gaye they.

خرد سے کہدو کہ سر جھکا لے گماں سے گزرے گزرنے والے  
پڑے ہیں یاں خود جہت کو لالے کسے بتائے کدھر گئے تھے

**Tell intellect to bow down its head, for he passed beyond the limits of speculation!**  
**Direction itself does not know where it is, whom could it inform about his destination?**

Allah, the Supreme, is free from space or direction; so it is impossible to imagine where the Holy Prophet went for the meeting; no one can even speculate "where" or in which "direction" the Holy Prophet went. A'ala Hadhrat mentions that instead of trying to "understand" the miracle through intellect, or to use conjectures, it is best just to accept that the miracle occurred, and the "meeting" took place; for this entire journey was by the command of Almighty Allah.

**Verse 47:**

Suraag e ain o mataa kahaaN thaa nishaan e kaif o ilaa kahaaN tha.  
Na koi raahi na koi saathi na sang e manzil na marhalay they.

سُراغِ اَین وِ مَتّی کَہاں تَھا نِشاانِ کَیْف وِ اِلی کَہاں تَھا  
نَہ کوئی راہی نہ کوئی ساٹھی نہ سَنگِ مَنزِل نہ مَرحلے تَھے

**For 'where and when' there were no clues, for 'how and towards 'there were no traces!  
Neither was a traveler on the way, nor a companion, nor a milestone nor any stages!**

The Holy Prophet was alone in his journey, beyond the Lote Tree; so no one could tell us about us "where and when" or "how or towards"; this is closely linked to the previous couplet.

وَعَجَلَ  
عَلَيْهِ  
الْصَّلَاةُ

**Verse 48:**

Udhar say payham taqazay aana idhar tha mushkil qadam barhana  
Jalaal o haibat ka saamna tha Jamaal o Rehmat ubhartay they.

اُدھر سے پیہم تقاضے آنا اِدھر تَھا مَشرکِل قَدَم بَرہانا  
جَلال وِ ہِیبت کا سامنا تَھا جَمال وِ رَحمت اُبھارتے تَھے

**Incessant were the demands to advance, whilst it was difficult to move his steps any further!  
He was in awe of the Divine Majesty and Supremacy, whilst Beauty and Mercy inspired him  
closer!**

The commands to advance further were continuous; but for the Holy Prophet it was difficult to move ahead for he was in a dilemma; he felt shy and was in awe of the Greatness, Majesty and Absolute Power of Allah; and at the same time, the Great Beauty and Mercy of Allah encouraged him to move.

**Verse 49:**

Badhay to lekin jhi-jhaktay dartay hayaa say jhuktay adab say ruktay  
Jo qurb unhi ki ravish pay rakhtay to lakhoN manzil kay faslay they.

بڑھے تو لیکن جھجھکتے ڈرتے حیا سے جھکتے ادب سے رکتے  
جو قرب انہیں کی روش پہ رکھتے تو لاکھوں منزل کے فاصلے تھے

**He moved ahead but slowly and fearfully, bowing in modesty, halting in reverence!  
Were he to proceed in his own way, it was a journey of millions of stages!**

Finally he moved, but haltingly, slowly; his movement was full of humility and devotion; were he to keep moving at his own respectful but slow pace, it would have taken a much longer time.

وَعَجَلٌ  
عَلَيْهِ السَّلَامُ

**Verse 50:**

Per unkaa badhna to naam ko thaa haqeeqatan feyl thaa udhar kaa  
Tanazuloon mein taraqqi afza dana tadalla key silsilay they.

پر ان کا بڑھنا تو نام کو تھا حقیقتہً فعل تھا اُدھر کا  
تَازُلُوں میں ترقی افزا دَنیٰ تَدَلّیٰ کے سلسلے تھے

**His moving forward was just in name, for in reality it was the work of Allah!  
Ascending heights which were descended afore, obeying the command "Approach, come closer"!**

It appeared that the Holy Prophet was moving with his efforts, whereas in reality, it was Allah's Power that was guiding him; he again scaled the same heights – from earth to the heavens – through which had descended the parents of all mankind, i.e. Hadhrat Adam and Hawa. See commentary of following verses:-[Najm 53:7-8] And he was on the horizon of the highest heaven. Then the Spectacle became closer, and (he) came down fully.

**Verse 51:**

Huwa yeh aakhir kay aik bajra tamawwuj e bahr e HU mein ubhra  
Dana ki godi mein unko lekar fana kay langar utha diye they.

ہوا یہ آخر کہ ایک بجزا تمویج بحر ہو میں ابھرا  
دنی کی گودی میں ان کو لے کر فنا کے لنگر اٹھا دیے تھے

**At last, from the oceanic waves of “Hu”, a barge arose for self- eradication!  
Carrying him in the laps of “closeness”, and raising the anchors of annihilation!**

“Hu” means “He” i.e. Allah. It is one of the Words of Remembrance through which the worshipper forgets everything and immerses himself in the Remembrance of “Hu”. The Holy Prophet finally drowned himself in the absolute remembrance of Allah, forgetting everything, even his own self. It thus brought him ever closer to the goal. When oceanic waves carry a barge, they carry it much further than it could have travelled by itself and also carry it much faster. It could also refer to the “Rafraf” (Couch), that carried the Holy Prophet from the Lote-Tree onwards, towards the station of “proximity”. The beloved Messenger of Allah said, "Jibreel proceeded with me till the farthest Lote-Tree. Then, the Divine Power of the Almighty Lord drew me to a distance of two bows close to Him, in fact, even closer" (Sahih Al-Bukhari)



**Verse 52:**

Kisay milay ghaat ka kinaaraa kidher say guzraa kahaaN utaaraa  
Bharaa jo misle nazar tarara woh apni aankhoN say khud chupay they.

کسے ملے گھاٹ کا کنارہ کدھر سے گزرا کہاں اتارا  
بھرا جو مثل نظر طرارا وہ اپنی آنکھوں سے خود چھپے تھے

**Who can find the ocean’s shore, where the barge passed and where did he alight?  
When he leapt forward as fast as vision, he became hidden from his own eyesight!**

It is not possible to gauge how and to where he was carried; it is impossible to know the length and breadth of that vast ocean; even its shores are unknown; when the Holy Prophet immersed himself further into the Great Remembrance, he was totally enraptured and it seemed his own entity had vanished. [Surah Najm 53:2] Never did your master stray nor did he ever leave the right path.

**Verse 53:**

Uthay jo Qasr-e-Danaa kay pardey koi khabar dey to kya khabar day  
WahaaN to jaa hee nahin duee ki na keh kay woh bhi na they aray they.

اٹھے جو قصر دانی کے پردے کوئی خبر دے تو کیا خبر دے  
وہاں تو جا ہی نہیں دوئی کی نہ کہہ کہ وہ بھی نہ تھے ارے تھے

**When the curtains of the ‘Palace of Proximity’ were lifted, how can one say what happened “there”?**

**For there is no place for duality “there”, but do not say that he too wasn’t! For yes, he was “there”!**

When the Holy Prophet reached that station, no one can say what happened “there”! For that is not a “place”; no one can define that “La MakaaN” (non-place); only the Only One, Allah knows; so there is no “place” for a second “person”; but do not assume that the Holy Prophet did not reach there, for surely he did. This couplet also refutes those who doubt the physical journey and meeting during the Me’raaj. Furthermore, what Allah the Supreme, the Most Merciful revealed to His chosen beloved, is a secret only between them. No one else was present. See commentary of [Najm 53:11] The heart did not deny, what it saw. [Najm 53:17-18] The sight did not shift, nor did it cross the limits. Indeed he saw the supreme signs of his Lord.



**Verse 54:**

Woh baag kuchh aisaa rang laayaa kay guncha o gul ka farq uthaayaa  
Girah mein kaliyoN ki baag phoolay guloon kay takmay lagay huay they.

وہ باغ کچھ ایسا رنگ لایا کہ غنچہ و گل کا فرق اٹھایا  
گرہ میں کلیوں کی باغ پھولے گلوں کے تنکے لگے ہوئے تھے

**That garden bloomed in such a manner, it removed the difference between buds and flowers,  
Whole gardens had bloomed within each bud, and buttons on the vests were made of flowers.**

The meeting was such a “success” that each and every wish, prayer and need of the Holy Prophet was granted; the buds represent his desires and prayers, which blossomed into flowers! No difference remained between a “wish” and a “grant”. Among the various gifts given to the Holy Prophet were the five daily prayers, the last verses of Surah al-Baqara, the right of Intercession, the Station of Praise, and the forgiveness of his nation – even for those believers who committed cardinal sins.



**Verse 55:**

Muheet o markaz mein farq mushkil rahe na faasil khutoot e waasil  
Kamaan e hairat mein sir jhukaye ajeeb chakar mein da'eraay they.

محیط و مرکز میں فرق مشکل رہے نہ فاصل خطوط واصل  
کمانیں حیرت میں سر جھکائے عجیب چکر میں دائرے تھے

**It was difficult to discern the circumference from the center, the adjacent lines had combined!**

**The arches bowed down their heads in amazement, the circles were in a spin, mystified!**

A'ala Hadhrat refers to "the distance of the two arches or even less"; the arches and circles could also refer to the movement of the universe and the heavens – that until now they are in a spin, unable to understand the journey and the meeting. See commentary of the Holy Quran for the following verses:- [Najm 53:7-9] And he was on the horizon of the highest heaven. Then the Spectacle became closer, and (he) came down fully. So the distance between the Spectacle and the beloved was only two arms' length, or even less.



**Verse 56:**

Hijaab uthnay mein lakhoN parday har aik parday main lakhoN jalway  
Ajab ghadi thi kay wasl o furqat janam kay bichray galay milay they.

حجاب اٹھنے میں لاکھوں پردے ہر ایک پردے میں لاکھوں جلوے  
عجب گھڑی تھی کہ وصل و فرقت جنم کے پھڑے گلے ملے تھے

**Millions of curtains before the lifting of the Veil; within each curtain millions of splendors!**  
**A wondrous occasion for the Union and Separation - separated from birth - were in an embrace!**

When the Holy Prophet moved ahead of the Lote-Tree (on the Rafter), there were seventy thousand Veils of Light to be crossed; and between each veil, there were millions of curtains; and between each curtain millions of splendors! Just as union & separation are impossible to be united (for they are opposites), it seemed impossible for a human being to gain the vision of Allah; yet this "impossible" took place. Narrated Abu Dharr: I asked the Messenger of Allah: Did you see your Lord? The Prophet replied: He is Noor, I Saw Him [Sahih Muslim]; Most of the Companions (Sahabah) and the Followers (Tabiyeen) held the view that the Holy Prophet saw Allah, whilst awake.

**Verse 57:**

Zabanein sookhi dikhaa kay mawjein tadap rahi thien kay paani paein  
Bhanwar ko yeh zof e tashnagi tha kay halqay aankhon mein par gaye they.

زبانیں سوکھی دکھا کے موجیں تڑپ رہی تھیں کہ پانی پائیں  
بھنور کو یہ ضعف تشنگی تھا کہ حلقے آنکھوں میں پڑ گئے تھے

**The waves showed their parched tongues to get some water, and were restless,  
The whirlpool was so frail from thirst, that it had dark circles beneath its eyes!**

Waves: Refers to the seven layers of the Heavens or the multitude of angels. Whirlpool: the center of the Universe upon which it spins. The waves and the whirlpool, (both made of water), had been waiting to quench their thirst (the Mercy of Allah or His gnosis) and begged to get some blessings, through the Holy Prophet.



**Verse 58:**

Wohi hai Awwal wohi hai Aakhir wohi hai Baatin wohi hai Zaahir  
Usi kay jalway usi say milnay usi say uski taraf gaye they.

وہی ہے اول وہی ہے آخر وہی ہے باطن وہی ہے ظاہر  
اُسی کے جلوے اُسی سے ملنے اُسی سے اُس کی طرف گئے تھے

**He only is the First, He only is the Last; He only is the Hidden, He only is the Manifest!  
His own glory had gone to meet Him, by His own command towards His Self!**

He: Allah, the Most Merciful; the First, Last, Hidden, Manifest – these are some of Allah’s Names; the Holy Prophet is His greatest Creation, and therefore is His Glory; by His command, he had come to earth and by His command, His Glory (the Holy Prophet) had gone to meet Him. These names of Allah are mentioned in the Holy Qur’an [Surah Hadeed 57:3] He only is the First and He only the Last, and He only is the Evident and He only the Concealed; and it is He Who knows all things.

**Verse 59:**

Kamaan e imkaaN kay jhootay nukto tum Awwal Aakhir ke phair mein ho  
Muheet ki chaal say to poochho kidhar say aaye kidhar gaye they.

کمان امکاں کے جھوٹے نقطو تم اول آخر کے پھیر میں ہو  
محیط کی چال سے تو پوچھو کدھر سے آئے کدھر گئے تھے

**O the false points on the arc of possibility! About the first and the last you still do not know!  
So ask the movement of the circumference, from where did he come and where did he go?**

For those who cast doubts about where the Holy Prophet actually went, and look at what is physically possible and impossible, the poet challenges them to see the skies and the universe that rotate in a circle; they do not seem to have a starting point nor an end; they are still spinning, without anyone visibly pushing them! So ask them how it occurs or what was the starting point and destination of the Holy Prophet – and they too will be unable to answer! The disbelievers in Makkah could not believe that the anyone could go to Jerusalem and came back in a portion of the night for it was a 2 month's journey; they belied the Holy Prophet for they did not believe in the power of Allah, the Most Powerful; but it was Hadhrat Abu Bakr alSiddeeq who testified to this, and said, "If the Prophet has said it, it is true; if he claims much more than that, I will believe it". Such was his faith, that he believed it even before the verses regarding the journey were revealed and before meeting the Holy Prophet. Alas, we have certain heretics who even after reading the Holy Qur'an and several authentic narrations, still doubt about this physical journey; they claim it was all a dream; if it happened in a dream, why would it be classed a miracle by Allah? If it was just a dream, why would the disbelievers mock and reject it? See commentary of the following verses: [Bani Israel 17:60] And when We proclaimed to you, "Indeed all mankind is within the control of your Lord"; and We did not create the spectacle which We showed you except to try mankind, and the Tree which is cursed in the Qur'an; and We warn them - so nothing increases for them except extreme rebellion. [Najm 53:12] What! So do you dispute with him regarding what he saw?

The Holy Prophet said, "I saw Allah, in the best of images (i.e. being Most Merciful and Most Affectionate) (Tirmidhi)

وَعِنْدَ اللَّهِ

**Verse 60:**

Idhar say theeN nazr e Shah namazeiN udhar say inaaM e khusravi mein  
Salam o Rehmat kay haar gundh ker galue e pur noor mein padey they.

ادھر سے تھیں نذرشہ نمازیں ادھر سے انعام خسروی میں  
سلام و رحمت کے ہار گندھ کر گلوئے پر نور میں پڑے تھے

**Prayers were presented to the King from here, and from there kingly rewards were gifted!  
Salutations and mercy were woven into garlands and placed around the neck of light!**

Shah: Allah, the Omnipotent King; Khusrawi: Highness, Kingship: meaning the Holy Prophet. The Holy Prophet presented his devotion, humility and Prayers in the Court of Allah, the Supreme; they were accepted; in return, Allah the Most Merciful gifted the Holy Prophet the Salutations of peace, and Mercy and Blessings; upon receiving this great gift, the Holy Prophet again prayed to include the sinners of his nation along with him, and also the virtuous bondmen to be among the recipients of the Divine Favour. This communication is recited in our daily ritual Prayers. The Holy Prophet received more Wisdom, Knowledge, the 5 daily ritual prayers, and many other gifts on that occasion. The Holy Qur'an states [Surah Najm 53:10] "So Allah divinely revealed to His bondman, whatever He divinely revealed".



**Verse 61:**

Zabaan ko intezaar guftan to gosh ko hasrat e shuneedan  
YahaaN jo kehna tha keh liya tha jo baat sun'ni thi sun chukay they.

زبان کو انتظار گفتن تو گوش کو حسرت شنیدن  
یہاں جو کہنا تھا کہہ لیا تھا جو بات سنی تھی سن چکے تھے

**The tongue was waiting to speak and the ears were eager to listen!  
He had said what he wanted to say here, had heard the matter he wanted to listen!**

The tongue of the Holy Prophet wished to speak, and his ears wished to hear, but this did not occur; the entire communication was through the heart; Allah already knew whatever the Prophet wanted to say, and communicated to him through his heart, all what he wanted to hear. It is the belief of Ahle-Sunnah that the "speech" of Allah is without the physical sound that is required for communication between humans. The Holy Qur'an states [Surah Najm 53:10] "So Allah divinely revealed to His bondman, whatever He divinely revealed".

**Verse 62:**

Woh burj e Bat-haa ka mahpara bahisht ki sair ko Sidhara  
Chamak pay tha khuld ka sitara kay iss qamar kay qadam gaye they.

وہ برج بطحہ کا ماہ پارہ بہشت کی سیر کو سدھارا  
چمک پہ تھا خلد کا ستارہ کہ اس قمر کے قدم گئے تھے

**Then the moon of the Makkan constellation went to Paradise for a visit!  
The star of heaven was shining bright, for this moon's feet had touched it!**

Bat-haa: The valley in which the Haram Shareef is nestled, that is Makkah; Moon: The Holy Prophet; after meeting Allah, the Supreme, the Holy Prophet went on a tour of Paradise, which was fortunate to kiss his feet. One narration states that the Holy Prophet heard the footsteps of Hadhrat Bilaal Habashi in paradise.



**Verse 63:**

Suroor e maqdam ki roshni thi kay tabishoN say mah e Arab ki  
JinaaN kay gulshan they jhaar farshi jo phool they sab kanwal banay they.

سُورِ مَقْدَم کی روشنی تھی کہ تابشوں سے مہِ عرب کی  
جناں کے گلشن تھے جھاڑ فرشی جو پھول تھے سب کنول بنے تھے

**The joy upon his arrival created a light, caused by the Arabian Moon's brilliance!  
The gardens of heaven were plants on the ground, and every flower had become a lotus!**

The light of the Holy Prophet created another bright light of joy within Paradise; each and every bud and flower and plant, sprouted up to its fullest showing its beauty; at the same time, all plants of the garden spread themselves down on the ground; note that the petals of the lotus flower are spread wide and flattened on the water, as if giving respect; so each flower also laid down and spread itself, so that the Holy Prophet could step on it.

**Verse 64:**

Tarab ki naazish kay haaN lachakiye adab woh bandish kay hil na sakiye  
Yeh josh e ziddain tha keh powday kasha kish e arrah kay talay they.

طرب کی نازش کہ ہاں لچکیے ادب وہ بندش کہ ہل نہ سکیے  
یہ جوش ضدین تھا کہ پودے کشاکش ارہ کے تلے تھے

**The extreme bliss urged them to sway, and reverence was an obstacle that wouldn't let them budge!**

**Such was the struggle between the opposites that the plants were beneath a moving saw's edge!**

The dwellers, plants and trees in Paradise were so delighted at seeing the Holy Prophet that it urged them to dance in ecstasy, whilst respect stopped them from moving even a bit; it was extremely difficult to control themselves, as if they were wood being cut by saws; the two emotions were like the two opposite directions in which a saw moves.



**Verse 65:**

Khudaa ki qudrat keh Chaand e Haqq kay karodoN manzil mein jalwah kar kay  
Abhi na taaroN ki chaoN badli keh noor kay tarkay aa liye they.

خدا کی قدرت کہ چاند حق کے کروڑوں منزل میں جلوہ کر کے  
ابھی نہ تاروں کی چھاؤں بدلی کہ نور کے ترکے آ لیے تھے

**Praise be the Power of Allah, for billions of places did the Moon of the Truth visit!  
The flash of light had already returned, whilst the canopy of stars hadn't moved a bit!**

Moon of the Truth: The Holy Prophet. Canopy of Stars: The formation and position of the stars. The Holy Qur'an states that the blessed Journey occurred in a "part" of the Night; and it was Allah, the Supreme, the All-Powerful Who took His bondman on this journey; so it is by the Power of Allah that this marvel took place; the entire journey that would have taken millions of years, was completed in a small part of the night; even the position of the stars had not changed; just the journey to Jerusalem and back would have taken months; the Hadeeth also provides proof, that when the Holy Prophet returned, even his mattress was still warm, as if time had not passed at all! Subhaan-Allah! See commentary of the verse:- [Surah Bani Israel 17:1] "Purity is to Him Who took His bondman in a part of the night from the Sacred Mosque to the Aqsa Mosque around which We have placed blessings, in order that We may show him Our great signs; indeed he is the listener, the beholder."



**Verse 66:**

Nabi e Rehmat Shafee e Ummat Raza pay LILLAH ho inaat  
Isay bhi un khil'atoN say hissah jo khaas rehmat kay waaN batey they.

مہی رحمت شفیع امت! رضا پہ اللہ ہو عنایت  
اسے بھی ان خلعتوں سے حصہ جو خاص رحمت کے واں بٹے تھے

**For Allah's sake! Bestow also to Raza, O' the Prophet of Mercy, the Intercessor of the Community!**

**Allot for him too a share from the gifts given there, a share from special bestowals of Mercy!**

The poet begs the Holy Prophet to give him a share of the special Mercy and forgiveness that was given to him during that blessed meeting with Allah, the Most Gracious. The Holy Qur'an states [Surah Najm 53:10] "So Allah divinely revealed to His bondman, whatever He divinely revealed". The Messenger of Allah said: "On the night I was taken from Makkah to Jerusalem,

Allah imposed fifty obligatory prayers upon my Ummah. So I kept petitioning Him in the matter, asking that they be lightened, until He made them just five each day and night." [Sahih Bukhari]. In another narration, the Holy Prophet said, "Allah placed His "Hand" (of Mercy or Care) between my shoulders, and I felt the coolness inside my chest". (Tirmidhi)

وَجِبِلَّ  
عَلَيْهِ السَّلَامُ

**Verse 67:**

Sana e Sarkar hai wazeefah qabool e Sarkaar hai taman'na  
Na shayari ki hawas na parwah radi thi kiya kaisay kafiye they.

نمائے سرکار ہے وظیفہ قبول سرکار ہے تمنا  
نہ شاعری کی ہوس نہ پرہ واردی تھی کیا کیسے قافیے تھے

**Praising the Master is my litany, its acceptance by the Master is my only aspiration!**

**I do not crave or care for poetic excellence, as to how it rhymed or how was the composition!**

The entire ode was written in a few hours, which in itself is a mini-miracle (karaamat); the poet says he did not write it to compete with anyone, nor to prove his mastery; although the couplets are of the highest quality, this is not what he cares about; praising the Holy Prophet has become his passion, and his only purpose is that it be accepted in the august court of the Holy Prophet.



O Allah, accept this humble effort and bestow Your infinite Mercy upon all believers; forgive me, my parents and all believers on the Day of Recompense.

**Infinite blessings of Allah and salutations be upon our Master, the Holy Prophet Mohammed, his pure wives, his noble progeny, his virtuous companions and all those who rightly follow him until the Last Day. Infinite blessings and peace be upon all the prophets.**



*Aqib Farid alQadri.  
12<sup>th</sup> Rajab, 1439  
(Friday, 30<sup>th</sup> March 2018)*

