

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَلَدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful  
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

---

**Me'raj of RasoolAllah – may Allah send peace and  
blessings upon him**

---

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ  
الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ



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, so that  
We may show him Our great signs; indeed he is the listener, the beholder.  
(Bani Israel 17, Verse 1)

**Durood Taaj:**

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ صَاحِبِ النَّجَاحِ وَالْبِرَاقِ وَالْعَلَمِ دَافِعِ الْبَلَاءِ  
وَالْوَبَاءِ وَالْقَحْطِ وَالْبَرَضِ وَالْأَلَمِ اسْبُهُ مَكْتُوبٌ مَرْفُوعٌ مَشْفُوعٌ مَنْقُوشٌ فِي اللُّوحِ وَالْقَلَمِ ،  
سَيِّدِ الْعَرَبِ وَالْعَجَمِ ، جِسْمُهُ مُقَدَّسٌ مُعَظَّرٌ مُطَهَّرٌ فِي الْبَيْتِ وَالْحَرَمِ ، شَيْسِ الصُّحَى  
بَدْرِ الدُّجَى صَدْرِ الْعُلَى نُورِ الْهُدَى كَهْفِ الْوَرَى مُصْبَاحِ الظُّلَمِ ، جَبَلِ الشِّيمِ شَفِيعِ  
الْأَمَمِ صَاحِبِ الْجُودِ وَالْكَرَمِ ، اَللّٰهُ عَاصِمُهُ ، وَجَبْرِيلُ خَادِمُهُ ، وَالْبِرَاقُ مَرْكَبُهُ ،  
وَالْبِعْرَاجُ سَفَرُهُ ، وَسِدْرَتُ الْمُنْتَهَى مَقَامُهُ ، وَقَابِ قَوْسَيْنِ مَطْلُوبُهُ ، وَالْمَطْلُوبُ  
مَقْصُودُهُ ، وَالْبَقْصُودُ مَوْجُودُهُ ، سَيِّدِ الْبُرْسَدَيْنِ ، خَاتَمِ النَّبِيِّينَ شَفِيعِ الْمُنْذَبِينَ ،  
أَنِيسِ الْغُرَبَاءِ ، رَحْمَةً لِلْعَالَمِينَ رَاحَةَ الْعَاشِقِينَ ، مُرَادِ الْبُشْتَاقِينَ ، شَيْسِ  
الْعَارِفِينَ سِرَاجِ السَّالِكِينَ ، مُصْبَاحِ الْمُتَقَرَّبِينَ مُحِبِّ الْفُقَرَاءِ وَالْغُرَبَاءِ وَالْمَسَاكِينِ ،  
سَيِّدِ الثَّقَلَيْنِ نَبِيِّ الْحَرَمَيْنِ ، إِمَامِ الْقِبْلَتَيْنِ وَسَيِّدَتِنَا فِي الدَّارَيْنِ ، صَاحِبِ قَابِ  
قَوْسَيْنِ ، مَحْبُوبِ رَبِّ الْبَشَرِيَّاتِ وَالْبَغْرِيَّاتِ ، جَدِّ الْحَسَنِ وَالْحُسَيْنِ ، مَوْلَانَا وَمَوْلَى  
الثَّقَلَيْنِ ، أَبِي الْقَاسِمِ سَيِّدِنَا مُحَمَّدِ بْنِ عَبْدِ اللَّهِ نُورٍ مِنْ نُورِ اللَّهِ ، يَا أَيُّهَا الْبُشْتَاقُونَ  
بُنُورِ جَبَالِهِ ، صَلُّوا عَلَيْهِ وَآلِهِ وَأَصْحَابِهِ وَسَلِّمُوا تَسْلِيمًا .

**Transliteration:**

*Allahumma salli `ala sayyidina wa mawlana Muhammadin sahibit taji wal-mi`raji wal-buraqi wal-`alam. Dafi` al-bala'i wal-waba'i wal-qahti wal-maradi wal-alam. ismuhu maktubum marfu`um mashfu`um manqushun fil lawhi wal-qalam. Sayyidil `arabi wal-`ajam. Jismuhu muqaddasum mu`attarum mutahharum munawwarun fil-bayti wal-haram. Shamsid duha badrid duja sadril `ula nuril huda kahfil wara misbahiz zulam. Jamilish shyami shafi` il-umam. Sahibil judi wal-karam. Wallahu `asimuhu. Wa jibrilu khadimuhu. Wal-buraqu markabuhu. Wal-mi`raju safaruhu wa sidratu al-muntaha maqamuhu. Wa qaba qawsayni matlubuhu. Wal-matlubu maqsuduhu wal-maqsudu mawjuduh. Sayyidil mursalin. Khatimin nabiyyeena shafi`il mudhnibin. Anisil gharibeena rahmatil lil `alamin. Rahatil `ashiqeen. Muradil mushtaqeen. Shamsil `arifeen. Sirajis salikeen Misbahil muqarrabeen. Muhibbil fuqara'ay wal-ghuraba'ay wal-masakeen. Sayyidith thaqalaynay nabiyyil haramayn. imamil qiblatayn. Waseelatina fid darayn. Sahibi qaba qawsayni mahbubi rabbil mashriqayni wal-maghribayn. Jadd al-hasani wal-husayn mawlana wa mawlath thaqalayn Abil Qasimi MUHAMMAD dibni `Abdillahi nurinm min nurillahi yaa ayyuhal mushtaquna bi nuri jamalihi sallu `alayhi wa alihi wa ashabihi wa sallimu taslima.*

**Translation:**

O Allah, send blessings and Peace upon our Master and Patron Muhammad, The Owner of the Crown and the Ascent and the Buraq and the Standard, The Repeller of Affliction and Disease and Drought and Illness and Pain. His name is written on high, served and engraved in the Tablet and the Pen, The Leader of All, Arabs and non-Arabs, Whose body is sanctified, fragrant, and pure, Illumined in the House and the Haram, The Sun of Brightness, the Full Moon in Darkness, The Foremost One in the Highest Fields, the Light of Guidance, The Cave of Refuge for Mortals, the Lamp That Dispels the Night, The Best-Natured One, The Intercessor of Nations, The Owner of Munificence and Generosity. Allah is his Protector, Gabriel is his servant. The Buraq is his mount, the Ascent is his voyage, The Sidrah-Tree of the Furthest Boundary is his station, Two

Bow-Lengths or Nearer is his desire, His desire is his goal, and he has found his goal, The Master of the Messengers, the Seal of the Prophets, The intercessor of sinners, the friend of the strangers, The Mercy for the Worlds, Comfort for those who burn with love, the goal of those who yearn, The sun of Gnostics, the lamp of travelers, The light of the chosen ones, The friend of the poor and destitute, The master of Humans and Jinn, The Prophet of the Two Sanctuaries, The Imam of the Two Qiblahs, Our Medium (Waseelah) in the Two Abodes, The Titleholder of Qaaba Qausain, The Beloved of the Lord of the Two Easts and the Two Wests, The grandfather of Al-Hasan and Al-Husain, Our patron and the patron of Humans and Jinn: Abu al-Qasim Muhammad Son of Abdullah, A light from the light of Allah. O you who yearn for the light of his beauty, Send blessings and utmost greetings of peace upon him and upon his Family.

### Tafseer:

First and foremost, let us discuss the word Asra in this verse which signifies that the Holy Prophet – may Allah send peace and blessings upon him – did not go to Me'raj by himself but Allah Almighty Himself took His beloved Nabi – may Allah send peace and blessings upon him – to Me'raj.

There is a world of difference between going in the Court of Allah and Allah Almighty taking one to His Court. Maulana Jaami has beautifully put together in the following couplet:

ز سر سینهء اش جامی آلم نشراھ لک بر خواں

ز معراجش چه می پرسی کہ سُبْحَانَ الَّذِیْ اَسْرٰی

*Ze-sar Seena-e-Ash Jaami Alam Nashrah Laka*

*Ze-Me'raajash che-mi pursi ki Subhaanalladhi Asra*

His persona – from head to the chest – rendered Alam Nashrah Laka

Yet you ask about his Me'raj which was Subhaanalladhi Asra

AlaHazrat Imam Ahmed Raza has similarly said in the following verse:

نہ عرشِ اَیْمَن نہ اِنِّی ذَاہِبٌ مِیْنِ مِیْہَمَانِی ہِے

نہ لطفِ اُدُنْ یَا اَحْمَدُ نَصِیْبُ لَنْ تَرَ اِنِّی ہِے

Na 'Arsh-e-Aiman na Inni Dhaahibun me Mehmaani hai

Na lutfe Udu ya Ahmad Naseebe Lan Taraani hai

**Explanation:**

When Sayyiduna Moosa – peace be upon him – had gone to the valley of Aiman by himself whereas Allah Almighty Himself took His beloved Nabi – may Allah send peace and blessings upon him – to the 'Arsh to let him witness His Radiance. Can these two Me'rajs (Me'raj of Sayyiduna Moosa and the Me'raj of the beloved Habeeb) be compared?

When Sayyiduna Moosa – peace be upon him – expressed his wish to see Allah Almighty, the response was, “You can never see Me.” But when the Holy Prophet – may Allah send peace and blessings upon him – reached the 'Arsh and his feet stopped upon seeing the radiance of Allah's beauty. Allah Almighty then said to him, “Come closer to me O Ahmad.”

Allahu Akbar!!!

Compare Allah's response to the request of Sayyiduna Moosa – peace be upon him – and then His command to come close when it comes to His Habeeb in the night of Me'raj!

AlaHazrat concludes it so beautifully in his Qasidah of Me'raj as follows:

تَبَارَكَ اللهُ شَانِ تِیرِی تَجْہی کُزِیَا ہِے بے نِیازی  
کہیں تو وہ جوشِ لَنِ ترانی کہیں تقاضے وصال کے تھے

*TabaarkAllah Shaan Teri Tujhi ko zaiba hai Be-niyaazi*

*Kaheen to woh josh-e-Lan taraani kaheen taqaaze wisaal ke the*

O Allah, all praise be to You; You are undoubtedly Carefree

On one hand Sayyiduna Moosa – peace be upon him – is denied the vision  
whereas here on the other hand, The Almighty yearned to see (His beloved  
servant).

### Islamic Belief Concerning Me'raj:

1. The journey from Masjid al-Haraam (The Holy Ka'bah) to Masjid al-Aqsa is proven from the Quran, so if anyone rejects it, he becomes a kafir.

سَرَّیْتُ مِنْ حَرَامٍ لَّیْلًا اِلٰی حَرَامٍ

کَمَا سَرَّی الْبَدْرُ فِی دَاجٍ مِّنَ الظُّلَمِ

*Sarayta min haramil laylan ilah haramin*

*Kama saral badru fee daajin minaz zulami*

Like the Full Moon, which travels swiftly in the night, our Holy Prophet  
(May Allah send peace and blessings upon him) went from Makkah to Mosque-  
e-Aqsa, on the Sacred Night of Meraaj.

2. The journey from Masjid al-Aqsa to the first heaven is proven from Hadeeth Mashhoor (Term used by Hadeeth scholars for a Hadeeth that has more than two chains of narrators), one who rejects it is a Bid'ati and misled person.
3. The journey from the first heaven to the 'Arsh is proven from Khabar Wahid (single chain of narrators). One who rejects it is a transgressor and sinner.

وَبِتَّ تَرَقَىٰ إِلَىٰ أَنْ نِلْتَ مَنَازِلَ

مِّنْ قَابِ قَوْسَيْنِ لَمْ تُدْرِكْ وَلَمْ تُرَمِّ

*Wabitta tarqa ilah an nilta manzilatan*

*Min qaaba qowsaini lam tudrak walam turami*

He ascended and reached that destination where no Human Being or Angel can reach, nor can he ever make any request to reach those places.

(Tafseeraat Ahmadiyyah p. 328)

### **Aqeedah of Sayyiduna Abu Bakr vs Aqeedah of Abu Jahl about Me'raj:**

In the morning of the night of Me'raj, when the Holy Prophet – may Allah send peace and blessings upon him – mentioned his journey of Me'raj, the kuffar became infuriated as soon as he mentioned his journey to Masjidul Aqsa. They falsified him right away without leaving a chance for him to say any further. They started objecting one after the other. Some asked about the signs of Bait al-Maqdis while others asked about the state of the caravan arriving from Syria. Some even inquired about the stations on the way. They even began to ridicule him.

Some people screamed the loudest that there can be no greater lie than this.

Abu Jahl approached Sayyiduna Abu Bakr – may Allah be pleased with him – and said to him, “Today, your Prophet said that he had undertaken a journey to Bait al-Maqdis in a short period of night and returned although it is over a month’s journey. How is this possible? It is absolute false and a blatant lie.”

Sayyiduna Abu Bakr replied in a serious tone, “If my Prophet has said so then I testify it with all my heart and bear witness with my tongue that every word of his is truth. Therefore, his Me’raj is also Haqq.

رَوِيَ أَنَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَمَّا ذَكَرَ قِصَّةَ الْمِعْرَاجِ كَذَّبَهُ الْكُلُّ وَذَهَبُوا إِلَى أَبِي بَكْرٍ وَقَالُوا لَهُ: إِنَّ صَاحِبَكَ يَقُولُ كَذًا وَكَذَا فَقَالَ أَبُو بَكْرٍ: إِنْ كَانَ قَدْ قَالَ ذَلِكَ فَهُوَ صَادِقٌ، ثُمَّ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الرَّسُولُ لَهُ تِلْكَ التَّفَاصِيلَ، فَكُلَّمَا ذَكَرَ شَيْئًا قَالَ أَبُو بَكْرٍ صَدَقْتَ فَلَمَّا تَمَّمَ الْكَلَامَ قَالَ أَبُو بَكْرٍ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ حَقًّا، فَقَالَ لَهُ الرَّسُولُ: وَأَنَا أَشْهَدُ أَنَّكَ الصَّدِيقُ حَقًّا

It is narrated that when the Holy Prophet – may Allah send peace and blessings upon him – mentioned the incident of Me’raj, everyone (kuffar) called him a liar and went to Sayyiduna Abu Bakr – may Allah be pleased with him – and said, “Your friend says such and such.”

Sayyiduna Abu Bakr replied, “If he said it then he is speaking the truth.”

He then came to RasoolAllah – may Allah send peace and blessings upon him. The Holy Prophet – may Allah send peace and blessings upon him – told him about the event in detail.

Whenever he mentioned anything, Sayyiduna Abu Bakr would say, “You have spoken the truth.”

When he completed the discussion, Sayyiduna Abu Bakr said, “I testify that indeed you are definitely the Messenger of Allah.

The Holy Prophet – may Allah send peace and blessings him – then said, “And I testify that you are indeed al-Siddeeq (the truthful).”



## The Reason for the Occurrence of Me'raj:

The answer lies within this verse of the Holy Quran as follows:

لِنُرِيَهُ مِنْ آيَاتِنَا ط

So that We may show him Our signs.

(Bani Israel 17, Verse 1)

The signs of Allah are both major and minor. The Almighty specifies the type of sign He had shown to His beloved Messenger – may Allah send peace and blessings upon him – at another place in the Holy Quran:

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿١٨﴾

Indeed, he saw the supreme signs of his Lord.

(Al-Najm 53, Verse 18)

It means that the minor signs are shown to many who are close to Allah Almighty; such as, the Prophets and Awliya etc but the supreme signs of Allah are exclusively reserved for the viewing pleasure of Allah's beloved, the Final Prophet of Allah – may Allah send peace and blessings upon him.

We can understand it by the standard people generally keep up to when it comes to hosting a great guest. The treatment of the guest depends on the quality of the guest and the generosity and capability of the host. In the night of Me'raj, if Allah Almighty Himself was the host, RasoolAllah, his beloved servant – may Allah send peace and blessings him – was His guest, then it's not hard to grasp the hospitality of the Ultimate King of all.

## Meeting Allah in Me'raj and Greeting with Al-Tahiyyaat:

When the Holy Prophet – may Allah send peace and blessings upon him – met Allah Almighty and got closer to Him. In Allah's words as follows:

وَهُوَ بِالْأُفُقِ الْأَعْلَى ط

And he was on the highest horizon.

ثُمَّ دَنَا فَتَدَلَّى ل

Then that splendid sight drew nearer, then he came close as well.

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ع

So there was a distance of two hands between the Splendid sight and the beloved (Prophet) but rather less than that.

(Al-Najm 53, Verse 7-9)

The Holy Prophet – may Allah send peace and blessings upon him – began his greetings in the Divine Court of Allah with the following words:

الْتَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ

All forms of worship, whether verbal, physical or monetary, they are all for the sake of Allah.

Allah Almighty then greeted and welcomed him with the following words:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Allah's Peace, Mercy and Blessings be upon you, O Prophet.

The Holy Prophet – may Allah send peace and blessings upon him – then responded to Allah's Salam in the following manner:

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Peace be upon us as well as upon the pious servants of Allah.

The angels of the uppermost domain the proclaimed the following Kalimah:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify that there is none worthy of worship but Allah and I testify that Muhammad is Allah's Servant and Messenger.

In some narrations, it is mentioned that after the greetings, Allah Almighty spoke to His beloved about ninety thousand incidents, secrets, stories and commandments.

(Tafseeraat Ahmadiyyah p. 330)

The following verse of Surah Al-Najm signifies this narration:

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

So Allah divinely revealed to His bondman, whatever He divinely revealed.

(Al-Najm 53, Verse 10)

When the Holy Prophet – may Allah send peace and blessings upon him – went into the proximity of Allah Almighty and was at that extraordinary station and was blessed with the honor of communicating with Allah Almighty, He inspired him with the Wahy:

أَنَا وَأَنْتَ وَمَا سِوَىٰ ذَٰلِكَ خَلَقْتُ لِأَجْلِكَ

It is only you and I, and whatever is besides that I have created (them) for your sake.

In response to the affectionate blessings, the Holy Prophet – may Allah send peace and blessings upon him – cut off connection with everything else besides Allah, and said:

أَنَا وَأَنْتَ وَمَا سِوَى ذَلِكَ تَرَكْتُ لِأَجْلِكَ

It is only You and I, and whatever is besides that I have abandoned for Your sake.

(Tafseeraat Ahmadiyyah p. 229)

One narration has it that the following three things were parts of the Wahy among others:

1. Obligation of Fard Salah (Gift of five times Salah)
2. Final verses of Surah Al-Baqarah
3. The promise that all the sins of the Ummah of the beloved Prophet – may Allah send peace and blessings upon him – besides associating partners with Allah Almighty will be forgiven.

(Footnotes of Tafseer Jalalain)

## Me'raj of Muslims:

As we just discussed the gift that was bestowed upon the Holy Prophet – may Allah send peace and blessings upon him, one happens to be the one which he brought to us, his beloved Ummah. The beloved Prophet – may Allah send peace and blessings upon – hence refers to this gift in the following words:

الصَّلَاةُ مِعْرَاجُ الْمُؤْمِنِينَ

Salah is the Me'raj of the believers.

Have you ever wondered as to how the Salah qualifies to be the Me'raj of the believers?

Answer: The Holy Prophet – may Allah send peace and blessings upon him – was always in close proximity of Allah Almighty but he was closest to his creator in the night of Me'raj. His slaves now enjoy their Me'raj and the closest to Allah they can get is through Salah which they receive as a gift of Me'raj of their beloved Prophet – may Allah send peace and blessings upon him.

**The Holy Prophet – may Allah send peace and blessings upon him – saw Allah Almighty in the night of Me'raj:**

He saw the Almighty Allah without a veil and heard Allah's speech without a medium. Allah Almighty states:

إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٦﴾

No doubt, He (The Prophet) is the Hearing, the Seeing.

i.e. He heard something which none could hear so far neither will anyone do so in future, which is, the speech of Allah Almighty without a medium and he saw Him like none could see so far and neither will anyone do in future, which Allah Almighty describes in:

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٧﴾

Now He revealed to His bondman whatever He revealed.

(Al-Najm 53, Verse 10)

There are two opinions of great scholars in this concern:

1. Some suggest that if Allah Almighty kept it concealed and did not reveal it then it most definitely is a secret which is only known to the one who said it and the one who heard it:

میان طالب و مطلوب رمزیت

کراما کا تبیں راہم خبر نیست

*Miyaan-e-Taalib-o-Matloob Ramzest*

*Kiraaman Kaatibeen ra ham Khabar Neest*

There is a secret between the seeker and his objective

Which not known to even the Kiraaman Kaatibeen

Thus, we are not to persuade as to what the Wahy was all about etc.

2. Some Ulama suggest that although it is a secret but if everyone cannot be aware of it then, on the other hand, all the slaves of that court should not be deprived of it either.