

## Light of the Full Moon

1. The Companion `Abd al-Rahman ibn `Awf recited the following poetry about the Prophet -- sallallahu `alayhi wa sallam:

nabiyyun ata wa al-nasu fi `unjuhiyyatin  
wa fi sadafin fi zulmati al-kufri mu`timi  
fa aqsha`a bi al-nuri al-mudi'i zalamahu  
wa sa`adahu fi amrihi kullu muslimi

A Prophet who came while people were wrapped in haughtiness  
and in the pitch-black darkness of the night of disbelief:  
Whereupon he dispelled this darkness with abundant light  
and in this matter he was helped by each of those who submitted.

Ibn Sayyid al-Nas narrated it in Minah al-madh (p. 176).

2. The Prophet's uncle al-`Abbas ibn `Abd al-Muttalib said to him: "O Messenger of Allah, I wish to praise you." The Prophet replied: "Go ahead -- may Allah adorn your mouth with silver!" He said a poem which ended with these lines:

And then, when you were born, a light rose over the earth until it  
illuminated the horizon with its radiance.  
We are in that illumination and that original light and those paths of  
guidance -- and thanks to them pierce through.

Ibn Sayyid al-Nas narrated it with his isnad through al-Tabarani and al-Bazzar in Minah al-madh (p. 192-193), also Ibn Kathir in al-Sira al-nabawiyya (ed. Mustafa `Abd al-Wahid 4:51), and `Ali al-Qari in his Sharh al-Shifa' (1:364) says it is narrated by Abu Bakr al-Shafi`i and Tabarani, and cited by Ibn `Abd al-Barr in al-Isti`ab and Ibn al-Qayyim in Zad al-ma`ad.

3. The Prophet's poet, Hassan ibn Thabit al-Ansari said:

tarahhala `an qawmin faddalat `uqulahum  
wa halla `ala qawmin bi nurin mujaddadi

He left a people who preferred their minds over him  
and he dawned on a people with a light made new.

mata yabdu fi al-daji al-bahimi jabinuhu  
yaluhu mithla misbahi al-duja al-mutawaqqidi

Whenever his forehead emerged in pitch-black darkness  
it would shine like a blazing luminary in dark night.

Bayhaqi narrated the two verses in Dala'il al-nubuwwa (1:280, 302). The latter verse is also narrated Ibn `Abd al-Barr in al-Isti`ab (1:341) and al-Zarqani in Sharh al-mawahib (1:91).

4. Hassan also said, as quoted by Ibn Hisham on the last page of his Sirat Rasulillah:

He was the light and the brilliance we followed.  
He was sight and hearing second only to Allah....

By Allah, no woman has conceived and given birth  
To one like the Apostle,  
the Prophet and guide of his people.  
Nor has Allah created among his creatures  
One more faithful to his sojourner or his promise  
Than he who was the source of our light. [1]

5. Abu `Ubayda ibn Muhammad ibn `Ammar ibn Yasir said: I said to al-Rubayyi` bint Mu`awwadh: "Describe for me Allah's Messenger." She replied: "If you saw him you would say: The sun is rising."

Bayhaqi narrates it with his isnad in Dala'il al-nubuwwa (1:200), and Haythami in Majma` al-zawa'id (8:280) says that Tabarani narrates it in al-Mu`jam al-kabir and al-Awsat and that its narrators have been declared trustworthy.

6. Ka`b ibn Malik said: "I greeted the Prophet and there was lightning in his face. Whenever the Prophet was happy, his face would be illuminated as if it were a piece of the moon."

Bukhari and Muslim narrated it, as well as Ahmad in his Musnad. Bayhaqi in Dala'il al-nubuwwa (1:301) relates these descriptions of the Prophet by the Companions and others:

7. When the Prophet left Mecca and emigrated to Madina his aunt, `Atika bint `Abd al-Muttalib, recited the following -- although, Bayhaqi said, she still followed the religion of the Quraysh:

`aynayya juda bi al-dumu`i al-sawajimi  
`ala al-murtada kal-badri min ali Hashimi

My eyes have overflowed with streaming tears shed for the Uniquely Chosen One, the Full Moon of the House of Hashim.

8. Abu Bakr al-Siddiq described the Prophet thus:

aminun mustafa li al-khayri yad`u  
ka daw'i al-badri zayalahu al-zalamu

A trustworthy one, chosen, calling to goodness,  
Resembling the light of the full moon set off from darkness.

9. While `Umar would recite the following:

law kunta min shay'in siwa basharin  
kunta al-mudi'a li laylat al-badri

If you were anything other than a human being  
You would be the light in the night of a full moon.

Bayhaqi narrated the above in Dala'il al-nubuwwa (1:301-302) and relates that `Umar added after saying the above: "The Prophet was like this, and no one other than he was like this." See the complete text of `Atika bint `Abd al-Muttalib's praise below (#545-550).

10. Jami` ibn Shaddad said: One of our men was called Tariq. [al-Qari: "This is Ibn Shihab Abu `Abd Allah al-Muharibi, a Companion who narrated from the Prophet.] He related that he had seen the Prophet at Madina and the Prophet had asked: "Do you have anything with you to sell?" We replied: "This camel." The Prophet said: "How much?" We said: "So many wasqs [about 240 double-handed scoops] of date." He took its rein and went to Madina. Tariq and his companion said: "We have sold [on credit] to a man and we do not even know who he is!" One of the women with us said: "I will guarantee the price of the camel. I saw the face of a man like the full moon. He will not cheat you." In the morning, a man brought us the dates and said: "I am the messenger of the Messenger of Allah. He bids you eat of these dates and weigh until you have full weight." We did so.

Qadi `Iyad narrates it in al-Shifa' (English p. 135). Suyuti in Manahil al-safa (p. 114 #515) and al-Qari in Sharh al-shifa' (1:525) refer it to al-Bayhaqi.

11. Ibn `Abbas related that the Prophet said while in prostration: "O Allah, place light in my heart, light in my hearing, light in my sight, light on my right, light on my left, light in front of me, light behind me, light above me, light below me, and make light for me," or he said: "Make me light." Salama said: I met Kurayb and he reported Ibn Abbas as saying: "I was with my mother's sister Maymuna when the Messenger of Allah came there, and then he narrated the rest of the hadith as was narrated by Ghundar and said the words: "Make me light," beyond any doubt.

Muslim narrates it in his Sahih, book of Salat al-musafirin. Imam Ahmad in his Musnad also narrates it with a strong chain, but with the reverse order of the first narration cited above, resulting in the wording: "... and make me light," or he said: "Make light for me." Ibn Hajar in Fath al-Bari (1989 ed. 11:142) mentions a narration in Ibn Abi `Asim's Kitab al-du`a which states: "And grant me light upon light" (wa hab li nuran `ala nur).

There are many sound narrations of this hadith mentioning other parts of the Prophet's person. Ibn Hajar states that Abu Bakr ibn al-`Arabi numbered the items for which the Prophet supplicated for light in himself at twenty-five in the totality of the sound narrations of that hadith. Among them are:

Light in the Prophet's heart  
Light in the Prophet's tongue  
Light in the Prophet's hearing  
Light in the Prophet's eyesight  
Light in the Prophet's six directions: right, left, front, back, above, and below  
Light in the Prophet's soul  
Light in the Prophet's chest  
Light in the Prophet's sinew  
Light in the Prophet's flesh  
Light in the Prophet's blood  
Light in the Prophet's hair

Light in the Prophet's skin  
Light in the Prophet's bones  
Light in the Prophet's grave  
"Enhance light for me."  
"Give me abundant light."  
"Give me light upon light."  
"Make me light."

12. `Irbad ibn Sariya and Abu Imama said that the Prophet said: " I am the supplication of my father Ibrahim, and the good tidings of my brother `Isa. The night I was delivered my mother saw a light that lit the castles of Damascus so that she could see them."

It is narrated by al-Hakim in his Mustadrak (2:616-617), Ahmad in his Musnad (4:184), and Bayhaqi in Dala'il al-nubuwwa (1:110, 2:8). Ibn al-Jawzi cites it in al-Wafa' (p. 91, ch. 21 of Bidayat nabiyyina sallallahu `alayhi wa sallam), and Ibn Kathir in Mawlid rasul Allah and his Tafsir (4:360). Haythami cites it in Majma` al-zawa'id (8:221) and said Tabarani and Ahmad narrated it, and Ahmad's chain is fair (hasan). See for Ahmad's complete text Bisharatu `Isa (#454).

13. Ibn Ishaq in his history of the early Muslims narrates something similar in a longer form as related in Ibn Hisham's epitome entitled Sirat Rasul Allah (Dar al-wifaq ed. 1/2:166):

Ibn Ishaq said: Thawr ibn Yazid related to me from one of the scholars, and I do not reckon it is other than Khalid ibn Ma`dan al-Kala`i, that a small group of the Prophet's Companions said to him: "O Messenger of Allah, tell us about yourself." He replied: "Yes. I am the supplication of my father Ibrahim, and the good tidings of my brother `Isa, and my mother saw, when she delivered me, that a great light issued from her and lit the castles of Sham for her..."

It is also related by Tabari in his History. Thawr ibn Yazid and Khalid ibn Ma`dan are trustworthy narrators from whom Bukhari and many others took hadith.

14. Qadi `Iyad said in his book al-Shifa', in the chapter on the nobility of the Prophet's lineage:

Ibn `Abbas said that the spirit of the Prophet was a light in front of Allah two thousand years before he created Adam. That light glorified Him and the angels glorified by his glorification. When Allah created Adam, he cast that light into his loins.

Suyuti said in Manahil al-safa (p. 53 #128): "Ibn Abi `Umar al-`Adani relates it in his Musnad." In Takhrij ahadith sharh al-mawaqif (p. 32 #12) Suyuti cites it with the wording: "The Quraysh were a light in front of Allah." Ibn al-Qattan in his Ahkam (1:12) narrates it in the following form, although `Abd Allah al-Ghimari in Irshad al-talib rejects the latter as a forgery:

15. `Ali ibn al-Husayn from his father from his grandfather said that the Prophet said: "I was a light in front of my Lord for fourteen thousand years before He created Adam."

Something similar is narrated by Imam Ahmad in his Fada'il al-sahaba (2:663 #1130), Dhahabi in Mizan al-i`tidal (1:235), and al-Tabari in al-Riyad al-nadira (2:164, 3:154). Related to the above are the following reports:

16. `Amr ibn `Abasa said that the Prophet said: "Verily, Allah created the spirits of His servants two thousand years before He created His servants. Then whichever among them recognized each other came close, and whichever did not, stayed apart."

Suyuti in Takhrij ahadith sharh al-mawaqif (p. 31 #10) says that Ibn Mandah narrated it, while Haytami in his Fatawa hadithiyya says that it is extremely weak.

17. Ibn `Abbas explained taqallubak -- "your translation" -- in the verses "[Your Lord] Who sees you when you stand, and your translation among those who prostrate themselves" (26:218-219), as "your descent through the loins of your ancestors." It is narrated from Ibn `Abbas by al-Hakim in al-Mustadrak (2:338) and is the explanation retained by Ibn Mardawayh, al-Razi, Suyuti, and others.

al-Shahrastani in his Kitab al-milal wa al-nihal (2:238) said: "The light of Muhammad went from Ibrahim to Isma`il. Then that light passed through all his children, until it arrived at `Abd al-Muttalib... and with the blessing of this light Allah repelled Abraha's harm" (wa bibarakati dhalik al-nur dafa` allahu ta`alaa sharra Abraha).

Suyuti cites the above in several of his books, such as Masalik al-hunafa' (p. 40-41) which we translated below under the attribute Karim al-tarafayn (#485), also his al-Duruj al-munifa (p. 16) and his al-Ta`zim wa al-minna (p. 55), all three of which were written to show the bases on which the Prophet's two parents are considered to be in Paradise by the majority of the scholars.

18. al-Zuhri narrated: `Abd Allah ibn `Abd al-Muttalib was the most handsome man that had ever been seen among the Quraysh. One day he went out and was seen by an assembly of the women of Quraysh. One of them said: "O women of the Quraysh, which among you will marry this youth and catch thereby the light that is between his eyes?" For verily there was a light between his eyes. Thereafter Amina bint Wahb ibn `Abd Manaf ibn Zuhra married him, and after he joined her she carried Allah's Messenger.

al-Bayhaqi narrated it in Dala'il al-nubuwwa (1:87). Tabari in his Tarikh (2:243), Ibn al-Jawzi in al-Wafa' (p. 82-83, ch. 16 of Abwab bidayati nabiyyina), and Ibn Hisham narrated something similar but on the authenticity of which they raise doubt (cf. Guillaume trans. p. 68-69):

It is alleged a woman of Banu Asad who was the sister of Waraqa ibn Nawfal proposed to `Abd Allah, but he married Amina bint Wahb instead and consummated his marriage. Then he left her presence and met the woman who had proposed to him. He asked her why she did not make the proposal that she made to him the day before; to which she replied that the light that was in him the day before had left him, and she no longer had need of him... She said: "When you passed me there was a white blaze between your eyes and when I invited you you refused me and went to Amina, and she has taken it away."

## NOTES

[1] Last lines of Ibn Hisham's Sirat Rasul Allah, trans. A. Guillaume, 9th printing (Karachi: Oxford U. Press, 1990)p. 690.

Blessings and peace on the Prophet Muhammad, the Light of the Full Moon in its beauty, and upon his Family and Companions.

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### "Hadith of Jabir"

It is related that Jabir ibn `Abd Allah said to the Prophet: "O Messenger of Allah, may my father and mother be sacrificed for you, tell me of the first thing Allah created before all things." He said: "O Jabir, the first thing Allah created was the light of your Prophet from His light, and that light remained (lit. "turned") in the midst of His Power for as long as He wished, and there was not, at that time, a Tablet or a Pen or a Paradise or a Fire or an angel or a heaven or an earth. And when Allah wished to create creation, he divided that Light into four parts and from the first made the Pen, from the second the Tablet, from the third the Throne, [and from the fourth everything else]."

The judgments on this narration vary greatly among the scholars. Their words are listed below under the alphabetical listing of their names.

`Abd al-Haqq al-Dihlawi (d. 1052) the Indian hadith scholar cites it as evidence in *Madarij al-nubuwwa* (in Persian, 2:2 of the *Maktaba al-nuriyya* edition in Sakhore) and says it is *sahih* (sound and authentic).

`Abd al-Hayy al-Lucknawi (d. 1304) the Indian hadith scholar cites it in his *al-Athar al-marfu`a fi al-akhbar al-mawdu`a* (p. 33-34 of the Lahore edition) and says: "The primacy (*awwaliyya*) of the Muhammadan light (*al-nur al-muhammadi*) is established from the narration of `Abd al-Razzaq, as well as its definite priority over all created things."

`Abd al-Razzaq (d. 211) narrates it in his *Musannaf* according to Qastallani in *al-Mawahib al-laduniyya* (1:55) and Zarqani in his *Sharh al-mawahib* (1:56 of the *Matba`a al-`amira* edition in Cairo). There is no doubt as to the reliability of `Abd al-Razzaq as a narrator. Bukhari took 120 narrations from him, Muslim 400. However, none of the extant versions of the *Musannaf* is complete and this narration is missing from its extant manuscripts.

`Abidin (Ahmad al-Shami d. 1320), the son of the Hanafi scholar Ibn `Abidin, cites the hadith as evidence in his commentary on Ibn Hajar al-Haytami's poem *al-Ni`mat al-kubra`ala al-`alamin*. Nabahani cites it in his *Jawahir al-bihar* (3:354).

`AjJuni (Isma`il ibn Muhammad d. 1162) in his *Kashf al-khafa'* (1:265 of the *Maktabat al-Ghazali* edition in Beirut) narrates the hadith in its entirety from Qastallani in his *Mawahib*.

Alusi (al-Sayyid Mahmud) in his commentary of Qur'an entitled *Ruh al-ma`ani* (17:105 of the Beirut edition) said: "The Prophet's being a mercy to all is linked to the fact that he is the intermediary of the divine outpouring over all contingencies [i.e. all created things without exception], from the very beginnings (*wasitat al-fayd al-ilahi`ala al-mumkinat`ala hasab al-qawabil*), and that is why his light was the first of all things created, as stated in the report that "The first thing Allah created was the light of your Prophet, O Jabir," and also cited is: "Allah is the Giver and I am the Distributor." [See *al-Qasim* #261.] The Sufis -- may Allah sanctify their secrets -- have more to say on that chapter." Alusi also cites the hadith of Jabir as evidence in another passage of *Ruh al-ma`ani* (8:71).

Bakri (Sayyid Abu al-Hasan Ahmad ibn `Abd Allah, d. 3rd c.) in his book *al-Anwar fi mawlid al-nabi Muhammad`alayhi al-salat wa al-salam* (p. 5 of the Najaf edition) cites the following hadith from `Ali: "Allah was and there was nothing with Him, and the first thing which He created was the light of His Beloved, before He created water, or the Throne, or the Footstool, or the Tablet, or the Pen, or Paradise, or the Fire, or the Veils and the Clouds, or Adam and Eve, by four thousand years."

Bayhaqi (d. 458) narrates it with a different wording in *Dala'il al-nubuwwa* according to Zarqani in his *Sharh al-mawahib* (1:56 of the *Matba`a al-`amira* in Cairo) and Diyarbakri in *Tarikh al-khamis* (1:20).

Diyarbakri (Husayn ibn Muhammad d. 966): He begins his 1,000-page history entitled *Tarikh al-khamis fi ahwal anfas nafis* with the words: "Praise be to Allah Who created the Light of His Prophet before everything else," which is enough to disprove al-Ghumari's exaggerated claim that "anyone who reads it will be convinced that the hadith is a lie." Then Diyarbakri cites the hadith as evidence (1:19 of the *Mu'assasat Sha`ban* edition in Beirut).

Fasi (Muhammad ibn Ahmad d. 1052) cites it as evidence in *Matali` al-masarrat* (p. 210, 221 of the *Matba`a al-*

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taziyya edition) and says: "These narrations indicate his primacy (awwaliyya) and priority over all other creations, and also the fact that he is their cause (sabab)."

Ghumari (ʿAbd Allah) in his *Irshad al-talib al-najib ila ma fi al-mawlid al-nabawi min al-akadhib* (p. 9-12 of the Dar al-furqan edition), commenting on Suyuti's words (quoted below) whereby the hadith has no reliable chain: "This shows great laxity on the part of Suyuti, which I thought him to be above. First, the hadith is not present in ʿAbd al-Razzaq's *Musannaf*, nor in any of the books of hadith. Secondly : the hadith has no chain of transmission to begin with. Thirdly: he has not mentioned the rest of the hadith. It is mentioned in Diyarbakri's *Tarikh*, and anyone who reads it will be convinced that the hadith is a lie about the Messenger of Allah." This exaggerated conclusion is disproved by the fact that Diyarbakri himself does not consider it a lie since he cites the hadith in the first words of his book.

Gilani (Shaykh ʿAbd al-Qadir, d. 561) in his book *Sirr al-asrar fi ma yahtaju ilayh al-abrar* (p. 12-14 of the Lahore edition) said: "Know that since Allah first created the soul of Muhammad sallallahu ʿalayhi wa sallam from the light of His beauty, as He said: I created Muhammad from the light of My Face, and as the Prophet said: The first thing Allah created is my soul, and the first thing Allah created is the Pen, and the first thing Allah created is the intellect -- what is meant by all this is one and the same thing, and that is the haqiqa muhammadiyah. However, it was named a light because it is completely purified from darkness, as Allah said: There has come to you from Allah a Light and a manifest Book. It was also named an intellect because it is the cause for the transmission of knowledge, and the pen is its medium in the world of letters. The Muhammadan soul (al-ruh al-muhammadiyah) is therefore the quintessence of all created things and the first of them and their origin, as the Prophet said: I am from Allah and the believers are from me, and Allah created all souls from me in the spiritual world and He did so in the best form. It is the name of the totality of mankind in that primordial world, and after its creation by four thousand years, Allah created the Throne from the light of Muhammad himself sallallahu ʿalayhi wa sallam, and from it the rest of creation." This book has now been translated by Shaykh Tosun Bayrak al-Jerrahi as *The Secret of Secrets* (Cambridge: Islamic Texts Society, 1994).

Halabi (ʿAli ibn Burhan al-Din, d. 1044) cites it as evidence in his *Sira* (1:31 of the Maktaba Islamiyya edition in Beirut) and then states: "It provides evidence that he is the root of everything that exists (in creation) and Allah knows best."

Haqqi (Ismaʿil, d. 1137) cites it as evidence in his *Tafsir* entitled *Ruh al-bayan* and says: "Know, O person of understanding, that the first thing Allah created is the light of your Prophet... and he is the cause for the existence of everything that was brought to existence, and the mercy from Allah upon all creatures... and without him the higher and the lower worlds would not have been created." Yusuf al-Nabahani mentions it in his *Jawahir al-bihar* (p. 1125).

Haytami (Ahmad ibn Hajar d. 974) states in his *Fatawa hadithiyya* (p. 247 of the Baba edition in Cairo) that ʿAbd al-Razzaq narrated it, and cites it in his poem on the Prophet's birth entitled *al-Ni`mat al-kubra ʿala al-`alamin* (p. 3).

Ibn al-Hajj al-Abdari (Muhammad ibn Muhammad d. 736) in his book *al-Madkhal* (2:34 of the Dar al-kitab al-`arabi in Beirut) cites it from al-Khatib Abu al-Rabi` Muhammad ibn al-Layth's book *Shifa' al-sudur* in which the latter says: "The first thing Allah created is the light of Muhammad, blessings and peace upon him, and that light came and prostrated before Allah. Allah divided it into four parts and created from the first part the Throne, from the second the Pen, from the third the Tablet, and then similarly He subdivided the fourth part into parts and created the rest of creation. Therefore the light of the Throne is from the light of Muhammad (, the light of the Pen is from the light of Muhammad (, the light of the Tablet is from the light of Muhammad (, the light of day, the light of knowledge, the light of the sun and the moon, and the light of vision and sight are all from the light of Muhammad (."

Ismaʿil al-Dihlawi (Shah Muhammad, d. 1246), one of the leaders of the Wahhabi-influenced Deobandi school in the Indo-Pakistani Subcontinent in one of his booklets entitled *Yek rawzah* (p. 11 of the Maltan edition) says: "As indicated by the narration: The first thing Allah created was my Light."

Jamal (Sulayman d. 1204) cites it as evidence in his commentary on Busiri entitled *al-Futuh al-ahmadiyah bi al-minah al-muhammadiyah* (p. 6 of the Hijazi edition in Cairo).

Gangowhi (Rashid Ahmad) a leader of the Wahhabi-influenced Deobandi school of India and Pakistan in his *Fatawa rashidiyya* (p. 157 of the Karachi edition) said that the hadith was "not found in the authentic collections, but Shaykh

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ʿAbd al-Haqq (al-Dihlawi) cited it on the basis that it had some grounding of authenticity." Actually Shaykh ʿAbd al-Haqq not only cited it but he said it was sound (sahih).

Jili (ʿAbd al-Karim, b. 766) in his *Namus al-a`zam wa al-qamus al-aqdam fi ma`rifat qadar al-bani sallallahu `alayhi wa sallam* cites it as evidence. Nabahani relates it in his *Jawahir al-bihar* (see below).

Kharputi (ʿUmar ibn Ahmad, d. 1299) in his commentary on Busiri entitled *Sharh qasidat al-burda* (p. 73 of the Karachi edition).

Maliki al-Hasani (Muhammad ibn ʿAlawi) in his commentary on ʿAli al-Qari's book of the Mawlid entitled *Hashiyat al-Mawrid al-rawi fi al-mawlid al-nabawi* (p. 40) said: "The chain of Jabir is sound without contest, but the scholars have differed concerning the text of the hadith due to its peculiarity. Bayhaqi also narrated the hadith with some differences." Then he quoted several narrations establishing the light of the Prophet.

Nabahani (Yusuf ibn Isma`il) cites it as evidence in *al-Anwar al-muhammadiyya* (p. 13), in his *Jawahir al-bihar* (p. 1125 or 4:220 of the Baba edition in Cairo), and in his *Hujjat Allah `ala al-`alamin* (p. 28).

Nabulusi (ʿAbd al-Ghani d. 1143) says in his *Hadiqa al-nadiyya* (2:375 of the *Maktaba al-nuriyya* edition in Faysalabad): "The Prophet is the universal leader of all, and how could he not be when all things were created out of his light as has been stated in the sound hadith."

Nisaburi (Nizamuddin ibn Hasan, d. 728) cites it as evidence in elucidation of the verse: "And I was ordered to be the first of the Muslims" (39:12) in his *Tafsir* entitled *Ghara'ib al-Qur'an* (8:66 of the Baba edition in Cairo). Qari (Mulla ʿAli ibn Sultan, d. 1014) cites it in full in his book *al-Mawlid al-rawi fi al-mawlid al-nabawi* (p. 40), edited by Sayyid Muhammad ʿAlawi al-Maliki. He also said in his *Sharh al-Shifa*, in commenting upon the Prophet's title "as a Lamp spreading Light" (33: 46): "Muhammad... is a tremendous light and the source of all lights, he is also a book that gathers up and makes clear all the secrets... *sirajan muniran* means a luminous sun, because of His saying: "He hath placed therein a great lamp and a moon giving light" (25:61). There is in this verse an indication that the sun is the highest of the material lights and that other lights are outpourings from it: similarly the Prophet is the highest of the spiritual lights and other lights are derived from him by virtue of his mediating connection and pivotal rank in the overall sphere of creation. This is also inferred from the tradition: "The first thing Allah created is my light." (Sharh al-Shifa 1:505)

Qastallani (Ahmad ibn Muhammad, d. 923) narrates it in his *al-Mawahib al-laduniyya* (1:55 of the edition accompanied by Zarqani's commentary).

Rifa`i (Yusuf al-Sayyid Hashim) cites it as evidence in *Adillat ahl al-sunna wa al-jama`a al-musamma al-radd al-muhkam al-mani`* (p. 22): ʿAbd al-Razzaq narrated it.

Suyuti in *al-Hawi li al-fatawi*, in the explanation of Surat al-Muddaththir: "It has no reliable chain"; and in *Takhrij ahadith sharh al-mawaqif*: "I did not find it in that wording."

Thanwi (Ashraf ʿAli), a leader of the Wahhabi-influenced Deobandi school in the Indian Subcontinent, in his book *Nashr al-tib* (in Urdu, p. 6 and 215 of the Lahore edition) cites it as evidence on the authority of ʿAbd al-Razzaq, and relies upon it.

Zarqani in *Sharh al-mawahib* cites it (1:56 of the *Matba`a al-`amira* edition in Cairo) and refers it to ʿAbd al-Razzaq's narration in his *Musannaf*.

Zahir (Ihsan Ilahi), a leader of the Wahhabi-influenced Deobandi school and declared enemy of the Barelwi school of Ahl al-Sunna in Lahore, India, in his book *Hadiyyat al-mahdi* (p. 56 of the Sialkut edition) says: "Allah began His creation with the Muhammadan light (*al-nur al-muhammadi*), then He created the Throne over the water, then He created the wind, then He created the Nun and the Pen and the Tablet, then He created the Intellect. The Muhammadan Light is therefore a primary substance for the creation of the heavens and the earth and what is in them... As for what has come to us in the hadith: The first thing which Allah created is the Pen; and: The first thing

## Islamic Article: Light of the Full Moon

which Allah created is the Intellect: what is meant by it is a relative primacy."

Blessings and peace on the Prophet Muhammad, the Light of the Full Moon in its beauty, and upon his Family and Companions.

Imam al-Busiri said in his famous poem al-Burda (lines 52-53):

And every single sign brought by the noble Prophets was theirs only as part of his light,

For verily he is a sun of perfection of which they are the moons bringing its light to people in the midst of darkness.

al-Qastallani (d. 923) in his *al-Mawahib al-Iaduniyya* (ed. al-Shami, 2:583), quoted Ibn Marzuq who commented on Busiri's lines thus:

He [al-Busiri] means that every miracle that every messenger has brought, surely was only because it was an extension to each one of them of the light of Muhammad, may Allah bless him and give him peace. How beautiful is his saying "surely was only because it was extended of his light to them" for it suggests that his light, may Allah bless him and give him peace, has ever been existing in him, and nothing of it was decreased. Had he said, "surely it was from his light", then it could have been imagined that he distributed it to them, and that perhaps nothing of it remained for him. All the signs given each one of them was only theirs through his light, may Allah bless him and give him peace, because he is a sun of excellence, and they are the planets of that sun which convey its lights to humankind in the darkness. The planets are not shining by themselves, but they receive light from the sun, so that when the sun is absent they show the light of the sun. Similarly, the Prophets before his existence used to show his excellence, so that whatever lights appeared at the hands of the messengers other than him, it was only from his outpouring light and vast extension (madad), without decreasing anything of it.

- 1 Anas relates that the Prophet said: "The simile of the scholars of knowledge (al-`ulama') on the earth is the stars in the sky by which one is guided in the darkness of the land and the sea. When the stars are clouded over, the guides are about to be lost."
- 1 Ahmad narrated it in his *Musnad* (3:157 #12606) with a chain containing Rishdin ibn Sa`d who is weak. However, it is confirmed by the hadith in *Muslim* and Ahmad narrated by Abu Musa al-Ash`ari whereby the Prophet said: "The stars are trust-keepers for the heaven, and when the stars wane, the heaven is brought what was promised (i.e. of the corruption of the world and the coming of the Day of Judgment); and I am a trust-keeper for my Companions, so when I go my Companions will be brought what was promised them (i.e. of fitna and division); and my Companions are trustkeepers for my Community, so when they go my Community will be brought what was promised to you (i.e. following hawa and vying for dunya)."

In *al-Salat al-Mashishiyya* attributed to Sayyid 'Abd al-Salam ibn Mashish the student of Abu al-Hasan al-Shadhili:

Allahumma salli `ala man minhu inshaqqat al-asrar wa infalaqat al-anwar.

O Allah! Send blessings upon him from whom issued the secrets and broke forth the lights.

Amin.

End of the three-part series on the light of the Prophet Muhammad - sallallahu alayhi wa sallam - posted in the month of Rabi` al-Awwal 1419 by the repentant servant, Hajj Gibril.

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