

Detail Article About Noor-e-Mohammadi (Salallahu Alaihi Wasallam)

- | [Qadi Iyad](#)
- | [Imam Shahrastani](#)
- | [Shiekh Ahmed Sirhindi al-Farooqi](#)
- | [Imam Ibn al-Hajj al-Abdari](#)
- | [Shiekh Ghawth al-Azam Abdul Qadir Jilani](#)
- | [Hafiz Jalaluddin Suyotee](#)
- | [Imam Fakruddin Razi](#)
- | [Imam az-Zarqaanee](#)
- | [Hafiz Ibn Jawzee al-Hanbali](#)
- | [Imam al-Halabee](#)
- | [Hafiz Mulla Ali Qari al-Hanafi](#)
- | [Sheikh Abdul Haqq Muhaddith Dahlawi](#)
- | [Shaykh `Abd al-Hayy al-Lucknawi](#)
- | [Allama Sayyad Mahmood Alusi](#)
- | [Allaama `Abd al-Ghaneen an-Nabulsee](#)
- | [Hafiz Ibn Hajar Haytami](#)

Qadi Iyad

Qadi `Iyad said in his book al-Shifa', in the chapter on the nobility of the Prophet's ﷺ lineage:
" Ibn `Abbas said that the spirit of the Prophet ﷺ 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. "

Imam Hafiz Suyuti said in Manahil al-Safa (p. 53 #128):

"Ibn Abi `Umar al-`Adani relates it in his Musnad. "

[I have seen this reference myself when I went to Saudi Arabia last year]

In Takhrij ahadith sharh al-mawaqif (p. 32 #12) Imam Suyuti cites it with the wording:

" The Quraysh were a light in front of Allah. "

Islamic Article: Detail Article About Noor-e-Mohammadi (Salallaho Alaihi Wasallam)

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:

[kuntu nooran bayna yaday Rabbee qabla khalqi Aadama bi arba`ata `ashara alfa aam]

"Ali ibn al-Husayn from his father from his grandfather said that the Prophet ﷺ 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), Hafiz 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:

"`Amr ibn `Abasa said that the Prophet ﷺ 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."

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

QaDi `Iyad (Rahmatullaahi `alayh) writes a lot more about this topic and I have these quotes as well. I may post them later if necessary.

Imam Shahrastani

Imam Shahrastani is one of the great scholars of Ahlus-Sunna in the field of `Aqeedah. His most famous book is Kitaab al-Milal wan-Nihal.

Imam Shahrastani in his Kitab al-milal wa al-nihal (2:238) said:

"The light of Muhammad ﷺ 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).

Imam Suyuti cites the above in several of his books, such as Masalik al-hunafa' (p. 40-41), 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 ﷺ two parents are considered to be in Paradise by the majority of the scholars.

The quote of Imam Shahrastani also shows that Allaah Ta`alaa repelled the harm of Abraha with the blessings (barakat) of the light of the Holy Prophet ﷺ - which took place even before his birth! This also refutes the philosophies of the Wahabis/Salafis against tawassul bidh-dhaat and the Deobandies/Tableeghies against tawassul by someone far away (this is also a wahabi belief).

Shaykh Ahmad Sirhind

I have found some of the Deobandies claiming to be Mujaddidee, i.e. related to the Naqshbandi Tareeqa from Imam Rabbani Ghawth-us-Samdane Sayyiduna Mujaddid Alf-Thanee Shaykh Ahmad Sirhind ﷺ. Shaykh al-Mujaddid ﷺ stated his `Aqeedah in his "Maktoobaat Shareef":

"It must be known that the creation of the Holy Prophet ﷺ was not the same as other humans. His ﷺ blessed existence was not dependant or taken from the existence of any other. This is because, he ﷺ was made from the Light of Haqq Jalla when he did not have a body.

[kamaa qaala `alayhi wa `a-la aalihiS-Salaatu was-salaam khuliqtu min noorillaahi]

He ﷺ said, 'I was created from the Light of Allah.' And no one else (meaning nothing at all) ever received this gift (or blessing?)." (Maktoobaat Shareef Faarisee, v. 3, p. 191, Maktoob. 100)

The quote shows that the Holy Prophet ﷺ is "noorullaah" [the light of Allah] and that his light was created first.

Imam Ibnul-Hajj al-Abdaree al-Maalikee al-Makkee

Imam Ibnul-Hajj al-Abdaree al-Maalikee al-Makkee on the light of the Holy Prophet ﷺ :

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 ﷺ 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 ﷺ!, the light of the Pen is from the light of Muhammad ﷺ!, the light of the Tablet is from the light of Muhammad ﷺ!, 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 ﷺ!."

Ghawth Azam Sayyid Muhiyud-Deen `Abdul-Qaadir Jilani

This is a quote from Ghawth Azam Sayyid Muhiyud-Deen `Abdul-Qaadir Jilani on the Light of our master, the Holy Prophet Muhammad ﷺ. There are also many other quotes from him and other great and leading Qaadree's of course, but I believe this quote should be enough inshaa-Allaahu Ta`aalaa.

Ghawth Azam (Shaykh `Abd al-Qadir, d. 561) in his book SIRRUL-ASRAAR fee maa yahtaaju ilayhil-abraar (p. 12-14 of the Lahore edition) said:

Know that since Allah first created the soul of Muhammad ﷺ from the light of His beauty, as He said:

"I created Muhammad ﷺ from the light of My Face," and as the Prophet ﷺ 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 haqeeqa muhammadiyya. 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." (Quran verse missing)

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 (ar-rooH al-muhammadiyya) is therefore the quintessence of all created things and the first of them and their origin, as the Prophet ﷺ 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 ﷺ himself 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).

I will also post some material regarding the post of brother Tariq inshaa-Allaah. One who reads the posts I mailed earlier will see that Imam Ibnul-Hajj al-Makkee (raHmatullaahi `alay) did not quote the Hadeethi-Noor from Imaam `Abdur-Razzaaq [d. 211ah] as brother Tariq wrote. He quoted and accepted a version of the Hadeethi-Noor from a

different authority (i.e. not from al-Imaam `Abdur-Razzaaq, whose version is also SaHeeH). Imaam Ibnul-Hajj also writes a lot more things in acceptance of this subject as well). So it is not permitted to reject it based on the assumption of a modern day scholar against the words of the great A'immah and MuHadditheen of the past.

Imam Khaatim-Hafiz Jalal-uddin SuyooTee

Imam Khaatim-Hafiz Jalal-uddin SuyooTee (raHmatullaahi `alay)

Born in 849h=1445g. He memorized Quran when he was less than 8 years old. He taught in Cairo for a long time. He has written about 500 books.

on this subject. He has a chapter on the Light of the Holy Prophet ﷺ in his book, "al-KhaSaa'isul-Kubra," which is printed in two volumes in Saudi Arabia. I have personally seen this quote in there when I went to Saudi Arabia. I am not sure though if this is the same book as "al-KhaSaa'isun-Nabawiyya" also by Imam SuyooTee. Anyway, this is the quote:

"Aboo Hurayrah (raDiyallaahu `anhu), narrates that the Holy Prophet ﷺ said:

"lamaa khalaqallaahu Aadama araahu baneehi faja`ala yaraa faDaa'ila ba`Dihim `alaa ba`din ra'aa nooran saaTi`an fee asfalihim faqaala yaa Rabbee man haadhaa qaala haadhaa ibnuka AHmadu wahuwa awwalu wahuwa aakhiru wahuwa awwalu shaafi`in."

"When Allaah created Adam he showed him his children, and he was able to see the excellence of some over others. He saw a wide-encompassing light among the last of them and he said: "O my Lord, who is this?" He replied: "This is your son Ahmad and he is first and he is last and he is the first to intercede."

Ref: as-SuyooTee, al-KhaSaa'isul-kubraa', vol. 1, p. 96 (MaTboo`a: Saudi Arabia).

All I can say is subhanallaah!

Note: this Hadeeth has been quoted from Sayyidunaa Aboo Hurayra (raDiyallaahu `anhu) and not Sayyidunaa Jaabir (raDiyallaahu `anhu). Please take note of this.

Imaam Fakhr-uddin ar-Raazee

This is yet another quote on this blessed subject by another great scholar of Islaam, Shaykh al-Islaam, Mujaddid and Mufassir, al-Imaam Fakhr-uddin ar-Raazee (raHmatullaahi `alay). He writes:

"innal malaa'ikata umiroo bis-sajoodi li Aadama li'ajli anna noora MuHammadin `alayhis-salaamu fee jabhati Aadama."

"The angels were ordered to prostrate to Adam for the reason that the light of Muhammad ﷺ `alayhis-salaam was in Adam's forehead."

Ref: ar-Raazee, Tafseer al-kabeer, vol. 2, p. 302. Imaam Yoosuf an-Nabahaanee (raHmatullaahi `alay) has also quoted this in his book, "Jawaahirul-bihaar, p. 455".

Iblees could not see that light and boasted why he should prostrate to a human. As a result of this, Allaah Ta`aalaa made him into the ShayTaan. The angels saw the light and they all prostrated.

I have so many quotes on this subject that I don't know if I'll be able to post all of them. Inshaa-Allaahu Ta`aalaa, I

will post Imaam Ibnul-Jawzee's (raHmatullaahi `alay) quote next.

Imam Muhammad ibn `Abdul-Baaqee az-Zarqaanee

Imam Muhammad ibn `Abdul-Baaqee az-Zarqaanee (raHmatullaahi `alay) wrote one of the most famous commentaries on Imam Shahab-uddin Ahmad al-Qastalaanee's (raHmatullaahi `alay) very famous book on the Holy Prophet ﷺ "al-Mawaahibul-Ladunniyya".

This is what al-Imaam az-Zarqaanee (raHmatullaahi `alay) writes about the light of our Prophet Sayyidina Muhammad ﷺ :

"`aynan-nooril-AHmadiyya limushaarín liyuhí biqawlihee `alayhiS-Salaatu was-salaamu awwalu maakhalaqallaahu nooree kamaa fee Hadeethi Jaabirin `inda `Abdir-Razzaaqi marfoo`an yaa Jaabiru innallaaha Ta`aalaa qad khalaqa qablal ash-yaa'i noora nabiiyika min-noorihee."

"The Muhammadan ﷺ light itself is the person of the Prophet ﷺ according to his saying:

"The first thing which Allaah created was my light" in the hadith of Jabir related by `Abd ar-Razzaq and traced back to the Prophet ﷺ [marfoo`]:

"O Jabir, Allaah the Exalted created before all things the light of your Prophet ﷺ from [the spiritual Enlightenments of] His very [Divine] light[s]."

Ref: az-Zarqaanee, Sharh al-Mawaahib (Printed: Egypt), vol. 1, p. 27.

I wanted to type something about the current issue facing the Ummah today, but have found that all of the mails mentioning that issue have become inaccessible (well to me anyway).

I do not want that to happen to this mail, so I will not mention it (well all of you know whats going on), but pray to and ask all of the readers to ask Allaah Ta`aalaa to help our brothers and sisters who are being attacked by the forces of the shayTaan, dajjaal and munaafiqeen for the sake of His Beloved HoDoor Ghawth al-A`DHam QuTb al-aqTaab sayyidul-asyaad Shaykh

al-Malak wal-Jinn wal-Ins `alal-iTlaaq sayyidunaa wa sanadunaa wa murshadinaa Aboo MuHammad Muhiyyud-Deen `Abdul-Qaadir Jeelaanee (quddisa sirruhur-rabbaanee) and the blessed land where he rests - AAMEEN YAA RABBUL-MUSTAFAA' -

Hafiz Imam `Abdur-Rahman Abul-Faraj Jamaal-uddin ibn al-Jawzee al-Hanbali

Hafiz Imam `Abdur-Rahman Abul-Faraj Jamaal-uddin ibn al-Jawzee al-Hanbali (raHmatullaah `alay) was one of the greatest Hanbali scholars. He narrates the following in his very famous book of the Holy Prophet ﷺ :

Ka`b al-Ahbâr (raDiyallâhu `anhu) relates:

"When Allâh the Exalted wanted to create the human body of Muhammad ﷺ, he ordered angel Jibra'il (`alayhis-salâm) to find some pure and clean clay worthy of being used for it. He brought some white clay from the very place where the noble grave of the Messenger of Allâh ﷺ is. This clay was perfumed with the water of tasnîm (a great stream of Paradise) and then washed in [other] streams of paradise. (After this the light of Prophethood was placed into it) and this was taken around the Throne and Seat, the Pen and Preserved Tablet, the heavens and earth, so that all their inhabitants may recognise his rank and honour. It is related from him that after the creation of Âdam, the light of Muhammad ﷺ was placed into his loins and it would glitter on his forehead. It was said to him, 'O Âdam, he will be from your children and he will be the master of the Prophets and Messengers.'

When Hawwa' became pregnant with Shîth, that light transferred to her with him. She would always give birth to twins, but Shîth was born

unaccompanied as an honour [to the Holy Prophet MuHammad ﷺ]. This was one of the blessings of carrying the light of the Prophet ﷺ and being one of its forefathers, who were to deliver the light to pure and chaste ladies until

Islamic Article: Detail Article About Noor-e-Mohammadi (Salallaho Alaihi Wasallam)

its birth. It is also related that Âdam gave Shith (alayhiS-Salâtu was-salâm) some advise: 'Your loins contain the light of Muhammad ﷺ. Deliver this to pure and chaste ladies.' This advise was given by all fathers to their sons, generation after generation. Hence, the light passed through the noblest of pure women to other pure ones until it reached the loins of its owner, the son of `Abdul-MuTTalib, `Abdullâh."

Ref: Ibn al-Jawzî, al-Wafâ bi ahwâl al-Mustafâ (Faisalabad: Maktaba Nûriyya RiDwiyya), 1:34-35

He says a similar statement in his book on the Mawlid:

"falammaa ayqana Aadamu bil-mawti akhadha biyadi waladihee Sheetha wa qaala yaa bunayya innallaaha Tabaaraka wa Ta`aalaa amaranee an aakhudha `alayka `ahdan min ajali haadhan-nooril-ladhee awaa fee wajhika an laa taDa` ahoor illaafil-aT-hareena minannisaa'i"

"As Adam approached the time of his death, he held the hand of his son Sheeth and said: 'O son! Allaah Tabaaraka wa Ta`aalaa has ordered me to advise you about the light which shines in your forehead. You must deliver this to the pure and chasty ladies."

Ref: Ibn al-Jawzee, Bayaan Meelaadun-Nabawee, p. 20.

This has also been quoted word for word by Imaam al-Bakree in his "Kitaab al-Anwaar wa miSbaaH as-suroor wal-afkaar, p. 6-7."

Their are still many statements from these and other scholars to come. Please save them onto disk so that you do not loose them.

Imam `Ali ibn Burhan-uddin al-Halabee

This is what I mam `Ali ibn Burhan-uddin al-Halabee (raHmatullaahi `alay) wrote in his famous Seerah on the Holy Prophet ﷺ :

"idhaa masha fish-shamsi aw fil-qamari laa yakoonu lahoo Sallallaahu `alayhi wa sallama DHillun li'annahoo kaana nooran."

"If he walked in sunlight or in moonlight he ﷺ had no shadow because he was light."

Ref: al-Halabee, Seerat al-Halabiyya (Printed: Egypt), vol. 3, p. 381

Imam Mulla `Ali ibn SulTaan al-Qaari al-Hanafi al-Makkee

Imam Mulla `Ali ibn SulTaan al-Qaari al-Hanafi al-Makkee [d. 1014ah], was one of the great Hanafi `Ulama'. He is usually refered to as Mulla `Ali Qaari (raHmatullaahi `alay). He quotes the Hadeethi-Noor, which is quoted in previously from Imam Zarqaanee (raHmatullaahi `alay) in his book, "al-Mawrid ar-raawee fil-Mawlid al-haadee":

"It is related that Jabir ibn `Abd Allah said to the Prophet ﷺ :

"O Messenger of Allah ﷺ, 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 ﷺ from [the spiritual enlightenment] His [Divine] 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."

Shaykh al-Muhaddith as-Sayyad Muhammad ibn `Alawi al-Hasani al-Maliki al-Makki in his commentary

on `Ali 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. Imam Bayhaqi also narrated the hadith with some differences." Then he quoted several narrations establishing the light of the Prophet ﷺ.

Regarding the post of brother Jabir: Well, the scholars only accept things which they have researched and can prove. Their is also a concept known as "talaqqi bil-qubool" which I will inshaa-Allaah write about in a later post with references. Anyway, their is talaqqi bil-qubool with regard to the Hadeethi-Noor from Jaabir (raDiyallaahu `anhu), i.e. it has been accepted through tawaatur by the scholars throughout the ages, as can be seen by my posts.

One should also see the words of al-Imaam Muhammad ibn `Abdul-Baaqee az-Zarqaanee (raHmatullaahi `alay) in post [8] and also the next post from Shaykh al-Islaam `Abdul-Haqq MuHaddith Dehlwee (raHmatullaahi `alay).

As for the comments made about Sayyidunaa Ka`b al-Ahbaar (raDiyallaahu `anhu) - all I can say is astaghfirullaah and a`ooDHubillaah. I will post the status of Sayyidunaa Ka`b (raDiyallaahu `anhu) later inshaa-Allaah from the great scholars of the past. In any case, I really can not believe how anyone can accuse MuHaddith Imaam Ibnul-Jawzee (raHmatullaahi `alay) of quoting something against Islaam from him. This would be a serious allegation.

It is not difficult to accept this belief unless one is a wahhaabee and only believes in himself and rejects the great scholars of the past who defended this Deen from the heretics.

Shaykhul-MuHaddithin Shaykhul-MuHaqqiqin `Abd al-Haqq MuHaddith al-Dahlawi

Shaykhul-MuHaddithin Shaykhul-MuHaqqiqin `Abd al-Haqq MuHaddith al-Dahlawi (d. 1052) a the great Indian hadith scholar [who also wrote Tafseer Haqqani] and who was a contemporary of Shaykh Ahmad Sirhind (who was quoted earlier). He wrote many great books and also commentaries , e.g. "Ash`atul-Lam`aat SharH Mishkaat."

He states about this subject:

"It is a reality that the first creation and the means of the creation of the worlds (`aalam) and Adam is the light of the Holy MuHammad ﷺ as stated in the SaHeeH (rigorously authenticated) Hadeeth: '(awwalu maakhalaqallaahu nooree) First of all Allaah created my light."

Ref: `Abdul-Haqq MuHaddith Dehlwi, Madarij al-nubuwwa (in Persian), 2:2 [Maktaba al-nuriyya edition in Sakhore]

I have reposted this because we have "muhadditheen" on this forum who say that the Hadeethi-noor is not SaHeeH. If they are humble enough to admit that they are not muHadditheen, then they should follow one, and Shaykh `Abdul-Haqq MuHaddith Dehlwee (raHmatullaahi `alay) was not only a muHaddith, but also one of the great muHaqqiqeen. I have so far quoted a dozen great scholars of Islaam on this subject and one should pause and think before saying anything against it. In fact, I personally would feel ashamed of opening my mouth against it especially if I am an ignorant person. I too did not accept this at first, but al-Hamdulillaah I accept it now because I understand it. I spent time with `Ulamaa' asking questions about it. Also, I do not want to separate myself from the largest body of the Ummah. Please see my early posts on this subject on the previous archive.

Shaykh `Abdul-Fattaah Abu Ghuddaah

Islamic Article: Detail Article About Noor-e-Mohammadi (Salallaho Alaihi Wasallam)

This is a quote from one of the recent great Hadeeth authorities from the Indian Subcontinent. Even the late, Shaykh `Abdul-Fattaah Abu Ghuddaah (raHmatullaahi `alay) of Syria, wrote a wonderful commentary on one of `Allaama `Abd al-Hayy al-Lucknawi's works (raHmatullaahi `alay).

Shaykh `Abd al-Hayy al-Lucknawi [d. 1304] (raHeemahullaah) the Indian Hadith scholar cites the Hadeethi-Noor 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 ﷺ light (al-nur al-muHammadi) is established from the narration of `Abd al-Razzaq, as well as its definite priority over all created things."

'Na mita hey, na mitega, charcha tera'!

Allama Sayyad Mahmood Alusi

'Allama Sayyad Mahmood Alusi (raHeemahullaahu Ta`aalaa) is one of the great recent mufasssireen, muHadditheen and muHaqqiqeen of Baghdad. His Tafseer RooHul-Ma`anee can be obtained from nearly every Islamic bookshop in the wahhaabee controlled state of Saudi Arabia, in the blessed cities of Makka Mukarrama and our master, MuHammad ﷺ's Madeenatul-Munawwara. Wahabis have often misquoted him again and again against tawassul. This is the habit of those heretical people.

Anyway, 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 ﷺ 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 ﷺ, O Jabir," and also cited is: "Allah is the Giver and I am the Distributor."

The Sufis -- may Allah sanctify their secrets -- have more to say on that chapter." Allama Alusi also cites the Hadith of Jabir as evidence in another passage of Ruh al-ma`ani (8:71).

I was very fortunate to meet one of the great Sunni scholars of our time, Shaykh as-Sayyad Yusuf Haashim ar-Rifaa`ee (haafiDHahullaahu Ta`aalaa) of Kuwait. I asked him about the Hadeethi-Noor and he quoted the following version:

"awwalu maakhalaqallaahu noora nabiyyika min-noorih yaa Jaabiru"

He explained the "min-noorih" portion of the Hadeeth and clarified its meaning. I told him that the Hadeeth is not present in the printed editions of al-MuSannaf `Abdur-Razzaq (the earliest which was printed only 20 years ago!). He replied: "The MuSannaf `Abdur-Razzaq has certain 'juz' missing but this man [probably the salafi orientated Habibur-Rahman Azami of Hyderabad, India] still went ahead and printed it! You can't do that if there are certain 'juz' missing. However, the Hadeeth has also been quoted [and preserved] by al-Qastalani, Ibn Hajar and Zarqani and they have used it [for evidence]."

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

"`Abd al-Razzaq narrated it."

Allaama `Abd al-Ghaneer an-Nabulsee

This is what `Allaama `Abd al-Ghaneer an-Nabulsee (or Naablusee) (raHmatullaahi `alayh) says about the subject of the light of the Holy Prophet ﷺ:

Nabulsi (`Abd al-Ghani d. 1143) says in his Hadiqa al-nadiyya (2:375 of the Maktaba al-nuriyya edition in Faisalabad):

"qad khuliqa kullu shay'in min noorihee Sallallaahu `alayhi wa sallama kamaa wa rada bihil HadeethuS-SaHeeH."

"The Holy Prophet ﷺ 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 [HadeethuS-SaHeeH]."

Dr. G. Fouad Haddad, his teacher, Shaykh Hisham Kabbani, and his teacher Shaykh Nazim al-Haqqani, of whom he is a khalifa. Most of the material I have posted about this subject is from our dear and beloved brother, Dr. Fouad Haddad.

Shaykh al-Islam al-Imam Ahmad Shahab-uddin Ibn Hajar al-Haytami al-Makkee

I still have many quotations but will give the reason for my decision below which will include the comments of shareef/jabir. I might still however post two articles on the support of this subject from the `Ulamaa' of Deoband and from the ??wahhaabee `ulamaa'. This is to direct the attacks of the rejectors onto their own scholars.

Shaykh al-Islam al-Imam Ahmad Shahab-uddin Ibn Hajar al-Haytami al-Makkee (raHmatullaahi `alay), who was the mujaddid, highest leading authority in the Shaafi`ee madh-hab, the teacher of thousands of other great scholars and the Imam of the Ka`ba for over FORTY years, with dozens of `ijaazah's in dozens of Islaamic fields, writes with regard to this subject:

"innahoo Sallallaahu `alayhi wa sallam Saara nooran annahoo idhaa mashaah fish-shamsin wal-qamari laa yaDHharu laahoo DHillun li'annahoo laayaDHharu illaa likatheefi wahuwa Sallallaahu `alayhi wa sallama qad khalaSahullaahu min saa'iril-kathaafaatil-jismaaniyyati wa Sayyarahoo nooran Sarfan laa yaDHharu laahoo DHillun aSlan."

"He ﷺ became light to the extent that if he walked in sunlight or moonlight he did not have a shadow. The reason is that shadows pertain only to dense bodies whereas he ﷺ has been purified by Allah from all the bodily attributes of denseness and he has turned him into light unadulterated and pure, and entirely devoid of shadow."

Ref: Ibn Hajar al-Makkee, SharH QaSeedah Hamziyya and afDalul-qiraa'.

He also quotes the Hadeethi-Noor: "Yaa Jaabiru innallaaha Ta`aalaa khalaqa qablal-ashyaai noora nabiyyika min-noorih" -

"O Jaabir, Allah Ta`aalaa first created the light of your Prophet ﷺ from (the spiritual enlightenment of the Divine) Lights."

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

shareef wrote:

In most of these mails, there were also other scholars who were quoted in support of this topic. The subject titles of these mails included:

- al-QaaDee `IyaaD, from his "ash-Shifaa'",

Islamic Article: Detail Article About Noor-e-Mohammadi (Salallaho Alaihi Wasallam)

- al-Imaam ash-Shahrastaanee, from his "al-Milal wan-nihal",
- Mujaddid Alfith-Thaanee Shaykh Ahmad Sirhindee, from his "Maktoobaat Shareef",
- al-Imaam Ibnul-Hajj al-Abdaree al-Makkee, from his "al-Madkhal",
- Sayyidina Ghawthul-A`DHam `Abdul-Qaadir Jeelaanee, which I will quote later inshaa-Allaah from al-Imaam Muhammad al-Faasee's "Mataali'ul-Masarraat",
- Shaykhul-Islaam al-Imaam as-SuyooTee, from his "al-KhaSaa'iSul-Kubraa'",
- Shaykhul-Islaam al-Imaam Fakhrud-Deen Raazee, from his "Tafseerul-Kabeer",
- Muhaqqiq al-Imaam az-Zarqaanee, from his "SharHul-Mawaahib",
- Muhaddith al-Imaam Ibnul-Jawzee, from his "al-Wafaa'",
- al-Imaam al-Halabee, from his "Seeratul-Halabiyya",
- al-Imaam Mulla `Alee al-Qaaree al-Hanafee, from his "Mawridur-raawee",
- Shaykhul-Muhaqqiqeen `Abdul-Haqq Muhaddith Dehelwee, from his "Madaarijun-Nubuwwat",
- al-`Allaama `Abdul-Hayy Lucknawee, from his "al-Aathaar",
- al-`Allaama Sayyad Mahmood Aaluusee, from his "Tafseer RooHul-Ma`aanee",
- al-`Allaama `Abdul-Ghaneen an-Nabaloosee, from his "al-Hadeeqatun-nadiyya",
- Shaykhul-Islaam al-Imaam Ibn Hajar al-Makkee, from his "Fataawaa al-Hadeethiyya"
- It was also mentioned that Shaykhul-Akbar and Imaam `Uthmaan Daan Fodio also used the Hadeethi-Noor - Allaahu `aalim
-
- And many many other great scholars not just from the Ahlus-Sunnah wal-Jamaa`ah, but also from other sects (wahabis and shi`ah) as well.

As for it being "proven" to me that their was not sanad:

1. Well, I am not in the position to judge the reliability of the chain (sanad) of transmission, so that would not do much for me.
2. There is something known as "talaqqee bil-qubool" in the science of Hadeeth, which was hinted by al-Imaam at-Tirmidhee in his "Jaami`" and explained by other Muhadditheen. It means that when something has continuing acceptance by the scholars of the past, it becomes an evidence. This is the case with the Hadeethi-Noor which can be seen from above as having talaqqi bil-qubool. There are many other examples of this too. This is also called a "sanad" in the science of Hadeeth. Hence it would count as though I brought you a "sanad."
3. All of the scholars who quote this Hadeeth, state: "bi SANADIN `Abdur-Razzaaq", i.e. "it is related via the CHAIN of `Abdur-Razzaaq." al-Imaam `Abdur-Razzaaq [d. 211ah] is one of the early great authorities in the science of Hadeeth. Hence being quoted via the chain of al-Imaam `Abdur-Razzaaq is itself enough for its acceptance.

Islamic Article: Detail Article About Noor-e-Mohammadi (Salallaho Alaihi Wasallam)

4. Those scholars who accept this Hadeeth today, have their own individual chains (sanad's) of `ijaazah's for this Hadeeth, which in many cases go all the way back to the Holy Prophet (Sallallaahu `alayhi wa sallam).

5. As for al-Imaam as-SuyooTee saying that it is unfounded - al-Imaam Ibn `Aabideen al-Hanafee in his section of "Yawmi-shak" stated about al-Imaam as-SuyooTee's statement: "it means that the marfoo` is unfounded and that the Hadeeth is actually mawqoof," which is still used as an evidence in the science of Hadeeth.

6. It would be "futile" to use Shaykh al-Islam al-Imaam Jalaalud-Deen as-SuyooTee against this subject when he wrote so much in many of his books (which I have mentioned in a few of the articles I posted) in acceptance of it. He has a chapter on the light of the Holy Prophet (Sallallaahu `alayhi wa sallam) in his "al-KhaSaa'Sul-Kubraa". He writes for example:

"qaalabnu sab` in min khaSaa'iSihee inna DHillahoo kaana laa yaqa'u alal-arDi wa innahoo kaana nooran."

"Ibn Sab` in said that among his characteristics are the fact that his shadow did not touch the ground and that he was light."

Ref: as-SuyooTee, al-KhaSaa'iSul-kubraa', vol. 1, p. 169.

Incidentally, al-Imaam Abdul-Wahhaab ash-Sha'raanee (ra) writes, "Imaam Jalaalud-deen as-SuyooTee (ra) saw the Holy Prophet ﷺ in a state of awakeness 75 times!"

Ref: Abdul-Wahhaab ash-Sha'raanee, al-Meezaanul-kubraa', vol. 1, p. 44.

Al-Imaam ash-Shaafi` ee in his "Kitaabul-`Umm" stated: "A Muslim is either a mujtahid (one capable of doing ijtihaad) or a muqallid (one who does taqleed - follow someone else's ijtihaad)."

Many great scholars of the past stated: "One who does not have a shaykh, his shaykh is shayTaan." Scholars do not accept things for the sake of it, the ignorant do. If you are free of taqleed, then keep in mind, you must be a mujtahid. If not, then in the words of Sidi Hamza Yusuf's teacher, Shaykh Murabit al-Hajj, you would be a "deviant."

Al-Imaam as-SuyooTee (ra) wrote a rule of Hadeeth in his book, "Tadreebur-raawee": "Only the classification of Hadeeth given by a HaafiDH (one who knows more than 100,000 aHaadeeth by heart!) is accepted." Hence, if you know this number (which includes not just the texts, but also their chains), then you are in the category of those who can judge the authenticity of a Hadeeth, and I would also want to follow you. If you are not, then taqleed is binding upon you, whether you make taqleed to reliable scholars or a man who has read many books, which he has NOT been through accompanied by learned scholar, has no `ijaazah's and contradicts the creed and the practices of the majority of the Muslims, past and present, like nasir albani. It is up to you brother who you follow, but you definitely follow someone if you are not a mujtahid in Hadeeth.

We cannot make an assumption about what Imaam Lucknawee (ra) did in his acceptance of the Hadeeth.

I explained earlier, that I am nothing. However, Wallaah, I am also not scared of anything on this earth. I believe with certainty, that if the bombers of the shayTaan were coming to bomb me and if I called, "Yaa `Abdul-Qaadir!" Shaykh `Abdul-Qaadir al-Jeelaanee (ra) would come and rescue me. I swear by Allah, that if a kaafir walked past me in the street and told me to "shut up" with regard to my beliefs, I would probably break his nose. Please brother, do not tell me to "shut up". This is not the manners and behaviour to be used between HUMANS, let alone between Muslims. By the way, I am not saying that we should break the noses of kuffaar who say such a thing! I believe what the Qur'aan says - i.e., when you walk past the ignorant (jaahil), look down and say salaam (peace).

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