

Risalat An-Noor Fee Noori Nabiyyil Mabroor

As-Salaatu was salaamu `alaa Sayyidil anbiyaayi wal mursaleen. wa qaala fee haqqihi rabbunallaha rabbul `aalameen. wa qad jaa-akum minallahi nuurunw wa kitaabunm mubeen. wa `ala aalihit taHireen. tanawwaruu bi nuuri jaddihim fa aDaa-ul Haalikeen. wa aS-Habihee ajma`een. na`am, akhadhuu min nuuri nabiyyinaa wa hum kan nujuumi ashraql `aalameen.

Wahhabis/'Salafis' and other Sects attack at the very basis of religion – be it the exalted rank of the Rasul `alayhis salaam or that of his true followers the Awlia Ridwanullahi `alayhim ajma`een, they come to create discord. they, the mischief makers.

I have displayed their makr – deception in the past. but the only answer we get is, that i am misquoting them or that i am an ignoramus. I wouldn't mind being called an ignoramus, but then all my arguments are mere quotes of the knowledgeable! But they will never desist.

We have seen the so called 'Salafis' praise Ibn Taymiyyah. Shiekh ul-Islaam Ibn Hajar al-Haytami al-Makki's quotes are present. We have seen them oppose the Mawlid Sharif. And truth has to be told, no matter who feels bad about it.

Among the much carping of the Wahhabis/'Salafis' and Tableegis are the following problems :

1. Was Rasul `alayhis salaam Nuur?
2. Was Rasul `alayhis salaam the first of creation?
3. Does Rasul `alayhis salaam know the unseen (ghayb)?
4. Is Rasul `alayhis salaam HaaDHir and naaDHir?

What we see is the fallout of these arguments.

One more thing we need to ask is, why do the Wahhabis spend their entire time trying to diminish the ranks of the Anbiya [Prophets] and Awliyaa [Saints] `alayhimut tasleemaat? We have been told that in Fadaayil [Virtues] even a Da`eef [Weak] Hadeeth is considered, and if a Da`eef Hadeeth is related by so many chains, it reaches the grade of Hasan. This is the Usul of Hadeeth by the aimmah of Hadeeth.

A quick note is that the Wahhabis accuse us, Sunnis that we do not consider Rasul `alayhis salaam as bashar – human. ma`aadhallah. We have NEVER said that. we only say that :

Muhammadun basharun laa kal bashar (sallallahu `alayhi wa sallam) // yaaqutu hajarun laa kal Hajar.
Muhammad `alayhis salaam is a man, but unlike any other man // a diamond is a stone, unlike any other stone.
(i have read it in another book, bal huwa yaaqutun baynal Hajar. and i would call it a diamond rather'n a ruby)

In the same way, we try to hold on to even a frail proof to prove the greatness and the exalted ranks of Rasulallah sallallahu `alayhi wa sallam. whereas the Wahhabis HOLD ON TO A FRAIL PROOF to disprove these Fadaayil. It is only the jealousy in their hearts that make them do so. And yet, unashamedly claim to love the Prophet `alayhis salaam!

But it should be known, that the greatness of Rasulallah is proved emphatically, not the excuses the Wahhabis give to disprove his ranks. Inshaa Allah we will also see what Qaadi `IyaD says about those who diminish the glory of Rasulallah sallallahu `alayhi wa sallam.

I am someone who is constantly beleaguered with accusations of 'out of context'. Hence i will first post the entire 3 part article of Mr. Karim, and then we will examine his examination. wa billahit tawfeeq. wa tawakkaltu `alayh. innallaha waliyyul hudaa wat tawfeeq.

Note here that there are two issues here. first, whether Rasulallah is Nuur or not. And two, whether Rasulallah

Islamic Article: Risalat An-Noor Fee Noori Nabiyyil Mabroor

sallallahu `alayhi wa sallam was the first of creation or not. We have to keep this in mind else we will easily be misled.

I will first refute Karim al-Wahhabi and then produce proofs for examination.
The sentences of Kareem's article are in quotes.

"Sometime ago we were all given information by an individual by the name of: Ghulam Ghawth al-Azam, that the first of Created beings was the Nur of Hadrat Muhammad -sallallahu alaihi wa sallam. In doing so he provided certain quotes from previous eminent scholars. We rejected all such quotes because the alleged "proof" that was provided has many defects:

1) "It has no chain of transmission (sanad)"

observer : Ibn Hajar gives us the sanad of `abd ar razzaq. and so also many scholars. brother Ghulaam Ghawth al-Azam has given us the list of all who have said `Abdur Razzaq quotes with his sanad. now, is Karim a Hafiz of Hadeeth to dare say – it has no chain of transmission? or has any HaafiDH been quoted in that manner? let him elaborate.

"2) It is not found in any works of Abdur Razzaq al-San'ani - neither his Musannaf or his Ja'mi (printed with the Musannaf and edited by the late Shaykh Habibur Rahman al-Azami of India, d. 1992 CE, rahimahullah. Shaykh al-Azami was the Shaykh of Abdul Fattah Abu Ghuddah, rahimahullah, and Dr. Muhammad Mustafa al-Azami - who has a number of books in English)."

Observer : Can we conclude that your shaykh Habeebur Rahman is so prejudiced that he is lopping of Hadeeth from books? O muslims! These dishonest people are heralded as the 'great muhaddithun!'. Can you imagine what they might have done in places where 'they find contradicted'?

"3) It is a Khabar al-Ahaad - that is it is a single narration which contradicts many sound hadith below and therefore inadmissible in aqeedah, as scholars like al-Hafiz Khateeb al-Baghdadi and Imam al-Nawawi have mentioned."

Observer : What did al-Khateeb and an-Nawawi say? Can you quote them? And for all your pompousity, I have the books at-Taftazani, an-Nasafi, Khayali on an-Nasafi, at-Tahaawi, Bad-al amaali, Bayjuuri on Jawhara, Fiqh al akbar of Imam Abu Hanifa and Isfarayni on Taftazani, `Aqeedat al `Awam. Where have they mentioned this in their books of `aqeedah? You see, if you could direct me to where, under which head this Bahath comes under i will look there. In sharh of Imaam at-TaHaawi by Abil `Izz al-Hanafi there is a brief discussion, but i am skeptikal about this print; it has lots of 'ilHaaqaats' by Wahhabis. I am doubtful whether this too has been 'edited'. Oh! I will tell you what muHaddithun say regarding such aHaadeeth in matters of faDaayil. and you throw around iStilaaHat unnecessarily just to cheat the unknowing public.

"4) It was not recorded in any of the six soundest books of hadith, not even in the Musnad of Imam Ahmad ibn Hanbal (the largest collection of hadith available today)."

Observer : You mean, if a Hadeeth is not recorded in Sihaah it should be disbelieved. Whoever taught you Hadeeth? Imaam al-Bukhari knew more than 600 thousand Hadeeth, yet he reported only 2300 plus. Does that mean anything Imam al-Bukhari did not report was not known to him? or that whatever he didn't report is not Saheeh?

"5) It is significant to note that had it been Sahih (the alleged hadith of Sayyiduna Jaabir ibn Abdullah) it would have been recorded in at least one other collection of Hadith. It was not known to Imam Ahmad despite him being a well-known student of Imam Abdur Razzaq."

Observer : I ask you. is your heretic Habeebur raHmaan a better scholar of Hadeeth or Imaam Ahmed al-Qastalaani? al-Qastalaani writes in 'mawaahib al-ladunniyyah' reporting from Imaam `Abdur Razzaq, and Imaam Qastalaani has written a Sharh of al-Bukhari, 'Irshaad as saari'. Can you blame him for not reporting correctly? And all these scholars did not know this Usuul of Hadeeth; they should have come to learn it under Habeeb ar-raHmaan `ajami. And your audacity! if an Imaam doesn't report one Hadeeth – 'it is not known to him'. Did Imaam Ahmed bin Hanbal say

Islamic Article: Risalat An-Noor Fee Noori Nabiyyil Mabroor

so? That 'i don't know this Hadeeth'? If yes, where? I have Musnad Imaam Ahmed. Tell me where to look for it. It is in at-Taftazaani's book of `aqeedah that something not mentioned IS NO PROOF of being negated. I will quote this later. With that Usul, if our friend here will start talking sense, he can burn all his arguments in a single go. but the haughty never learn.

"6) It is not found in any of Abdur Razzaq's teacher's work: like that of his teacher Ma'mar ibn Rashid."

observer : earlier imams say there is. and Habeebur raHman censors this. very honest reports of Hadeeth. i should say. that should prove that Habeebur raHman was khaayin in reporting Hadeeth. shadeedut ta` aSSubi wa munkirul Hadeeth. can we add that in jarH of this man? well, if he were in those times, he would definitely earn this title. and karim? at best he could be given the title muftaree kadhhab by the jarH scholars. you have seen his slander and lies.

"7) It is not the reported belief of Imam Abdur Razzaq al-San'ani's teacher, and he is our Imam, The Mujtahid Mutlaq, Faqih, Muhaddith and Aqeedah specialist, Abu Hanifah Numan ibn Thabit al-Kufi, rahimahullah."

observer : where has THIS been reported? tell me which book to look into (as you have shown your gross inability to reproduce the passages/references. tell me the name of the book and i will). where has it been written that they believed otherwise? quotes will follow later. do you not fear Allah on blaming someone they haven't said? did you know that Imam al-A`dham Abu Hanifa has written a book on `aqeedah? alHamdulillah, i have it. can you tell me where to find the imams words.

the rule is if it is not said, it is not attributed to those who remain silent. then according to you imam a`dHam raDiyallahu `anhu said kaafir to yazeed? because he chose to remain silent. (he said neither kaafir nor muslim.) if a scholar hasn't mentioned something you impose on him its opposite? that's a very good way of reasoning.

Taftazani and khayali and isfarayni have said that when there is no mention, it is no proof of negating the position. (`adamith thubuuti laa yanfi ash-shayy) whereas if there is an express denial, the affirmative doesn't hold. these are all discussions which come under kalaam, and they are not necessary for the common man. but karim forces us to quote these. (see `aqeedah an nasafi and its sharH by taftazaani. pg. 21; also Hashiyah on taftazani by khayaali; also Haashiyah on taftazani by isfaraayni. on the same page)

"8) It is not the belief recorded in any of the books of the four Mujtahid Imam's, Abu Hanifah, Malik, Shafi'i or ibn Hanbal, not even their main students."

observer : where has he got the proof to say 'it is not the belief'? at best he should shut his stupid mouth, shrugging 'lack of proof'. he cleverly as is the case with all heretics tries to hide the truth in a pile of misleading arguments.

"9) It was not the belief of the aqeedah specialists like Imam Abul Hasan al-Ashari, Imam Abu Mansur al-Maturidi or even Imam Abu Jafar al-Tahawi - all from the Salaf us-Salihin. Hence it can not be proven to be the belief of anyone of the Imams of the Salaf."

observer : have they written other wise? give us the proof. i am coming to this soon.

"10) After them amongst the Khalaf it is not the belief of the Imam's of aqeedah like: Abu Bakr ibn al-Furak, al-Isfaraini, Ibn Asakir, Bayhaqi, Bakillani, al-Ghazali, al-Ijji, al-Juwayni (Imam al-Haramain), the three Nasafi's, Taftazani, al-Sabuni; not even one of the Ashari's listed by Ibn Asakir in his Tabyin Kadhhib al-Muftari. There are other reasons but this is enough to disprove the baselessness of the alleged Nur hadith from Jaabir. In fact, al-Hafiz ibn Hajar al-Asqalani in his Fath al-Baari (6/289) discussed the views on what was the first of creation and he did not give any preference to the alleged hadith of Sayyiduna Jaabir ibn Abdullah, nor did he produce its text as an argument while discussing the various positions."

observer : why don't you add Hasan al baSri, ibn seereen, and khulafa e rashideen? and then resoundingly write, 'it was not a belief of abu bakr'. 'it was not a belief of `umar' 'it was no proof of ibn `abbas' and go ahead and tell a lie

Islamic Article: Risalat An-Noor Fee Noori Nabiyyil Mabroor

on Rasulallah sallallahu `alayhi wa sallam `it was not a belief of Rasulallah'. Going by this logic, we can say : there is no proof that imam abu bakr raDiyallahu `anhu going in a jam`ah. nor `umar, nor `uthman, nor `ali, nor Hasanayn, nor any SaHabi, nor imam a`aDHam, nor shafi`yi, nor any other scholar to this day. raDiyallahu `anhum. hence it is a bid`ah. (which anyway is)

11) "Our brother, Shaykh Jabir Ahmed had previously posted a reply to why the Nur hadith was rejected as ascribed to Abdur Razzaq. I will repost what was said by him in another article below, insha'Allah. The people of Bid'ah on this forum, not realising that the great Imam's have forbidden taqleed in matters of belief continued to incessantly push the same old message and quotes blindly. This is not allowed in aqeedah."

observer : once he says taqleed in `aqeedah is forbidden. the other he says imams have said so. i well know its meaning and inshaa Allah, i will post this for the benefit of my brothers/sisters. but can karim tell me what it means? if he is not following anyone in `aqeedah, then why all this fuss? he can just say – i don't believe it. We will show how great a liar your `shaykh' jabir is. nowhere has he given the proof that this Hadeeth of nuur is 'rejected' by scholars. all he gives is the debate whether the Pen was created first or the `arsh. it is YOU who have rejected the Hadeeth. As to this matter, any scholar of kalaam will tell you that it is not a matter of `aqeedah that will make you a bid`yi. it is in the faDaayil of Rasulallah sallallahu `alayhi wa sallam. and if for the sake of argument we are mistaken, it is yet more better than making a mistake where one stands to diminish the ranks of Rasul `alayhis Salaatu was salaam. if it were such an important matter, why then didn't imam al a`aDHam write it in his fiqh al akbar?

Shameless Deobandis! They openly go out against these books by claiming Allah can lie; and blame it on our pure predecessors that they differed on this matter. but yet, when faced with something to do with the greatness of Rasul they can't stomach it.

"Aqeedah is such a fundamental issue that if you get it wrong then the punishment in the hereafter is dire. Aqeedah is based only on the Qur'an and Sahih Hadiths, not the sayings of Ulama! Ghulam Ghawth al-Azam claimed that the hadith of Jabir ascribed to Abdur Razzaq has been accepted by all the Ulama! This is not true as we shall see below. In fact we have to be honest and say that there is no agreement amongst the Ahl-us-Sunnah that the first of creation was amongst the following possibilities: Pen, Arsh, the Nur of Hadrat Muhammad (sallallahu alaihi wa sallam), Lahw al-Mahfuz (as Kisai held in his Sirah - see quote later) or even light and darkness (see Ibn Ishaq's statement which is not traced back to the Messenger of Allah, sallallahu alaihi wa sallam)."

observer : i know the logic of kareem. it is the same always. he first creates a wrong premise. and then goes on prattling on the permissibility and forbidding at length. first let him show us that this is a matter of `aqeedah differing on which one will become a kafir or even a mubtad`iy. let him first prove this. we can go ahead later with the consequences which we all know. karim needn't tell us. Go tell this to your scholars who did dire mistakes in `aqeedah and differed from the ahlus sunnah. the quotes are in another post.

"We say that the most soundest view is that of Imam al-Tabari (d. 310 AH), and that the first of creation was the PEN, because :

- 1) He was an Imam of the Salaf who knew most of the Ikhtilafi questions amongst the Sunni Imam's (he has a book on this issue)
- 2) He was an aqeedah specialist (he has a book on aqeedah),
- 3) He knew the Tafsir of all the ayat's comprehensively,
- 4) He was a great Historian,
- 5) He was a Hafiz of hadith (he has a hadith collection known as Tahdhib al-Athar)
- 6) He was a Mujtahid Mutlaq (absolute Mujtahid with his own Madhhab) - despite some not agreeing with this, he did have a following (e.g. al-Qadi Ibn Kaamil, the Muhaddith) but the school he founded died out in time (refer to books on the History of Usul al-Fiqh and Madhahib)."

observer : the perfidiousness of the deobandit is obvious. if there is ONE Hadeeth regarding nuur it is not believed and labeled as `khabar aaHaad'. even if it is reported by a SaHabi; even if it's sanad is given by an imam. when it comes to his proofs. he dwells on ONLY ONE scholar. is it okay? your list of credentials to imam Tabari raHimahullah is not at all debated by us. we ourselves acknowledge him. may Allah make us benefit from his knowledge. do you debate the narrators of 'nuur' Hadeeth? don't they have the credentials imam Tabari has? then why only imam

Tabari? can't you quote others? Unfortunately, i don't have the asnaad of this Hadeeth; my only references are in books of seerah and the fatwa by Ibn Hajar al-Haytami, and I believe that Ibn Hajar Haytami is more reliable than Karim and co. And do you follow Imam Tabari in one matter? and brand the opposite position as bid`ah? don't you see the differences inashaa`yirah and maaturidiyyah? yet, the tafseeq and taDleel of each other is not permitted. my point is that by showing imamTabari's ikhtilaaf you cannot label the other position as bid`ah as long as there are accepted scholars in the other group too. What is bid`ah is when people go opposing the ijmaa`a. show us first that this is an ijmaa`yi mas-alah. has anyone, includingimam Tabari said that an Ijmaa`a has reached that Rasulallah sallallahu `alayhi wa sallam is not nuur? or that this Hadeeth nuur is not to be believed?

"The Imam al-Tabari who represents the early beliefs of the Ahl-us-Sunnah did not know of the baseless narration attributed to Abdur Razzaq, and nor did he accept such a belief. Had he known it he would not have failed to have mentioned it! Mr. Ghulam Ghawth al-Azam accused me of lying against Imam al-Tabari without any proof or shame. He quoted something from al-Tabari's tafsir but it had nothing to do with proving his point. As we will see the quote below amply demonstrates the true belief of Imam al-Tabari."

observer : see? the level of intelligense is extremely low. if a Hadeeth scholar doesn't report a Hadeeth he does not know it. and he has told karim about that. or karim has `ilm ghayb which he is disproving for Rasul. and imam Tabari has told karim that he did not accept such a belief. and he blames brother ghulaam ghawth al-a`aDHam, of shamelessness. may Allah bless ghulaam ghawth al-a`aDHam with more `ilm for the excellent service he has rendered in collecting the narrations on nuur. I have demonstrated the lies and shamelessness of karim all thru' last month. yet unabashedly he strives to attack the sunnis. said Rasulallah sallallahu `alayhi wa sallam. 'when you have no shame, do whatever you want'

From here on, Karim is quoting tareekh Tabari. I don't have it right now, and i am trying hard to get hold of it. inshaa Allah, we will discuss this matter. But one thing we need to note is Karim himself acknowledges that there is difference of opinion on this matter among the Salaf. if for the sake of argument there are some scholars for and some against this position. can karim do tafseeq of all the scholars who have held this position? Inshaa Allah wa billahit tawfeeq, i shall research Tabari taarikhi and after discussion with respectable people i know, i shall write. Because i am no Deobandi who quotes and comments on books which he/they have never seen! Most of the narrations end up this way:

(Karim writes:)

"THE FIRST (thing) CREATED BY GOD IS THE PEN. God said to it: Write!, and it proceeded at that very hour to (write) whatever is going to be."

"THE FIRST THING CREATED BY GOD IS THE PEN. God commanded it to write everything."

"THE FIRST (thing) CREATED BY GOD WAS THE PEN. God said to it: Write! The Pen asked: What shall I write? God replied: Write what is predestined (al-qadar)! He continued: And the Pen proceeded at that very hour to (write) whatever was and whatever is going to be for all times."

"THE FIRST THING CREATED BY GOD IS THE PEN. God said to it: Write!, whereupon the Pen asked: What shall I write, my Lord? God replied: Write what is predestined! He continued. And the Pen proceeded to (write) whatever is predestined and going to be to the Coming of the Hour. Then, (God) lifted up the water vapor and split the heavens off from it."

"THE FIRST THING CREATED BY GOD IS THE PEN. It proceeded to (write) whatever is going to be."

"THE FIRST THING CREATED IS THE PEN."

"THE FIRST THING CREATED BY MY LORD IS THE PEN. God said to it: Write!, and it wrote whatever is going to be the Coming of the Hour."

"THE FIRST (thing) CREATED BY GOD IS THE PEN. God said to it: Proceed (to write)!, and the pen proceeded to (write) whatever is going to be. People today merely carry out what is a foregone conclusion."

Observer: shaykh `abd al Haqq muHaddith dahalwi writes, that if the qalam was first then, why did Allah `azza wa jall order it to write 'all that was'. what was this 'was'? see this shaykh's quote in another page.

aankh waala teri jawban ka tamaasha dekhe // deedah e kor ko kyaa aaye nazar kyaa dekhe! [he with eyes, will see the resplendence of thy beauty O Rasulallah sallallahu `alayhi wa sallam. // what can a blind man see? let alone thy illumination, he can't see the very basic things]

The explainer of TaHaawi debated on these aHaadeeth and said that this is a single statement. that is the Hadeeth : "awwalu maa khalaqallahul qalama fa qaala lahuu uktub; qaala yaa rabb, maa dhaa aktub; qaal uktub maqaadeera kulla shayyin Hatta taqumus saa` ah"

When Allah first created the Pen He said to it 'write'. it said 'O my Lord, what shall i write?' said Allah, 'write the destiny of everything till judgement day'. Commenting on this Abil `Izz al-Hanafi says that these are not two separate statements, but one. That is

'Allah first created the Pen'
'Allah ordered it to write'.

Rather it is one statement 'When Allah first created the pen he ordered it to write' the first here means, when it was created the first thing it was commanded to do was to write.. and the author goes on to prove that it was the `arsh that was created first.

(summary by observer from sharH `aqeedut TaHawiyyah; pg.204)

Said ibn Hajar al Haytami in his fataawa al Hadeethiyyah. The Deobandi Karim and both his masters (Habeeb a`aDHami) and his followers, friends and supporters tell us that the Hadeeth of `abd ar razzaq has no sanad. one of the greatest imam of fiqh and Hadeeth; (and yes, he did not know of bareilly -) shaykh al islaam ibn Hajar al makki al haytami believes this sanad. It is for the people to decide; either agree to the examination of Kareem and co. or accept the position of Ibn Hajar raHimahullah. I better believe his interpretation than a dubious Karim and co.

The Hadeeth of Jabir. There is a long question on various matters. but what we are concerned here is the Hadeeth of jaabir raDiyallahu `anhu that ibnHajar quotes. Thus replied the shaykh may Allah benefit us from his knowledge and benediction :

That which is implicitly evident from the sunnah is that the angels weren't created in one go.

in this regard `abd ar razzaq has reported with his chain of transmitters from jaabir ibn `abdallah al-anSaari raDiyallahu `anhumaa :

"i asked : yaa Rasulallah! my father and my mother be sacrificed on thee! tell me what was that which Allah created before anything else?

Said he (Rasulallah) : O jaabir, verily Allah created the nuur (light) of your nabee (prophet) MuHammad (sallallahu `alayhi wa sallam) from His nuur, before he created anything else. And this nuur (of your prophet) stayed so by the Power of Allah as long as Allah willed. (note that i have translated yaduuru bilqudrati idiomatically than literally; else it would mean it roamed, circulated) and at that time there was neither the LawH (the Tablet) nor the qalam (the Pen) nor jannah (paradise) neither naar (Hell) andneither any angel and neither the heavens and neither the earth and neither the sun and nor the moon and nor human and nor any jinn.

when Allah wished to create something else, He made four parts of that nuur.

Islamic Article: Risalat An-Noor Fee Noori Nabiyyil Mabroor

from the first part he created the qalam (the pen)
from the second the LawH (the Tablet)
from the third the `arsh (the Throne)

and He divided the fourth part into four more :

from the first of this fourth part He created the carriers of the `arsh
from the second He created the kursee (the Chair)
from the third the rest of the angels

and He divided the fourth part into four more :

from the first he created the Heavens
from the second he created the earths
from the third He created the Paradise and Hell

and He divided the fourth part into four more :

from the first he created the light of the believer's (mu-min) eyes
from the second part the light in their hearts and that is the gnosis of Allah
from the third part the light of solace and that is the TawHeed – Laa ilaaha illallah MuHammadur Rasulallah sallallahu
`alayhi wa sallam."till the end of this Hadeeth."

(fataawa al-Hadeethiyah pg. 59,60) ; This part translated needs to be transliterated as well to dispel any doubts.

fa ajaaba nafa`a Allahu `ulumihi wa barakatihee biqawlihi :

DHaahirus sunnati annal malaayikata lam yakhluuqun daf`atan waaHidatan; faqad akhraja `abd ar razzaq bi sanadihee
`an jaabir ibn `abdAllah al-anSaari raDiyallahu `anhuma qaal :

"qultu : yaa Rasulallah bi abee anta wa ummee! akhbirnee `an awwali shayyin khalaaqullahu qablal ashyaay-i?

qaal : yaa jaabir. innAllaha khalaaqa qablal ashyaayi nuura nabiiyyika muHammad sallallahu `alayhi wa sallam min
nuurihee fa ja`ala dhaalikan nuura yaaduuru bil qudrati Haythu shaa Allah.

wa lam yakun fee dhaalikal waqta LawHun wa laa Qalamun wa laa Jannatun wa laa naarun wa laa malakun wa laa
samaa-un wa laa arDun wa laa shamsun wa laa qamarun wa laa insun wa laa jinnun;

falamma araada Allaha ta`aala an yakhluuqal khalqa qasama dhaalikan nuura arba`ata ajzaa-a :

fa khalaaqa minal juz-yil awwalil qalam; wa minath thaaniyal lawH, wa minath thaalithal `arsh;

thumma qasamal juz-ar raabi`ya arba`ata ajzaa-a :

fa khalaaqa minal awwali Himlatil `arsh; wa minath thaani al kursi, wa minath thaalithi baaqiyal malaayikah;

thumma qasamal juz-ar raabi`ya arba`ata ajzaa-a :

fa khalaaqa minal awwalis samaawaat; wa minath thaani al arDeen; wa minath thaalithil jannati wan naar

thumma qasamal juz-ar raabi`ya arba`ata ajzaa-a :

fa khalaka minal awwali nuura abSaaril mu-mineen, wa minath thaani nuura quluubihim wa hiyal ma`arifatu billahi wa
minath thaalithi nuura unsihim wa huwat tawHeed : Laa ilaaha illallah MuHammadun Rasulallah sallallahu `alayhi wa

Islamic Article: Risalat An-Noor Fee Noori Nabiiyyil Mabroor

sallam.”

This Hadeeth is also reported in Imaam al-Bayhaqi’s dalaayil an-nubuwwah;

Imam Qastalaani reported this in his mawaahib al-ladunniyyah;

Ibn Hajar al-makki al-haytami in another treatise afDalul quraa

‘Allama Faasee in maTaali`y al muSirrat

‘Allama Zarqaani in his sharH of mawaahib

and Shaykh ‘Abdul Haqq muHaddith dahalwi in his madaarij an nubuwwah.

It is reported in aHKam ibn quHtaan from HaDrat zayn al ‘abideen and he from his father imam Husayn and he from his father HaDrat ‘ali ibn abee Taalib raDiyallahu ‘anhu wa ‘anhum : That Rasulallah sallallahu ‘alayhi wa sallam said “we were a nuur in the presence of our Lord Almighty Allah 14,000 years before the creation of aadam ‘alayhis salaam.”

Mullah ‘Ali Qaaree al-Hanafi reports in his mawDuu`aat al-kabeer : (pg.86)

“and it is his nuur – sallallahu ‘alayhi wa sallam – that illuminates the east and the west. and the first thing that Allah ta`aalaa created was his nuur; and He (Allah) mentions him (Rasulallah) as nuur in his book”

It is written in the sharH of dalaayil al khayraat – maTaali`y al musirrat by ‘allamah faasee (ibn ‘abideen shaamee mentions this book and the author with utmost respect in his radd al muHtaar. vol.1)

“and Abul Hasan al-Ash`aree has said that Allah is nuur but unlike any other nuur. and the soul of our nabee sallallahu ‘alayhi wa sallam is also a nuur illuminated by the nuur of Allah. and the angels are illuminated by the sparks of this nuur. and Rasulallah sallallahu ‘alayhi wa sallam has said :

“the first thing that Allah created was my nuur; and from my nuur He created everything else”
and other reports (from Rasulallah sallallahu ‘alayhi wa sallam) that are like-meaning”

the slander of Karim on the Ash`aris is evident. Allamah Faasee says, Imam Ash`ari said this. and Karim went on driveling that it was not the belief of this Imam. arabic is here :

[qad qaala ash`ari annahu ta`aalaa nuurun laysa kal anwaari wa ruuHun nabawiyatil qudsiyyati lam`uhuu min nuurihi wal malaayikatu ashraaru tilkal anwaar; wa qaala sallallahu ‘alayhi wa sallam : ‘awwalu maa khalaqallahu nuuree; wa min nuuree khalaqa kulla shayyin’ wa ghayruhu mimmaa fee ma`anaahu.]

Shah ‘Abdur Raheem dahalwi the father of Shah Waliyullah dahalwi raHimahumallah writes in his anfaas e raHeemiyah :

“from the earth to the throne, from the exalted angels to the lowly species all are created from the essence of MuHammadiyyah (Haqeeqat e muHammadiyyah); Rasulallah sallallahu ‘alayhi wa sallam has said : ‘the first thing created by Allah is my nuur; and Allah created all that he created from my nuur’

and he has said ‘(Allah says) O beloved! if we did not create thee, we would never have created anything else’ and he has said ‘(Allah says) if it were not for you, O beloved! we would not have demonstrated our being the Rabb (Sustainer, Lord).’

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[az `arsh taa ba farsh wa malaayikah e `alawiyy wa jins e siflee hama naashee azaaN Haqeeqat e muHammadiyyah ast. wa qawl e Rasul e maqbuul :`awwalu maa khalaqallahu nuuree wa khalaqallahu maa khalaqallahu min nuuree' wa qawl `law laaka lamaa khalaqtul aflaak' wa qawlihee `law laaka lamaa aDH-hartu rubuubiyyatee']

And said `Aarifu billah `Abd al-Ghaneer an-Nabulsi in his Hadeeqah an-nadiyyah sharH Tareeqatul muHammadiyyah : "everything is created from the nuur of our Rasulallah. sallallahu `alayhi wa sallam. as has been reported in SaHeeH aHaadeeth" [qad khuliqa kulla shayyin min nuurihee sallallahu `alayhi wa sallam. kamaa warada bihee al-HadeethiS SaHeeH]

And O Karim [al-Wahhabi al-Deobandi al-Tableegi] ! Look what your own Ashraf `Ali says in his book nashrut Tayyib : (he writes faa after a long passage, meaningfaayidah – the result. i quote on the authority of Mawlana Ahmed Yaar Khan. from his book risaalah e nuur)

"from this Hadeeth it is evident that the nuur of MuHammad sallallahu `alayhi wa sallam being the first of creation, in reality and is hence proved. because the mention of other things being created first (like the qalam – observer) have been proved to be 'first' after the creation of his nuur in this Hadeeth" Obviously the Thanawi is mentioning the Hadeeth of jaabir raDiyallahu `anhu from `Abdur Razzaq. [(faa) : iss Hadeeth se nuur e muHammadee kaa awwalul khalq honaa ba awwaliyyat e Haqeeqat thaabit huwaa kyonke jin ashya ki nisbat riwaayat meiN awwaliyyat kaa Hukm aayaa hai inn ashya kaa nuur e muHammadee se ta-akkhur honaa iss Hadeeth meiN manSuuS hai]

This is a selection of Qaseedah-e-Nuur by Imam Ahmed Raza Khan. On behest of brother Mudassir Qadri.

1. Subah taybaa meiN huwee bat-taa hai baaDa nuur kaa sadqa lene nuur kaa aayaa hai taara nuur kaa!
2. baagh e Taybaa meiN suHaanaa phuul phuulaa nuur kaa mast buu hai bulbuleN paDti haiN kalima nuur kaa!
3. baarahweeN ke chaand kaa mujraa hai sajdah nuur kaa baarah burjoN se jhukaa ik ik sitaara nuur kaa!
4. unn ke qaSr e qadr se khuld ek kamrah nuur kaa sidra paayeN baagh meiN nanha sa pawdaa nuur kaa
5. `arsh bhi firdaws bhi iss shaah e waala nuur kaa ye muthamman burj wo mushkuuye a` alaa nuur kaa
6. aayee bid` at chaayi zulmat rang badlaa nuur kaa maahe sunnat mahr e Tal` at le le badla nuur kaa
7. tere hi maathe rahaa ay jaan sahraa nuur kaa bakht jaaga nuur kaa chamkaa sitaara nuur kaa
8. maiN gadaa tuu baadshah bhar de piyaala nuur kaa nuur din duunaa teraa de Daal sadqaa nuur kaa
9. taaj waale dekh kar teraa `imaama nuur kaa sar jhukaa te haiN ilaahi bol baalaa nuur kaa
10. sham` a dil mishkaat tan seenaa zujaajah nuur kaa teri suurat ke liye aayah hai suurah nuur kaa!
11. tuu hai saayaa nuur kaa har `uzw tukDaa nuur kaa saaye kaa saayaa na hota hai na saayaa nuur kaa!
12. teri nasl e paak meiN hai bachcha bachcha nuur kaa tuu hai `ayn e nuur teraa sab gharaana nuur kaa!
13. chaand jhuk jaata jidhar unglee uThaate mahd meiN kyaa hi chaltaa thaa ishaare par khilawnaa nuur kaa
14. kaaf gesu haa dahan yaa abruu ankheN `ayn Saad kaaf haa yaa `ayn Saad teraa hai chehraa nuur kaa!
15. ay raza ye aHmed e nuuri ka fayz e nuur hai ho gayee meri ghazal baDH kar qaSeeda nuur kaa!

English Translation

1. The morning rises in madeenah and nuur is being distributed in this zone! This is the nuur zone!

- And to seek the alms of nuur, has come the star of nuur!
2. The beautiful flower of nuur blooms in the garden of Madeenah!
An enchanting fragrance, and the nightingales recite the kalimah of nuur!
 3. And the salutation of the moon on the twelfth is truly a prostration of nuur! (on the 12th rabi`y al awwal Rasulallah was born. In the Hadeeth it is said that when Rasulallah sallallahu `alayhi wa sallam was born he did a sajdah. Could the imam be indicating this?) All the stars from the twelve constellations bow down to salute thee!
 4. Paradise is one small room from his palace of nuur!
And sidrah (the tree in paradise) is a small plant in his garden of nuur!
 5. The Throne and firdaws all belong to this prince of nuur!
Those are the eight constellations and he the exalted lamp of nuur! (as in the suurah nuur!)
 6. Bid`ah came; and darkness prevails; and the color of nuur (Islam) has changed!
O the sun of Sunnah and the radiant moon, redeem the nuur!
 7. On your blessed forehead remained the crown of nuur, yaa Rasulallah my life!
And because of you the prospects of nuur brightened when the star of nuur shone forth!
 8. I am your slave, and you are the king; yaa Rasulallah fill my cup of nuur!
Each day your nuur increases, give me the charity of nuur!
 9. The crowned ones after seeing thy turban of nuur bow down their heads and say : `glory is to the nuur`
 10. Thy heart is the lamp; thy body the nice; thy breast the chandelier and to describe your face has the surah of nuur been revealed (suurat is used twice in this couplet; first meaning face, second meaning chapter of qur-aan)
 11. You are the shade of light; every part of your body is nuur,
And the shade doesn't have a shadow of its own, nor does light spread forth a shadow! (what a beauty! it is said, that Rasulallah sallallahu `alayhi wa sallam is the shade of the nuur of Allah. So the shade doesn't spread forth a shadow; as is described in the Hadeeth that Rasulallah sallallahu `alayhi wa sallam did not have a shadow. And Rasulallah sallallahu `alayhi wa sallam is nuur; neither does any light have a shadow!)
 12. Yaa Rasulallah! Your blessed progeny every child amongst them is one of nuur you are the source of nuur and all your clan is that of nuur!
 13. The moon would sway to and forth when thou gestured at it in your cradle!
How beautifully did it move on thy gestures, that toy of nuur! (it is in the Hadeeth that when Rasulallah sallallahu `alayhi wa sallam was in his cradle he would make a sign at the moon and the moon would sway at the behest of his blessed finger)
 14. Kaaf are his fore locks; haa is his blessed mouth; yaa are the brows and `ayn Saad are his eyes (the `ayn can be made like the eye; in fact `ayn also means the eye; saad is the pupil in the eye) // kaaf haa yaa `ayn Saad is (as one tafseer) the description of his blessed radiant face; sallallahu `alayhi wa sallam
 15. O Raza this is the blessing of nuur from Ahmed Nuuri (his shaykh; or it means the radiant Ahmed, our Rasul)
That your poem has been exalted from a poem to the status of `eulogy of nuur`!

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