اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Prophetic Light Has Spread in Every Direction!

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ الله

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ الله

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I have made the intention for the Sunnah of *I'tikāf*.

Dear Islamic brothers! Whenever an Islamic brother enters a masjid, he should remember to make the intention for *I'tikāf* . In this way, he will keep receiving the reward of *I'tikāf* as long as he remains in the masjid. Remember! In a masjid, eating, drinking, sleeping, or partaking in *suḥūr* and *ifṭār* is not permitted by the Shariah; even drinking Zamzam water or water which has been blessed is not allowed. However, if he makes the intention for *I'tikāf* , all these things become permissible. The intention for *I'tikāf* should not be just for eating, drinking, or sleeping, but its purpose must be the pleasure of Allah Almighty. It is mentioned in *Fatāwā Shāmī*:

> If someone wishes to eat, drink, or sleep in a masjid, he should make the intention for *I'tikāf* and perform the remembrance of Allah for a while; after that, he may do as he wishes (meaning he can now eat or sleep).

Excellence of Sending *Ṣalāt* upon the Holy Prophet ﷺ

The merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated:

مَنْ سَرَّهٗ اَنْ يَّلْقَى اللّٰهَ غَدًا رَاضِيًا، فَلْيُكْثِرِ الصَّلٰوةَ عَلَيَّ

"Whoever wishes that Allah Almighty is pleased with him when he presents

himself before Him, should send blessings upon me abundantly."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Intentions for Listening to a Speech

The holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم commanded: أَفْضَلُ الْعَمَلِ النِّيَّةُ الصَّادِقَةُ "A sincere intention is the best deed."[2] O devotees of the holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! An Islamic brother should make it a habit to form good intentions before every task, as a good intention leads him into Paradise. He should make good intentions before listening to a speech as well! For example, he may make the intention: "He will listen to the full speech to gain knowledge, he will sit with manners, he will avoid laziness during the speech, he will listen to the speech for his own self-reform, and he will try to convey what he learns to others."

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

O Devotees of the holy Prophet! *Rabīʿ al-Awwal* is that blessed and grand month which devotees of the holy Prophet wait for all year long. As soon as this month arrives, Muslims across the world celebrate the birth anniversary of their beloved master, the holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, with great splendour, dignity, and deep respect. As soon as the moon of *Rabīʿ al-Awwal* is sighted, the servants and devotees are elated. It feels as if spring has arrived everywhere, the garden of affection blooms, the buds of hearts begin to blossom, and words of *ṣalāt* and *salām* flow from the lips of the fortunate ones. Devotees of the holy Prophet decorate their homes, apartments, streets, neighbourhoods, buildings, shops, and markets. The sound of voices reciting *ṣalawāt* coming from *Mawlid* gatherings brings sweetness to the ears. Why should it not be so, when in this blessed month, the luminous master, the holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, arrived, *by whose light this universe is illuminated, *by whose light the earth and skies are bright, *by whose light the sun and moon received radiance, *by whose light there is brightness in the stars and galaxies, *by whose light darkness ended, *by whose light the darkness of ignorance disappeared, *by whose light those who

[1] Firdaws al-Akhbār vol. 2, p. 284, Hadith: 6083

[2] Jam'i Saghīr, p. 81, Hadith: 1284

lost their way received guidance, and those lost people received the charity of light from the luminous master, the holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and began spreading rays of light themselves. That luminous master, the holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, arrived in this universe on the 12th of *Rabīʿ al-Awwal*.

Come! Let us begin today's speech with the slogans granted by the devotee of the month of Mawlid and devotee of the month of Prophethood, Amīr Ahl al-Sunnah, Sayyidunā ʿAllāmah Mawlānā Muhammad Ilyas Attar al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. If possible, wave the Madani flag with great enthusiasm, passion, love, and devotion, and celebrate the arrival of the noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم with joy.

Sarkār ki Āmad... Marhaba *Sardār ki Āmad... Marhaba*

Āminah ke phool ki Āmad... Marhaba *Rasool-e-Maqbool ki Āmad... Marhaba*

Pyāre ki Āmad... Marhaba *Achhay ki Āmad... Marhaba*

Sacchay ki Āmad... Marhaba *Sohnay ki Āmad... Marhaba*

Mohnay ki Āmad... Marhaba *Mukhtār ki Āmad... Marhaba*

Pur-noor ki Āmad... Marhaba *Sarāpa noor ki Āmad... Marhaba*

Marhaba ya Mustafa Marhaba ya Mustafa

Marhaba ya Mustafa Marhaba ya Mustafa

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

The Light of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم Was Created First

Sayyidunā Jābir b. ʿAbdullāh al-Anṣārī رَضِیَ اللّٰهُ عَنْهُ states:

> I presented: "O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! May my mother and father be sacrificed for you! Please tell me, what was the very first thing Allah Almighty created?" He stated: "O Jabir رَضِیَ اللّٰهُ عَنْهُ! Indeed, Allah Almighty created the light of your Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم from His light before all creations."[1]

[1] Al-Fatāwā al-Riḍawiyyah vol. 30, p. 658, Al-Juzʾ al-Mafqūd min al-Juzʾ al-Awwal min al-Muṣannaf li-ʿAbd al-Razzāq p. 63, Hadith: 18

It is written on page 468 of Maktaba-tul-Madinah's book, *Hikayaten aur Naseehaten*:

> It is narrated from Sayyidunā Kaʿb al-Aḥbār رَضِیَ اللّٰہُ عَنۡہُ: "When Allah Almighty intended to create all creation, spread the earth, and elevated the heavens, He took a '*handful*' from His divine grace and said to it: 'O light! Become Muhammad (صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم).' That light took the form of a luminous pillar. It became so bright that it reached the veil of majesty, prostrated to the Bountiful Lord, and said, 'All praises are for Allah Almighty.' So, Allah Almighty stated: 'I created you for this reason and named you Muhammad (صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم). I shall begin My creation with you and end the chain of My Messengership with you.'
>
> "Then Allah Almighty divided that light into four parts. From one part, He created the Preserved Tablet (*al-Lawḥ al-Maḥfūẓ*), and from the second, He created the Pen (*al-Qalam*). Then He commanded the Pen: 'Write!' Trembling came over the Pen for one thousand (1,000) years out of awe of Allah Almighty. After this, the Pen presented: 'O my Bountiful Lord! What shall I write?' He commanded: 'Write لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوۡلُ اللّٰہِ.' Thus, the Pen wrote and gained access to divine knowledge regarding creation. Then it wrote these things:
>
> (1) The number of offspring present in the blessed back of Sayyidunā Ādam عَلَیۡہِ السَّلَام.
>
> (2) Whoever obeys Allah Almighty, Allah Almighty will admit him to Paradise, and whoever disobeys Him, He will throw him into Hell.
>
> (3) Similarly, it wrote about the nations of Sayyidunā Ibrahim عَلَیۡہِ السَّلَام, Sayyidunā Mūsā عَلَیۡہِ السَّلَام, and Sayyidunā ʿĪsā عَلَیۡہِ السَّلَام.
>
> "Until when it wrote about the nation of the holy Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم: 'Whoever obeys Allah Almighty, He will admit him to Paradise, and whoever disobeys Allah Almighty,' the Pen was just about to write the phrase, 'He will throw him into Hell,' when Allah Almighty commanded: 'O Pen! With some etiquette!' Upon this, it split out of awe and majesty of Allah Almighty, and was then trimmed by the

divine power. Since then, it became a rule for the Pen that it does not write without being trimmed.

"Then Allah Almighty commanded the Pen: 'Write regarding this nation: This nation is sinful, and the Bountiful Lord is All-Forgiving.' Then Allah Almighty created the Throne from the third part. Then He divided the fourth part into four more parts. From the first part, He created intelligence; from the second, spiritual knowledge (*maʿrifah*); from the third, He created the sun, moon, light of the eyes, and light of the day. In reality, all these are lights of the luminous Master, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Therefore, he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the origin of the entire universe. After this, Allah Almighty kept the fourth part of this fourth type of light under the *ʿArsh* as a trust.

Then, when Allah Almighty created Sayyidunā Ādam عَلَيْهِ السَّلَام, He placed that light in his blessed back. Then that blessed light continued to be transferred through pure and noble people, until in a state of purity, virtue, honour, and respect, it reached Sayyidunā ʿAbdullāh رَضِیَ اللّٰهُ عَنْهُ.

"Then, when Allah Almighty transferred the light of the Prophet صلی اللہ علیہ واٰلہٖ وسلم to the pure womb of Sayyidah Āminah رَضِیَ اللّٰهُ عَنْهَا, grand signs began to appear alongside this transfer. All creation began giving good news to one another. An announcement was made in the earth and heavens: 'O Throne! Put on the veil of honour and dignity! O *Kursī*! Wear the armour of pride! O *Sidrat al-Muntahā*! Sway with joy! O lights of awe, majesty, and grandeur! Become bright too! O Paradise! Be beautifully decorated! O Paradise Maidens of the palaces! Look down from the heights! O Riḍwān (Gatekeeper of Paradise)! Open the gates of Paradise and decorate the maidens and youths with adornments to make the universe fragrant! O Mālik (Gatekeeper of Hell)! Close the gates of Hell! Because tonight, the secret light hidden in the treasures of My divine power is separating from ʿAbdullāh (رَضِیَ اللّٰهُ عَنْهُ) to transfer into the pure womb of Āminah (رَضِیَ اللّٰهُ عَنْهَا). And at the moment this light transfers, at that very moment, I shall grant my beloved (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) a complete form.'

It is reported: On the night of the transfer of the light of the Prophet, light entered every home and house, and every four-legged animal began speaking. Sayyidah Āminah رَضِیَ اللّٰہُ عَنۡہَا states: 'As long as he صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم remained in my womb, I never felt pain, discomfort, burden, or stomach cramps. After a full nine months, his blessed birth took place.'"[1]

Sayyidah Āminah رَضِیَ اللّٰہُ عَنۡہَا herself states: "When he صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم arrived in this universe, a light emerged from which everything became bright, to the extent that nothing could be seen except light."[2]

Sayyidah Āminah رَضِیَ اللّٰہُ عَنۡہَا further states: "At the time of the birth of the luminous Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, I saw a light from which the palaces of Syria became illuminated, and I saw those palaces."[3]

Sarkār ki Āmad... Marhaba *Sardār ki Āmad... Marhaba*

Āminah ke phool ki Āmad... Marhaba *Rasool-e-Maqbool ki Āmad... Marhaba*

Pyāre ki Āmad... Marhaba *Achhay ki Āmad... Marhaba*

Sacchay ki Āmad... Marhaba *Sohnay ki Āmad... Marhaba*

Mohnay ki Āmad... Marhaba *Mukhtār ki Āmad... Marhaba*

Pur-noor ki Āmad... Marhaba *Sarāpa noor ki Āmad... Marhaba*

Marhaba ya Mustafa Marhaba ya Mustafa

Marhaba ya Mustafa Marhaba ya Mustafa

صَلُّوۡا عَلَی الۡحَبِیۡب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Dear Islamic brothers! The Prophet of Mercy صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم arrived in this universe as a human being. However, his reality is light. Sayyidunā Mufti Aḥmad Yār Khan رَحۡمَۃُ اللّٰہِ عَلَیۡہ states:

---

[1] Ḥikāyatein aur Naṣīhatein pp. 468 to 473, selected

[2] Al-Khaṣā'iṣ al-Kubrā, vol. 1, p. 78

[3] Al-Khaṣā'iṣ al-Kubrā, vol. 1, p. 79

The holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is a human (*bashr*) as well as light (*nūr*); that is, a luminous human being is a human as well as light; that is, a luminous human being. His noble outward body is human and his reality is light.[1] The human nature of the holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم can never be denied at all. Sayyidunā Imam Aḥmad Riḍā Khan رَحْمَةُ اللّٰهِ عَلَيْه states: "Complete denial of the human nature of the Leader of Prophethood, the holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, is *Kufr*.[2]

Quranic Verses Regarding the Luminosity of the Holy Prophet ﷺ

Remember! The holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has also been declared as light in the noble Quran. Thus, Allah Almighty states in *Juzʾ* 6, Surah al-Māʾidah, verse 15:

قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّ كِتٰبٌ مُّبِیْنٌ ﴿۱۵﴾

Indeed there has come to you from Allah a light and a clear Book.[3]

In the commentary *Khazāʾin al-ʿIrfān*, it is stated:

In this verse, the Master of the universe, the holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, has been declared as light because through his means, the darkness of disbelief was removed and the path of truth became clear.[4] Under this blessed verse, many Quran commentators including Sayyidunā Imam Abu Jaʿfar Muhammad b. Jarīr al-Ṭabarī, Imam Abu Muhammad Ḥusayn al-Baghawi, Imam Fakhr al-Dīn al-Rāzī, Imam Nāṣir-al-Dīn ʿAbdullāh b. ʿUmar al-Bayḍāwī, ʿAllāmah Abū al-Barakāt ʿAbdullāh b. Aḥmad al-Nasafī, ʿAllāmah Abū al-Ḥasan ʿAlī b. Muhammad al-Khāzin, and Imam Jalāl al-Dīn al-Suyūṭī al-Shāfiʿī رَحِمَهُمُ اللّٰهُ have stated: The word نُوْرٌ present in this blessed verse refers to the sacred personality of the holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[5]

---

[1] Risālah Nūr maʿa Rasāʾil Naʿīmiyyah p. 39

[2] Al-Fatāwā al-Riḍawiyyah vol. 14, p. 358

[3] Al-Quran, Surah Al-Māʾidah, verse 15; translation from Kanz al-ʿIrfān

[4] Tafsīr Khazāʾin al-ʿIrfān, Part 6, Surah al-Māʾidah: 15, p. 213

[5] Māhnāmah Faizān-e Madīnah, December 2017, p. 8, summarised

While in *Juzʾ* 22, Surah al-Aḥzāb, verses 45 and 46, Allah Almighty states:

يٰۤاَيُّهَا النَّبِيُّ اِنَّاۤ اَرْسَلْنٰكَ شَاهِدًا وَّ مُبَشِّرًا وَّ نَذِيْرًا ۙ﴿۴۵﴾ وَّ دَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَ سِرَاجًا مُّنِيْرًا ﴿۴۶﴾

O Prophet! Surely We have sent you as a witness and a bearer of glad tidings and a warner. And one who calls to Allah with His command and an illuminating sun.[1]

The renowned commentator of the Quran, Sayyidunā Mufti Aḥmad Yār Khan رَحْمَةُ اللّٰهِ عَلَيْه states:

> The holy Quran has also called the sun a luminous lamp elsewhere because it shines itself and illuminates others too. This same sun makes the moon and stars into light, because all of them receive light from the sun and glitter. Similarly, the holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has also been called a luminous lamp (سِرَاجاً مُنِيراً) because he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is shining himself and making the noble Companions رَضِیَ اللّٰهُ عَنْهُم and the saints of Allah رَحِمَهُمُ اللّٰهُ into light, as they are all glittering from him صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[2]

The following is a summary of that which Sayyidunā ʿAllāmah Sayyid Mufti Muhammad Naʿīm al-Dīn al-Murādābādī رَحْمَةُ اللّٰهِ عَلَيْه stated under this verse:

- The light of Prophethood of the holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has conveyed more brightness than thousands of suns.
- He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم removed the darkness of disbelief and polytheism with his true light.
- He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم illuminated the paths leading to the recognition of the Bountiful Lord and the Oneness of Allah Almighty with his true light.
- He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم guided those wandering in the dark valley of misguidance with his lights of guidance.

[1] Al-Quran, Surah al-Aḥzāb, verses 45-46; translation from Kanz al-ʿIrfān

[2] Risālah Nūr maʿa Rasāʾil Naʿīmiyyah p. 12

- He صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم illuminated the eyes, hearts, and souls of people with his blessed light of Prophethood.

- The truth is that the blessed existence of the holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is a world-illuminating sun that created thousands of suns. (Meaning, the blessed existence of the holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is a sun illuminating the world that brightened thousands of suns.)[1]

In *Juzʾ* 18, Surah al-Nūr, verse 35, it is stated:

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِؕ مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌؕ

Allah is the One Who illuminates the heavens and the earth. The example of His light is like a niche in which there is a lamp;[2]

Sayyidunā Imam Fakhr al-Dīn al-Rāzī رَحْمَةُ اللهِ عَلَيْه states: In this verse, مَثَلُ نُوْرِهٖ refers to the luminous master, the holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[3]

In *Juzʾ* 30, Surah al-Fajr, verses 1 and 2, it is stated:

وَ الْفَجْرِۙ(۱) وَ لَیَالٍ عَشْرٍۙ(۲)

By the dawn. And by the ten nights.[4]

In the commentary of this blessed verse, it is written: وَالْفَجْرِ refers to the holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, because the light of faith appeared across the world through him صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[5]

Similarly, in *Juzʾ* 30, Surah al-Ṭāriq, verses 1 to 3, it is stated:

وَ السَّمَآءِ وَ الطَّارِقِۙ(۱) وَ مَاۤ اَدْرٰىكَ مَا الطَّارِقُۙ(۲) النَّجْمُ الثَّاقِبُۙ(۳)

---

[1] Tafsīr Khazāʾin al-ʿIrfān, Juzʾ 22, Surah al-Aḥzāb: 45-46, p. 784, summarised

[2] Al-Quran, Surah al-Nūr, verse 35; translation from Kanz al-ʿIrfān

[3] Al-Tafsīr al-Kabīr vol. 8, p. 34

[4] Al-Quran, Surah al-Fajr, verses 1-2; translation from Kanz al-ʿIrfān

[5] Shifāʾ Sharīf, vol. 1, p. 34

By the sky and by that which comes at night. And what do you know about that which comes at night? (It is) a shining star.[1]

In this blessed verse, اَلنَّجْمُ الثَّاقِبُ refers to the personality of the holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[2]

Similarly, in *Juzʾ* 30, Surah al-Ḍuḥā, verses 1 and 2, it is stated:

وَالضُّحٰى ۙ﴿۱﴾ وَالَّيْلِ اِذَا سَجٰى ۙ﴿۲﴾

By the forenoon, and by the night when it covers.[3]

The noble commentators رَحِمَهُمُ اللّٰهُ state: "The bright forenoon refers to the light of the beauty of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and the night refers to the blessed hair of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[4]

Sarkār ki Āmad... Marhaba *Sardār ki Āmad... Marhaba*

Āminah ke phool ki Āmad... Marhaba *Rasool-e-Maqbool ki Āmad... Marhaba*

Pyāre ki Āmad... Marhaba *Achhay ki Āmad... Marhaba*

Sacchay ki Āmad... Marhaba *Sohnay ki Āmad... Marhaba*

Mohnay ki Āmad... Marhaba *Mukhtār ki Āmad... Marhaba*

Pur-noor ki Āmad... Marhaba *Sarāpa noor ki Āmad... Marhaba*

Marhaba ya Mustafa Marhaba ya Mustafa

Marhaba ya Mustafa Marhaba ya Mustafa

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Al-Quran, Surah al-Ṭāriq, verses 1-3; translation from Kanz al-ʿIrfān

[2] Shifāʾ Sharīf, vol. 1, p. 37

[3] Al-Quran, Surah al-Ḍuḥā, verses 1-2; translation from Kanz al-ʿIrfān

[4] Rūḥ al-Bayān, Surah al-Ḍuḥā under verse 2, vol. 10, p. 453

What Is Light?

Dear Islamic brothers! Come! Let us listen about the definition of light and its types.

Light means brightness, shine, and illumination. Sometimes, that from which brightness and light appear is also called light. For instance, the sun is called light because light comes from it. Similarly, a lamp, lantern, etc., are also referred to as light.[1]

There are two types of light:

(1) Perceptible Light نُورِحِسّی

(2) Light according to the intellect نورعَقْلی

Perceptible light refers to that light which is visible to the eyes, such as sunlight, light from a lamp, electricity, and so on. Light according to the intellect refers to that light which cannot be felt by the eyes, but intellect says that it is light. In this meaning, Islam, guidance, and knowledge are called light.[2]

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Dear Islamic brothers! The luminosity of our beloved master, the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, is such that it is proven logically, and many noble Companions رَضِیَ اللّٰہُ عَنْہُم have also seen the manifestation of the luminosity of the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم with their own eyes. Presenting intellectual proofs regarding our luminous master, the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, being light, Sayyidunā Mufti Aḥmad Yar Khān رَحْمَۃُ اللّٰہِ عَلَیْہ states:

- The sacred body of the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم not having a shadow is also a sign of him صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم being light.
- Such fragrance emanating from the pure body of the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم that lanes and streets become fragrant is also due to his luminosity.

[1] Risālah-e Nūr maʿa Rasāʾil Naʿīmiyyah, p. 4 summarised

[2] Risālah-e Nūr maʿa Rasāʾil Naʿīmiyyah, p. 4 summarised

- During the Ascension (*Miʿrāj Sharīf*), the noble body of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم passing through fire and زَمْهَرِيْر (a place of extreme cold in the atmosphere) without being affected at all is also due to his luminosity.
- Similarly, travelling through the skies and remaining alive where there is no air is also because the holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is light.
- Likewise, at the time of the opening of the blessed chest (Sharḥ al-Ṣadr), the angels removing the heart from the blessed chest, washing it, and the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم remaining alive is also because the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is light.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Dear Islamic brothers! Light means brightness, shine, and illumination. We see that the moon is bright and the sun is also bright. But there is a big difference in the light of both. The moon is not bright by itself; rather, it is bright from the light of the sun. Whereas the sun is not only bright by itself, but it is also distributing its light to others. The moon, stars, large galaxies, planets, and stars are all illuminated by the light of the sun.

بِلَا تَشْبِيْه (Without comparison), our luminous master, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, is also the sun of luminosity. Whether it is true light or intellectual and spiritual light, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, is the centre of both. Many noble Companions رَضِیَ اللّٰهُ عَنْهُم have seen the manifestation of the light of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and narrated it as well. Come! Let us listen to three narrations regarding this:

Brightness Spread Everywhere when the Holy Prophet ﷺ Smiled

(1) Sayyidunā Hind b. Abi Halah رَضِیَ اللّٰهُ عَنْهُ states:

> The blessed cheeks of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم were soft, delicate, and smooth. The blessed mouth and teeth of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ

[1] Risālah-e Nūr maʿa Rasāʾil Naʿīmiyyah pp. 9-10 summarised

وَسَلَّم were well-proportioned and bright. When he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم spoke, a light would emerge from between his two blessed front teeth. Whenever he smiled in the dark, light would spread from the shine of his blessed teeth.[1]

No one like you has ever come, O Muṣṭafā ﷺ

(2) Sayyidunā Jābir b. Samurah رَضِیَ اللّٰهُ عَنْهُ states:

Once, I saw the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم wearing red (striped) attire on a moonlit night. I looked sometimes at the moon and sometimes at the luminous blessed face of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and to me, the blessed face of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم appeared more beautiful than the moon.[2]

A Face as if the Sun Is Shining

(3) Once, Sayyidunā Abū ʿUbaydah رَضِیَ اللّٰهُ عَنْهُ, the grandson of Sayyidunā ʿAmmār b. Yāsir رَضِیَ اللّٰهُ عَنْهُ, presented to Sayyidah Rabīʿah bint Masʿūd رَضِیَ اللّٰهُ عَنْهَا: "Please tell me something about the beauty and elegance of the luminous master, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم." She said: يَا بُنَيَّ لَوْ رَاَيْتَهٗ رَاَيْتَ الشَّمْسَ طَالِعَةً, meaning, "O son! If you had seen the sacred face of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, it would have seemed to you as if the sun were shining."[3]

Sarkār ki Āmad... Marhaba *Sardār ki Āmad... Marhaba*

Āminah ke phool ki Āmad... Marhaba *Rasool-e-Maqbool ki Āmad... Marhaba*

Pyāre ki Āmad... Marhaba *Achhay ki Āmad... Marhaba*

Sacchay ki Āmad... Marhaba *Sohnay ki Āmad... Marhaba*

Mohnay ki Āmad... Marhaba *Mukhtār ki Āmad... Marhaba*

[1] Al-Shamā'il al-Muḥammadiyyah pp. 21-22, Hadith: 14, summarised

[2] Al-Tirmidhī, Kitāb al-Adab vol. 4, p. 370, Hadith: 2820

[3] Al-Dārimī vol. 1, p. 44

Pur-noor ki Āmad... Marhaba Sarāpa noor ki Āmad... Marhaba

Marhaba ya Mustafa Marhaba ya Mustafa

Marhaba ya Mustafa Marhaba ya Mustafa

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

O devotees of the Holy Prophet! He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is light from head to toe. The noble Companions رَضِیَ اللّٰهُ عَنْهُم used to see rays of light emerging from the sacred body of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Similarly, it is also reported that whichever object he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم wished, he would make it a distributor of light too. Come! Let us listen to some events of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم distributing light:

The Excellence of the Blessed Hand of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(1) Sayyidunā Asīd b. Abī Unās رَضِیَ اللّٰهُ عَنْهُ states:

> Once, he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم wiped his luminous hand over my face and chest. The blessing of this was manifested such that whenever I entered any dark house, that house would become bright.[1]

The Stick Became Luminous

(2) Sayyidunā Anas رَضِیَ اللّٰهُ عَنْهُ states:

> Two Companions, Sayyidunā Usayd b. Ḥuḍayr and Sayyidunā ʿAbbād b. Bishr رَضِیَ اللّٰهُ عَنْهُمَا, conversed with the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم for a long time on a dark night. When both of them departed for their homes from the blessed court of Prophethood, the stick of one of them lit up automatically, and both of them walked in the light of that stick. When they walked some distance and their paths to their respective homes separated, the stick of the second Companion also

[1] Al-Khaṣāʾiṣ al-Kubrā vol. 2, p. 142;Tārīkh Dimashq vol. 20-21

lit up, and both reached their respective homes in a dark night with the help of the light of their sticks.[1]

The Tree Branch Became Luminous

(3) It is narrated from Sayyidunā Abū Saʿīd al-Khudrī رَضِیَ اللّٰہُ عَنْہُ:

Once, Sayyidunā Qatādah b. Nuʿmān رَضِیَ اللّٰہُ عَنْہُ offered ʿIshāʾ prayer with the luminous master, the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. The night was very dark, and dark clouds covered the sky. At the time of departure, the Merciful Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم granted him a branch of a tree from his blessed hand and stated: "Go to your house without any fear! This branch will shine in your hand in such a way that 10 men ahead of you and 10 men behind you will be able to walk in its light. When you reach home, you will see a black creature; beat it and remove it from the house." So, it happened just like that: as soon as Sayyidunā Qatādah رَضِیَ اللّٰہُ عَنْہُ left the blessed house of Prophethood, that branch lit up and he reached his home walking in its light. He saw a black creature present there; therefore, he رَضِیَ اللّٰہُ عَنْہُ struck it according to the command of Prophethood and removed it from the house.[2]

Sarkār ki Āmad... Marhaba *Sardār ki Āmad... Marhaba*

Āminah ke phool ki Āmad... Marhaba *Rasool-e-Maqbool ki Āmad... Marhaba*

Pyāre ki Āmad... Marhaba *Achhay ki Āmad... Marhaba*

Sacchay ki Āmad... Marhaba *Sohnay ki Āmad... Marhaba*

Mohnay ki Āmad... Marhaba *Mukhtār ki Āmad... Marhaba*

Pur-noor ki Āmad... Marhaba *Sarāpa noor ki Āmad... Marhaba*

Marhaba ya Mustafa Marhaba ya Mustafa

Marhaba ya Mustafa Marhaba ya Mustafa

[1] Mishkāt al-Maṣābīḥ, Kitāb al-Faḍāʾil wa al-Shamāʾil Hadith: 5944, vol. 2, p.399

[2] Musnad Aḥmad, Musnad Abī Saʿīd al-Khudrī vol. 4, p. 131, Hadith: 11624

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

O devotees of the Companions and the Blessed Prophetic Household! Ponder! If a luminous Master moves his sacred hand over someone's face and it begins to give light, and if a luminous Master pays attention to sticks and a branch and they shine like light bulbs, then what would be the state of the luminosity of such a luminous Master himself! From these events, it is also known that outwardly the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم possessed human nature, but in reality, he صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was light from head to toe.

The Manifestation of the Blessings of Prophethood

It is reported:

> A few days before the blessed birth, the event of the destruction of the People of the Elephant took place; the fire in Persia that had been blazing for a thousand years was extinguished in a single moment; the palace of Chosroes (*Kisrā*) trembled and fourteen of its towers fell down; the lake named "Buḥayrah Sāwah", six miles long and six miles wide situated between the cities named Hamdan and Qum, suddenly became completely dry; a light emerged from the blessed body of the mother of the Luminous Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Sayyidah Āminah رَضِیَ اللهُ عَنْهَا, through which the palaces of Busra became illuminated. All these events are links of the same chain which began giving good news to the universe even before the blessed birth of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Dear Islamic brothers! Undoubtedly, our luminous master, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, is matchless and peerless. This can also be understood from the blessed birth of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, as his noble birth was so pure, sacred, and full of perfection that no example like it has ever been presented before, nor can it ever be presented.

[1] Al-Mawāhib al-Ladunniyyah wa Sharḥ al-Zurqānī vol. 1, pp. 167, 227, 228, 221

Allah Almighty made His beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم so matchless and peerless that every aspect of the blessed life of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is also matchless and peerless. Even the blessed birth of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is such that no one has had such a birth, nor will anyone ever have it. When the birth of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم took place, it was as if rain of light began falling everywhere, as if the entire universe brightened up, and there was light everywhere. Come! Let us listen to a few events of this kind:

The Era Became Luminous

Sayyidunā ʿUthmān b. Abī al-ʿĀṣ رَضِیَ اللّٰهُ عَنْهُ states:

> My mother told me: "I was present with Sayyidah Āminah رَضِیَ اللّٰهُ عَنْهَا on the night when the blessed birth of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم took place. In the house, I found and felt light everywhere, as if the stars were drawing closer and closer. To the extent that I felt as if these stars were going to fall upon me. Then, when the Crown Prince of Madinah, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, arrived in this universe, a light emerged from which everything became illuminated, until nothing could be seen except light."[1]

The Light of the Prophet صلَّى اللّٰه عليه واٰله وسلَّم and the Light of the Lamp

Sayyidah Ṣafiyyah bint ʿAbd al-Muṭṭalib رَضِیَ اللّٰهُ عَنْهَا states:

> I was present in the service of Sayyidah Āminah رَضِیَ اللّٰهُ عَنْهَا at the time of the blessed birth of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. I saw that the light of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was overpowering the light of the lamp. On that night, I saw a few signs:

- When the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was born, he صلَّى اللّٰه عليه واٰله وسلَّم immediately prostrated.

[1] Al-Khaṣā'is al-Kubrā vol. 1, p. 78

- When he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم raised his blessed head from prostration, he stated: لَآ اِلٰهَ اِلَّا اللّٰهُ اِنِّیْ رَسُوْلُ اللّٰهِ.
- I found the entire house illuminated by the light of his luminous face.
- I wanted to bathe him صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, but an unseen voice came: "O Ṣafiyyah (رَضِیَ اللّٰهُ عَنْهَا)! Do not strain yourself, because We have created Our beloved (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) pure and clean."
- The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was born circumcised.[1]

Sarkār ki Āmad... Marhaba *Sardār ki Āmad... Marhaba*

Āminah ke phool ki Āmad... Marhaba *Rasool-e-Maqbool ki Āmad... Marhaba*

Pyāre ki Āmad... Marhaba *Achhay ki Āmad... Marhaba*

Sacchay ki Āmad... Marhaba *Sohnay ki Āmad... Marhaba*

Mohnay ki Āmad... Marhaba *Mukhtār ki Āmad... Marhaba*

Pur-noor ki Āmad... Marhaba *Sarāpa noor ki Āmad... Marhaba*

Marhaba ya Mustafa Marhaba ya Mustafa

Marhaba ya Mustafa Marhaba ya Mustafa

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

O Devotees of the Holy Prophet! From the mentioned events, it is known that before the blessed birth of our beloved master, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, many unique events appeared. Waves of happiness spread throughout the entire universe, as if by the blessing of the birth of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, light spread everywhere. The noble Companions رَضِیَ اللّٰهُ عَنْهُم used to observe glimpses of light in the sacred body of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم from time to time. This is the reason that whenever any Companion described the blessed features of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he would sometimes compare his

[1] Shawāhid al-Nubuwwah, al-Rukn al-Thānī p. 33, summarised

luminosity to the moon and sometimes to the sun. Someone would say that the luminous face of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم looked as if the sun were rising, and someone would say: It looked as if the full moon were distributing its lights in a dark night.

Dear Islamic brothers! Come, let us listen to a few narrations in which the noble Companions رَضِیَ اللهُ عَنْهُم have mentioned the luminous attributes of the sacred body of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

1. A Companion رَضِیَ اللهُ عَنْهُ states:

> My mother, my maternal aunt, and I took the oath of allegiance (bayʿah) at the blessed hand of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. When we returned, my mother and maternal aunt said to me: "O my dear son! We have not seen anyone with a face as beautiful, clothes as clean, and speech as gentle as the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. We saw light emerging from his blessed mouth."[1]

2. It is narrated from Sayyidunā Kaʿb b. Mālik رَضِیَ اللهُ عَنْهُ:

> When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was happy, his blessed face would shine as if it were a piece of the moon, and we used to know the happiness of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم from that shine.[2]

3. The Mother of the Believers, Sayyidah ʿĀʾishah al-Ṣiddīqah رَضِیَ اللهُ عَنْهَا states:

> The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم came to me in a state where he صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was very happy about something, and the features of his luminous face were shining like lightning.[3]

[1] Al-Khaṣāʾiṣ al-Kubrā vol. 1, p. 107

[2] Al-Khaṣāʾiṣ al-Kubrā vol. 1, p. 123

[3] Bukhārī vol. 2, p. 488, Hadith: 3555

Sarkār ki Āmad... Marhaba *Sardār ki Āmad... Marhaba*

Āminah ke phool ki Āmad... Marhaba *Rasool-e-Maqbool ki Āmad... Marhaba*

Pyāre ki Āmad... Marhaba *Achhay ki Āmad... Marhaba*

Sacchay ki Āmad... Marhaba *Sohnay ki Āmad... Marhaba*

Mohnay ki Āmad... Marhaba *Mukhtār ki Āmad... Marhaba*

Pur-noor ki Āmad... Marhaba *Sarāpa noor ki Āmad... Marhaba*

Marhaba ya Mustafa Marhaba ya Mustafa

Marhaba ya Mustafa Marhaba ya Mustafa

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد