

The Manifestations of



صلى الله عليه وسلم

THE BELOVED'S **NOOR**

Part One

The Meelad e Mustafa Series - Book 2

A Discourse By Huzoor Sayyidi Muhad'dith e Kabeer

A NOORI PUBLICATION

THE MANIFESTATIONS OF THE BELOVED'S NOOR

PART ONE

THE MEELAD E MUSTAFA SERIES - BOOK 2

Transcribed & Translated From a Discourse by

**Huzoor Sayyidi Muhad'dith e Kabeer
Hazrat Allama Zia ul Mustafa Qaadiri Amjadi**

Through the Blessings of

**Ghaus ul Waqt Huzoor Sayyidi Mufti e Azam Hind
Ash Shah Imam Mustafa Raza Khan Qaadiri** 

By a humble servant of Allah

Muhammad Afthab Cassim Qaadiri Razvi Noori

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A Discourse by: **Huzoor Sayyidi Muhad'dith e Kabeer**

Transcribed & Translated by: **Muhammad Afthab Cassim Qaadiri Razvi Noori**

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Compiler's Note

All Praise is due to Allah, Durood and Salaams upon our Beloved Rasool ﷺ and upon his Noble family, and Illustrious Companions, and upon the Ulama e Haq Ahle Sunnat Wal Jama'at, and all those who will follow the path of righteousness until the last day.

By the Grace of Allah, The Mercy of Sayyiduna Rasoolullah ﷺ and blessings of the Awliyah and Masha'ikh, especially my Beloved Shaykh e Kaamil Huzoor Sayyidi Taajush Shariah رضى الله عنه and my mentor Huzoor Sayyidi Muhad'dith e Kabeer رحمہ اللہ, and the Duas of Qa'id e Millat Huzoor Asjad Raza Khan رحمہ اللہ, and the blessings of my Beloved Parents, you have before you the booklet '**The Manifestations of The Beloved's Noor [Part One]**'. This is the translation of a discourse delivered in Urdu by Mumtaz ul Fuqaha Huzoor Sayyidi Muhad'dith e Kabeer Allama Mufti Zia ul Mustafa Qaadiri Amjadi رحمہ اللہ.

This is the **Second book** in '**The Meelad e Mustafa ﷺ Series**'. Our aim during this blessed month of Rabi un Noor, i.e. Rabi ul Awwal Shareef, which is the month of the birth of the greatest of Allah's Creation, The Soul of our Imaan Hazrat Muhammad Mustafa ﷺ is to, In'sha Allah, present a book a day for the twelve days of Rabi un Noor Shareef. Each book will deal with a discussion related to the Beloved Nabi Hazrat Muhammad e Arabi ﷺ.

The objective behind this series is to share important Sacred Knowledge, which will aid us in attaining closeness in the Court of The Beloved Rasool ﷺ by which we may reach closeness in the

Exalted Court of Almighty Allah, and so that our love for Almighty Allah and His Nabi ﷺ may increase.

I would like to thank Brother Rukhsar Hussain Qaadiri Amjadi (Birmingham, UK), Brother Faheem Moosa Qaadiri Razvi (Lilongwe), and the student of Sacred Knowledge Janaab Ahmed Sabir Suliman Qaadiri Razvi for their input in reading through the document. Special thanks to Brother Shahbaz Raza Qaadiri Razvi (India) for designing the beautiful cover for this book and to my brother Haji Mohammed Ali Guman Qaadiri Razvi for his continuous moral support. I must thank all others who have assisted in any way possible during this noble project.

Last but not least, I must thank my wife and children for their support and patience, during the lengthy hours I spend working. It is my sincere Dua that Almighty Allah; through the Wasila of Nabi Kareem ﷺ blesses us all with firmness in Imaan and sincerity in A'maal. Aameen.

Sag e Mufti e Azam

-Muhammad Afthab Cassim Qaadiri Razvi Noori

Imam Mustafa Raza Research Centre

This Book is Dedicated To

THE GREAT QAADIRI SAINT OF DURBAN, SOUTH AFRICA

HAZRAT SHAYKH AHMED

BADSHA PEER

[Allah Shower Rains of Mercy upon His Holy Mazaar]

In The Love of Our Murshid e Kaamil

The Qutb ul Aqtaab of The Era

Sayyidi Taajush Shariah Hazrat Allama Mufti

MOHAMMED AKHTAR RAZA KHAN

QAADIRI AZHARI 

For The Esaal e Sawaab of My Beloved Mother

SAYYIDAH KHADIJA GOOLAM RASOOL

& All The Marhooms of The Ahle Sunnat

**Allah Exalt Them and all Marhooms of The Ahle
Sunnat with an Exalted Place in Holy Paradise. Aameen.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

After reciting the Khutbah, the Imam ul Muhad'ditheen of this era
Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Mufti Zia ul
Mustafa Qaadiri Amjadi ؒ commences his discourse after reciting the
verse of the Holy Qur'an:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Verily, came to you, from Allah, 'A Light' and a Bright Book
[Surah Al-Ma'idah (5), Verse 15]

Ai Raza Khud Saahib e Qur'an He Mad-daahe Huzoor
Tujh Se Kab Mumkin He Phir Mid-hat Rasoolullah Ki

O Raza! The Almighty Praises The Beloved Rasool ﷺ
How Then is It Possible For You, To Praise The Beloved Rasool ﷺ

My Dear Friends! This couplet can be taken as being derived from a
stanza of Hazrat Sayyiduna Has-saan ibn Thaabit رضى الله عنه (wherein he
says),

ما إن مدحت محمدا بقلاتي لكن مدحت مقالتي بهجد

Ma In Madahtu Muhammadan Bi Maqaalati
Laakin Madahtu Maqaalati Bi Muhammadin

In other words, he is saying, it is not that I have praised Sayyiduna Rasoolullah ﷺ by my poetry, but rather, when I wished to beautify my poetry, I praised Sayyiduna Rasoolullah ﷺ.

After mentioning this, The Great Imam of Hadith, Huzoor Sayyidi Muhad'dith e Kabeer رحمه الله says,

This is the same condition wherein we find ourselves. We are unable to fulfil the true right of praising Rasoolullah ﷺ, but in reality, when we attempt to praise Him ﷺ we are in fact making ourselves deserving of admiration.

Almighty Allah has exalted the Zikr, i.e. the remembrance of Rasoolullah ﷺ to such exalted levels that He says,

وَرَفَعْنَا لَكَ ذِكْرَكَ

'And We have exalted for You, Your Remembrance.'

[Surah Al-Inshirah (94), Verse 4]

In other words, (O My Beloved ﷺ), in You are those splendours and marvels which We have made uniquely for You, and due to this, Your Zikr, i.e. remembrance, is in the heights of the skies and on the entire earth, and on the tongues of the entire creation, willingly or unwillingly.

This is evident from (the verse):

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ

There is not a single thing which does not Glorify and Praise Him. However, you are unable to comprehend their glorifications. [Surah Bani Isra'eel (17), Verse 44]

In other words, there is not a single thing in the universe that is not occupied in the Tasbeeh and the Praise of Allah.

This applies to all things, be they alive or dead, be it something which is inanimate or be it something which is animate, be it one who has intellect or that which is without intellect. All of them (are praising Him).

Let me say at this juncture as well, be it those who have Imaan, or those who are deprived of Imaan, all of them are praising and glorifying Him, but this type Hamd o Thana, i.e. Praise and Glorification, is that which they (the unbelievers) are compelled to do.

In other words, they (the unbelievers) are rejecting it, but at the same time, every tiny hair on their bodies are chanting the praises of Allah. Each is bearing testimony, that You are the Creator of everything, Pure from weaknesses, and existing with all Divine Attributes of Divine Splendours.

He (Allah) has also made His Beloved ﷺ the Manifestation of His Divine Uniqueness.

مُنَزَّهَةٌ عَنْ شَرِيكَ فِي مَحَاسِنِهِ فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمٍ

**Munazzahun 'An Shareekin Fee Mahaasinihi
Fa Jawharul Husni Feehi Ghayru Munqasimi**

In other words, Imam Buseeri رضى الله عنه says that in light of His ﷺ splendours, Almighty Allah made Him ﷺ completely unique and incomparable, and there is none who is partner to Him ﷺ in any way, in His ﷺ Special and Unique Virtues.

Here Huzoor Sayyidi Muhad'dith e Kabeer ﷺ complimenting the words of Imam Buseeri رضى الله عنه

مُنَزَّهَةٌ عَنْ شَرِيكَ فِي مَحَاسِنِهِ

Munazzahun 'An Shareekin Fee Mahaasinihi

Quotes the stanza of Imam e Ahle Sunnat, Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan رضى الله عنه,

**Lam Yaa'ti Nazeeru Ka Fee Nazarim
Misle To Na Shud Payda Jaana**

Huzoor Muhad'dith e Kabeer ﷺ continues after this stanza, by saying,

Almighty Allah, Who is Wahdahu La Shareek, i.e. One without any Partner, has also made His Beloved ﷺ 'La Shareek'. In other words, He has made Him ﷺ the most unique in the entire creation.

Almighty Allah is Pure and Free from all partnerships. Hence, my beloved friends, His Divine Uniqueness is that of being the Divine Creator, and the uniqueness of His Beloved ﷺ is that none in the creation is equal to Him ﷺ in any way.

My Dear Friends! The remembrance and Zikr which is done to honour the coming of that Most Unique Personality ﷺ is known as **'Mehfil e Meelad'**. When we say it is Meelad, it does not mean that this is some hospital where children are born. Mehfil e Meelad is in fact the Mehfil, i.e. prestigious gathering, wherein the matchless uniqueness of Rasool e Paak ﷺ is cited.

My Aaqa ﷺ Himself speaks about His ﷺ Meelad, i.e. He ﷺ Himself makes mention of His ﷺ Birth, and He ﷺ does so in this (beautiful) manner, as is reported in Mishkaat Shareef that the Beloved Rasool ﷺ says,

(In other words), I am He that when my mother gave birth to Me, then such a light, i.e. such a Noor emanated, that in the brightness of this light, she was able to see the Palaces of Syria and Busra.

In other words, not only did she see the things in this house, or only that which is in Makkah, or Shi'b Ali Taalib, or only the provinces of Al Hijaz, or only Arabia, but she was able to see the Palaces of Syria and Busra.

In other words, through the blessings of this day, i.e. the Birth of Nabi Kareem ﷺ, they too were glowing. Do you know what the distance is between Makkah and Syria, and Makkah and Busra?

It is a distance of thousands of miles, but the Beloved Mother of Rasoolullah ﷺ was able to see the Palaces of Syria and Busra, in the radiance of this Noor (which emanated at the time of His ﷺ Blessed Birth). She is seeing, and observing that they too are glittering.

A question arises here; How many mountains, and how many valleys and cities, and how many jungles and houses, and how many trees are there, between these places and Makkah.

In other words, there are so many obstacles (i.e. such a vast complex terrain), but that Noor dissected all of this and dissecting them all, it reached there.

In other words, this Nooraniyat, i.e. radiance overwhelmed all this density in such a manner, that even the density of those dense things, i.e. the dense terrain was also not annihilated, and the Beloved Mother of Sarkaar ﷺ was able to observe all the way up to there. Subhaan'Allah!

This is a manifestation of

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Verily, came to you, from Allah, 'A Light' and a Bright Book

Which my Aaqa Sarwar e Kaa'inaat ﷺ is (beautifully) mentioning (in the said Hadith Shareef).

Huzoor Sayyidi Muhad'dith e Kabeer ﷺ then requests the audience to recite Durood Shareef,

**Allahumma Sal-le 'Ala Sayyidina wa Maulana Muhammadiw
Wa 'Ala Aalihi wa Ashaabihi Wa Baarik Wa Sal-lim**

Huzoor Muhad'dith e Kabeer ﷺ then goes on to say,

My Dear Friends! By mentioning His ﷺ Meelad Shareef and by mentioning the narration;

I am He that when my mother gave birth to Me, then such a light, i.e. such a Noor emanated, that in the brightness of this light, she was able to see the Palaces of Syria and Busra;

We have understood that, when the Meelad Shareef of Rasool e Paak ﷺ is discussed, then it is not (just) about how He ﷺ was born, or about what happened (physically), or what did not happen, and how

long it took etc. but rather, the splendours and excellences of Rasool e Paak ﷺ will be mentioned.

This is why it is mentioned that a Noor, i.e. a Light emanated, and so great was this Noor which emanated, that its brightness extended to great distances.

This was in fact to announce that today, the Khaatimun Nabiyyeen, i.e. The Seal of The Prophets ﷺ, has arrived, and His ﷺ radiance, will not be limited and restricted only up to Arabia, but His ﷺ manifestations of Knowledge and Guidance will reach the entire world.

This is why it is being said that, this (light) was in fact a form of announcement immediately on that day (i.e. on the day of Meelad Shareef).

This is why it has been mentioned in narrations, that the moment the Beloved Rasool ﷺ was born, His ﷺ birth was unlike others (i.e. other children) who are born screaming and wailing.

The moment our Nabi ﷺ was born, He ﷺ went into Sajdah, i.e. into the position of prostration. He went into Sajdah for Almighty Allah, but with that Sajdah, He ﷺ was remembering us, in other words, His ﷺ Ummat.

He was saying,

رب هبلى امتى رب هبلى امتى

Rab-bi Habli Ummati, Rab-bi Habli Ummati
O My Rabb! Grant Me (The Affairs of) My Ummah

In other words, (The Beloved Rasool ﷺ immediately on being born was saying), O My Rabb! I know You from Always. In other words, O Rab-bul Aalameen! I know You, ever since You Blessed Me With The Manifestation of Noor.

In other words, Now, that I have come onto this earth, the very first thing which is upon Me is to make Your Sajdah e Shukr, i.e. the Prostration of Gratitude; and in this, (The Beloved Rasool ﷺ was also saying and announcing) that, O Allah! You have Blessed Me with Nubuwwat and Risaalat of such grandeur that My Ummat is larger and more exalted than the Ummats of all the other Nabis.

The Beloved Rasool ﷺ says to His ﷺ Companions in a Hadith which is mentioned in Muslim Shareef,

O My Companions! Are you satisfied with this, that half of Jannat will be occupied by the Ummats of all the other Ambia e Kiraam ﷺ, and the other half of Jannat will be occupied by you?

In other words, half of the Jannatis, i.e. the residents of Jannat (Heaven), will reside with all the other Ambia e Kiraam ﷺ and half of the Jannatis will reside with Rasoolullah ﷺ.

On hearing the glad-tidings from Rasoolullah ﷺ the Sahaba e Kiraam pronounced the Takbeer, i.e. they said **Allahu Akbar**.

He ﷺ then said,

Tell me, if you live in two thirds (of Paradise) and all the Ummats of the other Nabis ﷺ live in one-third (of Paradise), will you be satisfied with this?

On hearing this, the Sahaba e Kiraam became even more ecstatic, and again they proclaimed the Takbeer, i.e. they said **Allahu Akbar!**

So, Aaqaa ﷺ said, Listen,

By Allah! My Ummat will reside in three quarters of Jannat and the Ummats of all the other Ambia e Kiraam ﷺ will reside in one quarter of Jannat.

Huzoor Muhad'dith e Kabeer ﷺ further explains,

When a Nabi brings with Him such a massive Ummah, then surely He ﷺ has the right to request (on their behalf by saying), O Allah! Make Me their hope and give their matters in My Hands (i.e. Rab-bi Habli Ummati).

This is why after arriving in this world and immediately after making Sajdah for Almighty Allah, our Nabi ﷺ first settled the matter of His ﷺ Ummat.

On the day of Qiyaamat i.e. on the Day of Reckoning, as well, our Beloved Nabi ﷺ will settle, i.e. finalise the matter of Jannat for His ﷺ Ummat.

It is also known, that (on the Day of Reckoning), all the other Nabis will say,

اذهبوا إلى غيري

Proceed, i.e. Go towards someone else

Hazrat Adam عليه السلام will say (on that day), Go to someone else, I will not be able to assist you (today). Go to Nooh عليه السلام. Read this Hadith in Bukhari and Muslim Shareef.

Hazrat Nooh عليه السلام will say, Go to someone else, I will not be able to assist you. Go to Ibrahim Khaleelullah عليه السلام. He will say, I cannot assist you, Today each is for themselves.

Go to Hazrat Moosa عليه السلام for He is the Kaleem of Almighty Allah. The people will come to Him, and He will mention to them that there is no benefit in coming to Him (on that day), and He will send them to Hazrat Esa Roohullah عليه السلام and when they reach there, He will say to them, i.e. where are you going from pillar to post, Today in the Court of Almighty Allah, none has the right to speak.

The Beloved Rasool ﷺ said in one Hadith that,

Almighty Allah, has blessed every Nabi with the right of such a special Dua, that whatever they ask through it, Allah will never reject it.

In other words, it is totally impossible that Allah will reject this Dua, and say that it will not be accepted. Every Nabi has been blessed with one such Dua.

The Beloved Nabi ﷺ says that, Every Nabi has made use of that special Dua,

وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِّأُمَّتِي

In other words, that Dua which Almighty Allah blessed Me with, I have kept it safely, in other words, I will not utilise that Dua. I have kept that Dua for the intercession of My Ummat.

Read this actual Hadith in Bukhari, in Muslim, in Nasa'i and in the other books of Hadith.

وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِّأُمَّتِي

My Aaqa Sarwar e Kaa'inat ﷺ has made these prior arrangements for all the matters of His ﷺ Ummat. This is why Aala Hazrat رضي الله عنه says,

**Khalil o Naji, Masih o Safi Sabhi Se Kahi, Kahin Bhi Bani
Ye Be Khabari Ke Khalq Phiri Kahan Se Kahan Tumhare Liye**

**They went to Hazrat Ibrahim & Hazrat Nooh, To Hazrat Esa &
Hazrat Adam, But Nowhere Did They Find Absolution**

**The Creation Wandered, From Where To Where,
Seeking You ﷺ Out, In This State of Confusion**

When the masses, in other words, all the people on the plains of Qiyaamat from the beginning until the end, come before Hazrat Esa عليه السلام, He will ask them their reason for wandering from one place to the other.

He will inform them that today, none has the right to speak before Almighty Allah. He will inform them that if there is anyone who has this right today, then Almighty Allah has Bestowed this Special Right only and only to His Beloved Nabi Muhammad Mustafa ﷺ.

Now, all those who are on the plains of Hashr, i.e. on the Plains of Resurrection, will rush out in search of My Aqa ﷺ, (and while searching) they will hear the (beautiful) call and announcement:

Ana Laha - Ana Laha

**It is I, Who has been appointed for this reason
It is I, Who has been appointed for this reason**

In other words, I am the one who is here to intercede, i.e. to make Shafa'at (on your behalf).

**Kahenge Awr Nabi Idh-habu ila Ghayrih
Awr Mere Huzoor Ke Lab Par Ana Laha Hoga**

**All The Nabis Will Say, Go To Another
My Master ﷺ Will Say, 'Ana Laha'**

Just as a mother seeks out her lost child, Allah is Witness, this will be the condition of our Beloved Nabi ﷺ (as He ﷺ seeks out His ﷺ Ummat).

Huzoor Muhad'dith e Kabeer ﷺ after mentioning the above words, ecstatically recites the Durood e Razviah Shareef,

Sall-Allahu 'Alan Nabi-yil Ummihi Wa Aalihi Sall-Allahu Alaihi wa Sallam, Salaataw Wa Salaaman 'Alaika Ya Rasool-Allah ﷺ

Huzoor Muhad'dith e Kabeer ﷺ then says,

Up to now I have only discussed the Blessed Ray of one Noor. This too, is the Noor e Zaahiri, i.e. the apparent Noor, otherwise for those who have the light of intelligence, they will understand that this is only one Blessed Ray from the Manifestations of The Noor e Mustafa'i ﷺ.

It is mentioned in Shifa Shareef that Imam Muhad'dith e Jaleel Mutakalim e Nabi Sayyidina Qadi Iyadh رحمته الله تعالى عليه reports a Hadith from Hazrat Wahab ibn Munab'bih رضى الله عنه who was initially regarded as the the most reputable scholar of the Jews.

He says that I read seventy-one Sacred Sahifas which descended from the Heavens, and in all of those seventy-one Sahifas, I found one thing which was mentioned in all of them alike. It was mentioned in them that Almighty Allah said, In the entire period, ever since the world has been created, and until it comes to an end,

if intelligence has to be compared, then the intelligence of all the people (that came on earth) compared to the unique intelligence of His Beloved Rasool ﷺ, is like that of a grain of sand compared to all the sand on the entire earth.

Huzoor Sayyidi Muha'dith e Kabeer then ﷺ says,

Now do you understand this? In other words, it is being explained that all the sand on earth (from the beginning to end) is compared (for understanding) to the intelligence of the Beloved Nabi ﷺ, while the intelligence of all the others is only like one speck or grain of sand before His ﷺ intelligence.

Now think for a while, what was the power of the manifestation of that intelligence of the Beloved Rasool ﷺ?

If it is calculated, then we cannot even say how many trillionths of His ﷺ intelligence it is, that the rest of the world has received. This is why there is no real count, no matter how many decimals we may add.

Is it possible, to calculate how much sand or grains of sand are on this earth right now? It is indeed impossible! If you take a handful of sand, and try from morning until the evening to calculate and count how many grains are in it, and if you are able to give me the total, then I will surely give you an award for it.

In other words, take one handful of sand and calculate each grain perfectly in it. (We know well that) it is impossible to calculate just one handful of sand, so who is it that can calculate the sand which is in the entire earth.

Now after this, if some imprudent person says that, (Allah Forbid) we are like Rasoolullah ﷺ, then the impudence of such a person will even fail, i.e. bypass that of a donkey. This is the condition of such people. May Almighty Allah protect all our Imaan. Aameen.

Such is the Light of Intelligence of my Aaqa Sayyid e Kaa'inat ﷺ, that none can even calculate how much of knowledge the Beloved Rasool ﷺ possesses.

His ﷺ Noor e Ilm is such and so exalted, that Almighty Allah Himself testifies to it by saying,

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۖ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

And He Taught You all that which You knew not. And upon You is Allah's Majestic Divine Grace. [Surah An-Nisa' (4), Verse 113]

In other words, whatever You did not know, Almighty Allah informed You of everything, and He taught You everything, and upon You is the Majestic Grace of Almighty Allah.

On one hand Almighty Allah is giving testimony of His ﷻ Knowledge and on the other hand, Almighty Allah is announcing the Fadl e Azeem, i.e. the Majestic Grace (which He has bestowed upon the Beloved Rasool ﷺ).

(In announcing this Divine Grace and Blessing Almighty Allah says),

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

And Verily, the Subsequent Is Better For You than the Previous
[Surah Ad-Duha (93), Verse 4]

Huzoor Sayyidi Muhad'dith e Kabeer then ﷺ says,

What then are you asking about His ﷻ Noor e Ilm! Now, if someone says that Rasoolullah ﷺ did not know when Qiyaamat will come, or that He ﷺ did not know where a person will die, or when he will die, or what will happen tomorrow, then to say all this is imprudence, as the Holy Qur'an is announcing, **And He, i.e. Allah, Taught You all that, which You knew not.**

In other words, You were informed of all that which You knew not, which means that He ﷻ was informed of when Qiyaamat will come, but because it was not meant to be passed on to the Ummat, it was kept hidden.

This is something else, that a person is aware of something, i.e. he has the knowledge of something but he does not disclose it. How many doctors are there who do not disclose their medicines to others, so that their practice does not fail, or close down (i.e. does it mean that they have no knowledge of it).

However, my Aaqa ﷺ has blessed everyone with so much that through His ﷺ blessings everyone's markets, i.e. practices etc. are active, but that which Almighty Allah has given Him ﷺ specifically, He ﷺ did not disclose it, i.e. He ﷺ kept it a secret (as it was what Allah commanded), otherwise He ﷺ mentioned everything else that needed to be mentioned.

There is a Hadith mentioned in Muslim Shareef wherein Hazrat Umar e Farooq رضى الله عنه says, one day before the 'Battle of Badr' took place, the Beloved Rasool ﷺ reached Badr.

He ﷺ took a stick in His ﷺ Blessed Hand, and before the battle could take place, He ﷺ inspected the battle field, and He ﷺ marked an area on the battle field by saying, O Umar! Abu Jahl will die here.

He ﷺ then marked another area and said, here Umayya will breathe his last, and He ﷺ marked many other areas saying, so and so will die here and so and so will die here etc.

He ﷺ mentioned that they will die tomorrow in the demarkated areas. So, He ﷺ thereby informed them that they will die tomorrow, in other words, He ﷺ mentioned when they will die, and He ﷺ also

mentioned where they will die. When we generally talk about where a person will die, it usually means we are talking about which city or town etc. he will die in, be it in Bombay, Bareilly, Japan, or Africa etc. but here my Aaqa ﷺ is even showing the actual spot where each of them will die, by marking that place.

Hazrat Umar رضى الله عنه says

The following day after the battle came to an end, I inspected the battle field, and I found that each unbeliever was lying dead in the exact area marked by the Beloved Rasool ﷺ and the dead person was not even one bit (i.e. not an inch) away from the actual marking.

This is the Noor e Ilm of my Aaqa ﷺ. Up to now, I have still only been discussing the apparent Noor, i.e. the Noor e Zaahiri of Rasoolullah ﷺ.

Translator's Note

This concludes **Part One** of this book. **Part Two** of this book will In'sha Allah follow soon. In it will be presented the continuation of this amazing discussion by Sultan ul Asaatiza, Ameer ul Mo'mineen Fil Hadith, Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Zia ul Mustafa Qaadiri Amjadi رحمه الله. In part two of this book, we will in'sha Allah be blessed with even more radiant gems from **The Manifestations of The Beloved's Noor ﷺ**.