

الصِّيَاءُ اللَّامِعُ  
بِذِكْرِ مَوْلِدِ النَّبِيِّ الشَّافِعِ  
نَظْمُ الْحَبِيبِ الْعَلَامَةِ  
عُمَرُ بْنُ مُحَمَّدِ بْنِ سَالِمِ بْنِ حَفِيظِ  
ابْنِ الشَّيْخِ أَبِي بَكْرِ بْنِ سَالِمِ  
نَفَعَ اللَّهُ بِهِ فِي الدَّارَيْنِ  
أَمِين

THE SHIMMERING LIGHT  
*On the Birth of the Interceding Prophet* ﷺ



*Composed by the great scholar*

AL-ḤABĪB ‘UMAR BIN MUḤAMMAD  
BIN SĀLIM BIN ḤAFĪẒ IBN SHAYKH  
ABŪ BAKR BIN SĀLIM

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THE SHIMMERING LIGHT

*On the Birth of the Interceding Prophet* ﷺ

Al-Ḥabīb ʿUmar bin Muḥammad bin Ḥafīz

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## CONTENTS

ABOUT THE AUTHOR 7



AUTHOR'S INTRODUCTION 11

*(Arabic)*



AUTHOR'S INTRODUCTION 13

*(English)*



AL-ḤABĪB KĀẒIM'S INTRODUCTION 15

*(Arabic)*



AL-ḤABĪB KĀẒIM'S INTRODUCTION 17

*(English)*



INTENTIONS FOR RECITING THE MAWLID 21



**THE SHIMMERING LIGHT 25**



ON THE RECITATION OF THE MAWLID 85



## ABOUT THE AUTHOR



**H**e is the erudite scholar, the caller to Allah, al-Ḥabīb ‘Umar bin Muḥammad bin Sālīm bin Ḥafīz ibn Shaykh Abū Bakr bin Sālīm al-‘Alawī al-Ḥasanī, from the lineage of the Seal of the Prophets, the Prophet Muḥammad ﷺ.

He was born in Tarim, Hadramaut, in the Republic of Yemen, prior to *fajr* on Monday 4 Muḥarram 1383 AH, which corresponds to 27 May 1963. He grew up in Tarim, memorising the Qur’an at an early age in the care of his father, the erudite scholar and Mufti of Tarim, al-Ḥabīb Muḥammad bin Sālīm, and was raised in an environment of knowledge, faith and virtuous character.

From an early age, Ḥabīb ‘Umar studied the sciences of the pure Sacred Law, including the Qur’an, Prophetic tradition (*ḥadīth*), jurisprudence (*fiqh*), creed (*‘aqīdah*), the foundations of Sacred Law (*usūl al-fiqh*), the various disciplines of the Arabic language, and knowledge of the purification of the heart (*taṣawwuf*) from the scholars of Hadramaut. Among his teachers were al-Ḥabīb Muḥammad bin ‘Alawī bin Shihāb ad-Dīn; al-Ḥabīb Aḥmad bin ‘Alī ibn ash-Shaykh Abū Bakr; al-Ḥabīb ‘Abd-Allāh bin ash-Shaykh al-‘Aydārūs; the historian and eminent scholar, al-Ḥabīb ‘Abd-Allāh bin Ḥasan bi’l-Faqīh; the historian and linguist, al-Ḥabīb ‘Umar bin ‘Alawī al-Kāf; al-Ḥabīb Aḥmad

bin Ḥasan al-Ḥaddād; Ḥabīb ‘Umar’s older brother, al-Ḥabīb ‘Alī al-Mashhūr; al-Ḥabīb Sālīm bin ‘Abd-Allāh ash-Shātīrī, and the shaykh and mufti Faḍl bin ‘Abd ar-Raḥmān Bā Faḍl. He began to teach and give *da’wah*<sup>1</sup> when he was fifteen years old, while continuing to study and receive lessons.

Due to the Communist regime’s rule in South Yemen, Ḥabīb ‘Umar’s father was kidnapped along with other scholars. When the situation became extreme, Ḥabīb ‘Umar migrated to the city of al-Bayda in North Yemen,<sup>2</sup> leaving at the beginning of Ṣafar 1402 AH (December 1981). There he persevered in study and giving *da’wah*. He resided in the *Ribāṭ*<sup>3</sup> of al-Bayda and took knowledge from the imam and gnostic, al-Ḥabīb Muḥammad bin ‘Abd-Allāh al-Ḥaddār, and the erudite scholar, al-Ḥabīb Zayn bin Ibrāhīm bin Sumayṭ. Ḥabīb ‘Umar was avid in establishing lessons and assemblies of knowledge. He would often travel in order to call to Allah in the various localities of al-Bayda, al-Hudaydah and Ta‘izz. He used to frequently visit the city of Ta‘izz in order to take knowledge from the erudite scholar and hadith narrator, al-Ḥabīb Ibrāhīm bin ‘Umar bin ‘Aqīl.

From the month of Rajab 1402 AH (April 1982) onwards he began to frequent the two sacred precincts, Makkah and Madinah. There he learned from the imam and gnostic, al-Ḥabīb ‘Abd al-Qādir bin Aḥmad as-Saqqāf; the gnostic, al-Ḥabīb Aḥmad Mashhūr bin Ṭaha al-Ḥaddād, and the gnostic and erudite scholar, al-Ḥabīb Abū Bakr al-‘Aṭṭās bin ‘Abd-Allāh al-Habshī. He took *ijazas*<sup>4</sup> from the chains of transmission in hadith and in other sciences from the narrators of connected chains, Shaykh Muḥammad Yāsīn al-Faddānī, and the scholar

<sup>1</sup> Inviting people to Allah and the practice of Islam

<sup>2</sup> North Yemen was not ruled by a Communist government

<sup>3</sup> A *ribāṭ* is a seminary, a religious school of learning

<sup>4</sup> Licence to narrate

and Conveyer of Hadith of the Two Sanctuaries,<sup>5</sup> the noble descendant of the Prophet ﷺ, Sayyid Muḥammad bin ‘Alawī al-Mālīkī, as well as other scholars.

In the year 1413 AH (1992), he moved to the city of al-Shihr, in the province of Hadramaut, where he taught in the *Ribāṭ* of al-Shihr for Islamic Studies, following its reopening after its having been closed during the Communist regime. He resided there for a period of time, giving *da‘wah* and teaching. Many students from various regions of Yemen and parts of Southeast Asia sought knowledge from him. He lived, prior to his move to al-Shihr, for a period of approximately a year and a half in the Sultanate of Oman, calling to Allah and teaching the Islamic sciences.

He then moved from al-Shihr to Tarim, where he settled and received a number of students from various parts of the world. Dar al-Mustafa for Traditional Islamic Studies was founded in 1414 AH (1994). It is based on three objectives, the first being learning the sciences of the Sacred Law and related sciences from those who are qualified to impart them with connected chains of transmission; the second is purifying the soul and refining one’s character; and the third is conveying beneficial knowledge and calling to Allah Mighty and Majestic. The official opening of the Dar al-Mustafa site took place on Tuesday 29 Dhu’l-Hijjah 1417 AH, corresponding to 6 May 1997. Students and visitors continue to flock to it from all around the world. Many graduates of Dar al-Mustafa have opened centres of learning in a number of countries around the world.

Ḥabīb ‘Umar has made numerous journeys summoning to Allah and spreading knowledge of the Sacred Law to various lands, including the Gulf States, Syria, Lebanon, Jordan, Egypt, Morocco, Algeria, Sudan, Mali, Kenya, Tanzania, South Africa, the Comoro Islands, India, Pakistan, Sri Lanka, Indonesia, Malaysia,

<sup>5</sup> The Two Sanctuaries refers to Makkah and Madinah

THE SHIMMERING  
LIGHT

الضِّيَاءُ اللَّامِعُ

*On the Birth of the  
Interceding Prophet ﷺ*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismi'Llāhi'r-Raḥmāni'r-Raḥīm*

In the Name of Allāh, the Beneficent, the Merciful

يَا رَبِّ صَلِّ عَلَى مُحَمَّدٍ \* يَا رَبِّ صَلِّ عَلَيْهِ وَسَلِّمْ

*Yā Rabbī ṣalli 'alā Muḥammad*

*Yā Rabbī ṣalli 'alayhi wa sallim*

O Lord, send mercy upon Muḥammad

O Lord, send Your mercy and peace upon him

يَا رَبِّ صَلِّ عَلَى مُحَمَّدٍ \* حَبِيبِكَ الشَّافِعِ الْمُشَفَّعِ

*Yā Rabbī ṣalli 'alā Muḥammad*

*Ḥabībika'sh-shāfi'l-mushaffa'*

O Lord, send mercy upon Muḥammad

Your Beloved One, the Intercessor

whose intercession is accepted

يَا رَبِّ صَلِّ عَلَى مُحَمَّدٍ \* أَعْلَى الْوَرَى رُتْبَةً وَأَرْفَعُ

*Yā Rabbī ṣalli 'alā Muḥammad*

*A'la'l-warā rutbatan wa arfa'*

O Lord, send mercy upon Muḥammad

Most lofty of mankind in station and most exalted

## ON THE RECITATION OF THE MAWLID



The recitation of the Mawlid as a poem about the life of the Prophet Muḥammad ﷺ has been practised for over eight hundred years, and is still practised today in every Muslim majority country on earth. The Mawlid is recited for several reasons, including:

1. Responding to Allah's command to the believers to send salutations upon the Prophet ﷺ:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Indeed, Allah and His angels shower blessings upon the Prophet. O you who believe! Send blessings on him and salute him with a worthy salutation.

(*al-Aḥzāb*, 33:56)

2. Reading the life story (*sīrah*) of the Prophet, prayers and peace be upon him, as a means to making the hearts of the believers firm, as alluded to in the following verses:

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ  
وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ ❀

And each [story] We relate to you from the news of the Messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.

(*Hūd*, 11:120)

3. Showing gratitude for blessings received as ordered by Allah the Most High:

❀ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

And as for the favour of your Lord, proclaim [it]!

(*ad-Duḥā*, 93:11)

### ***The Messenger of Allah ﷺ – The Greatest Blessing***

Allah the Most High says:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ  
أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ❀

Indeed, Allah has conferred a great favour on the believers that He raised among them a Messenger from themselves, who