



# The Light of the Prophet ﷺ and the Hadith of Jabir<sup>1</sup>

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It is a common misconception that *Nuraniyah* and *Bashariyah* are mutually exclusive and that the two cannot co-exist in a single entity; even though this notion has nothing to do with reality. Allah says:

**Then We sent her our angel, and he appeared before her as a man in all respects.**<sup>2</sup>

It is known that Jibril 'alaihis salam is made of light [*nur*] and when he appeared before Maryam radiyAllahu 'anha in human form, his reality was still *nur* but he was sent in a human garb. If there was a contradiction between Nur and Bashar, then Jibril would never have appeared in human form.

It is our creed that the reality of the Prophet sallAllahu 'alaihi wasallam is light and in outer form, he is a unique human being. Imam Mahmud Alusi Baghdadi writes:

It is sometimes said that the Prophet sallAllahu 'alaihi wasallam possesses two capacities – the *Malakiyah* by which he attains bounties and the *Bashariyah* by which he distributes them – this is why the Qur'an was revealed upon his soul; because his soul is angelic through which he takes from Jibril 'alaihis salam.<sup>3</sup>

The famous Ghayr Muqallid scholar, Prof. Abu Bakr Ghaznawi, has made a decisive statement. In his attestation of Mawlana Muhammad Anwar Jilani's epistle *Bashariyat o Risalat*, he writes:

Some people said that the Prophet sallAllahu 'alaihi wasallam was a bashar and not nur and some said that he was nur and not bashar. Both views are incorrect.

<sup>1</sup> The original booklet is at <http://www.razanw.org/modules/sunnibooks/item.php?itemid=104>

<sup>2</sup> 19:17

<sup>3</sup> Tafsir Ruh al-Ma'ani, v.19, p.121, Beirut

The Qur'an says that he was a bashar and also nur. This is the correct path that whilst being a bashar; from head to toe, he was nur.<sup>4</sup>

Hence, all disagreements should now end. Ahlu's Sunnah wa'l Jama'ah believe that the Prophet sallAllahu 'alaihi wasallam is a unique human being and also nur.

To totally deny the *Bashariyah* of the Prophet sallAllahu 'alaihi wasallam is Kufr. Imam Ahmad Rida Baraylawi writes:

Whoever totally denies the Bashariyah of the Prophet sallAllahu 'alaihi wasallam is a Kafir. Allah says: Say: Glory to my Lord! Am I aught but a man - a messenger?<sup>5</sup>

The Ghayr Muqallid, Ihsan Ilahi Zahir, said that Kuffar in the time of the Prophet sallAllahu 'alaihi wasallam and other Prophets held the belief that Prophethood and being human were two mutually exclusive phenomenon. They denied Prophets because they were humans and judged that humans cannot be Prophets. Zahir then makes Ahlu's Sunnah the target of his sneer and recrimination and writes:

Since these people are born in Muslim households and part of the Islamic society, they cannot deny the Prophethood of Prophets. However, their creed is exactly the same that Prophethood and humanness are antithetical. This is why they renounced that Prophets and Messengers are humans.<sup>6</sup>

Indeed this is perfidy of a criminal nature. We have just seen the exposition of Imam Ahmad Rida Baraylawi that: "Whoever totally denies the Bashariyah of the Prophet sallAllahu 'alaihi wasallam is a Kafir". In spite of this, what right does Zahir have to write these lies?

It is our belief that the Prophet sallAllahu 'alaihi wasallam is certainly a human; but he is *Afdal al-Bashar* and *Sayyid al-Khalq*, he is *Imam al-Anbiya* and *Muqtada al-Rusul* and he is the light sent by Allah to creation. Zahir has quoted many verses of the Qur'an to show that the Kuffar denied the Prophets only because they were humans even though one verse is enough if the meaning is clear but if not, even five hundred verses are not enough. This is the case with Zahir. For example, Allah mentions the speech of the nation of Nuh 'alaihi salam and the 'Ad and Thamud thusly:

**You are no more than human, like ourselves.**<sup>7</sup>

This verse clearly demonstrates that the Kuffar did not deny the Prophets because they were humans – as Zahir is trying to prove – rather, they denied Prophets because they believed them to be humans like themselves. If the Kuffar had understood that these

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<sup>4</sup> Bashariyat o Risalat, p.17, 1987. He wrote this on 14<sup>th</sup> December, 1971

<sup>5</sup> Fatawa Ridawiyah, v.6, p.67, Mubarakpur, India

<sup>6</sup> al-Baraylwiyah, p.101-2

<sup>7</sup> 14:10

people who looked like them outwardly were in fact far higher than them, they would not have chosen the path of Kufr and would have become believers. This is the very point that opponents of Ahlu's Sunnah wa'l Jama'ah cannot comprehend.

Imam Rabbani Mujaddid Alf Thani writes:

Such as the Kuffar who considered the Prophets 'alaihim assalam to be like other humans and thus denied their Prophethood and excellences.<sup>8</sup>

The accepted leader of Ghayr Muqallids and the scholars of Deoband, Shah Isma'il Dihlawi, writes:

This hadith shows that saints, prophets, imams, pirs, martyrs and all the people close to Allah; they are all humans and helpless people and our brothers. But, Allah has given them greatness, so they are elder brothers. He has ordered us to obey them, we are their younger brothers.<sup>9</sup>

Does this not undoubtedly mean that he believes Prophets are humans like us? And is this not akin to what the Kuffar used to say about the Prophets of their eras?

He writes in another place:

We must guard our tongues when praising elders and must only praise with words that are befitting a human and even in this, we must be concise.<sup>10</sup>

This passage unequivocally confirms that Dihlawi could not even digest words in praise of a beloved of Allah that are befitting humans because he even called for conciseness in this.

To eradicate the effects such perilous mindsets towards the beloveds of Allah; the scholars of Ahlu's Sunnah praised the darling Prophet sallAllahu 'alaihi wasallam and other beloveds so beautifully that the Imams of the believers were refreshed.

The Qur'an emphatically talks of the Prophet sallAllahu 'alaihi wasallam being a human and light. No Muslim can deny his humanity and dare not negate his being light. We are astounded by those people who testify to Tawhid and Prophethood yet deny the Prophet sallAllahu 'alaihi wasallam being light. Allah says:

**There has come to you from Allah a light and a perspicuous book.<sup>11</sup>**

There are various elucidations given regarding this verse:

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<sup>8</sup> Maktubat, v.1, part.2, p.114

<sup>9</sup> Taqwiyat al-Iman, p.60, Matba Faruqi, Delhi

<sup>10</sup> Taqwiyat al-Iman, p.63, Matba Faruqi, Delhi

<sup>11</sup> 5:15

1. By *nur* is meant the Prophet sallAllahu 'alaihi wasallam and his light and book refers to the Qur'an.

After explaining the tafsir of *nur* to be *rasul*, ibn 'Abbas radiyAllahu 'anhuma says: Meaning Muhammad (sallAllahu 'alaihi wasallam).<sup>12</sup>

Imam Razi presented many explanations of *nur*, the first of which is that *nur* refers to the Prophet Muhammad sallAllahu 'alaihi wasallam.<sup>13</sup>

Imam Muhammad ibn Jarir Tabari writes: *Nur* refers to Prophet Muhammad sallAllahu 'alaihi wasallam.<sup>14</sup>

It is in *Tafsir Jalalayn*: This *nur* refers to the light of the Prophet sallAllahu 'alaihi wasallam.<sup>15</sup>

It is in *Tafsir Sawi*, the marginalia to *Jalayn*: The Prophet sallAllahu 'alaihi wasallam was given the name *Nur* because he enlightens the visions and shows them guidance. The second reason is because he is the origin of all physical and spiritual light.<sup>16</sup>

It is in *Tafsir Khazin*: *Nur* refers to Prophet Muhammad sallAllahu 'alaihi wasallam. Allah gave him the name *Nur* because guidance is given through him as guidance is found in darkness through light.<sup>17</sup>

It is in *Tafsir Madarik*: The second possibility is that *Nur* is Prophet Muhammad sallAllahu 'alaihi wasallam because guidance is achieved through him; like he was given the name *Siraj*.<sup>18</sup>

2. Both *Nur* and book refer to the Prophet sallAllahu 'alaihi wasallam. If it is asked that the conjunction [‘atf] denotes two entities, then the answer is the same as that given by Juba’i and others that a change in characteristics is sufficient to use a conjunction.

Imam Alusi writes:

According to me, it is not far-fetched that *Nur* and manifest book refer to the Prophet sallAllahu 'alaihi wasallam. The rationale for the conjunction is that given by Juba’i. There is no doubt that the ascription of *Nur* and manifest book upon the Prophet sallAllahu 'alaihi wasallam is correct. It is possible that you do not accept this from *Ibarat al-Nas* [express

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<sup>12</sup> Tanwir al-Miqbas, Muhammad bin Ya'qub Fayrozabadi, p.72, Egypt

<sup>13</sup> Tafsir Kabir, v.11, p.189

<sup>14</sup> Jami' al-Bayan fi Tafsir al-Qur'an, v.6, p.92, Egypt

<sup>15</sup> Tafsir Jalalayn, p.97, Delhi

<sup>16</sup> Hashiya Tafsir Jalalayn, v.1, p.258, Imam Ahmad bin Sawi Maliki, Egypt

<sup>17</sup> Tafsir Khazin, v.2, p.23, Imam 'Ala' al-Din 'Ali bin Ibrahim Baghdadi, Egypt

<sup>18</sup> Tafsir Nasafi, v.6, p.276, Imam AbdAllah bin Ahmad Nasafi, Beirut

meaning], so you should identify it as being from *Isharat al-Nas* [indicative meaning].<sup>19</sup>

Imam ‘Ali Qari writes:

Which factor prevents this meaning that both Nur and manifest book are attributes of the Prophet sallAllahu 'alaihi wasallam? Because he is the great light and is the most perfect of all lights and he is the manifest book because he is an embodiment of all secrets, rulings, occurrences and the one who makes apparent all righteousness.<sup>20</sup>

Nearly all exegetes of Ahlu’s Sunnah wa’l Jama’ah wrote about the possibility that *Nur* refers to the Prophet sallAllahu 'alaihi wasallam and some even stated that *book* also refers to him. Now, who is there who calls himself a Muslim and still denies that the Prophet sallAllahu 'alaihi wasallam is light?

On 28<sup>th</sup> Dhu’l Qa’dah, 1317 AH, Mawlwi Nur al-Din Ahmad sent a question to Imam Ahmad Rida Baraylawi from Gwalior and asked:

The belief that the Prophet sallAllahu 'alaihi wasallam was created from the nur of Allah and the rest of creation was created from the Prophet’s nur; from which hadith is it proven and what is the status of the hadith?

In reply, Imam Ahmad Rida Baraylawi wrote:

The student of Imam Malik and teacher of Imam Ahmad ibn Hanbal; the grand teacher of Imam Bukhari and Imam Muslim; Hafidh al-Hadith, Ahad al-A’alam ‘Abdul Razzaq Abu Bakr bin Humam [radiyAllahu ‘anhum] has narrated from Jabir bin AbdAllah Ansari radiyAllahu ‘anhu that:

I asked: Ya RasulAllah! My parents are sacrificed for you, what thing did Allah create first? He said: Oh Jabir! Indeed, before He created anything, Allah created the nur of your Prophet from His own nur.<sup>21</sup>

Thereafter, he narrated the whole hadith.

What is the status of this hadith? He answers:

Imam Bayhaqi narrated the hadith. Leading scholars such as Imam Qastalani in *Mawahib al-Ladunniya*; Imam ibn Hajar Makki in *Afdal al-Qura*; Imam Fasi in *Matali’ al-Musarrat*; Imam Zarqani in *Sharh Mawahib*; Imam Dayarbakri in *Tarikh al-Khamis*; Shaykh Muhaqqiq Dihlawi in *Madarij al-Nubuwwah* and others have relied on this narration.

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<sup>19</sup> Tafsir Ruh al-Ma’ani, v.6, p.98, Beirut

<sup>20</sup> Sharh Shifa’, v.1, p.114

<sup>21</sup> Majmu’a Rasa’il [Nur o Saya], p.7-8, Rida Foundation, Lahore

This hadith has attained the rank of being accepted by the ummah. When a hadith becomes accepted by the scholars, there no longer remains a need to inspect its chain [sanad] up to the point that even if it is *Da'if*, it shall be endorsed. This has been explained in *Munir al-'Ayn fi Hukmi Taqbil al-Ibhamayn*. The Muhaqqiq, Imam 'Abdul Ghani Nablusi writes:

Surely everything has been made from the light of the Prophet sallAllahu 'alaihi wasallam as has been seen in the Sahih hadith.<sup>22</sup>

This answer of Imam Ahmad Rida was rigorous and logical but bias and rancour is not ready to accept it. Some objections have been raised against it and they are as follows:

### **Objection: The First**

Ihsan Ilahi Zahir writes:

If *ummah* refers to those people who are like them and ignorant, misguided and aberrant; then this is not damaging to us and if *ummah* refers to the scholars and experts in hadith, then it is not proven that they accepted this hadith.<sup>23</sup>

### **Reply**

Imam Ahmad Rida Baraylawi has listed the names of those people who have narrated and reported this hadith. In spite of this, to label all these people as ignorant is explicit disrespect towards the Imams which is unforgivable and an old habit of these people.

The following are some extensive references for the hadith. We shall see how many leading scholars Ihsan Ilahi Zahir has called ignorant and misguided:

1. The grand teacher of Imam Bukhari and Imam Muslim, Imam 'Abdul Razzaq narrated it in his *Musannaf* which we shall discuss later.
2. Imam Bayhaqi narrated it to which Imam Zarqani said: Imam Bayhaqi has narrated this hadith with different wording.<sup>24</sup>
3. Under the Qur'anic verse *And I am the first Muslim*, it is in *Tafsir Nishapuri: As the Prophet sallAllahu 'alaihi wasallam said, Allah created my light first.*<sup>25</sup>
4. Shaykh 'Abdul Karim Jili writes in his book *al-Namus al-A'azam wa al-Qamus al-Aqdam fi Ma'rifati Qadr al-Nabi*: It is in the narration of Jabir radiyAllahu

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<sup>22</sup> Majmu'a Rasa'il [Nur o Saya], p.8-9, Rida Foundation, Lahore

<sup>23</sup> al-Baraylwiyah, p.103

<sup>24</sup> Sharh Zarqani 'ala al-Mawahib, v.1, p.56; Tarikh al-Khamis, v.1, p.20

<sup>25</sup> Tafsir Ghara'ib al-Qur'an, v.8, p.66, Nizam al-Din Hasan Nishapuri

- ‘anhu that the Prophet sallAllahu ‘alaihi wasallam said: Oh Jabir! Before everything, Allah created the soul of your Prophet.<sup>26</sup>
5. It is in *Mawahib al-Ladunniya* that Imam ‘Abdul Razzaq narrates with his chain from Jabir bin ‘AbdAllah radiyAllahu ‘anhu that the Prophet sallAllahu ‘alaihi wasallam said: Oh Jabir! Indeed Allah created the light of your Prophet sallAllahu ‘alaihi wasallam from His own light before He made anything else.<sup>27</sup>
  6. Imam Burhan al-Din Halabi writes: From this hadith we know that the Prophet sallAllahu ‘alaihi wasallam is the origin of all creation and Allah knows best.<sup>28</sup>
  7. Imam Isma’il bin Muhammad Ajluni narrated this hadith with the same words.<sup>29</sup>
  8. Imam ‘Umar bin ‘AbdAllah Kharputi has narrated the meaning of this hadith.<sup>30</sup>
  9. Imam ‘Abdul Ghani Nablusi writes: The Prophet sallAllahu ‘alaihi wasallam is *Sahib al-Jam’iyat al-Kubra*, and why not when everything has been created from his light and this Sahih hadith exists regarding it.<sup>31</sup>
  10. Imam Husain bin Muhammad bin Hasan Dayarbakri narrates it.<sup>32</sup>
  11. It is narrated in Imam Sharf al-Din Busiri’s *Qasidah Hamziya*.<sup>33</sup>
  12. Imam ibn al-Haj writes: It is in *Shifa’ al-Sudur* of Faqih Khatib Abu al-Rabi’ that before everything, Allah created the light of the Prophet sallAllahu ‘alaihi wasallam and created everything else from that light. Hence, the light of the throne, the pen, the sacred tablet, daylight, cognition, the sun, moon and eyes are all from the light of the Prophet sallAllahu ‘alaihi wasallam.<sup>34</sup>
  13. Imam Abu’l Hasan bin ‘AbdAllah al-Bakri writes: ‘Ali al-Murtada radiyAllahu ‘anhu said that Allah existed and nothing else existed with Him. Allah created the light of His beloved sallAllahu ‘alaihi wasallam before anything. This was four thousands years before the creation of water, the throne, the pen and the sacred tablet, paradise, hell, the veil and clouds and Adam and Hawwa.<sup>35</sup>

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<sup>26</sup> Jawahir al-Bihar, v.4, p.22

<sup>27</sup> Mawahib al-Ladunniya ma’a Sharh Zarqani, v.1. p.55

<sup>28</sup> Sirah Halbiya,

<sup>29</sup> Kashf al-Khufa, v.1, p.265, Beirut

<sup>30</sup> ‘Asidat al-Shahdah Sharh Qasidat al-Burdah, p.73, Karachi

<sup>31</sup> al-Hadiqat al-Nadiya, v.2, p.375

<sup>32</sup> Tarikh al-Khamis, v.1, p.91, Beirut

<sup>33</sup> al-Futuh al-Ahmadiya, p.6, Imam Sulaiman Jamal, Cairo

<sup>34</sup> al-Madkhal, v.3, p.34, Beirut

<sup>35</sup> al-Anwar fi Mawlid al-Nabi Muhammad, p.5, Najaf

This shows the narration of the light of the Prophet sallAllahu 'alaihi wasallam being the first creation is not only from Jabir radiyAllahu 'anhu, it is also narrated by 'Ali radiyAllahu 'anhu.

14. Imam Sayyid Mahmud Alusi writes: The Prophet sallAllahu 'alaihi wasallam is a mercy upon everything because he is the means by which everything receives the bounties of Allah according to their capacity. This is because his light was the first creation. It is in the hadith: Oh Jabir! Indeed, before He created anything, Allah created the nur of your Prophet and it is also narrated that Allah is the bestower and I am the distributor.<sup>36</sup>

In another place, he narrated the hadith *Awwalu ma khalaqAllahu nuri*.<sup>37</sup>

15. Imam Shami's nephew, Sayyid Ahmad 'Abidin Shami narrated this hadith in his commentary of Imam ibn Hajar Makki's monograph *al-Ni'mat al-Kubra 'ala al-'Alam*.<sup>38</sup>
16. Imam Muhammad Mahdi al-Fasi narrated the hadith and also another hadith in which the Prophet sallAllahu 'alaihi wasallam said: Allah created my light before anything and created everything else from my light. He then wrote: These ahadith show that the Prophet sallAllahu 'alaihi wasallam is before all of creation and their causation.<sup>39</sup>
17. Imam Ahmad 'Abdul Jawwad Dimashqi narrated this hadith with reference to Imam 'Abdul Razzaq and Imam Bayhaqi.<sup>40</sup>
18. Imam Muhaddith 'Ali Qari narrated it with reference to *Musannaf 'Abdul Razzaq* from Jabir radiyAllahu 'anhu.<sup>41</sup>
19. The famous Muhaqqiq of Makka, Sayyid Muhammad 'Alawi Maliki writes: The chain of the hadith of Jabir radiyAllahu 'anhu is Sahih and there is no dirt on it. Since the text [matan] is weak [gharib], the scholars disagreed on it. Imam Bayhaqi has narrated it with a different wording.<sup>42</sup>

Sayyid Maliki has then included extensive notes on the light of the Prophet sallAllahu 'alaihi wasallam from the ahadith.

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<sup>36</sup> Tafsir Ruh al-Ma'ani, v.17, p.105, Beirut

<sup>37</sup> Ibid, v.8, p.71

<sup>38</sup> Jawahir al-Bihar, v.3, p.354, Imam Yusuf bin Isma'il Nabhani, Egypt

<sup>39</sup> Matali' al-Musarrat Sharh Dala'il al-Khayrat, p.221

<sup>40</sup> al-Siraj al-Munir, p.13-14

<sup>41</sup> al-Mawrid al-Rawi fi Mawlid al-Nabawi, p.40, Tahqiq Muhammad bin 'Alawi Maliki

<sup>42</sup> Hashiya al-Mawrid al-Rawi, p.40



20. Imam ibn Hajar Makki Haytami writes: The hadith narrated by ‘Abdul Razzaq is that the Prophet sallAllahu 'alaihi wasallam said: Indeed Allah created the light of the Prophet sallAllahu 'alaihi wasallam before everything.<sup>43</sup>
21. Mawlana ‘Abdul Hayy Lakhnawi narrates the hadith from Imam ‘Abdul Razzaq and Jabir radiyAllahu 'anhu and thereafter writes under the subheading of *Tanbih* [warning]: From the hadith of ‘Abdul Razzaq, it is proven that the light of the Prophet sallAllahu 'alaihi wasallam is the first creation.<sup>44</sup>
22. Imam Yusuf bin Isma’il Nabhani narrates it in *Hujjat Allah ‘ala al-‘Alamin*.<sup>45</sup>
23. Shaykh ‘Abdul Haq Dihlawi writes: The hadith *Awwalu ma khalaqAllahu nuri* is Sahih.<sup>46</sup>

Suppose all of these scholars, saints and hadith masters were present in one gathering and were mentioning this hadith and authenticating it. Will even the most learned of scholars have the audacity to label them all ignorant, liars and aberrant?

### **Evidence from the Opponents**

24. The famous Ghayr Muqallid scholar, Nawab Wahid al-Zaman writes: Allah created the light of the Prophet sallAllahu 'alaihi wasallam before anything, then water upon which He created the throne. Then the pen and ink-pot, then ‘aql [intellect]. Hence, the light of the Prophet sallAllahu 'alaihi wasallam is the physical origin of everything that is in the universe. In the marginalia, he writes that the primacy of the pen and intellect is relative [meaning these two things are before other things and not that they are before everything].<sup>47</sup>
25. The *Hakim al-Ummah* of the Deobandis, Ashraf Ali Thanwi, has narrated the hadith with reference to Imam ‘Abdul Razzaq from Jabir radiyAllahu 'anhu and has relied upon it.<sup>48</sup>
26. The Imam of the Ghayr Muqallids and Deobandis, Shah Muhammad Isma’il Dihlawi, writes: The narration *Awwalu ma khalaqAllahu nuri* proves this.<sup>49</sup>
27. It is in *Fatawa Rashidiya*: Question: *Awwalu ma khalaqAllahu nuri* and *Lawlaka lama khalaqtul aflak*; are these two hadiths Sahih or concocted? Answer: These hadiths are not in the Sihah but Shaykh ‘Abdul Haq has narrated *Awwalu ma khalaqAllahu nuri* and said it has some authenticity.<sup>50</sup>

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<sup>43</sup> Fatawa Hadithiya, p.247

<sup>44</sup> al-Athar al-Marfu’ah fi al-Akhbar al-Mawdu’ah, p.33-34

<sup>45</sup> p.28, Faisalabad

<sup>46</sup> Madarij al-Nubuwwah Farsi, v.2, p.2

<sup>47</sup> Hadyat al-Mahdi, p.56, Sialkot

<sup>48</sup> Nashr al-Tib, p.6, Lahore

<sup>49</sup> Yak Roza, p.11, Multan

<sup>50</sup> Fatawa Rashidiya, p.157, Karachi

The passage of *Madarij al-Nubuwwah* has been mentioned in which Shaykh ‘Abdul Haq has graded this hadith as Sahih whereas Gangohi says that according to the Shaykh, it only has some authenticity. This is strange, indeed!

### Reconciliation of reports

What did Allah create first? There are apparently conflicting narrations regarding this such as the light of the Prophet sallAllahu 'alaihi wasallam, intellect or the pen. Let us see how the hadith masters have reconciled these reports.

28. Shaykh Sayyid ‘Abdul Qadir Jilani Hanbali, whom even ibn Taymiyyah remembers with respect, said:

Allah said: I created the soul of Muhammad sallAllahu 'alaihi wasallam from the light of my beauty, as the Prophet sallAllahu 'alaihi wasallam said: Allah created my soul before anything and Allah created my light before anything, He created the pen first; all these refer to the same thing and that is the *Haqiqat al-Muhammadiya* [reality of Muhammad]. This reality was called *nur* because it is free from darkness, as Allah says: There has come to you from Allah a light and a book manifest. It was called the *intellect* because it encompasses everything and was called the *pen* because it is the instrument to transmit knowledge.<sup>51</sup>

29. Imam Badr al-Din ‘Ayni recorded the apparently conflicting reports that Allah created the pen first, another narration has it that light and dark were first and another says the light of the Prophet sallAllahu 'alaihi wasallam. He then writes: There reports are reconciled by saying primacy is a relative entity and that about which it was said it is first, it means before those that followed it.<sup>52</sup>
30. Muhaddith ‘Ali Qari narrated all the reports and said: We learn that in absolute terms, the first creation is the light of the Prophet sallAllahu 'alaihi wasallam, then water, then the throne, then the pen. Apart from the Prophet sallAllahu 'alaihi wasallam, the primacy of all other things is relative.<sup>53</sup>
31. Imam ‘Ali Qari also writes: Imam ibn Hajar said: There are varying narrations regarding the first creation and the outcome of them all is what I have written in the commentary of *Shama'il Tirmidhi* that the light of the Prophet sallAllahu 'alaihi wasallam was created first, then water and then the throne.<sup>54</sup>

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<sup>51</sup> Sirr al-Asrar, p.12-14, Lahore

<sup>52</sup> ‘Umdat al-Qari, v.15, p.109, Beirut

<sup>53</sup> al-Mawrid al-Rawi, p.44

<sup>54</sup> al-Mirqat Sharh Mishkat, v.1, p.146, Multan

32. He also writes: In reality, the first creation is the light of Prophet sallAllahu 'alaihi wasallam as I have said in *al-Mawrid lil Mawlid*.<sup>55</sup>
33. He also writes: The remembrance of our Prophet sallAllahu 'alaihi wasallam happened first because he holds the highest rank or because he is the first creation. The Prophet sallAllahu 'alaihi wasallam said, Allah created my light before anything and I was a Prophet even when Adam was between soul and body.<sup>56</sup>
34. At another place, he explains another reconciliation thusly: Primacy is a relative entity. Hence, the narrations will be clarified by saying the mentioned articles [pen, intellect, light, soul, throne] are the first of their genus. The pen is before all other pens and the light of the Prophet sallAllahu 'alaihi wasallam was created before all other lights.<sup>57</sup>
35. He further writes: As for the light of the Prophet sallAllahu 'alaihi wasallam, it is manifest in the East and West and Allah created this light before anything. Allah gave him the name *Nur* in His book and it is in the supplication of the Prophet sallAllahu 'alaihi wasallam, Oh Allah, make me light. However, the manifestation of this light is for the people of insight because it is not only eyes that become blind but rather the hearts.<sup>58</sup>

After this, it can only be said that those people whose insights have become blind; our discourse is not towards them.

36. Imam Najm al-Din Razi narrates the ahadith and reconciles them thusly: The pen, intellect and soul; all three refer to one thing and that is the soul of the Prophet sallAllahu 'alaihi wasallam.<sup>59</sup>
37. Mujaddid Alf Thani, Shaykh Ahmad Sirhindi, writes: The *Haqiqat al-Muhammadiyah* is the first manifestation. It is the reality of all realities and all realities – whether of the Prophets or angels – are a shadow of this reality and the *Haqiqat al-Muhammadiyah* is the origin of all realities. The Prophet sallAllahu 'alaihi wasallam said, Allah created my light before anything and also said, I was created from the light of Allah and the believers from my light. Hence, he is the intermediary between Allah and all other realities. It is impossible for a person to reach his goal without his intermediation.<sup>60</sup>
38. Imam 'Abdul Wahhab Sha'rani writes: If you say that one hadith has it that my light was created before anything and the other has it that Allah created the

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<sup>55</sup> al-Mirqat Sharh Mishkat, v.1, p.166

<sup>56</sup> Ibid, v.1, p.194

<sup>57</sup> Ibid, v.1, p.167

<sup>58</sup> Mawdu'at al-Kabir, p.86, Delhi

<sup>59</sup> Mirsad al-'Ibad, p.30, Iran

<sup>60</sup> Maktubat, v.3, p.153, Lahore

intellect first, then how do we reconcile the two? The answer is that both refer to the same thing because the Prophet sallallahu 'alaihi wasallam is sometimes called the *first intellect* and sometimes *light*.<sup>61</sup>

39. Shaykh 'Abdul Karim Jili presented the same reconciliation that intellect, pen and the soul of the Prophet sallallahu 'alaihi wasallam refer to the same thing.<sup>62</sup>

40. The *muhaqqiqin* [research scholars] say that these ahadith refer to one entity. The wordings differ according to their characteristics and relationships. It is in *Sharh Mawaqif*: Intellect, pen and the soul of the Prophet sallallahu 'alaihi wasallam refer to the same thing.<sup>63</sup>

41. The Imam of the Logicians, Mir Sayyid Zahid Harawi, writes: There are four levels of explained knowledge. The first is called *pen, light* and *intellect* in the Shari'ah. The ascetics refer to this level as '*Aql Kul* and the philosophers '*Uqul*.<sup>64</sup>

42. Dr. Muhammad Iqbal says:

You are the sacred tablet, you are the pen, and your existence is the Book;  
The Starlit dome, in its vastness, is but a bubble in your ocean.<sup>65</sup>

If it is not troublesome, then go back browse through these references again. Tell us with all honesty, can any man of knowledge whose intellect is intact negate these reference by saying that all these people were ignorant and misguided? If someone does, we recommend he get his head inspected.

### **Objection: The Second**

Ihsan Ilahi Zahir writes:

Who said this? That if the ummah accepts a hadith, it reaches a rank whereby its chain will not be examined.<sup>66</sup>

### **Reply**

Let us see what the status of a hadith is that is accepted by the scholars of the ummah.

1. Hafidh ibn Hajar 'Asqalani says that a narration from Imam Bukhari and Imam Muslim – even if it is a *Khabar Wahid* [lone narrated] – is certain because of

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<sup>61</sup> al-Yawaqit wa al-Jawahir, v.2, p.20, Egypt

<sup>62</sup> Jawahir al-Bihar, v.4, p.220, Imam Yusuf bin Isma'il Nabhani, Lebanon

<sup>63</sup> Tarikh al-Khamis, v.1, p.19, Imam Husain bin Muhammad Dayar al-Bakri

<sup>64</sup> Hashiya Mulla Jalal, p.96, Lucknow

<sup>65</sup> Kulliyat Iqbal, p.405, Lahore

<sup>66</sup> al-Baraylwiyyah, p.103

other aspects, one of which is its acceptance by the scholars of the ummah in their books. He then writes:

To gain certainty about a report that is not mutawatir [mass transmitted], it is more beneficial for scholars of the ummah to accept a hadith than for it to have numerous chains.<sup>67</sup>

This means that if a hadith is not mass transmitted, it is more beneficial for it to be accepted by the scholars of the ummah than for it to have numerous chains.

2. ‘Ali al-Murtada and Mu’adh bin Jabal radiyAllahu ‘anhuma narrate that the Prophet sallAllahu ‘alaihi wasallam said: When one of you joins the prayer and finds the Imam in a certain posture, the follower should adopt the same posture.

Imam Tirmidhi said: This hadith is weak and I do not know of anyone who narrated it through another chain. In spite of this, he wrote: The people of knowledge have acted on this hadith.

Imam Nawawi said: This hadith has a weak chain.

Imam ‘Ali Qari said: Hence, Imam Tirmidhi intends to strengthen the hadith by attributing the actions of the people of knowledge to it.<sup>68</sup>

We have presented references for the hadith of Jabir radiyAllahu ‘anhu, hence there is no reason for the hadith to be rejected and for its narration to be prohibited and deemed a sin.

Here is the wrongful manner of the editor of the weekly *al-I’tisam* of Lahore, Hafidh Salah al-Din Yusuf [Ghayr Muqallid]:

Imam Qastalani is from the 9<sup>th</sup>-10<sup>th</sup> century. There is a period of 900 years between him and the Prophet sallAllahu ‘alaihi wasallam. Until the missing links are not found, the chainless narration of his will not be considered reliable. Hence, the narration mentioned in the question is without an origin and to narrate it is a great sin.<sup>69</sup>

Imam Qastalani narrated this hadith from *Musannaf ‘Abdul Razzaq*. Not only him, a great many renowned hadith masters and people of Kashf [spiritual unveiling] have narrated it too. Details of this have been mentioned. To charge such notable scholars of committing a great sin – as the editor of *al-I’tisam* has done – is itself a sinful act.

It is astounding that the *Musannaf ‘Abdul Razzaq* is accepted as a reliable book and when hadith masters quote a hadith with reference to it; it is said that the hadith will only be

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<sup>67</sup> Nuzhat al-Nadhar fi Tawdih Nukhbat al-Fikr, p.24-25, Multan

<sup>68</sup> Mirqat al-Mafatih, v.3, p.98, Multan

<sup>69</sup> al-I’tisam, 23<sup>rd</sup> March, 1990, p.8

accepted when the whole chain is presented. This is equivalent to a person today who presents a hadith from Sahih Bukhari and is told that there are centuries between you and Imam Bukhari; your reference will only be accepted when you present your chain back to Imam Bukhari. Moreover, according to Salah al-Din Yusuf, 1400 years of chains will need to be presented. It is evident that such a demand will not be recognised.

### **Objection: The Third**

Ihsan Ilahi Zahir writes about Imam Ahmad Rida Baraylawi:

He included in his monograph *Salat al-Safa* a forged and rejected narration and has said regarding it that Hafidh ‘Abdul Razzaq narrated it in *Musannaf* even though this narration is not in the *Musannaf*.<sup>70</sup>

### **Reply**

We have already mentioned numerous references from leading scholars, hadith masters and people of Kashf who have narrated this hadith and used it as proof. In spite of this, to label the hadith as forged and rejected is unquestionably erroneous.

The question does remain that this hadith is referenced to ‘Abdul Razzaq and *Musannaf* ‘Abdul Razzaq has been published and this hadith is not in it. The answer to this is that this question would have been permitted when the publishers had the complete manuscript of the book. They themselves have admitted that they could not get the complete manuscript. The compiler of the book writes a note at the beginning of *Kitab al-Tahara* thusly:

At the time of publishing this great volume, the manuscripts that we could obtain or their photocopies, you will read details of these in the prologue, InshaAllah! They are all incomplete. Yes, the manuscript of Mulla Murad in the Astana Library [Turkey] is complete but large parts of its beginning are missing and the beginning of the fifth volume of the original is incomplete too.<sup>71</sup>

Readers can decide for themselves that those people who do not have the complete manuscript; how can it be accepted from them if they say that because the hadith is not in the *Musannaf*, it is forged. Whereas, on the other hand, the most celebrated scholars in the history of Islam have narrated the hadith with reference to the *Musannaf*. It is obvious that their words shall be accepted.

Imam ibn Hajar ‘Asqalani writes:

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<sup>70</sup> al-Baraylwiyyah, p.102

<sup>71</sup> Musannaf ‘Abdul Razzaq, v.1, p.3, Habib al-Rahman A’zami, Beirut

Someone with minimal knowledge and familiarity with narrations will not doubt the fact that if Imam Malik gives him news of something face to face, then he will be certain that the Imam has given him correct news.<sup>72</sup>

We say the same thing that every person who has a relationship with knowledge and honesty will agree that the aforementioned scholars whose references have been cited are certainly truthful if they directly narrate the hadith of Jabir bin ‘AbdAllahu radiyAllahu ‘anhu from *Musannaf ‘Abdul Razzaq*.

### **Objection: The Fourth**

The Imam of Ghayr Muqallids, Muhammad Da’ud Ghaznawi, has objected to the hadith of Jabir radiyAllahu ‘anhu thusly:

But to say that the Prophet sallAllahu ‘alaihi wasallam was made from the intrinsic light of Allah is not just ignorance, it is clear Kufr; because it would mean that the light of Allah is the origin of the Prophet’s creation and that he is a part of Allah’s being, Allah forbid, this is logically and Islamically wrong. If Allah separated a part of His light and used it to create the Prophet, then, Allah forbid! Allah forbid! A portion of Allah’s intrinsic light has been reduced.<sup>73</sup>

### **Reply**

From *nura nabiiyika min nurihi*, Ghaznawi understood it that *min* [من] signifies a partition [tab’idiyah]. Hence, he derived the meaning that Allah separated a portion of His light and created the Prophet from it. He did not reflect that *min* is used for other meanings too and these can be seen in *Mi’at ‘Amil* - a beginners book taught in the *Dars e Nizami* syllabus. The *min* in the hadith is *Ibtida’iyah Ittisaliyah* which means that Allah created the light of the Prophet sallAllahu ‘alaihi wasallam from His own light without any other means in between; and there is no ugliness in this.

Allah says:

وكلمته القاها الى مريم وروح منه<sup>74</sup>

Imam Alusi commentates on this verse:

*Min* here is metaphorical to show perfection, not to show partition [tab’idiyah] as the Christians believed. It is said that an expert doctor of Harun al-Rashid was a Christian. One day, he had a debate with Imam ‘Ali bin Husain Waqidi and said that your book [Qur’an] has a verse which proves that ‘Isa ‘alaihi salam is a part of Allah and presented this verse. Imam Waqidi presented this verse:

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<sup>72</sup> Nuzhat al-Nadhar fi Tawdih Nukhbat al-Fikr, p.27, Multan

<sup>73</sup> al-I’tisam, 23<sup>rd</sup> March, 1990, p.11

<sup>74</sup> 4:171

وسخر لكم ما فى السموت و ما فى الارض جميعا منه <sup>75</sup>

He said that if I believe what you say, then we will be obliged to believe that everything is a part of Allah. This left the Christian speechless and he accepted Islam. Harun al-Rashid was very happy and rewarded Waqidi abundantly.<sup>76</sup>

The Christian doctor understood this point and accepted Islam. Let us see if the deniers and objectors too understand this point or if they remain stubborn upon their denial.

Imam Zarqani says:

Meaning it was created with the intrinsic light of Allah. It does not mean that the light of Allah is the material with which the light of the Prophet sallAllahu 'alaihi wasallam was created. Rather, the will of Allah had a direct connection with the light of the Prophet and there was no intermediary in between.<sup>77</sup>

After this clarification, both of Ghaznawi's objections are answered.

Imam Ahmad Rida Baraylawi writes:

Allah forbid! Never mind being his belief, no Muslim can even think that the light of Prophethood or anything else, Allah forbid, is a part of or exactly the essence of Allah. Such a belief is certainly Kufr and apostasy.<sup>78</sup>

### **Objection: The Fifth**

Ihsan Ilahi Zahir writes:

The bashariyah of the Prophet sallAllahu 'alaihi wasallam is proven from the Qur'an and hadith. The apparent meaning of this hadith is against these evidences. Other incidents are also against this hadith. He had parents, Halima fed him, he married the mothers of the believers, and he had children, relatives and in-laws.<sup>79</sup>

### **Reply**

This absurd objection is based on the supposition that according to Ahlu's Sunnah wa'l Jama'ah, the Prophet sallAllahu 'alaihi wasallam is only light and not a human; even though this is not our belief at all as has been explained earlier.

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<sup>75</sup> 45:13

<sup>76</sup> Tafsir Ruh al-Ma'ani, v.6, p.23, Iran

<sup>77</sup> Sharh Mawahib al-Ladunniya, v.1, p.55

<sup>78</sup> Majmu'a Rasa'il [Nur o Saya], p.36, Lahore

<sup>79</sup> al-Barayliyah, p.103



## **Objection: The Sixth**

An individual from Portugal has objected to the reconciliation between the varying ahadith about the first creation. He says: It is in the Sahih hadith that Allah created water before anything. The hadith of light is not proven so what need is there for reconciliation?

## **Reply**

It is not us who have made reconciliations – we are mere copyists – if you want to ask, then ask Shaykh ‘Abdul Qadir Jilani, Shaykh ‘Abdul Karim Jili, Imam ‘Abdul Wahhab Sha’rani, Imam Husain bin Muhammad Dayarbakri, Imam Badr al-Din Mahmud ‘Ayni and Imam ‘Ali Qari who have all reconciled the reports and deemed the first creation to be the light of the Prophet sallAllahu 'alaihi wasallam. If the hadith of light was not proven according to them, then why did they reconcile? References have been cited earlier.

The same individual opines that Allah created water before anything and presented a verse of the Qur’an to prove this:

**We made from water every living thing.**<sup>80</sup>

He believes that the hadith of light is against this verse and reconciliation is not necessary because the hadith of light is not proven.

The answer to this deception is that this verse does not mention creation unconditionally, rather it is about physical bodies and animals in particular.

Imam Alusi writes regarding this verse:

Meaning We have created all animals from water, that is, all things that are alive. This is related by Kalbi and a group of other commentators. It is supported by the verse: And Allah has created every animal from water [24:45].<sup>81</sup>

It is evident that there is no conflict between the verses and the hadith. The verses mention all animals being created from water and the hadith of light does not mention any animal or physical being. Rather, it mentions a single entity that was created before all physical beings and all other lights and that is the light of the Prophet sallAllahu 'alaihi wasallam.

## **The Shadowless Prophet sallAllahu 'alaihi wasallam**

Physical bodies have shadows and non-physical entities like air and angels do not. The Prophet sallAllahu 'alaihi wasallam is a physical light, therefore, his blessed body did not

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<sup>80</sup> 21:30

<sup>81</sup> Tafsir Ruh al-Ma’ani, v.17, p.34, Iran

have a shadow. Imam Ahmad Rida Baraylawi has explained this issue from the ahadith and sayings of the earlier scholars.

It is evident that a person whose heart is filled with the light of Iman will receive solace at hearing the specialities of his master, the beloved of Allah sallAllahu 'alaihi wasallam. An opponent will not be able to exonerate himself by saying these are exaggerations of the Baraylawis because in this chapter, we shall list those scholars who cannot be labelled Baraylawis. These are elders who lived centuries ago.

1. 'AbdAllah ibn 'Abbas radiyAllahu 'anhuma says: The Prophet sallAllahu 'alaihi wasallam did not have a shadow. Even in the midday sun, his light overwhelmed its rays and the light of the evening moon was subdued by his luminosity.<sup>82</sup>

This saying of ibn 'Abbas radiyAllahu 'anhuma proves that the Prophet sallAllahu 'alaihi wasallam is not just a spiritual light, he is also a physical light.

2. Imam Nasafi writes: Amir al-Mu'minin 'Uthman radiyAllahu 'anhu said to the Prophet sallAllahu 'alaihi wasallam: Indeed Allah did not put your shadow on the Earth lest someone step on it.<sup>83</sup>
3. Imam Jalal al-Din Suyuti entitles a chapter in his *Khasa'is al-Kubra: The miracle of the Prophet sallAllahu 'alaihi wasallam that his shadow was not seen*. In this chapter, he cites the narration of Dhakwan with reference to Hakim Tirmidhi that the shadow of the Prophet sallAllahu 'alaihi wasallam could not be seen; neither in sunlight nor moonlight.

He then cites the saying of Muhaddith ibn Saba': It is from the specialities of the Prophet sallAllahu 'alaihi wasallam that his shadow did not touch the Earth and he is light, hence, when he walks in sunlight or moonlight, his shadow is not seen. Some scholars said that proof for this is the hadith in which the Prophet sallAllahu 'alaihi wasallam supplicated to Allah to make him light.<sup>84</sup>

4. Imam Suyuti writes in another book: The shadow of the Prophet sallAllahu 'alaihi wasallam did not fall upon the Earth. His shadow was neither seen in the sunlight nor the moonlight. ibn Saba' said: This is because the Prophet sallAllahu 'alaihi wasallam is light. Imam Razin said that the light of the Prophet sallAllahu 'alaihi wasallam overwhelms all others.<sup>85</sup>
5. Qadi 'Iyad Maliki writes: From the miracles of the Prophet sallAllahu 'alaihi wasallam is that which has been mentioned, that is, the shadow of his pure body neither existed in the sunlight nor moonlight; this is because he is light.<sup>86</sup>

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<sup>82</sup> Kitab al-Wafa, v.2, p.407, Imam 'Abdul Rahman ibn Jawzi, Faisalabad

<sup>83</sup> Tafsir Madarik, v.3, p.135, Beirut

<sup>84</sup> Khasa'is al-Kubra, v.1, p.68, Faisalabad

<sup>85</sup> Anmawzaj al-Labib fi Khasa'is al-Habib, p.53, Lahore

<sup>86</sup> al-Shifa', p.243, Multan

6. Imam Shihab al-Din Khafaji wrote a quatrain whose translation is:

The shadow of Ahmad, the chosen one sallAllahu 'alaihi wasallam, did not fall upon the Earth due to his miracle and greatness; as the hadith masters have said. This is extraordinary and more extraordinary than this is that all people are under his shadow.

He also said: The Qur'an says that he sallAllahu 'alaihi wasallam is light and him being a human does not negate this as has been conceived. If you can comprehend, then he is light upon light.<sup>87</sup>

7. Imam Qastalani said: The shadow of the Prophet sallAllahu 'alaihi wasallam did not exist in sunlight or moonlight. Hakim Tirmidhi has narrated this from Dhakwan and ibn Saba' said the light of the Prophet sallAllahu 'alaihi wasallam and the hadith *make me light* are proof of this.<sup>88</sup>

8. The same is written by Imam Muhammad bin Yusuf Shami. He adds that Imam Hakim Tirmidhi said: The wisdom behind this was so that no Kafir could step on the blessed shadow.<sup>89</sup>

9. Imam Zarqani has commented on this extensively.<sup>90</sup>

10. Imam Sulaiman Jamal writes about this miracle in his commentary of Imam Busiri's poem.<sup>91</sup>

11. Imam Dayarbakri has written on it.<sup>92</sup>

12. Imam Rabbani Mujaddid Alf Thani writes: In this world, the shadow of any object is finer than the object itself and because there is nothing finer than the Prophet sallAllahu 'alaihi wasallam, then how can he have a shadow?<sup>93</sup>

13. Shaykh 'Abdul Haq Dihlawi cites the narration of Hakim Tirmidhi and then writes: Amongst the names of the Prophet sallAllahu 'alaihi wasallam is *Nur* and *Nur* does not have a shadow.<sup>94</sup>

14. Imam 'Abdul Ra'uf Manawi narrates the hadith of ibn 'Abbas radiyAllahu 'anhuma from Imam ibn Mubarak and ibn Jawzi.<sup>95</sup>

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<sup>87</sup> Nasim al-Riyad, v.3, p.282, Madina

<sup>88</sup> Mawahib al-Ladunniya ma'a Zarqani, v.4, p.253

<sup>89</sup> Subul al-Huda wa al-Rashad, v.2, p.123, Egypt

<sup>90</sup> Sharh Mawahib, v.4, p.253

<sup>91</sup> Futuhat Ahmadiya Sharh Hamziya, p.5, Egypt

<sup>92</sup> Tarikh al-Khamis, v.1, p.219, Beirut

<sup>93</sup> Maktubat Farsi, Part 9, v.3, p.153, Lahore; Maktubat Urdu, p.1553, Karachi

<sup>94</sup> Madarij al-Nubuwwah, v.1, p.21

<sup>95</sup> Sharh Shama'il Tirmidhi, v.1, p.47, Egypt

15. Shah ‘Abdul ‘Aziz Dihlawi writes: The shadow of the Prophet sallAllahu 'alaihi wasallam did not fall upon the Earth.<sup>96</sup>

Ihsan Ilahi Zahir writes:

He [Mawlana Ahmad Rida] has narrated from his Imams that the shadow of the Prophet sallAllahu 'alaihi wasallam did not fall upon the Earth and that he was light.<sup>97</sup>

Ahlu’s Sunnah wa’l Jama’ah, many congratulation to you! From ibn ‘Abbas radiyAllahu 'anhuma to Imam Rabbani Mujaddid Alf Thani and Shah ‘Abdul ‘Aziz Dihlawi; whoever has negated that the shadow of the Prophet sallAllahu 'alaihi wasallam existed are all our Imams, not of the Ghayr Muqallids. If they were their Imams, then why would it be said: *He has narrated from his Imams*. Let us see which personalities Zahir has said are not his Imams:

1. ibn ‘Abbas
2. ‘Uthman Ghani
3. Imam Jalal al-Din Suyuti
4. Imam Nasafi, author of *Madarik*
5. Qadi ‘Iyad
6. Imam Shihab al-Din Khafaji
7. The tabi’i, Dhakwan
8. Imam ibn Saba’
9. Imam Hakim Tirmidhi
10. Imam Muhammad bin Yusuf Shami
11. Imam Ahmad bin Qastalani
12. Shaykh ‘Abdul Haq Dihlawi
13. Imam ‘Abdul Ra’uf Manawi
14. Shah ‘Abdul ‘Aziz Dihlawi

May Allah sanctify their secrets.

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<sup>96</sup> Tafsir ‘Azizi, p.312, Delhi

<sup>97</sup> al-Baraylwiyah, p.105