Nūr Muḥammad as the First Being: An Analysis of al-Ghumārī and al-Hararī's Criticism of Ḥadīth Jābir

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Abstract

The doctrine or belief in Nūr Muḥammad is very popular among the practitioners of tarekat and tasawwuf. Some of the practitioners of the tarekat make this Nūr Muḥammad as one of the Islamic creed to be believed. This belief in Nūr Muḥammad became a polemic among Muslims that invited the scholars to study the authenticity of the narration (riwāyah)of Ḥadīth Jābir which is the basis for the creed of Nūr Muḥammad. In addition, the scholars also study the implications associated with the Muslim creed for those who believe in the doctrine of Nūr Muḥammad. This study focuses on the critique and commentary of two contemporary hadith, creed and tarekat figures namely al-Ghumārī (d. 1993) and al-Hararī (d. 2008) and further analyzes their critique of the doctrine of Nūr Muḥammad based on the Manhaj Ahli Sunnah Waljamaah.

Keywords: Nūr Muḥammad, First Being, Ḥadīth Jābir, al-Ghumārī, al-Hararī

Introduction

Ḥadīth Jābir is a hadith based on its narration to a companion of the Prophet named Jābir ibn 'Abd Allāh r.a about the earliest creatures created by Allah. It is narrated that Jābir ibn 'Abd Allāh r.a once asked Rasulullah what was the first creature created by Allah? So answered by Rasulullah in this narration, *Nūr Muḥammad* who was created by Allah before anything was created. Based on this narration, then *Nūr Muḥammad* became a polemic among Muslims, especially those who immerse themselves in the world of tarekat and tasawwuf. This hadith is used as a foundation to believe that the first creature created by Allah is Rasulullah so there are some people who claim that Rasulullah to be the first Prophet based on this *Ḥadīth Jābir*. The question that arises is about the validity of the use of *Ḥadīth Jābir* as a proof that forms the thoughtor belief that the first creature created by Allah was Rasulullah and how far this belief affects the creed of a Muslim.

Creed Argumentations (*dalīl*) on the side of Ahli Sunnah Waljamaah

Basically, the use of *dalīl* agreed upon by the scholars of Ahli Sunnah Waljamaah is *'aqlī* and *naqlī*which consists the al-Qur'an, hadith and *ijmā'* (Al-Asfarāyinī 1940). Ahli Sunnah Waljamaah use *'aql* or mind as *dalīl*in their creed. In contrast to the Mu'tazilah who use *'aql*(mind) alone as the basis of their creed, Ahli Sunnah Waljamaah combine the use of both *'aql* and *naql*. The function of this *'aql* is as a verifier of truth as mentioned by 'Abd al-Karīm al-Khāṭib which according to him, a common sense(*'aql al-salīm*)will surely be able to prove the existence of God (al-Khāṭib 1962). Among the examples that can be seen in the use of *'aql* by a person is to see the existence of this universe as proof of the existence of God. With perfect mind(*'aql*)it is possible to conclude that it is impossible for a painting to exist without a painter, writing without a writer, construction without a builder. The atheists themselves cannot accept in their minds that a beautiful building, has no builder. So with this reasoning argument, it is clear that it is impossible for this universe to exist without the Creator. Of course there is an Almighty Creator who makes and arranges this universe. The use of the intellect as an instrument of truth and *ma'rifah* has been agreed upon by scholars since from ancient times to the present. However, the use of *'aql* is limited to the guidance of revelation i.e. the al-Quran and hadith (al-Baqillānī 2000). Without the right guidance, the intellect cannot produce a good and thoughtful argument. The function of the *'aql* is like the function of sight in human beings through the limbs of the eyes, while the function of revelation is like the sun that shines its light. The eye desires light to see, so if a person uses his eyes to see at the moment the sunlight shines, then his vision and the things he sees are clear.

This is the analogy given by scholars to the use of mind (*'aql*) guided by revelation (Nuh 'Ali Salmān 2003). Ahli Sunnah Waljamaah interact with *'aql* in accordance with the Word of Allah﷽ (al-A'raf 7: 185):

Do they not look into the realm of the heavens and the earth and everything that Allah has created and [think] that perhaps their appointed time has come near? So in what statement hereafter will they believe?

This can be seen in various works of Ahli Sunnah Waljamaah scholars from al-Ashā'irah and al-Māturīdiyyah such as the book *Al-Inṣāf fī mā Yajibu I'tiqāduhu wa lā Yajūzu al-Jahl bih fī 'Ilm al-Kalām* by Imām al-Bāqilānī (d. 403H), *Luma 'fī Qawā'id Ahl al-Sunnah* by Imām al-Juwaynī (d. 478H), *al-Tabṣīr fī al-Dīn* by Imām al-Isfarāyīnī (d. 418H), *al-Asmā' wa al -Ṣifāt* by Imām al-Baihaqī (d. 458H), *Al-'Aqīdah al-Nasafiyyah* by Imām al-Nasafī (d. 537H) and others. These works clearly discuss the position and importance of the three laws of *'aql* namely; *al-wujūb, al-istiḥālah* and *al-jawāz* to explain the attributes of divinity and also in the prophetic chapter. Explaining the details of the debate in this regard, Sa'id Fūdah emphasizes that *al-Wājib Fī al-Aqlī*is defined as a matter which is not accepted by the *'aql* its absence such as the attributes that are obligatory for *Dhāt Allah*﷽ or the existence of a child younger than the mother. *al-Mustaḥīl Fī al-Aqlī* on the other hand is things that are not accepted by *'aql* of its existence such as the impossible attributes of *Dhāt Allah*﷽ or the existence of a child older than the mother. Whereas *al-Jā'iz Fī al-Aqlī* is a matter accepted by *'aql* of its existence and non-existence such as the creation of a creature (*makhlūq*)by Allah﷽ or the existence of a son-in-law older than the mother-in-law (Sa'id Fūdah 1998).

In relation to *naql*, it is divided into three types namely al-Quran, hadith and *ijmā'*. All the scholars of Ahli Sunnah Waljamaah adhere to the priority of *naql* over *'aql* because'*aql* cannot be alone except with the help of *naql*. Likewise *naql*cannot be understood except with *'aql*. In important issues, such as the issue of interacting with the verse of *mutashābihāt*, then one cannot use *'aql* alone, but rather requires a *naql* of *muhkamāt* status so as not to fall into *tajsīm* and *tashbīh*. The use of the al-Qur'an as the main *naql* evidence in the argumentation of the creed is an obligation since the al-Qur'anis the main source of Islamic references. This is well known among the public as well as scholars. The argument of the al-Qur'an in matters related to religion is based on the verses of the al-Qur'an itself, Allah﷽ says (Surah al-Nisā '4:59):

O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.

Next is the hadith which is the second source of creed(*aqīdah*) after the al-Qur'an. There are several texts in the al-Qur'an that need clarification through hadith quoted from Rasulullahﷺ. In the science of *aqīdah*, the use of hadith as a proof(*dalīl*)is limited. Only hadiths in *Mutawātir* status are accepted as arguments in the creed. *Ḥadīth Mutawātir* is defined by hadith scholars as a hadith narrated by three or more narrators where it is impossible for them to agree to commit a lie. Shaykh Maḥmūd Shaltūt mentioned that the hadiths used for the matters of creed must be from a source that is truly believed come from Rasulullahﷺ and free from any doubt (Shaltūt 2007). In addition to this, according to al-Āmidī there are two conditions that have been agreed upon by the scholars for *Ḥadīth Mutawātir* in producing confidence in the news of the hadith that is from the narrator and what is heard. That is, the narrators must be many and it is impossible for them to agree to lie and what is heard must be clear and witnessed by themselves (al-Baghdādī 1928). As for the use of *Ḥadīth Aḥad*, the majority of scholars are said that it cannot be used as *dalīl* in the creed unless only some scholars allow the use of *Ḥadīth Ṣaḥīḥ* which has no conflict of scholars' views on its *rāwī*. This is because *Ḥadīth Aḥad* only benefits *ẓan*, not until it reaches the level of *yaqīn*. However, in the matter of fiqh, it is accepted as a basis for doing good deeds (Sha'bān 1991).

The last source is *ijmā'* which is also the source for the formation of one's religious thinking. *Ijmā'* is the agreement of the mujtahids on a religious matter as explained by al-Khāṭib al-Baghdādī (d. 463H) (al-Baghdādī 1975):
Ijmā' ahlul ijtihad in every age is an argument from the arguments of *shar'ī* and is also a proof(*dalīl*)ofmany evidences (*dalīl-dalīl*)for the laws that are *Qaṭ'ī*

Similar to him is the contemporary scholar in the field of creed namely Shaykh 'Abd Allāh al-Hararī (al-Hararī 2009). Moreover, the argument of *ijmā'*in matters of creed is clear as mentioned by Abū Manṣūr al-Baghdādī (d. 429H) namely (al-Baghdādī t.t):

Ahli Sunnah Waljamaah, agree that the source of Islamic laws is the al-Qur'an, Sunnah and the *ijmā' al-salaf*.

Ijmā' as a proof (*dalīl*) in religion is as mentioned by al-Ḥākim in his book al-Mustadrak (1997):

Indeed, we have mentioned as many as nine hadiths with authentic *sanad* in which the hadiths show *ijmā'*and I have researched them thoroughly for the purpose of adapting them to the [description] of the schools of the previous imams r.a"

As a result, Ahli Sunnah Waljamaah rejects heretical groups that abort one of these sources of law. For example, Ahli Sunnah Waljamaah objected to al-Sumāniyyah who prioritized the aspect of the *senses* alone in matters of creed and at the same time rejected the use of *'aql* (al-Isfarāyīnī 1983), al-Sufasṭa'iyyah who doubted the ability and capability of *'aql* argument (al-Taftāzānī 1988), al-Hashwiyyah who oppose the use of *'aql* in understanding the religion even they only adhere to the zahir al-Quran and Sunnah and al-Mu'tazilah who have prioritized *'aql* alone in understanding the creed (al-Maghribī 1995).

Summary of the Narration of *Ḥadīth Jābir*

With regard to the narration of *Ḥadīth Jābir*, the text of this hadith has many narrations such as the narration by al-'Ajlūnī (N.d), al-'Amīrī (N.d), al-Ghumārī (N.d), al-Qastallānī (1991) , al-Laknawī (1984) and al-Hararī (2001). The text that is the basis for the construction of the faith of *Nūr Muḥammad* is as quoted by al-Laknawī (1984) and others as follows:

"From Jābir r.a said:"I said: O Messenger of Allahﷺ, my mother and father as a hostage for you, explain to me about the first thing created by Allah before anything?"So the Prophet replied: "O Jābir, indeed Allah has created the Nūr of your Prophet from His Nūr before anything .."

The text of Hadith Jābir in the narrations that have been mentioned before is also the same from the point of view of its essence that the first creature that Allah created was *Nūr Muḥammad* before other things were created. This *Nūr Muḥammad* was created by Allah from His *Nūr*.

Islamic Creed Based on the Hadith of Jābir

Guided by this *Ḥadīth Jābir*, then there are some of them among the Muslims who make it a phenomenon of creed in the world of Sufism and sects such as 'Abd al-Karīm al-Jīlī (d. 1365) who came from Iraq in his famous and controversial work *al-Insān al-Kāmil*, Nūr al-Dīn 'Abd al-Rahmān al-Jāmī (d. 1492) who came from Persia through his poems as well as Hamzah Fansuri (d. 1590) who came from Indonesia. In addition there are also works that talk about *Nūr Muḥammad* in the Malay Archipelago such as *Madārij al-Su'ūd* by Shaykh Nawawi al-Bantāni (d. 1897), *Kashf al-Ghaybiyyah* by Shaykh Zayn al-'Ābidīn al-Faṭāni (d. 1913) as well as *al-Kawkab al-Durri fi al-Nūr al-Muḥammadī* by Shaykh Muḥammad ibn Ismā'īl Dāwūd al-Faṭāni (d. 1915). There are basically three types of views on the theme of *Nūr Muḥammad* namely:

a)   Those who believe that this *Nūr Muḥammad* is a part of *Dhāt Allah* because it is a part of His *Nūr* and this *Nūr Muḥammad* is the origin of the creation of everything;

b)   Those who believe that this *Nūr Muḥammad* is the light created by Allah from His *Nūr*, it is Glorious and is the Reality of Muhammad and not the Prophet Muhammad ﷺ. Because of this Glory, God created other beings;

c)   Those who oppose the belief in *Nūr Muḥammad* at once strongly criticize this matter either from the side of creed or the side of the narration of *Ḥadīth Jābir*.

Al-Ghumārī andAl-Hararī

This writing will focus on critiques by two contemporary figures who have mastered various fields including the fields of hadith and creed. Al-Ghumārī (d. 1993) or real name Shaykh 'Abd Allāh ibn Muḥammad ibn al-Ṣiddiq al-Ghumārī is a famous hadith figure who came from Morocco. He came from the al-Ghumārī family which is no stranger to the Muslim community in Morocco as a large family that is very concerned with the mastery of knowledge, especially the science of hadith. While another, al-Hararī (d. 2008) or real name Shaykh 'Abd Allāh ibn Muḥammad ibn Yūsuf al-Hararī is a prolific figure in producing works on the theme of creed but his expertise in the field of hadith is also recognized by scholars of his time. He is originally from Harar, Africa but spent most of his life in Beirut, Lebanon.

Al-Ghumārī and al-Hararī were very similar in dealing with the issues of Islamic creed in their time. Among the issues that are the focus of these two figures are with respect to the beliefs of *ḥulūl, ittiḥād, tashbīh and tajsīm*. The ideologies opposed by these two figures are usually guided by the apparent *mutashābihāt* texts either from hadith or the al-Qur'an. It is common for the proponents of this ideology to set aside the method of Ahli Sunnah Waljamaah which is based on the concept of pure *tanzīh*, which is to purify Allah from any resemblance to His creatures in total. The arguments put forward by these two figures in their debates and critical works silence the proponents of these ideologies. This can be seen through the famous debates of his time such as al-Hararī and Muḥammad Nāṣir al-Dīn al-Albānī (d. 1999). The occurrence of their debate with al-Albānī is because he is often considered a scholar of hadith by the proponents of the ideology of *tashbīh* and *tajsīm* or better known as al-Wahhābiyyah. This group of al-Wahhābiyyah attribute the mass, direction and place to the rights of Allah. With powerful arguments, these two figures were able to break this ideology easily. This recording of al-Hararī's debate can be accessed on the internet.

Not stopping at face-to-face debates, al-Ghumārī and al-Hararī also criticized al-Albānī and the al-Wahhābiyyah movement through their writings. Al-Ghumārī wrote *al-Qawl al-Muqni'fī al-Rad' alā al-Albānī al-Mubtadi'*to criticize Albānī, *al-Rad al-Muḥkam al-Matīn' alā al-Qawl al-Mubīn* to argue al-Wahhābiyyah who reject the practice of *Tawassul*. Al-Hararī, on the other hand, authored *al-Ta'aqub al-Ḥathīth 'alā Man Ṭa'ana fī mā Ṣaḥḥa min al-Ḥadīth* to reject al-Albānī's thinking which tends to assess the status of hadith based on the ideology he holds, *Sarīḥ al-Bayān fī al- Rad 'alā man Khālafa al-Qur'ān* to argue the beliefs of deviant groups including al-Wahhābiyyah and *al-Maqālāt al-Sunniyyah fī Kashf Ḍalālāt Aḥmad ibn Taymiyyah* to explain the creed of Ibn Taimiyiyyah which is the main reference of al-Wahhābiyyah.

In addition to al-Wahhābiyyah thought, these two figures are also great in opposing those who hide behind Sufi clothing, but carry beliefs that are contrary to the real Sufi creedof Ahli Sunnah Waljamaah. This group is known as *al-Mutaṣawwifah* who are inclined to the doctrines of *ḥulūl* and *ittiḥād*. The doctrine brought by them leads to the belief that nature can be united with God ﷻ, or God ﷻ is nature, or God ﷻ permeates in a person's body to the point that a person claims to be God ﷻ because his body has been permeated by God Allah. This group also pioneered the first doctrine of *Nūr Muḥammad*, which is to believe that *Nūr Muḥammad* is a part of *Dhāt Allah* ﷻ because it is a part of His Nūr and this *Nūr Muḥammad* is the origin of the creation of everything. With this conviction they claim that when a person has reached the highest level of Sufism then he will be united with Allah ﷻ, or Allah ﷻ incarnates in them, or they become Allah ﷻ. Since this belief is a false belief on the part of the *Ahl al-Ḥaq* in the world of tasawwuf, then these two figures also rose up against this belief of *al-Mutaṣawwifah*. History records that al-Ghumārī and al-Hararī were from among the *Ahl al-Khawwāṣ* in the world of Sufism. Al-Ghumārī is the Shaykh of the al-Ṣiddiqiyyah sect which is a branch of al-Shādhiliyyah / al-Shādhuliyyah while al-Hararī is the Shaykh of the al-Rifā'iyyah and al-Qādiriyyah sects. So it is not an anomaly for these two figures to criticize the ideology that has long been entrenched in the *al-Mutaṣawwifah* movement.

Al-Ghumārī and al-Hararī's Critique of Ḥadīth Jābir

As for his criticism of the extreme supporters of the doctrine of *Nūr Muḥammad*, al-Ghumārī has authored a special work called *Murshid al-Ḥā'ir li Bayān Waḍ'ī Ḥadīth Jābir* while al-Hararī has authored a work entitled *Risālah fī Buṭlān Da'wā Awwaliyyāt al -Nūr al-Muḥammadī*. Apart from these two specific works, al-Ghumārī also commented on *Ḥadīth Jābir* in his work *Mulḥiq Qaṣīdah al-Burdah* while al-Hararī also commented in his work *Sarīḥ al-Bayān fī al-Rad 'alā man Khālafa al-Qur'ān*. The basis for criticism by these two figures is:

a) The validity of *Ḥadīth Jābir*, so that it can be a proof (*dalīl*) of Islamic creed because in the side of the Islamic creed scholars, only *Ḥadīth Mutawātir* and *Ḥadīth Ṣaḥīḥ* which do not contradict the scholars views on its *rāwī* can be used as the basis of the proof; and

b) The language of *Ḥadīth Jābir* in the text of *Ḥadīth Jābir* itself does not reach the high standards of the Arabic spoken by Rasulullah ﷺ so that the meaning of the hadith text can have great implications in Islamic creed.

From the point of view of *sanad* or chain of narration, according to al-Ghumārī in *Mulḥiq Qaṣīdah al-Burdah* (N.d) and al-Hararī in *Risālah fī Buṭlān Da'wā Awwaliyyāt al-Nūr al-Muḥammadī* (2001), this *Ḥadīth Jābir* is not in the book hadith which is authoritative (*mu'tabar)* and there is no chain of *sanad* connected as mentioned by al-Suyūṭī in his book *al-Ḥāwī li al-Fatāwa fī al-Fiqh wa 'Ulūm al-Tafsīr wa al-Ḥadīth wa al-Uṣūl wa al-Nahwi wa al-I 'rāb wa Sā'ir al-Funūn* (N.d). This *Ḥadīth of Jābir* its narration ceases to a *rāwī* named 'Abd al-Razzāq who took from Jābir ibn' Abd Allāh from Rasulullah ﷺ. Proponents of the doctrine of *Nūr Muḥammad* claim that this *Ḥadīth Jābir* is found in the book al-Muṣannaf by 'Abd al-Razzāq. However, some prominent hadith scholars namely Shaykh al-Ḥadīth Mawlānā Yūnus Jawnpūrī from India in his work *al-Yawāqit al-Ghaliyyah* (2001) and Maḥmūd al-Ḥasan Gangohī also from India in *Fatāwā Maḥmūdiyyah* (N.d) in line with al- al-Harari. Therefore, they condemn this *Ḥadīth Jābir* as *Ḥadīth Mauḍū'*and cannot be a source of creed.

Apart from the *sanad* side, al-Ghumārī and al-Hararī also criticize the meaning of *Matn* or the text of *Ḥadīth Jābir* which contradicts the more *Qaṭ'ī*evidences(*dalīl*) namely al-Quran and Ḥadīth Ṣaḥīḥ. Among their arguments is *Ḥadīth Ṣaḥīḥ* narrated by Al-Bukhārī that Rasulullah ﷺ said (al-Bukhari 1987: 3045):

Allah ﷻ already exists and nothing is co-existent with the existence of Allah ﷻ, and then Allah ﷻ created'Arash on water

This *Ḥadīth Ṣaḥīḥ* proves that Allah ﷻ first created water before creating 'Arash because usually the foundation of something is created first before creating something on it. This *Ḥadīth Ṣaḥīḥ* is also interpreted with another *Ḥadīth Ṣaḥīḥ* narrated by Ibn Ḥibbān that the Prophet ﷺ said (Ibn Ḥibbān1993: 2559):

> "Everything is created from water"

This *Ḥadīth Ṣaḥīḥ* coincides with the word of Allah﷾ (Surah al-Anbiyā'21:30):

"Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?"

According to al-Ghumārī and al-Hararī, hadith scholars agree that when a narration of hadith whose text contradicts with a more *Qaṭ'ī*evidences(*dalīl*)and it is impossible to unify its meaning, then automatically the hadith will become *Ḥadīth Mauḍū'*because it is impossible for Rasulullah said something that contradicted the religious evidence (*dalīl*). In the case of *Ḥadīth Jābir*, when the text of the hadith contradicts verse 30 of Surah al-Anbiyā ', then *Ḥadīth Jābir* is considered *Mauḍū'* and cannot be used as a proof (*dalīl*). Ironically, 'Abd al-Razzāq (N.d) referred to as *rāwī* for *Ḥadīth Jābir*, in his commentary mentions al-Qatādah's interpretation of the word of Allah ﷾in Surah Hūd verse 7, He explains that al-Qatādah interprets this verse as:

"This was the beginning of creation before the creation of the heavens and the earth"

This explains 'Abd al-Razzāq's opinion that water was the first creation created by Allah ﷾ and not *Nūr Muḥammad*.

Apart from talking about the authenticity of *Ḥadīth Jābir* which is considered Mauḍū 'by these two figures, they also talk about Arabic Language in the text of *Ḥadīth Jābir* which does not reach the high standard of Arabic spoken by Rasulullahﷺ. Al-Ghumārī and al-Hararī respectively in their works *Murshid al-Hā'ir li Bayān Waḍ'ī Ḥadīth Jābir* and *Risālah fī Buṭlān Da'wā Awwaliyyāt al-Nūr al-Muḥammadī* explain that the language used in *Ḥadīth Jābir* is low and this condition is referred to as *Rakākah* or *Rakākah Rakkah al-Uslūb* and this *Rakākah* becomes one of the reasons why *Ḥadīth Jābir* is considered *Mauḍū'*or at least *Ḍa'īf*. This is because the Prophetﷺ was a native speaker of Arabic and it is unlikely that the language used was inconsistent with Arabic grammar. If there is *Rakākah* in the speech of the Prophet, this will affect the quality of the Prophetﷺ as the Messenger of Allah who conveys the law of Allah﷾. Completing both, *Rakākah* in this *Ḥadīth Jābir* is seen in the hadith text"Allah﷾ has created your Prophet's Nūr from His *Nūr* before anything"

The focus of the *Rakākah* debate is on *al-Iḍāfah* in the text "His *Nūr*". The first condition is *Ḍamīr*"Ha' (His)" in the text of this hadith, if returned to Allah﷾ with the understanding of *Iḍāfah Juz'iyyah* as if a person says 'my hand', it means that the hand is a part of himself. So the understanding of the word 'His *Nūr'* is a light that is part of *Dhāt Allah*﷾ while *Dhāt Allah*﷾ is not light. The understanding of *Ḥadīth Jābir* with *Iḍāfah Juz'iyyah* is contrary to the creed of Ahli Sunnah Waljamaah brought by Rasulullahﷺ. This is because Allah﷾ is not mass whereas light is mass. Only the mass accepts the division of the *juzu'*.

The second situation is that if the word "His *Nūr*" is understood with the understanding of *Iḍāfah Milkiyyah* or return (*Iḍāfah*)tothe something that indicates its ownership as if someone says 'my book', it means that the book is his. So *ḍamir* "His *Nūr*" is returned to a light created by Allah﷾ and that light is the first while *Nūr Muḥammad* is the second. This is because the text of *Ḥadīth Jābir* states that *Nūr Muḥammad* was created from His Nūr, it is clear here that His Nūr preceded the creation before *Nūr Muḥammad*. This second situation makes it seem as if Rasulullahﷺ did not understand what was revealed by the Prophet himself and this is impossible to happen to Rasulullahﷺ. So these two conditions lead to strangeness in terms of creed and language, while Rasulullahﷺ is the most fluent in Arabic and knows Allah best. Thus the belief that *Nūr Muḥammad* was the first creature and was the origin of all creation has been invalidated by the text of this hadith itself.

Analysis of al-Ghumārī and al-Hararī's Criticism of *Ḥadīth Jābir*

Based on the explanations of these two figures, this *Ḥadīth Jābir* was originally not a hadith that could be used as a foundation of Islamic creed. There are many weaknesses that arise in this hadith that cause it to be left out based on the second view. Regarding the validity of *Ḥadīth Jābir*, both of them argue that it is *Ḥadīth Mauḍū'* taking into account the path of narration that ceased to the *rāwī* named'Abd al-Razzāq as well as the existence of *Rakākah* or *Rakkah al-Uslūb*, hence it should be abandoned. In this issue, both of them have authority in the field of *Riwāyah* and *Dirāyah*. Both of these figures hold the title of *al-Ḥāfiẓ al-Muḥaddith* in the field of hadith. Thus, both views are acceptable and their critique of the validity of *Ḥadīth Jābir* is based on recognized expertise.

Moreover, the main focus of why this *Ḥadīth Jābir* is harshly criticized by both is because the implications that will arise are related to creed. There are two negative implications that arise if this *Ḥadīth Jābir* becomes a belief:

a)   Bringing the faith that Rasulullah ﷺ was created by Allah ﷾ from light; or

b)   Bringing the faith that this *Nūr Muḥammad* is a part of *Dhāt Allah*﷾.

The belief that Rasulullahﷺ was created by Allah﷾ from light is very contrary to Islamic creed. This is because it is clear in the al-Qur'an that Rasulullahﷺ was created as a human being who was definitely from the descendants of the son of Prophet Adam.

Prophet Adam himself was created from clay (*ṭīn*) as Allah says ﷻ (Surah al-Isrā '17: 61):

And [mention] when We said to the angles, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"

Then all human beings who are the descendants of Prophet Adam were created from clay as Allah says ﷻ (Surah Ṣād 38:71):

[So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay.

All the Prophets and Messengers sent by Allah ﷻ are also human beings who are the descendants of Prophet Adam as His word (Surah al-Isrā' 17: 95):

Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger."

With the clear evidence and proof from these verses of the al-Qur'an, it is clear that Rasulullah ﷺ was a human being created from clay but he has the highest glory in the sight of Allah ﷻ.

Should happen to them what should happen to other human beings such as eating and drinking, getting married, having children. al-Laqqānī said (al-Ḥusaynī 2016):

"God sent prophets and messengers from among mankind"

"And it should be in their rights such as eating and having sexwith women who are *halāl* for him"

The creed scholars of Ahli Sunnah Waljamaah agree on the above definition, and this definition invalidates the belief that Rasulullah ﷺ was created from light. If he describes Rasulullah ﷺ as light from the point of view of *majāzī*, then it carries the true meaning which is that which brings the guidance of truth, bringing man out of darkness to the light of guidance. This is not at all contrary to the beliefs of Ahli Sunnah Waljamaah. However, if the belief that Rasulullah ﷺ was created from light based on Hadith Jābir, then it is invalid on the part of Ahli Sunnah Waljamaah.

Regarding the second implication that this belief about *Nūr Muḥammad* is a part of *Dhāt Allah* ﷻ, this is clearly a belief that contradicts the beliefs of Ahli Sunnah Waljamaah. If one insists that *Nūr Muḥammad* was the first to be created, and *Nūr Muḥammad* was created from His *Nūr* as has been explained before, then there will be two conditions. Whether His *Nūr* is the first creature, then it invalidates the opinion of the first *Nūr Muḥammad*, because there is a *Nūr* who initiated the creation of *Nūr Muḥammad*. If it is said that *Nūr Muḥammad* was created from His *Nūr* which is *Dhāt Allah* ﷻ, then this belief leads to the understanding that *Dhāt Allah* ﷻ is light. The belief that *Dhāt Allah* ﷻ is the light leads to the understanding of *Tajsīm* and Tashbīh. While Allah ﷻ says (Surah al-Syūrā 42: 11):

"There is nothing like unto Him, and He is the Hearing, the Seeing".

The mass according to the creed scholars is divided into two namely *Jism al-Laṭīf* and *Jism al-Kathīf*. *Jism al-Laṭīf* is every thing that cannot be grasped with the hand such as light, air, darkness and so on. While *Jism al-Kathīf* is everything that can be grasped with the hand such as stone and wood. Whereas According to Imām Ahmad bin Hanbal, mass is defined as follows (al-Tamīmī 2001):

"Indeed, the names of Allah ﷻ are taken from the *Shara'* and from the language. As for the linguist (Arabic) put the name (i.e. mass) with the meaning of everything that has a measure of height, a measure of width, joined from limbs, has a shape and so on, while Allah ﷻ Glory be to such (has no limbs and so on) So, it is not permissible to name Allah ﷻ with mass because Allah ﷻExalted from the meaning of mass (no limbs, no measure, no form etc.) and the Shari'ah does not mention it, then that is a mistake(*tajsīm*)

The true creed of Muslims is to deny that Allah ﷻ is mass. The denial that Allah ﷻ has mass is the *ijma'* of the Ulama as stated by Abū al-Ḥasan al-Ash'arī in al-*Luma'*, Shaykh Mahmūd Khattāb al-Subkī in his book *Ithāf al-Kāināt* and Imām Mullā 'Alī al-Qārī in *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Masābīḥ*. The limbs obligate mass to Allah ﷻ, thus Allah is clean from mass (al-Hararī 2004). This is because every thing that has mass intends to specialize it with a characteristic to it such as measure, size and color for Him. It is Allah ﷻ who distinguishes these masses with such characteristics. If it is said that God is mass, then of course there are those who characterize God ﷻ with a measure, size and color for Him, and this is impossible because, something that is specified is weak, the weak is not worthy to be God. Allah ﷻ is clean from weakness.

If *Nūr Muḥammad* is believed to be part of Allah ﷻ then of course before he separates from Allah ﷻ he is a part of Allah ﷻ. Each of these separated and united has basically denied *Tawhīd* concept. It is not the meaning of *Tawhīd*that God is united or separatedwith His creatures because unity or separation with the creatures themselves denies the meaning of *Tawhīd*in essence. Each that unites and separates is a network of masses consists from jawhar. Mass according to the scholars of *Tawhīd*is consists from two or more *Jawhar* (al-Bājurī 2010). This*Jawhar* if it is singular then it is referred to as *Jawhar al-Fard*, while if it is consists from two or more*Jawhar*, then it is known as mass. This is explained by Imām Murtaḍá al-Zabīdī al-Hanafi (al-Zabīdī 1989):

"Indeed, mass is something that has length, width and depth, said al-Raghib and others: Mass is something that consists of two jawhar (cells) or more, said other scholars: Mass is jawhar that gathers, and Allah ﷻ is Exalted from mass, desiring mass, nor accepting division (seperation) as mass, whoever equates Allah SWT with mass then he is clearly misleading"

Conclusion

Based on the brief analysis above, it is clear that this belief in *Nūr Muḥammad* was built on a very loose foundation. It was built solely on the basis of *Ḥadīth Jābir* which was condemned as *Ḥadīth Mauḍū'* by scholars in the field of hadith itself such as al-Ghumārī in *Mulḥiq Qaṣīdah al-Burdah* (N.d) and al-Hararī in *Risālah fī Buṭlān Da'wā Awwaliyyāt al-Nūr al-Muḥammadī* (2001), al-Suyūṭī in his book *al-Hāwī li al-Fatāwa fī al-Fiqh wa 'Ulūm al-Tafsīr wa al-Ḥadīth wa al-Uṣūl wa al-Nahwi wa al-I'rāb wa Sā' ir al-Funūn* (N.d), Shaykh al-Ḥadīth Mawlānā Yūnus Jawnpūrī in his work *al-Yawāqit al-Ghaliyyah* (2001) and Maḥmūd al-Ḥasan Gangohī in *Fatāwā Maḥmūdiyyah* (N.d). Basically, *Ḥadīth Mauḍū'* is known not to be a source of *Tawhīd*. So the belief in this should not be a Muslim creed. Moreover, this belief in *Nūr Muḥammad* leads to the denial of the Qur'anic verse itself which explains that Rasulullah ﷺ was created from clay not light.

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