

Creation of The Holy Prophet (Salallahu Alaihi Wasallam)

Some people are denying the facts about the Light of the Prophet ﷺ, from which we are citing three particular verses. Either these people hate the status of the Prophet ﷺ (being from Light) or they are not aware of it. In either case, it would be best for them to hold their tongue, because they may say something that they think is correct, but they are in greater danger than they suppose. For, to deny certain Attributes that are clearly reserved for the Prophet ﷺ, is actually to deny what Allah gave to Him ﷺ. The verses are three (among others):

"wa awjada nuuruhu qabla khlaqi Aadam bil-alfay `aamin--Allah brought into being the Light of Muhammad before He (swt) created Aadam (as) 2 thousand years before." When Imaam Nawawi was asked about the hadith "The Quest for Knowledge is Obligatory on every Muslim." He said this hadith is weak, though its meaning is True." And this saying about the Prophet ﷺ being created before Adam is well known and it comes from many traditions and from many great muhaddiths:

1. "I am the first Prophet (s) to be created and the last one to be sent."
 2. "I was a Prophet while Adam was still between the spirit and the body."
 3. "I was a Prophet while Adam was still between water and clay."
- ı Imam Taj al-Din al-Subki said: "It has been said that God created spirits before bodies, and the Prophet's reference to his prophecy in the hadith, "I was a Prophet while Adam was still..." may be a reference to his blessed spirit and to the Reality of realities (haqiqat al-haqa'iq). Our minds fall short of knowing such a Reality, but its Creator knows it, and also those to whom he extends the light of that knowledge. "God brings to existence whichever of these realities He likes in the time that He pleases. As for the reality of the Prophet ﷺ, it is most likely that it was before the creation of Adam, and God gave it its prophetic attribute upon its creation; already at that time, he was the Prophet ﷺ." Quoted by Suyuti in al-Hawi lil-Fatawi, Beirut (1975) 2:100-101.
- ı Ali ibn al-Husayn from his father from his grandfather said that the Prophet ﷺ said: "I was a light in front of my Lord for fourteen thousand years before He created Adam. Imam Ahmad in his Fada'il al-sahaba (2:663 #1130), Dhahabi in Mizan al-i'tidal (1:235), and al-Tabari in al-Riyad al-nadira (2:164, 3:154).

Related to the above are the following reports: `Amr ibn `Abasa said that the Prophet ﷺ said: "Verily, Allah created the spirits of His servants two thousand years before He created His servants. Then whichever among them recognized each other came close, and whichever did not, stayed apart."

"wa kaana Nuuru Nabee`ina Muhammad salla-Llahu alaihi wa sallam fi salbi Nuuhin fis-Safeenah--The Light of our Prophet ﷺ was in the loins of Nuuh (as) in the ship." Ibn `Abbas said that the spirit of the Prophet ﷺ was a light in front of Allah two thousand years before he created Adam. That light glorified Him and the angels glorified by his glorification. When Allah created Adam, he cast that light into his loins.

- ı Ibn `Abbas explained taqallubak -- "your translation" -- in the verses "(Your Lord) Who sees you when you stand, and your translation among those who prostrate themselves" (26:218-219), as "your descent through the loins of your ancestors."

It is the belief of the Majority of the Muslims that Allah (swt) protected the Prophet ﷺ even before His ProphetHood. And because of this, it is more of a reason that Allah (swt) protected His Family (particularly the Prophets that preceded Him) even before His coming to this world. Especially through the calamities that may have befallen His ancestors, like in this case for Nuuh (as). As for the reason of this Light, Nuuh (as) was saved with the Mercy of Allah (swt). For inquirers, an excellent book for investigating the proofs that the Prophet ﷺ was protected before his Prophethood is the al-Shifa by Qadi Iyad.

"wa kaana Nuuruhi fi salbi Ibraeem alaihi salam fasaarat an-naar lahu bardan wa salamaan wa bibarakatihi najaa"--The light of the Prophet ﷺ was in the Loins of Ibraheem and (because of it) the fire became cool. al-Shahrastani in his Kitab al-milal wa al-nihal (2:238) said: "The light of Muhammad ﷺ went from Ibrahim to Isma`il. Then that light passed through all his children, until it arrived at `Abd al-Muttalib... and with the blessing of this light Allah repelled

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Abraha's harm" (wa bibarakati dhalik al-nur dafa` allahu ta`alaa sharra Abraha).

"anna awwala ma khlaqa-Llahu nuuru Muhammad salla-Llahu alaihi wa sallam--That the First thing that Allah created was the Light of Muhammad ﷺ. His comment on this was: Jabir ibn `Abd Allah said to the Prophet ﷺ : "O Messenger of Allah, may my father and mother be sacrificed for you, tell me of the first thing Allah created before all things." He said: "O Jabir, the first thing Allah created was the light of your Prophet from His light, and that light remained (lit. "turned") in the midst of His Power for as long as He wished, and there was not, at that time, a Tablet or a Pen or a Paradise or a Fire or an angel or a heaven or an earth. And when Allah wished to create creation, he divided that Light into four parts and from the first made the Pen, from the second the Tablet, from the third the Throne, (and from the fourth everything else)."

1. Abd al-Haqq al-Dihlawi (d. 1052) the Indian hadith scholar cites it as evidence in Madarij al-nubuwwa (in Persian, 2:2 of the Maktaba al-nuriyya edition in Sakhore) and says it is sahih (sound and authentic).
1. Abd al-Hayy al-Lucknawi (d. 1304) the Indian hadith scholar cites it in his al-Athar al-marfu`a fi al-akhbar al-mawdu`a (p. 33-34 of the Lahore edition) and says: "The primacy (awwaliyya) of the Muhammadan light (al-nur al-muhammadi) is established from the narration of `Abd al-Razzaq, as well as its definite priority over all created things."
1. Abd al-Razzaq (d. 211) narrates it in his Musannaf according to Qastallani in al-Mawahib al-laduniyya (1:55) and Zarqani in his Sharh al-mawahib (1:56 of the Matba`a al-`amira edition in Cairo). There is no doubt as to the reliability of `Abd al-Razzaq as a narrator. Bukhari took 120 narrations from him, Muslim 400.
1. Abidin (Ahmad al-Shami d. 1320), the son of the Hanafi scholar Ibn `Abidin, cites the hadith as evidence in his commentary on Ibn Hajar al-Haytami's poem al-Ni`mat al-kubra `ala al-`alamin. Nabahani cites it in his Jawahir al-bihar (3:354).
1. Ajluni (Isma`il ibn Muhammad d. 1162) in his Kashf al-khafa' (1:265 of the Maktabat al-Ghazali edition in Beirut) narrates the hadith in its entirety from Qastallani in his Mawahib.
1. Alusi (al-Sayyid Mahmud) in his commentary of Qur'an entitled Ruh al-ma`ani (17:105 of the Beirut edition) said: "The Prophet's being a mercy to all is linked to the fact that he is the intermediary of the divine outpouring over all contingencies (i.e. all created things without exception), from the very beginnings (wasitat al-fayd al-ilahi `ala al-mumkinat `ala hasab al-qawabil), and that is why his light was the first of all things created, as stated in the report that "The first thing Allah created was the light of your Prophet, O Jabir," and also cited is: "Allah is the Giver and I am the Distributor." (See al-Qasim #261.) The Sufis -- may Allah sanctify their secrets -- have more to say on that chapter." Alusi also cites the hadith of Jabir as evidence in another passage of Ruh al-ma`ani (8:71).

There are three verses in the Qur'an which mention the Prophet as a light:

1. Allah said: "From Allah has come to you a Light and a Book manifest." (5:15)
 1. Qadi `Iyad said: "He (the Prophet) was named a Light because of the clarity of his case and the fact that his Prophecy was made manifest, and also because of the illumination of the hearts of the believers and the knowers of Allah with what he brought."
 1. Mulla Ali Qari said in Sharh al-shifa' (1:505, Mecca ed.): "It has also been said that both the Light and the Book refer to Muhammad, because just as he is a tremendous light and the source of all lights, he is also a book that gathers up and makes clear all the secrets." He also said (1:114, Madina ed.): "And what objection is there to predicate both nouns to the Prophet, since he is in truth an immense Light due to the perfection of his appearance among all light, and he is a Manifest Book since he gathers up the totality of secrets and he makes evident all laws, situations, and alternatives."
2. Allah said: "The likeness of His light is as a niche wherein is a Lamp (the lamp in a glass, the glass as it were a glittering star) kindled from a Blessed Tree, an olive that is neither of the East nor of the West, whose oil well nigh would shine, even if no fire touched it; Light upon Light." (24:35)
 1. Jalal ad-Din as-Suyuti said in al-Riyad al-aniqa: Ibn Jubayr and Ka`b al-Ahbar said: "What is meant by the second light is the Prophet because he is the Messenger and the Expositor and the Conveyor from Allah of what is enlightening and manifest." Ka`b said: "Its oil well nigh would shine because the Prophet well nigh would be known to the people even if he did not say that he was a Prophet, just as that oil would send forth light without a fire."
3. Allah said: "O Prophet! Truly We have sent you as a Witness, a Bearer of glad tidings, and a Warner, and as one who invites to Allah by His leave, and as a Lamp spreading Light." (33:45-46)

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- i Ibn Kathir states in his Tafsir: "His saying: and a light-giving lamp, that is: your status shows in the truth you have brought just as the sun shows in its rising and illuminating, which none denies except the obdurate."
- i al-Zarqani in Sharh al-mawahib (3:171) said: "He was named lamp because from the one lamp take the many lamps, and its light is no wise diminished." `Abd Allah ibn Rawaha al-Ansari -- the great-grandson of the poet Imru' al-Qays -- said of the Prophet: law lam takun fihi ayatun mubina lakana manzaruhu yunabbi'uka bi al-khabari

Even if there were not, concerning him, clear and evident signs, yet the sight of him would have told you the news. Ibn `Umar narrated that the Prophet said: "Allah the Exalted created creation in a darkness (fi zulmatin); then He cast upon them from His Light. Whoever was touched by that Light, he is guided, and whoever was missed by it is misguided. Therefore I say that the Pen is dry (and all is) in Allah's foreknowledge."

By the Right of the Prophet ﷺ

It is accepted by the majority of Scholars that the Prophet ﷺ is the owner of the Maqaaman Mahmuud on the Day of Judgement. When Allah had said, "`Asayaa an yab`a thuka Maqaaman Mahmuudan--Perhaps We may deliver to You the Maqaam Mahmuud (The PraiseWorthy Station)". When Abu Hurayrah (ra) asked the Prophet (saw) what was the meaning of this verse, He ﷺ said, Hiyash-Shafaa` ah-It is intercession. Ibn Umar (ra) said , " Every nation followed their Prophet (as) and they will say (to their Prophets(as)) , " Intercede for us , Intercede for us." Until the right of Intercession is given to the Prophet ﷺ. That is the Day when Allah will Grant the Prophet ﷺ the Maqaam Mahmuud-The Praise Worthy Station.

We say that Intercession can be granted for someone in the time of the Prophet (saw), after the time of the Prophet ﷺ and even before His (saw) time. "Qala ya Rabbii bihaqqi hadhal-walad ighfir lihadhal-waladi fatawassal bihi Aadam--(Adam said, O Lord with the Right of Muhammad Forgive Me. Adam used Tawassul Through the Prophet ﷺ.

"bihaqqi nuuri Muhammad wa bi-Kitaab Al-Mummajjad" -By the Right of the Light of the Prophet ﷺ... " Call on Me, I will answer your Prayers." Ibn Abbas said, "He who speaks about the Quran on the basis on his own personal opinion (only) would find his abode in Hell Fire. In another version he said, " He who speaks about the Quran without sound knowledge will find his abode in Hell ." Jundub said that the Prophet ﷺ said, " He who speaks about the Quran on the basis of his own personal opinion he commits an error, even if he is right."

People are using the Book of Allah against the Rights that Allah has presented to the Prophet ﷺ and uses verse that was meant for the unbelievers, then applies them to the believers. This is clearly a mistake, which has become a fad in our times, when people who speak about the Quran based on their own limited understanding. The topics that they question, like essence of the person of the Prophet ﷺ, His Rights and Honor have already been established and accepted by the Majority of the Scholars. So for us, there is not a need to even question His ﷺ Rights

For this, our response will be direct and short. Because the Prophet said on the authority of `Umar: "When Adam committed his mistake he said: O my Lord, I am asking you to forgive me for the sake of Muhammad. Allah said: O Adam, and how do you know about Muhammad whom I have not yet created? Adam replied, O my Lord, after You created me with your hand and breathed into me of Your Spirit, I raised my head and saw written on the heights of the Throne:

LA ILAHA ILLALLAH MUHAMMADUN RASULULLAH

I understood that You would not place next to Your Name but the Most Beloved One of Your creation. Allah said: O Adam, I have forgiven you, and were it not for Muhammad I would not have created you."

Life of the Prophet ﷺ in His Blessed Grave:

We say the Life of the Prophet ﷺ in His Blessed Grave is clear reality, just like the reality of the Martyrs and the Prophets (as) and the children who are alive with their Lord. The status of Muhammad ﷺ is higher than anything in creation; higher than the Prophets and the Martyrs! He ﷺ is aware in His Blessed Grave even more so then when He ﷺ was alive.

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"fa`anjidu wa miskeena qablal-gharaq- (meaning) Asking the Prophet ﷺ to save the Poor before they are drowned.
And : "wa atfiu bil-basti wahjal-huraq" to save those from calamities and tribulations

We believe and it is confirmed by both the Quran and the Traditions, that the Prophet ﷺ was aware not only in His ﷺ time, but before it and He ﷺ is aware after it. Allah (swt) described Him ﷺ as Haadhir (to be present spiritually and physically in being) and Naadhir (to see or behold with ones own eyes, near or far), which together define Him ﷺ as Shaheed. Both of these attributes (Haadhir and Naadhir) have to be present, because If there was one without the other, He ﷺ could not be Shaheed. This is clear.

"O Nabi, We have sent You as a Witness " 33:45 and "Then how shall it be , when We bring up a witness from each nation and O beloved Messenger, We will bring You as a Witness and Guardian against all people" 4:41.

- | Allama Ahmad Qastalani on the commentary of Bukhari writes in his book Mawahib-ladunya and Imaam Muhammad Ibn Hajjar Makki writes in his book Madkhal : " There is no difference between the states of life and death of the Holy Prophet ﷺ , in his seeing His entire Ummah and recognizing their states, their intentions, and their minds, and all this is clear to Him, there is no secret thereof to Him"
- | Qadi `Iyaad in his Ash-Shifa:
"Whenever there is nobody present in the home and when you enter the home recite, ` As-Salaamu Alaikum AyyuhanNabi WaRahmatuLLah wa Baarakatahu` .
- | Mulla Ali Qari in his Sharh Shifa about the above: " The reason (for saluting the Prophet ﷺ) in the present tense is that the Holy Prophet (saw) soul is Haadhir (Present) in every household."
- | Imam Al-Ghazali said in Mirqat-Shareh Miskat: " When you go into a Masjid then say Salam to the Holy Prophet (saw) because the Holy Prophet ﷺ is Present (Haadhir) in Masaajid." In Tafseer Ruuhul-Bayaan said, " The Holy Prophet ﷺ and His Companions souls have been given the right to travel the world and many Awlia Allah have seen the Prophet ﷺ." He further stated: in his Ihya : And believe that the Holy Prophet ﷺ is Present (Haadhir) and then you say As-Salaamu Alaikum, AyyuhanNabi."
- | Imaam Jalal ad-Din Suyuti says his Intibahul Azkiyya:
"To keep watch of his own followers work and pray for their forgiveness ; to pray for their abstention from bad deeds; to come and go in all parts of the world to give auspiciousness ;if a pious person dies from His followers then to come and attend his Janaza; all this is done by the Holy Prophet ﷺ."

And even before the time of the Prophet ﷺ, He is Shaheed ﷺ when Allah (swt) says: "(O Prophet) Have You not seen how Your Lord dealt with the owners of the Elephant?" 105:6 This is an event which happened many years before the Birth of the Prophet ﷺ. And an event that happened centuries before the Prophet ﷺ:"(O Prophet) Have You not seen how Your Lord dealt with (the people) of Aad?" (89:9)

And after the time of the Prophet ﷺ (though His time is until the Day of Judgement) He ﷺ said (these hadiths can be found in Shaykh Hisham's (<http://sunnah.org>) book Encyclopedia of Islamic Doctrine) :

1. The Prophet said: "My life is a great good for you, you will relate about me and it will be related to you, and my death is a great good for you, your actions will be presented to me (in my grave) and if I see goodness I will praise Allah, and if see other than that I will ask forgiveness of Him for you."
2. "Allah has defended the earth from consuming the bodies of Prophets". Brother this statement is a collection of two narrations. One of the two tells about the creation of the Holy Prophet ﷺ and the other tells that all of the creation was made for him. The following Muhaddaseen has narrated the first hadith.
 - | Allama Ibn Hajar (Rahmatullah Alaih) says that the Hadith, "Undoubtedly Allah Almighty created light of the Prophet Muhammad ﷺ from his light (Noor) before the creation of all things" By the Abdul Razzaq in his Musannaf (Fatawa Hadithia, Page 289).
 - | Allama Hussain bin Diyar Bikri narrated (Rahmatullah Alaih) this hadith in his book "Tarikh -e-Khamees" on page 22, vol
 - | Allama Zarqani in "Sharah -e- Muwahib", Page 55, Vol. 1
 - | Allama Qastalani in "Mawahib ma'a Zarqani" on page 55, Vol. 1
 - | Allama Fasi in "Muta'la -ul- Musarrat", Page 221
 - | Shah Abdul Haq Muhaddith Dehlvi in "Madarij -an- Nabuwa", Page 2, Vol. 2
 - | Allama Abdul Ghani Nablsi in "Hadiqa Nadiyah", Page 375

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The second hadith also has been narrated by a lot of ulmas(scholars).

I am giving you the name of a few.

- | Ilama Hafiz Ibn Hajar narrated it in his book "Moulid -an- Nabi", on Page 18.
- | Hafiz Ibn Katheer narrated it in "Moulid Rasool -ul- lah" on page 19. (Allah's Grace and Peace be upon Him)
- | Imaam Baihaqi in "Dala'il -un- Nabuwwa", Vol. 5, Page 489
- | Imam Hakim in "Mustadrik" Vol 2, Page 615
- | Allama Mulla Ali Qari in "Al Mawrid Al Ravi fi Almaulid -an- Nabawi", Page 47 He further said that Baihaqi and Tabrani (Rahmatullah Alaih) also narrated this Hadith.
- | Hazrat Ibn-e-Abbas (Allah is well pleased with him) cousin of the Holy Prophet ﷺ says in the commentary of the verse 35 from chapter 24: Sura Noor. "The similitude of the Noor (Light) of Allah is Noor (light) of the Holy Prophet ﷺ, when he was in the backs of ancestors". (Tafseer-e-Ibne Abbas page 372)

Now I am giving you the names of the books in which this hadith has been narrated.

- | Allama Ibn Hajar Haytami wrote in his book that the hadith, "Undoubtedly Allah Almighty created the "Noor of Prophet Muhammad ﷺ before every thing", has been narrated by Imam Abdur Razzaq in his book of hadith (Fatawa -e- Hadithia, page 289) There are many other great ulmas who have narrated this hadith in their books , I am writing for you the names of few books with their writers
- | Allama Hassan -bin- Muhammad Diyar Becri, "Tarekh -ul- Khamees".
- | Shah Abdul Haq Muhaddith Dehlvi, "Madarig-un-Nabuwwah" Vol 2, page 2
- | Allama Zarqani, "Sherha Movahib", vol. 1, page 55
- | Allama Abdul Ghani, " Al Hadiqa tul Ndiyah", Vol. 2, page 375

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