The Ahlus Sunnah wa'l Jamaah believe that it is indeed permissible to call the Prophet (may Allah bless him and grant him peace) as 'Nur of Allah'. The Qur'an has itself applied this description to the Prophet (may Allah bless him and grant him peace) at many places and so have overwhelming hadiths.

However, it is often at this point that those who oppose this view believe from some erroneous conviction that we deem the Prophet (may Allah bless him and grant him peace) as a
non-human. This is indeed a strange and gross accusation, as those who claim that he was not a human, have clearly ventured out of the bounds of Islam, and have entered into kufr. The belief of Ahlus Sunnah wa’l Jamaah is that our Noble Prophet Muhammad (may Allah bless him and grant him peace) is both Nur and Human.

In Light of Glorious Qur’an

1. The Prophet (ﷺ) is the Light of Allah, something a believer can say because the Qur’an affirms it in the verse.

“O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary). There hath come to you from Allah a (new) light and a perspicuous Book (Qur’an 5:15).
The great Mufasir of Quran Allama Alusi (rah) writes under this ayah:

Translation: He is the great Light of Lights (Nur ul Anbaar) and Nabi al-Mukhtar (i.e. given power by Allah to make Laws) [Al-Alusi in Ruh al Ma’ni under 5:15]

There is a notable explanation among Ahl al-Sunna which ascribes the meaning of the Prophet to both the Light and the Book. al-Sayyid al-Alusi said in Ruh al-ma`ani: "I do not consider it far-fetched that what is meant by both the Light and the Manifest Book is the Prophet, the conjunction being in the same way as what was said by al-Jubba’i [in that that both the Light and the Book were the Qur’an]. There is no doubt that all can be said to refer to the Prophet. Perhaps you will be reluctant to accept this from the viewpoint of expression (‘ibara); then let it be from
the viewpoint of subtle allusion (ishara)."
[Tafsir Ruh al-Ma`ani, Volume 006, Page No. 97-8]

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Allama Alusi (rah) also said:

Translation: "The Prophet 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." The Sufis -- may Allah sanctify
their secrets -- have more to say on that chapter." [Tafsir Ruh al-Ma\'ani, Volume 017, Page No. 105]

The Light as mentioned in Qur'an has been explained by a number of other classic Scholars as follows:

**Imam Jalal al-Din al-Mahalli & Imam Jalal al-Din al-Suyuti** on This Verse:
Translation: It is the Prophet (Allah bless him and give him peace)" (Tafsir al-Jalalayn, 139).

Imam Ibn al-Jawzi on this Verse:

Translation: The meaning of Nur is: The Prophet Muhammad (Peace upon him) [Z'ad al Maseer fil Ilm at-Tafseer Under the verse 5:15]

(Imam Qurtubi) and Mawardi (al-Nukat wa al-'uyun, 2.22) mention that interpreting Nur as "Muhammad" (Allah bless him and give him peace)
was also the position by [the Imam of Arabic grammar Ibrahim ibn Muhammad] al-Zajjaj (d. 311/923). [Ahkam al-Qur'an , 6.118]

(Fakhr al-Razi:) "There are various positions about it, the first being that the Light is Muhammad, and the Book is the Qur'an " (al-Tafsir al-kabir, 11:194).

Among the scholars who said: "What is meant by a Light is: Muhammad, Blessings and peace upon him." are

- Suyuti in Tafsir al-Jalalayn,
- Fayruzabadi in the Tafsir Ibn `Abbas entitled Tanwir al-miqbas (p. 72)
- Shaykh al-Islam, Imam Fakhr al-Din al-Razi, the Mujaddid of the sixth century, in his Tafsir al-kabir (11:189)
- Imam al-Shirbini in his Tafsir entitled al-Siraj al-munir (p. 360), the author of Tafsir Abi Sa`ud (4:36)
- Thana'ullah Pani Patti in his Tafsir al-mazhari, (3:67)

2. The Parable of Allah's Nur is Nur of Muhammad (Allah bless him and give him peace)

Quran states:
Allah is the Light of the heavens and the earth. The "Parable" of His Light is as if there were a Niche and within it a Lamp:
the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things. (Quran 24:35)

Qadhi Iyad (Rahimuhullah) explains "Parable" of Allah's Nur in detail in his magnificent work of Seerah called Ash-Shifa
Translation: Allah says: **Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not-- light upon light-- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.** (Surah Nur, 24. Ayah 35)

Ka'b al-Ahbar (ra) and Ibn Jubayr (ra) said: By the second light He means Muhammad (Peace be upon him). Allah said “The Likness of his light” this refers to the Nur of Muhammad (Peace be upon him).

Sahl bin Abdullah (ra) said that it means that Allah is the “guide” of creation in heavens and the earth, he then said: Like the Light of Muhammad (Peace be upon him) when it is lodged in the loins (of his forefathers) like a niche. By the Lamp he means his heart. The glass is his breast. It is as if it were a glittering star because of the belief and wisdom it contains, kindled from a blessed tree, i.e. from the light of Ibrahim (a.s). He makes a comparison with the blessed tree and He says: “Its oil would nearly shine” i.e. Muhammad’s prophecy is evident to the people even before he speaks just like the oil.

A lot more is said about this ayat, and Allah knows the best about it, elsewhere in the Quran Allah calls his Prophet (salallaho alaihi wasalam) a Light and a LIGHT GIVING LAMP. He says: “A Light and a clear book have come to you from Allah (5:15), Allah also says: “We sent you as a witness, a barrier or glad tidings and a warner, one who calls to Allah with his permission and a Light-giving Lamp (33:46)

Reference

Ash-Shifa bi Tarif al Haquq al Mustafa, Page No. 6

Imam Ibn Kathir (Rahimuhullah) says under this ayah
Translation: Ibn Abbas (ra) went to Ka‘b al-Ahbar (ra) and asked him to explain the Allah’s saying: {whose oil is well-nigh luminous}, Ka‘b (ra) said: It is an (example of) Muhammad (Peace be upon him)
i.e. He is evident to people as Prophet even if he had not declared his Nubuwah, just like the olive oil glows even without being lit

Reference
- Tafsir Ibn Kathir, Volume No.3, Page No. 490, under 24:35

Imam al-Baghwi (Rahimuhullah) explains:

Translation: Some (scholars) said: This similitude refers to Nur of Muhammad (salallaho alaihi wasalam), Ibn Abbas (ra) asked Kab al-Ahbar (ra) to explain Similitude of Nur, at which he replied: Allah has mentioned his Prophet (Peace be upon him) as a parable in this ayah, Mishkat
refers to the chest of Prophet (saw), Glass refers to his heart, and Misbah refers to his Nabuwah and the wording “whose oil is well-nigh luminous” means that even if Prophet (Peace be upon him) himself declared not had Prophet still his Nur would have glowed proving to people that he is a Nabi

Reference
- Ma’lim at Tanzil by Imam Baghawi, Under 24:35
Imam Ibn Jarir at-Tabri (ra) explains Similitude of Allah’s Nur as:

 ﺖﻤﺜﻞ ﻧﻮﺮِﻩِ ﻋﻦ ﻓﻘﺎﻞ اﻟﻠﻪ ﻣﺸﻜﺎً وﻫﻲ اﻟﻜّﻮّﺓ، ﻓﺮ ﻧﻮﺮ ﻋﻠﻴﻪ وﺴﻠﻢ ﻓﻲ ﺗﺸﺪ ﻓِـﺒَـﻲ ﺗَـﻤَـﺢْ ﻣِـﺼْـﺑﺎً اﻟﻤّـﻮّٔ ﻓِـﻴﻬﺎ ﻣِـﺼْـﺑﺎً اﻟﻤّـﻮّ ﻓِــﻴَــ(265,620),(573,695)

Translation: Ibn Abbas (ra) presents the explanation of Kab al-Ahbar (ra) as: {The parable of his light is as there were a niche} Niche here refers to a lantern, this example which Allah has given is of Muhammad (صلى الله عليه وسلم) that he is a Lantern which contains light, {And within it a lamp} meaning his heart{and lamp enclosed in a glass} meaning his chest { the glass as it were a brilliant star}The chest of Prophet nigh-well is oil whose } ….star glowing of parable through explained is (مَٰلِعَة ﺑَـﻠَـﻎَ ﺑَـﺚْ ﻗَـﻀَـﺊَ ﺑَـﺬَـ(265,715),(631,789) luminous} means that even if Prophet (saw)had not declared himself a Prophet (صلى الله عليه وسلم) Nabi a is he that people to proving glowed have would (Nur) his still (صلى الله عليه وسلم)

Reference

 Tafsir at-Tabri, under 24:35

Hadrat Abdullah Ibn Abbas (RA) explaines the “Parable” of Allah’s Nur as:

Translation: The Parable of Allah’s Nur is Nur of Muhammad (سلا سلام) which was present in the loins of his forefathers [Reference:Tanwir al Miqbas, Min Tafsir Ibn Abbas, Page No. 376, Published by Maktaba al Asriyyah, Beirut, Lebanon]
Continuing the Tafsir: It is also said that the verse means: the likeness of the light of Muhammad in the loins of his forefathers is like this, up to Allah's saying (…kindled from a blessed tree). He says: the light of Muhammad in Abraham was an upright religion (olive tree), and Abraham was neither Jew nor Christian (neither of the East nor of the West), the works of Abraham would almost glow forth in the loins of his forefathers like this (would almost glow forth (of itself)), up until Allah's saying (kindled from a blessed tree) He says: as if it is the light of Muhammad (pbuh) and if Abraham was not a prophet, he would still have this light (though no fire touched it); it is also said that the latter passage means: Had Allah not honored Abraham, he would not have had this light; it is also said: if Allah had not honored His believing servant with this light, he would not have had it.

Please note: Tanwir al Miqbas is only quoted to provide a corroborating reference

Imam Suyuti said in al-Riyad al-anqa: 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."

Among those who said that the meaning of "الثانية نوره"--the likeness of His Light--is the Prophet Muhammad, upon him blessings and peace:

- Ibn Jarir al-Tabari in his Tafsir (18:95),
- Suyuti in al-Durr al-manthur (5:49),
Zarqani in Sharh al-mawahib (3:171),

al-Khafaji in Nasim al-riyad (1:110, 2:449),

al-Nisaburi in Ghara’ib al-Qur’an (18:93) said: “The Prophet is a light and a light-giving lamp.”

al-Qari in Sharh al-shifa’ said: "The most apparent meaning is to say that what is meant by the light is Muhammad."

In the Light of Beautiful Hadiths

Hadith #1
Translation: Holy Prophet (Peace Be Upon Him) said : “When my mother gave birth to me a Nur emerged from her which lighted up the castles of Syria [Imam al-Bayhaqi in Dala’il an-Nubuwwa Volume No.1, Page No. 83, Imam al-Haythami in Majma az Zawa’id 8:221, Hadith No. 13842, where he declared the Hadith to be Hassan and said that there are other Shawahid which further strengthen it]
Translation: The sister of Waraqa bin Nawfal (ra) i.e. Umm Qatal saw Nur between eyes of Abdullah (ra) before he had gone onto his wife Amina (ra), and she had proposed to him too, her brother (Waraqa bin Nawfal) had told her that a mighty Prophet would be born from Abdullah (ra) therefore it was desire of Um Qatal that the Nabi is born through her,

however the Nur (i.e. Prophet Salallaho alaihi wasalam) was transferred into Amina (RA)
[Ibn Kathir in Al Bidayah Wal Nihayah Volume 2, Page No. 162]
Translation: Hafidh Abu Bakr al Baihaqi (rah) narrated from mother of Uthman bin Abi al Aas(ra) that she witnessed the Haml of Hadrat Amina bint Wahb (ra) with her own eyes and on the night of birth she saw that there was nothing but Nur spread everywhere in the house and the stars had come so close to earth that it was hard to comprehend. [Al Bidayah Wal Nihayah, Volume 2, Page No. 164]

Sayyidna Arbaz Bin Sariyah (RA) narrated that the Sahaba asked (about reality of Prophet). The Prophet (Peace Be Upon Him) said: I was in front of Allah written as Khatam an Nabiyeen in Umm ul Kitaab when Adam (alaih salam) was intermingled between clay (and spirit). I am the prayer of Ibrahim (Peace Be Upon Him) and Esa (Peace Be Upon Him) gave glad tiding of my arrival to his nation. (The Prophet - Peace be upon him said): My mother saw such a Light (Nur) coming out from her body that it lit the castles of Syria.
Reference

- Bayhaqi, Dala'il un Nubuwwah, Volume 001, Page No. 83  Click here for Scanned Page (3)

- Imam Ibn Kathir (rah) narrated it in his Tafsir (4:360).

- It is also narrated by al-Hakim in his Mustadrak (2:616-617).

- Ahmad in his Musnad (4:184).

- Bayhaqi again in Dala'il al-nubuwwa (1:110, 2:8).

- Ibn al-Jawzi cites it in al-Wafa' (p. 91, ch. 21 of Bidayat nabiyyina sallallahu `alayhi wa sallam).

- Haythami cites it in Majma` al-zawa'id (8:221) and said Tabarani and Ahmad narrated it, and Ahmad's chain is fair (hasan). See for Ahmad's complete text Bisharatu `Isa (#454).

Hadith #2

اِنْبَأَنَّا اِنْبَأَنَّا اِبْوَ اِلْحَسَنِ اِبْنُ اِبْحَمْدَ اْبْنِ السِّمَاَءِ اِلْمَقْرِئِ ﺑِدْرَ ﺃُرِاءً، اِبْوُ ﺑِعْبَدٍ اِلْخَلْيِ اِبْنُ اِبْحَمْدَ اِلْقَاضِي اِلْسِّجْزِيُّ، اِنْبَأَنَّا اِبْوَ اِلْعَبْسببِ اِبْنُ اِبْحَمْدَ اِلْقَاضِي اِلْسِّجْزِيُّ 17 / 59
Translation: Abu Hurairah (ra) narrates from the Messenger of Allah (May Peace be upon him) that he said: When Allah created Adam (Peace be upon him) He informed him of his descendants, at this Adam (Peace be upon him) saw superiority of some over others, then he saw me towards the end in form of an “ILLUMINATING NUR” (i.e. first to be created from Nur but sent in last), he (Adam) said: O my Lord who is this? The Lord replied: This is your son Ahmed who is the first and the last and (on the Day of Judgment) he will be first to do intercession. [Imam Bayhaqi in his Dalail an Nabuwwah: Volume 005, Page No. 483]
It is our challenge to Salafis/Wahabis to prove the chain of this hadith as “WEAK OR FORGED” meanwhile we would like to prove all Rijaal of this hadith as “THIQA AND SUDOQQ”

Note: You can click on each narrator and see clear Tawtheeq (authentication) yourself. Remember Islamweb is a Wahabi website so testimony is coming from the house of opponents. Also remember that Mubarak bin Fadhala is narrating with “SAREEH TAHDEETH I.E. HADASNA” so there could be no blame of Tadlees on him.
The Islamweb Wahabi website had first said it is Hadith al Qudsi but now they have changed it to Marfu. Still the proof stands.

http://library.islamweb.net/hadith/display_hbook.php?bk_no=681&hid=2240&pid=144061
Click on Asaneed and you will see this (Now the Wahabis have made it difficult to trace the following Hukm, but it was there when I wrote this article):
Translation: The Book is Dalail al Nabuwah [The Classification is]: This chain is “HASAN (GOOD)” and the Rijaal are “THIQA (RELIED UPON)” containing Khalil bin Ahmed al-Qadhi who is “SUDOQ (TRUTHFUL)” AND HASAN IN HADITH” and Mubarak bin Fadhala who is truthful but does Tadlees and Tasweedh [Note Mubarak has narrated with clear wording of “HADASNA” from a thiqa narrator hence the blame of Tadlees cannot apply)
Wahabis by blindly following a pseudo Muhadith called Zubayr Ali Zai accuse the first narrator of this hadith. Although the first narrator is “SUDOOQ (TRUTHFUL) AND FADHIL” he is not Mujhool by any means, however we want to close all doors of exit for Salafis by showing Shawahid over first narrator. Imam Ibn Abi Asim (rah) in his al-Await has narrated the hadith with different first narrator.
Note: You can click on each narrator and it will open the Wahabi website window showing clear Tawtheeq (authentication) on each narrator. Remember Mubarak bin Fadhalah is narrating this report with Sareeh Tahdeeth i.e. Hadasna so no blame of Tadlees can apply on him.
Regarding first narrator of first hadith above i.e. Abul Hasan Ali bin Ahmed bin Sima al-Maqri (Rahimahullah) whom Wahabis accuse, Imam al-Dhahabi (rah) said:
Meaning Abu al-Hasan Ali bin Ahmed al-Maqri.. HE WAS SHAYKH OF AL-BAYHAQI" 
..Khateeb al-Baghdadi said : HE IS TRUTHFUL IN DEEN AND FADHIL" agreed upon by Imam 
al-Dhahabi (rah) who calls him “MUHADITH” in introduction. Hence It is proven a lie of Wahabis 
that this narrator is Mujhool (unknown), Salafis cannot show a single book of Jarh wa Ta’deel 
which calls this narrator as Mujhool.
Also see Hadith # 5, Ibn Abi Asim in al-Awaeel (1/61)
Prophet (peace be upon him) Noor-ul-Bashar (human and Noor both)

\[ \text{Noor-ul-Bashar} \]

...
It was called Hadith al Qudsi on islamweb website but now they have changed it to "MARFU". Remember the wording of Hadith proves it to be both Marfu and Hadith al Qudsi.

http://www.islamweb.net/hadith/display_hbook.php?bk_no=681&pid=144061&hid=2240
Regarding first narrator of first hadith above whom Wahabis accuse, Imam al-Dhahabi (rah) said:

Musannaf Abdur Razaq

It is narrated by Imam Abdur Razaq from Mua'mar, from Ibn al-Manqadr, from Jabir ibn `Abd Allah who said to the Prophet (Peace Be Upon Him) : "O Messenger of Allah (Peace Be Upon Him), may my father and mother be sacrificed for you, tell me of the first thing Allah created before all things." He (Peace Be Upon Him) said: "O Jabir, the first thing Allah created was the light of your Prophet from His (created) 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]......."
References

Musannaf Abdur Razaq, al-Juz al-Mafqud min al-Juz al-Awwal min al-Musannaf Abdur Razaq, Page No. 99, Hadith Number 18

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Qastalani in Mawahib ul Laduniyah Volume 001, Page No. 71,

Zurqani in Sharah Mawahib ul Laduniyah Volume 001, Page No. 89-91,

Ajluni in Kashf al-Khafa (عَنْهُمَا اَللَّهُ رَضِيَ اَللَّهُ عَنْ بَنِي جَبْرِيلَ بِالسَّنَدِهِ اَللَّهُ رَوَاهُ) Volume 001, Page No. 311, Hadith Number 827,

Halabi in his Sirah Volume 001, Page No. 50,

Ashraf Ali Thanvi in Nashar ut-Tib Volume 001, Page No. 13

Imam Ibn Hajr al-Haythami (rah) narrates in his Fatawa al Hadithiyyah:
Undoubtedly Abdur Razzaq mentioned with his Sanad from Jabir ibn `Abd Allah who asked: "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]

Reference

Narrated by Imam Ibn Hajr al Haytami in Fatawa al Hadithiyah Page No. 289
Note: Sheikh Abdul Haqq Muhadith Dhelvi (Rahimuhullah) who held a far higher rank than even Shaykh al Ghumari (rah) and other latter scholars, he said: The source of all creation, the universe and of Adam is Nur of Muhammad(Salallaho alaihi wasalam), hence "IT HAS COME IN SAHIH HADITH THAT THE FIRST THING WHICH ALLAH CREATED WAS MY NUR!"


Some people object that in hadith it has also come that first thing which Allah created was Al-Qalam (i.e. pen) and they cite the hadith in Tirimdhi as proof which states:ﺃَﻭَّﻝُ ﻡَﺍ ﹸﻉَﻝَﻕَ اﻠﻠﻪُ اﻞْﻕَﻝَﻡُ
(i.e. First thing which Allah created was the pen.)
They say that hence Pen is the first creation therefore the hadith of Prophet (Peace be upon him) being first created Nur contradicts it.

This is their misconception because things have been first created according to their relative primacy, here is hadith from Sahih Bukhari which even proves Throne and Water to be created before Pen.

Translation: First of all, there was nothing but Allah, and (then He created His Throne). His throne was over the water [Translation by Muhsin Khan, Sahih Bukhari in English, Volume 4, Book 54, Number 414]

After seeing this the deniers are dumbstruck and their own pseudo logic stands refuted because now there is even conflict between other Sahih ahadith regarding what was the first thing created! But the point is how to bring reconciliation? Imam Badr ud-din Ayni (rah) gave a magnificent answer, he states in his Umdat al Qari, Sharh Sahih al Bukhari

Translation: Imam Ahmed and Imam Ti rimdhi have narrated the Marfu hadith with Sahih Isnad from Ibada bin Samit (ra) which proves that Allah first created the Pen and then told it to write and It wrote everything which would happen till day of Judgement. Hassan, Ata and Mujahid have adopted this too, Ibn Jarir and Ibn Jawzi also have this Madhab whereas Ibn Jarir has
narrated from Muhammad bin Ishaq that “ALLAH CREATED THE NUR AND DARKNESS PRIOR TO EVERYTHING” and then differentiated between them, There is also a saying that Allah first created “THE NUR OF MUHAMMAD (PEACE BE UPON HIM)” so how could reconciliation be brought in these different narrations? I say that they could be reconciled by saying that everything has its “RELATIVE PRIMACY” and they are first in relevance to things which came after them. [Umdat al Qari, Sharh Sahih al-Bukhari, Volume No. 15, Page No. 109]

Mullah Ali Qari (rah) beautifully said:

Translation: The first reality is the “NUR-AL-MUHAMMADI” as I have mentioned in my book Al-Mawrid lil-Mawlid [Mullah Ali Qari in Mirqat, Sharh al Mishqaat (1/289), Published by Dar ul Fikr, Beirut, Lebanon]
Translation: Being first is amongst the matters of “Idhafiyyah” hence the interpretation will be done that these things (i.e. Qalam, Aql, Nur, Ruh, Arsh etc…) are first according to their own “JINS” hence Pen was created first in relevance to other Pens [Note: Here Mullah Ali Qari is beautifully explaining relative primacy] and the Nur [al-Muhammadi] was created prior to every other Nur. It is also proven that Arsh was created prior to heavens and earth and all this will be attributed towards one meaning as the Prophet (Peace be upon him) said:

“The First thing which Allah created was my Nur”

and It has also come in another report that

It was his “RUH” and both of them “HAVE SAME MEANING BECAUSE SPIRITS ARE CREATED FROM NUR

[Mullah Ali Qari in Mirqat, Sharh al-Mishqaat (1/290), Published by Dar ul Fikr, Beirut, Lebanon]

So people who deny Muhammadan reality are first asked to pass a verdict of Kufr/Shirk upon Imam Badr ud-din Ayni (rah), Imam al-Qastallani (rah), Mullah Ali Qari (rah), Ibn Hajr al-Haythami (rah), Allama Alusi (rah) and many others, only then they can have a valid difference of opinion over this issue!
The hadith of Jabir bin Abdullah (rah) is further authenticated by another hadith as was shown above i.e. Hadith from Abu Hurraira (RA). It is also Sahih and proves that Nur of Prophet (Peace be upon him) was created prior to Adam (a.s).

Read it again: Abu Hurraira (ra) narrates from the Messenger of Allah (May Peace be upon him) that he said: When Allah created Adam (Peace be upon him) He informed him of his descendants, at this Adam (Peace be upon him) saw superiority of some over others, then he saw me towards the end in form of an “ILLUMINATING NUR” (i.e. the Last of the Prophets to be sent) he (adam) said: O my Lord who is this? The Lord replied: This is your son Ahmed who is the first and the last and (on the Day of Judgment) he will be first to do intercession.

Reference

Bayhaqi, Dala'il un Nubuwwah: Volume 005, Page No. 483

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Imam Taj ad-Din Subki said: "It has been said that Allah created the spirits before the bodies, and the Prophet's reference to his prophecy in the hadith, "I was a Prophet while Adam was still between the spirit and the body"
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 a madad of light from Him [man amaddahu bi nurin ilahi]. Allah brings to existence whichever of these realities that He likes in the time that He pleases. As for the reality of the Prophet, it is most likely that it was before the creation of Adam, and Allah gave it its prophetic attribute upon its creation; therefore already at that time, he was the Prophet."

Reference

Imam Qastallani, Mawahib al-laduniyya Volume 001, Page No. 31-32

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There is a further confirmation of the relation of the light of the Prophet to that of the rest of creation in the hadiths comparing Prophetic knowledge to the light of the stars in the darkness of night. Anas relates that the Prophet said: "The simile of the scholars of knowledge (al-`ulama') on the earth is the stars in the sky by which one is guided in the darkness of the land and the sea. When the stars are clouded over, the guides are about to be lost." Ahmad narrated it in his Musnad (Volume 003, Page No. 157 Hadith Number12606) with a chain containing Rishdin ibn Sa`d who is weak. However, it is confirmed by the hadith in Muslim and Ahmad narrated by Abu Musa al-Ash`ari whereby the Prophet said: The stars are trust-keepers for the heaven, and when the stars wane, the heaven is brought what was promised (i.e. of the corruption of the world and the coming of the Day of Judgment); and I am a trust-keeper for my Companions, so when I go my Companions will be brought what was promised them (i.e. of fitna and division); and my Companions are trustkeepers for my Community, so when they go my Community will be brought what was promised to you (i.e. following hawa and vying for dunya).

Imam Abu Abdullah Ibn al-Haaj al-Maliki
"The first thing Allah created is the light (Nur) of Muhammad (Peace Be Upon Him), and that light came and prostrated before Allah. Allah divided it into four parts and created from the first part the Throne, from the second the Pen, from the third the Tablet, and then similarly He subdivided the fourth part into parts and created the rest of creation. Therefore the light of the Throne is from the light of Muhammad (Peace Be Upon Him), the light of the Pen is from the light of Muhammad (Peace Be Upon Him), the light of the Tablet is from the light of Muhammad (Peace Be Upon Him), the light of day, the light of knowledge, the light of the sun and the moon, and the light of vision and sight are all from the light of Muhammad (Peace Be Upon Him)

[al-Madkhal, Volume 002, Page No. 32-3]

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Hadith # 4
Anas Raddu'l-Haathee reports: "The day Nabi Sallallahu 'Alayhi Wasallam came to Madinah, everything in Madinah became illuminated. (When the anwaar increased, it could be felt. In the dark nights of Ramadaan many a time because of the intensity of the anwaaraat (illuminations), a natural illumination, was felt). The day when Rasulullah Sallallahu 'Alayhi Wasallam passed away, 'everything of Madinah became dark. We had not yet dusted off the dust from our hands after the burial of Rasulullah Sallallahu 'Alayhi Wasallam when we began to feel the change in our hearts."

References

- Shama'il Muhammadiyyah, compiled by great Muhadith Imam at-Tirmidhi:
  - English reference: Book 53, Hadith 375
  - Arabic reference: Book 54, Hadith 392

Also see Sunnan Trimidhi Hadith No: 3638

- Musnad Ahmad Hadith No: 13311
- Ibne Majah Hadith No: 1613

- Muwahibul ladaniyah pg 68 vol 1
- Mustadrik pg 12 vol 3

Hadith # 5
Abdullah Ibn Abbas narrated: That I said ‘O’ Prophet (Peace Be Upon Him), my mother and father be sacrificed on you where were you at the time Adam (may peace and blessings be upon Him) was in heaven, He said that the Prophet (Peace Be Upon Him) smiled so that his teeth became clear then he said I was in the loin of Adam (may peace and blessings be upon Him) and then in the loin of my father Noah (may peace and blessings be upon Him) then I was taken on a ship then my Light (Nur) was put into loin of Abraham (may peace and blessings be upon Him) my parents were never given to me expect those who did Nikah I was always transferred to pure people. In Turah and Bible was my name was mentioned every Prophet of Allah mentioned by blessings, With my Light (Nur) the morning was lightened and the people got cloud shadow due to me and Allah granted me one of his names and He is Mehmood of Arsh and I am Muhammad and Allah promised me Hodh al-Kosar and he made me the first Intercessor and I will be the first person who Intercession on will be accepted, and Allah gave me birth in the best time of mankind, the people of my Ummah are those who praise Allah, they ask to do good deeds and stop from sins.

Reference

Ibn Asakir, Tarikh Madina-Damishq Volume 003, Page No. 408: Publish: Dar al Fikr, Beirut, Lebanon

Note: This is only shown as corroborating reference which is authenticated due to many other Authentic reports shown in this article.

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milk to the Holy Prophet (صلى الله عليه وسلم) The one before whom the Holy Prophet the that believed she even ,drink and eat to used (صلى الله عليه وسلم) Holy Prophet Noor was (رسول الله صل الله عليه وسلم) and this has been explained by Allama Muhadith Ibn Jauzi and Qazi Thanaullah Paani Pati (rahmatuallah aleh) as follows:

“When I used to feed milk to the Holy Prophet (صلى الله عليه وسلم) then I never felt the need for a light in my house. Thus one day Umme Khula Sa'diya said, "O Halima ! Do you leave the fire burning for the entire night in your house? and I answered by saying, "No! I swear by Almighty Allah that I do not keep the fire burning at all.

The Noor and brightness is that of Sayidduna Rasoolullah Prophet (صلى الله عليه وسلم) (رسول الله صل الله عليه وسلم)

Reference

Bayaanul Miladun Nabwi pg 54 - Tafseere Mazhari

Hadith # 7

Ka'aab bin Ahbaar said: That Adam (may peace and blessings be upon Him) said O my son whenever you do Zikr of Allah always remember to do zikr of Prophet Muhammad (Peace Be Upon Him) too with out doubt I saw his name written on skies when I was between Soul and Soil I did Tawaf of all the skies and didnt saw a single place in these skies when Muhammad name wasnt written, on the cheeks of Hoors, on the heaven's castle's tree leafs, on the leafs of Tooba tree, on the leaves of tree called Sidrah al-Muntiha, on the eyes of gatekeepers of heaven and between the eyes of angels I saw Muhammad written , so you should do their Zikr with much focus and extreme, without doubt the angels also remember him all the time.

Reference

Ibn Asakir, Tarikh Madina-Damishq Volume 023, Page No. 281: Publish: Dar al Fikr, Beirut,
Lebanon

Note: This is only shown as corroborating reference which is authenticated due to many other Authentic reports shown in this article.

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Hadith # 8

Ibn 'Abbas said: I spent the night in the house of my mother's sister, Maimuna, and observed how the Messenger of Allah (may peace be upon him) prayed (at night). He got up and relieved himself. He then washed his face and hands and then went to sleep. He again got up and went near the water-skin and loosened its straps and then poured some water in a bowl and inclined it with his hands (towards himself). He then performed a good ablution between the two extremes and then stood up to pray. I also came and stood by his left side. He took hold of me and made me stand on his right side. It was in thirteen rak'ahs that the (night) prayer of the Messenger of Allah (may peace be upon him) was completed. He then slept till he began to snore, and we knew that he had gone to sleep by his snoring. He then went out (for the dawn prayer) and then again slept, and said while praying or prostrating himself:" O Allah! place light in my heart, light in my hearing, light in my sight, light on my right, light on my left, light in front of me, light behind me, light above me, light below me, make light for me," or he said: "Make me light."

Reference

► Sahih Muslim, Book 004, Hadith #1677
Hadith # 9

‘Abdullah b. ‘Abbas reported: He spent (one night) in the house of the Messenger of Allah (may peace be upon him). He (the Holy Prophet) got up, brushed his teeth and performed ablution and said:" In the creation of the heavens and the earth, and the alternation of the night and the day, there are indeed signs for people of understanding" (al-Qur'an, iii. 190), to the end of the Surah. He then stood up and prayed two rak'ahs, standing, bowing and prostrating himself at length in them. Then he finished, went to sleep and snored. He did that three times, six rak'ahs altogether, each time cleaning his teeth, performing ablution, and reciting these verses. Then he observed three rak'ahs of Witr. The Mu’adhhdhin then pronounced the Adhan and he went out for prayer and was saying,:" O Allah place light in my heart, light in my tongue, place light in my hearing, place light in my eyesight, place light behind me, and light in front of me, and place light above me, and light below me. O Allah! grant me light."  

Reference

► Sahih Muslim, Book 004, Hadith #1682

Hadith # 10

al-Zuhri narrated: `Abd Allah ibn `Abd al-Muttalib was the most handsome man that had ever been seen among the Quraysh. One day he went out and was seen by a an assembly of the women of Quraysh. One of them said: "O women of the Quraysh, which among you will marry this youth and catch thereby the light that is between his eyes?" For verily there was a light between his eyes. Thereafter Amina bint Wahb ibn `Abd Manaf ibn Zuhra married him, and after he joined her she carried Allah's Messenger.

References

► al-Bayhaqi narrated it in Dala'il al-nubuwwa (1:87)

► Tabari in his Tarikh (2:243)
Hadith # 11

1) Ibn al Jawzi al-Hanbali, narrates that the light of the Messenger of Allah would overcome the light of both the sun and lamp

Reference: [Al Wafa, Chapter al Wilada, Ibn al Jawzi]

2) Abu ‘Ubayda ibn Muhammad ibn ‘Ammar ibn Yasir said: “I said to say to al-Rubayyi’ bint Mu ‘awwadh: ‘Describe for me Allah’s Messenger.’ She replied: ‘If you saw him you would say: The sun is rising.’”

References: Bayhaqi narrates it with his isnad in Dala’il al-Nubuwwa (1:200), and Haythami in Majma’ al-Zawa’id (8:280) says that al-Tabarani narrates it in al-Mu’jam al-kabir and al-Awsat and that its narrators have been declared trustworthy.

3) That when Adam (May Allah bless him and grant Him peace) was being created, the noor of Prophet [May Allah bless him and grant Him peace] was placed in Adam [May Allah bless him and grant Him peace]’s forehead and Adam [May Allah bless him and grant Him peace] saw Prophet [May Allah bless him and grant Him peace], Adam [May Allah bless him and grant Him peace] asked “who is he?” Allah Ta’ala replied

“He is the last Prophet and will be the chief of your children.”

Reference: Al Wafa chap on Birth of Prophet [May Allah bless him and grant Him peace] by Ibn Jawzi

Hadith # 12

Imam Qadhi Iyaad (rah) narrates:

Translation: Ibn Abbas (ra) said that the spirit of the Prophet was a light in the hands 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 casted that light into his loins.**

The Messenger of Allah (Peace be upon him) then said: “Allah brought me down to earth in the loins of Adam (a.s), placed me in the loins of Nuh (a.s) and then cast me into the loins of Ibrahim (a.s). Allah continued to move me from noble loins and pure wombs until he brought me out from my parents. None of them were ever joined together in fornication.

Reference

Qadhi Iyaad in Ash-Shifa bi Tarif al Haquq al Mustafa, Page No. 43

**Hadith #13**

\[ \text{Translation: Narrated by Arbaas bin Sariyah (ra) who said that the Prophet (salallaho alaihi wasalam) said:} \]

I was the last Prophet in sight of Allah when Adam was intermingled in mud

[Al Wafa bi Ahwal lil Mustafa by Ibn Jawzi, Page No. 25]

Takhreej: Narrated by Hakim in his Mustadrak 2/600 and Tabarani in his Al-Kabir 18/253, and Al Baihaqi in his Dalail an Nabuwwa 1/83, Ibn Asakir in Tarikh ul Dimishq 1/38

Ibn Hibban in his “Sahiha” Hadith No. 2093, Imam Ahmed in his Musnad 4/127, 128

Hakim said in his Mustadrak (2/600): This Hadith has Sahih chain, Haythami narrated it in Majma Az Zawaid (8/223) where he said: It is narrated by Ahmed, Tabarani, Al-Bazzar, the narrators of Ahmed are those of Sahih, except for Sa’id bin Suwaid who is Thiqa as said by Ibn Hibban.
Hadith #14

Salman (ra) narrates that he heard the beloved Prophet (ﷺ) say along with Ali were Nur in hands of Allah, 14000 years before he created Adam

Reference

► Imam Ahmed bin Hanbal in Fadhail as Sahaba, Volume No. 2, Page No. 663, Hadith No 1130

Note: It is known to Ahlus sunnah wal Jammah that the above hadith about Prophet (Peace be upon him) and Ali (ra) is not authentic but in relevance to other overwhelming ahadith shown and the Usool that many ahadith on a certain subject streghthen eachother, we are citing it and there is no problem if this specific hadith is rejected by someone. Having said that It should be clarified that those who understand that Arwah were created prior to bodies would know that mention of Ali (ra) over here is just to praise him though the arwah of other sahaba like Abu Bakr (ra) are also created from the Nur of Muhammad (salallaho alaihi wasalam), such a high and primitive praise has been given to many other sahaba, for example regarding Umar (ra), The Prophet (saw) said that Had there been a Nabi after me then it would have been Umar (ra)[Tirimdhi], now this does not mean there is even a possibility of someone else being a Nabi, It is just a praise, or regarding Ali (a.s) at another place when Prophet (saw) said: You are to me What Harun was onto Moses (Sahih Muslim), this would not mean that Ali (ra) becomes a Prophet (Naudhobillah).

Hadith #15
Translation: The sister of Waraqa bin Nawfal (RA) i.e. Umm Qatal saw Nur between eyes of Abdullah (RA) before he had gone onto his wife Amina (RA), and she had proposed to him too, her brother (Waraqa bin Nawfal) had told her that a mighty Prophet would be born from Abdullah (RA) therefore it was desire of Um Qatal that the Nabi is born through her., however the Nur (i.e. Prophet (saw)) was transferred into Amina (RA)

Reference
 Ibn Kathir in Al Bidayah Wal Nihayah Volume 2, Page No. 162

Hadith #16

Translation: Qadhi Iyaad (Rahimuhullah) mentioned in Ash-Shifa through the reference of Umm Abdur Rahman bin Awf (RA) that she was a Dai during the time when Prophet (saw) was born. She explains that when Prophet (salallaho alaihi wasalam) came into her hands from the body of his mother, she heard him saying: Ya Rahmak Allah and (from the body of Prophet) a Nur emerged and she saw that it illuminated the Palaces of Rome

Reference
 Al Bidayah Wal Nihayah, Volume 2, Page No. 165

Hadith #17

Translation: Hafidh Abu Bakr al Baihaqi (RA) narrated from mother of Uthman bin Abi al Aas(ra) that she witnessed the Haml of Hadrat Amina bint Wahb (ra) with her own eyes and on the night of birth she saw that there was nothing but Nur spread everywhere in the
house and the stars had come so close to earth that it was hard to comprehend

Translation: Amina bin Wahb (RA) explained that before the birth of Prophet (وﺴﻠﻢ ﻋﻠﻴﻪ اﻠﻠﻪ ﺻﻠﻰ) that saw she, pains labor experiencing was she when (وﺴﻠﻢ) a Nur emerged from her body which illuminated the east and west

Hadith #19

Translation: Hadrat Arbas bin Sariyah (RA) the companion of Prophet (وﺴﻠﻢ ﻋﻠﻴﻪ اﻠﻠﻪ ﺻﻠﻰ) heard the Messenger of Allah (Peace be upon him) saying: I am Abdullah (Slave of Allah), and last of all prophets, (I was a Prophet) when Adam was mingled in the mud, I inform you that I am the dua of my father Ibrahim (A.S) the tiding of Isa (A.S), and the dream of my mother which mothers of other prophets also used to see, My mother saw that she gave birth to a Nur which illuminated the castles of Syria.
Imam Baihaqi in Dalail an Nabuwwa, Volume No. 1, Page No. 80

Imam Hakim after narrating it said:

Translation: This Hadith has a Sahih chain and is also a witness over the first hadith (which he mentioned in the chapter)

Reference

Mustadrak ala Sahihayn, Volume 2, Page No. 600, Hadith No. 4175

Hadith #20

Translation: The Companions of Prophet (Peace be upon him) asked him: O Messenger of Allah, inform us about yourself, (The Prophet) said: I am the prayer of my father Ibrahim (A.S), the tiding of Isa (A.S), My Mother during her haml saw that a Nur emerged from her which made her see Syria [Mustadrak al Hakim, Volume 2, Page No. 600, Hadith No. 4174]

Imam Hakim (Rahimuhullah) said after this hadith:

Khalid bin Madan (rah) is amongst the great Tabiyeen, the companion of Muadh bin Jabal (ra)... This hadith has Sahih Isnaad [Ibid]

Hadith #21
Translation: The Screaming of (evil) Jinns at the birth of Prophet (ﷺ), The idols falling on their faces by whisking like cats, Najashi experiencing strange events at Habsha.

Nur illuminating from the body of (Prophet)’s mother and then it turning towards sky and becoming still, All castles of Syria being illuminated with this Nur, Stars coming near to ground and this Nur illuminating on your blessed face and other such witnessed accounts we have mentioned before

Imam Suhaili (R.A) explained that Iblis cried loudly 4 times, first time when Allah declared him to be La’een and sent Lanah upon him, second time when he was thrown to earth from heaven, third time when Prophet (ﷺ) was born and fourth time when Surah Al-Fatiha was revealed.

Reference

►Al Bidayah Wal Nihayah, Volume 2, Page No. 166

Hadith #22

Translation: Ibn Abbas (R.A) narrates that Allah inspired Isa (A.S) saying O Isa, believe in Muhammad (ﷺ), and whosoever form your Ummah finds him should believe in him, If I had not created Muhammad (ﷺ) then I would not have created Adam, If not for him I would not have created the paradise and hell, When I made the throne on Water, it started to shake, I wrote La Ilaha Il Allah Muhammad ur Rasul Ullah, due to which it became still

Reference
Imam Hakim in Mustadrak ala Sahihayn, Volume No. 2, Page No. 609, Hadith No. 4227

Imam Hakim after narrating it said:

>This Hadith has Sahih chain.

Aqwaal (sayings) of great Imams and Scholars

1) Imam Fakhr ud din Razi (Rahimuhullah)

He is ranked amongst top most Mufasireen of Ahlus-Sunnah and Muslims in the east, west, north and south all accept him to be a great commentator of Qur'an (We do not care if the La Madhabiyyah sect starts accusing the great Mufasir after reading the following)

He said:
Translation: The Angels were ordered to prostrate to Adam because there was Nur of Muhammad in forehead of Adam.

Reference

- Imam Fakhr ud din Razi in Tafsir ul Kabir, Volume No. 2, Page No. 302

2) Imam Jalal ud din Suyuti (Rahimuhullah)

Note: Some people claim that Imam Jalal ud din Suyuti (rah) rejected the Prophet (Peace be upon him) to be Nur, therefore we consider it important to prove from Imam Suyuti (rah) at second place.

Imam Jalal ud din Suyuti (Rahimuhullah) said: Ibn Sabih (R.A) said that the shadow of Prophet "NUR WAS PROPHET" the because, ground on fall not did (ﷺ ﷺ ﺍٗ ﺍٗ ﻓٓ ﻓٓ ﻓٓ ﻓٓ ﻓٓ)

Reference

- Al Khasais ul Kobra of Imam Suyuti, Volume No. 1, Page No. 169
Imam Jalal ud-din Suyuti (rah) did not refute this in his magnificent book on Merits of Prophet (Peace be upon him). Had there been a hint of Shirk in this concept then Imam Suyuti (rah) would have strongly refuted this report.

3) Allama Alusi al-Hanafi (Rahimuhullah)

Translation: "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." The Sufis have more to say on that chapter." [Tafsir Ruh al Ma’ani Volume 17 Page 105]

4) Imam Abu Hanifa (Rahimuhullah)

Imam Abu Hanifa (Rahimuhullah) said: You are the Nur from which even the moon of 14th night receives light, and from your Nur is the sun shining

Reference

Qasida al Nauman, Page No. 23
5) Mullah Ali Qari (Rahimuhullah)

Mullah Ali Qari (rah) beautifully said:

Translation: The first reality is the “NUR-AL-MUHAMMADI” as I have mentioned in my book Al-Mawrid Il-Mawlid [Mullah Ali Qari in Mirqat, Sharh al Mishqaat (1/289), Published by Dar ul Fikr, Beirut, Lebanon]

From this quote It is also proven that Mullah Ali Qari (rah) wrote a complete book on the issue of Mawlid an Nabi. Remember Salafis deny this book to be ever written by the great scholar, however mention of this book in his magnificent Sharah book called Mirqaat leaves behind no doubt that he did write this boo.
Mullah Ali Qari (rah) also said:

Translation: Being first is amongst the matters of “Idhafiyyah” hence the interpretation will be done that these things (i.e. Qalam, Aql, Nur, Ruh, Arsh etc…) are first according to its own “JINS” hence Pen was created first in relevance to other Pens [Note: Here Mullah Ali Qari is beautifully explaining relative primacy] and the Nur [al-Muhammadi] was created prior to every other Nur. It is also proven that Arsh was created prior to heavens and earth and all this will be attributed towards one meaning as the Prophet (Peace be upon him) said: “The First thing which Allah created was my Nur” and It has also come in another report that It was his “RUH” and both of them “HAVE SAME MEANING BECAUSE SPIRITS ARE CREATED FROM NUR [Mullah Ali Qari in Mirqat, Sharh al-Mishqaat (1/290), Published by Dar ul Fikr, Beirut, Lebanon]

Note: This is a beautiful reply rather refutation of those people who claim that first creation was water, pen or Throne ...they themselves know that different things are mentioned to be first of creations but just in opposition and hatred for Prophet (Peace be upon him) they show this apparently contradiction whereas they do realize that all first created things are mentioned in
regards to their "RELATIVE PRIMACY"

6) Mujaddad Alf Thaani (Rahimuhullah)

Mujaddad Alf Thaani (Rehmat'Ullah Alaih) said: It should be known that creation of Muhammad world created the in nothing rather, mankind other to similar not is resembles the way he were created, because Prophet (وﺴﻠﻢ ﻋﻠﻴﻪ اﻠﻠﻪ ﺻﻠﻰ) is created from (created) Nur of Allah, just as Prophet (وﺴﻠﻢ ﻋﻠﻴﻪ اﻠﻠﻪ ﺻﻠﻰ) mentioned himself.

Reference

►Maktubat Mujaddad Alf Thani

7) Sheikh Muhadith Haq Dhelvi (Rahimuhullah)

Sheikh Muhadith Haq Dhelvi (Rehmat'Ullah Alaih) said: The source of creation, universe, creation of Adam is Nur of Muhammad (وﺴﻠﻢ ﻋﻠﻴﻪ اﻠﻠﻪ ﺻﻠﻰ), hence It has come in Sahih hadith that the first thing which Allah created was My Nur

Reference

►Madarij ul Nabuwah, Volume No.2, Page No. 2
8) Sheikh ul Akbar, Muhayuddin Ibn Arabi (Rahimuhullah) proves that:

Nur of Prophet (وَ سبحانه وَ تعالى) was the first of creation [Fatukhat al Makiyyah Volume No. 1, Page No. 119]

9) Sheikh Abdul Qadir al Jilani (Rahimuhullah) said in his book Sirr-al-Asrar:

Allah created the Ruh of Muhammad (Peace be upon him) from his Nur of beauty [Al-Sirr al Israr]

10) Shah Abdur Rahim Dhelvi (Rahimuhullah) the father of great Shah Wali Ullah Muhadith Dhelvi (rah) said:

Every creation from Arsh to land, the angels, the Jinns are created from the Haqiqat al Muhammadiyah and Prophet (Peace be upon him) has himself said: The first thing which Allah created was my Nur [Infaas ar Rahmiyah, Page No. 13]

11) Shah Wali Ullah Muhadith Dhelvi (Rahimuhullah) has narrated in Fayudh al Haramayn the hadith of Allah first creating the Nur of Muhammad (salallaho alaihi wasalam) and he has not rejected it.
12) Ismail Dhelvi the founder of Wahabi sect in Sub continent said:

The Status of Khatam an Anabiyeen (salallaho alaihi wasalam) is that he is the first of creation, as the the hadith of Allah first creating Nur of Muhammad (salallaho alaihi wasalam) testifies [Risala Yak Roza]

And Finally Sahabi(R.A)

Hassan ibn Thabit (RA) recites this beautiful poetry:

(وﺤﻞ ﻋﻠﻰ ﻗوﻢ ﺑﻨوﺮ ﻣﺠدﺪ
ﺗرﺤﻞ ﻋﻦ ﻗوﻢ ﻓﻀﻠﺖ ﻋﻘوﻠﻬﻢ)

**Translation:** He left a people who preferred their minds over him And he dawned on a people with a light made new.

(ﻳﻠﺢ ﻣﺜﻞ ﻣﺼﺒاﺢ اﻠدﺠﻰ اﻠﻤﺘوﻘﺪ
ﻣﺘﻰ ﻳﺒﺪ ﻓﻲ اﻠداﺞ اﻠﺒﻬﻴﻢ ﺟﺒﻴﻨﻪ)

**Translation:** Whenever his forehead emerged in pitch-black darkness, It would shine like the blazing luminary of dark night.

Reference

Imam Bayhaqi narrated the two verses in Dala'il al-Nubuwwa (1:280, 302)

The latter verse is also narrated Ibn ‘Abd al-Barr in al-Isti ‘ab (1:341) and al-Zarqani in Sharh al-Mawahib (1:91).