



Kanz Philosophia

A Journal for Islamic Philosophy and Mysticism

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**PHILOSOPHICAL MESSAGES IN TUHAN MAHA ASYIK NOVEL
FOR RELIGIOUS INCLUSIVITY**

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Ulya Ulya

NŪR MUḤAMMAD IN THE PERSPECTIVE OF THE TIJANIYAH TAREKAT

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Abstract: *Nūr Muḥammad is one of the teachings in Sufism that studies the beginning of the creation of the universe. The Sufis discussed Nūr Muḥammad through God's tajallī (manifestation), and they believed that only Insan Kamil (Perfect Humans) possessed the perfection of His tajallī. This Sufi theory can be comprehended through the dhawqī approach. This research will deal with Nūr Muḥammad's theory of Sufism through the perspective of Tijaniyah Tarekat. The data for this study was obtained through library research utilizing a documentary technique. The collected data will be analyzed using the descriptive analysis method. This study finds that the Tijaniyah Tarekat is a Sufism institution that bases its teachings and practices on the concept of Nūr Muḥammad in the form of ṣalawāt al-fātiḥ and ṣalawāt jawharah al-kamāl. This Tarekat's elucidation of Nūr Muḥammad is also built on and consistent with the explication of authoritative Sufis in Islam's intellectual and spiritual tradition.*

Keywords: *Nūr Muḥammad, Ṣalawāt al-Fātiḥ, Ṣalawāt Jauharah al-Kamal, Tijaniyah Tarekat.*

Abstrak: *Nūr Muḥammad adalah salah satu ajaran dalam tasawuf yang menjelaskan tentang awal mula terciptanya alam semesta. Para sufi membahas Nūr Muḥammad melalui tajallī (manifestasi) Tuhan dan mereka percaya bahwa hanya Insan Kamil (Manusia Sempurna) yang memiliki kesempurnaan tajallī-Nya. Ajaran Tasawuf ini dapat dipahami melalui pendekatan dhawqī. Penelitian ini akan membahas ajaran tasawuf Nūr Muḥammad melalui perspektif Tarekat Tijaniyah. Data dalam penelitian ini diperoleh melalui studi kepustakaan dengan teknik dokumenter. Data*

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yang terkumpul akan dianalisis menggunakan metode deskriptif analisis. Kajian ini menemukan bahwa Tarekat Tijaniyah merupakan institusi tasawuf yang mendasarkan ajaran dan praktiknya pada konsep *Nūr Muḥammad* berupa *ṣalawāt al-fātiḥ* dan *ṣalawāt jawharah al-kamāl*. Penjelasan Tarekat Tijaniyah tentang *Nūr Muḥammad* ini juga dibangun di atas dan sejalan dengan uraian para sufi otoritatif dalam tradisi intelektual dan spiritual Islam.

Kata-kata Kunci: *Nūr Muḥammad*, *Ṣalawāt al-Fātiḥ*, *Ṣalawāt Jawharah al-Kamāl*, *Tarekat Tijaniyah*.

Introduction

Nūr Muḥammad, also called *al-Ḥaqīqah al-Muḥammadiyah*, is a Sufi teaching that is still ardently discussed. For Sufis, this theory is an exposition about the beginning of the creation of creatures in the universe (Achmad 2015, 69; Ahmad 2017, 124; Ahmat et al. 2017, 1418; Zabidi et al. 2022, 121; ‘Arabī n.d., 214–226, 1421, 394; ‘Arabī 1980, 43–47; Jurjānī 1405, 122; Samsuddin et al. 2017, 9). This elucidation believes that Allah created all creatures from *Nūr Muḥammad*, both *zahir* and *batin* (Sulaymān 2002, 63). In this theory, using the *dhawq* approach, the Sufis dealt with *Nūr Muḥammad* through God’s *tajallī* (manifestation). The perfection of God’s *tajallī* is only in *insān kāmil* (the perfect man) (Jilī 1997, 210; Sulaymān 2002, 63).

A Sufi institution that elaborates this doctrine similarly to those authoritative Sufi masters is the Tijaniyah *Tarekat*. This well-known Sufi institution explains the concept of *Nūr Muḥammad* or *al-Ḥaqīqah al-Muḥammadiyah* based on its teachings and practices in the form of *ṣalawat al-fātiḥ* and *ṣalawat jawharah al-kamāl*. The objective and contents of this *Salawat* are similar to the concept of Ibn ‘Arabī’s Sufism thinking about *al-Ḥaqīqah al-Muḥammadiyah*. The theory of *al-Ḥaqīqah al-Muḥammadiyah* or also called the “perfect man” (*al-insān kāmil*), is based on the idea of “unity of being” by al-Ḥallāj (Achmad 2015, 69–70). According to Ibn ‘Arabī, *al-Ḥaqīqah al-Muḥammadiyah* consists of two kinds: perfect humans, who are immortal (‘Arabī 1946, 50).

However, Aḥmad Tījānī also explained that *al-Ḥaqīqah al-Muḥammadiyah*, which the Tijaniyah *Tarekat* built, is a *Mansaun li al-Ṭarīqah al-Tijāniyyah*, which comes from *‘ain al-Raḥmah al-Rabbāniyah*. It is a sign that distinguishes it from the others. It does not belong to any other being. With the sign, they were identified as the disciples of the Prophet Muhammad, masters of the Arabs, and the Ajam nation. The signs written between their eyes are the words “Muhammad saw.” In the form of a light sign, and on the back of his heart is written the

light “Muhammad Ibn Abdullah Moreover.” on his head was a crown of light Allah gave him, especially for them. The crown reads “*Al-Ṭarīqah al-Tijāniyyah Mansawhā al-Ḥaqīqah al-Muḥammadiyah*” (Baasyaiban 2012, 100–101; Yūsuf 2002, 43–44). Furthermore, the meaning of *al-Ḥaqīqah al-Muḥammadiyah* itself is the source of all law, prophethood, saintship (*walāyah*), and the Sufis as pious individuals and other forms that lie in this universe (Hamkah 2020, 220–221; Ḥarāzīm 1984, 121–122).

Thus, to comprehend the dignity of *Nūr Muḥammad*, one cannot know it entirely. This is because one’s knowledge to see the dignity of *Nūr Muḥammad* varies according to their respective station. Therefore, the perfection of a person knowing the dignity of *Nūr Muḥammad* is composed of several levels, including the soul (*al-nafs*), heart (*al-qalb*), and reason (*al-’aql*), and one of the highest stations is the saint who can reach knowing the level of his spirit; this level is the final level (*al-ghāyat al-quswa*) (Ḥarāzīm 1984, 123; Tīshītī n.d., 134). Seeing this, the researcher tries to reveal the concept of *Nūr Muḥammad* by focusing on the teachings of the Tijaniyah *Tarekat*.

This study is library research. The primary data is obtained from several works of Tijaniyah *Tarekat*, and secondary data are from other related sources, which aim to develop and analyze the theory. The collected data will be analyzed utilizing the descriptive analysis method. The descriptive method describes and reveals the collected data in the manner desired by the referred sources. While the analysis method is used to interpret, relate, and compare the discussed view to the views and thoughts of authoritative Sufis who have explored this issue, the discussed views are then placed among the existing views.

Short Profile of Tijaniyah Tarekat

From the historical records, the Tijaniyah *Tarekat* in Indonesia was not known particular when it emerged, but G.F. Pijper, in his work “*Fragmenta Islamic*” mentioned that there are indications that the Tijaniyah *Tarekat* first appeared in the Pesantren Buntet, Cirebon, and the presence of Shaykh ‘Ali ibn ‘Abdullah al-Ṭayyib al-Azhārī to Tasikmalaya. According to Pijper, Shaykh Ali had received the *talqīn* of the Tijaniyah *Tarekat* from Shaykh Alfa Hāshim in Medina. Pijper added that one of the purposes of Shaykh ‘Ali coming to Tasikmalaya was to teach Tijaniyah through the book of *Munyāt al-Murīd*. This book contains instructions for the teachings of the Tijaniyah *Tarekat*, the genealogy of the Tijaniyah *Tarekat*, and messages of advice from a teacher to students (Mulyati 2011, 223–224; Pijper 1987, 81–87; Rofi’i 2023, 151).

Based on these historical records, G.F. Pijper concluded that Cirebon

was where the Tijaniyah Tarekat first emerged and the center for spreading the Tijaniyah Tarekat, recorded around the 20th century (between 1918 and 1921) (Ihsan 2012, 212; Rofi'i 2023, 151; Zainurofiev 2021, 550). Then the Tijaniyah *Tarekat* entered Cirebon, especially in the Pesantren Buntet through Kyai Abbas and Kyai Anas, who received *talqīn* from Shaykh Alfa Hāshim in Medina and Shaykh 'Ali ibn 'Abdullah aṭ-Ṭayyib al-Azhārī (Dewi 2021, 47; Mulyati 2011, 225; Rofi'i 2023, 151; Hidayatullah et.al 2021, 411–412). From Buntet, the Tijaniyah *Tarekat* spread widely outside Cirebon, such as Tasikmalaya, Brebes, and Ciamis. A few years later, this *Tarekat* spread to other areas in West Java, Central Java, and East Java (Mulyati 2011, 225).

• In East Java, the Tijaniyah Tarekat was introduced by K.H. Umar Baidlowi, who received *talqīn* from Shaykh Muhammad bin Yusuf (Cirebon), spread to Surabaya; K.H. Mukhlas spread to Probolinggo; K.H. Mahdi spread to Blitar; K.H. Mustafa spread to Sidoarjo; K. Mi'ad spread again to Probolinggo; Kiai Abd al-Ghafur Ma'sum spread to Bondowoso; Kiai A. Fauzan Fathullah spread to Pasuruan; K.H. Salih spread to Jember, and Kiai Jauhari and KH Chozin spread to Madura, then continued by his son, K.H. Tijani (Bruinessen 1995, 322).

• The center for spreading the Tijaniyah Tarekat in Central Java through Habib Muhammad bin Ali Basalama who received *talqīn* from K.H. Hawi Cirebon. He then spread the Tarekat to Jatibarang, Brebes; Habib Luthfi spread to Pekalongan and K. Malawi from Brebes. Meanwhile, the Tijaniyah *Tarekat* in West Java started from Cirebon and then spread to Tasikmalaya, Ciamis, and Garut. From Garut, this *Tarekat* then spread to various areas in West Java, such as Bandung, Cianjur, Tangerang, Karawang, Sumedang, and Bogor. One of the pioneers of the Tijaniyah *Tarekat* in Garut was K.H. Badruzzaman. From K.H. Badruzzaman, later, students of the Tijaniyah *Tarekat* from several other areas in West Java took *talqīn* (Lajnah al-Tansīq Nahj al-Tijānīyyah n.d.). And now, the development of the Tijaniyah *Tarekat* is not only on Java Island but has spread throughout Indonesia, especially in South Kalimantan (Saifuddin et al. 2016, 2–3).

Definition and Scope of *Nūr Muḥammad*

An *akhlāqī* Sufi figure, Imam al-Ghazālī, emphasized in detail that the word *nūr* or light has four meanings: *First*, light can manifest something so that it can be reached by sight, but cannot see himself, for example, the sun. *Second*, the light of sight (eye) reveals everything that can be reached by sight and can see it. This *nūr* is nobler than the first. *Third*, The light of '*aqlī*' manifests all rational things hidden from sight, and that light can reach and see them. *Fourth*, '*Nūr al-Ḥaqq*' (Allah) manifests everything

invisible and hidden to sight in nothingness, for example, angels (Ghazālī 1964, 41–42; Ghazālī 1986, 119–120; Buruswī 1137, 152; Fakhrurrazi et al. 2022, 128).

Furthermore, regarding the meaning of light, al-Ghazālī divided it into two levels: light that the eye can catch (*nisbī*) and light that the view can only see by intellect (*ḥaqīqī*) (Ghazālī 1964, 41; Ghazālī 1976, 32, 1986, 119). The natural light of truth (*nūr al-Ḥaq*) is Allah; other than that, it is only a parable and does not carry real meaning. Allah is the highest and final light, while the others do not have any light; Allah is the true light, the natural light (Ghazālī 1964, 42; Ghazālī 1976, 12, 1986, 120).

To catch the true light (essential), someone needs the right tools, not limited to distance, time, and place, namely the intellect, the inner and spiritual eye, not the physical one. According to al-Ghazālī, although light is visible and is the cause of the appearance of objects, it is not the cause of the formation of things to blind people. Therefore, the *rūh* of the person who sees plays a critical role in seeing, it is precisely the *rūh* that understands, and through it, an understanding occurs (Ghazālī 1964, 42; Ghazālī 1976, 14; Ghazālī 1986, 120).

Here, what plays a vital role in the problem of seeing or not seeing something is spiritual power (*bāṭin*), not the physical eyes. The physical (*ẓāhīr*) eye is just a surveillance tool; it provides information to the inner eye about the symptoms that appear on the surface. In comparison, the inner eye will consider the information and decide. Al-Ghazālī quotes the words of Allah in Sūrah Al-Ḥajj verse 46:

...فَاتَّهَاتَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبَ الَّتِي فِي الصُّدُورِ

“...For it is not the eyes that are blind, but what is blind is the heart that is in the chest.”

In response to the verse above, we can see that the power of the *ẓāhīr* eye is minimal, while the *bāṭin* eye is not limited; there are differences between the two. The difference between the *batin* eye (*rūh*) and the *zahir* eye is that the parable of the outer eye lies in something that does not appear by itself both physically (*maʿrifah*) and *bāṭin* (*ḥaqīqah*). In comparison, the *batin* eye is located in the *rūh*. The essence of the *rūh* is the light that comes from God, who is most holy and high, so it is only natural that the pure and high eye of the mind can catch objects that are sacred and high at the same time, distinguish them from those that are low and dirty (Ghazālī 1964, 43–44; Ghazālī 1976, 16–17; Ghazālī 1986, 121–122; Baihaki, 2020, 113–114).

In al-Ghazālī’s Sufism, the *bāṭin* eye is also called intellect. This intellect is *nūr*, which is light (Ghazālī 1964, 44; Ghazālī 1976, 20; Ghazālī

1986, 122). This view is also shared by al-Rānirī when discussing the secrets of humans in revealing the *rūh Ilahi* in his book *Asrār al-Insān fī Ma'rifah al-Rūh wa al-Raḥmān* that light, *nūr* is called *al-'aql* because he receives instructions (Rānirī 2003, 9).

From the above exposition, it is clear that the true *nūr* or light, *al-nūr al-ḥaqīqī* is Allah, and the light of *al-nūr al-ḥaqīqī* cannot be caught except with light that comes from Him, namely *Nūr Muḥammad*. In humans, the light is in the hearts of those who are pure, and through *Nūr Muḥammad*, in the hearts of those who are pristine, humans can catch *al-nūr al-ḥaqīqī*.

In connection with the discussion of *Nūr Muḥammad*, it is also necessary to mention the meaning of Muhammad here. The term Muhammad is taken from the name of the Prophet Muhammad as the perfect human being above all other prophets and apostles physically and spiritually. Among the Sufis, the personality of the Prophet Muhammad has its value. Al-Tustarī, for example, argued that the Prophet Muhammad is the primary source of the creation of a noble land which is the source of events. The “nature” of the Prophet Muhammad is *azālī* because he is part of Allah, that is, from His Light (Shaybī 1966, 450–451). Amin al-Kurdī also expressed his opinion that Muhammad was a human *'ain al-wujūd* being whose form was the source of all things, while the essence of the prophets who preceded him were his followers and assistants (Kurdī 1991, 36).

The essence of the Prophet Muhammad as a mercy to the whole world meant that Muhammad was an intermediary (*waṣīlah*) for the abundance of divine grace (*wa ṣifat al-fayd al-Ilāhī*) over all existing creatures (*al-mumkināt*) from the *azālī*. Because of that, his *nūr* is a creature that God initially created. In the *ḥadīth*, there is a statement, “The earliest thing created by Allah Swt. was your prophet *nūr*, O Jabir.” There is also a *ḥadīth* said: “Allah is the Giver, and I am the divider” (*Allah Ta'āla al-Mu'tiy wa Anā al-Qāsim*) (Alūsī 1270, 99–100).

The description above demonstrates that what *Nūr Muḥammad* means in the Sufi tradition is *nūr* based on the name Muhammad. The light in question is God's light (Q.S. An-Nūr verse 35), which is *qadīm*, but he is not God's self. *Nūr* is a creature created by God in ancient times. To emphasize that *nūr* is a creature, it leans on the name Muhammad. This name was chosen based on the assumption that no name is most suitable for this light of God other than the name of His most perfect lover, Muhammad saw.

Sahl al-Tustarī has also explained this term in *Tafsīr al-Qur'ān al-'Azīm*. He maintained that *Nūr Muḥammad* is likened to “a lamp or light,” and the lamp/light shows the existence of creation (Tustarī n.d., 68; Baihaki, 2020, 108; Bowering, 1980, 149; Kholis, 2012, 173). The above opinion

is in line with Dhu al-Nūn al-Miṣrī (w. 283 H/860 M), a Sufi originator of *al-ma'rifah* theory. He argued, “*The origin of Allah’s creation (creatures) is Nūr Muḥammad*” (Shaybī 1966, 365; Kolis 2012, 173). Then al-Tustarī confirmed the above argument with Sūrah Al-A'rāf verse 172:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ ...

“*And remember when your Lord brought out the offspring of Adam from their sulbi and Allah took witness against their souls.*”

Al-Tustarī’s interpretation above is then presented brilliantly by al-Ḥallāj. For al-Ḥallāj, the idea of *Nūr Muḥammad* became the basis for the theory of *ḥulūl* and *waḥdat al-adyān*. According to him, *Nūr Muḥammad* has two essences, namely ‘*qadīmah*’ as ‘*nūr azālī*’, which is the source of all knowledge and wisdom and the starting point for the prophets’ emergence *awliyā*’ of Allah. The *second ‘hadīth*’ is the existence of ibn ‘Abdullah who became a Prophet and Apostle. Thanks to his ideas, al-Ḥallāj, a student of al-Tustarī, was asked to be the father of *Nūr Muḥammad*’s theory (Fattāh 1987, 186; Hamka 1971, 123; Kolis 2012, 174; Syakur 1982, 54).

Then this theory was formulated by the Sufis, such as Ibn ‘Arabī, who combined Sufism with philosophy. It was Ibn ‘Arabī who sparked the concept of *waḥdah al-wujūd*, which in his teachings contains the concepts of *waḥdah al-wujūd*, *Nūr Muḥammad*, and *waḥdat al-adyān* (Kolis 2012, 174; Syakur 1982, 65). He argued that *Nūr Muḥammad* is a theory used to reveal the secret of existence, which is believed to belong to Allah in absolute terms; everything that appears to exist is not a primary form because it is only God’s *tajallī*. Then the first creature created was *Nūr Muḥammad*. From it, God created all creatures, such as the seven heavens and their inhabitants, the stars and the earth, and all that is on the surface and at the bottom of the oceans, including heaven and hell. This shows that *Nūr Muḥammad* is the core and raw material for the creation of the universe and can also be said to be the father of the creation, the father of Adam and Hawa (‘Arabī n.d., 38–39; Sulaymān 2002, 63).

The teachings of Ibn ‘Arabī’s Sufism then influenced al-Jīlī’s thinking in *insān kāmil*’s theory. Al-Jīlī argued that *Nūr Muḥammad* is the source of all that is manifested, without which there would be no universe, because the essence of *Nūr Muḥammad* is an archetype of the cosmos, including the archetype of Adam (Jīlī 1997, 210; Jīlī 1999, 17). Al-Jīlī added that *Nūr Muḥammad* had many names as his aspect. When associated with the degree of elevation, it is called *rūh* and *falaq*. All creatures are subject to surround him, and no creature can exceed him because he is *quṭb* of all *falaq*. It is called *al-Ḥaq al-Makhlūq bih* (*al-Ḥaq* as the Creator’s tool)

because all creatures were created from it. He is called *amrullah* because only Allah knows the essence for sure. It is also called *al-Qalam al-A'la* (the highest pen) and *al-Aql al-Awwal* (the first intellect) because it is a vessel for God's knowledge of the world of *mawjūd* and a series of other names. In the end, al-Jīlī said that *Nūr Muḥammad* would become the figure of *al-Insan al-Kamil* (Jilī 1997, 15–18).

Furthermore, the *Tarekat* that maintains these teachings in common with these Sufis is the Tijaniyah. This well-known Sufism institution focuses on the concept of *Nūr Muḥammad* or *al-Haqiqah al-Muhammadiyah* based on its teachings in the form of *Salawat al-Fatih* and *Salawat Jauharatul-Kamal* (Ḥarāzīm 1984, 121–122).

Basics of *Nūr Muḥammad*

1. *Nūr Muḥammad* in Al-Qur'ān and *Ḥadīth*

Imam al-Suyūṭī emphasized that the meaning of *nūr* is the Messenger of Allah. This is by his quote in *Tafsīr al-Jalālayn*, which states:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ هُوَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكِتَابٌ قُرْآنٌ مُبِينٌ بَيِّنٌ ظَاهِرٌ

There has come light from Allah, namely the Prophet s.a.w. And that “book” is said to be the Qur'an... (Suyūṭī 2003, 163).

Commenting on the verse above, al-Qurṭubī stated that *nūr* means light; *al-Islām*, even the *nūr* means Muḥammad. In *Tafsīr al-Qurṭubī* it is stated:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ أَيُّ ضِيَاءٍ، قِيلَ: الْإِسْلَامُ، وَقِيلَ: مُحَمَّدٌ عَلَيْهِ السَّلَامُ، عَنِ الزَّجَّاجِ

There has come to you a *nūr* from Allah, namely light. It is said to be “Islam,” and it is said to be “Muhammad saw.” from al-Zajjāj. And that “book” is said to be the Quran (Qurṭubī 2006, 386).

The 19th century Nusantara cleric from Banten, namely Shaikh al-Nawāwī al-Bantanī, in *Al-Tafsīr al-Munīr li Ma'ālim al-Tanzīl al-Musaffir 'an Wujūh Maḥāsīn al-Ta'wīl al-Musamma Ṭabaqan li Ma'nāhu Marāḥ Labīd li Kashfī Ma'na al-Qur'ān al-Majīd* stated that what *nūr* meant in verse is the Prophet Muhammad and the *Kitāb Mubīn* “the real book” is the Quran (Bantanī 1305, 184).

Following up on the statement above, the basis for the existence of *Nūr Muḥammad*, which the Sufis believe, is contained in Sūrah An-Nūr

[24] verse 35;

مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ...

The parable of His light is like a Mishkat (lamp) in which there is a lamp, the lamp is in a glass, and the glass is like a twinkling star; lit from a blessed tree, a zaitun that is neither in the east nor in the west, whose oil is barely gleaming even though the fire has not touched it; the light upon light."

Imam Suyūṭī added in his work, *al-Riyāḍ al-Anāqah*. He said that Ibn Jubayr and Ka'ab al-Aḥbār said: "What is meant by light (*nūr*)" in this verse is the Prophet, for he is the Apostle, Explanator, and Deliverer of Allah as enlightenment and clarity." Ka'ab continued: "The meaning of the oil is almost luminous" is the prophethood of Muhammad saw. Even though people know, he does not say he is a prophet, just as the oil will also emit light without being touched by fire" (Suyūṭī 1985, 265–266).

While Ibn Kathīr commented on this verse by quoting a report from Ibn 'Atiyyā where Ka'ab al-Aḥbār explained Allah's words: "...*yakādu zaytuha yudī'u walaw lam tamsashu nār...*," which means: "Muhammad is almost clear as a Prophet to the people, even though he did not announce it." (Kathīr 1999, 60).

As Qādī 'Iyād said in *al-Shifā'* regarding the word of Allah: "...the oil almost glows even though the fire does not touch it..." This is a parable that Allah gave relating to His Prophet." He said the meaning of this verse is that it was this face (the face of the Messenger of Allah) that had almost revealed his prophethood, even before he received the revelation of the Qur'an, as Ibn Rawāḥah said: "Even if there were no visible signs between us, his face would have told you about the news" ('Iyād 2013, 252–253).

Thus, it can be concluded from the statement above that *Nūr Muḥammad* in the Qur'an is defined as light, guidance, enlightenment, and clarity that can be seen through the five senses and the inner eye to show the existence of creatures in the universe.

The meaning of *Nūr Muḥammad* is different in the *ḥadīth* narrated by 'Abd al-Razzāq, as the *ḥadīth* stated:

From Jabir bin, Abdullah said: O Messenger of Allah, for the sake of my father, you and my mother, tell me about something that Allah first created before the creation of everything else! The Prophet replied: O Jabir, indeed Allah has created before the creation of all things the *nūr* of your Prophet, which comes from His *ūr* (*nūr Allah*),

so the light circulates according to the will of Allah, while at that time there was no slate, pen, heaven, hell, angels, sky, earth, sun, moon, jinn, and human races. So when Allah created the creature, He divided the *nūr* into four parts. Then He created from the *first* part the pen, and from the *second* part the slate, the *third* part *ʿArsh*, then the *fourth* part divided into four more parts, then He created from the *first* part the support for the *ʿArsh*, the *second* part the *Kursi*, the *third* part of the angel left behind. Then He divided the *fourth* part into four parts, namely, *First*, He created the heavens, the *second* earth, and the *third* heaven and hell. The *fourth* is further divided into four parts: *first*, He created the light of sight for the believers, and in the *second* part, He created the light of their hearts in the form of knowledge (*maʿrifah*) to Allah. From the *third* part, He created the light of their happiness (pleasure) in the form of *hikmah tawhid*, namely the sentence *lā ilāha illa Allāh, Muḥammad al-Rasūlullāh* (Nabhānī 1997, 10).

Some of the *ḥadīth* experts' views on the position of the above *ḥadīth* experience disagreements about whether the *ḥadīth* is *ṣaḥīḥ*, *ḍaʿīf*, or *munkar*. (Shaybānī 1401, 18). According to Ibn Abi Haylsimah, they are narrated by Yaḥya bin Maʿin and ʿAbd al-Razzāq as a narrator of one *tabaqah* (generation) with Sufyān. Likewise, the view of Aḥmad bin Ṣāliḥ al-Miṣri (w. 248 H), as stated by Aḥmad bin Ḥanbal (w. 241 H), that ʿAbd al-Razzāq (w. 126-211 H) is one of the excellent quality narrators of *ḥadīth*. Likewise, AbūZurʿah al-Dimashqī (w. 200-264 H) said that ʿAbd al-Razzāq was a *dlabit* (vital memorization). Abū Ḥātim al-Rāzī (w. 478 H) also noted that ʿAbd al-Razzāq is the *ḥadīth* of Abd al-Razzaq *tsiqat*. The same view was also expressed by al-Ajīrī and Abī Dāwud al-Farābī, who considered ʿAbd al-Razzāq a *thiqat*. Al-ʿĀmirī argues that ʿAbd al-Razzāq is a *thiqat*, and the *ḥadīth* is a *mustaqm* (ʿĀmirī n.d., 15).

In contrast to the above view, al-Bānī cannot accept the *ḥadīth* about *Nūr Muḥammad* as evidence (*ḥujjah*) (Bānī 1996, 357–358; Bānī 1995, 820) because, in his opinion, it contradicts the authentic *ḥadīth* narrated by Muslims:

خلقت الملائكة من نور، وخلق الجان من مارج من نار، وخلق آدم مما وصف لكم

“He was made an angel from the light and made a jinn from a fire and made a human from what has been characterized for you” (Naysabūrī 2015, 947).

Commenting on the *ḥadīth* above, al-Bānī maintained that the *ḥadīth* about *Nūr Muḥammad* narrated by al-Razzāq was invalidated because only angels were made from *Nūr*, not Adam and his children. Al-Laknawī's statement can deny it as in his writings, he said:

وقد أخطؤوا في فهم مراد النور النبوي ولم يعلموا أن الإضافة في قوله من نوره كالإضافة في قوله تعالى في قصة خلق آدم ونفخت فيه من نوري ... وكقولهم بيت الله الكعبة والمساجد وكقولهم روح الله لعيسى

They have completely misunderstood the meaning of the prophetic *nūr* because they did not know that the *idafah* that applies to the word *min nūrihi* (from His light) is the same as the *idafah* that applies to the word of Allah s.w.t. about the story of Adam's creation "*wanafakhtu min nūrihi*" (and I have breathed My *Nūr* into Adam), as well as the verse which states that "The Ka'bah and the mosque are the houses of Allah, and Isa is the *Rūh* of Allah) (Laknawī 1984, 42).

Then al-Laknawī explained that 'Abd al-Razzāq's *ḥadīth* was included in the accepted (*maqbul*). He said:

قد ثبت من رواية عبد الرزاق أولية النور المحمدي خلقا وسبقته على المخلوقات سبقا

Indeed, it has been *sabit* (definitive) from the history of 'Abd al-Razzāq regarding the beginning of *Nūr Muḥammad* in terms of events that preceded other creatures (Laknawī 1984, 43).

Meanwhile, it is related to the views of *ḥadīth* scholars who doubted the credibility of 'Abd al-Razzāq when he was blind and had weak hearing at the end of his life. Abu Zur'ah al-Dimashqi once asked Aḥmad bin Ḥanbal who was the strongest in his memorization between Ibn Jurayj (w. 149/150 H), 'Abd al-Razzāq, and al Barsānī. Aḥmad bin Ḥanbal replied, 'Abd al-Razzāq. The same view was also expressed by 'Abbās al-Anbarī (w. 240/246 H). Even Hishām bin Yūsuf (w. 197 H) and Ya'qūb bin Shaybah stated that 'Abd al-Razzāq was *thiqat* (Kholis 2016, 65–66).

It is said that Muḥammad bin Abī Bakr al-Muqaddimiy (w. 234 H) suspected that 'Abd al-Razzāq was a *Shi'ah*. However, after further confirmation, he refused and denied the allegations. Some scholars, including al-Ajiliy (w. 159 H) and Abbas al-Anbariy (w. 240/246 H), even accused 'Abd al-Razzāq of being a liar. The impression of the accusation causes the traditions narrated by 'Abd al-Razzāq to be considered *munkar* (rejected). According to Imām al-Nasā'ī (137-228 H), everyone who writes the *ḥadīth* narrated by 'Abd al-Razzāq always ends with the word "*ḥadīth munkar*" (Asqalānī 1993, 216).

From several pieces of evidence (*hujjah*) of the assessors of the *ḥadīth* above, it turns out that most of them think that the *ḥadīth* narrated by 'Abd al-Razzāq is *hasan*. He is classified as a *thiqah* person and also a *ḍābiṭ*. Although some scholars say that the *ḥadīth* he narrates is *munkar*, they use it because he is considered a Shi'a, and his blind eye condition and lack of hearing in his old age (Asqalānī 1993, 275–278; Kholis 2016, 66).

In responding to the views of the scholars above, the author is more inclined to follow the opinion of *muhaddisin*, who can accept the *ḥadīth* of 'Abd al-Razzāq. Moreover, the history of 'Abd al-Razzāq regarding *Nūr Muḥammad*, as mentioned above, is supported by the *nash ḥadīth* about the prophethood of Muhammad s.a.w. and also reinforced by two verses

of the Quran, namely Surah An-Nūr verse 35 and Surah Al-Mā'idah verse 15.

The problem now is that the *matn* of *ḥadīth* by 'Abd al-Razzāq, as mentioned above, cannot be found either in *Muṣannaf* 'Abd al-Razzāq himself or other *ḥadīth* books such as *al-Kutūb al-Sittah* and *al-Kutūb al-Tis'ah*, namely *Ṣaḥīḥ Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abu Dawud*, *Sunan al-Tirmidhi*, *Sunan al-Nasa'i*, *Sunan Ibn Majah*, *Musnad Aḥmad bin Ḥanbal*, *Sunan al-Dārimī*, and *Muwatta' Mālik*. If this is the case, then this *ḥadīth* narrated by Jabir cannot be used as evidence (*ḥujjah*) to determine *aqidah* because faith or *aqidah* must be determined based on the *qat'iy* (definite) argument, both in terms of its *wurud* and in terms of its *dalalah*. In comparison, such *naqliy* arguments are only in the Qur'an and *mutawātir ḥadīth* (Shaltūt 1966, 56).

It should be emphasized here that the notion of *Nūr Muḥammad* in Sufism is not the subject of faith. It is not a *ushul* but only *furu'*. This understanding does not have to be believed as *aqidah*. It is a philosophical discourse to seek answers to problems about God, humans, and how to have a relationship with God. It is better to expand, and as a material consideration in the discussion of the existence of *Nūr Muḥammad* in Sufism, the author needs to describe some of the basics and teachings in Sufi madrasas or *Tarekat*, one of which is the Tijaniyah *Tarekat*.

2. *Nūr Muḥammad* in the Teachings of the Tijaniyah *Tarekat*

The pattern of thought of Tijaniyah *Tarekat* tends to be philosophical Sufism. This can be seen in the meaning contained in the teachings of *wirid ṣalawāt fātiḥ* (*al-Fātiḥ limā ughliqa* and *al-khātim fimā sabaq*) and *ṣalawāt jawhariyah al-kamāl* (Mulyati 2011, 241–243). According to Shaykh Ahmad Tijani, in *ṣalawāt al-fātiḥ*, the Prophet Muhammad is positioned as the opener of all the closedness of *al-mawjūd* that exists in nature. Nature was initially locked (*mughallaq*) by inner closure (*ḥujbaniyah al-butun*). This statement shows that the existence of Muhammad is a manifestation of the universe's existence from nothing to being. On the other hand, in the absence of Muhammad, it is as if the universe did not exist (Ḥarāzīm 1984, 121). While the meaning of *al-khātim limā sabaq* can be interpreted by the Prophet Muhammad as *khātam al-anbiyā' wa al-mursalīn*, covering the shackles of the threat of the world and the hereafter (Mulyati 2011, 241–242).

Furthermore, according to Shaykh Ahmad Tijani, everything that exists (*awwāl al-mawjūd*) was created by Allah from the existence of the *al-ghayb* (*rūh Muḥammad*). From the *rūh Muḥammad*, Allah gave the spirit to the spirits of nature. The spirits of nature come from the *rūh*

Muḥammad. Spirit can also be interpreted as *kayfiyah*. Through this *kayfiyah*, material life is realized. From the *rūh Muḥammad*, Allah created light materials (*al-ajsām al-nūraniyyah*), such as angels, and dark matter (*al-ajsām al-kashifah*), such as the devil. The *Rūh Muḥammad* is identical to *al-ḥaqīqah al-Muḥammadiyyah* (Ḥarāzīm 1984, 121).

The meaning of *al-ḥaqīqah al-Muḥammadiyyah* is contained in *ṣalawāt jawhariyah al-kamāl*. The content's purpose and content of this *ṣalawāt* are similar to the concept of Ibn 'Arabī's Sufism thinking about *al-ḥaqīqah al-Muḥammadiyyah*. The theory of *al-Haqīqah al-Muḥammadiyyah* or also called the "perfect man" (*al-Insān al-Kāmil*), is based on the theory of "unity of being" by al-Ḥallāj. According to Ibn 'Arabī, *al-ḥaqīqah al-Muḥammadiyyah* consists of two: the perfect human being in the new human position and the perfect human being in the eternal human place ('Arabī, 1946, 50). Furthermore, the meaning of *al-ḥaqīqah al-Muḥammadiyyah* itself is the source of all law, prophethood, saintship (*walāyah*), and the Sufis as pious individuals and other forms that lie in this universe (Ḥarāzīm 1984, 121–122).

In contrast to the view of Shaykh Ahmad Tijani in *ṣalawāt jawhariyah al-kamāl*, it contains a meaning that describes *al-ḥaqīqah al-Muḥammadiyyah* as the source of everything that exists in this world. The following is the *lafaz ṣalawāt jawhariyah al-kamāl*:

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى عَيْنِ الرَّحْمَةِ الرَّبَّانِيَّةِ وَالْيَقُونَةِ الْمُتَحَقِّقَةِ الْحَائِطَةِ بِمَكْرَزِ الْفُهُومِ وَالْمَعَانِي وَثَوْرِ الْأَكْوَانِ
الْمُتَكَوِّنَةِ الْأَدَمِيِّ صَاحِبِ الْحَقِّ الرَّبَّانِيِّ الْبَرِّقِ الْأَسْطَعِ بِمَرْوَنِ الْأَرْبَاحِ الْمَالِكَةِ لِكُلِّ مُتَعَرِّضٍ مِنَ الْبُحُورِ وَالْأَوَانِ
وَتُورِكَ اللَّامِعِ الدِّيَمِيِّ مَلَأَتْ بِهِ كُونَكَ الْحَائِطَ بِأَمْكِنَةِ الْمَكَانِ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى عَيْنِ الْحَقِّ الَّتِي تَسْجَلِي مِنْهَا
عُرُوشُ الْخَفَائِقِ عَيْنِ الْمَعَارِفِ الْأَهْوَمِ صِرَاطِكَ التَّامِّ الْأَسْمَمِ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى طَلْعَةِ الْحَقِّ بِالْحَقِّ الْكَنْزِ
الْأَعْظَمِ إِفَاضَتِكَ مِنْكَ إِلَيْكَ إِحَاطَةَ النُّورِ الْمِطْلَسَمِ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ صَلَاةً نَعْرِفُنَا بِهَا إِيَّاهُ.

O, Allah! Bestow Your mercy and salvation on Prophet Muhammad. He is the truth of the grace of God's attributes; he is like a pearl who knows all the names (*asmā'*) and attributes of Allah, he who is the center of knowledge which includes all knowledge given to creatures, and he who is the illuminator (light) of all things. Something that exists, including humans, he who brings (has) the religion of Allah, he is *al-ḥaqīqah al-Muḥammadiyyah* (The essence of Muhammad, *Nūr Muḥammad*) which is like lightning even more than lightning as evidenced by the flow of God's grace to everyone who faces Him., like the prophets and saints, he is the light of God that illuminates all creatures in every place. Dear Allah! Bestow your mercy and salvation on the Prophet Muhammad, who became *'ain al-Ḥaqq* (the form of justice, the owner of truth), has seen from him the whole essence of justice, which is like the *'arsh* (storehouse) as the source of all knowledge, namely the knowledge of the just religion of Allah, perfect and persistent. Dear Allah! Bestow Your mercy and salvation on the Prophet Muhammad, who is your *mazhar* (manifestation) and *tajallī* (your outward appearance, he who is the storehouse (store) of Your Most Great knowledge and mercy, he is the place where Your love comes, he who covers

all light May Allah give mercy to him and to his family, through which we can know the true nature of Prophet Muhammad (Badruzzaman n.d., 30).

Lafaz ṣalawāt jawhariyah al-kamāl above shows its contents, namely about the style of thinking of Shaykh Aḥmad Tijānī, while the interpretation of the pattern of his thought is illustrated as follows: عين الرحمة الربانية means the nature of grace from God's attributes; الباقوتة means الجوهر, i.e., gems; Prophet Muhammad is the source of light and his *ma'rifah*, الحائض بمركز الفهوم والمعاني interpretation of the Prophet Muhammad as a source of knowledge; Prophet Muhammad's gems are mercy. ونور الأكوان. المتكونة الأدمي, meaning the understanding of the Prophet Muhammad is like a light for all creatures of nature, including humans. صاحب الحق الرباني is interpreted as *al-ḥaqq* or *al-ḥaqīqah*, which has the attributes of God. متعرض من البحور والأواني المائلة لكل is interpreted that *al-ḥaqīqah al-Muḥammadiyyah* radiates its light throughout the seas and nature that stretches out. ونورك اللامع الذي ملأت به. عين الحق التي تتجلى منها عروشها. كونك الحائض بإمكانة المكاني implies that the Prophet Muhammad is the owner of *al-ḥaqq* (*al-ḥaqīqah*), who radiates high essences. على طلعة الحق بالحق is interpreted that *al-ḥaqīqah al-Muḥammadiyyah* radiates *al-ḥaqq* from the substance of *al-ḥaqq*, Allah. عين المعارف الأقوام is solved that the prophet Muhammad has the perfect nature of *ma'rifah*. الأكمل interpreted the prophet, Muhammad, as the most excellent. صراتك التام is interpreted the same as الكامل الكمال, which means that the prophet Muhammad is a perfect being (Tastāwī n.d., 78; Ḥusnain n.d., 77–80; Mulyati 2011, 243–244; Tijānī 1969, 88–94).

Based on the meaning of *Salawat* above, it is concluded that the purpose of *al-ḥaqīqah al-Muḥammadiyyah* in *ṣalawāt jawhariyah al-kamāl* is the same as Ibn 'Arabī's theory of *al-insān al-kāmil*, namely that everything that exists in nature comes from eternal human existence. Ibn 'Arabī, in his theory, describes what is meant by eternal man, namely Muhammad as the initial potential (light) as the source of the creation of this world. *ḥadīth qudsi* corroborates this theory, which states, "if it were not for you (Muhammad), I would not have created this world." So the eternal man (Muhammad) is the essence of the attributes of Allah, the source of knowledge, the head of light and wisdom, and the perfect being ('Arabī 1946, 50).

Conclusion

After analyzing the concept of *Nūr Muḥammad* from the perspective of the Tijaniyah *Tarekat*, the authors find that *Nūr Muḥammad*, according to the Tijaniyah *Tarekat*, is the beginning of all God's creation from *ḥaḍrah al-ghayb* (the existence of the supernatural). The basics of this concept lie in its teachings, in the form of *ṣalawāt al-fātiḥ* and *ṣalawāt jawhariyah al-kamāl*. Through this *ṣalawāt*, one cannot know the full dignity of *Nūr Muḥammad*. Because the process of achieving someone knows the dignity of *Nūr Muḥammad* is different according to their respective stations. Therefore, the perfection of a person to see the fulfillment of *Nūr Muḥammad* is composed of several levels, including the soul (*al-nafs*), heart (*al-qalb*), and intellect (*al-'aql*), and one of the highest stations is the saint who knows the level of his spirit; this level is the final level (*al-ghāyah al-quswa*).

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