

The Shadowless Prophet

Out of the many unique attributes of the Holy Prophet (sallallahu `alaihi wasallam), one is that the beloved Messenger (sallallahu `alaihi wasallam) did not possess a shadow. He didn't have a shadow in the radiance of sunlight nor did he have a shadow in the illumination of the moon. This is the `Aqeedah (Creed or belief) of the Sahaba, tabi'een and the Ulema-e-Islam.

We shall now proceed and contemplate upon the `Aqeedah of the pious predecessors.

The `Aqeedah of Sayyadina Uthman Ghani (radiyallahu ta'ala anhu)

Allamah Imam Nasafi (radiyallahu ta'ala anhu) writes:

Hazrat Uthman (radiyallahu ta'ala anhu) came to the Holy Prophet (sallallahu `alaihi wasallam) and said, "Allah did not put your shadow on the Earth in case someone trod upon it". (Tafseer-e-Madarik)

From this hadith it is evident that the Holy Prophet (sallallahu `alaihi wasallam) did not possess a shadow and the `aqeedah of Hazrat Uthman (radiyallahu ta'ala anhu) is vivid. The Glorious Prophet (Sallallahu 'Alaihi Wasallam) listened to what Uthman (radiyallahu ta'ala anhu) had said and did not disagree with him. Also the `aqeedah of Imam Nasafi (radiyallahu ta'ala anhu) is seen.

The `Aqeedah of Hazrat Zakwaan Tabi'ee (radiyallahu ta'ala anhu)

Hazrat Hakeem Tirmizi narrates from Hazrat Zakwaan Tabi'ee (radiyallahu ta'ala anhu):

"The shadow of the blessed Prophet (sallallahu `alaihi wasallam) didn't show in the sun nor did it become apparent in the moonlight". (Khasaais-e-Kubra)

The `Aqeedah of Allamah Qadi Iyad (radiyallahu ta'ala anhu)

Allamah Qadi Iyad (radiyallahu ta'ala anhu) writes:

"The narration that the Prophet (sallallahu 'alaihi wasallam) did not possess a shadow in the sunlight nor the moonlight is true because the blessed Prophet (sallallahu 'alaihi wasallam) was made of Noor (light)." (Ash-Shifa)

The `Aqeedah of Allamah Jalaluddin Suyuti (radiyallahu ta'ala anhu)

Imam Suyuti set aside a whole chapter in `Khasaais-e-Kubra' about the shadowless Prophet (sallallahu 'alaihi wasallam) and calls it, "In honour of the miracle that the shadow of the Prophet (sallallahu 'alaihi wasallam) was not seen." Thereafter, Allamah Suyuti (radiyallahu ta'ala anhu) quotes the hadith of Hazrat Zakwaan Tabi'ee (radiyallahu ta'ala anhu) which has been mentioned above and then cites another

hadith as follows:

"Ibn Saba' said that it is a uniqueness of the Prophet (sallallahu 'alaihi wasallam) that he did not have a shadow because he was made from Noor. And when he used to walk in the light of the sun or the moon, his shadow was not apparent. Various scholars have said that this unique attribute of the Prophet (sallallahu 'alaihi wasallam) is clear proof of another hadith in which the Prophet (sallallahu 'alaihi wasallam) prayed to Allah to make him Noor"

Note: When the Prophet (sallallahu 'alaihi wasallam) asked Allah to make him a Noor, this does not imply that the Prophet (sallallahu 'alaihi wasallam) was not already a Noor. This du'a was recited so that Allah may make the blessed Prophet (sallallahu 'alaihi wasallam) an even greater Noor and so that every one of his blessed features may become a source of light for the believers in terms of knowledge and also a Noor on the Day of Judgment. For example, when the Prophet (sallallahu 'alaihi wasallam) read Sure Fatiha in salah and recited (Guide me along the straight path), this, obviously, does not mean that he was not already upon the straight path, it is simply a means of thanking Allah for keeping him upon it. In the same way, the Du'a-e-Noor was a token of thanks to Allah for making the Prophet (sallallahu 'alaihi wasallam) noor.

From the above narration, the `aqeedah of Imam Suyuti (radiyallahu ta'ala anhu) and Imam Ibn Saba' is clear that the Prophet (sallallahu 'alaihi wasallam) was made from Noor and was not only a mere bashar (man) like us. He was a bashar but he was also Noor.

"A diamond is a stone but a stone like no other,
Muhammad is a man but a man like no other"

The 'Aqeedah of Imam Ibn Hajar Makki al-Haytami (radiyallahu ta'ala anhu)

Imam Haytami writes:

"He became light to the extent that if he walked in sunlight or moonlight he did not have a shadow. The reason is that shadows pertain only to dense bodies whereas he has been purified by Allah from all the bodily attributes of denseness and he has turned him into light unadulterated and pure, and entirely devoid of shadow." (Sharh Qaseedah Hamziyyah, Afdalul Qurra)

The 'Aqeedah of Imam Burhanuddin al-Halabi (radiyallahu ta'ala anhu)

Imam Halabi writes:

"If he walked in sunlight or in moonlight he had no shadow because he was light."
(Seerat-ul-Halbiyah)

The `Aqeedah of Imam Rabbani Mujaddid-e-Alfi Thaani (radiyallahu ta'ala anhu)

Imam Rabbani writes:

"Indeed the Prophet (sallallahu 'alaihi wasallam) did not have a shadow. This is because in this world, the shadow of a being is always more fine than the actual being itself and in this universe, there is nothing more fine than the Prophet (sallallahu 'alaihi wasallam), hence, how could it be possible that he possessed a shadow"? (Maktubaat Shareef)

From the above, the `aqeedah of Mujaddid-e-Alfi Thaani (radiyallahu ta'ala anhu) is clear.

The `Aqeedah of Shaikh Abdul Haq Muhaddith-e-Dehlwi (radiyallahu ta'ala anhu)

Shaikh Abdul Haq writes:

"The shadow of the Prophet was non-existent in the rays of the sun and in the moonlight"

"The blessed Prophet is an abundant Noor, and Noor does not have a shadow".
(Madarijun Nubuwah)

The `Aqeedah of Shah Abdul `Azeez Muhaddith-e-Dehlwi

Shah Abdul `Azeez writes concerning the Shadowless Prophet (sallallahu 'alaihi wasallam):

"His (sallallahu 'alaihi wasallam) shadow did not fall upon the Earth". (Tafseer-e-`Azeezi)

The `Aqeedah of the pious individuals above is clearly evident. They believed that the Prophet (sallallahu 'alaihi wasallam) was a Noor, hence, he did not possess a shadow. This is the `Aqeedah of the Sahaba, tabi'een and all Muslim generations.

The 'Aqeedah of Maulana Rasheed Ahmad Gangohi Deobandi

The following quote of Rasheed Ahmad Gangohi is presented so that our Deobandi brothers can take a second glance at their beliefs regarding the Prophet (sallallahu 'alaihi wasallam) in light of their Imam's quote. Rasheed Ahmad Gangohi writes,

"The Prophet was made of Noor. All things apart from Noor have a shadow and because of the Prophet's Nooraniyat (light), he did not possess a shadow". (Imdad-us-Sulook)

Those Deobandis who revere and honour Maulana Gangohi should inspect their creed and thereafter alter it so that it is in line with the above quotation of his.

Dear Muslims! In light of the aforementioned, we must not consider ourselves to be from the minority when believing the Dear Prophet (sallallahu 'alaihi wasallam) to be Noor and

shadowless. Rather, it is those who deny the light of the Prophet (sallallahu 'alaihi wasallam) who are from the minority and have arisen with their beliefs recently. Our belief in the Noor-e-Muhammadi is as old as Islam whereas the belief that the Prophet (sallallahu 'alaihi wasallam) is a normal human being like any other is an innovation.

May Allah grant us all the true love of His dearest and first creation (sallallahu 'alaihi wasallam), Aameen!