



RASOOLULLAH ﷺ IS SHADOWLESS

A'la Hazrat Imam Ahmad Raza Khan (Radiallahu Ta'ala Anh) has on this subject indeed written a very comprehensive and thought provoking treatise and has to a great extent proven that the belief that Rasoolullah (Sallallahu Alaihi Wasallam) did not possess a shadow is not merely a contrivance or innovation of the common people, but a proven fact from the works of the great Islamic Scholars of the past. A few traditions are being presented here in which it has been clearly stated that Rasoolullah (Sallallahu Alaihi Wasallam) did not possess a shadow.

Hazrat Hakeem Tirmidhi (Radiallahu Ta'ala Anh) narrates from Hazrat Zakwaan (Radiallahu Ta'ala Anh), a close Companion of Rasoolullah (Sallallahu Alaihi Wasallam), the following Hadith, "The shadow of the Prophet (Sallallahu Alaihi Wasallam) could not be seen in the brightness of the sun, nor in moonlight." [*Nawaadirul Usool*]

Hazrat Sayyiduna Abdullah Ibn Mubarak and Allamah Ibn al-Jawzi (Radiallahu Ta'ala Anhum) narrate from Hazrat Abdullah Ibn Abbas (Radiallahu Ta'ala Anh), the cousin of Rasoolullah (Sallallahu Alaihi Wasallam), "The Prophet (Sallallahu Alaihi Wasallam) did not possess a shadow, neither in the brightness of the sun nor in the brightness of light, but his brightness used to overpower the brightness of the sun and the brightness of a light."

Imam Nasafi (Radiallahu Ta'ala Anh) narrates that Hazrat Uthman Ghani (Radiallahu Ta'ala Anh) said to Rasoolullah (Sallallahu Alaihi Wasallam), "Allah Almighty does not let your shadow fall on the ground, so that no foot of man can be placed on it." [*Tafseer Madaarik*]

Subhaanallah! Look at the belief and respect of Hazrat Uthman Ghani (Radiallahu Ta'ala Anh). He deems it as disrespect if a person's foot could have stepped on the shadow of Rasoolullah (Sallallahu Alaihi Wasallam) hence Almighty Allah did not allow the shadow to fall on the ground.

Hazrat Imam Jalaaludeen Suyuti (Radiallahu Ta'ala Anh) narrates from Ibn Saba (Radiallahu Ta'ala Anh), "This is also a unique feature of the Prophet (Sallallahu Alaihi Wasallam) that his shadow did not touch the ground, because he was light (Noor), and when he used to walk in the sunshine his shadow could not be seen." [*Khasaa'is al Kubra*]

The above traditions quite categorically prove that the belief that Rasoolullah (Sallallahu Alaihi Wasallam) did not possess a shadow is not a mere hearsay but a fact proven from traditions. Indeed there will be some people void of love and respect for Rasoolullah (Sallallahu Alaihi Wasallam) who will completely refute the traditions, but we should remember that this belief is an accepted fact in every generation of the Scholars of Islam.

Imam Jalaaludeen Suyuti (Radiallahu Ta'ala Anh) states, "Rasoolullah's (Sallallahu Alaihi Wasallam) shadow should not fall on the ground, neither could it be seen in the brightness of the sun for the Holy Prophet (Sallallahu Alaihi Wasallam) was Noor and his Noor used to overpower everything."

Imam Qaazi Ayaaz (Radiallahu Ta'ala Anh) states, "The Prophet did not possess a shadow even in the brightness of the sun or in the moonlight, because he was Noor." [*Shifa Shareef*]

Allama Shahaabudeen Khafaaji (Radiallahu Ta'ala Anh) states, "For reasons of respect and greatness the Prophet's (Sallallahu Alaihi Wasallam) shadow should not touch the ground. Indeed for this the Qur'anic injunction is sufficient which states that Rasoolullah (Sallallahu Alaihi Wasallam) is a light and indeed by not having a shadow does not mean he is not a Bashr (human being)." [*Naseemur Riyaad*]

Allama Ibn Hajar Makki (Radiallahu Ta'ala Anh) states, "To substantiate that the Prophet (Sallallahu Alaihi Wasallam) was Noor is that his shadow should not appear in sunshine or in moonlight. For indeed shadow emanates from that which is dense and Almighty Allah created him from all that is pure from density; he was created as pure Noor (light), because of which his shadow should not appear."

Imam Rabbani Mujaddid Alf Saani (Radiallahu Ta'ala Anh) states: "The Holy Prophet (Sallallahu Alaihi Wasallam) did not possess a shadow. The reason being that in the Aalam-e-Shahaadat (this real world), everything's shadow is much more lighter than that material, and it is the greatness of the Holy Prophet (Sallallahu Alaihi Wasallam) that nothing is lighter than him so how can he have a shadow." [*Maktubaat Shareef*]

It is with this same belief that Imam Ahle Sunnat Imam Ahmad Raza Khan (Radiallahu Ta'ala Anh) wrote in his Munajaat:

*Ya Ilaahi Sard-e-Mohri Par Ho Jab Khurshid-e-Hashr
Sayyide Be Saaya Ke Zille Liwa Ka Saath Ho*

O Allah! When the Hot Sun is over our heads on the day of Reckoning
Let us be under the shade of the Banner of the Shadowless Master

Dear Muslims! In light of the aforementioned, we must not consider ourselves to be from the minority when believing Rasoolullah (Sallallahu Alaihi Wasallam) to be Noor and Shadowless. Rather, it is those who deny the light of the Holy Prophet (Sallallahu Alaihi Wasallam) who are from the minority and have arisen with their innovated beliefs recently, saying that Rasoolullah (Sallallahu Alaihi Wasallam) is a normal human being just like us. The point that is emphasised by the innovators in disbelieving that Rasoolullah (Sallallahu Alaihi Wasallam) did not have a shadow is that he is 'Bashr' (human being).

We accept that the Holy Prophet (Sallallahu Alaihi Wasallam) possessed human attributes but these only became apparent on a few occasions, like when he used to eat, rest with his wives etc. but he also possessed attributes of Noor like when he used to go on for months without eating, or changed two pieces of stick into light for his companions so they could see clearly in the dark; or on his journey for Me'raj when he could see the caravans in the desert but they could not see him; or when he presented himself in front of Almighty Allah on the night of Me'raj; at all these times he was completely Noor. We are not like those corrupted Muslims who only accept the 'human aspect' and disregard the 'light aspect'; we accept Rasoolullah (Sallallahu Alaihi Wasallam) to be both Bashr and Noor, believing them to be an integral part of the nature of Rasoolullah (Sallallahu Alaihi Wasallam), as was the belief of the Blessed Sahaabah, the Pious Predecessors and the Ulama-e-Haq.

May Allah Ta'ala grant us the Taufeeq to believe in the Truth and not to follow those misguided people who have made it their ambition to disrespect Rasoolullah Sallallahu Alaihi Wasallam, Ameen.