

SAHIH IMAN SEREIS

# SHADOWLESS PROPHET

صَلَّى اللهُ  
عَلَيْهِ  
وَسَلَّمَ



SHAIKH MIR ASEDULLAH QUADRI

# THE SHADOWLESS PROPHET ( ﺻﻠﻰ ﺍﻟﻠﻪ (ﻋﻠﻴﻪ ﻭ ﺁﻟﻪ ﻭﺳﻠﻢ

Written By

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## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين ، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

The shadow of Prophet Mohammad (صلى الله عليه وآله وسلم) could not be seen in Sunlight or Moonlight. There are many authentic Ahadith in this context. However, followers of some Muslim sects claim that the shadow of the Prophet (صلى الله عليه وآله وسلم) was visible. They quote certain references to prove their claim. We have discussed this issue in detail in the light of Quran and Ahadith.

It is an important book for all Muslims.

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## PROPHET MOHAMMAD'S (صلى الله عليه و آله و سلم) SHADOW WAS NOT SEEN DURING THE DAY OR NIGHT (MOONLIGHT)

The following Ahadith establish the fact that the shadow of Prophet Mohammad (صلى الله عليه و آله و سلم) could not be seen during the day or night (moonlight).

**(i) It is in Hadith** - Imam Ibn al-Jawzi in his Kitabul-Wafa narrates a Hadith from Abdullah ibn Abbas (رضي الله تعالى عنه) who said : "The Apostle of Allah (صلى الله عليه و آله و سلم) had no shadow, not while standing in the sun, but the brilliance of his light (*nur*) surpassed the rays of the sun; nor while sitting before a burning light, but his luminous light excelled the luster of the light". (**Kitab al-Wafa by Ibn al-Jawzi**)

**(ii) It is in Hadith** - Imam Nasafi in his Tafseer Madaarik narrates from Uthman bin Affaan (رضي الله تعالى عنه), that he said to the Prophet (صلى الله عليه و آله و سلم) : "Allah Almighty does not let your shadow fall on the ground, so that no foot of man can fall on it". (**Tafseer Madaarik by Imam Nasafi**)

**(iii) It is in Hadith** - Imam Jalaluddin Suyuti in his Khasaa'el al-Kubra narrates from Ibn Saba (رضي الله تعالى عنه): "This is also a unique feature of the Prophet (صلى الله عليه و آله و سلم) that his shadow did not touch the ground, because he was light (*nur*), and when he used to walk in the sunshine his shadow could not be seen." (**Khasaa'el al-Kubra by Jalaluddin Suyuti**)

**(iv) It is in Hadith** - Hakeem Tirmidhi in his book Nawaadirul-Usool narrates from Zakwaan (رضي الله تعالى عنه) a Sahabi of the Prophet (صلى الله عليه و آله و سلم) who said : "The shadow of the Prophet (صلى الله عليه و آله و سلم), could not be seen in the brightness of the sun, or in moonlight". (**Nawaadir al-Usool by Hakeem Tirmidhi**)

Abu Abdullah Muhammad al-Hakim al-Tirmidhi, is a great Islamic Scholar of 3<sup>rd</sup> Century AH, who collected many Ahadith pertaining to various Islamic issues, in his book Nawadir al-usul fi ma'rifat Ahadith al-Rasul (صلى الله عليه و آله و سلم).

(v) **It is in Quran** - فَذُجَاءَكُمْ مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ (From Allah has come to you a Light and a Book manifest.) (Al-Ma'eda - 15).

The above verse is very clear in describing Prophet Mohammad (صلى الله عليه وآله وسلم) as "Noor from Allah (عَزَّ وَجَلَّ)". In the exegesis (Tafseer) of the above verse, many well known Ulema have confirmed that the "light" refers to Prophet Mohammad (صلى الله عليه وآله وسلم).

Suyuti in Tafsir al-Jalalayn. (ii) Feruzabadi in the Tafsir Ibn `Abbas entitled Tanwir al-miqbas (p. 72). (iii) Imam Fakhr al-Din al-Razi, in his Tafsir al-kabir (11:189). (iv) Qadi Baidawi in his Tafsir Anwar at-Tanzil. (v) Al-Baghawi in his Tafsir Ma`alim at-Tanzil (2:23). (vi) Al-Shirbini in his Tafsir al-Siraj al-Munir (p. 360). (vii) Tafsir Abi Sa`ud (4:36). (viii) Thana`ullah Pani Pati in his Tafsir al-mazhari, (3:67). (ix) Shaikh Mohammad Abdul Qadeer Siddiqui (رحمته الله عليه) in his Tafseer-e-Siddiqui, (xi) Ibn Jarir al-Tabari in his Tafsir jami` al-bayan (6:92), (xii) Al-Khazin in his Tafsir (2:28), (xiii) Al-Nasafi in his commentary Tafsir Al-Madarik (1:276) and al-Qasimi in his Mahasin at-ta`wil (6:1921), (xiv) Ahmad al-Sawi in his commentary on Tafsir al-Jalalayn (1:258), (xv) Sayyid Mahmud al-Alusi in his commentary Tafsir Ruh al-Ma`ani (6:97).

(vi) **It is in Hadith** - Abdullah bin Umar (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه وآله وسلم) told his companions : 'I am not like you. I live with my Sustainer (رب) who feeds and provides me drink. (Bukhari, Muslim).

It is a consensus of Islamic scholars that there was no shadow of Prophet Mohammad (صلى الله عليه وآله وسلم). We have described below opinions of some of them.

(i) **Qadi Iyad** (رحمته الله عليه) in his Ash-Shifa states: "The Prophet (صلى الله عليه وآله وسلم) did not possess a shadow in the brightness of the sun or in the moonlight, because he was light (*nur*)".

(ii) **Ahmad Qastalani** (رحمته الله عليه) states in Al-Mawahibul-laduniyya: "The Prophet (صلى الله عليه وآله وسلم) did not possess a shadow in the brightness of the sun or moonlight.

(iii) **Shaikh Abdul Haq Muhaddith Dehlvi** (رحمته الله عليه), who is heavily quoted by Deobandis and their like minded groups, states in Madaarij an-

nubuwwah : " The Prophet's (صلى الله عليه و آله وسلم) shadow did not appear in sunshine nor in moonlight".

(iv) **Shaikh Mohammad Abdul Qadeer Siddiqui** (رحمته الله عليه), described in several of his Tafseer and many of his books that the shadow of Prophet Mohammad (صلى الله عليه و آله وسلم) did not appear in Sunshine or in the moonlight.

(v) **Ghawth al-A'zam Shaikh Abd al-Qadir al-Jilani** (رضى الله تعالى عنه) confirms the fact that the Prophet Mohammad's (صلى الله عليه و آله وسلم) shadow did not appear in sunshine or in moonlight.

## **CORRECT UNDERSTANDING OF QURANIC VERSE AND AHADITH**

Kharijis, Salafis, Deobandis and their likeminded groups quote following Quranic verse and two Ahadith to establish that Prophet Mohammad's (صلى الله عليه و آله وسلم) shadow appeared on the ground.

**It is in Quran** - **أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَّبِعُهُ ظِلًّا لَهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا** [ Have they not regarded that whatever thing Allah has created casts its shadow to the right and to the left, prostrating to Allah in utter humility?] (**An-Nahl - 48**)

The Sura An-Nahl was revealed in Makka. The above verse is with reference to the disbelievers who refuse to accept their Lord's absolute sovereignty in the Cosmos. The verse explains that you are a creature, so remain humble in front of your Lord. Even if you deny to prostrate to Allah (عَزَّ وَجَلَّ) as per His commandments, look at your shadow during the day, at left side and right side is prostrating to Allah.

**It is in Hadith** - Anas ibn Malik (رضي الله تعالى عنه) narrates that, one night the Apostle of Allah (صلى الله عليه وآله وسلم) led us in prayer, and during the prayer he stretched out his hand and then pulled it back. We said : “O Apostle of Allah (صلى الله عليه وآله وسلم) we saw you doing something in prayer that we did not see you do before.” The Apostle of Allah (صلى الله عليه وآله وسلم) said : “Indeed, Paradise was presented before me, and I saw in it, fruits that were low and near. I intended to take one but was told to hold back, thus I held back. Then Hell was presented before me until I saw my and your shadow in it, thus I gestured for you to move back.” (Mustadrak al-Hakim, 4/456).

The above Hadith is misunderstood by the followers of deviant sects. In the above Hadith, the Prophet (صلى الله عليه وآله وسلم) says : 'Then Hell was presented before me until I saw my and your shadow in it, thus I gestured to you to move back.'

Hell has been referred to as Fire in Quran which burns human bodies as punishment. Therefore, when the Hell was presented to Prophet (صلى الله عليه وآله وسلم), the brightness of the Hell was in front of him. Then, how come his shadow will appear in the Hell? If at all he had a shadow (as wrongly claimed by Salafis), it will appear behind him. Therefore, the meanings of this Hadith are, 'the Prophet (صلى الله عليه وآله وسلم) could see into the Hell from a touching distance'. And he gestured to move back from this kind of closeness of fire. In this Hadith, "I could see the Shadow in it" is used as a metaphor which emphasizes the closeness with which the Prophet (صلى الله عليه وآله وسلم) witnessed the Hell.

**It is in Hadith** - Ummul Momineen A'isha (رضي الله تعالى عنها) narrates that once while the Apostle of Allah (صلى الله عليه وآله وسلم) was on a journey, the camel of Ummul Momineen Safiyya (رضي الله تعالى عنها) fell ill. Ummul Momineen Zainab (رضي الله تعالى عنها) (who also accompanied in this journey) had an extra camel. The Apostle of Allah (صلى الله عليه وآله وسلم) said to Zainab (رضي الله تعالى عنها) : 'The camel of Safiyya (رضي الله تعالى عنها) has become ill, can you lend her your extra camel? " She replied : “should I give that to a Jew?” (Before converting to Islam, Safiyyah (رضي الله تعالى عنها) was a Jew). So, (the Apostle of Allah - صلى الله عليه وآله وسلم) did not like

this utterance, and) left Zainab (رضى الله تعالى عنها) for two or three months as he would not come to her. She says : 'Until one day, at midday, I could see the shadow of the Apostle of Allah ( صلى الله عليه و آله ) (Musnad Ahmad, 6-132) approaching."

The above Hadith is misunderstood by deviant sects. The Hadith states 'Until one day, at midday, I could see the shadow of the Apostle of Allah ( صلى الله عليه و آله وسلم ) approaching."

All Ummaha-tul-Momineen were provided with rooms adjacent to each other, close by Masjid-e-Nabawi ( صلى الله عليه و آله وسلم ). No one could see the inside of Prophet's ( صلى الله عليه و آله وسلم ) household from outside as these rooms were always tightly closed. When, Prophet Mohammad ( صلى الله عليه و آله وسلم ) went to see Ummul Momineen Zainab ( رضى الله عنها ), she must have seen the Prophet ( صلى الله عليه و آله وسلم ) approaching her all of a sudden after a long absence. How could she see his shadow in the room at mid-day when there is no shadow of the body falling on the ground even outside the room?

Let us look at another possibility that when Prophet Mohammad ( صلى الله عليه و آله وسلم ) approached Ummul Momineen Zainab ( رضى الله تعالى عنها ), somewhere outside their residence. Even in this scenario, she cannot see Prophet's ( صلى الله عليه و آله وسلم ) shadow approaching her, because the Hadith mentioned the time to be "midday". At midday, the sun is straight on the head and we find no shadow falling on the ground.

Therefore, the meanings of the above Hadith are, Ummul Momineen Zainab ( رضى الله عنها ) saw Prophet ( صلى الله عليه و آله وسلم ) approaching her. The shadow in this Hadith is used as a metaphor for the sudden approach of the Prophet ( صلى الله عليه و آله وسلم ) in front of her.

It is important that we learn Quran and Ahadith in the company of truthful Shuyookh of Ihsan. If we try to learn Quran and Ahadith independently, we are sure to get misled and go astray.

If the shadow of Prophet ( صلى الله عليه و آله وسلم ) was there, then we could have found its mention in many Ahadith in Saha Sitta. The above two Ahadith which are misquoted by Salafis, Deobandis and their like minded groups are taken from Musnad Ahmad and Mustadrak Al-Hakim. It is the practice of the deviant sects that they search the entire Islamic literature to find something which they can misinterpret to downgrade the

respect and honor of Prophet Mohammad (صلى الله عليه و آله وسلم) and to equate him with sinful human beings. They do the same thing with Sahabah and Awliya Allah.

Who were the people who used to equate Prophet Mohammad (صلى الله عليه و آله وسلم) with normal sinful human beings? They were Makkan Pagans.

**It is in Quran** - وَقَالُوا مَا لَ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۗ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ [ (the Makkan pagans used to say) 'What is there in this Apostle (صلى الله عليه و آله وسلم) and other people of Makkah, he eats food like us and goes around the markets like us'. (**Al-Furqan - 7**).

The deviant sects follow the footsteps of Makkan Pagans (Astaghfirullahal azeem).

Salafis, Deobandis, Kharijis and their likeminded groups have the habit of imposing verses of Quran meant for disbelievers on the Prophet (صلى الله عليه و آله وسلم), Sahabah and Awliya Allah.

**It is in Hadith** - وكان ابن عمر يراهم شرار خلق الله وقال إنهم انطلقوا إلى آيات نزلت في الكفار - فجعلوها على المؤمنين (رضى الله تعالى عنه) Ibn Umar considered the Khawarij and the heretics (Salafis, Deobandis and their likeminded groups) as the worst beings in creation (meaning worst than Satan and his subordinate Shayateen), and he said : 'They went to verses which were revealed about the disbelievers (the pagans of Makka) and applied them to the Believers (Prophets, Sahabah, Awliya Allah and Muslims). (**Bukhari**).

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