

Authority, ikhtiyaar of Prophet (صلى الله عليه وسلم), Prophet is mukhtaar e Qull , Quran and sahih hadiths

MUHAMMAD (PEACE BE UPON HIM) IS A LAWMAKER

There is a difference between one who knows the law and a lawmaker. One who knows the law refers to that person who is aware of the complete and partial aspects of law. With this he should have the ability to solve a problem from law. An example of this is an attorney or an advocate. These persons are only knowers of the law no matter how intelligent they may be. These persons do not have even the right to make a single change to any law. They are not permitted to change any law that has already been established by the Judiciary, even though they may have the expertise to do so. They draw evidence from laws already established, to make an argument for their case, which debate sometimes for weeks and months, but they cannot change the actual law, and cannot even change the context of such law. An example of this in Islam is the Ulama, who have the knowledge of the fundamentals and principles of Shariah (Islamic law). They have such expertise, that they can solve problems presented to them to an extent, where they are able to firmly answer the objections made on Islamic issues. They however have no right to change any established Islamic law. They cannot change the actual law and cannot even change the context of such law. As for the lawmaker, who must be worthy of being a special personality, he may change the law when he wants, whatsoever he wants either by himself or by the authority vested in him by the actual maker of the law. An example of this in present times is the Ruling Emperor, who has the right to make any law and to change any law when and how he deems necessary. The second example is that of the Minister, who on the authority of the Emperor or King, may make or change any law.

Now that we have understood the meaning of the terms Knower of Law and Lawmaker, now let us examine the same in the light of the Shariah, and search to find whether the Holy Prophet Muhammad (sallal laahu alaihi wasallam) is only the possessor of knowledge, or is also a Lawmaker through the permission granted to him by Almighty Allah. There are a few views in this debate:

1. The Prophet (sallal laahu alaihi wasallam) is a lawmaker through the permission of Allah \diamond In the light of the Quraan.
2. \diamond The Prophet (sallal laahu alaihi wasallam) is a lawmaker through the permission of Allah \diamond In the light of the Hadith.
3. The Prophet (sallal laahu alaihi wasallam) is a lawmaker through the permission of Allah \diamond In the light of Authentic Testimony.
4. What were the views of the Ummah before this Era.

IN THE LIGHT OF THE QURAAAN: If we make research from the Quraan, then we will find much information relating to this. Even if we browse through the Quraan, we will find evidence of this. When reciting the Quraan, we will find verses that say, Obey Allah and His Apostle, Whomsoever disobeys Allah and His Prophet, are sinners and tyrants, whose destination is Hell. None have doubt in the fact of Almighty Allah being the Sole Controller and Lawmaker. It is evident that Almighty Allah is the Creator, Bestower, Cherisher etc, but it is also clear that it is also compulsory to obey the Prophet (sallal laahu alaihi wasallam). It must thus be accepted, that just as Almighty Allah changes, commands and specifies, through His permission and His Bestowing, the Holy Prophet (sallal laahu alaihi wasallam) also has the control over everything, and this is in actuality, the meaning of a Lawmaker. With the exception of these general explanations, let us also examine a few specific points.

Almighty Allah says, \diamond O Beloved You say! If you love Allah, then obey Me. Allah will make you His beloved. \diamond Every person knows that the meaning of obedience, is this, that one should follow every command that has been given, and to practice accordingly. From this verse, it is evident, that we have to obey any command that is given by the Prophet (sallal laahu alaihi wasallam). This shows, that the

Prophet (sallal laahu alaihi wasallam) has been blessed with the right to give any command He wishes to the Ummah. This is the meaning of a Lawmaker. Almighty Allah says, ﴿Whomsoever does contrary to the command of the Prophet after the truth has been made apparent, and who go on the path of any other than that of the believers, We will then turn him in the direction to which he has gone and will place him in hell. This is a bad destination.﴾

To go against the command of the Prophet (sallal laahu alaihi wasallam), here means to refute or go against anything He says, or act against anything He commands. It is for this reason, because His every command, is the law of Islam and He whose every command is the Law of Shariah, is definitely a Lawmaker, and not only a Knower of the Law. It is as follows in Surah Noor: ﴿For those who act against the command of the Prophet, they should fear that they are not caught up in corruption and that a painful torment does not befall them.﴾ The warning for those who act against the command of the Holy Prophet (sallal laahu alaihi wasallam), is for this reason, that to act in any way against Him is to act against the Shariah, and this is only the right of a Lawmaker, and not that of only a Knower of Law.

IN THE LIGHT OF AHADITH: Hadith No.1: The Prophet (sallal laahu alaihi wasallam) said, ﴿I have left two things with you. As long as you remain firm on this, you will not go astray. The Quraan and my Sunnat.

None object to the fact of the Quraan being the law of Shariah. However the Prophet (sallal laahu alaihi wasallam) also kept His Sunnat the law of Shariah. It is therefore only proper that we accept the Prophet (sallal laahu alaihi wasallam) as a lawmaker.

Hadith No.2: Imam Abu Daؤud (radi Allahu anhu) narrated a Hadith from Hazrat Irbaaz bin Saaria (radi Allahu anhu), in which the Prophet (sallal laahu alaihi wasallam) said, ﴿Listen! By Allah! I have commanded certain things, and forbidden certain things. Verily these (commands) are equal to that of the Quraan.﴾

Hadith No.3: Imam Bukhari, Muslim and Nasaؤi narrated the following Hadith on the Authority of Hazrat Ibn Abbas (Radi Allahu anhu), ﴿If I had not thought that it would be inconvenient for my Ummah, then I would have commanded them to pray Esha at that time, in other words at half the night.﴾

Hadith No.4: The Holy Prophet (sallal laahu alaihi wasallam) said, ﴿Do not drink things that intoxicate. I have made all intoxicants Haraam.﴾

When we read all these Ahadith carefully, we will find that those who have only accepted those things to be Halaal which have been made Halaal by Allah, and those things to be Haraam, which have been made Haraam by Allah, and do not accept that to be either Halaal or Haraam, which has been made Halaal or Haraam by the Prophet (sallal laahu alaihi wasallam), how hard the torment has been sent upon them. The Prophet (sallal laahu alaihi wasallam) has further stated, ﴿all those things, which I have made Halaal, and all those things which I have made Haraam, are equal to that which Almighty Allah has made Halaal and made Haraam.﴾ Can any person who has no authority over making laws make such a statement? This shows that the Prophet (sallal laahu alaihi wasallam) has been blessed with the opportunity of making laws, through the permission of Almighty Allah.

TESTIMONY OF SAHABA-E-KIRAAM: The proof of testimony of Sahaba-E-Kiraam in this matter is so vast, that all of them cannot be quoted here, but a few of them are being quoted for your perusal.
1. It is on the narration of Hazrat Abu Hurairah, that a certain Sahabi came into the Court of the Prophet (sallal laahu alaihi wasallam) and said, ﴿I have been destroyed.﴾ The Prophet (sallal laahu alaihi wasallam) asked what had happened, and He replied by saying, ﴿I had sexual intercourse with my wife while fasting (during Ramadaan)﴾ The Prophet (sallal laahu alaihi wasallam) said, ﴿Can you free one slave?﴾ He replied in the negative. The Prophet (sallal laahu alaihi wasallam) then asked if He had the strength to keep sixty (60) fast continuously, and He replied in the negative. The Prophet (sallal laahu alaihi wasallam) then asked if He had the means to feed sixty poor people, and He replied in the negative. Just then someone presented some dates. The Prophet (sallal laahu alaihi wasallam) asked Him to donate this to the poor. He replied by saying that there was no one more deserving in Madinah, than His family. On hearing this, the Holy Prophet (sallal laahu alaihi wasallam) smiled so much that His Blessed Teeth began to show. He then said, ﴿Feed it to your family.﴾

2. It is narrated in Tibraani, Musnad Abu Yal^{aa} etc. on the Authority of Hazrat Haarith bin Usaama bin Nu^{man} bin Basheer (radi Allahu anhu) and also personally from Hazrat Khuzaima (radi Allahu anhu) that the Prophet (sallal laahu alaihi wasallam) said, If Khuzaima gives testimony contrary or in agreement to anyone, then his testimony alone is acceptable. Whereas the Holy Quraan states, make two just persons from amongst you testators (witnesses). But the Holy Prophet (sallal laahu alaihi wasallam) made the Testimony of Hazrat Khuzaima alone, equivalent to that of two witnesses. This alone is proof, that the Holy Prophet (sallal laahu alaihi wasallam) is a lawmaker.

◆VIEWS OF THE UMMAH BEFORE THIS ERA: It is in the Sunnan of Abu Da^{ud} and Ibn Majah and the Musnad of Imam Tahtawi etc. on the authority of Hazrat Khuzaima, that, ◆The Prophet (sallal laahu alaihi wasallam) specified the duration for masah on the leather sock to be that of three days and if someone had to ask, then He would have definitely changed it to five days.◆

1. Imam Abdul Wahab Shu^{raani} (radi Allahu anhu) states in his Mizaanush Shariatul Kubra, that Almighty Allah has given the Prophet (sallal laahu alaihi wasallam) the authority to command whatever He wishes from His side.◆

2. Imam Ahmed Khateeb Qastalaani states in Mawahib as follows: ◆It is from amongst the uniqueness of the Prophet (sallal laahu alaihi wasallam), He could change any law of the Shariah with whichever law He desired.◆

3. Imam Zirkaani (radi Allahu anhu) states, ◆There is no specification in commands. He could change anything which he wished with anything He wished, by making it specific.◆

These are some of the quotations of the Learned predecessors, which prove that the Holy Prophet (sallal laahu alaihi wasallam) has been blessed with the authority to make and change laws as He wished. If anyone wishes to note the belief and the thoughts of the present Ummah, then they should peruse Aala Hazrat^s (radi Allahu anhu) Al Amn-wa- Ulaa etc.

Source<http://www.noori.org/article1.html>

► Decided by: [... a matter has been decided by Allah and His Messenger ... if any one disobeys Allah and His Messenger...](#) (quran 033:036)

► Declaration from: [A \(declaration\) of immunity from Allah and His Messenger,](#) to those of the Pagans with whom ye have contracted mutual alliances:- (Quran 009:001),

["He who obeys the Messenger obeys Allaah indeed"](#) [Quran an-Nisa' 4:80]

gard and what they thought about it

Ikhtiyaar of Prophet(صلى الله عليه وسلم)

-

People often think that, Prophet Mohammed(صلى الله عليه وسلم) was appointed just to deliver the Message Given by Allah SWT and cannot do(change) anything by himself[**Ikhtiyaar**] (Maaza'Allah). Let us see the Aaqida of Sahaba R.A in this regard and what they thought about it

-

Hadith

-

Abu Bakra mentioned that the Prophet, may Allah bless him and grant him peace, was sitting on his camel and a man was holding its rein or halter. The Prophet, may Allah bless him and grant him peace, asked, **"What day is this?" We were silent, thinking that he might change its name.** He said, "Is this not the Day of Sacrifice?" We said, "Indeed." He said, **"What month is this?" We were silent, thinking that he might change its name.** He said, "Is this not Dhu'l-Hijja?" We said, "Yes."... [Volume 1, Book 3, Number 67: Bukhari]

As these days are already fixed and Known by everyone but Sahaba R.A didn't reply thinking Prophet might change it to another one

Narrated Abu Bakra: The Prophet delivered to us a sermon on the Day of Nahr. He said, "Do you know What is the day today?" We said, "Allah and His Apostle know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the Day of Nahr?" We said, "It is." He further asked, "Which month is this?" We said, "Allah and His Apostle know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of Dhul-Hijja?" We replied: "Yes! It is." He further asked, **"What town is this?" We replied, "Allah and His Apostle know it better."** He remained silent **till we thought that he might give it another name.** He then said, "Isn't it the forbidden (Sacred) town (of Mecca)?" We said, "Yes. It is."...[Book #26, Hadith #797: Bukhari]

As we all know the name for Mecca is already given in Quran(as Bakkah) but still Sahaba R.A thought He(صلى الله عليه وسلم) might give it another name

More on this

Indeed this is a wonderful topic. Some people in their ignorance think that Prophet (Peace be upon him) is not a **"Sharikh i.e. the Law giver"**, they limit the status of Prophet to just a postman who brought messages from Allah (Naudhobillah) but they forget that Allah has given **Ikhtiyaar** to Prophet in making things Halal or Haram.

I will only cite 1 verse from Quran and 1 Authentic hadith for the time being so that the message is kept simple and to the point.

Quran states: ...(The Prophet Peace be upon him) enjoins them good and forbids them evil, and **"MAKES LAWFUL" to them the good things (وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ)** and **"MAKES UNLAWFUL" to them impure things (وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ)**, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful. (7:157)

And this beautiful Hadith states: The Prophet (Peace be upon him) said: Let me not find one of you reclining on his couch when my hadith reaches him and he says: **Between us and you is present Allah's book**, so we consider Halal those things which are declared Halal in it and Haram which are declared Haram. Although **"WHAT THE PROPHET HAS MADE HARAM "IT IS AS IF ALLAH MADE IT HARAM"** (**وَإِنَّمَا حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا حَرَّمَ اللَّهُ**) [Sunnan Tirmidhi, Volume No. 5, Page No. 38, Imam Tirmidhi declared it "Hassan"]

Some more to suffice the thirsty Hearts

Before unleashing the Magnificent proofs, let me clear out the stand which people might exploit and misguide the brothers

Prophet (Peace be upon him) is Mukhtar in Shariah, and this is precisely the belief of Ahlus Sunnah, we never believe that Prophet (Peace be upon him) becomes owner of heavens, worlds, paradise, hell etc (Naudhobillah) what we believe is that he has been "GRANTED" **Ikhtiyaar** in making things halal or haram, he is Sahib e Shariah and It is called Shariat e Muhammadi (Salallaho alaihi wasalam)

Hadith of Sahih Muslim

Rabi'a b. Ka'b said: I was with Allah's Messenger (may peace be upon him) one night. and I brought him water and

what he required. He said to me: **Ask (anything you like)**. I said: I ask your company in Paradise. **He (the Holy Prophet) said: Or anything else besides it.** I said: That is all (what I require). He said: Then help me to achieve this for you by devoting yourself often to prostration. (Book #004, Hadith #0990 muslim)

Sheikh Abdul Haqq Muhadith Dhelvi (rah) writes under this hadith:

The question was Mutallaq i.e. Ask for anything, in this (the Prophet) did not confine it to something specific, **this proves that all doing is in the hands of Prophet (salallahu alaihi wasalam), he can grant whomsoever with the leave of Allah**, because the world and hereafter is his Sikhawat and the knowledge of Loh ul Qalam is part of his Uloom [Ash'at ul Lamaat, Sharah al Mishkaat]

The Prophet (Peace be upon him) said:

يا ربيعة بن كعب سلني أعطك

Translation: O Rabi'a bin Ka'b: **"ASK ME AND I WILL GRANT YOU"** [Al Bidayah 5:225]

Hadith Sahih Muslim

Abdullah b. al-Harith reported: I heard Abbas say: I said: Messenger of Allah, verily Abu Talib defended you and helped you; would it be beneficial for him? He (the Holy Prophet) said: Yes; I found him in the lowest part of the Fire and **"I BROUGHT HIM TO THE SHALLOW PART"** [Book 001, Number 0409: (Sahih Muslim)]

This proves that Prophet (Peace be upon him) even has **Ikhtiyaar** to bring change to people who were granted hell, plus we also know that Prophet (Peace be upon him) has **Ikhtiyaar** in Shariah, he was given authority to make things halal and haram and he has also done it. **By Ikhtiyaar we always mean the Ikhtiyaar which is "GRANTED" by Allah**

Hadith # 1

When the Prophet (Peace be upon him) took an oath from women not to do lamentation, Umm Attiya (ra) said: O Messenger of Allah except members of such a tribe who helped me (in lamentation) during pre-Islamic days, there is left no alternative for me, but that I should also help them. ["UPON THIS THE MESSENGER OF ALLAH SAID: (YES) BUT ONLY IN CASE OF THE MEMBERS OF SUCH A TRIBE" [Sahih Muslim, Kitab ul Jan'aiz, Hadith # 2038]

This hadith proves that the Prophet (Peace be upon him) can make anyone specific in case of general orders (i.e. given Ikhtiyar)

Hadith # 2

The minimum requirement for Mahr is 10 Dirhams, however for one Sahabi the Prophet (Peace be upon him) made "TEACHING OF QURAN AS MAHR" [Sunnan Abu Dawud, Volume No.1, Page No. 287]

Hadith # 3

Narrated Abu Huraira: While we were sitting with the Prophet a man came and said, "O Allah's Apostle! I have been ruined." Allah's Apostle asked what was the matter with him. He replied **"I had sexual intercourse with my wife WHILE I WAS FASTING"** Allah's Apostle asked him, "Can you afford to manumit a slave?" He replied in the **"NEGATIVE"**. Allah's Apostle asked him, **"Can you fast for two successive months?"** He replied in the **"NEGATIVE"** The Prophet asked him, **"Can you afford to feed sixty poor persons?"** He replied in the **"NEGATIVE"** The Prophet kept silent and while we were in that state, a big basket full of dates was brought to the Prophet . He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet said (to him), **"TAKE**

THIS (BASKET OF DATES) AND GIVE IT IN CHARITY" The man said, "Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." The Prophet smiled till his pre-molar teeth became visible and then said, **"FEED YOUR FAMILY WITH IT"**

This hadith proves Ikhtiyar of Prophet (Peace be upon him) to the extreme, the Prophet (Peace be upon him) kept on changing the ruling for the poor sahabi, remember It is wajib to do Kaffara by either keeping 60 fasts or giving charity, If the Prophet (saw) did not have **Ikhtiyar** then he would have never been allowed to do such a thing!

Hadith # 4

The Prophet (Peace be upon him) forbade to cut grass and trees in Haram of Makkah, however Ibn Abbas (ra) asked about "Al-Idhkhir" for their goldsmiths and graves, the Prophet (Peace be upon him) said: **Except Al-Idhkhir for our graves and houses** [Sahih Bukhari, Volume No. 1, Page No. 22]

Hadith # 5

Abu Huraira (Allah be pleased with him) reported: Allah's Messenger (may peace be upon him) addressed us and said: O people, Allah has made Hajj obligatory for you; so perform Hajj. Thereupon a person said: Messenger of Allah, (is it to be performed) every year? He (the Holy Prophet) kept quiet, and he repeated (these words) thrice, whereupon Allah's Messenger (may peace be upon him) said: **"IF I WERE TO SAY "YES" IT WOULD BECOME OBLIGATORY (FOR YOU TO PERFORM IT EVERY YEAR)"** and you would not be able to do it. Then he said: Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning, and their opposition to their apostles. So when I command you to do anything, do it as much as it lies in your power and **"WHEN I FORBID YOU"** to do anything, then abandon it. [Book 007, Number 3095: (Sahih Muslim), Sunnan Nasai'I Hadith # 2619 and others]

Hadith # 6

Narrated Abu Huraira: Allah's Apostle said, "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak **"FOR EVERY PRAYER"** [Volume 2, Book 13, Number 12: (Sahih Bukhari)]

Hadith # 7

عن نصر بن عاصم عن رجل منهم انه اتى النبي فا سلم على انه لا يصلى الا صلاتين فقبل ذلك منه.

Nasr ibn Asim narrates from one Sahabi that he came in court of Prophet (pbuh) and accepted Islam on a condition **"that he will only offer 2 daily prayers, the Prophet (pbun) accepted this condition"** [Musnad Ahmad, Volume 005, Page No. 363, Hadith Number 20302]

Scholar # 1

Imam al Arif, Hadrat Abdul Wahab Sha'raani (rah) said: **Allah had given power to the Prophet (Peace be upon him) in making whatever he likes as Wajib or Ghayr Wajib.** [Al-Mizan ul Kubra, Chapter of Wudhu]

He also states: **Allah has appointed the Prophet (Peace be upon him) on such a state that he can make any (Hukm) by his will,** the example of this mentioned in the hadith regarding plants in Haram of Makkah (the hadith is mentioned above). **If Allah had not made the Prophet as Sharih (i.e. having Ikhtiyar) then the prophet (Peace be upon him) could never make something separate from what Allah had declared Haram.** [Al-Mizan ul Kubra, Volume No.1, Page No. 48]

Scholar # 2

Imam Ibn Hajr al Asqalani (rah) said: The Ahkaam are referred towards Prophet (Peace be upon him), at times regarding some ruling he can make someone form ummah specific whereas he can forbid another from the same thing, whether **"THERE IS SOME NEED OR NOT"** [Fath ul Bari, Sharh Sahih ul Bukhari, Volume No.10, Page No. 16]

Scholar # 3

Mullah Ali Qari (rah) said: Our scholars (i.e. Ahnaaf) have explained the quality of **Prophet (Peace be upon him) that he can make anyone "Khaas" with any ruling** [Mirqat, Sharh al Mishqaat, Volume No. 2, Page No. 323]

Quran states: O you who believe! do not go near prayer when you are Intoxicated until you know (well) what you say, **"NOR WHEN YOU ARE UNDER AN ABLIGATION TO PERFORM A BATH"** unless (you are) travelling on the road—until you have washed yourselves.. (4:43)

Quran explicitly forbids the believers for entering mosque in state of Janabat, however let us see **Ikhtiyaar** of Prophet (Peace be upon him)

Hadith

Narrated by Abu Sa'ïd (ra) from the Prophet (Peace be upon him) who said to Ali (ra): O Ali, It is not allowed for anyone to in state of seminal impurity in this mosque, "EXCEPT FOR ME AND YOU" [Sunnan Tirimdhi, Volume No. 1, Page No. 535 where Imam Tirimdhi declared it "Hassan"]

Quran states: Fight those who believe not in Allah nor the Last Day, nor hold that forbidden **"WHICH HATH BEEN FORBIDDEN BY ALLAH AND HIS MESSENGER"** (9:29) [ما حَرَّمَ اللَّهُ وَرَسُولُهُ]

Quran states: **"O YE WHO BELIEVE! OBEY ALLAH AND OBEY THE MESSENGER"** and make not vain your deeds! [47:33]

Imam Shatibi (Rahimuhullah) explains:

All those ayahs in which obedience to Allah and his Messenger have been mentioned along, they prove that Allah's obedience is regarding whatever has been ordered or stopped from in Quran whereas the obedience of Prophet (Peace be upon him) is what the **"PROPHET HAS ORDERED OR STOPPED US FROM, IF THEY WERE ORDERED IN QURAN THEN IT WOULD HAVE BEEN CALLED ALLAH'S OBEDIENCE (NOT THAT OF RUSUL)"** [Imam Shatibi in Al-Muafqaat, Volume No.4, Page No. 10]

Quran states: And whatever the Messenger **"GIVES YOU"** accept it, and from whatever he **"FORBIDS YOU"** keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil) [59:7]

Quran states: It is not fitting for a Believer, man or woman, **"WHEN A MATTER HAS BEEN DECIDED BY ALLAH AND HIS MESSENGER"** to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path. [33:36]aroon] [Imam Shatibi in Al-Muafqaat, Volume No.4, Page No. 10]

Explanation from Ibn Taymiyyah He Write:

جهة حرمة الله ورسوله جهة واحدة فمن اذى الرسول فقد اذى الله ومن اطاعه فقد اطاع الله لان الامة لا يصلون ما بينهم وبين ربهم الا بواسطة الرسول ليس لاحد منهم طريق غيره ولا سبب سواه وقد اقامه الله مقام نفسه في امره ونهيه واخباره وبيانه فلا يجوز ان يفرق بين الله ورسوله في شئ من هذه الامور

Translation: The Jiha of Allah's Hurmah and that of Prophet (Peace be upon him) is same, whosoever annoys the Prophet then he indeed annoys Allah, whosoever obeys the Prophet then he has indeed obeyed Allah because without the **"WASITA"** of prophet (Peace be upon him) the Ummah cannot reach their Lord, nobody from this Ummah has any option but to follow the Prophet (Un-conditionally). **THEREFORE ALLAH IN HIS "AMR (ORDERING)" IN HIS "NAHI (FORBIDDING)" IN HIS "KHABR (TEACHING)" AND IN EXPLANATION OF THESE MATTERS, HE HAS RAISED THE PROPHET TO HIMSELF, THEREFORE TO DIFFERENTIATE BETWEEN ALLAH AND HIS APOSTLE IN THIS REGARD IS "IMPERMISSIBLE"** [Ibn Taymiyyah in Al-Sarim ul Mosool, Page No. 41]

Our Prophet (Peace be upon him) was given highest degree of **Ikhtiyaar** than any other Prophet or Angel, he even gave Life to dead ones (of course with the grant of Allah), he made fountains flow from his fingers, he parted the moon, he made the trees cry, he made the animals and tress prostrate to him as a matter of fact his miracles are uncountable.

“Baad azz Khuda Bazurg tu hee Qisa Mukhtasar!”

Allah SWT Changed the Direction of Qibla on the Wish of Prophet (صلى الله عليه وسلم)

Quran States: We see the turning of thy face (for guidance to the heavens: now Shall We **turn thee to a Qibla that shall please thee**. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction...[2:144]

Tafsir al-Jalalayn: We have indeed (qad, 'indeed', is for affirmation) seen you turning your face about in the, direction of the, heaven, looking around for the Revelation and longing for the command to face the Ka'ba: **he [the Prophet] wished for this** because it was the prayer-direction of Abraham and would be more conducive to the submission of the Arabs [to Islam]; now We will surely turn you to a direction that shall satisfy you, that you will love. Turn your face, in prayer, towards the Sacred Mosque, that is, the Ka'ba, and wherever you are (addressing the [Muslim] community) turn your faces, in prayer, towards it....

Allama ibn Hajar Makki writes:

“Rasulullah sallallahu 'alaihi wasallam is the Khalifa of Allah and the **Lord Almighty has bestowed the treasures of his grace in the hands of Rasulallah sallallahu 'alaihi wasallam and His blessings in Rasulallah sallallahu 'alaihi wasallam's control**. He has made everything obedient to Rasulallah sallallahu 'alaihi wasallam, therefore, Rasulallah sallallahu 'alaihi wasallam has the authority to allocate and to deny these blessings”.[al-Jawahir al-Munazzam, p.42]

'Allama Qastalani, commentator of Bukhari, writes:

“Rasulullah sallallahu 'alaihi wasallam is the epicentre of all occurrences. Hence, whatever can occur can only do so from Rasulallah sallallahu 'alaihi wasallam and whatever good takes place, it is by the permission of Rasulallah sallallahu 'alaihi wasallam”.[Mawahib al-Ladunya, vol.1, p.34]

Imam 'Allama Zarqani writes:

“When Rasulallah sallallahu 'alaihi wasallam decides something, **this decision cannot be stopped. There is nothing in creation that can halt the decision of Rasulallah sallallahu 'alaihi wasallam**”.[Sharh Zarqani 'ala al-Mawahib, vol.1, p.35]

A Salafi scholar Nawab Siddiq Hasan Bhopali writes:

Rasulullah sallallahu 'alaihi wasallam asked Rabeeah “Sal”, this means: “Whatever good you wish for in this world or the hereafter, ask me for it! Rasulallah sallallahu 'alaihi wasallam did not lay down any conditions. From this we know that all things are under his control. He can grant anything to anyone by the will of Allah”.

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَصَرَِّتَهَا

وَمِنْ عُلُومِكَ عِلْمَ اللُّوحِ وَالْقَلَمِ

اگر خیریت دنیا و عقبی آرزو داری

بدرگاهش بیاد هر چه می خواهی تمنا کن

This world and the hereafter are a portion of his generosity. And the knowledge of the Pen and the Tablet are a part of his knowledge.

If you wish for success in this world and the hereafter, Then come to his court and seek whatever you wish.[Mask al-Khatam, vol.1, p.276]

The above writing of Nawab Siddiq Hasan is exactly the same as what [Shaykh Muhaqqiq Shah `Abdul Haq Muhaddith Dihlawi has written in Ashi'atul Lum'aat Sharh Mishkat](#) [Ashi'atul Lum'aat, vol.1, p.39]

Tasarruf (Power to change) with the word "Kun" (be)

It is from the miracles of Prophet(صلی الله علیه وسلم) that when he said to somebody, "Become like this", then they became exactly like what Prophet(صلی الله علیه وسلم) has said

1) Imam Hakim narrates a hadith and classes it Sahih and Imam Bayhaqi and Imam Tabrani also narrate it. `Abdur Rahman bin Abu Bakr Siddiq radiyallahu ta'ala 'anhuma narrates that Hakam bin Abil `Aas would sit near Prophet(صلی الله علیه وسلم) and when Prophet(صلی الله علیه وسلم) talked, he would imitate him in a mocking manner. When Prophet(صلی الله علیه وسلم)said to him, "[Become like this](#)". Hence, till the day he died, his face was disfigured [Al-Khasa'is al-Kubra, vol.2, p.79]

2) Imam Bayhaqi narrates from ibn `Umar R.A that one day Prophet(صلی الله علیه وسلم) was giving a khutba. A man was sitting behind Prophet(صلی الله علیه وسلم) and was mockingly imitating him. Prophet(صلی الله علیه وسلم) said to him, "[Become like this](#)". The man then fainted and fell down. His relatives then carried him home and his health was the same until two months later when he finally recovered. After his recovery, his face was the same as when he used to mock Prophet(صلی الله علیه وسلم) [Al-Khasa'is al-Kubra, vol.2, p.79]

Quran State: "[Forbidden to you \(for food\) are: dead meat](#), blood, the flesh of swine, and that on which hath been invoked the name of other than Allah..."[5:3]

Hadith States: Part of Hadith.. Marwan said, "I told you." Malik said that there was no harm in eating fish caught by magians, because the Messenger of Allah, may Allah bless him and grant him peace, said, "[In the sea's water is purity, and that which is dead in it is halal](#)." Malik said, "If it is eaten when it is dead, there is no harm in who catches it." (Book #25, Hadith #25.3.12, Malik Muwatta)

Subhana'Allah Prophet (صلی الله علیه وسلم) made exception by making Fish Halal

</H3> ,

► **Quran on Prophet(صلی الله علیه وسلم) and Authority given to Him by Allah and to other muslims even**

When there comes to them some matter touching (public) safety or fear, they make it known (among the people), **if only they had referred it to the Messenger or to those charged with authority among them** [4: 83]

//
O you who believe! **Obey Allâh and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority.** [4:59]

'
► **Quran on Prophet(صلى الله عليه وسلم) and His Announcement**

'
[And an announcement from Allah and His Messenger,](#) to the people (assembled) on the day of the Great Pilgrimage,-
[that Allah and His Messenger dissolve \(treaty\) obligations with the Pagans...](#) (**quran 009:003**)

'
► **Quran on Prophet(صلى الله عليه وسلم) and on an issue Decided by Him: ... a matter has been decided by Allah and His Messenger ... if any one disobeys Allah and His Messenger...** (**quran 033:036**)

'
► **Quran on Prophet(صلى الله عليه وسلم) and on Declaration from Him: A (declaration) of immunity from Allah and His Messenger,** to those of the Pagans with whom ye have contracted mutual alliances:- (**Quran 009:001**)

'
► **Quran on Prophet(صلى الله عليه وسلم) and Notice of war from Him:** If ye do it not, [Take notice of war from Allah and His Messenger...](#) (**Quran 002:279**)

Imam 'Allama Sha'rani

Allah has stated in some of his revelations: "Oh son of Adam! I am Allah, there is no other deity but Me. I say to something, "**Be**", and it is. **You must obey Me and if you do, I will grant you this power that you will say to something, "Be", and it will follow your command. Allah has bestowed this authority on many of His Prophets and chosen people**".[Al-Yawaqit wa al-Jawahir, volume 1, page 147]