

— THE —
POWER
— OF —
THE
LAST
PROPHET

ENGLISH TRANSLATION



IMRAN RAZA ATTARI

The Power of the Last Prophet ﷺ

English Translation

Imran Raza Attari

Contents

The Sermon

Divine Commands Are of Two Kinds:

The Deviant Wahabi Creed

The Day of Resurrection and the Authority of Mustafa ﷺ

The Expiation of Fasting Was Pardoned

The Prophet ﷺ Granted Paradise

One Man's Testimony Made Equivalent to Two

Three Prayers Were Excused

The Obligation of Hajj and the Authority of Mustafa ﷺ

Raising the Dead and the Authority of Mustafa ﷺ

The Sermon

The Emperor of both worlds, the Master of the universe! Allah the Pure sent His Messenger ﷺ into this world as the absolute authority over all creation. Birds and beasts, the earth and the heavens, the sun, the moon and the stars, stones and trees — in short, every single thing in creation was placed under the authority of the Prophet ﷺ. His command was made binding and enforceable upon everything.

And what wonders, what incredible authorities were bestowed upon him! If he gestured, the moon would split in two. If he commanded the setting sun, it would turn back. If he ordered a tree, it would uproot itself and come forth to his sacred court. If he stamped the moving mountain of Uhud with his blessed foot, it would stand still at once. Whatever he wished, he could declare forbidden for whomever he wished, and whatever he wished, he could declare permissible for whomever he wished. In short — every kind of authority was granted to him ﷺ.

*You alone are the judge, You alone distribute gifts
You alone repel calamities, You alone forgive faults
Who has come like you?*

The Imam of Ahlus Sunnah, A'la Hadrat رحمه الله تعالى عليه states:

The Holy Prophet ﷺ is the absolute deputy of Allah Almighty over all angels and dominions. Allah the Exalted has clothed him in the robe of His names, attributes, and mysteries, and granted him authority to dispose of every being, simple and composite. He is like a bridegroom-king — his command runs through the entire wedding procession; everyone serves him, leaving their own affairs for his. Whatever he wishes for becomes present at once. He rests in peace while all the wedding guests serve him and, through his means, receive their provision. In the same way, Mustafa ﷺ manifests the glory of the True King throughout the world. His command runs through all the realms of the universe. All are his servants and under his authority. Whatever he desires, Allah Almighty brings into being.

In Sahih Bukhari it is narrated:

Ummul Momineen, Hadrat Aisha Siddiqa رضي الله تعالى عنها said to the Holy Prophet ﷺ: "I see your Lord hastening to fulfil your wish."

(Sahih Bukhari, Vol. 6, p. 117, Hadith 4788)

The entire world eats from what the Prophet ﷺ gives in charity.
Another noble hadith says:

The Holy Prophet ﷺ said: "The One who gives every blessing is Allah, and the one who distributes is I."

(Sahih Bukhari, Vol. 9, p. 101, Hadith 7312)

So the analogy is complete. The Holy Prophet ﷺ is the bridegroom of the Divine Kingdom.

(Fatawa Razviyya, 15/291)

A'la Hadrat رحمه الله تعالى عليه states:

*The Lord is the Giver, He is the Distributor
His provision, and He is the Granter*

*Supreme deputy of the Omnipotent
He manifests the colour of 'Be'*

*His command runs through the world
He holds authority over all*

Sadrush Shariah, Mufti Amjad Ali Aazmi رحمه الله تعالى عليه explains this in the most exquisite manner:

The Holy Prophet ﷺ is the absolute deputy of Allah Almighty. The entire world has been placed under his disposal. He may do as he pleases, give to whomever he wishes, and take back from whomever he wishes. There is no one in the entire world who can reverse his command. All of creation is subject to him, and he is subject to none except his Lord. He is the master of all people — whoever does not accept him as his master remains deprived of the sweetness of the Sunnah. The entire earth is his property, the whole of Paradise is his fiefdom, the dominion of the heavens and the earth is under his command. The keys to Paradise and Hell have been placed in his blessed hands. Sustenance, blessings, and all kinds of gifts are distributed from his court alone. This world and the Hereafter are merely one portion of his grant. The legislative commandments were placed in his control — he could forbid whatever he wished for whomever he wished, permit whatever he wished for whomever he wished, and excuse any obligation he wished.

(Bahar-e-Shariat, Vol. 1, Part 1, p. 82)

*You are the ruler of creation, the distributor of provision
Whatever is received is received from you — millions of
blessings upon you*

Allama Abu Jafar Tahtawi Hanafi رحمه الله تعالى عليه says:

The Holy Prophet ﷺ had the authority to make anything specific for whomever he wished and to declare forbidden for whomever he wished.

(Sharh Ma'ani al-Athar, Vol. 3, p. 299)

Imam Shahabuddin Qastalani Shafi'i, in his renowned book "Mawahib al-Ladunniyya," devoted an entire chapter to the special virtues of the Holy Prophet ﷺ — among which is that he could make any command specific to whomever he wished — and therein he explains the Prophet's ﷺ authority in legislative matters.

Divine Commands Are of Two Kinds:

Shaykh Muhaddith Abdul Haq Dehlvi رحمه الله تعالى عليه states:

"The commandments were entrusted to him. He may decree as he pleases, and make any command specific to whomever he wishes."

(Lam'aat Sharh Mishkaat, Vol. 8, p. 256)

Allama Abdul Hai Lakhnawi Hanafi رحمه الله عليه writes:

"The Holy Prophet ﷺ had the authority — that whatever command he wished, he could make it specific to whomever he wished."

(At-Taleequl Mumajjad, Vol. 2, p. 605)

Besides these, countless noble scholars have mentioned this in their works, but for the sake of brevity, we will suffice with what has been said.

Now, A'la Hadrat رحمه الله تعالى states:

Divine commandments are of two kinds:

Takweeni (Creative) — like giving life and causing death, fulfilling needs, removing hardships, bestowing wealth and sustenance, granting victory and defeat, and the entire management of the universe.

Tashree'i (Legislative) — declaring an action as obligatory, forbidden, necessary, disliked, recommended, or permissible.

In the true religion of the Muslims, both types of commandments share the same ruling: attributing legislative commands to anyone other than Allah as an inherent (zaati)

authority is shirk. But attributing them as a granted (ataai) authority — whether in matters of creation or legislation — is not shirk.

(Fatawa Razviyya, Vol. 19, p. 235)

So Allah the Exalted has granted His most noble Beloved ﷺ complete authority in both matters, as has already been mentioned. And coming ahead, evidences from the Quran and hadith will be presented on this, insha Allah.

Ameer-e-Ahlu Sunnah, Hazrat Allama Maulana Ilyas Attar Qadiri حفظه الله تعالى says:

*Your sovereignty is on the Throne, your sovereignty is on
the earth*

Over both worlds is your command, O Messenger of Allah

ﷺ
وسلم

The Deviant Wahabi Creed

Taqwiyatul Imaan says:

"Do not say, 'Allah and His Messenger will it, then this work will be done' — because all the affairs of the world happen only by Allah's will. Nothing happens by the will of the Messenger."

(Taqwiyatul Imaan, p. 84)

And on page 29 of the same book it says:

"Allah the Exalted has not given anyone the power to exercise disposal in the universe." It further writes: "To exercise intentional disposal in the universe, to enforce one's own command, to give life and death by one's own desire, to expand and restrict sustenance, to grant health and illness, to give victory and defeat, to bestow honour and disgrace, to fulfil desires, to accomplish needs, to ward off calamities, to help in difficulty, to reach out in bad times — all of these are the attributes of Allah alone. No prophet, saint, elder, martyr, jinn, or fairy possesses this attribute. Whoever attributes such disposal to anyone, seeks their help for their needs, makes offerings and vows to them, or calls upon them in times of distress — such a person becomes a mushrik."

(Taqwiyatul Imaan, p. 36)

But Allah the Exalted has bestowed such powers and authorities upon the prophets and, through them, upon the noble saints — that they may help people in difficulty, remove their troubles, enforce their command in this world by His command, and declare forbidden whatever they wish and permissible whatever they wish! Yet this person has denied all these authorities — despite the fact that clear proof exists in the Quran and hadith!

In refutation of the belief of these disbelievers and apostates, evidences from the Quran and hadith are presented below. Read them, and you will realize how utterly fabricated and self-manufactured these rejected beliefs are!

(1) Para 12, Surah Ahzaab, Verse 36: "And it is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, to have any choice in their own affair. And whoever disobeys Allah and His Messenger has indeed strayed into clear error."

Background of Revelation: The commentators say that before the sun of Islam had risen, the Holy Prophet ﷺ purchased and freed Hadrat Zaid bin Haritha رضي الله تعالى عنه and adopted him as a son. Hadrat Zainab bint Jahsh — who was the daughter of the Prophet's aunt Umayma bint Abdul

Muttalib — the Holy Prophet ﷺ proposed her to Hadrat Zaid. Initially, she agreed, thinking the Prophet ﷺ was proposing for himself. But when she learned the proposal was for Hadrat Zaid, she refused and sent word: "O Messenger of Allah ﷺ! I am the daughter of your aunt! I do not wish to marry such a man." Her brother Abdullah bin Jahsh also refused on the same grounds. Then this noble verse was revealed. Hearing it, both brother and sister submitted willingly, and Hadrat Zainab was married to Hadrat Zaid.

(Tafseer Qurtubi, Vol. 14, p. 146)

So it is established — obeying the command of the Holy Prophet ﷺ is obligatory upon every person. There is no room for refusal!

(2) Surah Nisa, Verse 65: "But no, by your Lord, they will not believe until they make you judge over what has been disputed between them, then find no discomfort in their hearts regarding what you have decreed, and submit fully."

Background of Revelation: In Sahih Bukhari, it is narrated that the people of Madina irrigated their gardens with water flowing from the mountain. An Ansari had a dispute with Hadrat Zubair رضي الله تعالى عنه over whose turn it was to water first. This matter was brought before the Holy Prophet ﷺ. The

Master of Madina ﷺ said: "O Zubair! Water your garden first, then let the water flow to your neighbour." Hadrat Zubair was given priority because his field was higher up, and along with this, the Holy Prophet ﷺ also instructed him to show kindness to the Ansari. But the Ansari was displeased with the overall decision and remarked: "Zubair is your cousin!" Despite the fact that the ruling included kindness toward him, the Ansari did not appreciate it. So the Holy Prophet ﷺ ordered Hadrat Zubair رضي الله تعالى عنه to irrigate his garden fully and then stop the water. Upon this, this verse was revealed.

(Sahih Bukhari, Vol. 3, p. 187, Hadith 4585)

This verse makes it absolutely clear — it is necessary for people to make the Holy Prophet ﷺ their judge and arbiter in their affairs, and whatever he decides must be acted upon!

(3) Surah Baqarah, Verse 29: Allah the Exalted says: "Fight those who do not believe in Allah and the Last Day, and do not consider forbidden what Allah and His Messenger have forbidden."

Hadrat Miqdaam bin Maad Yakrab رضي الله تعالى عنه narrates that the Messenger of Allah ﷺ said: "O people, remember! Along with the Quran, another thing — that is, hadith — has been given to me by Allah the Exalted. Beware! A time will come when a

well-fed, arrogant man will recline on his couch and say: 'The Quran is sufficient for you. Whatever it declares lawful, take as lawful; whatever it declares unlawful, take as unlawful.' But this is not so!"

(Musnad Shaam Tabrani, Vol. 3, p. 103, Hadith 1984)

In the narration of Mujam Kabeer, there is this addition: "Beware! Whatever the Messenger of Allah ﷺ has declared unlawful is just as unlawful as what Allah has declared unlawful!"

(Mujam Kabeer, Vol. 20, p. 274, Hadith 649)

The Rawafid, Khawarij, and Chakdalawis — these people claim to follow only the Quran and reject hadith. They say — Allah forbid! — that the Messenger of Allah ﷺ does not possess the authority to make anything lawful or unlawful. "Only what the Quran declares lawful, take as lawful; only what the Quran declares unlawful, take as unlawful." This hadith refutes them completely!

From the aforementioned noble verse and pure hadith, it is understood that the hadith which have reached us are authoritative. The orientalists have always tried to make the Quran questionable. When they failed in this evil attempt, they

devised another scheme: "If we make hadith unreliable, people will also lose trust in the Quran." For this purpose, they started slandering the noble Companions and the great Successors, trying to discredit them so that Muslims would lose confidence in them. Since hadith have reached us through the Companions and Successors — if they become unreliable, trust in hadith would be lost, and when trust in hadith is lost, people will also deny the Quran! But the Holy Prophet ﷺ was aware of their conspiracies thousands of years in advance! He foretold that in the latter times, such people will come who will try to nullify hadith — "Do not fall into their deception!" Our noble scholars have always striven to preserve hadith and have consistently refuted the orientalist, so that Muslims would not fall into their misguidance.

(4) Allah the Exalted says: "Alif Lam Ra. This is a Book which We have sent down to you so that you may bring people out of darkness into light, by the permission of their Lord, to the path of the Almighty, the Praiseworthy."

(Surah Ibrahim, Verse 1)

The Mufti of Ahlus Sunnah, Mufti Qasim Qadiri Attari حفظه الله تعالى explains in its commentary: "From this verse it is also understood that the Noble Prophet ﷺ, by the command of

Allah the Exalted, brings people out of the darkness of disbelief into the light of faith. No one can attain guidance from the Quran alone without the mediation of the Holy Prophet ﷺ. The means of the light of guidance is only the blessed person of the Holy Prophet ﷺ."

(Siratul Jinan, Surah Ibrahim, Verse 1)

(5) Allah the Exalted says: "The disgrace and evil of that day is upon the disbelievers, as the angels extract their souls while they are committing evil."

(Surah Nahl, Verses 27-28)

This verse has demolished the very foundation of Wahhabism! Allah the Exalted has attributed the act of causing death to the angels. When Allah has granted such authority to the angels — that they can give death and life, which is among the creative (takweeni) matters — then what must be the status of the noble prophets, especially our master and leader ﷺ? And when we examine his blessed life, we find numerous instances of him raising the dead to life! The discussion of the authority of Mustafa ﷺ regarding raising the dead will come later. A'la Hadrat says:

*What is one heart of ours, and how much pain it bears
You have raised the dead walking around!*

(6) The Divine command is: "And they were not displeased except that Allah and His Messenger enriched them from His bounty."

(Surah Taubah, Verse 74)

In this verse, the act of enriching is attributed to both Allah and His Messenger. The meaning is clear — the Holy Prophet ﷺ enriches whomever he wishes. During the time of prophethood, when a person embraced Islam, he would go to his people and say: "O people! Accept Islam. Truly, Muhammad ﷺ gives so abundantly that there is no fear of poverty!"

The Imam of Ahlus Sunnah says:

*My Generous One filled my lap with jewels
When the night-beggar of heaven went with his cup of wine*

*Whichever direction he raised his hand, he enriched
A thousand salutations upon the wave of the ocean of
generosity*

(7) The Holy Quran states: "Allah bestowed a blessing, and you bestowed a blessing."

(Surah Ahzaab, Verse 37)

Allah the Exalted attributed the act of bestowing blessings to His most Beloved ﷺ. So it is established — he has the authority to favour whomever he wishes and to withhold from whomever he wishes.

(8) Allah the Exalted granted His immensely dignified prophet, Hadrat Sulayman عليه السلام, sovereignty and kingship over the earth. He subjected the wind to his control, and placed the jinn, beasts, birds, and even the rebellious devils under his command. Allah said to him: "This is Our gift, so you may give or withhold without account."

(Surah Saad, Verse 39)

In Mujam Ausat Tabrani: Ameerul Momineen, Hadrat Ali رضي الله تعالى عنه says: "When someone would ask the Messenger of Allah ﷺ, if the Holy Prophet ﷺ wished to give, he would say 'yes'; and if he did not wish to give, he would remain silent. He never said 'no' to anything."

One day, a Bedouin came and asked. The Holy Prophet ﷺ remained silent. He asked again — still silent. He asked a third time. Then the Holy Prophet ﷺ said: "O Bedouin! Ask me whatever you wish!" Hadrat Ali رضي الله تعالى عنه says: "Seeing this — that the Holy Prophet ﷺ had said 'ask whatever comes to your heart' — we felt envy toward that Bedouin. We thought to ourselves: Now he will ask for Paradise! But what did he ask? He said: 'I ask you for a riding camel.' The Prophet ﷺ said: 'Granted.' He said: 'I ask you for travel provisions.' The Prophet ﷺ said: 'Granted.' We were astonished at his requests, and the Holy Prophet ﷺ remarked: 'What a difference between this Bedouin's request and the request of an old woman of the Children of Israel!'"

The Holy Prophet ﷺ then related the story: When Hadrat Moosa عليه السلام was commanded to cross the sea, as he reached the shore, Allah turned the faces of the riding animals back so that they returned on their own. Hadrat Moosa said: "O Allah! What is this?" He was told: "You are near the grave of Hadrat Yusuf عليه السلام. Take his blessed body with you." Hadrat Moosa did not know the location of the grave. He asked the people: "Does anyone among you know about the grave of Hadrat Yusuf عليه السلام?" They said: "None of us know, but there is an old woman of the Children of Israel — she may know where his grave is."

Hadrat Moosa عليه السلام sent for her. When she came, he asked: "Do you know the grave of Hadrat Yusuf عليه السلام?" She said: "Yes." He said: "Tell me." She said: "By God, I will not tell you until you grant me whatever I ask!" Hadrat Moosa said: "Your request is accepted." She said: "I ask that in Paradise, I be in the same rank as you!" Hadrat Moosa said: "Ask for Paradise — this is enough for you; do not make such a great request!" She said: "By God, I will not accept anything less than to be with you!" Hadrat Moosa kept negotiating with her. Then Allah sent revelation: "O Moosa! Grant her what she asks — you will suffer no loss!" So Hadrat Moosa عليه السلام granted her his companionship in Paradise. She then showed him the grave of Hadrat Yusuf عليه السلام, and Hadrat Moosa took the blessed body and crossed the sea.

(Mujam al-Awsat, Vol. 7, p. 374)

Now, Sayyidi A'la Hadrat, Imam of Ahlus Sunnah رحمه الله تعالى عليه, after quoting this noble hadith in his renowned treatise "Munyatul Labeeb Innat Tashree Biyadi Habeeb," mentions **seven crucial points**:

(1) The Holy Prophet's ﷺ words to the Bedouin: "Ask whatever comes to your heart." In the Hadith of Rabia, there was already a general indication from which the scholars derived

generality. Here, the sacred command explicitly contains the general permission: "Ask whatever comes to your heart — we have the authority to grant everything!"

(2) Hearing this, Mawla Ali and the other Companions felt envy — "If only such a general command to ask had been given to us!" They thought: "The Prophet has granted him this authority — now he will ask for Paradise." It is established that, by the grace of Allah, the noble Companions held the belief that the hand of the Holy Prophet ﷺ reaches every treasure of Allah's mercy and every blessing of this world and the Hereafter — to the extent that he may grant the highest blessing, Paradise, to whomever he wishes!

(3) The Holy Prophet's ﷺ own astonishment at the Bedouin's lack of ambition: "I gave him general authority, and he sat there asking for worldly goods! If he had asked — like the old woman of the Children of Israel — not just for Paradise but for the highest station in Paradise, I had already given my word! And everything is in my hand — I would have granted it to him!"

(4) Countless blessings upon that old woman! She considered Hadrat Moosa عليه السلام to be the master of the divine workshop and believed he had the power to grant Paradise and even the

highest rank in Paradise. If this was shirk, then tell me — what happened to Hadrat Moosa عليه السلام? Despite his majesty and grandeur, why did he not reject her request as shirk? Why did he not say: "Whatever I agreed to was regarding things within my authority. But Paradise and its ranks — these are matters of Allah's domain! What authority do I have over them?"

(5) Far from rejecting, he said: "Do not wish beyond your worth — ask me for Paradise!" He had already promised: "I will grant it; this is enough for you!"

(6) Then revelation came to Moosa عليه السلام: "Grant her what she asks — what loss is there to you in this?" What fortune! This divine command was the most emphatic of all! It was not said: "O Moosa! Who are you to speak so arrogantly? In our domain, even Our beloved (Muhammad ﷺ) does not have an atom's worth of authority — he cannot even save his own daughter from Hell — and you are granting Paradise to an old woman? Control your enthusiasm!"

(7) The last sentence is like the trumpet of Resurrection: "Hadrat Moosa عليه السلام granted her Paradise!"

(Fatawa Razviyya, Vol. 19, pp. 286-289)

(8) Allah the Exalted says: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away and say: 'This is continuous magic.'"

(Surah Qamar, Verses 1-2)

This verse too indicates the authority of the Holy Prophet ﷺ. It is established that his authority is not limited to the earth — it extends to the heavens as well! Further details will come ahead, insha Allah.

The books of hadith narrate the event of the moon splitting (shaqq-e-qamar) at many places. In Sahih Bukhari: Hadrat Anas رضي الله تعالى عنه narrates that the people of Makkah asked the Messenger of Allah ﷺ to show them a sign, so the Messenger of Allah ﷺ split the moon into pieces.

(Sahih Bukhari, Vol. 4, p. 206, Hadith 3637)

In another hadith: During the time of the Holy Prophet ﷺ, the moon split into two pieces — one piece above the mountain and the other below it. Then the Holy Prophet ﷺ said: "Bear witness!" A man among the disbelievers of Makkah said: "Muhammad ﷺ has cast magic on the moon — but this magic cannot affect the entire earth!" So whenever someone came to Makkah from another city, the disbelievers would ask: "Did

you see the moon split?" They would reply: "Yes, we saw it too!" Abu Jahl too said: "This is magic!" He sent people outside the Haram to check whether others had seen the moon split. Those outside the Haram also reported having seen it. Then the disbelievers said: "This is an old, persistent magic!" — Allah forbid! — and thus they denied and did not believe.

(Uyoon al-Athar, Vol. 1, p. 134)

Allama Khattabi رحمه الله تعالى says: "The splitting of the moon is the greatest miracle of the Messenger of Allah ﷺ — so much so that no miracle of any other prophet can equal it, because this miracle manifested in the dominion of the heavens!"

(Umdatul Qaari, Vol. 16, p. 162)

The renowned commentator and sage of the Ummah, Mufti Ahmad Yaar Khan Nayeemi رحمه الله تعالى, after narrating this noble hadith, relates a story. In Kharpoti Sharh Qasida Burda: The chief of Yemen, Habeeb ibn Malik, came to Makkah at Abu Jahl's invitation to weaken Islam and turn people away from it. He, along with Abu Jahl and others, demanded: "Show us a celestial miracle — split the moon into two!" The Holy Prophet took them all to Mount Safa and showed them this miracle. Then Habeeb said: "Now show me another miracle — tell me what pain is in my heart!" The Prophet ﷺ said: "You have a

daughter named Satiha. She is blind in both eyes, deaf in both ears, lame in both feet, mute in tongue, and crippled in both hands. Go — Allah has granted her cure!" Habeeb immediately recited the Kalimah. When he reached home, the same disabled, handless, footless girl Satiha opened the door. Seeing her father, she recited the Kalimah. Habeeb said: "Who taught you this Kalimah? This Kalimah has not yet come to this land!" She said:

*He showed his face and then departed, taking my heart's
peace with him*

Why did my soul not follow him? Now life itself is a burden

*I saw in a dream an elder of this description, who said to
me:*

*"Daughter, at this very moment in Makkah, We are
teaching your father the Kalimah*

*You too recite the Kalimah here — Allah has granted you
your cure"*

*I woke up healthy and whole, and the Kalimah flowed from
my tongue*

(Kharpoti — Miraatul Manajeeh, Vol. 8, Hadith 5854)

The Imam of Ahlus Sunnah, Imam Ahmad Raza Khan رحمة الله تعالى
عليه says:

*With a gesture he split the moon, turned back the hidden
sun*

*Made the day that had passed return as afternoon — this
power and strength is for you*

The Day of Resurrection and the Authority of Mustafa ﷺ

In the famous and renowned book of noble hadith, Sahih
Bukhari, the Master of both worlds, the Owner of the universe
ﷺ says:

When the Day of Resurrection comes, the people will gather
and approach Hadrat Sayyiduna Adam عليه السلام, saying:
"Intercede for us with your Pure Lord." He will say: "I am not
for this. Go to Hadrat Sayyiduna Ibrahim عليه السلام, for he is the
Khalil of Allah." They will go to Hadrat Sayyiduna Ibrahim عليه
السلام, but he too will say: "I am not for this. Go to Hadrat
Sayyiduna Moosa عليه السلام, for he is the Kaleem of Allah." They

will go to Hadrat Moosa عليه السلام, and he too will say: "I am not for this. Go to Hadrat Eisa عليه السلام, for he is the Roohullah and Kalimatullah." They will go to Hadrat Eisa عليه السلام, and he too will say: "I am not for this. But go to the service of Hadrat Sayyiduna Muhammad Mustafa ﷺ."

When they come to me, I will say: "I am the one for intercession." Then I will seek permission from my Lord, and permission will be granted. Allah the Exalted will place in my heart such words of praise —

— words that are not present in my knowledge right now. I will praise Him with those words of praise and fall into prostration before my Lord. It will be said: "O Muhammad ﷺ! Raise your head. Speak, and you will be heard. Ask, and it will be granted. Intercede, and your intercession will be accepted." I will say: "O Lord! My ummah, my ummah! O Lord! My ummah, my ummah!" He will say: "Go and bring out from Hell every person from your ummah who has even a grain's weight of faith in their heart."

I will go and bring them out. Then I will return and praise my Lord with those same words of praise, and again fall into prostration before Allah the Exalted. It will again be said: "O Muhammad ﷺ! Raise your head. Speak, and you will be heard.

Ask, and it will be granted. Intercede, and your intercession will be accepted." I will say: "O Lord! My ummah, my ummah! O Lord! My ummah!" It will be said: "Go and bring out every person from your ummah who has even a mustard seed's weight of faith in their heart." So I will go and bring them out.

Then I will return and praise my Lord with those same words of praise, and again fall into prostration. It will be said: "O Muhammad ﷺ! Raise your head. Speak, and you will be heard. Ask, and it will be granted. Intercede, and your intercession will be accepted." I will say: "O Lord! My ummah, my ummah! O my Lord! My ummah!" Allah the Exalted will say: "Go and bring out from the Fire even those who have less than a mustard seed's weight of faith." So I will go and do so.

The hadith continues: Then I will return a fourth time and praise my Lord with those same words of praise, and fall into prostration before Him. It will be said: "O Muhammad ﷺ! Raise your head. Speak, and you will be heard. Ask, and it will be granted. Intercede, and your intercession will be accepted." I will say: "O my Lord! Grant me permission to bring out every person who has said 'La ilaha illallah.'" Allah the Pure will say: "By My honour, majesty, pride, and greatness — I will bring out from Hell those who said 'La ilaha illallah!'"

Dear and respected brothers in Islam! Reflect on this blessed hadith given in Sahih Bukhari, Vol. 9, p. 146, Hadith 7510. Today, we all know that on the Day of Resurrection, the one who will come to our aid is the Messenger of Allah ﷺ. But why will the entire ummah forget this on that day? What is the reason? And if the task is destined for the Holy Prophet ﷺ anyway, then what is the meaning of sending people to the other noble prophets?

The reason is this: Today, from Hadrat Adam عليه السلام to Hadrat Muhammad Mustafa ﷺ, all the communities are gathered. Today it must be made known — the authority that Muhammad ﷺ possesses, no one else possesses it. The authorities given to Hadrat Adam عليه السلام, the authorities given to Hadrat Ibrahim عليه السلام, the authorities given to Hadrat Moosa عليه السلام, the authorities given to Hadrat Eisa عليه السلام — in short, the authority and power that Muhammad ﷺ holds today, no one in all creation holds it. This is the day when all the former and latter peoples must be told: if anyone in Allah's creation has the greatest authority, it is Muhammad Mustafa ﷺ.

The Imam of Ahlus Sunnah, Imam Ahmad Raza Khan رحمه الله تعالى عليه says:

*The Friend, the Confidant, the Messiah, the Chosen — none
compare to him anywhere*

The Expiation of Fasting Was Pardoned

Hadrat Sayyiduna Abu Huraira رضي الله تعالى عنه narrates: A man came to the sacred court and said: "O Messenger of Allah ﷺ! I am destroyed!" The Prophet ﷺ said: "What has destroyed you?" He said: "I had relations with my wife during Ramadan." The Prophet ﷺ said: "Can you free a slave?" He said: "No." He said: "Can you give charity?" He said: "No." He said: "Can you fast for a month?" He said: "No." He said: "Can you fast for two consecutive months?" He said: "No." He said: "Can you feed sixty poor people?" He said: "No." The Prophet ﷺ said: "Sit down."

Meanwhile, some dates were brought to the sacred court. The Holy Prophet ﷺ said to the man: "Give these in charity." The man said: "Is there anyone in Madina poorer than my family?" — meaning, we are the poorest people in Madina.

Hearing this, the Mercy of the Worlds ﷺ smiled — so much so that his blessed teeth became visible — and said: "Go and feed these dates to your family. Consider your expiation fulfilled."

(Sunan Abi Dawood, Vol. 2, p. 314, Hadith 2390)

*The tip of his hair has brought the style of mercy
When the condition worsened, the cure came for the patient
To whom should I tell my heart's pain when you exist
In this court of the helpless, a hearing is given*

Subhan Allah! What a majestic station of our Prophet, the Mercy, the Intercessor of the Ummah ﷺ — that even an expiation is turned into a gift!

The Imam of Love and Devotion, Sayyidi A'la Hadrat رحمه الله تعالى عليه, after mentioning this, says with great ecstasy and passion:

O Muslims! No one has ever heard of such an expiation for a sin! Two measures of dates are granted from the court of the Prophet ﷺ — "Take them and eat, your expiation is fulfilled." By Allah! This is the court of mercy of Muhammad, the Messenger of Allah ﷺ — where punishment is turned into reward! Yes, yes! This is the shelter of the helpless! This is the Supreme Caliphate of the One who says: "So those — Allah will

replace their evil deeds with good deeds." His one glance of kindness turns major sins into virtues! Such is the station of the Most Merciful of the merciful, whose glory is exalted.

The Prophet ﷺ Granted Paradise

In Muslim Sharif: Hadrat Rabiya bin Kaab Aslami رضي الله تعالى عنه says: "I used to spend my nights in the service of the Holy Prophet, the embodiment of light ﷺ. One night, I brought water for ablution and other necessities to the Holy Prophet ﷺ. Then the Crown of both worlds, the Beloved of the Supreme Lord ﷺ said: 'Ask! What do you ask for?' I said: 'O Master ﷺ! Today I want your neighbourhood in Paradise.'"

If I ask You from You, everything is obtained

Among a hundred requests, this one request is best

The River of Mercy swelled further, and the Prophet ﷺ said: "Do you ask for anything else?" He said: "Only this."

*By asking You from You, I have asked for the entire
universe*

There is no beggar like me, there is no benefactor like You

Hadrat Sayyiduna Rabia bin Kaab asked for the companionship of Paradise and showed no desire for anything else. Upon this, the Illustrious Master, the Owner and Chosen One of both worlds, the Emperor of the Righteous, Muhammad ﷺ said: "Then help me for your own sake by performing abundant prostrations — that is, many nawafil."

(Muslim Sharif, Vol. 1, p. 354)

Where are those people now who say the Prophet has no authority? Our Prophet ﷺ is the one who is the absolute authority, the Owner of Paradise and Kausar! And look at the belief of the Companion — he knew he was asking for Paradise from the One who could grant it. He was not asking some helpless being — he was asking the Master of the universe! From this court, no one returns empty-handed. My Imam has said:

*What generosity and kindness is yours, O King of Batha
Your beggar does not know how to hear a 'no'*

*We will ask and keep asking, we will receive what we ask
for*

In your court there is no 'no,' nor is there any need for 'if'

Under this hadith, Imam Mulla Ali Qari Hanafi رحمه الله تعالى عليه states: "The absolute permission to ask granted in this noble hadith indicates that Allah the Exalted has granted the Holy Prophet ﷺ the power and authority to grant whatever he wishes from the treasures of truth. On this basis, our noble Imams have counted this among the special characteristics of the Holy Prophet ﷺ — that he may make any command specific to whomever he wishes. Just as the testimony of Hadrat Khuzaima was made equivalent to two testimonies, as Imam Bukhari narrated. And the permission granted to Hadrat Umm Atiyya to perform lamentation (noha) for a specific family member, as Imam Muslim narrated."

Imam Nawawi رحمه الله تعالى عليه says: "The Shariah has given the Holy Prophet ﷺ the authority to make any general ruling specific to whomever he wishes." Ibn Abi Sabra and others have counted among his special characteristics that "Allah granted the Holy Prophet ﷺ a piece of land in Paradise, that he may grant it to whomever he wishes."

(Murqaat al-Mafatih Sharh Mishkaat al-Masabeeh, 2/723)

Huzoor Tajush Shariah Allama Akhtar Raza Khan رحمه الله عليه expressed this thus:

*Wherever He builds, He grants, He bestows abundant
Paradise*

*The Prophet ﷺ is the absolute authority — whatever He
wishes, He grants to whomever He wishes*

One Man's Testimony Made Equivalent to Two

*His command runs in the world — in an instant, he can
transform anything*

Turn earth into sky, and the Pleiades into ground

Shaykh Abdul Haq Muhaddis Dehlvi رحمه الله تعالى says: The Master of Madina's ﷺ absolute command — "Ask! What do you ask?" — without any condition or specification, makes it clear that all affairs are in the blessed hands of the Master of the Universe, the King of all beings ﷻ. He may give whatever he wishes, to whomever he wishes, whenever he wishes, by the command of his Generous Lord.

(Lam'aat al-Tanqih Sharh Mishkaat al-Masabih, Vol. 3, p. 30)

Besides this incident, on numerous occasions, the Holy Prophet ﷺ granted Paradise to various noble Companions, especially Hadrat Usman Ghani رضي الله تعالى عنه. For details, refer to the books of hadith.

The noble Shariah has made the testimony of two witnesses necessary and obligatory in many matters, with certain conditions. In such matters, the testimony of one person is not sufficient. As the Holy Quran says: "Appoint two witnesses from among your men. And if two men are not available, then one man and two women from among those you approve as witnesses — so that if one of them forgets, the other may remind her."

(Baqarah: 282)

But the Chosen Messenger ﷺ exercised his perfect authority in this matter as well — he could make the testimony of a single person equivalent to that of two.

The Noble Prophet ﷺ purchased a horse from a Bedouin and took him along to pay the price. The Prophet ﷺ walked briskly while the Bedouin walked slowly. Meanwhile, some people came to the Bedouin and asked about the horse's price — they

did not know that the Messenger of Allah ﷺ had already bought it. The Bedouin called out to the Messenger of Allah ﷺ and said: "Will you buy it? Otherwise I'll sell it to someone else." When Hadrat Ali رضي الله تعالى عنه heard this, he stood up and said: "Did the Messenger of Allah ﷺ not buy this horse from you?" The Bedouin said: "No, by Allah, I have not sold it to you." The Noble Prophet ﷺ said: "Yes, I have bought this horse." The Bedouin asked him for a witness. Hadrat Khuzaima رضي الله تعالى عنه said: "I bear witness that you have sold it to the Holy Prophet ﷺ."

Later, the Messenger of Allah ﷺ asked: "How can you bear witness when you were not present at the time?" He said: "O Messenger of Allah! I bear witness based on my conviction that you only speak the truth." So the Holy Prophet ﷺ made the solitary testimony of Hadrat Khuzaima رضي الله تعالى عنه equivalent to that of two witnesses.

(Sunan Abi Dawood, Vol. 3, p. 308)

In Mujam Kabeer: Hadrat Khuzaima رضي الله تعالى عنه said: "I have brought faith in the religion you have brought. I am certain that the Holy Prophet ﷺ only speaks the truth — I affirm him in matters of the heavens and the earth. Should I not affirm him against this Bedouin?"

As a reward for this, the Holy Prophet ﷺ permanently made his testimony equal to that of two men, saying: "Khuzaima's testimony, whether for or against someone, is sufficient by itself."

(Mujam Kabeer, Vol. 4, p. 87, Hadith 3730)

Permission for Hadrat Ali to Enter the Mosque in a State of Ritual Impurity

For a person in a state of ritual impurity requiring a bath (junub) to enter the mosque is impermissible and forbidden, as stated in hadith and books of fiqh. The noble hadith says: "I do not make the mosque permissible for a menstruating woman or for a junub."

(Ahkamul Quran, Vol. 2, p. 256)

Allama Badruddin Ayni Hanafi رحمه الله تعالى عليه says: "A junub person shall not enter the mosque."

(Al-Binaya, Vol. 1, p. 641)

The author of Bahar-e-Shariat, Mufti Amjad Ali Aazmi رحمه الله تعالى عليه says: "One in need of a bath is forbidden from entering the mosque."

(Bahar-e-Shariat, Vol. 2, p. 326)

This is the general ruling that applies to everyone. Whoever violates it is sinful and deserving of Hell. But the Holy Prophet ﷺ excluded Hadrat Ali رضي الله تعالى عنه from this general ruling. For him, it became permissible to enter the mosque even in such a state. The Holy Prophet ﷺ said to Hadrat Ali رضي الله تعالى عنه:

"O Ali! It is not permissible for anyone except me and you to enter this mosque in this state."

(Musnad Abi Ya'la al-Mosili, Vol. 2, p. 311)

Concession in Sacrificial Offering

Dear and respected brothers in Islam! A six-month-old kid of a goat that appears to be one year old — its sacrifice is not valid. Regarding the age of the sacrificial animal, Bahar-e-Shariat states: The age of the sacrificial animal should be:

- Camel: five years
- Cow: two years
- Goat: one year

If the animal is younger, the sacrifice is not valid. If older, it is valid and even better. However, a six-month-old lamb or sheep, if it appears from a distance to be one year old, its sacrifice is valid.

(Bahar-e-Shariat, Vol. 3, p. 342)

Note: It should be clear that a six-month-old lamb or sheep that appears to be one year old — its sacrifice is valid. But a six-month-old goat — even a goat one day less than a year — its sacrifice cannot be performed, even if it appears to be one year old or older.

This is the general ruling. If anyone violates it, their sacrifice will not be accepted at all. But look at the authority of the Master and Chosen One ﷺ — he made a special exception for Hadrat Abu Burda رضي الله تعالى عنه from this general ruling and permitted him to sacrifice a six-month-old kid.

In Muslim Sharif: Hadrat Bara bin Aazib رضي الله تعالى عنه narrates that Abu Burda رضي الله تعالى عنه slaughtered an animal before the prayer. The Holy Prophet ﷺ said: "Slaughter another in its

place." He said: "O Messenger of Allah ﷺ! I only have this six-month-old kid, but it is better than a one-year-old." The Prophet ﷺ said: "Sacrifice this one, but this will not be sufficient for anyone after you."

(Muslim Sharif)

Under this hadith, Allama Qastalani رحمه الله تعالى عليه says: "The Noble Prophet ﷺ granted a special concession to Abu Burda that no one else shares, because the Noble Prophet ﷺ has the authority to make any command specific to whomever he wishes."

(Irshadus Saari, Vol. 2, p. 213)

Three Prayers Were Excused

Every Muslim is obligated to offer five daily prayers at their appointed times. Whoever denies even one prayer is a disbeliever deserving of Hell. And whoever abandons a single obligatory prayer is sinful, wicked, and guilty. But the Absolute Master, the Chosen One ﷺ may excuse whoever he wishes from however many prayers he wishes.

The Holy Prophet ﷺ said: "Do not abandon prayer intentionally. Whoever abandons prayer intentionally is absolved of the guarantee of Allah and His Messenger." Yet the Holy Prophet ﷺ exempted his Companion Hadrat Fuzala from these warnings — if he were to abandon prayers other than Asr and Fajr, he would not be reproached.

Imam Abu Dawood رحمه الله تعالى عليه narrates this noble hadith: Hadrat Fuzala رضي الله تعالى عنه says: "I came to the court of the Holy Prophet ﷺ and accepted Islam. He taught me Islam, and among the teachings was to be steadfast in the five prayers. I said: 'I remain occupied during these times. Give me a comprehensive command that suffices for me.' The Prophet ﷺ said: 'Guard the two Asrains.' (Asrain was not a term in his dialect) He asked: 'What are the Asrain?' The Prophet ﷺ said: 'The prayer before sunrise and the prayer before sunset — that is, Fajr and Asr.'"

(Sunan Abi Dawood, Vol. 3, p. 116)

In Musnad Ahmad: A certain gentleman came to the sacred court ﷺ and accepted Islam on the condition that he would only offer two prayers. The Noble Prophet ﷺ accepted this.

(Musnad Ahmad, Vol. 33, p. 405)

Imam Suyooti, after narrating this hadith, says: "The apparent meaning of this hadith is that the Prophet ﷺ dropped three prayers for him. This is among his special characteristics — that he may make any command specific to whomever he wishes and drop whatever obligations he wishes for whomever he wishes, as I have explained in Kitabul Khasais."

(Mirqatus Suood, Vol. 1, p. 246)

Hadrat Suraqa Was Made to Wear Gold Bracelets

For men to wear gold is forbidden and unlawful. Its prohibition is stated in various hadith and mentioned throughout the books of fiqh. The Holy Prophet ﷺ even said: "Whoever among my ummah wears gold and dies while wearing it, Allah the Exalted will forbid him from the gold of Paradise."

(Ghayatul Maqsad fi Zawaidul Musnad, Vol. 4, p. 185)

Allama Badruddin Ayni Hanafi رحمه الله تعالى عليه writes: "The Noble Prophet ﷺ has made gold and silk lawful for the women of his ummah and unlawful for the men."

(Munhatus Suluk fi Sharh Tuhfatul Maluk, p. 406)

But the Master of the Universe, the Pride of all beings ﷺ excluded Hadrat Suraqa رضي الله تعالى عنه from this general ruling and granted him permission to wear them. The Holy Prophet ﷺ said to Hadrat Suraqa رضي الله تعالى عنه: "How will that time be for you when, after me, you will be made to wear the bracelets of Kisra, the king of Iran?"

This noble hadith not only reveals the Prophet's knowledge of the unseen, but also — by informing that Suraqa would be made to wear gold bracelets without expressing any prohibition or displeasure — indicates that the Holy Prophet ﷺ had made it permissible for Suraqa, even if only for a short while. Otherwise, he would have certainly cautioned against it.

And indeed, the eyes of time witnessed that very scene, just as the Prophet of the unseen ﷺ had foretold. During the caliphate of Ameerul Momineen Hadrat Umar Farooq, when Persia was conquered, Hadrat Umar Farooq summoned him and put on him the bracelets of Kisra, praying: "All praise is for Allah, who seized these bracelets from Kisra and placed them on Suraqa."

(A'lamun Nubuwwat, p. 117)

Reflect on this noble hadith! If Iran had not been conquered, how would the bracelets have been obtained? Similarly, if Hadrat Suraqa had passed away earlier, who would have been made to wear them? This shows that the Holy Prophet ﷺ had guaranteed that Persia would be conquered, and also guaranteed that Suraqa would not die until the bracelets were put on him. If Hadrat Suraqa had died beforehand, who would have worn them? That would have necessitated the falsehood of the Prophet's word. But the Generous Lord protects the honour of His Beloved in every matter. Allah did not give him death until the word of Mustafa ﷺ was fulfilled.

The Imam of Ahlus Sunnah, A'la Hadrat رحمه الله تعالى عليه says: "The miracle of the Messenger of Allah ﷺ was in foretelling that Suraqa would wear the bracelets of Kisra. This was verified when he actually wore them. And since wearing gold is unlawful, and the condition of unlawfulness is the act of wearing, it is clear that this was a permission and specification granted by the Noble Prophet ﷺ for Suraqa. The hadith does not indicate ownership — accordingly, Ameerul Momineen did what the hadith guided toward, and then returned the bracelets to where they belonged."

(Fatawa Razviyya, 19/252)

Permission for Lamentation Was Granted

Dear and respected brothers in Islam! Remember — upon someone's death, to lament (noha), cry out loudly, wail, tear clothes, or strike the body is forbidden and unlawful. In Sunan Nasai, Sunan Kubra lil Bayhaqi, Musnad Ahmad bin Hambal, Mujam Kabeer, Musnad Bazaar, and Musannaf Ibn Abi Shayba and other books of hadith, it is narrated from Hadrat Ali رضي الله تعالى عنه that the Chosen Prophet ﷺ prohibited lamentation.

(Musannaf Ibn Abi Shayba, Vol. 3, p. 61, Hadith 11105)

Allama Badruddin Ayni Hanafi رحمه الله تعالى عليه says: "Lamentation is unanimously forbidden, for it is a practice of the days of ignorance."

The Holy Prophet ﷺ even said: "Allah curses the one who laments and the one who listens to it." At another place he said: "The woman who laments — if she does not repent before death — will be raised on the Day of Resurrection wearing a garment of tar and an armour of scabies."

(Umdatul Qaari, 8/86)

Imam Ibn Hajar Asqalani Shafi'i says: "Lamentation is absolutely forbidden in the view of all scholars. However, Hadrat Umm Atiya was granted permission for it, because the Lawgiver ﷺ has the authority to make any command specific to whomever he wishes."

(Fathul Baari, 8/638)

This is the general ruling, but Hadrat Umm Atiya رضي الله تعالى عنها was excluded from this ruling, because the Holy Prophet ﷺ possesses this authority.

Allah the Exalted commands in the Quran: "O Prophet! When believing women come to you to pledge allegiance that they will not associate anyone with Allah, nor steal, nor commit adultery, nor kill their children, nor bring a slander they have concocted between their hands and feet, nor disobey you in any good deed — then accept their allegiance and ask Allah to forgive them. Indeed, Allah is All-Forgiving, Most Merciful."

(Surah Mumtahina, Verse 12)

In Muslim Sharif: Hadrat Umm Atiya رضي الله تعالى عنها narrates that when this noble verse was revealed — that women should pledge allegiance on the condition of not associating partners with Allah and not committing sins — Umm Atiya said:

"Lamentation is a sin." She says: "I said: O Messenger of Allah ﷺ! Except the household of so-and-so — during the days of ignorance, they joined me in lamenting over one of my deceased, so I must reciprocate by joining them in lamentation over their deceased." The Messenger of Allah ﷺ said: "Very well, they are exempted."

(Sahih Muslim, 2/646, 936)

In Sunan Nasai, there is this addition: He said: "Go and join them." Hadrat Umm Atiya says: "I went and performed lamentation, and then I returned and pledged allegiance to the Messenger of Allah ﷺ."

Allama Manawi رحمه الله تعالى عليه also expounds on this noble hadith in his commentary, confirming the same principle of the Prophet's ﷺ authority to make exceptions.

The Obligation of Hajj and the Authority of Mustafa ﷺ

Hadrat Abu Huraira رضي الله تعالى عنه narrates that the Messenger of Allah ﷺ addressed us: "O people! Allah the Exalted has made Hajj obligatory upon you, so perform it." A man said: "O

Messenger of Allah ﷺ! Every year?" The Holy Prophet ﷺ remained silent until the man said this three times. Then he said: "If I said yes, it would become obligatory every year, and you would not be able to do it." Then he said: "Leave me with what I have left for you. Those before you were destroyed only because of excessive questioning and disagreement with their prophets. So when I command you something, do it as much as you are able, and when I forbid you something, abstain from it."

(Muslim Sharif, 2/975, 1337)

Mufti Ahmad Yaar Khan Nayeemi رحمه الله تعالى عليه explains in his commentary: "The Holy Prophet's ﷺ silence upon this question was so that the questioner would withdraw his question, sparing the need for an answer. But due to excessive eagerness, the questioner did not understand this hint. That is, not even a full answer — if I had merely said 'yes,' Hajj would have become obligatory every year."

Two matters are learned from this: First, Allah the Exalted has made the Holy Prophet ﷺ the master of legislative commands — his 'yes' and 'no' have effect, for which strong evidences exist. Why would it not be so, when his speech is divine revelation? Allah says: "Nor does he speak from his own

desire." The full research on this is in our book "Saltanate Mustafa." Second, one should not impose restrictions or conditions upon the deeds and practices of the elders — one should practise without imposing conditions.

(Miratul Manajeeh, Vol. 4, Hadith 2505)

Madina Was Declared Sacred

In Musnad Ahmad, Sahih Muslim, and others: The Messenger of Allah ﷺ said: "Indeed, Ibrahim عليه السلام declared Makkah as sacred (haram) and prayed for its inhabitants. And indeed, I declare Madina Tayyiba as sacred, just as Ibrahim declared Makkah sacred, and I prayed for its sa' and mudd — double the blessings that Ibrahim prayed for the people of Makkah."

(Sahih Muslim, 2/991, 1360)

In Ibn Majah: "O Allah! Ibrahim is Your Khalil and Your Prophet, and through Ibrahim's tongue You declared Makkah as sacred. O my Lord! I am also Your servant and Your prophet. I declare all the land between the two boundaries of Madina Tayyiba as sacred."

(Sunan Ibn Majah, Vol. 4, p. 296, Hadith 3113)

In these hadith, the Holy Prophet ﷺ has clearly attributed the act of declaring something sacred to himself. It is established that Allah the Exalted has granted him the authority — to declare forbidden whatever he wishes, and to declare lawful whatever he wishes. This is a clear refutation of those insolent ones who write in Taqwiyyatul Iman, page 89: "One named Muhammad or Ali has no authority over anything" — Allah forbid! Rather, our Prophet Muhammad ﷺ is the absolute authority over everything!

The Imam of Ahlus Sunnah رحمه الله تعالى عليه has expressed this same belief in his poetic collection:

*With grace, you are the King, you are the Authority
We are destitute, we are wretched, we are helpless*

*Raising our hands for a morsel, O Generous One
We are claimants upon the wealth of the Beneficent*

Maulana Jameelur Rahman Qadiri رحمه الله تعالى عليه writes:

*The Truth has made you the Authority and the Ruler
What is there that is not under your control?*

Authority Over the Clouds

The Holy Prophet ﷺ was delivering the Friday sermon when a man called out: "O Messenger of Allah ﷺ! The rain has stopped!" In one narration: "Our wealth has been destroyed, the roads are blocked. Ask your Supreme Lord for rain." The Prophet of Allah ﷺ looked toward the sky — there was no cloud. He prayed to his Lord for rain. Then cloud after cloud appeared, until the streets of Madina began to flow. The rain did not stop — it continued until the following Friday.

The next Friday, while the Holy Prophet ﷺ was delivering the sermon, the same man — or another — stood up and said: "O Messenger of Allah ﷺ! We are drowning! Pray to Allah to stop the rain." The Holy Prophet ﷺ smiled and prayed: "O Allah! Send rain around Madina, not upon Madina." He made this prayer two or three times. Then the clouds dispersed to the right and left, and it rained around Madina but not in Madina itself.

(Musnad Bazaar, 13/376, 7042)

In Sunan Kubra: "Whichever direction the Holy Prophet ﷺ pointed, the clouds would move there — as if Madina Munawwara was shielded."

(Sunan Kubra, 2/329, 5839)

From this incident it is clear that Allah's Final Prophet ﷺ had authority not only over the earth but over the heavens as well. Even in scorching heat, if he commanded, it would rain; and when he commanded, the rain would stop.

A'la Hadrat, Imam Ahmad Raza Khan رحمه الله تعالى عليه writes:

*Those hands that spread towards the sky and filled the
waters and lands*

Beloved, we too are in need of the charity of those hands

A poet has said:

*The creation's affairs are mended, and even the Creator
feels love*

*When for the sake of prayer, the beloved of God raises his
hands*

Raising the Dead and the Authority of Mustafa ﷺ

The Emperor of both worlds ﷺ has raised the dead to life on numerous occasions. The biographers among the noble scholars have recorded these events in order in their books. Imam Qadi Iyad Maliki رحمه الله تعالى devoted a chapter in "Shifa Shareef" titled "Concerning the Prophet ﷺ raising the dead and speaking with them," and therein narrated the incidents of the Prophet's ﷺ raising the dead and speaking with them. Similarly, Imam Bayhaqi رحمه الله تعالى devoted a chapter in "Dalail an-Nubuwwah" titled "The dead coming alive through the Prophet's prayer." Imam Yusuf Salih Shami رحمه الله تعالى devoted a chapter in his renowned work "Sabalul Huda war Rashad" titled "The first chapter concerning the miracles of the Prophet ﷺ in raising the dead and hearing their speech."

Mulla Ali Qari Hanafi رحمه الله تعالى states in Sharh Shifa: "Allah the Exalted has revived a multitude of the dead at his hands."

(Sharh Shifa, 1/644)

Imam Khifaji رحمه الله تعالى states in his celebrated work "Naseemur Riyaad": "Raising the dead is among his greatest miracles."

(Naseemur Riyaad)

In Sharh Zurqani alal Mawahib: The Holy Prophet ﷺ invited a man to Islam. The man said: "I will not accept Islam until you revive my daughter." The Holy Prophet ﷺ said: "Show me her grave." The man showed him his daughter's grave. The Holy Prophet ﷺ said: "O so-and-so!" (calling the girl by name, which the narrator forgot). She replied: "Labbaik wa sadqa!" He asked: "Do you wish to return to the world?" She answered: "No, by Allah, never, O Messenger of Allah! I have found my Lord Almighty better than my parents, and the Hereafter better than this world."

(Sharh Zurqani alal Mawahib, 7/61)

After this incident, Sharh Zurqani mentions that the Holy Prophet ﷺ also revived his parents, made them recite the Kalimah, and included them in his ummah. A poet said:

You alone are the distributor of life and death

The dead heart is revived by the Messenger of Allah ﷺ

In Sabalul Huda war Rashad, Allama Muhammad bin Yusuf Shami رحمه الله تعالى عليه says: Hadrat Jabir رضي الله تعالى عنه came to the court of prophethood and found the Prophet's blessed countenance changed. He returned home and told his wife: "I saw the Holy Prophet's ﷺ face altered due to hunger." He

slaughtered a young goat, prepared food, and invited the Holy Prophet ﷺ. Everyone gathered. The Holy Prophet ﷺ said: "Eat, but do not break the bones." Then he gathered all the bones into a bowl, placed his blessed hand over them, and recited something. In an instant, the same goat stood up, shaking its ears! The Chosen Messenger, the beloved son of Amina ﷺ said: "O Jabir! Take your goat. May Allah bless you."

When Hadrat Jabir took the goat home, his wife saw it and said: "O Jabir! What is this?" He said: "By Allah, this is the same goat we slaughtered for the Messenger of Allah ﷺ. He prayed to Allah and revived it." His wife said: "I bear witness that he is the Messenger of Allah!"

(Sabahul Huda war Rashad, 10/14)

The Grand Mufti of Hind, Mustafa Raza Khan رحمه الله عليه writes:

The dead rise while reciting the Kalimah

Go, move the lips of Eisa and see

The Holy Prophet ﷺ was a guest at Hadrat Jabir's home that day, and on that same day, two of his children had passed away. There is detail in this incident. In short, the Holy

Prophet ﷺ asked: "Where are your children?" He said: "They are no longer in this world." The Holy Prophet ﷺ went to them and revived both children.

Maulana Jameelur Rahman Qadiri رحمه الله عليه, alluding to this incident, says:

*In an instant, life was granted to Jabir's children
Power was to be shown, and the occasion was the invitation*

There are many such incidents from which it is clear that the Holy Prophet ﷺ was granted the authority to raise the dead. That life and death are within his authority is not a new belief — rather, this was the belief of the Companions, the Successors, and the noble saints. If one reflects, one will realize that raising the dead is the work of the saints of this ummah. Look only at the person of Ghaus al-Azam — study Bahjatul Asrar to find dozens of incidents where he revived the dead. When the servant of the Prophet's ﷺ court has such power, what must be the power of the Master of both worlds ﷺ? A poet has truly said:

*If they wish, with a gesture they can change the very fabric
of the world
This is the glory of his servants — then what must be the*

state of the Master himself?

Allah the Exalted Himself attributed the act of raising the dead to Hadrat Eisa عليه السلام. In the Holy Quran: "I create for you from clay the form of a bird, then I breathe into it, and it becomes a bird by Allah's permission. And I heal the blind and the leper, and I raise the dead by Allah's permission. And I tell you what you eat and what you store in your houses. Indeed, in this is a sign for you, if you are believers."

(Surah Aal-e-Imran, Verse 49)

From this verse, it is clear that Allah the Exalted grants His noble prophets the power to give life and death. Our Prophet ﷺ is the leader of all prophets — why should he not possess this authority?

Imam Suyooti Shafi'i رحمه الله تعالى, after mentioning this verse, says: "Such incidents of raising the dead and curing the sick have also occurred with our Master ﷺ."

(Al-Khasais al-Kubra)

Which of his authorities can one even begin to describe? In whichever direction he raised his finger, the moon would bend. The Imam of Ahlus Sunnah, Imam Ahmad Raza Khan رحمه الله تعالى

عليه says:

*The moon would bend wherever he raised his finger in the
cradle*

What a plaything of light moved upon his gestures!

He prayed for Hadrat Ali — the setting sun returned. He applied his blessed saliva to Hadrat Abu Qatada's eye that had popped out — it was restored. He applied his blessed saliva to a Companion's broken shin — it became better than before. He gave a stick to a Companion who wished for light — it shone like a lamp. He gave a stick to one who wanted a sword — the stick cut better than a sharp-edged sword. He revived his own deceased parents to include them in his ummah. A woman said: "I will only believe if you revive my daughter" — and the Holy Prophet ﷺ revived her. He revived Hadrat Jabir's children. And besides these — with a single gesture, the faces of slaves heading toward Hell were turned toward Paradise. He made teaching the Quran a bridal gift (mahr) for whomever he wished. He tamed uncontrollable camels. He gestured, and a tree came to him and bore witness to the Kalimah of Shahadah.

He granted permission to Hadrat Abdur Rahman bin Auf and Hadrat Zubair to wear silk garments. He blew on food, and a small amount sufficed for hundreds. After the meal, he prayed, and a dead goat stood up shaking its ears. When water was scarce, he caused springs to flow from his blessed fingers. He heard and answered the complaints of animals. When he walked in the sun, clouds shaded him — as if even they sought his shelter. Trees prostrated on the path he walked, then sent him salutations. He knew what would happen tomorrow and informed of it — indeed, he foretold events until the end of time. Such majesty is nowhere else to be seen.

(For details of the matters briefly mentioned here, study Sabalul Huda war Rashad.)

A poet has said:

*He who can break the moon apart
To him was granted authority*

*Then join its pieces together again
To him was granted authority*

*That Ali's afternoon prayer became due
Yet he performed it on time*

*He turned back the hidden sun
To him was granted authority*

*Towards the fire, his servant
The angels were taking away*

*He seized and turned him toward Paradise
To him was granted authority*

*The miracle in the Prophet's ^{الله}_{الله} fist, that
God said "You did not throw when you threw"*

*The eyes that shatter disbelief
To him was granted authority*

*Let Nazish write this miracle
That someone's eye came out*

*With pure saliva he joined it back
To him was granted authority*

Note: For more information on this subject, study the treatises of Sayyidi A'la Hadrat, Imam of Ahlus Sunnah, Imam Ahmad Raza Khan رحمه الله تعالى عليه — "Al-Amn wal Ula" and "Munyatul Labeeb" — and Mufti Ahmad Yaar Khan Nayeemi's رحمه الله تعالى عليه treatise "Saltanate Mustafa ﷺ."

Abu Hamid

Imran Raza Attari Banarsi

3 Rabiul Awwal, 1442 Hijri