

The
AUTHORITY
of the
PROPHET

(Ikhtiyaaraat e Mustafa)
sallallaahu alaihi wa sallam

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Translator's Foreword

This booklet was originally written in the Urdu language by the renowned contemporary scholar of the Ahl e Sunnah wa'l Jamaat, Munaazir e Islam Muhammad Saeed Ahmad Asad, may Allah prolong his shadow over us. It is part of a series of booklets seeking to reconfirm the central and elevated status of the Prophet Sallallaahu alaihi wasallam.

The structure of the booklet is as follows; before proving the authority of the Prophet Sallallaahu alaihi wasallam from the Quran and Sunnah, it first defines the exact type of authority which the Prophet Sallallaahu alaihi wasallam possesses; it then quotes the statements of the great classical scholars (and those belonging to the sects rejecting the Prophet's authority). By doing this readers will be reassured that belief in the Prophet's authority is an established principle of Islam and not a new concept. Because the Prophet's authority is based on him being Allah's deputy, this booklet also devotes a section proving that the Prophet Sallallaahu alaihi wasallam is Allah's deputy.

Introduction

*We praise Allah and we send blessings upon His most respected Prophet, his family and all his companions.
After this,*

Readers! There exists today a group of people, who in the name of Tawheed, declare that the Prophets and Awliya of Allah have no ability to benefit or harm and nor do they have any control over a single thing, not even a single Qatmeer (the thin pellicle on a date-stone).

The grand architect of Sub-continental Wahhaabism, Ismail Dehlvi, explicitly declares

‘Nothing happens through the want of the Prophet’

‘Those whose name is Muhammad or Ali, they have no authority over a thing’ (Taquiyya t’ul Imaan)

(The transgressions of this group) do not end here! They even slander as Mushrikeen those who recognise Allah’s bestowed authority upon Prophets and Awliya!

It is fact that no one can benefit or harm anything without Allah’s permission and no one has any authority except through His bestowment. However, universally rejecting this God given authority is incorrect.

The aim of preparing this booklet is to present the ‘True Aqeedah (doctrine)’. We hope that sound minds will find relief from doubts and suspicions and will accept the true path.

We have no ability except that which Allah grants

Mukhtaar e Kull (Complete Authority): *It’s correct definition*

As mentioned before, no creation, including the Prophet Sallallaahu alaihi wasallam himself, owns any thing or has any authority except through the bestowment and mercy of Allah. Whatever authority or power the creation has is all due to the bestowment of Allah.

Of all His creation, Allah has granted the highest rank and honour to His Prophet Sallallaahu alaihi wasallam. He made him His most honoured Khalifa, His Greatest Deputy. It is for this reason that some refer to the Prophet as Mukhtaar ul Kull (One who possesses complete authority).

It must be noted that Mukhtaar-ul-Kull in no way means that the Prophet Sallallaahu alaihi wasallam has authority in all matters, including divine. **Mukhtaar-e-Kull refers to the fact that the Prophet, as Allahs deputy and final Prophet, has complete authority within his specified sphere.**

This concept can be better understood with the aid of an example. In 1995 Arif Naqvi was the Chief Governor of Punjab. However, the federal (central) Government took away many of his powers, he was therefore no longer a completely authoritative Governor. However, had he had all his provincial powers, it could have been said that he had complete authority.

However, even if he had complete authoirty, this would have no way implied that he also had influence in spheres such as those of the President or the Army Chief of Staff. Complete authority in his case would only imply that he had complete authority within his relevant sphere; the Province of Punjab.

Similarly the Prophet Sallallaahu alaihi wasallam has complete authority in his relevant sphere, this does not mean that he also has the authority which only belongs to Allah.

The Prophet is Allah's Deputy

To understand the relationship between Allah and His beloved Prophet Sallallaahu alaihi wasallam, we will study four verses of the Holy Quran

1. 'He who obeys the Messenger has indeed obeyed Allah'

(An Nisaa (5), 80)

Allah is the Creator, the Diety, whilst the Prophet is creation and His servant. Both are very different to each other. So why is obedience to the Prophet Sallallaahu alaihi wasallam the same as obedience to Allah?

2. 'Verily those who give Bai'ah (pledge) to you (O Muhammad) they are giving Bai'ah (pledge) to Allah'

(Al Fath (48) 10)

The Companions of the Prophet Sallallaahu alaihi wasallam pledged allegiance upon the blessed hand of the Prophet Sallallaahu alaihi wasallam. What is the relationship between Allah and His Prophet which leads Allah to declare that pledging allegiance to the Prophet Sallallaahu alaihi wasallam is the same as pledging allegiance to Allah?

3. 'And you (O Muhammad) threw not when you did throw, but Allah threw'

(Al Anfaal (8) 17)

Commenting upon this the Deobandi Shaykh ul Islam Allaama Shabeer Ahmad Uthmani states

‘When the battle became fierce, the Prophet Sallallaahu alaihi wasallam threw a fistful of stones towards the Kuffaar army and proclaimed ‘Shaa’atil Wujoooh’ thrice. With the Power of Allah the dust from the stones fall into the eyes of every disbeliever, who all began rubbing their eyes. The Muslims immediately advanced and many of the Kuffaar were killed.

This is what is being said here (by Allah to the Prophet) that although it appears that you threw the stones with your own hands, it is not normal for a human to throw a fistful of stones and for them to land in the eyes of a whole army and become the cause of their defeat. This could only have been a divine hand which defeated a whole army with only a fistful of stones.’
(*Tafseer Uthmaani p231 Karachi Ed, p237 Madeenah Ed*)

Again cotemplate here the relationship between Allah and His Prophet Sallallaahu alaihi wasallam upon which Allah declared the Prophet’s throwing as His own.

4. ‘Say (O Muhammad to Mankind): If you (really) love Allah then follow me. Allah will love you and forgive you of your sins.

(Aal e Imraan 3, 31)

This is also an interesting point. Allah will forgive the sins and love the person who follows the Prophet! Why would Allah fogive a person for following the Prophet?

To understand this consider the folowing situation;
Today when land, buildings and equipment etc are sold the owner is sometimes present and sometimes not present. In the latter case, he grants authority to another to act on his behalf. From then on the actions and agreements of the authorised person are viewed and regarded as the actions and agreements of the owner himself.

In a similar way Allah devised His Shariah. He then placed it within the conrol of His Prophet Sallallaahu alaihi wasallam and sent him (to the people) as His deputy and authorised agent. Consequently the speech of the Prophet Sallallaahu alaihi wasallam is seen as the speech of Allah; allegiance to the Prophet Sallallaahu alaihi wasallam is seen as allegiance to Allah and obedience to the Prophet Sallallaahu alaihi wasallam is seen as obedience to Allah. It is for this reason that obedience to the Prophet Sallallaahu alaihi wasallam is a means to forgiveness and closness to Allah (because it is essentially obedience to Allah).

Even the Najdi Shaykh ul Islam Ibn Taymiyya had to admit

‘Verily Allah made the Prophet his deputy (viceroys) in Amr (Commandments), Nahy (Prohibitions), Ikhbaar (News) and Bayaan (statements).’

(As Saarim ul Maslool p41)

The father of Sub Continental Wahhabism Shah Ismail Dehlvi conceded

‘In this way the people of high rank and elevated dignity are authorised and permitted to use the language of simile and testimony. It befits them to relate all matters to themselves, for example, it would be permissible for them to claim that their kingdom spans from the earth to the Arsh! This statement would mean that their Lord’s kingdom stretches from the Earth to the Arsh.’

(Siraat e Mustaqeem p139)

Chapter 1

The Prophet's Authority and The Scholars of Islam

Before presenting clear proofs from the Quran and Sunnah which confirm the Prophet's God given legislative power it is appropriate to mention the statements of (our) Salaf and the elders of the opponents so as to demonstrate that the concept of the Prophet's authority is not novel (new).

Syeduna Shah Abdul Haque Muhaddith Dehlvi states

1. 'The Prophet Sallallahu alaihi wasallam has the authority to exempt specific people from certain commands. The commandments were within the control of the Prophet Sallallahu alaihi wasallam and this is the Sahih (most authentic) opinion'.
(Ish'atul Lumaat)
2. 'The accepted Madhab is that Commandments are within the control of the Prophet Sallallahu alaihi wasallam, he can do whatever he wishes. He can withhold implementing them upon whoever he wishes and specify them for whoever he chooses'.
(Ish'atul Lumaat)
3. 'The Sahih and preferred Madhab (opinion) is that the Ahkaam (commandments) are within the control of the Prophet Sallallahu alaihi wasallam, he can command whatever he wishes for whoever he wishes. He can make the same

act haraam for one person and permissible for another. There are numerous examples of this which are not hidden from those who seek them. Allah created and made the Shariah and then placed it all within the control of his beloved Prophet'

(Madaarij uNubawwa)

Hafiz Ibn Hajar Asqalaani states

'Apart from the other virtues revealed in this hadith another lesson is that the person to whom we look to in Commandments is the Prophet Sallallahu alaihi wasallam. (And) he can verily specify a command for any one follower and prohibit it for another, even if there is no (apparent) reason.'

(Fath ul Baari Shar ul Bukhaari)

Imam Nawawi states

'The Shaare (legislator) has the discretion to make anything specific from general (universal) commandments as he wishes'

(Nawawi Shara Muslim)

Imam Abdul Wahhab Sha'raani states

'He (the Prophet) has the right to specify any commandment he wishes for whoever he wishes'

(Kashf ul Gumma)

Imam Mulla Ali Qaari writes

'It is for this reason that our Imams have mentioned this as a specific attribute (Khasaais) of the Prophet, he can specify whatever (command) he wishes for whoever he wishes'

(Mirqaat Shara Mishkaat)

Imam Qastalaani writes

‘The Prophet had the the authority to specify whatever he wished for whoever he wished’.

(Al Muwaahib uDuniya)

The Ghair Muqallideen forefather, **Nawab Siddiq Hassan** writes

‘Some believe that the Ahkaam (commandments) were within the control of the Prophet; he could make Halal and Haram whatever he wished for whoever he wished. Whilst others say that he did this through Ijtihaad. The first view is the more Sahih and apparent.’

(Mask ul Khataam Shar Buloog ul Maraam)

The Deobandi scholar **Molaana Khalil Ahmad Sahaaranpuri** writes

‘It is clear from this verse that the Prophet eliminated three prayers for him. Clearly it is from the Khasaais (specific attributes) of the Prophet that he can specify a (general) command for someone and make void a Waajib (compulsory command) for another.’

(Buzl ul Majhood fi Hall il Abi Dawud)

The major scholar of Wahabihism **Muhammad Hassan Bataalwi** (who through a plea to the British had his name changed from Wahaabi to Ahl e Hadith) writes

‘Apart from the legislator of Shariah nobody has the right to exclude any person from a general commandment of Shariah.

This right is only for the legislator who is fully aware of the reality and rationale of the command and knows it’s benefits and drawbacks. Even after his (granting of an) exemption the command remains general. It does not except other people and other situations. Apart from the particular situation which has been exempted by the legislator, there is no notion or possibility of it being exempt for other situations. The rationale and integrity of the command is not compromised and the compulsion of the command remains intact. The situation or person whom the legislator exempts stays exempt. Apart from that, other people and situations will be subject to the commandment, without the integrity or rationale of the command being compromised.

An example of this is the Prophet excluding Syeduna Abu Bakr Siddiq from the prohibition of extending the trousers below the ankles. (This was because) through the Nur of Prophethood he saw that Abu Bakr’s heart was void of pride and arrogance and consequently the need for raising trousers above the ankles was void.

(After two further examples Bataalwi concludes)

If this power of exempting and specifying had been given to others apart from the legislator then the commandments of Shariah would have become confused and jumbled’.

(Ishaa’atu Sunna no 11 vol 2 p328/9)

A Deobandi scholar **Molana Sarfaraz Safdar Khakarvi** – who had such deep hatred for the Ahl e Sunnah that he would in his writings falsely attribute corrupt beliefs to the Ahl e Sunnah - although having written a whole book rejecting this

authority of the Prophet - was still forced by Allah to acknowledge the very same authority. He **wrote**

‘Molana Khalil Ahmad Sahaaranpuri in Bazl ul Majhood states that the Prophet had Shari (legal) authority to expend whatever he wished from the property of the Ummah, even to make a free person a slave, although he never did so, and the following verse is proof of this. *‘The Prophet is closer to the believer than their own selves’*

(Khazaain uSunnan)

Chapter 2

Proof of the Prophet’s authority from The Quran

Verse 1:

‘We sent no messenger, but to be obeyed by Allah’s permission’

(An Nisaa v 64)

This verse reveals that it is compulsory for a believer to act upon whatever commandment the Prophet issues.

Verse 2:

‘But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them’

(An Nisaa v 65)

We learn that whoever does not obey the command of the Prophet is most definitely not a believer.

Verse 3:

‘It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allahs and His Messenger, he has indeed strayed into a plain error’

(Al Ahzaab v36)

This verse reveals that that a believer does not have any right to question or challenge a command or ruling of the Prophet.

Verse 4:

‘And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it).’

(Al Hashr v7)

We learn it is compulsory to act upon the commands of the Prophet; whatever he orders must be performed and whatever he prohibits must be left.

Verse 5:

Syedina Musa alaihisalaam pleaded with Allah for success in this and the next world. Allah stated :

‘That (Mercy) I shall ordain for those who are the pious, and give Zakat, and those who believe in Our Ayat. Those who follow the Messenger, the Ummi Prophet, whom they find written with them in the Torah and the Injeel – he commands them for Al’Maruf; and forbids them from Al Munkar; he allows them as lawful At-tayyibaat, and prohibits them as unlawful Al Khaba’ith, he releases them from their heavy burdens, and from the fetters that were upon them. So those who believe in him (Muhammad), honour him, help him, and follow the light which has been sent down with him, it is they who will be successful.’

(Al A’raaf v156-157)

This verse clearly shows that the Prophet declares pure things as Halaal and impure things as Haraam.

The founder of Jamaat e Islaami **Maududi** writes

‘The words of this verse are explicit in stating the fact that Allah has granted Legislative authority to the Prophet. Allah’s commandments regarding Amr, Nahy, Tahleel and Tahreem are not only those which are mentioned in the Quran but whatever the Prophet declares Halaal or Haraam, whatever he enjoins and forbids, these too are part of the commands of Allah and are thus a part of divine law.’

(Sunnat ki A’ieni haisiyyat p79)

Verse 6:

‘Fight against those who believe not in Allah, nor in the last day nor forbid that which has been forbidden by Allah and His Messenger.’

(At Tawba v29)

This verse also reveals that Allah has bestowed upon his beloved Prophet the authority to declare items Halaal or Haraam.

Chapter 3

A selection of Hadith proving the Prophet's Legislative Authority

Hadith 1 :

Syeduna Abu Hurayra narrates that the Prophet Sallallaahu alaihi wasallam said

'Take up whatever I command and refrain from whatever I prohibit.'

(Ibn Majah)

This hadith is **Sahih**; the Wahaabi Muhaddith Nasirudin Albaani also recognises it to be Sahih.

This hadith is explanation for the verse *'And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it).'*

(Al Hashr v7)

Why is it necessary to refrain from whatever the Prophet Sallallaahu alaihi wasallam prohibits? To understand this study the next hadith.

Hadith 2 :

The Prophet stated

'Verily whatever the Prophet declares as haram is similar to whatever Allah declares haram'.

(Sunan Ibn Majah)

About this hadith Albaani writes 'Sahih'

Hadith 3

Syeduna Abu Thalba states

'The Prophet Sallallaahu alaihi wasallam declared haram the flesh of the domestic donkey'

(Bukhaari)

Hadith 4

The Prophet Sallallaahu alaihi wasallam said

'Do not drink intoxicants for without a doubt I have declared every intoxicating thing haram'

(Nisai)

AlBaani, referring to this hadith, writes 'Hasan chain'.

Hadith 5

Syeduna Jaabir states that during the year of the conquest of Makka he heard the Prophet Sallallaahu alaihi wasallam state

'Verily Allah and His Prophet have declared haram the sale and purchase of Wine, Carcass, Swine and Idols'

(Bukhari & Muslim)

A study of the above hadith makes clear that Allah has sent his beloved Prophet Sallallaahu alaihi wasallam equipped with the authority to make Halal and Haraam. And the Prophets' declaring of an item as haraam is the same as Allah's declaring it as haraam!

Hadith 6

Syeduna Abu Hurayra states that the Prophet Sallallaahu alaihi wasallam said

'If (I had not viewed it) difficult for my Ummah I would have ordered it to use Miswaak with every Prayer'

(Bukhaari, Muslim, Tirmidhi, Abu Dawud, Nisai, Abu Awaana, Dhaarimi, Bayhaqi, Musnad Ahmad)

Nasiruddin Albaani ranks this hadith as Sahih.

Allah has not made Miswaak compulsory with every prayer but because the Prophet Sallallaahu alaihi wasallam is Allah's representative he has legislative power. It is on this basis that he said 'If (I had not viewed it) difficult for my Ummah I would have ordered it to use Miswaak with every Prayer'. It is evident that had the Prophet Sallallaahu alaihi wasallam commanded, Miswaak would have become compulsory.

Hadith 7

Syeduna Abu Hurayra states that the Prophet Sallallaahu alaihi wasallam said

'Had I not envisaged it being difficult for the believers I would have ordered them to delay the Isha prayer and to use Miswaak with each prayer'

(Abu Dawud, Musnad Imam Shaafa'ie, Ibn Maajah, Shar usSunnah, Nisai)

Nasiruddin Albaani ranks this hadith as Sahih

Hadith 8

Syeduna Zaid bin Khalid states he heard the Prophet Sallallaahu alaihi wasallam saying

'Had I not seen it difficult for my Ummah I would have ordered it to use Miswaak with each prayer and to delay Isha until the third of the night.'

(Tirmidhi)

Imam Tirmidhi writes in relation to this hadith
'This hadith is Hasan Sahih'.

Nasiruddin Albaani also denotes this hadith to be Sahih.

Hadith 9

Syeduna Abu Seed Khudri states that the Prophet Sallallaahu alaihi wasallam said

'Had it not been for the frailty of the weak and the infirmity of the sick I would have delayed this (Isha) prayer until the middle of the night'

(Abu Dawud, Nisai, Ibn Majah)

AlBaani also claims this hadith to be Sahih.

Hadith 10

Syeduna Abdullah bin Abbaas said that once the Prophet Sallallaahu alaihi wasallam arrived very late for Isha prayer and said

'Had it had not been difficult for my Ummah I would have ordered this prayer to be prayed at this time'

(Bukhaari, Muslim)

The above four ahadith prove clearly that the Prophet Sallallaahu alaihi wasallam had the authority to change the timings of the Prayers.

Hadith 11

Syeduna Khuzayma bin Thaabit states

'The Prophet Sallallaahu alaihi wasallam designated 3 days (Masa upon the Khufayn) for the traveller, however had he been asked for more, the Prophet Sallallaahu alaihi wasallam would have extended it to 5 days'

About this hadith Albaani writes 'Sahih'.

In Abu Dawud the following words are also included
'Had we have asked for more days the Prophet Sallallaahu alaihi wasallam would have granted us more days'

Albaani confirms that these words are also Sahih.

Commentating upon this the Deobandi scholar **Khalil Ahmad Ambehtvi** writes

'This (statement) means that if we had asked for an increase on the 3 days validity of the masa on the Khufayn the Prophet Sallallaahu alaihi wasallam would have granted it. However, neither did we ask, nor did the Prophet Sallallaahu alaihi wasallam increase it to more than 3 days'

(Buzl ul Majhood fi Hall il Abi Dawud)

A Wahhabi Scholar, **Shams ul Haq Azeemabadi** writes

'Imam Bayhaqi states that Imam Shafee said that the words (If we had asked for an extension we would have been granted it) means that if we had asked for more the Prophet Sallallaahu alaihi wasallam would have granted more.'

We discover (from the above) that the companions (Sahaaba) of the Prophet Sallallaahu alaihi wasallam believed he had been given authority to extend the limit of the Masa on the Khufayn.

Hadith 12

Syeduna Abdullah bin Fudaala narrates from his father who stated

'The Prophet Sallallaahu alaihi wasallam taught me, and as part of this teaching he taught me to safeguard the 5 prayers. I replied that I was very busy at those times so tell me of an act which will suffice for me (cover all my obligations). The Prophet Sallallaahu alaihi wasallam said 'Safe guard the Asarain'. It was not clear in our language what the Asarain was, so I asked 'What is Asarain?' The Prophet Sallallaahu alaihi wasallam replied two prayers, one before sunrise and one before sunset (Fajr and Asr).

(Abu Dawud)

About this hadith Albaani writes 'Sahih'

Commentating on this hadith the Deobandi scholar **Khalil Ahmad Sahaaranpuri** writes

"Imam Ahmad in his Musnad states that Muhammad bin Jafar told us this hadith. He said that he was told it by Shu'ba from Qataada from Nasr Ibn Asim, from a man of their tribe who said that they presented themselves in the presence of the Prophet Sallallaahu alaihi wasallam and accepted Islam on the condition that they would only pray two

prayers. The Prophet Sallallaahu alaihi wasallam accepted their condition.

It is clear from this that the Prophet Sallallaahu alaihi wasallam exempted 3 prayers from them. This is one of the Khasaais - specific attributes - of the Prophet Sallallaahu alaihi wasallam; he had the authority to command whatever he wished for whoever he wished and to exempt from any obligation he wished; just as I have mentined in Kitaab ul Khasaais, this is a part of it.

It is also apparent that the man Imam Ahmad is referring to is Fudaala because he too is (from the tribe of) of Laithii and Nasr bin Asim is Laithii and Nasr bin Asim stated that the man was from his tribe.'

(Buzl ul Majhood fi Hallil Abi Dawud vol 1 p248)

Interestingly the Wahhaabis claim to have a great understanding of Hadith but let us examine their understanding....

Hafiz Muhammad Abd'ullah Raporl was seen by the Wahhabis as the Mujtahid ul Asr (of the time). He was once asked:

Q: A scholar has mentioned that a man came to the Prophet Sallallaahu alaihi wasallam and said 'I will only offer the morning and Night prayer. If this acceptacle I will accept Islam.' The Prophet Sallallaahu alaihi wasallam gave him permission to only offer two prayers. Where is this hadith?

A: This hadith is a lie! It is not in any book.

(13 Jammadi ut Thaani, Fataawa Ahl e Hadith vol 1 p399)

Upon this we say 'Allah's La'nat upon the Liars' for this Hadith is in Musnad Ahmad, vol 5 p25.

Hadith 13

Abu Hurayra states

The Prophet Sallallaahu alaihi wasallam delivered a sermon in which he preached 'O People! Hajj is made obligatory upon you so perform Hajj'. A person then asked 'Is it every year Yaa Rasoolallah?' The Prophet remained silent, the man repeated his question three times, the Prophet Sallallaahu alaihi wasallam replied 'If I was to say yes, it would become compulsory every year!' (Muslim, Musnad Ahmad, Sunan Kubraa Bayhaqee, Nisai, Dar ul Qutni)

If a scholar today was to declare Hajj obligatory each year, Hajj would not become obligatory each year, rather we would say that the scholar was mistaken. This is because scholars are only authorised to convey and explain the Shariah, they cannot determine or amend it. But marvel at the status of our Prophet Sallallaahu alaihi wasallam! he reveals that although Hajj is not obligatory every year, it would become so with his word.

The clear conclusion from this is that Allah created the Shariah and granted the Prophet Sallallaahu alaihi wasallam authority to change and amend it. Changes made by the Prophet Sallallaahu alaihi wasallam are to be considered as changes by Allah Himself.

Hadith 14

Syeduna Baraa narrates

'One day (Eid ul Adha) the Prophet Sallallaahu alaihi wasallam performed the prayer and stated 'Whoever prays like us and

faces our Qibla should not perform the sacrifice until after completing the prayer’ On hearing this Abu Burda bin Niyaar stood up and pleaded ‘Yaa Rasoolallah, I have (already) done so (performed the sacrifice); I have a six month old calf who looks better than a year old calf, will that suffice? The Prophet Sallallaahu alaihi wasallam said ‘Yes, but it is not permissible for anyone after you’

(Bukhaari, Muslim, Tirmidhi, Nisai, Abu Dawud)

This hadith clearly shows that the Prophet Sallallaahu alaihi wasallam possessed the authority to exempt any one of his followers from a commandment.

This point is also made by **Hafiz Ibn Hajar Asqalaani** whilst explaining the same hadith

“Another conclusion from this hadith, apart from those already mentioned, is that it is the Prophet Sallallaahu alaihi wasallam who we turn to for Islamic commandments. He would exempt some of his followers from a command and would make it compulsory upon others, even without an apparent reason”

(Fat’hul Baari)

Hadith 15

The recorder of the revelation Hazat Zaid bin Thaabit described Syeduna Khuzayma in the following way

‘Khuzayma Ansaari is he whose (single) testimony was made by the Prophet Sallallaahu alaihi wasallam equal to the testimony of two men’

(Bukhaari)

This hadith reveals that the Prophet Sallallaahu alaihi wasallam had the authority to elevate, if he wished, the testimony of one person to equate to the testimony of two people.

This is an opportune moment to remind ourselves of the shared view of Haafiz Ibn Hajar Asqalaani; Shaykh Abdul Haque Muhaddith Dehlvi; Imam Qastalaani, Imam Zarqaani; Imam Nawawi; Imam Abdul Wahhaab Sha’raani; Imam Ali Qaari and Imam Jalaaluddin Suyooti.

Even the father of Wahhabism Nawaab Siddiq Hassan Khan Bhopaali and the leading Deobandi scholar Khalil Ahmad Ambethvi have had to concede to this same view that

The Prophet Sallallaahu alaihi wasallam had the authority to specify whatever he wished for whoever he wished

Imam Jalaaluddin Suyooti devotes a whole chapter to this topic in ‘Khassais ul Kubra’ entitled

‘The Honour of the Prophet (in having the authority) to select someone he wished for a commandment he wished’.

(Note: To appreciate the reason Khuzayma bin Thaabit was worthy of this honour refer to Abu Dawud)

Hadith 16

If a scholar today asked for the hand of a girl for his son, the girl’s family has the right to refuse. Such a refusal would neither make them sinful nor Kaafir (apostate). But look at the rank and status of our beloved Prophet Sallallaahu alaihi wasallam:

Amongst the companions there was a young man, called Zaid, whom the Prophet Sallallaahu alaihi wasallam treated as a son. The Prophet Sallallaahu alaihi wasallam sent a marriage proposal on behalf of Zaid. Take a look at the way Maududi explains this incident

‘Ibn Abbass, Mujaahid, Qataada, Akrama and Muqaatil state that the verse

‘It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and his Messenger, he has indeed strayed into a plain error’

(Al Ahzaab 33, v36)

was revealed when the Prophet Sallallaahu alaihi wasallam had sent a marriage proposal for Zaid to Hadhrat Zainab and she and her family had rejected it. Ibn Abbaas narrates that when the Prophet sent the proposal Hadhrat Zainab had remarked ‘I am better than him (Zaid) in lineage’, whilst Ibn Saad narrates that in her reply she also said ‘I do not choose him for myself, I am an honourable lady of the Quraysh’. Hadhrat Zainab’s brother, Abdullah bin Hajsh had also expressed a similar rejection. (These remarks were based on the fact) that Zaid was a freed slave whilst Hadhrat Zainab was the daughter of the Prophet’s paternal aunt (Umayma bint Abd’ul Muttalib), i.e. the Prophets first cousin. They (Hadhrat Zaynab’s family) were deeply distressed that a lady not just of such an honoured family but also the cousin of the Prophet should receive a proposal from the Prophet for a freed slave. It was after these events that this verse was revealed and upon hearing it Hadhrat Zainab and her family bowed their head in submission. The Prophet administered the Nikah and gave

10 Dinaar and 60 Dirham as Mahr on behalf of Hadhrat Zaid.

Even though this verse was revealed after a specific event, its commandment forms the basis of the Islamic Constitution and its ruling applies to every part of the Islamic way of life. It means that upon those matters where a ruling of Allah or His Prophet Sallallaahu alaihi wasallam exists no Muslim individual, community, group, court, parliament or nation has the right to exercise an independent view. The whole meaning of being a Muslim is to forfeit one’s independent authority before Allah and His Prophet. Being a Muslim and still maintaining an independent view on such matters are mutually exclusive concepts (both cannot exist at the same time). No sensible person would contemplate combining both. Whoever wishes to remain a Muslim must bow his head in submission before the rulings of Allah and His Prophet Sallallaahu alaihi wasallam. Whoever does not do this must withdraw his claim of being a Muslim, and if he does not, then no matter how hard he beats his drum of being a Muslim, both Allah and His creation will know him to be a hypocrite.

(Tafheem ul Quran vol 4, p98)

One comes to know that whoever refuses to acknowledge this authority of the Prophet Sallallaahu alaihi wasallam, whoever disobeys this commandment of the Prophet Sallallaahu alaihi wasallam comes within the definition of ‘Plain Error’

Hadith 17

Syeduna Abu Hurayra narrates

'A man came to the Prophet Sallallaahu alaihi wasallam and claimed 'I am destroyed'. The Prophet Sallallaahu alaihi wasallam asked 'What happened to You ?' The man explained 'I approached my wife during Rammadhan (whilst Fasting)'. The Prophet Sallallaahu alaihi wasallam asked 'Do you have the ability to free a slave?' The man replied 'No'. The Prophet Sallallaahu alaihi wasallam then asked 'Are you able to fast for 2 consecutive months ?' The man replied 'No'. The Prophet Sallallaahu alaihi wasallam then asked 'Are you able to feed sixty of the poor ?' The man replied 'No' The Prophet Sallallaahu alaihi wasallam ordered him to sit down. (After some time) A sack of dates was placed in front of the Prophet Sallallaahu alaihi wasallam. The Prophet Sallallaahu alaihi wasallam ordered the man 'Take these dates and distribute them amongst the poor'. The man pleaded 'Yaa Rasoolallah! None is poorer than my family in the whole of Madeenah!' Upon hearing this the Prophet smiled such that his teeth became visible and said 'Only you eat them!'

(Abu Dawud & Bukhaari)

This hadith shows that the Prophet Sallallaahu alaihi wasallam waived the punishment/compensation for breaking the fast.

(Some objections are raised about this hadith, it is opportune to clarify these here)

Question : How can we be sure that the Punishment was waived?

Answer : Alongside this hadith **Imam Abu Dawud** quotes Imam Zuhri

'Zuhri added that this waiving was specific to that man. If any person today did the same (broke a fast) it would be necessary for him to undergo the compenstion/ punishment'.

Nasiruddin AlBaani states that this naaration of Imam Zuhri is Sahih.

Question : Abaani (although stating it as Sahih) claims that this statement of Imam Zuhri is incorrect

Answer : This objection can be answered in seven ways:

- 1) AlBaani himself provides no proof to support his claim
- 2) Imam Abu Dawuud's quoting of this statement is proof that Imam Abu Dawud is in agreement with the statement.
- 3) The Imam of the Haramain also hold this view. (Fath ul Baari) (Buzl ul Majhood)
- 4) A careful study of the hadith reveals that:

The Prophet Sallallaahu alaihi wasallam asked the man about three things;

- i) Freeeing a slave
- ii) Fasting for two consecutive months
- iii) Feeding sixty of the poor.

The asking of whether he could free a slave indicates that the compensation/punishment for breaking the fast was freeing a slave. He then asked about the ability to fast for two consecutive months. The Prophet's asking about fasting reveals that the punishment of freeing a slave had been waived and transformed into fasting for two months. Then the Prophet Sallallaahu alaihi wasallam asked about feeding sixty of the poor. This new question again indicates that the punishment of fasting had been waived and reduced to feeding sixty of the poor. The order to distribute dates amongst his family indicates that the punishment of feeding sixty of the poor had been waived and the compensation was now the distribution of the dates.

5) After quoting Imam Zuhri's statement, **Imam Abu Dawud** provides another hadith in which the Prophet is reported to have said to the man

'You & your family eat these, and you fast one day and seek Allah's forgiveness'

AlBaani also states that this hadith is Sahih.

If this man was still required to give compensation the Prophet Sallallaahu alaihi wasallam would have told him to fast for 2 months.

Rather than doing this, the Prophet Sallallaahu alaihi wasallam told him to only fast one day - because he still had to make up the fast he had broken.

6) The following narration of Hadhart Saeed bin Museeb is recorded in Muwatta Imam Malik in which the Prophet Sallallaahu alaihi wasallam said

'Eat these dates and fast the day you broke'

7) There is a weak hadith in Daar ul Qutni which supports the abovementioned hadith and is presented for information

'Syeduna Ali states that after giving the man the dates the Prophet Sallallaahu alaihi wasallam said ' Go! You and your family eat these dates, Verily Allah has paid your compenstation for you'.

Hadith 18

Umme Attiya states

'When the verse 'They pledged that they would not ...' was revealed (and one of the things was mourning) I was involved in a mourning. I said to the Prophet Sallallaahu alaihi wasallam 'I will not be involved in the mourning of anyone except the tribe of a particular woman because during the time of Jaahiliyya she had been involved in my mourning and it is necessary for me to be involved in her mourning. The Prophet ruled 'Except for the (mourning of) that tribe, mourning in Haraam.

(Sahih Muslim)

In explaining this hadith, **Imam Nawawi** states

'It is clear that this hadith provides dispensation only for Umme Attiya and only for the mourning of a particular tribe. It is clear that except for Umme Attiya mourning is not halal, and it is also not halal for Umme Attiya except when mourning for a particular tribe. The legislator has the right to except anyone from a ruling as he wishes

(Nawawi ala'l Muslim)

From the treasuere chest of Hadith we have only provided 18 hadith which clearly demonstrate that Allah has given His beloved Prophet the authority to exclude whoever he wishes from a ruling.

We have no ability except that which is from Allah