

THE MIRACLES OF RASULULLAH
SALLALLAHU 'ALAIHI WASALLAM
AND HIS AUTHORITY
(*TASARRUF AND IKHTIYAR*)

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The miracles of Rasulullah sallallahu 'alaihi wasallam are innumerable. The scholars of Islam have written many books concerning these miracles and some books are spread over many volumes. To mention all these miracles is very difficult, only a few are mentioned here.

Four deputies

Imam Abu Nu'aym writes in 'Hilyat al-Awliya' and Imam Tabrani narrates from 'Abdullah ibn 'Abbas radiyallahu ta'ala 'anhuma that Rasulullah sallallahu 'alaihi wasallam said: "Indeed Allah has given me strength via four deputies – two in the heavens and two upon the Earth. Jibra'il and Mika'il are my deputies in the heavens and Abu Bakr and 'Umar are my deputies in the Earth."¹

Deputies are for a King, hence, this hadith is proof of the fact that Allah, the Almighty, made Rasulullah sallallahu 'alaihi wasallam the King of the heavens and the Earth. And why would this not be the case when Rasulullah sallallahu 'alaihi wasallam is Allah's Khalifa-e-A'dham (greatest vicegerent).

Imam Bayhaqi narrates from 'Abdullah ibn Salam radiyallahu ta'ala 'anhu that the most honoured (mu'azzaz) in the whole of creation is Hazrat Abul Qasim sallallahu 'alaihi wasallam.²

Imam Hakim Neshapuri says this hadith is Sahih.³

Granted the keys

Abu Huraira radiyallahu ta'ala 'anhu narrates that Rasulullah sallallahu 'alaihi wasallam said: "I have been sent with Jawami' al-kalim (conciseness of speech). I was in a state of dreaming when the keys to the Earth were given in my hands".⁴

'Uqbah bin 'Aamir radiyallahu ta'ala 'anhu narrates that Rasulullah sallallahu 'alaihi wasallam was standing on the pulpit and said: "Indeed I have been granted the keys to the treasures of the world" (Bukhari and Muslim).⁵

Imam Tirmidi and Darimi narrate from Anas radiyallahu ta'ala 'anhu that Rasulullah sallallahu 'alaihi wasallam said: "On the day of Judgement, honour will be with me and the keys shall also be with me and on that day the Liwa' al-Hamd (the flag of praise) will be in my hands".⁶

¹ al-Sawa'iq al-Muhraqah, p.78 – Maktabat al-Qahira

² al-Khasa'is al-Kubra, vol.2, p.198

³ Mustadrak, vol.4, p.568

⁴ Sabih Muslim, vol.1, p.199

⁵ Mishkat, p.548

⁶ Mishkat, p.514

Rasulullah sallallahu 'alaihi wasallam was granted three du'as which will certainly be accepted. Rasulullah sallallahu 'alaihi wasallam said: (1) Oh Allah! Forgive my ummah, (2) Oh Allah! Forgive my ummah and the third du'a I have saved for that day when the whole of creation and even Sayyidina Ibrahim 'alaihi salam will turn towards me.⁷

It is in a hadith that Rasulullah sallallahu 'alaihi wasallam said: "By Allah! I do not give anything to anyone neither do I deny anything to anyone. I am only the distributor and I allocate the treasure where I have been ordered to". Commentating on this hadith, ibn Qayyim writes:

"For these treasures, Rasulullah sallallahu 'alaihi wasallam only exercises his authority (tasarruf) according to the will of Allah just as a slave whose job it is to undertake all that his master orders"⁸.

In another hadith it is stated that Rasulullah sallallahu 'alaihi wasallam said: "I have been granted the keys to the treasures of the world". Commentating on this hadith, 'Allama Manawi writes:

"By this it means the treasures of the universe. Rasulullah sallallahu 'alaihi wasallam grants as much as people require. Whatever transpires in the universe is due to Allah's will and Rasulullah sallallahu 'alaihi wasallam's granting because he has the keys. Just as the keys to 'Ilm al-Ghayb Kulli are with Allah alone, similarly the keys to the treasures have been given to Rasulullah sallallahu 'alaihi wasallam by Allah and whatever is given from these treasures is granted by the hand of Rasulullah sallallahu 'alaihi wasallam"⁹.

Imam Manawi also writes:

"Allah gave the authority (ikhtiyar) to Rasulullah sallallahu 'alaihi wasallam to choose whether he wants to be an 'Abd Nabi or Baadshah (King) Nabi. Rasulullah sallallahu 'alaihi wasallam chose the former and forsook authority of the treasures of the world and due to this he was given authority (tasarruf) to the treasures of the heavens. Hence, the Sun was returned after it had set, the Moon was split into two, the Shayateen were pelted with stars, the doors to the skies were opened, rainfall was granted and stopped, the winds were blown then halted, the clouds offered their shade and many other unnatural occurrences transpired"¹⁰.

Imam Abu Nu'aym narrates from 'Ubada bin Samit radiyallahu ta'ala 'anhu that Rasulullah sallallahu 'alaihi wasallam said: "Jibra'il Ameen 'alaihi salam came to me and gave me glad tidings that Allah had given me help through the angels, He has given me victory and help and He has granted me kingdom and leadership"¹¹.

⁷ Sahih Muslim, vol.1, p.273

⁸ Tareeq al-Hijratin, p.17 – Qatar

⁹ Faid al-Qadeer Sharh Jami' al-Sagheer, vol.1, p.574

¹⁰ Faid al-Qadeer Sharh Jami' al-Sagheer, vol.1, p.148

¹¹ al-Khasa'is al-Kubra, vol.2, p.194

This is what is befitting of the status of Rasulallah sallallahu 'alaihi wasallam because he is the one who offers a refuge to creation. It is in a hadith that Rasulallah sallallahu 'alaihi wasallam said: "I am the Sayyid (leader) of all people on the day of Judgement". Commentating on this, Imam Nawawi writes:

"Qadi 'Iyad says that a Sayyid is he who is the highest amongst his nation and to whom people turn towards in difficulty. Rasulallah sallallahu 'alaihi wasallam is the Sayyid of all people in this world and in the hereafter. The day of Judgement has been mentioned specifically because on this day there will no other leader and all people will accept him".¹²

This means that even though people may refuse the leadership of Rasulallah sallallahu 'alaihi wasallam in this world, in the hereafter they will have no choice but to accept it. On that day, it will be only Rasulallah sallallahu 'alaihi wasallam whom people will turn towards.

Imam Ahmad Rida Barelwi says:

آج لے ان کی پناہ آج مدد مانگ ان سے
کل نہ مانیں گے قیامت میں اگر مان گیا

It is from the Qasida Burda that:

نَبِيُّنَا الْأَمْرُ النَّاهِي فَلَا أَحَدٌ
أَبْرَ فِي قَوْلٍ لَا مِنْهُ وَلَا نَعَمَ

*Our dear Prophet is the one who orders and also the one who prohibits.
No one else is more honest in affirming or negating than him sallallahu 'alaihi wasallam.*

'Allama Shihab ad-Din Khafaji writes in commentary of this couplet:

"This couplet means there is no other judge (hakim) in the whole of creation apart from Rasulallah sallallahu 'alaihi wasallam. Only he sallallahu 'alaihi wasallam is the ruler and no-one from the creation rules over him. So whenever he says yes or no, then he will always be correct and will judge according the will of Allah. Only an enemy will oppose his ruling, though there is no other ruler apart from Rasulallah who can stop his judgement and refute it. Therefore, whatever Rasulallah sallallahu 'alaihi wasallam says, he is the most honest".¹³

¹² Sharh Sahih Muslim, vol.1, p.11

¹³ Naseem al-Riyad, vol.2, p.35

‘Allama ibn Hajar Makki writes:

“Rasulullah sallallahu 'alaihi wasallam is the Khalifa of Allah and the Lord Almighty has bestowed the treasures of his grace in the hands of Rasulallah sallallahu 'alaihi wasallam and His blessings in Rasulallah sallallahu 'alaihi wasallam’s control. He has made everything obedient to Rasulallah sallallahu 'alaihi wasallam, therefore, Rasulallah sallallahu 'alaihi wasallam has the authority to allocate and to deny these blessings”.¹⁴

‘Allama Qastalani, commentator of Bukhari, writes:

“Rasulullah sallallahu 'alaihi wasallam is the epicentre of all occurrences. Hence, whatever can occur can only do so from Rasulallah sallallahu 'alaihi wasallam and whatever good takes place, it is by the permission of Rasulallah sallallahu 'alaihi wasallam”.¹⁵

Imam ‘Allama Zarqani writes:

“When Rasulallah sallallahu 'alaihi wasallam decides something, this decision cannot be stopped. There is nothing in creation that can halt the decision of Rasulallah sallallahu 'alaihi wasallam”.¹⁶

He also writes:

“In Sahih Muslim, one of the titles attributed to Rasulallah sallallahu 'alaihi wasallam is “Shaafi”, (شافى) meaning he removes illness and difficulty and whatever complication befalls the ummah, Rasulallah sallallahu 'alaihi wasallam removes it”.¹⁷

I believe it is due to his hadith that the Durood al-Taj contains the words “Daafi’il balaa’ wal wabaa’ wal qahti wal maradi wal alam”. (دَافِعِ الْبَلَاءِ وَالْوَبَاءِ وَالْقَحْطِ وَالْمَرَضِ وَالْأَلَمِ)

From the aforementioned ahadith and sayings of the ulema, the hearts of the believers of Tawhid receive solace and their eyes attain coolness. However, there are some who do not enjoy hearing such narrations and state that they are against the tenets of Tawhid. May Allah protect us from such thinking!

Here is there Imam, Molvi Isma’il Dihlawi, who totally denies any authority held by Rasulallah sallallahu 'alaihi wasallam. He writes:

“He whose name is Muhammad or ‘Ali, he has no authority over anything”.¹⁸

¹⁴ al-Jawahir al-Munazzam, p.42

¹⁵ Mawahib al-Ladunya, vol.1, p.34

¹⁶ Sharh Zarqani ‘ala al-Mawahib, vol.1, p.35

¹⁷ Sharh Zarqani ‘ala al-Mawahib, vol.3, p.152

¹⁸ Taqwiyyat al-Iman, p.47

He thinks that he is raising the flag of Tawhid yet he has no idea that without respect towards the status of Prophethood, the flag of Tawhid cannot even exist.

Let us now come and see the real magnitude of the authority of Rasulallah sallallahu 'alaihi wasallam. If you are a Sunni Hanafi, then read the commentaries of Imam 'Allama Mulla 'Ali Qari and Shaykh Muhaqqiq and if you are a Ghayr Muqallid, then pay heed to the words of the Ahle Hadith leader Nawab Siddiq Hasan Bhopali.

It is in a hadith from Rabeeah radiyallahu ta'ala 'anhu that Rasulallah sallallahu 'alaihi wasallam said to him: "Sal" (ask). Commentating on this hadith, Mulla 'Ali Qari writes:

"Meaning seek all of your needs from me. This is what the generous do and there is no one more generous than Rasulallah sallallahu 'alaihi wasallam. Rasulallah sallallahu 'alaihi wasallam told Rabeeah to ask and did not lay down any conditions or boundaries. From this we learn that Allah has granted him the power to distribute anything from the bounties. This is why the Imams have said that from the many unique qualities (khusisiyat) of Rasulallah sallallahu 'alaihi wasallam, one is that he can single out anyone for anything. For example, as Imam Bukhari narrates that Rasulallah sallallahu 'alaihi wasallam singled out Khuzaima ibn Thabit and made his witnessing equal to two witnesses and as Imam Muslim narrates that Rasulallah sallallahu 'alaihi wasallam singled out Umm Atiya to partake in the Nauha of a certain clan.

Imam Nawawi writes: It is permissible for Shaari' 'alaihi salam to make a general ruling obligatory like when he allowed Abu Burda bin Niyaz to sacrifice an animal which was less than six months old.

Ibn Saba' narrates another unique attribute of Rasulallah sallallahu 'alaihi wasallam is that Allah has granted him ownership of the land of Jannah (paradise). Rasulallah sallallahu 'alaihi wasallam can give as much of this land to anyone he wishes".¹⁹

Nawab Siddiq Hasan Bhopali writes:

Rasulallah sallallahu 'alaihi wasallam asked Rabeeah "Sal", this means:

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

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتْهَا
وَمِنْ عُلُومِكَ عِلْمَ اللُّوحِ وَالْقَلَمِ

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

¹⁹ al-Mirqat Sharh Mishkat, vol.2, p.323

اگر خیریت دنیا و عقبی آرزو داری
بدرگاہش بیاد ہر چہ می خواہی تمنا کن

*If you wish for success in this world and the hereafter,
Then come to his court and seek whatever you wish.*²⁰

The above writing of Nawab Siddiq Hasan is exactly the same as what Shaykh Muhaqqiq Shah 'Abdul Haq Muhaddith Dihlawi has written in Ashi'atul Lum'aat Sharh Mishkat.²¹

Tasarruf in the Baatin (spiritual)

A very manifest example of the tasarruf of Rasulullah sallallahu 'alaihi wasallam is that which is narrated by Imam Muslim in his Sahih. Ubai ibn Ka'b radiyallahu ta'ala 'anhu narrates that I was once in the mosque when a man entered and began praying Salah. He recited a Qir'ah (recitation) which was unfamiliar to me. Then another man entered who recited in a way different to the first man. When I finished my Salah, we all went to the auspicious presence of Rasulullah sallallahu 'alaihi wasallam and I asked, the recitation of the first man seemed strange to me and the recitation of the second man was different to the first man's. Rasulullah sallallahu 'alaihi wasallam asked them both to recite and thereafter praised them both. My heart then felt a rejection that I had not even felt in the days of ignorance. Rasulullah sallallahu 'alaihi wasallam saw the inner feelings of my heart and placed his blessed hand on my chest. I became drenched in sweat and my state became such that I am seeing Allah.²²

Let us read another narration. Ibn Hisham narrates that:

“Whilst performing tawaf (circumambulation) during the year of conquest of Makka, Fudala bin 'Umair Laithi intended to martyr Rasulullah sallallahu 'alaihi wasallam (he was a recent convert and he had not yet achieved full spiritual purity). When Rasulullah sallallahu 'alaihi wasallam came near him he asked, “Are you Fudala?” Fudala replied in the affirmative. Rasulullah sallallahu 'alaihi wasallam then asked, “What were you thinking in your heart?” “Nothing”, he replied, “I was only doing the remembrance of Allah”. Rasulullah sallallahu 'alaihi wasallam smiled and said, “Continue with this remembrance” and then placed his blessed hand on Fudala's chest. His heart immediately received peace. Fudala radiyallahu ta'ala 'anhu used to say, “By Allah! Even before Rasulullah sallallahu 'alaihi wasallam had lifted his hand off my chest, there was nothing in the whole of creation that was dearer to me than Rasulullah sallallahu 'alaihi wasallam.”²³

There are many other similar examples that can be located with a little effort.

²⁰ Mask al-Khatam, vol.1, p.276

²¹ Ashi'atul Lum'aat, vol.1, p.39

²² Sahih Muslim, vol.1, p.273

²³ al-Sirat al-Nabawiya ma'a al-Rawd al-Anf, vol.2, p.276; Fiqh al-Sira, p.263

Tasarruf with the word “Kun” (be)

It is from the miracles of Rasulallah sallallahu 'alaihi wasallam that when he said to somebody, “Become like this”, then they became like Rasulallah sallallahu 'alaihi wasallam had said.

Imam Hakim narrates a hadith and classes it Sahih and Imam Bayhaqi and Imam Tabrani also narrate it. ‘Abdur Rahman bin Abu Bakr Siddiq radiyallahu ta'ala 'anhuma narrates that Hakam bin Abil ‘Aas would sit near Rasulallah sallallahu 'alaihi wasallam and when Rasulallah sallallahu 'alaihi wasallam talked, he would imitate him in a mocking manner. Rasulallah sallallahu 'alaihi wasallam said to him, “Become like this”. Hence, till the day he died, his face was disfigured.²⁴

Imam Bayhaqi narrates from ibn ‘Umar radiyallahu ta'ala 'anhuma that one day Rasulallah sallallahu 'alaihi wasallam was giving a khutba. A man was sitting behind Rasulallah sallallahu 'alaihi wasallam and was mockingly imitating him. Rasulallah sallallahu 'alaihi wasallam said to him, “Become like this”. The man then fainted and fell down. His relatives then carried him home and his health was the same until two months later when he finally recovered. After his recovery, his face was the same as when he used to mock Rasulallah sallallahu 'alaihi wasallam.²⁵

Imam ‘Allama Sha’rani writes:

“Rasulallah sallallahu 'alaihi wasallam used the word “Kun” in the battle of Tabuk for two reasons: Firstly to show that it is allowed to do so and, secondly, to show that he had permission to perform miracles. Rasulallah sallallahu 'alaihi wasallam said, “Become Abu Dhar”, so that person became Abu Dhar and he said to a branch from a date tree, “Become a sword”, so it became exactly that.”²⁶

‘Allama Sha’rani continues:

Sayyidina Shaykh ‘Abdul Qadir says: “Takween will become yours and you will receive guidance that will be as apparent as the midday sun and this guidance will be from the Kalam of Allah which is more beautiful than anything. You will receive Ilham that will be free from any interference (talbis) and so pure that the whispers of Shaytan and the evil thoughts of the nafs will not affect it”.

Allah has stated in some of his revelations: “Oh son of Adam! I am Allah, there is no other deity but Me. I say to something, “Be”, and it is. You must obey Me and if you do, I will grant you this power that you will say to something, “Be”, and it will follow your command. Allah has bestowed this authority on many of His Prophets and chosen people”.²⁷

²⁴ al-Khasa’is al-Kubra, vol.2, p.79

²⁵ al-Khasa’is al-Kubra, vol.2, p.79

²⁶ al-Yawaqit wa al-Jawahir, vol.1, p.147

²⁷ al-Yawaqit wa al-Jawahir, vol.1, p.147

‘Allama Sayyid Mahmud Alusi writes:

Shaykh al-Akbar said: “Asif bin Barkhiya did tasarruf with the throne of Bilqis. He made it disappear from its location and appear before Sulaiman ‘alaihis salam and nobody realised this apart from Him who knows everything. The time that it disappeared [from Bilqis] was exactly the same time as it appeared [before Sulaiman]. Everything happened in one moment of time. In chronological terms, Asif only performed one action because the accomplished people gain a state where their speech is granted immediate action by the announcement of “Kun” by Allah”.²⁸

Tasarruf on the day of Judgement

Rasulullah sallallahu 'alaihi wasallam said, “Listen! I am the beloved [Habeeb] of Allah and I do not say this with pride”. This hadith has been narrated by Imam Tirmidi and Darimi.²⁹

Allah showed His love for Rasulallah sallallahu 'alaihi wasallam when He said to Jibra'il, Go to My beloved and say to him: “I will please you with regards to your ummah and will not disappoint you”.³⁰

Umm al-Mu'mineen Sayyida ‘Aisha Siddiqah radiyallahu ta'ala 'anha narrates:

“By Allah! I see that Allah fulfils the wishes of Rasulallah sallallahu 'alaihi wasallam quickly”.³¹

A long hadith in Sahih Muslim narrated by Anas bin Malik radiyallahu ta'ala 'anhu mentions that on the day of Judgement people will go to Adam, Ibrahim, Musa and ‘Isa ‘alaihimus salam and ask them to intercede to Allah for them. They will all reply that this is not their job. In the end, people will go to Rasulallah sallallahu 'alaihi wasallam who will say to them, “This intercession (shafa’ah) is my job”.³²

This is the greater intercession (Shafa’ah al-Kubra) which is specific to Rasulallah sallallahu 'alaihi wasallam.

Abu Huraira radiyallahu ta'ala 'anhu narrates that Rasulallah sallallahu 'alaihi wasallam said: “I will go under the ‘Arsh and will go into Sajdah [prostration] to my Lord. Allah will then reveal to me those praises that no-one has ever heard before and He will say, “Oh beloved! Lift your head. Ask and you shall be given. Intercede and your intercession will be accepted”. I will lift my head and say, “Oh my Lord! Forgive my ummah, forgive my ummah”. Allah will say, “Oh beloved! Let those of your ummah who have are free

²⁸ Ruh al-Ma’ani, vol.19, p.185

²⁹ Mishkat, p.513

³⁰ Sahih Muslim, vol.1, p.113

³¹ Sahih Muslim, vol.1, p.473

³² Sahih Muslim, vol.1, p.110

from accountability enter into Jannah from the door on the right side. The remainder of your ummah will enter Jannah with other ummah's from the other doors".³³

Rasulullah sallallahu 'alaihi wasallam said: "I have saved my du'a for the intercession of my ummah. If Allah wishes, this du'a is for those of my ummah who do not associate any partners with Allah".³⁴

Rasulullah sallallahu 'alaihi wasallam said: "On the day of Judgement, I will come to the door of Jannah and ask for it to be opened. The gatekeeper will ask who it is. I will reply, "Muhammad". He will reply, "I have been ordered to open the door for you and I will not open the door for anyone but you".³⁵

In another narration, Rasulallah sallallahu 'alaihi wasallam said: "Then I will perform intercession and Allah will allocate a limit for me. I will then take them out from the fire and enter them into Jannah".³⁶

This is just one fraction of the authority [tasarruf] of the beloved of Allah. On the day of Judgement his leadership will be so apparent that no-one will be able to deny his power and authority in the court of Allah.³⁷

³³ Sahih Muslim, vol.1, p.11

³⁴ Sahih Muslim, vol.1, p.113

³⁵ Sahih Muslim, vol.1, p.112

³⁶ Sahih Muslim, vol.1, p.109

³⁷ This article appeared in the monthly Sunni magazine, Seedha Raasta [Straight Path], Lahore, in volume 17, issue 1, Rabi' al-Akhir 1427 H, May 2006