LECTURE # 3

TOPIC:  **OBEDIENCE OF GOD**

**Definition of Obedience**

طاعة يطاع  Each of these verb mean be rendered, he was or became obedient or he obeyed.

The affirmation of creation and command “for Allah alone in the Holy Qur’an:

\[
فَقَطْنِيَّةَ دَارِ أَلْقَوْمِ أَلْدِينَ ظَلْمُواَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِيَّنَ
\]

“ So the roof of those wrong-doers and unjust people was cut down; and all praises belong to God alone who is the Lord of the Universe.” (7:45)

Certainly, one who affirms that Allah is the creator must logically affirm that command is his alone, because the one who created mankind is the one who knows mankind, worldly interests and what may guarantee success for them in the next world.

In fact, it would be absurd to expect that any one other then the inventor of an entirely new piece of machinery would be able to explain how to use or repair it.

Allah ordered the Muslims to obey Him, and to obey His Prophet and those in positions of leadership:

(4:59)

\[
یَتَأْمَّنُواَ أَلْدِينَ عَامِنُواَ أَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ وَأَوْلَیٰ
\]

الآمِرِ مِنْكُمْ فَإِنْ كُنتُمْ فِی شَرِّ فَرَدْنَ عَلَیْهِمْ فُرْدَوْنَ إِلَىَّ اللَّهَ وَالرَّسُولِ إِن

\[
کُنُتمْ تُؤمِّنُونَ بِالِلَّهِ وَالرَّسُولِ الآخِرَ ۖ ذَلِکَ خَبَرٌ وَأَحْسَنُ تَأویلًا
\]

“O Believers! Obey God and obey the Messenger and the Rulers who are from amongst you; if you should quarrel on anything, refer it to God and the Messenger, if you believe in Allah and the Last Day. It is fairer and much better in its result.”
To obey Allah is to follow His book, and to obey the Prophet is to follow the
Sunnah. Indeed, the command to obey is repeated twice in the above-mentioned verse in
order to emphasize that obedience is owed separately to each one of the two. That reason
for this is that the Sunnah is in fact divine revelation, which the Prophet was charged with
delivering. The command is not, it may be noted, repeated in the verse before “those
among you who have been entrusted with authority”, which means that obedience to them
is conditional upon their orders being in accordance with the Quran and Sunnah.

This point is emphasized by a Hadith related by Imams Bukhari and Muslim on the
authority of Ibn Umar, may Allah be pleased with him, in which the Prophet, (صلى الله عليه وسلم), said,

“Hearing and obeying are the duties of a Muslim, in what he likes and dislikes, as
long as he is not ordered to commit a misdeed. If he is ordered to commit a misdeed, then
he is not to hear and not to obey”.

Imam Muslim related on the authority of Abu Huraira that the Prophet of Allah, (صلى الله عليه وسلم), said.

“After me you shall be ruled by rulers; the righteous ruler will rule you
righteously, and the shameless will rule you shamelessly. Then, hear them and obey them
in all that is in keeping with the truth”.

Allah most High ordered the believers to refer all disputed matters to Allah and His
Prophet. Moreover, He linked obedience to this command to faith itself by saying:

فَإِن تَتَغْرُرُ مُتَّنَبِّئُونَ فِي شَيْءٍ قَرَّةٌ إِلَى اللَّهِ وَآลِيَةٌ وَرِسَالُ وَرِسَالِي إِن
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَآلِيَةَ الْأَخِرِ ذَاتِيَ خِيرٍ وَأَحْسَنَ تَأْوِيلًا (85)

if you should quarrel on anything, refer it to God and the Messenger ,if you believe in
Allah and the Last Day. It is fairer and much better in its result.”

Of course, the meaning of referring such a matter to Allah is that it be referred to
the Quran; while the meaning of referring it to the Prophet is that it be referred to the
Sunnah. Indeed, the Quran and Sunnah constitute the comprehensive source of legislation
in Islam, as has been previously mentioned.

In addition, Allah linked obedience to this command with faith so as to indicate that
no claim to complete faith may be accepted from one who does not refer disputed matters
to the Shariah for a ruling. Thus, faith in the principle of legitimacy and acting in
accordance with it are the necessary outcome of faith in Allah and the Last Day.
Allah Most High explained that to refer disputed matters to Allah and His prophet is better for this Ummah than interpretations not directly based on revelation.

Allah Most High said:

\[
\text{ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً}
\]

This is good for you and the best interpretation. (4:59).

This verse shows that law may not be framed by reason alone, because reason is not a legislator. Thus, good lies in the implementation of Allah’s law.

Allah also explained that the claim to faith in that which was revealed by Allah to his Prophet, (صلى الله عليه وسلم), and to the Prophet before him, when made by those who govern in accordance with man-made laws and statutes which prevent the implementation of the Shariah and the arbitral decision of His Prophet, is a false claim.

Thus, the requirements of faith are that the believer rely upon the arbitration of Allah’s Shariah, and not upon man-made laws.

Allah Most High swore by His own person that those who claim to believe in Him yet do not implement His Shariah are not truthful in their claims.

Thus, true faith requires that the Shariah be made an arbitrater, that its decision is accepted without rancor, and that it be gladly implemented and executed.

Allah Most High informed us that those who do not rule in accordance with what He has revealed are indeed disbelievers, tyrants and wrongdoers.