

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ط و ع Root of **أَطِيعُوا** and Its Derivatives

Ta'a, **طَاعَ لَهُ** means for something to become wider or vast: ta'a lahul marta'au, **طَاعَ لَهُ**  
**الْمَرْتَعِ**: the grazing field became wider for it and he grazed where he wanted; this brings the  
 basic meaning of 'ata'at', **اطاعت** before us; i.e. to accept a thing with a wideness of the heart,  
 willingly. The Qur'an has used tu-an, **طَوَعًا** against karha, **كَرِهًا** Surah 41 Verse 11 :  
 meaning to do something under coercion or unwillingly; as such tu-an would mean to do something  
 willingly and with liking and vastness of the heart. Atan nakhl, **أَطَاعَ التَّخْلُفَ** means the dates  
 ripened; (there in no need to use force to pluck them because they are themselves ready to be  
 plucked); Thus 'ata'a', **أَطَاعَ** means to follow an order willingly: and ta'awa'ahu, **طَاوَعَهُ**  
 means to be in agreement with him. Ibn Faaris says it basically means to be attached to some one and  
 become obedient.

Istatah: **اسْتَطَاعَ** according to Raghib means for all the forces, capabilities, wherewithals that are  
 necessary for some job or action to be done; if some things are present and some missing then it will  
 be mustateeh **مُسْتَطِيعٌ** only according to or with respect to some things. In Surah Baqarah it is

stated: waman tatatawwa 'a khaira, **وَمَنْ تَتَطَوَّعْ خَيْرًا** Surah 2 Verse 158 means to undergo a  
 little trouble, inconvenience, to do some good deed, it certainly is willingness but if there is need to  
 experience inconvenience, then one must take the trouble of doing it: Surah 2 Verse 184. In Surah

Nahal the Qur'an states about the evil forces, la yastati-oon, **لَا يَسْتَطِيعُونَ**, Surah 16 Verse 73  
 refers to people with authority, i.e. the forces or capabilities needed for doing or completing an  
 assignment or duty are missing from them and thus in Surah Baqarah Verse 217 Allah says:

duraddukum un deenikum inis tata-oo, **دِينِكُمْ إِنْ اسْتَطَاعُوا يَرُدُّوكُمْ عَنْ**, if the  
 forces of evil had the power to do so then they will turn you away from your Deen. In Surah Ma'idah  
 (5 Verse 30) it is atated: fatawwa'ut lahu nafsuha, **فَطَوَّعَتْ لَهُ نَفْسُهُ**, meaning his  
 emotions made him agree to do so.

**The Qur'an has stressed the need to obey the laws of Allah, in fact, the teachings of the entire Qur'an are focussed towards it. We know what obedience means, i.e. to do something with full willingness of the heart; obviously this would not be obedience to some oppressive ruler but obedience with full willingness and observance of the limits and restrictions (of Deen) entirely voluntarily, (this is what Islam means);** it is also obvious that this sort of obedience can be made possible neither with coercion nor can the obedience be done blindly; that is why the Qur'an, along with the laws has also expostulated the results of the deeds so that every individual can know for himself what benefits these restrictions hold for him and then to start following the laws with full willingness; this is the basic principle of all Qur'anic laws; i.e. the Qur'an has these laws implemented at the hands of people who with full understanding and willingness are agreed amongst themselves with the results of this system and strive with full willingness to establish it.

This is the true meaning of obedience, i.e. to fall into someone's lap like a ripened fruit, the word  
 tawalla, **تَوَالَى** is the opposite in Surah 3 Verse 31, that is, to turn away or find ways of avoiding the  
 implementation of the Laws of Allah; if there is the slightest hesitation in doing something, then it  
 will not be obedience, because obedience embodies the element of willingness, obedience is done  
 willingly and not made to be done forcibly; unwitting error is something else (and condonable), but if  
 someone does not want to stay within Allah's system then he can not be made to do so forcibly, nor  
 can anybody be made to come within the system by force, therefore, there is no ikrah, **إكراه** or

coercion in Deen, Surah 2 Verse 256. Those who do not accept this system willingly will live in the Islamic state like non-Muslims, they will enjoy all human rights but they will have no say in the affairs of the state.

Muta-in, **مُطَاعٍ**, Surah 81 Verse 21 he who is obeyed and muttawih, **مُطَاعٍ**, Surah 9 Verse 79 meaning one who engages in some work with full willingness of the heart. In Surah Ma'idah Verse 112 reports what Isa's companions had said: **يَسْتَطِيعُ رَبُّكَ أَنْ يَنْزِلَ عَلَيْنَا مَائِدَةً هَلْ**, and according to Raghib it means "Will Allah accept this pleading of ours? And Surah Momin (40:18) says: **مَا لِيْزَالِيْمِنَا مِنْ هَٰمِيْمِيْنَ وَلَا شَٰفِيِيْنَ يَطَّاعِيْمَا لِلظَّالِمِيْنَ مِنْ حَمِيْمِيْمٍ**, i.e. such whose request can be granted.

In Surah Kahaf, Surah 18 Verse 97 it is stated: **اِسْطَاعَ بِجَانِيْ اِسْتِطَاعَ**, istat'a instead of ista'a,

With the above explanations let's look at:  
Surah 4 Verse 59:

**59** O you who believe, obey Allāh and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allāh and the Messenger, if you believe in Allāh and the Last Day.<sup>a</sup>  
This is best and more suitable to (achieve) the end.<sup>b</sup>

**يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝**

O *Jama'at-ul-Momineen* you should obey the System established by the *Rasool* in accordance with *Allah's* Laws, and obey the local authorities appointed by this Order. In case of a dispute with the local officers, an appeal can be made to the Order (the Central Government). This will constitute evidence that you believe in *Allah* and the Hereafter. This is the best and fairest way to reach a settlement.

**THE PROMOTERS OF HADITH USE **وَأَطِيعُوا الرَّسُولَ** AS A LICENCE TO INTRODUCE AHADITH AS PART OF DEEN IN OPPOSITION TO QUR'AN; BUT THEY FORGET ABOUT **وَأُولِي الْأَمْرِ مِنْكُمْ** (THE AUTHORITY ESTABLISHED IN ACCORDANCE WITH QUR'AN). FOLLOWING THE NABI AS IS TO FOLLOW THE SYSTEM OF GOVERNMENT THAT HAD BEEN ESTABLISHED BY THE NABI AS, IN ACCORDAANCE WITH QUR'AN, AND WHICH WOULD BE ESTABLISHED, THROUGHOUT HISTORY, BY AN ISLAMIC AUTHORITY AS MAN PROGRESSES AND NOT ANY HADITH THAT ONLY CAME INTO BEING THREE HUNDRED YEARS AFTER THE DEMISE OF THE NABI AS AND THAT TOO BY SHIAS. (Refer Surah 4 Verse 144 Below)**

Surah 4 Verse 69

**69** And whoever obeys Allāh and the Messenger, they are with those upon whom Allāh has bestowed favours from among the prophets and the truthful and the faithful and the righteous, and a goodly company are they!<sup>a</sup>

**وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۝**

If they had obeyed the Divine Order they would have joined the caravan of those following the straight path whom *Allah* had blessed. In the caravan, led by *Anbia*, would be those who validate their *Ei'man* by action, those who safeguard the system vigilantly, and *S'aliheen*.

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ and the graammer of the Qur'an: Surah 8 Verse 20:

Wahi which is send down by Allah must be followed through the Nabi AS and whoever is chosen in authority as *وَأُولِي الْأَمْرِ مِنْكُمْ*. Wahi was revealed on the heart of the Nabi AS and he was its first propogator and thus what was propogated was to be obeyed. Thus *أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ* is one and not two different instructions. In Surah 8 Vers 20 Allah states:

20 O you who believe, obey Allāh and His Messenger and turn not away from Him while you hear. *يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَ أَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾*  
 21 And be not like those who say, We hear; and they hear not. *وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾*

Although the Verse commences with *أَطِيعُوا اللَّهَ وَرَسُولَهُ* it may seem, to some, that two different persons are referred to as Allah and *Rasul* but on close exaamination one finds that *عَنْهُ* refers to Him and that is Allah and Allah only and the reader is commanded not to turn away from Allah when you hear the command of Allah. If anything, this Verse emphasises the faact that one is required to obey what Allah has revealed and that which was trasmitted by the Nabi Muhammad AS and nothing more.

Any other interpretation would be incorrect. Thus wherever *أَطِيعُوا اللَّهَ وَرَسُولَهُ* appears it refers to the Wahi of Allah in the Qur'an.

**To Make a Distinction is Kufr:** Surah 4 Verses 150 & 151

150 Those who disbelieve in Allāh and His messengers and desire to make a distinction between Allāh and His messengers and say: We believe in some and disbelieve in others; and desire to take a course in between — *لِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرَسُولِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنُكْفِرُ بِبَعْضٍ وَنُرِيدُ أَنْ نَبْتَدِئَ دَابَّةَ ذَلِكَ سَيِّئًا ﴿١٥٠﴾*  
 151 These are truly disbelievers; and We have prepared for the disbelievers an abasing chastisement. *أُولَئِكَ هُمُ الْكٰفِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾*

Those who deny *Allah* and His *Rusul*, those who believe in the Laws of *Allah* operating in the outer universe (i.e. Laws of Nature) but do not believe in the Laws given by Him through His *Rusul* for the guidance of mankind, and those who accept a part of these Laws, rejecting others and desire to take a course in-between, all of them are truly unbelievers. *Allah* has prepared a humiliating chastisement for them.

**THOSE WHO PROPOGATE HADITH, ONCE AGAIN, USE THIS VERSE TO PROMOTE HADITH AND IGNORE ALL THE VERSES THAT STATE THAT QUR'AN IS THE ONLY LAW.**

Surah 3 Verse 32

32 Say: Obey Allāh and the Messenger; but if they turn back, Allāh surely loves not the disbelievers. *قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾*

All mankind was called upon to establish the Divine System and in certain periods, this system did take shape e.g. during the early period of mankind, which has been narrated allegorically in the story of Adam and *Iblees* (2/30-36) and then the era of Noah and the house of Abraham and the progeny of Imran. Because of this their status was raised above the rest of mankind.

Surah 5 Verse 92

92 And obey Allāh and obey the Messenger and be cautious. But if you turn back then know that the duty of Our Messenger is only a clear deliverance of the message.

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَاحْذَرُوا  
فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّ مَاعَلَى رَسُولِنَا  
الْبَلَاءُ الْمُبِينُ ﴿٩٢﴾

You should obey *Allah* and His *Rasool* i.e. the Divine order established by the *Rasool*, and be on your guard. If you turn away you should know that the *Rasool's* responsibility is only to deliver the message.

Surah 26 Verse 108

108 So keep your duty to Allāh and obey me.

فَاتَّقُوا اللَّهَ وَاطِيعُوا عَنِّي

“If you want to protect yourself from destruction, you must be conscious of *Allah's* Laws. The practical way for this is for all of you to obey me (because these Divine Laws can only be followed collectively).

Surah 3 Verse 97 (Hajj)

97 In it are clear signs: (It is) the Place of Abraham; and whoever enters it is safe; and pilgrimage to the House is a duty which men owe to Allāh — whoever can find a way to it.<sup>a</sup> And whoever disbelieves, surely Allāh is above need of the worlds.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

This guide line is very clear. Moreover this was the very centre from where Abraham achieved the illustrious position as leader of mankind (2/124-125). The greatest quality of this centre is that whoever enters this, would get all-round peace and security. And all those who have the ability to assemble there must do so; they would see with their own eyes how very beneficial is that system of which this is the centre (22/28), provided the object is not selfish, but to establish the Divine Order. These are some of the objectives of this centre and he who rejects the Divinely-Ordained Order only harms himself, because *Allah* does not stand in need of anything in all the worlds.

Surah 55 Verse 33 (Space Travel)

33 O assembly of jinn and men, if you are able to pass through the regions of the heavens and the earth,

يَمَعْتَمِرَ الْجِنَّةَ وَالنَّاسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

then pass through. You cannot pass through but with authority.<sup>a</sup>

(One other Explanation)

You should tell humanity that the hold of Divine Law of *Mukafat* (cause and effect-*Illat* & *m'aloom*) encompasses the entire universe. If you are thinking of travelling through it, it will only be possible if you cross the bounds encircled by the Laws of Allah; and only make this attempt if you believe that you can achieve that. However, for this you would need Divine sanction, together with your ability and this is only possible with knowledge of the laws. You will thus have to stay within this law of the universe in which the Law of *Mukafat* is prevalent everywhere. You cannot escape from it.

**To have a better understanding of above, one needs to also understand:**

ت ب ع

the root of **تَبِعَ**, Tabi'un, meaning to walk diligently behind something (as in the calf

that walks behind the mother cow **تَبِيعُ**, Tabe'e'un). Thus **أَتَبَاعُ**, At-taba'u, would mean to one who walks behind and also its plural form. We find that in Surah 14 Verse 35 & 36, in the supplication of Ibrahim AS, opposites are illustrated: **تَبِيعِي** and **عَصَانِي**:

35 And when Abraham said: My Lord, make this city secure, and save me and my sons from worshipping idols.<sup>a</sup>

وإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ۗ

36 My Lord, surely they have led many men astray.<sup>a</sup> So whoever follows me, he is surely of me; and whoever disobeys me, Thou surely art Forgiving, Merciful.<sup>b</sup>

رَبِّ إِنَّهُمْ أَضَلُّوا كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ۝٣٦

Thus **اتَّبَاعٌ**, It Tasbi a'un, in the Qur'anic context would mean to follow the Laws of Allah, and

then you have in Surah 3 Verse 143: **يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ**, one who turns around and walks away from the Laws of Allah. Surah 7 Verse 157 clearly illustrates that the establishment of the Laws of Allah is a communal affair and not an individual act:

157 Those who follow the Messenger-Prophet, the *Ummi*,<sup>a</sup> whom they find mentioned in the Torah and the Gospel.<sup>b</sup> He enjoins them good and forbids them evil, and makes lawful to them the good things and prohibits for them impure things, and removes from them their burden and the shackles which were on them. So those who believe in him and honour him and help him,<sup>c</sup> and follow the light which has been sent down with him — these are the successful.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَا أُولِيَ الْأَلْبَابِ يَا آلِ مُحَمَّدٍ وَعَلَىٰ آلِهِ السَّلَامُ أَفَلَا تَتَّقُونَ ۚ

Another understanding of the above Verse would be:

Allah's *Rahmat* will be bestowed Upon those who follow the "Ummi Nabi" (29/48) whom they find mentioned in the Torah and the Bible that is with them; who will enjoin what is wrong according to the *Quran* and declare *Hal'al* all good things and *Har'am* all other things (6/146, 5/3-4): who will lift the burdens under which the humanity groans and free them from the shackles which bind them.

Thus the establishment of the Deen of Islam would continue even after the demise of the Nabi AS as Allah states in Surah 3 Verse 144:

144 And Muhammad is but a messenger — messengers have already passed away before him.<sup>a</sup> If then he dies or is killed, will you turn back upon your heels? And he who turns back upon his heels will do no harm at all to Allah. And Allah will reward the grateful.<sup>b</sup>

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَكُنْ بِوَجْهِ اللَّهِ سَبِيحًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ۝١٤٤

Take note that the system based on eternal principles is not shaken by the death of an individual, no matter how important his position may be. This principle applies even to as great a personality as Muhammad (peace be upon him). He is no more than a *Rasool* from Allah. *Rusul* before him have

passed away. If he dies or is slain, will you then turn on your heels thinking that the system is finished? Whosoever does so will not harm *Allah* in any way. *Allah* will reward those who remain steadfast out of their conviction that the system does not depend upon personalities and will continue as long as the Book of *Allah* is followed.

(Death is a natural phenomenon and the duration of life is determined by *Allah*'s physical Laws. What matters is not how long a person lives but what he does. One who works only for this world receives his reward accordingly (17/18- 20), and one who works both for this world and the Hereafter is also rewarded accordingly (3/147) and therefore whoever remains attached with this system, he would very soon, himself see the result of his efforts (24/55))

## TURNING AWAY MEANS TO TURN AWAY FROM THE AUTHORITY OF THE QUR'AN AS A DIVINE SYSTEM AND NOT ANY HADITH.

It is unfortunate that the oft-repeated Verse from the Quran in Surah 3 Verse 31 is not correctly

explained, as this really gives one the meaning of **تَسْبِعُ**.

31 Say: If you love Allāh, follow me: Allāh will love you,<sup>a</sup> and grant you protection from your sins. And Allāh is Forgiving, Merciful.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say to the *Momineen* "If you ardently desire the establishment of the Divine System, you should follow me. You will be protected from the ill-effects of the insinuations made about you and also receive means of protection and development. This is the practical way of establishing the Divine System – complete obedience to the Laws of *Allah*, not individually but collectively; the Central Authority of this System is the *Rasool* whose decisions in accordance with the Laws of *Allah* are to be obeyed. If you turn away from this path, you will be counted amongst the *K'afireen*."

### Additional Information

For a better of understanding, look up the undermentioned References (by no means complete)

3-100 **إِنْ تُطِيعُوا**, if you obey

3-149 As above

151 And obey not the bidding of **وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ** (Interesting concept)

26-151 the extravagant,

6-141 **وَلَا تَتَّبِعُوا**, and do not follow

48-16 As for 3-100

49-14 And if you obey Allāh and His Messenger, He will not diminish aught of your deeds. Surely Allāh is Forgiving, Merciful.<sup>a</sup>

54 Say: Obey Allāh and obey the Messenger. But if you turn away, he is responsible for the duty imposed on him, and you are responsible for the duty imposed on you. And if you obey him, you go aright. And the Messenger's duty is only to deliver (the message) plainly.

24-54

Who is really responsible?

59-11 **لَا نُطِيعُ**, and we will never obey.

47-26 **سَنُطِيعُكُمْ**, We will obey you.

وَأِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكُمْ مَآ حَيْثُ وَعَلَيْكُمْ مَآ حَيْثُكُمْ وَإِنْ تُطِيعُوا تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

- 4-13 **يُطِيعُ**, (one) who obeys.  
And whoever obeys Allāh and His Messenger, He will cause him to enter Gardens wherein flow rivers. And whoever turns back, He will chastise him with a painful chastisement.
- 48-17 **يُطِيعُكُمْ**, He to obey you.
- 49-7 **80** Whoever obeys the Messenger, he indeed obeys Allāh. And whoever turns away, We have not sent thee as a keeper over them.
- 4-80 **وَإِطِيعُوا**, And we obey.
- 5-7 **1** O Prophet, keep thy duty to Allāh and obey not the disbelievers and the hypocrites.<sup>a</sup> Surely Allāh is ever Knowing, Wise;
- 33-1 **8** So obey not the rejectors.
- 68-8 **فَلَا تُطِيعُهُمَا**, So obey them not.
- 29-8 **لَا تُطِيعُهُ**, Obey him not.
- 96-19 **فَلَا تُطِيعُهُمَا**, So obey them not.
- 31-15 **100** O you who believe, if you obey a party from among those who have been given the Book, they will turn you back as disbelievers after your belief.
- 3-100
- وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ**  
**يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا**  
**الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ۝**
- مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ**  
**كُذِّبَ فَمَا أَمَرْنَاكَ عَلَيْهِمْ حَفِيظًا ۝**
- يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكَافِرِينَ**  
**وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝**
- فَلَا تُطِيعِ الْمُكذِّبِينَ ۝**
- يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا فِرْعَانًا**  
**الَّذِينَ آوَوْا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ**  
**إِيمَانِكُمْ كَافِرِينَ ۝**

**BECAUSE THE ORIGINAL WAHI OF ALLAH DOES NOT APPEAR IN ITS TRUE FORM, THE ABOVE VERSE WOULD MEAN FOLLOWING THAT WHICH EXISTS AS THE MAKINGS OF MAN AND NOT ALLAH.**

- 16 Say to those of the dwellers of the desert who lagged behind: You will soon be called against a people of mighty prowess to fight against them until they submit. Then if you obey, Allāh will grant you a good reward; but, if you turn back as you turned back before, He will chastise you with a painful chastisement.<sup>a</sup>
- 48-16 **52** And he who obeys Allāh and His Messenger, and fears Allāh and keeps duty to Him, these it is that are the achievers.
- 24-52 **71** And the believers, men and women, are friends one of another. They enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allāh and His Messenger. As for these, Allāh will have mercy on them. Surely Allāh is Mighty, Wise.
- 9-71 **33** And stay in your houses and display not (your beauty) like the dis-
- قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ**  
**سُدُّ عَزْدٍ إِلَى قَوْمِ أُولَىٰ بِأَيِّ شِدِيدٍ**  
**تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ فَإِنْ تُطِيعُوا**  
**يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا**  
**كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ**  
**عَذَابًا أَلِيمًا ۝**
- وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ**  
**اللَّهَ وَيَتَّقْهُ قَأُولِيكَ هُمُ الْفَائِزُونَ ۝**
- وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ**  
**بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ**  
**الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ**  
**وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ**  
**اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝**
- وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ**  
**تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَتِمِّنَّ الصَّلَاةَ**

	playing of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allāh and His Messenger. Allāh only desires to take away uncleanness from you, O people of the household, and to purify you a (thorough) purifying. <sup>a</sup>	وَأَتَيْنَ الزَّكَاةَ وَآطَعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٥١﴾
3-32	32 Say: Obey Allāh and the Messenger; but if they turn back, Allāh surely loves not the disbelievers.	قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ قَانَ تَوَلَّوْا قَانَ اللَّهُ لَا يُحِبُّ الْكٰفِرِينَ ﴿٥٢﴾
5-92	92 And obey Allāh and obey the Messenger and be cautious. But if you turn back then know that the duty of Our Messenger is only a clear deliverance of the message.	وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا قَانَ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَيَّ رِسُولِنَا الْبَلٰغُ الْمُبِينُ ﴿٥٣﴾
8-1	1 They ask thee about voluntary gifts. Say: Voluntary gifts are for Allāh and the Messenger. <sup>a</sup> So keep your duty to Allāh and set aright your differences, and obey Allāh and His Messenger, if you are believers.	يَسْأَلُونَكَ عَنِ الْاِنْفَاقِ قُلِ الْاِنْفَاقُ لِلَّهِ وَالرَّسُولِ فَأَتَّقُوا اللَّهَ وَأَصْلِحُوا اذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ اِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٤﴾
8-46	46 And obey Allāh and His Messenger and dispute not one with another, lest you get weak-hearted and your power depart; and be steadfast. Surely Allāh is with the steadfast.	وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رَأْيُكُمْ وَأَصْبِرُوا اِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٥٥﴾
20-90	قَاتِبِعُونِي وَأَطِيعُوا اَمْرِي	So Obey me and follow my order. (Haroon)
24-56	وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾	Establish Salah and Zakah and obey the Rassool so that you receive Mercy.
47-33	33 O you who believe, obey Allāh and obey the Messenger and make not your deeds vain.	يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اطِيعُوا اللَّهَ وَ اطِيعُوا الرَّسُوْلَ وَلَا تُبْطِلُوْا اَعْمَالَكُمْ ﴿٥٧﴾
64-12	12 And obey Allāh and obey the Messenger; but if you turn away, the duty of Our Messenger is only to deliver (the message) clearly.	وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ قَانَ تَوَلَّيْتُمْ فَإِنَّمَا عَلَيَّ رِسُولِنَا الْبَلٰغُ الْمُبِينُ ﴿٥٨﴾
64-16	16 So keep your duty to Allāh as much as you can, and hear and obey and spend; it is better for your souls.	فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاَسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّاَنْفُسِكُمْ فَاتَّقُوا اللَّهَ وَآطِيعُوْا ﴿٥٩﴾
26-108	108 So keep your duty to Allāh and obey me.	

It is important to note that NOWHERE IN THE QUR'AN has Allah given any assurance that he would safeguard ANY HADITH, as stated in Surah 15 Verse 9:

9 Surely We have revealed the Reminder, and surely We are its Guardian. <sup>a</sup>	إِنَّمَا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لٰحٰفِظُوْنَ ﴿٩﴾
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And Allah Himself refers to the Qur'an as **حَدِيثًا**, 18 times, as **حَدِيثًا**, 5 times and **الْاَحَادِيثِ**, 5 times and 6 other derivations, and NONE of these are in reference to aHadith as Muslims practice and want to follow. In the Qur'an it means to bring something to the fore from it being ancient or unknown, (according to Ibn Faris) and also to bring to the knowledge of people something new. It does not and never meant, in the Qur'an as the sayings of any Nabi AS or even Muhammad AS. Are



we trying to create something against the Qur'an to feed our own understanding opposed to Allah's? Just one example suffices to explain this. Refer Surah 4 Verse 140:

**140** And indeed He has revealed to you in the Book that when you hear Allāh's messages disbelieved in and mocked at, sit not with them until they enter into some other discourse, for then indeed you would be like them. Surely Allāh will gather together the hypocrites and the disbelievers all in hell<sup>a</sup>—

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا  
سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ  
بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي  
حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذًا مِثْلُهُمْ ۗ إِنَّ  
اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي  
جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

**LET US NOT INTRODDUCE OUR OWN IDEAS IN THE QURA'N.**

May Allah Guide us All  
Collected and compiled by  
Shaikh Abdool Aziz Shaikh