

In the name of Allah, the Rehman, the Raheem

THE QURANIC TERMINOLOGY "OBEY ALLAH AND HIS RASOOL (APOSTLE)".

by

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PREAMBLE

The basic teaching of the Holy Quran is that sovereignty belongs to Allah and Allah alone. This is the very crux of Allah's Deen and primary object of its establishment. This is what is meant by Unity or One-ness of Allah, which is the very essence of our belief. The political system laid down by the Quran is based on this very Reality. It is only by keeping this great Reality constantly in view that the Quranic terminology "Obey Allah and His Rasool (Apostle)" can be properly understood and satisfactorily explained.

POLITICAL SYSTEM OF THE QURAN

Allah is the Absolute, the Transcendental Being, beyond even the farthest bounds of our imagination. How are we to obey Him then when we cannot see Him or contact Him or even visualise Him. Allah has been gracious enough to answer this great question Himself.

"We have sent down to thee the Book in Truth that ye might establish the rule between men, as guided by Allah" (4:105).

And, "Follow not friends and protectors other than Him (7:3)
And at yet another place.

"Those who did not establish a Government according to what Allah has revealed, they are non-believers" (5:44).

Had Islam been a religion like other religions, each individual could easily have followed the dictates of God in his/her

personal life. But Islam is a 'Deen', a collective system of life encompassing the entire society, in fact all humanity - (3:102). Therefore the complete Observance of Allah's dictates as contained in His Book can only be brought about by the establishment of a full-fledged system of life for all. The state in which such a system is established would be known as an Islamic State, which of course has to be an independent state. The practical shape of obedience of Allah would be being a loyal citizen of a state based on the dictates, principles and values contained in the Quran.

The first State of this kind was established by the Holy Prophet (PBUH) himself in Madina. And he was the Central Authority of that State. On this basis subservience to the Central Authority was in fact subservience to Allah - (4 : 80) for which the terminology used in the Quran is "Obey Allah and His Rasool", the practical meaning of which is subservience to Allah's system of administration, established for the first time in the world by Allah's 'Rasool' (PBUH). Since this system was required to be continued beyond the life of the Prophet (PBUH) (3:143), therefore, the practical meaning of the terminology "Obey Allah and His Rasool" was obeying this system.

OBEDIENCE OF ALLAH AND HIS 'RASOOL'.

Many instances can be quoted from the Quran to indicate that the term "Allah and His Rasool" refers in fact to the Central Authority or the Chief Executive of an Islamic State. Let us, however, confine ourselves to only a few examples:-

1- When due to confusion during the Battle of Uhud, the Prophet (PBUH) found himself isolated, he called aloud to the believers. On hearing his call all of them gathered around him. Since this call emanated from the Head of the Islamic State, the Quran mentions it as the call of "Allah and the Rasool. (3:171)

2. When the Jews broke their covenant with the Prophet (PBUH) in Madina, the Quran terms it "They actively resisted Allah and His Rasool"- (59:4).

3. People rising in rebellion against the Islamic state and causing mischief in the land are referred to in the Quran as "having declared war against Allah and His Rasool"- (5:33)

In sura-e-Ahzab it is stated, "Those who cause hurt and injury to Allah and His Rasool, Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating punishment"- (33:57).

Causing hurt and injury to the Prophet (PBUH) was understandable as he was after all a man who could be hurt by other men. But the expression "Causing injury to Allah" is beyond comprehension as none has power to do that. Obviously the terminology "Allah and His Rasool" refers to Allah's Deen, that is the system of life adopted in an Islamic State. [See also 9:1, 3&7].

4. It is stated in Sura Al-Nisa "O, Ye, who believe, Obey Allah and His Rasool" and those placed in authority amongst you", and further "If ye differ in anything among

yourselves, refer it to Allah and His Rasool." (4:59). It is quite obvious that the term "Allah and His Rasool" means the Central Authority of the Islamic State. The decision of the Central Authority would be final being strictly in accordance with the Divine Law.

5. Allah, the Almighty has promised at various places in the Holy Quran of the triumph and establishment of Allah's Deen by His Party - 58:22, and this has been referred to as the triumph of "Allah and His Rasool" (58:21) -

"It is I and my Rasool (Apostle) who must prevail."

Obviously this triumph refers to the triumph of the Islamic State, otherwise the Power of Allah is all prevailing and ever prevailing.

6. The wealth of the Islamic State from the 'spoils of war, has been referred to in the Quran as "being at the disposal of Allah and His Rasool. (8:1). About the disposal of the spoils of war (booty) the Quran ordains to set aside 1/5 of it for "Allah and His Rasool" (8:41), obviously this amount would be spent for running the affairs of the state.

It is evident from these examples (from the Quran) that the term "Allah and His Rasool" clearly refers to the Central Authority of a truly Islamic State, where obedience to this authority would tantamount to obedience to Allah on whose behalf they function as His Agents. This continued to be the accepted interpretation of the terminology "Allah and His Rasool" as long as the system of Govt. remained truly Islamic. Later when the system was

replaced by hereditary Kingship, the "Religious Leadership - Priesthood" made a complete mess of this interpretation.

WHAT HAPPENED AFTERWORDS

In the system of Kingship the affairs of the 'Ummah' (Muslim Nation) came to be divided into almost watertight compartments. The affairs temporal (worldly) remained in the custody of the Govt (Kings) while the affairs ecclesiastic (religious) were entrusted entirely to the so called 'Ulema' (religious leadership). Under this duality of System the term "Obey Allah and His Rasool" come to mean obedience to two separate authorities, i.e., Obedience to Allah and Obedience to Rasool (Apostle) (PBUH). Obeying Allah was simple enough. You had only to refer to the Quran. But how was one to obey the Rasool (PBUH). To solve this problem the Prophet's Traditions (Ahidith) had to be collected and compiled. In this way the term "Quran and Sunnah" came into existence. And thus the final authority in religion fell into the hands of the 'Ulema' (Religious Leaders).

Under this arrangement the verse 4:59 was interpreted in this way:- "Obey Allah and Obey His Rasool and those placed in authority.... and if ye differ in anything amongst yourselves.....", then, turn to the Ulema (not to the Central Authority) who will tell you what the Quran and Sunnah" say in the matter -- the verdict of the 'Ulema' would be final for the Govt as well as for the people!

Have you considered how the most trust worthy hand - hold (2:256) of the

verse 4:59, because of incorrect interpretation, became the cause of sectarian differences among the 'Ummah'. The Ulema made the Holy Quran subservient to their thinking and beliefs instead of moulding their thoughts and beliefs according to the dictates of the Quran. In the words of the Quran they had made the Quran "Mahjur" - 25:30. Since they (Ulema) did not caption their decisions as their own but as the verdicts of "Quran and Sunnah", nobody had the guts to question them. And they were fully supported by the masses who were ever ready to lay down their lives in the name of "Quran and Sunnah". In this way came into existence a theocracy the like of which has never been seen anywhere else.

History stands witness to the fact that these Ulema (religious leaders) have not allowed any govt. to work in peace. As long as a Govt worked in collusion with them, every decision was proclaimed as according to "Quran and Sunnah" whenever a Govt differed with them, they made the masses rise against them in the name of "Quran and Sunnah". This is what has been happening till this day and this is where the ulemas differed with Allama Parvez, for he was amongst those who translated the term "Allah & Rasool" as the "Central Authority" of a real Islamic State. This obviously did not suit the Ulemas who have posed themselves as being the sole custodians of Islam.