

باب ما أمر الله من طاعة رسول الله

Baab What Has Allah Commanded (to the Mankind) In (the matter of) Obedience To The Messenger Of Allah

قال الله جل ثناؤه { غن الذين يبايعونك إنما يبايعون الله يد الله فوق أيديهم فمن نكث فإنما ينكث على نفسه ومن أوفى بما عاهد عليه الله فسيؤتية أجرا عظيما }

Verily, those who give Bai'â (pledge) to you (O Muhammad Sallallahu Alaihi Wa Sallam) they are giving Bai'â (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfills what he has covenanted with Allâh, He will bestow on him a great reward. (Al-Fath 48:10)

وقال { ومن يطع الرسول فقد اطاع الله }

He who obeys the Messenger (Muhammad Sallallahu Alaihi Wa Sallam), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad Sallallahu Alaihi Wa Sallam) as a watcher over them. (An-Nisa 4:80)

فاعلمهم أن بيعتهم رسوله بيعته وكذلك أعلمهم أن طاعتهم طاعته ز

So Allaah instructed (and made aware the fact) that the Bai'a(pledge) to His Messenger is (indeed) Bai'a to Allaah and likewise (also) He instructed them that their Obedience to him is (indeed) Obedience to Allaah.

وقال { فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما }

But no, by your Lord, they can have no Faith, until they make you (O Muhammad Sallallahu Alaihi Wa Sallam) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (An-Nisa 4:65)

نزلت هذه الآية فيما بلغنا والله أعلم في رجل خاصم الزبير في أرض فقضى النبي بها للزبير

This Aayah (from) what has reached us and Allaah knows best was concerning a dispute of land between a man and az-Zubayr and the Prophet adjudged the matter in favour of as-Zubayr.

وهذا القضاء سنة من رسول الله لاحكم منصوص في القرآن

And this judgement is the Sunnah from the Messenger of Allah and **no Hukm was (explicitly) provided (stipulated) in the Qur'aan** { Regarding the dispute above }.

And the Qur'aan has indicated (shown clearly) and Allaah knows best what I have described (earlier). Because, if this judgement (of Allah's Messenger Sallallahu Alaihi Wa Sallam) had been (one) from Qur'aan, a hukm (in the form of clear Text) should have been laid down in the Book of Allaah.

والقرآن يدل والله أعلم على ما وصفت لأنه لو كان قضاء بالقرآن كان حكما منصوصا بكتاب الله وأشبه أن يكونوا إذا لم يسلموا لحكم كتاب الله نسا غير مشكل الأمر انهم ليسوا بمؤمنين إذا ردوا حكم التنزيل إذا لم يسلموا له

And if men do not submit to the hukm (Command) from the Book of Allaah based on clear Text without ambiguity the ruling on them is that they are not believers; For they are rejecting a revealed hukm (from Allaah) when they don't submit to it.

وقال تبارك وتعالى { لا تجعلوا دعاء الرسول بينكم كدعاء بعضكم بعضا قد يعلم الله الذين يتسللون منكم لو اذا فليحذر الذين يخالفون عن أمره ان تصيبهم فتنة أو يصيبهم عذاب أليم }

Make not the calling of the Messenger (Muhammad Sallallahu Alaihi Wa Sallam) among you as your calling of one another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger Sallallahu Alaihi Wa Sallam). **And let those who oppose the Messenger's (Muhammad Sallallahu Alaihi Wa Sallam) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them. (An-Nur 24:63)**

وقال { وإذا دعوا إلى الله ورسوله ليحكم بينهم إذا فريق منهم معرضون وإن يكن لهم الحق يأتوا إليه مذعنين أفي قلوبهم مرض أم ارتابوا أم يخافون ان يحيف الله عليهم ورسوله بل أولئك هم الظالمون إنما كان قول المؤمنين إذا دعوا إلى الله ورسوله ليحكم بينهم ان يقولوا

سمعنا وأطعنا وأولئك هم المفلحون ومن يطع الله ورسوله ويخشى الله ويتقاه فأولئك هم
الفائزون {

And when they are called to Allâh (i.e. His Words, the Qur'ân) and His Messenger (Sallallahu Alaihi Wa Sallam), to judge between them, **lo! a party of them refuse (to come) and turn away.** (An-Nur 24:48)

But if the right is with them, they come to him willingly with submission. (An-Nur 24:49)

Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His Messenger (Sallallahu Alaihi Wa Sallam) should wrong them in judgement. Nay, it is they themselves who are the Zâlimûn (polytheists, hypocrites and wrong-doers, etc.). (An-Nur 24:50)

The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (Sallallahu Alaihi Wa Sallam), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise). (An-Nur 24:51)

And whosoever obeys Allâh and His Messenger (Sallallahu Alaihi Wa Sallam), fears Allâh, and keeps his duty (to Him), such are the successful ones. (An-Nur 24:52)

فأعلم الله الناس في هذه الآية ان دعاءهم إلى رسول الله ليحكم بينهم دعاء إلى حكم الله لأن
الحاكم بينهم رسول الله وإذا سلموا لحكم رسول الله فإنما سلموا لحكمه بفرض الله

In this Aayah Allaah has made the men aware that their recourse towards the Messenger of Allah to judge among them is (in fact) a recourse to the judgement of Allaah because the Messenger of Allah is the judge between them and when they submit to the judgement of the Messenger of Allah then indeed they have submitted to the hukm of Allaah that had been made Fard upon them by Allaah.

وانه أعلمهم ان حكمه حكمه على معنى افتراضه حكمه وما سبق في علمه جل ثناؤه من
إسعاده بعصمته وتوفيقه وما شهد له به من هدايته واتباعه أمره

And verily! Allaah has instructed them that the judgement of the Messenger of Allah is (indeed) Allaah's Judgement for his judgement is imposed by Him and by His established knowledge – rendering him a man of destiny and assisting him by preserving him from error and [worldly] success – and by testifying that He guides him Sallallahu Alaihi Wa Sallam and causes him to obey His order.

فاحكم فرضه بإلزام خلقه طاعة رسوله وإعلامهم أنها طاعته

So Allaah has imposed the obligation upon His creation to obey His Messenger and He instructed them that indeed (obedience to the Messenger) is obedience to Him.

فجمع لهم أن أعلمهم أن الفرض عليهم اتباع امره وأمر رسوله وأن طاعة رسوله طاعته ثم أعلمهم أنه فرض على رسوله اتباع أمره جل ثناؤه

In totality upon them is the instruction from Allaah that it is obligatory upon them to obey Allah's Orders and the orders of His Messenger and verily the obedience to the Messenger is Obedience to Him and then He also instructed them that He imposed the obligation upon His Messenger to obey His Orders (Commands) , Glorious be His Praise.

End of Shaf'ee's words.....

Such was this great Imam from the Imaams of Ahl-us-Sunnah and how clearly he explains the usool! This is ittibaa of Shaf'ee rahimahullah upon clear burhaan from Qur'aan and Sunnah. May Allah gather us amongst the scholars, learning the deen with clear proofs and evidences...