

al-Usool as-Sittah

Explanation of The Six Fundamental Principles

Shaykh al-Islam Muhammad Ibn Abdil-Wahhaab

USING EXPLANATIONS BY: Shaykh Ahmad an-Najmee and Shaykh 'Ubayd al-Jaabiree

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Lesson - Nine

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After reciting Khutbatul-Haajah, Abu Iyaad starts by beginning the third of the six principles.

The text of this principle:

The Third Principle:

Verily, from the completion of unity is hearing and obeying the one who has taken authority over us, even if it be an Abyssinian slave. So Allaah explained this with a clear, broad (i.e. general) and sufficient explanation, by way of many aspects of numerous types of explanation, both legislatively (i.e. in the Sharee'ah) and in terms of [divine] decree (i.e. in what He willed to occur in the creation). Then this foundation became unknown to many of those who claim knowledge, so how then could it be acted upon?

[Taken from salafipublications.com]

This principle is summarised in the statement:

To give hearing and obedience to whoever is given authority over us.

We see that this principle has been placed by Shaykh al-Islam Muhammad Ibn Abdil-Wahhaab (rahimahullaah) after the first two. The first being Tawheed and the second being unity in the religion and avoiding splitting. This third principle is something that comes under the umbrella of the second principle. As the second principle was to be united in the religion and to avoid differing and splitting. From one of the greatest of affairs that constitute unity in the religion is to give hearing and obedience to the rulers who are placed in authority over us. For that reason Shaykh ul-Islam Muhammad Ibn Abdil-Wahhaab has included this as a separate, independent principle on its own.

We will begin this lesson, inshaa'Allaah by looking at the commentary of Shaykh 'Ubayd al-Jaabiree (hafidahullaah).

Shaykh al-Islam Muhammad Ibn Abdil-Wahhaab said:

The Third Principle, indeed from the completion or the perfection of unity, which is to hear and obey whoever has taken authority over us, even if it is an Abyssinian slave. Allaah has explained this, meaning this affair, with a sufficient, clear explanation with many different types of discourse from both a Sharee - from the point of view of legislative rulings from the Sharee'ah texts. Likewise in terms of His Qadr, meaning in the events that have taken place by way of Qadr; which illustrates and highlights the correctness of this principle. Then he says, this principle became unknown to many of those who claimed knowledge, so how then would it be possible to act upon it. Meaning, that when this became unknown to many of those claiming knowledge, how then would it be possible for anyone to act upon this principle when it became forgotten and unknown.

So regarding this principle Shaykh 'Ubayd (hafidahullaah) says, that indeed this principle and this foundation are from the most grave, serious and mightiest of foundations. This foundation is agreed upon by the Imaams of the Muslimeen, the leading Scholars of Ahl-us-Sunnah-wal- Jamaa'ah. The people of desires have deviated away and rejected this principle. So they went astray and they led other people astray.

The Shaykh mentions that the people who continue to speak with this principle, then thrown upon him is the most vile labels and the most evil of descriptions. The Shaykh asks, why is it that the person who holds to this principle, which is established in the Qur'aan and the Sunnah, is labelled with these vile and evil statements and descriptions? It is because we see that the people have turned away from the Sunnah and they are traversing upon bid'aah. So the affairs have been turned the other way around. Innovation is simply darkness upon darkness and tribulation. The Shaykh says, so we should be aware of this and we shall speak about this grave and serious foundation from numerous points.

FIRST POINT: just like this principle has been explained in the Qur'aan, then likewise it has been explained in the Sunnah from so many different angles that we cannot enumerate them.

SECOND POINT: the command of holding fast to the Jamaa'ah and obeying the one in authority in other than disobedience to Allaah, is of the greatest of the perfections in legislation.

Meaning that this foundation in the Sharee'ah of Islaam is actually a sign of the perfection of the legislation of Islaam. It is from the greatest of the indications of the kamaal (perfection) in the Sharee'ah because by way of uniting the word, then the rows and ranks would be united, and the hearts will come together. In this unity and togetherness there is safety and security of the society. Conversely, when we see that there is splitting, differing and an absence of obedience to the ruler then there is dissension and separation. In the absence of order we find that that the strong person will oppress and consume the weak. Therefore, this would result in the Truth not being uppermost. Rather, it is whoever has the most power at his disposal will be the one who is the most uppermost. Meaning, he is the one who throws around his authority. This is the consequence of splitting and differing.

So to discuss this issue, the Shaykh has divided his discussion of this principle in four areas:

- to look at a number of verses in the Qur'aan which establishes the obligation of obeying the one in authority and to hold fast to the Jamaa'ah (the united body of the Muslims).
- looking at some ahadeeth from the Sunnah which have been reported regarding this matter. These ahadeeth are muttawatir - meaning they have been transmitted with such a large scale of transmission that it is impossible for them to have been concocted. They are so well and firmly established that they are well known to the Ummah at every stage in their transmission.
- there will be some statements from the Salaf regarding this matter and to establish that our Scholars are not the ones who innovated this issue. Our Scholars in the 20th century or 21st century, never innovated this thing of holding fast to the rulers even if they are oppressive and tyrannical. Rather, we see that this is a matter agreed upon by the Salaf of this Ummah.
- looking at how to give advice to the one in authority.

These are the four areas that the Shaykh is going to discuss. Before we commence the first area, which is looking at the Verses in the Qur'aan, we should realise that this is from the greatest of the issues that distinguish the people of the Sunnah and Jamaa'ah from various groups and sects of misguidance. In fact, this is one of the greatest issues of the 20th century. This is because the groups like Ikhwaan al-Muslimeen and Hizbut Tahreer and all of the various offshoots we see from these political groups which appeared. All of them came in the 20th century, they were affected by the ideology and thought of non-Muslims. Then they incorporated many of the methodologies of those non-Muslims. They used them, as they claim, to make da'wah to Allaah. This is baatil, they innovated into the Deen of Allaah and they tried to portray the methodology of the Prophets to be one of revolutions, dissension, agitation and toppling rulers. They portrayed the Prophetic methodology in this way. We find this with Syed Qutb and al-Mawdoodi. These peoples' writings are the foundations of those extremists and terrorists that we find today. They are motivated by these types of teachings, beliefs and ideas. For that reason, this principle that Shaykh al-Islam Muhammad Ibn Abdil-Wahhaab mentioned that it became forgotten and unknown to the people of knowledge in his time. This is over 250 years prior to our time. We find that in our time because of these innovators that we mentioned (Syed Qutb, Mawdoodi), we see that this principle is neglected. Anyone who speaks with this principle is reviled in the most evil of ways and given the most evil of titles. As the Shaykh mentioned that this is from the gravest and most serious of the foundations of Islaam. It is worthy that we give it this type of attention.

The Shaykh begins with the first area of study, which are selected verses that relate to this topic. The Shaykh brings the first ayaah in the Qur'aan:

FIRST AYAAH:

And be not as those who divided and differed among themselves after clear proofs had come to them. It is they for whom there is an awful torment.

[Soorah Al-Imraan(3):105]

Note, that these verses that are being used as a proof are the same verses that were used for the previous foundation. The previous foundation was the second principle, which is in general to be united in the religion. We said that those verses were used by the Salaf and the Sahaabah to refer to the groups and sects of innovation when they appeared. At the same time these verses also incorporate the issue of obedience to the ruler. Why? Because, obedience to the ruler is a completion of the issue of unity in general. For that reason we see that the Shaykh has used this verse as a proof to include obedience to the ruler. The Shaykh comments on this verse, these people split after there came to them clear evidence and signs. This is a warning from Allaah ta'ala from traversing the path of those nations that came before. They split and their Jamaa'ah became divided, so they became into sects.

SECOND AYA AH:

O you who believe! Obey Allaah and obey the Messenger (Muhammad (sallallaahu `alayhi wa sallam)), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger (sallallaahu `alayhi wa sallam), if you believe in Allaah and the Last Day. That is better and more suitable for final determination

[Soorah An-Nisaa(4):59]

The Shaykh mentions three rulings that we find in this ayaah:

FIRST RULING: the command to obey Allaah and obey the Messenger (sallallaahu `alayhi wa sallam). The Shaykh says, it is not for any person to legislate for the people anything with his own opinion. Rather, legislation is for Allaah and for His Messenger (sallallaahu `alayhi wa sallam). It is not for anyone from mankind to make halaal or to make haraam, to prohibit or to order. Rather, all of that is for Allaah and His Messenger (sallallaahu `alayhi wa sallam).

SECOND RULING: to obey the one in authority, because obeying the one in authority leads to the condition of the Ummah to be upright. When people begin to contend and dispute with the ruler, then the people end up in confusion and chaos. The Shaykh mentions a line of poetry (the meaning of which is):

**the people are not rectified by confusion and chaos
in which there is no leader for them.**

There can be no leader when the ignorant people are the ones who are in charge.

Then the Shaykh says that this obedience that comes in this ayaah has been given a restriction. Meaning, it is not absolute obedience. The restriction has come in certain ahadeeth. One of those ahadeeth is the hadeeth of Ibn `Umar (radiyallaahu `anhuma), that the Messenger of Allaah (sallallaahu `alayhi wa sallam) said:

Narrated `Abdullaah (radiyallaahu `anhu):

The Prophet (sallallaahu `alayhi wa sallam) said, "A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allaah), but if an act of disobedience (to Allaah) is imposed one should not listen to it or obey it."

[Taken from www.sahihbukhari.com (The Book of Judgements (#6685))]

Therefore in this ayah, obedience for one in authority is as long as the ruler is commanding with obedience to Allaah; then this obedience given to the ruler is obedience to Allaah. Whether the ruler commands with something that the Sharee`ah commands; or whether he commands from those affairs which are just merely permissible (mu`bah); or whether he commands something from his ijtihaad (from his own opinion which doesn't clash with any of the Sharee`ah texts); then it is obligatory to obey him in those issues. It is not permissible to dispute with him in those things.

From the examples that are generally given by our Scholars when they refute the Takfeeries, Khawaarij and other than them, is that they say, we look at certain ijtihaads that are made by the rulers in Muslim nations (for example: safety of the roads or customs at airports) and they institute regulations or guidelines. These are from

the ijtihaadaat (these are the rulings or judgements of the rulers by which they aim to fulfill Sharee'ah goals). So they have customs in airports and ports in order to prevent the importation of illegal substances and drugs. Likewise they would make ijtihaad to implement safety on the streets by way of traffic signs and other regulations.

All of these things which are from the ijtihaad of the Scholars by which Sharee'ah goals are intended, it is obligatory to obey them in those issues and it is unlawful to disobey them in those issues.

So whether the ruler is commanding something that itself is commanded in the Sharee'ah explicitly; whether he is commanding something that is simply mu'bah; whether he is making ijtihaad in an issue which does not oppose anything in the Book and the Sunnah; then to obey him in all of those issues is waajib. All of that is contained in this particular ayaah.

THIRD RULING:

All disputes and differences are to be returned to Allaah and to His Messenger (sallallaahu 'alayhi wa sallam). The return to Allaah is clearly to His Book. The return to the Messenger of Allaah (sallallaahu 'alayhi wa sallam) is a return to his Sunnah after his death.

It is not permissible for anyone to resort to his own thinking or his intelligence and the likes. Rather, the return is to the Book of Allaah and to the Sunnah of the Messenger of Allaah (sallallaahu 'alayhi wa sallam).

These three affairs which are mentioned in this Verse, we find that Allaah ta'ala has attached these three characteristics as a condition of a person's belief in Allaah and belief in the Last Day. This is because after mentioning these three commands, Allaah says: (what translated means)

if you believe in Allaah and the Last Day.

[Soorah An-Nisaa(4):59]

So the Shaykh says, that the whole sentence in this ayaah is a condition and the fulfillment of the condition. The Shaykh explained that if we rearrange the wording of the Verse then the meaning is: if you truly believe in Allaah and the Last Day, then obey Allaah, obey the Messenger, obey the ones in authority over you and return all disputes back to Allaah and His Messenger. So the Shaykh says that this is the general meaning of the ayaah, where Allaah has made these affairs to be a condition of a person's eemaan.

Following this the Shaykh mentions a lengthy passage from the Scholar, Muhammad Ibn al-Husayn Al-Ajur'ree (rahimahullaah). He was one of the great Scholars of the Salaf. He was in the fourth century after Hijrah, he wrote a book called ash-Sharee'ah. This is one of the great books of creed, written by this great Imaam. It is one of those books which is studied, taught and read by the Scholars in their study circles and gatherings. The Shaykh has quoted a lengthy passage of four or five pages long. So, we'll quickly go through this passage, which is from the opening passage of this book, ash-Sharee'ah of Imaam Al-Ajur'ree.

The opening passage of this book deals with unity in general and avoiding splitting while establishing the proofs for that.

Imaam Al-Ajur'ree (rahimahullaah) says: Indeed Allaah, by way of His Favour and Bounty has informed us in His Book about those people who came before us who were given the book, from the Jews and the Christians, they were destroyed because they split in their religion. Our Lord and Creator informed us that the thing that led them to this differing and splitting from the Jamaa'ah and turning to baatil (falsehood), is al-baghee (transgression) and al-hasad (envy). This is after they came to know the Truth. So this baghee (transgression) and hasad (envy) of others led them to turn into sects, so they perished on account of this. So our Lord informed us in His Book about this and He warned us from this. Then he brings the ayaah in the Qur'aan:

Mankind were one community and Allaah sent Prophets with glad tidings and warnings, and with then He sent down the Scripture in truth to judge between people in matters wherein they differed.

[Soorah Al-Baqarah(2):213]

Then al-Ajur'ree (rahimahullaah) brings many other ayaat, all of which relate to the issue of differing and splitting. He brought the criticism and rebuke of those people who split and differed in the religion. So he mentions many of those ayaat that we've mentioned in previous lessons. We won't mention them here for the sake of brevity.

After mentioning these ayaat, Al-Ajur'ree says, Allaah, our Lord, al-Kareem, informed us that those people were given knowledge first. But, after receiving that knowledge they transgressed against others and they envied each other. This transgression and envy led them to splitting and as a result of that they perished. Then Al-Ajur'ree says, they say to us, "Where are the places in the Qur'aan in which Allaah ta'alaah has prohibited us that we should be like them, such that we take caution, where do we find this, such that we should stick to the Jamaa'ah?" So he says in response to him, that Allaah ta'alaah said in Soorah Al-'Imraan, then he mentions three or four verses in Soorah Al-'Imraan:

O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him , and remember Him always,) and die not except in a state of Islaam [as Muslims (with complete submission to Allaah)].

And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur'aan), and be not divided among yourselves,

[Soorah Al-'Imraan(3)102-103]

Then he mentions the statement of Allaah: (what translated means)

And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

[Soorah Al-`Imraan(3):105]

Then he brings some other ayaat in the Qur'aan, the verse in which Allaah says:

And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.

[Soorah Al-An'aam(6):153]

Likewise the verse that we mentioned previously which Allaah says: (what translated means)

He (Allaah) has ordained for you the same religion (Islaamic Monotheism) which He ordained for Nuh, and that which We have revealed to you (O Muhammad (sallallaahu `alayhi wa sallam)), and that which We ordained for Ibraheem, Moosa and Eessa...

[Soorah Ash-Shura(42):13]

Meaning the five firmly resolved Messengers. Then Allaah says: (what translated means)

...saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion).

[Soorah Ash-Shura(42):13]

So, from all of these verses, Al-Arjur'ree says, is there any Speech more clear and apparent than this, for the person who takes his understanding from Allaah ta'alaah? Meaning, is there anything more apparent and clear than these verses? He continues and says, thereafter you should know, may Allaah have mercy upon you, that Allaah ta'alaah has also informed us in His Book that there is no escape from there being ikhtilaaf in His creation. Meaning, it is inevitable that there will be ikhtilaaf (differing) in His creation. The reason for this ikhtilaaf existing is that, He will misguide whom He wills and that He will guide whom He wills.

Allaah ta'alaah has made this to be an admonition by which the believers take admonition and caution of splitting in the religion; that they adhere to the Jamaa'ah and that they abandon all disputes and arguments in the religion; that they make ittibaa (follow) and they do not make ibtidaa (innovate). In other words, al-Ajur'ree is saying, that Allaah has informed us that differing is something that is inevitable upon mankind and this differing is for that He may guide whom He wills and He may misguide whom He wills. In this is a lesson for us and an admonition for us to take heed of this. Then he says, if it is said to us, "Where can we find this in the Book of Allaah ta'alaah?" He says, it is said to him, "Allaah, the Mighty and Majestic, said in Soorah Hud(11):

And if your Lord had so willed, He could surely, have made mankind one Ummah [nation or community (following one religion, i.e. Islaam)], but they will not cease to disagree.

Except him on whom your Lord has bestowed His Mercy (the follower of truth - Islaamic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinn and men all together."

[Soorah Hud(11):118-119]

This is proof from the Qur'aan that Allaah ta'alaah has decreed ikhtilaaf upon mankind. Ikhtilaaf is a means of misguiding people by which they will enter the Fire from the jinn and men.

The exception that was made in this ayaah, except those upon whom is the Mercy of your Lord. The Scholars of Islaam explained this to mean that this refers to the people of the Sunnah - Ahl-ul-Sunnah-wal-Jamaa'ah. Why? Because they are the ones who are united in holding fast to what the Sahaabah were upon. They are the ones who give obedience to the rulers, they maintain all of those elements and aspects of unity which keep them upon the straight path. For that reason they are the ones upon whom is the Mercy of Allaah ta'alaah.

As for all of those other people from amongst the people of innovation and misguidance, who split their religion into sects on issues of creed, of those who split the united body of the Muslims by rebelling against the rulers and removing the hand from the obedience to the rulers; then all of these such people enter into the threat contained in this verse. Only those who are saved from this threat those who are upon the mercy of their Lord. The Mercy of their Lord falls upon those who hold fast to the Sunnah and the Jamaa'ah.

After al-Ajur'ree mentioned this ayaah as a proof, he then goes onto say: then Allaah ta'alaah, ordered His Prophet (sallallaahu 'alayhi wa sallam) to follow that which He revealed and not to follow the desires of those who came before from the various nations. We see that the Messenger of Allaah (sallallaahu 'alayhi wa sallam) actually followed the command of his Lord. He warned his Ummah from differing, splitting and being amazed with one's opinion and following one's desire. Then he quotes the ayaah in the Qur'aan:

And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the 'Alamin (mankind and jinn of their time, during that period),

And gave them clear proofs in matters [by revealing to them the Tauraat]. And they differed not until after knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

[Soorah Al-Jaathiyah(45):16-17]

Al-Ajur'ree says, if someone says, "Mention to us from the Sunnah of the Messenger (sallallaahu 'alayhi wa sallam) that he indeed warned this Ummah." Then we will say to him, "Indeed, he did so and it is obligatory for you to listen to him and you take caution from splitting; that you hold fast to the Jamaa'ah; and that you seek aid from Allaah, the Mighty, upon that."

Then he brings the hadeeth from 'Umar Ibn al-Khattaab (radiyallaahu'anhu):

"Stick to the jamaa'ah and beware of splitting, for shaytaan is found along with the single person but is further from two. Whoever desires the centre of Paradise then let him stick to the jamaa'ah.

[Reported by at-Tirmidhee (#2165). Classified Saheeh by Shaykh al-Albaani (1116)]

Then he mentions the hadeeth from al-Haarith al-Ash'aree (radiyallaahu 'anhu):

Indeed Allaah, the Most High, ordered Yahyaa ibn Zakariyyaa ('alayhimas salaam) with five things -

From those five things that were mentioned, after mentioning the hadeeth, the Messenger of Allaah (sallallaahu 'alayhi wa sallam) said at the very end:

Allaah's Messenger (sallallaahu 'alayhi wa sallam) said, "I order you with five things which Allaah ordered me with: The jamaa'ah, hearing, obeying, hijrah and jihaad in the way of Allaah, the Mighty and Majestic. So whoever separates from the jamaa'ah by a handspan throws off the yoke of Islaam from his neck unless he repents/returns,"

[Taken from 'The Call to Islaam and the Caller' by Shaykh 'Alee Hasan 'Alee 'Abdul Hameed. Translated by Aboo Talhah Dawood ibn Ronald Burbank (page 77-78). Reported by at-Tayaalisee (#1161 and #1162), Ahmad (4/130, 202 and 344), at-Tirmidhee (#2863 and 2864)]

Then, Al-Ajur'ree (rahimahullaah) mentioned the hadeeth of Abu Hurayrah:

Whoever meets Allaah (meaning whoever dies) with no allegiance of obedience upon him, then he dies in a state of Jaahiliyyah (pre-Islaamic state of ignorance).

[Sahih Muslim (#4770)]

After all of this he mentions the hadeeth of 'Abdullaah ibn Mas'ood (radiyallaahu 'anhuma), the well known hadeeth:

Allaah's Messenger (sallallaahu 'alayhi wa sallam) drew a line for us, then he said, "This is Allaah's Way." Then he drew lines to its' right and its' left, and said, "These are different ways, upon each of these ways is a devil calling to it" Then he recited:

"And verily, this is my Straight Path, so follow it, and do not follow (other) paths for they will separate you away from His Path."

[Soorah al-An-aam(6):153]

[Taken from 'The Call to Islaam and the Caller' by Shaykh 'Alee Hasan 'Alee 'Abdul Hameed. Translated by Aboo Talhah Dawood ibn Ronald Burbank (page 13). Reported by at-Tayaalisee (#244), Ahmad (1/435, 465)]

Finally, he mentions a statement of Abu Aaliyyah, who is from the great Imaams of the Tab'ieen who died in the year 80 Hijrah. He says:

Learn Islaam. When you have learnt Islaam then do not turn away from it. Upon you is the straight path, for indeed this straight path is Islaam (He means here, the straight path of Allaah which is the Sunnah). Indeed this is Islaam. Do not turn away to the right or to the left and upon you is the Sunnah of your Prophet and that which his Companions were upon. For indeed we have recited the Qur'aan before the people did what they did by fifteen years. Indeed beware of these desires which are thrown amongst the people, which bring about enmity and hatred amongst the people.

Then he says, I narrated this to al-Hasan (he means al-Hasan al-Basri) and he said that he has indeed been truthful and he has given sincere advice.

Finally, al-Arjur'ree finishes his section, and Shaykh 'Ubayd finishes the quote of al-Ajur'ree with the statement of al-Arjur'ree:

The sign for the one that Allaah Azzawajall has intended goodness is that a person will traversing this path, the path of the Book of Allaah Azzawajall and the Sunnah of the Messenger of Allaah (sallallaahu 'alayhi wa sallam) and the Sunan of his Companions (radiyallaahu 'anhum) and whoever followed them in ihsaan (may Allaah have mercy upon all of them) and whatever the leading Scholars of the Muslims were upon in every city, right until the end of what the Scholars were upon; from the likes of al-Awzaae, Sufyaan ath-Thawree, Maalik bin Anas, Shafiee, Ahmad bin Hanbal, Qaasim bin Salaam, whoever is upon their way. And to avoid every madhaab that those Scholars never went towards.

This is the end of the speech of Al-Arjur'ree. He gave this advice in his time. His time was the fourth century, in 360 Hijrah. So all of this passage that Shaykh 'Ubayd has quoted from al-Arjur'ree, the general meaning of it is:

- the prohibition of splitting and differing.
- previous nations were punished by this splitting and differing.
- Allaah has decreed for ikhtilaaf to be found in His creation.
- This ikhtilaaf is the means and the route by which people are misguided.
- By way of Allaah's mercy there are people who are free of this ikhtilaaf and they have been made an exception from this ikhtilaaf. This is only for those who adhere to the Sunnah and Jamaa'ah.

As the statement goes, as Shaykh al-Islaam Ibn Taymiyyah (rahimahullaah) said that **in unity there is rahmah (mercy); in splitting and differing there is athaab (punishment)**. For that reason the people of Sunnah and Jamaa'ah upon whom is the mercy of Allaah then they are saved from the athaab (punishment).

So we finally finish with the third ayaah that the Shaykh mentions as a proof for this foundation. So all of our previous discussion was on the second ayah in Soorah An-Nisaa.

THIRD AYAAH:

The final ayaah is the statement of Allaah: (what translated means)

O you who believe! Fulfill (your) obligations.

[Soorah Al-Maa'idah(5):1]

It is interesting to see how our Scholars are able to derive evidences from these Verses. We see here that there is nothing in this ayaah that says, obey the ruler and give him obedience and listen to him. Rather, we see that in this ayaah is a command to fulfill one's contractual obligations. By inclusion, this includes the obligation towards the ruler. Shaykh 'Ubayd says commenting upon this ayaah, that whatever you have bound yourself to then it is obligatory for you to fulfill them. From the obligatory contractual obligations are those from the affairs of worship, the ibaadat, such as you perform the salaah, you give the zakaat, you fast. From those issues are the dealings. For example, marriage, is a contractual obligation. Likewise in trade, in trade there is a contractual obligation involved.

Then the Shaykh says that from the greatest of these contractual obligations that Allaah has made obligatory is to obey the ruler. This is irrespective of whether the individual himself has given the pledge of allegiance or not, it doesn't matter whether you have sworn and given the pledge of allegiance, that you have taken his hand and pledged. No, it is not required that a person do this before the obligation falls upon him. Rather, when we see that the Scholars of the Ummah have given the pledge of allegiance to a ruler then that itself follows onto the rest of the people. It is then something that falls upon the people in general. We see that the Scholars have given the pledge of allegiance to hear and obey.

This ayaah is a proof because this obedience to the ruler is from the greatest of contractual obligations which falls upon a person when the rulers and the prominent people who have knowledge have given the pledge of allegiance to a ruler. Then that becomes a contractual obligation upon all of the rest of the people. It is from the greatest of the contractual obligations that Allaah has made obligatory to fulfill.

So this is a third verse and an interesting deduction of evidence here by Shaykh 'Ubayd. This shows the fahm and the understanding of the Scholars and how they understand the Book of Allaah ta;alaa, and why it is obligatory to always refer back to them and to return back to them in the understanding of our religion because leads a person to be firmly grounded in the proofs and evidences in the foundations of our religion.

So the first Ayah of Soorah Al-Maa'idah is an evidence for this third principle, **hearing and obeying those in authority over us**. With this we will conclude our lesson today, insha'Allaah. We will continue with the rest of this discussion of Shaykh 'Ubayd insha'Allaah.

