

MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By

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Surah An-Nisa—cont....

(Ayaat 44-59, inclusive)

Translator's Note:

For the sake of continuity and coherent explanation, most of the general discourse has been made by employing the 'male' as a prototype, which is in no way meant to be diminutive of the opposite gender or disrespect the status of women.

Moreover, each verse (Ayah) has been kept as a continuum in order to prevent the misrepresentation of meanings, which may occur when the verses are broken up and the translation of those verses becomes kaput when done in bits and pieces.

Cross-references taken from other parts of the Qur'an and the Hadith of the messenger of Allah (SAWS) are provided in italics.

The Translation of the Holy Qur'an done by Dr. Muhammad Taqi-ud-Din Al-Hilali, Ph.D. & Dr. Muhammad Muhsin Khan, has been used in order to synchronize the use of modern English Language which we believe will give a more accomplished sense of understanding to Today's mind.

Recap:

The reader would recall that we had ended our previous translation and elucidation of Surah An-Nisa at verse 43, which related to the merciful concessions bestowed upon Muslims by our Creator (SWT) and Sustainer (SWT) at times when even in the performance of His (SWT) strictest of Commandments made binding on us, we are unable to find the means and resources to fulfill them. The divine gift of Tayammum and the relevant guidelines of how to perform it were

one of the subjects addressed in verse 43 and indeed the whole passage commencing from verse 35 related to the relationship between spouses and the justice that has been made mandatory by Allah (SWT) when those in wedlock are planning on separating from one another via divorce. When read between the lines, the message given to us by the Qur'an was that Allah (SWT) is indeed immensely Pardoning and Forgiving, yet equally Just.

After the aforementioned recap of the previous verse, we will now continue from verse 44 of the same Surah.

Verse 44

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْكُرُونَ الضَّلَاةَ وَيُرِيدُونَ أَن تَضَلُّوا السَّبِيلَ ۗ

“Have you not seen those who were given a portion of The Book (The Torah) purchasing the wrong and wish that you (O Muslims) should go astray from the Right Path.”

Most exegetes of the Qur'an are in unison in believing that this verse refers to the Jews as this attitude of theirs is also mentioned in Surah Al-Baqarah. They have purchased error for themselves by concealing what Allah (SWT) has revealed unto them, and because of their arrogance as the Chosen People of the Lord and their envious attitude towards the rest of Mankind, especially Muslims, was and is still even up to this day that would that Muslims too abandon what has been revealed unto their Prophet (SAWS) by Allah (SWT) and thus go astray from the right path.

Verse 45

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۗ

“Allah (SWT) has full knowledge of your enemies, and Allah (SWT) is Sufficient as a Protector, and Allah (SWT) is Sufficient as a Helper.”

The verse consoles Muslims in which Allah (SWT) discloses that He (SWT) knows exactly those who want the believers to abandon their faith and turn away from their religion. He (SWT) is sufficient for the believers as a Protector as well as a Helper against all enemies, irrespective of time and era, [provided that the Muslims remain faithful to Him (SWT) and His Messenger (SAWS)].

Verse 46

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعَيْنَا لَكِنَّا بِالسِّيئَةِ
وَأَطَعْنَا فِي الدِّينِ ۖ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمًا ۖ وَلَكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا
يُؤْمِنُونَ إِلَّا قَلِيلًا ۝

“Among those who are Jews, there are some who displace words from (their) right places and say, ‘we hear and we disobey’, and ‘Hear (listen nonchalantly), may you hear nothing.’ And (they say) Ra’ina with a twist of their tongues and as a mockery of this religion (Islam). And if only they had said, ‘We hear and obey’, and (kindly turn your attention towards us and) ‘look at us’, it would have been better for them, and more proper, but Allah (SWT) has cursed them for their disbelief, so they believe not except a few.”

This malicious attitude of the Jews towards the Prophet (SAWS) has been described in much detail in verse 104 of Surah Al-Baqarah. Whenever they met the Prophet (SAWS), they would greet him with twisted expressions. They would say to him ‘Ra’ina’ which means ‘O our Shepherd’, and when Allah’s Messenger (SAWS) recited Allah’s (SWT) verses to them, they would say ‘We have heard’ and in an undertone utter ‘We do not obey’ and when they wanted Prophet’s (SAWS) attention they would say ‘Hear’ and would add ‘May you hear nothing’.

On the other hand, Allah (SWT) says that if they had obeyed Him (SWT) and His Messenger (SAWS) and instead would have said: ‘We hear and we obey’ and ‘kindly turn your attention towards us and look upon us’, then it would surely had been better for them in this world and in the Hereafter. However, almost all of them disbelieved, except a select few, thus incurring the wrath of Allah (SWT) upon them in this world and in the Hereafter.

Verse 47

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْغَسَ وُجُوهًا فَتَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ
نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۝

“O you who have been given the Scripture! Believe in what We (SWT) have revealed (unto the Messenger SAWS), confirming what is with you (The Torah and the Gospel), before We (SWT)

obliterate your faces and turn them backwards or curse you as We cursed the people of the Sabbath (Those Jews who broke their covenant with Allah SWT not to go fishing on Saturdays). And the Commandment of Allah (SWT) is always executed."

The verse requires of all those who claim to be rightly guided in their own cognizance (especially the People of the Book), to believe in the Qur'an, which is revealed unto Prophet Muhammad (SAWS) with Truth, and it has come confirming the Truth found in the previous scriptures (The Old and the New Testaments etc.) Allah (SWT) commands the People of the Book to believe in His revelations and His Messenger (SAWS), and warns them that if they disbelieve then He (SWT) will disfigure their faces and turn them to their backs, as was the fate of those who broke their covenant to observe the sanctity of the Sabbath (day) and thus Allah (SWT) punished them and turned them into apes. He (SWT) does whatever He (SWT) wills. What Allah (SWT) ordains shall definitely be accomplished, no matter how hateful it is for them.

Verse 48

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَهُ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ۝

"Verily, Allah (SWT) forgives not that any deity be made partner with Him (SWT), yet He (SWT) forgives all other (sins) of whomsoever He (SWT) pleases, and whoever sets up partners with Allah (SWT), he has indeed invented a tremendous sin."

Shirk (associating partners with Allah (SWT)) is the most heinous of all sins in the sight of Allah (SWT), which He (SWT) will not forgive except for those who sincerely repent afterwards. But other than that, He (SWT) may forgive all sins individual sins committed by one (excluding those that have been a cause of harm to others in which case forgiveness of the aggrieved party too is a pre-condition for the pardon) if He (SWT) pleases. But this does not mean that if we refrain from shirk then we are free to indulge in other crimes; rather this is just to emphasize and make us aware what a terrible sin shirk is.

Verse 49

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ هُدُوا بِاللَّهِ يَزْعُمُونَ لَكِنَّا يَكْفُرُونَ بِتِلْكَ الْأَقْوَامِ لِإِنِّي سَأَلْتُ رَبِّي فَمَا يَفْعَلُ بِهِمْ رَبِّي فَقَدْ ذُكِّرُوا وَلَٰكِنْ يَلْمِزُونَ ۝

"Have you not seen those who claim sanctity for themselves? Nay -

but Allah (SWT) sanctifies whomsoever He (SWT) pleases. And they will not be dealt with injustice equivalent even to a thread."

The Jews claim that they are the chosen people of the Lord and the most beloved to Allah (SWT), but the truth is that He (SWT) knows their true reality and He (SWT) purifies whomsoever He (SWT) pleases, meaning that they will be rewarded (or punished) according to their deeds and no injustice will be done to any of them even in the least bit.

Verse 50

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۗ وَكَفَىٰ بِهِ إِثْمًا قَبِيحًاۙ

"Look, how they invent a lie against Allah (SWT), and enough is that (lie) as a manifest sin."

This refers to the false statements of the Jews, such as 'we are the chosen ones of the Lord' (no matter what we do and how we behave) and that 'the Hellfire cannot harm us but only for a few days'; i.e., they fabricated lies against Allah (SWT) which in itself is a major sin. Inventing falsehood about or against Allah (SWT) is in itself a seriously grievous sin.

Verse 51

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًاۙ

"Have you not seen those who were given a portion of the Scripture (i.e., the Jews). They believe in Necromancy and Taghut (Evil with a capital E) and they say to the disbelievers that you are better-guided regarding to the way (right path) than the believers."

In Surah Al-Baqarah, the word Taghut is defined, which refers to the forces of evil that try to rebel against Allah (SWT). In other words, all that turns one away from the path of Allah (SWT) and leads him into the evil trap of Satan is Taghut. As is the case in a state which does not govern according to the laws legislated by Allah (SWT).

The Jews in their arrogance and even more in their envy against the Messenger of Allah (SAWS) and the Muslim, thus Islam in general, even went to the extent of saying that the polytheists were better guided than the Muslims, even though they knew that the polytheists

associate partners with Allah (SWT) and did not believe in His (SWT) Oneness like the Muslims.

Verse 52

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ۝

“They are those whom Allah (SWT) has cursed, and he whom Allah (SWT) curses, you will not find for him (any) helper.”

The verse is self-explanatory and oft-repeated regarding the (mis)conduct of the Jews and their ultimate fate due to their actions (mindset, attitude and behavior) mentioned in the previous verses and at various other places throughout the Qur'an. They are a people on whom Allah (SWT) has unleashed His (SWT) curse and one who is cursed by Allah (SWT) has no respite and nobody dares respond to his call for help.

Verse 53

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ۝

“Or have they a share in the kingdom (of Allah SWT)? In that case they would not give mankind even a speck.”

Allah (SWT) condemns the Jews for such niggardly attitude that if they were given a portion in the governance of the kingdom of the heavens and the earth, they would not have anything to mankind, rather kept all for themselves and felt the avarice for even more.

That is exactly what the bloodsucking Zionist Bankers are doing to the ordinary masses, whom they call 'gentiles' or 'goyimns', by ripping them off in various ways including the use of 'bank interest' and refusing to accept the status of all humans as equal before Allah (SWT). (The only exception is those who have higher ranks due to piety and righteousness of deeds.)

Verse 54

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ۝

“Or do they envy men for what Allah (SWT) has given them of His Bounty? Then We had already given the family of Abraham (AS) the Book and the Wisdom, and conferred upon them a great kingdom.”

This verse (as believed by most exegetes of the Qur'an) is also with reference to the Jews and their envious behavior towards Prophet Muhammad (SAWS) and his followers due to the kingdom and leadership that Allah (SWT) has bestowed on them, as he (SAWS) is also from the progeny of Abraham (AS) whom Allah (SWT) appointed as the leader of all humankind. Therefore, Allah (SWT) preferred His Messenger (SAWS) and his followers over all other nations, gave them the divine Book and Wisdom and elevated them to the rank of the new Muslim Ummah, a position previously held by the Children of Israel. Additionally He (SWT) gave them the leadership (which actually stands for the vicegerent of Allah SWT) as was given to the children of Abraham (AS), such as the Prophets David (AS) and Solomon (AS) amongst his progeny.

Verse 55

فَمِنْهُمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۗ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ۝

“Of them are (some) who believe in him (SAW), and of them are (some) who avert their faces from him (SAW); and enough is Hell for burning (them: the latter).”

During the lifetime of Prophet Muhammad (SAWS) there were some (very few) Jews who believed in him as the final Messenger of Allah (SAWS) and sincerely followed him, such as Abdullah bin Salam (RA), but others (most of them) turned away from him even though they knew from their knowledge of the previous scriptures that he was a true Messenger of Allah (SAWS). The latter sort of Jews, which outnumbered the former kind in majority, have been promised Hellfire due to their disbelief in the Messenger of Allah (SAWS), which amounts to a disbelief in Allah (SWT) Himself, and hell, Allah (SWT) remarks, is sufficient a punishment for them (due to its unimaginable and eternal torment).

Verse 56

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا ۚ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بِدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ۝

“Surely! Those who disbelieved in Our signs, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly,

Allah (SWT) is Most Powerful, All-Wise."

When they will be castigated and thrown in the Hellfire, it will burn their skins. But no sooner will their skins be burnt and their flesh roasted that it will be replaced by new skins so that their pain and suffering does not decrease.

It is reported that Abdullah ibn Umar (RA) said (regarding this ayah): "When their skin is burned, they will be given another skin in replacement, and this skin will be white as paper." [At-Tabari 8:485]

This is one of the great miracles mentioned in the holy Qur'an, which have only recently been discovered. At first, it was thought that the sense of feeling and pain was only dependent on the brain but recent advancement in the science of medicine made it possible for the scientists to be able to prove that there are pain receptors present in the skin which make a person feel pain and if they are destroyed then he will not feel anything. Therefore, whenever the fire will burn the skin of a disbeliever, a new skin will be given to him so that he feels pain continuously. Allah (SWT) is truly Almighty, Wise.

Verse 57

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا ظِلِيلًا ﴿٥٧﴾

"And (however) those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have purified spouses and We shall admit them to shades wide and ever deepening."

In the previous verse Allah (SWT) described the attitude of the disbelievers and that they will ultimately be the inmates of the Hellfire.

In this verse, using the 'pain and pleasure principle', Allah (SWT) mentions about the 'pleasure' part, i.e., the residents of the Paradise which will comprise those who believe in Him (SWT) and His Messenger (SAWS), and also perform righteous deeds. Therein Allah (SWT) will bestow on them His (SWT) blessings and they will reside in it forever. Allah (SWT) will admit them to an abode

with spouses that would satiate them and with shades that are cool and refreshing in nature. This will be in addition to all else bestowed on the entrants of Jannah, a place filled with joy that a human mind cannot even begin to imagine!

The next two verses give a basic introduction to the main institutions of a modern Islamic state: Legislature, Executive and Judiciary, which constitute the structure of the System of Caliphate. In the Islamic political system, the concept of Caliphate is based on the negation of human sovereignty, the cornerstone of modern democracy which declares that "sovereignty belongs to the people", which is totally incompatible and unacceptable within an Islamic state. And this is so because the absolute sovereignty belongs to Allah (SWT) alone. Since human beings cannot claim to be sovereign, all they are left with, therefore, is to be vicegerents of Allah (SWT), i.e. man is not sovereign in his own right; instead he is the Khalifah of Allah (SWT) – the vicegerent of God, whose duty is to implement the instructions and commandments of Allah (SWT). However, in matters concerning where there is no express order from the Sovereign, a Caliph is free to evaluate the situation himself, discuss it with his aides (Shura) and take a reasonable decision, according to the commandments and fundamental teachings of the Qur'an and the Sunnah. This is precisely the relationship between Divine Sovereignty and human vicegerency. Before the institution of Prophethood was concluded, the prophets of Allah (SWT) were His vicegerents in their individual capacities. In other words, by virtue of the fact that they used to receive direct revelation from Almighty Allah (SWT), all prophets were His representatives on earth; they were responsible for implementing His Orders and executing His Will. This implies that Caliphate, before the conclusion of Prophethood, was strictly individual and personal, as it used to be the prerogative of a single person, i.e., the prophet, to implement and execute the orders of the Real Sovereign.

With the advent of Prophet Muhammad (SAWS), the institution of Prophethood along with the institution of the Caliphate as a personal and individual representation came to an end, as no one can claim now that he is receiving direct revelation from Allah (SWT), as was with the Prophets. Thus, after the Holy Prophet (SAWS) passed away, the institution of Caliphate must become the collective affair of the entire Muslim community rather than the individual affair of a ruler.

Therefore, we should take the principles and ideals from the model of the Prophet Muhammad (SAWS) and the Rightly Guided Caliphs (RA), and then incorporate these principles and ideals in the political institutions that have been developed in the contemporary civilized world as a result of the process of social evolution. It is important to emphasize here the point that there is no definite form or structure of government in Islam. All we have been provided with are certain binding principles and ideals that we must uphold and implement, although the exact manner of their implementation may vary according to the changing social and political conditions. In this context, we believe that there are three basic principles that, if incorporated in any constitution and form of government, will lead to the establishment of the System of Caliphate (Khilafah). These three principles are as follows:

1. Sovereignty belongs to Almighty Allah (SWT) alone.
2. No legislation can be done at any level that is totally or partially repugnant to Qur'an and Sunnah. and
3. Full citizenship of the state is for Muslims only, while non-Muslims are a protected minority.

If these three principles are incorporated in their true spirit in the constitution of a state, it will become an Islamic state or embodiment of the system of Khilafah, irrespective of the specific details of governance.

Verse 58

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ۝

“Verily! Allah (SWT) commands that you should render back the trusts to those, to whom they are due. And that when you judge between men, (you should) adjudicate with justice. Verily, how excellent is the teaching which He gives you! Truly, Allah (SWT) is the All-Hearer, All-Seer.”

This first command in this verse refers to all types of trust, whether it is the collection of Zakah, penalties for sins, vows or even when electing a Caliph of an Islamic state. The Muslims are enjoined to entrust the positions of responsibility to qualified and competent

people of moral character, instead of dishonest, narrow-minded and unjust people.

Another crucial matter addressed in the verse what some scholars refer to as the 'hallmark' of a true Welfare Islamic state is the non-partisan role played by the Judiciary. The verse continues by challenging all rival systems of governance, between the lines, as Allah (SWT) warns the Muslims not be dishonest and unjust and commands them to always enjoin what is just and judge between the people with justice, whether they be Muslims or non-Muslims, with the benchmark for justice being His (SWT) Divine commandments and His (SWT) teachings that He (SWT) has revealed to His Prophet (SAWS) in the shape of the Qur'an and the Sunnah respectively.

He (SWT) ends the verse on a familiar note that ultimately it is a test for all and He (SWT) knows those who fulfill their trust and enjoin justice and those who are dishonest and unjust.

Verse 59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝

“O you who believe! Obey Allah (SWT) and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah (SWT) and His Messenger (SAWS), if you believe in Allah (SWT) and in the Last Day. That is better and more suitable for final determination.”

As mentioned earlier an Islamic state is based on some fundamental principles that have been laid down in this ayah. The first and the foremost is the obedience to Allah (SWT). The Muslims should only worship and obey Allah (SWT) and give their allegiance to Him (SWT). The allegiance and obedience to any other than Allah (SWT) is only possible if it does not oppose His obedience e.g. allegiance to His Prophets and Caliphs, because there is no obedience to anyone if it involves disobedience of Allah (SWT). After the obedience of Allah (SWT) the next allegiance and obedience is to the Holy Prophet (SAWS). One of the duties of the Messenger of Allah (SAWS) (and a major one) is to convey the message and propagate it, and we have to obey him (SAWS) because there is no other way that we could receive the instructions and commandments of Allah (SWT). Hence the only

way to obey Allah (SWT) is to obey His Prophet (SAW) and if we disobey him then in fact we disobey Allah (SWT). After Allah (SWT) and His Prophet (SAWS), comes the obedience to those who are entrusted with authority. It is the responsibility of the Muslims to select those on the positions of responsibility and authority who are worthy of it and not those who are incompetent and unjust. Once selected then they should be obeyed, provided that the following two conditions are met.

Firstly, they should be from among the Muslims as a non-Muslim cannot be in authority over the Muslims, whether it is the legislature, executive or the Judiciary and how can he be trusted with authority when he does not believe in the main sources of legislation in an Islamic state i.e. the Qur'an and the Sunnah.

Secondly, the Muslims who are entrusted with authority should be obedient to Allah (SWT) and His Messenger (SAWS).

These are the two conditions for following those entrusted with authority among the Muslims are recorded in a Hadith, narrated by Abdullah ibn Umar (RA) that the Messenger of Allah (SAWS) said: "The Muslim is required to obey in that which he likes or dislikes, unless he was commanded to sin. When he is commanded with sin, then there is no hearing or obeying."

Another fundamental principle in Islam that the final authority rests with Allah (SWT) and His Messenger (SAW) alone.

If a dispute arises between the Muslims and those in authority i.e. the rulers, then they should refer to Allah (SWT) and His Messenger (SAW) i.e. the Qur'an and the Sunnah. Any system which does not refer its decisions to Qur'an and Sunnah as a final authority certainly is not a practicing Islamic State, rather a state that is slipping down the road to hypocrisy. This argument commands validity because those who do not refer to the Qur'an and Sunnah for adjudication, they do not believe (sincerely) in Allah (SWT), His Messenger (SAW) and the Last Day.

In fact following the Qur'an and the Sunnah is the only way to success in this world and in the Hereafter. There is either 'the righteous path' or 'the devious path'. Islam does not offer any compromise in the middle.

And Allah (SWT) Knows Best!