

Chapter 38

Whoever obeys the scholars and the leaders in prohibiting that which Allaah has declared permissible or declaring permissible that which Allaah has prohibited has taken them as lords

Chapter 38 Box 1/3

And ibn 'Abbaas said:

Stones from the sky are about to descend upon you!

I say, "The Messenger of Allaah sall Allaahu 'alaihi wa sallam said..."

*And you say, "Aboo Bakr and 'Umar said..."*¹

With regards to the relevance of this chapter to Kitaab ut Tawheed:

1) Is *at taa'ah* a form of worship?

2) Is it ever permissible to obey a created being?

With regards to the words to be explained, what is the meaning of:

3) lords

4) ibn 'Abbaas said

5) are about to

With regards to the general meaning of the narration:

¹ The checker of Shaikh ibn Baaz's explanation, Muhammad al-'Allaawee, said about this narration:

" Saheeh with a wording like it: Reported by Ahmad (1/337), al-Khateeb in 'at-Taareekh' (5/91), and in 'al-Faqeeh wal-Mutafaqqih' (no.379), and ibn 'Abdil-Barr in 'Jaami' Bayaanil-'Ilm' (no.2378), and Ishaq in his 'Musnad', as occurs in 'al-Mataalib [ul-'Aaliyah] (no.1373); and al-Athram reported it in 'as-Sunan', as occurs in 'al-Mughnee' (5/91), through a number of chains, from Ibn 'Abbaas, with it.

And at-Tabaraanee reported it in 'al-Awsat' (no.1718:'Majma`ul-Bahrayn'), with its like from ibn 'Abbaas.

And what I have come across with regard to this narration is a wording which is close to it: 'I see that they shall be destroyed: that I say: 'Allaah's Messenger (sall Allaahu 'alaihi wa sallam) said..', and you say: 'Aboo Bakr and 'Umar said..'; and from them is: 'By Allaah! I do not think that you will desist until Allaah punishes you: we narrate to you from the Prophet (sall Allaahu 'alaihi wa sallam), and you narrate to you from Aboo Bakr and 'Umar.'

And Shaikh ul-Islaam in more than one place in 'al-Fataawaa' (26/50, 281) mentioned it with the wording of the author: 'It is about to happen...!', however, I have not come across it with this wording, with a connected chain. "

6) As regards the person upon whom ibn ‘Abbaas feared that stones would descend, then what mistake had they committed?

7) Why was their action an incorrect one?

8) What is the relevance of this narration to this chapter of kitaab ut tawheed?

**With regards to benefits of this narration, fill in the missing words:
This narration shows:**

9) The obligation of giving precedence to the statement of the Messenger *sall Allaahu ‘alaihi wa sallam* over the statement of ***** ****.

10) That opposing the guidance of the Messenger *sall Allaahu alaihi wa sallam* is something that necessitates *****.

And Ahmad ibn Hanbal said:

I am amazed at a people who are aware of the chain of narration and its correctness and (yet) they adopt the opinion of Sufyaan. And Allaah, the Most High, says:

And let those who oppose his command beware lest a fitnah strike them or a painful punishment befall them.²

Do you know what the fitnah is? The fitnah is shirk. It may be that when he rejects some of his statement that something from deviation falls into his heart so he is destroyed.³

With regards to the words to be explained, who or what is:

- 1) Ahmad ibn Hanbal
- 2) Sufyaan
- 3) Ahmad...said
- 4) are aware of the chain of narration and its correctness
- 5) oppose his command
- 6) a fitnah strike them
- 7) or a painful punishment befall them
- 8) it may be that when he
- 9) rejects some of his statement
- 10) something from deviation

With regards to the general meaning of the narration:

- 11) As regards the person whom Ahmad ibn Hanbal criticised in this narration, then what mistake had they committed?
- 12) What should the correct approach be in a case like this?
- 13) What punishment may befall a person who commits the mistake that Ahmad ibn Hanbal criticised?
- 14) **What is the relevance of this narration to this chapter of kitaab ut tawheed?**

² Soorah an Noor (24) aayah 63

³ The checker of Shaikh ibn Baaz's explanation, Muhammad al-`Allaawee, said about this narration:

"The verifier of 'Fathul-Majeed', Dr.al-Waleed Aal Faryaan (2/647:as-Sumay'ee edn.) attributed it to Ibn Battah in 'al-Ibaanatul-Kubraa' (no.97)... "

With regards to benefits of this narration, fill in the missing words:
This narration shows:

15) The prohibition of **** ***** for the person who is aware of the proof and of how it is to be used as a proof.

16) The permissibility of **** ***** for the person who is not aware of the proof, in that he makes *taqleed* of one of the people of knowledge who is firmly established in his ***** and in his *****.

From 'Adiyy ibn Haatim *radi Allaahu 'anhu* that he heard the Prophet *sall Allaahu 'alaihi wa sallam* recite this aayah:

They took their rabbis and their monks as lords besides Allaah...⁴

*So I said to him:
Indeed we did not worship them!*

*He said:
**Did they not used to prohibit that which Allaah has declared permissible, so you would declare it forbidden?
And did they not used to declare permissible that which Allaah had declared forbidden, so you declared it permissible?***

*So I said:
But of course.*

*He said:
So that was your worship of them.*

Reported by Ahmad and at Tirmidhee and he declared it *hasan*.

With regards to the words to be explained, who or what is:

- 1) 'Adiyy
- 2) their rabbis
- 3) their monks
- 4) as lords besides Allaah
- 5) we did not used to worship them
- 6) Did they not..... (*up to the end*)

With regards to the general meaning of this hadeeth:

7) How did the Jews and Christians take these people as lords?

8) What misunderstanding did 'Adiyy have initially?

9) What is the relevance of this hadeeth to this chapter of kitaab ut tawheed?

With regards to benefits of this hadeeth, fill in the missing words:

⁴ Soorah at Tawbah (9) aayah 31

This hadeeth shows:

10) That obeying the scholars and other than them from the created beings in altering the rulings of Allaah is ***** ***** – if the one who is obeying them is aware of their opposition to the Legislation of Allaah.

11) That declaring something to be ***** or to be ***** is the right of Allaah, the Most High.

12) An explanation of one of the types of ***** and it is the ***** related to obeying.

13) That it is legislated to teach the person who is *****.

14) That the meaning of worship is vast, including everything that Allaah ***** and is pleased with, from ***** and *****, those which are outward and visible and those which are internal.