

## 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..."*<sup>1</sup>

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

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

Yes, *at taa'ah* (obedience) is one of the types of worship.

So in this chapter, the author *rahimahullaah* drew attention to that fact that it is obligatory to single the Creator out with it.

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

Yes, but the created being is only obeyed in that which does not involve disobedience to Allaah.

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

<sup>1</sup> 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. "

- 3) **lords** – as partners along with Allaah with regards to *tashree'* (legislating).  
4) **ibn 'Abbaas said** – he *radi Allaahu 'anhumaa* said this to someone who debated with him with regards to the *Hajj* that is *tamattu'*. Ibn 'Abbaas was commanding with it, as per the command of the Messenger *sall Allaahu alaihi wa sallam* but the person who opposed ibn 'Abbaas in this was using Abu Bakr's and 'Umar's prohibition of *Hajj tamattu'* as proof. And ibn 'Abbaas was using the Sunnah of the Messenger *sall Allaahu alaihi wa sallam* as a proof.  
5) **are about to** – meaning: it is approaching quickly and it is imminent.

**With regards to the general meaning of the narration:**

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

They had given precedence to the statement of Aboo Bakr and 'Umar *radi Allaahu 'anhumaa* over the statement of Allaah's Messenger *sall Allaahu alaihi wa sallam*.

**7) Why was their action an incorrect one?**

It was incorrect because *eemaan* (true faith) in the Messenger *sall Allaahu alaihi wa sallam* necessitates following him and giving precedence to his statement over the statement of everyone else, whoever they may be.

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

It shows the forbiddance of obeying the scholars and the leaders with regard to whatever opposes the guidance of the Messenger *sall Allaahu alaihi wa sallam* and that (were a person to fall into this sin), it would necessitate punishment from Allaah.

**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 **everyone else**.

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

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 (trial) strike them or a painful punishment befall them.<sup>2</sup>**

*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.<sup>3</sup>*

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

- 1) **Ahmad ibn Hanbal** – he was the Imaam, Ahmad ibn Muhammad ibn Hanbal who died in the year 241AH *rahimahullaah*.
- 2) **Sufyaan** – he was Aboo ‘Abdillaah Sufyaan ibn Sa’eed ath Thawree, the Imaam, the one who abstained from the unnecessary aspects of this worldly life, the one who worshipped much, the trustworthy one, the scholar of *fiqh*, who died in the year 161AH *rahimahullaah*.
- 3) **Ahmad...said** - meaning: when it was said to him, “*Indeed, a people leave off the hadeeth and instead adopt the opinion of Sufyaan or other than him from the scholars of fiqh*”.
- 4) **are aware of the chain of narration and its correctness** – meaning: they are aware of the correctness of the *isnaad* (chain of narration) of the hadeeth because the correctness of the *isnaad* is a proof for the correctness of the hadeeth.
- 5) **oppose his command** – meaning: the command of Allaah or of the Messenger *sall Allaahu alaihi wa sallam*.
- 6) **a fitnah strike them** – a trial in this worldly life
- 7) **or a painful punishment befall them** – in the Hereafter.
- 8) **it may be that when he** - meaning: the person who knows the authentic Sunnah of the Messenger
- 9) **rejects some of his statement** – meaning: the statement of the Prophet *sall Allaahu alaihi wa sallam*
- 10) **something from deviation** – meaning: (something from) abandoning the Truth and (something from) corruption of the heart.

<sup>2</sup> Soorah an Noor (24) aayah 63

<sup>3</sup> 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 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?**

This person, despite being aware of an hadeeth which is authentic from Allaah's Messenger *sall Allaahu alaihi wa sallam*, blindly follows Sufyaan or other than him in that which opposes the hadeeth. The person makes false excuses to justify his action.

**12) What should the correct approach be in a case like this?**

It is obligatory upon the believer that when something from the Book of Allaah, the Most High and the Sunnah of His Messenger *sall Allaahu alaihi wa sallam* reaches him and he knows the meaning of that, that he then act upon that, no matter who opposes that from the people of knowledge.

**13) What punishment may befall a person who commits the mistake that Ahmad ibn Hanbal criticised?**

It is that deviation may occur to his heart so he is destroyed in this world and in the Hereafter.

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

It contains a warning against blindly following the scholars without an evidence and against leaving off acting upon the Book and the Sunnah. And that this would be *shirk* in obedience.

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

15) The prohibition of **blind following** for the person who is aware of the proof and of how evidence is derived.

16) The permissibility of **blind following** for the person who is not aware of the proof, in that he makes *taqleed* of one of the people of knowledge whom he trusts with regards to his **knowledge** and in his **religion**.

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...<sup>4</sup>**

*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** – he was 'Adiyy ibn Haatim at Taa-ee, the famous Companion who made his Islaam good. He died in the year 68AH at the age of 120, *radi Allaahu 'anhu*.
- 2) **their rabbis** – the scholars of the Jews
- 3) **their monks** – the worshippers from amongst the Christians
- 4) **as lords besides Allaah** – in that they followed them in declaring lawful that which Allaah made forbidden and in declaring forbidden that which Allaah made lawful
- 5) **we did not used to worship them** – he thought that worship just meant doing acts of devotion for them such as making prostration to them and the like of that.
- 6) **Did they not..... (up to the end)** – this is an explanation of the meaning of their taking them as lords

**With regards to the general meaning of this hadeeth:**

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

<sup>4</sup> Soorah at Tawbah (9) aayah 31

The Jews and Christians took them as lords who would legislate for them that which contradicts the legislation of Allaah, and they obeyed them in that.

### **8) What misunderstanding did 'Adiyy have initially?**

He thought that worship was limited to making prostration and the like of that.

So the Messenger *sall Allaahu alaihi wa sallam* made clear to him that worship of the rabbis and monks included: obeying them in declaring which is lawful to be prohibited and declaring that which is prohibited to be lawful, in contradiction to the judgement of Allaah, the Most High and of His Messenger *sall Allaahu alaihi wa sallam*.

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

It shows that obeying a created being in disobedience to Allaah is in fact worship of that created being besides Allaah – especially with regards to legislating rulings and laying down laws which are contrary to the Judgement of Allaah.

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

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

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

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

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

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