

Chapter 39

The statement of Allaah, the Most High:

Chapter 39 Box 1/7

Have you not seen those who claim that they truly believe in that which was sent down to you and in that which was sent down before you, and they wish to go for judgment to the *Taaghoot* while they were commanded that they reject it? And Shaytaan wishes to misguide them with a severe deviation.¹

To the end of the aayah.

The completion of the aayaat being referred to:

And when it is said to them, “Come to what Allaah has sent down and to the Messenger, you see the hypocrites turn away from you with aversion.

So how will it be when they are struck by a catastrophe on account of what their hands have put forth, then they come to you swearing by Allaah, “We only intended *ihsaan* and *tawfeeq*!”

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

1) Which aspect of tawheed is to be discussed in this chapter?

2) With regards to this topic, how may a person be untruthful in the *shahaadatayan* (two testimonies) that he states?

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

3) have you not seen

4) *Taaghoot*

5) they reject it

6) to misguide them

7) to what Allaah has sent down

8) and to the Messenger

9) you see the hypocrites

10) when they are struck by a catastrophe

11) on account of what their hands have put forth

12) then they come to you

13) We only intended

14) *ihsaan*

15) *tawfeeq*

¹ Soorah an Nisaa (4) aayah 60

With regards to the general meaning of the aayaat:

16) With regards to the people whom Allaah criticises in this aayah, then how were they untruthful in their claims?

17) What approach should we have to the *Taaghoot*?

18) What is Shaytaan's goal in this issue?

19) Why would the people criticised in this aayah wish to approach the Messenger *sall Allaahu alaihi wa sallam*?

20) What futile excuse did they give for the evil deed which they had been committing before they approached the Messenger *sall Allaahu alaihi wa sallam*?

**With regards to benefits of these aayaat, fill in the missing words:
These aayaat show:**

21) The obligation of referring judgment back to the Book of ***** and the Sunnah of His *****, and of being pleased with that and of submitting to it.

22) That the person who refers for judgment to other than the Islaamic Sharee'ah is not a true *****, and is not a person who brings about ***** – even if he claims that he intends only *****.

23) That the person who judges by other than that which Allaah has sent down is a *****. And the person who refers for judgment to other than that which Allaah sent down, then he is something who refers for judgment to the *****, no matter what he calls it.

24) The obligation of rejecting the *****.

25) A warning against the plot of ***** and his blocking mankind away from the Truth.

26) That whoever is called to refer judgment to that which ***** has sent down, then it is obligatory for him to respond to that and to accept. And if he turns away, then he is a *****.

27) That the claim of intending (only) ***** is not an excuse for judging by other than that which Allaah sent down.

And His statement:

And when it is said to them, “Do not cause corruption on the Earth!” they say, “We are only people who bring about rectification!”²

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

- 1) and when it is said to them
- 2) do not cause corruption on the Earth

With regards to the general meaning of the aayah:

3) What characteristic(s) of the hypocrites are mentioned here?

4) What is the relevance of this aayah to this chapter of kitaab ut tawheed?

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

This aayah shows:

- 5) A warning against ruling by systems and laws which oppose the _____, even if their people claim that their intention in doing so is rectification.
- 7) That the claim of attempting to _____ is not a justification for leaving that which Allaah revealed.
- 8) A warning against having admiration of and amazement at one's _____.
- 9) That the person who is sick in his _____ imagines the Truth to be falsehood and falsehood to be the Truth.
- 10) That having a good _____ does not make it permissible to oppose the Legislation.

² Soorah al Baqarah (2) aayah 11

And His statement:

And do not cause corruption upon the Earth after its *islaah* (rectification).³

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

- 1) cause corruption upon the Earth
- 2) after its *islaah* (rectification)

With regards to the general meaning of the aayah:

- 3) What did Allaah forbid here?
- 4) Through what sorts of things did *islaah* take place?

5) What is the relevance of this aayah to this chapter of kitaab ut tawheed?

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

- 6) That sins cause ***** on the Earth.
- 7) That ***** brings about rectification on the Earth.
- 8) That ruling by other than that which Allaah revealed is a means of ***** on the Earth.
- 9) That the rectification of mankind and their wellbeing cannot occur except with judging by that which ***** revealed.

³ Soorah al A'raaf (7) aayah 56

And His statement:

Do they then seek the judgment of *Jaahiliyyah*...⁴

The completion of the aayah:

And who is better in judgment than Allaah in for a people who have certainty (in the *tawheed* of Allaah)?

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

- 1) *Jaahiliyyah*
- 2) and who
- 3) people who have certainty

With regards to the general meaning of the aayah:

4) Does the Judgment of Allaah contain the same commands and prohibitions as the desires and opinions of men?

5) What is the relevance of this aayah to this chapter of kitaab ut tawheed?

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

- 6) The obligation of judging and ruling by the ***** of Allaah.
- 7) That whatever opposes the Legislation of Allaah, then it is from the judgments of *****
- 8) An explanation of the special virtue of the ***** (of Islaam) and that it is goodness and justice and mercy.

⁴ Soorah al Maaidah (5) aayah 50

And from ‘Abdullaah ibn ‘Amr *radi Allaahu ‘anhumaa*:
 That the Messenger of Allaah *sall Allaahu ‘alaihi wa sallam* said:
None of you truly believes until his desires follow that with which I came.

An Nawawee said: *An authentic hadeeth which we have narrated to us in the book “al Hujjah” with an authentic chain of narration.*⁵

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

- 1) an Nawawee
- 2) the book “al Hujjah”

With regards to the general meaning of the narration:

3) What critical aspect of a person’s character, mentioned in the narration here, is necessary for a person to attain complete *eemaan*?

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

⁵ Declared to be *da’eef* (weak) by al Albaanee in al Mishkaat (167).

And ash Sha'bee said:

There occurred a dispute between a man from the hypocrites and a man from the *Yahood*.

So the *Yahoodi* said, "Let us go for judgment to Muhammad" because he knew that he *sall Allahu 'alaihi wa sallam* did not take bribes.

And the hypocrite said, "Let us go for judgment to the *Yahood*", in the knowledge that they used to take bribes.

So they both agreed to go to a soothsayer in Juhaynah so they sought judgment from him. And the (aayah) was revealed:

Have you not seen those who claim...⁶ (to the end of the aayah)

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

- 1) Ash Sha'bee
- 2) from the hypocrites
- 3) *Yahood*
- 4) bribe
- 5) Juhaynah

With regards to the general meaning of the narration:

6) Why did the hypocrite want to seek judgment from other than the Messenger *sall Allahu alaihi wa sallam* ?

7) What did this show about his character and *eemaan*?

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 or phrases:

This narration shows:

9) The obligation of referring for judgment to the Legislation of _____.

10) The referring for judgment to other than the Legislation of _____ negates *eemaan*.

11) It contains an explanation of the reality of the _____ (hypocrites).

12) The prohibition of taking _____.

⁶ Soorah an Nisaa (4) aayah 60

And it is said that it was revealed about two men who disputed; so one of them said, “We will go before the Prophet *sall Allaahu ‘alaihi wa sallam* for judgment.”

And the other said, “Rather, to Ka’b ibn al Ashraf!”

Then they went before ‘Umar for judgment. So one of them mentioned the incident to him. Then he *radi Allaahu ‘anhu* said to the one who was not pleased with the Messenger of Allaah *sall Allaahu ‘alaihi wa sallam*, “Is this the case?” He said, “Yes.” So he *radi Allaahu ‘anhu* struck him with the sword and killed him.

With regards to the general meaning of the narration:

- 1) This narration refers to the revelation of which ayah?
- 2) What did ‘Umar have to do before striking the man with the sword?
- 3) Why did ‘Umar kill him?
- 4) **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 or phrases:

This narration shows:

- 5) That referring for judgment to other than Allaah, the Most High and His Messenger *sall Allaahu ‘alaihi wa sallam* for the settling of disputes is *****. (apostasy) from Islaam.
- 6) That calling to seeking judgment from other than the Legislation of Allaah is from the characteristics of the ***** – even if the person who is being referred to for judgment is a virtuous Imaam such as ‘Umar ibn al Khattaab *radi Allaahu ‘anhu*.
- 7) That it is legislated to have ***** for the sake of Allaah and for His Messenger and for His religion.
- 8) That it is legislated to try to change an **** using the hand for the person who is able to do that.
- 9) That having awareness of the ***** does not suffice a person from having to act upon it and submit to it.