

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

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?

It is making the Messenger *sall Allaahu alaihi wa sallam* the judge in matters of dispute, since that is necessitated by the two testimonies of faith.

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

Whoever states the two testimonies upon his tongue and then turns away from the Messenger for judgment in a matter, then this person has lied in his testimony.

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

3) **have you not seen** – this is a question showing amazement and criticism

4) ***Taaghoot*** – it is the one who is great in *tughyaan* (going beyond the due limit). And what was intended here was Ka'b ibn al Ashram but it includes everyone who judges by other than what Allaah sent down.

5) **they reject it** – meaning: to reject obedience to the *Taaghoot*

6) **to misguide them** – to block them from the path of truth and guidance

7) **to what Allaah has sent down** – meaning: in the Qur-aan, by way of judgment between the people

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<sup>1</sup> Soorah an Nisaa (4) aayah 60

- 8) and to the Messenger** – so that he judge between them in that about which they disputed with each other
- 9) you see the hypocrites** – meaning: those who claim to have *eemaan* but they are liars
- 10) when they are struck by a catastrophe** – by a punishment coming upon them, from their being killed or the like of that
- 11) on account of what their hands have put forth** – on account of the fact that they went for judgment to other than you and on account of their not being satisfied with your judgment. So will they be able to flee away from it?
- 12) then they come to you** – to make an excuse when they are afflicted with the calamity
- 13) We only intended** – meaning: when we went to other than you for judgment
- 14) *ihsaan*** – rectification between the people
- 15) *tawfeeq*** – harmony between the disputing parties; and we did not intend to oppose you.

**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?**

They claimed to have *eemaan* in that which Allaah had sent down to His Messenger and to the Prophets before him; but despite that these people wished to refer for judgment to other than the Book of Allaah and the Sunnah of His Messenger for the resolution of disputes.

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

These people went for judgment to the *Taaghoot* and Allaah has commanded His believing servants to reject the *Taaghoot*.

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

It is to misguide these people (who are referring their affair for judgment to the *Taaghoot*) away from the path of guidance and Truth, and to distance these people from it.

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

They would wish to approach him when a calamity was sent down upon them and they needed the Messenger *sall Allaahu 'alaihi wa sallam* to supplicate to Allaah on their behalf and remove their difficulties.

**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*?**

They gave the excuse that they did not intend to oppose him in their turning away towards other than him and they only intended rectification and harmony between the people.

**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 **Allaah** and the Sunnah of His **Messenger**, 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 **believer**, and is not a person who brings about **rectification** – even if he claims that he intends only **rectification**.

23) That the person who judges by other than that which Allaah has sent down is a **Taaqhoot**. 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 **Taaqhoot**, no matter what he calls it.

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

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

26) That whoever is called to refer judgment to that which **Allaah** 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 **hypocrite**.

27) That the claim of intending (only) **rectification** 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!”<sup>2</sup>**

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

- 1) **and when it is said to them** – meaning: to the hypocrites.
- 2) **do not cause corruption on the Earth** – through *kufir* and other forms of sins.

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

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

When they are forbidden from committing sins which cause corruption on the Earth through punishments being brought about and when they are commanded with obedience through which rectification comes about upon the Earth, then they respond that “Our affair is bringing about rectification!”

This is how they imagine corruption in the form of rectification, due to the sickness in their hearts.

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

Whoever calls to referring for judgment to other than that which Allaah sent down or whoever calls to sins, then he has brought about the greatest of corruption upon the Earth.

**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 **Sharee’ah**, even if their people claim that their intention in doing so is rectification.
- 7) That the claim of attempting to **rectify** is not a justification for leaving that which Allaah revealed.
- 8) A warning against having admiration of and amazement at one’s **opinion**.
- 9) That the person who is sick in his **heart** imagines the Truth to be falsehood and falsehood to be the Truth.

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<sup>2</sup> Soorah al Baqarah (2) aayah 11

10) That having a good intention does not make it permissible to oppose the Legislation.

And His statement:

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

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

- 1) **cause corruption upon the Earth** - through *shirk* and committing sins.
- 2) **after its *islaah* (rectification)** – after the sending of prophets and the legislation of the rulings and the doing of good deeds.

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

**3) What did Allaah forbid here?**

Allaah, the Perfect, forbids His servants from causing corruption upon the Earth through committing sins and calling to obedience to created beings in disobedience to the Creator, after He has rectified it.

**4) Through what sorts of things did *islaah* take place?**

It occurred through sending the messengers and clarifying the Islaamic legislation and calling to obedience to Allaah.

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

It is that whoever calls to referring for judgment to other than that which Allaah sent down, then he has brought about the greatest corruption upon the Earth.

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

**This aayah shows:**

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

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<sup>3</sup> Soorah al A'raaf (7) aayah 56

And His statement:

**Do they then seek the judgment of *Jaahiliyyah*...<sup>4</sup>**

**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*** – that which was before Islaam and whatever contradicts Islaam, then this is from *Jaahiliyyah*.
- 2) **and who** – meaning: there is no one
- 3) **people who have certainty** – for a people who are certain because they carefully reflect upon affairs and therefore know that there is no one better in judgment than the judgment of Allaah.

**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?**

No, the Judgment of Allaah comprises every good and justice and forbids from every evil.

But the people referred to here instead take hold of opinions and desires and usages laid down by men which have no basis in the Legislation of Allaah - just like that by which the people in the days of *Jaahiliyyah* used to judge, from matters of misguidance and ignorance and tribal customs.

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

It shows that whoever seeks other than the Judgment of Allaah with regards to man made systems and laws, then he has sought a judgment of the times of *Jaahiliyyah*.

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

**This aayah shows:**

6) The obligation of judging and ruling by the **Sharee'ah** of Allaah.

7) That whatever opposes the Legislation of Allaah, then it is from the judgments of **Jaahiliyyah**.

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<sup>4</sup> Soorah al Maaidah (5) aayah 50

8) An explanation of the special virtue of the **Legislation** (of Islaam) and that it is goodness and justice and mercy.



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.*<sup>5</sup>

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

**1) an Nawawee** – he was Muhyee ud Deen Aboo Zakariyyah Yahyaa ibn Sharaf an Nawawee. This is an ascription to Nawaa, a village in Shaam. He was the well known Imaam, the author of many beneficial writings who died in the year 676 AH *rahimahullah*.

**2) the book “al Hujjah”** – this is the title of a book “*al Hujjah ‘alaa taarik il mahajjah*” of the Shaykh Abul Fat-h Nasr ibn Ibraaheem al Maqdissee ash Shaafi’ee.

**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*?**

A person will not be a person of *eemaan* with the complete obligatory *eemaan* until he makes his love follow on from that which the Messenger *sall Allaahu alaihi wa sallam* came with, with regards to commands and prohibitions and other than these.

So that he loves whatever he *sall Allaahu alaihi wa sallam* commanded with and he hates whatever he *sall Allaahu alaihi wa sallam* forbade.

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

This contains a negation of *eemaan* from the person who is not satisfied and settled with the Legislation of Allaah and he loves it and hates whatever contradicts it with regards to systems and laws which are man made.

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<sup>5</sup> 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 Allaahu '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...**<sup>6</sup> (to the end of the aayah)

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

**1) Ash Sha'bee** – he was 'Aamir ibn Sharaaheel ash Sha'bee. And it is said: 'Aamir ibn 'Abdillaah ibn Sharaaheel ash Sha'bee al Himyaree, Aboo 'Amr from Koofah, the trustworthy *haafidh*, the *faqeeh* from the *taabi'een*. It is said that he died in the year 103AH *rahimahullaah* - and it is said other than that.

**2) from the hypocrites** – the plural of *munaafiq* (hypocrite) and he is the person who manifests Islaam and conceals *kufr*.

**3) Yahood** - the plural of *Yahoodi* and it is derived from *haada* (he turned back) and it is also said that it is an ascription to Yahooda, the son of Ya'qoob '*alaihissalaam*.

**4) bribe** – it is that given to a person who is put in charge of something from the affairs of the people so that he will unjustly favour the person who has given him the bribe.

**5) Juhaynah** – a well know Arabian tribe

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

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

He was fleeing away from a just judgment and this led him instead to go for a judgment to a *Taaghoot*.

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

It showed that he did not care about the negation of *eemaan* that would follow on as a result of his action. This shows that he was a liar in his claim to be a *mu-min*.

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<sup>6</sup> Soorah an Nisaa (4) aayah 60

So whoever acts like him then he will be the same as him in this ruling.

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

It shows that referring for judgment to other than the Legislation of Allaah negates *eemaan* in Allaah and His Books.

**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 **Allaah**.
- 10) The referring for judgment to other than the Legislation of **Allaah** negates *eemaan*.
- 11) It contains an explanation of the reality of the **munaafiqoon** (hypocrites).
- 12) The prohibition of taking **bribes**.

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 aayah?**

It refers to the aayah mentioned before (Soorah an Nisaa aayah 60).

**2) What did ‘Umar have to do before striking the man with the sword?**

He sought confirmation that the story about the man which had been narrated to him was correct.

**3) Why did ‘Umar kill him?**

He killed him because the man had not been satisfied with the judgment of the Messenger of Allaah *sall Allaahu ‘alaihi wa sallam*.

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

It contains a proof of the *kufr* of the person who refers for judgment to other than the Legislation of Allaah and that he deserves to be executed because he is an apostate from the religion of Islaam.

**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 **riddah** (apostasy) from Islaam.

6) That calling to seeking judgment from other than the Legislation of Allaah is from the characteristics of the **hypocrites** – 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 **anger** for the sake of Allaah and for His Messenger and for His religion.

8) That it is legislated to try to change an **evil** using the hand for the person who is able to do that.

9) That having awareness of the **Truth** does not suffice a person from having to act upon it and submit to it.