

## Explanation of The Book of Tawheed

### Class Notes – Chapter 39

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَّخِذُوا إِلَى الظُّغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أُنزِلَ إِلَيْكَ وَإِلَى الْمُرْسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾ فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنَّ أَرْدَنًا إِلَّا إِحْسَنًا وَتَوْفِيقًا ﴿٦٢﴾﴾

**Allah the Exalted says: “Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the taghut while they have been ordered to reject them? But Satan wishes to lead them far astray.**

**And when it is said to them: ‘Come to what Allah has sent down and to the Messenger’, you see the hypocrites turn away from you with aversion.”**

**“How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah: ‘We meant no more than goodwill and reconciliation’.” [al-Nisaa’: 60-62]**

**(Seeking judgment from other than Allah and His Messenger).**

- **Relevance of the chapter to the book:** In this chapter, the author demonstrates that referring disputes to the Quran and Sunnah is part of *tawheed* and that referring them to other than the Quran and Sunnah constitutes *shirk*. It is from the *shirk* of obedience.

This is because seeking judgement in the Quran and Sunnah is a prerequisite for the *shahadatayn*. Whoever utters the *shahadatayn* then refers judgements to other than the Quran and Sunnah has lied in their testimony.

- Seeking judgement in other than Allah and His Messenger falls into three categories.
  1. That a person actively seeks it and is pleased and accepting of the judgement, and their heart leans towards it. This is major *shirk*.
  2. That a person is not pleased with it nor do they accept it, and their heart does not lean towards it, however they seek judgment in other than Allah and His Messenger for a worldly gain or because of a misconception or misunderstanding. This is minor *shirk*.

3. That they are compelled to seek judgment in other than Allah and His Messenger because they have no other choice in obtaining their rights. Provided that their hearts do not lean towards the judgement and it is out of necessity, then there is no harm upon them.

- {أَلَمْ تَرَ} – “Have you seen”. A question which refutes and rebukes.
- {يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أَنْزَلَ مِن قَبْلِكَ} – “They claim that they believe in that which was sent to you”. It is merely an empty claim which has no reality to it. It is referring to the hypocrites. That which was sent down to the Prophet ﷺ was the Quran and Sunnah. The hypocrites falsely claim to believe in it, while hiding their disbelief.
- {يَتَحَاكَمُونَ} – “Seek judgment”. In the matters of dispute where a third party is required to adjudicate.
- {إِلَى الظُّغُوتِ} – “To the taghut”. It applies to anyone who passes judgment which is not in compliance with the legislation revealed by Allah. Essentially, they have transgressed the bounds of judgement and given them to other than Allah and His Messenger.
- {وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا} – “And Shaytaan wishes to lead them far astray”. The Shaytaan wishes for them that they refer their matters of dispute to the taghut, and thus deviate from the right path of guidance.
- {يُضْطَوْنَ عَنْكَ صُدُودًا} – “Turn away from you in aversion”. As a manifestation of their displeasure and dislike of the judgment of Allah and His Messenger, the hypocrites turn away in aversion.
- {بِمَا قَدَّمَتْ أَيْدِيهِمْ} – “What their hands have put forth”. The evil consequences which result from referring peoples disputes to a legislation other than that revealed by Allah.
- {إِحْسَانًا وَتَوْفِيقًا} – “Goodwill and reconciliation”. The false excuse the hypocrites give for seeking judgment in other than Allah and His Messenger.
- **General meaning of the ayaat:** Allah reprimands those who claim to believe in that which was revealed to the Prophet ﷺ, and that which was revealed to the Prophets before him, but then make their hypocrisy clear by referring their disputes for judgment to other than Allah and His Messenger. They instead refer their disputes to the taghut, which Allah has commanded His servants to reject, however Shaytaan seeks to lead them far away from the path of guidance. Furthermore, if they are invited to accept the judgments of the Quran and Sunnah, they arrogantly turn away in aversion. However, when they are in distress, they come to the Prophet ﷺ making apologies for seeking judgement from a source other than him, and begging him to invoke Allah for them to solve their problems. They swear by Allah that they intended nothing but good conduct and reconciliation among people. They resort to false excuses to justify their deeds when exposed.
- **Relevance of the ayaat to the chapter:** Allah ordered the hypocrites to disbelieve in taghut but they did not comply, rather they sought to seek judgement in it. What they did is hypocrisy and disbelief, both which contradict the shahadatayn.

﴿ وَقَوْلِ اللَّهِ تَعَالَى: ﴿ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿۱۱﴾ ﴾

**Allah the Almighty says: And when it is said to them: 'Do not cause corruption on the earth,' they say: 'We are only reformers.' [al-Baqarah: 11]**

- {وَإِذَا قِيلَ لَهُمْ} – “And when it is said to them”. When it said to the hypocrites.
- {لَا تُفْسِدُوا فِي الْأَرْضِ} – “Do not cause corruption on the earth”. Out of disbelief, hypocrisy and other acts of disobedience.
- {إِنَّمَا نَحْنُ مُصْلِحُونَ} – “We are only reformers”. They falsely claim that what they are upon is not corruption and mischief, but rather reformation.

- **General meaning of the ayah:** Allah informs that when the hypocrites are forbidden from perpetrating offences that cause corruption on the earth, they explain that they intend nothing but reformation. Likewise, when they are ordered to show obedience which brings about true reformation, they falsely insist that what they are upon is in fact reformation. This delusion of theirs is caused by their hypocrisy which makes them perceive corruption to be reformation.
- **Relevance of the ayah to the chapter:** That the context of the *ayah* is referring to the hypocrites, and from their corruption on earth (as per the *ayaat* in Surat al-Nisaa' above) is seeking judgment in other than Allah and His Messenger.

وقول الله تعالى: ﴿ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴾

**Allah the Almighty says:** And cause not corruption upon the earth after its reformation, and invoke Him in fear and hope - indeed, the mercy of Allah is near to the doers of good. [al-A'raaf: 56]

- {وَلَا تُفْسِدُوا فِي الْأَرْضِ} – “Do not cause corruption upon the Earth”. By committing *shirk* or any other acts of disobedience to Allah.
- {بَعْدَ إِصْلَاحِهَا} – “After its reformation”. After the Prophet ﷺ was sent, and the Islamic rulings were legislated and the people implemented them.
- **General meaning of the ayah:** After reforming the earth at the hands of His Messengers who spread the *shari'ah* and called the people to obey Him, Allah prohibits His servants from causing corruption on earth, by committing sins and inviting others to obey the people at the disobedience of Allah.
- **Relevance of the ayah to the chapter:** That Allah forbade corruption on earth. From this corruption (as per the *ayaat* in Surat al-Nisaa above) is seeking judgement in other than Allah and His Messenger.

وقول الله تعالى: ﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴾

**Allah the Almighty says:** Do they then seek the judgement of [the Days of] Ignorance? And who is better in judgement than Allah for a people who have certainty in faith. [al-Ma'idah: 50]

- {أَفَحُكْمَ} – “Do they seek the judgement of...”. A question which rebukes and refutes them.
- {لِّقَوْمٍ يُوقِنُونَ} – “For a people who have certainty in faith”. The believers who ponder over Allah's Words, and come to realise that no judgment is better than that of their Creator.
- **General meaning of the ayah:** Since the *shari'ah* establishes justice and forbids any harm or evil, Allah criticises those who deviate from it and follow laws based on people's opinions, inclinations and conventions. These laws are similar to those which were practiced in the times of the pre-Islamic period and were drawn from stubbornness and tribal conventions.
- **Relevance of the ayah to the chapter:** The *ayah* is relevant from two perspectives:
  1. That Allah rebuked what they did (in question form).
  2. That Allah called what they sought *jaahiliyya*. Anything which is associated to the *jaahiliyya* is forbidden.

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ.  
قَالَ النَّوَوِيُّ: حَدِيثٌ صَحِيحٌ، رَوَيْنَاهُ فِي كِتَابِ (الْحُجَّةِ)، بِإِسْنَادٍ صَحِيحٍ.

**Abdullah Ibn 'Amr narrated that Allah's Messenger ﷺ said: None of you truly believes until his desire is in accordance with what I have come with. [al-Nawawi graded this hadith as sahih and it was recorded in Kitab al-Hujjah with a sound chain of narrators]**

- **al-Nawawi:** Muhyid-Deen, Yahya Ibn Sharaf al-Nawawi. He was called al-Nawawi after the name of the village he was born, al-Nawa in al-Shaam. He was a well-known scholar and is known through his many beneficial books. He died in the year 676 A.H, may Allah have mercy on him.
- **Takhreej:** The author transmitted the *takhreej* of al-Nawawi for this *hadith*. He references the *hadith* to the book *al-Hujjah* by Abul-Nasr al Maqdisi. Despite al-Nawawi classifying it as *sahih*, it is in fact *da'eef* (weak). However, the meaning of the *hadith* is correct, and is affirmed by other *ahadeeth* and *ayaat*. For example:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ  
وَيُسَلِّمُوا تَسْلِيمًا ﴾

**But no, by your Lord, they will not [truly] believe until they make you, judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in full submission. [al-Nisaa': 65]**

- (لَا يُؤْمِنُونَ) – “None of you truly believes”. Their *Iman* will not be complete, but rather will be lacking and deficient.
- (هُوَآءُ) – “His desire”. What his soul likes, desires and leans towards.
- (تَبَعًا لِمَا جِئْتُ بِهِ) – “In accordance with what I have come with”. They love and desire what the Prophet ﷺ commands, and they hate and dislike whatever he has forbidden.
- **General meaning of the hadith:** The Prophet ﷺ informs us that the believers will not reach the necessary completeness of *Iman* until their words, actions and beliefs are in accordance with his *sunnah*.
- **Relevance of the hadith to the chapter:** Since the Prophet ﷺ came with the *shari'ah* which is the source of judgement for all disputes, whoever does not align themselves with the *shari'ah* in matters of dispute, is bereft of *Iman*. The negated *Iman* could refer to the entirety of *Iman* if they do not align themselves with the core of Islam, or the partial *Iman* if they do not align themselves with the non-core parts of Islam.

وَقَالَ الشَّعْبِيُّ: كَانَ بَيْنَ رَجُلٍ مِنَ الْمُنَافِقِينَ وَرَجُلٍ مِنَ الْيَهُودِ حُصُومَةٌ، فَقَالَ الْيَهُودِيُّ: نَتَحَاكَمُ إِلَى مُحَمَّدٍ لِأَنَّهُ عَرَفَ أَنَّهُ لَا يَأْخُذُ الرِّشْوَةَ. وَقَالَ الْمُنَافِقُ: نَتَحَاكَمُ إِلَى الْيَهُودِ، لِعَلِّمِهِ أَنَّهُمْ يَأْخُذُونَ الرِّشْوَةَ. فَاتَّفَقَا أَنْ يَأْتِيَا كَاهِنًا فِي جُهَيْنَةَ فَيَتَحَاكَمَا إِلَيْهِ، فَنَزَلَتْ: ﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ ﴾ الآية.

**al-Sha'bi said: There was a dispute between a Jew and a Munafiq (hypocrite). The Jew said: 'Let us seek judgement from Muhammad', for he knew that he does not take bribes. The hypocrite said: 'Let us seek judgement from the Jews', because he knew they accepted bribes. Thus, both of them agreed to take their case to a soothsayer in Juhayna. It was on this occasion the ayah: Have you seen those who claim...' [al-Nisaa': 60] was revealed.**

- **al-Sha'bi:** 'Aamir Ibn Sharahil. A *hafith* (*hadith* scholar) and *faqih* (*fiqh* scholar) from the *tab'ieen*. He died in the year 103 A.H, may Allah have mercy on him.
- **Takhreej:** The *hadith* was narrated by al-Tabari in his *tafseer*. The *hadith* is *mursal* (therefore classified as weak) because al-Sha'bi is from the *tab'ieen* and no *sahabi* is mentioned in the chain of narration.

- (جُهَيْنَةَ) – “Juhayna”. A well-known Arab tribe.
- (الرِّشْوَةَ) – “A bribe”. What is given to a person in authority, so that they rule in favour of the one who paid the amount.
- (فَنَزَلَتْ) – “It was on this occasion the ayah was revealed”. This incident was purportedly the reason for revelation (*sabab al-nuzool*) of the *ayaat* in *Surat al-Nisaa* the author used in the chapter title.
- **General meaning of the athar:** al-Sha’bi narrates that a dispute took place between a man from the Jews of Madinah and a man from the hypocrites. The Jew knowing the Prophet’s ﷺ impartiality, justice and honesty, suggested that they refer their dispute to him.

The hypocrite also knowing this, and fearing it, suggested that they refer their matter to the Jews whom he knew could be bribed. In the end, they both agreed to refer their case to a fortune-teller from *Juhayna*. Allah then revealed the above *ayaat* which exposed their wickedness until the Day of Judgement.

- **Relevance of the athar to the chapter:** It shares the same relevance as the *ayaat* in *Surat al-Nisaa* above. What the hypocrites did in seeking judgment in *taghut* is disbelief and negates the meaning of the *shahadatyn*.

وَقِيلَ نَزَلَتْ فِي رَجُلَيْنِ اخْتَصَمَا، فَقَالَ أَحَدُهُمَا نَتْرَافِعُ إِلَى النَّبِيِّ ﷺ، وَقَالَ الْآخَرُ: إِلَى كَعْبِ بْنِ الْأَشْرَفِ، ثُمَّ تَرَاَفَعَا إِلَى عُمَرَ، فَذَكَرَ لَهُ أَحَدُهُمَا الْقِصَّةَ. فَقَالَ لِلَّذِي لَمْ يَرْضَ بِرَسُولِ اللَّهِ: أَكَذَلِكُ؟ قَالَ: نَعَمْ، فَضَرَبَهُ بِالسَّيْفِ فَقَتَلَهُ.

**Others said that the ayaat was revealed because of a dispute between two men. One of them said: ‘Let us take the dispute to the Prophet ﷺ for his judgement, but the other said: ‘Let us take it to Ka’b bin al-Ashraf’. Thereafter, both of them came to Umar. One of them narrated the story to him, so he asked the other who was not content to take the case to the Prophet ﷺ. ‘Is the case as he has described?’ He said: ‘Yes’. Umar then struck him with his sword and killed him.**

- **Takhreej:** This *athar* is narrated by Ibn Abaas and is an extremely *da’eef* (weak) narration.
- **Ka’b Ibnul Ashraf:** He was an Arab Jew from the tribe of Tay’i. His mother was from Banu al-Nadhir. He had an intense hatred towards the Prophet ﷺ.
- **General meaning of the athar:** The author informs us in this *athar* that the *ayaat* in *Surat al-Nisaa* used in the chapter title, were revealed concerning two men – one a Jew and another a hypocrite. The Jew suggested that they refer their dispute to the Messenger of Allah ﷺ, because of his well-known sense of justice.  
The hypocrite suggested that they go instead to Ka’b Ibnul Ashraf, because he knew that the jews accepted bribes. In the end, they agreed to seek judgment from Umar Ibnul Khattab, but when Umar heard that the hypocrite had rejected the judgment of the Messenger of Allah ﷺ, he struck him with his sword.
- **Relevance of the athar to the chapter:** It also shares the same relevance as the *ayaat* in *Surat al-Nisaa* above. What the hypocrites did in seeking judgement in *taghut* is disbelief and negates the meaning of the *Shahadatayn*.
- The correct *sabab al-nuzool* of the *ayaat* in *Surat al-Nisaa* is an authentic *hadith* narrated by al-Tabarani in his book *al-Mu’jam al-Kabir*:

عَنِ ابْنِ عَبَّاسٍ ، قَالَ : كَانَ أَبُو بَرْزَةَ الْأَسْلَمِيُّ كَاهِنًا يَفْضِي بَيْنَ الْيَهُودِ فِيمَا يَتَنَافَرُونَ إِلَيْهِ ، فَتَنَافَرَ إِلَيْهِ نَاسٌ مِنَ الْمُسْلِمِينَ ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ : ﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ﴾ إِلَى قَوْلِهِ ، ﴿ إِنَّ أَرْدَنَّا إِلَّا إِحْسَانًا ﴾ .

*Ibn Abbas narrates that Abu Barzah al-Aslami was a fortune-teller who used to arbitrate between the Jews in their disputes. One day a group of Muslims came to him seeking arbitration, so Allah sent down the following ayaat: Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the taghut while they have been ordered to reject them, up to His saying: We meant no more than goodwill and reconciliation. [al-Nisaa': 60-62]*

- (مِنَ الْمُسْلِمِينَ) – “From the Muslims”. Referring to the hypocrites. He referred to them as Muslims based on their outward actions, however their reality is that they put on a show of Islam but hide their *kufr* within.
- **Important issues of the chapter**
  1. **Explanation of the ayah in al-Nisa' (4:60) with the emphasis on the understanding of taghut.** As explained above. In the context of the *ayah*, *taghut* is anyone who has transgressed the boundaries of judgement to other than the Quran and Sunnah.
  2. **Explanation of the ayah in al-Baqarah (2:11): ‘And when it is said to them: Make not mischief on the earth’.** As explained above. According to the *ayah*, hypocrisy is counted as being corruption on the earth, because the *ayah* is referring to the hypocrites.
  3. **Explanation of the ayah in al-A'raaf (7:56): ‘And cause not corruption on the earth, after its reformation ...’.** As explained above.
  4. **Explanation of the ayah in al-Ma'idah (5:50): ‘Do they then seek the judgement of (the Days of) Ignorance?’** As explained above. The judgement of the Days of Ignorance is any judgement which contradicts the *shari'ah*. It was called as such to deter from it.
  5. **The statement of al-Sha'bi on the occasion of revelation of the ayah in al-Nisaa' (4:60).** As per the *athar* of Sha'bi. It is a weak narration.
  6. **The difference between true Iman, and the false and feigned Imaan.** As per the *hadith* of Abdullah Ibn 'Amr. True Iman necessitates submission and compliance to the *shari'ah*, while feigned Iman complies with the *taghut*.
  7. **The incident of Umar with the munafiq (hypocrite).** As per the *athar* of Ibn Abbas. It is an extremely weak narration.
  8. **None attains true Iman until all his desires are in accordance with what Allah's Messenger ﷺ came with.** As per the *hadith* of Abdullah Ibn 'Amr. Although the narration is weak, the meaning is correct and can be supported by other evidences from the Quran and Sunnah.