

Explanation of The Book of Tawheed

Class Notes – Chapter 46

بَابُ التَّسْمِي بِقَاضِي الْقَضَاةِ وَنَحْوِهِ

To be named 'The Judge of Judges' and the like.

- **Relevance of the chapter to the book:** The author included this chapter to show that bearing a title or name which rivals Allah in His glorification and veneration is an act of *shirk* in His *Ruboobiyya* (Lordship). The title 'Judge of Judges' is only befitting of Allah, as the ultimate judgment in this world and in the Hereafter belongs to Him Alone.
- If in being called this name or title, the reality of rivalling Allah in something specific to Him was not intended, then it is minor *shirk*. If, however, they do intend the reality of what this name or title implies, then they have fallen into major *shirk*.
- (وَنَحْوِهِ) – "And the like". That is, similar in veneration to the title 'The Judge of Judges', such as 'The Ruler of Rulers' (*haakim al-haakimeen*) or 'the Sultan of Sultans' (*sultan al-salateen*) or 'The King of Kings' (*malik al-amlaak*). These names and titles and their like are only befitting of Allah.

وَفِي الصَّحِيحِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أَحْنَعَ اسْمٍ عِنْدَ اللَّهِ رَجُلٌ تَسَمَّى مَلِكَ الْأَمْلَاكِ، لَا مَالِكَ إِلَّا اللَّهُ.

قَالَ سُفْيَانُ: مِثْلُ شَاهَانَ شَاهٍ.

وَفِي رِوَايَةٍ: أَعْظَمُ رَجُلٍ عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ وَأَخْبَثُهُ رَجُلٌ كَانَ يُسَمَّى مَلِكَ الْأَمْلَاكِ، لَا مَلِكَ إِلَّا اللَّهُ. قَوْلُهُ: (أَحْنَعَ) يَعْنِي: أَوْضَعُ.

Abu Huraira narrated that the Prophet ﷺ said: The lowest name to Allah is that of a man calling himself Malik al-Amlaak (the king of kings). There is no Sovereign but Allah. [Bukhari, Muslim]

Sufyan said: 'Another example is the title of Shahan Shah.'

In another narration: Allah will be most enraged on the Day of Judgement of a wicked man who has given himself the title of Malik al-Amlak (the king of kings). [Muslim]

The word 'akhna' means the lowest (awda').

- **Sufyan:** Ibn 'Uyaynah. He was a *hafith* (scholar of *hadith*) and a *faqih* (scholar of *fiqh*). He was born in Kufa in 107 A.H. He lived in Makkah and it was there that he died in the year 198 A.H.
- (إِنَّ أَحْنَعَ اسْمٍ) – "The lowest name". The word '*ism*' is inclusive of the name itself and also the one being named. Both are '*akhna*' meaning the lowest, as explained by the Sheikh. When they gave themselves a high title befitting only Allah, He rebuked and refuted them by labelling them with the opposite of what they intended.

- (تَسَمَّى) – “Calling himself”. That is, they gave themselves this title, or they became known with such a name or title and they were pleased with it and did not object.
 - (لَا مَلِكَ إِلَّا اللَّهُ) – “There is no Sovereign but Allah”. This is a refutation to whoever is satisfied with being called the ‘King of Kings’, as such a name demonstrates that they have set themselves up as a partner to Allah in an attribute specific to Allah Alone (His Ultimate Sovereignty).
 - (شَاهَانُ شَاهٍ) – “Shahan shah”. It is a Persian title with the same meaning as ‘King of Kings’. This shows that whatever the language, the rules of the *sharee’ah* must still be upheld, because what is taken into consideration is the reality of the matter, not the language it is represented in.
 - (أَغْيِظَ رَجُلٍ) – “Allah will be most enraged”. Whatever causes the enragement of Allah is at the very least a major sin.
 - **General meaning of the hadith:** Allah’s Messenger ﷺ states in this *hadith* that the lowest, vilest most wretched human being in the sight of Allah is the one who calls himself ‘King of Kings’ or the like, or is so called by others and is pleased with that. In doing so, such a person has elevated themselves to the position of Lord, thus comparing themselves to Allah, the true ‘King of Kings’.
- Then the Prophet ﷺ makes clear that there is no king or sovereign of the universe except Allah. This is a warning to those who take such names and titles for themselves, without perhaps fully understanding the meaning or being aware of the *shirk* they may be committing.
- **Relevance of the hadith to the chapter:** That whatever Allah considers low or wicked, or enrages Him, then it is a forbidden matter. This proves that it is forbidden to take or give a person the title ‘King of Kings’ or ‘Judges of Judges’ or anything similar, as it constitutes *shirk* in Allah’s Lordship.
- **Important issues of the Chapter**
 1. **Prohibition of applying the title 'king of kings' to anyone.** Because what enrages Allah and what He considers as lowly or wicked is forbidden.
 2. **Prohibition of applying any other similar connotation as in the example given by Sufyan.** Because what is important is the meaning rather than the language.
 3. **Understanding the gravity of the Prophet's saying, despite not intending the ugly or worst meaning of it in the heart.** If the reality of the title is not intended, then at the very least it is minor *shirk*. This shows how serious the matter is.
 4. **Understanding that Allah is the Most High and Unapproachable in His Greatness, without any deficiencies.** Because the Prophet ﷺ said: ‘There is no Sovereign but Allah’. To Him Alone belongs the ultimate Sovereignty of the Heavens and Earth.