

فدليلُ الشَّهادَةِ : ﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ

الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾ آل عمران: ١٨

So the proof for the *shahaadah* (testification) is:

Allaah bears witness that none has the right to be worshipped but Him; and likewise the Angels and the people of knowledge bear witness. He Who maintains justice, none has the right to be worshipped but Him, the All-Mighty the All-Wise [3:18]³³

[33]:

His saying, he the most high, "He testified": meaning He judged and He decreed and He informed and He made clear and He made it binding. So bearing witness from Allaah revolves around these five meanings: judging and decreeing and and informing and clarifying and making binding.

So the meaning of, "He testified", is He the Perfect and Most High decreed it upon His servants and He calls them to know of it and He informed them and He made it binding upon them that none has the right to be worshipped except Him.

“*laa ilaaha*”, (none had the right to be worshipped): this is a negating ‘*laa*’ which negates everything which is worshipped besides Allaah

“*illaahu*”, (except for Him): this affirms worship for Allaah alone.

And the meaning of, "*annahu laailaaha illaahu*", (none has the right to be worshipped but him): it means there is nothing that is worshipped rightfully except for Allaah the Perfect and Most High. As for those who are worshipped besides Allaah, then worship of it is false because of His saying He the Most High:

﴿ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ

الْكَبِيرُ ﴿٦٢﴾ الحج: ٦٢

That is because Allaah, He is the true God deserving all worship and those whom they call upon besides Him are futile and false and Allaah He is the Most High the Most Great [22:62]

He the Perfect and Most High testifies to His unity and the right to all worship and He is the most truthful One Who speaks and His bearing witness He the Perfect and Most High is the truest testification there can be because it comes from One Who is All-Wise, All-Aware, All-Knowing, he knows everything so therefore it is a testification which is true.

“And the Angels”: they testify that none has the right to be worshipped except Him and they are a species of beings whom Allaah created to worship Him. They are honourable Angels, honoured servants, Allaah created them to worship Him. They declare His perfection night and day, and they never slacken. And also Allaah created them to carry out His commands in the creation, He entrusted them with implementing whatever He commanded, He the Perfect and Most High, from the affairs of the creation. So every Angel from them is entrusted with a duty. And their testification is a true testification, because they are people of knowledge, and of *‘ibaadah* (worship) and of *ma’rifah* (awareness) of Allaah the Mighty and Majestic. And they are from the most excellent of the creation, along with the point of disagreement which is are the righteous humans more excellent than the Angels, or are the Angels more excellent than the righteous humans there being disagreement about that point.

“And the people of knowledge”: they are of two categories: the Angels, and the second category are the Possessors of Knowledge from mankind. And the Possessors of Knowledge do not testify except with something that is true, contrary to the case with those who are ignorant people, for their testification is not counted. And every species from the creation of Allaah bears witness for Allaah of His Unity and that none has the right to be worshipped but Him. And this is a case of showing the honour and nobility of the people of knowledge since Allaah joined their testification along with His testification, He the Perfect and Most High, and with the testification of His Angels. He counted the testification of the people of knowledge from the creation, and this shows their excellence and their nobility and their status, and they are testifying to the greatest matter that can be testified to, and it is *at-Tawbeed*.

And what is meant by the Possessors of Knowledge – are the people of knowledge of the Legislation (i.e. Islaamic knowledge), not as said by some people that people of knowledge means the people of industry and agriculture, so those people, it is not said about them that they are People of Knowledge unrestrictedly, because their knowledge is limited in scope and is restricted, rather it is to be said, “this person is knowledgeable about arithmetic, this person is knowledgeable about engineering, this person is knowledgeable about medicine”, but it is not said about them that they are the People of Knowledge unrestrictedly. Because this term is not used unrestrictedly except for the people who have Islaamic knowledge. And also most of those people are people who have only worldly knowledge, and amongst them are atheists whose knowledge mostly only increases them in ignorance concerning Allaah the Mighty and Majestic, and in self delusion and in atheism as you can see today in the disbelieving nations, that they are advanced with regards to industries and with regards to agriculture, however they are disbelievers. So how could it be said that they are the People of Knowledge, those whom Allaah has mentioned in His saying, “and the Possessors of Knowledge”. This is not at all feasible.

And likewise His saying:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴾ فاطر: ٢٨

It is only those who have Knowledge amongst His slaves that fear Allaah [35:28]

What is meant is the scholars of Islaamic knowledge, those who truly know Allaah and who truly worship Him and who fear Him. As for those people, then most of them do not fear Allaah, the Mighty and Majestic. Rather they disbelieve in Allaah and deny Him, and they claim that the world has no Lord and that rather nature brought it about and controls it, as is the case with the communists – they reject the Lord, the Perfect and Most High, even though they have worldly knowledge. So how then could we say – those people, they are the People of Knowledge?

This is an error. So the term ‘Knowledge’ is not applied unrestrictedly except to its true people, and it is a noble title which cannot be applied to atheists and disbelievers, such that it is said, “they are the people of Knowledge”.

So the Angels and the possessors of Knowledge, they bear witness to Allaah’s Unity and sole right to worship. Therefore the saying of others besides them from the atheists and the people of *shirk* and the Sabians, those who disbelieve in Allaah the Mighty and Majestic, is not counted. Those people, they are not counted, neither they nor their saying, because it is something contrary to the testification of Allaah and the testification of His Angels and the testification of those possessing knowledge from His Creation.

And His saying, “*Qaa’imambil-Qisṭ*”, (maintaining justice): this phrase is in the accusative case indicating a state along with, ‘He bore witness’ – meaning whilst establishing justice, He the Perfect and Most High. And the word, “*al-Qisṭ*”, means *al-‘adl* (justice) – meaning Allaah the Perfect and Most High establishes justice in everything, and *al-‘adl* (justice), is the opposite of *al-jawr* (injustice), and He the Perfect and Most High is a just judge, nothing but justice comes from Him in everything.

“*Laa ilaaha illahu*”, (none has the right to be worshipped but Him): this emphasises the first sentence.

“*Al-‘Azeez-ul-Hakeem*”, (the Almighty the All-Wise): these are two Names of Allaah the Mighty and Majestic, comprising two Attributes from His Attributes, and they are *al-Tazazzah* (Might) and *al-Hikmah* (Wisdom).

ومعناها لا معبودَ بحقٍ إلا اللهُ وحده؛ (لا إلهَ) نافيةً جميعَ ما يُعبدُ مِن دُونِ اللهِ (إلا اللهُ) مُثبِتًا العبادَةَ له وحدهُ لا شريكَ له في عبادتِهِ، كما أنه ليس له شريك في ملكِهِ

And its meaning is none has the right to be worshipped except Allaah; *laa ilaaha* (nothing has the right to be worshipped) is a negation of everything which is worshipped besides Allaah. *Illallaah* (except Allaah) affirms worship for Allaah Alone, and that none is given any share of worship along with Him, just as He has no sharer in His Sovereignty.³⁴

[34]:

His saying, “And its meaning is none has the right to be worshipped except Allaah”: the meaning of *laa ilaaha illAllaah* is not as is said by the people of falsehood: “there is no creator and there is no provider except Allaah”, because this is *tanbeed-ur-Ruboobiyyah* (*tanbeed* of Lordship), the people of *shirk* agreed to that, but they would not say *laa ilaaha illAllaah*. He the Most High said:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ آيْنَا لَنَارِكُوا إِلَهَاتِنَا لَشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾﴾
 ﴿٣٦﴾ الصافات: ٣٥ - ٣٦

When it was said to them, “*laa ilaaha illAllaah*” (none has the right to be worshipped but Allaah), they became proud, and they say, “are we to abandon worshipping our gods for a crazy poet?” [37:35-36]

“*Aalibatinaa*” means: those things which we worship.

﴿لَشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾﴾ الصافات: ٣٦

... in favour of a crazy poet?” [37:35-36]

They meant the Messenger *sallallaahu‘alaibinasallam*, they described him with poetry and madness, because he had said to them, “Say: *laa ilaaha illAllaah*”, and he forbade them from the worship of idols.

And when he said to them, “Say: *laa ilaaha illAllaah*”, they said:

﴿أَجْعَلُ الْأَلِهَةَ إِلَهًا وَحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾﴾ ص: ٥

Has he made all of the objects of worship a single One to be worshipped? This is something very strange [38:5]

They thought that there were many gods to be worshipped.

So therefore this shows that its meaning is – nothing truly deserves worship except Allaah. Whereas if its meaning were – there is no creator and there is provider except Allaah – then they agreed to that, and they did not question it. So if that were its meaning they would not have refused to say *laa ilaaha illAllaah*, because they used to say when they were asked, “Who created the heavens and the earth?”, they used to say, “Allaah”. And when they were asked, “Who creates? Who gives provision? Who gives life and gives death and who controls the earth?”, they used to say, “Allaah”. They acknowledged this. So if that were the meaning of *laa ilaaha illAllaah* then they would have consented to it. However its meaning is, “None has the right to be worshipped except Allaah”.

If you were to say, “Nothing is worshipped except Allaah”, this would be a great error, because then all the objects of worship would be Allaah, High and Exalted is Allaah above this. Rather if you restrict it and you say, “*bibaqq*” (nothing is deservedly worshipped), then all the objects of worship are negated except Allaah the Perfect and Most High. You must therefore say, None has the right to be worshipped truly, meaning none has the right to be worshipped except Allaah. Then he explained that in accordance with the wording of the saying:

laa ilaaha: is a negation, it negates the right to worship from everything besides Allaah.

illAllaah: this is affirmation of worship for Allaah alone with no partner.

So *laa ilaaha illAllaah* includes negation and affirmation, and *tawheed* has to have negation and affirmation both. Affirmation alone will not suffice; and negation would not suffice on its own. There must be negation and affirmation, just as He the Most High said:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ﴾ البقرة: ٢٥٦

So whoever rejects the false objects of worship, and truly believes in and worships Allaah [2:256]

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ النساء: ٣٦

And worship Allaah and do not associate anything in worship along with Him [4:36]

So if you say, “Allaah is One who deserves worship”, this will not suffice, because *Al-Laat* is one who was worshipped, and *Al-Uzza* is one who was worshipped, and *Manaat* was an object of worship, all of the idols were called gods, or objects of worship.

So therefore you must say, “*laa ilaaha illAllaah*”, none has the right to be worshipped except Allaah – there must be combination between negation and affirmation so that therefore *tawheed* is actualised and *shirk* is negated.