

وتفسيرها الذي يوضحها قوله تعالى: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ﴾ (٢٦)  
 ﴿إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدِي﴾ (٢٧) ﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ﴾ (٢٨) الزخرف:  
 ٢٨-٢٦

And its explanation which will make it clear is His saying, He the Most High: **And remember when Ibraaheem said to his father and to his people I am totally free of everything that you worship except for the One who created me, for He will guide me. And Allaah made it a saying to persist amongst his progeny so that they might remember and return to obedience to their Lord. [43:26-28]**<sup>35</sup>

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The best thing to explain the Qur'aan is the Qur'aan. So *laa ilaaha illAllaah* has been explained by Allaah in the Qur'aan, and that is in the saying of His *Khaleel*, His specially chosen One (Ibraheem *'alaibisalaatwassalaam*), in that which Allaah mentioned from him:

﴿إِنِّي بَرَاءٌ﴾ الزخرف: ٢٦

**I am totally free [43:26]**

This is negation; it has the same meaning of *laa ilaaha* (none has the right to be worshipped):

﴿إِلَّا الَّذِي فَطَرَنِي﴾ الزخرف: ٢٧

**Except for the One who created me [43:27]**

Meaning: except for Allaah. This is affirmation.

So this *ayah* is a complete and full explanation of the meaning of *laa ilaaha illAllaah*.

وقوله تعالى: ﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾ آل عمران: ٦٤

And His saying, He the Most High: **Say O people of the Scripture, come to a word of justice between us that we will single out Allaah with all worship and will not worship anything else besides Him, nor will we take one another as lords besides Allaah. Then if they turn away then say bear witness that we are Muslims submitting to Allaah and making our worship purely and sincerely for him. [3:64]**<sup>36</sup>

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And His saying, He the Most High:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا﴾ آل عمران: ٦٤

**Say: O people of the Scripture, come to a word of justice between us that we will single out Allaah with all worship and will not worship anything else besides Him. [3:64]**

This *aayah* from *Soorah Aal-i-'Imraan* came down with regard to the deputation of Najraan, the Christians who came to the Prophet *sallallaahu'alaibivasallam* and debated him and asked him questions, and a long conversation occurred between them and him. They were Christians from the Christians of the Arabs. And in the end, the Prophet *sallallaahu'alaibivasallam* requested from them *Al-Mubaahala* (calling down Allaah's curses upon whoever was lying):

﴿فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ﴾ آل عمران: ٦١

**Then say: Come, let us call our children and your children, our womenfolk and your womenfolk, ourselves and yourselves - then let us invoke and call down Allaah's Curse upon the liars. [3:61]**

So when he requested *al-Mubaahalah* (calling down curses upon the liars), they feared and they did not engage in calling down the curses along with him, *'alaibisalaatwassalaam*. Rather, they handed over the *Jizyah* because they knew that they were upon falsehood, and that he was the Messenger of Allaah, *sallallaahu'alaibivasallam*.

نبتهل: Meaning, let us call the curse down upon the liar from us. They knew that they were the ones who were the liars, and if they had engaged in calling down curses, fire would have descended upon them and consumed them in their places. Therefore they said no, we won't do so - rather, we will hand over the *Jizyah* (special tax) and we will not engage in calling Allaah's curses down upon the liars.

So the Prophet *sallallaahu'alaibivasallam* accepted the payment of *Jizyah* from them. And it had become clear to them that Allaah had indeed commanded him with what was contained in this *ayyah*.

This *ayyah* contains the meaning of *laa ilaaha illAllaah* (none has the right to be worshipped except Allaah). His saying:

﴿أَلَّا نَعْبُدَ﴾ آل عمران: ٦٤

**That we will not worship [3:64]**

This is a negation. And His saying:

﴿إِلَّا اللَّهَ﴾ آل عمران: ٦٢

**Except Allaah. [3:62]**

This is affirmation.

And this is the '*Adl* (justice) for which the heavens and the earth are established. So the heavens and the earth are established upon *tamheed* (singling out Allaah with all worship) and upon *al-'Adl*. We do not associate anything in worship along with Him, neither with the Messiah, whom they claim is a lord and whom they worship besides Allaah, nor anyone besides the Messiah, not even Muḥammad '*alaibisalaatwassalaam*, and not any one from the Prophets, not anyone from the righteous, nor anyone from the *amliyaa* (beloved servants of Allaah):

﴿أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا﴾ آل عمران: ٦٤

**That we will not worship except Allaah, and we will not associate anything at all with Him. [3:64]**

﴿وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ﴾ آل عمران: ٦٤

**And we will not take one another as lords besides Allaah. [3:64]**

Meaning: Just as you have (i.e. the people of the Book) have taken the Rabbis and monks as lords besides Allaah the Most High:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ﴾ التوبة: ٣١

**They took their rabbis and their monks as lords besides Allaah and (they) also (took as their Lord) the Messiah, son of Maryam, and they were not commanded except that they should worship a single God. [9:31]**

The taking of rabbis and monks as lords besides Allaah is something which Allaah's Messenger *sallallaahu'alaibihwasallam* explained as being their obedience to them in declaring lawful that which Allaah has made forbidden and making forbidden that which Allaah had made lawful.<sup>40</sup> This is the meaning of their taking them as lords besides Allaah, since they used to declare lawful that which Allaah has made forbidden, and declare forbidden which Allaah has made lawful. So the people obeying them upon that is taking them as Lords. This is because the One who legislates for the people and declares things to be lawful and forbidden for the people is Allaah the Perfect and Most High.

﴿ فَإِن تَوَلَّوْا ﴾ آل عمران: ٦٤

**So, if they turn away. [3:64]**

Meaning: (They) do not accept the call to *tawheed*:

﴿ فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾ آل عمران: ٦٤

**Then say: Bear witness that we are Muslims (obedient to Allaah, worshiping Him alone). [3:64]**

They call them to bear witness that they were *mumalhiduun* (people of *tawheed*) and that they were *kuffaar* (unbelievers). So they made clear to them the falsity of what they were upon. And this *ayah* shows *Al-Baraa'a* (freeing oneself) from the religion of the people of *shirk* and it clearly states "(We) bear witness that we are Muslims." This contains the obligation of clearly announcing the falsity of what the people of *shirk* are upon and not remaining silent about it, and of clearly announcing the falsity of *shirk* and of refuting its people.

<sup>40</sup> Refer to the hadeeth of 'Alee ibn Haatim *radhiyallaahu'anhu* that was reported by At-Tirmidhee (3095). In it Allaah's Messenger *sallallaahu'alaibihwasallam* said: "They did not used to directly worship them, but rather, when they (priests or monks) declared something lawful for them, they (the people) would then declare it lawful. And when they declared something forbidden for them, they would take it as being forbidden." [Shaikh Al-Albaanee *rahimahullaah* declared this hadeeth as hasan (good)].

In summary:

*Laa ilaaha illAllaah* (none has the right to be worshipped except Allaah) has two pillars, and they are: *An-Nafee* (negation) and *Al-Ithbaat* (affirmation). So if it is said to you: What are the pillars of *laa ilaaha illAllaah*? Then say, negation and affirmation.

Its conditions are seven, and it (saying the *shahadah*) will not benefit except with these conditions; someone has written them in a line of poetry and said:

*Knowledge, certainty, purity and sincerity and your being truthful  
Along with love, compliance, and acceptance of them*

Knowledge: Its opposite is ignorance, so the person who says *Laa ilaaha illAllaah* with his tongue, but is ignorant of its meaning, then *laa ilaaha illAllaah* will not benefit him.

Certainty: Such that he does not have any doubt. This is because some people may know its meaning, however, they have a doubt about it, so his knowledge is not correct. He must have certainty of *laa ilaaha illAllaah* and that it is true.

Purity and Sincerity: Its opposite is *ash-Shirk*. Some people say *laa ilaaha illAllaah*, but they do not abandon *shirk* as is presently the case today with the worshippers of the graves. Those people will not be benefitted by (saying) *laa ilaaha illAllaah* because from its conditions is abandoning *shirk*.

Being truthful: Its opposite is falsehood and lying. This is because the *munaafiqun* say *laa ilaaha illAllaah*, but they are liars in their hearts; they do not believe its meaning. Allaah the Most High said:

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ، وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ  
لَكَاذِبُونَ ﴿١﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً ﴿٢﴾﴾ المانفِقون: ٢-١

**When the hypocrites come to you, they say: "We bear witness that you are the Messenger of Allaah indeed." But Allaah knows that you are indeed His Messenger, and Allaah bears witness that the hypocrites are liars. They take their oaths as a shield to screen them. [63:1-2]**

Love: That the person loves this saying and is an ally to its people. As for the person who does not love it or does not love its people, then it will not benefit him.

Compliance: It is the opposite of turning away from it and abandoning it, and it is complying with what it (this saying) indicates with regard to worshipping Allaah Alone and not associating anything with Him, and it is complying with His commands. Since you have acknowledged and have borne witness that none has the right to be worshipped except Allaah Alone, then it becomes binding upon you to comply with His rulings and His religion. As for your saying *laa ilaaha illAllaah*, and you do not comply with His legislations, then *laa ilaaha illAllaah* will not benefit you.

Acceptance: Acceptance which negates *Ar-Rad* (rejection) - such that you do not reject anything from the rights of *laa ilaaha illAllaah* and whatever it indicates. Rather, you accept everything which *laa ilaaha illAllaah* indicates and you accept it correctly.

And an eighth condition is added:

*And the eighth is added; rejecting whatever things are worshipped besides the One who is truly worshipped*

Meaning: Freeing oneself from *shirk*. So a person will not be a *muwahid* (a person of *tamheed*) until he frees himself from *shirk*.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ الزخرف: ٢٦

**And when Ibraaheem said to his father and his people: I am totally free of whatever you worship. [43:26]**

These are the conditions of *laa ilaaha illAllaah* - eight conditions.