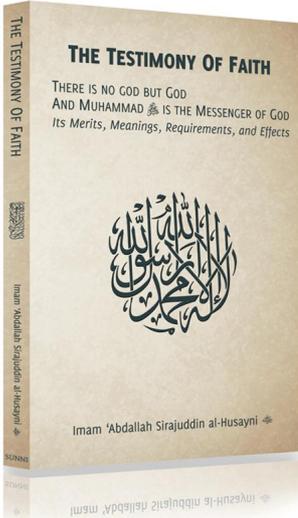


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



THE TESTIMONY OF FAITH

THERE IS NO GOD BUT GOD
AND MUHAMMAD ﷺ IS THE
MESSENGER OF GOD

ITS MERITS, MEANINGS,
REQUIREMENTS, AND EFFECTS

IMĀM 'ABDALLĀH SIRĀJUDDĪN AL-ḤUSAYNĪ ﷺ
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LĀ ILĀHA ILLĀ ALLAH ENTAILS THAT MUHAMMAD ﷺ
IS THE MESSENGER OF ALLAH

Know that this great word entails, *a fortiori*, that Muḥammad ﷺ is the Messenger of Allah.

This is because the meaning of *Lā ilāha illā Allāh* is that there is nothing worthy of worship in truth—nothing that should be worshipped—other than Allah. He Alone is the One who should be worshipped and it is obligatory for the servants to worship Him. That is a right He has over them, considering that He is their Lord and they are His slaves.

So these great words demonstrate firstly that He Alone is the true God that deserves worship. Secondly, that it is obligatory upon the servants to worship Him, so as to fulfil His Right over them.

It is reported in the two rigorously authentic collections [Bukhārī and Muslim] from Mu'ādh b. Jabal ؓ who said: 'I was riding on an animal, sitting behind the Prophet ﷺ when he said to me: "O Mu'ādh." I said: "At your service, O Messenger of Allah!" He said: "Do you know what the right of Allah is over his slaves?" I said: "Allah and His Messenger know best." He said: "The right of Allah over His slaves is that they should worship Him and not associate anything with Him." Then he was quiet for a while, and then he said: "O Mu'ādh." I said: "At your service, O Messenger of Allah!" He said: "Do you know what the right of the slaves is over Allah if they worship Him and do not associate anything with Him?" I said: "Allah and His Messenger know best." He said: "The right of the slaves over Allah if they worship Him and do not associate anything with Him is that He not punish them."'

This right is obligatory upon the slaves to perform, and it is the worship of Allah; however, its modality is not known, nor its types, its quantity, its qualities, nor the wordings of its sayings, nor the form of its outward actions. None of these are known save through the teachings from Allah. The worship of Allah contains extolment of Allah, praise to Allah, and greetings to Him, and exaltation of Him. It is not possible for the slave to be guided to the manner of [performing] all of this save through guidance and teaching from Allah. This is through revelation given to His Messenger ﷺ ordering him to convey it to the people and teach them what is obligatory upon them in the worship of Allah: its manners, its quantity, its timings, its preparation, and its types—bodily, financially, heart-based, ethically, and morally.

Allah says: ﴿And We sent not before you any Messenger except that We revealed to him that there is no god except Me, so worship Me.﴾ Worship includes the most eloquent of glorifications, and the greatest of exaltations, and the highest praise, and the most complete extolment, all to Allah, the Lord of the Worlds, while keeping notice of one's utter slavehood to Him.

This glorification of Allah and exaltation of Him, reverence and extolment of Him, and praise to Him, is not known save

through teaching from Allah. Allah is not like His slaves, glorifying and exalting Himself as the slaves extol one another. There is nothing like unto Him. He is not to be praised or extolled with the like of which the creation is praised. Furthermore, He is not to be described with descriptions that are given to the creation nor is He to be named with names given to the creation. Nay, He should only be described and named with that which He is pleased with for Himself, Exalted is He, in what He legislated. The Exalted said: ﴿And to Allah belongs the best names, so invoke Him by them.﴾ And the Exalted said: ﴿So do not strike similitudes to Allah. Indeed, Allah knows and you do not know.﴾

So it is not allowed to describe His Power [by saying] that He is a hero or courageous, or to describe the vastness of His Generosity [by saying] that He is an expansive ocean—and so forth.

Rather He is described and praised by what He has legislated on the tongue of His Messenger ﷺ, by the meaning that is most completely fitting, without comparison or negation. The Exalted says: ﴿There is nothing like unto Him and He is the Hearing, the Seeing.﴾ That is, He is the Hearing, the Seeing, but His Hearing and His Seeing are not like the hearing and seeing of the creatures, for there is nothing like unto Him, and likewise He is the Mighty and the Lasting, the Glorious and the Able, and there is nothing like unto Him in all of these [attributes].

Likewise, He is not greeted with peace [*salām*] as the slaves are greeted; rather, He is greeted by what has come from the Messenger of Allah ﷺ of instruction in this matter.

It is reported in the narration by Ibn Mas‘ūd ؓ who said: ‘The Messenger of Allah ﷺ said: “Do not say ‘peace to Allah,’ for Allah is [the origin of all] peace, but rather say: “Greetings to Allah and Salutations...”’

They used to greet Allah [by saying] peace as they greeted the slaves of Allah so he forbade them from doing this and taught them how to salute the Lord of the Worlds.

Likewise, in the practical and verbal worship, He is not worshipped or approached save through what He is pleased with for Himself—and this is what He has legislated.

If this has become clear to you, O reasonable one, then you know that there must be a Messenger whom Allah inspires, and

to whom He reveals the Law to teach it to mankind, and through this they [humanity] know how to worship Allah and fulfil the right of Allah on them, and this is their worship of Him only, confirming that there is no god but Allah.

So truly [the phrase] *Lā ilāha illā Allah* entails *Muḥammad Rasūl Allah* ﷺ—who was sent by Allah, coming with a general Message to the slaves, containing elucidations on the manners of worship which bring one near to Allah. It is the right of Allah over His slaves that they should worship Him and not associate anything with Him, and so it is necessary to know the manner in which to fulfil this right through the intermediary position of the Messenger of Allah ﷺ.

So truly [the phrase] *Lā ilāha illā Allah* entails *Muḥammad Rasūl Allah* because Allah is the True God, and the True King, implying that He will safeguard His slaves through that which is in their benefit and help them through a Message wherein there is elucidation [for the best] interests of the slaves in their worldly lives and in their Hereafter, and elucidation of things [in which there is] happiness in this world and in the Hereafter, and elucidation of the rights between themselves so that they may live a good, comfortable, and happy life in this world, then they may return to their Hereafter and enter the gardens of eternity that has been promised to them by Allah, the dwellings of honour and nobility in proximity to the Lord of the Worlds: ﴿In a seat of honour near the Sovereign, Perfect in Ability.﴾

All of this entails that there is no god but Allah, and He has said: ﴿Then did you think that We created you in jest and that to Us you would not be returned? Exalted is Allah, the Sovereign, the Truth. There is no god except Him, Lord of the Noble Throne.﴾

He is the King. There is no god but He, and from His wisdom is that He does not leave His slaves [to wander] uselessly without [showing them the way] to be His slaves, through legislation containing those matters which contain their happiness and benefit and success, and the forbiddance of things that will lead to their corruption and which are detrimental to them. Nay, it is inevitable that He should make this clear to them and legislate for them the rules which contain the most complete order and regularity, clarifying the rights and obligations they have

between each another, and making clear to them the path of happiness in their lives and their transactions. It is inevitable that He would make this clear to them since He is Allah, the King, the Truth, there is no god but He, the Lord of the Noble Throne.

This elucidation can only be done by means of a Messenger from Him, thus the sending of the Messenger of Allah ﷺ is an implication of the phrase *Lā ilāha illā Allah*. The phrase *Lā ilāha illā Allah* entails *Muḥammad Rasūl Allah*, and *Muḥammad Rasūl Allah* is the accompanying [phrase] of *Lā ilāha illā Allah*.

We ask Allah, the Great, the Lord of the Magnificent Throne, to allow us to stick to these two testimonies and to immerse us in their Lights, and to make us among those about whom it is said: ﴿...and granted them the word of righteousness, and they were more deserving of it and worthy of it...﴾ and this is not a difficult thing for You, O Lord!

