

# LAA ILAAHA ILL ALLAAH

لَا إِلَهَ إِلَّا اللَّهُ

## Meaning

لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ

**There is none who is worshipped deservingly other than Allaah**

## Explanation

Shaykh Saalih al Fawzaan

The meaning of the testimony that *laa ilaaha ill Allaah* is to have as one's creed and belief and to affirm that none deserves (any) worship except Allaah, and adhering to that and acting upon it.

So *laa ilaaha* (there is no object of worship) is a negation of anything other than Allaah being deserving of worship, whoever it may be.

*ill Allaah* (except Allaah) is an affirmation that Allaah alone is deserving of worship.

The meaning of this statement as a whole is: *laa ma'booda bihaqq ill Allaah* (there is none who is worshipped deservingly other than Allaah).

The predicate *laa* makes necessary its unspoken word (which is) *bihaqq* (deservingly). And it is not permissible for its unspoken word to be *mawjood* (in existence) because this would be contrary to the reality; the objects of worship other than Allaah are present in abundance. So this<sup>1</sup> would necessitate that worship of these things is (in fact) worship of Allaah. And this is from the most false and futile of the false matters and it is the *madh-hab* (position) of the people of *wahdat ul wujood*<sup>2</sup>, those who are the most disbelieving of the people of the Earth.

<sup>1</sup> Meaning: this explanation of *laa ilaaha ill Allaah* to mean 'there is no object of worship in existence other than Allaah'

<sup>2</sup> Literally "oneness of existence" – i.e. pantheism

And this statement<sup>3</sup> has been explained with (various) false explanations which include:

a. That its meaning is *laa ma'booda ill Allaah* (there is object of worship except Allaah).

And this is false and futile because its meaning would be that everything worshipped, be that deservingly or falsely, is Allaah – as has been just explained.

b. That its meaning is that *laa khaaliqa ill Allaah* (there is no creator except Allaah).

And this is (only) a part of the meaning of this statement but it is not what is intended because it only affirms *tawheed ur ruboobiyyah*<sup>4</sup>. And this is not sufficient and it was the *tawheed* (affirmed) by the people of shirk.

c. That its meaning is *laa haakimiyyah illa lillaah* (that none has the right to make

judgment except Allaah). And this is also from its (correct) meaning but it is not what was intended because it is not sufficient – since if (a person) were to single Allaah out in terms of *haakimiyyah* and were (also) to call upon other than Allaah or direct some worship to it<sup>5</sup>, then he would not be a person of *tawheed*.

All of these explanations are false or deficient. And we only draw attention to them because they occur in the books in circulation (in our time).

And the correct explanation of this statement according to the salaf and the verifiers is that it be said: *Laa ma'booda bihaqq ill Allaah*

As has preceded.

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## Taken from

*Aqeedatut Tawheed* of Shaykh Saalih al Fawzaan, page 39

Translator Nasser ibn Najam – words in brackets and footnotes are the translator's

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<sup>3</sup> The statement *laa ilaaha ill Allaah*

<sup>4</sup> The Oneness of Allaah in terms of His Lordship

<sup>5</sup> The false object of worship