

ALLAH ASH SHAHEED

(The Witness)

All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH ASH SHAHEED

(The Witness)

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- Allah (سبحانه وتعالى) Ash Shaheed is the Greatest Witness.
- When one calls on a witness in the courts, they take it from someone who has witnessed everything. Because based on this witness, there will be a judgement and a ruling.
- Allah (سبحانه وتعالى) Ash Shaheed is the Greatest Witness. Allah (سبحانه وتعالى) witnesses everything and He knows everything about us - more than what we know about ourselves.

There is no one greater as a witness except Allah (سبحانه وتعالى), Ash Shaheed.

- When Allah (سبحانه وتعالى) makes us to see things, when Allah (سبحانه وتعالى) testifies Himself that there is no one worthy of attachment (out of love and magnification) except Him, it is not just mere information for us, but must be followed by action, purification, and beautification.
- Allah (سبحانه وتعالى) constantly shows us لا اله الا الله - and this is not just to stay with us, but to be shown to others so others too can witness it.
- We do not want to be a witness of shirk or disbelief or be an example of it. We want our heart to be such that when Allah (سبحانه وتعالى)

is mentioned, it makes us happy and vast, and when anyone other than Him is mentioned, it makes us tight and curled up inside.

- How can we have these feelings? There are conditions of لا اله الا الله and this is all to attain pure love of Allah (سبحانه وتعالى).

7 CONDITIONS OF لا اله الا الله



1. Knowledge that removes ignorance.

- We may know what لا اله الا الله means but it could be still shrouded with layers of ignorance.
- Allah (سبحانه وتعالى) command us all to know لا اله الا الله - and this knowledge must be known to everyone.

SURAH MUHAMMAD 19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

So know, [O Muhammad], that there is no deity except Allah.

2. Certainty that removes doubts, so doubts start clearing away from you.
3. Acceptance that removes rejection - so you stop rejecting and start accepting.
4. Submission that removes leaving.

5. Truthfulness that removes lying. Then you will not be dishonest in your relation with Allah (سبحانه وتعالى).
6. Sincerity that removes shirk. This is the most difficult of things as the Prophet (peace and blessings of Allah be upon him) said that the most fearful thing he feared for his nation is minor shirk. It can appear in different ways, and forms, and that is why it is a constant struggle to be sincere to Allah (سبحانه وتعالى).
7. Love that removes hate. Finally comes the removal of hating any command or any decree of Allah (سبحانه وتعالى) that comes to you. And this is what we struggle for, to attain this pure love for Allah (سبحانه وتعالى)

where we don't see ourselves or others, but only see Allah (سبحانه وتعالى) and His beauty.

- A pure love will not have any pain,
 - If there is pain, this means there is still a bit of hate, a bit of shirk , dishonesty, turning away, rejection, doubts or ignorance.
- True love of Allah (سبحانه وتعالى) is a pain-free love, and it is always reciprocated, which means if you show love to Allah (سبحانه وتعالى), Allah (سبحانه وتعالى) will return with more love. And this shows His perfection, and that only He is worthy of this love and attachment.

- So our journey begins with the knowledge of لا اله الا الله, and this consists of two parts:
 1. - لا اله Negation. “There is no *ilah*”- which is what your heart attaches to, what your heart moves to, what your heart loves and magnifies.
 2. الا الله -Affirmation. “except Allah” – only He is worthy of that love and magnification.
- As we attain knowledge, we will be nurtured by it so there is no gap or disconnection from what we learn and what we face. We cannot miss this nurturing or misunderstand it. Allah (سبحانه وتعالى) will show each of us the imperfection of anyone other than Allah (سبحانه وتعالى) in a customized way.

Maybe I claim that I believe in Allah (سبحانه), but I am always saying these self-affirmations, or still constantly worried about what others think of me

- So when there is divine knowledge of Allah (سبحانه وتعالى) from the Qur'an and sunnah, you will begin to see the perfection and vastness of Allah, and at the same time, the limitation and, weakness of anyone other than Him. This is why divine knowledge is very important, and this is what will change us.
- Slowly with time, when we attain knowledge and are nurtured by it, we will become more observant of this knowledge, and this will start to remove our ignorance. For instance, we will notice that something we did out of

ignorance led to a certain consequence. And this starts to remove the ignorance within us.

- We may say things before out of ignorance such as this happened “by chance” or I bumped into her “randomly” but when we start to know who is Allah (سبحانه وتعالى), and that He is Al Aleem, Al Hakeem and that everything is based on His perfect wisdom, then we know that nothing is random or by chance, but it is decreed by Allah (سبحانه وتعالى), and this was meant to happen. So slowly the ignorance starts to wipe away but we don't want the knowledge just to be floating around or at a surface level. We want it to do deep into us as if it is pegged inside.
- This is the condition of Yaqeen (certainty). And this wipes away the doubts within us.

- For example, you learn that Allah is (سبحانه) Al Hafidh Al Hafeedth (The All Protector) and He is protecting you from all inner and outer harm in situations. So you start removing the things that you thought would protect you such as “charms”, and you start taking the right means such as the morning and evening supplications, the dua before you leave the house etc. And you start to feel more protected from the wiswaas of shaytan, and you feel less hesitation and less restlessness. And you see incidents such as a car was about to bump into you and you passed it, and how Allah (سبحانه وتعالى) protected you. And how Allah (سبحانه وتعالى) protects your child from harm. Allah (سبحانه وتعالى) shows you these signs, until you become certain about it, and

you know for sure Allah (سبحانه وتعالى) is protecting you.

- When you are certain, then it is seal, so no doubts can go in regardless of what you hear and see, such as people wearing energy bands for strength. You are certain and you don't give this power to anymore, and you are able to filter what is right and wrong,
- But for sure, a test always has to come based on what you learn. So if some harm touches you, even after taking the right legislated means, you do not doubt Allah (سبحانه وتعالى). You know that this is an expiation of sins, and you make dua to Allah (سبحانه وتعالى) to replace this with better. All good is from Him, and you know that He protected you from a greater harm. And you think best of Allah

(سبحانه وتعالى). And you always believe Allah (سبحانه وتعالى) protects you, and wants the best for you.

MAY ALLAH ALWAYS MAKE US TO WITNESS لا إله إلا الله

REFERENCES

1. تفسير الشيخ السعدي – TAFSEER SHEIKH AS SA'ADY

ADDITIONAL RESOURCES



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