

you [also] submit yourselves? If they do, then they are rightly guided, but if they turn away, your duty is only to convey the message. Allah is fully aware of His slaves.

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This is an affirmation from Allah (ﷻ) of His oneness (tawḥeed) in the strongest terms, because it is the testimony of Allah Himself and of the best of His creation, namely the angels and the people of knowledge. The testimony of Allah is based on definitive proof and evidence that point to His being one and that there is no God but He; the type of evidence that is found in the universe and in people's own creation points to this great principle (that there is only one God). If there was no evidence other than the fact that no one affirms His oneness but Allah supports him against the polytheists who deny His oneness, His great grace in that there is no blessing that people enjoy but it is from Him, the fact that no one could ward off harm except Him, and that all people are unable to bring benefits or cause harm to themselves or others – then this would be definitive proof of the oneness of Allah and the invalidity of associating others with Him. As for the testimony of the angels to that effect, we learn it from what Allah has told us about it and what His Messengers have told us. As for the testimony of the people of knowledge, that is because they are the reference point to be consulted in all religious matters, especially the most important, greatest and noblest matter, namely affirming the oneness of Allah (tawḥeed). All of them, from the first one to the last, agreed on that, called people to it and showed them the way that leads to it. So people are obliged to adhere to this matter (tawḥeed), concerning which testimony was given, and to act upon it. This indicates that the noblest of matters is knowledge of tawḥeed, because Allah has testified to it Himself and the best of His creation have also testified to it; testimony can only be based on knowledge and certainty. This indicates that whoever has not reached that level in knowledge of tawḥeed is not one of the people of knowledge.