

ONENESS OF ALLAH A REALITY

Written by
Abdul Hafeez Omeri

Translated by
Barrister K. Abdul Muqtadir
Abu - Mustafa

FEATURES

Reality of polytheism

Meaning of faith and it's benefits

Drawbacks of polytheism and it's kinds

Intercession in the light of Quran and Hadith

ONENESS OF ALLAH A REALITY

Written by

Abdul Hafeez Omeri

Translated by

**Barrister K. Abdul Muqtadir
Abu - Mustafa**

[Book not for sale]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The most gracious, The most merciful

FOREWORD

All praise to be Allah, the creator cherisher and sustainer of the worlds and salutations to the Prophet Mohammed ﷺ.

Allah sent Prophets to people for this very purpose that people should worship Allah alone and should not assign others as partner to Allah, as Allah ordains :

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ؕ

And verily, we have sent among every Ummah (community, nation), a Messenger (proclaiming) : Worship Allah (Alone) and avoid taghut (all false dieties). Surah.16, An Nahl.36,Part 14

Protection and propagation of faith in oneness of Allah was an important obligation on Prophets. It is the responsibility upon Muslims to adopt and propagate the faith in oneness of Allah and avoid polytheism till occurrence of Day of Resurrection as Allah ordains :

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

Worship Allah alone and join none with him (in worship).

Surah.4. An-Nisa,36, Part 5

Whoever affirm tawheed and believe in oneness of Allah and do not assign any partner to Allah in His Being, attributes and worship and perform deeds in accordance with Quran and Hadith, to them Allah give good life in this world and succeed them in Hereafter.

Allah bestow peace upon those believers who do not commit polytheism. Allah help believers in this worldly life and in Hereafter, because of their faith in oneness of Allah. Allah protect and defend the belivers. Allah save them from mischief of people

it is because of their faith in oneness of Allah (tawheed). Allah save believers from evil acts of wicked people and tricks and traps of mischievous people and disbelievers. By command of Allah, the angles descend from heaven to help the believers. Prophet Mohammed ﷺ proclaimed in Makkah “O people say La-ilaha illal-lah (none has the right to be worshipped but Allah) and you will be successful. It is thus evident that belief in oneness of Allah is way to success of mankind. Allah will bestow His mercy upon those believers who believe in oneness of Allah and His prophet and fear Allah and perform deeds according to Quran and Hadith. In Hereafter Allah will admit believers into Paradise who believe in oneness of Allah and perform righteous deeds.

Allah may forgive sinful believers or punish them in the Hell. But later Allah will order to bring believers out of Hell because of their faith in oneness of Allah but disbelievers, infidels and polytheists will remain in Hell forever.

According to Holy Quran commitment of polytheism (Shirk شرك) assigning of partners to Allah is an unforgiveable sin, and Allah will forgive sin other than that whom Allah wills. مشرك مشرك Polytheists will remain in Hell forever. They will never be brought out of Hell as Allah Ordains:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ط

Verily, whosoever sets up partners (in Worship) with Allah, then Allah has forbidden Paradise to him, and the fire will be his abode. (Surah.5, Al-Maidah.72.Part6)

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٠﴾

And obey Allah and the Messenger ﷺ (Mohammed), that you may obtain mercy. Surah.3, AL-Imran.132,part4

Narrated Abdullah bin Omer ؓ: Messenger of Allah ﷺ said, no one among you can be true believer until his desires become subservient to which I have brought ((the Islamic divine law i.e.Holy Quran and Hadith). (Sharah As-Sunnah)

Whoever adopts and makes his faith in accordance with the commands of Allah and commandments of His Prophet Mohammed ﷺ that is according to Holy Quran and Hadith (traditions of Messenger of Allah ﷺ), then such faith is acceptable to Allah and such true believer will get the intercession of Messenger of Allah on the Day of Resurrection.

Allah has addressed companions of Messengers of Allah ﷺ in surah Al Baqarah as follows:

Allah ordains:

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away then they are only in opposition. Surah.2, Al-Baqarah. 137.Part.1

Whosoever does not adopt faith according to commandments of Allah and commandments of his prophet Mohammed ﷺ that is Quran and Hadith and joins others in the Being of Allah and His attributes, then Allah will not accept such faith and all the righteous deeds of a polytheist will be lost and will be in vain. His permanent abode is Hell. On the Day of Resurrection the polytheist will be deprived of intercessions of Messenger of Allah Mohammed ﷺ, as Allah ordains:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ۖ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

And whoever, seeks a religion other than Islam it will never be accepted of him, and in the Hereafter he will be one of the losers. Surah.3,Al-Imran.85,Part.3

Narrated Abu Huraira رضي الله عنه : Messenger of Allah ﷺ said, "all my followers will enter Paradise except (the person) who refuses." They (companions) asked, "O Messenger of Allah who will refuse?" He said, "whoever obeys me will enter Paradise and whoever disobeys me is the one who refuses indeed." (Sahih Al-Bukhari)

If disagreement arises about any matter, then there is only one way to settle it, that is to get agreed upon commandments of Holy Quran and Hadith and any opposition to Quran and Hadith is ignorance, apostasy. A person who does not accept the verdict

of Quran and Hadith, he has no faith in Allah and Day of Resurrection as Allah ordains:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

And if you differ in anything amongst yourselves, refer it to Allah and his prophet Mohammed ﷺ, if you believe in Allah and in the Last Day, that is better and more suitable for final determination. (Surah.4. An-Nisa.59.Part 5)

Those Who adopt faith in accordance with the commands of Quran and Hadith and perform good deeds, then Allah will give them good life in this world and will requite them reward of their good deeds in Hereafter (on the Day of Judgement), in proportion to the best of what they used to do, as Allah ordains:

مَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرَ أَوْ أَنْشَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٥﴾

Whoever works righteousness-whether male or female, while he (or she) is a مؤمن true believer (of Islamic Monotheism), verily to him we will give a good life (in this world) and we shall pay them certainly a reward in proportion to the best what they used to do. (Surah.16. An-Nahl.97. Part140)

In this book "Oneness of Allah a Reality" the benefits of faith in oneness of Allah and drawbacks and disadvantages of polytheism, types (kinds) of polytheism, intercession and meaning of faith etc. has been explained according to the' light of verses of Holy Quran and authentic traditions of Messenger of Allah ﷺ, so as to enable Muslims to learn faith in the light of Quran and Hadith and adopt it in their lives and get benefitted with its great advantages and be successful in this world and in Hereafter and save themselves from detriment and losses of Ploytheism to avoid permanent endless failure. It is humbly prayed that may Allah make this book a means of guidance. Aameen.

Abu - Muaaz Madani

Contents of the Book

1	Benefits due to faith in Oneness of Allah	7
2	Peace is for believers who have faith	13
3	Disadvantages of Denial of oneness of Allah and polytheism	15
4	Reality of the Oneness of Allah	21
5	No Prophets, Auliya and saints have any supernatural power	25
6	Polytheism practised by Arab Pagans and it's reality	28
7	Allah alone has right to be worshipped and to worship anyone other than Allah is Polytheism	40
8	Invocation is a form of worship of Allah	42
9	Excellence and virtues of the Messenger of Allah Muhammed ﷺ	44
10	Excellence of salutation	47
11	Intercession of Messenger of Allah ﷺ on the day of Resurrection	56
12	It is forbidden to sanctify and purify anyone as saint, friend of Allah (Auliya Allah) and blessed with Paradise	60
13	Martyrs and their life in Barzaq after their death till Day of Resurrection	63
14	Reality of Polytheism and it's kinds	66
15	Supernatural omnipotent power and sovereign authority belongs to Allah alone	96
16	Believe in attributes of Allah as they are mentioned in Holy Qur'an and hadith	110
17	Meaning of intercession and how to adopt intercession	119
18	Major and Great Intercession will be granted to Messenger of Allah Mohammed ﷺ on the Day of Resurrection	125
19	Faith and its meaning and its obligations	131

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Most Gracious, the Most Merciful

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْكَرِيمِ

All praise to be Allah the Creator, Sustainer and protector of the universe who has no partner. Allah is Eternal and Absolute. He begets not and there is none co-equal or comparable to Him. His being alone is entitled to respect and honour. Allah alone has right to be worshipped. Offering and sacrifice and all forms of worship should be performed for Him alone. Peace and salutations to the Messenger of Allah Mohammed ﷺ whose entire life was devoted to extricate the servants from worship of another servant and guided mankind to worship Allah alone. The Mercy of Allah be upon companions of Messenger of Allah ﷺ who safeguarded themselves from polytheism and innovation (in religion) and completed their lives on faith in oneness of Allah and obedience to the Messenger of Allah ﷺ. Allah Ordains:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

And we did not send any messenger before you "O" Mohammed but We revealed to him (saying) none has right to be worshipped but I, so worship me (Alone and none else).

(Surah21,Al-Anbiya25,Part17)

Belief in Unity of Allah (Oneness of Allah) is that fundamental faith of Islam which was preached by all prophets and apostles from Adam to Mohammed ﷺ who were granted prophethood for this sole purpose. The basis of Islam is on faith in oneness of Allah. Salvation in the Hereafter depends up on the faith in Oneness of Allah. Felicity of mankind is in the adoption of faith in oneness of Allah and this very faith is the security for peace and goodwill. True believers of Islamic Monotheism are servants (Party) of Allah and they are aided by Him, even angels descend (by command of Allah) to help them. Their distress and difficulties are removed in surprising manner. They will be entitled to the intercession of Messenger of Allah Mohammed ﷺ in the Hereafter.

Messenger of Allah ﷺ proclaimed in Makkah; "O"people say لا إله إلا الله none has right to be worshipped but Allah (there is no one worthy of worship but Allah) and you will be successful."

It is thus evident that belief in oneness of Allah is way to success for mankind. Allah Ordains.

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٥٠﴾

Whoever works righteousness - whether man or woman while he (or she) is a true believer (of Islamic monotheism) verily, to him We will give a good life (in this world) and We will pay them certainly a reward (in the Hereafter) in proportion to the best of what they use to do. (Surah.16,An-Nahl.97,Part.14)

Narrated Anas :Messenger of Allah ﷺ said, "verily Allah do not oppress any true believer for (even) a good deed. Allah give him in (this) world because of it and he gives him reward of his good deed in Hereafter. And disbeliever is fed in this world because of those good deeds whatever he performs in (this) world for sake of Allah (and by the time) as he reaches in Hereafter no any (good deed) remains with him for which he can be requited reward for". (Sahih Muslim)

When a person faithfully believes in faith in oneness of Allah (i.e. none has right to be worshipped but Allah) and controls his way of life in accordance with it, all the forces of heavens and earth will assist him. He will succeed both in this world and in the Hereafter and not for a moment he will feel depressed and dismayed. After accepting sincerely faith he will always attain success and be fortunate.

ALLAH HELP THE BELIEVERS

ALLAH ORDAINS:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيٰوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾

Verily, We will indeed make victorious our Messengers and those who believe (in the oneness of Allah) in this world's life and on the day when the witness will stand forth (i.e. Day of Resurrection). (Surah.40,Ghafir.51,part.24)

It is evident, Allah helps those who believe in oneness of Allah.

ALLAH BESTOW HIS SUPPORT UPON BELIEVERS:

ALLAH ORDAINS

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ
لَا انفصامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

Whoever disbelieves in Taghut (anything worshipped other than Allah) and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer and All-Knower. (Surah.2, Al-Baqarah.256, Part.3)

Respectful readers just ponder when Allah bestow His support upon a person then what can be the greatness of person's success, and this is achieved solely due to belief in the oneness of Allah.

BY COMMAND OF ALLAH, ANGELS DESCEND FROM HEAVENS TO HELP THE BELIEVERS:

ALLAH ORDAINS:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٥٤﴾ نَحْنُ أَوْلِيُّكُمْ فِي الْحَيَاةِ الدُّنْيَا
وَفِي الْآخِرَةِ ۗ وَلَكُمْ فِيهَا مَا تَشْتَهَىٰ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٥٥﴾

Verily those who say: Our Lord is Allah (alone) and then stand firm, on them angels will descend (at the time of their death) (saying): Fear not, nor grieve! but receive the glad tidings of paradise which you have been promised! we have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have all that your inner-self desire and therein you shall have (all) for which you ask. (Surah.41, Fussilat.30-31, Part24).

It becomes evident that Allah removes the difficulties and distress of the believers in a manner which men cannot even think of it and sends angels to help them.

ALLAH SAVE BELIEVERS FROM EVIL:

Allah Ordains:

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

Truely, Allah defends those who believe, verily Allah like not any treacherous ingrate to Allah. (Surah. 22 , Al-Haj. 38, Part.17)

Allah defend His servants who believe in faith in oneness of Allah and have trust in Him and save them from evil acts of wicked people and protect them from tricks and traps of mischievous people and help them.

ALLAH ENLARGES PROVISION AND AGE OF THOSE WHO BELIVE IN ONENESS OF ALLAH AND PERFORM DEEDS OF KINDNESS :

Narrated Anas, Messenger of Allah said,“ who loves that his provision be enlarged for him and his life time be prolonged for him then he should act kindly (perform deeds of kindness).

(Sahih Al- Bukhari , Sahi Muslim)

ALLAH FORGIVES ALL PAST SINS ON EMBRACING ISLAM

Narrated Abu Sayeed Khudri : Messenger of Allah said ,” If a person embraces Islam sincerely, then Allah will forgive all his past sins , and after that starts the settlement of accounts , the reward of his good deeds will be ten times to seven hundred times more for each good deed and evil deed be recorded as it is unless Allah forgives it . (Sahih Al- Bukhari)

ALLAH HELP FAITHFUL TRUE BELIEVERS:

ALLAH ORDAINS

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنْتَقِمْنَا مِنَ الَّذِينَ أَجْرُمُوا ۗ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾

And indeed we did send messengers before you [O Mahmmmed] to their own peoples. They came to them with clear proofs then we took vengeance on those who committed crimes (disbelief, setting partners in worship of Allah, sins) and (as for) the believers it was incumbent upon us to help them.

(Surah. 30, Ar-Rum.47, Part . 21)

To help faithful believers against disbeliever is a favour of Allah which Allah bestow upon faithful believers to save them.

ALLAH WILL KEEP FIRM THOSE WHO BELIEVE:

ALLAH ORDAINS

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ
وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۖ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿١٣﴾

Allah will keep firm those who believe with the firm word in worldly life and in the Hereafter . (Surah. 14,Ibrahim. 27, Part. 13).

It means that due to sincere declaration and affirmation of faith (in the Unity of Allah),Allah will keep believers firm and give them felicity in this world, in the grave and on the Day of Judgement.

Faith in oneness of Allah is mentioned in the Holy Quran to the effect that the formula of purity (None has right to be worshipped but Allah) is likened to a good tree. Its roots are firmly fixed in the soil and its branches reach the heavens, by command of Allah it always brings forth fruits at all times. In other words this formula of purity brings about success which is stable.

لَا إِلَهَ إِلَّا اللَّهُ FORMULA OF PURITY IS HEAVIER THAN ENTIRE UNIVERSE:

Messenger of Allah ﷺ said, Moses said (requested): O Allah teach me some thing (a formula) by which I would remember you and supplicate to you. Allah stated, "O Moses Say لَا إِلَهَ إِلَّا اللَّهُ (None has right to be worshipped but Allah)."Moses said (requested) : "O Allah ! All of your servants recite this. Allah said: "O Moses if all the seven heavens and all they contain therein other than me and the seven earths be placed in one scale and لَا إِلَهَ إِلَّا اللَّهُ in other scale. The (formula of purity) لَا إِلَهَ إِلَّا اللَّهُ will overweigh than all. (Ibn-e-Haban, Hakim)

In other words لَا إِلَهَ إِلَّا اللَّهُ (formula of purity) (None has right to be worshipped but Allah) is heavier than entire universe."

ALLAH BESTOWS SOVEREIGNTY UPON TRUE BELIEVERS:

The Messenger of Allah ﷺ in his propogation to the tribe of Quraish stated: should I not inform you of something which if you accept, you will become the rulers of Arabia and other countries. It is to say: لَا إِلَهَ إِلَّا اللَّهُ there is no one worthy of worship but Allah". In other words, affirm the faith in Unity of Allah (oneness of Allah).

From this statement it can be concluded that on sincerely acceptance of the faith in oneness of Allah, Allah bless true believers with sovereignty. They will also achieve material gain. It is a reality, and the world itself has witnessed the success of believers.

The foundation of the Islamic state was laid in Madina, but by the time of passing away of the Messenger of Allah ﷺ within a short period of nine years, this very state expanded to an area of ten or twelve lakhs of sq miles and lakhs of human beings sincerely accepted the faith in oneness of Allah and attained peace and security. The expansion of the state did not stop with the passing away of the Messenger of Allah ﷺ but continued further. The number of believers in the Unity of Allah increased so much that the sovereignty of Islam extended to several countries in the continents of Asia Europe and Africa. Has there been any such instance can any other faith, principle or thought meet a 1/100th part of the success which the faith in the unity of Allah attained in such a short period.

TEACHINGS OF ISLAM ARE CAUSE OF AMITY AND HARMONY AMONG MANKIND:

Belief in the unity of Allah teaches us that all men and women are brothers and sisters among themselves.

Allah ordains:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

O mankind; we have created you from a male and a female and made you into nations and tribes that you may know one another, verily the most honourable of you with Allah is that (believer) who is most righteous of you (has more taqwa and piety). Verily, Allah is All Knowing and Well Acquainted (with all things). (Surah.49, Al-Hujurat. 13,Part. 26)

Nowadays formation of sects and classifications in the society are the main causes of mischief and disturbances. Society is divided into rich landlords and poor peasants. Whites consider themselves to be superior to blacks. High castes consider

themselves as above the low castes and treat them with contempt. This has created a wide chasm in mankind and consequently the main cause of mischief, and disorder. But sincere belief in oneness of Allah ends all these differences and makes men all brothers among themselves. By this teaching unity in mankind and collective justice come into existence. There is neither chief nor subordinate. The entire humanity becomes the servants of Allah and borthers among themselves. There is no superiority between an Arab or a foreigner, white or black. If there is excellence it is on the basis of righteousness.

PEACE IS FOR BELEIVERS WHO HAVE FAITH IN ONENESS OF ALLAH:

ALLAH ORDAINS:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾

It is those who believe (in the oneness of Allah and worship none but him Alone) and confuse not their belief with Zulm ظلم (join others with Allah in His attributes and worship), for them only there is security (Peace) and they are the guided

(Surah.6, Al-Anam. 82, Part. 7)

HADITH OF SAHIH AL –BUKHARI:

Narrated Abdullah bin Masood (رضي الله عنه): When the following verse was revealed:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾

It is those who believe (in the oneness of Allah) and confuse not their belief with Zulm (wrong,sin) for them only there is security (Peace) and they are the guided. (Surah.6,Al-Anam.82, part.7)

The companions of Messenger of Allah ﷺ asked, "who is amongst us who had not done (committed) Zulm (Wrong and sin)? Then Allah revealed, إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ○

Verily, joining others with Allah (in his Being and attributes and worship) is a great Zulm ظلم (great sin) indeed.

(Surah31,Iuqman.13,Part .21)(Reported by Sahih AI - Bukhari)

It is evident from above veres that, Allah bestow peace up on believers who do not associate others as partner with Allah.

Today, the entire humanity is confused and perplexed. People ask one another as to where the peace and security have disappeared from their lives. Nations are confronting against one another. Countries are fighting against one another. Man has become a beast against man. Governments have become tyrants. Injustice prevails in the courts of justice. People are intoxicated by wealth and proud of power. Friends are unfaithful to one another. Breach of trust is rampant. Why are these evils raising their ugly heads? The real reason is denial of unity of Allah.

Narrated Jaber رضي الله عنه: Messenger of Allah ﷺ said, "there are two things which cause to befall two things definitely." A man asked, "what are those two things which cause to befall."

Messenger of Allah ﷺ said, "whoever dies in a state that he assigns anyone as partner to Allah, he will enter Hell and whoever dies in a state that he does not assign anyone as partner to Allah, he will enter Paradise". (*Sahih Muslim*).

ALLAH ORDAINS:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ط وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرُ ط ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٠﴾

Allah has promised the believers men and women, Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Garden of Adn (Eden Paradise) But the greatest bliss is the Good pleasure of Allah. That is the supreme success.

(Surah.9, Al-Taubah.72, Part.10)

Those who believe in oneness of Allah and his Messenger Mohammed ﷺ and perform righteous good deeds, they are the best creatures. On the Day of Judgement, Allah will admit them into the paradise (Garden of eternity) underneath which rivers flow. They will abide therein forever.

Out of sinful believers, Allah will forgive whom he wills and punish whom He wills. Later Allah will order to take out of Hell all the believers because of their faith in oneness of Allah and admit them into the Paradise.

Narrated Anas the prophet said whoever said none has the right to be worshipped but Allah and he has in his heart good

(faith ایمان) equal to the weight of a barley grain will be taken out of Hell. And whoever said none has the right to be worshipped but Allah and he has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said none has the right to be worshipped but Allah and he has in his heart good (faith) equal to weight of an atom will be taken out of Hell.

(Sahih Al-Bukhari)

Narrated Anas, he heard Allah's Messenger saying "Allah the Most Exalted said, o son of Adam if you were to come to Me with the sins that fills the earth and meet Me (in a state) you did not associate any thing as partner with me then I would meet you with the same amount of forgiveness". *(Tirmidhi)*

Narrated Abu-Sayeed Al-khudri: Prophet ﷺ said, "when the people of paradise will enter paradise and the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of grain of Mustard seed to be taken out of from the Hell. So they will be taken out of it (by then) they will be blackened. Then they will be put in river of Haya or Hayat (Life). And they will revive like a grain that grows near the bank of a flood channel. Do not you see that it comes out yellow and twisted?" *(Sahih – Al Bukhari)*

DISADVANTAGES OF DENIAL OF ONENESS OF ALLAH AND POLYTHESIM

To deny oneness of Allah and to assign partners to Allah in His Being, attributes and worship is polytheism. Denial of oneness of Allah and polytheism is an unforgivable sin.

Denial of oneness of Allah and polytheism bring about failure, destruction, mischief and bloodshed. Allah withdraws His protection from polytheists and none of their good deeds are accepted. They may get some material gain but Holy Quran elucidates that evil formula the denial of oneness of Allah and polytheism is like an evil tree which exist low on surface superficially and leaves its roots on little shake, means success if any it is not stable. The polytheists and infidels will suffer the wrath of Allah in the Hereafter and they will be rewarded permanent abode in Hell.

Quran says, Allah will not forgive sin of assigning partners to Him, (means sin of associating partners with Allah in His being, attributes and worship) but He will forgive sins He wills other than that.

DENIAL OF THE UNITY OF ALLAH AND ADOPTION OF POLYTHEISM LEAD TO FAILURE AND DESTRUCTION :

Those who deny the Oneness of Allah and indulge in polytheism can never succeed. ALLAH ORDAINS:

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ط
إِنَّهُ لَا يُفْلِحُ الْكٰفِرُونَ ﴿١٤﴾

And whoever invokes (or worships) besides Allah any other ilah (God) of whom he has no proof ;then his reckoning is only with his Lord, surely, Al-kafirun (the disbelievers in faith in oneness of Allah) will not be successful. (Surah.23,Al-Muminun-117,Part18)

CURSE OF ALLAH DESCENDS ON THE POLYTHEISTS

Allah declares denial of oneness of Allah and polytheism as an evil word (evil formula)and sets the parable about this evil word that of an evil tree wick is uprooted from surface of earth having no stability.

In other words, Allah has given respite to the Polytheists by way of sustenance, comfort and enjoyment; but the Polytheists are destroyed in the twinkling of an eye just as the useless plants are removed in one pull.

Those who deny faith in oneness of Allah and deny His messenger and His Book and assign partners to Him, they suffer unaware and suddenly the wrath of Allah in this World.

The Holy Quran reveals how the wrath of Allah descended on the people who were polytheists by way of falling of stones from heaven or by way of an earthquake or a storm or in some similar form.

ALLAH ORDAINS:

فَكُلًّا أَخَذْنَا بِذُنُوبِهِ ۖ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا ۖ وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ ۖ

وَمِنْهُمْ مَّنْ حَسَفْنَا بِهٖ الْاَرْضَ ۗ وَمِنْهُمْ مَّنْ اَغْرَقْنَا ۗ وَمَا كَانَ لِلّٰهِ لِيُظْلِمَهُمْ وَلٰكِنْ
كَانُوْا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٢٠﴾

So we punished each (of them) for his sins; of them were some on whom we sent a violent wind (with shower of stones) and of them were some who were overtaken by As-Saihah (torment-awful cry) and of them were some whom we caused the earth to swallow and of them some whom we drowned. It was not Allah who wronged them but they wronged themselves.

(Surah. 29, Al – Ankabut. 40, Part. 20)

Now cast your eyes on the conditions in the world and see for yourself whether the wrath of Allah is descending on the Atheists and the Polytheists or not? Earthquakes, storms, hurricanes, unemployment, mischief, riots, wars between countries, and bloodshed and the fatal diseases like AIDS are various forms of the wrath of Allah.

فَاعْتَبِرُوْا يٰۤاُولِيَ الْاَبْصَارِ ﴿٢١﴾

Take warning, O you with eyes (to see) (Al-Hashr. 2)

DENIAL OF THE UNITY OF ALLAH OR SETTING OF PARTNERS WITH HIM IS AN UNFORGIVEABLE SIN AND THE ABODE OF A POLYTHEIST IS HELL:

ALLAH ORDAINS:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَاءُ ۗ
وَمَنْ يُشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلٰلًاۢ بَعِيْدًا ﴿٣١﴾

Verily, Allah forgives not (the sin of) setting up partners (in worship) with him, but He forgives whom He wills sins other than that, and whoever sets up partners with Allah (in worship of Allah, and His attributes) has indeed strayed far away. (Surah.4, An-Nisa.116, Part.5)

Out of all sins of mankind assigning of partners to Allah is the most heinous sin which is inexcusable.

THE PERMANENT ABODE OF A POLYTHEIST IS HELL:

ALLAH ORDAINS:

اِنَّهٗ مَنْ يُشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَا وُجِهَ النَّارُ ط

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٤٦﴾

Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden paradise to him and the fire will be his abode and for the Zalimin (polytheists and wrong -doers) there are no helpers. (Surah.5, Al – Maida. 72 , Part. 6)

Ibne-Masood narrated that the Messenger of Allah ﷺ stated; Whoever dies assigning partner to Allah will enter the fire (Hell) (Sahih Al-Bukhari).

ALLAH DESTROY ALL GOOD DEEDS OF DISBELIEVERS AND POLYTHEIST:

The Holy Quran makes it clear that without belief in the Unity of Allah, good deeds are not acceptable to Allah.

ALLAH ORDAINS:

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَاءِهِ فَنَحَبَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴿٤٧﴾

They are those who deny (desbelive) Ayat (verses, sings revelations) of their Lord and the meeting with Him (in the Hereafter), so their deeds are in vain and on the Day of Resurrection, we shall assigns no weight for them.

(Surah.18 ,Al Kahaf.105, part.16)

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ ۖ
لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٣٥﴾

And indeed it has been revealed to you (O Mohammed ﷺ) as it was to those (Allah's Messengers) before you: "if you join others (in worship) with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers". (Surah.39, Az Zumar.65,Part.24)

Teachings of manners, Welfare of humanity and society, sinking of wells, removal of oppression, hospitality, welfare of poor, needy and widows and providing employment etc, are although good deeds, nevertheless, if a human being has no belief in the Unity of Allah, then such virtues are of no consequence and are futile. Unfortunate indeed are those

persons who perform such good deeds and reap no reward and instead suffer physical hardship.

ALLAH ORDAINS:

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ
يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾

Verily, those who disbelieve (in Islamic Monotheism), if they had all that is in the earth and as much again there with to ransom themselves there by from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. (Surah. 5, Al – Maidah, 36, Part. 6)

Of all the sins of mankind, assigning partners to Allah is the most heinous sin which is inexcusable. Therefore it is necessary for a person to keep himself pure of the dirt of this sin.

ALLAH ORDAINS:

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالصَّرَآءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾
ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَّوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ
فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾

And we sent no prophet to any town (and they denied him), but we seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allah). Then we changed the evil for the good until they increased in number and in wealth and said, "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity). "So we seized them all of a sudden while they were unaware.

(Surah.7, Al-Araf.94-95, Part.9)

Allah declares denial of oneness of Allah and polytheism as an evil word (evil formula) and sets the parable about this evil word that of an evil tree which is uprooted from surface of earth having no stability.

Narrated Anas Bin malik, Prophet said, " there are three qualities whoever has them, will taste the sweetness of (Faith), to love Allah and his Messenger more than anyone else , to love a

slave (of Allah) only for (the sake of) Allah; and to hate returning to infidelity after Allah has saved him from it as he would hate to be thrown into the fire (of Hell). *(Sahih Al-Bukhari)*.

Reportd Muaaz bin Jabal that Messenger of Allah had comanded him,” (saying) do not assingn (associate) any one (anything) as a partener with Allah and if you are killed and burnt.

(Ahmad, Mishkatul Masabih)

ALLAH ORDAINS:

وَكَمْ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا فِجَاءَهَا بِأَسْنَانِيَّتِهَا أَوْ هُمْ قَائِلُونَ ﴿٥٠﴾

And a great number of towns (their population) we destroyed (for their crimes), our torment came upon them (suddenly) by night or while they were taking their midday nap. No cry did they utter when our torment came upon them, but this, Verily, we were Zalimin (polytheist and wrong doers).

(Surah.7, Al-Araf.4,5, Part.8)

It is obvious that in acceptance of faith in oneness of Allah there are countless benefits and rewards, and denial of it or polytheism brings about destruction and ruination and failure. So it is of great importance for humanity, therefore it becomes necessary to elucidate the reality of belief in the Oneness of Allah so people may understand fully the benefits and the blessings of the faith in the unity of Allah, attain guidance adopt the straight Path and gain felicity and success in this World and in the Hereafter and guard itself against Polytheism. It is humbly prayed that may Allah the Mighty make this book beneficial to muslims and all mankind, and a source of salvation to the compiler, publisher and those who cooperated in its accomplishment. Ameen.

REALITY OF THE UNITY OF ALLAH

Meaning and substance of Tawheed : In the dictionary the meaning of Tawheed is unity (oneness) and denial of polytheism.

In Muslim law Tawheed توحيد means to believe (to have faith) in oneness of Allah and not to assign any partner in His Being, attributes and the worship (performed for Him).

ALLAH ORDAINS:

قُلْ هُوَ اللَّهُ أَحَدٌ

Say: "He is Allah the one and only (in His Being and Attributes). (Surah. 112, Al – Ikhlas.1, Part. 30)

Faith in Unity of Allah signifies that Allah alone is the Creator of the Universe. He alone is our Master, Supreme Judge, Sustainer, Protector. Nourisher and the All-Knowing. He hears and accepts supplications. We and every thing in the Universe belongs to Him. Life and death are by His command. Victory and defeat, honour and disgrace, comfort and hardship, health and illness are all by His commands. He alone fulfils wants and desires, wards off evils, helps in case of difficulties, brings down rain and grants children. Benefits and losses are all in His power.

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٣٩﴾

Allah is the creator of all things and he is the wakil (trustee, disposer of affair, guardian) over all things (Surah39, Az-Zumar62 Part24)

Prophet, awliya Allah, saints, martyr, imam, void deities, sun and the moon, man, angels and jinn and any other creature cannot be partner of Allah in the creation of Universe and in its governance.

It is polytheism to maintain belief that imam saints dead righteous or soul of pious can effect the affairs, of the world.

Therefore, Allah alone should be our centre of fear and

hope. He alone should be worshipped and supplicated for His bounties. Oblations and sacrifice should be offered for him alone. Honour and respect are specifically to Him alone. All creatures are helpless and in need of Him and He is free of all wants.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿١٨﴾

Yet they have taken beside Him (Allah) other ilaha (Gods), who created nothing but are themselves created and possess neither harm nor benefit for themselves and possess no power (of causing) death, nor (of giving) life, nor of raising the dead. (Surah.25, Al-Furqan.3, Part.18)

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ ۚ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِنَّ مِنْ شَرِكٍ وَمَا لَهُ مِنْهُمْ مَنِ ظَاهِرٍ ﴿٢٢﴾

Say (O Mohammed ﷺ to polytheists, Pagans) "Call upon those (gods, saints) whom you fancy, besides Allah. they possess not even an atom's weight either in the heavens and on the earth, nor have they any share in either, nor there is for Him (Allah) any supporter from among them." (Surah. 34, Saba. 22, Part. 22)

It is evident from above verses it is (Shirk) polytheism to believe that others share Allah's Lordship over creation. It is polytheism to believe that Allah's dominion is shared by other lesser gods.

The beautiful names and attributes of Allah mentioned in the Quran are the truth and are for Him and His being alone. No partner has He, nor anyone is likened unto Him.

ALLAH ORDAINS:

لَيْسَ كَمِثْلِهِ شَيْءٌ ﴿٤٢﴾

There is nothing like him (Allah) (Surah.42, Ash-Shura.11, Part.25)

Allah proclaims: There is no one likened to Him. He is alone in His Attributes and powers. One who entertains thoughts about His form, creation and resemblance to some creature is ignorant and has gone astray. ALLAH ORDAINS:

فَلَا تَصْرِفُ أَعْيُنَكَ عَنِ اللَّهِ وَالْآمَةِ ۗ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

So put not forward similitudes for Allah (as there is nothing similar to Him nor He resembles any thing). Truly! Allah knows and you know not. (Surah. 16, An –Nahl. 74 , Part. 14)

ALLAH ALONE POSSESS SUPERNATURAL OMNIPOTENT POWER

ALLAH ORDAINS:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٧﴾

Is it not His to create and to (command) govern ? Blessed is Allah the Lord and sustainer of the worlds. (Surah. 7, Al – Araf. 54, Part. 8)

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ نُورُ الْمَلِكِ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِنْ تَشَاءُ ۗ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣١﴾

Say (O Mohammed ﷺ) : "O Allah ! possessor of the kingdom, you give the kingdom to whom you will, and you take the kingdom from whom you will, and you endue with honour whom you will and you humiliate whom you will. In your hand is the good. Verily, you are able to do all things.(Surah3, Al-Imran.26, Part3)

ALLAH ORDAINS:

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۗ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٥﴾

Say, "who is he,who can protect you from Allah, if He intends to harm you or intends mecry on you. And they will not find besides Allah for themselves any wali (protector or supporter) and any helper." (Surah. 33, Al - Ahzab.17, Part. 21)

At another place Allah ordains mentioning and describing His beautiful names and His attributes.

ALLAH ORDAINS:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

He is Allah beside whom there is none has the right to be worshipped but He, the King, the Holy, the one Free from all defects, the giver of security, the watcher over His creatures, the All-mighty, the Compeller, the Supreme. Glorified is Allah!

(High is He)above all that they associate as partners with Him.
(Surah. 59 Al – Hashr. 23, Part. 28)

These verses reveal that every kind of power and Sovereignty belong to Allah, and He alone is entitled to possess them and no one is a partner therein. Whenever Allah intends something He just says. "Be"and it becomes.The commend is "Be" for all creation .

ALLAH ORDAINS:

وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

When He Decrees a matter He only says to it "Be!"- and it is.

(Surah. 2, Al - Baqarah. 117, Part. 1)

ALLAH ALONE HAS THE KNOWLEDGE OF THE HIDDEN:

Hidden means that which cannot be seen and things that will occur in future. It's knowledge is with Allah alone.

ALLAH ORDAINS :

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

And with Him (Allah) are the keys of the Ghaib (all that is hidden), none knows them but He. (Surah 6, Al-Anam, 59, Part.7)

NO PROPHET, AWLIYA-ALLAH AND SAINTS HAVE ANY SUPERNATURAL POWER

When Prophet Noah عليه السلام invited his people to faith (in oneness of Allah) they threatened him. ALLAH ORDAINS:

قَالُوا لَنْ نَدْنُكَ يَنْوُحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ۝١٧

They Said: "If you cease not, O Nuh (Noah) you will surely be among those who stoned(to death). (Surah26, Ash-Surah116, Part19)

To the threat of his people Noah عليه السلام did not say: "Come confront me. I possess supernatural powers. With a flick of my finger , the mountains will shake, the earth will tear apart, and the door of magic will open. Instead, he prayed to Allah for the liberation of himself and the Muslims. ALLAH ORDAINS:

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ۝١٨

فَاَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتَحَا وَتَجَنَّبْنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ۝١٨

He said: "My Lord verily, my poeple have denied me. Therefore judge you between me and them, and save me and those of the believers who are with me".

(Surah.26,Ash–Shura.117,118,Part.19)

Then he called on his Lord. He prayed to this extent:

ALLAH ORDAINS:

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ۝١٩

(Noah) invoked his Lord) I have been overcome, so help (me) (Surah. 54, Al – Qamar. 10, Part.27)

Just ponder,against whom all these supplications and complaints Noah عليه السلام invoked Allah and considered himself as

overcome? If Noah عليه السلام had any supernatural power, would he have considered himself as overcome by his people? but from above the verses it becomes evident that Noah عليه السلام and his Muslim followers did not even possess much material power when compared to his people.

WHEN PROPHET ABRAHAM عليه السلام WAS CAST INTO THE FLAMING HUGE FIRE, ALLAH PROCLAIMED. WE SAID:

ALLAH ORDAINS:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿١٩﴾

We (Allah) said: "O fire! be you coolness and safety for Ibrahim. (Surah. 21, Al -Anbiya. 69, Part. 17)

It is evident that Abraham did not possess any supernatural power to cool the huge fire and save himself from the Heathens, but Allah commanded the fire to cool down with safety and saved Ibrahim عليه السلام.

ALLAH COMMANDED PROPHET MOHAMMED صلى الله عليه وسلم TO SAY:

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ط

Say, (O Mohammed صلى الله عليه وسلم) I possess no power over benefit or harm to myself except as Allah will. (Surah. 7 Al- Aarf.188, Part. 9)

It is evident from above verse that Prophet Mohammed possess no power to cause benefit for himself then saints, Awliya and others cannot possibly have any power to cause benefit and harm for themselves and others. ALLAH ORDAINS:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

Verily, you will not be able to guide everyone whom you love but Allah guides whom he wills. (Surah. 28, Al - Qasas. 56, Part. 20)

The Messenger of Allah ﷺ was very fond of (his uncle) Abu Talib. He was very much concerned about him to get him on the guidance and asked him to accept faith in oneness of Allah.

Abu Talib died as disbeliever on polytheism. It is evident from the above verse that to grant guidance is a power specific to Allah. The Messenger of Allah ﷺ did not possess this power, otherwise, he would not let Abu Taalib die as a disbeliever.

Respectful readers, ponder for a while, when the prophets and the Messenger of Allah Mohammed ﷺ did not possess supernatural powers when they were the best of human beings; but so helpless; then how awliya Allah saints , righteous men and martyrs could possibly attain such power and strength, when admittedly their status is lesser than the prophets. For this reason.

ALLAH ORDAINS:

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ ۚ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِنَّ مِنْ شَرِكٍ وَمَالَهُمْ مِنْ ظٰهِرٍ ۝۳۳

Say (O Mohammed ﷺ to polytheists, Pagans) "Call upon those whom you fancy, besides Allah.They possess not even an atom's weight either in the heavens and on the earth, nor have they any share in either, nor there is for Him (Allah) any supporter from among them." (Surah. 34, Saba. 22, Part. 22)

COMMAND TO REFRAIN FROM TRANSGRESSION OR EXCESS ABOUT THE PROPHETS.

Keep this reality well in mind that in respect of the best group of mankind, viz: prophets, any excess or personality cult about them is strictly prohibited. People of the past, Jews and Christians, had committed excess in the status of their prophets and righteous men, due to which Allah has cast permanent disgrace on them. The messenger of Allah ﷺ has supplicated for their destruction.

Messenger of Allah ﷺ said: "May Allah's curse be on the Jews and the Christians for they built places of worship at the graves of their prophets."(By that) he intended to warn (the muslims) from what they (i.e. Jews and Christians) had done.

(Sahih Al-Bukhari)

POLYTHEISM PRACTISED BY THE ARAB PAGANS AND ITS REALITY

The Arab Pagans believed in Allah to be their Creator and Sustainer:

Allah is the Creator of the universe, Sustainer, Master, Supreme judge and Counsellor, It is that reality which was accepted by the polytheists of all times. The Quran ordains about the Arab Pagans:

ALLAH ORDAINS:

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولَنَّ اللهُ ۚ
فَاَنۢى يُؤْفَكُوۡنَ ﴿٦١﴾

And if you were to ask them: "Who has created, the heavens and the earth and subjected the sun and the moon"? they will surely reply, "Allah". How then are they deviating (as polytheists and disbelievers)? (Surah. 29, Al- Ankabut. 61, Part. 21)

قُلۡ مَنْ يَّرۡزُقُكُمۡ مِّنَ السَّمَآءِ وَالْاَرْضِ اَمَّنۡ يَمۡلِكُ السَّمۡعَ وَالۡاَبۡصَارَ وَمَنۡ يُخۡرِجُ الْحَيَّ
مِنَ الْمَيِّتِ وَيُخۡرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنۡ يُدۡبِرُ الْاَمۡرَ ۗ فَسَيَقُوۡلُوۡنَ اللهُ ۚ فَقُلۡ اَفَلَا
تَتَّقُوۡنَ ﴿٦٠﴾ فَاذۡلِكُمۡ اللّٰهُ رَبُّكُمُ الْحَقُّ ۗ فَمَاذَا بَعَدَ الْحَقِّ اِلَّا الضَّلٰلَۃُ ۗ فَاَنۢى تُصۡرَفُوۡنَ ﴿٦١﴾

Say (O Mahammed ﷺ): " Who provides for you from the sky and the earth ? or who owns hearing and sight ? and who brings out the living from the dead and brings out the dead from the living ? and who disposes the affairs? they will say, "Allah" .Say : "Will you not then be afraid of Allah's punishment (for setting up rivals in worship with Allah)". such is Allah, your Lord in truth. So after the truth, what else can there be? save error? how then are you turned away? (Surah.10, Yunus. 31,32, Part.11)

From the above verses it is evident that the Arab pagans

not only accepted the Being of Allah but entertained the belief that Allah is the Creator of the Universe, Master, Sustainer, Lord of life and death. They considered Kaabah as the House of Allah and fully respected it. They swept it's courtyard, supplied water to the pilgrims and provided food for them, and felt proud in making other arrangements. They respected Kaabah to such an extent that if they spot the killer of their father or brother in the precincts of Kaabah they would not take revenge.

THE ARAB PAGANS WORSHIPPED ABRAHAM ﷺ AND ISMAIL ﷺ WHO WERE THE APOSTLES OF ALLAH:

The idols of Abraham and Ismail were also included in the idols of the Arab pagans.

It is reported by Ibne Abbas ؓ that when the Messenger of Allah ﷺ reached Makkah, he refused to enter the Kaabah as there were idols placed in it. By his command all the idols were removed from there. The idols of Abraham and Ismail were also removed out of there. These two idols had arrows in their hands to foretell destiny. The Messenger of Allah ﷺ stated: May Allah destroy these polytheists. They knew very well that these two apostles never found out their destiny by means of arrows. *(Sahih-Al-Bukhari).*

It is an established fact that Abraham and Ismail were the apostles of Allah and were His righteous servants. Their righteousness was well known to these polytheists. From this it becomes clear that although the Arab pagans believed in Allah as the Creator, Sustainer Counsellor and Master, nevertheless they considered Abraham and Ismail as their intercessors with Allah and therefore worshipped them in the hope that they will bring these polytheists near to Allah. In this manner, the polytheists made these two apostles as partners of Allah. It is for these reasons Allah declared the Pagans as polytheists.

THE ARAB PAGANS WORSHIPPED MANY OTHER RIGHTEOUS MEN APART FROM THE PROPHETS AND THE APOSTLES.

The Arab Pagans worshipped many other righteous men and maintained this (false) belief about them that by the command of Allah they possessed super natural powers. They

considered that these righteous men intercede with Allah on their behalf and get their vows and desires fulfilled and bring them near to Allah. The Holy Quran has declared these acts to be Polytheism. The Pagans also performed some rites for the righteous men. The Holy Quran declares these acts as worship of others beside Allah.

THE ARAB PAGANS BELIEVED ANGELS TO BE DAUGHTERS OF ALLAH AND WORSHIPED THEM.

ALLAH ORDAINS:

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا ۖ أَشْهَدُوا خَلْقَهُمْ ۖ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ۙ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ ۗ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ۗ

They make into females angels who themselves are slaves of Allah. Did they witness their creation? Their testimony will be recorded and they will be questioned. And they said: "If it had been the will of the most gracious (Allah) , we should not have worshipped them". They have no knowledge whatsoever that, they do nothing but lie. (Surah.43, Az – Zukhruf. 19,20, Part. 25)

THE ARAB PAGANS WORSHIPPED SOME JINNS ALSO.

ALLAH ORDAINS:

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ

Yet , they joined the Jinn as partners (in worship) with Allah, though Allah did create the Jinns. (Surah. 6, Al-Anam. 100, Part.7)

It is reported that disbelievers considered Jinns providers of needs and disposer of difficulties and worshipped them, when the Jinns later accepted faith (in oneness of Allah) and became Muslims (Sahih Al- Bukhari) (But these polytheists were steadfast in their old faith).

قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۗ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۗ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ۗ

Say(O Mohammed ﷺ) "It has been revealed to me that a group of Jinn listened (to this Quran). They said: verily, we have heard a wonderful recitation (this Quran). It guides to the right

path and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah). (Surah.72, Al-Jinn.1,2, Part-29)

WORSHIP OF RIGHTEOUS SERVANTS:

Ibne Abbas رضي الله عنه narrated that Laath was a good man. He used to prepare grains and barley for the pilgrims. (*Sahih Al- Bukhari*).

It is obvious that helping the pilgrims is a good cause and this goodness of Laath influenced the Pagans of Makkah to worship him. The Arab Pagans worshipped several other righteous servants.

ALLAH ORDAINS:

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾
أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ
وَيَخَافُونَ عَذَابَهُ ۗ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

Say (O Mohammed صلى الله عليه وسلم) "Call on, those beside him (Allah), whom you fancy they have neither the power to remove the adversity from you, nor even to shift it from you to another person. Those whom they call upon, do desire (for themselves) means of access to their Lord (Allah) as to which of them should be nearest, and they hope for His mercy and fear His torment. Verily the torment of your Lord is (something) to be afraid of!

(Surah. 17 Al – Isra. 56 , 57 Part. 15)

It is evident from this verse that some persons who were, considered by the Pagans as partners to Allah were famous and popular with the people; among them were prophets, angels and several other righteous men.

When it is established that those who were considered by the Pagan as near to Allah were righteous people, then let us now consider what kind of faith and beliefs the Pagans entertained, which the Holy Quran declares as Polytheism and what were the deeds the Pagans performed for these righteous people, which the Holy Quran declares as worship of others besides Allah and polytheism.

FALSE BELIEF THAT PROPHETS AND RIGHTEOUS PEOPLE POSSESSED SUPPER NATURAL POWERS

The Arab pagans considered the righteous persons as possessing super natural powers and strength. For instance in

the Battle of Uhad the Pagans of Makkah chanted "for us there is Uzza, and not for you"; when Uzza had already died and his grave was some where else.

INTERCESSION:

The Pagans entertained the belief that the righteous persons whom they worshipped were the close and accepted servants of Allah and would intercede with Allah on their behalf and get their desires fulfilled, and bring the Pagans near to Allah. The Holy Quran mentions their belief in the following manner. ALLAH ORDAINS:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاءُنَا
عِنْدَ اللَّهِ ۗ قُلْ أَتَدْعُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ۗ سُبْحٰنَهُ
وَتَعَلٰى عَمَّا يُشْرِكُونَ ﴿١٨﴾

And they worship besides Allah things that harm them not, nor profit them and they say: "They are our intercessors, with Allah". Say: "Do you inform Allah of that which He knows not in the heavens and on the earth? Glorified and exalted is He above all that which they associate as partners (with Him)!"

(Surah.10, Yunus.18, Part.11)

وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ ۗ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ۗ

And those who take Awliya (dead righteous saints, Protectors, false God's) besides Him (Allah), (and say): "We worship them only that they may bring us near to Allah.

(Surah.39, Az – Zumar. 3, Part. 23)

Another wrong belief of the Arab Pagans was that, by means of worship of prophets and dead righteous men the angels and the Jinns they could get their desires fulfilled and get nearness to Allah. It was also the belief of the Pagans that these righteous men did not possess power and strength of their own accord ; but this power was bestowed up on them by Allah.

The Pagans of Makkah at the time of circumambulation of Kaabah, used to recite: "Oh Allah !we are here, no partner have you, except the one whom you have so made; and you are his master and also the Master of the strength which is in the power of your partner.

ALLAH ORDAINS:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

And they worship besides Allah things that harm them not, nor profit them. (Surah. 10 , Yunus. 18, Part. 11)

The belief entertained by the pagans for those who did not worship these false deities was that these false deities would make them insane or cause their death or inflict some harm. The Holy Quran describes this in the following manner.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

Is not Allah sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him (Allah)!

(Surah.39, Az-Zumar.36, Part24)

THE PAGANS CALLED UPON FALSE DEITIES AS DISPOSER OF AFFAIRS AND REDRESSORS OF GRIEFS.

ALLAH ORDAINS:

قُلْ إِنِّي مُهَيَّبْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ

Say (O Mohammed ﷺ): " I have been forbidden to worship those whom you invoke (worship) besides Allah".

(Surah.40, Ghafir.66, Part.24)

Let us now consider what were the rites and the acts performed by the polytheists for their self made false deities which the Holy Quran refers to as polytheism.

VOWS, OFFERINGS:

Allah refers to the rites performed by the polytheists in the following manner.

ALLAH ORDAINS:

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ

Allah has not instituted things like Bahirah or Saiebah, or Wasilah , or Ham (All these animals were liberated in honour of idols as practiced by Pagan Arabs in the pre-Islamic Period.

(Surah.5, Al-Maidah. 103, Part. 7)

According to Hadith of sahih Bukhari and Sahih Muslim

"Behirah" is that animal whose milk was not milched except for the false deities". Saiebah" is that animal which was dedicated to false deities to roam about and no labour was extracted from it".

It thus becomes evident that the Arab Pagans dedicated animals as offerings and vow for their deities.

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ وَهَذَا لِشُرَكَائِنَا ۗ

And they assign to Allah a share of the tilth and cattle which he has created and they say: "This is for Allah according to their claim, and this for our (Allah's so-called) partners".

(Surah. 6, Al – Anam, 136, Part. 8)

From this verse it is evident that the polytheists reserved part of their grains produced and animals as vow for their false deities.

SACRIFICE OF ANIMALS:

The polytheists sacrificed animals in the name of their false deities and at their graves. It is for this reason Holy Quran has included the flesh of these sacrificed animals in the list of forbidden sustenance and declared it polytheism to sacrifice animals in the name of anyone other than Allah and their meat as forbidden.

ALLAH ORDAINS:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لِغَيْرِ اللَّهِ بِهِ

Forbidden to you (for food) are dead (animals not slaughtered), blood, the flesh of swine and that (animal) on which names of others than Allah is (invoked) mentioned while slaughtering as sacrifice. (Surah.5, Al-Maidah.3, Part.6)

(Animals, cattle, food and things which are declared as dedicated and announced as sacrifice or vow or offering or oblation for anyone other than Allah are forbidden).

ANIMALS SLAUGHTERED AS SACRIFICE FOR ANYONE OTHER THAN ALLAH ARE FORBIDDEN:

ALLAH ORDAINS:

وَمَا ذُبِحَ عَلَى النُّصُبِ

And (Forbidden to you) that which is sacrificed

(slaughtered) on An-Nusub (stone-altars) (Surah.5, Al-Maidah.3, Part.6)

ATTENDANCE AND SERVICE OF TOMBS

One of the acts for which Abraham عليه السلام denounced his father and his people was that they attended and served the tombs of their false deities.

ALLAH ORDAINS:

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ الشَّمَائِلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥١﴾

when he(Ibrahim) said to his father and his people; "what are these images to which you are devoted.

(Surah. 21, Al - Anbiya 52, Part. 17)

It has been the practice among the polytheists that they attended and looked after the graves of their deities and called upon people to worship these graves. Accordingly the Arab Pagans also attended and looked after the tombs of their deities.

PROSTRATION:

It is also a fact that the Arab Pagans prostrated to their false deities. Allah has forbidden such acts.

ALLAH ORDAINS:

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

Prostrate yourselves not to the sun and nor to the moon but prostrate yourselves to Allah who created them, if you (really) worship him. (Surah. 41, Fussilat. 37, Part. 24)

Prostration is a form of worship so it is forbidden to prostrate to sun or moon or any other creature. This act is specific for Allah alone. Now when all the beliefs, deeds and rites of the polytheists are known, let it be known also that Allah declares all these acts as polytheism.

ALLAH ORDAINS:

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣٨﴾

Yet they have taken beside Him (Allah) other ilaha (Gods), who created nothing but are themselves created and possess neither harm nor benefit for themselves and possess no power

(of causing) death, nor (of giving) life, nor of raising the dead.
(Surah.25, Al-Furqan.3, Part.18)

Allah made it clear that no one has supernatural powers but Allah, and the entire universe is helpless before Him. Intercession is in his power alone. The worship of these righteous servants can never be a source of nearness to Allah. All forms of worship are specific for Allah alone .To worship anyone other than Allah is polytheism.

TO CALL ON OTHERS BESIDES ALLAH IS IN REALITY CALLING ON THE DEAD:

When no one has supernatural power during his life, It is useless and futile to call on him after his death. It is for this reason the Holy Quran has referred to their worship as worship of the dead. They can neither bestow any benefit nor cause loss nor have the power to provide sustenance. They can neither ward off difficulties, nor they even know when they will be raised again.

ALLAH ORDAINS:

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٥﴾ أَمْ وَاتَّخَذُوا إِحْيَاءَ ۖ
وَمَا يَشْعُرُونَ ۗ أَتَىٰ أَنْ يُبْعَثُونَ ﴿١٦﴾

Those whom they invoke besides Allah have not created anything but are themselves created (they are) dead , not alive and they know not when they will be raised up.

(Surah.16, An-Nahl20,21, Part.14)

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ
دُعَائِهِمْ غٰفِلُونَ ﴿١٧﴾

And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocation) to them? (Surah.46, Al-Ahqaf.5 , Part. 26)

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمٰوٰتِ وَالْاَرْضِ
شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿١٨﴾

And they worship others besides Allah - such as do not and can not own any provision for them from the heavens or the earth.

(Surah. 16, An - Nahl. 73, Part. 14)

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ﴿٥٥﴾

And they (disbelievers) worship besides Allah that which can neither profit them nor harm them. (Surah25, Al-Furqan. 55, Part.19)

قُلْ أَفَأَتَّخِذْتُم مِّن دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِنَفْسِهِمْ نَفْعًا وَلَا ضَرًّا ط

Say, "Have you then taken (for worship) Auliya (Protectors) besides Him (Allah), such as (they) possessing no power either for benefit or for harm to themselves." (Surah.13, Ar-Rad.16, Part.13)

Ponder over the above verses, they established, there is no power or strength but for Allah who created all. Others can not cause benefit or loss, none has control over granting of sustenance and warding off distress. But Allah has all power to carry out all matters. Their false deities do not even possess power to benefit themselves or avoid losses, nor do they even know as to when they will be raised again. They do not even have the knowledge that they are being worshipped. Then what is the use of calling upon these helpless creatures and worshipping them. Is this not polythism and going astray? To invoke and perform acts of worship for anyone other than Allah is polytheism. When Allah is always present and possesses powers to carry out all matters. The truth is that all forms of worship and supplications should be to Allah alone, so much so that blindly following the priests and anchorites against the commands of Allah and His Messenger ﷺ tantamount to making them their Lords in derogation of Allah and this is polytheism. ALLAH ORDAINS:

اتَّخِذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ؕ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ؕ لَّا إِلَهَ إِلَّا هُوَ ط سُبْحٰنَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

They (Jews christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful all unlawful according to their own desires without being ordered by Allah) and (they also took as their Lord) Messiah son of Maryam (Mary), while they (Jews and christians) were commanded to worship none but one ilah (god- Allah). None has the right to be worshipped but He (Allah), Glorified is He (far above

is He) from having the partners they associate (with Him)

(Surah. 9, At - Taubah. 31, part. 10)

At another place in the Holy Quran Allah proclaims in clear terms that any human being including false deities and dead righteous and awliya can not ward off distress: ALLAH ORDAINS:

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥١﴾

Say (O Mohammed ﷺ): "Call upon those - besides Him (Allah) whom you fancy! They have neither the power to remove the adversity from you nor even to shift it from you to another person. (Surah.17,Al-Isra.56,Part.15)

Narrated Ibne Abbas رضي الله عنه, one day I was behind Messenger of Allah ﷺ then he said, I will teach you some words "O boy protect (rights) of Allah! He will protect you and you will find Him at your side and when you have to ask for some thing then ask of Allah and when you have to ask for help then seek help from Allah, and be certain that if all people together get determined to benefit you with anything then they would not be able to benefit you but what Allah has written for you. And if all (people) get determined to cause harm to you with anything then they would not be able to harm you but what Allah has written for you. Pens have been removed and papers have dried." (Tirmidhi)

Thus it is evident that Allah alone can bestow benefits and cause harm; and ward off evil; hence, one should call on Him for removal of difficulties and distress. One should turn to Him for felicity and granting of children.

NO ONE HAS THE POWER TO INTERCEDE:

ALLAH ORDAINS:

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۗ قُلْ أَوْلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٣١﴾ قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۗ لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۗ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٣٢﴾

Have they taken (others) as intercessor besides Allah? say: "even if they have no power over anything whatever and have no intelligence? "Say (O Mohammed), to Allah belongs all intercession. His is the sovereignty of the heavens and the earth.

Then to Him you shall be brought back." (Surah39, Az-Zumar 43,44, Part.24)

The polytheists worshipped false deities in the hope that they will intercede for them. Allah has warned them in unequivocal terms that He alone has the power to forgive or to punish. Everything in the world belongs to Allah. Who is there can intercede in His presence against His will. It is clear that the belief of the Arab Pagans influenced Muslims. It is polytheism to worship prophets, auliya Allah saints, martyrs and dead righteous persons to seek their intercession with Allah to get nearness of Allah and to get their sins forgiven and to get their desires fulfilled and get themselves entered into Paradise. This is utter polytheism and ignorance. It is forbidden to worship anyone beside Allah. To worship anyone other than Allah is polytheism.

ON THE DAY OF JUDGEMENT, FALSE DEITIES WILL DETEST THEIR WORSHIPPERS.

The false deities dead righteous and awliya who were worshipped besides Allah will not only be hostile to their worshippers but will reject their worship, leave aside interceding on their behalf.

ALLAH ORDAINS:

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كُفْرِينَ ①

And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. (Surah. 46, Al - Ahqaf. 6, Part. 26)

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ

And (remember) the Day, He (Allah) will say: "call those (so-called) partners of mine whom you pretended". Then they will cry to them, but they will not answer them. (Surah18, Al-Kahaf52, Part15)

These verses make it clear that the false deities and dead righteous and awliya who were called upon and worshipped for their intercessions will express their hostility and become their enemies on the Day of Judgement on which Day no one can be of any use to another.

ALLAH ALONE HAS RIGHTS TO BE WORSHIPPED

TO WORSHIP ANYONE OTHER THAN ALLAH IS POLYTHEISM

ALLAH ORDAINS:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١٦﴾

So whoever hopes for the meeting with his Lord ,let him work righteousness and associate none as partner in the worship of his Lord(Allah). (Surah. 18, Al – Kahaf. 110, part. 16)

Narrated Abu-Huraira رضي الله عنه : Messenger of Allah ﷺ said, Allah says; “I am most independent and free from needing associates to (all those partners) who are assigned (to me). Whoever performs a deed and associates others as partner with me in his deed (he performs), I leave him along with his setting of associates to me”.

(Miskath-ul-Masabih, Sahih Muslim)

ALLAH ORDAINS:

فَقَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلٰهٍ غَيْرُهُ ۗ

He (Nuh نوح) said,“O” my people !worship Allah ! you have no other Ilah (God) but Him Allah. (Surah.7, Al - Araf. 59, Part.8)

Allah ordains:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

Worship Allah alone and join none with him in worship.

(Surah 4, An-nisa 36, Part.5)

It is evident from above verses and Hadith that all forms of worship should be performed for Allah alone. To join others in worship of Allah is polytheism and to perform worship of anyone other than Allah is polytheism

The meaning of worship is adoration with feeling of great respect and love towards Allah and to express our misery, humbleness, humility and meekness, and fear before Allah. In Muslim Law worship means to show all above mentioned feelings

before Allah and perform righteous deeds prayers rites and offer sacrifice for Allah, obeying and abiding by commands of Allah and legal ways of messenger of Allah Mohammed ﷺ to seek pleasure of Allah. It is unlawful and forbidden to perform worship for anyone other than Allah and to worship anyone other than Allah is polytheism. Worship consist upon and includes not only prayers, supplication, fasting, charity and Hajj but it includes all lawful righteous deeds which are performed to seek pleasure of Allah. For example to help poor, indigent and needy and to feed indigents and beggars and to invoke Allah in good and bad circumstances and to consider that life and death are by commands of Allah and to be patient in trouble and distress etc. are various forms of worship. If such beliefs and deeds be maintained and performed for anyone other than Allah then it will be amount to polytheism.

MESSENGER OF ALLAH WORSHIPPED ALLAH ALONE:

ALLAH ORDAINS:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣١﴾ لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ
أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿٣٢﴾

Say (O Mohammed ﷺ): "Verily my prayers and my sacrifice and my living and my dying are for Allah, Lord of the worlds. He has no partner and of this I have been commanded and I am the first of the Muslims. (Surah. 6 Al - Anam. 162,163, Part.8)

When messenger of Allah Mohammed ﷺ himself has been commanded to perform all forms of (physical, verbal, monetary) worship for Allah alone then how it can be proper for anyone to perform worship for anyone other than Allah, enraging anger of Allah disobeying messenger of Allah. When we admit and assert before Allah, إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ, you (alone) we worship and you (alone) we ask for help (for each and every thing). Then we cannot assign others as partner in our worship for Allah and in our invocation to Allah. To associate other in our supplication to Allah and our worship for Allah is like assigning a partner with Allah, which amounts to شرك polytheism.

So for example, to feed poor and to give charity in the

name of Allah and to fulfil a vow in the name of Allah is amount to worship of Allah. If we perform these acts for saints dead righteous and feed poor and give charity and fulfill vows in the name of dead righteous (Awliya) then it will be amount to worship of dead pious (righteous) people. So to perform such acts for anyone other than Allah tantamount to worship of anyone other than Allah. To worship anyone other than Allah is polytheism.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ

Forbidden to you (for food) are; dead animals, blood, the flesh of swine and that (animal) on which name of any other than Allah has been (mentioned) invoked while slaughtering as sacrifice. (Surah. 5, Al - Maidah. 3, Part.6)

It is evident from this verse that to feed poor, to give charity and alms in the name of anyone other than Allah and to fulfil vow and offering and to sacrifice in the name of other than Allah is forbidden, as this vow and offering and sacrifice is declared and announced and performed for anyone other than Allah which amounts to polytheism.

INVOCATION IS A FORM OF WORSHIP OF ALLAH:

ALLAH ORDAINS

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ؕ

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دُخْرِينَ ۗ

And your Lord said: "Invoke Me, I will respond to your (invocation). Verily, those who scorn My worship they will surely enter Hell in humiliation". (Surah. 40, Ghafir. 60, part. 24)

Messenger of Allah ﷺ said, supplication is the marrow of worship. (Tirmidhi)

Messenger of Allah ﷺ said supplication is worship. (Tirmidhi)

Prophet Mohammed ﷺ said, "when you ask of any thing then invoke Allah and when you ask of help then ask help from Allah (Tirmidhi)

It is evident from above verse of Quran Allah has commanded us to (invoke) make supplication to Allah. It is evident from above hadith, If we supplicate to Allah then it will be worship of Allah. If we invoke (supplicate) anyone other than Allah

then it will be amount to worship of anyone other than Allah. To perform worship of anyone other than Allah is polytheism and Allah has forbidden supplication to anyone other than Allah in Holy Quran as ALLAH ORDAINS :

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ مَلَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

And invoke not any other ilah (god) along with Allah. None has right to be worshipped but He (Allah) . Everything will perish except His face. His is the decision and to Him you(all) shall be returned. (Surah. 28, Al - Qasas. 88, part. 20)

EVERYTHING SHOULD BE ASKED OF ALLAH, EVEN THE STRAP OF THE SHOE:

ALLAH ORDAINS:

وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن وَّالِيٍّ وَلَا نَصِيٍّ ﴿٩﴾

And besides Allah you have neither any wali (protector or guardian) nor any helper. (Surah. 9, At - Taubah. 116, Part. 11)

When no one is our helper provider and portector but Allah, and when He accepts our supplications without intercession too, then we should call upon Allah to beg Him for our needs, sustenance, employment, peace, progeny, success, victory nay even a pinch of salt and a strap of the shoe should be asked of Allah.

Narrated Anas (رضي الله عنه) Messenger of Allah ﷺ said: "Everyone of you should ask of his lord for his all needs so much so that if strap of his shoe gets broken, then he should ask of (beg) Allah for it. (Tirmidhi)

IN DISTRESS CALL UPON ALLAH:

When Allah alone is our protector,helper and provider, then we should invoke Him alone in case of distress and hardship.

ALLAH ORDAINS:

وَإِن يَّمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ط

وَإِن يَّمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦﴾

And if Allah touches you with harm none can remove it but He and if He (Allah) touches you with good, then He is able to do all things. (Surah.6,Al-Anam.17,Part.7)

EXCELLENCE AND VIRTUES OF THE MESSENGER OF ALLAH ﷺ

The prophethood of Messenger of Allah Mohammed ﷺ is the favour of Allah on Mankind.

ALLAH ORDAINS:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And we have sent to you (O Mohammed ﷺ) not but as a mercy for the Alamin (worlds, mankind Jinn and all that exists).

(Surah. 21, Al - Anbiya. 107, Part.17)

وَرَفَعْنَا لَكَ ذِكْرَكَ

And have we not raised high your fame. (Surah94, Ash-sharh4, Part30)

Prophet Mohammed ﷺ is the honoured slave and messenger of Allah . He is sent as Messenger of Allah for the mankind and Jinns and he is the leader of all prophets. Allah sent him as a mercy for mankind jinns and all worlds.

He was exalted by ascension, the fountain kauthar(a river in paradise) is awarded to him. He will be placed on the high rank of honour and intercession (Muqam-e-Mahmood) on the Day of Resurrection.

The past prophets were only sent to their people but he is sent for the entire mankind moreover he is granted prophethood for all creatures. Prophethood is sealed on him. Messenger of Allah is the last of the prophets and any new prophet is not coming after him.

ALLAH ORDAINS:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ

بِكُلِّ شَيْءٍ عَلِيمًا

Mohammed is not the father of any of your men, but he is the Messenger of Allah ﷺ and the last (end) of the prophets.

(Surah.33, Al-Ahzab. 40, Part. 22)

Messenger of Allah ﷺ Mohammed is the last of the prophets.

Narrated Abu-Huraira رضي الله عنه: Messenger of Allah ﷺ stated, I am leader of the children of Adam on the Day of Resurrection and my grave will get split open at first and I will be the first among all to intercede and my intercession will be (accepted) granted at first among all (Prophets and others)." (*Sahih Muslim*)

Excellence found in the past prophets is collectively found in the messenger of Allah ﷺ alone. Further his excellence over all other prophets is a recognised fact. Moreover if the prophets of the past were alive then they would have followed Messenger of Allah Mohammed ﷺ

It is reported in a tradition Messenger of Allah ﷺ to have stated, "if Moses were alive and gets the period of my prophethood then he would have followed me definitely." (*Ad-Darmi*)

To love messenger of Allah ﷺ is such as to love Allah and to have enmity with him is such as to get the enmity of Allah. Love with messenger of Allah is the demand of the faith.

Narrated Anas رضي الله عنه: Messenger of Allah ﷺ said, "by Him (Allah) in whose hands my life is, none of you will have" faith till he loves me more than his father and children and all mankind. (*Sahih Al-Buqari*)

Narrated Abdullah bin Hisham رضي الله عنه; we were with the prophet (Mohammed ﷺ) and he was holding hand of Omer رضي الله عنه. Omer رضي الله عنه said to him "O Messenger of Allah ﷺ you are dearer to me than every thing except my ownself". The messenger of Allah ﷺ said: "No by Allah in whose hand is the life of mine (you will not complete demand of faith) till I am dearer to you than your ownself." Then Omer said to him, "However now by Allah you are dearer to me than my ownself". Then prophet said "Now, O Omer. (*Sahih Al - Buqari*)

Hence everyone should give preference and liking to the Messenger of Allah ﷺ.

Anas narrated, Messenger of Allah said to me “O my son if you are able (in position) to pass your morning and your evening keeping your heart free from malice against anyone, then do it. He then said, “O my son and that is my sunnah (legal ways) and whoever loves my sunnah he loves me indeed, and whoever loves me he would be with me in the Paradise”. (Tirmidhi)

It is evident from above Hadeeth whoever loves the sunnah (legal ways) of, Messenger of Allah he loves him indeed and whoever loves, him he will be with Messenger of Allah in the Paradise”.

Ibne Masood narrated, he heard Messenger of Allah saying, “may Allah keep fresh and happy that person who heard a thing (Hadith) from us and conveyed it to others as he had heard it”. (Tirmidhi, Ibne-maja)

In the above hadith , Messenger of Allah invoked Allah to keep that person fresh and happy who conveys hadith of messenger of Allah to others.

Messenger of Allah ﷺ never spoke of his own desire as Allah Ordains :

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۗ

And he does not speak of his own desire but It is only a revelation revealed (to him). (Surah. 53, An-Najm.3,4, Part. 27).

ALLAH ORDAINS

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ

He who obeys the messenger (Moahmmed ﷺ) has indeed obeyed Allah, but he who turns away, then we have not sent you as a watcher over them. (Surah. 4 , An - Nisa. 80 ,Part. 5)

So it is evident that whoever obeys Messenger of Allah ﷺ he obeys Allah and whoever disobeys Messenger of Allah ﷺ he disobeys Allah.

Those who believe in oneness of Allah and his Prophet Muhammad ﷺ and perform righteous deed following Quran and

Hadith they will succeed in this world and Hereafter.

It is not possible to include in this short book all the virtues and excellence and miracles of the Messenger of Allah ﷺ so it is not possible to count his accomplishment and to fully praise him.

EXCELLENCE OF SALUTATION:

The prophethood of Messenger of Allah Mohammed ﷺ is the favour of Allah on Mankind.

ALLAH ORDAINS:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Allah sends His Salat (graces, honours, blessing, mercy) on the prophet (Moahmmed ﷺ) and also his angels (ask Allah to bless and forgive him). "O you who believe! send your salutation (salat) on him (ask Allah to bless Mohammed) and (you should) greet (Salute) him with the islamic way of greeting.

(Surah33, Al-Ahzab56, Part22)

When the name of Messenger of Allah ﷺ is mentioned before muslims they are commanded to recite (send salutation) on him and there is reward for it. It is a sin as when the name of messenger of Allah (ﷺ) is mentioned before a person and he does not recite (send) salutations on him. A person who does not send salutation on Messenger of Allah ﷺ on hearing the name of Prophet Mohammed ﷺ is a sinful person and Allah will cast him in the fire.

Anas narrated that Messenger of Allah ﷺ said: when a person recites (sends) salutation on me ones, Allah sends ten blessings on him and forgive his ten sins and ten ranks are elevated for him. (Nasai)

Ibne Masood narrated that messenger of Allah ﷺ said, "among people on the Day of Resurrection the nearest to me will be one (that believer) who sends greatest number of salutations on me. (Tirmidhi)

Omer bin Qattab ؓ narrated that : Messenger of ﷺ stated, "Supplication (of a slave) is stopped (remains suspended) between heavens and earth, nothing of it goes up until you send salutations on your prophet Mohammed. (Tirmidhi)

Narrated Abu Huraira رضي الله عنه: I heard Messenger of Allah ﷺ saying: Do not convert your houses into graves and do not make my grave into a place of (festival) and send salutations on me because your salutations are conveyed to me wherever you may be. (Nasai)

It is reported, in Musnad Ahmad The Prophet Mohammed ﷺ climbed the pulpit and he said Aameen, Aameen, Aameen. It was said 'O' Messenger of Allah why did you say Aameen. He (Messenger of Allah) said : Gabriel came to me and said, He (a person) is doomed who hears your (name) mentioned and he (does not send salutation on you) does not say peace be upon YOU. (Ahmad)

THE MESSENGER OF ALLAH ﷺ WAS A HUMAN BEING:

Inspite of his stirring deeds, miracles and excellence, the Messenger of Allah ﷺ was a human being, as were the other prophets and apostles.

ALLAH ORDAINS:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

Verily, there has come to you a messenger (Mohammed ﷺ) from amongst yourselves (i.e. whom you know well): It grieves him that you should receive any injury or difficulty. He, Moahmmmed ﷺ is anxious over you"for the believers full of pity, kind and merciful". (Surah.9 , At-Taubah.128, Part.11)

In this verse Allah address Human beings and proclaims: We have sent a messenger from yourselves (Mankind). It establishes that the Messenger of Allah ﷺ was human being. It is the truth that his excellence, miracles and astonishing stirring deeds are dependent on the commands of Allah which prove that he was human, In contrast, inspite of the fact that he was a human being, and his stirring deeds and miracles he showed and which occurred by the command of Allah are congenit proofs of his prophethood. The glory of prophethood is due to the fact that he was a human being. The Holy Quran proclaims in unequivocal terms:

ALLAH ORDAINS:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ الْوَحْيُ وَاللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ
وَاسْتَغْفِرُوا لَهُ ۖ وَوَيْلٌ لِلْبَشَرِ كَيْفَ ۝

Say: (O Mohammed ﷺ) I am only a human being like you. It is revealed to me that your ilah (god) is one ilah (God-Allah) therefore take straight path to Him and obedience to Him and seek forgiveness of Him and woe to those who assign partner to Allah. (Surah.41, Fussilat.6 Part.24)

DEMISE OF THE MESSENGER OF ALLAH:

ALLAH ORDAINS:

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝

Whatsoever is on it (the earth) will perish, and the Face of your lord full of Majesty and Honour will remain forever.

(Surah. 55, Ar-Rahman. 26,27, Part. 27)

The Messenger of Allah Mohammed ﷺ was human being. The Messenger of Allah ﷺ is the progeny of Adam ﷺ. When Adam ﷺ could die, the death of his progeny is also certain. Hence the Messenger of Allah ﷺ also died from this world, similar to other past prophets who died before him. In this world no human being and creature can exist permanently.

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِن مَّسَّ فَهُمْ الْخُلْدُونَ ۝

And we granted not to any human being immortality before you (O Mohammed ﷺ) then if you die, would they live forever.

(Surah. 21, Al - Anbiya. 34, Part. 17)

Allah had informed prophet Mohammed ﷺ of his death and the death of others during his life. ALLAH ORDAINS:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ ۝

Verily, you (O Mohammed ﷺ) will die, and verily they (too) will die. (Surah. 39, Az - Zumar. 30, Part. 23)

Ayeshaؓ reported that when Messenger of Allah died, Abubakar was in a place called, "Saq". On hearing the news of death (of Messenger of Allah) Omer stoodup saying Messenger

of Allah has not died. Ayesha reported that Omer used to say "by Allah", a thought occurred in my heart and I was saying Allah will get him cured from illness and he would cut the hands and legs of those people (who were talking of his death)". Meanwhile Abubakar arrived and entered inside and removed sheet from over his body (of Messenger of Allah) and kissed him and said my father and mother be sacrificed for you, you were pure and Immaculate in your life and after death too, and by Allah who has control of my life, Allah will not cause death on you twice. Then he came outside and asked Omer, "O swearer be considerate" and when Abubakar began speaking Omer ﷺ got seated and became silent. Abubakar praised Allah and eulogized Allah at first then said! O people behold, if any one was worshipping Mohammed ﷺ then he should know that Mohammed ﷺ has died and whoever was worshipping Allah then Allah is always alive, no death can overcome Him. Abubakar then recited this verse of Surah Az-Zumar.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٥٠﴾

Verily, you (O Mohammed ﷺ) will die and verily they (too) will die. Then again Abubakar (رضي الله عنه) recited this verse

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ أَفَأَنْتَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۗ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿٣٩﴾

Mohammed is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels not the least harm will he do to Allah; and Allah will give reward to those who are grateful. (Surah.3, Al-Imran. 144, Part. 4) On hearing this people burst into tears. (Sahih Al - Bukhari)

ALLAH ORDAINS:

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٩﴾

Say: (to them) Allah gives you life then causes you to die, then He will assemble you on the Day of resurrection about which there is no doubt", But most of mankind know not. (Surah.45,

Al-Jathiya.26, Part.25)

In other words Allah creates a human being who lives for a determined period and then dies and will be raised only on the Day of Judgement. To believe that the soul of the Messenger of Allah ﷺ roams about at all places and in the houses is sheer ignorance and amounts to going astray. The Messenger of Allah ﷺ has commanded us to send salutations to him and stated that the angels will communicate the salutations to him. If his soul is wandering about at all places then where is the necessity for the angels to communicate the salutations to him. If it was so, he would have stated that wherever my remembrance is taking place or salutations are being sent, I would hear it or be present at that place and there would be no need for the angels to communicate. How sad it is that many people claim themselves to be Muslims, but maintain this void faith. To have knowledge of all things and watch overall things are the attributes of Allah, the one who has no partner. To have such a belief for any other than Allah is clear Polytheism.

THE MESSENGER OF ALLAH ﷺ HAD NO KNOWLEDGE OF THE UNSEEN:

ALLAH ORDAINS:

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ط وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ
لَأَسْتَكْتَرْتُ مِنَ الْخَيْرِ ؕ وَمَا مَسَّنِيَ السُّوءُ ؕ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧١﴾

Say (O Mohammed ﷺ) "I possess no power over benefit or harm to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen) I should have secured for myself an abundance of wealth, and no evils should have touched me. I am but a warner and a bringer of glad tidings to a people who believe." (Surah.7 Al-Araf.188, Part.9)

It is evident from this verse that the Messenger of Allah ﷺ had no power to benefit or harm for himself nor he possessed knowledge of the hidden. Allah calls upon the Prophet Mohammed ﷺ to proclaim: "The condition of my power is such that I do not even have control over my life to benefit or harm myself, then how can I cause loss or benefit to others. Hence I

neither have power nor knowledge of the unseen, nor do I claim to be Almighty. Ofcourse I claim to be the Messenger of Allah whose duty is to spread the Message and warn the people against sins and give them glad tidings for doing good deeds.

In the life style of the Messenger of Allah ﷺ there are many instances from which it is quite evident that he had no knowledge of the hidden moreover whenever any poet say describing him having knowledge of the hidden he would prohibit him from saying so.

Just ponder, the Messenger of Allah ﷺ is the leader of all the prophets. People have seen his great miracles, acquired all knowledge from him and all the righteous are entitled to the reward of righteousness by obedience to him. When the Holy Quran declares about him that he has no knowledge of the hidden and has no power to cause benefit and loss, then jinns, angels, Imam, saints, virtuous , fortune tellers,(auliya) friends of Allah and martyrs can not possibly have knowledge of hidden and cannot possess power to cause benefit , harm and loss. ALLAH ORDAINS:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ ط

Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allah. (Surah. 27, An - Namal. 65, Part. 20)

It becomes evident that whoever claims to possess knowledge of the hidden or has faith in anyone as possessing knowledge of the hidden (unseen) is a liar and a polytheist.

EXAGGERATION IN THE PERSONALITY OF THE MESSENGER OF ALLAH ﷺ IS FORBIDDEN:

Umar bin Al-Khattab ؓ reported that Allah's Messenger ﷺ said, "don't not exaggerate in praise of me just as the Christians exaggerate in the praise of Jesus son of Mary. I am but a slave, so call me Allah's slave and his messenger.

(Sahih Al-Bukhari, Sahih Muslim)

Narrated Qais Bin Saad ؓ: "I arrived at Heera, then I saw them (people) prostrate to their leader. I said Messenger of Allah ﷺ is more entitled to be prostrated. Then I reached Messenger of

Allah ﷺ and told him, "when I reached Heera and I saw them (people) prostrate to their leader. Then you are more entitled to be prostrated". Then he (Messenger of Allah ﷺ) told me: "What do you think, If you pass by my grave will you prostrate to it". I said no. Then he (Messenger of Allah ﷺ) said "so do not perform it (prostration to me). If I had ordered anyone to prostrate another, then I would have ordered women to prostrate to their husbands for the rights Allah has given to them over women." (Abu Dawood)

From the above traditions it becomes evident that the Messenger of Allah ﷺ himself detested excess in his own case and prohibited prostration to himself.

After the Messenger of Allah ﷺ if there are any personalities whose deed and actions can be considered as authority, there are the companions of the messenger of Allah ﷺ. Their lives are before us like an open book. There is no proof or authority that they prostrated to the Messenger of Allah ﷺ neither in his life time, nor after his death.

After death of the Messenger of Allah ﷺ there were famines, attacks by enemies and extreme difficulties occurred; but his companions never visited the grave of the Messenger of Allah ﷺ to supplicate to him nor placed any wreath on the grave nor stood in reverence while sending salutations on him. After the prophets the most righteous of human beings, viz: the companions of Prophet ﷺ considered such acts as unlawful then how these acts be considered as lawful.

When excess in the personality of the Messenger of Allah ﷺ who is the most excellent of human beings and the most distinguished of the prophets is not permitted, then how can other prophets righteous men be entitled to any excess.

PAINFUL CONSEQUENCES ON OPPOSING THE COMMANDMENT OF MESSENGER OF ALLAH MOHAMMED ﷺ :

ALLAH ORDAINS:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٥﴾

And let those who oppose the Messenger's (Mohammed

(ﷺ) commandment beware lest some fitnah (trials, afflictions earth quakes, killing, over powered by tyrant) should befall them or a painful torment be inflicted on them. (Surah.24,An-Nur.63,Part.18)

Narrated Abu Huraira رضي الله عنه : Messenger of Allah ﷺ stated "my entire ummat (All my followers) will enter paradise except the person who refuses; they asked "O" Messenger of Allah ﷺ! who will refuse? He (messenger of Allah) ﷺ stated: "Whoever obeys me will enter Paradise and whoever disobeys me is the one who refuses indeed". (Sahih Al-Bukhari)

ACQUISITION OF LOVE OF ALLAH BY FOLLOWING MESSENGER OF ALLAH ﷺ

ALLAH ORDAINS:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

Say (O Mohammed ﷺ): "If you (really) love Allah then follow me, Allah will love you and forgive you, your sins and Allah is Oft-forgiving , Most Merciful. (Surah. 3, Al - Imran. 31, Part.3)

Therefore Allah's love can only be attained by strictly following the directives (sunnah) of Allah's prophet Mohammed ﷺ and by carefully avoiding all innovations in religious matters.

MESSENGER OF ALLAH ﷺ AND NOOR (LIGHT)

ALLAH ORDAINS:

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٣٢﴾

And as one who invites to Allah by his leave and as a lamp spreading light (through your instructions from Quran and the Sunnah - the legal ways of the Prophet ﷺ)

(Surah.33,Al-Ahzab.46,Part.22)

In this verse Messenger of Allah Mohammed ﷺ is referred as a lighted lamp spreading light. Messenger of Allah ﷺ describes guidance, faith and disbelief and ignorance he guides mankind from error to guidance, from ignorance to knowledge from darkness to light from suspicion to certainty. Allah describe Quran as Noor (light)in the following verse of Holy Quran.

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

Therefore believe in Allah and His messenger (Moahmmed ﷺ) and in the light (this Quran) which we have sent down. And Allah is Well - Acquainted with what you do.

(Surah. 64, At – Taghabun. 8, Part.28)

According to Quran, when Musa prayed his request to Allah: "O my Lord! show me (yourself) . Allah said, you cannot see me but look upon the mountain. When Allah dispalyed his Tajalli on the mountain, It collapsed and got powdered and Musa fell down, and became unconscious.

ALLAH ORDAINS:

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۗ
فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿٣٣﴾

So when (Allah) his Lord displayed (cast) His Tajalli upon mountain. He made it collapsed to dust, and Musa (Moses) fell down unconcious. Then when he recovered his senses he said, Glorified are you, I turn to you in repentance and I am the first of the believers. (Surah. 7, Al - Araf. 143, Part. 9)

While reciting Tajalla, Messenger of Allah ﷺ placed his thumb on the tip of his little finger to show that because of so little Tajalli the mountain collapsed to powder (dust). (Ahmed)

If Allah had separated Messenger of Allah ﷺ from His Noor (light) then how could earth bear his Tajalli.

On opearance of a Tajalli on mountain Musa fell to ground and got unconcious then how companions of prophet Mohammed ﷺ remained in senses. Since birth of Messenger of Allah ﷺ and in his 63 years life and in the company of his companions, the earth and mountains and all other creatures and human beings, remained safe from getting collapsed to dust and getting unconcious. It is a evidence that Messenger of Allah ﷺ was a human being, not the part of Allah's Noor (Light) as some people assert thoughts who have no knowledge of (Quran and Hadith) and maintain a false belief that Allah separated Noor of Mohammed ﷺ from his Noor and from Noor of Mohammed ﷺ

created all creatures, it is an error and they are going astray. It is evident from Holy Quran and Hadith that Messenger of Allah is a human being and the Leader of all Prophets.

As Allah ordains:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ الْكَلِمَٰتُ مِنَ رَبِّي إِنَّ اللَّهَ وَحْدَهُ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١١٥﴾

Say (O Mohammed) I am only a man like you it is revealed to me that your Ilah (god) is one Ilah (god i.e. Allah). (Al kahf110)

INTERCESSION OF MESSENGER OF ALLAH ﷺ ON THE DAY OF RESSURRECTION

ALLAH ORDAINS:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَ ٱللَّهِ إِلَّا بِإِذْنِهِ ۗ

Who is he that can intercede with Him (Allah) except with his permission. (Surah. 2, Al-Baqarh. 255, Part. 3)

This is an attribute among the attributes of Allah which clarifies the divine High place of Allah and place of His slaves as all slaves are standing halted (on the Day of Resurrection) as slaves before Allah in the state of fear, anxiety, helplessness and humbleness.

ALLAH ORDAINS:

إِن كُنتُمْ تَحِبُّونَ ٱلْحَيٰةَ ٱلدُّنْيَا فٱلْحَيٰةَ ٱلدُّنْيَا نَحْنُ ٱلرَّٰحِمُونَ ﴿١٦﴾

There is none in the heavens and the earth but comes to the Most Gracious (Allah) as slave. (Surah. 19, Maryam. 93, Part. 16)

From the above verse rises the distinguished sense of dignity and greatness and divinity of glorious majesty of Allah and rising the sense of fear, awe and respect, which a slave shows for Allah. How can any one have the courage to intercede before such that dignified Allah who is the creator and the owner of the universe. Allah is High. Allah is Great.

By the permission of Allah , on the Day of Resurrection Messenger of Allah Mohammed will intercede with Allah for the believers. Prophet Mohammed will be the first among all to intercede with Allah and His intercession will be accepted and granted at first among all prophets and others

ALLAH ORDAINS:

وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ
يَشَاءُ وَيَرْضَى ﴿٣١﴾

And there are many angels in the heavens whose intercession will avail nothing except after Allah has given leave for whom he wills and is pleased with. (Surah.53,An-Najam.26,Part.27)

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ ۗ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٣١﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ
بِأَمْرِهِ يَعْمَلُونَ ﴿٣٢﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ
وَهُمْ مِنَ خَشِيَّتِهِ مُتَّقُونَ ﴿٣٣﴾

And they say: The most gracious (Allah) has begotten a son Glory to Him! (Allah) They are but honoured slaves. They speak not until He has spoken and they act on His command .He knows what is before them and what is behind them and they cannot intercede except for him with whom, He (Allah) is pleased and they stand in awe for fear of Him. (Surah.21, Al-Anbiya. 26,27,28, Part.17)

After appearance of facts and truth all kinds of disbeliefs are exposed and shown in their untrue colours. These disbeliefs had appeared after passing away of Prophets and because of which disbelievers assigned partners to Allah and worshipped them and maintained a false belief that they intercede with Allah for them, which Quran declares as an act of polytheism. These polytheists maintain this false belief that Allah grant intercession of their false deities definitely. But in the light of facts these beliefs are proved to be false beliefs which can not even be imagined as no one has such place before Allah. None has right to speak out before Allah, leave aside getting their intercession granted .(their intercession avail nothing).

On the Day of Resurrection Allah will grant permission to prophet Mohammed ﷺ to intercede first among all prophets and others. Others could not intercede with Allah before intercession of Messenger of Allah Mohammed ﷺ.

When Allah wills he may permit his righteous slaves (believers) whoever he likes and for whomever (believer) He allows to intercede, specially and particularly Messenger of Allah

ﷺ will be placed on high ranks of honour and intercession and will be first of all to intercede. Messenger of Allah” ﷺ has rights for many kinds of intercession. But it is unlawful to say (Pray) now: "O Mohammed ﷺ I ask you for your intercession" , but he should say (invoke),” O Allah grant me the intercession of Mohammed ﷺ, O Allah deprive me not of intercession of prophet Mohammed” ﷺ..

Narrated Abu Huraira (رضي الله عنه): Messenger of Allah ﷺ said: "For every prophet there is one (special) invocation (that will be accepted and granted) with which he appeals (invoke Allah) and I want to keep safe such my invocation for intercession for my followers in Hereafter". (Sahih Al- Bukhari) ALLAH ORDAINS :

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

It may be that your Lord will raise you to Maqam Mahmood (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection). (surah.17 ,Al-Isra. 79, part. 15)

Narrated Abu Huraira رضي الله عنه: I said "O Messenger of Allah ﷺ! who will be the luckiest (fortunate) person who will get (gain) your intercession on the Day of Resurrection ? Messenger of Allah said : O "Abu Huraira , I have thought that none will ask me about it before you as I have seen your eagerness to (learn) the Hadith.

The luckiest person who will get my intercession on the Day of Resurrection will be the one who said (لا اله الا الله) None has the right to be worshipped but Allah sincerely from (the bottom depth of) his heart. (Sahih Al-Bukhari)

It is evident that messenger of Allah (Mohammed ﷺ) will intercede for believers (of Islamic monotheism) and disbelievers will not get his intercession.

ALLAH ORDAINS:

Abu – Hurairah رضي الله عنه reported that when the verse.

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٥﴾

[And warn your tribe (O Mohammed) of near kindred (Ash–Shuara, 214.)] was revealed to prophet Mohammed ﷺ He said, “O people of Quresh secure deliverance from Allah (by accepting faith and doing of good deeds), I can not avail you at all

against Allah. (Ahmad)

On an occasion, one of the companions of prophet conclude his statement to the messenger of Allah with the phrase “ It is what Allah wills and you wills”. The prophet immediately corrected him saying “Are you making me an equal to Allah? Say: “It is what Allah alone wills” (Ahmad)

ALL MUSLIMS (BELIEVERS) HAVE BEEN COMMANDED TO CONTIUNE WORSHIP OF ALLAH UNITL THEIR DEATH:

ALLAH ORDAINS :

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

And worship your Lord until there comes to you the certainty (i.e. death). (Surah. 15, Al - Hijr. 99, Part. 14)

In the above verse Allah has commanded Prophet Mohammed ﷺ to continue worship of Allah until his death.

Messenger of Allah ﷺ has ordered all believers to continue worship of Allah until their deaths. So everyone should continue all forms of worship for Allah in accordance with commands of Allah and legal ways of Prophet Mohammed ﷺ until their death.

Narrated Anas رضي الله عنه: Messenger of Allah ﷺ said, I will intercede first of (among all) in the paradise and among all the prophets I will have more followers under me on the Day of Resurrection (Sahih Muslim).

Narrated Anas bin Malik رضي الله عنه: Messenger of Allah ﷺ said, "on the Day of Resurrection I will come at the door of Paradise and (ask to) get the door opened, the gaurd (on the door) will ask, who are you.I will say Mohammedﷺ. Then he would say I have been ordered about you that I should not open door for anyone before you." (Sahih Muslim)

IT IS FORBIDDEN TO SANCTIFY & PURIFY ANYONE AS SAINT, FRIEND OF ALLAH (AULIYA ALLAH) & BLESSED WITH PARADISE

Declare not anyone as saint Auliya Allah and blessed with Paradise. as ALLAH ORDAINS:

فَلَا تُزَكُّوا أَنْفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾

So (ascribe) justify not purity to yourselves. He (Allah) knows best him who fears Allah (and keep his duty to Him)

(Surah.53, an-Najam.32, Part.27)

In the above verse Allah has forbidden mankind to judge and sanctify and declare anyone as pious saint, Awliya Allah (friend of Allah) and blessed with Paradise, because Allah knows best, who has fear of Allah in his heart and who is pious and righteous indeed. So do not justify and sanctify your ownself and do not set to praise your righteous (good) deeds. And do not praise and justify righteousness, piety and abstinence of others as we have no right to sanctify declare and call anyone saint, Awliya Allah (Friend of Allah) and blessed with Paradise, because Allah alone has power and authority to sanctify and justify as Allah alone knows best that which slave is righteous, pious and have fear of Allah indeed.

ALLAH ORDAINS:

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ ۗ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾

Have you not seen those claim sanctity for themselves. Nay, but Allah sanctifies whom he wills and they will "not" be dealt with injustice even equal to the extent of a scalish thread in the long slite of a date stone. (Surah. 4 , An - Nisa. 49, Part. 5)

Mohammed Bin Amar رضي الله عنه said; I named my daughter Barra

(means Virtuous) then Zainab (Daughter of Abi Salma ؓ) said messenger of Allah ﷺ has forbidden to give this name and when I was given name (Barra) virtuous, Messenger of Allah ﷺ said do not assert your self pure, there is no doubt at all that Allah knows well the virtuous among you. Then his companions asked him what name shall we give her then. Messenger of Allah ﷺ said: "Name her Zainab".

Narrated Abu Bakara ؓ: A man was mentioned before Prophet ﷺ and another man praised him greatly. The Prophet ﷺ said, "May Allah's Mercy be on you! you have cut the neck of your friend. The Prophet ﷺ repeated this sentence many times and said, "if it is indispensable for any one of you to praise someone, then he should say, I think that he is so and so if he really thinks that he is such. Allah is the one who will take his accounts (as He knows his reality) and none can sanctify anyone before Allah."

(Sahih Al-Bukhari)

Narrated Saad Bin Abi Waqqas(ؓ) Messenger of Allah ﷺ distributed some thing amongst (a group of) people, while I was sitting there but Messenger of Allah ﷺ left a man whom I thought the best of the lot. I asked "O Messenger of Allahﷺ! why have you left that person? By Allah I regard him a (Momin-مومن) faithful true believer". The prophet ﷺ commented: "Or merely a Muslim."I remained quiet for a while but could not help repeating my question because of what I knew about him. And then I asked Messenger of Allah ﷺ,"Why have you left so and so ? By Allah he is a (Momin) faithful true believer."The prophet ﷺ again said" or merely a Muslim."And I could not help repeating my question because of what I knew about him. Then the prophet ﷺsaid,"O Saad I give to a person while another is dearer to me, for fear that he (the person) might be thrown on his face in the fire by Allah.

(Sahih Al - Bukhari)

Hammam Bin Haris ؓ narrates that a person started praising Osman ؓ. Maqdad was seated on his knees and he was a plump man, he started throwing grit on the face of the person who praised. Osman ؓ said: "O Maqdad what happened to you." He stated: Messenger of Allah ﷺ said, when you see people praising then you should throw soil on their faces." (Sahih Muslim)

Conclusion of this chapter shows that exaggeration in praise of a person is forbidden and to give categorical appellation to anyone which shows praise is unlawful. It is forbidden to sanctify or justify (declare) or call anyone as Awliya Allah (friend of Allah), Habeebullah, Pious, saint and Blessed with paradise.

Reported a Sahabia that when Osman bin Maz-uon died, Messenger of Allah ﷺ arrived (there). On that occasion I said, "Allah has caused your (Osman bin Maz-uon) death in state of honour. Then Messenger of Allah ﷺ stated: "How do you know that Allah considered him honourable (definitely), There we can hope for the best only (Ahmad)

Osman bin Maz-uon was such an estimable and high ranked companion of Messenger of Allah ﷺ that his righteousness and virtue were well known and Mohammed ﷺ kissed his forehead after his death. When Messenger of Allah ﷺ prohibited his companions to justify and sanctify his purity, then it is a matter of thought that how others can be referred to as Awliya Allah (friend of Allah), saints when admittedly they are below the status of companions of Messenger of Allah ﷺ.

From the above verses and the traditions it is established that Allah and His Messenger ﷺ have forbidden muslims from justifying the righteousness and piety of a person and declaring him friend of Allah (Awliya Allah), saint and blessed with Paradise.

Therefore it is forbidden for humans to designate anyone or certain righteous as being particularly saintly.

The prophet Mohammed ﷺ specified among his companions some of whom he gave glad tidings of paradise in his life, among them are Abu-Bakarؓ, Umarؓ, Uthmanؓ, Aliؓ, Talhaؓ, Zubairؓ, Saad bin Abi Waqasؓ, Sayeed bin Zaidؓ, Abdur-Rahman bin Awoofؓ, Abu-Ubaydah ibn Al-Jarahؓ, Fatima رضي الله عنها, Hasanؓ, Hussainؓ. However such pronouncement were based on revelation and not his own judgment. So he declared as it was revealed to him by divine inspiration as Allah ordains:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ

And he (Mohammed) does not speak of his own desire but

it is only a revelation (to him). (Surah .53, Al-Najam,4, Part 27)

When prophet said concerning those who made a pledge of allegiance beneath the tree at Hudaibia which is known as Bayah Ar-Rizwan as Jabir رضي الله عنه reported, prophet ﷺ said, “No one who made the pledge beneath the tree will enter the Hell. (Sahih Muslim)

Messenger of Allah ﷺ was confirming the Quranic verse revealed to that effect. Indeed,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Allah was pleased with the believers when they gave the pledge to you (O Mohammed) under the tree. (Surah48, Al-Fatah,18, Part.26)

ALLAH ORDAINS:

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ط
قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣٠﴾

Follow What has been sent down to you from your Lord (the Quran and Hadith) and follow not any Awliya (Pious, learned or whoever you follow) besides Him (Allah). Little do you receive advice (guidance). (Surah. 7, Al - Araf. 3, Part. 8)

It is evident from above verse that Muslims have been commanded to follow commands of Allah (Quran) and legal ways (Hadith) of Massenger of Allah Mohammed ﷺ and not to follow others.

MARTYRS AND THEIR LIFE IN BARZAQ AFTER THEIR DEATH TILL DAY OF RESURRECTION

ALLAH ORDAINS:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

Think not of those who are killed in the way of Allah as dead, Nay they are alive with their Lord, and they have provision.

(Surah,3, Al-Imran,169, Part.4)

Abdullah Bin Masood (رضي الله عنه) stated: we asked Messenger of Allah ﷺ about this verse. Messenger of Allah ﷺ said, souls of martyrs are in the abodmen of green birds, for whom the chandeliers are hanging from under to the عرش supreme throne of Allah. They go graze and peck in the paradise any where they like

and then arrive and stay in the chandeliers. Once Allah looked towards them (in the manner which suits His majesty) and said; "do you have any desire of any thing" .They said, "what will we desire to have, we go and graze and peck in the Paradise wherever we like." Allah asked them it thrice and when they (Martyrs) saw that they will not be left unasked then they said: "O Allah we (Pray request to you) want you return our souls to our bodies, so as that we get killed in your cause again". When Allah saw that they have no desire then they were left off." (Sahih-Muslim)

Kursi كرسى (chair) and عرش Arsh (Supreme throne of Allah) are mentioned in Quran. Prophet Mohammed ﷺ said: The Kursi compared to Arsh is nothing but like a ring thrown out upon open space of the desert."If the Kursi extends over the entire universe (above seven heavens) then how much greater is the Arsh عرش (Supreme throne of Allah). Indeed Allah the creator of both Kursi and Arsh, is the Most Great. Ibne Taimiyah said.

ALLAH ORDAINS:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ط بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

And say not of those who are Killed in the way of Allah. They are dead, Nay they are living but you perceive (it) not.

(Surah.2,Al-Baqarah.154,Part.2)

These verses are revealed about the Uhad Martyrs. Allah Ordains," those people who got killed in the way of Allah are alive, do not call them dead,but you perceive it not."They are with their Allah".

Martyrs are dead for the living people of the world but their souls are alive in the Barzaq and they are getting provisions. These verses are ample evidence to prove that faith of innovators is wrong, who assert that the life of martyrs is like the life in this world as Allah Ordains:

وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

You perceive it not. (Surah.2,Al-Baqarah. 154,Part. 2)

It proves that human beings are not given the knowledge about life of martyrs. We can not contact with them.

بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿٣٩﴾

They are alive with their Lord . (Surah.3, Al-Imran.169,Part.4).

It is evident from above verses that martyrs do not exist in this world.Martyrs possess no power to cause benefit or harm and to worship them and invoke them and to have hope of benefits or loss from them is polytheism.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ط

And follow not (O man i.e. say not or do not or witness not) that of which you have no knowledge. (Surah.17, Al-Isra.36, Part. 15)

ON WHOM SATANS HAVE CONTROL, ON WHOM THEY DESCEND:

ALLAH ORDAINS:

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٢٦﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٧﴾

Shall I inform you (O people!) upon whom the shayatin (devils) descend? they descend on every lying, sinful Person.

(Surah.26, Ash- Shuara. 221,222, Part.19)

ALLAH ORDAINS:

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٥﴾

His (satan) power is only over those who obey and follow him (Satan), and those who join partners with Allah.

(Surah.16, An-Nahl.100, Part.14)

It is evident from above verses that, those people who associate partners with Allah and get tainted with sins and do not put their trust in Allah and leave Quran and Hadith and adopt satanic ways (they) are friends of Satan. Satan descend on them and lead them astray. But those people who have true belief in Allah and trust in Him and give themselves in care of Him, Satan can not get control over them and any trick of Satan can not harm them.

ALLAH ORDAINS:

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

Verily, he (Satan) has no power over those who believe and put their trust only in their Lord (Allah). (Surah.16, An-Nahl.99, Part.14)

THE REALITY OF POLYTHEISM

Shirk literally means partnership, sharing, associating.

In Islamic law shirk refers to the act of assigning partners to Allah whatever forms it takes

To deny oneness of Allah and to assign partners to Allah in His Being, attributes and worship for him is شرك (shirk) polytheism. To equate others with Allah is شرك polytheism as none is co equal and comparable to Allah

ALLAH ORDAINS:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٢﴾ لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ
أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿٦٣﴾

Say (O Mohammed ﷺ) "verily, my salat (prayers) and my sacrifice and my living and my dying are for Allah the Lord of all worlds. He has no partner and of this I have been commanded and I am the first (of the Muslims) of those who bow to His wills.

(Surah.6 Al-Anam. 162,163, Part. 8)

These verses make it clear that all forms of worship are specifically for Allah alone. Polytheism does not only mean to equate some other with Allah; but it also means that all beliefs which are specific to the Being of Allah and Attributes of Allah are imputed to His servants, and the forms of worship which are specific to Allah be performed for others. To perform prostration, sacrifice and vows for other than Allah and dedications in the name of others than Allah, to invoke others in time of distress, to take oath by others and to consider anyone other than Allah as disposer of affairs and omnipotent; all such beliefs deeds and rites for anyone other than Allah establish polytheism.

The beliefs and deed of worship which are specific for Allah if be maintained and be performed for righteous servants,

prophets, Awliya Allah(friends of Allah), virtuous men and martyrs and angels will amount to شرك polytheism and Allah has expressed His wrath for those who worship false deities. Allah has expressed His anger for jews and Christians because they entertained such beliefs and performed such deeds for the prophets of Allah and his righteous servants which were specific for Allah alone.

Naming a child after a false deity or some one other than Allah, to grow a plait as a vow, to wear clothes in the name other than Allah and for other deity, or to wear a bracelet or an amulet or charm with intention to ward off evil or for fulfilment of desire or for purposes of solving difficulties are the acts which are in reality Polytheism. Every deed of a human being, his worship, his sacrifice should be specific for Allah alone. To maintain a belief for any one other than Allah that they possess super natural powers tantamounts to annexing them with powers and attributes which are specific to Allah establishes شرك polytheism.

Now, let us consider all those beliefs, deeds and customs which the Holy Quran and Hadith have declared as Polytheism.

INCANTATION, CHARM KNOTTED RING ARE POLYTHEISM:

Zainab wife of Abdullah bin Masood(رضي الله عنه) Narrated that Abdullah bin Masood saw a string(twine) round my neck and said, "what is it". I told him this string is blown over on (after incantation recitation) for me. she stated; he took hold of it, then cut it and said, you are family of Abdullah who do not require polytheism. I heard Messenger of Allah stating that "blowing after incantation and charms and magic (love charms) are polytheism". I said how you say like this as when my eye aches, I go to so and so Jew and when he blows (on my eye) after reciting incantation,it gets relieved. Abdullah bin Masood said, this is an act of satan, who pins his hand and, when incantation is recited and blown (then satan) removes his hand from it. It is enough for you to recite what Massenger of Allah used to recite. (Abu Dawood)

أَذْهَبِ الْبَأْسَ رَبِّ النَّاسِ وَأَشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاءُكَ شِفَاءً
لَا يُعَادِرُ سَقْمًا

Ar-Ruqa-الرُقَى Act of reciting incantations in which there is no trace of shirk شرك are allowed only in case of bitten by poisonous insects or disturbed under evil eye is allowed by messenger of Allah ﷺ. (Abu Daood)

Ibne Masood رضى الله عنه narrated he heard Messenger of Allah ﷺ of saying Ar Ruqa (the act of reciting incantation against Quran and Hadith) and At-tamaiem, (the act of putting amulet and charm) and At-tiwala are all act of polytheism. (Ahmed, Abu-Dawood)

At-Tamaiem is the act of putting an amulet around the neck of children to save them from the effects of evil eye is forbidden.

If the amulet contains the verse of Quran then Ibne Masood Disapproved it. At Tiwala (bewitchment) is some thing done by those who claim, they can cause women to be more beloved by her husband or Vice Versa is forbidden.

Ibne Masood ﷺ has prohibited to hang a (wear) a charm of Quran. To carry out and perform acts of spiritualists against Quran and Hadith are prohibited but believers should recite invocation which are taught by Messenger of Allah Mohammed ﷺ

It is prohibited to use Quran like a charm or amulet and wearing chains carrying Quranic verses on it or keeping verses of Quran in pouches to wardoff evil or to bring good fortune. Companions of Prophet Mohammed did not use Quran in this fashion.

Uqba bin Amir رضى الله عنه reported that, " when a group of ten men came to the Prophet he only accepted the oath of allegiance from nine". They asked O Messenger of Allah ﷺ why did you take the covenant from nine of us and refuse this man.

The prophet answered, " verily he has a talisman on him". The man then put his hand in his cloak, pulled out the talisman and broke it . When the prophet finished taking oath from him, he (prophet) turned and said, "whoever wears a talisman he has committed polytheism (shirk شرك indeed). (Tirmidhi and Ahmad)

Eisa Bin Hamza رضى الله عنه stated that I came to Abdullah bin Hakeem and crysipelas (a disease) had appeared on him. I told him why not you (wear) hang a charm (Talisman) He said we seek refuge with Allah from it (hanging a charm) as messenger of

Allah said, whoever hangs any thing, he will be given in charge of it (entrusted to it). (Abu Dawood)

WEARING A BRACELET OR A RING TO CURE DISEASE IS POLYTHEISM

ALLAH ORDAINS:

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ
أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿١٥٠﴾

Say: "Tell me, then the things that you invoke besides Allah, if Allah intended some harm for me, could they remove his harm? or if He (Allah) intended some mercy for me, could they withhold His mercy? say: "sufficient for me is Allah, in Him those who trust (i.e. believers) must put their trust." (Surah.39, Az-Zumar. 38, Part. 24)

Imran bin Hussain رضى الله عنه narrated that Messenger of Allah ﷺ saw a man with a ring or bracelet wearing on his hand. He asked him, "What is this."The man said: "it is because of weakness (disease)". Messenger of Allah ﷺ said: "remove it (bracelet). verily it (bracelet) will not increase you (any benefit) but weakness. Without doubt if you die wearing it, you will never succeed ". (Ahmed)

Horse shoes: Horse shoes are nailed over doors, miniatures are worn on charm bracelet or necklace in the belief that they will bring good luck. To have such belief about horse shoe is polytheism.

To take a bad omen ill omen on crossing of a black cat in front of one's path is polytheism (Shirk).

Uqba bin Aamer رضى الله عنه narrated: messenger of Allah ﷺ said, whoever hangs a talisman (charm), Allah may not fulfil his desire and who ever hangs a oyster shell Allah may not give him relief(rest). (Ahmed)

Ibne Abi Hatim reported about Huzaifa ؓ that he saw a man with twine string fastened to his hand (as protection or cure) for fever. Then (Huzaifa) got it cut and recited this verse:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٥٠﴾

And most of them believe not in Allah except that they attribute partners to Him. (they are mushrikun i.e. Polytheists)

(Surah.12, Yusuf.106, Part. 13)

MAGIC, FORTUNE TELLING, ILL OMENS ARE DEEDS OF POLYTHEISM:

Narrated Ibn-e-Abbas: Messenger of Allah ﷺ said, “whoever acquires a part of knowledge of foretelling by stars contrary to what Allah stated (has commanded) then he has acquired a part of magic.

Astrologer (foreteller) is a soothsayer and soothsayer is a magician and magician is a kafir (disbeliever infidel)”. (Mishkat,razin)

Narrated Ibne Abbas! Messenger: of Allah ﷺ said, “whoever learned the part of knowledge of foretelling (of foretellers), he has learned (acquired) a part of magic, the more he learns the more (part of magic) he gains.” (Ahmed , Abu-Dawood, Ibne Maja)

Narrated Abu Huraira ؓ :Messenger of Allah ﷺ said, “whoever came to foreteller and then declared what he said to be true then he has (denied to) disbelieved in what was revealed (divine law Quran and Hadith) to Moahmmed ﷺ.” (Abu-Dawood)

Narrated Abu Huraira ؓ a Hadith that whoever tied a knot then (recited a chant and) blew over it, then he has performed sorcery indeed and whoever perfoemed magic, then he has committed شرك polytheism and whoever hangs (wears) an amulet (charm), he will be given in charge of it. (Nasai)

Qatan reported from his father that he heard the prophet to have said,“verily Al-iyafah (letting bird fly to foretell) and At-Tarq (drawing lines on earth to predict events) and At-Tiyarah (taking sight of something or object as a bad omen) are Al-Jibt (sorceries).” (Ahmad)

Summary of Hadith narrated by Ayesha ؓ is as follows: Ayesha ؓ said, we set out with prophet on one of his journey till we reached Al-baida (or Daru Jaish), a necklace of mine got broken and lost. Allah's Messenger ﷺ stayed there to search for it and so did the people along with him. There was no water at

that place and they have no water with them. When dawn broke there was no water so Allah revealed the divine verse of Quran:

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ ط

And you find no water then perform Tayammum with clean earth and rub there with your faces and hands. (Surah5. Al-Maidah6, Part6)

So they all performed Tayammum. (After prayers) when the camel on which I was riding was raised (cause to move) from its place and the necklace was found beneath it. (Sahih Al-Bukhari)

It is evident that none has the knowledge of unseen but Allah. No one has knowledge of lost things other than Allah. So in such circumstances Muslims should bent before Allah with patience and prayers and should supplicate to Allah for getting the lost thing or better substitute of it. Contrary to this if anyone (person) claims to have knowledge of unseen and claims to possess knowledge of unseen and power to locate or get back the lost things (by his words or deeds), then his claim and act will be satanic and amount to polytheism.

Jaber (رضي الله عنه) Narrated: Messenger of Allah ﷺ was asked about Nashrah a non-Islamic process , then he said “it is one of the deeds of satan”. (Abu-Dawood)

There are two process used to remove the sepll of magic. One is to remove magic by use of magic and this is satanic process (deed). Second kind is to remove spell of magic by recitation of invocation from Quran and Hadith and seek refuge with Allah as mentioned in Quran and Hadith and use medicine and this is lawful process.

TO TAKE ILLOMEN IS POLYTHEISM:

ALLAH ORDAINS:

أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣١﴾

Be informed !verily their evil omens are with Allah but most of them know not. (Surah 7, Al- Araf 131, Part 9)

Narrated Abu-Huraira (رضي الله عنه): Messenger of Allah ﷺ said, “there is no عدوى Adwa (contiaigion of disease without Allah's permission), nor is طيرة (Tiyarah: any bad omen from birds) nor there is (any bad omen in the month of) Safar صفر”. (Sahih Al-Bukhari)

Narrated Abu Huraira رضي الله عنه : I heard the prophet ﷺ saying, "there is not طيرة (from which illomen is assumed) and the best omen is the faal," somebody said , what is faal (good omen) O messenger of Allah? He said,"a good word that one of you hear".
(Sahih Al-Bukhari)

Narrated Ibne Masood رضي الله عنه: Messenger of Allah ﷺ said," ill omen is شرك polytheism, he said it thrice. And there is no one among us (who does not feel such superstition of bad omen) but Allah remove (avert) it (from those who have trust in Allah) with trust in Allah". (Abu Dawood,Tirmidhi)

Narrated Ibne Omer رضي الله عنه: Messenger of Allah ﷺ said," whoever is stopped (prevented) by ill (bad) omen from his work then he has committed polytheism". They said then what is it's atonement? Messenger of Allah ﷺ said, "he should say.

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ وَلَا طَيْرَ إِلَّا طَيْرُكَ وَلَا إِلَهَ غَيْرُكَ (احمد احمد)

Narrated Zaid bin Khalid رضي الله عنه : Messenger of Allah ﷺ led the Fajr prayers for us at Hudaibia. It had rained that night. After the prayers he turned towards us then said: "do you know what your Lord said? People said: "Allah and His Messenger ﷺ know (best). Messenger of Allah ﷺ stated: Allah said," this morning some of my servants have become believers and some infidels (Heathens). Whoever said, we were showered on rain by grace of Allah and His mercy, he believes in me and is a disbelieves in stars. And whoever said, we were showered on rain by the influence (power) of star, he is a disbeliever (has no faith) in me and is a believer in stars." (Mishkath) (Sahih Al-Bukhari, Sahih Al-Muslim)

Narrated Qatada رضي الله عنه: He said, Allah has created these stars for three purpose. Allah has (created) made them for decoration of near heaven and to hit satans and (stars) are signs with which way is found. Apart from these whoever (claimed) showed usage of stars for other cause then he has made mistake and destroyed his share and took hardship for that thing he does not know about. (Sahih Al-Bukhari)

In other words, whoever considers worldly matters to be effected by stars, he commits Polytheism. Whoever considers all worldly matters are controlled by Allah, he is a believer. From this

it becomes evident that to believe in fortunate or unfortunate moments, to find out lucky or unlucky dates and days and to believe in the saying of the fortune tellers are acts of polytheism, because all such matters have connections with the false belief in stars and to have such beliefs in stars is amount to worship of stars (polytheism).

Palmistry: To tell what a person is like and what will happen to them in future by looking at the lines on the palm of his hand is polytheism.

WHOEVER OBEYED LEARNED MEN AND RULERS IN THINGS WHICH THEY MADE LAWFUL AND UNLAWFUL ACCORDING TO THEIR DESIRES AGAINST COMMANDS OF ALLAH, THEN HE HAS TAKEN THEM AS THEIR LORDS

ALLAH ORDAINS:

إِنِ الْحُكْمُ إِلَّا لِلَّهِ ط

The commands (or the judgement) is for none but Allah.

(Surah. 12, Yusuf 40, Part. 12)

Imam Ahmed bin Hanbal stated: I am surprised over those people who after acquiring of the knowledge of authenticity of a Hadith (leave it and) follow the opinion view of sufyan suri.

ALLAH ORDAINS:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٤﴾

And let those who oppose the Messenger's (Mohammed's ﷺ) commandment beware lest some Fitnah (trials, earthquakes, killing overpowered by a tyrant) should befall them or a painful torment be inflicted on them. (Surah.24, An-Nur63, Part.18)

I Know what is Fitnah (trial)? The Fitnah (trial) is شرك polytheism. Perhaps probabaly it is the intention and aim of Imam Ahmed bin Hanbal that when one rejects a Hadith (commandment) of Messenger of Allah ﷺ and an awry thought gets into his heart and then he gets perished.

Narrated Adi bin Hatim: "he heard the Messenger of Allah ﷺ reciting this verse of Quran.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَاءَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

They (Jews and Christians) took their (learned person) rabbis and monks to be their Lords besides Allah (by obeying them in things which they made lawful and unlawful according to their own desires without being ordered by Allah).

(Surah. 9 At-Taubah. 31, Part. 10)

(Then) I told him (Messenger of Allah ﷺ) we did not Worship them (our learned men). Messenger of Allah ﷺ stated: "(Did not) They (learned men) make (a thing) حرام unlawful which Allah had made حلال lawful and you make (believe) it حرام unlawful. (And) They (learned men) make (a thing) حلال lawful which Allah had made حرام unlawful and you make (believe) it حلال lawful." Then I said yes (we did it). Messenger of Allah ﷺ Said : "That is their worship" (Ahmed, Tirmidhi)

TO SACRIFICE IN THE NAME OF OTHER THAN ALLAH IS POLYTHEISM:

ALLAH ORDAINS:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠٨﴾ لَا شَرِيكَ لَهُ

Say (O Mohammed ﷺ) "verily, my prayers and my sacrifice and my living and my dying are for Allah, Lord of all worlds, and He has no partners." (Surah.6,Al-Anam.162-163,Part.9)

Allah Ordains:

فَصَلِّ لِرَبِّكَ وَأَحْزِرْ ﴿١٠٩﴾

Therefore turn in prayers to your lord and sacrifice (for Him only). (Surah. 108, Al-Kauthar. 2, Part. 30)

It has already been discussed that the Arab pagans sacrificed animals in the name of their saints false deities or at their graves. Allah revealed following verse in Holy Quran.

وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ بِهِ

(Forbidden to eat) and that (animal) on which name of other than Allah has been mentioned (invoked), while slaughtering as sacrifice. (Surah. 5, Al-Maidah. 3, Part. 6)

So Allah has forbidden offering of food and things, slaughtering of animals as sacrifice for anyone other than Allah. Allah has commanded us to sacrifice in the name of Allah alone.

Hazrath Ali رضي الله عنه stated that Messenger of Allah ﷺ informed me four matters. (1) the curse of Allah (is) upon the one (person) who sacrifices an animal in the name of any other than Allah. (2) Allah's curse (is) upon the one who curses his own parents (3) Allah's curse (is) upon the one who shelters heretic (who innovated بدعة in religion). (4) Allah's curse (is) upon the one who alters land marks (changes) boundary lines. (Sahih Muslim)

The above verses and the traditions make it clear that whoever sacrifices an animal in the name of anyone other than Allah is a accursed one; and the meat of such animal is forbidden. Since sacrificing an animal in the name of other than Allah amounts to worship of anyone other than Allah, so much so that even the intention of such a vow for anyone other than Allah is also Polytheism.

TO LIBERATE ANIMALS IN THE NAME OF RIGHTEOUS SERVANTS AND IN THEIR HONOUR, TO MAKE VOW IN THEIR NAME IS POLYTHEISM:

ALLAH ORDAINS:

فَسُقَا أَهْلًا لِّغَيْرِ اللَّهِ بِهِ ؕ

(Forbidden to be eaten)Or which is means of polytheism as that (animal) on which has been invoked (mentioned) the name of other than Allah while slaughtering as sacrifice.

(Surah.6, al-Anam. 145, Part.8)

It is evident from this verse that food and animal which has been declared dedicated and announced as vow or offering or sacrifice for anyone other than Allah is forbidden to eat.This is because of Polytheism. It is impious and forbidden to eat as the name of anyone other than Allah has been mentioned at the time of slaughtering of animal as sacrifice. Moreover even announcement of food or things or animal as sacrifice or offering for anyone other than Allah makes it forbidden and tantamount to polytheism. For example when any animal is dedicated and announced as secrifice for any other then Allah then it amounts to polytheism. Slaughter of any animal, hen, goat camel, sheep, etc as sacrifice in the name of prophet, Awliya Allah, saints, angels and anyone other than Allah is forbidden as it is an act of polytheism.

TO SACRIFICE EVEN A FLY IN THE NAME OF ANY OTHER THAN ALLAH IS POLYTHEISM

Tariq bin Shahab reported that the Messenger of Allah ﷺ stated: "A person entered paradise (just) for the sake of a fly and a person entered Hell because of fly". The companions asked: "O Messenger of Allah ﷺ How could that be"? He stated: "Two men passed through by the people who had an idol. It was their custom that they would not allow anyone to pass from their unless, he (traveller) sacrifice something to it. Accordingly, they ask one of them to sacrifice something (to idol). He said, I do not have any thing to sacrifice. They said to him sacrifice: "(something even) if it is a fly. He sacrificed a fly (to the idol). They opened the way for him. So this person entered fire (Hell for this act of) شرك polytheism. Then those people asked another person, sacrifice (something to the idol). He (slave of Allah) stated: "I do not sacrifice (any thing) for anyone other than Allah" Most Majestic and Glorious .(when they heard his reply) they (killed) beheaded him. So he entered Paradise." (Ahmed)

It is evident from this tradition that to sacrifice such a despicable thing like a fly in the name of any other than Allah is شرك polytheism. It is also established that except for Allah, no religious offering can be made to any false deity. Any religious offering for any other than Allah by offering of sweet, meat, covering the grave, lighting a lamp and incensed sticks are all acts of polytheism.

To make a vow in the name of others than Allah and to liberate animals in name of anyone other than Allah are acts of polytheism.

Offerings and vows are acts of worship which are unlawful for anyone other than Allah. As Allah ordains in surah Hajj:

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ

Then let them complete their prescribed duties (of Hajj) and perform their vows. (Surah.22,Al Hajj. 29, part.17)

So sacrifice and vows should be offered for Allah alone.

Narrated Ayeshaؓ: The prophet ﷺ said," whoever vows that he will obey Allah he should obey Allah (fulfil his vow) and

whoever vows, he will disobey Allah he should not disobey Allah”.

(Sahih Al- Bukhari)

Allah ordains about polytheist that they made vows naming it as "Bahirah"and "Saeibah", for other than Allah .

Bahira and saeibah are elucidated according to Hadith of Bukhari and Muslim, as Bahirah was that animal whoes milk was not milched except for the false deities. Saeibah was the (animal) which was liberated (dedicated) to false deities and to roam about and no labour was extracted from it.

It thus becomes evident that the polytheists, Pagans (disbelievers) used to liberate saeibah in the names of their false deities as vow or offering, the Holy Quran establishes it as worship of other than Allah and proves this as deed of polytheism.

WHERE FOR ANYONE OTHER THAN ALLAH AN ANIMAL IS SACRIFICED AT THAT PLACE SACRIFICE OF ANIMAL IN THE NAME OF ALLAH IS FORBIDDEN:

Saabith Bin Zuhaak ؓ relates: A person (during the time of ignorance) had vowed that he would sacrifice a camel at a place called "Buwana". He asked Messenger of Allah ﷺ (for his permission). The Messenger of Allah ﷺ said (enquired),” whether any idol of idols of day of ignorance was being worshipped there”. They (people) replied no. Then he said (enquired),” whether any festival of their festivities was being held there." People replied no .He then stated: “fulfil your vow.Without doubt any vow in derogation (of the command) of Allah is not liable to be fulfilled and a vow which is beyond capacity is not obligatory to be fulfilled”. (Abu Dawood)

It is evident that at such a place vow will not be fulfilled where (in past days) a rite of any idol or polytheism was celebrated or a concourse of worshipper of an idol was held although if it is not remained in existance now. Resemblance and simlairty in all religious deeds, festivals of other religions is forbidden even if it is not committed (done) with intention.

TO SEEK REFUGE WITH ANYONE OTHER THAN ALLAH IS POLYTHEISM.

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يُعُودُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ۖ

And verily there were men among mankind who took the shelter with the males among Jinn but they (Jinn) increased them (mankind) in sin and transgression. (Surah. 72, Al-Jinn. 6, Part. 29)

Narrated Khawla Binth Hakeem: That she heard Messenger of Allah ﷺ stating; "when a person alights at any place and recite (this invocation) *أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ*

(I seek refuge in with Allah's perfect words from the mischief of that he created). Then any thing can not cause harm to him until he departs from that place". (Sahih Muslim)

This tradition establishes that one should seek refuge with Allah alone. To seek refuge with anyone other than Allah is *شرك* Polytheism.

JINNS HAVE NO KNOWLEDGE OF UNSEEN, TO ASK JINNS OF UNSEEN IS UNLAWFUL AND PROHIBITED:

ALLAH ORDAINS:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ ۚ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبِ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٣﴾

Then when we decreed death for Him [Sulaiman (Soloman)], nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he (sulaiman) fell down the Jinn saw clearly that if they had known the unseen they would not have stayed in the humiliating torment. (Surah. 34, Saba 14, Part 22)

Prophet Sulaiman (Soloman) had assigned heavey jobs to Jinns before his death then he died standing on support of wooden stick in a glass walled room. Jinns could see soloman standing but could not know of his death. So the Jinns not aware of his death carried on their work, which Sulaiman had assigned to jinns before his death. The worm of earth which was gnawing away wooden stick support of soloman finally felled the stick to the ground and the body of Sulaiman fell down too and Jinns saw it clearly that Soloman had died long period before. The Jinns who were working for Soloman said, if we had the knowledge of unseen, we would not had suffered hardship and humiliating torment of work of heavey jobs which soloman had assigned to

them before his death.

It is evident from above verse that Jinns have no knowledge of unseen. Spiritualists ask Jinns of unseen when Jinns have no knowledge of unseen. Spiritualist who ask Jinns of unseen are straying and leading astray others.

TRAVELLING WITH THE INTENTION OF VISIT TO GRAVES AND TOMBS OF THE RIGHTEOUS PERSONS IS POLYTHEISM:

ALLAH ORDAINS:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾
لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ
الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لِيُقْضَىٰ أَفْئَتُهُمْ وَلِيُؤْفُوا
نُدُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wise) mountain highway (to perform Hajj). That they may witness things that are of benefit to them and mention the Name of Allah on appointed days (i.e. 10th to 13th of Dhul Hijjah), over the beast of cattle that he has provided for them (for sacrifice). Then eat of and feed there with the poor having a hard time. Then let them complete their prescribed duties (of Hajj) and perform their vows and circumambulate the Ancient house (the Kabah at Makkah). (Surah. 22, Al-Hajj. 27-28-29, Part. 17)

Allah for His Reverence has fixed certain palces such as Kaabah, Arafath, Muzdalfa, Mina, Safa, Marva, station of Ibrahim the entire grand Mosque (مسجد حرام) even the entire city of Makkah. According to Quran and Hadith journey to these places sacrifice of animals, fulfilment of vows in name of Allah and circumambulation of the Kaabah are lawful and permitted acts. Therefore to perform all or any items of Hajj at any other place is unlawful and forbidden.

Narrated Abu Sayeed Qudri رضي الله عنه: Messenger of Allah ﷺ said: "journey will not be done but towards three mosques, مساجد
1) Masjidul Haram (Grand Mosque of Kabah at Makkah),
(2) Masjidul Aqsa (Baithul Muqaddas), (3) My mosque. مسجد

[mosque of Messenger Allah {Masjid un-nabavi} in Madina Munawwarah]”. (Sahih Al-Bukhari,Sahih Muslim)

In other words, travelling to these three specific places for worship with the intention of reward is permissible. Apart from these specific places travelling to any other place with the intention of reward is Polytheism.

People who visit graves (Tombs), with the intention of getting their vows and wants be fulfilled, commit such a heinous sin of polytheism that the sin of murder and all other crimes and sins are insignificant.

After all what is the difference in such visit to the graves and the worship of self made false deities. How are the deeds of those who had worshipped laath and Uzza, for fulfilment of their wants are different from these acts.

The verse of the Holy Quran and the tradition of the Messenger of Allah ﷺ establish that journey to the grave of a person for fulfilment of vows and removal of distress is not only unlawful but is Polythism. Save your self from it for it is a sin which Allah will never forgive.

PROSTRATION TO ANYONE OTHER THAN ALLAH IS AN ACT OF POLYTHEISM

ALLAH ORDAINS:

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

Prostrate your selves not to the sun and nor to the moon, but prostrate yourselves to Allah who created them, if you (really) worship Him. (Surah. 41, Fussilat. 37, Part. 24)

Prohibition to prostrate to sun and moon means that is prohibition of prostration to all creatures but Allah alone is entitled to prostration who is the creator of all.

Narrated Qais bin Saad رضي الله عنه: I arrived at Heera (city), then I saw them (people) prostrate to their leader. Then I said : Messenger of Allah ﷺ is more entitled to be prostrated. Then I reached Messenger of Allah ﷺ and stated: "when I reached Heera then I saw them (people) prostrate to their leader. Then you are more entitled to be prostrated". Then he (messenger of Allah ﷺ)

told me."What do you think if you pass by my grave will you prostrate to it ".I said no, then he (messenger of Allah ﷺ) said: "do not perform (prostration to me). If I had ordered anyone to prostrate another, then I would had ordered women to prostrate their husbands for the rights Allah has given to them over women". (Abu-Dawood, Ahmed)

TO STAND IN HUMILITY AND LOWLINESS BEFORE ANYONE OTHER THAN ALLAH IS POLYTHEISM

ALLAH ORDAINS:

وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

And stand before Allah with a obedience (in a devot and do not speak to others during the salat prayers).

(Surah.2, Al-Baqarah. 238, Part.2)

So it is forbidden to stand before any other person by way of humility and lowlines. Anyone whoever desires that other should stand before him in such a manner is a dwellar of hell (Hellish).

Narratedﷺ Muawia Messenger of Allah ﷺ said "whoever likes that people stand before him like a picture.he shall make (take) his abode in Hell." (Abu - Dawood)

It is clear from the above verse and tradition, standing with humility and lowliness is specific to Allah alone. Any person who desires that people should stand for him in humility makes himself liable to enter Hell, because he has desired such reverence which is specific to Allah alone.Standing in humility for any person is polytheism, because he has revered person in such manner which is specific to Allah alone.

TO SEEK BLESSING OF A TREE OR STONE IS POLYTHEISM:

Narrated Abu-Waaqid Laisi ﷺ: we (wentout) proceeded towards Hunain along with Messenger of Allah ﷺ We had embraced Islam recently. Disbelievers had (selected) a Lote - tree سدره that they would stay there and hang their weapons on it. It was called Zaath - Anwath ذات انواط. So we passed by a Lote - Tree and we said, "O" Messenger of Allah make a Zaath -Anwath for us as they (polytheists) have one for them. Messenger of Allah ﷺ

said," Allah is the most Great (الله اكبر). These are the ways which you are saying .By Allah in whose hand is my life, you said same (thing) as Bani Israiel (people of Moses) had said to Moses" O" Moses make for us a deity (god) as they have deities (gods of disbelievers). He (Mose) replied: verily you are a people who know not". Then Messenger of Allah stated ﷺ: "Surely you will follow the ways of people of past". (Tirmidhi)

From this tradition it is evident that apart from the worship of a tree, even entertaining a belief of blessing from it is polytheism. It is also established that to maintain a belief of blessing from a stone or the grave of a righteous servant is Polytheism.

Omer رضي الله عنه came to Hajr-Aswad (a stone from Paradise in the corner wall of Kabah) and Kissed it and then said (to it), I know that you are a stone, can not cause profit can not cause (harm) and if I had not seen messenger of Allah giving a kiss on you then I would not have kissed you. (Abu Dawood)

It is reported prophet Mohammed, to have said "By Allah, on the Day of Resurrection Allah will present Hajr-Aswad in such a manner that it will have two eyes and tongue to testify of faith (إيمان) of all those how had kissed it.

It is prohibited to keep picture or photo of Kabah to seek blessing from photo or picture of Kabah (Baitullah). As it is unlawful to seek blessing from it's picture.

TO MAKE MOCKERY OF ANY COMMANDMENT OF ALLAH OR QURAN OR HIS MESSENGER IS HEATHENISM

ALLAH ORDAINS:

وَلِينَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿٥٠﴾

If you ask them (about this) they declare : "We were only talking idly and joking."say: "was it at Allah and his Ayat (verses, revelations,) and His messenger that you were mocking.

(Surah.9, Al Taubah65, Part.10)

Summery of hadith,narrated by Ibne omer and Mohammed bin Kaab and zaid bin Aslam,"Hadith of each has mingled with other that during the war of Tabuk a hypocrite said, we have not seen any one like these people of knowledge (learned men) who

lie more than others and show cowardice at the time of war. The Hypocrite infer and meant it by messenger of Allah ﷺ and his companions. Auf bin malik told him you are a liar and true hypocrite. I will tell this matter to messenger of Allah ﷺ definitely." Auf reached messenger of Allah ﷺ to inform him but it was revealed to Messenger of Allah by inspiration before (he could inform him). The hypocrite came to messenger of Allah ﷺ to put up on excuse. Messenger of Allah ﷺ was seated upon (a camel) the hypocrite said: "O Messenger of Allah ﷺ we were amusing (making Humour) with each other and chatting, idle talk of riders just (with intention) to pass journey". Ibne Omer said, as if I am watching him now holding the strap of camel of messenger of Allah ﷺ and stones (gravels) were removing his feet and he was saying that verily, we were playing and joking and messenger of Allah ﷺ was saying:"was it at Allah and His ayat (verses revelations,) and His Messenger that you were mocking". Messenger of Allah ﷺ was not paying any attention to him and not speaking more than this. (Tafseer Ibne Kaseer)

DENIAL OF DESTINY IS KUFRA (HEATHENISM,INFIDELITY)

Ibne Omer said: "By Allah in whose hand is my life, if anyone has gold equal to (size of) Uhad mountain and he spends it in the cause of Allah, Allah will not accept it from him until he believes in (destiny) preordainments."Then he (Abdullah) cited evidence from tradition of Messenger of Allah ﷺ, "the faith is to believe in Allah and His angels and His books and His prophets and Day of Resurrection and to believe in **قدر** divine preordainments (destiny), the good of it and bad of it". (Sahih Muslim)

TO BEAR WITH PATIENCE THE PREORDAINMENTS BY ALLAH IS INCLUDED IN (ACCEPTANCE OF) FAITH:

ALLAH ORDAINS:

وَمَنْ يُؤْمَرْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ①

And whoever believes in Allah, He (ALLAH) guides his heart [to the true faith with certainty i.e. what has befallen him was already wirtten for him by Allah from the Qadar (Divine Preordainment)]. (Surah64, Al-Taghabun.11, Part.28)

Ibne Dailmi رضي الله عنه reported, "I came to Ubai bin kaab and said to him there is some thing (doubt) in my heart regarding Divine Decree (destiny) , so narrate me some thing (hadith) so that Allah may remove it (doubt) from my heart". Then Ubi bin kaab said, "If you spend gold equal to size of Uhad mountain, Allah will not accept it from you untill you believe in Divine preordainments and you believe it that what befell you, it was not going to miss you (withdraw from you) and what did not occurred to you it was not going to befall you. If you die on belief other than this (belief) then you are from one of the people of Hell-fire".

Ibne dailmie رضي الله عنه said then I came to Ibne Masood and Huzaifa bin Yaman and zaid bin Sabith رضي الله عنه then all of them (said) narrated same like this from Messenger of Allah .

Narrated Abu Huriara, Messenger of Allah came to us and we were debating about divine decree.He became angry and his face turned red as if pomegranate seeds has been cracked on his face. He said,"Is this what you are commanded to do or is this with which I was sent to you. Indeed those who before you perished only because as they debated on this subject . I put you under an oath that you must not debate on it ever. (Tirmidhi).

Narrated Salman, Messenger of Allah said," nothing averts the divine decree except supplication and nothing prolongs life but piety (virtue). (Tirmidhi)

Narrated Saad, Messenger of Allah said," the felicity of son of Adam lies in his remaining pleased with what Allah has decreed for him and wretchedness of son of Adam lies in his neglecting (praying) seeking welfare from Allah and the wretchedness of son of adam lies in showing his displeasure with what Allah has decreed (preordained) for him". (Tirmidhi).

Narrated Ibne Abbas : "One day I was behind Messenger of Allah ﷺ then he said," O boy protect (rights of) Allah He will protect you and you will find Him at your side. And when you have to ask for some thing then ask Allah and when you have to ask for help then seek help from Allah and be certain that if all people get determined to benefit you with any thing then they would not be able to benefit you but what Allah has written for you, and if all

(people) get determined to cause harm (loss) to you with any thing then they would not be able to harm you but what Allah has written for you. Pens have been removed and papers have dried".

(Ahmed, Tirmidhi)

TO DENY NAMES OF ALLAH AND HIS ATTRIBUTES IS INFIDELITY- كُفْرٌ

When Quresh (Disbelievers of Makkah) heard Messenger of Allah ﷺ saying: "Rahman (Most Gracious, a name and attribute of Allah) they denied it".

Then Allah revealed this verse about it.

ALLAH ORDAINS:

وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ ط قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٢٠﴾

And they (disbelieved) denied Rahman (most gracious Allah). Say: "He is my Lord! لا ilaha illa huwa (None has right to be worshipped but He) In Him is my trust and to Him will be my return with repentance". (Surah13, Ar–Rad30, Part13)

It is evident that to deny any attribute of Allah which is mentioned in Quran and hadith is kufr (infidelity).

ALLAH ORDAINS:

وَاللَّهُ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ط

And (all) the most beautiful names belong to Allah, so call on Him by them and leave the company of those who belie or deny (or utter impious speech against) His names, they will be requited for what they used to do. (Surah. 7, Al – Araf. 180, Part. 9)

TO INVOKE ANYONE OTHER THAN ALLAH IN DISTRESS IS POLYTHEISM:

ALLAH ORDAINS:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ؕ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مَنَّ الظَّالِمِينَ ﴿١٥﴾ وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ؕ

And invoke not beside Allah any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists wrong doers) and if Allah

touches you with harm, there is none who can remove it but He (Allah). (Surah. 10, Yunus. 106-107, part. 11)

أَمَّنُ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

Is not He (Allah) who responds to the distressed one, when he calls on Him (Allah) and He (Allah) removes the evil. (Surah.27, An-Namal.62, Part.20)

TO NAME A PERSON SUBSERVIENT TO ANY NAME OTHER THAN ALLAH'S NAMES IS POLYTHEISM:

In respect of name it should be born in mind that only names which are subservient to name of Allah should be given. To name a person subservient to anyone other than Allah's names is Polytheism; such as, Abdun Nabi, Abdur Rasool, Gulam Mohammad, Gulam Murtuza, Ghulam Hussain, Ali Baksh, Nabi Baksh, Madaar Baksh, Salaar baksh, Gulam Mohiuddin etc. These names have no place in Islam,because these names belong to polytheism and are usually given with intention that they will be of help in warding off distress. Therefore giving any such name amounts to polytheism. The only being who can ward off distress is the Being of Allah. After the conversion to Islam of the companions of the Messenger of Allah ﷺ, the prophet Mohammed changed all those names of the companions which were subservient to false deities, whom the pagans worshipped, but the messenger of Allah ﷺ changed these names. From this it becomes evident that giving names subservient to anyone other than Allah is forbidden. Messenger of Allah ﷺ has allowed to give name by his all names, except Abul-Qasim. Moreover other good names can be given which do not belong to polytheism.

REVERENCE OF NAME OF ALLAH, TO CHANGE ANY NAME BECAUSE OF IT:

Narrated Abu Shuraiah, his nick name was abul-hakam. So the Messenger of Allah ﷺ said to him, "verily (there is no doubt) Allah is Hakam and command (order) is also from Him. For what reason your name is Abul Hakam". He said to messenger of Allah ﷺ, when my people dispute about any thing (matter) then they come to me and I decide a judgement between them and both the

parties get pleased with my decision. Messenger of Allah ﷺ said, "how excellent this is, do you have any children". I said yes, Shuraih and Muslim and Abdullah. Messenger of Allah ﷺ said, "who is the eldest (son) among them?" I stated: Shuraih. Then Messenger said ﷺ. "you are Abu Shuraih". (Abu-Dawood, Nasai)

ALLAH ORDAINS:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ

And (all) the most beautiful names belong to Allah, so call on Him by them and leave the company of those who belie or deny (or utter impious speech against) His names, they will be requited for what they used to do. (Surah. 7, Al – Araf. 180, Part. 9)

IT IS PROHIBITED TO CALL ANYONE AS MAULA:

Messenger of Allah ﷺ stated: "one should not say my slave or my female slave. All of you are the slaves of Allah and all you women are the female slaves of Allah. But should say my lad and my lass .No slave should call his master as "Maula" but call him master as Maula [Lord] of you all is Allah". (Mishkat)

Narrated Abu-Huraira Messenger of Allah said, "one of you should not say feed you lord(Rabbaka). Help your Lord (رب) in performing ablution, but he should say, my Master (sayyadi) or my guardian (maulaie) and one should not say, my slave (Abadi) or my slave girl(Amati), but he should say my lad (fatai) my lass(fatati) and my boy (ghulami)". (Sahih Muslim)

IT IS PROHIBITED TO CALL "KING OF KINGS":

Narrated Abu Huraira ؓ: Messenger of Allah ﷺ said, "the most perfidious (awful) name considered by Allah on the Day of Resurrection will be (of) a man calling himself Malik- al-Amlak (the king of Kings)". (Sahih Al -Bukhari)

SANCTIMONEOUSNESS OR SHOW OFF (AR-RIYA-الرِّيَاءُ)

IS HIDDEN POLYTHEISM MINOR SHIRK :

Sanctimoniousness means show or pretence. According to Islamic precepts, doing of a good deed with the intention to show off to people instead of seeking the pleasure of Allah, is called sanctimoniousness. Allah Ordains:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ
النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ

O you who believe !do not render in vain your sadaqat (deeds of charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. (Surah. 2 , Al- Baqarah. 264, Part. 3)

Abu Sayeed Qudri narrated, Messenger of Allah said; “Should not I show you about which I fear for you more than Al-Masihad-Dajjal. They said; yes. Messenger of Allah said; “(hidden) secret polytheism” A person stands then he offers prayer and he offers it excellently to be seen of a man”. (Ahmad)

Narrated Shaddad bin Aus رضي الله عنه: He heard Messenger of Allah ﷺ stating,” whoever offered prayers to show off (to people) then he has committed polytheism and whoever observed fast to show off (to people) then he has committed polytheism and whoever gave charity to show off (to people) then he has committed polytheism”. (Ahmad)

IT IS POLYTHEISM TO SEEK REWARD OF HIS DEED IN THIS WORLD ONLY:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا نُوفٍ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا
يُبْخَسُونَ ۗ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۗ وَحَبِطَ مَا صَنَعُوا فِيهَا
وَلَبِطُوا ۗ مَا كَانُوا يَعْمَلُونَ ١٥

Whoever desires the life of the world and its glitter, to them we shall pay in full (the wages of) their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but fire, and vain are the deeds they did therein. And of no effect is that which they use to do.

(Surah.11 Hud. 15-16, Part. 12)

IT IS (كفر) INFIDILITY TO KILL A MUSLIM

Narrated Abdullah bin Masood رضي الله عنه: The Prophet ﷺ said, abusing a Muslim is fusuq (an evil doing) and killing him is Kufr (Infidelity).

**TRANSGRESSION IN GRAVES OF PIOUS (RIGHTEOUS)
PEOPLE ESTABLISHES IT AS AN IDOL
TO BE WORSHIPPED BESIDES ALLAH;**

Narrated Imam Malik in his book of Hadith (Mouta), Messenger of Allah ﷺ said (Invoked): "O" Allah do not (turn) make my grave into an idol to be worshipped. Severe torment of Allah had descended on the people as they had taken graves of their prophets as (place of worship) mosques مساجد.

Narrated Ayesha رضي الله عنها, Messenger of Allah said, in his illness before his death, from which he did not recover, "Allah cursed the the jews and Christians because they took the graves of their prophets as (place of worship) mosques (Masajids)". Ayesha رضي الله عنها said, " had it not been for that the grave of the prophet would have been made prominent but I am afraid it might be taken (as a place of worship) mosque (Masjid)". (Sahi al-bukhari)

Offering prayers over graves is also prohibited. This is the very meaning of this Hadith that the grave of Messenger of Allah ﷺ kept closed for the reason that prostration be not made to the grave.

Narrated Abu Sayeed رضي الله عنه: Messenger of Allah ﷺ said, "whole earth (land) is place of worship except graveyard and bathroom". (Abu Dawood, Tirmidhi)

Narrated Ibne Omer رضي الله عنه: Messenger of Allah ﷺ has prohibited to offer prayers (salat) at seven place: (1) place for refuse dump (2) Altar, and slaughter house (3) Graveyard (4) Cross roads (5) Bathroom (6) Pen or fold of camels (7) Roof of Kaabah (Baitullah). (Tirmidhi, Ibnemaja)

Narrated Ibne Masood رضي الله عنه: Messenger of Allah ﷺ said, "They are the worst evil of all people, who will be living and Qiyamat (Doomsday) will be established over them and (the worst evil of all people are) those poeple who will (convert) take graves as mosques مساجد (places of worship)". (Ahmed, Abu Hatim, Ibne Haban)

Narrated Ibne Abbas رضي الله عنه: Messenger of Allah ﷺ cursed those women who visit graves (or perform pilgrimage of graves) and (cursed) those people who built mosques (masajid) over graves

and light lamp (over graves). (Abu Dawood, Tirmidhi, Ibne Maja, Nasaie)

Narrated Abu-Hurairah رضي الله عنه Messenger of Allah ﷺ said, “ Do not make your homes graves. Do not make my grave a place of celebration. Send your salutations on me, verily your salutations will be conveyed to me wherever you may be”. (Abu-Dawood)

TO ATTEND GRAVES WITH DEVOTION AND TO MANAGE TOMBS IS POLYTHEISM:

Narrated Jaber رضي الله عنه: Messenger of Allah ﷺ prohibited to construct a solid grave, and to sit on it, and to construct a tomb (building structure) over it. (Sahih Muslim)

Narrated Abu-Marsad Ghanvi رضي الله عنه: Messenger of Allah ﷺ said: "do not sit on graves and do not offer prayers in their direction." (Sahih Muslim)

Narrated Abu-Hayyaj Asadi that Ali رضي الله عنه told me; "Should I not send you on a mission on which Messenger of Allah ﷺ had sent me? viz: not to leave pricture but obliterate it and not to leave a high grave but level it to ground". (Sahih Muslim)

It is evident that except for (بيت الله) Kaabah and mosques, مساجد it is forbidden to attend and manage the graves or tombs of pious (righteous) persons.

In other words, service and attending to the work, such as sweeping, lighting, spreading carpets or mattresses and serving water etc are specific and lawful for Kaabah (Baitullah) and mosques. Similar work for the graves and tombs of the righteous persons is forbidden as it is polytheism.

COMMANDMENT TO SAY WHAT ALLAH ALONE DESIRE:

Narrated Ibne Abbas رضي الله عنه! A person said to Massenger of Allah ﷺ what Allah desire and you desire, messenger of Allah said, "Did you make me a partner of Allah but (say) What Allah alone desire". (Nasai)

TO DRAW A PICTURE IS FORBIDDEN:

Narrated Abu Huraira رضي الله عنه I heard messenger of Allah ﷺ saying that Allah said," who would be more unjust than the one who tries to create the like of my creatures? Let them create a grain, let them create a gnat . In another quotation it is added, let

them create a barley”? (Sahih Al -Bukhari)

Narrated Ibne Omer رضي الله عنه: Messenger of Allah ﷺ said,” those who make these pictures will be punished on the Day of Resurrection, and it will be said to them, make alive what you have created “. (Sahih Al- Bukhari)

The Prophet’s wife Ayesha bint Abu-Bakar said, “Once Prophet ﷺ came to see me and I had my closet covered with a woolen curtain which had pictures of winged horses on it, when he saw the curtain, the colour of his face changed and he said, “O Ayesha those receiving the most severe punishment on the Day of Resurrection are those who compete with Allah’s act of creation. They will be punished and asked to bring to life what they have created. The prophet went on to say, “Certainly angles do not enter houses in which pictures and statues are present.” So we cut it (curtain) up into pieces and made out of it one or two pillows. (Sahih Al–Bukhari, Sahih Muslim)

Narrated Ayesha (رضي الله عنها): Messenger of Allah ﷺ Said, "The people who receive severe torment on the Day of Resurrection will be those people who try to make the like of creation of Allah". (Sahih Al Bukhari)

COMMANDMENT ABOUT MISTRUST (SUSPICION) WITH ALLAH

ALLAH ORDAINS:

يَظُنُّونَ بِاللَّهِ غَيْبًا ظَنَّ الْجَاهِلِيَّةِ ط يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ط
قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ط

They thought Wrongly of Allah the thought of ignorance. They said: "have we any part in affair ? Say (O Mohammed ﷺ) "indeed affair belongs wholly to Allah." (Surah. 3, Al - Imran. 154, Part. 4)

الظَّالِمِينَ بِاللَّهِ ظَنَّ السُّوءِ ط عَلَيْهِمْ دَائِرَةُ السُّوءِ ؕ

(Disbelievers and hypocrites) Who think evil thoughts about Allah : for them is a disgraceful torment. (Surah. 48, Al–Fatah.6, Part.26)

COMMANDMENT ABOUT NOT TO SAY IF:

ALLAH ORDAINS:

يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ط قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ط

They said, "have we any part in affair? Say (O Muhammed), "Indeed affair belongs wholly Allah". (Surah-3, Al-Imran 154, Part-4)

الَّذِينَ قَالُوا لِلْأَحْيَاءِ مِنْهُمْ وَوَعَدُوا آلَهُمْ أَطَاعُوا مَا قَتَلُوا ط
 قُلْ فَاذْرُوا عَنِّي أَنفُسِكُمْ الْيَوْمَ إِنَّ كُنْتُمْ صَادِقِينَ ﴿١٥٤﴾

(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed". Say: Avert death from your ownelves, if you speak the truth". (Surah. 3, Al – Imran. 168, Part. 4)

Narrated Abu Huraira: Messenger of Allah ﷺ said, "be eager for (to accomplish) which benefits you, (pray) seek help from Allah and do not remain helpless (Incapable). If a calamity afflicts you then you should not say: if I had done so and so like this it would have been (resulted) like this but say Allah has preordained and whatever he (Allah) willed is done because "If "opens (ways) doors of satanic deed". (Sahih Muslim)

TO TAKE OATH BY ANYONE OTHER THAN ALLAH

IS POLYTHEISM:

Sayeed bin Ubaid Narrated: "Verily Ibne Omer (رضي الله عنه) heard a man, taking oath by Kabah (بيت الله), then Ibne Omer (رضي الله عنه) said: "Oath should not be taken by (anyone) other than Allah as I heard messenger of Allah saying: "Whoever takes an oath by (anyone) other than Allah, he has committed infidelity, or polytheism". (Tirmidhi)

It is reported in Nasai that Messenger of Allah commanded his companions that " when they intend (want) to take an oath then they should (swear) say (wa Rabbil-kaabati) and Lord of kaabah" (take oath by lord of Kaabah instead of swearing by Kaabah). (Nasai)

Messenger of Allah ﷺ Said : "verily Allah refrain you from taking an oath by your father and grand father (forefathers) so any one (whoever) takes an oath, he should take oath by Allah or remain silent." (Nasai)

Narrated Omer (رضي الله عنه) : Messenger of Allah ﷺ said, "do not take oath by your father and forefather. whoever takes an oath he

should speak truth and for whom the oath has been taken in the name of Allah, he should get agreed (get satisfied) and whoever is not satisfied, he is not from true servant of Allah." (Ibne Maja)

TO TAKE OATH BY ALLAH IN AFFAIRS OF SERVANTS OF ALLAH:

Narrated Jundab bin Abdullah Bajli: Messenger of Allah ﷺ said, "a person said (swearing) by Allah, Allah will not forgive that (so and so) person."

Allah the exalted and glorious said, "who is he who swears about me that I will not forgive that (so and so) person. Verily I forgave him and destroyed all your (swearer's) deeds".

(Sahih-Muslim)

ALLAH ORDAINS:

وَاحْفَظُوا أَيْمَانَكُمْ ط

And protect your oaths. (Surah. 5, Al - Maidah. 89, Part.7)

Narrated Abu-Zar Ghafari ؓ: Messenger of Allah ﷺ said, "Allah will not speak to three (kinds of) people on the Day of Resurrection, one boaster of favours, who gives anyone any thing then boasts the favour (he conferred), second seller of goods by taking false oath, third (person) who hangs (izar) lower half body cover below the ankles." (Sahih Muslim)

ALLAH HIMSELF IS SALAM:

Narrated Abdullah bin Masood ؓ, "whenever we offered Salat (Prayers) behind the prophet we used to recite (in sitting for Tashahud) As-salam (peace) be on Allah, peace be on jibril (Gabriel), Mikaeil (Michael), peace be on so - and so. Once Messenger of Allah looked back at us and said, "Allah himself is As Salam (who bestow peace) and if anyone of you pray, then he should say, (all compliments, prayers and good things are due to Allah. peace be on you Ó'prophet and Allah's Mercy and blessing be on you. Peace be on us and on the true pious slaves of Allah). If you say that , it will be for all the slaves in the heaven and the earth."

"I testify that none has the right to be worshipped but Allah and I also tesify that Mohammedﷺ is His slave and His

Messenger." (Sahih Al-Bukhari)

ONE SHOULD INVOKE AND APPEAL TO ALLAH:

Narrated Abu-Huraira (رضي الله عنه) : Messenger of Allah ﷺ said, "None of you should say: O Allah, forgive me if you wish; O Allah, be merciful to me if you wish, but he should always appeal to Allah with determination, for nobody can force Allah to do something against His will." (Sahih Al - Bukhari)

DECISION FOR MERCY AND PUNISHMENT IS IN THE POWER OF ALL-MIGHTY ALLAH ALONE :

Narrated Anas that on the day of battle of Uhad the face of Messenger of Allah ﷺ was wounded, and he said, "how can a nation who injured their prophet's face be successful?", then following verse was revealed:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿٣٩﴾

Not for you (O Mohammed ﷺ but for Allah) is the decision; whether he (Allah) turns in mercy to (Pardons) them or punishes them; verily, they are zalimun (polytheist, disobedient, and wrong doers). (Surah. 3 , Al- Imran. 128, Part. 4)

ECLIPSE OF THE SUN AND MOON DO NOT OCCUR BECAUSE OF DEATH OR BIRTH OF ANYONE:

Narrated Abu-Bakr (رضي الله عنه) : We were with Messenger of Allah ﷺ when the sun eclipsed. Messenger of Allah ﷺ stood up dragging his cloak till he entered the Mosque مسجد. He led us in a two - Rakat prayers till the sun (eclipse) had cleared. Then the prophet ﷺ said, "the sun and the moon do not eclipse because of some one's death. So whenever you see these (eclipses) offer the salat (prayers) and invoke (Allah) till the eclipse gets cleared."

(Sahih Al - Buqari)

ABOUT COVENANTS AND OATHS:

ALLAH ORDAINS:

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا

And fulfil the covenant of Allah (Baiah: pledge for Islam) when you have covenanted and break not oaths after you have

confirmed them. (Surah.16, An-Nahal. 91, Part.14)

If anyone has taken oath to perform an act of polytheism, (then) he should not fulfil this oath, as to perform such act is polytheism.

WHOEVER ABUSES AGE HE ANNOYS ALLAH:

Narrated Abu Huraira (رضي الله عنه): Messenger of Allah ﷺ stated; Allah proclaims, “the son of Adam (man) annoys me for he abuses Ad-dahar time (age) and I am Ad-dahar time, in my hand are all things and I cause to revolution of day and night change”.

(Sahih Al- Bukhari, Sahih Muslim)

It becomes evident that change in condition and fortune are in power of Allah as He is the creator of age and time and he manages the affairs of all creation including time. One should not attribute any thing cheerful and disastrous to time for every thing is in the power of Allah and he alone is the disposer of everything.

ABOUT SPIRIT (RUH) رُوح

As for the spirit, it is one of Allah’s creation as Allah ordains in Quran.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

And they ask you (O Mohammed) concerning the spirit. Say (tell them) the spirit is from my lord’s command, and you have not been given except a very small amount of knowledge.

(Surah.17, Al-Isra.85, Part.15).

إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

If Allah has decided a thing, He says to it only “Be”- and it is. (Surah.3, Al- Imran .47, part.3)

The command is “Be” for all of creation. Therefore the spirit is created by Allah’s command.

Allah Ordains:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

Verily, the likeness of Isa (Jesus) before Allah is likeness of Adam. He created him from dust then (He) said to him. “Be”-and he was. (Surah.3, Al – Imran.59. Part.3)

OMNIPOTENT SUPERNATURAL POWER AND SOVEREIGN AUTHORITY BELONGS TO ALLAH ALONE

ALLAH ORDAINS:

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ نُورِي الْمُلْكِ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ط بِيدِكَ الْخَيْرُ ط إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾

Say (O Mohammed ﷺ): O Allah ! possessor of kingdom, you give the kingdom to whom you will, and you take the kingdom from whom you will and you endue with honour whom you will and you humiliate whom you will. In your hand is the good. Verily, you are able to do all things. (Surah3, Al-Imran26, Part3)

ALLAH ORDAINS:

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ط وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٤﴾

Say: (O Mohammed ﷺ): "Who is he who can protect you from Allah, if He intends to harm you, or intends mercy on you? "And they will not find besides Allah, for themselves any wali (Protector, supporter) or any helper. (Surah. 33, Al – Ahzab. 17, Part. 21)

Allah alone possess supernatural power and sovereign omnipotent authority.He alone runs manages and regulates all affairs of the universe, heavens and earth .In his hand is the dominion of all things. If Allah grant anyone with wealth and endue with the honour then all inhabitants of the world can not deprive the person from it and if Allah afflict anyone with loss, harm and humiliate anyone, then none in the world can cause benefit to the person .All creatures are indigent and needy before Allah .Every thing of heavens and earth is in control of All-Mighty

Allah alone who has no partners. Without command of Allah any calamity and distress cannot afflict a human being from heavens or earth .Allah ordains:

قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٣﴾

Say Allah is the creator of all things; and he is the one, the irresistible. (Surah.13,Ar-Rad.16,Part.13)

ALLAH ORDAINS:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٣٩﴾

Allah is the creator of all things and he is the wakil (trustee, disposer of affair, guardian) over all things (Surah39,Az-Zumar62,Part24)

All-Mighty Allah has created and provided existence and sustenance and protection to all creatures. Life and death and all affairs are by his command.

How much Allah has spent since he created heavens and earth and all that exist in between them. If you count the favours of Allah you would not be able to count them.

ALLAH ORDAINS:

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ
الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢٠﴾

Allah is He, Who raised the heavens without any pillars that you can see, then, he rose above (Arsh) the Great throne (really in a manner that suits His Majesty). He has subjected the Sun and the Moon (to continue going round), each running (it's course) for a term appointed. He manages and regulates all affairs; He explain the Ayat (verses, signs, revelations, etc.) in detail that you may believe with certainty in the meeting with your Lord. (Surah.13, Ar-Rad. 2 Part.13) ALLAH ORDAINS:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ
وَالسَّمَوَاتُ مَطْوِيَّاتٍ بِيَمِينِهِ ۗ سُبْحٰنَهُ وَتَعٰلٰى عَمَّا يُشْرِكُونَ ﴿١٥﴾

They made not a just estimate of Allah such as is due to

Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and heavens will be rolled up in His right Hand. Glorified is He, and high is He above all that they associate as partners with Him. (Surah. 39, Az - Zumar. 67, Part. 24)

Narrated Abu-Huraira رضي الله عنه : I heard Mesenger of Allah ﷻ saying "(on the Day of Resurrection) Allah will grasp the whole planet of earth (by His hand) and roll all the heavens up in his right Hand, and then He will say I am the king; where are the kings of earth." (Sahih Al - Bukhari)

ALLAH IS MOST GREAT AND FREE OF SLEEP, NEEDS AND DEFECTS:

ALLAH ORDAINS:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۗ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۗ وَلَا
يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Allah ! La ilaha illa Huwa (None has right to be worshipped but He) the Ever Living, the one who sustains and Protects all that exist. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with his permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter and they will never compass any thing of His knowledge except that which He wills. His kursi (Chair) extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them and He is Most High, the Most Great. (Surah2, Al-Baqarah255, Part3)

ALLAH ORDAINS:

أَوَلَيْسَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ ۗ بَلَىٰ ۗ وَهُوَ الْخَلَّاقُ
الْعَلِيمُ ﴿١٧٠﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿١٧١﴾ فَسُبْحٰنَ الَّذِي بِيَدِهِ
مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿١٧٢﴾

Is not He (Allah) who created the heavens and the earth,

able to create the like of them? yes indeed ! He is the all knowing supreme creator. Verily, His command, when He intends a thing, is only that He says to it, "Be" and it is. So glorified is He (and exalted above all that they associate with Him), and in whose Hand is the dominion of all things; and to Him you shall be returned. (Surah.36, Yasin.81-82-83, Part.33)

In this verse Allah Ordains informing about His Divine power and Greatness and Magnificence and proclaims that He is the creator of seven heavens and earth and whatever is in between them in shape of stars mountains oceans and hillock and clarify and make it apparent that Allah who has omnipotent power to create such big creatures , can not He raise dead (bring them to life after death) again, though the creation of heaven and earth is a greater affair than creation of human beings (mankind).

ALLAH ORDAINS :

لَخَلْقِ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٥٥﴾

The creation of the heavens and the earth is indeed greater than the, most creation of mankind; yet of mankind know not.

(Surah. 40, Ghafir. 57, Part. 24)

ALLAH ORDAINS:

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَلَمْ يَعْـِ بِخَلْقِهِنَّ بِقَدْرِ عَلٰى اَنْ يُحْيِيَ الْمَوْتٰى ۗ بَلٰ اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٣٣﴾

Do they not see that Allah who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things. (Surah.46, Al-Ahqaf.33, Part.26)

يٰۤاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ
الَّذِيْ جَعَلَ لَكُمْ الْاَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَاَنْزَلَ مِنَ السَّمَاءِ مَاءً فَاَخْرَجَ بِهٖ مِنْ
الشَّجَرٰتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوْا لِلّٰهِ اَنْدَادًا وَاَنْتُمْ تَعْلَمُوْنَ

O mankind, worship your Lord (Allah) who created you and those who were before you so that you may become the pious. Who has made the earth a resting place for you, and the sky as a

canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals to Allah while you know. (Surah.2,Al-baqarah.21,22,part.1)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي
الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ
مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَضَرِّيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٣﴾

Verily, in the creation of the heavens and the earth and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed ayat (evidences, signs) for people of understanding. (Surah.2,Al-baqarah.164,part.2)

When Allah commands for any thing then there is no way for believer to change or act against His orders.

ALLAH ORDAINS :

وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۗ

But Allah is Rich (Free of all needs), and you (mankind) are poor, (Surah. 47, Mohammed. 38, part. 26)

Allah is glorified pure and immaculate. In His Hand is the dominion of all things and every thing . In the above verse praise is expressed for Allah that He is free from all defects. He is Everliving and provide existence and sustenance and protection to all. Allah has keys for treasures of the Heavens and earth. Every matter is by His commands. In His hand is life and death and all slaves have to die.

Naarated Abudhar رضي الله عنه : Messenger of Allah ﷺ said: "Allah stated, "O my slaves I have forbidden oppression on My Own Being (His Majesty) and I have forbidden it between among you, so do not oppress on each other of you. O My slaves all you are

astray but whom I give guidance to, so ask Me for guidance. I will show (give) guidance to you. O my slaves all of you are hungry but whom I feed, so ask me for food I will feed you. O my slaves all of you are naked but whom I cause to wear clothes , so ask me for (clothes). I will dress you in clothes . O my slaves (all of) you commit sins day and night and I grant pardon for all the sins, so ask me for forgiveness. I will forgive you. O my slaves (all of) you can not cause me harm (loss) and can not bring me benefit. If (all of) your former and your latter and your all mankind and your Jinnat get like a best pious person among you then, it will not increase in my kingdom and if (all of) your former and your latter and your all mankind and all your Jinnat get like a worst wicked person among you, then it will not decrease in my kingdom. O my slaves if your former and your latter all your mankind and your Jinnat, all (gather) stand in a vast ground and then ask me, and I grant all of them what they ask, then it will decrease nothing from what I have, but to the extent what a needle decreases, when it is dipped in ocean and brought out.

O my slaves there are your deeds of which I keep account of them for you, I will requite you full reward of them. So whoever gets good reward, then he should (thank) praise Allah, and whoever gets bad reward, he should reproach himself. (Sahih Muslim)

ALLAH ORDAINS :

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

And Allah has full power and control over His affairs, but most of men (people) know not. (Surah. 12 Yusuf. 21, Part. 12)

He will requite reward to everyone for their good and bad deeds on the Day of Resurrection. He is a just Judge and Omnipotent Supreme Authority. He is the giver of largesse. He is who exalts excellence and honour.

ALLAH ORDAINS:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢﴾

Blessed is He (Allah) in whose Hand is the dominion; and

He is able to do all things. Who has created death and life that he may test you which of you is best in deed. And He is the All - Mighty, the Oft- Forgiving. (Surah. 67 , AL – Mulk. 1-2, Part. 29)

Allah states praising Himself that every kind of sovereignty and dominion is in His Hand and He is the doer of (everything), what He wills in the creatures of heavens and earth. No one can change His decision and no one can ask about His creation and no one can raise objection and ask Him about His wrath, wisdom and justification as Allah ordains:

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And He (Allah) is able to do all things. (Surah.67,Al-Mulk.1,Part.29)

Allah has created death and life that he may test his slaves to know who are going to perform good deeds and who are going to perform bad deeds.

Human beings live in this world once only.

Allah Ordains:

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ط

Allah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). (Surah.30,Ar-Rum.40,part.21)

How can you disbelieve in Allah? Seeing that you were not existing and He gave you life. Then He will give you death, then again He will bring you to life (on the Day of Resurrection), then unto Him you will return.

Allah made the world a place of life and place of death and made Hereafter (آخرة) a place for rewards and a place of forever life. Allah gives death to a living and gives life to dead. When Allah orders death of anyone then it is not delayed.

OCCURANCE OF DAY OF RESURRECTION:

ALLAH ORDAINS:

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْعَلُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لِآرِبٍ
فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٥﴾

Say (to them): "Allah gives you life, then causes you to die ,then He will assemble you on the Day of Resurrection about which there is no doubt . But most of mankind know not."
(Surah.45,Al-Jathiyah.26,Part.25)

ALLAH ORDAINS:

كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

Whatsoever is on it (the earth) will perish. And the face of your Lord full of Majesty and Honour will remain forever.

(Surah.55 Ar-Rahman. 26 - 27, Part. 27)

On the Day of Judgement Allah will take account of first to last of all mankind and justify their deeds and grant reward to everyone (performer of deeds) and none will be dealt with unjustly. By the command of Everliving Allah, (the angel) Israfil عليه السلام will blow sur (Trumpet-صور) and whole universe will be destroyed and will get perished and will end to exist. All-Mighty Allah full of Majesty and Honour will remain always alive. Then again by the command of Allah the sur (Trumpet) will be blown second time and all mankind from first one to last one will get alive and that will be Day of Resurrection (Day of Judgment). On that Day Allah will give reward to everyone of their deeds.

They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge there of is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge there of is with Allah (Alone) but most of mankind know not." (Surah , Al-Araf 187 part 7)

All mankind will be gathered on the Day of Resurrection on a changed earth. People stand in awe for fear of Allah. The situation will be too hard for them to pay any attention to others. They will be frightened and anxious about their end. They will stand for Allah to arrive.

Narrated Ibne Omer رضي الله عنه on the Day of Resurrection the people will fall on their knees and every nation will follow its prophet and they will say, "O so and so intercede (for us with

Allah) till (the right of) intercession reaches to the prophet (Mohammed ﷺ) and that will be the Day when Allah will raise him to Al - Maqam - Al- Mahmud (a station of praise and glory).

(Sahih Al - Bukhari)

According to hadith of Muslim and Tirmidhi, it is before leader of mankind prophet Mohammed ﷺ would intercede with Allah for people, the people will assemble and go to all resolute enterprising prophets to request them to intercede with Allah (for them). All Prophets will make this reply: we are not fit for it."At last matter will reach to the last of prophet Mohammed ﷺ. He will say : "I am (fit) for it, I am fit for it. Ultimately (with permission of Allah) he will intercede with Allah (praying request) to come for justification. Allah will accept his intercession. This will be first intercession. It is Maqam-Al-Mahmood (a station of praise and glory i.e. honour of intercession on the Day of Resurrection) ,it will be granted to last of prophets Mohammed ﷺ. Then Allah will come for justification, as He wills (in the manner suitable for Greatness and Dignity of His Majesty). The angels will come before Allah in rows. Then Hell will be brought which will have seventy thousand reins and with every rein there will be seventy thousand Angels, pulling with it.

ALLAH ORDAINS:

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۖ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۖ وَجَاءَتْ
يَوْمَ مَبِيدٍ بِجَهَنَّمَ ۚ يَوْمَ مَبِيدٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ۚ

Nay !when the earth is ground to powder. And your lord comes and the angels (come before Him) in rows. And Hell will be brought near that Day. On that Day will man remember but how will that remembrance (then) avail him?(Surah.89, AlFajr. 21-22-23, Part. 30)

On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible (Surah .14 , Ibrahim 48, part 13)

Narrated Abdullah bin Umar ؓ: The prophet ﷺ said, "on the day when all mankind will stand before the Lord of Aalamin (worlds and Hereafter etc), some of them will be hidden in their sweat up to middle of their ear (according to their sins). (Sahih Bukhari)

ALLAH ORDAINS :

إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ۗ^{٩٤}
وَكُلُّهُمْ أَتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ۗ^{٩٥}

There is none in the heavens and the earth but comes to the Most Gracious (Allah) as a slave. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection.

(Surah.19, Maryam.93to95, Part.16)

AS ALLAH ORDAINS:

وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ۗ^{٢٠}

And for him (Allah) is the decision, and to him shall you (all) be returned. (Surah 28, Al - Qasas 70, Part. 20)

On the Day of Resurrection Allah will justify among His creatures. He is such a great ruler and just judge that He will not dealt with unjustly and will not oppress in least. Moreover if a slave performs a good deed, then He will give him ten times more reward of it or He may pay more if He wills.

ALLAH ORDAINS:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۗ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ
مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَى بِنَا حَاسِبِينَ ۗ^{٤٧}

And we shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in any thing and if there be the weight of a mustard seed , we will bring it, and sufficient are we to take account . (Surah .21, Al - Anbiya. 47, Part .17)

ALLAH ORDAINS:

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۗ^{١٠٠} يَوْمَ يَقُومُ
الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۗ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ۗ^{١٠١} ذَلِكَ
الْيَوْمَ الْحَقُّ ۗ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَا بَابًا ۗ^{١٠٢} إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ
مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكُفْرُ بِالْيَتِيمِ كُنْتُ تَرَابًا ۗ^{١٠٣}

The Lord of the heavens and the earth, and whatsoever is

in between them, the Most Gracious, with whom they can not dare to speak (on the Day of Resurrection except by his Leave). The Day that Ar-Ruh [(Gabriel جبرئيل) or another angel] and the angels will stand forth in rows, they will not speak except him, whom the most Gracious (Allah) allows, and he will speak what is right. That is (without doubt) the true day. So, whosoever wills, let him see a place with (or a way to) His Lord (by obeying Him in this worldly life). Verily, we have warned you of a near torment, the Day when man will see that (the deeds) which his hands have sent forth and the disbeliever will say: "I wish I would have been dust." (Surah. 78, An - Naba. 37 to 40, Part. 30)

ALL-MIGHTY ALLAH IS OVER ARSH (GREAT THRONE) ABOVE ALL THE SEVEN HEAVENS :

Allah the blessed owner of majesty and honour after creation of universe rose over to great throne (Arsh) in the manner that suits His Majesty and exercise His Omnipotent Sovereign Authority ruling over his universal dominions and heavenly kingdom.

ALLAH ORDAINS:

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ يَعْلَمُ مَا يَلْجِ فِي
الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۗ وَهُوَ مَعَكُمْ أَيْنَ مَا
كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۗ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥٠﴾

He is (Allah) who created the heavens and the earth in six days and then rose over (Arsh) the great throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from heaven and what ascends there to, and He is with you (by His knowledge) wheresoever you may be, and Allah is All Seer of what you do. For Him is the kingdom of the heavens and the earth. And to Allah return all matters (for decision). (Surah.57, Al-Hadiad. 4-5, Part.27)

It is evident from above verses that after creation of Heavens and earth Allah settled over His Great Throne (Arsh) and he is with you by His knowledge. Allah is not with you with His Holy Being as Allah is over great throne (Arsh) far above heavens.

He is your overseer and protector. He is watching your deeds wherever you are, whether in the sea or on the land, in the day or in the night, in the houses or caves or jungles, all things are same in His knowledge. He is the Lord who has knowledge of all things and watch over all things. He is all knower and well acquainted with your hidden and obvious deeds.

ALLAH ORDIAINS :

يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥١﴾

He(Allah) knows what they conceal and what they reveal. Verily, He is All-Knower of the (inner most secrets) of the breasts. (Surah.11, Hud5, Part.11)

Narrated Abu-Huraira رضي الله عنه: Messenger of Allah ﷺ said, Allah says I am with the thought of my slave (I am able to do for him, what he thinks I can do for him) and I am with him if he remembers me . If he remembers me in himself, I too remember him in My self and if he remembers Me in a group of people, I remember him in group that is better than them.....(cont)

(Sahih Al - Bukhari)

Indeed your Lord is Allah who created the heavens and the earth in six days, and then he (Allah) rose over (istawa) the عرش (arsh) Great supreme throne(really in a manner that suits His Majesty). (Surah.7, Al Aaraf.54. Part.8)

Allah do not discard any believer's invocation and anything cannot make him busy or occupied and He (Allah) is hearer of invocation. Slaves can beg Allah by invoking Allah after prayers or when a slave is in need of any thing.

Allah Ordains:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۗ

O You who believe! Seek help (of Allah) through patience and As-Slat (the prayers). (Surah. 2, Al- Baqarah. 153, Part.2)

ALLAH ORDIAINS:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۗ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا

لِي وَلِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿٦٠﴾

And when my slaves ask you (O Moahmmed ﷺ)

concerning me, then (answer them) I am indeed near (to them by my knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator intercessor). So let them obey me and believe in me, so that they may be led aright.

(Surah.2 Al-Baqarah.186, Part.2)

According to a Hadith reported in Sahih Al-Bukhari, when Gabriel (Jibrael) asked Messenger of Allah ﷺ about Ihsan احسان (perfection), the Messenger of Allah ﷺ replied "(Ihsan is) to worship Allah as if you see Him (Allah), and if you can not achieve this state of devotion then you must consider that He (Allah) is looking at you. (Sahih Al-Bukhari)

Narrated Abu-Musa Al-Ashari رضي الله عنه: reported " I was behind the riding animal of Messenger of Allah ﷺ and he heard me saying. لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ "La hawla wala Quwwata illa Billah, (there is neither might nor power but with Allah). On that he said to me: "O Abdullah bin Qais! "I said , رَبِّكَ "Labbaik, O Allah's Messenger! ﷺ "He said "shall I tell you a sentence which is one of the treasures of Paradise? "I said, "Yes, O Allah's Messenger! ﷺ Let my father and mother be sacrificed for your sake. He said, "It is! لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ La Hawla Wala Quwwata illa billah (there is neither might nor power but with Allah)". (Sahih Al - Bukhari)

BELIEVERS WILL SEE ALLAH IN HEREAFTER:

Narrated Masrooq رضي الله عنها: I asked Ayesha رضي الله عنها "O Mother did Prophet Mohammed ﷺ see his Lord"? she replied, "what you have said has made my hairs stand. where are you in three matters about which if anyone tells you then he is a liar. Whoever tells you that Mohammed ﷺ saw his Lord, then he is a liar. Then she recited this verse of Quran:

لَا تَدْرِكُهُ الْاَبْصَارُ وَهُوَ يُدْرِكُ الْاَبْصَارَ ۗ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

No vision can grasp Him (Allah) but He grasps all vision. He is Al-Latif (the most subtle and courteous). The well Acquainted (with all things). (Surah 6, AL-Anam 103, Part 7)

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ

It is not given to any human being that Allah should speak

to him unless (it be) by revelation or from behind a veil. (Ash-Shura.51). Ayesha (رضي الله عنها) said: And whoever tell you that Mohammed ﷺ knows matter befalling tomorrow then, he is a liar. Then she recited this verse وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا: And no person knows what he will earn tomorrow. (Luqman 34)

She added and whoever tells you that Mohammed ﷺ said, concealing (some divine revelation), then he is liar. Then she recited this verse:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

O Messenger (Mohammed ﷺ), proclaim (the Message) which has been sent down to you from your Lord. (Al-Maidah67) She added but Mohammed ﷺ saw Jibraiel (Gabriel) twice in his real (true) form, as he was created by Allah.

(Kitabut Tafseer, Surah Najam of Sahih-AI-Bukhari)

HONOUR, DIGNITY, RESPECT BELONGS TO ALLAH ALONE :

ALLAH ORDAINS

فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۗ

"Verily, then to Allah belong all honour (respect and dignity, power and glory). (Surah. 4, An-Nisa. 139, Part.5)

Pride, greatness and magnificence are deserved for Holy Being of Allah the creator of all.

Narrated Abu-Huraira ؓ : Messenger of Allah ﷺ said, Allah states: "Pride is my sheet and greatness (magnificence) is my lower body cover. Whoever (chooses to adopt) snatches any (one) of these two things from me, I will enter him in the Hell."

(Sahih Muslim)

ALLAH ORDAINS:

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ط
إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ط

Whosoever desires honour (power and glory) then to Allah belong all honour (power and glory). To him ascend (All) the goodly words and the righteous deeds exalt it. (Surah35, Fatir10, Part.22)

ALLAH ORDAINS:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨﴾

Glorified is your Lord, the Lord of Honour and Power! (He is free) from what they (disbelievers) attribute to Him!

(Surah.37, As-Saffat.180, Part.23)

There is no Rab (Lord-رب) other than Allah. Rab means the only one Lord for all creatures of universe and all heavens and whatever that exist, and Allah alone is their creator, owner, organizer, provider, sustainer, cherisher and giver of security and protector of all. Rab رب is also one of the names of Allah occurred in Holy Quran.

ALLAH ORDAINS :

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ط لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ ۚ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٠﴾

And He is Allah La ilaha illa huwa (none has the right to be worshipped but He) His are all praise and thanks (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter) and for Him is the decision and to Him shall you (all) be returned.

(Surah.28, Al-Qasas.70, Part.20)

For Allah alone is all powers and decision and Allah is possessor of dominions of all worlds .

ALLAH LOVE BELIEVERS WHO PERFORM GOOD DEEDS:

ALLAH ORDAINS:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ

وَأَحْسِنُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

And spend in the cause of Allah and do not throw yourselves into destruction (by not spending your wealth in the cause of Allah) and do good. Truly Allah loves AL-Mushinun (the good doers). (Surah. 2, Al - Baqarah. 195, Part. 2)

ALLAH ORDIANS:

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾

Then Allah does not like the disbelievers.(Surah.3,Al-Imran.32, Part.3)

BELIEVE IN ATTRIBUTES OF ALLAH AS THEY ARE MENTIONED AND DESCRIBED IN HOLY QURAN AND HADITH:

Narrated Abu Huraira رضي الله عنه: I heard Messenger of Allah ﷺ saying (on the Day of Resurrection) Allah will grasp the whole

planet of earth (by his Hand) and roll all the heavens up in his (Allah's) right hand, and then He will say, I am the king , where are the kings of earth. (Sahih Al -Bukhari)

It is reported in Sahih-AI Bukhari, Messenger of Allah ﷺ to have said” Hand of Allah is full, forgiveness of day and night does not decrease any thing in it. He said do you know how much Allah has spent, when he (Allah) created heavens and earth. It also did not cause any reduction in what, He (Allah) has in His Hand”.

(Sahih Al-Bukhari)

ALLAH ORDIAANS:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ①

Blessed is He (Allah) in whose Hand is the dominion, and He is able to do all things. (Surah .67, Al - Mulk. 1, Part. 29)

In the above verse and hadith Hands of Allah have been mentioned, the Hands of Allah are according to dignity of His Majesty.

It is faith to believe in all attributes of Allah as they are mentioned in Quran and Hadith.

All beautiful Names of Allah and attributes mentioned in Holy Quran and Hadith are the truth and are for Him and His Being alone. None is likened unto him. None is co-equal and comparable to Allah.

ALLAH ORDIAANS:

لَيْسَ كَمِثْلِهِ شَيْءٌ ، وَهُوَ السَّمِيعُ الْبَصِيرُ ②

There is nothing like Him (Allah) and He is the All Hearer the All Seer. (Surah.42, Ash-Shura. 11, Part. 25)

One who entertains thought about His (Allah's) form, and resemblance to creatures is ignorant and has gone astray.

ALLAH ORDIAANS:

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ، إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ③

So put not forward similitudes for Allah (as there is nothing similar to Him, nor he resembles anything). Truly ! Allah knows and you know not. (Surah.16, An-Nahl.74, Part.14)

Allah Ordains :

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ① ثَانِي عَظِيمِهِ
لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ ② لَهُ فِي الدُّنْيَا خِزْيٌ ③ وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ④

And among men is he who disputes about Allah , without knowledge or guidance or a light giving book (from Allah). Bending his neck in pride (far astray from islam) and leading (others) too (far) astray from the path of Allah . For him their is disgrace in this worldly life , and on the Day of Resurrection we shall make him taste the torment of burning fire.

(Surah.22,Al-Hajj 8,9,part 17)

**THOSE WHO BELIEVE IN ONENESS OF ALLAH AND
PROPHET MOHAMMED ﷺ AND FOLLOW QURAN AND
HADITH THEY WILL BE SUCCESSFUL IN THIS WORLD
AND IN HEREAFTER:**

ALLAH ORDAINS:

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ① وَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ ② كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ
وَأَصْلَحَ بَالَهُمْ ③ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا
الْحَقَّ مِنْ رَبِّهِمْ ④ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ⑤

Those who disbelieve (in the oneness of Allah and in the message of prophet Mohammed ﷺ) and hinder (men) from the path of Allah (Islamic monotheism), He (Allah) will render their deeds vain. But those who believe and do righteous good deeds and believe in that which is sent down to Mohammed ﷺ for it is the truth from their Lord, He will expiate from them their sins, and will make good their state. That is because those who disbelieve follow falsehood while those who believe follow the truth from their Lord, thus does Allah set forth for mankind their parables.

(Surah. 47, Mohammed. 1 to 3 , Part. 26)

ALLAH ORDIANS:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ

وَالْإِنجِيلَ نَيَّامُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ قَالَ الَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٨﴾

Those who follow the Messenger the prophet who can neither read nor write (i.e. Mohammed ﷺ), whom they find written with them in Taurait (Torah (deutxVIII15) and the Injeel (Gospel) (John XIV16).He commands them for Al Maroof (i.e. Islamic Mnotheism and all that Islam has ordained)and forbids them from Al Munkar (i.e.polytheism and all that Islam has forbidden).He allows them as lawful At-Tayyibat (i.e. all good and lawful things, deeds and foods) and prohibits them as unlawful Al-Khabaaeith (i.e. all evil and unlawful things deeds and foods). He releases them from their heavy burdens and from the fetters (bindings) that were upon them. So those who believe in him (Mohammed ﷺ) and honour him and help him , and follow the light (the Quran) which has been sent down with him,it is they who will be the successful. (Surah. 7 Al - Araf. 157, Part. 9)

ALLAH ORDAINS:

إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

Certainly, Allah breaks not his promise.

(Surrah.13, Ar-Rad.31, Part.3)

ALLAH IS MOST GRACIOUS OFT-FORGIVING AND MOST MERCIFUL:

ALLAH ORDAINS:

قُلْ لِّمَن مَّا فِي السَّمٰوٰتِ وَالْاَرْضِ ۗ قُلْ لِلّٰهِ ۗ كَتَبَ عَلٰى نَفْسِهٖ الرَّحْمَةَ ۗ لِيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ ۗ الَّذِيْنَ خَسِرَ وَا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ﴿١٤٠﴾

Say (O Mohammed ﷺ),” to whom belongs all that is in the heavens and the earth? "Say : "To Allah ". He has prescribed mercy for himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe (in Allah as being the only God and Mohammed ﷺ as being His messenger and in Resurrection).

(Surah. 6, Al - Anam. 12, Part. 7)

Narrated Abu Huraira رضي الله عنه: The prophet (Mohammed صلى الله عليه وسلم) said: when Allah created the creation, He wrote in His book that is placed on (Arsh) great throne with him and He prescribed for Himself, Verily ,my mercy has overcome My Anger". (Sahih Al- Bukhari)

ALLAH ORDAINS:

الرَّحْمَنُ الرَّحِيمُ

Allah is most gracious and most merciful. (Surah.1, Al-Fatihah.2, Part.1)

Narrated Abu Huraira رضي الله عنه : Messenger of Allah صلى الله عليه وسلم said, If the believer gets the knowledge that how much punishment (torment) Allah possess, then any believer will not desire for His (Allah's) Paradise and if the disbeliever gets the knowledge how much Mercy Allah possess, then any disbeliever will not despair of His (Allah's) Paradise. (Sahih Al – Bukhari, Sahih Muslim)

ALLAH ORDAINS:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنَا الْغَفُورُ الرَّحِيمُ ﴿٣٥﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٣٦﴾

Declare (O Mohammed صلى الله عليه وسلم) to my slaves that truly I am the Oft-Forgiving, the Most Merciful and that My torment is indeed the most painful torment (Surah.15, Al-Hijr.49,50, Part.14)

(Seek mercy of Allah and turn to him with sincere repentance).

ALLAH ORDAINS:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ۗ
عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ

O You who believe ! Turn to Allah with sincere repentance !
It may be that your Lord will expiate from you, your sins.

(Surah. 66, At- Tahirim. 8, Part. 28)

ALLAH ORDAINS:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ ۚ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي
تُبْتُ إِلَيْنَ ۗ وَالَّذِينَ يَمُوتُونَ كُفْرًا ۖ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٥﴾

And no effect is the repentance of those who continue to do evil deeds until death faces one of them ,and he says, now I repent, and not for those who die while they are disbelievers. For them we have prepared a painful torment. (Surah.4, An-Nisa18, Part.4)

Narrated Abu Sayeed (رضي الله عنه) : Messenger of Allah ﷺ said, that satan said: "O my Lord by (oath of) your honour, I will keep leading your slaves astray as long as their souls are in their bodies". Allah said: "By oath of My Honour and Majesty and My High place, I will forgive them as long as they ask Me for forgiveness." (Ahmed)

Allah do not forgive those who assign partner to Allah (in his worship and attributes) and die as polytheists or disbelievers of faith in oneness of Allah.

ALLAH ORDAINS:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ط
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿٣١﴾

Verily, Allah forgives not (the sin of) setting up partners with Him (Allah), but He forgives whom He wills, sins other than that.

(Surah. 4, An - Nisa. 116, Part.5)

Denial of oneness of Allah and assigning partners to him is an unforgivable sin and Hell is the permanent abode of an infidel or a polytheist who dies as a disbeliever.

ALLAH ORDAINS:

وَاتَّقُوا اللَّهَ ط إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٦﴾

And fear Allah. Verily, Allah is severe in punishment.

(Surah. 5, Al - Maidah. 2, Part.6)

إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿٩٤﴾

Verily your Lord is quick in retribution (for the disobedient wicked), and certainly, He is Oft - Forgiving Most Merciful (for the obedient and those who beg Allah's forgiveness).

(Surah. 7, Al –Araf. 167, Part. 9)

Narrated Jabir (رضي الله عنه) : He heard Messenger of Allah ﷺ

before three days of his death, he was saying: “None of you should die, but (in state that) he keeps good expectation (assumption) with his lord”. (Sahih Muslim)

So at the time of death one should not be despair of Mercy of Allah, but should have hope with the grace and bounty of Allah and have good expectations of getting forgiveness and salvation.

FALSE CLAIM OF PHARAOH(FIRAUN)AND HIS BAD END

Prophet Moses come to Pharaoh (Firaon فرعون) and said; "O Firaon verily, I am a Messenger from the Lord of all that exists". Firaon said; "If you have come with sign show it forth". Moses said; indeed I have come unto you from your Lord(Allah) with the clear proof. Then Moses threw his staff and behold it. It was a serpent manifest and he drew out his hand and behold it was white (with radiance) for the beholders.

The Snake opened its mouth and headed towards Pharaoh (Firaon) to swallow him, placing it's its lower jaw on the ground and it's upper jaw reaching the top of the wall of palace. when Firaon saw the snake, he got frightened and he jumped off the thrown and wet himself and he had never wet himself before this incident. He cried: "O Moses take it away, I will belive in you and release the children of Israil to you". So Moses took it and it become a staff again (*Tafsir Ibne - Kasir*)

قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ مَنْ اتَّبَعَ الْهُدَى ﴿47:20﴾ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ
الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى

We have come with a sign from your Lord, and peace will be upon him who follows the guidance. Truly it has been revealed to us the torment will be for him who denies and turns away.

(*surah, 20, Taha 47,48 ,Part 16*)

But Firaun denied Messenger of Allah, guidance, signs and ayat.

Allah ordains:

فَحَشَرَ فَنَادَى ﴿٧٩﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٨٠﴾

Then he (Firaun) gathered (his people) cried aloud saying I am your lord most high. (Surah.79, An Naziat.23,24,Part.28)

And the People obeyed him (Firaun).

Allah ordains:

فَدَعَا رَبَّهُ أَنَّهُ هُوَ آتٍ قَوْمَهُمْ فُجْرًا مُّؤْمِنًا ﴿٢٣﴾

Moses (AS) called upon his Lord (saying) "These are indeed the people who are criminals (disbelievers, Polytheists).

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبَعُونَ ﴿٢٤﴾

(Allah commanded) Depart you with my slaves (believers) by night surely. You will be pursued. (Sura Dukhan. 22,23)

Prophet Moses departed with his people at night and reached upto sea while Pharaoh and his people were coming after them in their pursue.

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾

And (remember) We separated the sea for you (Moses and believers) and saved you and drowned Al-e-Firaun (Firaun and his people) while you were looking (at them when the sea covered them). (Surah.2, Al- Baqarah.50, Part 1)

By command of Allah the sea got separated and Prophet Moses and his people crossed the sea safely through the dry path between parted sides of water.

Pharaoh and his people entered this path through the sea, chasing Moses and his people and when they all had gone inside between parted sides of sea water, the sea closed in on them and Pharaoh and his people got drowned.

Allah ordains:

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٢٠﴾

So we seized him (Firaun) and his hosts and threw them all into sea (and drowned them). So behold (O Mohammed) what was the end of the zalimin (disbelievers polytheists).

(Surah.28, Al-Qasas.40, Part.20)

ALLAH HAS NO WIFE AND SON OR CHILDREN

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۖ أَلَىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ ۗ

He is Originator of the heavens and the earth. How can He have children when He has no wife? He created all things.

(Surah-6, Al-An'am, 101, Part-7)

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۗ ﴿٤٧﴾

But it is not suitable for (the Majesty of) the Most Gracious (Allah) that He should be beget a son. (Surah-19, Maryam-92, Part-16)

ALLAH ALONE IS ALL-PROVIDER

ALLAH ORDAINS:

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

Verily Allah is All - Provider ,Owner of Power, the Most Strong. (Surah. 51, Adh - Dhariyat. 58, Part. 27)

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ

فَهُوَ يُخْلِفُهُ ۗ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

Say! Truly my Lord enlarges the provision for whom he wills of His slaves, and (also) restricts it for him, and whatsoever you spend of any thing (in Allah's cause), He will replace it. And he is the best of providers. (Surah.34, Saba.39, Part.22)

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرُزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ إِنَّ اللَّهَ مَعَ الَّذِينَ قُلُوا هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٥٧﴾ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ

إِلَّا اللَّهُ ۗ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٥٩﴾

Is not he (Allah) who originates creation, and shall thereafter repeat it, and who provides for you from heaven and earth? Is there any ilah (god) with Allah? bring forth your proofs if you are truthful. Say:"None in the heavens and the earth knows the (ghaib) unseen except Allah, nor can they perceive when they shall be resurrected. (Surah. 27, An - Naml. 64, 65, Part. 20)

ANGELS WORSHIP ALLAH AND OBEY HIS COMMANDS:

Angels are obedient slaves of Allah, whom Allah created from (Noor) light .Angels are always busy in worship of Allah and carry out Allah's orders whatever He commands them.

Narrated Nawas bin Samaan : Messenger of Allah ﷺ said, when Allah wishes to send inspiration for a matter, then He speak, by inspiration because of which due to awe and fear,

tremor and trembling is caused in all heavens. When the inhabitants of heavens hear it they get unconscious and fall into prostration. The first of them to raise his head is Jibraiel (Gabriel) and Allah speaks to him by inspiration (revelation) what He wills. Then Gabriel passes over by angels in different heavens then angels there ask him what did our Lord say 'O' Jibraiel. He (Gabriel) says :He (Allah) said the truth, He is Most High and Most Great. They all (angels) say same such as Jibraiel had said. Then Jibraiel takes this (inspiration) revelation to where Allah the Most High commanded him to convey.

(Kitabut-Tawheed by Mohammed bin Abdul Wahab)

ALLAH ORDAINS:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ①

All praise and thanks are Allah's the Lord of the Alamin (mankind, Jinn and all the exist, all worlds and Hereafter).

Allah Ordains:

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ
كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ②

And if all the trees on the earth were pens and the sea (were ink where with to write) with seven seas behind it to add to its (supply) yet the words of Allah would not be exhausted verily, Allah is All-Mighty, All-Wise. (Surah .31, Luqman. 27, Part.21)

MEANING OF INTERCESSION AND HOW TO ADOPT INTERCESSION

In Arabic language "Waseela" (Intercession) is that deed through which nearness is achieved

In Muslim law "Waseela" (Intercession) means to achieve nearness to Allah by (means of) worship for him and obedience to him and by obeying Messenger of Allah ﷺ and by every (good) deed performed abiding by commands of Allah (Holy Quran) and legal ways, traditions of Messenger Allah Mohammed ﷺ as Allah approve and get pleased with such deeds.

It is forbidden to adopt any form of intercession which is against the commands of the Holy Quran and the traditions of the Messenger of Allah ﷺ. In the Holy Quran Allah directs the faithful to achieve nearness to Allah by seeking the means of approach to him. The means of intercession should be adopted in the light of Quran and hadith.

ALLAH ORDAINS:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

'O' You who believe do your duty to Allah and fear Him. And seek the means of approach to him and strive hard in his cause so that you may be successful. (Surah. 5, Al - Maida. 35, Part.6)

LAWFUL INTERCESSION

Lawful intercession means that intercession which is commanded by Allah in Holy Quran and which is elucidated by the Messenger of Allah ﷺ in his traditions. Lawful intercession is of three kinds.

(1) TO SEEK INTERCESSION WITH ALLAH BY RECITATION OF BEAUTIFUL

NAMES OF ALLAH AND HIS ATTRIBUTES:

This is very high form of intercession. When beautiful names of Allah and His attributes be made as means of intercession before supplication to beg Allah for fulfilment of our needs, wants and desires, then Allah accepts and grants such supplication. ALLAH ORDAINS:

وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

And (all) the Most Beautiful Names belongs to Allah, so call on Him by them. (Surah 7, Al -Araf 180, Part9)

Narrated Bureda (رضي الله عنه) : Messenger of Allah ﷺ heard a person saying: "O "Allah, I beg (ask) you, as verily you are Allah (god) and none has right to be worshipped but you, you are (the) one, the self-sufficient master whom all creatures need, who begets not, nor was he begotten and there is none co - equal or comparable to Him.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Messenger of Allah ﷺ said, you have (invoked) supplicated to Allah with his ineffable names (Allah's Names), such اسم اعظم ineffable names (Allah's Names) with which when asked will be granted and when invoked will be accepted. (Abu Dawood, Tirmidhi)

2. TO SEEK INTERCESSION WITH ALLAH BY MEANS OF

ANYONE'S OWN VIRTUOUS (GOOD) DEEDS.

In this form of intercession a person should make his virtuous deeds(righteous deeds) as means of intercession and then supplicate, such supplication is accepted and granted sooner or later .

(a). INVOCATION OF IBRAHIM (Abraham):

ALLAH ORDIANS:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿١٢٥﴾

“O” our Lord, I have made some of my offspring to dwell in an uncultivable valley by your sacred house (the Kabah at Makkah) in order, "O"our Lord, that they may perform prayers (Iqamat-as-Salat). So fill some hearts among men with love towards them, and (O Allah) provide them provision with fruits so that they may give thanks. (Surah.14, Ibrahim.37, Part.13)

In above verse Ibrahim (عليه السلام) made his virtuous deeds his trust in Allah and his obedience to commands of Allah as means of intercession before Allah then made his (historical) invocation. Allah accepted and granted the invocation of Ibrahim عليه السلام and results and benefits of which dwellers of Makkah getting still now. Allah made Makkah a centre for Millions of (believers) Muslims: Millions of Muslims come to Makkah from around the world to perform Hajj and lakhs of people circumambulate (بيت الله) Baitullah (the Ancient House Kaabah) and offer prayers before station of Ibrahim in the grand mosque (Masjidul Haram) . Fruits from around the world are always abundant in the valley of Makkah.

ALLAH ORDIAANS:

أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجِيبُ إِلَيْهِ تَمَرَّتْ كُلُّ شَيْءٍ رَزَقًا مِنَّا لَدُنَّا
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

Have we not established for them a secure sanctuary (Makkah) to which are brought fruits of all kinds a provision from ourselves, but most of them know not. (Surah.28, Al-Qasas.57, Part.20)

(b) INVOCATION OF MESSENGER OF ALLAH MOHAMMED ﷺ

Narrated Ibne Abbas رضي الله عنه whenever the prophet ﷺ got up at night to offer the Tahajjud prayers used to say, "O "Allah! All the praises are for you; you are the Holder of the heavens and the earth, and whatever is in them. All the praises are of for you; you are the light (provider of guidance) of the heavens and the earth; and whatever is in them. You are the king of the heavens and the earth; and whatever is in them, and all the praises are for you. You are the truth and your promise is the truth, and the meeting with you is the truth, your words are truth, and paradise is the truth and Hell is the truth and all the prophets are the truth. And

Mohammed ﷺ is the truth, and the Hour (Day of Resurrection) is the truth. "O" Allah, I surrender to you, I believe in you and depend on you, and repent to you, and with your help I argue (with my opponents, the disbelievers) and I take you as a Judge (to judge between us). Please forgive me, my past and future sins, and whatever I concealed and whatever I revealed, and you are the One who makes (some people) forward and (some) backward; there is none who has the right to be worshipped but you (there is no other deity than you). (Sahih Al-Bukhari)

In above invocation messenger of Allah recited the beautiful Names of Allah and his attributes and then mentioned his virtuous deeds as obedience, faith, argument for Islam, trust in Allah and repentance as means of intercession then supplicated to Allah to forgive his all sins. This is the ideal good example of Messenger of Allah ﷺ for his people.

(C) CONFESSION OF ADAM ﷺ OF HIS SIN AND HIS REGRET AND REPENTANCE (HIS INVOCATION) .

ALLAH ORDAINS:

قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٣٧﴾

They said: "Our Lord! We have wronged ourselves. If you forgive us not, and bestow not upon us your mercy, we shall certainly be of the losers. (Surah.7, Al-Araf.23, Part.8)

Allah taught this invocation to Adam so that he may repent Allah, making these words as means of intercession with Allah to ask for forgiveness for his sin. As ALLAH ORDAINS:

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٨﴾

Then Adam received from his Lord words. And his Lord pardoned him (Accepted his repentance). Verily, He (Allah) is the one who accepts repentance, the Most Merciful.

(Surah.2, Al-Baqarah.37, Part.1)

In this invocation confession of sins, regret and repentance over it is a good righteous deed which is the best means of intercession for asking forgiveness. Allah instructed Adam of this righteous deed, so this is Allah's instructed means of intercession. Allah has mentioned this (invocation of Adam) in Holy Quran for this very reason that it is not for Adam ﷺ only, but for all

believers. They (muslims) are being instructed to adopt this wasila (means of intercession), and so long as Adam عليه السلام did not adopt this wasila (means of intercession), Allah did not accept his repentance.

A misconception is popular about repentance of Adam عليه السلام that Adam had adopted the name of prophet Mohammed ﷺ as means of intercession with Allah for his repentance, then Allah accepted repentance of Adam عليه السلام this saying is wholly wrong and false as there is not any such evidence in Holy Quran and authentic Hadith.

3. TO SEEK INTERCESSION WITH ALLAH BY MEANS OF SUPPLICATION OF A BROTHER (BELIEVER).

A person can ask (believer) brother who is alive to supplicate (invoke) with Allah for him (to intercede with Allah by his invocation).

a-When Messenger of Allah was alive, his companions used to request him to intercede with Allah by means of his supplication (invocation) to Allah for them for their needs. Usually prophet Mohammed ﷺ used to intercede with Allah (invoke Allah for them) and Allah would accept and grant his intercession for them and fulfil their needs.

A blind man requested prophet mohammed to invoke Allah for him and he made prophet's invocation as means of intercession with Allah .

Hadith: Narrated Uthman bin Hunayf, a blind man came to Messenger of Allah and said (requested of him) invoke Allah that he may grant me health.

He (Allah's prophet) said, "if you wish I will invoke for you; but if you wish you may (remain) be patient as that is better for you".

He said (requested him) to invoke for him, so prophet commanded him to make ablution and make it very well and pray in these words.

"O Allah I beg you and plead to you through prophet Mohammed, prophet of mercy (through his supplication) I plead through you (through your supplication) to my Lord for my need , this one that it may be granted to me. " O Allah accept his intercession for me. (Tirmidhi)

The blind man finished his supplication and got blessed with eyesight.

b) Brothers of Joseph (Yousuf عليه السلام) took the intercession by means of invocation of their father as Allah Ordians:

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

They (brothers of Joseph عليه السلام) said: "O" our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners." He (Jacob عليه السلام) said: "I will ask my Lord for forgiveness for you. Verily, He (Allah) only, He (Allah) is the Oft - Forgiving, the Most Merciful." (Surah. 12, Yusuf. 97-98, Part. 13)

It is evident from these verses that brothers of Joseph عليه السلام requested their father Jacob عليه السلام to intercede with Allah by his supplication for forgiveness of their sin.

c) whenever Companions of messenger of Allah ﷺ seek rain in the life time of Messenger Allah, they used to make his invocation as means of intercession with Allah.

Narrated Anas رضي الله عنه: A person entered in the Mosque (مسجد النبوي) of Prophet Mohammed ﷺ on Friday from the gate facing pulpit. Messenger of Allah ﷺ was delivering Khutba (Sermon) standing, he (the person) said while standing, 'O' Messenger of Allah ﷺ livestock have died and road have closed, invoke Allah for rain. "Anas رضي الله عنه said on hearing this Messenger of Allah ﷺ raised (his) hands and invoked "O" Allah bless us with rain, "O" Allah blesses us with rain." Anas رضي الله عنه said, there was no piece (trace) of cloud was seen any where in far distance in the sky and no any thing was intervening between us and Sila mountain and (there) was not any building. From behind mountain a cloud of the size of shield appeared and came in the middle of sky and spread over all sides and it began to fall rain. By Allah, we did not see sun for a week. Then a person on next Friday entered through same gate, Messenger of Allah ﷺ was delivering Khutba (Sermon) standing. The person said to him standing, "O" messenger of Allah ﷺ goods are destroyed and roads are cut off, invoke Allah to withhold rain. Then messenger of Allah raised hands and invoked, 'O' Allah! Round about us and not on us, 'O' Allah! on the plateous and on the mountains and on the hills and

in the valleys (ravine) and on the places of trees grow. Anas رضي الله عنه said due to this invocation rain stopped, and when we came out, the sun had appeared. Shuraik said, I asked Anas, if it was the same first person (who came on next Friday) then Anas replied I do not know). (Sahih Al- Bukhari)

After death of Messenger of Allah ﷺ the companion of Messenger of Allah ﷺ gave up this intercession by the means of invocation of Messenger of Allah ﷺ. In the life time of Messenger of Allah, his companions took the intercession by means of invocation of Messenger of Allah ﷺ and He used to intercede by his supplicaion to Allah. But after his death it was not possible to request him to intercede. So after death of Messenger of Allah ﷺ, Omer رضي الله عنه in his period of Khilafate used to request (uncle of Messnenger of Allah ﷺ) Abbas رضي الله عنه to invoke Allah for rain (ie. to offer two rakat prayers and then invoke Allah for rain at the time of drought).

Narrated Anas رضي الله عنه, whenever drought threatened them, Umar bin Khattab رضي الله عنه used to ask Abbas bin Abdul Mutallib رضي الله عنه to invoke Allah for rain. He (Omer رضي الله عنه) used to say, "O"Allah, we used to ask our prophet (Mohammed) to invoke you for rain and you would bless us with rain, and now we ask uncle of our prophet to invoke you for rain. "O"Allah, bless us with rain. So it would rain. (Sahih Al - Bukhari)

INTERCESSION OF PROPHET MOHAMMED (S.A.W.S) FOR BELIEVERS (MOMINEEN) ON THE DAY OF RESURRECTION

Narrated Abu Huraira رضي الله عنه: Messenger of Allah said; "For every Prophet there is one (special invocation) that will be accepted and granted) with which he appeals (invoke Allah) and I want to keep safe such my invocation for intercession for my followers in Hereafter". (Sahih al- Bukhari)

Narrated Abu Hurirah رضي الله عنه: I said " O Massanger of Allah who will be the luckiest (fortunate) person who will get (gain) your intercession on the Day of Resurrection? Massenger of Allah said; O "Abu Hurirah , I have thought that none will ask me about it before you as I have seen your eagerness to (learn) the Hadith.

The luckiest person who will get me my intercession on the

Day of Resurrection will be the one who had said “La ilaha illallah” None has the right to be worshipped but Allah sincerely from (bottom depth of) his heart (Sahih Al- Bukhari)

It is evident messenger of Allah Mohammed will intercede with Allah for believers (mominen) and polytheists and infidels will not get the intercession of prophet Mohammed. By permission of Allah on the Day of Resurrection, Prophet Mohammed will intercede with Allah. Prophet Mohammed will be the first among all to intercede with Allah and his intercession will be accepted and granted at first among all prophets and others.

No one can intercede with Allah before prophet Mohammed on the Day of Resurrection.

ADOPTION OF DEAD RIGHTEOUS AND SAINTS AS INTERCESSORS AND PERFORMING ACTS OF WORSHIP FOR THEM IS PROHIBITED. WORSHIP SHOULD BE PERFORMED FOR ALLAH ALONE.

ALLAH ORDAINS:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ط قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ط سُبْحٰنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾

And they worship besides Allah others (saints, dead righteous things) that harm them not nor profit them, and they say: these are our intercessors with Allah. Say (O' Mohammed) Do you inform Allah of that which He knows not, in the heavens and on the earth? Glorified and Exalted is He above all that which they associate as partners (with Him)! (Surah .10, Yunus .18, Part. 11)

ALLAH ORDAINS:

○ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

And those who take Auliya (Protectors) beside Him (Allah), (they say) we worship them only that they may bring us near to Allah. (Surah.39, Az-Zumar.3, Part.23)

It is evident from above verses of Holy Quran, the polytheists worship dead righteous, prophets, awliya saints,

angels, considering them as their intercessors with Allah and maintain a belief that by means of worship of these dead righteous and awliya they would get nearness of Allah and get their desires and needs be fulfilled.

The same way some muslims have taken dead righteous, saints and Imam as their intercessor and they call upon them or go to their graves and perform rites of worship and offer sacrifice for them and supplicate or call upon these dead righteous and saints requesting them to intercede with Allah and get their desires and needs be fulfilled .

Holy Quran says and makes it clear that to worship anyone other than Allah and to offer sacrifice and present offering to anyone other than Allah and to invoke anyone other than Allah is polytheism.

In another words they consider dead righteous and saints as disposer of affairs and beseech their aid from them and intertain this void belief that these dead righteous possess power over giving life and causing death and have power to provide needs , sustenance and fulfil desires . To have faith in such beliefs about righteous dead and saints is polytheism as Allah has ordained in Holy Quran that besides Allah no one has power to cause benefit and harm and no one has power to give life and cause death as Allah ordains:

ALLAH ORDAINS:

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾

Say (O Mohammed ﷺ): "Call upon those - besides Him (Allah) whom you fancy! They have neither the power to remove the adversity from you nor even to shift it from you to another person. (Surah.17,Al-Isra.56,Part.15)

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ، لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِنَّ مِنْ شَرِكٍ وَمَا لَهُ مِنْهُمْ مَنْ ظَهِيرٍ ﴿١٣﴾

Say (O" Mohmmmed to pagans polytheists) call upon those (gods, saints and awliya Allah) whom you fancy besids Allah. they possess not even an atom's weight either in the heavens and on the earth nor have they any share in either nor there is for Him

(Allah) by any supporter from among them. (surah:34, saba 22, part :22)

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۗ أَمْواتٌ غَيْرُ أَحْيَاءٍ ۗ
وَمَا يَشْعُرُونَ ۗ أَكِيَانٌ يُبْعَثُونَ ﴿٢١﴾

Those whom they invoke besides Allah have not created any thing but are themselves created (they are) dead, not alive and they know not when they will be raised. (Surah16 An-Nahl.20,21 Part14)

ALLAH ORDAINS:

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿٣١﴾ إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا
دُعَاءَكُمْ ۗ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۗ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۗ وَلَا
يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿٣٢﴾

And those whom you invoke or call upon instead of Him (Allah), do not own even a Qitmir (the thin membrane over the date - stone). If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Mohammed ﷺ) like Him, who is Well - Acquainted (with every thing). (Surah.35, Fatir.13-14, Part.22)

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ
الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَفْلُونَ ﴿٥٠﴾

And who is more astray than one who calls on (invoke) besides Allah such as will not answer him till the Day of Resurrection , they are (even) unaware of their calls (invocation) to them. (Surah .46. Al- Ahqaf.5, part. 26)

It is evident from this verse that worship and supplication to anyone other than Allah is not only futile but it is ignorance and polytheism. Worship should be performed for Allah alone and supplication should be made to Allah alone. For Him (alone) is prayer in Truth.

Awliya Allah martyrs and dead righteous can not be made and taken as intercessors and their intercession can not be adopted. As Allah ordains:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

Who is he that can intercede with him (Allah) except with His (Allah's) permission. Surah .2, Al Baqarh 225 part -3)

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۗ قُلْ أَوْلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٣٣﴾
قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۗ

Have they taken others as intercessors besides Allah? Say: "Even if they have power over nothing whatever and have no intelligence?" Say: "To Allah belongs all intercession.

(Surah.39,Az-zumer.43.44,part.24)

It is evident from above verses that dead righteous can not be taken as intercessors so their intercession can not be adopted. To worship or invoke any one other than Allah is not only futile but it is ignorance and polytheism. Worship should be performed for Allah alone.

ALLAH ACCEPT AND GRANT SUPPLICATIONS WITHOUT INTERCESSION TOO :

ALLAH ORDAINS:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۗ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

And when my slaves ask you (O Moahmmed ﷺ) concerning me then (answer them) I am indeed near (to them by my knowledge), I respond to their invocations of the supplicant, when he calls on me. So let them obey me and believe in me, so that they may led aright. (Surah.2, Al-Baqarah.186, Part.2)

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دُخْرِينَ ﴿٢١٠﴾

And your Lord said: invoke me,I will respond to your (invocation). Verily, those who scorn my worship they will surely enter Hell in humiliation. (Surah.40, Ghafir.60, Part.24)

MAJOR AND GREAT INTERCESSION WILL BE GRANTED TO MESSENGER OF ALLAH MOHMMED ﷺ ON THE DAY OF RESURRECTION:

Narrated Anas رضي الله عنه: The prophet Mohammed ﷺ said, "On the Day of Resurrection the believers will assemble and say, let us

ask somebody to intercede for us with our Lord, so they will go to Adam and say, You are the father of all the people and Allah created you with His Own Hands, and ordered the angels to prostrate themselves to you, and taught you the names of all things,so please intercede for us with your Lord, so that He may relieve us from this palce of ours; Adam will say, I am not fit for this (i.e. intercession for you), go to Nuhﷺ(Noah), for he was the first Mesenger of Allah, sent to the inhabitants of the earth: they will go to him and Nuh will say, I am not for this undertaking. He will remember his appeal to his Lord to do some thing of which he had no knowledge, then he will feel ashamed thereof and will say, go to khaleelur-Rahman [i.e. Ibrahim (Abraham)]. They will go to him and he will say, I am not fit for this undertaking, go to Musaﷺ (Moses), the slave to whom Allah spoke and gave him taurat (Torah). So they will go to him and he will say, I am not fit for this undertaking and he will mention (his) killing a person, who he was not a killer and so he will feel ashamed there of before his Lord, and he will say, "go to Isa (Jesusﷺ)Allah's slave, His messenger and Allah's word and spirit coming from him (soul created by Allah). Isa (Jesus) will say I am not fit for this undertaking, go to Mohammed ﷺ the slave of Allah whose past and future sins were forgiven by Allah. So they will come to me and I will proceed till I ask my Lord's permission and I will be given permission. When I see my Lord, I will fall down in prostration and Allah will let me remain in that state as long (He) Allah wishes and then I will be adressed (Mohammed ﷺ), raise your head, ask and your request will be granted; I will raise my head and praise Allah with a saying (invocation), He (Allah) will teach me, and then I will intercede. Allah will fix a limit for me (to intercede), whom I will admit into Paradise. Then I will come back again to Allah, and when I see my Lord,the same thing will happen to me and then I will intercede and Allah will fix a limit for me (to intercede), whom I will admit into Paradise, then I will come back for the thirrd time; and then I will come back for the fourth time and will say, none remians in Hell but those whom the Quran has imprisoned (in Hell) and who have been destined to an eternal stay in Hell. (The compiler) Abu Abdullah said, But those whom the Quran imprisoned in Hell refer to the statement of Allah: to abide therein. (Sahih Al - Bukhari)

FAITH AND IT'S MEANING AND IT'S OBLIGATION

ALLAH ORDEANS:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ
الَّذِي أُنزِلَ مِنْ قَبْلُ ۗ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا ﴿٣١﴾

O you who believe !Believe in Allah and His Messenger (Mohmmad), and the Book (the Quran) which He has sent down to His Messenger, and Scriptures (Books) which He (Allah) send down to those before (him); and whosoever disbelieves in Allah ,His Angels ,His Books, His Messengers and the Last Day ,then indeed he has strayed far away (Surah.4,An-Nisa136,Part.5)

Narrated Abu Huraira (رضي الله عنه): One day while the Prohphet Mohammed ﷺ was sitting out for the people, there came a man and asked, what is faith? Messenger of Allah ﷺ replied, "Faith is to believe in Allah, His angels, (the) meeting with Him, His messengers, and to believe in Resurrection."

Then he further asked, what is Islam? Messenger of Allah ﷺ replied, to worship Allah alone and none else, to perform Iqamatis-Salat [the offering of salat (prayers) perfectly, to pay Zakat and to observe Saum (fast according to Islamic teaching) during month of Ramadan.

Then he further asked, what is Ihsan (perfection). Messenger of Allah ﷺ replied, to worship Allah as if you see Him, and if you can not achieve this state of devotion, then you must consider that he is looking at you."

Then he further asked, When will the Hour be established? Messenger of Allah ﷺ replied, The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.
2. When shepherds of black camels start competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allah."

The prophet ﷺ then recited: "Verily, Allah! With Him (Alone) is the knowledge of the Hour, he sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow and no person knows in what land he will die. Verily, Allah is All - Knower, All - Aware (of every thing).

Then that man left and the prophet ﷺ asked (his companions) to call him back. But they could not see any thing (him), then the prophet ﷺ said, that was Jibrael (Gabriel عليه السلام) who came to teach the people their religion." (Sahih Al - Bukhari)

Narrated Abdullah bin Umar رضي الله عنه that Messenger of Allah ﷺ said: "Faith is to believe in Allah and His Angels and His books and His prophets and Day of Resurrection and to believe in destiny, the good of it and bad of it." (Sahih Muslim)

Narrated Ibne Abbas رضي الله عنه, when the delegation of the tribe of Abdul Qais came to the Prophet Mohammed ﷺ the prophet ﷺ asked them, who are the people (i.e. you)? (or) who are the delegates? They replied we are (from the tribe of) Rabiea; then the Prophet ﷺ said to them, "welcome! O people neither will you have disgrace nor will you regret". They said, "O Messenger of Allah ﷺ ! We can not come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do some thing good (religious deeds) so that we may inform our people whom we have left behind (at home) and that we may enter Paradise. Then they asked about drinks (what is legal and what is illegal).

The prophet Mohammed ﷺ ordered them to do four things. He ordered them to believe in Allah alone and asked them, "do you know what is meant by believing in Allah alone. They replied

"Allah and his Messenger know better. "There upon the prophet said, "It means:

1. To testify that none has the right to be worshipped but Allah and Mohammed is the Messenger of Allah ﷺ
2. To offer prayers perfectly.
3. To pay the Zakath, (annual compulsory charity),
4. To observe fast (during the month of Ramazan),
5. To pay 1/5th of the booty to be given in Allah's cause.

Then he forbade them four things namely Al-Hantham, Ad-Dubba, An-Naqir and Al-Muzaffat or Al-Muqaiyar (these were the names of pots in which alcoholic drinks were prepared).

The prophet further said memorise them and convey them to the people whom you have left behind. (Sahih Al-Bukhari, Sahih Muslim)

It is evident from this Hadith that to believe in Allah alone means to testify that none has the right to be worshipped but Allah and to testify the prophethood of Mohammed ﷺ and to offer (obligatory) prayers and to pay zakath and to observe fast in month of Ramazan and to pay 1/5 th booty in cause of Allah.

Narrated Ibne Omer, Messenger of Allah said , "Islam is based on five principles.

1. To testify that (none has the right to be worshipped but Allah and Mohammed (is the messenger of Allah) and
2. And To offer the five compulsory congregational prayes
3. And to pay zakat
4. And to perform Hajj (Hajj i.e pilgrimage to makkah)
5. And to observe saum Ramadhan(fast during the month of Ramadan)". (Sahih bukhari)

Messenger of Allah ﷺ said, whoever avoided (neglected) obligatory prayers intentionally, then he has committed Kufr (infidelity).

Narrated Aliؓ : Messenger of Allah ﷺ said, whoever possess provision (for journey) and conveyance which takes him to بيت الله Baitullah (Kabah in Makkah) and he does not perform Hajj then it makes no difference that he may die being Jew or

Christian and verily, Allah ordained that in His book :

وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

And Hajj (Pilgrimage) to the House (Kabah) is a duty that mankind owes to Allah, those who can afford the expenses (conveyance and provision). (Tirmidhi)

ALLAH ORDAINS:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُ رَبِّهِمْ إِيمَانًا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۗ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيَمْتَرُونَ زَقَاتِهِمْ يُنْفِقُونَ ۗ أُولَٰئِكَ هُمُ
الْمُؤْمِنُونَ حَقًّا ۗ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

The believers are only those who, when Allah is mentioned feel fear in their hearts and when His verses (of the Quran) are recited to them, they (i.e. the verses) increase their faith, and they put their trust in their Lord (Alone), who perform As-Salat (Prayers) and spend out of that we have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and generous provision (Paradise). (Surah.8, Al-Anfal.2-3-4, Part.9)

To have trust in Allah is a religious duty and to put trust in Allah is demand of faith.

Allah Ordains

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ

And whosoever puts his trust in Allah. Then He (Allah) will suffice him. (Surah.65, At-Talaq.3, part.28)

Narrated Abu-Huraira رضي الله عنه: Messenger of Allah ﷺ said, faith (belief) has (consists of) seventy branches. The best branch of it is (to say) لا اله الا الله None has the right to be worshipped but Allah, and the (inferior) small lowly branch of (faith) is to remove trouble afflicting thing from the way (path).And Al-Haya (self respect, modesty bashfulness, to refrain from sins, to get impatient on committing sin, these together cover concept of Haya) is a part (branch) of faith. (Sahih Al-Bukhari,Sahih Muslim)

Narrated Ibne Omer رضي الله عنه: Verily Messenger of Allah ﷺ said, without doubt bashfulness (modesty) and faith have been joined

together, so when one of them is lifted up then other is also gets lifted off. (Baihaqi)

In a Hadith friendship enmity for Allah's sake, charity and to spend in cause of Allah are also included in the faith.

Narrated Abu-Umama رضي الله عنه: Messenger of Allah ﷺ said, whoever loved for Allah's sake and hated for Allah's sake and gave for Allah's sake and withheld for Allah's sake, then he has completed his faith. (Abu-Dawood, Tirmidhi)

Relationship, sympathy and enmity etc in all such matters we should act giving preference to consent (pleasure) of Allah. To get delighted with good deeds and to get displeased with mischiefs and sins are also are of the signs of faith.

Narrated Sufyan bin Abdullah رضي الله عنه reported: I asked Messenger of Allah ﷺ: "O "Messenger of Allah ﷺ tell me some thing about Islam, so that I never required to ask anyone about it after you. Prophet ﷺ said: say, I affirm faith in Allah then be steadfast on it. (Sahih Muslim)

IT IS OBLIGATORY TO HAVE BELIEF IN THE MESSENGER OF ALLAH MOHAMMED ﷺ AS PROPHET AND ACT UPON QURAN AND HADITH:

Narrated Abu Hurairah رضي الله عنه: Messenger of Allah ﷺ said, "By Him (Allah) in whose Hand Mohammed soul is, there is none from amongst the Jews and christians (of these present nations) who hears about me and then dies without believing in the message with which I have been sent, but he will be from the dwellers of the (Hell) fire. (Sahih Muslim)

ALLAH ORDAINS:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ، وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٨٥﴾

And whoever seeks a religion other than Islam. It will never be accepted of him, and in the Hereafter he will be one of the losers. (Surah.3, Al-Imran.85, Part.3)

It is clea from this verse that the chosen religion pleasing to Allah is only Islam. Apart from it no other religion is reliable near Allah, and not to follow Islam or adopt any other religion leads to destruction and inviting loss and failure. Contrary to this,

obedience of Islam is real success and is an invitation to a good successful life. Allah Ordains.

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٥﴾

Whoever works righteousness - whether man or woman while he (or she) is a true believer (of Islamic monotheism) verily, to him We will give a good life (in this world) and We will pay them certainly a reward (in the Hereafter) in proportion to the best of what they use to do. (Surah.16,An-Nahl,97,Part.14)

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَاٰمِنُوْا بِرِسُوْلِهِۦ يُوْتِكُمْ كِفٰلَيْنِ مِنْ رَّحْمٰتِهٖ

O you who believe, fear Allah and believe in His Messenger (Mohammed), He(Allah) will give you a double portion of His Mercy. (Sura-57, Al-Hadeed-28)

Allah will besw his mercy upon those believers, who believe in oneness of Allah and His prophet Mohammed ﷺ and fear Allah and perform righteous deeds.

Now a question is raised in the mind of some gentlemen that when belief in oneness of Allah is beneficial and the Bounties of Allah are showered on the Unitarian, then why nowadays many muslims inspite of believing in faith in oneness of Allah are suffering and are wretched. The answer to this question requires some detail. ALLAH ORDIAINS:

وَمَا اَصَابَكُمْ مِنْ مُّصِيْبَةٍ فَمَا كَسَبَتْ اَيْدِيْكُمْ وَيَعْفُو عَنْ كَثِيْرٍ ﴿٣٠﴾

And whatever of misfortune befalls you, it is because of what your hands have earned. And He (Allah) pardons much.

(Surah.42, Ash-Shura.30 Part.25)

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِي السَّلٰمِ كٰفَّةً ۚ وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ط

اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٣١﴾

O You who believe! Enter perfectly in Islam (by obeying all the rules and regulation of the Islamic religion) and follow not the footstep of Shaitan (Satan). Verily he is to you a plain enemy.

(Surah.2, Al-Bararah.208, Part.2)

It means it is sin and sinful to follow the path of Satan and due to sins a muslim undergoes hardships.

The reality is that when a man puts his faith in the formula of unity, and believe in Allah alone, firstly he denies all false gods and their worship and affirms to the oneness of Allah, who has no partner. Thereafter he affirms the prophethood of Mohammed ﷺ the last of the apostles. In other words he affirms the commands of the Holy Quran and Hadith. The second demand of the unity of Allah after declaring faith in Islam, is to surrender completely to the commands of the Holy Quran and Hadith, as Allah proclaims.

ALLAH ORDAINS:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣١﴾

Say (O Mohammed ﷺ): "Obey Allah and the Messenger (Mohammed ﷺ)". But if they turn away, then Allah does not like the disbelievers. (Surah.3, Al-Imran.32, Part.3)

After affirming faith in Islam the person should uphold two things.

Narrated Malik Bin Anas, Messenger of Allah stated "I am leaving two things with you. You will never go astray so long as you hold them firmly. (These two are) Book of Allah (Quran) and the sunnah of His Messenger (legal ways of prophet Mohammed ﷺ i.e. Hadith)". (Mauta Imam Malik)

If a person acts upon these two things he will be successful in this world and in Hearerafter, and it will be impossible for him to go astray and lose success.

In short, by affirming faith in the unity of Allah the demands of faith are not accomplished. One demand still remains to be fulfilled and that is, the person should confirm his acts and deeds in accordance with the commands of the Holy Quran and Hadith. He should merge his wholeself to Islam. If after affirming the unity of Allah, a person performs deeds against Islam for his personal benefits and according to his desires, then he can not be a true believer.

Narrated Abdullah bin Omer (رضي الله عنه): Messenger of Allah ﷺ said, "No one among you can be a true believer until his desires become subservient (subordinated) to what I have brought (Islamic Divine law brought by me i.e. Holy Quran and Hadith). (Sharah As-Sunnah)

This is the true demand of Islam without which the person

cannot be called a true believer.

Without obedience to the command of the Holy Quran and Hadith no person can acquire success, nor he can achieve salvation in the Hereafter. ALLAH ORDAINS:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٣٧﴾

And whosoever does not rule (judge) by what Allah has revealed, such are the Kafirun (disbelievers). (Surah.5,Al-Maidah.44,Part.6)

Narrated Ayesha رضي الله عنها Prophet Mohammed ﷺ said: "Whoever innovates in Islam something which does not belong to it will have it rejected. (Sahih Al-Bukhari)

Narrated Abu-Huraira (رضي الله عنه) Messenger of Allah ﷺ said; "All my followers will enter paradise except (the person) who refuses." They (companions) asked, "O Messenger of Allah ﷺ who will refuse"? He said, whoever obeys me will enter paradise, and whoever disobeys me is the one who refuses indeed.

(Sahih Al-Bukhari)

This is that real demand of Islam without fulfilment of which a person cannot be called a true believer. In short without obedience to the Islamic laws, the demand of faith in oneness of Allah is not fulfilled, nor he is entitled to get the pleasure of Allah and his limitless Bounties. But nowadays the collective and the individual lives of the Muslims are apparent.

At other place in Quran the other characteristic of successful faithful believers have been stated as follows. ALLAH ORDIANS:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَإِنْجِيلٍ يَا مَعْرُوفٍ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ وَالَّذِينَ آمَنُوا
بِهِ وَعَزَّوهُمْ وَاتَّبَعُوا التَّوْرَ الَّذِي أَنْزَلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٥﴾

Those who follow the Messenger the prophet who can neither read nor write (i.e. Prophet Mohammed ﷺ), whom they find written with them in taurat (Torah (deutxVIII15) and the Injeel (Gospel) (JohnXIV16). He commands them for Al Maroof (i.e. Islamic Mnotheism and all that Islam has ordained) and forbids them from Al-Munkar (i.e. polytheism and all that Islam has forbidden). He allows them as lawful At - Tayyibat (i.e. all good

and lawful things, deeds and foods) and prohibits them as unlawful Al - Khabaaeith (i.e. all evil and unlawful things deeds and foods). He releases them from their heavy burdens and from the fetters (bindings) that were upon them. So those who believe in him (Mohammed ﷺ) and honour him and help him, and follow the light (the Quran) which has been sent down with him, it is they who will be the successful. (Surah.7 Al-Araf.157, Part.9)

The Holy Quran, giving the example of the children of Israel proclaims:

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْفُوا مِنْ فَوْقِهِمْ
وَمِنْ تَحْتِ أَرْجُلِهِمْ

And if only they had acted according to Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (The Quran), they would surely have gotten provision from above them and from underneath their feet.

(Surah.5, Al-Maida.66, Part.6)

They Jews and christians ignored the knowledge that they inherited from previous Prophets about the description of Prophet Mohammed. They have adopted the the wrong path instead of guidance and ignored what Allah sent down to His prophet Mohammed ﷺ (Quran and Hadith).

Allah warns the followers of the Messenger of Allah ﷺ to take lesson from people of past, that several apostles and books were sent down to the children of Israel and they were commanded to obey in which case Allah had promised bestowing of bounties, but whenever they set aside the books and did not act upon them, consequently they suffered degradation and ignominy. Thus how can bounties be bestowed on such people. Their crime is such that they should undergo hardship failure and destruction.

At other place Quran has showed other some characteristics of successful believers as in verses in below. ALLAH ORDAINS:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۝
وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ۝ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا
مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝
وَالَّذِينَ هُمْ لِأَمْنِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۝ أُولَٰئِكَ

هُمُ الْوَارِثُونَ ۖ الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١٨﴾

Successful indeed are the believers those, who offer their salat (Prayers) with all solemnity and full submissiveness. And those who turn away from al-laghw (false evil vain talk, falsehood and all that Allah has forbidden). And those who pay the Zakat (Charity). And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the slaves) that their right hands possess, for then, they are free from blame; But whoever seeks beyond that then those are the transgressors; Those who are faithfully true to their amanat (all the duties which Allah has ordained honesty, moral responsibility and trust) and to their covenants; and those who strictly guard their salawat (five comulasy congregational prayers). These are indeed the inheritors, who shall inherit the Firdaus (Paradise). They shall dwell therein forever. (Surah.23,Al-Muminun.1 to 11, Part.18)

After acceptance of islam, It is an obligation (duty) on every muslim that they should convey the message of Islam to the people. Every Muslim should perform this duty according to his ability).

Narrated Abdullah bin Amar, Messenger of Allah ﷺ said,. بلغوا عني ولو آية "Convey from me (to others) even if it be only a single verse". (Sahih Al-Bukhari)

Abubakar siddiq ؓ said : O people do not you read this verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۖ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ۗ

O You who believe! Take care of your own selves, if you follow the (right) guidance no hurt can come to you from those who are in error. (Surah. 5,Al - Maidah. 105,part. 7)

(then he narrated) ,I heard Messenger of Allah ﷺ saying that when people see an oppressor and hold not his both hands then Allah may afflict widely to (all of) them from his punishment soon. (Ibne Maja , Tirmidhi)

اللَّهُمَّ احْفَظْنَا مِنْ كُلِّ بَلَاءٍ دُنْيَا وَعَذَابِ الْآخِرَةِ آمِينَ

Oh Allah! We seek your protection from all worldly evils and from the punishment in the Hereafter. Ameen.

Respectful Reader!

The demands of the formula of the Unity of Allah are before you. If you fulfil them you will be entitled to the Blessings, Mercy and Bounties of Allah, If Allah wills.

CATEGORIES OF TAWHEED

There are three categories of Tawheed

1. Tawheed Ar-Rububiyah
2. Tawheed Al-Uloohiyah (or) Al-Ibadah
3. Tawheed Al-Asma wa-sifat

Tawheed Ar-Rububiyah

To believe Lord (creator, sustainer and protector) of all is Allah and he is alone in His lordship and any creature and anyone can not effect Allah's actions and affairs is called Tawheed Ar-Rububiyah.

62. Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian) over all things.

Allah is the creator and sustainer and protector of all human beings, creatures and all that exist. He alone gives life and causes death and grant children, cure, recovery and health is by his commands alone. Every thing by his commands only.

He alone fulfils needs and desires of all creatures who are helpless and in need of Allah's mercy and blessings.

No one knows unseen except Allah. He alone is the disposer of all affairs of all worlds. He alone runs the affairs of the worlds.

It is duty laid upon all creatures to believe in Tawheed Ar-Rububiyah. Pagans of Makkah affirm Tawheed Ar-Rububiyah but they associate others in the worship of Allah.

A person can not enter Islam and gets safety of his belonging and life and he can not get salvation from torments of Hell fire until he believes in Tawheed- Uloohiyah.

2. Tawheed Al-Uloohiyah (Al-Ibadah)

To perform all forms of worship for Allah alone is called Tawheed Al-Uloohiyah. Allah alone be considered and taken as worthy of worship for all forms of worship of all the slaves. So all obvious and hidden deeds of slaves with which Allah gets pleased and like and approve such as supplication performing of vows and sacrifice and Hajj pilgrimage to Makkah, (tawakul) trust in Allah, fasting, giving charity and alms and all forms of worship must be directed only to Allah alone as he alone deserves to be worshipped and he alone can bestow and grant benefit as a result of his worship. All prophets brought (message) Tawheed Al-Ibadah to their people, when they showed divergence in it, prophets and apostles explained and eulogized Tawheed Al-Uloohiyah to them and invited them to affirm Tawheed Al-Uloohiyah.

Allah ordains:

Worship Allah alone and join none with Him (in worship).

Surah.4, An-Nisa.36,Part.5

Affirmation of Tawheed Al-uloohiyah is a duty on all slaves.

It has great importance in religion as it is the basis on which good deeds are accepted. It is revealed in Quran repeatedly and made it evident that salvation of human beings and their success in this worldly life and in Hereafter depends solely on acceptance an affirmation of Tawheed Al-uloohiyah (or Al-Ibadah).

3.TAWHEED ASMA WA-S-SIFAT

What man knows about Allah(the creator of all)is only what little Allah has revealed to him through His prophets.

To believe in all names of Allah and attributes which He revealed in His book Quran and prophet Mohammed mentioned in hadith, and to considered Allah alone is unique in his incomparable attributes and names which specified for himself alone, be affirmed without any heretical distortion in his attributes and His names and without giving similarity to any creature and

without fabricating forging baseless explanation about condition of Allah's attributes is called Tawheed Asma Wa-sifat.

Allah ordains

There is nothing like him (Allah).

Surah.42,Ash-shura.11,Part .25

So put not forward similitudes for Allah(as there is nothing similar to Him nor He resembles any thing). Truly Allah knows and you know not.

Surah.16,An-nahl.74 ,Part.14

People who confirm all above mentioned three categories of Tawheed are true believers of faith in Islamic Monotheism.