

Tauheed ul Muslimeen

Composed by

Mas'ud Ahmad (May Allah have Mercy upon him)

Jama'atul Muslimeen

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

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Preamble

Islam is a perfect religion of Allah and favoutite to Him. Islam is a perfect conduct of life which guides each and every aspect of life. The one who believes in it, named as Muslim, adheres to a civilized, cultured and respectful specific code of life,

Meaning of Tauheed

Meaning of Tauheed

There are many branches of Islam. Of those, Monotheism is one of the important one. The three consonant root of "Tauheed" is "wahada". Among the three consonant root chapters, it is related to "Da Ra Ba- Yad Ribu". In this three consonant, there are many origins. Of them following are important:

Wahdun, Wahdatun, Hidatun

The meaning of the origins is "To be one in itself, be unique, be one, be alone, the one and only one and unique in his self. He is called "Waheedun, Wahadun, Wahidun". Replacing the alphabet "Wau" in "Wahadun" with "Hamza", it becomes "Ahadun" which also means "unique, one and matchless"

The word "Tauheed is derived from the root "Wahada" in the chapter of "addition in three consonant root" namely "Taf'eel".

"Tauheed" means "Making one, invocation one and considering one"

The idiomatic meaning of "Tauheed" is to consider Almighty Allah unique and one and the only one in His Self, His Attributes and His Rights. No one to be equal to Him in His Self, His Attributes and His Rights.Allah is One, The One and the Only One, Alone, Extraordinary, Matchless, Unparalleled.

Meaning of Shirk (Polytheism)

"Shirkatun" means "To be partner" and "Ishterak" means "Associating Partner". Of these origins, "Shirk" is a noun which expresses the action and its condition associating partner or being partner.

The idiomatic meaning of "Shirk" is called associating partner in Self, Attributes and Rights of Allah. In another words, Shirk (Polytheism) is the opposite of Tauheed (Monotheism)

Significance of Tauheed

Tauheed (Monotheism) is the foundation of righteous deeds. The Faith is the soul of Islam. If there is no monotheism, there will be no faith and Islam. All righteous deeds are vain without monotheism. Monotheism is condition of the Hereafter success. In the presence of polytheism, success is not inevitable.

Almighty Allah insisted on monotheism in the Holy Quran at many places. Almighty Allah said:

قُلْ هُوَ اللّٰهُ اَحَدٌ
اخلاص 1

1. (O Prophet!) Say that Allah is one

And in another verse

وَ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ
بقرة 163

2. And (O People!) Your lord is only One Lord, There is no lord by the Gracious and the Merciful

In the above mentioned verse, the word “Ilah” is used. “Ilah” is a comprehensive word of which no word can encompass its vast meaning. Whatever the attributes and specifications exist in the word “Ilah”, no single word can cover the attributes and specifications. “Ilah” means ithe one who is worshipped, considered as the King and the Ruler, taked as the Disposer of the affairs, the one Who fulfills the needs, the one Who is invoked, the one Who is sought for help, Who is uncomparable and eternal, Unmatched and Unparalleled, One and the only One, Present everywhere and Observer, nothing is secret from Him at all, Who listens to the invokes of all persons everywhere, Who has the knowledge of unseen, Who knows what intend the hearts, Who is Able to do anything, Who is all time ready to fulfill what He Wills. Who is not irresistible and unstoppable, the Creator of everything, the Owner, Who has no defects etc etc.

“Ilah” is the only One (God). There is no “Ilah”(God) other than Him. All aspects and kinds of monotheism occur in the word “Ilah”. After invocation that there is no god but Allah, there is no question of saying anything. Whatever the definitions and explanations regarding monotheism are given, it is all about the word “Ilah”. If any one does not seek the explanation, he must get into the word “Ilah”. After getting into the word “Ilah”, there is no reason of committing polytheism.

To understand the realiy of the word “Ilah”, consider the following verses in which Allah made “Uloohiyat” (Being ultimate God) specific for Himself.

Almighty Allah said:

3. Surely , Allah is the only Lord	اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ نساء 171
4. There is no lord but One Lord	وَمَا مِنۡ اِلٰهٍ اِلَّاۤ اِلٰهٌ وَّاحِدٌ مائده 73
5. (O Prophet! Ask them) “Will you testify that there is another “lord” other than Allah?” (If they then testify then) Say (to them): “I do not testify this” (and O Prophet! Also) Say (to them): “Allah is only one Lord and surely I am exhausted of your polytheism”	اَئِنَّكُمۡ لَتَشۡهَدُوۡنَ اَنَّ مَعَ اللّٰهِ اٰلِهَةً اُخۡرٰى‌ؕ قُلۡ لَّاۤ اَشۡهَدُ‌ۙ قُلۡ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّ اِنَّنِىۡ بَرِىۡٓءٌ مِّمَّا تُشۡرِكُوۡنَ انعام 19
6. This (Holy Quran) is the message for the people by which we may warn them. And be heard! Allah is the only Lord. (and the object of this message is) so that	هٰذَا بَلٰغٌ لِّلنَّاسِ وَ لِيُنۡذَرُوۡا بِهٖ وَ لِيَعۡلَمُوۡۤا اَنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّ لِيَذَّكَّرَ اُولُوا الۡاَلۡبَابِ ابراهيم 52

the intellectual people may get admonition

7. (O People!) Your lord is one Lord. (The people with obedient heart accept it) Although, those who do not believe in the Hereafter, their hearts deny (it). They are (indeed) the transgressors.

اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ۬ فَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ قُلُوْبُهُمْ مُّنْكِرَةٌ وَّ هُمْ مُّسْتَكْبِرُوْنَ
نحل 22

8. And Allah has declare, “Do not worship two lords” Allah is the only one Lord. And (Allah has already said) :Fear Me Alone”

وَ قَالَ اللّٰهُ لَا تَتَّخِذُوْٓا اِلٰهَيْنِ اثْنَيْنِ۬ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ۬ فَاِيَّايَ فَارْهَبُوْنِ
نحل 51

9. (O Prophet!) Say that I am also a human as you. (Although) I have been revealed that your Lord is only one Lord.

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ۬
کہف 110

10. (O Prophet!) Say I have been revealed that your

قُلْ اِنَّمَا يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ۬ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ

Lord is indeed only one Lord. (O People! (then) Will you not Muslim (by believing Him as Lord (or not)?	انبياء 108

The above verse depicts that whoever adhere to monotheism, he is indeed a Muslim

11. (O People!) Your Lord is one Lord, therefore, Obey Him Alone	فَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَلَهٗۤ اَسْلِمُوْا حج 34

It is depicted from the verse that Allah deserves to be obeyed

12. Say that we have believed in the book which has been revealed to us and (we believed in) the book which have been revealed to you. Our lord and your lord is one and we are Muslims to Him	قُوْلُوْۤا اٰمَنَّا بِالَّذِیْۤ اُنْزِلَ اِلَیْنَا وَ اُنْزِلَ اِلَیْكُمْ وَ اِلٰهُنَا وَ اِلٰهُكُمْ وَاحِدٌ وَّ نَحْنُ لَهٗ مُسْلِمُوْنَ عنكبوت 46
13. (O People!) your Lord is indeed، only one Lord.	اِنَّ اِلٰهَكُمْ لَوَاحِدٌ صافات 4
14. (O Prophet!) Say that I am only a warner (not the lord) There is no lord but Allah Alone, the almighty	قُلْ اِنَّمَاۤ اَنَا مُنْذِرٌ وَّ مَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ ص 65

It is depicted from the verse that even the Holy Prophet ﷺ is not deserved to be asscіated with Allah ultimately. Allah is the only Lord to be worshipped, the Ruler, the Legislatior, the one who fulfils the needs and the disposer of the affairs. The Holy Prophet ﷺ is just a messenger who brought messages of the Real Ruler. And this is the high degree of human status.

15. Allah, There is no lord but Him. He is the Living, the Eternal

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَیُّ الْقَیُّوْمُ
بقرہ 255

16. Allah, There is no lord but Him. He is the Living, the Eternal

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَیُّ الْقَیُّوْمُ
آل عمران 2

17. He (Allah) shapes you in the womb how He will, There is no lord but He. He is All Mighty All Wise

هُوَ الَّذِیْ یُصَوِّرُكُمْ فِی الْاَرْحَامِ كَیْفَ یَشَآءُ ۚ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِیْزُ الْحَكِیْمُ
آل عمران 6

18. Allah witnesses that indeed, there is no lord but He, and the angels, the one whom were given knowledge and the one who are just (also witness) that there is no

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَ الْمَلٰٓئِكَةُ وَ اُولُوا الْعِلْمِ قَآئِمًۢا بِالْقِسْطِ ؕ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِیْزُ الْحَكِیْمُ
آل عمران 18

lord but the Almighty All Wise

19. There is no lord but He, He will gather you all on the day of Recompense. And who is more truthful than Allah

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ-لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ-وَ مَنْ اَصْدَقُ مِنَ اللّٰهِ حَدِيْثًا
نساء 87

20. And they associated the devils as partners of Allah. While Allah created the devils. (How can a creation be associated as a partner of a creator? And they also declared sons and daughters of Allah without knowledge. Allah is free from their polytheism and He is dignified (in status) and High. He is the one who originated the heavens and the earth without sample. How can he beget a son while he has no wife? (He is the one) who created everything

وَ جَعَلُوْا لِلّٰهِ شُرَكَآءَ الْجِنَّ وَ خَلَقَهُمْ وَ خَرَقُوْا لَهٗ بَنِيْنَ وَ بَنٰتٍۢ بِغَيْرِ عِلْمٍ-سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يَصِفُوْنَ-بَدِيْعُ السَّمٰوٰتِ وَ الْاَرْضِ-اَنّٰى يَكُوْنُ لَهٗ وَلَدٌ وَّ لَمْ تَكُنْ لَّهٗ صَاحِبَةٌ-وَ خَلَقَ كُلَّ شَيْءٍ-وَ هُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ-لَاۤ اِلٰهَ اِلَّا هُوَ-خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوْهُ-وَ هُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ
انعام 101-103

encompasses knowledge of everything. Allah is your Lord. There is no lord but He. He is the creator of everything so worship Him Alone. He is the Care taker of everything

اِتَّبِعْ مَآ اُوْحِیَ اِلَیْكَ مِنْ رَّبِّكَۚ لَآ اِلٰهَ اِلَّا هُوَۚ وَ اَعْرِضْ عَنِ الْمُشْرِكِیْنَ
انعام 106

21. (O Prophet!) Whatever is revealed to you by your Lord, follow it. There is no lord but He and avoid the polytheists

مَآ اُمِرُوْۤا اِلَّا لِیَعْبُدُوْۤا اِلٰهًا وَّاحِدًا ۚ لَآ اِلٰهَ اِلَّا هُوَ ؕ سُبْحٰنَهٗ عَمَّا یُشْرِكُوْنَ
توبه 31

22. And it was not commanded to) the people of the Scripture!) but to worship one Lord. There is no lord but He. Trust in Him, Purified is He of whom they associated partners with Him

فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِیَ اللّٰهُ ۖ لَآ اِلٰهَ اِلَّا هُوَ ؕ عَلَیْهِ تَوَكَّلْتُ ؕ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِیْمِ
توبه 129

23. And then if the polytheists turn away their faces (from what you say), say to them, “Allah suffices me. There

is no lord but He. I trust in Him, He is the owner of the Majestic Throne.

24. Then if your partners do not respond to you, then be heard! This word has been revealed with Allah's knowledge. (and Be Heard!) There is no lord but He. Then after this proof , Will you be Muslim (or not)?

فَاِلَّمْ يَسْتَجِيْبُوْا لَكُمْ فَاعْلَمُوْٓا اَنَّمَآ اُنْزِلَ بِعِلْمِ اللّٰهِ وَ اَنْ لَّآ اِلٰهَ اِلَّا هُوَ ۚ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ
ہود 14

25. (O Prophet!) Say I am (sent as) the Prophet of Allah whose dominion is in (all) the heavens and the earth (as a whole). There is no lord but He. He brings life and brings death.

قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَ يُمِيْتُ ۚ
اعراف 158

26. And they deny the Merciful. (O Prophet!) Say "He is my Lord. There is no lord but He. I trust in Him, I turn to Him

وَ هُمْ يَكْفُرُوْنَ بِالرَّحْمٰنِ ۚ قُلْ هُوَ رَبِّيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ وَ اِلَيْهِ مَتَابِ
رعد 30

لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ وَ مَا بَیْنَهُمَا وَ مَا تَحْتَ الثَّرٰی ()وَ اِنْ تَجْهَرْ بِالْقَوْلِ فَاِنَّهٗ یَعْلَمُ السِّرَّ وَ اَخْفٰی - اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ-لَهُ الْاَسْمَآءُ الْحُسْنٰی
طه 7-6

27. To Allah belongs what is in the heavens and what is in the earth and what is in between them. And what is under the (land's) dust. When you invoke Him (for Allah, it is not difficult to know about it) He knows what is hidden and secret. Allah (is the one) there is no lord except He. He has beautiful names.

اِنَّمَاۤ اِلٰهُكُمُ اللّٰهُ الَّذِیْ لَاۤ اِلٰهَ اِلَّا هُوَ- وَسِعَ كُلَّ شَیْءٍ عِلْمًا
طه 98

28. Your Lord is Allah there is no lord but He. His knowledge encompasses everything

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِیْمِ
نمل 26

29. Allah, There is no lord but He. He is the owner of the Majestic Throne

وَ هُوَ اللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ-لَهُ الْحَمْدُ فِی الْاُوْلٰی وَ الْاٰخِرَةِ-وَ لَهُ الْحُكْمُ وَ اِلَیْهِ تُرْجَعُوْنَ
قصص 70

30. Allah, There is no lord but He. His praise fills this world and the Hereafter. His Command is

everywhere. And to Him all will be returned

31. And invoke no one with Allah. There is no lord but He. Everything will be banished but Allah's face. His Command is carried out. And to Him all will be returned

وَ لَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَۘ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ كُلُّ شَیْءٍ هَالِكٌ اِلَّا وَجْهَهٗ ؕ لَهُ الْحُكْمُ وَ اِلَیْهِ تُرْجَعُوْنَ
قصص 88

32. Allah is High, He is the True King. There is no lord but He. He is the owner of Honorable Throne

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ رَبُّ الْعَرْشِ الْكَرِیْمِ
مؤمنون 116

33. (O People!) Remember the blessings we have sent down. Is there any creator other than Allah Who provides you from the heaven and the earth. There is no lord but He. Where do you wander then?

یٰۤاَیُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَیْكُمْ ؕ هَلْ مِنْ خَالِقٍ غَیْرُ اللّٰهِ یَرْزُقُكُمْ مِّنَ السَّمَآءِ وَ الْاَرْضِ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ
فاطر 3

34. It is Allah who created the Heaven and the Earth. It is He who covers the night with the day and the day with the night. He subjected the sun and the moon. Everything is circulating along their orbits in the fixed time. Be Hold! He is All Mighty All forgiving. He has created you from one soul. He then created his mate from him. He has created four legs cattle of eight kinds. He is the one who created you in three darkness in the mothers' wombs from stage to stage. This is Allah, your Lord. There is no lord but He. Then where do you wander?

خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ۔ يُكَوِّرُ الَّيْلَ عَلَى النَّهَارِ وَ يُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ۔ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى۔اَلَا هُوَ الْعَزِيْزُ الْغَفَّارُ)5 (خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَ اَنْزَلَ لَكُمْ مِّنَ الْاَنْعَامِ ثَمٰنِيَةَ اَزْوَاجٍ۔ يَخْلُقُكُمْ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ خَلْقًا مِّنْۢ بَعْدِ خَلْقٍ فِيْ ظُلُمٰتٍ ثَلٰثٍ۔ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ۔لَاۤ اِلٰهَ اِلَّا هُوَ۔ فَاَنّٰى تُصْرَفُوْنَ)6(
زمر 5-6

35. Forgiver of the sins. He is the one who accepts the repentance. Firm in taking revenge. The

غَافِرِ الذَّنْبِ وَ قَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ۔ذِى الطَّوْلِ۔لَاۤ اِلٰهَ اِلَّا هُوَ۔ اِلَيْهِ الْمَصِيْرُ
مؤمن 3

owner of the kindness. There is no lord but He. To him we return.

36. Allah is the one who created night to take rest and made the day bright. Surely Allah brings bounty on the people but most of the people do not thank

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الَّیْلَ لِتَسْكُنُوْا فِیْهِ وَ النَّهَارَ مُبْصِرًا-اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَشْكُرُوْنَ-ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَیْءٍ-لَاۤ اِلٰهَ اِلَّا هُوَ۫- فَاَنّٰى تُؤْفَكُوْنَ
مؤمن 61-62

37. Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with pure things (or food to eat). That is Allah, your Lord: so Blessed be Allah, the Lord of the worlds.
He is the Ever Living (No death can touch Him),

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا وَّ السَّمَآءَ بِنَآءً وَّ صَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَ رَزَقَكُمْ مِّنَ الطَّیِّبٰتِ-ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ-فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ -هُوَ الْحَیُّ لَاۤ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِیْنَ لَهُ الدِّیْنَ-اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ
مؤمن 64-65

None has the right to be worshipped but He; so invoke Him making your worship pure for Him Alone. All the praises and thanks be to Allah, the Lord of the worlds.

38. None has the right to be worshipped but Allah. It is He Who gives life and causes death - your Lord and the Lord of your forefathers

لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَ يُمِيْتُ۫ رَبُّكُمْ وَ رَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ
دخان 8

39. He is Allah, beside Whom none has the right to be worshipped but He, He is the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.He is Allah beside Whom none has the right to be worshipped but He, He is the King, the Holy, the One Free from all defects,

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ۫ عٰلِمُ الْغَيْبِ وَ الشَّهَادَةِ۫ هُوَ الرَّحْمٰنُ الرَّحِيْمُ۔هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ۫ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ۫ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ۔هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى۫ يُسَبِّحُ لَهٗ مَا فِى السَّمٰوٰتِ وَ الْاَرْضِ۫ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ
حشر 22-24

the Giver of security, and the Watcher over His creatures, the All-Mighty, the Compeller, and the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.He is Allah, the Creator (of the universe), the Inventor of all things, and the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

40. Allah! Is God, none has the right to be worshipped but He. And the believers should put their trust in Allah (Alone).

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ
تغابن 13

41. The Lord of the east and the west. None has the right to be

رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ لَآ اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ وَكِيْلًا
مزمل 9

worshipped but He. So consider Him as Guardian

42. (O Prophet!) Verily! This is the (absolute) true narrative, (that we are relating to you) and (this is an absolute true that) none has the right to be worshipped but Allah), the One and the Only True God, And indeed, Allah is the All-Mighty, the All-Wise.

اِنَّ هٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَ مَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ ؕ وَ اِنَّ اللّٰهَ لَهُوَ الْعَزِيْزُ الْحَكِيْمُ
آل عمران 62

43. So (O Prophet!) know well that none has the right to be worshipped but Allah, and seek shield against every task that leads to bad outcome, and also for (each) believing men and believing women. And Allah knows well your moving about, and your place

فَاعْلَمْ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا اللّٰهُ وَ اسْتَغْفِرْ لِذَنْۢبِكَ وَ لِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ؕ وَ اللّٰهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَ مَثْوٰىكُمْ
محمد 19

of rest (He is not ignorant of you in any condition).

44. He sends down the angels with the revelation of His Command to whom of His slaves He wills (saying): "Warn mankind that none has the right to be worshipped but I, so fear Me (Alone)

يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖٓ اَنْ اَنْذِرُوْٓا اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاتَّقُوْنِ
نحل 2

45. He cannot be questioned as to what He does, while they will be questioned (whatever they are doing). (O Prophet!) Or have they taken for worship (other) gods besides Him? Say (to them): "Bring your proof." This (Our Book) is the Reminder for those with me and the Reminder for those (who passed) before me. But most of them know not the Truth,

لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُوْنَ- اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً-قُلْ هَاتُوْا بُرْهَانَكُمْ-هٰذَا ذِكْرُ مَنْ مَّعِيَ وَ ذِكْرُ مَنْ قَبْلِيْ-بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ- الْحَقَّ فَهُمْ مُّعْرِضُوْنَ-وَ مَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِيْٓ اِلَيْهِ اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدُوْنِ
انبياء 23-25

so they are averse.And (O prophet!) We did not send any Messenger before you but We revealed to him (saying): “none has the right to be worshipped but I, so worship Me (Alone) "

The summary of all above verses depicts that Allah Al mighty is Alone Lord. There are many such verses in the Holy Quran which insist on momotheism

Harmful of Polytheism and its bad consequences

Polytheism is antonym of Monotheism. And as in the presence of polytheism, monotheisim will not remain. Quran emphasize on harmful of polytheism as on the significance of monotheism.

Almighty Allah said:

1. (O Believers!) Worship Allah and join none with Him;

وَ اعْبُدُوا اللّٰهَ وَ لَا تُشْرِكُوْا بِهٖ شَيْـًٔا
نساء 36

2. Say (O Prophet): "Come, I will recite (to them) what your Lord has

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْـًٔا
انعام 151

prohibited you from: Join not anything in worship with Him (Associating partners with Allah is forbidden);

3. Say (O Prophet): "(But) the things that my Lord has indeed forbidden every kind of unlawful shameful acts whether committed openly or secretly, sins (of all kinds) and unrighteous oppression on anyone, joining partners (in worship) with Allah for which He has given no authority

قُلْ اِنَّمَا حَرَّمَ رَبِّیَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ وَ الْاِثْمَ وَ الْبَغْیَ بِغَیْرِ الْحَقِّ وَ اَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ یُنَزِّلْ بِهٖ سُلْطٰنًا
اعراف 33

4. Say (O Prophet!): "I am commanded only to worship Allah (Alone) and not to join partners with Him (at all).

قُلْ اِنَّمَاۤ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ وَ لَاۤ اُشْرِكَ بِهٖ
رعد 36

5. And (O People!) set not up (or worship not) any

وَ لَا تَجْعَلُوْا مَعَ اللّٰهِ اِلٰهًا اٰخَرَ
ذاریات 51

other god along with Allah,

6. Say (O Prophet!): "Shall we invoke others besides Allah (false deities), that can do us neither good nor harm, and shall we turn back (to disbelief) on our heels after Allah has guided us? - like one whom the Shayatin (devils) have made to go astray in the land in confusion (anywhere and he was confused to find the way to the right destination),

قُلْ اَنَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُنَا وَ لَا يَضُرُّنَا وَ نُرَدُّ عَلٰٓى اَعْقَابِنَا بَعْدَ اِذْ هَدٰىنَا اللّٰهُ كَالَّذِى اسْتَهْوَتْهُ الشَّيٰطِيْنُ فِى الْاَرْضِ حَيْرَانَ
انعام 71

7. (O Prophet!) Set not up with Allah any other god, (O man)! Or you will sit down reproved, forsaken (away from Allah's Help).

لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَقْعُدَ مَذْمُوْمًا مَّخْذُوْلًا
اسراء 22

8. (O Prophet!) This is (part) of wisdom which your Lord has revealed to

وَ لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتُلْقٰى فِىْ جَهَنَّمَ مَلُوْمًا مَّدْحُوْرًا
اسراء 39

you (time to time) lest you should be thrown into Hell, blameworthy and rejected, (from Allah's Mercy).

9. And (Allah has also made this book clear) to warn those who say, "Allah has begotten a son". No knowledge have they of such a thing, nor had their forefathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie.

وَّ يُنْذِرَ الَّذِيْنَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا
مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّ لَا لِاٰبَآىِٕهِمْ
كَبُرَتْ كَلِمَةً تَخْرُ جُ مِنْ اَفْوَاهِهِمْ
يَّقُوْلُوْنَ اِلَّا كَذِبًا

کہف 4-5

10. Has then your Lord (O polytheist!) preferred for you sons, and taken for Himself from among the angels' daughters? Verily you indeed utter (an awful) great saying.

اَفَاَصْفٰىكُمْ رَبُّكُمْ بِالْبَنِيْنَ وَ اتَّخَذَ مِنَ
الْمَلٰٓئِكَةِ اِنَاثًا
عَظِيْمًا

اسراء 40

11. Worshiping none but Allah, not associating partners (in worship) unto Him; and whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far-off place.

وَ مَنْ يُّشْرِكْ بِاللّٰهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ اَوْ تَهْوِىْ بِهِ الرِّيْحُ فِىْ مَكَانٍ سَحِيْقٍ
حج 31

12. Verily joining others in worship with Allah is a great wrong indeed.

اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ
لقمان 13

13. (And) "Who set up another god with Allah. Then both of you cast him in the severe torment."

الَّذِىْ جَعَلَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَاَلْقِيٰهُ فِى الْعَذَابِ الشَّدِيْدِ
ق 26

All deeds become vain due to polytheism

Almighty Allah said:

1. But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.

وَ لَوْ اَشْرَكُوْا لَحَبِطَ عَنْهُمْ مَّا كَانُوْا يَعْمَلُوْنَ
انعام 88

لَئِنْ اَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ
زمر 65

2. 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

The devil controls the polytheists

Almighty Allah said:

اِنَّمَا سُلْطٰنُهٗ عَلَى الَّذِيْنَ يَتَوَلَّوْنَهٗ وَ الَّذِيْنَ هُمْ بِهٖ مُشْرِكُوْنَ
نحل 100

His power is only over those who obey and follow him , and those who join partners with Him

Polytheists are impure

Almighty Allah said:

اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ
توبه 28

Verily, the polytheists are impure. So let them not come near Al-Masjidal-Haram after this year;

Getting married to polytheists is unlawful

Almighty Allah said:

وَ لَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ؕ وَ لَاَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَّ لَوْ اَعْجَبَتْكُمْ ۚ وَ لَا تُنْكِحُوا الْمُشْرِكِيْنَ

And (O Believers!) do not marry female polytheist till they believe. And

حَتّٰى يُؤْمِنُوْا ؕ وَ لَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَّ لَوْ اَعْجَبَكُمْ ۚ
بقره 221

indeed, a slave woman who believes is better than a female polytheist, even though she pleases you. And (O Believers!) do not (marry your women) to polytheists males till they believe (in Allah Alone) and verily, a believing slave is better than a male polytheist, even though he pleases you.

Entering Jannat is forbidden for the polytheists

Almighty Allah said:

قَالَ الْمَسِيْحُ يٰبَنِيْۤ اِسْرَآءِيْلَ اعْبُدُوا اللّٰهَ رَبِّيْ وَ رَبَّكُمْ ؕ اِنَّهٗ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَ مَاْوٰىهُ النَّارُ ؕ
مائده 72

Surely, they have disbelieved who said: " Massih Son of Maryam is Allah" said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode

Entering the Hell is forbidden for the monotheists

The Holy Prophet ﷺ said:

إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ صحيح البخارى كتاب الصلوة باب صلوة النوافل جماعة

Indeed, Allah has made the Hellfire unlawful for him who says 'There is no god but Allah,' seeking His pleasure by saying it

Polytheism will never be forgiven

Almighty Allah said:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَ يَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰٓى اِثْمًا عَظِيْمًا نساء 48

1. Verily, Allah forgives not that partners should be set up with Him, but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah in worship, he has indeed, invented a tremendous sin.

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَ يَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلٰلًۢا بَعِيْدًا نساء 116

2. Verily! Allah forgives not (the sin of) setting up partners with Him, but He forgives whom He wills sins other than that, and whoever sets up partners

in worship with Allah, has indeed, strayed far away.

Belief is not beneficial when mixed up with polytheism

Almighty Allah said:

اَلَّذِيْنَ اٰمَنُوْا وَ لَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَ هُمْ مُّهْتَدُوْنَ
انعام 84

(Listen!) It is those who believe and confuse not their belief with wrong (polytheism), for them (only) there is security and they are the guided.

When this verse was revealed, the companions asked the Holy Prophet saying:

وأينا لم يظلم؟

Who among of us does not do wrong?

Responding to this, Allah sent down this verse

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Verily joining others in worship with Allah is a great wrong indeed.

صحيح البخارى تفسير سورة الانعام

We came to know from this Hadith that in the above mentioned verse, the word Zulm means polytheism, so the meaning of the verse is that if polytheism is not mixed with the faith, peace and guidance will be received. Otherwise, neither guidance nor peace is received

Some believers are polytheists

It has been explained in the previous chapter that the polytheism might be mixed with the faith. In other words, it is said that the one who utter the words of monotheism might be polytheist. In another verse, Allah said:

And (among people) most of them believe not in Allah except that they attribute partners unto Him	وَ مَا يُؤْمِنُ اَكْثَرُهُمْ بِاللّٰهِ اِلَّا وَ هُمْ مُّشْرِكُوْنَ يوسف 106

It has been depicted from the verse that many believers and the one who has uttered the words of monotheism are polytheists of any type.

There is a warning for the people in this verse who thinks that as they have invoked the words of monotheism, they can never be polytheist. Almighty Allah wants pure monotheism. He does not like mixing of polytheism with the faith. Mixting up polytheism with the faith lead to categorized among polytheists. There is no forgiveness for the polytheists. So the believers should be cautios regarding polytheism.

Types of Monotheism

There are many main types of monotheism:

1. Monotheism in the self
2. Monotheism in the attributes
3. Monotheism in the rights

Similarly, there are many three types of polytheism:

1. Polytheism in the self
2. Polytheism in the attributes
3. Polytheism in the rights

Considering Allah One and the Only One, Alone and Unique in His Self is monotheism in the self. Associating someone in His Self is polytheism in the self

Believing in Allah as One and the Only One, Alone and Unique in His Attributes is monotheism in the attributes. Associating someone in His Attributes is polytheism in the attributes

Believing in Allah as One and the Only One, Alone and Unique in His rights is monotheism in the rights. Associating someone in His Rights is polytheism in the rights

Monotheism in the self

Almighty Allah has neither children nor parents. He also has no wife. Allah said:

1. Say, He is Lord, the one, Allah is the absolute, He begets not, nor was He begotten, And there is nothing comparable with Him

قُلْ هُوَ اللّٰهُ اَحَدٌ- اَللّٰهُ الصَّمَدُ- لَمْ يَلِدْ ۙ وَ لَمْ يُوْلَدْ- وَ لَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ
اخلاص 1-4

2. And they (disbelievers) say: Allah has begotten a son. (Nay!) Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

وَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا۔سُبْحٰنَهٗ۔بَلْ لَّهٗ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِ۔كُلٌّ لَّهٗ قٰنِتُوْنَ
بقره 116

3. For Allah is (the only) One God, glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the

اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ۔سُبْحٰنَهٗۤ اَنْ يَّكُوْنَ لَهٗ وَلَدٌ۔لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ
نساء 171

heavens and all that is in the earth.

4. Surely, in disbelief are they who say that Allah is the Massih, son of Maryam. Say (O Prophet! to them): "Who then has the least power against Allah (to save them from destruction), if He were to destroy the Massih, son of Maryam, his mother, and all those who are on the earth together?" And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is Able to do all things. (These attributes do not exist in Isa, how can he be Allah then?)

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ-قُلْ فَمَنْ يَّمْلِكُ مِنَ اللّٰهِ شَيْـًٔا اِنْ اَرَادَ اَنْ يُّهْلِكَ الْمَسِيْحَ ابْنَ مَرْيَمَ وَ اُمَّهٗ وَ مَنْ فِى الْاَرْضِ جَمِيْعًا-وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا-يَخْلُقُ مَا يَشَآءُ-وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ
مائده 17

In this verse Almighty Allah mentioned the following attributes:

1. Almighty Allah can destroy all the people. Allah is the one whom no one can resist from destroyin them

2. The Dominion of the heavens and the Earth is Allah Alone
3. Allah can create whom He Wills
4. Allah is Able to do anythings

Such attributes do not exist in anyone. Therefore, they can never be Allah or Ilah nor they be partners of Him in the Self.

It is depicted from this verse that Allah never comes in human disguise. Therefore, the belief of descent and incarnation is absolute vain and polytheism

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ۬ وَ قَالَ الْمَسِيْحُ يٰبَنِيْٓ اِسْرَآءِيْلَ اعْبُدُوا اللّٰهَ رَبِّيْ وَ رَبَّكُمْ۬
مائده 72

5. Surely, they have disbelieved who said: " Massih Son of Maryam is Allah" said: "O Children of Israel! Worship Allah, my Lord and your Lord."

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ ثَالِثُ ثَلٰثَةٍ۬ وَ مَا مِنْ اِلٰهٍ اِلَّآ اِلٰهٌ وَّاحِدٌ
مائده 73

6. Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no god (none who has the right to be worshipped) but One God -Allah).

وَ جَعَلُوْا لِلّٰهِ شُرَكَآءَ الْجِنَّ وَ خَلَقَهُمْ وَ خَرَقُوْا لَهٗ بَنِيْنَ وَ بَنٰتٍ بِغَيْرِ عِلْمٍ۬ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يَصِفُوْنَ- بَدِيْعُ

7. (Despite of these signs) Yet, they join the jinn as partners in worship with

السَّمٰوٰتِ وَ الْاَرْضِ۔اَنّٰى يَكُوْنُ لَهٗ وَلَدٌ وَّ لَمْ تَكُنْ لَّهٗ صَاحِبَةٌ۔وَ خَلَقَ كُلَّ شَیْءٍ۔وَ هُوَ بِكُلِّ شَیْءٍ عَلِيْمٌ
انعام 100-101

Allah, though (they are creatures) He has created them; and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above all that (evil) they attribute to Him. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.

وَ قَالَتِ الْيَهُوْدُ عُزَيْرُ ابْنُ اللّٰهِ وَ قَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ۔ ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ۔ يُضَاهِـُٔوْنَ قَوْلَ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ۔قٰتَلَهُمُ اللّٰهُ۔اَنّٰى يُؤْفَكُوْنَ
توبه 30

8. And the Jews say: 'Uzair is the son of Allah, and the Christians say: Eisa is the son of Allah. That is their saying with their mouths (which is proofless), resembling the saying of those who disbelieved aforetime. Allah will destroy them, how they are deluded away from the truth!

9. They (disbelievers) say: "Allah has begotten a son." Nay! Glory is to Him! He is Rich (Free of all begetting sons). His is all that is in the heavens and all that is in the earth.

قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ-هُوَ الْغَنِیُّ-لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ
یونس 68

10. And (O Prophet!) they assign daughters unto Allah! - Glorified (and Exalted) is He above all (from begetting off springs) that they associate with Him! And unto themselves what they desire;

وَ یَجْعَلُوْنَ لِلّٰهِ الْبَنٰتِ سُبْحٰنَهٗ-وَ لَهُمْ مَّا یَشْتَهُوْنَ
نحل 57

11. And (O Prophet!) they say: "The Most Gracious (Allah) has begotten a son (or children)." Glory to Him! They are (nothing) but honoured slaves. They speak not until He has spoken, and they (keep waiting for their Lord then

وَ قَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَهٗ- بَلْ عِبَادٌ مُّكْرَمُوْنَ- لَا یَسْبِقُوْنَهٗ بِالْقَوْلِ وَ هُمْ بِاَمْرِهٖ یَعْمَلُوْنَ- یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَ مَا خَلْفَهُمْ وَ لَا یَشْفَعُوْنَ-اِلَّا لِمَنِ ارْتَضٰی وَ هُمْ مِّنْ خَشْیَتِهٖ مُشْفِقُوْنَ- وَ مَنْ یَّقُلْ مِنْهُمْ اِنِّیْۤ اِلٰهٌ مِّنْ دُوْنِهٖ فَذٰلِكَ نَجْزِیْهِ جَهَنَّمَ-كَذٰلِكَ نَجْزِی الظّٰلِمِیْنَ
انبیاء 26-29

as he orders 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 is pleased. And they stand in awe for fear of Him.

12. Had Allah willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! (He is above of taking a son). He is Allah, the One, and the Irresistible.

لَوْ اَرَادَ اللّٰهُ اَنْ يَّتَّخِذَ وَلَدًا لَّاصْطَفٰى مِمَّا يَخْلُقُ مَا يَشَآءُ ۙ سُبْحٰنَهٗ ؕ هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ
زمر 4

13. Yet, (O Prophet!) they assign to some of His slaves a share with Him. Verily, man is indeed a manifest ingrate!

وَ جَعَلُوْا لَهٗ مِنْ عِبَادِهٖ جُزْءًا ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ مُّبِيْنٌ
زخرف 15

14. Say (O Prophet): "It has been revealed to me

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا

that a group of jinn listened (to this Qur'an). They said: 'Verily, we have heard an extraordinary Recitation!. 'It guides to the Right Path, and we have believed therein, and (now) we shall never associate partners with our Lord. 'And He, exalted be the Majesty of our Lord, has taken neither a wife (of Him) nor a son (or daughter of Him).

يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖۗ وَ لَنْ نُّشْرِكَ بِرَبِّنَآ اَحَدًا- وَّ اَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّ لَا وَلَدًا-
جن 1-3

Monotheism in the attributes

Almighty Allah is One and the Only One, and has no partners in His Attributes. There is no match and like Him

Monotheism in the knowledge

Almighty Allah said:

1. He (Allah) said: "O Adam! Tell them (the angels) their names," and when he (Adam) had told them of their names, He (Allah) said: "(O Angels!) Did I not tell you that I know the Ghaib (all Unseen) in the heavens and the earth, and (not only this) I know what you reveal and what you have been concealing (in your hearts)?"

اِنِّیْۤ اَعْلَمُ غَیْبَ السَّمٰوٰتِ وَ الْاَرْضِۙ وَ اَعْلَمُ مَا تُبْدُوْنَ وَ مَا كُنْتُمْ تَكْتُمُوْنَ
بقره 33

2. (O Prophet!) Know they not that (thay cannot conceal anything from Allah because) Allah knows what they conceal and what they reveal?

اَوَ لَا یَعْلَمُوْنَ اَنَّ اللّٰهَ یَعْلَمُ مَا یُسِرُّوْنَ وَ مَا یُعْلِنُوْنَ
بقره 77

وَ اِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ
بقره 284

3. And whether you disclose what is in your ownselves or conceal it, Allah (will know it and He) will call you to account for it.

قُلْ اِنْ تُخْفُوْا مَا فِيْ صُدُوْرِكُمْ اَوْ تُبْدُوْهُ يَعْلَمْهُ اللّٰهُ-وَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ-
آل عمران 29

4. Say (O Prophet!): "Whether you hide what is in your breasts or reveal it, Allah knows it (by hook and crook), and (not only this) He knows what is in the heavens and what is in the earth.

وَ اللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَ مَا تَكْتُمُوْنَ

مائده 99

5. And Allah knows all that you reveal and all that you conceal.

وَ هُوَ اللّٰهُ فِي السَّمٰوٰتِ وَ فِي الْاَرْضِ- يَعْلَمُ سِرَّكُمْ وَ جَهْرَكُمْ وَ يَعْلَمُ مَا تَكْسِبُوْنَ
انعام 3

6. And He is Allah (to Whom is Dominion Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows

(well) what you earn (good or bad).

7. Certainly, He is the All-Knower of what is in the breasts.

اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ
الانفال 43

8. (O Prophet!) No doubt! They did fold up their breasts that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

اَلَآ اِنَّهُمْ يَثْنُوْنَ صُدُوْرَهُمْ لِيَسْتَخْفُوْا مِنْهُ-اَلَا حِيْنَ يَسْتَغْشُوْنَ ثِيَابَهُمْ- يَعْلَمُ مَا يُسِرُّوْنَ وَ مَا يُعْلِنُوْنَ-اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ
ہود 5

9. And Allah knows what you conceal and what you reveal.

وَاللّٰهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ
نحل 19

10. Certainly, Allah knows what they conceal and what they reveal.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ
نحل 23

11. Verily, He is Ever All-Knower (of people condition), All-Seer (of His slaves).

إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا
اسراء 30،96

12. Your Lord knows you best

رَّبُّكُمْ أَعْلَمُ بِكُمْ
اسراء 54

13. And if you (O Prophet!) speak (the invocation) aloud, then (Allah does not need to invoke Him aloud) verily, He knows the secret and that which is yet more hidden.
- Allah! (is the God) none has the right to be worshipped but He)! To Him belong the beautiful Names.

وَإِن تَجْهَرْ بِٱلْقَوْلِ فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى- ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ
طه 7-8

14. He (the prophet) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."

قَالَ رَبِّى يَعْلَمُ ٱلْقَوْلَ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيم
انبياء 4

15. And Allah has knowledge of what you reveal and what you conceal.

وَٱللَّهُ يَعۡلَمُ مَا تُبۡدُونَ وَمَا تَكۡتُمُونَ
نور 29

16. (O Prophet!) Say: "It has been sent down by the One Who knows (all) the secret of the heavens and the earth. (He is not overtaking you on this false claim immediately because) Truly, He is Oft-Forgiving, Most Merciful."

قُلۡ أَنزَلَهُ ٱلَّذِي يَعۡلَمُ ٱلسِّرَّ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ إِنَّهُۥ كَانَ غَفُورٗا رَّحِيمٗا
فرقان 6

17. And (O Prophet!) your Lord knows what their breasts conceal, and what they reveal.

وَرَبُّكَ يَعۡلَمُ مَا تُكِنُّ صُدُورُهُمۡ وَمَا يُعۡلِنُونَ
قصص 69

18. Verily, We know what they conceal and what they reveal.

إِنَّا نَعۡلَمُ مَا يُسِرُّونَ وَمَا يُعۡلِنُونَ
يس 76

إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ

19. He is the All-Knower of that which is in (men's) hearts.

زمر 7، شوری 24

20. And He has full knowledge of whatsoever is in the breasts.

وَهُوَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ
حدید 6

21. While I am All-Aware of what you conceal and what you reveal.

وَأَنَا۠ أَعۡلَمُ بِمَآ أَخۡفَيۡتُمۡ وَمَآ أَعۡلَنتُمۡۚ
ممتحنه 1

22. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And (not only this) Allah is the All-Knower of what is in the breasts.

يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَيَعۡلَمُ مَا تُسِرُّونَ وَمَا تُعۡلِنُونَۚ وَٱللَّهُ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ
تغابن 4

23. And (O People!) whether you keep your talk secret or disclose it, Verily, (Allah knows them all and not only this) He is the All-Knower of what is in the Hearts. Should not He Who has created know

وَأَسِرُّواْ قَوۡلَكُمۡ أَوِ ٱجۡهَرُواْ بِهِۦٓۖ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ- أَلَا يَعۡلَمُ مَنۡ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ
ملک 13-14

(about the conditions of His creature)? And He is the Keenest observer, All-Aware.

The summary of these verses that He is the knower of secrets in the hearts and hidden secrets Who is Ilah (Lord) and the Creator. As there is neither Ilah (Lord) except Almighty Allah nor a creator. Therefore, Allah is the only one the knower of the secrets in the hearts and hidden secrets.

24. And know that Allah is All-Aware of everything.

وَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ
بقره 23

25. Truly, (Allah knows about all the sins of the disbelievers, because) nothing is hidden from Allah, in the earth or in the heaven.

إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ
آل عمران 5

26. That you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the All-Knower of each and everything.

ذَٰلِكَ لِتَعْلَمُوٓاْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ
مائده 97

27. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it.

وَيَعْلَمُ مَا فِي ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا
انعام 59

28. And no moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (after its death).

وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ
ہود 6

29. Allah knows (the infant) whom every female bears, and by how much the wombs fall short (of their time or number) or exceed

ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ ۖ
رعد 8

30. And (O Prophet!) your Lord knows best all who are in the heavens and the earth.

وَرَبُّكَ أَعْلَمُ بِمَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
بنی اسرائیل 55

31. Your God is only Allah, none has the right to be worshipped but He. He

إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَيْءٍ عِلْمًا
طه 98

has full knowledge of all things.

32. He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.

يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ وَلَا يُحِيطُونَ بِهِۦ عِلۡمًا
طه 110

33. (O Prophet!) Know you not that Allah knows all that is in the heaven and on the earth?

أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِي ٱلسَّمَآءِ وَٱلۡأَرۡضِۗ
حج 70

34. Verily, Allah is All-Aware of what they do.

إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا يَصۡنَعُونَ
نور 30

35. Be Hold! to Allah belongs all that is in the heavens and the earth. Surely, He knows your condition (and actions) and (O People! He knows) the Day when they will be brought back to Him, then

أَلَآ إِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ قَدۡ يَعۡلَمُ مَآ أَنتُمۡ عَلَيۡهِ وَيَوۡمَ يُرۡجَعُونَ إِلَيۡهِ فَيُنَبِّئُهُم بِمَا عَمِلُواْۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمُۢ
نور 64

He will inform them of what they did. And Allah is All-Knower of everything.

36. Say (to them O Prophet!): (If you do not witness of my Prophethood) "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth.

قُلۡ كَفَىٰ بِٱللَّهِ بَيۡنِي وَبَيۡنَكُمۡ شَهِيدٗاۖ يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ
عنكبوت 52

37. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.

يَعۡلَمُ مَا يَلِجُ فِي ٱلۡأَرۡضِ وَمَا يَخۡرُجُ مِنۡهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعۡرُجُ فِيهَاۚ وَهُوَ ٱلرَّحِيمُ ٱلۡغَفُورُ
سبا 2

38. No fruit comes out of its sheath, nor does a female conceive (in her womb) nor brings forth

وَمَا تَخۡرُجُ مِن ثَمَرَٰتٖ مِّنۡ أَكۡمَامِهَا وَمَا تَحۡمِلُ مِنۡ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلۡمِهِۦۚ
حم سجده 47

(young), except by His Knowledge.

39. And He is the All-Knower of everything.

وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٌ
حديد 3

The knowledge of the Last Day is only with Allah

1. Verily Allah, with Him (Alone) is the knowledge of the Hour,

إِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ
لقمان 34

2. (O Prophet!) People ask you concerning the Hour (when it will occur?), say: "The knowledge of it is with Allah only. (O Prophet!) What do you know? It may be that the Hour is near!"

يَسۡـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِۖ قُلۡ إِنَّمَا عِلۡمُهَا عِندَ ٱللَّهِۚ وَمَا يُدۡرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا
احزاب 63

3. The knowledge thereof is with my Lord (Alone).

قُلۡ إِنَّمَا عِلۡمُهَا عِندَ رَبِّيۖ
اعراف 187

4. (O Prophet!) To Him (Alone) is referred the knowledge of the Hour

إِلَيۡهِ يُرَدُّ عِلۡمُ ٱلسَّاعَةِ
حم سجده 47

(No one is aware of its occurrence).

5. They ask you about the Hour: 'When will be its appointed time?' You are not a repressor for it. To your Lord belongs the knowledge of it

يَسۡـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرۡسَىٰهَا- فِيمَ أَنتَ مِن ذِكۡرَىٰهَآ- إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ
نازعات 42-44

It is appearant from the above verses that the knowledge of occurrence of the Hour is only with Allah. No one else

The knowledge of rain fall is only with Allah

Jibreel (Peace be upon him) asked: O Allah's Prophet! When will the Hour occur?

مَتَى تَقُومُ السَاعَة؟

The Holy Prophet ﷺ said:

He who is asked have no knowledge more than the one asking (means I have no enough knowledge)

مَا المَسئُولُ عَنهَا بِاعلَمِ مِنَ السَائِلِ؟

Then the Holy Prophet ﷺ talked about few signs and said:

The occurrence of the Hour is among five kinds of knowledge, only Allah knows about it: Surely Allah knows when the

فِي خَمسٍ لاَ يَعلَمُهُنَ اِلا الله: اِن اللهَ عِندَهُ عِلمُ السَاعَةِ وَيُنَزِلُ الغَيثَ
صحيح البخارى كتاب التفسير :سوره لقمان و صحيح المسلم كتاب الايمان

Hour will occur and (He knows) when will it rain

The summary of the verse and the Hadith is that no one knows when it will rain except Almighty Allah. The prediction about rain is nothing but the estimation through evidences, reasons and using scientific tools. They predict but have no proper knowledge. This is why, their prediction often goes wrong or sometimes right. Furthermore, their prediction is given few minutes before it rain. They can not predict long period before the occurrence.

The knowledge of what is in the womb is only with Allah

The Holy Prophet ﷺ told about the signs of the Day of Recompense and said:

Five kinds of knowledge, only Allah knows about it: Surely Allah knows when the Hour and when will it rain and knows what is the mother's womb	فِي خَمسٍ لاَ يَعلَمُهُنَ اِلا الله: اِن اللّٰهَ عِندَهُ عِلمُ السَاعَةِ وَيُنَزِلُ الغَيثَ وَيَعلَمُ مَا فِي الاَرحَامِ صحيح البخارى كتاب التفسير :سوره لقمان و صحيح المسلم كتاب الايمان

No one knows what is in mother's womb except Almighty Allah whether male or female. Such kind of belief about other than Allah that he knows whether there is male or female in the womb is absolutely polytheism.

Allah Alone knows what a living creature will do tomorrow (in the next step)

The Holy Prophet ﷺ told the signs of the Day of Recompense and said:

Five kinds of knowledge, only Allah knows about it: Surely Allah ... Then the Holy Prophet ﷺ recited the verse Surely Allah has the knowledge of the Hour … the verse

فِي خَمسٍ لاَ يَعلَمُهُنَ اِلا الله: اِن اللّٰهَ ثُم تَلاَ النَبى ﷺ اِن اللّٰهَ عِندَهُ عِلمُ السَاعَةِ الآية
صحيح البخارى كتاب الايمان

The Holy Prophet ﷺ said:

There is another hadith in Muslim : and He send down the rain and He knows what is in the wombs and no one knows what will he earn tomorrow

و فى رواية لمسلم وَيُنَزِلُ الغَيثَ وَيَعلَمُ مَا فِي الاَرحَامِ وَمَا تَدرِى نَفسُ مَاذَا تَكسِبُ غَداً------
صحيح المسلم كتاب الايمان

Allah Alone knows where a living creature will die

The Holy Prophet ﷺ told the signs of the Day of Recompense and said:

Five kinds of knowledge, only Allah knows about it Allah knows when the Hour will occur.

فِي خَمسٍ لاَ يَعلَمُهُنَ اِلا الله
إِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ (الآية)
صحيح البخارى، كتاب الايمان
وَيُنَزِّلُ ٱلۡغَيۡثَ وَيَعۡلَمُ مَا فِي ٱلۡأَرۡحَامِۖ وَمَا تَدۡرِي نَفۡسٞ مَّاذَا تَكۡسِبُ غَدٗاۖ

وَمَا تَدۡرِي نَفۡسُۢ بِأَيِّ أَرۡضٖ تَمُوتُۚ
ان الله عليم خبيرٌO
صحيح المسلم كتاب الايمان

He sends down the rain. He knows what is in the wombs. He knows what will the person earn tomorrow and He knows which land he will die.
Surely Allah is All Knowing and Kind

Allah Alone knows what the complex verses mean

There are two kinds of verses:
1) Clear Verses
2) Complex Verses

Clear verses are the one of which the knowledge of their meaning and purpose can be attained. We can act upon their commands and can get admonition and lesson from them

Complex Verses are the one of which the knowledge of their meaning and purpose can not be attained. Like Allah's hand. We can not know what its meaning is. Some verses are broken alphabits. Neither its appearant meaning nor its real meanings can be derived. No purpose can be known. Allah only knows the meaning and purpose of complex verses. No one else.

Almighty Allah said:

هُوَ ٱلَّذِيٓ أَنزَلَ عَلَيۡكَ ٱلۡكِتَٰبَ مِنۡهُ ءَايَٰتٞ مُّحۡكَمَٰتٌ هُنَّ أُمُّ ٱلۡكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٞۖ فَأَمَّا ٱلَّذِينَ فِي قُلُوبِهِمۡ

It is He Who has sent down to you (O Prophet!) the Book. In it are Verses

زَيۡغٞ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنۡهُ ٱبۡتِغَآءَ ٱلۡفِتۡنَةِ وَٱبۡتِغَآءَ تَأۡوِيلِهِۦۖ وَمَا يَعۡلَمُ تَأۡوِيلَهُۥٓ إِلَّا ٱللَّهُۗ
آل عمران 7

that are entirely clear (which is understandable), they are the foundations of the Book; and others entirely ambiguous (there is no need to know their reality nor can be detected). So as for those in whose hearts there is a deviation (from the truth) they follow that which is ambiguous thereof, create mischief, and seeking for its hidden meanings, but none knows its hidden meanings save Allah (nor can anyone know).

The knowledge of any creature other than Allah is imperfect, limited and temporary

Almighty Allah said:

1. Truly! Allah knows and you know not

إِنَّ ٱللَّهَ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ
نحل 74

فَلَا تَسۡـَٔلۡنِ مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۖ

2. So ask not of Me that of which you have no knowledge!

هود 46

3. The knowledge (of the time of its coming) is with Allah only. And I (merely) convey to you that wherewith I have been sent

قَالَ إِنَّمَا ٱلۡعِلۡمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ أُرۡسِلۡتُ بِهِۦ
احقاف 23

4. He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.

يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ وَلَا يُحِيطُونَ بِهِۦ عِلۡمًا
طه 110

5. They (angels) said: "(O Allah!) Glory be to You, we have no knowledge (of those names) (we know only) what you have taught us. Verily, it is You, the All-Knower, the All-Wise.

قَالُواْ سُبۡحَٰنَكَ لَا عِلۡمَ لَنَآ إِلَّا مَا عَلَّمۡتَنَآۖ إِنَّكَ أَنتَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ
بقره 32

6. You know what is in my inner-self though I do not know what is in Yours	تَعۡلَمُ مَا فِي نَفۡسِي وَلَآ أَعۡلَمُ مَا فِي نَفۡسِكَۚ مائده 116
7. Allah has sent down to you the Book (The Qur'an), and wisdom and taught you that which you knew not (before).	وَأَنزَلَ ٱللَّهُ عَلَيۡكَ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَعَلَّمَكَ مَا لَمۡ تَكُن تَعۡلَمُۚ نساء 113
8. (O Prophet!) Say: "The knowledge (of its exact time) is with Allah only, and I am only a plain warner."	قُلۡ إِنَّمَا ٱلۡعِلۡمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٞ مُّبِينٞ ملک 26
9. No person knows what is kept hidden for them of the coolness of their eyes (joy and blessings as a reward)	فَلَا تَعۡلَمُ نَفۡسٞ مَّآ أُخۡفِيَ لَهُم مِّن قُرَّةِ أَعۡيُنٖ سجده 17
10. This is of the news of the Unseen which We reveal unto you (O Prophet!); neither you nor your people knew it	تِلۡكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهَآ إِلَيۡكَۖ مَا كُنتَ تَعۡلَمُهَآ أَنتَ وَلَا قَوۡمُكَ مِن قَبۡلِ هَٰذَاۖ فَٱصۡبِرۡۖ إِنَّ ٱلۡعَٰقِبَةَ لِلۡمُتَّقِينَ ہود 49

before this (kind of news). So be patient (on their hurting activities). Surely, the (good) end is for the pious while (the disbelievers will meet bad ending)

11. And follow not (O People! that of which you have no knowledge.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ
اسراء 36

12. And among the Bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy exceeding in transgression; you (O Prophet!) know them not, We know them.

وَمِنْ أَهْلِ ٱلْمَدِينَةِ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ
توبه 101

13. And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows (this)

وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۖ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
بقره 216

(what is good or bad for you) but you do not know (it).

14. That is more virtuous and purer for you. Allah knows (what expediency exists in it) and you know not (the expediency in it).

ذَٰلِكُمۡ أَزۡكَىٰ لَكُمۡ وَأَطۡهَرُۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ
بقره 232

15. And Allah knows and you know not.

وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ
نور 19

16. And (O Believers!) make ready against them (enemies) all you can of power, including steeds of war (and war horses and war weapons etc) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know.

وَأَعِدُّواْ لَهُم مَّا ٱسۡتَطَعۡتُم مِّن قُوَّةٖ وَمِن رِّبَاطِ ٱلۡخَيۡلِ تُرۡهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمۡ وَءَاخَرِينَ مِن دُونِهِمۡ لَا تَعۡلَمُونَهُمُ ٱللَّهُ يَعۡلَمُهُمۡۚ
انفال 60

17. Had there not been believing men and believing women whom

وَلَوۡلَا رِجَالٞ مُّؤۡمِنُونَ وَنِسَآءٞ مُّؤۡمِنَٰتٞ لَّمۡ تَعۡلَمُوهُمۡ أَن تَطَـُٔوهُمۡ
فتح 25

you did not know, that you may (in ignorant) kill them

18. Has not the news reached you, of those (who passed) before you, the people of Nuh, and 'Ad, and Thamud? And those after them? None knows them but Allah.

أَلَمۡ يَأۡتِكُمۡ نَبَؤُاْ ٱلَّذِينَ مِن قَبۡلِكُمۡ قَوۡمِ نُوحٖ وَعَادٖ وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعۡدِهِمۡ لَا يَعۡلَمُهُمۡ إِلَّا ٱللَّهُ
ابراهيم 9

19. Glory be to Him (Allah) Who has created all the pairs of that which the earth produces, as well as of their own (human) kind, and of that which they know not.

سُبۡحَٰنَ ٱلَّذِي خَلَقَ ٱلۡأَزۡوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلۡأَرۡضُ وَمِنۡ أَنفُسِهِمۡ وَمِمَّا لَا يَعۡلَمُونَ
يس 36

20. And of knowledge, (you cannot understand this because) you (people) have been given only a little."

وَمَآ أُوتِيتُم مِّنَ ٱلۡعِلۡمِ إِلَّا قَلِيلٗا
اسراء 85

The Holy Prophet ﷺ said: When Musa and Khidhar got into the boat. A sparrow came and stood on the edge of

the boat and dipped its beak once or twice in the sea. Khadir said:

21. O Moses! My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the sea with its beak.

يا مُوسىٰ! مَا نَقَصَ عِلمِى مِن عِلمِ اللهِ اِلا كَنَقَرَةِ هٰذا العُصفُورِ فِى البَحرِ
صحيح البخارى كتاب العلم

The summary of above mentioned verses and Hadith is that knowledge of every thing is only with Allah, no one else

Allah Alone has the knowledge of unseen

Ghaib is the thing which is unseen, can neither be observed nor seen. No one has knowledge of unseen except Allah. Allah said:

1. (And remember) On the Day when Allah will gather (all) the Messengers together and say to them: "What was the response you received (from your men)?" They will say: "We have no knowledge,(what were happening after us) verily,

يَوۡمَ يَجۡمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبۡتُمۡۖ قَالُواْ لَا عِلۡمَ لَنَآۖ إِنَّكَ أَنتَ عَلَّٰمُ ٱلۡغُيُوبِ
مائده 109

only You are the All-Knower of all that is hidden (or unseen)."

2. Say (O Prophet!): "I don't tell you that with me are the treasures of Allah, nor (that) I know the Unseen

لَّآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ
انعام 50

3. And with Him are the keys of all that is hidden, none knows them but Allah.

وَعِندَهُۥ مَفَاتِحُ ٱلۡغَيۡبِ لَا يَعۡلَمُهَآ إِلَّا هُوَۚ
انعام 59

4. All-Knower of the unseen and the seen

عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ
انعام 73

5. Say (O Prophet!): "I possess no power over benefit or harm to myself except as Allah wills. If I had the knowledge of the Unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me.

قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ وَلَوۡ كُنتُ أَعۡلَمُ ٱلۡغَيۡبَ لَٱسۡتَكۡثَرۡتُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُۚ
اعراف 77

فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ يونس 20	6. Say (O Prophet!): "The (knowledge of) Unseen belongs to Allah Alone
وَلَآ أَقُولُ لَكُمْ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ ہود 31	7. I do not say to you that with me are the Treasures of Allah, nor that I know the Unseen
تِلْكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۖ ہود 49	8. This is of the news of the Unseen which We reveal unto you (O Prophet!); neither you nor your people knew it before this (kind of news).

It is depicted from the verse that no prophet can know the knowledge of unseen but after he was revealed. They become aware of the knowledge of unseen through revelation only

وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ کہف 26	9. And for Allah is the knowledge of unseen in the heavens and the earth
عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْكَبِيرُ ٱلْمُتَعَالِ رعد 9	10. To Allah belongs the Unseen of the heavens and the earth,

11. With Him is (the knowledge of) the Unseen of the heavens and the earth.

لَهُۥ غَيۡبُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ
كهف 26

12. Glorified be Allah above all that they attribute to Him!. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!

سُبۡحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ٩١عَٰلِمِ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ
مؤمنون 92

13. (O Prophet!) Say: "None in the heavens and the earth knows the Unseen except Allah, and they (those whom they associate partners with Allah) do not perceive when they shall be resurrected."

قُل لَّا يَعۡلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلۡغَيۡبَ إِلَّا ٱللَّهُۚ وَمَا يَشۡعُرُونَ أَيَّانَ يُبۡعَثُونَ
نحل 65

The verse depicts that neither the creature of the heaven nor creature of the earth possesses the knowledge of Unseen. No alive and dead possesses the knowledge of unseen. Even the people who thinks of the deads that

they possess the knowledge of unseen, how follish they are. Although the deads have no knowledge of themselves what will they be resurrected.

14. That is He: (the one) the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.

ذَٰلِكَ عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ٱلۡعَزِيزُ ٱلرَّحِيمُ٦
السجده 6

15. (O Prophet!) Those who disbelieve say: "The Hour will not come to us." Say: "Why not, by my Lord, the All-Knower of the Unseen

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَا تَأۡتِينَا ٱلسَّاعَةُۖ قُلۡ بَلَىٰ وَرَبِّي لَتَأۡتِيَنَّكُمۡ عَٰلِمِ ٱلۡغَيۡبِۖ
سبا 3

16. Say (O prophet!): "Verily my Lord sends down the truth (against the falsehood to eliminate it), the All-Knower of the Ghaib (Unseen).

قُلۡ إِنَّ رَبِّي يَقۡذِفُ بِٱلۡحَقِّ عَلَّٰمُ ٱلۡغُيُوبِ
سبا 48

17. Verily, Allah is the All-Knower of the Unseen of the heavens and the earth.

إِنَّ ٱللَّهَ عَٰلِمُ غَيۡبِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ
فاطر 38

قُلِ ٱللَّهُمَّ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ عَٰلِمَ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ أَنتَ تَحۡكُمُ بَيۡنَ عِبَادِكَ فِي مَا كَانُواْ فِيهِ يَخۡتَلِفُونَ
زمر 46

18. Say (O Prophet! Do not grieve on their teasing responds): "O Allah! Creator of the heavens and the earth! All-Knower of the Unseen and the seen! You will judge between your slaves about that wherein they used to differ (on the Day of Resurrection)."

إِنَّ ٱللَّهَ يَعۡلَمُ غَيۡبَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ
حجرات 18

19. Verily, Allah knows the Unseen of the heavens and the earth.

هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَۖ عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِۖ
حشر 22

20. He is Allah, beside Whom none has the right to be worshipped but He, He is the All-Knower of the unseen and the seen.

قُلۡ إِنَّ ٱلۡمَوۡتَ ٱلَّذِي تَفِرُّونَ مِنۡهُ فَإِنَّهُۥ مُلَٰقِيكُمۡۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ
جمعه 8

21. (O Prophet!) Say: "Verily, the death from which you flee will surely meet you, then (a day) you will be sent back to (Allah), the All-Knower of

the unseen and the seen, and He will tell you what you used to do."

22. And Allah is Most Ready to appreciate and to reward, Most Forbearing,
- All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

وَٱللَّهُ شَكُورٌ حَلِيمٌ- عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ٱلۡعَزِيزُ ٱلۡحَكِيمُ
تغابن 17-18

23. "(He Alone is) the All-Knower of the Unseen, and He reveals to none His Unseen (knowledge)."
Except to a Messenger (from mankind) whom He has chosen, and then He makes a band of watching guards to march before him and behind him. [He (Allah) does this], till He sees that they (the Messengers) have conveyed the Messages of their Lord. And (eventually) He surrounds

عَٰلِمُ ٱلۡغَيۡبِ فَلَا يُظۡهِرُ عَلَىٰ غَيۡبِهِۦٓ أَحَدًا- إِلَّا مَنِ ٱرۡتَضَىٰ مِن رَّسُولٖ فَإِنَّهُۥ يَسۡلُكُ مِنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ رَصَدًا- لِّيَعۡلَمَ أَن قَدۡ أَبۡلَغُواْ رِسَٰلَٰتِ رَبِّهِمۡ وَأَحَاطَ بِمَا لَدَيۡهِمۡ وَأَحۡصَىٰ كُلَّ شَيۡءٍ عَدَدَۢا
جن 26-28

all that which is with them, and He keeps count of all things (so the information cannot be lost).

24. Nor will Allah disclose to you the secrets of unseen (directly), but (or this task) Allah chooses of His Messengers

وَمَا كَانَ ٱللَّهُ لِيُطۡلِعَكُمۡ عَلَى ٱلۡغَيۡبِ وَلَٰكِنَّ ٱللَّهَ يَجۡتَبِي مِن رُّسُلِهِ
آل عمران 179

The above verses mentions that Allah is the possesser of knowledge of Unseen. Of them, he tells few, his prophets no one else. If a person is not a prophet, even them he claims to have this knowledge, he is absolute a liar

25. And He is not the withholder of the Unseen

وَمَا هُوَ عَلَى ٱلۡغَيۡبِ بِضَنِينٖ
تكوير 24

The summary of the above three verses, the possessor of the knowledge of unseen is only to Almighty Allah Who knows everything. He is not told therefore, He has the knowledge of unseen. The prophets can not have knowledge by their own but they are told. They are not possessor of the unseen knowledge. Then the prophets did not hide any knowledge revealed to them. Then the people who receives such knowledge, they are also not the posessors of unseen knowledge. The above mentioned verses depict that Posessor of unseen

knowledge is only Allah Alone. No one else keep knowledge of unseen except He which is polytheism. The Prophets are told few not the whole knowledge.

The above discussions are summarized as follows that Allah is One, Alone, One and the only one in the following branches of knowledge:

1. The knowledge of intentions of the hearts and thoughts
2. The knowledge of every thing
3. The knowledge of the Hour
4. The knowledge of the rain
5. The knowledge of what is in mothers' womb
6. The knowledge of future incidents
7. The knowledge of death place
8. The knowledge of complex verses
9. The knowledge of Unseen

The knowledge of Allah is eternal and forever with no bound of time and place, the everlasting, unlimited, unconditional, by self not given by someone. On the other hand, the knowledge of any creature is periodic, decaying, limited, conditional, bestowed by Allah, not possessed by self. There is no partner in possessing of Allah's knowledge.

Monotheism in the one being present and witness

Allah Alone is present and witness (everywhere)

Almighty Allah said:

1. Surely, Allah is Ever an All-Watcher over you.

إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا
نساء 1

2. Neither you (O Prophet!) do any deed nor recite any portion of the Qur'an, (or in any other state) - nor you (O People!) do any deed but We are Witness thereof, when you (O Prophet!) are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

وَمَا تَكُونُ فِي شَأۡنٖ وَمَا تَتۡلُواْ مِنۡهُ مِن قُرۡءَانٖ وَلَا تَعۡمَلُونَ مِنۡ عَمَلٍ إِلَّا كُنَّا عَلَيۡكُمۡ شُهُودًا إِذۡ تُفِيضُونَ فِيهِۚ وَمَا يَعۡزُبُ عَن رَّبِّكَ مِن مِّثۡقَالِ ذَرَّةٖ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ وَلَآ أَصۡغَرَ مِن ذَٰلِكَ وَلَآ أَكۡبَرَ إِلَّا فِي كِتَٰبٖ مُّبِينٖ
يونس 61

3. And Allah is Ever a Watcher over all things.

وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ رَّقِيبٗا
احزاب 52

4. He is with you wheresoever you may be. And Allah is the All-Seer of what you do.

وَهُوَ مَعَكُمۡ أَيۡنَ مَا كُنتُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ
حديد 4

وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ - أَلَمۡ تَرَ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۖ مَا يَكُونُ مِن نَّجۡوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمۡ وَلَا خَمۡسَةٍ إِلَّا هُوَ سَادِسُهُمۡ وَلَآ أَدۡنَىٰ مِن ذَٰلِكَ وَلَآ أَكۡثَرَ إِلَّا هُوَ مَعَهُمۡ أَيۡنَ مَا كَانُواْۖ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُواْ يَوۡمَ ٱلۡقِيَٰمَةِۚ إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمٌ

مجادله 6-7

5. (The torment will be) On the Day when Allah will resurrect them all together and inform them of what they used to do (in the worldly life). Allah has kept account of it (deeds), (while) they have forgotten it. And Allah is Witness over all things. (O Prophet!) Have you not seen that Allah knows (all the things) whatsoever is in the heavens and whatsoever is on the earth? There is no secret counsel of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they used to do (in the worldly

life). Verily, Allah is the All-Knower of everything.

6. Allah is the Witness on each and everything

وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ
بروج 9

7. Had the human thought that no one watched him

أَيَحۡسَبُ أَن لَّمۡ يَرَهُۥٓ أَحَدٌ
بلد 7

8. Did He not know that Allah is watching

أَلَمۡ يَعۡلَم بِأَنَّ ٱللَّهَ يَرَىٰ
اقرا 14

9. And Allah is the All-Seer of what you do.

وَٱللَّهُ بَصِيرُۢ بِمَا تَعۡمَلُونَ
حجرات 18

10. (O Prophet!) Is it not sufficient in regard to your Lord that He is a Witness over all things?

أَوَلَمۡ يَكۡفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ
حم سجده 52

11. Verily! He it is Who is surrounding all things!

أَلَآ إِنَّهُۥ بِكُلِّ شَيۡءٖ مُّحِيطُۢ
حم سجده 54

12. Truly, Allah is Ever a Witness over all things.

إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدًا
نساء 33

وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعۡمَلُونَ

13. And Allah is Ever a Witness over all your deeds.

آل عمران 98

14. And you (O Prophet!) were not on the western side (of the Mount Tur), when We made clear to Musa the commandment, and you were not among the witnesses.

وَمَا كُنتَ بِجَانِبِ ٱلۡغَرۡبِيِّ إِذۡ قَضَيۡنَآ إِلَىٰ مُوسَى ٱلۡأَمۡرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ
قصص 44

15. And you (O Prophet!) were not a dweller among the people of Madyan,

وَمَا كُنتَ ثَاوِيٗا فِيٓ أَهۡلِ مَدۡيَنَ
قصص 45

16. And you (O Prophet!) were not (even) at the side of the Tur (Mount) when We did call (Musa): (So you were aware of the incident). But (you are sent) as a mercy from your Lord, (so that Allah chose for you the prophethood and told the stories so that it becomes the proof of his

وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذۡ نَادَيۡنَا وَلَٰكِن رَّحۡمَةٗ مِّن رَّبِّكَ لِتُنذِرَ قَوۡمٗا مَّآ أَتَىٰهُم مِّن نَّذِيرٖ مِّن قَبۡلِكَ لَعَلَّهُمۡ يَتَذَكَّرُونَ
قصص 46

prophethood and) to give warning to a people to whom no warner had come before you (in nearby past): in order that they may remember or receive admonition.

Summarizing the above three verses, it is mentioned that even the Holy Prophet ﷺ is not present and witness everywhere. If the Holy Prophet ﷺ is not present and witness everywhere, how can be there anyone then?

17. And let a party of the believers witness their punishment.

وَلۡيَشۡهَدۡ عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلۡمُؤۡمِنِينَ
نور 2

By this verse, it is proved that the believers are not present and witness until they are not present at the place of occurrence. Even pious people are nor witness and present everywhere.

18. And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (You are All aware of everything).

فَلَمَّا تَوَفَّيۡتَنِي كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيۡهِمۡ وَأَنتَ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ
مائده 117

The above mentioned verse mentions that even Essa AS is not witness and present everywhere otherwise after

being raised up in the heaven, he was well aware of the conditions of his people and he did not say:
وَكُنتُ عَلَيۡهِمۡ شَهِيدٗا مَّا دُمۡتُ فِيهِمۡۖ (المائده 117)
I was witness among them, until I remained there -The Holy Prophet ﷺ said:

19. You are not invocation the deaf or unseen. He is with you nearer to you listening

اِنكُم لَا تَدعُونَ اَصَم وَلَا غَائِباً اِنَهُ مَعَكُم اِنَهُ سَمِيعُ قَرِيبُ
صحيح البخارى 69/4 صحيح المسلم 275/2

Hadith depicts that Allah is not Unseen. And the one Who is not Unseen, He is present. It means Almighty Allah is present. He is with Us and near to Us.

Note: Allah is in the heavens, in hHis Throne. But no one knows about the condition how Allah exists. He is Present everywhere. It is His Attribute. No one knows about the condition of the attribute.

Monotheism in the authority

Allah Alone has the ultimate authority

Almighty Allah said:

1. If He were to destroy the Massih, son of Maryam, his mother, and all those who are on the earth together?" And to Allah belongs the

قُلۡ فَمَن يَمۡلِكُ مِنَ ٱللَّهِ شَيۡـًٔا إِنۡ أَرَادَ أَن يُهۡلِكَ ٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَأُمَّهُۥ وَمَن فِي ٱلۡأَرۡضِ جَمِيعٗاۗ
مائده 17

dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is Able to do all things. (These attributes do not exist in Isa, how can he be Allah then?)

2. And whomsoever Allah wants to put in trial, (O Prophet!) you can do nothing for him against Allah

وَمَن يُرِدِ ٱللَّهُ فِتۡنَتَهُۥ فَلَن تَمۡلِكَ لَهُۥ مِنَ ٱللَّهِ شَيۡـٔٗا
مائده 41

3. If their aversion (from you, O Prophet) is hard on you, (and you intend to show them a sign), then if you were able to seek a tunnel in the earth or a ladder to (climb up) the sky, so that you may bring them a sign.

وَإِن كَانَ كَبُرَ عَلَيۡكَ إِعۡرَاضُهُمۡ فَإِنِ ٱسۡتَطَعۡتَ أَن تَبۡتَغِيَ نَفَقٗا فِي ٱلۡأَرۡضِ أَوۡ سُلَّمٗا فِي ٱلسَّمَآءِ فَتَأۡتِيَهُم بِـَٔايَةٖ
انعام 35

4. Say (O Prophet!): "I am on clear proof from my Lord, but you deny it. I

قُلۡ إِنِّي عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي وَكَذَّبۡتُم بِهِۦۚ مَا عِندِي مَا تَسۡتَعۡجِلُونَ بِهِۦٓۚ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۖ يَقُصُّ ٱلۡحَقَّۖ وَهُوَ خَيۡرُ

ٱلۡفَٰصِلِينَ- قُل لَّوۡ أَنَّ عِندِي مَا تَسۡتَعۡجِلُونَ بِهِۦ لَقُضِيَ ٱلۡأَمۡرُ بَيۡنِي وَبَيۡنَكُمۡۗ وَٱللَّهُ أَعۡلَمُ بِٱلظَّٰلِمِينَ
انعام 57-58

have not gotten what you are asking for impatiently (the torment). The decision is only for Allah, He declares the truth, and He is the Best of judges." (O Prophet!) Say: "If I had that which you are asking for impatiently (the torment or had any authority), the matter would have been settled at once between me and you, but Allah (is giving respite. This is His Mercy and Generosity. But He is not ignorant of the wrong doers but He) knows best the wrong-doers"

بَل لِّلَّهِ ٱلۡأَمۡرُ جَمِيعًاۗ
رعد 31

5. But the decision of all things is certainly with Allah

لَا يُسۡـَٔلُ عَمَّا يَفۡعَلُ وَهُمۡ يُسۡـَٔلُونَ
انبياء 23

6. He cannot be questioned as to what He does, while they will be

questioned (whatever they are doing)

7. And (O Prophet!) your Lord creates whatsoever He wills and have every kind of authority (in every matter): no choice have they (associated partners) (in any matter). Glorified be Allah, and exalted above all that they associate (as partners with Him).

وَرَبُّكَ يَخۡلُقُ مَا يَشَآءُ وَيَخۡتَارُۗ مَا كَانَ لَهُمُ ٱلۡخِيَرَةُۚ سُبۡحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ
قصص 68

8. Whatever (the doors) of mercy, Allah may open to mankind, none can close it; and whatever He may close, none can open it thereafter. And He is the All-Mighty, the All-Wise.

مَّا يَفۡتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحۡمَةٖ فَلَا مُمۡسِكَ لَهَاۖ وَمَا يُمۡسِكۡ فَلَا مُرۡسِلَ لَهُۥ مِنۢ بَعۡدِهِۦۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ
فاطر 2

9. Say (to them): "Who then has any power at all (to intervene) on your behalf with Allah, if He

قُلۡ فَمَن يَمۡلِكُ لَكُم مِّنَ ٱللَّهِ شَيۡـًٔا إِنۡ أَرَادَ بِكُمۡ ضَرًّا أَوۡ أَرَادَ بِكُمۡ نَفۡعَۢاۚ
فتح 11

intends you hurt or intends you benefit?

10. Or shall man have (certainly) what he wishes? But to Allah belongs the last (Hereafter) and the first (the world).

أَمۡ لِلۡإِنسَٰنِ مَا تَمَنَّىٰ- فَلِلَّهِ ٱلۡأٓخِرَةُ وَٱلۡأُولَىٰ
نجم 24-25

Monotheism in the command

Allah Alone is the ultimate king. All kind of command is in his hand

Almighty Allah said:

1. (Be aware!) Surely, for Him is the command

أَلَا لَهُ ٱلۡحُكۡمُ
انعام 62

2. Say (O Prophet! Ask them): "Shall I seek a judge other than Allah while it is He Who has sent down unto you such Book, explained (every command) in detail

أَفَغَيۡرَ ٱللَّهِ أَبۡتَغِي حَكَمٗا وَهُوَ ٱلَّذِيٓ أَنزَلَ إِلَيۡكُمُ ٱلۡكِتَٰبَ مُفَصَّلٗاۚ
انعام 114

3. Allah has sent down no authority. (and also

إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۚ أَمَرَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُۚ ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُ

يوسف 40	Listen!) The command is for none but Allah (Alone). (He has not commended to worship other gods while) He has commanded that you worship none but Him; that is the (true) straight religion
وَمَآ أُغْنِي عَنكُم مِّنَ ٱللَّهِ مِن شَيْءٍ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ يوسف 67	4. And I cannot avail you against Allah at all (what he already ordained). Verily! The decision rests only with Allah.
وَٱللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِۦ رعد 41	5. And Allah judges (what He wills), there is none to put back His Judgement
لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ قصص 88	6. His is the Decision, and to Him you (all) shall be returned.
وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَهُ ٱلْحَمْدُ فِي ٱلْأُولَىٰ وَٱلْآخِرَةِ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ قصص 70	7. And He is Allah: none has the right to be worshipped but He, all praises and thanks be to

Him (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.

8. And (O People!) in whatsoever you differ, the decision thereof is with Allah.

وَمَا ٱخۡتَلَفۡتُمۡ فِيهِ مِن شَيۡءٖ فَحُكۡمُهُۥٓ إِلَى ٱللَّهِ
شورى 10

9. And He makes none to share in His Decision and His Rule."

وَلَا يُشۡرِكُ فِي حُكۡمِهِۦٓ أَحَدٗا
كهف 26

The above verses mention that the true Ruler is Almighty Allah. His Rule is eternal and everlasting. He is the only Ruler of the Unoiverse. No one is partner untio Him whether command regarding the universe or legislation

Monotheism in the ultimate perfection

Allah Alone has the ultimate perfection

Almighty Allah said:

1. When he saw the sun rising up, he said (to his people): "This is my lord? This is greater." But when

فَلَمَّا رَءَا ٱلشَّمۡسَ بَازِغَةٗ قَالَ هَٰذَا رَبِّي هَٰذَآ أَكۡبَرُۖ فَلَمَّآ أَفَلَتۡ قَالَ يَٰقَوۡمِ إِنِّي بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ
انعام 78

it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allah).

2. He feels no fatigue in guarding and preserving them

وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ
بقره 255

No sleep and slumber touch Allah

Almighty Allah said:

1. Neither slumber nor sleep overtakes Him.

لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ
بقره 255

2. He is the one who turn you asleep at night

وَهُوَ ٱلَّذِي يَتَوَفَّىٰكُم بِٱلَّيۡلِ
انعام 60

Almighty Allah make everyone asleep but he does not sleep. Sleeping is an imperfection and Almighty Allah is pure from all imperfections.

Monotheism in the immortality

Allah Alone is immortal. He is All-living

Almighty Allah said:

1. Allah! None has the right to be worshipped but He, the Ever Living,

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ
آل عمران 2

the One Who sustains and protects all that exists.

2. And (O Prophet!) We granted not to any human being immortality before you (O Prophet!) then if you die, would they live forever?
35. Everyone is going to taste death, and (O People!) We shall make a trial of you with evil and with good (in the worldly life). (Do not take the evil and the good as the standard of the truth). And to Us you will be returned. (then we will tell who is on the truth and who is not)

وَمَا جَعَلۡنَا لِبَشَرٖ مِّن قَبۡلِكَ ٱلۡخُلۡدَۖ أَفَإِيْن مِّتَّ فَهُمُ ٱلۡخَٰلِدُونَ- كُلُّ نَفۡسٖ ذَآئِقَةُ ٱلۡمَوۡتِۗ وَنَبۡلُوكُم بِٱلشَّرِّ وَٱلۡخَيۡرِ فِتۡنَةٗۖ وَإِلَيۡنَا تُرۡجَعُونَ
انبياء 34-35

3. Everything will perish save His Face.

كُلُّ شَيۡءٍ هَالِكٌ إِلَّا وَجۡهَهُۥۖ
قصص 88

4. Verily you will die, and verily they (too) will die.

إِنَّكَ مَيِّتٞ وَإِنَّهُم مَّيِّتُونَ
زمر 30

5. He, the Ever Living, none has the right to be worshipped but	هُوَ ٱلۡحَيُّ لَآ إِلَٰهَ إِلَّا هُوَ مؤمن 65
6. (And O Prophet!) Whatsoever is on it (the earth) will perish (a day)- And the Face of your Lord full of Majesty and Honour will remain forever.(Therefore, He is the one and the only one Lord, What perish can never be the Lord. Such proof of oneness is a blessing by which you may save yourself from the Hell)	كُلُّ مَنۡ عَلَيۡهَا فَانٖ- وَيَبۡقَىٰ وَجۡهُ رَبِّكَ ذُو ٱلۡجَلَٰلِ وَٱلۡإِكۡرَامِ رحمن 26-27

Monotheism in the Sovereignty

Allah Alone is the Dominion of the Universe

Almighty Allah said:

1.His Kursi extends over the heavens and the earth	وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ بقره 255
2. Say (O Prophet! Praise and glorify Allah by	قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ آل عمران 26

saying): "O Allah! Possessor of the kingdom

3.To Him is whatever in the Heavens and the Earth

لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ
آل عمران 129

4.To Him is the kingdom of the Heavens and the Earth

لِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ
آل عمران 189

5.And to Him is the kingdom of the Heavens and the Earth

وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ
مائده 18

6.Did you know not that surely to Him the kingdom of the Heavens and the Earth

أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
مائده 40

7.To him is the Kingdom of the Heavens and the Heart and whatever in them

لِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا فِيهِنَّۚ
مائده 120

8.Say To whom belong whatever in the Heavens and the Earth, Say To Allah

قُل لِّمَن مَّا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ قُل لِّلَّهِۚ
انعام 12

وَلَهُۥ مَا سَكَنَ فِي ٱلَّيۡلِ وَٱلنَّهَارِۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ انعام 13	9.And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."
قُلۡ أَغَيۡرَ ٱللَّهِ أَبۡغِي رَبّٗا وَهُوَ رَبُّ كُلِّ شَيۡءٖۚ انعام 164	10. (O Prophet!) Say: "Shall I seek a lord other than Allah, while He is the Lord of all things?
أَلَآ إِنَّ لِلَّهِ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِۗ يونس 66	11. Be Hold! Surely to Him whosoever in the Heavens and whosoever in the Earth
لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ يونس 68، ابراهيم 2، حج 64، شورى 4، 53	12.To Him belongs whatever in the Heavens and whatever in the Earth
وَلَمۡ يَكُن لَّهُۥ شَرِيكٞ فِي ٱلۡمُلۡكِ اسراء 111، فرقان 2	13.No partner shares in the Kingdom
لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا وَمَا تَحۡتَ ٱلثَّرَىٰ طه 6	14.To Him belongs whatever in the Heavens and whatever in the Earth and whatever under the dust

15.High above all be Allah, the True King (of the universe).

فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۗ
طه 114، مؤمنون 116

16.To Him belongs whosoever is in the heavens and on earth.

وَلَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ
انبياء 19

17. Say (O Prophet!) to them: "Whose is the earth and whosoever (personalities) is therein? If you know!".They will say: "It is Allah's!" Say: "Will you not then remember?".Say (O Prophet!): "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?". They will say: "Allah." Say: "Will you not then fear Allah (why do they associate partners with Allah)?". Say (O prophet!) "In Whose Hand is the sovereignty of

قُل لِّمَنِ ٱلۡأَرۡضُ وَمَن فِيهَآ إِن كُنتُمۡ تَعۡلَمُونَ- سَيَقُولُونَ لِلَّهِۚ قُلۡ أَفَلَا تَذَكَّرُونَ- قُلۡ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبۡعِ وَرَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ- سَيَقُولُونَ لِلَّهِۚ قُلۡ أَفَلَا تَتَّقُونَ-قُلۡ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَيۡءٖ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيۡهِ إِن كُنتُمۡ تَعۡلَمُونَ- سَيَقُولُونَ لِلَّهِۚ قُلۡ فَأَنَّىٰ تُسۡحَرُونَ
مؤمنون 84-89

everything? And He protects (all), while against Whom there is no protector, if you know?". They will say: "(Such sovereignty belongs) to Allah." (Then) Ask them : "How then are you bewitched (and talk vain after confession of the truth)?"

The above verses prove clearly that the polytheists of Makkah used to believe in Allah as the King and of Ultimate Authority and make their partners compelled and helpless. Despite of this they believe that the partners are the one who fulfil the needs of the creature and adhere to them with dedication. This is their polytheisim

18.To Him belongs whosoever is in the heavens and on earth. All are obedient to Him

وَلَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ كُلّٞ لَّهُۥ قَٰنِتُونَ
روم 26

19.Such is Allah, your Lord; His is the kingdom. And (O People!) those, whom you invoke (for help) instead of Him, own

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ لَهُ ٱلۡمُلۡكُۚ وَٱلَّذِينَ تَدۡعُونَ مِن دُونِهِۦ مَا يَمۡلِكُونَ مِن قِطۡمِيرٍ
فاطر 12

not even a thin membrane over the date-stone.

20.So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him (O people!) you shall be returned.

فَسُبۡحَٰنَ ٱلَّذِي بِيَدِهِۦ مَلَكُوتُ كُلِّ شَيۡءٖ وَإِلَيۡهِ تُرۡجَعُون
يس 83

21.Such is Allah your Lord. His is the kingdom. None has the right to be worshipped but He. How then are you turned away?

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ لَهُ ٱلۡمُلۡكُۖ لَآ إِلَٰهَ إِلَّا هُوَۖ فَأَنَّىٰ تُصۡرَفُونَ
زمر 6

22.To Him belongs the keys of the Heavens and the Earth

لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ
زمر 63

23.He is Allah beside Whom none has the right to be worshipped but He, He is the King, the Holy

هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡمَلِكُ ٱلۡقُدُّوسُ
حشر 23

يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ ٱلۡمَلِكِ ٱلۡقُدُّوسِ جمعه 1	24.Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah, the (Real) King (of everything), the Holy
لَهُ ٱلۡمُلۡكُ وَلَهُ ٱلۡحَمۡدُ تغابن 1	25.To Him is the Kingdom and to Him is All-Praise
تَبَٰرَكَ ٱلَّذِي بِيَدِهِ ٱلۡمُلۡكُ ملک 1	26.Blessed be He in Whose Hand is the dominion (of the universe)
لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ بروج 9، اعراف 158، توبه 116، مائده 40، بقره 107، فرقان 2، زمر 44، زخرف 85، حدید 5-6	27.To Him is the Kingdom of the Heaven and the Earth
مَلِكِ ٱلنَّاسِ ناس 1	28.The King of the people

The summary of the above verses is that the King of all the creatures is Allah. He is the King of the both worlds. He is an ultimate King. His Kingdom from the beginning and has no end. His Kingdom is unlimited and unconditional. He is the King before Whom everyone is helpless. He is the Owner of all authorities. There is no partner of Him in His kingdom. All things are in His

Supervision. Others do not own even a peel of date seed so that they may give to whom they will or may give to the one who seeks. Besides this, they are needy and under rule of Allah. The real King is only Allah. The Holy Prophet ﷺ said:

There is no kingdom to any one but to Him	لَا مَلِکُ اِلاَ اللّٰہُ صحیح مسلم کتاب الایمان

The kingdoms of kings of this world is temporary and limited. Their authorities are limited and conditional. They are so called Kings. Allah is the King of the kings. He is an ultimes King. No one else. The Holy Prophet ﷺ said:

The worst name is the one who name himself as the king of the kings	اَخنَع اسمُ اللّٰہِ عِندَ اللّٰہِ رَجُلُ تُسَمَی بِمَلِکِ الاَملَاکِ صحیح البخاری کتاب الادب، صحیح المسلم کتاب الآداب

Therefore, Beside Almighty Allah, no one can be regarded as King of kings. The King of World, Shahinsha or King of the universe is polytheism

Monotheism in the Owner of the Day of Recompense

Allah Alone is the ownership of the Day of Recompense

No one is the Owner of the Day of Recompense except Almighty Allah. The Day, there will no authority or no one help anyone. Almighty Allah said:

1. The Owner of the Day of Recompense	مٰلِكِ يَوْمِ ٱلدِّينِ فاتحه 3

وَٱتَّقُواْ يَوۡمٗا لَّا تَجۡزِي نَفۡسٌ عَن نَّفۡسٖ شَيۡـٔٗا وَلَا يُقۡبَلُ مِنۡهَا شَفَٰعَةٞ وَلَا يُؤۡخَذُ مِنۡهَا عَدۡلٞ وَلَا هُمۡ يُنصَرُونَ
بقره 48

2.And (as a result, now is the time to be grateful to the blessings, believe in Muhammad (ﷺ), if you do not) fear a Day when a person shall not avail another, nor will intercession be accepted from him nor will compensation (wages or redemption) be taken from him nor will they be helped (on the Day of Gathering).

وَٱتَّقُواْ يَوۡمٗا لَّا تَجۡزِي نَفۡسٌ عَن نَّفۡسٖ شَيۡـٔٗا وَلَا يُقۡبَلُ مِنۡهَا عَدۡلٞ وَلَا تَنفَعُهَا شَفَٰعَةٞ وَلَا هُمۡ يُنصَرُونَ
بقره 123

3.And fear the Day when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِمَّا رَزَقۡنَٰكُم مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا بَيۡعٞ فِيهِ وَلَا خُلَّةٞ وَلَا شَفَٰعَةٞۗ

4.O you who believe! Spend of that with which We have provided for you,

before a Day comes when there will be no bargaining, nor friendship will be useful, nor (anyone have authority of) intercession.

بقره 454

5.And (O Prophet!) warn therewith (the Qur'an) those who fear that they will be gathered before their Lord (on the Day of Recompense), (We know) when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allah and keep piety.

وَأَنذِرۡ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحۡشَرُوٓاْ إِلَىٰ رَبِّهِمۡ لَيۡسَ لَهُم مِّن دُونِهِۦ وَلِيّٞ وَلَا شَفِيعٞ لَّعَلَّهُمۡ يَتَّقُونَ
انعام 51

6.And those who have earned evil deeds (in this world), the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allah.

وَٱلَّذِينَ كَسَبُواْ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةٖ بِمِثۡلِهَا وَتَرۡهَقُهُمۡ ذِلَّةٞۖ مَّا لَهُم مِّنَ ٱللَّهِ مِنۡ عَاصِمٖۖ
يونس 27

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ هود 105	7.On the Day when it comes, no person shall speak except by His (Allah's) Leave
وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ رعد 34	8.And they have no defender against Allah.
قُل لِّعِبَادِيَ ٱلَّذِينَ ءَامَنُواْ يُقِيمُواْ ٱلصَّلَوٰةَ وَيُنفِقُواْ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ ابراهيم 34	9.Say (O Prophet!) to My slaves who have believed, that they should perform As-Salat, and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending (benefit them).
وَيَوْمَ يَقُولُ نَادُواْ شُرَكَآءِيَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُواْ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا كهف 52	(This will happen) On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, (All will come out of their

graves) and you will think that you have stayed (in this world) but a little while!

10.And (all) faces shall be humbled before (Allah), the Ever Living, the One Who sustains and protects all that exists).

وَعَنَتِ ٱلۡوُجُوهُ لِلۡحَيِّ ٱلۡقَيُّومِۖ
طٰهٰ 111

12.The sovereignty on that Day will be that of Allah (Alone).

ٱلۡمُلۡكُ يَوۡمَئِذٖ لِّلَّهِ يَحۡكُمُ بَيۡنَهُمۡۚ
حج 54

13.The sovereignty on that Day will be that of Allah (Alone).

ٱلۡمُلۡكُ يَوۡمَئِذٍ ٱلۡحَقُّ لِلرَّحۡمَٰنِۚ
فرقان 26

14.(Allah will say) So Today, none of you can profit or harm one another

فَٱلۡيَوۡمَ لَا يَمۡلِكُ بَعۡضُكُمۡ لِبَعۡضٖ نَّفۡعٗا وَلَا ضَرّٗا
سبا 42

15.The Day when they will (all) resurrect (from the graves and will gather in the fixed gathering place),

يَوۡمَ هُم بَٰرِزُونَۖ لَا يَخۡفَىٰ عَلَى ٱللَّهِ مِنۡهُمۡ شَيۡءٞۖ لِّمَنِ ٱلۡمُلۡكُ ٱلۡيَوۡمَۖ لِلَّهِ ٱلۡوَٰحِدِ ٱلۡقَهَّارِ
مؤمن 16

nothing of them will be hidden from Allah. (Allah will say to them),: “Whose is the kingdom this Day? (Allah Himself will reply to His Question),: “(Today, the Kingdom is) Allah's the One, the Irresistible!”

16.There will be no defender for you except from Allah

مَا لَكُم مِّنَ ٱللَّهِ مِنۡ عَاصِمٍۖ
مومن 33

17.And they will have no helpers to help them other than Allah.

وَمَا كَانَ لَهُم مِّنۡ أَوۡلِيَآءَ يَنصُرُونَهُم مِّن دُونِ ٱللَّهِۗ
شورىٰ 54

18. The Day when a friend cannot avail a friend in aught, and no help can they receive. Except him on whom Allah has Mercy. Verily, He is the All-Mighty, the Most Merciful.

يَوۡمَ لَا يُغۡنِي مَوۡلًى عَن مَّوۡلًى شَيۡـٔٗا وَلَا هُمۡ يُنصَرُونَ- إِلَّا مَن رَّحِمَ ٱللَّهُۚ إِنَّهُۥ هُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ
دخان 41،42

19.And that which they have earned (in this

لَا يُغۡنِي عَنۡهُم مَّا كَسَبُواْ شَيۡـٔٗا وَلَا مَا ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ أَوۡلِيَآءَۖ

جاثیه 10	world) will be of no profit to them, nor (will be of any profit to them) those whom they have taken as (their) helpers besides Allah.
إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ- مَّا لَهُۥ مِن دَافِعٍ طور 7،8	20.(O Prophet!) Indeed, the punishment of your Lord will come to pass, none will avert it
أَزِفَتِ ٱلْأَزِفَةُ - لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ نجم 57،58	21.The inevitable end has come - there is none to avert it(s troubles) but Allah
يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ انفطار 19	22.It is the Day no soul will be of any benefit to another whatsoever, for all authority on that Day belongs to Allah entirely.

The summery of the above verses is that Allah is the Owner of the Day of Recompense. He is the King of that Day. His Command will be carried on. No one will be able to benefit anyone. No will be able to help anyone. Everyone will be helpless except Almighty Allah. No one will be able to rescue anyone . Believing of someone, that

there will be one who has authority on that Day is polytheism.

Monotheism in the praise

Allah Alone is the Praise-worthy

Almighty Allah said:

1.All praise be to Allah, the Lord of the Worlds

ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ
فاطحه 2

2.All praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold (others) as equal with their Lord.

ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَۖ ثُمَّ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمۡ يَعۡدِلُونَ١
انعام 1

3.And He is Allah: none has the right to be worshipped but He, all praises and thanks be to Him (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter).

وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۖ لَهُ ٱلۡحَمۡدُ فِي ٱلۡأُولَىٰ وَٱلۡأٓخِرَةِ
قصص 70

قُل لَّوۡ كَانَ ٱلۡبَحۡرُ مِدَادٗا لِّكَلِمَٰتِ رَبِّي لَنَفِدَ ٱلۡبَحۡرُ قَبۡلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّي وَلَوۡ جِئۡنَا بِمِثۡلِهِۦ مَدَدٗا
كهف 109

4.Say (O Prophet! to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."

وَلَوۡ أَنَّ مَا فِي ٱلۡأَرۡضِ مِن شَجَرَةٍ أَقۡلَٰمٞ وَٱلۡبَحۡرُ يَمُدُّهُۥ مِنۢ بَعۡدِهِۦ سَبۡعَةُ أَبۡحُرٖ مَّا نَفِدَتۡ كَلِمَٰتُ ٱللَّهِۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ
لقمٰن 27

5.And (O prophet!) if all the trees on the earth were (all) pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (ink to the existing ink), (then with all the pens and ink, the names of Allah will be written. As a result, the ink will be finished) yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise.

6.All the praises and thanks be to Allah (in this world as well), to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware.	ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ وَلَهُ ٱلۡحَمۡدُ فِي ٱلۡأٓخِرَةِۚ وَهُوَ ٱلۡحَكِيمُ ٱلۡخَبِيرُ سبا 1
7.And all praise be to Allah, the Lord of the Worlds	وَٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ صٰفٰت 182
8.So all the praises and thanks be to Allah, the Lord of the heavens and the Lord of the earth, and the Lord of the worlds.	فَلِلَّهِ ٱلۡحَمۡدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلۡأَرۡضِ رَبِّ ٱلۡعَٰلَمِينَ جاثيه 36
9.His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.	لَهُ ٱلۡمُلۡكُ وَلَهُ ٱلۡحَمۡدُۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ تغابن 1

Therefore, Almighty Allah is Able to do everything. Others are not. Almighty Allah is the Creator. Others are not but creations. Almighty Allah is the King, the Ruler. Others are the under rule. Allah is immortal. All others are mortal.

Almighty Allah is not in need of the person or anything. Others are needy. Someone need food. Someone need water. They suffer of grief and pain. The summary is that everyone poseeses different kinds of deficiencies except Allah Who has no deficiency. He is free from all deficiencies. The praise is unlimited and unconditoional. Therefore, believing in someone possessing ultimate praise is not right. Some belief is polytheism.

The Holy Prophet ﷺ said:

لا تظرونی کما اطرت النصاری ابن مریم انما انا عبد فقولوا عبد الله ورسوله

Do no exceed the limits in praising me (As the Christian had exceeded the limit in praising Eisa (AS). I am not but a slave of Allah and His prophet

Monotheism in the guidance

Allah Alone is the one who guides to the right path

Through admonition and advice, the ways of guidance is notified. Then to keep people on guidance leading them to the desired destination. It is accomplished by Allah's power. No one keep the people on the right path.

Almighty Allah said:

أَتُرِيدُونَ أَن تَهۡدُواْ مَنۡ أَضَلَّ ٱللَّهُ نسآء 88

1.Do you want to guide him whom Allah has made to go astray

وَلَوۡ شَآءَ ٱللَّهُ لَجَمَعَهُمۡ عَلَى ٱلۡهُدَىٰۚ فَلَا تَكُونَنَّ مِنَ ٱلۡجَٰهِلِينَ انعام 35	2.Had whom Allah had betrayed, He would have brought all to guidance so never be among the ignorants
ذَٰلِكَ هُدَى ٱللَّهِ يَهۡدِي بِهِۦ مَن يَشَآءُ مِنۡ عِبَادِهِۦۚ انعام 88	3.This is the Guidance of Allah (through His messengers) with which He guides whomsoever He wills of His slaves.
إِنَّكَ لَا تَهۡدِي مَنۡ أَحۡبَبۡتَ وَلَٰكِنَّ ٱللَّهَ يَهۡدِي مَن يَشَآءُۚ قصص 56	4.(O Prophet!) Verily you guide not whom you like, but Allah guides whom He wills.
وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ هَادٍ رعد 33	5. And whom Allah sends astray, for him there is no guide.
وَيَهۡدِي مَن يَشَآءُۚ نحل 93	6.Allah guides whom He Wills
مَن يُضۡلِلِ ٱللَّهُ فَلَا هَادِيَ لَهُۥۖ اعراف 186	7. Whom Allah sends astray, for him there is no guide.

8.But Sufficient is your Lord as a Guide and Helper (of you)

وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا
نمل 81

9.Nor can you lead the blind out of their error.

وَمَآ أَنتَ بِهَٰدِي ٱلۡعُمۡيِ عَن ضَلَٰلَتِهِمۡۖ
نمل 81، روم 53

Not upon you (O Prophet!) is their guidance (nor is in your authority to do so), but Allah guides whom He wills

لَّيۡسَ عَلَيۡكَ هُدَىٰهُمۡ وَلَٰكِنَّ ٱللَّهَ يَهۡدِي مَن يَشَآءُۗ
بقره 272

If you (O Prophet!) covet for their guidance, then verily (keep it in your mind that) Allah guides not those whom He makes to go astray (as per His rules of Guidance).

إِن تَحۡرِصۡ عَلَىٰ هُدَىٰهُمۡ فَإِنَّ ٱللَّهَ لَا يَهۡدِي مَن يُضِلُّۖ
نحل 37

And (O Prophet!) he whom Allah guides, he is led aright

وَمَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِۖ
اسراء 9، کہف 17

مَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِۖ

اعراف 178	And (O Prophet!) he whom Allah guides, he is led aright

Guidance is only what is sent down from Almighty Allah

قُلۡ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلۡهُدَىٰۖ بقره 120، انعام 71	1.Say, surely The guidance of Allah is the guidance
قُلۡ إِنَّ الهُدَى هُدَى ٱللَّهِ آل عمران 73	2. Say, surely The guidance is the guidance of Allah
فَإِمَّا يَأۡتِيَنَّكُم مِّنِّي هُدٗى فَمَن تَبِعَ هُدَايَ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ بقره 38	3. Then whenever there comes to you Guidance from Me (follow it), and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve (on the Day of gathering).
هُوَ ٱلَّذِيٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ توبه 33، فتح 28، صف 9	4.It is He Who has sent His Messenger with guidance
فَإِمَّا يَأۡتِيَنَّكُم مِّنِّي هُدٗى فَمَنِ ٱتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشۡقَىٰ	5. Then if there comes to your guidance from Me,

then whoever follows My Guidance he shall neither go astray, nor shall be distressed.	طٰهٰ 123

Therefore, the guidance comes from Allah. It is not human intellectual production. Guidance is not the name of human dedution, self-interpretitions and opnions. The one who consider people's predictions and opinion as dedution, commits polytheism

The human duty is only to convey the guidance not to legislate it. Even bringing people to guidance is not in humans' hand. Allah Alone brings people to guidance by His Will. No one has such authority. And Allah guides the one who return to Him with devotion.

Almighty Allah said:

And Allah brings to guidance the one who turns to Him	وَيَهْدِيٓ إِلَيْهِ مَنْ أَنَابَ رعد 27

Monotheism in the intercession

Allah Alone will allow who can intercede on the Day of Resurrection

Almighty Allah said:

1.And (as a result, now is the time to be grateful to the blessings, believe in Muhammad (ﷺ), if you do	وَٱتَّقُواْ يَوۡمٗا لَّا تَجۡزِي نَفۡسٌ عَن نَّفۡسٖ شَيۡـٔٗا وَلَا يُقۡبَلُ مِنۡهَا شَفَٰعَةٞ وَلَا يُؤۡخَذُ مِنۡهَا عَدۡلٞ وَلَا هُمۡ يُنصَرُونَ

بقره 48

not) fear a Day when a person shall not avail another, nor will intercession be accepted from him nor will compensation (wages or redemption) be taken from him nor will they be helped (on the Day of Gathering).

وَٱتَّقُواْ يَوۡمٗا لَّا تَجۡزِي نَفۡسٌ عَن نَّفۡسٖ شَيۡـٔٗا وَلَا يُقۡبَلُ مِنۡهَا عَدۡلٞ وَلَا تَنفَعُهَا شَفَٰعَةٞ وَلَا هُمۡ يُنصَرُونَ
بقره 123

2. And fear the Day when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِمَّا رَزَقۡنَٰكُم مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا بَيۡعٞ فِيهِ وَلَا خُلَّةٞ وَلَا شَفَٰعَةٞۗ وَٱلۡكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ
بقره 254

3. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship will be useful, nor (anyone have authority of)

intercession. The disbelievers are the transgressions

4. Who is it that can intercede with Him except by His permission?

مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ
بقره 255

5.There is no intercessor except after His permission. That is Allah, your Lord, so worship Him

مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعۡدِ إِذۡنِهِۦۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ
يونس 3

6. None will have the right to intercede, except those who have taken a covenant from the Most Compassionate

لَّا يَمۡلِكُونَ ٱلشَّفَٰعَةَ إِلَّا مَنِ ٱتَّخَذَ عِندَ ٱلرَّحۡمَٰنِ عَهۡدٗا
مريم 87

7.On that Day, no intercession will be of any benefit, except for those granted permission by the Most Compassionate (Ar-Rahman) and whose words are acceptable to Him

يَوۡمَئِذٖ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنۡ أَذِنَ لَهُ ٱلرَّحۡمَٰنُ وَرَضِيَ لَهُۥ قَوۡلٗا
طٰهٰ 109

8.They offer no intercession except for those who are acceptable [to God]	لَا يَشۡفَعُونَ إِلَّا لِمَنِ ٱرۡتَضَىٰ انبياء 28
9. You have none, besides Him, as a protector or an intercessor	مَا لَكُم مِّن دُونِهِۦ مِن وَلِيّٖ وَلَا شَفِيعٍۚ سجده 4
10.Or have they taken other than Allah as intercessors? Say, "Even though they do not possess [power over] anything, nor do they reason?" Say, "To Allah belongs [the right to allow] intercession entirely.	أَمِ ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ شُفَعَآءَۚ قُلۡ أَوَلَوۡ كَانُواْ لَا يَمۡلِكُونَ شَيۡـٔٗا وَلَا يَعۡقِلُونَ- قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعٗاۖ زمر 43،44
11.And those they invoke besides Him have no power of intercession, except for those who bear witness to the truth knowingly	وَلَا يَمۡلِكُ ٱلَّذِينَ يَدۡعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ إِلَّا مَن شَهِدَ بِٱلۡحَقِّ وَهُمۡ يَعۡلَمُونَ زخرف 86

وَأَنذِرۡ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحۡشَرُوٓاْ إِلَىٰ رَبِّهِمۡ لَيۡسَ لَهُم مِّن دُونِهِۦ وَلِيّٞ وَلَا شَفِيعٞ لَّعَلَّهُمۡ يَتَّقُونَ
انعام 51

12.And (O Prophet!) warn therewith (the Qur'an) those who fear that they will be gathered before their Lord (on the Day of Recompense), (We know) when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allah and keep piety.

لَيۡسَ لَهَا مِن دُونِ ٱللَّهِ وَلِيّٞ وَلَا شَفِيعٌ
انعام 70

13.There is no protector or intercessor for her besides Allah.

وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنۡ أَذِنَ لَهُۥ
سبا 23

14. No intercession avails with Him except for him whom He permits

The Holy Prophet ﷺ said:

فاستاذن على ربى فيؤذن بى عليه -----وقعت له ساجداً----- فيقال يا محمد ارفع راسک --- واشفع تشفع --- فيحد لى حدا صحيح البخارى كتاب التوحيد وصحيح المسلم

I will seek permission from my Lord. I will be allowed to attend His court …. I will prostrate … Then it will be said to me, “O Muhammad! Raise your hand…. Intercede,

you will be listened….
Then Allah will fix the limit
(I will intercede within this
limit. Not beyond this)

The summary of the above verses and hadith is that the owner of intercession is only Almighty Allah. Intercession is not in the power of anyone else to intercede when he wills. No one can intercede without the permission of Almighty Allah. He will only allow intercession for whom He Wills, and when He takes permission for someone to intercede, the permission will be limited and conditional. Intercessors will not be able to intercede for someone for whom permission has not been granted. They will only be able to intercede for someone with whom Allah is pleased. It is as if intercession and subsequent forgiveness depend on Allah's pleasure and will. He will grant permission of intercession to whom He wills for the one He wills to forgive and will not grant intercession for the one He does not will to forgive. In the matter of intercession, one should not be complacency, but one should try to please Almighty Allah with one's good deeds. This is only a mean of salvation.

Monotheism in disposing of affairs

Allah Alone is the disposer of affairs

وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٖ بقره 107، شورى 31	1.And besides Allah, you have neither any guardian nor any helper
مَا لَكَ مِنَ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٖ بقره 120	2.And besides Allah, you have neither any guardian nor any helper
قُلۡ أَغَيۡرَ ٱللَّهِ أَتَّخِذُ وَلِيّٗا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ انعام 14	3.Say, ˹O Prophet,˺ "Will I take any guardian other than Allah, the Originator of the heavens and the earth,
يَٰٓأَيُّهَا ٱلنَّبِيُّ حَسۡبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلۡمُؤۡمِنِينَ انفال 64	4. O Prophet, sufficient for you is Allah and for those who follow you
وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٖ رعد 11	5.And for them there is no patron/protector other than Him
أَفَٱتَّخَذۡتُم مِّن دُونِهِۦٓ أَوۡلِيَآءَ لَا يَمۡلِكُونَ لِأَنفُسِهِمۡ نَفۡعٗا وَلَا ضَرّٗا رعد 16	6.Say, "Allah." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?"

وَكَفَىٰ بِرَبِّكَ وَكِيلًا اسراء 65	7.And sufficient is your Lord as Disposer of affairs.
مَا لَهُم مِّن دُونِهِۦ مِن وَلِيّ كهف 26	8.There is no disposer of affairs except Him
هُنَالِكَ ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ كهف 43	9.Disposing of affairs is the only in Allah’s hand Alone
أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓاْ أَن يَتَّخِذُواْ عِبَادِي مِن دُونِيٓ أَوْلِيَآءَ ۚ إِنَّآ أَعْتَدْنَا جَهَنَّمَ لِلْكَٰفِرِينَ نُزُلًا كهف 102	10.Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allah's Messengers, 'Îsa , son of Maryam] as Auliya' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah - Islamic Monotheism)
مَثَلُ ٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۘ لَوْ كَانُواْ يَعْلَمُونَ	11.The likeness of those who take (other false deities as) helpers other than Allah is the likeness

عنکبوت 41

of a spider who builds a house (the spider thinks that the house keeps protecting her) ; but verily, the weakest of houses is the spider's house - (How can it protect the spider) if they (the disbelievers) but knew. (the web that a spider built is worthless similarly false deities can never be benefit them at all)

وَكَفَىٰ بِٱللَّهِ وَكِيلًا
احزاب 3، 48

12.And sufficient is Allah as Disposer of affairs.

أَمِ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۖ فَٱللَّهُ هُوَ ٱلۡوَلِيُّ وَهُوَ يُحۡيِ ٱلۡمَوۡتَىٰ
شوری 9

13.Have they taken protectors besides Him? But Allah is the Protector, and it is He who gives life to the dead

وَهُوَ ٱلۡوَلِيُّ ٱلۡحَمِيدُ
شوری 28

14.Allah alone is the Protector. The Praiseworthy

15.And whoever Allah leaves to stray will have no guide after Him.

وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِن وَلِيّٖ مِّنۢ بَعۡدِهِۦ
شوری 44

16.There is no god but Him, so take Him as your Disposer of Affairs"

لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذۡهُ وَكِيلٗا
مزمل 9

Allah Alone is “Maula” (Helpful in resolving the problems)

1.Nay, Allah is your patron, and He is the best of helpers

بَلِ ٱللَّهُ مَوۡلَىٰكُمۡۖ وَهُوَ خَيۡرُ ٱلنَّٰصِرِينَ
آل عمران 150

2.Then (on the day of judgement) they are returned to Allah, their true Lord/Master. Unquestionably, His is the judgement, and He is the swiftest of accountants

ثُمَّ رُدُّوٓاْ إِلَى ٱللَّهِ مَوۡلَىٰهُمُ ٱلۡحَقِّۚ
انعام 62

3.So know that Allah is your protector. Excellent is the protector, and excellent is the helper

فَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَوۡلَىٰكُمۡۚ نِعۡمَ ٱلۡمَوۡلَىٰ وَنِعۡمَ ٱلنَّصِيرُ
انفال 40

قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوۡلَىٰنَاۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ
توبه 51

4.(O Prophet!) Nothing will happen to us except what Allah has destined for us. He is our Protector. So in Allah let the believers trust

هُنَالِكَ تَبۡلُواْ كُلُّ نَفۡسٖ مَّآ أَسۡلَفَتۡۚ وَرُدُّوٓاْ إِلَى ٱللَّهِ مَوۡلَىٰهُمُ ٱلۡحَقِّۖ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ
يونس 30

5.(At this occasion) There! Every person will analyse (exactly) what he had earned before (his death) (He will know that every deed is recorded as it was. There is neither increase nor decrease recorded) and they will be brought back to Allah, their rightful Lord, and their invented false deities (of the world) will vanish from them.

وَٱعۡتَصِمُواْ بِٱللَّهِ هُوَ مَوۡلَىٰكُمۡۖ فَنِعۡمَ ٱلۡمَوۡلَىٰ وَنِعۡمَ ٱلنَّصِيرُ
حج 78

6.And hold fast to Allah (‘Rope). (And see!) He is your Lord, what an Excellent Lord and what an Excellent Helper!

7.Allah is your Guardian [or Protector/Master]; He is the All-Knowing, the All-Wise	وَٱللَّهُ مَوۡلَىٰكُمۡۖ وَهُوَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ تحريم 2
8. You are our master, so give us victory over the disbelieving people	أَنتَ مَوۡلَىٰنَا فَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ بقره 286
9.That is because Allah is the Protector of those who believe, and because the unbelievers shall have no protector for them	ذَٰلِكَ بِأَنَّ ٱللَّهَ مَوۡلَى ٱلَّذِينَ ءَامَنُواْ وَأَنَّ ٱلۡكَٰفِرِينَ لَا مَوۡلَىٰ لَهُمۡ محمد 11

The Holy Prophet ﷺ said to the disbelievers on the occasion of the battle of Uhud:

10.Allah is our Protector and you have no protector	ٱللَّهُ مَوْلَانَا لَا مَوْلَىٰ لَكُمْ صحيح البخارى كتاب الجهاد كتاب المغازى

The Holy Prophet ﷺ said:

11.No slave will not invoke his lord as (my lord) as yours' Lord is Allah Almighty	لا يقل العبد لسيده مولاى فان مولاكم الله عز وجل صحيح المسلم كتاب الالفاظ من الادب

It has been proved from above verses and Hadith that Allah Almight is the Master. We should not consider (Maula) Master anyone not call them so. The words of "Maulana" or "Maulaiii" should be used only for Almighty

Allah, no one else. What so far regarding the word "Maula" has been used for the creation in Quran on some occasions, the response is that whatever the order is given to Us, we should follow it.

Monotheism in the Power

Allah Alone is All Able on everything

Almighty Allah is Able to do everything. He can do what He Wills.

Almighty Allah said:

1.Did you not know that Allah is Able to do all things	أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ بقره 106
2.And Allah is Able to do all things	وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِير حشر 6
3.Surely Allah is Able to do all things	إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ نحل 77
4.And Allah is able to do all things	وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ مُّقۡتَدِرًا كهف 45
5.He is Able to do all things	وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ شورى 9

إِنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ

6.Surely He is Able to do all things	احقاف 33
7.And Allah is All-Powerful	وَٱللَّهُ قَدِيرٌ ممتحنه 7
8.Doer of what He wills	فَعَّالٌ لِّمَا يُرِيدُ بروج 16
9.Say (O Prophet! to the disbelievers): "Tell me, if Allah took away your hearing and your sight, and sealed up your hearts, who is there - a god other than Allah who could restore them to you?" See (O prophet!) how variously We explain the verses, yet they turn aside.	قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِۦ انعام 46
10.(O Prophet!) Say: "If I had that which you are asking for impatiently (the torment or had any authority), the matter would have been settled	قُل لَّوْ أَنَّ عِندِي مَا تَسْتَعْجِلُونَ بِهِۦ لَقُضِيَ ٱلْأَمْرُ بَيْنِي وَبَيْنَكُمْ انعام 58

at once between me and you

11,If their aversion (from you, O Prophet) is hard on you, (and you intend to show them a sign), then if you were able to seek a tunnel in the earth or a ladder to (climb up) the sky, so that you may bring them a sign.

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِيَ نَفَقًا فِي ٱلْأَرْضِ أَوْ سُلَّمًا فِي ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ
انعام 35

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

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ شَيْـًٔا وَلَا يَسْتَطِيعُونَ
نحل 73

13.(O Prophet!) Do they not see (how) the birds held (flying) in the midst of the sky? None holds them but Allah

أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِي جَوِّ ٱلسَّمَآءِ مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ
نحل 79

14.Say (O Prophet!): "Tell me! If Allah made the

قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ

ٱللَّهِ يَأۡتِيكُم بِضِيَآءٍۖ أَفَلَا تَسۡمَعُونَ - قُلۡ أَرَءَيۡتُمۡ إِن جَعَلَ ٱللَّهُ عَلَيۡكُمُ ٱلنَّهَارَ سَرۡمَدًا إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ مَنۡ إِلَٰهٌ غَيۡرُ ٱللَّهِ يَأۡتِيكُم بِلَيۡلٖ تَسۡكُنُونَ فِيهِۚ أَفَلَا تُبۡصِرُونَ
قصص 71-72

night continuous for you till the Day of Resurrection, which god besides Allah could bring you light? Will you not then hear (what is being said to you?". Say (O Prophet!): "Tell me! If Allah made the day continuous for you till the Day of Resurrection, which god besides Allah could bring you night wherein you rest? Will you not then see where you are wandering about?"

إِنَّكَ لَا تَهۡدِي مَنۡ أَحۡبَبۡتَ وَلَٰكِنَّ ٱللَّهَ يَهۡدِي مَن يَشَآءُۚ
قصص 56

15.(O Prophet!) Verily you guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.

Monotheism in giving benefits and loss

Allah Alone is the one who gives benefits and loss

Almighty Allah said:

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ تُؤۡتِي ٱلۡمُلۡكَ مَن تَشَآءُ وَتَنزِعُ ٱلۡمُلۡكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُۖ بِيَدِكَ ٱلۡخَيۡرُۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ
آل عمران 26

1.Say (O Prophet! Praise and glorify Allah by saying): "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.

وَإِن تُصِبۡهُمۡ حَسَنَةٞ يَقُولُواْ هَٰذِهِۦ مِنۡ عِندِ ٱللَّهِۖ وَإِن تُصِبۡهُمۡ سَيِّئَةٞ يَقُولُواْ هَٰذِهِۦ مِنۡ عِندِكَۚ قُلۡ كُلّٞ مِّنۡ عِندِ ٱللَّهِۖ
نساء 78

2.(O People!) "Wheresoever you may be, death will overtake you even if you are in (huge) fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you." (due to their wrong plan, we suffered a great loss) (O

Prophet!) Say: "All things (good or bad) are from Allah,"

3.Say (O Prophet! to people): "How do you worship besides Allah something which has no power either to harm or benefit you? (They even do not pay heed to your invoke nor they know it) But it is Allah Who (listens to anyone's invoke and it is He who knows it as well because He) is the All-Hearer, All-Knower"

قُلۡ أَتَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمۡلِكُ لَكُمۡ ضَرّٗا وَلَا نَفۡعٗاۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ
مائده 76

4. And (O Prophet!) if Allah touches you with harm, none can remove it but He, and if He touches you with good, then (He can do this and) He is Able to do all things.

وَإِن يَمۡسَسۡكَ ٱللَّهُ بِضُرّٖ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَۖ وَإِن يَمۡسَسۡكَ بِخَيۡرٖ فَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ
انعام 17

قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعٗا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ

5.I possess no power over benefit or harm to myself except as Allah wills	اعراف 188
6.And (O prophet!) they worship besides Allah things that harm them not, nor profit them, and they say (to prove their claim): "(We do not consider them our ultimate helpers but) These are (just) our intercessors with Allah (we worship them seeking their intercession only." (O Prophet!) 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)!	وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِۚ قُلۡ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعۡلَمُ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ يونس 18
7.I have no power over any harm or profit to	قُل لَّآ أَمۡلِكُ لِنَفۡسِي ضَرّٗا وَلَا نَفۡعًا إِلَّا مَا شَآءَ ٱللَّهُۗ يونس 49

myself except what Allah may will

8.And (O Prophet!) invoke not besides Allah, any such that will neither profit you nor harm you

وَلَا تَدۡعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَۖ يونس 106

It means, no one can benefit or harm anyone except Almighty Allah. Therefore, invocation false deities other than Almighty Allah for help is in vain furthermore is polytheism.

9.Say (O Prophet! ask them): "Who is the Lord of the heavens and the earth?" (then) Say (answer them yourself): "(It is) Allah." Say (Ask them): "Have you then taken (for worship) protectors other than Him, such as have no power either for benefit or for harm to themselves?" Say (Ask them): "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allah

قُلۡ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ قُلِ ٱللَّهُۚ قُلۡ أَفَٱتَّخَذۡتُم مِّن دُونِهِۦٓ أَوۡلِيَآءَ لَا يَمۡلِكُونَ لِأَنفُسِهِمۡ نَفۡعٗا وَلَا ضَرّٗاۚ قُلۡ هَلۡ يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُ أَمۡ هَلۡ تَسۡتَوِي ٱلظُّلُمَٰتُ وَٱلنُّورُۗ أَمۡ جَعَلُواْ لِلَّهِ شُرَكَآءَ خَلَقُواْ كَخَلۡقِهِۦ فَتَشَٰبَهَ ٱلۡخَلۡقُ عَلَيۡهِمۡۚ قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖ وَهُوَ ٱلۡوَٰحِدُ ٱلۡقَهَّارُ رعد 16

partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say (answer them yourself): "Allah is the Creator of all things; and He is the One, the Irresistible (in all matters)."

As the blind and the one who can see, light and darkness can never be same. Similarly, Allah Almight and false deities can never be same. As the one who sees can guide and light can be the mean of guidance. Similarly, Allah can guide and remove our problems and benefit us. As the blind can neither guide nor can the darkness be the means of guidance. Similarly the deities othe than Allah can never be the problem solver, the benefitter. These deitoies are not the creators of anything at all. Hence they are not owner of the things. As they are the owners, how can they give and what can they give? If they had created anything, they would have given it. Therefore, Only the Creator can be the owner of benefitting and harming.

10.He calls besides Allah unto that which can neither harm him, nor

يَدۡعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ وَمَا لَا يَنفَعُهُۥۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلۡبَعِيدُ
حج 12

profit him. (and) That is a straying far away.

11.(Yet) they have taken besides Him other 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.

وَٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةٗ لَّا يَخۡلُقُونَ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ وَلَا يَمۡلِكُونَ لِأَنفُسِهِمۡ ضَرّٗا وَلَا نَفۡعٗا وَلَا يَمۡلِكُونَ مَوۡتٗا وَلَا حَيَوٰةٗ وَلَا نُشُورٗا
فرقان 3

We come to know from the verse that Creator is only the owner of benefitting and harming. The creation can never be the owner of the benefitting and harming. As Almighty Allah is the only Creator. Therefore, He is the Owener of benefitting and harming Alone. Believing in someone else the owner of benefitting and harming of anyone is polytheism.

12.And they worship besides Allah that which an neither profit them nor harm them; and the disbeliever is ever a helper (of the Satan) against his Lord.

وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمۡ وَلَا يَضُرُّهُمۡۗ
فرقان 55

It means that we should worship only the one who is the Owner of benefitting and harming. The owner of benefitting and harming is only the Creator. And the creator is only Almighty Allah. Therefore, Almighty Allah is worthy of worship Alone

13.(O Prophet!) Say (to them): "I invoke only my Lord, and I associate none as partners along with Him.". (O Prophet!) Say (to them): "It is not in my power to cause you harm, or to give you benefit."

قُلۡ إِنَّمَآ أَدۡعُواْ رَبِّي وَلَآ أُشۡرِكُ بِهِۦٓ أَحَدٗا- قُلۡ إِنِّي لَآ أَمۡلِكُ لَكُمۡ ضَرّٗا وَلَا رَشَدٗا
جن 20-21

14. And those who take (other) protectors besides Him (They worship them. When it is asked them to worship Allah Alone, they say): "We worship them only that they may bring us near to Allah.

وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ
زمر 3

It has been depicted from the verse that worshipping anyone considering or making him the means to get closer to Allah is polytheism.Some people say that we do not worship them believing them as gods but the intercessors or means. As to access to the King, we need many souces. We get access to the King through climbing

up many ladders. Therefore, accessing to Allah, these saints are the means and ladders. This verse denies in open fasion.

The summary of the above clear verses is that the owner of benefitting and harming is only the Creator. And the creator is only Almighty Allah. Therefore, the owner of benefitting and harming others is Almighty Allah Alone. Believeing anyother the owner of benefitting and harming then worshipping them, invocation them, considering/making them as means to get closer to Allah is polytheism. Similarly, giving in the name of these deities with the intention so that they intercede and fulfil our invocation by their means is polytheism.

A living human can benefit or harm another living human only by Allah's Will. If Allah prohibits anyone from benifitting or harming anyone, he can never benefit or harm anyone. His all struggle will be in vain. The human tries to benefit or harm anyone but meanwhile he is not the woner of benifitting or harming anyone so that he does what he wills.

Monotheism in the supplication

Allah Alone is the worthy of being supplicated to. He is the only one to respond to the calls

Almighty Allah said:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ
بقره 186

1.And when My slaves ask you (O Prophet!) concerning Me (whether I am far or close), then (answer them), I am indeed near. I respond to the invocations of the supplicant when he calls on Me.

It means to invoke Allah does not need any mean or ladder. (There is no need of any ladder)

قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ إِن كُنتُمْ صَٰدِقِينَ- بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ
انعام 40-41

2.Say (O Prophet!): "Tell me if Allah's Torment comes upon you, or the Hour comes upon you, would you then call upon anyone other than Allah (at this moment)? (Reply) if you are truthful!". Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)!

It has been deduced from the above verse that the disbelievers of Makkah invoke Almighty Allah in the time of calamity but meanwhile they keep priests as means to get closer to Allah and worship them. They sometimes also call them to fulfil their needs. Allah regrded their such act as polytheism

3.And invoke Him only making your religion sincere to Him.	وَٱدۡعُوهُ مُخۡلِصِينَ لَهُ ٱلدِّينَۚ اعراف 29
4. When Our angels come to them to take their souls, they (the angels) will say (to them): "Where are those (fake gods) whom you used to invoke and worship besides Allah," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were (indeed) disbelievers.	إِذَا جَآءَتۡهُمۡ رُسُلُنَا يَتَوَفَّوۡنَهُمۡ قَالُوٓاْ أَيۡنَ مَا كُنتُمۡ تَدۡعُونَ مِن دُونِ ٱللَّهِۖ قَالُواْ ضَلُّواْ عَنَّا وَشَهِدُواْ عَلَىٰٓ أَنفُسِهِمۡ أَنَّهُمۡ كَانُواْ كَٰفِرِينَ اعراف 37
5. (O Polytheists!) Verily, those whom you call upon besides Allah are slaves	إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمۡثَالُكُمۡۖ فَٱدۡعُوهُمۡ فَلۡيَسۡتَجِيبُواْ لَكُمۡ إِن كُنتُمۡ صَٰدِقِينَ

like you. (How can they help you?) So call upon them and let them help you if you are truthful.

اعراف 194

We came to know from this verse that invocation the slaves of Allah is useless. We should invoke the one who can respond.Who is not a slave but the lord of the slaves.

6.And (O polytheists!) those whom you call upon besides Him (Allah) cannot help you nor can they help themselves.

وَٱلَّذِينَ تَدۡعُونَ مِن دُونِهِۦ لَا يَسۡتَطِيعُونَ نَصۡرَكُمۡ وَلَآ أَنفُسَهُمۡ يَنصُرُونَ

اعراف 197

7.(And O Prophet! Say these are not your protectors but) He it is Who enables you to travel through land and sea, till (He also protects you) when you are (embarked) in the ships, and they sail with them with a favourable wind, and they are rejoice therein, then (suddenly) comes a stormy wind and the waves (of the sea) come to them from all sides,

هُوَ ٱلَّذِي يُسَيِّرُكُمۡ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِۖ حَتَّىٰٓ إِذَا كُنتُمۡ فِي ٱلۡفُلۡكِ وَجَرَيۡنَ بِهِم بِرِيحٖ طَيِّبَةٖ وَفَرِحُواْ بِهَا جَآءَتۡهَا رِيحٌ عَاصِفٞ وَجَآءَهُمُ ٱلۡمَوۡجُ مِن كُلِّ مَكَانٖ وَظَنُّوٓاْ أَنَّهُمۡ أُحِيطَ بِهِمۡ دَعَوُاْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ لَئِنۡ أَنجَيۡتَنَا مِنۡ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ- فَلَمَّآ أَنجَىٰهُمۡ إِذَا هُمۡ يَبۡغُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّۗ

يونس 22-23

and they think that they are encircled therein (in the waves). Then they invoke Allah, making their Faith pure for Him Alone, (saying): "If You (Allah) save us from this, we shall truly be of the grateful. (We will follow your religion, and will neither associate partners with Him nor deviate from Your Commandments)". But when He save them, behold! They rebel in the earth transgressing.

فَإِذَا رَكِبُواْ فِي ٱلۡفُلۡكِ دَعَوُاْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمۡ إِلَى ٱلۡبَرِّ إِذَا هُمۡ يُشۡرِكُونَ
عنكبوت 65

8.And (O Prophet!) when they embark on a ship, they invoke Allah, making their Faith pure for Him only: but when He brings them safely to land (from the sea), behold, they give a share of their worship to others (means they started invocation the false deities)

وَإِذَا غَشِيَهُم مَّوۡجٞ كَٱلظُّلَلِ دَعَوُاْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمۡ إِلَى ٱلۡبَرِّ فَمِنۡهُم مُّقۡتَصِدٞۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٖ كَفُورٖ
لقمان 32

9.And (O prophet!) when a (sea) wave covers them like shades, they invoke Allah, making their invocations for Him only (for help). But when He brings them safe to land, there are among them those that stand firm at oneness of Allah (and some associate partners with Allah). But none denies Our Signs except every perfidious ingrate.

It is proved from the above three verses that the polytheists of Arab used to invoke Almighty Allah with sincerity in the sea or river. But the polytheists of now a days invoke false deities

وَلَا تَدۡعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَۖ
يونس 106

10.And (O Prophet!) invoke not besides Allah, any such that will neither profit you nor harm you,

لَهُۥ دَعۡوَةُ ٱلۡحَقِّۖ وَٱلَّذِينَ يَدۡعُونَ مِن دُونِهِۦ لَا يَسۡتَجِيبُونَ لَهُم بِشَيۡءٍ إِلَّا كَبَٰسِطِ كَفَّيۡهِ إِلَى ٱلۡمَآءِ لِيَبۡلُغَ فَاهُ وَمَا

11.For Him (Alone) is the Word of Truth (He is only to be invoked in

هُوَ بِبَٰلِغِهِۦۚ وَمَا دُعَآءُ ٱلۡكَٰفِرِينَ إِلَّا فِي ضَلَٰلٖ
رعد 13

calamities), And those who are invoked except Him never answer their invoke at all it is no more than one who stretches forth his hand for water to reach his mouth (by itself), but it reaches him not; and the invocation of the disbelievers (leaving Allah) is nothing but an error and of no use.

As water can not reach the mouths by itself, similarly reaching our invocation to false deities is impossible.

أَفَمَن يَخۡلُقُ كَمَن لَّا يَخۡلُقُۚ أَفَلَا تَذَكَّرُونَ
نحل 17

12. Is then He, Who creates (all those) as one who creates not? (Nay) Will you not then remember? (and associate partners with Allah)

وَٱلَّذِينَ يَدۡعُونَ مِن دُونِ ٱللَّهِ لَا يَخۡلُقُونَ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ- أَمۡوَٰتٌ غَيۡرُ أَحۡيَآءٖۖ وَمَا يَشۡعُرُونَ أَيَّانَ يُبۡعَثُونَ
نحل 20-21

13. (O Prophet!) Those whom they (polytheists) invoke besides Allah have not created anything, but are themselves created.

(They are) dead, not alive; and they know not when they will be resurrected (alive then will they be able to any invocation)

14.That is because Allah - He is the Truth, and what they (the polytheists) invoke besides Him (for help), it is falsehood.

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ مِن دُونِهِۦ هُوَ ٱلۡبَٰطِلُ
حج 62

15. O People! A similitude has been coined, so listen to it (carefully): Verily those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for this (cause). And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. (Those who are calling. They have not valued

يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٞ فَٱسۡتَمِعُواْ لَهُۥٓۚ إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ لَن يَخۡلُقُواْ ذُبَابٗا وَلَوِ ٱجۡتَمَعُواْ لَهُۥۖ وَإِن يَسۡلُبۡهُمُ ٱلذُّبَابُ شَيۡـٔٗا لَّا يَسۡتَنقِذُوهُ مِنۡهُۚ ضَعُفَ ٱلطَّالِبُ وَٱلۡمَطۡلُوبُ- مَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦٓۚ إِنَّ ٱللَّهَ لَقَوِيٌّ عَزِيزٌ
حج 72-73

Allah His Rightful Value. Verily, Allah is All-Strong, All-Mighty.

16. And (O People!) whoever invokes (or worships), besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely! The disbelievers will not be successful.

وَمَن يَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرۡهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلۡكَٰفِرُونَ
مؤمنون 117

17.And (the slaves of the Most Gracious are) those who invoke not any other god along with Allah

وَٱلَّذِينَ لَا يَدۡعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ
فرقان 68

18.So (O prophet!) invoke not with Allah another god lest you should be among those who receive punishment.

فَلَا تَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلۡمُعَذَّبِينَ
شعراء 213

19.And (O prophet!) invoke not any other (false) gods along with

وَلَا تَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَۘ لَآ إِلَٰهَ إِلَّا هُوَۚ كُلُّ شَيۡءٍ هَالِكٌ إِلَّا وَجۡهَهُۥ
قصص 88

Allah: none has the right to be worshipped but He. Everything will perish save His Face

It means that we should invoke the one who is the lord, eternal and immortal. There is no one except Allah. Therefore, invocation others for help or fulfilling of need or removing of problems is as making them as lord and this is polytheism

قُلِ ٱدۡعُواْ ٱلَّذِينَ زَعَمۡتُم مِّن دُونِ ٱللَّهِ لَا يَمۡلِكُونَ مِثۡقَالَ ذَرَّةٖ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِ وَمَا لَهُمۡ فِيهِمَا مِن شِرۡكٖ وَمَا لَهُۥ مِنۡهُم مِّن ظَهِيرٖ
سبا 22

20.Say: (O Prophet! to polytheists) "Call upon those whom you assert (to be associate gods to solve your problems) besides Allah, (they can never solve your problems and) they possess not even an atom's weight either in the heavens or on the earth, nor have they any share in (their creation and administration) either, nor there is for Him any supporter from among them.

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ لَهُ ٱلۡمُلۡكُۚ وَٱلَّذِينَ تَدۡعُونَ مِن دُونِهِۦ مَا يَمۡلِكُونَ مِن قِطۡمِيرٍ- إِن تَدۡعُوهُمۡ لَا يَسۡمَعُواْ دُعَآءَكُمۡ وَلَوۡ سَمِعُواْ مَا ٱسۡتَجَابُواْ لَكُمۡۖ
فاطر 13-14

21.Such is Allah, your Lord; His is the kingdom. And (O People!) those, whom you invoke (for help) instead of Him, own not even a thin membrane over the date-stone. If you invoke them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you.

قُلۡ أَرَءَيۡتُمۡ شُرَكَآءَكُمُ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ أَرُونِي مَاذَا خَلَقُواْ مِنَ ٱلۡأَرۡضِ أَمۡ لَهُمۡ شِرۡكٞ فِي ٱلسَّمَٰوَٰتِ
فاطر 40

22.(O Prophet!) Say: "Tell me or inform me (can they create anything) what do you think about your (so-called) partner-gods to whom you call upon besides Allah? Show me (if so) , what they have created of the earth. Or have they any share (in the creation of) the heavens? "

قَالُواْ رَبَّنَآ أَمَتَّنَا ٱثۡنَتَيۡنِ وَأَحۡيَيۡتَنَا ٱثۡنَتَيۡنِ فَٱعۡتَرَفۡنَا بِذُنُوبِنَا فَهَلۡ إِلَىٰ خُرُوجٖ مِّن سَبِيلٖ- ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِيَ ٱللَّهُ وَحۡدَهُۥ كَفَرۡتُمۡ وَإِن يُشۡرَكۡ بِهِۦ تُؤۡمِنُواْ فَٱلۡحُكۡمُ لِلَّهِ ٱلۡعَلِيِّ ٱلۡكَبِيرِ
مؤمن 11-12

23.They (The disbelievers) will say: "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then (now) is there any way to get out (of the Fire)?" (Allah will say, No not at all) “This is because, when Allah Alone (who has no partners) was invoked (in worship) you denied (and disbelieved), but when partners were joined to Him, you believed! So (Now) the judgement is only with Allah, the Most High, the Greatest! "

Even now the polytheists are in the same condition. When it is said to them to invoke Allah Alone, they say, “How insane you are, You do do not regard the priests as innocent” When the preiests are invoked with Allah, they say: “This is the right faith and firm belief” Such people will know in the gathering field who on the right is and who on false is.

فَٱدۡعُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ وَلَوۡ كَرِهَ ٱلۡكَٰفِرُونَ

24.(And O Believers!) Invoke Allah making

worship pure for Him (Alone), however much the disbelievers may hate (it).

مؤمن 14

Now a days, the polytheists feel bad when Allah is invoked Alone. May Allah show them the true guidance! Aameen

25.Your Lord said: "Invoke Me, I will respond to your (invocation).

وَقَالَ رَبُّكُمُ ٱدۡعُونِيٓ أَسۡتَجِبۡ لَكُمۡ
مؤمن 60

26.He is the Ever Living (No death can touch Him), None has the right to be worshipped but He; so invoke Him making your worship pure for Him Alone.

هُوَ ٱلۡحَيُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدۡعُوهُ مُخۡلِصِينَ لَهُ ٱلدِّينَ
مؤمن 65

27.Say (O Prophet to these pagans): "Think you about all that you invoke besides Allah? Tell me. What have they created of the (things on) earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before Qu'an), or some

قُلۡ أَرَءَيۡتُم مَّا تَدۡعُونَ مِن دُونِ ٱللَّهِ أَرُونِي مَاذَا خَلَقُواْ مِنَ ٱلۡأَرۡضِ أَمۡ لَهُمۡ شِرۡكٞ فِي ٱلسَّمَٰوَٰتِۖ ٱئۡتُونِي بِكِتَٰبٖ مِّن قَبۡلِ هَٰذَآ أَوۡ أَثَٰرَةٖ مِّنۡ عِلۡمٍ إِن كُنتُمۡ صَٰدِقِينَ
احقاف 4

trace of knowledge (of prophets), if you are truthful!"

We come to know from this verse the one who is invoked must be the Creator. Otherwise invocation anyone else is vain and polytheism.

28.And (O Prophet!) who is more astray than one who invokes besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them?

وَمَنۡ أَضَلُّ مِمَّن يَدۡعُواْ مِن دُونِ ٱللَّهِ مَن لَّا يَسۡتَجِيبُ لَهُۥٓ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ وَهُمۡ عَن دُعَآئِهِمۡ غَٰفِلُونَ
احقاف 5

29.And (O People!) the mosques are for Allah (Alone): so invoke not (therein) anyone along with Allah.

وَأَنَّ ٱلۡمَسَٰجِدَ لِلَّهِ فَلَا تَدۡعُواْ مَعَ ٱللَّهِ أَحَدٗا
جن 18

30.(O Prophet!) Say (to them): "I invoke only my Lord, and I associate none as partners along with Him."

قُلۡ إِنَّمَآ أَدۡعُواْ رَبِّي وَلَآ أُشۡرِكُ بِهِۦٓ أَحَدٗا
جن 20

أَوْلَٰئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا
اسراء 57

31.Those whom they call upon desire (for themselves seeking help) means of access to their Lord (Allah), as to which of them should be the nearest (to Allah); and they hope for His Mercy and fear His Torment. (O Prophet!) Verily, the Torment of your Lord is (something) to be afraid of!

The summary of the above verses is that we should invoke Allah Alone. Others are ignorant to our invocation. Even if they had heard, they would noy have done anything. All are slaves of Allah. They himself seek bounty of Allah. They are not the owner of bounty. He blesses upon whom He Wills. Allah deserves to be invoked. Invocation other than Allah is polytheism.

Monotheism in the Power and Might

Allah Alone is the Mighty, He is all in all in power

Almighty Allah said:

أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا
بقره 165

1.All power belongs to Allah

2.There is no power but with Allah	لَا قُوَّةَ إِلَّا بِٱللَّهِ کهف 39
3.Verily, Allah (Himself) is the All-Provider, Owner of Power, the Most Strong.	إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ذاریات 58
4.Verily, Allah is All-Powerful, All-Mighty.	إِنَّ ٱللَّهَ قَوِيٌّ عَزِيزٌ حدید 25، مجادله 21
5.He is the All-Strong, the All-Mighty.	إِنَّ رَبَّكَ هُوَ ٱلْقَوِيُّ ٱلْعَزِيزُ ہود 66
6.Truly, Allah is All-Strong, All-Mighty.	إِنَّ ٱللَّهَ لَقَوِيٌّ عَزِيزٌ حج 40
7.Verily He is All-Strong, Severe in punishment.	إِنَّهُۥ قَوِيٌّ شَدِيدُ ٱلْعِقَابِ غافر 22
8.And He is the All-Powerful, Almighty	وَهُوَ ٱلْقَوِيُّ ٱلْعَزِيزُ شوری 19
9.And Allah is Ever All-Strong, All-Mighty.	وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا احزاب 25
10.And Allah is Ever All-Able to do everything.	وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا نساء 85

Although, the owner of all powers is Almighty Allah. There are some powers in others are bestowed by Almighty Allah. The power of Almighty Allah is unlimited while others' power are temporary and limited.

Monotheism in Support and Help

Allah Alone is All Able to support and help. He is the ultimate Helper

Almighty Allah said:

1. And (in fact) there is no victory except from Allah, Almighty, All-Wise.

وَمَا ٱلنَّصۡرُ إِلَّا مِنۡ عِندِ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ
آل عمران 126

2. We wronged them not (of any kind), but they wronged themselves. So their gods, other than Allah, whom they invoked, profited them naught when there came the Command of your Lord

فَمَآ أَغۡنَتۡ عَنۡهُمۡ ءَالِهَتُهُمُ ٱلَّتِي يَدۡعُونَ مِن دُونِ ٱللَّهِ مِن شَيۡءٖ لَّمَّا جَآءَ أَمۡرُ رَبِّكَۖ
ہود 101

3. And (O believers!) incline not toward those who do wrong, lest the Fire (of the Hell) should

وَلَا تَرۡكَنُوٓاْ إِلَى ٱلَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنۡ أَوۡلِيَآءَ ثُمَّ لَا تُنصَرُونَ
ہود 113

touch you, and (that time) you have no protectors other than Allah, nor would you then be helped (from anywhere).

4. And if He forsakes you (He would have not helped you), (then) who is there after Him that can help you?

وَإِن يَخۡذُلۡكُمۡ فَمَن ذَا ٱلَّذِي يَنصُرُكُم مِّنۢ بَعۡدِهِۦۗ
آل عمران 160

5. And they have taken (for worship) gods besides Allah, that they might give them honour (power). Nay!

وَٱتَّخَذُواْ مِن دُونِ ٱللَّهِ ءَالِهَةٗ لِّيَكُونُواْ لَهُمۡ عِزّٗا- كَلَّاۚ
مريم 81-82

6. And besides Allah you have neither any Protector nor any Helper.

وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٖ
عنكبوت 22، بقره 107، توبه 116

7. They will not find for themselves besides Allah any protector or helper.

وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا
احزاب 17،نساء 173

This verse tells that only Creator can help the creatures. No creature can help other creature. It means believing

other than Almighty Allah as ultimate helper is polytheism.

8. Do they attribute as partners to (Allah) those who created nothing but they themselves are created? No help can they give them, nor can they help themselves.	أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ يُخْلَقُونَ - وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَآ أَنفُسَهُمْ يَنصُرُونَ اعراف 191-192

The summary of the above verses are as follows:

1. No one can be Helper other than Almighty Allah
2. No one can be Helper as they can not help themselves, how can they help others?

If a person helps himself or helps someone upto the limit Allah Wills. And when Allah Wills to help? Helping others reserves for the Helper Whi is Able to do every thing. The person Who is not Able to do everything, cannot be helper. Furthermore, for the Helper, he should be Present.If He is not Present, He must possess the knowledge of Unseen. So that He may come to know where the seekers of help is. The one who is not present or not possess knowledge of unseen can not help. After death, one can not be present. Therefore, the one who has died , can never help of any kind

9. And (O polytheists!) those whom you call upon besides Him (Allah)	وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَآ أَنفُسَهُمْ يَنصُرُون اعراف 197

cannot help you nor can they help themselves.

10. And (in fact) there is no victory except from Allah.

وَمَا ٱلنَّصۡرُ إِلَّا مِنۡ عِندِ ٱللَّهِ
انفال 10

11. And he will not find (there) any protector or helper besides Allah.

وَلَا يَجِدۡ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا
نساء 123

The above mentioned verse

Monotheism in Providing of Kingship

Allah Alone is All Able to make king or provide kingship

Almighty Allah said:

1. And Allah grants His kingdom to whom He wills.

وَٱللَّهُ يُؤۡتِي مُلۡكَهُۥ مَن يَشَآءُ
بقره 247

2. (O Prophet!) Have you not looked at him who (was arrogant and) disputed with Ibrahim about his Lord (Allah), because Allah had given him the kingdom?

أَلَمۡ تَرَ إِلَى ٱلَّذِي حَآجَّ إِبۡرَٰهِـۧمَ فِي رَبِّهِۦٓ أَنۡ ءَاتَىٰهُ ٱللَّهُ ٱلۡمُلۡكَ
بقره 254

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ تُؤۡتِي ٱلۡمُلۡكَ مَن تَشَآءُ وَتَنزِعُ ٱلۡمُلۡكَ مِمَّن تَشَآءُ آل عمران 26	3.Say (O Prophet! Praise and glorify Allah by saying): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will
رَبِّ قَدۡ ءَاتَيۡتَنِي مِنَ ٱلۡمُلۡكِ يوسف 101	4.My Lord! You have indeed bestowed on me of the sovereignty
أَمَّن يُجِيبُ ٱلۡمُضۡطَرَّ إِذَا دَعَاهُ وَيَكۡشِفُ ٱلسُّوٓءَ وَيَجۡعَلُكُمۡ خُلَفَآءَ ٱلۡأَرۡضِۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ قَلِيلٗا مَّا تَذَكَّرُونَ نحل 62	5.(O prophet! ask them) Who responds to the distressed one, when he calls on Him, and (then) removes the evil?, and Who makes you inheritors of the earth, generations after generations? Is there any god with Allah? Little is that you remember!

The summary of above mentioned verses is that no one can bestow kingdom except Almighty Allah nor can take away kingdom. Allah does this. All commands are carried out from His Majesty Court. No such commands are carried out in any other courts. If such commands had

been carried out in any other court, he would have been another lord. Believing in other courts carry out such orders is polytheism.

Note: We have mentioned earlier that Allah is the King of all human being. It means He is one and the only one King of the people from the beginning of humanity till the Day of Recompense. No one is the partner of Him in His Kingdom. If Allah bestows kingdom to anyone on specific people, on a specific area, for a fixed tenure with limited authorities, it is not polytheism.The king will not be regarded as polytheist under these condition. There is no comparison of His Kingdom with the limited worldly kingdom. The kingdom of Allah is self kingdom. His kingdom is not bound to time, place and authorities. His kingdom is unlimited and with no bound.

Monotheism in Dignity, Pride and Superiority

Ultimate Honour, Control and Dignity is only for Allah

Almighty Allah said:

1.And His (Alone) is the Majesty in the heavens and the earth,	وَلَهُ ٱلۡكِبۡرِيَآءُ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ جاثیه 37
2.And He is the Most High, the Greatest	وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ بقره 255، شوری 4

فَسَبِّحۡ بِٱسۡمِ رَبِّكَ ٱلۡعَظِيمِ

3.So glorify the Name of your Lord, the Greatest	واقعه 74،96 حاقه 52
4.The Knower of the unseen and the seen, the All-Great, Most Exalted	عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ٱلۡكَبِيرُ ٱلۡمُتَعَالِ رعد 9
5.He is the Most High, the Grand	هُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ حج 62، لقمان 30، سبا 23
6.So the judgement is with Allah, the Most High, the Grand/Great	فَٱلۡحُكۡمُ لِلَّهِ ٱلۡعَلِيِّ ٱلۡكَبِيرِ غافر 12
7.Indeed, Allah is ever Exalted and Grand.	إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا نساء 34
8.But indeed, all honor belongs to Allah entirely	فَإِنَّ ٱلۡعِزَّةَ لِلَّهِ جَمِيعًا نساء 139
9.To God belongs all honor.	فَلِلَّهِ ٱلۡعِزَّةُ جَمِيعًا۬ فاطر 10
10.Verily, Allah is All-Mighty, All-Wise	إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمَ بقره 220
11.There is no god but He, the Almighty, the All-Wise	لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ آل عمران 6،18

12.For all power and honour belong to Allah	إِنَّ رَبَّكَ هُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ ہود 66
13.(O Prophet!) Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!	سُبۡحَٰنَ رَبِّكَ رَبِّ ٱلۡعِزَّةِ عَمَّا يَصِفُونَ صافات 180

The Holy Prophet ﷺ said:

14.Allah, the Exalted, said: 'Glory is His Covering and Pride is His Cloak. I will punish whoever contends with Me over either of them.	العز ازاره والكبرياء رداؤه (قال الله) فمان ينازعنى عذبته صحيح المسلم كتاب البر باب تحريم الكبر

The summary of above mentioned verses and Hadith is that All kind of Honour and Highness, Dignity and Pride are for Allah Alone. Such Allah's attribute is ultimate, unlimited and unconditional. Believing in that someone is having such attribute is polytheism

Monotheism in giving provision and financial support

Allah Alone final Giver of provisions and financial support

Almighty Allah said:

وَجَعَلۡنَا لَكُمۡ فِيهَا مَعَٰيِشَ

1.And appointed for you therein economy resources (for your life)	اعراف 10
2.Say (O Prophet! to them): "Who provides (the provisions) for you from the sky and the earth? Or who owns (your) hearing and (your) sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs (of all the universe)?" They will say: "Allah." Say: "Will you not then be afraid of Allah?"	قُلۡ مَن يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ أَمَّن يَمۡلِكُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَمَن يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَيُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ وَمَن يُدَبِّرُ ٱلۡأَمۡرَۚ فَسَيَقُولُونَ ٱللَّهُۚ فَقُلۡ أَفَلَا تَتَّقُونَ يونس 31
3.And no moving (living) creature is there on earth but its provision is due from Allah.	وَمَا مِن دَآبَّةٖ فِي ٱلۡأَرۡضِ إِلَّا عَلَى ٱللَّهِ ہود 6
4.And We have provided therein means of living, for you and for those	وَجَعَلۡنَا لَكُمۡ فِيهَا مَعَٰيِشَ وَمَن لَّسۡتُمۡ لَهُۥ بِرَٰزِقِينَ- وَإِن مِّن شَيۡءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٖ مَّعۡلُومٖ

whom you provide not. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.	حجر 20-21
5.And they worship others besides Allah - such as do not and cannot own any provision for them from the heavens or the earth.	وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمۡلِكُ لَهُمۡ رِزۡقٗا مِّنَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ شَيۡـٔٗا وَلَا يَسۡتَطِيعُونَ نحل 73

We come to know that no one is the Sustainer other than Almighty Allah. Even he is not able to give sustenance or any other task.

6.And (O People!) kill not your children for fear of poverty. We shall provide for them as well as for you.	وَلَا تَقۡتُلُوٓاْ أَوۡلَٰدَكُمۡ خَشۡيَةَ إِمۡلَٰقٖۖ نَّحۡنُ نَرۡزُقُهُمۡ وَإِيَّاكُمۡۚ اسراء 31
7.And Allah provides without measure to whom He wills.	وَٱللَّهُ يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ حِسَابٖ نور 38

إِنَّ ٱلَّذِينَ تَعۡبُدُونَ مِن دُونِ ٱللَّهِ لَا يَمۡلِكُونَ لَكُمۡ رِزۡقٗا فَٱبۡتَغُواْ عِندَ ٱللَّهِ ٱلرِّزۡقَ وَٱعۡبُدُوهُ وَٱشۡكُرُواْ لَهُۥ
عنكبوت 17

8.You worship besides Allah only idols (made of stones which have no authority to give benefits or loss), and (not only this) you also invent many falsehoods. (Listen!) Verily, those whom you worship besides Allah have no (any kind of) power to give you provision (this authority is only reserved with Allah) : so seek your provision from Allah (Alone), and worship Him (Alone), and be grateful to Him.

وَكَأَيِّن مِّن دَآبَّةٖ لَّا تَحۡمِلُ رِزۡقَهَا ٱللَّهُ يَرۡزُقُهَا وَإِيَّاكُمۡ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ
عنكبوت 60

9.And so many a moving (living) creature carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower.

ٱللَّهُ ٱلَّذِي خَلَقَكُمۡ ثُمَّ رَزَقَكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡۖ هَلۡ مِن

10.Allah is He Who created you, then

provided food for you, then will cause you to die, then (again) He will give you life. Is there any of your partners that do anything of that? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).

شُرَكَآئِكُم مَّن يَفۡعَلُ مِن ذَٰلِكُم مِّن شَيۡءٖۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ
روم 40

11.Say (O Prophet to polytheists, pagans) "Who gives you provision from the heavens and the earth?" (Then) Say (yourself): "Allah.

قُلۡ مَن يَرۡزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ قُلِ ٱللَّهُ
سبا 24

12.O people! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (a blessing) and (the blessings in) the earth? None has the right to be worshipped but He (None can provide the blessings)

يَٰٓأَيُّهَا ٱلنَّاسُ ٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡۚ هَلۡ مِنۡ خَٰلِقٍ غَيۡرُ ٱللَّهِ يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِۚ لَآ إِلَٰهَ إِلَّا هُوَۖ فَأَنَّىٰ تُؤۡفَكُونَ
فاطر 3

. How then are you turning away (from Him)?

It has been mentioned in the above two verses that believing in someone as ultimate Sustainer is polytheism.

13. Ask (them O Prophet!): "Do you verily disbelieve in Him (of being one God) Who created the earth in two Days? And you set up partners with Him? That is the Lord of (all) the worlds (and these partners possess nothing). He placed therein (i.e. the earth) firm mountains from above it, and He prospered it (with all kinds), and put therein its sustenance (with estimation and this is done) in four Days, equally (shared it) for the one who ask.

قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِي خَلَقَ ٱلْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ۚ ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ- وَجَعَلَ فِيهَا رَوَٰسِيَ مِن فَوْقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِيٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ

حم سجده 9-10

It has been mentioned in the verse the lord is Allah Alone. Believing in someone as lord is polytheism.

14.Verily, Allah (Himself) is the All-Provider, Owner

إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ

ذاريات 58

of Power, the Most Strong.

15.(O Prophet!) Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

أَمۡ عِندَهُمۡ خَزَآئِنُ رَبِّكَ أَمۡ هُمُ ٱلۡمُصَيۡطِرُونَ
طور 37

16.And whosoever fears Allah, He will make a way for him to get out (from difficulties). And He will provide him (provision) from (sources) he never could imagine.

وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا - وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ
طلاق 2-3

The expansion and contraction in the provisions is only Allah's authority

Almighty Allah said:

1.It is Allah that decreases or increases (provisions)

وَٱللَّهُ يَقۡبِضُ وَيَبۡصُۜطُ
بقره 245

2.And You give wealth and sustenance to whom You will, without limit.

وَتَرۡزُقُ مَن تَشَآءُ بِغَيۡرِ حِسَابٖ
آل عمران 27

إِنَّ ٱللَّهَ يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ حِسَابٖ آل عمران 37	3.Verily, Allah provides sustenance to whom He wills, without limit
ٱللَّهُ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ رعد 26	4.Allah increases the provision for whom He wills, and straitens (it for whom He wills),
وَٱللَّهُ فَضَّلَ بَعۡضَكُمۡ عَلَىٰ بَعۡضٖ فِي ٱلرِّزۡقِۚ نحل 71	5.Allah has preferred some of you above others in provisions
إِنَّ رَبَّكَ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ اسراء 30	6.Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills).
ٱللَّهُ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥ عنكبوت 62	7.Allah enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills).
أَوَلَمۡ يَرَوۡاْ أَنَّ ٱللَّهَ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ روم 37	8.Did you not see that Allah enlarges the provision for whom He wills of His slaves, and

straitens it for whom (He wills)

9.Say, indeed, my Lord enlarges the provision for whom He wills, and straitens it for whom (He wills).

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُ
سبا 36

10.Did you not know that surely Allah enlarges the provision for whom He wills, and straitens it for whom (He wills)

أَوَلَمۡ يَعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ
زمر 52

11. He has the keys of the heavens and the earth. He enlarges the provision for whom He wills, and straitens it for whom (He wills)

لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ
شوری 12

12.(O Prophet!) Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world,

أَهُمۡ يَقۡسِمُونَ رَحۡمَتَ رَبِّكَۚ نَحۡنُ قَسَمۡنَا بَيۡنَهُم مَّعِيشَتَهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۚ وَرَفَعۡنَا بَعۡضَهُمۡ فَوۡقَ بَعۡضٖ دَرَجَٰتٖ لِّيَتَّخِذَ بَعۡضُهُم بَعۡضٗا سُخۡرِيّٗاۗ وَرَحۡمَتُ رَبِّكَ خَيۡرٞ مِّمَّا يَجۡمَعُونَ

and We raised some of them above others in ranks, so that some may employ others in their work. (If portioning out their livelihood of the world is in Our Hand then) the Mercy (Prophethood) of your Lord is better than the (wealth of this world) which they amass. (How can We allow them to portion out the prophethood in their hand then?)

زخرف 32

13.And that it is He (Allah) Who makes rich or boasting one.

وَأَنَّهُۥ هُوَ أَغۡنَىٰ وَأَقۡنَىٰ
نجم 48

The summary of the above verses that Allah Alone is the Sustainer. He renders the financial support. Enlarging and straitening the provision is in His Hand. Believing in someone as lord or Giver of prosperity in sustenance is polytheism.

Monotheism in Existence and Encompassing of everything

Allah Alone encompasses everything and exist everywhere

Almighty Allah said:

1.And to Allah belong the east and the west, so wherever you turn (your faces) there is the Face of Allah. Surely! Allah is All-Sufficient for His creatures' needs (He does not exist on specific direction), All-Knowing. (He knows your condition while praying)	وَلِلَّهِ ٱلۡمَشۡرِقُ وَٱلۡمَغۡرِبُ فَأَيۡنَمَا تُوَلُّواْ فَثَمَّ وَجۡهُ ٱللَّهِۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٞ بقره 115
2.His Kursi extends over the heavens and the earth	وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ بقره 255
3.My Lord comprehends in His Knowledge all things.	وَسِعَ رَبِّي كُلَّ شَيۡءٍ عِلۡمًاۗ انعام 80
4.Your Lord is only Allah, none has the right to be	إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَۚ وَسِعَ كُلَّ شَيۡءٍ عِلۡمًا

worshipped but He. He has full knowledge of all things.	طه 98
5.Verily! Your Lord has encompassed mankind	إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِ۟ اسراء 60
6. And that Allah surrounds all things in (His) Knowledge	وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا طلاق 12
7.Verily! He it is Who is surrounding all things!	أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌۢ حم سجده 54
8.And Allah is Ever Encompassing all things.	وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ مُّحِيطًا نساء 126

Monotheism in Running and Controlling of all Affairs

Allah Alone is the controller of all affairs

Almighty Allah said:

1.To Allah return all matters (for decision).	وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ بقره 210
2.Indeed the affair belongs wholly to Allah	قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ آل عمران 109، انفال 44، فاطر 4، حديد 5

وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُ ہود 123	3.And to Him return all affairs (for decision).
لِلَّهِ ٱلْأَمْرُ جَمِيعًا رعد 31	4.The decision of all things is certainly with Allah
يُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَى الْاَرْضِ سجده 5	5.He manages the matter
أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ شوری 53	6.Verily, all matters at the end go to Allah
يُدَبِّرُ ٱلْأَمْرَ یونس 3، رعد 3	7.He manages the matter
قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَيِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ یونس 31	8.Say (O Prophet! to them): "Who provides (the provisions) for you from the sky and the earth? Or who owns (your) hearing and (your) sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs (of all the universe)?" They will say: "Allah." Say: "Will you

not then be afraid of Allah?"

It has been mentioned from the above verses that all affairs is accomplished by Almighty Allah. There is no partner of Him in this task

Monotheism in removing of the misfortunes

Allah Alone is the remover of the misfortunes

Almighty Allah said:

1.And (O Prophet!) if Allah touches you with harm, none can remove it but He, and if He touches you with good, then (He can do this and) He is Able to do all things.

وَإِن يَمۡسَسۡكَ ٱللَّهُ بِضُرّٖ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَۖ وَإِن يَمۡسَسۡكَ بِخَيۡرٖ فَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ
انعام 17

2.Say (O Prophet!): "Tell me if Allah's Torment comes upon you, or the Hour comes upon you, would you then call upon anyone other than Allah (at this moment)? (Reply) if you are truthful!"

41. Nay! To Him Alone you would call, and, if He wills,

قُلۡ أَرَءَيۡتَكُمۡ إِنۡ أَتَىٰكُمۡ عَذَابُ ٱللَّهِ أَوۡ أَتَتۡكُمُ ٱلسَّاعَةُ أَغَيۡرَ ٱللَّهِ تَدۡعُونَ إِن كُنتُمۡ صَٰدِقِينَ- بَلۡ إِيَّاهُ تَدۡعُونَ فَيَكۡشِفُ مَا تَدۡعُونَ إِلَيۡهِ إِن شَآءَ وَتَنسَوۡنَ مَا تُشۡرِكُونَ
انعام 40-41

He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)!

3.Say (O Prophet!): "Who rescues you from the darkness of the land and the sea, (when) you call upon Him in humility and in secret (saying): If He (Allah) only saves us from this (calamity), we shall truly be grateful (men)."
64. Say (O Prophet!): "Allah rescues you from this and from all (other) distresses, and yet you worship others besides Allah."

قُلۡ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلۡبَرِّ وَٱلۡبَحۡرِ تَدۡعُونَهُۥ تَضَرُّعٗا وَخُفۡيَةٗ لَّئِنۡ أَنجَىٰنَا مِنۡ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ- قُلِ ٱللَّهُ يُنَجِّيكُم مِّنۡهَا وَمِن كُلِّ كَرۡبٖ ثُمَّ أَنتُمۡ تُشۡرِكُونَ
انعام 63-64

4.And (O Prophet!) if Allah touches you with harm, none can remove it but He, and if He touches you

وَإِن يَمۡسَسۡكَ ٱللَّهُ بِضُرّٖ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَۖ وَإِن يُرِدۡكَ بِخَيۡرٖ فَلَا رَآدَّ لِفَضۡلِهِۦۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنۡ عِبَادِهِۦۚ وَهُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ

with good, then (He can do this and) He is Able to do all things.

يونس 107

5.But when Allah wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.

وَإِذَآ أَرَادَ ٱللَّهُ بِقَوۡمٖ سُوٓءٗا فَلَا مَرَدَّ لَهُۥۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ
رعد 11

6.And (O People!) whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.
54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allah).

وَمَا بِكُم مِّن نِّعۡمَةٖ فَمِنَ ٱللَّهِۖ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيۡهِ تَجۡـَٔرُونَ- ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمۡ إِذَا فَرِيقٞ مِّنكُم بِرَبِّهِمۡ يُشۡرِكُونَ
نحل 53-54

7.Say (O Prophet! Say to the polytheists): "Call upon those - besides Him

قُلِ ٱدۡعُواْ ٱلَّذِينَ زَعَمۡتُم مِّن دُونِهِۦ فَلَا يَمۡلِكُونَ كَشۡفَ ٱلضُّرِّ عَنكُمۡ وَلَا تَحۡوِيلًا- أُوْلَٰٓئِكَ ٱلَّذِينَ يَدۡعُونَ

يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا
اسراء 56-57

(Allah) - whom you pretend (to be gods to remove adversity from them). (They even have no power to remove the adversity from themselves so) They have neither the power to remove the adversity from you nor even to shift it from you to another person (at all)"
57. Those whom they call upon desire (for themselves seeking help) means of access to their Lord (Allah), as to which of them should be the nearest (to Allah); and they hope for His Mercy and fear His Torment. (O Prophet!) Verily, the Torment of your Lord is (something) to be afraid of!

Those religious preists whom they believe in as problem remover, they themselves seek the means to get closer to Almighty Allah. No one has courage to talk to Allah

directly. They themselves seek His Mercy, How will they able to remove others' problems?

وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِي ٱلۡبَحۡرِ ضَلَّ مَن تَدۡعُونَ إِلَّآ إِيَّاهُۖ فَلَمَّا نَجَّىٰكُمۡ إِلَى ٱلۡبَرِّ أَعۡرَضۡتُمۡۚ وَكَانَ ٱلۡإِنسَٰنُ كَفُورًا- أَفَأَمِنتُمۡ أَن يَخۡسِفَ بِكُمۡ جَانِبَ ٱلۡبَرِّ أَوۡ يُرۡسِلَ عَلَيۡكُمۡ حَاصِبٗا ثُمَّ لَا تَجِدُواْ لَكُمۡ وَكِيلًا- أَمۡ أَمِنتُمۡ أَن يُعِيدَكُمۡ فِيهِ تَارَةً أُخۡرَىٰ فَيُرۡسِلَ عَلَيۡكُمۡ قَاصِفٗا مِّنَ ٱلرِّيحِ فَيُغۡرِقَكُم بِمَا كَفَرۡتُمۡ ثُمَّ لَا تَجِدُواْ لَكُمۡ عَلَيۡنَا بِهِۦ تَبِيعٗا

بنی اسرائیل 67-69

8.And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah Alone for Help). But when He brings you safe to land, you turn away (from Him and start calling upon other gods). And man is (appeared to be) ever ungrateful.

68. Do you then feel secure (and protected) that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no guardian.

69. Or do you feel secure (and protected) that He will not send you back a second time to sea and send against you a hurricane of wind and

drown you because of your disbelief? Then you will not find any avenger therein against Us.

9.Or have they gods who can guard them from (punishment of) Us? (O Prophet! whom they worship as lord how can they help them as) They have no power to help themselves, nor can they be protected from Us.

أَمۡ لَهُمۡ ءَالِهَةٞ تَمۡنَعُهُم مِّن دُونِنَاۚ لَا يَسۡتَطِيعُونَ نَصۡرَ أَنفُسِهِمۡ وَلَا هُم مِّنَّا يُصۡحَبُونَ
انبياء 43

10.(O prophet! ask them) Who responds to the distressed one, when he calls on Him, and (then) removes the evil?, and Who makes you inheritors of the earth, generations after generations? Is there any god with Allah? Little is that you remember!

أَمَّن يُجِيبُ ٱلۡمُضۡطَرَّ إِذَا دَعَاهُ وَيَكۡشِفُ ٱلسُّوٓءَ وَيَجۡعَلُكُمۡ خُلَفَآءَ ٱلۡأَرۡضِۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ قَلِيلٗا مَّا تَذَكَّرُونَ
نحل 62

It has been mentioned by this verse that if there had been any other problem remover, he would have been a lord as well. As there is no lord other than Al Mighty Allah.

Believoing in and calling someone as problem remover other than Allah is clear polytheism.

فَإِذَا رَكِبُواْ فِي ٱلۡفُلۡكِ دَعَوُاْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمۡ إِلَى ٱلۡبَرِّ إِذَا هُمۡ يُشۡرِكُونَ
عنكبوت 65

11.And (O Prophet!) when they embark on a ship, they invoke Allah, making their Faith pure for Him only: but when He brings them safely to land (from the sea), behold, they give a share of their worship to others (means they started invocation the false deities)

The disbelievers of Arab had belief regarding their priests that they had limited authority. They can be problem removers on the land only. They can not do so in the sea. Alas! Despite of this limited authority, they believe in of them as problem removers and responders of invocations. How foolish is this! The problem remover is the one who has perfect authority and unlimited. And that is only Almighty Allah the Dignified. No one else.

وَإِذَا مَسَّ ٱلنَّاسَ ضُرّٞ دَعَوۡاْ رَبَّهُم مُّنِيبِينَ إِلَيۡهِ ثُمَّ إِذَآ أَذَاقَهُم مِّنۡهُ رَحۡمَةً إِذَا فَرِيقٞ مِّنۡهُم بِرَبِّهِمۡ يُشۡرِكُونَ
روم 33

12.And (O Prophet!) when harm touches men, they cry sincerely only to their Lord, turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a (great)

party of them associates partners in worship with their Lord.

It means when they face a grand clamity, they invoke Allah Alone. When Almighty Allah remove the calamity, then as usual they invoke false deities. They give vows, pay boons in their names and kissing of threshold while this is clear polytheism

13.And (O prophet!) when a (sea) wave covers them like shades, they invoke Allah, making their invocations for Him only (for help). But when He brings them safe to land, there are among them those that stand firm at oneness of Allah (and some associate partners with Allah). But none denies Our Signs except every perfidious ingrate.

وَإِذَا غَشِيَهُم مَّوۡجٞ كَٱلظُّلَلِ دَعَوُاْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمۡ إِلَى ٱلۡبَرِّ فَمِنۡهُم مُّقۡتَصِدٞۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٖ كَفُورٖ
لقمان 32

14.And (O Prophet!) when some hurt touches man, he cries to his Lord (Allah Alone), turning to Him in repentance. But when He

وَإِذَا مَسَّ ٱلۡإِنسَٰنَ ضُرّٞ دَعَا رَبَّهُۥ مُنِيبًا إِلَيۡهِ ثُمَّ إِذَا خَوَّلَهُۥ نِعۡمَةٗ مِّنۡهُ نَسِيَ مَا كَانَ يَدۡعُوٓاْ إِلَيۡهِ مِن قَبۡلُ وَجَعَلَ لِلَّهِ أَندَادٗا لِّيُضِلَّ عَن سَبِيلِهِۦۚ قُلۡ تَمَتَّعۡ بِكُفۡرِكَ قَلِيلًا إِنَّكَ مِنۡ أَصۡحَٰبِ ٱلنَّارِ

زمر 8

bestows a favour upon him from Himself, he forgets that for which cause he cried for before, and he sets up rivals to Allah, in order to mislead (others) from His Path. Say (O Prophet!): "Take benefit in your disbelief for a while: surely you are (one) of the dwellers of the Fire!"

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ
زمر 38

15.And (O Prophet!) verily, if you ask them: "Who created the heavens and the earth?" Surely they will say: "Allah (has created them)." (O Prophet!) Say (to them): "Tell me then, the things that you invoke besides Allah - if Allah intended some harm for me, could they (whom they worship) remove His harm (sent by Allah)? Or if He (Allah) intended some mercy for

me, could they withhold His Mercy?" (O Prophet!) Say: "Sufficient for me is Allah; (I trust in Him and) in Him those who trust (truly) must put their trust "

The summary of the above mentioned verses that Allah Almighy is Alone and the problem remover. Other deities are neither the creator nor the lord. They can not be the problem remover. Believing in of false deities as problem remover is polytheism.

Monotheism in the perfection

Allah Alone is pure from all weaknesses and defects

Almighty Allah said:

1.Allah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life. Is there any of your partners that do anything of that? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).

ٱللَّهُ ٱلَّذِي خَلَقَكُمۡ ثُمَّ رَزَقَكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡۖ هَلۡ مِن شُرَكَآئِكُم مَّن يَفۡعَلُ مِن ذَٰلِكُم مِّن شَيۡءٖۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ
روم 40

وَمَا كَانَ ٱللَّهُ لِيُعۡجِزَهُۥ مِن شَيۡءٖ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِۚ إِنَّهُۥ كَانَ عَلِيمٗا قَدِيرٗا فاطر 44	2.Allah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.
سُبۡحَٰنَ ٱللَّهِ رَبِّ ٱلۡعَٰلَمِينَ نمل 8	3.Glorified is Allah who is the Lord of the worlds
فَسُبۡحَٰنَ ٱلَّذِي بِيَدِهِۦ مَلَكُوتُ كُلِّ شَيۡءٖ وَإِلَيۡهِ تُرۡجَعُونَ يس 83	4.So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him (O people!) you shall be returned.
سُبۡحَٰنَ ٱلَّذِيٓ أَسۡرَىٰ بِعَبۡدِهِۦ لَيۡلٗا مِّنَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ إِلَى ٱلۡمَسۡجِدِ ٱلۡأَقۡصَا اسراء 1	5.Glorified (and Exalted) be He (Allah) Who took His slave for a journey by night from Al-Masjid-al-Haram to Al-Masjid-al-Aqsa,
قُلۡ سُبۡحَانَ رَبِّي هَلۡ كُنتُ إِلَّا بَشَرٗا رَّسُولٗا اسراء 93	6.Say (O Prophet!: "Glorified (and Exalted) be my Lord! (He is All Able) Am I anything but a

man, sent as a Messenger?(Nothing is in my hand)"

7.I possess no power over benefit or harm to myself except as Allah wills.

قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعٗا وَلَا ضَرّٗا
اعراف 188

The summary of the above mentioned verses is that Allah is the one who is perfect, free form any kind of imperfection and weaknesses. It is Allah, Who is All Able to do any work and everything. Neither can make Him Compelled nor He can be Compelled

Monotheism in the Listening

Allah Alone is the one who listens anytime anywhere

Almighty Allah said:

1.And Allah is the All-Hearer, All-Knower

وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ
مائده 76

2.And (O People!) those, whom you invoke (for help) instead of Him, own not even a thin membrane over the date-stone.

وَٱلَّذِينَ تَدۡعُونَ مِن دُونِهِۦ مَا يَمۡلِكُونَ مِن قِطۡمِيرٍ- إِن تَدۡعُوهُمۡ لَا يَسۡمَعُواْ دُعَآءَكُمۡ
فاطر 13-14

وَمَنۡ أَضَلُّ مِمَّن يَدۡعُواْ مِن دُونِ ٱللَّهِ مَن لَّا يَسۡتَجِيبُ لَهُۥٓ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ وَهُمۡ عَن دُعَآئِهِمۡ غَٰفِلُونَ احقاف 5	3.And (O Prophet!) who is more astray than one who invokes besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them?
إِنَّكَ سَمِيعُ ٱلدُّعَآءِ آل عمران 38	4.Surely, You are All-Hearer of the invokations
وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ بقره 137، انعام 115، یونس 65، انبیاء 4، عنکبوت 5، 60، فصلت 36، دخان 6	5.And He is the All-Hearer, All-Knower
إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ بقره 181،227، انفال 17، حجرات 1	6. Surely Allah is the All-Hearer, All-Knower
وَٱللَّهُ سَمِيعٌ عَلِيمٌ بقره 224، 256، آل عمران 34، نور 21،60	7.And Allah is the All-Hearer, All-Knower
إِنَّهُۥ سَمِيعٌ عَلِيمٌ اعراف 20	8.Surely He is the All-Hearer, All-Knower

9.Surely Allah is the All-Hearer, All-Knower	وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ انفال 42
10.There is nothing like Him. And He is the All-Hearer, All-Knower	لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ شوری 11
11.Surely Allah is All Hearer All Watcher	إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا بَصِيرٗا نساء 58

The summary of the above mentioned verses that Allah is the one who Listens Alone. His Listening Ability is everlasting, eternal, unlimited and unconditional. Other deities are neither the owner of anything so they may give to anyone anything nor they can listen from anywhere. They even unaware of anyones' invocation, either the one who is invoked is alive or dead. Therefore, invoking them for help or hope is in vain. It is to be said to them that "Just pray for me". This is exceeding the limit. As they are not able to listen, how can they pray for them? Believing in someone whcan listen to their invocations is polytheism. The dead can be made heard only by Allah's Will. We can make them heard (by our own will). (Further details will be given in the next chapter)

Allah Alone is the one who can make dead or alive, living or non-living to listen

Almighty Allah said:

1.Then can you make the deaf to hear – (especially) even though they apprehend not (what you say)?

أَفَأَنتَ تُسۡمِعُ ٱلصُّمَّ وَلَوۡ كَانُواْ لَا يَعۡقِلُونَ
يونس 42

2.(O Prophet!) Verily, you cannot make the dead to hear (by your call) nor can you make the deaf to hear the call (especially), when they flee, turning their backs.

إِنَّكَ لَا تُسۡمِعُ ٱلۡمَوۡتَىٰ وَلَا تُسۡمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوۡاْ مُدۡبِرِينَ
نحل 80

3.(O Prophet!) Verily, you cannot make the dead to hear (by your call) nor can you make the deaf to hear the call (especially), when they flee, turning their backs.

فَإِنَّكَ لَا تُسۡمِعُ ٱلۡمَوۡتَىٰ وَلَا تُسۡمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوۡاْ مُدۡبِرِينَ
روم 52

أَفَأَنتَ تُسۡمِعُ ٱلصُّمَّ أَوۡ تَهۡدِي ٱلۡعُمۡيَ وَمَن كَانَ فِي ضَلَٰلٖ مُّبِينٖ
زخرف 40

4.Can you make the deaf to hear, or can you guide (to the right path) the blind or him who is in manifest error?

إِنَّ ٱللَّهَ يُسۡمِعُ مَن يَشَآءُۖ وَمَآ أَنتَ بِمُسۡمِعٖ مَّن فِي ٱلۡقُبُورِ
فاطر 22

5.Verily, Allah makes whom He wills to hear, but you cannot make hear those who are (buried) in graves.

وَلَقَدۡ ءَاتَيۡنَا دَاوُۥدَ مِنَّا فَضۡلٗاۖ يَٰجِبَالُ أَوِّبِي مَعَهُۥ وَٱلطَّيۡرَۖ وَأَلَنَّا لَهُ ٱلۡحَدِيدَ
سبا 10

6.And (O Prophet!) indeed We bestowed grace on Dawud from Us (saying): "O you mountains. Repent to Us and keep glorify (Allah) with him! And you birds (also)! And We also bestowed grace on Dawud by and made the iron soft for him."

قُلۡنَا يَٰنَارُ كُونِي بَرۡدٗا وَسَلَٰمًا عَلَىٰٓ إِبۡرَٰهِيمَ
انبياء 69

7.O fire! Be you coolness and safety for Ibrahim!

ثُمَّ ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِيَ دُخَانٞ فَقَالَ لَهَا وَلِلۡأَرۡضِ ٱئۡتِيَا طَوۡعًا أَوۡ كَرۡهٗا قَالَتَآ أَتَيۡنَا طَآئِعِينَ
حم سجده 11

8.Then He rose over towards the heaven (it was the time) when it was smoke, and said to it (the heaven) and to the earth: "Come (here) both of you willingly or unwillingly." They both said: "We come willingly."

The summary of the clear verses is that Allah is Alone can make the deaf, dead and non-living thing listen. For the people who has been buried or died, there is no possibility of making them listen is in vain. If a person invoke them believing in them that they can listen or he can make them listen, he is indulged in polytheism. Although he may say to them to pray for him but it will be useless because making the dead listen is only specific with Allah. Furthermore, the belief of making the dead listen is against the Holy Quran, hence it is disbelief.

Allah Alone is the unique, nothing is as Him

Almighty Allah said:

لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ
شورى 11

There is nothing like Him; and He is the All-Hearer, the All-Seer.

Allah Alone can give parables of Himself, no one else

Almighty Allah said:

فَلَا تَضۡرِبُواْ لِلَّهِ ٱلۡأَمۡثَالَۚ إِنَّ ٱللَّهَ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ
نحل 74

So (O People!) put not forward similitudes for Allah (as there is nothing similar to Him, nor He resembles anything). Truly! Allah knows and you know not (which similitude assemble His Status.)

To get access to Allah, some people believe in preist as means. To support this act, they give perable of the king. They say, “As to get access to the kings, we need means. Similarly, we need means to get access to Allah. This perable is wrong with two aspects:

1. Giving parables of Almighty Allah is reserved with Him Alone. No one knows what parable suits His Majesty, the dignified. Therefore, the one Who gives parable of Allah, he is a disbeliever. Because he denied what Allah denied from. Hence, He is polytheist. And because he claims of knowledge what Allah knows
2. The king does not know the conditions of the people what people wants to say. Even access to the kings is also impossible, therefore, they need means. Allah is closer than their own veins. It is easy to access Him. He is Present and Witness. He is aware of our

conditions. We can make Him heard from anywhere. Therefore, no means are required in this regard.

If it is said that connecting with the priests is limited to the intercession, this is the belief which the disbelievers and polytheists of Arab had before.

Almighty Allah said about this belief:

وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِۚ
يونس 18

And (O prophet!) they worship besides Allah things that harm them not, nor profit them, and they say (to prove their claim): "(We do not consider them our ultimate helpers but) These are (just) our intercessors with Allah (we worship them seeking their intercession only." (O Prophet!) 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)!

When people invoke others beside Allah, this is like worshipping them whether this worshipping is based on

the intention that they are intercessors. It is polytheism else the disbelievers of Makkah would be no more the polytheists.

Note: It is polytheism to invoke others beside Allah. The proof depicts under the chapters of “Monotheism in supplication” and “Monotheism in power”

Monotheism in Words Possession

Allah Alone possessed the Unique and Matchless Words

Almighty Allah said:

وَإِن كُنتُمۡ فِي رَيۡبٖ مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا فَأۡتُواْ بِسُورَةٖ مِّن مِّثۡلِهِۦ وَٱدۡعُواْ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ- فَإِن لَّمۡ تَفۡعَلُواْ وَلَن تَفۡعَلُواْ فَٱتَّقُواْ ٱلنَّارَ ٱلَّتِي وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُۖ أُعِدَّتۡ لِلۡكَٰفِرِينَ
بقره 23-24

1.And if you are in doubt concerning (the Book) that which We have sent down (from Us) to Our slave (Muhammad ﷺ), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful. (then accept the challenge that this is human fabrication and do it) But if you do it not, and you can never do

it, then fear the Fire (Hell) whose fuel is men and stones, (due to your disbelief in the prophet and the book) prepared for the disbelievers.

2.Or (O Prophet!) they say, "He (the Prophet) forged it (the Qur'an)." Say (to them): "Bring you then ten forged chapters like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth! (in your claim)"

أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ فَأۡتُواْ بِعَشۡرِ سُوَرٖ مِّثۡلِهِۦ مُفۡتَرَيَٰتٖ وَٱدۡعُواْ مَنِ ٱسۡتَطَعۡتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ
ہود 13

3.Say (O Prophet!): "If the mankind and the jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.(in this task)"

قُل لَّئِنِ ٱجۡتَمَعَتِ ٱلۡإِنسُ وَٱلۡجِنُّ عَلَىٰٓ أَن يَأۡتُواْ بِمِثۡلِ هَٰذَا ٱلۡقُرۡءَانِ لَا يَأۡتُونَ بِمِثۡلِهِۦ وَلَوۡ كَانَ بَعۡضُهُمۡ لِبَعۡضٖ ظَهِيرٗا
اسراء 88

وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوۡ قَالَ أُوحِيَ إِلَيَّ وَلَمۡ يُوحَ إِلَيۡهِ شَيۡءٞ وَمَن قَالَ سَأُنزِلُ مِثۡلَ مَآ أَنزَلَ ٱللَّهُۗ
انعام 93

4.And who can be more unjust than he who invents a lie against Allah, or says: "A revelation has come to me" whereas no revelation has come to him in anything; and who says, "I will reveal the like of what Allah has revealed."

أَمۡ يَقُولُونَ تَقَوَّلَهُۥۚ بَل لَّا يُؤۡمِنُونَ- فَلۡيَأۡتُواْ بِحَدِيثٖ مِّثۡلِهِۦٓ إِن كَانُواْ صَٰدِقِينَ
طور 33-34

5. Do they (the disbelievers) say: "He has forged it?" (Actually they do not want to believe and) Nay! They believe not! (This is why they say so), Let them then produce a recital like unto it if they are truthful (in their claim)

أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ فَأۡتُواْ بِسُورَةٖ مِّثۡلِهِۦ وَٱدۡعُواْ مَنِ ٱسۡتَطَعۡتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ
يونس 38

6.(After this explanation) Or do they say: "He (Muhammad ﷺ) has forged it?" Say: "Bring then a chapter like unto it, and call upon

whomsoever you can besides Allah (to help you in this task), if you are truthful!"

The summary of the above mentioned that the Words of Allah are matchless. No of creatures can present the words like the words of Almighty Allah. And whoever claims so, his claim is a lie. Hence he is a great cruel.

Monotheism in Will

Allah Alone possessed the Unique and Matchless Words

Almighty Allah said:

1.Verily, His Command, when He intends (to create) a thing, is only that He says to it, "Be!" - and it is!

إِنَّمَآ أَمۡرُهُۥٓ إِذَآ أَرَادَ شَيۡـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ
يس 82

2.And (O Prophet!) never say of anything, "I shall do such and such thing tomorrow.". Except (with the saying), "If Allah will! I will do this by tomorrow"

وَلَا تَقُولَنَّ لِشَاْيۡءٍ إِنِّي فَاعِلٞ ذَٰلِكَ غَدًا- إِلَّآ أَن يَشَآءَ ٱللَّهُ
كهف 23-24

إِنَّ ٱللَّهَ يَفۡعَلُ مَا يَشَآءُ

3.Surely Allah does what He Wills	حج 18
4.But (O people!) you cannot will, unless Allah wills.	وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ دهر 30
5.But (O people!) you cannot will, unless Allah wills, the Lord of the world	وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ تكوير 29
6.I possess no power over benefit or harm to myself except as Allah wills	قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ اعراف 188
7.I possess no power over benefit or harm to myself except as Allah wills	قُل لَّآ أَمۡلِكُ لِنَفۡسِي ضَرًّا وَلَا نَفۡعًا إِلَّا مَا شَآءَ ٱللَّهُ يونس 49
8.(O Prophet!) Verily you guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.	إِنَّكَ لَا تَهۡدِي مَنۡ أَحۡبَبۡتَ وَلَٰكِنَّ ٱللَّهَ يَهۡدِي مَن يَشَآءُ قصص 56
The Holy Prophet ﷺ said: What Allah Wills and you will (that will happen)	ماشاء الله وشئت

Holy Prophet ﷺ said:

Did you associate Allah with any partner (there will happen by my will) but Allah Alone wills. (and that happens)

اجعلتنى والله عدلاً بل ماشاء الله وحده
رواه احمد عن ابن عباس رض وسنده جيد بلوغ جزء 1 ص 38
ورواه النسائى عن قتيلة رض وسنده صحيح نيل جزء ص 189

The summary of the abobe mentioned verses and hadith is that happening are done with Allah's Will. It is useless if someone wills until Allah Wills. Others are not able to fulfill their wills and intentions.

Allah's Will is not in need of others' will. It is not true to put Allah's Will together with peoples' will. It means if we say:" What Allah Wills and you will (that will happen)" is polytheism.

Monotheism in guiding to destination in the land and the sea

Allah Alone guides in the land and the sea

Almighty Allah said:

1.(Tell!) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy? Is

أَمَّن يَهۡدِيكُمۡ فِي ظُلُمَٰتِ ٱلۡبَرِّ وَٱلۡبَحۡرِ وَمَن يُرۡسِلُ ٱلرِّيَٰحَ بُشۡرَۢا بَيۡنَ يَدَيۡ رَحۡمَتِهِۦٓۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ تَعَٰلَى ٱللَّهُ عَمَّا يُشۡرِكُونَ
نمل 63

there any god with Allah (who can do this)? (Nay!) High Exalted be Allah above all that they associate as partners (to Him)!

We come to know from the verse that believing in the ultimate guide of the land and the sea is as considering him as lord and this is polytheism. Allah is free and far away from polytheism

2.Say (O Prophet!): "Who rescues you from the darkness of the land and the sea, (when) you call upon Him in humility and in secret (saying): If He (Allah) only saves us from this (calamity), we shall truly be grateful (men)." Say (O Prophet!): "Allah rescues you from this and from all (other) distresses, and yet you worship others besides Allah."

قُلۡ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلۡبَرِّ وَٱلۡبَحۡرِ تَدۡعُونَهُۥ تَضَرُّعٗا وَخُفۡيَةٗ لَّئِنۡ أَنجَىٰنَا مِنۡ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ- قُلِ ٱللَّهُ يُنَجِّيكُم مِّنۡهَا وَمِن كُلِّ كَرۡبٖ ثُمَّ أَنتُمۡ تُشۡرِكُونَ انعام 63-64

3.(And O Prophet! Say these are not your protectors but) He it is

هُوَ ٱلَّذِي يُسَيِّرُكُمۡ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِۖ يونس 22

Who enables you to travel
through land and sea

Therefore, Almighty Allah is the only ultimate guide in the land and the sea. There is no one other than Almighty Allah who is ultimate guide in the land and the sea.

Monotheism in giving Honour and Disrespect

Allah Alone is the giver of Honour and Disrespect

Almighty Allah said:

1.You endue with honour whom You will, and You humiliate whom You will	تُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ آل عمران 26
2.(His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills.	أَنَّ ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُ حديد 29
3.Those who take disbelievers for protectors or helpers or friends instead of believers, do they seek honour, power and glory with them? Verily, then to Allah belongs all honour, power and glory.	أَيَبۡتَغُونَ عِندَهُمُ ٱلۡعِزَّةَ فَإِنَّ ٱلۡعِزَّةَ لِلَّهِ جَمِيعًا نساء 139

4.Whosoever desires honour, then to Allah belong all honour.	مَن كَانَ يُرِيدُ ٱلۡعِزَّةَ فَلِلَّهِ ٱلۡعِزَّةُ جَمِيعًاۚ فاطر 10
5.For all power and honour belong to Allah.	إِنَّ ٱلۡعِزَّةَ لِلَّهِ جَمِيعًاۚ يونس 65
6.And whomsoever Allah disgraces, none can honour him. Verily, Allah does what He wills.	وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكۡرِمٍۚ حج 18

It has been proven from the above verses that Honour and disgrace is the power of Allah. Believing in some one who possess power of Honour and disgrace is polytheism.

Allah Alone is the ultimate owner of wealth and property

Almighty Allah said:

1.Say (O Prophet!): "I don't tell you that with me are the treasures of Allah	قُل لَّآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ انعام 50
2.And (o my people!) I do not say to you that with me are the Treasures of Allah	وَلَآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ ہود 31

وَإِن مِّن شَيۡءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٖ مَّعۡلُومٖ حجر 21	3.And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.
وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ منافقون 7	4.And to Allah belong the treasures of the heavens and the earth

The summary of the above mentioned verses that Almighty Allah is the Owner of the treasure. The human do not possess the treasure of Allah. If no one own anything, what will they give then? Seeking from them anything is vain and polytheism.

No one can see Allah with naked eyes

Almighty Allah said:

لَّا تُدۡرِكُهُ ٱلۡأَبۡصَٰرُ وَهُوَ يُدۡرِكُ ٱلۡأَبۡصَٰرَۖ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ انعام 103	1.No vision can grasp Him, but He grasps all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things.
إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٞ لقمان 16	2.Surely! Allah is Subtle, Well-Aware (no deed is hidden).

3.Surely! Allah is Subtle, Well-Aware (no deed is hidden).	إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا احزاب 34
4.And He is Subtle, Well-Aware (no deed is hidden).	وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ ملک 14
5.(O Musa!) You can never see me	لَن تَرَىٰنِي اعراف 143

Abu Zar (May Allah be pleased with him) said:

I asked the Allah's Prophet ﷺ : Did you see your Lord. He said: He is Light, How can I see Him?	سألت رسول الله ﷺ هل رأيت ربک قال نور انی اراه صحيح المسلم كتاب الايمان

The Holy Prophet ﷺ said:

I saw light	رايت نورا صحيح المسلم كتاب الايمان

The Holy Prophet ﷺ said:

The covering of Allah is light. If He unveals, the rays of His face burn where it goes.	حجابه النور لو كشفه لاحرقت سبحات وجهه ما انتهى اليه بصره من خلقه صحيح المسلم كتاب الايمان

Monotheism in giving Life and Death

Allah Alone is the giver of Life and Death

Almighty Allah said:

وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا آل عمران 145	1.And no person can ever die (on his will) except by Allah's Leave and at an appointed term (then he will die)
وَٱللَّهُ يُحْيِۦ وَيُمِيتُ آل عمران 156	2.And Allah is theone who gives life and death
يُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتِ مِنَ ٱلْحَيِّ ذَٰلِكُمُ ٱللَّهُ فَأَنَّىٰ تُؤْفَكُونَ انعام 95	3.He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth (leaving Him)?
لَآ إِلَٰهَ إِلَّا هُوَ يُحْيِۦ وَيُمِيتُ اعراف 158	4.There is no god but He . He gives life and death
مَن يُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَيِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ فَسَيَقُولُونَ ٱللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ- فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ فَأَنَّىٰ تُصْرَفُونَ يونس 31-32	5.And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs (of all the universe)?" They will say: "Allah." Say: "Will you

not then be afraid of Allah?". Such is Allah, your Lord in truth. So (Believe in your Lord (only) and know well! after the truth (is sent down, then not believing in Him), what else can there be, save error? How then are you turned away?

As Allah is the truthful Lord. Why do you put yourself in destruction by believing in others as the owner of death and life

6.It is He Who gives life, and causes death, and to Him you (all) shall return.

هُوَ يُحۡيِۦ وَيُمِيتُ وَإِلَيۡهِ تُرۡجَعُونَ
يونس 56

7.And certainly We! We it is Who give life, and cause death, and We are the Inheritors (of all of you)

وَإِنَّا لَنَحۡنُ نُحۡيِۦ وَنُمِيتُ وَنَحۡنُ ٱلۡوَٰرِثُونَ
حجر 23

8.Allah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life. Is there any of your partners that

ٱللَّهُ ٱلَّذِي خَلَقَكُمۡ ثُمَّ رَزَقَكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡۖ هَلۡ مِن شُرَكَآئِكُم مَّن يَفۡعَلُ مِن ذَٰلِكُم مِّن شَيۡءٖۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ
روم 40

do anything of that? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).

9.Verily, (O People!) We it is Who give life and cause death; and to Us is the final return (of all).

إِنَّا نَحۡنُ نُحۡيِۦ وَنُمِيتُ وَإِلَيۡنَا ٱلۡمَصِيرُ
ق 43

10.And that it is He (Allah) Who causes death and gives life.

وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحۡيَا
نجم 44

Monotheism in giving Power to do a task

Allah Alone is the giver of Power to do a task

Allah Al mighty said:

1.I only desire reform to the best of my power

وَمَا تَوۡفِيقِيٓ إِلَّا بِٱللَّهِ
ہود 88

2.If they both wish for peace (for future), Allah will cause their reconciliation (among them)

إِن يُرِيدَآ إِصۡلَٰحٗا يُوَفِّقِ ٱللَّهُ بَيۡنَهُمَآ
نساء 35

لَا قُوَّةَ إِلَّا بِٱللَّهِ

3.There is no power but with Allah

کہف 39

The Holy Prophet ﷺ said: O Abu Musa! Would I not tell you a word which is sent down from the treasures of the Jannah. Abu Musa replied: Yes, Tell me!, Then the Holy Prophet ﷺ said:

There is no power but with Allah

لاَ حَولَ وَلاَ قُوَّةَ إِلّا بِاللّٰهِ
صحيح البخارى كتاب الدعوات

Allah Alone is the one who saves of differing and confliction

Almighty Allah said:

And (O Prophet!) if your Lord had so willed, He could surely have made mankind one nation (and have saved them from disagreeing. In fact, Allah wants to know who disagree the truth and who cease disagreement) but they will not cease to disagree. Except him on whom your Lord has bestowed His Mercy

وَلَوۡ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً وَلَا يَزَالُونَ مُخۡتَلِفِينَ - إِلَّا مَن رَّحِمَ رَبُّكَ
ہود 118-119

The verse shows thatachism in Muslim nation is not mercy while avoiding schism is Mercy of Allah. This schism is the root of sectarianism. And sectarianism is a

curse. If Almighty Allah had willed, there would have not been sectarianism. Allah does not compel anyone to do a task, but give power to do under specific conditions.

Allah Alone is the one who saves of evils of inner souls

Allah Almight said:

"And I free not myself (from the blame). Verily, the (human) self is inclined to evil, (therefore, no one can get escape from his evils) except when my Lord bestows His Mercy (upon whom He wills). (I got escaped from committing the sin due to this Mercy). Verily, my Lord is Oft-Forgiving, Most Merciful."

وَمَآ أُبَرِّئُ نَفۡسِيٓۚ إِنَّ ٱلنَّفۡسَ لَأَمَّارَةُۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓۚ إِنَّ رَبِّي غَفُورٞ رَّحِيمٞ
يوسف 53

Allah Alone is the one who shows Miracles

Almighty Allah said:

1.And (do not be sad of their objection of not showing miracles by your own will) it was not for a Messenger to bring a sign except by Allah's Leave.

وَمَا كَانَ لِرَسُولٍ أَن يَأۡتِيَ بِـَٔايَةٍ إِلَّا بِإِذۡنِ ٱللَّهِۗ
رعد 38، مؤمن 78

وَمَا كَانَ لَنَآ أَن نَّأۡتِيَكُم بِسُلۡطَٰنٍ إِلَّا بِإِذۡنِ ٱللَّهِۖ
ابراهيم 11

2.It is not ours to bring you a Miracle except by the Permission of Allah.

وَقَالُواْ لَن نُّؤۡمِنَ لَكَ حَتَّىٰ تَفۡجُرَ لَنَا مِنَ ٱلۡأَرۡضِ يَنۢبُوعًا- أَوۡ تَكُونَ لَكَ جَنَّةٞ مِّن نَّخِيلٖ وَعِنَبٖ فَتُفَجِّرَ ٱلۡأَنۡهَٰرَ خِلَٰلَهَا تَفۡجِيرًا- أَوۡ تُسۡقِطَ ٱلسَّمَآءَ كَمَا زَعَمۡتَ عَلَيۡنَا كِسَفًا أَوۡ تَأۡتِيَ بِٱللَّهِ وَٱلۡمَلَٰٓئِكَةِ قَبِيلًا- أَوۡ يَكُونَ لَكَ بَيۡتٞ مِّن زُخۡرُفٍ أَوۡ تَرۡقَىٰ فِي ٱلسَّمَآءِ وَلَن نُّؤۡمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيۡنَا كِتَٰبٗا نَّقۡرَؤُهُۥۗ قُلۡ سُبۡحَانَ رَبِّي هَلۡ كُنتُ إِلَّا بَشَرٗا رَّسُولٗا
اسراء 90-93

3.And (O Prophet!) they say: "We shall not believe in you (O Prophet!), until you cause a spring to gush forth from the earth for us; "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly; "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face; "Or you have a house like silver and pure gold, or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O

Prophet!: "Glorified (and Exalted) be my Lord! (He is All Able) Am I anything but a man, sent as a Messenger?(Nothing is in my hand)"

4.If their aversion (from you, O Prophet) is hard on you, (and you intend to show them a sign), then if you were able to seek a tunnel in the earth or a ladder to (climb up) the sky, so that you may bring them a sign.

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِيَ نَفَقًا فِي ٱلْأَرْضِ أَوْ سُلَّمًا فِي ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ
انعام 35

The summary of the above verse is that showing miracles is not in the hands of the prophets. It is just in Allah's hand Alone

Allah Alone is the one who saves from Bad Omens

Almighty Allah said:

And he (Yaqub) said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all (what he

وَقَالَ يَٰبَنِيَّ لَا تَدْخُلُواْ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُواْ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ وَمَآ أُغْنِي عَنكُم مِّنَ ٱللَّهِ مِن شَيْءٍ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ
يوسف 67

already ordained). Verily! The decision rests only with Allah

Monotheism in creation

Allah Alone is the ultimate creator

Almighty Allah said:

1.And it is He (Allah) Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste and olives (‘trees), and pomegranates, similar (in kind) and dissimilar.

وَهُوَ ٱلَّذِيٓ أَنشَأَ جَنَّٰتٖ مَّعۡرُوشَٰتٖ وَغَيۡرَ مَعۡرُوشَٰتٖ وَٱلنَّخۡلَ وَٱلزَّرۡعَ مُخۡتَلِفًا أُكُلُهُۥ وَٱلزَّيۡتُونَ وَٱلرُّمَّانَ مُتَشَٰبِهٗا وَغَيۡرَ مُتَشَٰبِهٖۚ
انعام 141

2.We created you and then gave you shape (as a human being)

وَلَقَدۡ خَلَقۡنَٰكُمۡ ثُمَّ صَوَّرۡنَٰكُمۡ
اعراف 11

3.(O people!) Indeed, your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose over the

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ يُغۡشِي ٱلَّيۡلَ ٱلنَّهَارَ يَطۡلُبُهُۥ حَثِيثٗا وَٱلشَّمۡسَ وَٱلۡقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتِۭ بِأَمۡرِهِۦٓۗ أَلَا لَهُ

ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ
اعراف 54

Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, (as) seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allah, the Lord of worlds.

أَيُشۡرِكُونَ مَا لَا يَخۡلُقُ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ
اعراف 191

4.Do they attribute as partners to (Allah) those who created nothing but they themselves are created?

قُلۡ هَلۡ مِن شُرَكَآئِكُم مَّن يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥۚ قُلِ ٱللَّهُ يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥۖ فَأَنَّىٰ تُؤۡفَكُون
يونس 34

5.(O Prophet!) Say (to them): "Tell! Is there of your (Allah's called) partners one that originates the creation and then repeats it (after their death)?" (then O Prophet!) Say: "Allah originates the creation

and then He repeats it (after their death). (No one else can do this) then (O Polytheists!) how are you deluded away (why don't you believe in the oneness of Allah)?"

6.Or do they assign to Allah partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say (answer them yourself): "Allah is the Creator of all things; and He is the One, the Irresistible (in all matters)."

أَمْ جَعَلُواْ لِلَّهِ شُرَكَآءَ خَلَقُواْ كَخَلْقِهِۦ فَتَشَٰبَهَ ٱلْخَلْقُ عَلَيْهِمْ قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَيْءٍ وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّٰرُ
رعد 61

7.Verily, your Lord is the All-Knowing Creator.

إِنَّ رَبَّكَ هُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ
حجر 86

8.Is then He, Who creates (all those) as one who creates not? (Nay) Will

أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ
نحل 17

you not then remember? (and associate partners with Allah)

9.(O Prophet!) See! they not how Allah originates the creation, then repeats it. Verily, that is (quite) easy for Allah. (O Prophet!) Say: "Travel in the land and see how (Allah) originated the creation, and then Allah will bring forth the creation of the Hereafter. (It is quite easy for Allah) Verily, Allah is Able to do all things."

أَوَلَمۡ يَرَوۡاْ كَيۡفَ يُبۡدِئُ ٱللَّهُ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥٓۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ١٩ قُلۡ سِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ بَدَأَ ٱلۡخَلۡقَۚ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشۡأَةَ ٱلۡأٓخِرَةَۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ
عنكبوت 19-20

10. And (O Prophet!) if you were to ask them (disbelievers): "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?

وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَ لَيَقُولُنَّ ٱللَّهُۖ فَأَنَّىٰ يُؤۡفَكُونَ
عنكبوت 61

ٱللَّهُ يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ ثُمَّ إِلَيۡهِ تُرۡجَعُونَ روم 11	11.Allah (Alone) originates the creation, then He will create it again (after death), then to Him you will be returned.
يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَيُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ وَيُحۡيِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَاۚ وَكَذَٰلِكَ تُخۡرَجُونَ ١٩ وَمِنۡ ءَايَٰتِهِۦٓ أَنۡ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٞ تَنتَشِرُونَ ٢٠ روم 19-20	12. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected from graves). And among His Signs (of nature) is this, that He created you from dust, and then, Behold! you are human beings scattered!
وَهُوَ ٱلَّذِي يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ روم 27	13.And He it is Who originates the creation, then He will repeat it
خَلَقَ ٱلسَّمَٰوَٰتِ بِغَيۡرِ عَمَدٖ تَرَوۡنَهَاۖ وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمۡ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٖۚ وَأَنزَلۡنَا مِنَ	14.He has created the heavens without any pillars that you see, and

ٱلسَّمَآءِ مَآءً فَأَنۢبَتۡنَا فِيهَا مِن كُلِّ زَوۡجٖ كَرِيمٍ ١٠ هَٰذَا خَلۡقُ ٱللَّهِ فَأَرُونِي مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦۚ بَلِ ٱلظَّٰلِمُونَ فِي ضَلَٰلٖ مُّبِينٖ
لقمان 10-11

has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And (O prophet!) We (are the one who) send down water (rain) from the sky, and We cause (plants) of every splended kind to grow therein. (O Disbelievers!) This is the creation of Allah. So show Me that which those (whom you worship) besides Him have created. Nay, the wrongdoers are in plain error.

وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ لَيَقُولُنَّ ٱللَّهُۚ قُلِ ٱلۡحَمۡدُ لِلَّهِۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ
لقمان 25

15.And (O Prophet!) if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allah." Say (O prophet!): "All the praises and thanks be to

Allah!" But most of them know not (this).

16.(O Prophet!) Say: "Tell me or inform me (can they create anything) what do you think about your (so-called) partner-gods to whom you call upon besides Allah? Show me (if so) , what they have created of the earth. Or have they any share (in the creation of) the heavens? Or (O Prophet!) have We given them a Book, so that they act on clear proof therefrom? Nay, (in fact) the wrong-doers promise one another nothing but delusions."

قُلۡ أَرَءَيۡتُمۡ شُرَكَآءَكُمُ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ أَرُونِي مَاذَا خَلَقُواْ مِنَ ٱلۡأَرۡضِ أَمۡ لَهُمۡ شِرۡكٞ فِي ٱلسَّمَٰوَٰتِ أَمۡ ءَاتَيۡنَٰهُمۡ كِتَٰبٗا فَهُمۡ عَلَىٰ بَيِّنَتٖ مِّنۡهُۚ بَلۡ إِن يَعِدُ ٱلظَّٰلِمُونَ بَعۡضُهُم بَعۡضًا إِلَّا غُرُورًا
فاطر 40

17. To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon

لِّلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ يَخۡلُقُ مَا يَشَآءُۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثٗا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ٤٩ أَوۡ يُزَوِّجُهُمۡ ذُكۡرَانٗا وَإِنَٰثٗاۖ وَيَجۡعَلُ مَن يَشَآءُ عَقِيمًاۚ إِنَّهُۥ عَلِيمٞ قَدِيرٞ

whom He wills, and bestows male (offspring) upon whom He wills.. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.

شوری 49-50

18. And (O Prophet!) indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them." Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ ٱلْعَزِيزُ ٱلْعَلِيمُ- ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ
زخرف 9-10

19. And (O Prophet!) indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The

وَ لَا يَمْلِكُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهِ الشَّفَاعَةَ اِلَّا مَنْ شَهِدَ بِالْحَقِّ وَ هُمْ يَعْلَمُوْنَ- وَ لَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُوْلُنَّ اللّٰهُ فَاَنّٰى يُؤْفَكُوْنَ
زخرف 86-87

All-Mighty, the All-Knower created them."
10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.

20. Say (O Prophet to these pagans): "Think you about all that you invoke besides Allah? Tell me. What have they created of the (things on) earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before Qu'an), or some trace of knowledge (of prophets), if you are truthful!"
05. And (O Prophet!) who is more astray than one who invokes besides Allah, such as will not answer him till the Day of Resurrection, and who are

قُلۡ أَرَءَيۡتُم مَّا تَدۡعُونَ مِن دُونِ ٱللَّهِ أَرُونِي مَاذَا خَلَقُواْ مِنَ ٱلۡأَرۡضِ أَمۡ لَهُمۡ شِرۡكٞ فِي ٱلسَّمَٰوَٰتِۖ ٱئۡتُونِي بِكِتَٰبٖ مِّن قَبۡلِ هَٰذَآ أَوۡ أَثَٰرَةٖ مِّنۡ عِلۡمٍ إِن كُنتُمۡ صَٰدِقِينَ٤ وَمَنۡ أَضَلُّ مِمَّن يَدۡعُواْ مِن دُونِ ٱللَّهِ مَن لَّا يَسۡتَجِيبُ لَهُۥٓ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ وَهُمۡ عَن دُعَآئِهِمۡ غَٰفِلُونَ ٥
احقاف 4-5

(even) unaware of their calls to them?

This verse mentions that the one who is invoked must be Creator, Able to listen and Aware of invoke. As these attributs belongs to Allah, therefore, we should invoke him Alone. Invocation others is polytheism.

The summary of the above verses is that Almighty Allah is the only Creator, therefore, He is the Lord. It means He is the one Who deserves to be worshipped, fulfils the needs and removes the problem. He is the only present and witness. He is Succour and manger of affairs. He is the Ruler. He is Legislator, King and the Owner. He is the Owner of unseen knowledge and well Aware.

Monotheism of being Lord

Allah Alone is the ultimate Lord, He is the one who upbraid

Almighty Allah said:

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ
اعراف 54، یونس 3

1.O People!) Surely, your Lord is Allah Who created the heavens and the earth in six Days and then rose over the Throne (really in a manner that suits His Majesty)

قُلۡ مَن يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ أَمَّن يَمۡلِكُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَمَن يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَيُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ وَمَن يُدَبِّرُ ٱلۡأَمۡرَۚ فَسَيَقُولُونَ ٱللَّهُۚ فَقُلۡ أَفَلَا تَتَّقُونَ فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلۡحَقُّۖ فَمَاذَا بَعۡدَ ٱلۡحَقِّ إِلَّا ٱلضَّلَٰلُۖ فَأَنَّىٰ تُصۡرَفُونَ
يونس 31-32

2.Say (O Prophet! to them): "Who provides (the provisions) for you from the sky and the earth? Or who owns (your) hearing and (your) sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs (of all the universe)?" They will say: "Allah." Say: "Will you not then be afraid of Allah?"
Such is Allah, your Lord in truth. So (Believe in your Lord (only) and know well! after the truth (is sent down, then not believing in Him), what else can there be, save error? How then are you turned away?

قَالَ رَبُّنَا ٱلَّذِيٓ أَعۡطَىٰ كُلَّ شَيۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ
طه 50

3.He (Musa) said: "Our Lord is He Who created

everything then guided it aright."

4.He (Ibrahim) said: "Nay, (these are not your lords) your Lord is the Lord of the heavens and the earth, Who created them

قَالَ بَل رَّبُّكُمۡ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلَّذِي فَطَرَهُنَّ
انبياء 56

5.Allah, it is He Who has made the night for you that you may rest therein and the day brighter for you (to work). Truly, Allah is full of Bounty to mankind; yet, most of mankind give no thanks.
62. That is Allah, your Lord, the Creator of all things: None has the right to be worshipped but He. (O People!) How then are you turning away?

ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلَّيۡلَ لِتَسۡكُنُواْ فِيهِ وَٱلنَّهَارَ مُبۡصِرًاۚ إِنَّ ٱللَّهَ لَذُو فَضۡلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَشۡكُرُونَ٦١ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ خَٰلِقُ كُلِّ شَيۡءٖ لَّآ إِلَٰهَ إِلَّا هُوَۖ فَأَنَّىٰ تُؤۡفَكُونَ
مؤمن 61-62

6.And say (to them clearly): "I believe in whatsoever Allah has sent down of the Book and I

وَقُلۡ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٖۖ وَأُمِرۡتُ لِأَعۡدِلَ بَيۡنَكُمُۖ ٱللَّهُ رَبُّنَا وَرَبُّكُمۡۖ
شورى 15

am commanded to do justice among you. Allah is our Lord and your Lord.

7.Verily, Allah! He is my Lord and your Lord. So worship Him (Alone). This is the (only) Straight Path."

إِنَّ ٱللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ
زخرف 64

8. None has the right to be worshipped but Allah. It is He Who gives life and causes death - your Lord and the Lord of your forefathers.

لَآ إِلَٰهَ إِلَّا هُوَ يُحْيِۦ وَيُمِيتُ ۖ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ
دخان 8

The Holy Prophet ﷺ said:

1.No one would say to his slave: Feed your lord, Offer ablution your lord, Serve drink your lord (Means the Master should not use the word “Rab” for himself

لاَ يَقُل اَحَدُكُم اَطعِم رَبکَ وَضِی ء رَبَکَ اَسقِ رَبَکَ
صحيح البخارى كتاب العتق وفضله و صحيح المسلم كتاب الالفاظ من الادب

2.No slave would say to his master “My Rab” but He must say “My Master”

وَلَا يقُل العَبدُ رَبِی ولٰكِن لِيَقُل سَيدِی
صحيح المسلم

Allah is the only organizer of the universe

Allah the Lord of Majesty and Generosity said:

قُلۡ مَن يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ أَمَّن يَمۡلِكُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَمَن يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَيُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ وَمَن يُدَبِّرُ ٱلۡأَمۡرَۚ فَسَيَقُولُونَ ٱللَّهُۚ فَقُلۡ أَفَلَا تَتَّقُونَ
يونس 31

1.Say (O Prophet! to them): "Who provides (the provisions) for you from the sky and the earth? Or who owns (your) hearing and (your) sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs (of all the universe)?" They will say: "Allah." Say: "Will you not then be afraid of Allah?"

This verse shows that Allah disposer of all affairs. The management of all the universe is in Allah's Hand.

ٱللَّهُ ٱلَّذِي رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيۡرِ عَمَدٖ تَرَوۡنَهَاۖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَۖ كُلّٞ يَجۡرِي لِأَجَلٖ مُّسَمّٗىۚ يُدَبِّرُ ٱلۡأَمۡرَ يُفَصِّلُ ٱلۡأٓيَٰتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمۡ تُوقِنُونَ
رعد 2

2.Allah is He Who raised the heavens without any pillars that you can see. Then, He rose above the Throne (really in a manner that suits His Majesty). He has subjected the sun and

the moon (to continue going round), each running (in its orbit) for a term appointed. (Be hold! Allah is) He (Who) manages and regulates all affairs; He explains the verses in detail, that you may believe with certainty in the meeting with your Lord.

3.(O Prophet!) Allah blots out what He wills and confirms (what He wills). (Every matter is in the Allah's authority and every occurrence is written) And with Him is the Mother of the Book

يَمۡحُواْ ٱللَّهُ مَا يَشَآءُ وَيُثۡبِتُۖ وَعِندَهُۥٓ أُمُّ ٱلۡكِتَٰبِ
رعد 39

4.(O Prophet!) Do they not see (how) the birds held (flying) in the midst of the sky? None holds them but Allah [none gave them the ability to fly but Allah].

أَلَمۡ يَرَوۡاْ إِلَى ٱلطَّيۡرِ مُسَخَّرَٰتٖ فِي جَوِّ ٱلسَّمَآءِ مَا يُمۡسِكُهُنَّ إِلَّا ٱللَّهُ
نحل 79

أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنۢبِتُواْ شَجَرَهَآ أَءِلَٰهٌ مَّعَ ٱللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ - أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا رَوَٰسِيَ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا أَءِلَٰهٌ مَّعَ ٱللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
نمل 60-61

5.(O Prophet! ask them) Is not He Who created the heavens and the earth, and sends down for you water (rain) from the sky, (O Disbelievers! This is not anyone's work but Ours) whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any god with Allah (who can do this)? Nay, (O Prophet!) but they are a people who deviate (from the truth)!
61. (O Prophet! ask them) Who has made the earth as a fixed abode, and has placed rivers in its midst, and (Who) has placed firm mountains therein, and has set a barrier between the two seas? Is there any god with Allah (who can do this)? Nay, but (O

prophet!) most of them know (and understand) not!

6.Say (O Prophet!): "Tell me! If Allah made the night continuous for you till the Day of Resurrection, which god besides Allah could bring you light? Will you not then hear (what is being said to you?" Say (O Prophet!): "Tell me! If Allah made the day continuous for you till the Day of Resurrection, which god besides Allah could bring you night wherein you rest? Will you not then see where you are wandering about?"(O People!) It is out of His Mercy that He has made for you the night and the day that you may rest therein (during the night) and that you

قُلۡ أَرَءَيۡتُمۡ إِن جَعَلَ ٱللَّهُ عَلَيۡكُمُ ٱلَّيۡلَ سَرۡمَدًا إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ مَنۡ إِلَٰهٌ غَيۡرُ ٱللَّهِ يَأۡتِيكُم بِضِيَآءٍۚ أَفَلَا تَسۡمَعُونَ - قُلۡ أَرَءَيۡتُمۡ إِن جَعَلَ ٱللَّهُ عَلَيۡكُمُ ٱلنَّهَارَ سَرۡمَدًا إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ مَنۡ إِلَٰهٌ غَيۡرُ ٱللَّهِ يَأۡتِيكُم بِلَيۡلٖ تَسۡكُنُونَ فِيهِۚ أَفَلَا تُبۡصِرُونَ- وَمِن رَّحۡمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ لِتَسۡكُنُواْ فِيهِ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ
قصص 71-73

may seek of His Bounty (during the day) - and in order that you may be grateful (on His Blessings)

7.And (O Prophet!) if you were to ask them (disbelievers): "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?

وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَ لَيَقُولُنَّ ٱللَّهُۖ فَأَنَّىٰ يُؤۡفَكُونَ
عنكبوت 61

8.And (O Prophet!) if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allah." (then) Say: "All the praises and thanks be to Allah!" Nay, most of them have no sense.

وَلَئِن سَأَلۡتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ مِنۢ بَعۡدِ مَوۡتِهَا لَيَقُولُنَّ ٱللَّهُۚ قُلِ ٱلۡحَمۡدُ لِلَّهِۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡقِلُونَ
عنكبوت 63

وَمِنۡ ءَايَٰتِهِۦ يُرِيكُمُ ٱلۡبَرۡقَ خَوۡفٗا وَطَمَعٗا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءٗ فَيُحۡيِۦ بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَآۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ٢٤ وَمِنۡ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلۡأَرۡضُ بِأَمۡرِهِۦۚ ثُمَّ إِذَا دَعَاكُمۡ دَعۡوَةٗ مِّنَ ٱلۡأَرۡضِ إِذَآ أَنتُمۡ تَخۡرُجُونَ
روم 24-25

9.And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed (many) signs for a people who understand.
25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, (on the day of Resurrection) you will come out from the earth

وَمِنۡ ءَايَٰتِهِۦٓ أَن يُرۡسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٖ وَلِيُذِيقَكُم مِّن رَّحۡمَتِهِۦ وَلِتَجۡرِيَ ٱلۡفُلۡكُ بِأَمۡرِهِۦ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ
روم 46

10.And among His Signs is this, that He sends the winds as glad tidings, (by these winds it rains) giving you a taste of His Mercy, and that (by winds) the ships may sail at His Command, and that you

may seek of His Bounty (through sea trading), in order that you may be thankful.

11.Allah is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then (sometimes) break them into fragments, until (O Prophet!) you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice!

ٱللَّهُ ٱلَّذِي يُرۡسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابٗا فَيَبۡسُطُهُۥ فِي ٱلسَّمَآءِ كَيۡفَ يَشَآءُ وَيَجۡعَلُهُۥ كِسَفٗا فَتَرَى ٱلۡوَدۡقَ يَخۡرُجُ مِنۡ خِلَٰلِهِۦۖ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنۡ عِبَادِهِۦٓ إِذَا هُمۡ يَسۡتَبۡشِرُونَ
روم 48

12.(O prophet!) Look then at the effects of Allah's Mercy: how He revives the earth after its death. Verily, that (Allah) (Who revived the earth after its death) shall indeed raise the dead (on the Day of

فَٱنظُرۡ إِلَىٰٓ ءَاثَٰرِ رَحۡمَتِ ٱللَّهِ كَيۡفَ يُحۡيِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَآۚ إِنَّ ذَٰلِكَ لَمُحۡيِ ٱلۡمَوۡتَىٰۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ
روم 50

Resurrection), and He is Able to do all things.

13.(O prophet!) See you not that Allah merges the night into the day, and merges the day into the night, and has subjected the sun and the moon, each (of them) running its course for a term appointed; and (do not you know) that Allah is All-Aware of what you do?

أَلَمۡ تَرَ أَنَّ ٱللَّهَ يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِ وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَۖ كُلّٞ يَجۡرِيٓ إِلَىٰٓ أَجَلٖ مُّسَمّٗى وَأَنَّ ٱللَّهَ بِمَا تَعۡمَلُونَ خَبِيرٞ
لقمان 29

14.He sends down the decisions from the Heaven to the Earth

يُدَبِّرُ ٱلۡأَمۡرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلۡأَرۡضِ
سجده 29

15.And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

وَٱللَّهُ ٱلَّذِيٓ أَرۡسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابٗا فَسُقۡنَٰهُ إِلَىٰ بَلَدٖ مَّيِّتٖ فَأَحۡيَيۡنَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَاۚ كَذَٰلِكَ ٱلنُّشُورُ
فاطر 9

أَلَمۡ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجۡنَا بِهِۦ ثَمَرَٰتٖ مُّخۡتَلِفًا أَلۡوَٰنُهَاۚ وَمِنَ ٱلۡجِبَالِ جُدَدُۢ بِيضٞ وَحُمۡرٞ مُّخۡتَلِفٌ أَلۡوَٰنُهَا وَغَرَابِيبُ سُودٞ ٢٧ وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلۡأَنۡعَٰمِ مُخۡتَلِفٌ أَلۡوَٰنُهُۥ كَذَٰلِكَۗ
فاطر 27-28

16. See you not (O Prophet!) that Allah sends down water from the clouds, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black.
28. And likewise of men and reptiles, and cattle, are of various colours. (Such signs of nature must be known)

إِنَّ ٱللَّهَ يُمۡسِكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ أَن تَزُولَاۚ وَلَئِن زَالَتَآ إِنۡ أَمۡسَكَهُمَا مِنۡ أَحَدٖ مِّنۢ بَعۡدِهِۦٓۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورٗا
فاطر 41

17.Verily! Allah grasps the heavens and the earth (lest they should move away from their places), and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving (so He does not punish them on polytheism)

وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
حم سجده 39

18.And (O Prophet!) among His Signs (in this), that you see the earth barren; but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it (the earth) life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things.

أَفَرَءَيْتُم مَّا تُمْنُونَ- ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ
واقعه 58-59

19.Then tell Me (about) the (human) semen that you emit. Is it you who create (a human by) it, or are We the Ones to Create (of human)?

أَفَرَءَيْتُم مَّا تَحْرُثُونَ- ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ
واقعه 63-64

20.Then tell Me about (the seed) that you sow in the ground. Is it you that make it grow, or are We the Ones to grow?

أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِي تَشْرَبُونَ-ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ
واقعه 68-69

21.Then tell Me about the water that you drink. Is it you who cause it from the rain-clouds to send, or are We the Ones to send?

أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِي تُورُونَ- ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِـُٔونَ
واقعه 71-72

22.Then tell Me about the fire which you kindle. Is it you who made the tree thereof to grow, or are We the ones to grow?

ٱللَّهُ ٱلَّذِي خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓاْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا
طلاق 12

23.It is Allah Who has created seven heavens and the earth of like of thereof (seven, He created). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge.

أَوَلَمْ يَرَوْاْ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ إِنَّهُۥ بِكُلِّ شَيْءٍۭ بَصِيرٌ

24.(O Prophet!) Do they not see the (flying) birds above them, spreading

out their wings (a while) and folding them in (a while)? None upholds them (in the air) except the Most Gracious (Allah). Verily, He is the All-Seer of everything.	ملک 19
The Holy Prophet ﷺ said that I am the Time. In my hands (control) are the night and the day	انَا الدَهر بِيَدِى اللَيل وَالنَهَار صحيح المسلم كتاب الالفاظ عن الادب

The summary of the above verses and hadith is that Allah Alone is managing the heaven and the earth and holding of flying birds. He is the one who create children from a sperm. He sends down the rain. He grows from the seed. He grows the trees. He controls all the affairs from the heaven to the earth. All planets are orbiting under His control. The rivers are flowing under His Command. He created barrier between two seas. He creates days and nights. He flies the aeroplane. His Command is carried out everywhere. Therefore, the power and control of the whole universe is in His hand.

Monotheism in being the First and the Last

Allah Alone is the First and the Last. He is the apparent and hidden

Almighty Allah said:

هُوَ ٱلۡأَوَّلُ وَٱلۡأٓخِرُ وَٱلظَّٰهِرُ وَٱلۡبَاطِنُۖ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٌ
حديد 3

He is the First and the Last, the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.

The Holy Prophet ﷺ said:

اللهم انت الاول فليس قبلک شی ء وانت الآخر فليس بعدک شیء وانت الظاهر فليس فوقک شیء وانت الباطن فليس دونک شیء صحيح البخارى كتاب المرضى وصحيح المسلم كتاب الذكر والدعاء باب ما يقول عند النوم واخذ المضجع

"O Allah, You are the First, so there is nothing before You; You are the Last, so there is nothing after You; You are the Manifest, so there is nothing above You; You are the Hidden, so there is nothing nearer than You."

The summary of the verse and Hadith is that there was no one before Allah. There was no time when Almighty Allah did not exist and there was some one else. And there will be no time when Allah will not be there. There is neither beginning for Almighty Allah nor the end. He is eternal and will remain forever. There was no time when you were nothing and there will be no time when he is no more. He is unseen to the extent that no one can see Him. He is manifest through natural sights and verses so that every person become certain about His existence.

Monotheism in curing of the disease

Allah Alone is the ultimate to cure of diseases

Almighty Allah said

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ شعراء 80	1.And when I am ill, it is He who cures me.
قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُون انعام 64	2.Say (O Prophet!): "Allah rescues you from this and from all (other) distresses, and yet you worship others besides Allah."

The Holy Prophet ﷺ used to saywhen on visiting a patient:

اذهب الباس رب الناس اشف وانت الشافى لا شفاء الا شفاءک شفاء لا يغادر سقما صحيح البخارى كتاب المرضى وصحيح المسلم	O Allah, Lord of mankind, remove the harm and heal, for You are the Healer. There is no healing except Your healing, a healing that leaves no illness behind

Monotheism in decision making

Allah Alone is the worthy of decision making

Almighty Allah said:

وَٱللَّهُ يَقۡضِي بِٱلۡحَقِّۖ وَٱلَّذِينَ يَدۡعُونَ مِن دُونِهِۦ لَا يَقۡضُونَ بِشَيۡءٍۗ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ
مؤمن 20

And (O Prophet!) Allah carries out (His) Orders with truth, while those (idols) to whom they (disbelievers) invoke besides Him, cannot carry out nothing. Certainly, Allah! He is the All-Hearer, the All-Seer. (The partners besides Allah has no such power)

Monotheism in the Rights

Monotheism in Worshipping

Allah Alone is the worthy of worshipping

Almighty Allah said:

1.We worship only you

إِيَّاكَ نَعۡبُدُ
فاتحه 4

2.O mankind, worship your Lord, who created you and those before you, that you may become righteous

يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمۡ وَٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ
بقره 21

It is explained in the verse that we should worship the creator. The one who isnot a creator is not worthy to be worshipped.

3.We are worshippers to Him	وَنَحۡنُ لَهُۥ عَٰبِدُونَ بقره 138
4.We are sincere to Him	وَنَحۡنُ لَهُۥ مُخۡلِصُونَ بقره 139
5.Say O People of the scripture! Come to the word which is comoon between you and me that we worship no one except Allah and we associate no partner with Him	قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ تَعَالَوۡاْ إِلَىٰ كَلِمَةٖ سَوَآءِۭ بَيۡنَنَا وَبَيۡنَكُمۡ أَلَّا نَعۡبُدَ إِلَّا ٱللَّهَ وَلَا نُشۡرِكَ بِهِۦ شَيۡـٔٗا آل عمران 64
6.Such is Allah, your Lord! none has the right to be worshipped but He, the Creator of all things. So worship Him (Alone),	ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡۖ لَآ إِلَٰهَ إِلَّا هُوَۖ خَٰلِقُ كُلِّ شَيۡءٖ فَٱعۡبُدُوهُ انعام 102
7.(O Prophet!) Say, “I have been forbidden to worship those whom you invoke (worship) besides Allah”	قُلۡ إِنِّي نُهِيتُ أَنۡ أَعۡبُدَ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ انعام 56

ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ اعراف 59، 65، 73، 85 ہود 5، 61، 84	8.Worship Allah, there is no lord except He
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ فَٱعۡبُدُوهُۚ يونس 3	9.He is the one Allah, your Lord, so worship Him
وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِۚ قُلۡ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعۡلَمُ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ يونس 18	10.And (O prophet!) they worship besides Allah things that harm them not, nor profit them, and they say (to prove their claim): "(We do not consider them our ultimate helpers but) These are (just) our intercessors with Allah (we worship them seeking their intercession only." (O Prophet!) 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)!

It is mentioned in the verse that

1. The polytheists of Makkah did not use to worship the idols believing in as creator or authorized or fulfiller of the needs or remover of problems but they used to regard them as intercessors. The intercessor is the one who has no authority at all.
2. No one has right to intercede before Allah. If he had existed, it would have existed anywhere in the heavens or on the earth and Almighty Allah would have known before. If there had not been any such deity who Allah gave right to intercede. The polytheist of Makkah used to believe in someone as intercessor which was an act of ignorance.

قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمۡ فِي شَكّٖ مِّن دِينِي فَلَآ أَعۡبُدُ ٱلَّذِينَ تَعۡبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنۡ أَعۡبُدُ ٱللَّهَ ٱلَّذِي يَتَوَفَّىٰكُمۡ
يونس 104

11.Say (O Prophet!): "O you mankind! If you are in (any) doubt as to my religion (Islam), then (know that) I will never worship those whom you worship besides Allah. But I worship Allah Who causes you to die

It was depicted from the verse that the deity who is deserved to be worshipped is the one possess the right of goving life and death. Almighty Allah has the only right to be worshipped. Therefore, worshipping deities other than Almighty Allah is forbidden and polytheism.

الٓرۚ كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ حَكِيمٍ خَبِيرٍ - أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۚ
ہود 1-2

12.Alif-Lam-Ra.. (This is) a Book, the Verses whereof are perfected (by Allah), and then explained in detail from One (Allah) Who is All-Wise Well-Acquainted (so no confusion may occur to understand it).
02. (O Prophet! say to them) worship none but Allah. Verily, I am unto you from Him a warner and a bringer of glad tidings.

وَلِلَّهِ غَيۡبُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَإِلَيۡهِ يُرۡجَعُ ٱلۡأَمۡرُ كُلُّهُۥ فَٱعۡبُدۡهُ
ہود 123

13.And (O Prophet!) to Allah belongs the Unseen of the heavens and the earth, (Therefore, when will the command of Allah arrive) and to Him return all affairs (for decision). So worship Him

إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۚ أَمَرَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُۚ ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُ
یوسف 40

14.The command is for none but Allah (Alone). (He has not commended to worship other gods

while) He has commanded that you worship none but Him; that is the (true) straight religion

15.Say (O Prophet!): "I am commanded only to worship Allah (Alone) and not to join partners with Him (at all). (Whether you believer in it or not, I believe in it). To Him (Alone) I call and to Him is my return."

قُلۡ إِنَّمَآ أُمِرۡتُ أَنۡ أَعۡبُدَ ٱللَّهَ وَلَآ أُشۡرِكَ بِهِۦٓۚ إِلَيۡهِ أَدۡعُواْ وَإِلَيۡهِ مَـَٔابِ
رعد 36

16.And verily, We have sent among every nation a Messenger (proclaiming): "Worship Allah (Alone),

وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ
نحل 36

17.And (O Prophet!) your Lord has decreed that you worship none but Him.

وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ
اسراء 23

18.Say (O Prophet!): "I am only a man like you. It has

قُلۡ إِنَّمَآ أَنَا۠ بَشَرٞ مِّثۡلُكُمۡ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ فَمَن كَانَ يَرۡجُواْ لِقَآءَ

رَبِّهِۦ فَلۡيَعۡمَلۡ عَمَلٗا صَٰلِحٗا وَلَا يُشۡرِكۡ بِعِبَادَةِ رَبِّهِۦٓ أَحَدَۢا
كهف 110

been revealed to me that your Ilah (God) is One Ilah (God - i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا فَٱعۡبُدۡهُ وَٱصۡطَبِرۡ لِعِبَٰدَتِهِۦۚ هَلۡ تَعۡلَمُ لَهُۥ سَمِيّٗا
مريم 65

19.Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him).

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدُونِ
انبياء 25

20.And (O prophet!) We did not send any Messenger before you but We revealed to him (saying): “none has the

right to be worshipped but I, so worship Me (Alone) "

21.I am your Lord, so worship Me

أَنَا۠ رَبُّكُمۡ فَٱعۡبُدُونِ
انبياء 92

22. And (O Prophet!) they worship besides Allah others for which He has sent down no authority, and of which they have no knowledge; and (On the day of Resurrection) for the wrong-doers there is no helper.

وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَمۡ يُنَزِّلۡ بِهِۦ سُلۡطَٰنٗا وَمَا لَيۡسَ لَهُم بِهِۦ عِلۡمٞۗ وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٖ
حج 71

23. Be aware! Surely the religion is purely for Allah (He is the only one to explain it). And those who take (other) protectors besides Him (They worship them. When it is asked them to worship Allah Alone, they say): "We worship them only that they may bring us

وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓۚ إِنَّ ٱللَّهَ يَحۡكُمُ بَيۡنَهُمۡ فِي مَا هُمۡ فِيهِ يَخۡتَلِفُونَۗ إِنَّ ٱللَّهَ لَا يَهۡدِي مَنۡ هُوَ كَٰذِبٞ كَفَّارٞ
زمر 3

near to Allah. "Verily Allah will judge between them (on the Day of Recompense) concerning that wherein they differ. Truly, Allah guides not to the desired destination him who is a liar, and an ungrateful.

It is mentioned from the verse that no one can use any deity as a mean to get closer to Almighty Allah. Then they started worshipping the mean regarding them as remover of problems or if they did not think so, they thought of them as the mean to access to Allah.All these acts are regarded as polytheism. The disbelievers of Makkah indulged in these acts of polytheism. Allah Almight is responding to them with denial.

24.Say (O Prophet!): "Verily I am commanded to worship Allah (Alone) by obeying Him and considering religion sincerely for His sake only.

قُلۡ إِنِّيٓ أُمِرۡتُ أَنۡ أَعۡبُدَ ٱللَّهَ مُخۡلِصٗا لَّهُ ٱلدِّينَ
زمر 11

25.Say (O Prophet!): "Allah Alone I worship by considering religion

قُلِ ٱللَّهَ أَعۡبُدُ مُخۡلِصٗا لَّهُۥ دِينِي
زمر 14

sincerely for His sake only"

26.And (O People!) We created not the jinn and mankind except that they should worship Me (Alone).

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ
ذاريات 56

The Holy Prophet ﷺ said:

There is no lord but Allah. We do not worship but Him

لااله الا الله ولا نعبد الا اياه
صحيح المسلم باب استحباب الذكر بعد الصلوة

Monotheism in Obedience

Allah Alone is the worthy of being obeyed

Almighty Allah is our Ruler and the real Ruler. His Rule is eternal and everlasting. His obedience is unlimited and unconditional. He has right to to be obeyed.

Almighty Allah said:

And (O People!) We created not the jinn and mankind except that they should worship Me (Alone).

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ
ذاريات 56

Worshipping is a comprehensive word. It is not true that it means Salaat or fasting or similar other deeds. Because we need to perform it the whole life. Other deeds will be

contradiction to purpose of creation. There will be no trade, no food and drink, no marriages. As a result, the human race will vanish. There will be no life, no worship. Hence the purpose of creation will not be accomplished. Furthermore although Salat and fasting is worshipping but not in all conditions.

1. Instead of offering three rakaat of Maghrib, if a person offers four rakaat then literally he will be a worshipper and his prayer will be worshipping. But idiomatically, he is neither be a worshipper nor is his prayer regarded as worshipping. He will become rebel at the same time. His prayers will be rebellion. It vanish the purpose of creation.
2. Similarly, if a person offers voluntary prayers from the period of Fajr prayer and sunrise, he will be regarded as worshipper literally and rebellion idiomatically
3. Similarly, If a person fast on Eid day, his fasting will not be worshipping. The one who considers fasting on that day seeking reward or as a worshipping, he will be not only a sinner but a disbeliever

Many of such examples can be given. Consider! Why are these worshippings regarded as rebellion? If you look into the matter, we reach to the point that that these worshipping were not performed as per the commands of Almighty Allah. Therefore, these deeds are no more worshipping. In such worshipping, there exist disobedience of Almighty Allah's commands and the

deviations from following Him. Idiomatically, it is not called worshipping.

Above explanation resulted that worshipping is infact the obedience. Following verse also shows this.

Almighty Allah said:

لَّا تَعۡبُدُواْ ٱلشَّيۡطَٰنَۖ — Do not worship the shaitan (the devil) — يس 60

Think! Does anyone prostrate before Shaitan (devil)? Does anyone sacrifice in his name? Does anyone recite invocation of his names? Does anyone pay alms in his name? Never, then what is meant by worshipping shaitan (the devil)? Following Shaitan leads to disbelief, polytheism, wrong deed, transgression, disobedience and turn away from the right path. This is why Almighty Allah said:

وَأَنِ ٱعۡبُدُونِيۡۚ هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ — And that worship me, this is straight path — يس 61

In this verse Almighty Allah mentioned His worshipping against Shaitan (the devil) worshipping. Because worshipping shaitan is in fact obedience of Shaitan. In other words, we can say worshipping is obedience and obedience is worshipping.

The summary of the above discussion is that Almighty Allah created human and jinns to worship Him. It means He has created them to obey Him. Therefore, the obedience is only the right of Almighty Allah. No one can be obeyed without Allah's Permission. It is polytheism in obedience or in worshipping to obey someone without

Allah's Permission.And which polytheism is greater than this polytheism. This polytheism puts away the purpose of the life. Almighty Allah said:

فَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَلَهُۥٓ أَسْلِمُوا۟ So your God is the one God, To him be obedient حج 34

It has been mentioned in the verse that the obedience is the right of Allah. Because of Allah is Alone therefore, Allah Alone should be obeyed. Obeying others is considering him as lord and this is polytheism.

Such obedience is also called Islam. Islam means "Following of Almighty Allah or obedience". Therefore, the one who obeys Almighty Allah, he is Muslim or obedient. The one who turns away from Allah's obedience, he is disobedient or non-Muslim. He put behind the purpose of life. He is rebel so he does not submit himself to his creator while the creator has created him for this purpose.

Islam is the code of life according to which every person should spend his life. If in all fields of life, the obedience of Almighty Allah is shown in all fields. If the prayer is performed as per Allah's Command, the prayer becomes worshipping. If fasting is done as per Allah's Command, fasting is regarded as worshipping. If the trade is done as per Allah's Command, trade becomes worshipping. Similarly, all tasks of life like walking, sleeping and waking up, getting up and sitting, eating and drinking, marriages, giving and taking, divorce and marriages, querrels and war, hate and enmity, love and relationship etc if done as

per Allah's Command, the Lord of Majesty and Honor. All then turns into worshipping. In this fashion, the whole life becomes worshipping and the purpose of life becomes complete. The Holy Prophet ﷺ said:

You will not spend anything seeking the Face of Allah except that you will be rewarded for it, even for the morsel of food which you put in your wife's mouth	انک لن تنفق نفقة تبتغی بها وجه الله الا اجرت علیها حتی ما تجعل فی فی امرأتک صحیح البخاری کتاب الایمان

Therefore, the human and jinns were created only to obey Almighty Allah. Almighty Allah said:

He does not associate anyone in His command	وَلَا يُشۡرِكُ فِي حُكۡمِهِۦٓ أَحَدٗا کہف 26

Obey someone without Allah' Permission is associating partners with Almighty Allah in His Rights. The prophets are obeyed with Allah's permission. Therefore, obeying prophets is not polytheism. It is same as obedience of Almighty Allah. He said:

1.He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allah	مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَ نساء 80
2.And We did not send any messenger except to	وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذۡنِ ٱللَّهِ نساء 64

be obeyed by permission of Allah

The obedience of Khalifa, leaders and parents etc. is done by Allah's Will and Command. Their obedience is limited and conditional. They cannot be obeyed in the task in which Almighty Allah forbade to do so.

The Holy Prophet ﷺ said:

1.If he is ordered to commit a sin, then he should neither listen nor obey

اذا أُمر بمعصية فلا سمع ولا طاعة
صحيح البخارى كتاب الاحكام وصحيح المسلم كتاب الامارة

2.Obeying is only in lawful orders

انما الطاعة فى المعروف
صحيح البخارى كتاب الاحكام وصحيح المسلم كتاب الامارة

3.No obligation to obey in unlawful orders

لا طاعة فى معصية
صحيح المسلم كتاب الامارة

Almighty Allah said:

1.But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not

وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشۡرِكَ بِي مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٞ فَلَا تُطِعۡهُمَاۖ
لقمان 15

2.If they strive to make you join with Me anything

وَإِن جَٰهَدَاكَ لِتُشۡرِكَ بِي مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٞ فَلَا تُطِعۡهُمَاۖ

(as a partner) of which you have no knowledge, then obey them not.

عنکبوت 8

The summary of the above verses and hadith is that to be obeyed is the right of lord. As there is no lord but Allah. Therefore, to be obeyed is only right of Allah. The obedience of Allah is unlimited and unconditional. He is Alone the one who is obeyed. He is the Ruler. Obeying someone without Allah's Will is forbidden

Monotheism in pleasing

Allah Alone is the worthy of being pleased by pious deeds

Almighty Allah said:

1.Have you (O Prophet!) seen him who has taken as his god his own vain desire?

أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ
فرقان 43

This verse shows that it is forbidden to do a task for the sake of his own pleasure and desire. He must do a task for the sake of pleasure and desire of Allah. Performing a task for his own pleasure and being ignorant of Allah's pleasure makes him salve of desires.

2.(O Prophet!) Have you seen him who takes his own vain desires as his god? And Allah knowing

أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ
جاثیه 23

(him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight.

The one who is following his own desires, it is as he has taken his desires as lord. This trait leads nothing but to misleading. The ears and heart are stamped. The eyes are covered. The brain does not work. He can not distinguish between right and wrong. The result of such natural demand is that he can not get rid of misleading.

وَمَا تُنفِقُونَ إِلَّا ٱبۡتِغَآءَ وَجۡهِ ٱللَّهِۚ وَمَا تُنفِقُواْ مِنۡ خَيۡرٖ يُوَفَّ إِلَيۡكُمۡ وَأَنتُمۡ لَا تُظۡلَمُون
بقره 272

3.Not upon you (O Prophet!) is their guidance (nor is in your authority to do so), but Allah guides whom He wills. And whatever you spend in good, it is for yourselves, (He is All able on that) when you (O Believers!) spend not except seeking Allah's Countenance. (Allah does not need your alms-giving, He needs piety of heart and sincerity in intention) And whatever you spend in good, it will

be repaid to you in full, and you shall not be wronged.

4.(This wealth is given by Allah) so give to the kindred his due, and to the poor and to the wayfarer. That is best for those who seek Allah's Countenance; and it is they who will be successful.

فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ
روم 38

5. O you who believe! Do not render in vain your charity by reminders of your generosity or by giving trouble, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare (make it purely dustless.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۖ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا ۖ لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ - وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
بقره 264-265

Similarly, is the wealth of the showing off charity giver, his all deeds are omitted. On the Day of Recompense). They are not able to do anything with what they have earned (to get benefits form them). And Allah never guides the disbelieving people (to the right destination). And (O Prophet!) the likeness of those who spend their wealth seeking Allah's Pleasure (and sincerity) while they in their ownselves are sure and certain that Allah will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, (sprinkle of) light rain suffices it (to bring fruits).

And (O Believers! Be hold! Allah is All-Seer of what you do.

6.But the righteous one will be spared from it. The one who gives [from] his wealth to purify himself. And not for anyone who has [done him] a favor to be rewarded. But only seeking the countenance of his Lord, Most High. And he is going to be satisfied.

وَسَيُجَنَّبُهَا ٱلْأَتْقَى- ٱلَّذِي يُؤْتِي مَالَهُۥ يَتَزَكَّىٰ- وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ- إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ- وَلَسَوْفَ يَرْضَىٰ
ليل 17-21

7.And (if you are not getting rid of polytheism). For us are our deeds and for you are your deeds. And we are sincere to Him "

وَلَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ وَنَحْنُ لَهُۥ مُخْلِصُونَ
بقره 139

8.And he who does this, seeking the good Pleasure of Allah, We shall give him a great reward.

وَمَن يَفْعَلْ ذَٰلِكَ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا
نساء 114

The Holy Prophet ﷺ said:

مَن صَلَى يُرَائِى فَقَد اَشرَک وَمَن تَصَدَقَ يُرَائِى فَقَد اَشرَک رواه احمد عن شداد ورواته ثقات بلوغ الامانى جزء 19 ص 222 وسنده حسن	Whoever prays out of showing off has committed shirk (polytheism), and whoever gives charity out of showing off has committed shirk

Although all tasks should be performed to please Allah. Not all tasks but the whole life should be spent accordingly. Neither one can be associated with Almighty Allah in worshipping nor in case of death and life. Almighty Allah said:

قُلۡ إِنَّ صَلَاتِي وَنُسُكِي وَمَحۡيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ- لَا شَرِيكَ لَهُۥۖ وَبِذَٰلِكَ أُمِرۡتُ وَأَنَا۠ أَوَّلُ ٱلۡمُسۡلِمِينَ انعام 162-163	Say (O Prophet): "Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the worlds. "He has no partner. And of this I have been commanded, and I am the first of the Muslims."

Monotheism in fear

Allah Alone is the worthy of being feared from

Almighty Allah said:

أَلَمۡ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمۡ كُفُّوٓاْ أَيۡدِيَكُمۡ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ	1.(O Prophet!) Have you not seen those who were

ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيۡهِمُ ٱلۡقِتَالُ إِذَا فَرِيقٞ مِّنۡهُمۡ يَخۡشَوۡنَ ٱلنَّاسَ كَخَشۡيَةِ ٱللَّهِ أَوۡ أَشَدَّ خَشۡيَةٗۚ
نساء 77

told to hold back their hands (from fighting) and perform the prayer, and give Zakat (they showed their craze to fight) but when the fighting was ordained for them, behold! a section of them fear men as they fear Allah or even more.

This verse shows that having fear of people believing in of them Able to benefit and harm others is not permissible. We should fear Allah because benefitting and harming

إِنَّمَا ذَٰلِكُمُ ٱلشَّيۡطَٰنُ يُخَوِّفُ أَوۡلِيَآءَهُۥ فَلَا تَخَافُوهُمۡ وَخَافُونِ إِن كُنتُم مُّؤۡمِنِينَ
آل عمران 175

2.(O believers!) It is only Shaitan that suggests to you the fear of his supporters and friends; so fear them not, but fear Me (Alone), if you are (true) believers.

أَتَخۡشَوۡنَهُمۡۚ فَٱللَّهُ أَحَقُّ أَن تَخۡشَوۡهُ إِن كُنتُم مُّؤۡمِنِينَ
توبه 13

3.Do you (O Believer!) fear them? (You should not fear them but) Allah has more right that you should fear Him if you are believers.

وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓاْ إِلَٰهَيۡنِ ٱثۡنَيۡنِۖ إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞۖ فَإِيَّيَ فَٱرۡهَبُونِ
نحل 51

4.And Allah said (O People!): "Take not two gods in worship. Verily, He (Allah) is (the) only One God (No go except Him. Then (He also says:) , fear Me much

This verse proves that the lord is only Almighty Allah. As Allah Alone reserves the right to be feared, therefore, we should fear Almighty Allah Alone.

إِنَّمَا يَعۡمُرُ مَسَٰجِدَ ٱللَّهِ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمۡ يَخۡشَ إِلَّا ٱللَّهَۖ فَعَسَىٰٓ أُوْلَٰٓئِكَ أَن يَكُونُواْ مِنَ ٱلۡمُهۡتَدِينَ
توبه 18

5.The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform As-Salat, and give Zakat and fear none but Allah. It is (hoped that) they will be among the one who are on true guidance.

Monotheism in Trust

Allah Alone is the ultimate trustworthy

Almighty Allah said:

فَإِذَا عَزَمۡتَ فَتَوَكَّلۡ عَلَى ٱللَّهِ
آل عمران 159

1.Then when you have taken a decision, put your trust in Allah

وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ابراهيم 11	2.And in Allah (Alone) let believers put their trust.
وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤۡمِنِينَ مائده 23	3.And put your trust in Allah if you are believers Indeed
لَقَدۡ نَصَرَكُمُ ٱللَّهُ فِي مَوَاطِنَ كَثِيرَةٖ وَيَوۡمَ حُنَيۡنٍ إِذۡ أَعۡجَبَتۡكُمۡ كَثۡرَتُكُمۡ فَلَمۡ تُغۡنِ عَنكُمۡ شَيۡـٔٗا وَضَاقَتۡ عَلَيۡكُمُ ٱلۡأَرۡضُ بِمَا رَحُبَتۡ ثُمَّ وَلَّيۡتُم مُّدۡبِرِينَ توبه 25	4.Truly (O Believers! Allah has promised you of the victory in many battle fields then why are you fleeing from striving hard in the path of Allah) and (didn't you see that especially) on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

This verse shows that we should not rely on materialistic resources. We should rely in Allah

فَإِن تَوَلَّوۡاْ فَقُلۡ حَسۡبِيَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۖ عَلَيۡهِ تَوَكَّلۡتُۖ وَهُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ	5.But (after the prophet is sent down) if they turn away (and do not believe),

say (O Prophet!): "(I do not need any support) Allah is sufficient for me. None has the right to be worshipped but He, in Him I put my trust and He is the Lord of the Mighty Throne."

توبه 129

6.And Musa said (to his nation): "O my people! If you have believed in Allah (truly), then put your trust in Him if you are (true) Muslims"

وَقَالَ مُوسَىٰ يَٰقَوۡمِ إِن كُنتُمۡ ءَامَنتُم بِٱللَّهِ فَعَلَيۡهِ تَوَكَّلُوٓاْ إِن كُنتُم مُّسۡلِمِينَ
يونس 84

7.So plot against me (to harm me), all of you, and give me no respite.
"I put my trust in Allah, my Lord and your Lord!

كِيدُونِي جَمِيعٗا ثُمَّ لَا تُنظِرُونِ-إِنِّي تَوَكَّلۡتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُمۡ
ہود 55-56

8.And (O Prophet!) to Allah belongs the Unseen of the heavens and the earth, (Therefore, when will the command of Allah arrive) and to Him return

وَلِلَّهِ غَيۡبُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَإِلَيۡهِ يُرۡجَعُ ٱلۡأَمۡرُ كُلُّهُۥ فَٱعۡبُدۡهُ وَتَوَكَّلۡ عَلَيۡهِ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ
ہود 123

all affairs (for decision). So worship Him and put your trust in Him. And your Lord is not unaware of what you (people) do.

9.Say: "He is my Lord! none has the right to be worshipped but He! In Him is my trust, and to Him will be my return with repentance."

قُلۡ هُوَ رَبِّي لَآ إِلَٰهَ إِلَّا هُوَ عَلَيۡهِ تَوَكَّلۡتُ وَإِلَيۡهِ مَتَابِ
رعد 30

10.And in Allah (Alone) let those who trust, put their trust

وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ
ابراهيم 12

11.And put your trust (O Prophet!) in the Ever Living One Who dies not

وَتَوَكَّلۡ عَلَى ٱلۡحَيِّ ٱلَّذِي لَا يَمُوتُ
فرقان 58

We come to know from the verse that trust should be upon the deity who is ever living. Relying on the dead is vain.

12.And (O prophet!) put your (utmost) trust in the All-Mighty, the Most Merciful,

وَتَوَكَّلۡ عَلَى ٱلۡعَزِيزِ ٱلرَّحِيمِ
شعراء 217

13. And (O prophet!) put your (utmost) trust in Allah

فَتَوَكَّلۡ عَلَى ٱللَّهِۚ
نمل 79

14.(O prophet!) put your (utmost) trust in Allah

وَ تَوَكَّلۡ عَلَى ٱللَّهِۚ
احزاب 3، 48

15.(O Prophet!) Say: "He is the Most Gracious, in Him we believe, and in Him we put our trust

قُلۡ هُوَ ٱلرَّحۡمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيۡهِ تَوَكَّلۡنَاۖ
ملک 29

16. And (in pride and arrogance) he went into his garden while in a state (of disbelief) unjust to himself. He said: "I think not that this will ever perish…….. So his fruits were encircled (by Allah's torment and destroyed everything). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say (in

وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٞ لِّنَفۡسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدٗا---------- وَأُحِيطَ بِثَمَرِهِۦ فَأَصۡبَحَ يُقَلِّبُ كَفَّيۡهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُشۡرِكۡ بِرَبِّيٓ أَحَدٗا
کہف 35، 42

sorrow): "Would that I had ascribed no partners to my Lord!"

Monotheism in Meditation (in Masjid)

Allah Alone is the worthy of being meditated for (in Masjid)

The meaning of meditation is that staying at a specific place for specific time indending meditation and worshipping is called E'tekaf.

Almighty Allah said:

1. And We brought the Children of Israel across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Musa! Make for us a god as they have gods" He (Musa) said: "Verily, you are a people who know not". "Verily, these people will be destroyed for that which they are engaged in. And all that they are doing is in vain."

وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ فَأَتَوۡاْ عَلَىٰ قَوۡمٖ يَعۡكُفُونَ عَلَىٰٓ أَصۡنَامٖ لَّهُمۡۚ قَالُواْ يَٰمُوسَى ٱجۡعَل لَّنَآ إِلَٰهٗا كَمَا لَهُمۡ ءَالِهَةٞۚ قَالَ إِنَّكُمۡ قَوۡمٞ تَجۡهَلُونَ- إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٞ مَّا هُمۡ فِيهِ وَبَٰطِلٞ مَّا كَانُواْ يَعۡمَلُونَ

اعراف 138-139

وَ لَقَدْ اٰتَيْنَآ اِبْرٰهِيْمَ رُشْدَهٗ مِنْ قَبْلُ وَ كُنَّا بِهٖ عٰلِمِيْنَ- إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِيٓ أَنتُمْ لَهَا عَٰكِفُونَ- قَالُواْ وَجَدْنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ- قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَءَابَآؤُكُمْ فِي ضَلَٰلٍ مُّبِينٍ
انبياء 52-54

2. When he said to his father and his people: "What are these statues, to which you are devoted?". They said: "We found our fathers worshipping them.".He (Ibrahim) said: "Indeed, you and your fathers have been in manifest error."

وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ
بقره 125

3.And (remember) when We made the House (the Ka'bah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibrahim as a place of prayer, and (remember) We commanded Ibrahim and Isma'il that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it (Twaf), or staying (I'tikaf), or bowing or prostrating

themselves (there, in prayer).

We are all needy of Allah Alone

Almighty Allah said:

1.He said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"

قَالَ رَبِّ إِنِّي لِمَآ أَنزَلۡتَ إِلَيَّ مِنۡ خَيۡرٖ فَقِيرٞ
قصص 24

2.O People! it is you who stand in need of Allah. But Allah is Free of all needs, Worthy of all praise.

يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلۡفُقَرَآءُ إِلَى ٱللَّهِۖ وَٱللَّهُ هُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ
فاطر 15

3.Allah is Rich (Free of all needs), and you (mankind) are poor.

وَٱللَّهُ ٱلۡغَنِيُّ وَأَنتُمُ ٱلۡفُقَرَآءُۚ
محمد 38

4.Whosoever is in the heavens and on earth begs of Him

يَسۡـَٔلُهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ
رحمن 29

All of you are hungry except whom I fed. Beg meal from me, I will feed you. All of you are barred

يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ

except whom I clothe. Beg clothings from me, I will clothe you

صحيح المسلم كتاب البر والصلة باب تحريم الظلم

The summary of the abpove verses and hadith that all are needy to Allah. All should seek their needs from Him. Believing in someone as needy or begger or becoming needy to someone else is polytheism.

Monotheism in Making Imam (Islamic Leader)

Allah Alone is the worthy of making Imam (Islamic leader on the Earth)

Almighty Allah said:

1.And (remember) when the Lord of Ibrahim (Allah) tried him (Ibrahim) with (certain) Commands, which he fulfilled. He (Allah) said, "(O Ibrahim!) Verily, I am going to make you an Imam (a leader) for mankind (to follow you)." He (Ibrahim) said, "And of my offspring (to make leaders)." (Allah) said, "My Covenant (Prophethood) includes not wrong-doers"

وَإِذِ ٱبۡتَلَىٰٓ إِبۡرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٖ فَأَتَمَّهُنَّۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامٗاۖ قَالَ وَمِن ذُرِّيَّتِيۖ قَالَ لَا يَنَالُ عَهۡدِي ٱلظَّٰلِمِينَ

بقره 124

Saying of Ibrahim (be pleased with him) with these words “And of my offspring (to make leaders)" is a clear proof that it is not peoples authority to make leaders then follow them.

وَجَعَلۡنَا مِنۡهُمۡ أَئِمَّةٗ يَهۡدُونَ بِأَمۡرِنَا انبياء 73	2.And We made them leaders, guiding (people) by Our Command
وَجَعَلۡنَا مِنۡهُمۡ أَئِمَّةٗ يَهۡدُونَ بِأَمۡرِنَا لَمَّا صَبَرُواْۖ وَكَانُواْ بِـَٔايَٰتِنَا يُوقِنُونَ سجده 24	3.And We made from among them, leaders, giving guidance (to them) under Our Command, when they were patient and used to believe with certainty in Our verses.

It has been shown from the above verses and Hadith that making of Imam (leaders) is Allah’s task. Almighty Allah makes prophets as leaders (Imams). He sends revelations to them. Through the revaltions, prophets guide people to the right path.

Whom Allah makes Imam, they remain steadfast and keep guiding people. It does not happen that they become hesitant in their duties. Then it loses courage and stay behind. It also does not happen that they start misguiding people in fear or with trick.

Men should be only Slaves of Allah

Almighty Allah said:

1.But give glad tidings to the patients. Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return."

وَبَشِّرِ ٱلصَّٰبِرِينَ -ٱلَّذِينَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ
بقره 156

2.Say (to them), "Nay, (It is impossible) (we follow) only the religion of Ibrahim, (of Islamic Monotheism.

قُلۡ بَلۡ مِلَّةَ إِبۡرَٰهِـۧمَ حَنِيفٗاۖ
بقره 135

3.Ibrahim was neither a Jew nor a Christian, but he was a true Muslim (based on Islamic Monotheism)

مَا كَانَ إِبۡرَٰهِيمُ يَهُودِيّٗا وَلَا نَصۡرَانِيّٗا وَلَٰكِن كَانَ حَنِيفٗا مُّسۡلِمٗا
آل عمران 67

4.So follow the religion of Ibrahim, and he was (monotheist) not of polytheist"

فَٱتَّبِعُواْ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۖ
آل عمران 95

5.And who can be better in religion than one who submits his face (himself)

وَمَنۡ أَحۡسَنُ دِينٗا مِّمَّنۡ أَسۡلَمَ وَجۡهَهُۥ لِلَّهِ وَهُوَ مُحۡسِنٞ وَٱتَّبَعَ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۗ

to Allah; and he is a good-doer (with excellency). And follows the religion of Ibrahim based on Islamic Monotheism. And (As Ibrahim submitted himself to Allah Alone

نساء 125

6.Verily, I have turned my face towards Him Who has created the heavens and the earth, and I am not of polytheists".

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا۟ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ
انعام 79

7.Say (O Prophet): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrahim, the true Islamic Monotheism and he was not of polytheists"

قُلْ إِنَّنِي هَدَىٰنِي رَبِّيٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ
انعام 161

The Holy Prophet used to recite this verse while slaughtering (animals) (Masnad Ahmed and Ibne Maja, it is authentic. Miraa tul Mafateeh Jild 2 page 358). Following the Holy Prophet ﷺ, Muslims also follow this.

8.And I am commanded to be among the believers. And (O

وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ- وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا
يونس 105

Prophet! Say, it is also revealed to me): Direct your face entirely towards the religion (Of Allah),

9.And direct your face entirely towards the religion (Of Allah),

فَأَقِمۡ وَجۡهَكَ لِلدِّينِ حَنِيفٗاۚ
روم 30

10.Worshiping none but Allah, not associating partners (in worship) unto Him

حُنَفَآءَ لِلَّهِ غَيۡرَ مُشۡرِكِينَ بِهِۦۚ
حج 31

11.And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth

وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ
بينه 5

Monotheism in Love

Allah Alone is the worthy of love the Most. Loving others is only for the sake of Allah

Almighty Allah said:

1.And of mankind are some who take (for worship) others besides Allah as rivals (to Allah).

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادٗا يُحِبُّونَهُمۡ كَحُبِّ ٱللَّهِۖ وَٱلَّذِينَ ءَامَنُوٓاْ أَشَدُّ حُبّٗا لِّلَّهِۗ
بقره 165

They love them as they love Allah.

It is depicted from the verse that loving someone equally as loving Almighty Allah is polytheism.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّي وَعَدُوَّكُمۡ أَوۡلِيَآءَ ممتحنه 1	2.O you who believe! (If you have left house to strive in Allah's cause seeking Allah's pleasure) Take not My enemies and your enemies as (your) friends
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَوَلَّوۡاْ قَوۡمًا غَضِبَ ٱللَّهُ عَلَيۡهِمۡ ممتحنه 13	3.O you who believe! Take not as friends the people who incurred the Wrath of Allah.
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُوٓاْ ءَابَآءَكُمۡ وَإِخۡوَٰنَكُمۡ أَوۡلِيَآءَ إِنِ ٱسۡتَحَبُّواْ ٱلۡكُفۡرَ عَلَى ٱلۡإِيمَٰنِۚ وَمَن يَتَوَلَّهُم مِّنكُمۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ توبه 23	4.O you who believe! Take not as supporters your forefathers and your brothers if they prefer disbelief to Belief. And (Be Hold!) whoever of you does so, then he is (verily) one of the wrong-doers.
لَّا تَجِدُ قَوۡمٗا يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ يُوَآدُّونَ مَنۡ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ	5.You (O Prophet!) will not find any people who

وَلَوۡ كَانُوٓاْ ءَابَآءَهُمۡ أَوۡ أَبۡنَآءَهُمۡ أَوۡ إِخۡوَٰنَهُمۡ أَوۡ عَشِيرَتَهُمۡ
مجادله 22

believe in Allah and the Last Day (the day of Resurrection), making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people).

قُلۡ إِن كَانَ ءَابَآؤُكُمۡ وَأَبۡنَآؤُكُمۡ وَإِخۡوَٰنُكُمۡ وَأَزۡوَٰجُكُمۡ وَعَشِيرَتُكُمۡ وَأَمۡوَٰلٌ ٱقۡتَرَفۡتُمُوهَا وَتِجَٰرَةٞ تَخۡشَوۡنَ كَسَادَهَا وَمَسَٰكِنُ تَرۡضَوۡنَهَآ أَحَبَّ إِلَيۡكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٖ فِي سَبِيلِهِۦ فَتَرَبَّصُواْ حَتَّىٰ يَأۡتِيَ ٱللَّهُ بِأَمۡرِهِۦۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ
توبه 24

6.Say (O Prophet!): (O believers!) If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the trade in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision. (Such people are disobedient to Allah). And Allah guides not the

people who are disobedient to Allah.

The Holy Prophet ﷺ said:

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ ، أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا ، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ

صحيح البخارى كتاب الايمان ، صحيح المسلم كتاب الايمان

Whoever possesses the following three qualities will have the sweetness (delight) of faith: 1. The one to whom Allah and His Apostle becomes dearer than anything else. 2. Who loves a person and he loves him only for Allah's sake. 3. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire

The summary of the above verses and Hadith is that a person must love Almighty Allah the most. Even equal in love with Allah is also a polytheism. Loving someone equally as loving Almighty Allah is polytheism. If a person loves someone, love him for the sake of Allah. He must not love for any other cause or person. The base of loving someone should be for the sake of Allah.

Monotheism in Vow

Taking vows is only be done for the Allah Alone

Almighty Allah said:

إِنَّمَا حَرَّمَ عَلَيۡكُمُ ٱلۡمَيۡتَةَ وَٱلدَّمَ وَلَحۡمَ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيۡرِ ٱللَّهِۖ
بقره 172

1.He has forbidden you only the dead animals, and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols).

لَّعَنَهُ ٱللَّهُۘ وَقَالَ لَأَتَّخِذَنَّ مِنۡ عِبَادِكَ نَصِيبٗا مَّفۡرُوضٗا- وَلَأُضِلَّنَّهُمۡ وَلَأُمَنِّيَنَّهُمۡ وَلَأٓمُرَنَّهُمۡ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلۡأَنۡعَٰمِ وَلَأٓمُرَنَّهُمۡ فَلَيُغَيِّرُنَّ خَلۡقَ ٱللَّهِۚ وَمَن يَتَّخِذِ ٱلشَّيۡطَٰنَ وَلِيّٗا مِّن دُونِ ٱللَّهِ فَقَدۡ خَسِرَ خُسۡرَانٗا مُّبِينٗا
نساء 118-119

2.Allah cursed him. And he (Shaitan) said: "(O Allah!) I will take an appointed portion of your slaves (and make them my followers). Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed, I will order them to change the (shapes of) nature created by Allah." And whoever takes Shaitan as a protector or helper instead of Allah, has surely suffered a manifest loss.

No one put Shaitan's share in his vows and alms. But on misleading of Shaitan, they put other's share in their vows and alms which is Shaitan's share. Cutting the ears of animals or pricking ears of the human or changing shapes of organs then shares them in their vows and alms, these are all devil's work and all are polytheism.

حُرِّمَتۡ عَلَيۡكُمُ ٱلۡمَيۡتَةُ وَٱلدَّمُ وَلَحۡمُ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦ وَٱلۡمُنۡخَنِقَةُ وَٱلۡمَوۡقُوذَةُ وَٱلۡمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيۡتُمۡ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسۡتَقۡسِمُواْ بِٱلۡأَزۡلَٰمِۚ ذَٰلِكُمۡ فِسۡقٌۗ
مائده 3

3.(O Believers! The names of those animals are recited, which has been made unlawful to you. So Listen!) Forbidden to you are: the dead animals, blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns and that which has been (partly) eaten by a wild animal (and still alive) unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered)

on stone-altars (Other than in the name of Allah). (And Listen, Listen! Forbidden) also is to use arrows seeking luck or decision; (all) that is unlawful and sins.

مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَٰكِنَّ ٱلَّذِينَ كَفَرُواْ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَۖ وَأَكۡثَرُهُمۡ لَا يَعۡقِلُونَ
مائده 103

4.Allah has not instituted things like Bahirah (the she-camel of which the ears are cut and liberated in honour of idols and they are not milked), or Sa'ibah (the camel is liberated in honour of idols and no burdens are laden on them), Wasilah (the she-camel which give birth of two male-camels one after another which is liberated in honour of idols), or Ham (The offsprings of a specific camel generation are liberated in honour of idols and they are not rode over). But those who

disbelieve invent lies against Allah, and most of them have no understanding. (as they attribute shameful talks to Allah)

Buhaira, Saiba, waseela and Haam are those animals who are left in the name of false deities. Allah told that this is vain act.

وَجَعَلُواْ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلۡحَرۡثِ وَٱلۡأَنۡعَٰمِ نَصِيبٗا فَقَالُواْ هَٰذَا لِلَّهِ بِزَعۡمِهِمۡ وَهَٰذَا لِشُرَكَآئِنَاۖ فَمَا كَانَ لِشُرَكَآئِهِمۡ فَلَا يَصِلُ إِلَى ٱللَّهِۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمۡۚ سَآءَ مَا يَحۡكُمُونَ
انعام 136

5.And (O Prophet!) they assign to Allah a (specific) share of the tilth and cattle which He has created, and they say (arrogantly): "This is for Allah according to their claim, and this is for our (Allah's so-called) partners." But the share of their (Allah's so-called) "partners" reaches not Allah, while the share of Allah reaches their (Allah's so-called) "partners"! How Evil is the way they judge!

We come to know from the verse that false deities are so important near the polytheists. Their shares in vows and alms will not be differed or decreased.

قُل لَّآ أَجِدُ فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٖ يَطۡعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيۡتَةً أَوۡ دَمٗا مَّسۡفُوحًا أَوۡ لَحۡمَ خِنزِيرٖ فَإِنَّهُۥ رِجۡسٌ أَوۡ فِسۡقًا أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦۚ فَمَنِ ٱضۡطُرَّ غَيۡرَ بَاغٖ وَلَا عَادٖ فَإِنَّ رَبَّكَ غَفُورٞ رَّحِيمٞ
انعام 145

6.Say (O Prophet): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be a dead animal or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allah. But whosoever is forced by necessity (hunger) without (wilful) disobedience (He can eat of them), nor transgressing due limits; (O Prophet! Allah will forgive him) certainly, your Lord is Oft-Forgiving, Most Merciful."

7.But when He gave them a good in every aspect child, they ascribed partners to Him (Allah) in that which He has given to them. High be Allah, Exalted above all that they ascribe as partners to Him.	فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا ۖ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ اعراف 190

We came to know from the verse that fixing shares of false deities in vows and for the graves, naming as Hussain Bukhsh (May Hussain forgive us!) Madar Bukhsh instead of Allah Bukhsh, and instead of Abdullah and Abdul Rehman they name Abdul Hussain and Abdun Nabi etc which is polytheism.

8.He has forbidden you only meat of a dead animal, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah.	إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ نحل 115

9.And (O Prophet!) they assign a portion of that which We have provided them unto what they	وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَٰهُمْ ۗ تَٱللَّهِ لَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ نحل 56

know not (the reality). (O Disbelievers!) By Allah, you shall certainly be questioned about (all) that you used to fabricate.

The summary of the above verses and Hadith is taking oath of vow is only for Almighty Allah. Taking oath of vow in any other's name is polytheism.

Monotheism in Legislation

Allah Alone is the Legislator and Law Maker

Almighty Allah said:

قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ تَعَالَوۡاْ إِلَىٰ كَلِمَةٖ سَوَآءِۭ بَيۡنَنَا وَبَيۡنَكُمۡ أَلَّا نَعۡبُدَ إِلَّا ٱللَّهَ وَلَا نُشۡرِكَ بِهِۦ شَيۡـٔٗا وَلَا يَتَّخِذَ بَعۡضُنَا بَعۡضًا أَرۡبَابٗا مِّن دُونِ ٱللَّهِۚ فَإِن تَوَلَّوۡاْ فَقُولُواْ ٱشۡهَدُواْ بِأَنَّا مُسۡلِمُونَ
آل عمران 64

1.Say (O Prophet! Invite them to Allah's path): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that (is) we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah . Then, if they turn away (from this call), (then O Believers!) say: "Bear

witness that we are Muslims."

We came to know from the verse that believing in someone other than Almighty Allah as lord and sustainer is polytheism

ٱتَّخَذُوٓاْ أَحۡبَارَهُمۡ وَرُهۡبَٰنَهُمۡ أَرۡبَابٗا مِّن دُونِ ٱللَّهِ وَٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُوٓاْ إِلَٰهٗا وَٰحِدٗاۖ لَّآ إِلَٰهَ إِلَّا هُوَۚ سُبۡحَٰنَهُۥ عَمَّا يُشۡرِكُونَ
توبه 31

2.They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, and (they also took as their Lord) Eisa, son of Maryam, while they were commanded to worship none but One God, none has the right to be worshipped but He. (The one who is not god, how can he be a god? They are indeed associating partners with Allah). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)."

It has been proven from the first verse tha the people of the scripture use to accept that Almighty Allah is the only lord no one else. In the second verse, we come to know that despite of this belief practically they take their

scholars and monks as lords. It means they used to worship them. What kind of this worshipping was, it is explained in the following Hadith. The Holy Prophet ﷺ said:

أما إنَّهم لم يَكونوا يعبدونَهم ولَكنَّهم كانوا إذا أحلُّوا لَهم شيئًا استحلُّوهُ وإذا حرَّموا عليْهم شيئًا حرَّموه
رواه الترمذى كتاب التفسير وحسنه

They did not worship them, but rather, when they declared something lawful, they would declare it lawful, and when they declared something forbidden, they would declare it forbidden

We come to know from this hadith that the people of the scripture did not use to worship their scholars and monks openly. But their way of worshipping was different that is they regard them as Legislators. They believe in their forbidden as forbidden and permissible as permissible. This was in fact worshipping of scholars and monks.

The above second verse mentions and is proved that they used to worship their scolars and monks while

وَ مَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوْٓا اِلٰهًا وَّاحِدًا
توبه 31

While they were commanded to worship none but One God

In the second verses it has been mentioned that their act was polytheism while

سُبْحٰنَهٗ عَمَّا يُشْرِكُوْنَ
توبه 31

Praise and glory be to Him (far above is He) from

having the partners they
associate (with Him)."

Although believing in the scholars and monks as legislator considereing their forbideens as forbidden and permissible as permissible, this is worshipping of scolars and monks which is polytheism.

It has been proven from the above verses and Hadith that taking verdicts, legal analogies, legal reasoning and opinions of the scolars and monks as legislative degree is polytheism. The Legislator is only Almighty Allah. Therefore, the decision of taking permissible and forbidden

It has been proven from the above verses and hadith that following legal opinions of any scholar is polytheism. The follower follows the verdicts of their own leader or Imam. He believe in their forbidden and their permissible

If verdicts are supported by Quran and Hadith, the verdicts will be right. If the verdict is based on self opinion, it is polytheism. The verdict which we are talking about is the verdict based on self opinion.

Difference between Fatwa (Islamic Opinion) and Islamic Laws

Giving verdict by own opinion is lawmaking or legislation but it is not lawmaking or legislation when the decision is taken in the light of Allah's Rule. The decision is to take just orderbetween two teams. The decision of the Judge is not opinion. But it is the decision regarding a dispute in

the presence of witnesses and evidences as per commandment of the Holy Quran and Hadith. The decision of the judge provides the right to the one who is deserved. His decision is temporary, not forever. The decision is under the laws not itself a law. While Islamic opinion (Fatwa) is not the decision between two parties. Its status is similar as rule. For example

"A person woke up a night to awake his wife. By mistake, his hand fell on a girl or mother in law. Thinking of her as his wife, he touched her with desire. The person become illegal upon his wife. There is no condition that make her permissible to his wife at all. He must divorce his wife" Behishti Zevar, 4th Part, page 6)

This opinion is just an opinion. It has no concern with the religion of Allah not this opinion is given in the light of Quran and Hadith. Therefore, this opinion is regarded as Legislation or law making.

Almighty Allah said:

إِنَّمَا ٱلنَّسِيٓءُ زِيَادَةٌ فِي ٱلۡكُفۡرِۖ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُواْ يُحِلُّونَهُۥ عَامٗا وَيُحَرِّمُونَهُۥ عَامٗا لِّيُوَاطِـُٔواْ عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّواْ مَا حَرَّمَ ٱللَّهُۚ زُيِّنَ لَهُمۡ سُوٓءُ أَعۡمَٰلِهِمۡۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ
توبه 37

3.The postponing (and preponing of a Sacred Month) is indeed (a cause of) an addition to disbelief: thereby the disbelievers are led astray (furthermore), for they make it lawful one year (for the war) and forbid it another year in order to

adjust the number of months forbidden by Allah (for the war), and make such forbidden ones lawful. (Likewise, they make a month lawful for the war and unlawful next year) The evil of their deeds is made fair-seeming to them (so they do not believe). And Allah guides not the people (to the right destination) who disbelieve.

We come to know from the the verse that we cannot alter the forbidden and permissible deeds revealed by Allah. This act is a disbelief.

قُلۡ أَرَءَيۡتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزۡقٖ فَجَعَلۡتُم مِّنۡهُ حَرَامٗا وَحَلَٰلٗا قُلۡ ءَآللَّهُ أَذِنَ لَكُمۡۖ أَمۡ عَلَى ٱللَّهِ تَفۡتَرُونَ
يونس 59

4.Say (O Prophet! ask them), "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful (from your own)." Say (O Prophet!): "Has Allah permitted you (to do so), or do you invent a lie against Allah?"

It is depicted from the verse that making lawful and unlawful deeds by ownself is inventing a lie against Allah.

5.And (O people!) say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allah. Verily, those who invent lies against Allah will never succeed.

وَلَا تَقُولُواْ لِمَا تَصِفُ أَلۡسِنَتُكُمُ ٱلۡكَذِبَ هَٰذَا حَلَٰلٞ وَهَٰذَا حَرَامٞ لِّتَفۡتَرُواْ عَلَى ٱللَّهِ ٱلۡكَذِبَۚ إِنَّ ٱلَّذِينَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ لَا يُفۡلِحُونَ
نحل 116

It has been proven from the verse that making lawful and unlawful deeds by ownself without the decision of Allah and His prophet ﷺ is inventing a lie against Allah. Because when a deed is considered lawful and ulawful, it means Allah has made it lawful and unlawful while Allah has not made it so. And a law which is not told by Allah, relating it to Almighty Allah is a great lie, great blame and legislation.

6.He (Allah) has ordained for you the same religion which (is the same way that) He ordained for Nuh, and (O Prophet!) that which We have revealed to you and that which We ordained for Ibrahim, Musa and 'Îsa (and we

شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحٗا وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ وَمَا وَصَّيۡنَا بِهِۦٓ إِبۡرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓۖ أَنۡ أَقِيمُواْ ٱلدِّينَ وَلَا تَتَفَرَّقُواْ فِيهِۚ كَبُرَ عَلَى ٱلۡمُشۡرِكِينَ مَا تَدۡعُوهُمۡ إِلَيۡهِۚ ٱللَّهُ يَجۡتَبِيٓ إِلَيۡهِ مَن يَشَآءُ وَيَهۡدِيٓ إِلَيۡهِ مَن يُنِيبُ
شورى 13

have ordained them and you) that you should establish religion and make no sects in it. (O Prophet!) Intolerable for the polytheists, is that to which you call them. Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.

It has been proven from the verse Almighty Allah Alone legislate and make laws. Hence He revealed it to His prophets to implement it. Even legislation is not performed by the Prophets (Peace and Blessings of Allah be upon them) but implement the revealed legislation.

We come to know from the verse that sectarianism in the religion is unlawful. And it is possible when the religion is kept unchanged as it was revealed. Be away from verdicts and conjectures as these are the cause of sectarianism. The sects which exist in this Islamic nation, the main reason behind it existing of verdicts and conjectures. If these verdicts and conjectures are removed, there will be a pure religion which Allah revaled. Contradictions and sectarianism will vanish. The sects terminated. But how these sects can let it happen. Each sect considers his duty

to establish his own sectarian religion. Implementing pure religion leads eliminating of the sects. There desire is to mix the pure religion with opinions so that the sects might not be eliminated.

The summary is that Allah ordered to implement the revealed religion. These sects are establishing their own setreian religion. Allah has made the sectarianism unlawful. These sects intend to keep their sectarian religion alive. Allah has indeed told the truth saying:

كُلُّ حِزۡبِۭ بِمَا لَدَيۡهِمۡ فَرِحُونَ
روم 32

Each sect rejoicing in that which is with it.

أَمۡ لَهُمۡ شُرَكَٰٓؤُاْ شَرَعُواْ لَهُم مِّنَ ٱلدِّينِ مَا لَمۡ يَأۡذَنۢ بِهِ ٱللَّهُۚ وَلَوۡلَا كَلِمَةُ ٱلۡفَصۡلِ لَقُضِيَ بَيۡنَهُمۡۗ وَإِنَّ ٱلظَّٰلِمِينَ لَهُمۡ عَذَابٌ أَلِيمٞ
شوری 21

7.Or (O Prophet!) have they partners (with Allah) who have instituted for them a religion which Allah has not ordained? And had it not been for a decisive Word (gone forth already till the fixed time), the matter would have been judged between them. And verily, for the wrong-doers, there is a painful torment.

We come to know from the verse that the people who perform legislation, it is as they associate themselves as His partners. It means such legislation is polytheism.

يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ
تحريم 1

8.O Prophet! Why do you forbid (for yourself by swearing) that which Allah has allowed to you

This verse shows that even the peophets can not make any think or act as lawful and unlawful from their own.

وَقَالُواْ هَٰذِهِۦٓ أَنۡعَٰمٞ وَحَرۡثٌ حِجۡرٞ لَّا يَطۡعَمُهَآ إِلَّا مَن نَّشَآءُ بِزَعۡمِهِمۡ وَأَنۡعَٰمٌ حُرِّمَتۡ ظُهُورُهَا وَأَنۡعَٰمٞ لَّا يَذۡكُرُونَ ٱسۡمَ ٱللَّهِ عَلَيۡهَا ٱفۡتِرَآءً عَلَيۡهِۚ سَيَجۡزِيهِم بِمَا كَانُواْ يَفۡتَرُونَ- وَقَالُواْ مَا فِي بُطُونِ هَٰذِهِ ٱلۡأَنۡعَٰمِ خَالِصَةٞ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزۡوَٰجِنَاۖ وَإِن يَكُن مَّيۡتَةٗ فَهُمۡ فِيهِ شُرَكَآءُۚ سَيَجۡزِيهِمۡ وَصۡفَهُمۡۚ إِنَّهُۥ حَكِيمٌ عَلِيمٞ
انعام 138-139

9.And according to their claim, they (disbelievers!) say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they also say) there are cattle forbidden to be used for burden, and cattle on which the Name of Allah is not mentioned; lying against Him (Allah). He will recompense them for what they used to fabricate.

139. And they (also) say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females, but if it is born dead, then

all have shares (eating) therein." He will punish them for their attribution (of such fabrications. The delay is based on knowledge and wisdom). Verily, He is All-Wise, All-Knower.

We also come to know from the verse that making lawful and unlawful by ownself is inventing a lie against Allah.

The acts which have been mentioned in the above verse, same exist in our era in few house for example, there is a food which is only permissible for the ladies. Men are not allowed to eat. Even the pregnant ladies can not eatbecause no one knows what is in their wombs whether boy or girl.

Monotheism in Religion

Allah Alone is the owner of the Religion. No one can add or remove in it without Allah's authority

Almighty Allah said:

أَفَغَيۡرَ دِينِ ٱللَّهِ يَبۡغُونَ وَلَهُۥٓ أَسۡلَمَ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ طَوۡعٗا وَكَرۡهٗا وَإِلَيۡهِ يُرۡجَعُونَ
آل عمران 83

1.Do they seek other than the religion of Allah (Do they want to be obedient to other than Allah) while to Him submitted all

creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (To him they all be returned so He should be followed Alone)

2.Truly, the religion with Allah is Islam

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُ
آل عمران 19

3.And (Contrary to that) whoever seeks a religion other than Islam (and stick to it), it will never be accepted of him, (all his deeds will be in vain) and in the Hereafter he will be one of the losers. (No reward will be entertained in the Hereafter)

وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ
آل عمران 85

4.Verily, the hypocrites will be in the lowest depth (grade) of the Fire; (O Prophet!) no helper will

إِنَّ ٱلۡمُنَٰفِقِينَ فِي ٱلدَّرۡكِ ٱلۡأَسۡفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمۡ نَصِيرًا - إِلَّا ٱلَّذِينَ تَابُواْ وَأَصۡلَحُواْ وَٱعۡتَصَمُواْ بِٱللَّهِ وَأَخۡلَصُواْ دِينَهُمۡ لِلَّهِ فَأُوْلَٰٓئِكَ

مَعَ ٱلۡمُؤۡمِنِينَۖ وَسَوۡفَ يُؤۡتِ ٱللَّهُ ٱلۡمُؤۡمِنِينَ أَجۡرًا عَظِيمًا
نساء 145-146

you find (therein) for them.
146. Except those who repent, correct (their) deeds, hold fast to Allah, and purify their religion for Allah (They will not be entered the Hell but), then they will be with the believers (in Paradise). And Allah will grant the believers a great reward.

We came to know from the verse that adhering to the religion of Allah is not sufficient but it is essential that the religion must be kept pure. One must not mix false in in the religion of Allah. No opinion, verdict and conjecture of anyone must not be mixed up in it.

وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ
مائده 44

5.And (Remember!) whosoever does not judge by what Allah has revealed, such are the disbelievers.

ٱتَّبِعُواْ مَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡ وَلَا تَتَّبِعُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۗ قَلِيلٗا مَّا تَذَكَّرُونَ
اعراف 3

6.(O People!) Follow what has been sent down unto you from your Lord, and follow not any protectors and helpers, besides Him

(Allah). Little do you remember!

We come to know from the verse that following other than religion of Allah is forbidden.

7.Say (O Prophet): My Lord has commanded justice and (O People! He also commanded) that you should face Him only (straight) in every place of worship, in (each) prayers' time, and invoke Him only making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being.

قُلۡ أَمَرَ رَبِّي بِٱلۡقِسۡطِۖ وَأَقِيمُواْ وُجُوهَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَٱدۡعُوهُ مُخۡلِصِينَ لَهُ ٱلدِّينَۚ كَمَا بَدَأَكُمۡ تَعُودُونَ
اعراف 29

8.And (O Believers!) fight them until there is no more evils (corruption) and the religion (worship) will all be (implemented everywhere) for Allah Alone. But if they cease, then certainly, Allah is All-Seer of what they do.

وَقَٰتِلُوهُمۡ حَتَّىٰ لَا تَكُونَ فِتۡنَةٞ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِۖ فَإِنِ ٱنتَهَوۡاْ فَإِنَّ ٱللَّهَ بِمَا يَعۡمَلُونَ بَصِيرٞ
انفال 39

In this verse, Muslims were ordered not to sit relaxed until the complete implementation of the religion of Allah throughout the world and keep fighting.

قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمۡ فِي شَكّٖ مِّن دِينِي فَلَآ أَعۡبُدُ ٱلَّذِينَ تَعۡبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنۡ أَعۡبُدُ ٱللَّهَ ٱلَّذِي يَتَوَفَّىٰكُمۡ وَأُمِرۡتُ أَنۡ أَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ- وَأَنۡ أَقِمۡ وَجۡهَكَ لِلدِّينِ حَنِيفٗا وَلَا تَكُونَنَّ مِنَ ٱلۡمُشۡرِكِينَ
يونس 104-105

9. Say (O Prophet!): "O you mankind! If you are in (any) doubt as to my religion (Islam), then (know that) I will never worship those whom you worship besides Allah. But I worship Allah Who causes you to die, and I am commanded to be one of the believers.
105. "And (O Prophet! Say, it is also revealed to me): Direct your face entirely towards the religion (Of Allah), and never be one of the polytheists.

أَلَا لِلَّهِ ٱلدِّينُ ٱلۡخَالِصُۚ
زمر 3

10.Be aware! Surely the religion is purely for Allah

قُلۡ إِنِّيٓ أُمِرۡتُ أَنۡ أَعۡبُدَ ٱللَّهَ مُخۡلِصٗا لَّهُ ٱلدِّينَ
زمر 11

11.Say (O Prophet!): "Verily I am commanded to worship Allah (Alone)

by obeying Him and considering religion sincerely for His sake only.

The summary of the above verses is the reliogion is of Allah. The religion of Allah os Islam. The one who follows a religion other than Oslam, he will ruin himself. The one who act upon the religion purifying it for the sake of Allah, he will be rewarded with great reward.

It has been proven under the chapter “Monotheism in legislation” that Almighty Allah makes the Islamic Legislation. If someone else does such legislation, this act is polytheism. Such polytheism is known as polytheism in religion. Almighty Allah said:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيۡنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ
حجرات 1

O you who believe! Advance not (in decision) before Allah and His Messenger, and fear Allah. Verily! Allah is All-Hearing, All-Knowing.

We came to know from the verse that the thing which is invented and innovated in the religion having not been mentioned by Almighty Allah and His prophet ﷺ is the transgression regarding Allah and His Prophet ﷺ. Addition of a new thing or act in the religion is the addition in the religion. It is regarded under polytheism in the religion. Almighty Allah said:

ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي

This day, I have perfected your religion for you,

completed My Favour upon you, and have chosen for you Islam as your religion.	مائده 3

No addition can be made in the religion which is pure and complete. Considering addition permissible leads to the fact that the religion is not complete but defective. This belief leads to the disbelief. Allah has bestowed His blessings, therefore, addition of a good practice is the rejection of the verse which is also a disbelief.

The Holy Prophet ﷺ said:

He who innovates something in this matter of ours (i.e., Islam) that is not of it will have it rejected (by Allah).	مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ صحيح البخارى كتاب الصلح وصحيح المسلم كتاب الاقضية

Rejection and acceptance is a good thing. There is no question to accept bad thing. Therefore, good innovation is in fact an innovation.

Whatever innovated in the religion considering it as good deed, who innovates bad deed in the religion? Therefore innvating good thing is in fact, addition in the religion is innovation. Bad is always bad in all condition, whether new or old. In case of bad deed, it is useless whther it is new or old. Therefore, bad innovation is nothing.

The Holy Prophet ﷺ said:

شَرَّ الأُمُورِ مُحْدثَاتُهَا، وكُلَّ بِدْعَةٍ ضَلالَةٌ

and the worst things are those which are novelties. Every innovation is error.

صحيح المسلم كتاب الجمعة

In the above Hadith, it has been proven that new deeds are worst deeds and because the worst deed among the deeds is polytheism. Therefore, innovation is not less than polytheism.

The Holy Prophet ﷺ said:

Avoid novelties, for every novelty is an innovation, and every innovation is error.

إِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ

ابوداؤد في كتاب السنه والترمذى فى كتاب العلم وصححه

The Holy Prophet ﷺ said:

No prophet had been sent before me by Allah except that he had disciples and companions from his nation who adhered to his way and followed his command. They were, then, succeeded by successors who would say what they did not do and do what they were not commanded to do. Whoever strives against them with his hand is a believer; whoever strives

مَا مِنْ نَبِيٍّ بَعَثَهُ اللهُ فِي أَمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ، وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ، ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ، وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ، فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ، وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ

صحيح المسلم كتاب الايمان باب كون النهى عن المنكر من الايمان

against them with his tongue is a believer; whoever strives against them with his heart is a believer; and beyond that, there is no mustard seed's weight of faith

In the underlined words of above Hadith that those people used to do such work of which the Holy Prophet ﷺ did not ordain. It means they used to practice of which had not existed in Divine legislation. There was a contradiction in their sayings and actions. They used to say that we followed practice of prophet but infact they did not follow it but their deeds are based on innovations which they had not been ordained of.

In the above Hadith, it has been proven that fighting with the one who is indulged in innovation not to befriend him or make him Imam (leader) etc. This act is totally against Jihad (fighting in the cause of Allah)

It has been proven in the above Hadith that the one who even did not feel bad of innovation, there is a no faith in his heart equal to a seed. Hence, he becomes unfaithful. And it is appearant that the one who is thinking of innovation an evil act and act upon it. His unfaithfulness becomes more.

It is the need of monotheism that he must follow Allah in Allah's religionHe must not follow anyone else polytheism in the religion is confirmed.

A doubt and its answer

Hazrat Umar (May Allah be pleased with him) told about Traveeh (night prayers) that this is "good innovation". Therefore, this is a good innovation so that few innovations are good. Every innovation is not misleading.
Answer: Idiommatically, Bid'a is the deed which was not there in Islam as the Holy Prophet ﷺsaid:

He who innovates something in this matter of ours (i.e., Islam) that is not of it will have it rejected (by Allah).	مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ صحيح البخاري وصحيح المسلم

Because sample of offering Traveeh (night prayers) already existed. Therefore, it was not the innovation which is idiomatically called Bid'a (Innovation). If there had not existed Traveeh (night prayers), then it would have been "Bid'a (Innovation)". Hazrat Umar did not invent or innovate Traveeh but continued it. He called this action as Bid'a. Therefore, it has been proven from from saying of Umar (May Allah be pleased with him) that abandoned practice of Islam is a good innovation not to invent anything.

Another doubt and its answer

Doubt:
The Holy Prophet ﷺsaid: "Whosoever introduces a good practice in Islam, there is for him its reward and the

reward of those who act upon it after him …". It has been proven that some innovations are good

Answer: "The background of this hadith is that a delegation from Mudir tribe came to the Holy Prophet ﷺ. He ﷺ observed the condition of their poverty and hunger, his expression ﷺ changed. He ﷺ dilvered the sermon and motivated the people to give alms. An Ansari competed others and gave a initiated with a bag. On watching this, all began to give alms continuously. The Holy Prophet ﷺ said:

مَنْ سَنَّ فِي الإِسلاَم سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، ---- الخ
صحيح المسلم كتاب الزكوة جزء اول ص 407

Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards.

In this hadith the word "Sanna" is derived from the roots "Sanna" which means "follow" or "open". Therefore, مَنْ سَنَّ فِي الإِسلاَم سُنَّةً حَسَنَةً means that "Whosoever follows a good practice in Islam" or "Whosoever opens a good practice in Islam" means "carries forward" These words have been proven that a good practice which is opened or followed but it should have already existed in Islam because a methodology is only followed which had already practiced. Paying alms was better in Islam. Ansari opened the doors of paying alms. This action had

practiced before. Ansari did not invent paying alms but continued it.

Any good practice to continue which had already been practiced in Islam is a great pious deed. A deed which had not been practiced before, it is innovation to continue with that deed thinking of it as good or invent it. Hence it is a great misleading.

Under dicussed Hadith shows that there is a proof of continuing a good practice but it is not proven to invent a pious deed by own. Therefore, it is wrong to prove permissibility of “good innovation”

Monotheism in naming

In naming, the direction of worship and forgiveness should towards Allah Alone

Almighty Allah said:

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْ عِبَادًا لِّي مِن دُونِ ٱللَّهِ وَلَٰكِن كُونُواْ رَبَّٰنِيِّـۧنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ- وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُواْ ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرْبَابًا أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ

آل عمران 80

1.It is not (possible) for any human being to whom Allah has given the Book, the wisdom and Prophethood to say to the people: "Be my worshippers rather than Allah's." On the contrary (he would say): "Be you learned men of Allah because you are teaching

the Book, and you are studying it."
80. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have been Muslims? (Never)

It comes to know from the verse that “slave” We belong to Allah, no one else, being salve of someone is not an act of Muslim but is an act of disbelief. The one who does this, he will be no more Muslim and will become disbeliever.
We come to know deom the verse that naming of Abdun Nabi, Abd Hussain etc is disbelief and polytheism.

هُوَ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَجَعَلَ مِنۡهَا زَوۡجَهَا لِيَسۡكُنَ إِلَيۡهَاۖ فَلَمَّا تَغَشَّىٰهَا حَمَلَتۡ حَمۡلًا خَفِيفٗا فَمَرَّتۡ بِهِۦۖ فَلَمَّآ أَثۡقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنۡ ءَاتَيۡتَنَا صَٰلِحٗا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ - فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحٗا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَاۖ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشۡرِكُونَ- أَيُشۡرِكُونَ مَا لَا يَخۡلُقُ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ - وَلَا يَسۡتَطِيعُونَ لَهُمۡ نَصۡرٗا وَلَآ أَنفُسَهُمۡ يَنصُرُونَ
اعراف 189-192

2.(O People!) It is He Who has created you from a single person, and (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her. When he (a male) covers a female (had sexual relation with her), she became pregnant and she carried it about lightly. Then when it became heavy, they both

(husband and wife) invoked Allah, their Lord (saying): "If You give us a good in every aspect child, we shall indeed be among the grateful."

190. But when He gave them a good in every aspect child, they ascribed partners to Him (Allah) in that which He has given to them. High be Allah, Exalted above all that they ascribe as partners to Him.

191. Do they attribute as partners to (Allah) those who created nothing but they themselves are created?

192. No help can they give them, nor can they help themselves.

The people who cannot help themselves, and are helpless. Therefore, how can they give children to people? The children can be bestowed who is Able to create, but the one who is not Able to create and can not create, how can a child create? The condition of her

helplessness, they are even needy to be created how they can they give children to others.

Almighty Allah is the Creator Alone. He is Able to create children give children. Therefore, the grant of children should be related to Almighty Allah not to anyone else. For example, Naming Allah bukhsh, Allah Dad etc is permissible but naming Hussain Bukhsh, Ali Bukhsh etc is polytheism.

لِّلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ يَخۡلُقُ مَا يَشَآءُۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثٗا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ- أَوۡ يُزَوِّجُهُمۡ ذُكۡرَانٗا وَإِنَٰثٗاۖ وَيَجۡعَلُ مَن يَشَآءُ عَقِيمًاۚ إِنَّهُۥ عَلِيمٞ قَدِيرٞ
شوری 49-50

3.To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.

Monotheism in seeking help

We should seek help from Allah Alone

Almighty Allah said:

إِيَّاكَ نَسۡتَعِينُ

1.You alone we ask for help	فاتحه 5
2.Musa said to his people: "Seek help in Allah and be patient.	قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُواْ بِٱللَّهِ وَٱصْبِرُوٓاْ اعراف 128
3.And it is Allah (Alone) Whose help can be sought	وَٱللَّهُ ٱلْمُسْتَعَانُ يوسف 18
4.(O Disbelievers!) He (the prophet) (supplicated and) said: (His prayers may be accepted and the judgement about you may be finalized): "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute!"	قٰلَ رَبِّ احْكُمْ بِالْحَقِّ-وَ رَبُّنَا الرَّحْمٰنُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ انبياء 112
The Holy Prophet ﷺ said: When you ask (for anything), ask it from Allah, and if you seek help, seek help from Allah.	إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ رواه الترمذى ابواب صفة القيامة وقال هذا حديث حسن صحيح

The summary of verses and Hadith is that Almighty Allah is the one Who is sought for help. He should be begged for help.

Monotheism in having Oath

The Holy Prophet ﷺ said:

1.He who must take an oath, may do so by swearing in the Name of Allah or he should remain silent

فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللهِ أَوْ لِيَصْمُتْ
صحيح البخارى كتاب الايمان وصحيح المسلم كتاب الايمان

The Holy Prophet ﷺ said:

2.Do not swear by idols or by your fathers.

لَا تَحْلِفُوا بِالطَّوَاغِي وَلَا بِآبَائِكُمْ
صحيح المسلم كتاب الايمان

The Holy Prophet ﷺ said:

3. Whoever swears by anything other than Allah has committed an act of polytheism

مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ فَقَدْ أَشْرَكَ
احمد عن عمر رض وسنده جيد وروى نحوه ابوداؤد والترمذى عن ابن عمر رض حسنه الترمذى وصححه الحاكم بلوغ الامانى جزء 14 ص 164

Hazrat Qateela (May Allah be pleased with him) said:

a Jew came to the Prophet and said:
"You are setting up rivals (to Allah) and associating others (with Him). You

اتى حَبرٌ إلى رسولِ اللهِ صلَّى اللهُ عليهِ وسلَّمَ فقال : يا محمدُ , نعم القومُ أنتم لولا أنكم تُشركون . قال : سبحان اللهِ , وما ذاك ؟ ! قال : تقولون إذا حلفتُم : بالكعبةِ .

فأمهَل النبيُّ صلَّى اللهُ عليهِ وسلَّمَ ثم قال : من حلفَ فلْيحلِفْ بربِّ الكعبةِ
رواه احمد والنسائی وسنده صحيح – بلوغ الامانی جزء 14 ص 166

say: 'Whatever Allah wills and you will,' and you say: 'By the Ka'bah.'" So the Prophet commanded them, if they wanted to swear an oath, to say: "By the Lord of the Ka'bah;"

Monotheism in prostrating and bowing down

We should take oath of Allah Alone

Almighty Allah said:

لَا تَسۡجُدُواْ لِلشَّمۡسِ وَلَا لِلۡقَمَرِ وَٱسۡجُدُواْ لِلَّهِ ٱلَّذِي خَلَقَهُنَّ إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ
حم سجده 37

Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them (all), if you (really) worship Him (alone).

We come to know that prostrating is specific for the deity who is worshipped. Furthermore, it has been proven from the above verses that being prostrated is the Right of Almighty Allah. The one who is not a creator. The one who is not a creator, prostrating before Allah is forbidden. We come ot know from this that prostrating is some sort of worshipping. Therefore, prostrating before the one other than Almighty Allah is polytheism.

The Holy Prophet ﷺ said:

It is not appropriate for a human being to bow to another.	لا يصلح لبشر ان يسجد لبشر احمد عن معاذ رض اسناده جيد ورواته ثقات مشهورون۔ بلوغ الامانی جزئ 16 ص 227

We should bow down before Allah Alone

Almighty Allah said:

1.O you who have believed! Keep bowing down, and prostrating yourselves, and worship your Lord

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرۡكَعُواْ وَٱسۡجُدُواْ وَٱعۡبُدُواْ رَبَّكُمۡ
حج 77

2.(The believers whose lives Allah has bargained are) those who turn to Allah in repentance, who worship (Him), who praise (Him), who fast, who bow down (in prayer), who prostrate themselves (in prayer)….

ٱلتَّٰٓئِبُونَ ٱلۡعَٰبِدُونَ ٱلۡحَٰمِدُونَ ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ
توبه 112

3.And (remember) when We made the House (the Ka'bah) a place of resort for mankind and a place of safety. And take you

وَعَهِدۡنَآ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ أَن طَهِّرَا بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ
بقره 125

(people) the Maqam (place) of Ibrahim as a place of prayer, and (remember) We commanded Ibrahim and Isma'il that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it (Twaf), or staying (I'tikaf), or bowing or prostrating themselves (there, in prayer).

We came to know from the above verses that bowing down is among worshipping act. Therefore, Bowing down before anyone other than Allah is polytheism.

Monotheism in standing motionless before Allah

Standing motionless is only for Allah

Almighty Allah said:

وَقُومُواْ لِلَّهِ قَٰنِتِينَ
بقره 238

And stand before Allah with obedience (in prayers)

The Holy Prophet ﷺ said:

من سرَّهُ أن يتمثَّلَ له النَّاسُ قيامًا فليتبوَّأ مقعدَه من النَّارِ

Whoever is pleased to have men stand up for

him, let him take his seat in the Fire

الترمذی کتاب الاستئذان وابو داؤد کتاب الادب ، احمد ونحوه، حسنه الترمذی وسکت عنه المنذری ، بلوغ الامانی جزء 17 ص 353

Hazrat Anas (May Allah be pleased with Him) said:

There was no person more beloved to them than the Messenger of Allah (ﷺ)." [He said:] "And they would not stand when they saw him because they knew that he disliked that.

لَمْ يَكُنْ شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا لِمَا يَعْلَمُونَ مِنْ كَرَاهِيَتِهِ لِذَلِكَ

الترمذی کتاب الاستئذان وصححه

Once the Holy Prophet ﷺ lead in the Salat while sitting. The companions kept offering the prayer behind while standing. The Holy Prophet ﷺ said after Salam:

You were at this time about to do an act like that of the Persians and the Romans. They stand before their kings while they sit, so don't do that;

إِنْ كِدْتُمْ آنِفًا لَتَفْعَلُونَ فِعْلَ فَارِسَ والرُّومِ يَقُومُونَ علَى مُلُوكِهِمْ، وهُمْ قُعُودٌ فلا تَفْعَلُوا

You were at this time about to do an act like that of the Persians and the Romans. They stand

صحيح المسلم باب ائتمام الماموم بالامام

before their kings while they sit, so don't do that;

Almighty Allah said: O Ibrahim

وَطَهِّرۡ بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ
حج 26

sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow, and make prostration (in prayer);

Monotheism in offering rituals of Hajj

Performing of Hajj, Pillars of Hajj, Ritual Journey are done for the sake of Allah

Almighty Allah said:

وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلۡبَيۡتِ مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلٗا
آل عمران 97

1.And Hajj to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance)

وَأَتِمُّواْ ٱلۡحَجَّ وَٱلۡعُمۡرَةَ لِلَّهِ
بقره 196

2.And (O Prophet!) perform properly Hajj and 'Umrah (as per correct rituals) for Allah.

Visiting Almighty Allah's House is worshipping. And Allah deserves to be worshipped Alone. Therefore, visiting someone's tomb like visiting Allah's House during Hajj and Umrah is polytheism. Almighty Allah said:

وَلۡيَطَّوَّفُواْ بِٱلۡبَيۡتِ ٱلۡعَتِيقِ - ذَٰلِكَۖ وَمَن يُعَظِّمۡ حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيۡرٞ لَّهُۥ عِندَ رَبِّهِۦۗ
حج 29-30

1.And let them circumambulate the Ancient House (the Ka'bah). This (command O people! You have heard. Adding to this) is the obligation that People owe to Allah and whoever honours the sacred things of Allah, then that is better for him with his Lord.

وَمَن يُعَظِّمۡ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقۡوَى ٱلۡقُلُوبِ
حج 32

2.Thus (Having heard this, listen further that) it is and whosoever honours the Symbols of Allah, then it is truly from the piety of the hearts.

The slogans of Allah requires specific ettiquettes. Those who perform such kind of rituals on the tombs for the sake of the deities other than Allah. Performing Twaf of ancient Allah's House, Performing Saee in between two mountaind Safa and Marwa (like the one who is crazy in

love), staying in the nearby valleys and fields, sacrificing animals and throwing pebbles in Hajj days, all these are worshipping.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡخَمۡرُ وَٱلۡمَيۡسِرُ وَٱلۡأَنصَابُ وَٱلۡأَزۡلَٰمُ رِجۡسٞ مِّنۡ عَمَلِ ٱلشَّيۡطَٰنِ فَٱجۡتَنِبُوهُ لَعَلَّكُمۡ تُفۡلِحُونَ
مائده 90

3.O you who believe! Intoxicants, and gambling, and the holy stones, and the arrows for seeking luck or decision are (all) an abomination of Shaitan's handiwork. So, avoid (strictly all) that (abomination) in order that you may be successful.

It has been proven from the verse that dignifying tombs of the ancient people and considering them sacred which specific only for Almighty Allah's holy places is an act of devils. The Holy Prophet ﷺ said:

لَعنةُ اللهِ عَلىَ اليَهُودِ والنَصَارَى اِتخَذُوا قُبُورَ أنبِيَائِهِمُ مَسَاجِدَ ، يُحذِّرُ مَا صَنَعُوا
صحيح البخارى باب الصلوة فى البيعة و صحيح المسلم كتاب المساجد

May Allah's Curse be on the Jews and the Christians for they build places of worship at the graves of their prophets." (By that) he intended to warn (the Muslim) from what they (i.e. Jews and Christians) had done.

I forbade you from doing this	انی انہاکم عن ذلک صحیح المسلم

It has been proven that making the tombs and graves as masajid. Do not offer prayer there. Do not worship graves. Worshipping the graves is same as worshipping idols The Holy Prophet ﷺ said:

O Allah, do not make my grave an idol that is worshipped	اللَّهمَّ لا تَجْعَلْ قَبْري وَثَنًا احمد عن ابی هريرة وسنده صحيح تحذير المساجد للالبانی ص 65

The Holy Prophet ﷺ said:

One should not undertake journeys except to three mosques: al-Masque al-Haram (in Makkah), the Aqsa mosque, or this mosque (in Madinah)	لا تُشَدُّ الرِّحالُ إلّا إلى ثلاثةِ مساجدٍ : المسجدُ الحرامُ ، و مسجدي هذا ، والمسجدُ الأقصى صحيح البخارى كتاب الصوم باب بصوم يوم النحر وصحيح المسلم

We come to know from Hadith that visiting and traveling to the places except Masjid ul Haram, Masjid ul Aqsa and Masjid un Nabavi

Monotheism in Gathering as Eid Day

Gathering as Eid day is done for the sake of Allah

The Holy Prophet ﷺ said:

Do not make my grave a place of festivity, and	لَا تَجْعَلُوا قَبْرِي عِيدًا، وَصَلُّوا عَلَيَّ؛ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ

supplicate Allah for me, for your supplication reaches me wherever you are.

ابو داؤد وصححه العلامة احمد عبد الرحمن البنا الساعاتی (بلوغ الامانی جزء 12 ص 24 وقال لهذا الحدیث شواہد صادقة من اوجه مختلف منها عن علی بن الحسین عن ابیه عن جده رواه ابو یعلی (بلوغ الامانی جزء 12 ص 39 وصححه الحافظ ضیاء المقدسی وقدوری نحوه ابو یعلی وغیره عن حسن رض صححه الحافظ الضیاء المقدسی وصححه النووی حدیث ابی داؤد وحسنه ابن تیمیه (مرعاة المفاتیح شرھ المشکوة المصابیح جلد اول ص 692)

It comes clear from Hadith that gathering on the tombs to celebrate like eid festivals is absolutely forbidden. The gathering on Eid Day on specific day for the sake of Allah. Gathering on the tombs of other than Allah. But such kind of gatherings will be for other than Allah. Therefore, there is no doubt for it to be polytheism

Those deeds which are regarded as disbelief and polytheism

Magic

Almight Allah said:

وَمَا كَفَرَ سُلَيۡمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحۡرَ بقره 103	1.Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved (through magic), (These were devils who are) teaching men magic
وَمَا هُم بِضَآرِّينَ بِهِۦ مِنۡ أَحَدٍ إِلَّا بِإِذۡنِ ٱللَّهِ بقره 102	2.But they could not thus harm anyone except by Allah's Leave.
وَلَا يُفۡلِحُ ٱلسَّٰحِرُونَ يونس 77	3.That the magicians will never be successful. (then how can I be successful by sorcery)
لَمَنِ ٱشۡتَرَىٰهُ مَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِنۡ خَلَٰقٍ بقره 102	4.The buyers of it (magic) would have no share in the Hereafter.
وَلَا يُفۡلِحُ ٱلسَّاحِرُ حَيۡثُ أَتَىٰ طه 69	5.And the magician will never be successful, to whatever amount he may attain."
سُئِلَ رسولُ اللَّهِ ﷺعنِ النُّشرةِ ، فقالَ : هوَ من عَملِ الشَّيطانِ	6.When the Messenger of Allah (may Allah's peace

and blessings be upon him) was asked about the 'Nushrah' (counteracting magic by magic), he said: It is an act of the devil

رواه احمد وابوداؤد وسنده صحيح – التعليقات للالبانى على المشكوة جزء 2 ص 1284

Calling someone as a disbeliever

The Holy Prophet ﷺ said:

When a person calls his brother (in Islam) a disbeliever, one of them will certainly deserve the title. If the addressee is so as he has asserted, the disbelief of the man is confirmed, but if it is untrue, then it will revert to him

أَيُّمَا امْرِئٍ قَالَ لِأَخِيهِ: يَا كَافِرُ، فَقَدْ بَاءَ بِهَا أَحَدُهُمَا، إِنْ كَانَ كَمَا قَالَ، وَإِلَّا رَجَعَتْ عَلَيْهِ
صحيح المسلم كتاب الايمان

Bad Omen

Almighty Allah said:

1.But whenever good came to them, they said: "Ours (right) is this." And if evil afflicted them, they ascribed it to evil omens connected with Musa and those with him. Be informed! Verily, their evil

فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُواْ لَنَا هَٰذِهِۦ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُواْ بِمُوسَىٰ وَمَن مَّعَهُۥٓ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُون
اعراف 131

omens are with Allah but most of them know not.

2.They said: "(O salih!) We augur ill omen from you and those with you." He (Salih) said: "Your ill omen is with Allah

قَالُواْ ٱطَّيَّرۡنَا بِكَ وَبِمَن مَّعَكَۖ قَالَ طَٰٓئِرُكُمۡ عِندَ ٱللَّهِ
نمل 47

The Holy Prophet ﷺ said:

1.Bad omen is polytheism

الطِّيَرَةُ شِرك
رواه احمد عن عبد الله صححه الترمذى والعراقى والذهبى فتح الربانى جزء جزء 17 ص 198

2.Whoever is prevented from doing something because of his belief in bad omens has thus committed polytheism

من رَدَّتْه الطِّيَرة من حاجة فقد أشرك
رواه احمد عن عبد الله بن عمر رض وسنده حسن بلوغ الامانى جزء 17 ص 198

3.No to bad omen

لاَ طِيَرَة
صحيح البخارى كتاب الطب وصحيح المسلم كتاب السلام

Changing Linage

The Holy Prophet ﷺ said:

1.A person who attributes his fatherhood to anyone

لَيْسَ منْ رَجُلٍ ادَّعَى لِغَيْر أبيهِ وَهُوَ يَعْلَمُهُ إلاَّ كَفَرَ

صحيح المسلم كتاب الايمان

other than his real father, knowing that he is not his father, commits an act of disbelief.

لَا تَرْغَبُوا عن آبَائِكُمْ، فمَن رَغِبَ عن أَبِيهِ فَهو كُفْرٌ
الترمذی ، كتاب الايمان وصححه

2.Do not turn away from your fathers, for he who turns away from his father, will be guilty of committing an act of disbelief.

Fortune Telling (Divination)

Almighty Allah said:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡخَمۡرُ وَٱلۡمَيۡسِرُ وَٱلۡأَنصَابُ وَٱلۡأَزۡلَٰمُ رِجۡسٞ مِّنۡ عَمَلِ ٱلشَّيۡطَٰنِ فَٱجۡتَنِبُوهُ لَعَلَّكُمۡ تُفۡلِحُونَ
مائده 90

1.O you who believe! Intoxicants, and gambling, and the holy stones, and the arrows for seeking luck or decision are (all) an abomination of Shaitan's handiwork. So, avoid (strictly all) that (abomination) in order that you may be successful.

وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسۡتَقۡسِمُواْ بِٱلۡأَزۡلَٰمِۚ ذَٰلِكُمۡ فِسۡقٌۗ

2.And that which is sacrificed (slaughtered)

on stone-altars (Other than in the name of Allah). (And Listen, Listen! Forbidden) also is to use arrows seeking luck or decision; (all) that is unlawful and sins.

The Holy Prophet ﷺ said:

Indeed, augury from the flight of birds, the practice of pessomancy, and taking evil omens pertain to divination

اِن الْعِيَافَةُ وَالطَّرْقُ وَالطِّيَرَةُ مِنَ الْجِبْتِ
رواه احمد وسنده عن قبيصة رض وسنده جيد بداية المستفيد ترجمه فتح المجيد جلد 2 ص 903

Abandonment of Salat (the prayer)

The Holy Prophet ﷺsaid:

1.Between a man and disbelief and paganism is the abandonment of Salat (prayer)

اِن بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلاَةِ
صحيح المسلم كتاب الايمان

2.The covenant that stands between us and them is the Salah; whoever abandons it, he has committed disbelief.

الْعَهْدَ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ
الترمذى ، كتاب الايمان وصححه

Stars, Palmist, Palmistry etc

The Holy Prophet ﷺsaid:

1.He who goes to one who claims to tell about matters of the Unseen and believes in him, his Salat (prayers) will not be accepted for forty days.

مَن أَتَى عَرَّافًا فصَدَّقَهُ بِمَا قَالَ لَم تُقْبَلْ لَهُ صَلاةٌ أَرْبَعِينَ يومًا
صحيح المسلم كتاب السلام

2.Whoever goes to a fortuneteller, and asks him about something, and believes what he says, has disbelieved in what was revealed to Muhammad (peace be upon him)

مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ
ابو داؤد واحمد وسنده صحيح
بداية المستفيد جلد 2 ص 924

3.Whoever learns about the stars, he learns a branch of magic; the more he learns (of the former) the more he learns (of the latter).

مَنِ اقْتَبَسَ عِلْمًا مِنَ النُّجُومِ اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ زَادَ مَا زَادَ
رواه احمد وابوداؤد ورواته ثقات ،
نيل الاوطار جزء 7 ص 152

Attributing something to the stars and constellations

The Holy Prophet ﷺsaid:

He (Allah) said: Some of My bondsmen entered

قَالَ أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ فَأَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ

اللَّهِ وَرَحْمَتِهِ . فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكَبِ وَأَمَّا مَنْ قَالَ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا . فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ
صحيح البخارى وصحيح المسلم

the morning as My believers and some as unbelievers. He who said: We have had a rainfall due to the Blessing and Mercy of Allah, he is My believer and a disbeliever of stars, and who said: We have had a rainfall due to the rising of such and such (star) disbelieved Me and affirmed his faith in the stars.

Invocation

The Holy Prophet ﷺ said:

لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ
صحيح المسلم كتاب السلام

There is no harm in the invocation as long as there is no polytheism in it.

The above hadith tells that invocation should be recited in which polytheism mixed.

Conveyance of contagious disease

The Holy Prophet ﷺ said:

لاَعَدوٰى

(There is) no contagious disease is conveyed without Allah's permission).

A villager said: “O Messenger of Allah! If a mangy camel mingle s with healthy camels. It causes itching to all the camels. The Holy Prophet ﷺ said:

فَمَنْ أَعْدَى الأَوَّلَ

Then who suffer the first camel with disease

صحيح البخارى كتاب الطب وصحيح المسلم كتاب السلام

The above hadith has been proven that the disease should relate to Almighty Allah, not to the cause. If Almighty Allah had not willed, no disease would have conveyed from one to another. The belief must be so but practically, he must take precautions.

لاَ يُورِدُ الْمُمْرِضُ عَلَى الْمُصِحِّ صحيح المسلم

1.A man with sick camels should not let them graze or drink alongside healthy ones.”

إِذَا سَمِعْتُمْ بِالطَّاعُونِ بِأَرْضٍ فَلاَ تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا مِنْهَا

2.If you hear of its (epidemic like the plague) presence in a land, do not enter it, and if it befalls a land while you are in it, do not leave it to escape from it

صحيح البخارى كتاب الطب وصحيح المسلم

Hanging of amulet or talisman

The Holy Prophet ﷺsaid:

1.Whoever hangs an amulet (talisman), may Allah not fulfill his [need], and whoever wears a talisman, may Allah not grant him refuge

من علق تميمة فلا اتم الله له عمن تعلق ودعة فلا ودع الله له
رواه احمد عن عقبة بن عامر ورواه الحاكم والطبرانى وغيره وسنده صحيح، بلوغ الامانى جزء 17 ص 187

2.Whoever hangs an amulet has committed Shirk (polytheism)

مَنْ عَلَّقَ تَمِيْمَةً فَقَدْ اَشْرَكَ
رواه احمد عن عقبة بن عامر ورجاله ثقات وغيره وسنده صحيح، بلوغ الامانى جزء 17 ص 188 وصححه الالبانى الاحاديث الصحيحة حديث رقم 492

Slaundering on someone's linage and shouting on the dead

The Holy Prophet ﷺ said:

Two (things) are found among men which are equivalent to dibelief: slandering one's lineage and lamentation on the dead.

اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ : الطَّعْنُ فِي النَّسَبِ ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ
صحيح المسلم كتاب الايمان

Fleeing of a slave

The Holy Prophet ﷺ said:

If any slave runs away from his masters he has

أَيُّمَا عَبْدٍ أَبَقَ مِنْ مَوَالِيهِ فَقَدْ كَفَرَ حَتَّى يَرْجِعَ إِلَيْهِم

become an infidel till he returns to them

صحيح المسلم كتاب الايمان

Having war with a Muslim

The Holy Prophet ﷺ said:

1.Abusing the Muslim is an evil deed

سِبَابُ الْمُسْلِمِ فُسُوقٌ
صحيح البخارى وصحيح المسلم

2.Never be the one after me killing each other

لاَ تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ
صحيح البخارى وصحيح المسلم

Sufiism

To connect with Almighty Allah each other, a specific method is adopted which is considered as transferred from forefathers, revealed heart to heart is called Sufiism. Sufiism is a method in which religion is neglected and legislation is falsified completely. New methodology replaces legislation. How grand crime this is. How grand disbelief this is. We seek Allah's refuge from this. Almight Allah said:

And (O Prophet!) when Our clear Verses are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'an other than this, or change it."

قَالَ ٱلَّذِينَ لَا يَرۡجُونَ لِقَآءَنَا ٱئۡتِ بِقُرۡءَانٍ غَيۡرِ هَٰذَآ أَوۡ بَدِّلۡهُۚ قُلۡ مَا يَكُونُ لِيٓ أَنۡ أُبَدِّلَهُۥ مِن تِلۡقَآيِ نَفۡسِيٓۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّۖ
يونس 15

Say (O Prophet!): "It is not for me to change it on my own accord; I only follow that which is revealed unto me.

The Holy Qur'an is legislation of Allah. Even the Holy Prophet ﷺ has no right of changing in the legislation. How bold is the people of Sufism. Then bring a new methodology in place of the legislation. This is the same action as claimed the one who denied belief in the Last day. In fact, the people of sufiism are not denying belief in the Last Day, but are bold at least.

It was the duty of the Holy Prophet ﷺ to purify the innerself of the people. He ﷺ used to do so by the Holy Quran. As Almighty Allah said:

1.A healing for that which is in your breasts (heart spiritual diseases)	شِفَآءٌ لِّمَا فِي ٱلصُّدُورِ يونس 57
2.Cure and Mercy for the believers	شِفَآءٌ وَرَحۡمَةٌ لِّلۡمُؤۡمِنِينَ سراء 82
3.Guidance and Cure	هُدًى وَشِفَآءٌ حم سجده 44

It means, the Holy Quran is the cure of diseases of the heart. There is everything for the purification of the heart. Then leaving it and introducing new methodology for the purification of the heart is a grand cruelty.

The people of Sufiism think of Ali (May Allah be pleased with him) while Hazrat Ali (May Allah be pleased with him) declare openly:

We have nothing but the Book of Allah and this scripture of the Prophet ﷺ	ما عند نا شیء الا کتاب اللہ وھذہ الصحیفة عن النبی ﷺ صحیح البخاری کتاب المناسک باب حرم المدینة

Hazrat Ali (May Allah be pleased with him) declared the knowledge of the Ship (it means apparent legislation) and the knowledge of breast (it means hidden legislation). It is strange, transfer of knowledge from heart to heart exist as usual. Therefore, Sufiism is a disbelief with all respect. Almighty Allah said:

And whoever had not judge as per what we revealed, those are the disbelievers	وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ

Some people of Sufiism claims that our methodology pertain the legislation. There is no reality in it. The people of Sufiism indulge themselves in repetition of “Illallah”, meditations, spiritiual activities, their conferences, self-denial, illustration of forefather’s tree, commemorations, mendicants, monks and his disciple and many anti-legislation sayings and actions of their monks. These acts have no concerned with the Islamic Legislation

Democracy

Democracy is the majority of people. In democracy, the elected candidates reserves the right of legislation. The make laws and the people accept it and act upon it.

As in Sufism, spiritual meditation replaces legislation. Similarly, in democracy, the laws laid by the lected candidates replace legislation. This is against Islam because the legislation carried out by Almighty Allahis implemented upon people. The laws laid by the human and imposed on the people and are regarded as compulsory to ac upon is an open disbelief.

Following is the comparison of Islam and Democracy in which it is explained clearly the difference between Islam and the democracy.

SN	Islam	Democracy
1	In Islam, the government is of Almighty Allah	In Democracy, the government is of people
2	In Islam, all power and authority is with Almighty Powerful Allah	In democracy, all powers and authorities are in the hands of people
3	In Islam, the legislator is Allah, the King, All Knower	In democracy, Parliament of legislation and constitution carry out orders

4	In Islam, the opinion of the scholar and illiterate is not same	In democracy, the opinion of the scholar and illiterate is same
5	In Islam, opinion of 51 illiterate does not overtake 49 scholars	In democracy, opinion of 51 illiterate overtakes 49 scholars
6	In Islam, no one can present himself for any post	In democracy, the candidate can present himself for any post hence strive hard for it
7	In Islam, sectarianism and contradiction is exteremly forbidden	In democracy, the political parties are inevitable. Instead of if a political party discriminate another political party. And there would be an era of cruelty and coercion
8	Self praise and adverse criticism others are not allowed	In democracy, candidates are praised and crticised openly

Political parties produce contradictions, sectarianism, hate and enmity among the people. Each political party declare what is wrong in other. Futrthermore, the political parties are formed by a disbelief manifest of democracy. Therefore, no Muslim should be the part of any political party nor ccoperate with them in any occasion.

It is clear that we have already discussed “Polytheism in legislation” or “Polytheism in the religion” in which others are kept associated with Almighty Allah. But in case of Sufism and Democracy, Almighty Allah is not kept associated. Lawmaking authority are handed over to the people. Although, meditation takes place by putting behind the legislation. Then by themselves, they relate the meditation to Almighty Allah. On the contrary, in democracy, legislation is put behind but they do not relate selfmade laws to Allah. We can not decide, among them which sin is greater.

Under the headings of “Polytheism in legislation” or “Polytheism in the religion” we mentioned that associating someone’s law in the Legislation and Religion of Almighty Allah is an open polytheism. It is necessary to believe in as of Right of Allah while in Sufism and Democracy, people deprive Allah from this Right. Therefore, It seems an act beyond the polytheism. (We seek refuge of Allah from this act!)

Secterianism

Secterianism is polytheism. Almighty Allah said:

لَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ- مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَ كَانُوْا شِيَعًا-كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُوْنَ

And (believers) Do not be among the polytheists means among the one who divided their religion into groups and became sects , All sects (religious

groups) are indulged in what they have

In the above mentioned verses "مِنَ الْمُشْرِكِيْنَ" "the preceding noun" and "مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَ كَانُوْا شِيَعًا" is its "complete substitution" It is meant by "مِنَ الْمُشْرِكِيْنَ" those people who are mentioned in "مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَ كَانُوْا شِيَعًا" means "The Polytheists" with all respect and completely "who divided their religion into groups and became sects" It has been proven from the verses that sectarianism is polytheism and those who are in sects are committing polytheism.

The one who are in sects is stubborn and rigid to the extent that he does not accept the truth and adhere to his sectarian religion even through the verses of Quran and Hadith is presented before him. It is apparent from this that he is committing disbelief and polytheism.