

التوحيد

ESSENCE OF THE
UNITARIAN CONCEPT
OF ALLAH



His Eminence Relater Sheikh:
ALI ABDULLAH A ALNUMAY

Scientific Programatic Issues

العلم
الطبيعي

علم ينتفع به

In The Name Of Allah

The Most Beneficent, The Most Merciful

Essence of the Unitarian Concept of Allah

Written by:

The Eminence Relater Sheikh
ALI ABDULLAH A ALNUMAY

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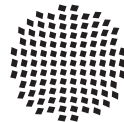
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- 1- All praises and thanks be to Allah, the Lord of the worlds (mankind, Jinn and all that exists). I bear witness that Allah is the Only God, and there is no partner with Him. I bear witness that Muhammad is Allah's Servant and Messenger, may peace be upon him, all of his family and Companions.

To proceed, thereafter will be an essence of the Unitarian concept of Allah (Monotheism), which is considered the first religious knowledge that should be studied.

Allah said: "I have only created Jinn and men, that they should serve Me." Allah means that Jinn and humans should worship Him Alone, and should perform deeds sincerely for Him. They should not invoke, with Allah, a king, a Prophet, a Patron, a living or dead person. If they use any of these people as intermediates between them and Allah, they will then fall into the polytheism of Pre-Islamic Ignorance. **Allah said:** "And they say: "These are our intercessors with Allah." **And Allah's saying:** "We only worship and serve them in order that they may bring us nearer to Allah."



- 2- **Allah said:** "And rehearse to them (something of) Abraham's story. * Be hold, he said to his father and his people: "What do you worship? * They said: "We worship idols, and to them we are ever devoted." * He said: "Do they listen to you when you call (on them)?" * "Or do they benefit or harm you?" * They said: "Nay, but we found our fathers doing thus (what we do)." * He said: "Do you then see whom you have been worshipping, * "you and your fathers before you?" * "Verily! They are enemies to me; not so the Lord of the worlds; * Who created me, and it is He Who guides me; * And it is He Who gives me food and drink; * and when I am ill, it is He Who cures me; * and Who will cause me to die, and then to life (again); * and Who, I hope, will forgive me my faults on the Day of Judgement."



These verses display monotheism of the leader of monotheists (Abraham peace be upon him). If people meditate these verses, they will be sufficient in understanding the purposes of monotheism with its kinds.



3- Know, may Allah teach all of us, that monotheism becomes perfect with the completion of its rights, and it becomes imperfect with wasting its rights. Heresy, wickedness and rebellion disparage monotheism. Also, polytheism and unbelief, that causes one to get out of religion, contravene monotheism.

Monotheism becomes imperfect because of ways that lead to polytheism and divisions of unbelief that do not cause one to get out of religion.



4- Know, may Allah grant us mercy, that there are two divisions of unbelief:

The first division is the great unbelief that causes getting out of religion, such as reviling Allah or the Messenger of Allah peace be upon him and so on.

The second division is small unbelief. It is also called denial of Allah's Grace. It does not cause getting out of religion, but it is a great sin. The Prophet peace be upon him said: "Reviling a Muslim is Fusuq (evil doing) and killing him is Kufr (unbelief)." (Agreed upon)



5- Know, may Allah preserve you, that Allah said: “Verily, joining others in worship with Allah is indeed the highest wrong-doing.”
There are two divisions of polytheism:

- **The first division is the great polytheism** that causes getting out of religion, such as worshiping idols.
- **The second division is small polytheism.** It does not cause getting out of religion, but it is a great sin. Shadad bin Aous said: “During the time of the Messenger of Allah peace be upon him, we used to consider pretension (showing-off of good deeds) as small polytheism.”

Polytheism, great and small, is indeed the highest wrong-doing. Adherents of the Sunnah agreed that small polytheism is a great sin more than major sin.



6- Let’s, O Servant of Allah, know the two divisions of small polytheism:

- **The first division** appears clearly, such as swearing by anyone but Allah.
- **The second division is unclear. Ibn Abbas said:** “Small polytheism is hidden more than creeping of the ants on a black stone at night. Such sayings are considered small polytheism: By Allah; by your life O so-and-so; by my life; if it were not for Kulaibah, thieves would steal us; if it were not for the ducks in the house, thieves would steal the house; what Allah wills and what you will; and without the help of Allah and you.” (Narrated by Ibn Abi Hatem)

Does small polytheism is included in Allah's saying: “Verily, Allah forgives not that partners should be set up with him in worship”? Scholars disagree on this matter. However, they agree that he who is afflicted by small polytheism is a Muslim. The preponderant opinion is that this verse does not include small polytheism, and he who falls in it is under Allah's Will; Allah may forgive or punish him.



7- Ancestors said that every sin falls under polytheism. That is because a sin is committed out of vain desire. **Allah said:** “Have you seen him who takes his own vain desire as his god?” Insisting on committing a sin causes monotheism to be imperfect.

Any desire that distracts a person from Allah until that person does not perform Allah’s right completely, it falls under small polytheism. The Messenger of Allah said: “May he be miserable, the worshipper of the Dinar and Dirham.” (Narrated by Al-Bukhari)

A person may insist on his sin until he falls into great unbelief. Allah said: “This is because they love the life of this world better than the Hereafter: and Allah will not guide the people who disbelieve.”



8- Great polytheism is to set up rivals unto Allah in worship. The Messenger of Allah was asked: “What is the worst sin?” He replied: “That you set up a rival unto Allah though He alone created you.” (Agreed upon)

He who believes that a person can regulate an affair that no one except Allah can regulate it, then he falls into disbelieving in Allah’s Godhood.

He who worships a person by any way such as loving him like Allah, then he falls into disbelieving in Allah’s Divinity.

- He who names a person with a name that only belongs to the Lord such as Allah and the Most Merciful, then he falls into disbelieving in the Oneness of Allah’s names.
- He who describes a person with an attribution that only belongs to Allah such as perfect life which was not preceded by nonexistence and will not be followed by death, then he falls into disbelieving in the Oneness of Allah’s attributions.



9- Small polytheism is any way that leads to great polytheism or any excuse for it. That is why it is called polytheism in the Islamic Law. It enters into wills, sayings and deeds of people. Small polytheism results from exaggerating in honoring people, but it does not reach worshipping them. It turns to great polytheism according to the intention of the person.

Shortly, he who wants to achieve perfect monotheism, he has to exert his efforts to free himself from polytheism and unbelief, whether clear or unclear, great or small; from heresies in thinking, saying and acting; and from all sins, great and small. He who falls into sins, then he has to turn to Allah with sincere repentance.



10- Allah said: “Know, therefore, that there is no God but Allah.” It means that no one has the right to be worshipped but Allah. The disbelievers of Quraysh understood the meaning of this verse when the Prophet peace be upon him asked them to believe in it as they said to Him as mentioned in the Qur’an: “Has he made the gods (all) into One God (Allah)!”

Allah said: “Whoever rejects evil and believes in Allah, then he has grasped the most trustworthy hand-hold.” Perfect monotheism and the origin of the whole religion are included in this inclusive verse:

“You (Alone) we worship, and You (Alone) we ask for help.” **Ibn Abbas**

said: “This verse means that we believe in You Alone, O Allah. Allah has mentioned the Oneness of worship (i.e. believing in Allah Alone) at first because people disputed over it, and Allah sent the Messengers and revealed the Books to achieve the Oneness of worship. Then, Allah mentioned the Oneness of Godhood as there is no dispute over it (i.e. all people know that Allah is God, but not all of them worship him).

Allah said: “And if you (O Muhammad) ask them (the disbelievers) who created them, they will surely say, Allah.”



11- Allah said: “And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith).” There are many other verses that give the same meaning of this verse. All of them ordered to worship Allah Alone with devotion and to keep away from polytheism; little or much, small or great, clear or unclear.

In Islamic Law, worship comes out of loving, surrendering and fearing Allah. There are countless kinds of worship. Among them are worship by heart such as fearing Allah, worship by tongue such as supplication, and worship by organs such as prostration. There are another kinds of worship that combine between all of these ways such as prayer, or that combine between some of them such as alms-giving.

Whoever performed any kind of worship for anyone but Allah, then he falls into polytheism and gets out of Islam. If he dies while doing so, he will be in Hell Fire forever. We seek Allah's refuge from Hell Fire, and from any saying or deed that make us close to it.



12- Muhammed peace be upon him, who is the Patron of Allah, who is the most one in fearing Allah and in knowing Him, who is the best one in worshipping Him, and who is the most perfect one in devoting Him. However, Allah said to him: “If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will surely be among the losers.” **This verse means:** O Muhammed, if you falls into any kind of polytheism, then you will be among losers.

Ibrahim At-Taimy said in his admonitions: “No one feels secured of affliction after the Patron of Allah Abraham peace be upon him, who said as mentioned in the Qur'an: “And (O Allah) preserve me and my sons from worshipping idols.”



It was proved that the Prophet said: “O Abu Bakr, polytheism is hidden more than creeping of the ants.” Abu Bakr said: “Is not polytheism that when anyone join another partner in worship with Allah?” **The Prophet said:** “By Him in Whose Hand my soul is! Polytheism is hidden more than creeping of the ants. Shall I inform you of something which, if you say, will keep you away from polytheism, little and much? Say, “O Allah, I seek refuge in You from falling into polytheism while I know, and I ask Your forgiveness when falling into polytheism while I do not know.” (Narrated by Al-Bukhari)



13- Pretention (showing-off of good deeds) is to do a worship for the sake of people or to beautify it for them. Muslim narrated that the Messenger of Allah reported this saying of his Lord: “He who does a thing for the sake of someone else beside Me, I discard him and his polytheism.”

There are two divisions of showing-off of good deeds:

- The first division is the great Pretention. It causes one to get out of religion. It is called abstract showing-off. Allah said about hypocrites: “To be seen of men.”
- The second division is the lesser pretention which is a little percent of showing-off. **The Prophet said:** “The thing I fear most for you is the lesser polytheism, showing-off of good deeds.”

14- Ruqayya (religious treatment) with Qur’an and supplications is legal. **The Prophet peace be upon him said:** “There is no harm in the incantation which does not smack of polytheism.” (Narrated by Muslim)



Polytheistic Ruqayya is that includes acts of polytheism such as seeking help of Jinn. Heretical Ruqayya is that depends on hieroglyphs, conjuration and murmurs that cannot be understood.

Believing in the ability of Ruqayya to cure, not in Allah, falls under polytheism.

Practicing charm and taking omens contradict with perfect recommended trust in Allah. **The Messenger of Allah peace be upon him said:** “Seventy thousand men of my Ummah would enter Paradise without rendering account. Among them would be those who neither practice charm, not take omens, nor do they cauterize, but they repose their trust in their lord.” (Agreed upon)

Adopting legal means leads to perfect trust in Allah, but believing that these means are the only matter that achieves the purpose is polytheism. The only one who causes anything to happen or not to happen is Allah.



15- Ibn Abbas, may Allah be please with them, reported that when the Messenger of Allah peace be upon him sent Mu’adh to the people of Yemen, he said to him: “Let the first thing to which you will invite them, be the Tauhid of Allah (monotheism). If they learnt that, tell them that Allah has enjoined on them five prayers.” (Narrated by Al-Bukhari)

Monotheism (believing that no one has the right to be worshipped but Allah) is the first duty in Islam; it is the provision of the acceptance of deeds; and it is the provision of entering Paradise. On the other side, great polytheism makes deeds go in vain, and leads to entering Hell Fire and staying in it forever. **Allah said:** “Whoever joins other gods with Allah, then Allah will forbid him Paradise, and the fire will be his abode.”



16- Al-Nu'man bin Bashir, may Allah be please with him, reported that the Prophet said: “Verily, supplication is worship.” Then the Prophet recited Allah’s saying: “And your Lord says: “Call on Me; I will answer your (prayer): but those who are too arrogant to serve Me will surely enter Hell in humiliation!” (Narrated by At-Tirmidhi) Ibn Abbas also reported that the Prophet said: “When you ask for anything, ask it from Allah, and if you seek help, seek help from Allah.” (Related to At-Tirmidhi who verified it as Hasan and Sahih)

If it is settled that supplication is worship, then making supplications to anyone but Allah is great polytheism, and it causes getting out of Islam.



17- Allah said: “Say (O Muhammed): “Call on those – besides Him – whom you pretend (to be gods): they have neither the power to remove your troubles from you nor to change them.” **Ibn Abbas said:** “Polytheists used to call on the angles, Jesus and Uzair’ (name of Prophet).

Allah said: “And those whom you invoke besides Him (Allah) have not the least power. * If you invoke them, they will not listen to your call, and if they were to listen, they cannot answer your (prayer). On the Day of Judgement, they will reject your ‘Partnership’.” Allah considered calling on others, such as Prophets, Patrons, righteous, or idols, besides Him polytheism that makes Islam and pious acts be invalid.

There are types of asking from creatures:

- Permissible, when a person asks another living man for something that he is able to do it.
- Great polytheism, when a person asks another creature for some-



thing that he is not able to do it, such as asking children from him. Asking from dead also falls under great polytheism because the dead does not listen or answer. Asking absents like Jinn and Devils is great polytheism, too.



18- Allah said: “They (Jews and Christians) take their priests and their anchorites to be their lords besides Allah.”

‘Adi bin Hatim reported that he entered upon the Messenger of Allah while he was reciting Allah’s saying: “They (Jews and Christians) took their priests and their anchorites to be their lords besides Allah.” Then ‘Adi said: “O Messenger of Allah! We do not worship them (priests and anchorites)!” The Messenger of Allah said: “Have not they made what Allah allowed as unlawful, and you follow them? Have not they made what Allah prohibited as lawful, and you follow them?” ‘Adi replied: “Yes.” Then the Messenger of Allah said: “That is the way of worshipping them.” (Narrated by Ahmed, At-Tirmidhi and Ibn Jarir)

Whoever obeys a scholar or a leader in disobedience, and accepts what he does of making the unlawful as lawful and the lawful as unlawful, then he falls into great polytheism.

Whoever obeys them in some matters while believing that he is sinner, then he falls in fault. Obedience should only be in just and lawful matters.

He whose fanaticism for a scholar or a dogma leads him to imitate him (it) in a matter, knowing that it is not right, then he falls into the lesser polytheism and takes his own vain desire as his god.

Performing any act of worship for servants or Sheikhs falls under great polytheism.





19- Allah said: “Say (O Muhammad): “O People of the Book! Come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah.”

The just word that the Messenger of Allah peace be upon him called for is Monotheism; disbelieving in anything being worshiped except Allah, and believing in Allah Alone. We shall clear ourselves of any god except Allah, and clear ourselves of polytheism and its people.

Allah’s saying: “That we erect not, from among ourselves, lords and patrons other than Allah” means that we shall not obey each other in disobeying Allah. If anyone performs any act of worship to anyone except Allah, then he takes him as his lord. If anyone attributes anything of godhood to any creature, then he takes this creature as his god.



20- Allah said: “What! Have they partners (in godhead), who have established for them some religion without the permission of Allah?” New legislation, substituting and changing in the religion of Allah is unbelief that causes getting out of the religion, may Allah save us from this. Whoever accepts the law of anyone but Allah, or follows him who changes Allah’s religion without being forced, then he falls into great polytheism that Allah will not forgive it for him.

Abu Hurairah, may Allah be please with him, reported that the Prophet peace be upon him said: “I saw ‘Amr bin ‘Amer Al-Khuzai’ dragging his intestines in Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods).” (Agreed upon) **In another narration:** “He was the first man who changed the religion of Abraham peace be upon him.”



21- Allah said: “Yet there are men who take (for worship) others besides Allah, as rivals (to Allah): They love them as they should love Allah.” Whoever makes anyone be equal to Allah such as performing any act of worship for him like supplication and sacrifice, and whoever resorts to a living or dead person to fulfil his need that no one but Allah can fulfil it, then he has taken that person as rival to Allah, and in this case, he resembles and equalizes the creature with the Creator. This act falls into great polytheism.

Loving others besides Allah has types:

- **Natural love** like loving parents. This type is permissible.
- **Polytheistic love** which means loving others with Allah, such as loving a creature like Allah. This polytheistic love may be great polytheism such as loving a grave, a patron, or the Kabah circulating around it for worshipping its people and putting chest on its soil to get approach and to surrender to its people. This polytheistic love may also be lesser polytheism such as loving the wife and sons, when this love leads to exceeding boundaries of Allah, missing a religious duty, or doing a prohibited act.



22- U'qbah Al-Juhani reported that some people came to the Prophet peace be upon him (to give him pledge). The Prophet gave pledge to nine of them, and did not give pledge to the last one. They asked the Prophet why he gave pledges to nine and left that man. The Prophet said: “That man hangs an amulet.” Then, the Prophet cut off that amulet and gave pledge to that person, and said: “He who hangs an amulet, then he falls into polytheism.” (Narrated by Ahmed)

The Prophet also said: “Whoever hangs an amulet, may not Allah complete his affair.”



The amulet is anything that is hanged in the necks of humans or animals, in cars, in houses, in shops or in any other thing in order that it may prevent a harm such as envy, or it may bring a benefit of good, bliss and so on.

Hanging amulets of anything except the Qur'an has two sides:

- **First**, believing that it is a reason for bringing a benefit or preventing a harm, and at the same time believing that no one except Allah causes things to happen or not to happen. Thus he who believes in this falls into lesser polytheism because he joins others with Allah in judgement.
- **Second**, believing that it is a reason for bringing a benefit or preventing a harm with itself. He who believes in this falls into great polytheism.

If verses of the Qur'an or legal supplications are written on the amulets, scholars disagree in permitting or prohibiting them. the proponent opinion is prohibiting them, because of generality of prohibition (in the tradition of the Prophet) and to get out of doubt.



23- Zaynab, the wife of Abdullah bin Masood, told that Abdullah said:

“I heard the Messenger of Allah saying: Spells, charms and love-potions are polytheism.” **Zaynab asked:** “Why do you say this? I swear by Allah, when my eye was discharging, I used to go to so-and-so, the Jew, who applied a spell to me. When he applied the spell to me, it calmed down.” Abdullah said: “That was just the work of the Devil who was picking it with his hand, and when he uttered the spell on it, he desisted. All you need to do is to say as the Messenger of Allah peace be upon him used to say: “Remove the harm, O Lord of men, and heal. You are the Healer. There is no remedy but



Yours which leaves no disease behind.” (Narrated by Abu Dawood and Ibn Majah)

Forbidden charms and prohibited incantations are not legal reasons for bringing a benefit or preventing a harm. Thus they should not be taken as a reason for that, and people should not justify using them.



24- Um Salamah reported that the Messenger of Allah peace be upon him said: “Allah did not make your cure in what he made unlawful to you.”

Any ways, causes or excuses for cure with Allah has forbidden upon us cannot cure anyone. They are just means of weakness.

It is provided that any checked reason shall have a clear and direct result and shall not be of legal violation, such as resorting to the checked grave of so-and-so.



25- Allah said: “When distress seizes you at sea, those that you call upon – besides Him (Allah) – leave you in the lurch! But when He brings you back safe to land, you turn away (from Him). Most ungrateful is man!”

Ibn Kathir said in interpreting the meaning of this verse: “Anything that you call upon besides Allah leaves you, such as what happened to l’krema bin Abi Jahl when he ran away from the Prophet peace be upon him after the Conquest of Makkah. l’krema escaped at the sea towards Abyssinia. A strong storm hit the sea. People said to each other: “Nothing will benefit you except calling upon Allah Alone.” Then l’krema said: “By Allah, if no one except Him can give benefit at the



sea, then no one except Him can give benefit in land. By Allah, I give You a pledge that if you save me from this storm, I will go to Muhammad to pledge him and I will find him full of piety and mercy (towards me).” Allah saved them and they got out of the sea. Then I’krema went to the Prophet, and entered in Islam, and became a good Muslim may Allah be pleased him and please him.”

The meaning of this verse is very clear: He whose heart keeps close to anyone except Allah in case of prosperity, he will return to Allah in distress, except him who Allah has blotted out his heart.



26- Allah said: “And you have no good thing but is from Allah: and moreover, when you are touched by distress, unto Him you cry with groans; * yet, when He removes the distress from you, behold, some of you turn to other gods to join with their Lord.”

All good and bliss come from Allah Alone. He is the Only One Who bestowed variable and countless Graces upon His Servants. Thus Allah is the Only One Who deserves to be worshipped without any partner with Him. He also has the right to be praised. People shall devote in supplicating to Allah. People also shall resort to Him in distress and prosperity, in asking Him for a benefit or in asking Him to keep harm away from them, and in asking Him for good or asking Him to prevent evil.

Allah’s saying: “Unto Him you cry with groans” means: You supplicate to Allah and seek His help when you are afflicted with any distress in order that he will remove this distress from you. But when Allah removes your distress and helps you, some of you disbelieve, either by attributing this deed to anyone other Allah or turning creature with worship.



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