

The Wise Human

(A Step by step guide into Faith)

3rd Edition – Doctor Abdullah – English



Glossary:

1. **Allah / Rabb:** God, Lord.
2. **Ilah / Elah:** Deity, god.
3. **Dunellah / Dunillah:** Anything except Allah/God, Anything but Allah / God.
4. **Ghaillellah / Gharillah:** Anything except Allah/God, Anything but Allah / God.
5. **Shirk: Polytheism,** The act of associating partners with Allah in worship, prayer, call for help and requests. An act that Allah never forgives and it dooms the person to hell.
6. **Tawhid / Tawhid: Monotheism,** The act of worshipping Allah alone and requesting Allah for help alone, and not associating any partners with Allah in worship and prayer.
7. **Mushrik / Moshrik:** A person who commits Shirk, or a person who associates partners with Allah in worship, prayer, and calls for help. This person is doomed to hell based on the Quran, and Allah never forgives them unless they repent while they are alive.
8. **Mowahhid / Muwahhid:** Monotheist, A person who only worships Allah and doesn't associate partners in their prayers and Dua.
9. **Doa / Dua:** The act of requesting something from Allah / God, Prayer, Supplication, Invoking.
10. **Ibadah / Ibadat:** Worship.
11. **Kufr / Kofr:** Disbelief, Atheism.
12. **Kafir:** Atheist, non-believer.
13. **Shifaat:** Act of appointing intercessor/mediator/middleman in worship or prayer.
14. **Shafi' or Intercessor or Mediator:** A middleman, someone who is put between people and God in their prayers, Doa, requests, etc.
15. **Munafiq / Monafeq:** Hypocrite. A person who shows that he is Muslim in public, but rejects Islam or speaks against it either in his heart or among enemies of Islam. This person is doomed to hell and the worst punishment based on the Quran.
16. **PBUH:** Peace be upon him/her (Abbreviated).
17. **Deen:** Religion of Islam.
18. **Ummah:** All Muslim community.
19. **Rahman / Al-Rahman:** The most gracious and the most merciful (Highest name of Almighty God after Allah / Rabb).
20. **Imam:** A religious leader in Islam.
21. **Iman / Eeman:** Faith or belief
22. **Hadith:** A collection of orders and sayings of Prophet Mohammad (PBUH) during his lifetime.
23. **Fatwa:** A religious ruling of Islamic law based on the Quran and Hadith.
24. **Tawaf (circumambulate):** Circling around something as an act of worship. In Islam around Kaaba.
25. **(Surah - Number)** refers to the name of a chapter and it's verse in the Quran.

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26. **Filter of the Quran:** If the Quran confirms it, we accept it; otherwise disregard it.
 27. **Martyrdom:** to die for Allah (during a battle, etc.)
 28. **Martyr:** A person who died for Allah.
 29. **Non-Islamic Istikhara:** Fortune telling using the Quran. A polytheistic act of choosing Good or Bad using the Quran or religious books.
 30. **Sharia / Shari'a:** Islamic regulations and laws.
 31. **Predestination (Qadzaa & Qadar):** God knows what will happen in the future and he knows our final destination (ex. Page 96).
 32. **Tafseer:** The interpretations and explanations of the verses of the Quran, which is done by Islamic scholars.
 33. **Da'wah / Dawah:** Preaching Islam to the public, Open discussion about Islam with the public.
 34. **God's essence:** God himself, God's self
 35. **Nepotism / Favorism:** Granting advantage, privilege and position to a relative or friend.
 36. **Athan / Adhan / Azan:** Islamic call to prayer recited 5 time a day in Masjids.
 37. **Masjid:** Mosque, Muslim's place of prayer and worship, which is the equivalent of a Church for Christians.
 38. **Muhajireen:** Early Muslims that immigrated from the city of Mecca to the city of Medina with the Prophet.
 39. **Ansar:** Early Muslims that sheltered and accepted the Prophet and Muhajireen in their city and homes in Medina.
 40. **Tabi'un / Tabi'een:** Followers, All Muslims after the death of the Prophet who knew at least one of the Sahaba (companions).
 41. **Sahaba:** Companions of the Prophet during his prophethood.
 42. **Tawassul:** Seeking a means of nearness to God, either through intermediaries like prophets, imams, saints, or righteous dead individuals (which is polytheism/Shirk), or without intermediaries (Which is Monotheism/Tawhid).
 43. **Ahl Al-Bayt:** Family of the Prophet PBUH, including all his wives, his children, his grandchildren, and his son/daughter in laws.

Chapter 1: Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise be to Allah, we praise him, we seek his help, we seek his forgiveness; And we seek refuge in Allah from the evils of ourselves and the sins of our deeds. Whom Allah guides will never be led astray, and whoever Allah leaves astray, no one can guide. And we bear witness that there is none worthy of worship but Allah alone without partners, and we bear witness that Muhammad is His servant and Messenger. May Allah's blessings be upon him, his family, his companions, and those who follow them in goodness until the Day of Judgment.

Welcome, and congratulations for choosing and studying this book. The book before you is prepared by the grace and mercy of the great Lord, and many individuals have collaborated both in person and remotely in its preparation. This book takes a close look at the most important decisions in everyone's life, which are faith and belief. It discusses the main perspectives that each person has about religion and life.

The book is organized into 31 chapters, and it is estimated that each chapter takes about 15 minutes to read on average. Some chapters may take less than 15 minutes and others more. We strongly recommend that you read the chapters of this book separately, allowing at least 24 hours between each chapter to reflect on the issues raised and analyze the points made in your mind. In fact, this book has two authors. The first author has prepared the content and presented it to you in the form of this book. The second author is the reader as through thinking about the chapters, they can follow their intellectual path throughout the book and ultimately determine its conclusion. Honestly, if you don't read this book regularly or stick to the planned schedule, you will not fully achieve the book's ultimate goals. The planned schedule is as follows:

- 1- We suggest that the book should be read chapter by chapter over a period of one to two months.
- 2- Please allow at least one day (24 hours) between studying each chapter and the next.
- 3- After studying each chapter, spend the next 24 hours carefully thinking about the discussed topics.
- 4- If you have any questions while reading the chapters of the book, please continue the program without any interruption in reading the chapters, because you will most likely find your answer in the following chapters.
- 5- The main secret of this book lies in the reader's mind, so be sure to think about it after reading each chapter.
- 6- At the end of some of the chapters there will be a question, this question will introduce your thoughts to the next chapter.
- 7- All topics of this book have been expressed by logical and Quranic arguments. Also, the prevailing view of this book is a universal view and beyond religions, and all Muslims benefit from reading it.

8- The first few chapters of the book may seem a bit boring, however, please continue reading the book as planned, because these chapters are the introduction to the main topics (Chapter 7 to the end of the book) and they prepare your mind for the main topics.

9- Considering that many people have little time during the day to study off-schedule, we also acknowledged this important issue in the book and made the chapters brief.

10- This book is useful for anyone who will not allow any person in any outfit to decide for them about their vision and attitude in life, someone who knows the value of thinking for themselves in their life. It's also for anyone who is looking for the true religion, and has decided to search for it instead of turning their back on religion and committing apostasy (abandoning religious beliefs).

11- This book is the third edition, a very important Chapter 24 was added in the second edition, and several significant appendices were included in this edition.

12- To start the book's topics quickly, we have included the introduction section as the book's first chapter, so you can quickly move on to Chapter Two of the book and read it. At the end, we strongly advise you to seriously think about the chapters.

A question for you to think about: Do you know why the views and thoughts of every human being are valuable?

Selected verse

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُعِشِي اللَّيْلَ
الْنَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (عد Ar ra'd -3)

And He is the One Who spread out the earth and placed firm mountains and rivers upon it, and created fruits of every kind in pairs. He covers the day with night. Surely in this are signs for those who think.

Chapter 2: The Value of Thinking

Why don't people love or fear God these days? Why don't we spend part of our day thinking about God during our daily activities? In this compilation, we try to answer these questions with your help.

Humans today have adopted four distinct approaches to their thoughts on faith and belief. The first group is people who do not follow anything. Religious issues such as faith, belief, and life after death are not important to them at all. Every day, from the moment they wake up in the morning until they go to sleep at night, aside from thoughts of food, housing, work, degrees, etc., nothing occupies their minds. These people have completely forgotten God, the Day of Judgment, worship, etc. We have all come across these people many times in our lives. God said to these people in the Quran:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا عَدَمَتْ لِعَدِّ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (١٨) وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَئِكَ

هُمُ الْفَاسِقُونَ (١٩) لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ (٢٠) (الحشر 18-20 – Al Hashr)

O believers! Be mindful of Allah and let every soul look to what deeds it has sent forth for tomorrow. And fear Allah, for certainly Allah is All-Aware of what you do. And do not be like those who forgot Allah, so He made them forget themselves. It is they who are truly rebellious. The residents of the Fire cannot be equal to the residents of Paradise. Only the residents of Paradise will be successful.

Also:

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِلْ فَلَوْلِكَ هُمُ الْخَاسِرُونَ (١٧٨) وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنْسِ هُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ

أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْإِنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْعَافِلُونَ (١٧٩) وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَى

فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلَجِدُونَ فِي أَسْمَائِهِ سُبُحْرُونَ مَا كَانُوا يَعْمَلُونَ (١٨٠) (الاعراف 178-180 – Al A'raf)

Whoever Allah guides is truly guided. And whoever He leaves to stray, they are the true losers. Indeed, We have destined many Jinn and humans for Hell. They have hearts they do not understand with, eyes they do not see with, and ears they do not hear with. They are like cattle. In fact, they are even less guided! Such people are entirely heedless. Allah has the Most Beautiful Names. So call upon Him by them, and keep away from those who abuse His Names. They will be punished for what they used to do.

The second group consists of people for whom faith, belief, and the afterlife are important. They attach great importance to their prayers, fasting, and acts of worship and try not to make too many mistakes on the path from this world to the heaven that they imagine. This group's main problem is that despite the importance of faith and belief to them, they do not think about these important issues throughout their lives

from birth to death, and have inherited their vision of faith as an imitation of their ancestors' faith. If these people are asked about their opinions on God, the Day of Resurrection, and similar issues, they repeat the answers that their parents, family, and ancestors have taught them through imitation. They have the same point of view and mindset as stated in their textbooks or taught to them by their parents and ancestors. In the Quran, God Almighty describes the condition of these people as follows:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (168) إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (169)
 وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلَوْكَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ (170)
 (البقره 168-170 – Al Baqarah)

O humanity! Eat from what is lawful and good on the earth and do not follow Satan's footsteps. He is truly your sworn enemy. He only incites you to commit evil and indecency, and to claim against Allah what you do not know. When it is said to them, "Follow what Allah has revealed," they reply, "No! We only follow what we found our forefathers practicing." Would they still do so, even if their forefathers had absolutely no understanding or guidance?

The third group consists of people for whom faith, belief, and life after death are important. They continuously do extensive studies on issues related to the unseen, religion, the soul, life after death, and such things. Most of their time each day is devoted to thinking about faith, human nature, and the afterlife. The main problem with this group is that they only follow their illusions and speculations! They constantly seek concepts in philosophical, mystical, and scientific schools of thought, except the problem is that these concepts have only been transmitted to humans through divine scriptures (revelation) not through scientific and philosophical doctrines. Imagine if the Quran did not mention resurrection, angels, Jinn, etc, how could humans understand these concepts? Almighty God says the following about supernatural and metaphysical concepts:

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِنَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ (36) وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ (37) إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (38) هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا (39)
 (فاطر 36-39 – Fatir)

As for the disbelievers, they will have the Fire of Hell, where they will not be allowed to be finished by death, nor will its torment be lightened for them. This is how We reward every stubborn disbeliever. There they will be fervently screaming "Our Lord! Take us out and send us back. We will do good, unlike what we used to do." They will be told, "Did We not give you lives long enough so that whoever wanted to be mindful could have done so? And the warner came to you. So taste the

punishment, for the wrongdoers have no helper.” Indeed, Allah is the Knower of the unseen of the heavens and the earth. He surely knows best what is hidden in the heart. He is the One who has placed you as successors on earth. So whoever disbelieves will bear the burden of their own disbelief. The disbelievers’ denial only increases them in contempt in the sight of their Lord, and it will only contribute to their loss.

Also:

أَمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَلَيْسَ بِمَعْرِفٍ لِقُلُوبِكُمْ إِنَّكُمْ عَنْدَ رَبِّكُمْ لَعَالَمُونَ (٦٤) قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ (٦٥) بَلِ ادَّارِكْ عِلْمَهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ عَنْهَا غَمُورٌ (٦٦) (نمل 64-66)

“Who originates the creation then resurrects it, and gives you provisions from the heavens and the earth? Is it another god besides Allah?” Say, “Show me your proof, if what you say is true.” Say, “None in the heavens and the earth has knowledge of the unseen except Allah. Nor do they know when they will be resurrected. No! Their knowledge of the Hereafter amounts to ignorance. In fact, they are in doubt about it. In truth, they are totally blind to it.

Therefore, we conclude that the concepts related to the unseen (resurrection, angels, Jinn, etc.) were only transmitted to mankind through divine books and revelation. No one can independently reach these concepts through reason alone. If someone disregards this crucial matter and follows mystical and philosophical schools in their beliefs, they are misguided. The schools that propagate these concepts all over the world today are nothing but the creation of the human mind, while according to God Almighty Himself, these concepts are only transmitted to humans through revelation. About following humane schools of thought and regarding supernatural concepts, God Almighty says:

وَمَتَّ كَلِمَةَ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ (١١٥) وَإِنْ تُطِغْ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ (١١٦) إِنْ رَبُّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (١١٧) (الانعام 115-117)

The Word of your Lord has been perfected in truth and justice. None can change His Words. And He is the All-Hearing, All-Knowing. If you were to obey most of those on earth, they would lead you away from Allah’s Way. They follow nothing but assumptions and do nothing but lie. Indeed, your Lord knows best who has strayed from His Way and who is ‘rightly’ guided.

The fourth group consists of people for whom belief and life after death are very important. They constantly think about the issues related to the unseen, religion, the soul, and life after death. They accept concepts related to the unseen only when they are mentioned in the divine book “The Quran” which is only source of their faith. These people attach so much importance to their belief that they take the necessary actions to achieve it themselves rather than waiting for these concepts to be imparted

by others. They acknowledge that no one's word is above the word of God. Regarding these individuals, Allah Almighty says:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (٤)
أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٥) (البقره 3-5 – Al Baqarah)

Those who believe in the unseen, establish prayer, and donate from what We have provided for them, and who believe in what has been revealed to you and what was revealed before you, and have sure faith in the Hereafter. It is they who are truly guided by their Lord, and it is they who will be successful.

Most people today think they have chosen the best path and goal for their lives and stubbornly insist on their views. As a result, they become blindly biased and remain ignorant of other perspectives because they believe that when they possess the best and most superior goal and ideology, there is no need to listen to others' opinions. If there is a particular school of thought that discusses human happiness and prosperity, since biased individuals always see their views as superior to other schools, they eventually turn their backs on this happiness and prosperity. To determine if we indeed possess the best school and best life goal, we must listen critically and observe with open eyes and ears, remaining unbiased, as if from the outside looking in:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ (17) الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ
أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ (18) (الزمر 17-18 – Az Zumar)

And those who shun the worship of false gods, turning to Allah alone, will have good news. So give good news to my servants, those who listen to what is said and follow the best of it. These are the ones rightly guided by Allah, and these are truly the people of reason.

The best purposeful plan for an individual's life is the one provided by the Creator for humans, not by humans for themselves. Every human, like all others, begins as a knowledge-less embryo, reaches intellectual maturity, lives in this world for a while, gains experience and knowledge, and ultimately dies. Therefore, any philosophy that one adopts for worldly life originates from one's mind. While their view and philosophy may address worldly matters, it entirely fails to account for the realities of life after death.

All human efforts are directed toward achieving peace and happiness. Additionally, human life is finite, typically spanning about eighty years for a healthy individual. In addressing these pursuits, the primary goal of religion is to redirect human focus from the finite nature of earthly life to the infinite, everlasting realm of the hereafter. Thus, the peace that humans seek through various means is, truly attainable only through religion.

A question to think about: Which group do you think is more valuable?

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا - إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كُفُورًا (الانسان)
(2-3 – Al Insan)

For indeed, We alone created humans from a drop of mixed fluids, in order to test them, so We made them hear and see. We already showed them the Way, whether they choose to be grateful or ungrateful.

Chapter 3: Thinking vs. Imitating

If someone is born in a Muslim country, they become Muslim involuntarily because the society, parents, and ruling system are all Muslim. If the same person were born in a Christian country, they would highly become Christian because that's how their society and family would raise them. But is the truth really what society dictates for us, or should it be figured out through independent thinking? Let's explain with an example: Imagine on the Day of Judgment, a Christian, a Jew, and a Muslim are called before God to account for the superstitions in their beliefs. The Jew says, "I was born into a Jewish family and learned my beliefs by observing my parents and society." The Christian says, "I was born into a Christian family and learned my beliefs by observing my parents and society." The Muslim says, "I was born into a Muslim family and learned my beliefs by observing my parents and society as well." Would the Muslim be told to enter Paradise? Certainly not, because this argument can be made by anyone, as everyone can claim their beliefs are merely the result of their upbringing and environment, and secondly, Quranic faith and belief require an individual's own reflection and through personal contemplation on (1) the verses of the Quran, (2) signs of God's creation which include the vast universe, the intricate workings of nature, the complexities of the world, and (3) the profound aspects of human existence and the signs within themselves (human creation). For this reason, the Quran repeatedly invites humans to reflect on God's signs and not merely follow their family, ancestors, scholars, or society:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهُتَدُونَ (٢٢) وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ (٢٣) قَالَ أُولَٰئِكَ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ (٢٤) (زخرف Al Zukhruf – 22-24)

In fact, they say, We found our forefathers following a particular way, and we are following in their footsteps. Similarly, whenever We sent a warner to a society before you, its spoiled elite would say, We found our forefathers following a particular way, and we are walking in their footsteps. Each warner asked, Even if what I brought you is better guidance than what you found your forefathers practicing? They replied, We totally reject whatever you have been sent with.

Whoever is truly seeking the truth will surely find it. We all agree that there is no word higher than the word of Allah, and the Holy Quran is so valuable that even a single verse of it leads to guidance. God has promised certain guidance to those who think about the Quran's verses:

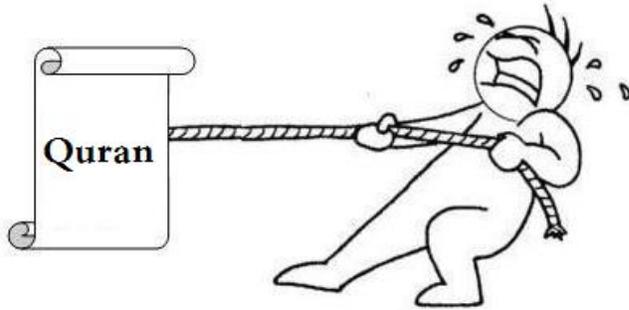
وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (٦٩) (عنكبوت Al Ankabut – 69)



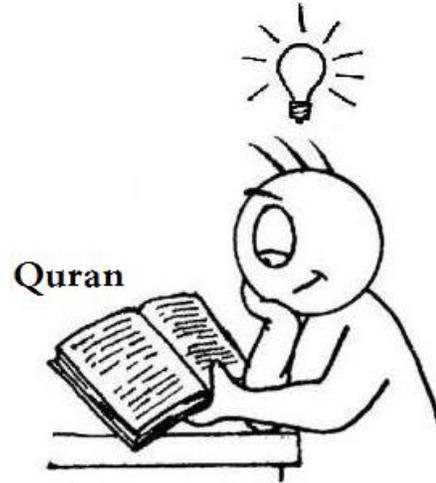
As for those who struggle in Our cause, We will surely guide them along Our Way. And Allah is certainly with the good-doers.

Pay attention to the word "لَنَهْدِيَنَّهُمْ" (*Lanahdiyannahom*). This word means definitive guidance, provided that the person himself wants this guidance. Guidance in faith requires very little struggle and effort. The discussion of faith is not like solving a mathematical equation and does not require complex formulas and ambiguous equations. Faith is not a complicated subject, because it only requires a general conclusion, which is achieved by thinking about God's signs. Belief is not imitational and the criterion for identifying belief and faith is revelation (The Quran). In general, the criterion of belief is not the words of humans, but only the word of God. There are several important points in the discussion of faith. Beyond doubt, a person seeking the truth of faith should not wait for the right path to appear on its own without effort, nor should they assume they are on the right path by imitating others. Another important thing is that the issue of faith and correct belief is not an issue that can be covered up or overlooked. This area is the most fundamental decision in a person's lifetime, because it is a conscious choice between heaven and hell. Therefore everyone should dedicate at least some time during their life to defining their belief. This book has attempted to clearly define the first step of this path for you to think about. Undoubtedly, a person's disobedience to God's commands and disbelief does not cause any damage to the power and majesty of God, nor does it impact the cosmic order. Certainly, even with our disbelief, the rain and snow will not cease, the cycle of day and night will not alter, and there will be no disturbance in the universe. However the harm of this disbelief affects only us. For example, a sick person who refuses to see a doctor only harms themselves; while the doctor remains unaffected. Please pay attention that the choice in the field of faith is always made by the person themselves, and on the Day of Judgment, we are the only ones who must answer for our belief, and others are not accountable for our faith and belief. Therefore, every human's belief should be supported by the strongest excuse or proof. Our faith must be based on our heavenly book (The Quran); the words, quotes, and speech of religious, scientific and philosophical figures, and elders cannot be cited on the Day of Judgment - only the Quran can. When most of us want to buy a new car, we spend days and weeks asking our acquaintances about the advantages and disadvantages of their cars, we visit different dealerships and learn about the rise and fall in car prices, and we consult many people about purchasing our cars. Do we value our faith and belief as much as even one-tenth of buying a car? Since our eternal afterlife is based on our faith and belief, are we willing to take the time to justify our religious principles, just as we took the time to buy a car? Another important point is that in order to find true guidance, every person should read the Quran in such a way that they allow the Quran to define the right path for them, rather than approaching the Quran with preconceptions and biased intentions. Otherwise, instead of the Quran

guiding them, they end up guiding the Quran and dragging it behind them. A purposeful person compares their life path and belief with the Quran, then courageously removes every part of their views that are not aligned with the Quran, and adds what is missing by referencing the Quran itself and completes it. As a result of doing this they will have a balanced Quranic belief. We should seek help from the Quran in such a way that on the Day of Resurrection, for every part of our faith and belief, we can have verses from the Quran to refer to.



A person who reads Quran with bias



A person who Quran guides him

In addition to this, another major problem in studying the Quran is personal interpretations, where people try to forcibly align historical events and other people' viewpoints with the Quran. In the matter of faith and belief; historical events should be set aside, and one should reflect using the Quran, which is the strongest source for faith. Unfortunately in our society, it is believed that only certain individuals have knowledge and understanding about religion, so it is better for these individuals to think on behalf of the rest of society and then tell the people what to think as if no one else understands the Quran, and we have researched and studied faith, thus everyone should imitate us and there is no need for others to think about religion. If it was assumed that only certain people understood the Quran and had knowledge and understanding about the pillars of faith, then the Quran would have been revealed only to these specific people. However the Quran was revealed to all mankind, and everyone, young and old, benefits from it.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ (قمر 17,22,32,40 – Al Qamar)

And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?

Surely, teaching and learning monotheism (Tawhid) is a simple task, but being monotheistic and pious is the work of true servants of God. The Quran is a book that God himself has promised us that will not be distorted until the Day of Judgment. It is a miracle that has always been protected from corruption and serves as the only reference for human beliefs:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (٩) (حجر Al Hijr - 9)

It is certainly We Who have revealed the Quran (Reminder), and it is certainly We Who will preserve it.

Also:

وَإِنَّمَا مَا أَوْحِي إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ يَجِدَ مِنْ دُونِهِ مُلْتَحَدًا (27) (كهف Al Kahf - 27)

Recite what has been revealed to you from the Book of your Lord. None can change His Words, nor can you find any refuge besides Him.

On the Day of Judgment, the beloved Prophet of Islam will complain about his people for abandoning the Book of God. Prophet Muhammad (Peace be upon him; PBUH) endured 23 years of suffering and hardships, night vigils, wars, exiles, hunger, financial and life risks to convey the message of God to people. Today, people devote hours to earning money, having fun, and studying, but they do not dedicate even a few thoughtful minutes daily to reading the Quran:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا (30) (فرقان Al Furqan - 30)

The Messenger has cried, “O my Lord! My people have indeed received this Quran with neglect.”

The issue of faith is something that every person should allocate some of their precious time to think about individually. Please note that the important issue that we intend to express here is that in our society, many people think that their rational thoughts reside in the minds of others, and instead of making individual conclusions about their opinions, they should refer to certain people and that is precisely the problem. God said in the Quran that you should think about the creation, the cosmos, the earth, the verses of the Quran, and your own creation, but He didn't mention having other people think for you. After the Prophet of Islam recited the Quran to new Muslims and corrected their faith and beliefs, he did not tell them that after hearing these verses about faith, they should consult Abu-Jahl or Abu-Lahab (notorious sworn enemies of the Prophet PBUH) on these religious verses. Certainly,

when the truth reached their ears, they accepted it. Many of our people confuse faith with jurisprudence (Fiqh) and think of it as something vague and ambiguous. The opinion of each person is based on his own thinking and conclusion, and in this case, one cannot simply copy the thoughts of others (parents, scholars, and society). If a person wants to research about the subject of inheritance, it deals with jurisprudence (Fiqh), but if someone wants to fully understand monotheism (Tawhid), they must think for themselves using the Quran. Certainly, there are many people who pray daily, and some who do public volunteer work, etc., but if the faith of these people is tainted with polytheism (Shirk) as much as the tip of a needle, none of their deeds will be accepted by God. Thus at the very least, contemplating these concepts does no harm. Another example: Consider this scenario of you are in a classroom. The central examination board has previously announced that they will conduct the final exam, with questions based solely on the textbook, and they will also be responsible for grading. In class, the teacher tells you that instead of teaching from the textbook, they will provide their notes, which contain a lot of non-curricular material. Smart individuals, heeding/mindful of the exam board's prior warning, study both the textbook and the teacher's notes; Meanwhile foolish individuals take the teacher's word as the absolute truth and rely solely on the notes. On the day of the exam, it becomes clear that all questions are from the textbook, not the teacher's notes. Who truly succeeds on exam day? In matters of faith for us, the Quran's importance is like the previous textbook.

Despite discussing the issues thoroughly, many people still find it hard to accept the points because they've never deeply considered their faith before. It's recommended that even if these topics are tough to digest, individuals should continue to reflect on them earnestly and with a desire for truth, keeping in mind Allah's promise of guidance. One shouldn't avoid thinking about their beliefs like someone trying to forget a traumatic event. Continuous reflection is crucial; a belief that can't withstand scrutiny and study is more an illusion than a true conviction. True faith should become stronger through careful examination, not weaker. After stating all the above, there are still many people who find it difficult to accept because they consider themselves incapable and have not thought about their faith. Our suggestion to these people is that even if it is difficult for you to digest what has been said, continue to sincerely think about and reflect on these subjects from a truth-seeking perspective, and don't forget Allah's promise of guidance. Don't be like someone who tries hard to forget about a traumatic accident or experienced PTSD, but instead please keep thinking about these issues in this section and the next chapters. Continuous reflection is crucial; a belief that can't withstand scrutiny and examination is more an illusion than a true conviction.

إِنَّ شَرَّ الْخَلْقِ عِنْدَ اللَّهِ الضُّمُّ الْبُكْمَ الَّذِينَ لَا يَعْقِلُونَ (انفال 22 - Al Anfal)

Indeed, the worst of all beings in the sight of Allah are the willfully deaf and dumb, who do not understand.

Chapter 4: Thinking about Creation

In this section, we discuss a few verses of the Quran that demonstrate the absolute power and sovereignty of Allah. These verses invite humans to shift their focus from looking at from the pavement beneath their feet to the expanses of the sky and the creations. Please pay attention to the following verses:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ (19) وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ (20) وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ (21) وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ (22) وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ (23) وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ (24) وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ (25) (حجر 19-25 – Al Hijr)

As for the earth, We spread it out and placed upon it firm mountains, and caused everything to grow there in perfect balance. And We made in it means of sustenance for you and others, who you do not provide for. There is not any means of sustenance whose reserves We do not hold, only bringing it forth in precise measure. We send fertilizing winds, and bring down rain from the sky for you to drink. It is not you who hold its reserves. Surely it is We Who give life and cause death. And We are the Eternal Successor. We certainly know those who have gone before you and those who will come after you. Surely your Lord alone will gather them together for judgment. He is truly All-Wise, All-Knowing.

In these verses, the Lord speaks of His power and the blessings He has bestowed upon humans. God created the earth, making it flat and smooth for easy human habitation and walking on it without great difficulty. Imagine the difficulties they would endure if while walking, one were to sink into the ground. God has spread the earth like a carpet beneath humanity's feet and anchored it with mountains. These mountains not only protect human lives, properties, and possessions during earthquakes and provide shelter during floods; but also they are also home to a variety of plants and animals, offering numerous blessings to humans. Moreover, God has stated that every plant on earth is nurtured in a harmonious and balanced manner, affirming the flawless nature of His creations. Every day we witness researchers and scientists discover new manifestations of the infinite power of Allah in his creations, including animals, plants, the universe, and the human body itself. Throughout the Quran, God emphasizes that He alone orchestrates all actions such as spreading, nurturing, and growing. Without His permission, no living being or creature is even allowed to exist. It is God's will that governs these actions, and His will is supreme, overshadowing any power that these creatures might seem to possess; indeed creatures possess no power of their own. God created all life and He alone provides sustenance/aliment to every creature. This includes ants, aquatic life,



birds, both microscopic and macroscopic beings, and wild and domestic animals, which humans collectively could not feed even in limited numbers. God also nourishes humans. Every human, regardless of faith, be they Muslim, Christian, atheist, or polytheist, receives sustenance and alimnt from God. This divine provision is universal and not withheld from anyone, as God ensures that all receive their sustenance. The treasure vaults of everything lie with Almighty God, and no treasury is even slightly beyond the reach of God's power and knowledge. This means that the full ownership of all blessings is with God, and only Allah has complete insight into the essence and nature of all beings. Furthermore, God grants His blessings to His creations and servants in specific, predetermined amounts. For example, blessings such as rain and snow, the blowing of the wind and the movement of clouds, sunlight, science and knowledge, etc. are all under the full control of God, and He always bestows these blessings to His servants in a certain and known amount. If we spend our lives praying knowledge beyond our capacity, it will not be granted. This is because God knows the abilities of all His creatures and grants blessings according to their known capacity.

Have you ever paid attention to the wind blowing? The wind causes the clouds to move and the plants to pollinate, bestowing the gift of life to Earth. It also causes the clouds to collide and as a result, cloud seeding occurs. Finally, it rains from the sky to provide water for all humans and living beings. In the above verse, God emphasizes that He is the one who provides people with water through this beautiful and meaningful process, while humans do not have the power to store and conserve water. Pay attention to the water behind the dam. After the rain, the dams and reservoirs are filled with water, but does this water remain unchanged? A large amount of this water seeps underground and a significant amount evaporates into the air. Finally, over time the dam will lose its water again until by the mercy of Allah, the rain waters the earth, living beings, and humans again. The most important thing about these examples is God's power to give life and death. Allah Almighty makes the trees and green plants wither in autumn and hibernate in winter, then He gives them life and revives them again in the spring and makes them bloom. The same way God controls the life and death of trees and plants, He is able to give life to humans after their death. After all human beings reach the end of their life span, God will take their lives and only He will inherit the whole universe and everything in it. The earth and everything in it (from plants and animals to inanimate objects, cities, countries, and all sciences and technologies) will pass out of human hands and return to their original heir.

Almighty God is the first and the last (هو الاول و الاخر), meaning that He alone is aware of the conditions and thoughts of those who have passed. He also knows the fate of our future generations. God is aware and capable of everything. Ultimately, all people will be gathered in front of their Lord on the Day of Judgment to receive the result of their deeds. Indeed, God is All-Knowing (absolute knower of the conditions

of His servants and the universe) and All-wise (absolute wisdom in provision and sending blessings).

During the time of our Prophet (PBUH), many people asked when the Day of Judgment would come while ignoring the many blessings of God. Only God has knowledge of the Day of Judgment and its occurrence. One of the scholars said: "Whoever dies, his judgment has begun". Therefore, it is wise to take a lesson from the past and reflect a little on our circumstances and our divine instruction, which is the Quran, because our death is the beginning of our judgment day, and after that, we will not have even a short passage back to this life.

A question to think about:

What is God's true purpose in demonstrating His power to mankind?

What does it imply that the moment someone dies, their Day of Judgment begins?

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ
إِنَّهُ كَانَ حَلِيمًا غَفُورًا (اسراء - 44)

The seven heavens, the earth, and all those in them glorify Him. There is not a single thing that does not glorify His praises but you simply cannot comprehend their glorification. He is indeed Most Forbearing, All-Forgiving.

Chapter 5: Contemplating God's Power

Why does God encourage humans to contemplate the creation of mankind, the heavens and the earth, and the Quran? And Why is thinking deeply about the Quran held in such high regard? Consider the following verses that underscore the importance of reflection on the Quran, the universe, and the soul:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَ لِيَذَكَّرَ أُولُو الْأَلْبَابِ (52) (ابراهيم Ibrahim - 52)

This Quran is a sufficient message for humanity so that they may take it as a warning and know that there is only One God, and so that people of reason (wise men) may be mindful.

Also:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاجْتِذَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ (190) (آل عمران Aal Imran - 190)

Indeed, in the creation of the heavens and the earth and the alternation of the day and night, there are signs for people of reason.

Also:

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَّا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (6) (آل عمران Aal Imran - 6)

He is the One Who shapes you in the wombs of your mothers as He wills. There is no god worthy of worship except Him—the Almighty, All-Wise.

In the Holy Quran, nearly 1300 verses mention the existence and creation of humans, and subsequently, we are encouraged to think and reflect. Certainly, no human can afford to ignore the world around them or their own creation, simply indulging in eating and sleeping without awareness. A rational human life cannot be exchanged for an animalistic, unthinking existence, since the value of each person is in their thought, contemplation, and ideology. Throughout history, thoughtful and purposeful individuals have been valued more in society. Consider two people: one blind and the other sighted; if the blind person attempts to cross a highway without any preliminary preparation, they are likely to encounter an accident. Similarly, if the sighted person closes their eyes and tries to cross, they too will face an accident, showing no difference from the blind individual in this scenario. The human mind operates similarly. If a person does not use their mind and logic, they are no different from those who are mentally incapacitated and are indistinguishable from animals. Typically, once a person reaches intellectual maturity, they set a goal for their life and direct all their efforts towards achieving that goal. Some people may choose short-term goals like seeking pleasure and temporary satisfaction in this world, while others aim for long-term goals like eternal happiness and joy. God encourages



humans to choose their ultimate goal in life wisely, not based on emotions, by contemplating three important signs: The Universe, Humans themselves, and verses of the Quran (آفاق و انفس و قرآن).

There are several reasons for God's invitation to think. First, through thinking about God's signs, humans can achieve certainty about the existence of their Creator. The world we live in is one where order and discipline prevail in every corner. Our world is not accidental and it was not created without a purpose. At every moment, millions of living creatures in the oceans, forests, mountains, cities, and villages are looking for their sustenance, and it is God who provides for them. Meanwhile, the moon, the Earth, and the sun move in their orbits in perfect order, never descending into chaos. It is God who orchestrates the movement of the Earth, all planets, and stars, establishing specific orbits for them. At the same time, the human heart pumps blood through the veins, and the lungs draw in air. Without a doubt, it is God who sustains human life, governs the beating of the heart, and maintains the functioning of human organs by His power.

If the universe we live in were accidentally made, it would function randomly without any of the natural laws of nature. No recurring events would ever occur in the universe, and everything would be chaotic. For example, if our universe were truly accidental and random, throwing a rock into the air could result in something entirely different, like an airplane accidentally fall in its place. No rational mind or common sense would consider it possible even if you threw the rock into the air millions of times, that it would transform into an airplane and fall back instead.

Even when designing a wristwatch, we plan extensively and follow systematic principles. How then can we expect the earth and all its wonders, the sun, the stars, and galaxies to have come into existence randomly? Or how can we expect that they are created without principle or order, moving randomly in their orbits? If there were no order in the human body, how could we expect humans to continue living with bodies made and function randomly? If the environment around us were truly random, then by simply blinking at an object like a book, a chair might appear in its place. But does common sense or rational thinking support such a notion? The world we live in is unique in its creation and has a unique Creator.

Another reason to think about the universe, ourselves, and the Quran is to realize the truth of God's promises in the Quran. In the Quran, God speaks about the punishment of past generations. The remains of the people of Lut, Aad, Pharaoh and his followers, and many others who were punished by God for their transgressions and sins still exist as examples for mankind. Just as God's promises were fulfilled for those people, His other promises will also be fulfilled. By reflecting on our own lives, we can understand this truth. In the Quran, God has promised death to all His servants both humans and Jinn and we witness this promise being fulfilled every day, whether in friends, foes, family, or eventually ourselves. Since the promise of death is inevitable for every human, God's other promises will also be fulfilled.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ (عنكبوت Al Ankabut - 57)

Every soul will taste death, then to Us you will all be returned.

Humans have limited control to interfere and manipulate their world. During a child's development in the womb, it is God who perfects the child's physical organs, nourishes them, and shapes their face, while the mother's role is only to carry the child. After birth, God guides the child's intellectual growth, teaches them to speak, and grants them the ability to reason and think. Throughout a person's life, God provides sustenance, tests them, and ultimately brings them to old age and demise. Humans cannot alter this process; otherwise, they could prevent their aging. If humans had such power and capability, then when they lose a limb, such as a hand in an accident, they would be able to create a new one for themselves.

Additionally, the alternation of day and night, the movement of clouds by God's command, the withering of plants in winter, and their revival in spring are all signs for a truth-seeking mind to ponder and recognize God's promises. Indeed, everything—from our surroundings to our own bodies—is a miracle. However, because we have become accustomed to these processes, we no longer perceive life's events as miraculous. Similarly, when a new discovery is made, we initially see it as a miracle, but over time, it becomes ordinary or simply an accepted fact of life.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتٍ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مَنِ طَلَعَهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (انعام Al An'am - 99)

And He is the One Who sends down rain from the sky, causing all kinds of plants to grow, producing green stalks from which We bring forth clustered grain. And from palm trees come clusters of dates hanging within reach. There are also gardens of grapevines, olives, and pomegranates, similar in shape but dissimilar in taste. Look at their fruit as it yields and ripens! Indeed, in these are signs for people who believe.

Allah Almighty has mentioned all these things in the Quran so that humans may recognize His greatness and power, as well as their own weakness and insignificance, and bow down to Him in reverence. On this Earth, humans are like ants trapped in a glass globe. No matter how much the ant struggles or which direction it turns, it cannot escape. Similarly, no matter how scientifically advanced humans become or how far they flee into the universe, they will ultimately face death by the will of Allah and enter a realm from which there is no return. Currently, Earth's population exceeds several billion people. Many powerful and wealthy individuals of the past, who are no longer present, once lived as we do today. Like some in our time, they took pride in their sins—such as theft, oppression, and adultery—considering them



symbols of honor. Yet, in another hundred years, none of the people living on Earth today will remain. Death will cast its shadow over all our lives, and we will all meet Allah Almighty.

With a little reflection, we realize that death is inevitable and certain, serving as proof of the fulfillment of God's other promises. Anyone who thinks impartially and applies simple logical reasoning will understand their purpose in this world. The argument is as follows: Every human is either a creator or a creation, there is no third option. If someone claims that humans are creators, they must prove what humans have created from the heavens and the Earth. Can they demonstrate that humans have the power and knowledge to create and manage the universe, from the vast galaxies to the smallest living beings. Do humans even have the power to create themselves or fully control their own bodies? Can we change our skin color on our own, grow taller without surgery, instantly change how our bodies look, or add new body parts like extra hands

With a little thought, common sense reveals that the answer to all these questions is no. Humans are creations and must recognize and worship their Creator. They must implement the Creator's program of guidance, happiness, and prosperity in their life, for the Creator's plan for creation is the most comprehensive life plan.

Questions to think about: What do we truly think about God? In our minds and hearts, is the God we believe in the true God, or a version shaped by our own thoughts and assumptions?

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ (دخان 38 – Al Dukhan)

We did not create the heavens and the earth and everything in between for fun/game.

Chapter 6: Religious Exaggeration

One of the problems in today's world is exaggeration in religion. Allah Almighty has clearly forbidden this. Pay attention to the following verse:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلْأَنْتَعِبُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٧٦) قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ (٧٧) لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (٧٨) (مائدة - Al Ma'idah 76-78)

Say "How can you worship besides Allah those who can neither harm nor benefit you? And Allah alone is the All-Hearing, All-Knowing". Say, "O People of the Book! Do not go to extremes in your faith beyond the truth, nor follow the vain desires of those who went astray before you. They misled many and strayed from the Right Way. The disbelievers among the Children of Israel were condemned in the revelations of David and Jesus, son of Mary. That was for their disobedience and violations.

Some people believe that exaggeration in religion makes it more appealing and helps them attract more followers around them. By exaggerating the qualities of righteous individuals, such as prophets, imams, and religious leaders, they attribute to them characteristics beyond human nature. Through these exaggerations, they have elevated righteous individuals to the status of God's deputies, claiming that, due to God's love for them, He has entrusted them with a portion of His authority and command. It is possible that many of these people do this with the good intention and benevolent mindset, but in reality, their actions disregard God's command and introduce superstitions into religion. There are also other people who exaggerate in the religion of Islam, as well as in the description of righteous people, for personal gain, a lack of religious knowledge, or the pursuit of fame and wealth. In doing so, they lead themselves and many of their followers astray. For this reason, the Messenger of God Mohammad (PBUH) forbade exaggeration and over-glorification of himself: "Do not exaggerate and overstate about me, as the Christians exaggerated about Jesus, the son of Mary. Indeed, I am only a slave and servant, so say: God's servant and his messenger."

The main danger lies in attributing God's qualities to created beings (Beside Allah دون الله), which leads people to associate their love for Allah with these individuals and exaggerate in their devotion to them. As a result, people begin to love them at the same level as they love God. In doing so, they unknowingly introduce polytheism (Shirk - شرك) into their own lives by their own hands. A very clear example in this field is that a person attributes to their religious elders the knowledge of the unseen and the ability to interfere in the administration of worldly affairs. Pay attention to the following verses:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَفِيِّهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاءَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ خَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (١٨٧) قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سْتَكْبَرْتُ مِنْ

الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ (١٨٨) هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلٌ خَفِيضًا فَهَمَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهَا لَعَنَ آتِيئَتَنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ (١٨٩) (اعراف 187-189)

They ask you [O Prophet] regarding the Hour, When will it be? Say, "That knowledge is only with my Lord. He alone will reveal it when the time comes. It is too tremendous for the heavens and the earth and will only take you by surprise." They ask you as if you had full knowledge of it. Say, "That knowledge is only with Allah, but most people do not know." Say, "I have no power to benefit or protect myself, except by the Will of Allah. If I had known the unknown, I would have benefited myself enormously, and no harm would have ever touched me. I am only a warner and deliverer of good news for those who believe." He is the One Who created you from a single soul, then from it made its spouse so he may find comfort in her. After he had been united with her, she carried a light burden that developed gradually. When it grew heavy, they prayed to Allah, their Lord, "If you grant us good offspring, we will certainly be grateful."

We all know that there is nothing higher than the words of Almighty God, and God clearly states here that even His Prophet does not know about the unseen. In fact, the only source that informs the prophets about the unseen is the revelation that was revealed only to the beloved and chosen messengers. Today, if anyone (especially a religious scholar) claims to have knowledge of the unseen, they are considered a liar, as the only true source of unseen knowledge is divine revelation (in the case of the Muslims, the Quran). Therefore, if someone believes what this person says, they put themselves in danger of going astray and should quickly reconsider their thoughts.

We will explain the details and examples of faith in the upcoming chapters. Have you ever heard of people claiming to have 'Limbo' or 'Purgatory' eyes? These individuals exploit the ignorance of others by asserting that they can perceive a person's level of piety and faith, see into their souls, or even visualize them as animals (such as pigs, sheep, or cows) based on their righteousness. According to their claims, this so-called ability is because God pays special attention to them and they are closer to God's divine court. Have you come across hadiths that attribute non-human characteristics such as 'Purgatory eyes' and the ability to know people's fate after death to righteous individuals and Imams? The following verse was revealed to Prophet Muhammad (PBUH) regarding the hypocrites:

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْعَانَهُمْ (٢٩) وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ

أَعْمَالَكُمْ (٣٠) وَلَتَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَتَبْلُوَ أَخْبَارَكُمْ (٣١) (محمد 29-31)

Or do those with sickness in their hearts think that Allah will not expose their malice? Had We willed, We could have truly shown them to you "O Prophet", so you would have certainly recognized them by their appearance. But you will surely recognize them by their tone of speech. And Allah fully knows your doings. We will certainly test you believers until We prove those of you who truly struggle in Allah's cause and remain steadfast, and reveal how you conduct yourselves.

In verse 30, God told the Prophet: "If We wanted, We would have shown you the hypocrites so that you would recognize them by their faces, [but we did not do this], nevertheless you can recognize them and distinguish them from others through their actions, behavior, and speeches [through the knowledge of their actions, not what's inside their hearts]. God reinforces this point in the following verse as well. When Allah addresses His Prophet in this manner, telling the dearest human in His sight that he does not have knowledge of people's inner secrets, then what can be said about those who make such false claims or attribute inhuman characteristics to the Imams and prophets, except regret?

أَمْ يَعْلَمُونَ أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْحَزِينُ الْعَظِيمُ (٦٣) يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَخِرْتُمْوَا إِنَّا اللَّهُ مُخْرِجُ مَا تَخْتَرُونَ (٦٤) وَلَقَدْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ (٦٥) (توبه At 63-65 –Tawbah

Do they not know that whoever opposes Allah and His Messenger will be in the Hell fire forever? That is the ultimate disgrace. The hypocrites fear that a surah should be revealed about them, exposing what is in their hearts. Say, Keep mocking! Allah will definitely bring to light what you fear. If you question them, they will certainly say, We were only talking idly and joking around. Say, Was it Allah, His revelations, and His Messenger that you ridiculed?

From now on, whenever we come across an article, saying, or hadith of this nature, we must evaluate it through the filter of the Quran. If the Quran confirms it, we should accept it wholeheartedly. However, if it contradicts the Quran, we must have the courage to reject it. Out of respect for the One and Only Creator of the universe, we should discard such empty and fabricated hadiths and instead uphold authentic Quranic teachings. Some people also claim to have knowledge about ghosts and the afterlife. Topics that, like previous cases, have only been revealed to humanity through divine revelation. Allah Almighty says:

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا (٨٤) وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا (٨٥) وَلَقَدْ شِئْنَا لَنُدْهَبَنَّ بِالَّذِي أُوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا (٨٦) (اسراء Al Asra' 84-86 –

Say "Everyone acts in their own way. But your Lord knows best whose way is rightly guided. They ask you about the spirit. Say, Its nature is known only to my Lord, and

you have been given but little knowledge. If We willed, We could have certainly taken away what We have revealed to you, then you would find none to guarantee its return from Us.

Unfortunately, not only in some Islamic countries but across much of the world, the market of these people is very prosperous. Strange cults and mystical movements have fabricated their own depictions of the afterlife, shaped purely by imagination. In our country which claims to be Islamic, certain deviant individuals over the past hundred years have published materials under titles such as *Details of the First Night in the Grave*, *Torment of the Grave*, *Life After Death*, and *Indian and Tribal Mysticism*. We must evaluate these books and ideologies through the filter of the Quran; if they align with it we accept them, otherwise we should confidently reject them.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ (انعام 59 – Al Ana'am)

With Him are the keys of the unseen, no one knows them except Him. And He knows what is in the land and sea. Not even a leaf falls without His knowledge, nor a grain in the darkness of the earth or anything, green or dry, but is written in a perfect Record.

Chapter 7: The Key to Understanding Monotheism (Tawhid توحيد):

Allah versus Dunellah (الله و دون الله)

In the Holy Quran, Almighty God introduces himself with the name **Allah and Rabb** (رب), and has categorized all his creations, from humans, Jinn and angels to the universe and the supernatural worlds, etc, under the title of Besides-Allah, Anything-but-Allah or Except-Allah (**Dunellah & Ghairellah** الله و دون الله). In the Quran, the word Dunellah/Beside-Allah دون الله is used 71 times. Also, the word Dunehi دونه (the “hi” in the word Dunehi returns to Allah) 37 times, the word Ghairellah/Except-Allah غير الله 17 times, the word Dunerrahman دون الرحمن 2 times, and the word Duni دوني (the i in the word Duni returns to Allah) is also used 3 times in the Quran. Distinguishing between the two words Allah and Dunellah in the Quran is extremely important. There is no exception in this categorization and no creature has access to its creator (No path to become its own creator). The Quran calls on people to reflect on the attributes and characteristics of these two categories. It is stated in the Quran that Dunellah (Besides-Allah/Except-Allah or Non-Allah) lacks divine power and cannot be present everywhere, watch over everything, hold ultimate authority, or be omnipotent. Unlike Allah, they cannot be accessed at any time or place. Only Allah possesses these attributes. He alone creates, provides sustenance, gives life, and takes souls. He is the only one who can intervene in all of His creation. If we believe that any creature in this world possesses even the slightest of these divine attributes, we are, in effect making it a partner with God, which is an act of clear disbelief and polytheism (Shirk) according to the Quran. Unfortunately, in many translations of the Quran, the word Dunellah is translated to an idol, which is an incomplete interpretation. In the Quran, idols are specifically referred to by the word Asnam اصنام. Pay attention to the following figure:

Allah (Rabb, God, Creator)

Dunellah (Creation):

All humans from Adam to the Day of Judgment, All Jinn, All Angels, All Cosmos including earth and what’s inside it and other galaxies, Heaven and Hell, and any other creations that we know or don’t know.

Therefore, Dunellah is not limited to idols; it encompasses all creatures and creations, including those beyond human imagination. When the Quran was revealed to the Prophet, people worshiped not only idols but also fire, the sun, the stars, and other entities. The Quran’s message applies to all such forms of worship; it did not address only idolaters while ignoring other cases:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ (١٠) هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ (١١) وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (١٢) (لقمان Luqman – 10-12)

He created the heavens without pillars as you can see and placed firm mountains upon the earth so it does not shake with you, and scattered throughout it all types of creatures. And We send down rain from the sky, causing every type of fine plant to grow on earth. This is Allah’s creation. Now show Me what those other than Him (Dunehe) have created. In fact, the wrongdoers are clearly astray. Indeed, We blessed Luqmân with wisdom, saying “Be grateful to Allah, for whoever is grateful, it is only for their own good. And whoever is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy.”

As in the previous verse, God has repeatedly made us aware of the weakness of Dunellah in many places in the Quran. Allah Almighty is the creator and Dunellah is the creation. The birth and death of Dunellah are entirely in Allah’s hands, and absolute ownership of all creatures (Dunellah /Except-Allah) belongs solely to Him:

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا (٢) وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا (٣) وَقَالَ الَّذِينَ كَفَرُوا إِنَّا هَذَا إِلَّا آفَاتُ آبَائِنَا وَإِنَّا كَافِرُونَ (٤) (فرقان Al Furqan – 2-4)

Allah is the One to Whom belongs the kingdom of the heavens and the earth, Who has never had any offspring, nor does He have a partner in governing the kingdom. He has created everything, ordaining it precisely. Yet they have taken beside-Him gods who cannot create anything but are themselves created. Nor can they protect or benefit themselves. Nor can they control life, death, or resurrection. The disbelievers say, “This Quran is nothing but a fabrication which he made up with the help of others.” Their claim is totally unjustified and untrue!

No creature—including Jinn, humans, angels, and all other beings—shares in God's essence or attributes. This means that God is absolutely unique in His essence and being and characteristics, and His divine attributes are never assigned to His creation. For example, no human whether alive (in a physical body) or dead (in the form of a

soul), can claim to possess any of God's exclusive attributes. These include *Al-Baṣīr* (the All-Seeing, whose sight encompasses all creation), *As-Samī'* (the All-Hearing, who hears everything), *Al-Laṭīf* (the Most Subtle, whose mercy is boundless and whose knowledge is unrestricted by any barrier), and all other divine attributes of God. This is the essence of monotheism (Tawḥīd), and its opposite is disbelief (Kufr) and polytheism (Shirk). Allah is One and Absolute in His essence and attributes, and nothing shares in His divine qualities:

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4) (اخلاص Al Ikhlas)

Say "He is Allah, only One; Allah, the Sustainer needed by all. He has never had offspring, nor was He born. And there is none comparable to Him"

A question to reflect on: To which category does each of the following belong? Allah or Dunellah (Beside-God, Except-God)?

1-Hell, 2-Sun, 3-Yourself, 4-Body, 5-Righteous people, 6-Satan, 7-Animals and trees, 8-Gabriel and angels, 9-Human thoughts, 10-Human instincts, 11-Prophet Muhammad (PBUH), 12-Imams and leaders, 13-The soul/the deceased, 14-Jesus/Moses/Abraham, etc.

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا (نساء' Al Nisa' - 82)

Do they not then reflect on the Quran? Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies.

Chapter 8: Monotheism in Prayer and Requests

The main subject begins from this point onward. If you have any questions while reading the following content, please continue following the topics as planned, as most of your questions will be answered in the upcoming chapters. After illustrating each of these divine attributes of God (the One, the Provider, the Creator, the Owner, the Lord, the Guardian, and so on), the Quran addresses humans and says: "You who acknowledge God with these attributes—why do you not call upon Him alone? Why do you not supplicate and appeal to Him alone? Why do you not obey and follow Him alone? And in short, why do you not worship and adore Him alone? Are you under a spell, bewitched by illusion?" From the very beginning, the Quran commands humanity to worship God alone:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا صَاحِبِي السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ (٣٩) مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٤٠) يَا صَاحِبِي السِّجْنِ أَمَّا أَخَذُكُمَا فَيَسْقِي رَبُّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُضَلِّبُ فَمَا تَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ فَضَيَّ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ (٤١) (يوسف 39-41 – Yusuf)

O my fellow prisoners! Which is far better: many different lords or Allah, the One, the Supreme? Whatever you worship instead of Him are mere names which you and your forefathers have made up, a practice Allah has never authorized. It is only Allah Who decides. He has commanded that you worship none but Him. That is the upright faith, but most people do not know. O my fellow-prisoners! The first one of you will serve wine to his master, and the other will be crucified and the birds will eat from his head. The matter about which you inquired has been decided.

Furthermore, in the following verses, you will see that God has exclusively reserved worship for Himself and has commanded humanity to worship Him alone (pay close attention to the word "تَعْبُدُونَ" Ta'budun" which means worship). Every prophet sent to humanity first called people to the worship of God alone; they never asked to be worshiped themselves. Instead, they declared: 'I, along with you and all others, worship God alone':

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ حَمْدًا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ (١٠٣) قُلْ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ (١٠٤) وَأَنْ أقيمَ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ (١٠٥) (يونس 103-105 – Yunus)

Then We saved Our messengers and those who believed. For it is Our duty to save the believers. Say O humanity! If you are in doubt of my faith, then know that I do not worship those you worship instead of Allah. But I worship Allah, Who has the power to cause your death. And I have been commanded to Be one of the believers; and Be steadfast in faith in all uprightness, and do not be one of the polytheists.

Also:

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ (٦٣) قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ (٦٤) يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتْ التَّوْرَةُ وَالْإِنْجِيلَ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ (٦٥) (آل عمران 63-65 – Aali Imran)

If they turn away, then surely Allah has perfect knowledge of the corruptors. Say, O People of the Book! Let us come to common terms: that we will worship none but Allah, associate none with Him, nor take one another as lords instead of Allah. But if they turn away, then say “Bear witness that we have submitted to Allah alone”. O People of the Book! Why do you argue about Abraham, while the Torah and the Gospel were not revealed until long after him? Do you not understand?

In the previous sections, the categories of worship were specified. A crucial point to note is that the God in the Quran, does not only require human beings to worship him. In many of the Quran’s verses, in addition to purely and sincerely worshipping Him, He has also asked humans to exclusively dedicate supplication, seeking help, and seeking their needs from God alone (pay close attention to the word "تَدْعُ" which means to invoke or call upon):

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ (١٠٦) وَإِنْ تَسْتَسْكِنُ لِلَّهِ يَضُرَّ فَلَكَ أَشْفَاءٌ لَهُ إِلَّا هُوَ وَإِنْ يُرِيدْ يَخِيرْ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ (١٠٧) (يونس 106-107 – Yunus)

and do not invoke nor call upon, instead of Allah, what can neither benefit nor harm you, for if you do, then you will certainly be one of the unjust wrongdoers; and If Allah touches you with harm, none can undo it except Him. And if He intends good for you, none can withhold His bounty. He grants it to whoever He wills of His servants. And He is the All-Forgiving, Most Merciful.

Also:

لِنَفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا (١٧) وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا (١٨) وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا (١٩) (جن 17-19 – Al Jinn)

As a test for them. and whoever turns away from the remembrance of their Lord will be admitted by Him into an overwhelming punishment. The places of worship are only for Allah, so do not invoke (call upon) anyone besides Him. Yet when the servant of Allah stood up calling upon Him alone, the pagans almost swarmed over him.

**Note: "تَعْبُدُونَ Ta'budun" is derived from the root "عَبَدَ Abada" meaning submission and obedience. "تَدْعُ Tad'u" is derived from the root "دَعَا Da'awa" meaning to seek, ask or pray for benefits or protection.

The Prophet (PBUH) said: "الدعاء هو العبادة" which means "Supplication is worship". Many verses in the Quran strictly command humans to seek all their needs—such as healing for the sick, success in trials and exams, victory, ease in work and affairs, and more—exclusively from God. This must be done directly, without any intermediaries. Unfortunately, because the Quran has been neglected in our society and people's beliefs have been manipulated by self-serving profiteers, this practice has been completely reversed. Instead of asking God directly, people now do the exact opposite, by using His creations as intermediaries, presenting their prayers to Him through these mediators. This is the very problem the Prophet was sent to eliminate. Pay close attention to the following verses, where God has presented His final argument and proof against humanity:

إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ (٥٩) وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (٦٠) اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَدُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (٦١) (Ghafir غافر)

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The Hour is certainly coming, there is no doubt about it. But most people do not believe. Your Lord has proclaimed, Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell, in utter humiliation. It is Allah Who has made the night for you to rest in and the day bright. Surely Allah is ever Bountiful to humanity, but most people are ungrateful.

Pay close attention to the word "ادعوني Od'uni" in the previous verse. Here, God clearly commands humans to pray only to Him in order to receive an answer. Nowhere in the Quran does He instruct people to direct their prayers or supplications to His creation. Also:

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ (٣٥) أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٣٦) وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ (٣٧) (Zumar Az Zumar – 35-37)

As such, Allah will absolve them of the worst of what they did and reward them according to the best of what they used to do. Is Allah not sufficient for His servant? Yet they threaten you with other powerless gods besides Him! Whoever Allah leaves to stray will be left with no guide. And whoever Allah guides, none can lead astray. Is Allah not Almighty, capable of punishment?

If you say these statements in front of many people, they will try to instill fear in you—warning of the power and wrath of beings other than God, such as prophets, imams, sheikhs, the descendants of deceased imams, and even graves of holy deceased. They will refuse to accept the idea of asking God alone. Do you know what God has said about this, beyond the verse mentioned above? Pay close attention:

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ
 وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ (١٣) إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ
 الْقِيَامَةِ يَكْفُرُونَ بَشْرِكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ (١٤) يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ (١٥) (فاطر
 (13-15 –Fatir

He merges the night into the day and the day into the night, and has subjected the sun and the moon, each orbiting for an appointed term. That is Allah, your Lord! All authority belongs to Him. But those you invoke and call upon besides Him do not possess even the skin of a date's seed. If you call upon them, they cannot hear your calls, and if they were to hear, they could not respond to you, and on the Day of Judgment they will disown your worship of them. And no one can inform you like the All-Knowledgeable Allah. O humanity! It is you who stand in need of Allah, but Allah alone is the Self-Sufficient, Praiseworthy.

Reflect carefully on the verse above. A full explanation will be provided in the next section.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ (قصص Al Qasas
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And do not invoke/call upon any other god with Allah. There is no god except Him. Everything is bound to perish except He Himself. All authority belongs to Him. And to Him you will all be returned.

Chapter 9: Polytheism in Society

We will review the verse from the previous chapter together and uncover its true meaning through the Quran itself:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ
وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ (١٣) إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ
الْقِيَامَةِ يَكْفُرُونَ بَشِرْكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ (١٤) يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْعَزِيزُ الْحَمِيدُ (١٥) (فاطر)

(13-15 –Fatir)

He merges the night into the day and the day into the night, and has tamed/subjected the sun and the moon, each orbiting for an appointed term. That is Allah, your Lord! All authority and kingdom belongs to Him. But those you invoke besides Him do not possess even the skin of a date stone. If you call upon them, they cannot hear your calls. And if they were to hear, they could not respond to you. On the Day of Judgment they will disown your Shirk. And no one can inform you like the All-Knowledgeable Allah. O humanity! It is you who stand in need of Allah, but Allah is the Self-Sufficient, Praiseworthy.

After highlighting aspects of His power at the beginning of the verse, Allah says " لَهُ " "الْمُلْكُ" "Lahu al-mulk", meaning 'To Him belongs the dominion'. This signifies that the ownership of the entire universe is in God's hands alone, and only He has the authority to govern His creation. No creature can claim true ownership of anything, as all ownership in this world is temporary. A human being cannot even claim ownership over their own body: if we lose a leg in an accident, we cannot create a new one for ourselves. We cannot prevent aging, nor can we even stop our hair from turning white. Everything we possess in this world is merely entrusted to us and remains temporary. At the time of death, we will leave it all behind, and each individual will be held accountable for the blessings that God bestowed upon them in this life.

In the next part, God states, " وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ " meaning 'Those you call upon besides God do not even own the thin membrane over a date seed (pay close attention to the phrase تَدْعُونَ مِنْ دُونِهِ *Tad'una min Dunihi*). One who owns nothing cannot grant the requests of others. Imagine Farhad asks his friend Reza for 100 dollars, even though he knows Reza has no money. Despite this, Farhad keeps insisting and repeatedly asks him for money. Now, if a third person were to witness this, they would find Farhad's request foolish and irrational, realizing that he is asking for something from someone who does not possess it.

In the next part, God states "إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ", meaning: 'If you call upon those who are not God (Dunellah: prophets, imams, the descendants of deceased imams, righteous people, sheikhs, etc.), they will not hear your supplication. Even if they were to hear it, they would not be able to respond to you.' It does not matter how you call upon them; whether you pray to them, request from them, make them intermediaries between you and God, or even ask them to pray to God on your behalf, they have no power to hear or answer your prayers.

In the next section, Allah issues two extremely serious warnings to humanity: "وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرِكِّكُمْ" meaning 'And on the Day of Judgment, they will reject your polytheism'. The first warning is that this action of humans, that is seeking help from others instead of Allah Almighty is, according to God Himself, considered **Shirk** (polytheism). Unfortunately, due to the neglect of the Quran in our society and the promotion of blind imitation over critical thinking, expressing these concepts is strongly prevented. The second warning is that on the Day of Judgment, those who were called upon instead of God or alongside Him will completely reject and deny this act of humans. On the Day of Resurrection, these false gods will declare that they were completely unaware of the prayers, worship, and requests directed at them in this world. This is because such power belongs solely to Allah Almighty, whose ownership and authority encompass all places and all times. Only God can simultaneously hear Farhad's prayer in Mashhad, Reza's prayer in Tehran, Alice's prayer in New York, and Robert's prayer in London, and answer them all (God alone is the All-Hearing and the All-Seeing, and these two attributes belong exclusively to Him).

Many people believe that righteous individuals, prophets, and imams—though no longer alive—can hear and fulfill people's needs at any time and place. This belief attributes to them qualities that resemble the divine attributes of Allah Almighty. Attributes such as بصير Al-Basir (All-Seeing, who perceives the condition of all creation in every situation), سميع As-Samii (All-Hearing, who hears every human being, regardless of time and place), لطيف Al-Latif (Most Subtle, for whom no veil or barrier exists) And خبير Al-Khabeer (All-Aware, who knows the state of every human in all circumstances) are reserved exclusively for Allah Almighty; and if we attribute these divine qualities to God's creation, we commit Shirk by associating partners with Allah. Certainly, no being (Dunellah including prophets, imams, sheikhs, etc.) possesses these divine attributes. Glory be to Allah! He is far above and free from all forms of Shirk.

In the last part of verse 14 of Surah Al-Fatir, Allah states "وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ", meaning 'No one can inform you of the truth like the One who is All-Knowledgeable and All-Aware—Allah'. Certainly, when this verse is recited to many people today, they attempt to justify their actions and make excuses to divert others from the truth. Some

even try to interpret the verse in a way that aligns with their desires. However, Allah Almighty has emphasized that in matters of faith and belief, one should accept only His words, for He alone reveals the true reality of all things. Only God has revealed the truth about the Day of Judgment and the status of both the worshipers and the worshiped on that day—the unseen reality.

In the end, God reaffirms that all human beings are in need of His divine presence. A needy person cannot seek help from another needy person, and only Allah is truly self-sufficient and worthy of all praise. In the following verse, Allah has presented the ultimate reason and proof against humanity. Even though Allah regards worship and supplication of Dunellah (anything except Allah) to be polytheistic and Shirk, some humans cannot accept that Dunellah includes humans as well. Pay attention to this verse:

وَلَا يَسْتَجِيبُونَ لَهُمْ نَصْرًا وَلَا أَنفُسَهُمْ يَنْصُرُونَ (١٩٢) وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ سِوَاةَ عَلَيْكُمْ أَدْعُوهُمْ أَمْ أَنتُمْ صَامِتُونَ (١٩٣) إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (١٩٤) (اعراف Al A'raf – 194-192)

And they cannot help them or even help themselves. And if you call upon them for guidance, they cannot respond to you. It is all the same whether you call them or remain silent. Those people you invoke and call upon besides Allah are created beings like yourselves. So call upon them and see if they will answer you, if your claims are true!

In this verse, God refers to all creatures as His servants (عبد Abd) and has not entrusted them with any knowledge or control over the unseen. From a religious perspective, all humans are equal, and no one holds superiority over another. From God's perspective, people are measured by their piety (*Taqwā*), which is an inner matter known only to Him. The Prophet Muhammad (PBUH) said: 'People are all equal, like the teeth of a comb'. In other words, God commands humanity in the Quran to accept only Him, ask only Him, and not seek help from anything or anyone besides Him. He forbids making intermediaries between oneself and Allah and prohibits sanctifying anything or anyone other than Him. Pay close attention to the following verse:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (١٣) (حجرات Al Hujurat – 13)

O humanity! Indeed We created you from a male and a female, and made you into branches and tribes so that you may know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.

In addition to the previous verses, and many others in the Quran, the term “الَّذِينَ” “those people” has been used. Pay close attention to the following verse:

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا فُلْنِ أَفَأَنْتُمْ بِشَرِّ مِمَّنْ دَلِكُمُ التَّارُ وَعَدَّهَا اللَّهُ الَّذِينَ كَفَرُوا وَبَنَسَ الْمَصِيرُ (٧٢) يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْفِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ (٧٣) مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَعَزِيزٌ عَزِيزٌ (٧٤) (حج Hajj – 74-72)

Whenever Our clear revelations are recited to them, you recognize rage on the faces of the disbelievers, as if they are going to snap at those who recite Our revelations to them. Say, “Shall I inform you of something far more enraging than that? The Hell Fire which Allah has threatened those who disbelieve. What an evil destination!” O humanity! An example is set forth, so listen to it: those people you request and call upon besides Allah can never create a fly, even if they all were to come together for that. And if a fly were to snatch anything away from them, they cannot even retrieve it from the fly. How powerless are those who request and those being called upon! They have not shown Allah the reverence He deserves. Surely Allah is All-Powerful, Almighty.

In this verse, the weakness of everything other than Allah is clearly emphasized. At the end of the verse, it is stated that both the seeker (Ṭālib—those who pray to and request from others besides Allah) and the sought (Maṭlūb—those other than God who are involuntarily worshiped) are powerless. Only Allah, the Holy and Almighty, is truly omnipotent. God instructs humanity to place their trust in Him alone and to rely on Him in both hardship and ease.

فَلَنْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا (٥٧) وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا (٥٨) الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا (٥٩) (فرقان Furqan – 59-57)

Say, I do not ask you for any reward, but whoever wishes, let them pursue the Way to their Lord. Put your trust in the Ever-Living Allah, Who never dies, and glorify His praises. Sufficient is He as All-Aware of the sins of His servants. He is the One Who created the heavens and the earth and everything in between in six Days, then established Himself on the Throne. He is the Most Compassionate! Ask none other than the All-Knowledgeable about Himself.

All beings were created from nothing, and only God has always existed and will always remain. Every human will eventually taste death, while God alone is eternal and never dies. For this reason, we must place our trust solely in Him.

وَلَمَن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

(38 – Az Zumar مر)

If you ask them who created the heavens and the earth, they will certainly say, Allah! Ask them, consider then whatever you call upon and request besides Allah, if it was Allah's Will to harm me, could they undo that harm? Or if He willed mercy for me, could they withhold His mercy? Say, Allah is sufficient for me. In Him alone the faithful put their trust.

Chapter 10: Polytheism in Worship through Intermediaries

Gaining a strong monotheistic understanding is closely tied to recognizing the distinction between Allah (the Creator) and Dūnellāh (the creation); and this distinction is simple to grasp, and only those who are stubborn refuse to accept this truth. Pay close attention to the following verse:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ
أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ (٤) وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ
دُعَائِهِمْ غَافِلُونَ (٥) وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ (٦) (احقاف Al Ahqaf - 4-6)

Ask “Have you considered whatever you call upon and request besides Allah? Show me what they have created on earth! Or do they have a share in the heavens? Bring me a scripture before this Quran or a shred of knowledge, if what you say is true.” And who could be more astray than those who call upon others (Dunellah) besides Allah, that cannot respond to them until the Day of Judgment, and are unaware of their calls? And when people will be gathered, those things/people will be their enemies and will disown their worship.

In the first part of this verse, God once again emphasizes that Dunellah (the creation) has not created anything but is itself created. There is no evidence in any divine scripture or scientific text that Dunellah has participated in creation. Pay close attention to the verse. It is stated that whatever is invoked and called upon besides Allah will never respond to the supplicant until the Day of Resurrection. On that day, these creations, referred to as Dunellah, will not only deny the Shirk of those who worshiped them but will also become their enemies. On that day, they will say that We worshiped only the One God during our lives and presented all our needs to Him. Yet, instead of asking from God, you asked from us, His created beings. Therefore, we are now your enemies. We were monotheists, while you opposed God, so our paths are separate.

In the previous sections, it was explained that Dunellah (the created beings) do not own even a particle of the entire universe and are themselves in need of God. It was also stated that *يعبدون* (Ya’bodun: worshiping, expressing servitude) and *يدعون* (Yad’un: asking, seeking needs, calling upon) are exclusive to the Lord, and if we direct *يعبدون* and *يدعون* toward Dunellah (anything besides Allah), we have committed Shirk (associating partners with God). Undoubtedly in this matter, God explicitly states His words in the Quran without any exceptions, additions or addendum. The exceptions and additions are constructed by us humans over time: For example, some argue that while it is true that a person can directly present their needs and requests to God, and it is also true that they should not ask their needs and wishes directly

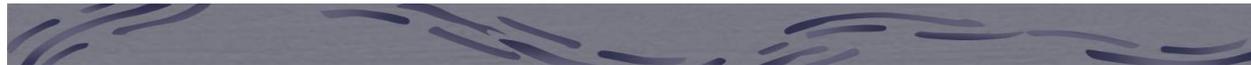
from Dunellah; However, one can ask Dunellah (such as deceased Imams, dead righteous individuals, etc.) to act as intermediaries between us and the Lord. This means we present our needs to non-God entities that are not alive and no longer within the confines of existence, expecting them to convey these requests to the Lord. Clear reasons against this justification include, first and foremost, that the Arab people held the same belief before the arrival of the Prophet. They called upon previous prophets such as Abraham, Ishmael, Cain, or even angels, to fulfill their needs. They believed that angels and divine prophets could act as their intercessors and bring them closer to God due to their innocence. Secondly, asking Dunellah to present our needs to the Lord as an intermediary is in essence, a form of supplication and request directed at Dunellah itself. In doing so, we are still asking Dunellah to hear our needs and convey them to God for acceptance.

God has not commanded His servants in even a single verse of the Quran to communicate with Him through intermediaries, assistants, or deputies. All notions of worshiping God through intermediaries are human inventions, originating from our own minds. God who is closer to us than the veins in our hearts (surah Qaf, verse 16), has ordered us to ask Him directly, just as the closest path to a point is a straight line to it. God, who is closer to us than the veins in our hearts, has commanded that even if a person feels ashamed and disgraced because of their sins, they should remember that He is still closer to them than any of His creations. When we create intermediaries between ourselves and God, it implies that we believe He will not forgive us or hear our voices without these intermediaries. It assumes that God cannot directly accept the prayers of His servants and must rely on intercession. However, even if one of God's servants is drowning in sin, the door to repentance remains open. Only God has the power to forgive sins:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (53)
 وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ (54) (Zumar: 53-54)

Say, *O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins. He is indeed the All-Forgiving, Most Merciful. Turn to your Lord in repentance, and fully submit to Him before the punishment reaches you, for then you will not be helped.*

In addition to examining the figure below, reflect on the following question:
 Is it right to obtain faith and belief from a source other than the Quran?



<p style="text-align: center;">Shirk (Polytheism)</p> <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="border: 1px solid black; padding: 5px; width: 45%;"> <p>The creature (Dunellah) asks/calls upon another creature (Dunellah) their needs and requests.</p> </div> <div style="text-align: center;"> </div> </div> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ (يونس - 106)</p> <p>and ‘Do not ask anything besides Allah (from Dunellah), what can neither benefit nor harm you, for if you do, then you will certainly be one of the wrongdoing tyrants.’</p> </div>	<p style="text-align: center;">Monotheism based on the Quran (Tawhid)</p> <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="border: 1px solid black; padding: 5px; width: 45%;"> <p>The creature (Dunellah) directly asks/calls upon the creator (Allah) their needs and requests.</p> </div> <div style="text-align: center;"> </div> </div> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (غافر - 60)</p> <p>Your Lord has proclaimed, “Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell, fully humbled.”</p> </div>
<p style="text-align: center;">Shirk (Polytheism)</p> <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="border: 1px solid black; padding: 5px; width: 45%;"> <p>The creature (Dunellah) asks another creature (Dunellah) to present their needs and requests to Allah (worshiping with intermediaries).</p> </div> <div style="text-align: center;"> </div> </div> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ... (زمر - 3)</p> <p>Indeed, sincere religion only belongs to Allah, As for those who take other lords besides Him, saying We worship them only so they may bring us closer to Allah...</p> <p>إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعْوَكُمْ وَكُلُّكُمْ لِيَوْمَئِذٍ لَدَيْهِ ... (فاطر - 14)</p> <p>If you call upon them, they cannot hear your calls. And if they were to hear, they could not respond to you...</p> </div>	<p style="text-align: center;">Shirk (Polytheism)</p> <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="border: 1px solid black; padding: 5px; width: 45%;"> <p>The creature (Dunellah) asks another creature (Dunellah) their needs and requests, in addition to asking the Creator (Allah) in parallel</p> </div> <div style="text-align: center;"> </div> </div> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ (شعراء - 213)</p> <p>So do not ever call upon any other god with Allah, or you will be one of the punished.</p> <p>وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا (جن - 18)</p> <p>Masjids (Mosques) are for Allah, so do not ask/call upon anyone with Allah.</p> <p>لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْلُوعًا (اسراء - 22)</p> <p>Do not set up any other god with Allah, or you will end up condemned, abandoned.</p> </div>

Chapter 11: The Great Danger of Polytheism

In the previous verses, we saw that God regards asking anything from 'those other than Allah' (non-God) as polytheism/Shirk. Both worship (ta'budun تَعْبُدُونَ) and prayer and request (tad'oun تَدْعُونَ) directed toward God's creation (those other than Allah = Dunellah) are polytheism/Shirk, whether it is done directly from Dunellah or by putting Dunellah as an intermediary between oneself and God. Allah the Almighty has not made any exceptions in this matter. To emphasize this, we present another verse from the Quran and ask you to once again pay close attention to the words 'ta'budun' تَعْبُدُونَ and 'tad'oun' تَدْعُونَ .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا (٤٧) وَأَعْتَزِلُّكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا

(٤٨) فَلَمَّا اعْتَزَلْتُمْ وَمَا يُعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا (٤٩) (مریم - Maryam 47-49)

Abraham responded “Peace be upon you! I will pray to my Lord for your forgiveness. He has truly been Most Gracious to me. I distance myself from “all of” you and from whatever you invoke and request besides Allah, and I will call upon my Lord alone, trusting that I will never be disappointed in invoking my Lord.” So after he had left them and what they worshipped besides Allah, We granted him Isaac and Jacob, and made each of them a prophet.

Please note that *Shirk* (polytheism) is not limited to equating a created being with God in the creation of the heavens and the earth. Even making a created being an intermediary in worship and prayers to the Creator is an act of Shirk. Therefore, all the following situations are considered Shirk:

- Believing in multiple gods instead of the One True God.
- Thinking that God has relatives or that created beings have collaborated with Him in creation.
- Asking from created beings instead of praying directly to Almighty God.
- Using created beings as intermediaries for requests, prayers, or worship.
- Considering that certain beings, due to their deeds and closeness to God, act as His assistants in carrying out commands.
- Believing that any created being shares in any of Allah’s 99 special attributes.

Pay close attention to the following verse:

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ (٤٠) بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ

إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ (٤١) وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ (٤٢) (انعام - An'am 40-42)

Ask “Imagine if you were overwhelmed by Allah’s torment or the Hour (Judgment Day)—would you call upon any other than Allah for help? if you are truthful! No! He is the only One you would call. And if He willed, He could remove the affliction

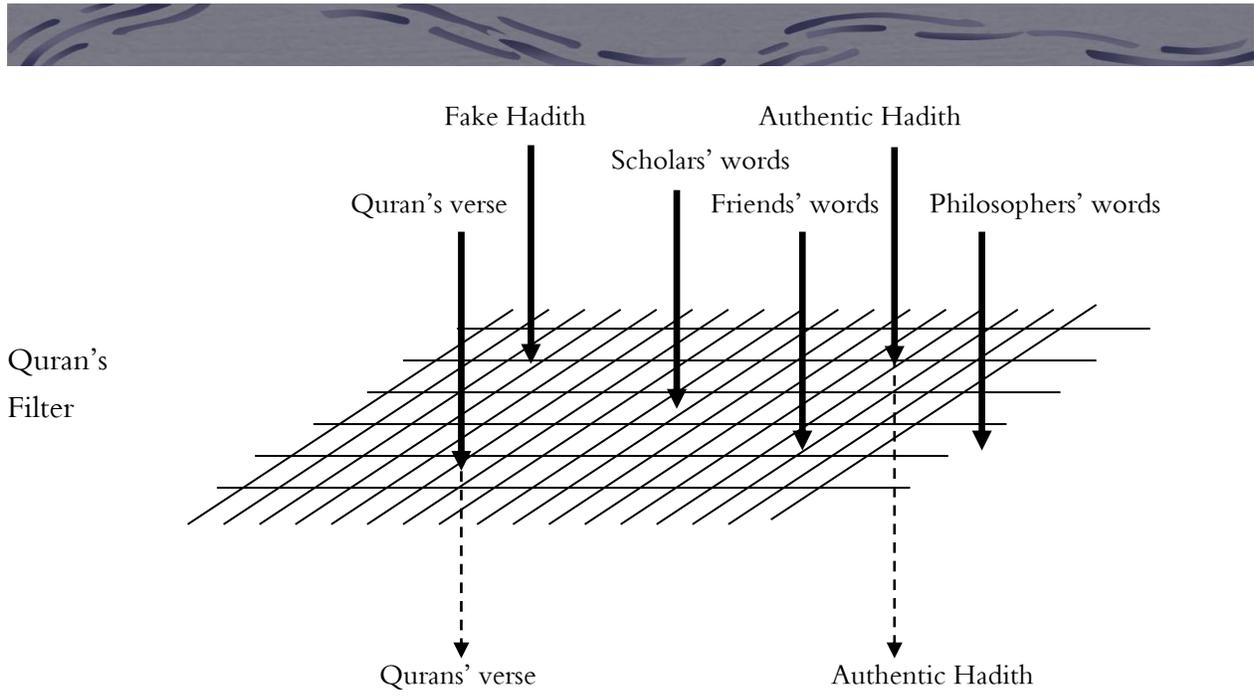
that made you invoke Him. Only then will you forget whatever you associate with Him.” Indeed, We have sent messengers before you to other people who We put through suffering and adversity, so perhaps they would be humbled.

Imagine that a misfortune occurs near you (earthquake, flood, bombing, etc.). Would you seek help from Allah or the prophets? From Allah or the Imams? From Allah or dead sheikhs and the righteous people? If you ask Allah, you have achieved true monotheism (Tawhid); otherwise, you have fallen into polytheism (Shirk). As mentioned in previous sections, the ancient ignorant people who fell into polytheism were not unusual or different from us. They lived as we do and acknowledged God as the Creator. Their only mistake was making symbolic idols from stone and wood in the likeness of righteous people and used these righteous individuals (like Prophet Abraham and Prophet Ishmael) as intermediaries in their prayers, requests, and worship. The vertical stones of that time have now become horizontal and are placed on the graves of individuals. Polytheism enters human life in subtle ways. Many people believe they are true believers, yet their actions reflect polytheism in their faith. God says:

وَكَايَ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ (١٠٥) وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ (١٠٦) أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (١٠٧) (يوسف 107-105)

How many signs in the heavens and the earth do they pass by with indifference! And most of them do not believe in Allah without associating partners with Him. Do they feel secure that an overwhelming torment from Allah will not overtake them, or that the Hour will not take them by surprise when they least expect it?

Prophet Muhammad (PBUH) said: 'The entry of polytheism/Shirk into my Ummah (community) is more subtle than the movement of a black ant on a black stone in the darkness of night.' The only way to prevent this problem is to purify beliefs through the filter of the Quran. Therefore, we recommend that from now on, whatever we hear from anyone in any attire (even in the guise of religion) or see anywhere, we should pass it through the filter of the Quran, because on the Day of Judgment, we can only present the Quran as only valid reference for our belief and faith, we cannot say that we followed someone because a particular religious scholar said so. Considering that false and superstitious Hadiths and narrations are increasing day by day, the only reliable criterion for accepting authentic Hadiths is their conformity with the monotheistic filter of the Glorious Quran. The Quran is the only book free from distortion and error, serving as the ultimate guide for every truth-seeker. Unfortunately, today we hear Hadiths that are even used to measure people's faith and disbelief; many of these Hadiths contradict the Quran and should be eliminated from human life. Pay attention to the following figure:



In this section, we examine the danger of Shirk from the perspective of the Quran. Pay close attention to the first verse:

فَلْأَفْعَبِزِ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ (٦٤) وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ (٦٥) بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ (٦٦) (زمر Az Zumar – 64-66)

Say “Are you urging me to worship other than Allah, O ignorant ones?” It has already been revealed to you and to those before you that if you associate others with Allah, your deeds will certainly be void and you will truly be one of the losers. Rather, worship Allah alone and be one of the grateful.

In this verse, God addresses the Prophet of Islam, and despite the great respect He has for Prophet Muhammad (PBUH), He warns him that if he commits polytheism/Shirk, he will ruin all his deeds with his own hands. Today, many people perform good deeds. They build schools, feed the poor, support charities, etc. However, if their beliefs are not correct, none of their deeds will be accepted in the divine court of Allah. In the Quran, the issue of belief is extremely serious. Pay close attention to the following verses:

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ اللَّهُ مُفْعُولًا (٤٧) إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا (٤٨) أَلَمْ تَرَ إِلَى الَّذِينَ يُرْكَبُونَ أَنْفُسَهُمْ بِلِ اللَّهِ يُرْكَبُونَ مِنْ بِنَاءٍ وَلَا يُظَلِّمُونَ فِتْيَانًا (٤٩) (نساء An Nisa’ – 47-49)

O you who were given the Book! Believe in what We have revealed, confirming your own Scriptures, before We wipe out faces, turning them backwards, or We condemn the defiant as We did to the Sabbath-breakers. And Allah’s command is always executed! Indeed, Allah does not forgive Polytheism/Shirk (associating partners with

Him), but forgives anything else of whoever He wills. And whoever commits Shirk with Allah has indeed committed a grave sin. Have you not seen those who falsely elevate and praise themselves? It is Allah who praises whoever He wills. And none will be wronged even by the width of the thread of a date stone.

Also:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (١٢) وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣) وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ وَفَصَّالَةٌ فِي عَامَتَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (١٤) (لقمان 12-14 - Luqman)

Indeed, We blessed Luqman with wisdom saying “Be grateful to Allah, for whoever is grateful is only for their own good. And whoever is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy.” And when Luqman said to his son, while advising him, “O my dear son! Never associate anything with Allah, for Shirk is truly the worst of all wrongs.” And We have commanded people to honor their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return.

Also:

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ (٨٣) فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ (٨٤) فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سِنَّةَ اللَّهِ الَّتِي قَدْ حَلَّتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ (٨٥) (غافر 83-85 - Ghafir)

When their messengers came to them with clear proofs, they were prideful in whatever knowledge they had, and were ultimately overwhelmed by what they used to ridicule. When they saw Our punishment, they cried “Now we believe in Allah alone and reject what we had been associating with Him!” But their faith was of no benefit to them when they saw Our torment. This has always been Allah’s way of dealing with His wicked servants. Then and there the disbelievers were in total loss.

In the previous verse, God states that when clear proof from the Quran is presented to those who have gone astray in their religion, they claim to have deep knowledge of faith and boast about having many followers. However, on the Day of Judgment, these individuals will neither benefit themselves nor those they have misled. The following verse emphasizes that one must not commit even the slightest act of polytheism/Shirk towards the One God, not even to the extent of a pinhead:

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ (٢٥) وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ (٢٦) وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ (٢٧) (حج 25-27 - Al Hajj)

Indeed, those who persist in disbelief and hinder others from the Way of Allah and from the Sacred Mosque (Masjidil haram, Mecca) which We have appointed for all people, residents and visitors, along with whoever intends to deviate by doing wrong in it, We will cause them to taste a painful punishment. And when We assigned to Abraham the site of the House saying “Do not associate anything with Me (do not commit Shirk) and purify My House for those who circle ‘the Ka’bah’, stand in prayer, and bow and prostrate themselves. Call all people to the pilgrimage, They will come to you on foot and on every lean camel from every distant path.

In the previous verses, we saw that we must not associate partners with God (committing Shirk), not even to the extent of an atom. Those who knowingly or unknowingly approach God with incorrect beliefs (polytheistic or blasphemous) are considered guilty in His sight and will lose all the deeds they have performed in this world. Pay close attention to the following verse:

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيُقَالُونَ حَجْرًا مَّحْجُورًا (٢٢) وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا (٢٣) أَصْحَابُ الْجَنَّةِ
يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا (٢٤) (فرقان Al Furqan – 22-24)

On the Day they will see the angels, there will be no good news for the wicked, who will cry, “Keep away! Away from us!” Then We will turn to whatever good deeds they did, reducing them to scattered dust. But on that Day the residents of Paradise will have the best settlement and the finest place to rest.

Despite all these verses in the Glorious Quran (and many others that have not been mentioned here) and all these warnings to all of humanity, are we not willing to dedicate just a few hours of our entire lives to reflect on the main purpose in this world and eternal life in the hereafter?

Chapter 12: The Danger of Imitation

In this section, we examine the reasons most people in society give for blindly imitating faith and belief. An important point to consider is how similar these justifications are to those of past nations described in the Quran. Before delving into a detailed examination, we once again emphasize that belief and faith are entirely personal matters. No one should think about faith on behalf of others. Each individual must seek certainty in these matters through logical reasoning, rational reflection, and examination of the Quran, rather than blindly following their ancestors or society leaders. In reality, imitating the beliefs of others holds no value for us, as on the Day of Judgment, we cannot present the thoughts of others as the main source of reference for our beliefs. Let's analyze this step by step together.

In many cases, when Quranic verses are presented to people today and they are encouraged to take a step forward, to at least study the Quran and recognize the falsehood of Dunellah (anything other than God), their only response is that they are satisfied with what they have and will simply follow what the majority of society is doing. As a Persian poem says, "If you do not want to be disgraced, blend in with the congregation". They are unaware that Prophet Abraham (PBUH) also grew up in a similar society. He alone purified his belief from the polytheism and superstitions of his time, proving the existence of God to himself through reason and contemplation (through contemplation of the universal and cosmic signs and within himself). In recognition of this, God appointed him as a prophet and presented him in the Quran as a model of monotheism for all people. Certainly, those who remain satisfied with the common superstitions of society will not be guided.

Fortunately, many people in our society today have noticed contradictions and raised questions about religion. Many have realized that what is presented to them as religion contains inconsistencies and issues (as the famous saying goes: something's off). The majority of our society, made up of wise individuals, understands that true religion is not what is constantly promoted on radio, television, and from pulpits. The version of religion being promoted only brings misery and depression to society. But here lies the problem. Even though people understand that this is not the true religion, they continue to follow it blindly and make no effort to seek pure faith for themselves. Please read the following verse:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ (٢٠) وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوْلَوْا كَمَا كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ (٢١) وَمَنْ يُضْلِمِ

وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ (٢٢) (لقمان 21-22 – Luqman)

Have you not seen that Allah has subjected for you whatever is in the heavens and whatever is on the earth, and has lavished His favors upon you, both seen and unseen? Still there are some who dispute about Allah without knowledge, or guidance, or an

enlightening scripture. When it is said to them, “Follow what Allah has revealed” they reply “No! We only follow what we found our forefathers practicing” Would they still do so even if Satan is inviting them to the torment of the Blaze? Whoever fully submits themselves to Allah and is a good-doer, they have certainly grasped the firmest hand-hold. And with Allah rests the outcome of all affairs.

Another common justification in our society is as follows. People say that we accept Dunellah (anything other than Allah) is neither the Creator nor the Sustainer, and we do not directly ask deceased saints, sheikhs, prophets, or imams for anything. However, we believe that those who are close to God can serve as a means and cause Him to answer our prayers. These people who are close to God are involved in carrying out His commands, and their presence protects us from calamities, dangers, and disasters. Based on this belief, we seek God's help through these intermediaries, asking Him to grant our prayers. The only reason for this practice is the desire to draw closer to God's court. Furthermore, these people continue to state that we know these divine associates of God cannot fulfill our needs, but God fulfills our needs through these favored intermediaries. Pay close attention to the following verse, which presents the argument of the polytheists during the Prophet's time:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (٢) أَلَا لِلَّهِ الدِّينُ الْحَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ (٣) لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ بِمَا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ (٤) (Zumar Az 2-4)

Indeed, We have sent down the Book to you in truth, so worship Allah alone, being sincerely devoted to Him. Indeed, sincere and pure devotion is due only to Allah. As for those who take other lords besides Him, saying “We worship them only so they may bring us closer to Allah” surely Allah will judge between all regarding what they differed about. Allah certainly does not guide whoever persists in lying and disbelief and infidelity. Had it been Allah’s Will to have offspring, He could have chosen whatever He willed of His creation. Glory be to Him! He is Allah, the One, the Supreme.

This is the same argument people use today to justify using Dunellah as intermediaries between themselves and Allah. Certainly, nowhere in the Quran has God permitted the use of Dunellah as intermediaries, and this argument today (the argument of using intermediaries for the sake of getting closer to God, which is not a new argument) is just a lie attributed to God and spoken in His name. At the end of the verse, it is also stated that God does not like the 'liars and infidels'. The verses of the Quran are very clear and transparent, and any truth-seeking individual can easily erase the superstitions and Shirk/polytheism from their life using the Quran’s verses. God has repeatedly stated in the Quran 'Call upon Me, I will respond to you'

(أدعوني استجب لكم), and nowhere in the Quran does it say 'Call upon the prophet, I will respond to you' (أدعوا النبي استجب لكم), nor 'Call upon the righteous, I will respond to you' (أدعوا الصالحين استجب لكم). The situation in society is very dire. Imagine that Fred does you a small favor, but instead of thanking Fred, you thank Ryan. Now consider how, in our society, Allah the Almighty has bestowed countless blessings upon us, yet instead of worshiping and asking from Him, people turn to Dunellah, seeking help from others besides Him. Having said that, many people still say that we are very sinful and cannot directly pray and ask from God. We definitely have to use one of the pure and innocent humans or God's close companions as an intermediary, because otherwise, God will not pay attention to us and our prayers will not be elevated. God Himself has responded to this claim. Pay close attention to the following verse:

أَوْمًا يَعْلَمُونَ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (٥٢) قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ (٥٣) وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصِرُونَ (٥٤) وَأَتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ (٥٥) (Zumar - Az 52-55)

Do they not know that Allah gives abundant or limited provisions to whoever He wills? Surely in this are signs for people who believe. Say, O My servants who have exceeded the limits [of sin] against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins. He is indeed the All-Forgiving, Most Merciful. Turn to your Lord in repentance, and fully submit to Him before the punishment reaches you, then you will not be helped. Follow the Quran, the best of what has been revealed to you from your Lord, before the punishment takes you by surprise while you are unaware.

In this verse, Allah has said, O My servants who have transgressed beyond limits and even indulged excessively in sins (the worst possible state), the door of God's mercy is open to all His servants and there is no need for intermediaries and favoritism. The Almighty God has declared that even if you are in the depths of misguidance and sin, you should turn only to Him (وَأَنِيبُوا إِلَىٰ رَبِّكُمْ). It is enough for you to sincerely decide to correct your beliefs and abandon the superstitions that have taken root in your faith. Many people are shaken by reading this booklet, as superstitions are deeply ingrained in their thoughts. Younger individuals often find it easier to discard these superstitions, but as people age, it becomes harder to cleanse these superstitions from their faith, because older individuals have lived their entire lives with these superstitions and love their superstitious beliefs as they would their children. A truly brave person in this context is one who, when confronted with the truth of the Quran, where even a single verse is sufficient proof, follows the example of Abraham and sever the head of their nurtured superstitious thoughts at the command of God.

Another issue that is noticeable in today's society is that many people assign Allah with close associates and consider them as intercessors on the Day of Judgment. When these people are asked why they rely on and are so attached to Dunellah/Ghairyallah (others besides God), why they seek healing and wishes through them, and why they use others than God as intermediaries in their prayers, they respond that we hope these close associates of God (Prophets, Imams, Sheikhs, Martyrs, etc.) will intercede for us on the Day of Judgment, and advocate/support us sinners before God. God's response to these people is as follows:

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ (١٧) وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَبْتُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ (١٨) وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِّي بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ (١٩) (يونس Yunus – 17-19)

Who does more wrong than those who fabricate lies against Allah or deny His revelations? Indeed, the wicked will never succeed. They worship from Dunellah (besides Allah) who can neither harm nor benefit them, and say “These are our intercessors with Allah.” Ask “Are you informing Allah of something He does not know in the heavens or the earth? Glorified and Exalted is He above what they associate with Him!” Humanity was once nothing but a single community of believers, but then they differed. Had it not been for a prior decree from your Lord, their differences would have been settled.

The verse states that Dunellah (non-Allah) can neither harm nor benefit humans and that everything that reaches them comes from God alone. Allah explicitly mentions in this verse and many others in the Holy Quran that He has not made such a covenant with His servants, and this concept is not even hinted at in any of the heavenly scriptures. Appointing an intercessor (Shafi': شفيع) before Judgment Day and in this world, like many other beliefs mentioned, is a fabrication of people's minds. These are individuals who, instead of reflecting on the Quran and examining their own beliefs and faith, allow others (such as religious scholars) to think for them. Unfortunately, they value the words of these individuals more than the words of Allah Himself. Allah clearly states in this verse that intercession by Dunellah, as you have imagined, does not exist. Are you attributing something to Allah that is not mentioned anywhere in the Quran? Are you claiming something that Allah Himself has not said? It is important to note that the Quran does not entirely reject the concept of Shifa'ah (شفاعة), but it considers the way people appoint intercessors (شفيع) for themselves as polytheism (this topic will be discussed in detail later). Pay attention to the following verse:

فَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ (٥٠) وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُخْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ (٥١) وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ (٥٢) (انعام Al An'am – 50-52)

Say “I do not say to you that I possess Allah’s treasures or know the unseen, nor do I claim to be an angel. I only follow what is revealed to me.” Say “Are those blind equal to those who can see? Will you not then reflect?” Warn with this Quran those who are awed by the prospect of being gathered before their Lord, when they will have no protector or intercessor besides Him, so perhaps they will be mindful of Him. Do not dismiss those who invoke their Lord morning and evening, seeking His pleasure. You are not accountable for them whatsoever, nor are they accountable for you. So do not dismiss them, or you will be one of the wrongdoers.

The verse above was revealed as a warning to instill fear in the hearts of believers and God-fearing people. Please read the following verse thoughtfully:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنفُسَهُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ (٩٣) وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنتُمْ تَزْعُمُونَ (٩٤) إِنَّ اللَّهَ فَالِقَ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَأَنَّىٰ تُؤْفَكُونَ (٩٥) (انعام Al An'am – 93-95)

Who does more tyranny than the one who fabricates lies against Allah or claims “I have received revelations!”, although nothing was revealed to them; or the one who says “I can reveal the like of Allah’s revelations!” If you could only see the wrongdoers in the throes of death while the angels are stretching out their hands saying “Give up your souls! Today you will be rewarded with the torment of disgrace for telling lies about Allah and for being arrogant towards His revelations!” Today you have come back to Us all alone as We created you the first time, leaving behind everything We have provided you with. We do not see your intercessors with you, those you claimed were Allah’s partners. All your ties have been broken and all your claims have let you down. Indeed, Allah is the One Who causes seeds and fruit stones to sprout. He brings forth the living from the dead and the dead from the living. That is Allah! How can you then be deluded?

In this verse, the state of those at the time of death who, knowingly or unknowingly, attribute statements to Allah that are not found in the Quran, our sole source of belief, is described. These are people who blindly imitate and follow others in their religion. When they are presented with the correct faith and beliefs based on the verses of the Quran, they refuse to accept them, insisting that their practices are accepted by Allah simply because their religious scholars do it. However, by reading the Quran, they

will realize that the Quran speaks entirely against their beliefs. They continually say Allah is "the Most Merciful," yet wherever the Quran discusses Allah's mercy, it also states that He is "severe in punishment". Furthermore, the verse states that on the Day of Judgment, every person will stand alone before Allah, and there will be no pre-appointed intercessor/Shafi' for anyone on that day. Pay attention to the following verse:

– Maryam (مریم) (٩٥) وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا (٩٤) لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا (٩٣) إِن كُنْهُمُ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا (93-95)

There is none in the heavens or the earth who will not return to the Most Compassionate in full submission. Indeed, He fully knows them and has counted them precisely. And each of them will return to Him on the Day of Judgment all alone.

Our question to you: Consider the verse "إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ" – You alone we worship and from You alone we seek help" that is recited routinely in the five daily prayers. Does a Muslim, when praying and repeating these phrases, know what they are saying? Are they speaking to Allah, their Creator, or just to the doors and walls around them?

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلِ ضَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتُرُونَ (احقاف)
(28 – Al Ahqaf)

Why then were they not helped by those they took as gods besides Allah, hoping to get closer to Him? Instead, they failed them. That is their lies and their fabrications.

Chapter 13: Intercession and Supplication

In the previous section, we saw that intercession (Shifa'at شفيع و شفاعة), as commonly practiced in society, does not exist. In general, The Holy Quran does not reject the concept of intercession or mediation entirely, but it does not accept it in the way it is understood today. In our society, people often appoint Dunellah mediators for themselves in advance. These mediators range from prophets and imams to the descendants of imams, the deceased in graves, martyrs, saints, and even relatives who have passed away. However, the Quran clearly states that mediation will only be granted by Allah's permission to those He chooses on the Day of Resurrection. It is not something that can be predetermined in this world by human will or authority:

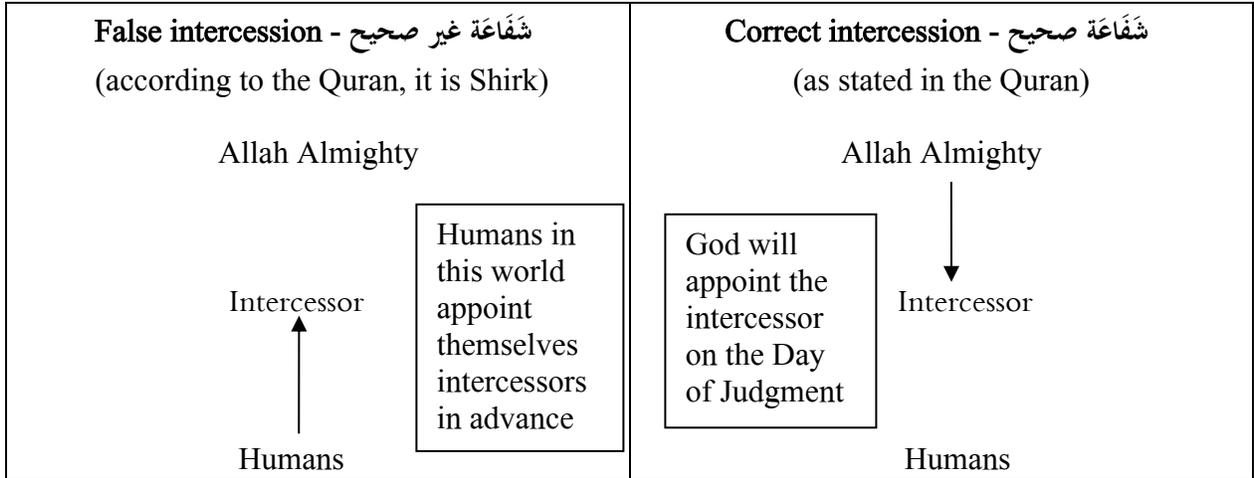
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ بِمَا رَزَقْنَاكُمْ مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بِنَعِّ فِيهِ وَلَا حُلَّةَ وَلَا شَفَاعَةً وَالْكَافِرُونَ هُمُ الظَّالِمُونَ (٢٥٤) اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (٢٥٥)

(Baqarah – 254-255)

O believers! Donate from what We have provided for you before the arrival of a Day when there will be no bargaining, friendship, or intercession. Those who disbelieve are the wrongdoers. Allah! There is no god except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He fully knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge, except what He wills to reveal. His Seat encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest.

Pay attention to the figure below. True and correct intercession is only accepted on the Day of Judgment with the permission of Allah Himself. However, if we appoint righteous individuals as intercessors in this life before the Day of Judgment, we are committing Shirk. Today, people have reversed these principles. Instead of focusing on correcting their faith according to the teachings of the Quran, they believe that by selecting intercessors for themselves before the Day of Judgment, they will be safe from questioning. In fact, the Quran itself commands humans to use the means that Allah has prescribed to draw closer to Him, but without committing Shirk. Humans can seek closeness to Allah through prayer, following the teachings of the Quran, and striving (Jihad) in His path:



يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (٣٥) (مائده - Al Ma'idah - 35)

O believers! Be mindful of Allah and seek what brings you closer to Him and struggle in His Way, so you may be successful.

In the verse above, Allah Himself instructs humans to seek means such as striving (Jihad) and other righteous actions to draw closer to Him, but without committing *shirk*. The means that Allah has introduced (such as prayer, jihad, fasting, and following the teachings of the Quran) bring people closer to Him. However, seeking intervention and appointing intercessors in an attempt to draw closer to God actually distances people from Him. This issue is clearly stated in the following verse:

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا (٥٦) أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا (٥٧) (اسراء - Al Isra' - 56-57)

Say, invoke those you claim to be divine besides Him, they do not have the power to undo harm from you or transfer it to someone else. Even the closest to Allah of those invoked would be seeking a way to their Lord, hoping for His mercy, and fearing His punishment. Indeed, your Lord's torment is fearsome.

The next issue concerns people who seek healing from sources other than Allah (Dunellah). You may have encountered individuals who say: '*It is true that the Quran rejects seeking healing from Dunellah, but we have personally received healing from Imams and deceased righteous individuals.*' The response to such claims is as follows. There are two voices here: one is the voice of Allah in the Quran, and the other is the voice of those who claim to have received healing from these figures. The choice is yours as to which one you accept. Pay close attention to the following verse:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ (١٠٦) وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ (١٠٧) قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِكَيِّلٍ (١٠٨) (يونس 106-108)

and Do not invoke and request from Dunellah (other than Allah), what can neither benefit nor harm you, for if you do then you will certainly be one of the wrongdoers. and if Allah touches you with harm, none can undo it except Him. And if He intends good for you, none can withhold His bounty. He grants it to whoever He wills of His servants. And He is the All-Forgiving, Most Merciful. Say, O humanity! The truth has surely come to you from your Lord. So whoever chooses to be guided, it is only for their own good. And whoever chooses to stray, it is only to their own loss. And I am not a keeper over you.

Secondly, those who believe they have received healing from sources other than Allah should understand that in fact, this healing also comes from Him. In the Quran, Allah has defined two paths for humans. One is the right and monotheistic path, while the other is the wrong and polytheistic path. The Quran clearly states the ultimate destinations of both: the monotheistic path leads to Paradise, while the polytheistic path leads to Hell. Everyone chooses one of these two paths based on their free will, and the responsibility lies solely with them. Allah does not force anyone to leave the polytheistic path and follow the monotheistic path (humans have the freedom to choose). In the Quran, it is stated that Allah assists all humans and Jinns, whether they are on the monotheistic or polytheistic path. Every human even if they enter the wrong path, still receives help from Allah. Pay attention to the following verse:

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا (١٨) وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا (١٩) كَلَّا هُوَ آخِزٌ وَهُوَ غَافٍ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا (٢٠) (اسراء' Al Isra' 18-20)

Whoever desires this fleeting world alone, We hasten in it whatever We please to whoever We will; then We destine them for Hell, where they will burn, condemned and rejected. But whoever desires the Hereafter and strives for it accordingly, and is a believer, it is they whose striving will be appreciated. We provide both the former and the latter from the support of your Lord. And the bounty of your Lord can never be withheld.

If a person believes in their heart that a piece of wood, angels, humans, or anything else can heal them, they may indeed receive healing. However, when Allah grants help to such polytheistic individuals and fulfills their needs, He is actually allowing them to sink deeper into their sins. It is Allah's way to assist all monotheists,

polytheists, and disbelievers in their choices. In the end, what truly matters is which group will be among the losers. See the following verse:

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (١٥) أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهَدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ (١٦) مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ (١٧) صُمُّ بَعْضٌ بِكُفْرٍ فُهُمْ لَا يَرْجِعُونَ (١٨) (بقره 15-18 – Al Baqarah)

Allah will throw their mockery back at them, and supports them to continue wandering blindly in their defiance. They are the ones who trade guidance for misguidance. But this trade is profitless, and they are not guided. Their example is that of someone who kindles a fire, but when it lights up all around them, Allah takes away their light, leaving them in complete darkness, unable to see. They are deaf, dumb, and blind, so they will never return to the Right Path.

The verse above was revealed in the context of hypocrites, but it applies just as accurately to polytheists and disbelievers. Is it correct to believe that all pains, illnesses, and afflictions come from Allah, yet healing and recovery come from His creatures, such as the Imams? When a person falls ill or faces hardship, it is by Allah's will, and their healing and relief are also by His will, not by the will of His creatures, whether prophets, righteous individuals, or others. Certainly, both suffering and healing come solely from Allah. In times of hardship, we should place our trust in Him alone. Just as dominion, creation, the sustenance of His servants, and the entire universe are under His power, so too are illness and healing controlled by Him:

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ (٣٧) وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ (٣٨) قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ (٣٩) (زمر 37-39 – Az Zumar)

And whoever Allah guides none can lead astray, isn't Allah Almighty, not capable of punishment? If you ask them who created the heavens and the earth, they will certainly say Allah! Ask them consider then whatever anything you invoke and call upon besides Allah (Dunellah), if it was Allah's will to harm me, could they undo that harm? Or if He willed mercy for me, could they withhold His mercy? Say Allah is sufficient for me. In Him alone the faithful put their trust. Say O my people! Persist in your ways, for I too will persist in mine. You will soon come to know.

Some people argue that since Prophet Jesus (PBUH) healed various illnesses, it is possible to seek healing from the deceased. However, they overlook two important facts. First, Prophet Jesus was alive when he performed those healings. Second, his ability to heal was a miracle granted by Allah. Is Prophet Jesus alive today to perform miracles and heal the sick? The key point about the miracles of the prophets is that they always occurred with Allah's permission and only during their lifetimes. For

example, the healings performed by Prophet Jesus, the restoration of sight through Prophet Joseph's shirt, and other similar events were all miraculous acts granted by Allah during their time on earth.

The concepts discussed in this book are not new; they have existed since the revelation of the Quran. Unfortunately, due to the neglect of the Quran and the tendency of people to follow blindly rather than think critically, some may question where these ideas come from. Has a new religion emerged? Why has no one explained these concepts to us before? What have religious scholars been doing all this time? (An hour of contemplation is better than a thousand years of blind worship).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيُضِلُّونَ عَن سَبِيلِ اللَّهِ
وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوهَا فِي سَبِيلِ اللَّهِ فَبِشْرِهِمْ بَعْدَابٌ أَلِيمٌ (توبه 34 – At Tawbah)

O believers! Indeed, many rabbis, priests and monks consume people's wealth wrongfully and hinder from the Way of Allah. Give good news of a painful torment to those who hoard gold and silver and do not spend it in Allah's cause.

Chapter 14: The Powerless Dead

In this section, we address several questions that may arise after reviewing the verses mentioned in the previous chapters. In the previous sections, it was stated that Allah, in the Quran, commands humans to dedicate matters such as worship, healing, prayer, praise, and seeking help exclusively to Him, the One and Only God. Worshiping or praying to the deceased, prophets, Imams, martyrs, saints, or any individual who is no longer in this world is considered polytheism (Shirk). Likewise, worshiping or praying to angels, Jinn, Satan, or any cosmic beings is also considered polytheism, as all these fall under the category of Dunellah, meaning anything besides Allah. Some may ask why the companions of the Prophet would come to him and request his prayers during his lifetime. The key point to understand is that asking for help in worldly matters from living individuals that are still alive is not considered polytheism. By a living individual, we mean someone whose physical presence remains in this world and whose death has not yet occurred. Pay attention that the Quran also mentions the martyrs as alive (living), but what we exactly mean by alive is a person whose death has not yet occurred, because the martyrs are alive with their Lord in a peaceful place, but not with us and they do not have a physical presence in this world.

For example, if Farhad asks his friend Reza, who is alive and physically present in this world, to lend him some money, there is no issue with this request since it is made to a living person. During the time of Prophet Muhammad (PBUH), many companions approached him and asked him to pray for them. The Prophet would then pray to God on their behalf because he was alive and physically present. It is important to note that the Prophet always directed his prayers to Allah. For example, if someone asked him to pray for the healing of their child, he never claimed to be the healer himself. Instead, he would say that he too prays to Allah for their healing, along with them. However, after the death of the Prophet, not a single companion or follower ever prayed to his soul, as doing so would be considered polytheism (Shirk). Unfortunately, today the primary purpose for which the Prophet was sent has been forgotten. People have once again reverted to blindly following the practices of the Age of Ignorance without reflection. The issue of polytheism/Shirk exists in all religions, from Buddhism to Judaism, Christianity, Islam, etc; all are in some way entangled in this dangerous problem. In Islam, due to God's promise and pledge to preserve the Quran from tampering, *shirk* is less apparent. However, within the Muslim world, polytheism is more noticeable in societies where people have neglected the Quran and instead turned to superstitions, fabricated Hadith, and man-made Dua and prayers that contradict its teachings.

Unfortunately, Shirk is more widespread in countries with Shia or Sufi faiths مذهب شیعه و تصوف compared to other Muslim nations. This is because, in addition to neglecting the Quran, people have surrendered their faith and beliefs to profit-seeking Shia scholars who act against Allah. Sadly, many follow them blindly.

Another issue that raises many questions is the nature of sleep and dreams. We may have encountered people who say, 'We have seen dreams of relatives, family members, and righteous individuals who came to us and spoke.' If, according to the Quran, the realm of spirits and souls is separate from this world, how can we explain this? Before answering this question, reflect on the following verse, along with verse 100 of Surah Al-Mu'minun, which was mentioned earlier:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى
 إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (٤٢) أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوْلَوْكَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ (٤٣)
 قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ (٤٤) (Zumar Az 42-44)

It is Allah Who calls back the souls of people upon their death as well as the souls of the living during their sleep. Then He keeps those for whom He has ordained death, and releases the others until their appointed time. Surely in this are signs for people who think. Or have they taken others besides Allah as intercessors? Say, would they do so even though those have neither authority nor intelligence? Say, All intercession belongs to Allah alone. To Him belongs the kingdom of the heavens and the earth. Then to Him you will all be returned.

In response to the question posed by these individuals, it is important to acknowledge that dreams and visions do exist and are among the signs of the Lord. However, dreams hold no conclusive authority over humans. This means that no matter what a person sees in a dream, they should not use it as a basis for altering their beliefs and faith. Pay close attention to the following verse:

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقُصُّهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا (١٦٤) رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (١٦٥) لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَىٰ بِاللَّهِ شَهِيدًا (١٦٦) (نساء 164-166 – An Nisa')

There are messengers whose stories We have told you already and others We have not, and to Moses Allah spoke directly. All were messengers delivering good news and warnings so humanity should have no excusing argument before Allah after the messengers; And Allah is Almighty, All-Wise. Yet Allah bears witness to what He has sent down to you, He has sent it with His knowledge, and The angels too bear witness, and Allah alone is sufficient as a Witness.

In the previous verse, the Lord made it clear that after sending His prophets, people no longer have any argument or excuse. In matters of faith and practice, there are no deficiencies that require explanation through dreams and visions. It is true that some divine prophets, such as Prophet Joseph (PBUH), had the ability to interpret dreams

as part of their prophethood and miracles. However, in our era, where the Quran is the final heavenly revelation and Muhammad (PBUH) is the last prophet for all of humanity, as stated in the mentioned verse, Allah's argument and proof for mankind is complete until the Day of Judgment. No human can use dreams as a criterion for their faith and belief. From now on, we should approach the dreams we see with clarity and discernment. According to the Quranic filter, if a dream encourages an increase in faith, belief, and righteous deeds, we consider it a good dream. However, if a dream does not align with the Quranic filter, we should disregard it, easily forget it, and place our trust solely in the One God.

In addition to Quranic reasoning, we also present some intellectual and rational arguments. Before entering this world (before birth) and after leaving it (after death), humans exist within the bounds of predetermination and predestination. It is only in this world that they are granted free will. No human being is born by their own will, nor do they leave this world by their own choice. It is God who controls both birth and death:

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ (49) أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ (50) (شورى Ash Shura – 49-50)

To Allah alone belongs the kingdom of the heavens and the earth. He creates whatever He wills. He blesses whoever He wills with daughters, and blesses whoever He wills with sons, or grants both, sons and daughters, and leaves whoever He wills infertile. He is indeed All-Knowing, Most Capable.

Please think about this: While our souls reside within our bodies and are within the realm of free will, we cannot force our souls to enter someone else's dream. After death, and even during sleep when the soul is taken by Allah, it enters the realm of predestination and predetermination (where free will is stripped from humans). Furthermore, no one dreams by their own choice, nor do they wake up from a dream at will. Some dreams arise from a person's own thoughts and desires, while others occur by the will of the Almighty Allah for that individual. Considering the points discussed in the previous sections and this lesson, if you were to dream of a righteous person appearing and inviting you to seek a request from him or ask for his help, what would you do?

After presenting numerous examples of Shirk in the Quran, many individuals refine their beliefs and embrace the purity of monotheism in their lives. On the other hand, some people are not guided by Allah and remain content with the prevalent superstitions and polytheistic beliefs in their lives. When these individuals witness others who have been blessed with God's guidance, they react with resentment and anger. Out of pride, cruelty, and materialism, they seek to involve all people, both believers and non-believers, in their *shirk* and polytheistic beliefs. They actively promote polytheistic superstitions and encourage others to follow them. When they

are told that God has commanded in the Quran to eliminate all intermediaries between the Creator and His creation, and that every individual should turn directly to their Lord, they respond with flawed reasoning. They argue, saying, 'Even in an organization, one must first meet the Vice-President or Deputy before meeting the President.' They are fully aware that the world created by God is not an organization or a bureaucratic system, and that political games hold no meaning in His divine order. Yet, they attempt to challenge God's verses with weak and childish arguments. Pay close attention to the following verses:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَنْبِطُونَ (٧٣) فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

(٧٤) ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٧٥) وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجَّهُهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ (٧٦) (نحل) An
(73-76 –Nahl)

Yet they worship from Dunellah (besides Allah) those who do not afford them any provision from the heavens and the earth, nor do they have the power to. So do not bring examples to Allah, for Allah certainly knows and you do not know. Allah sets forth a parable: a slave who lacks all means, compared to a free man to whom We granted a good provision, of which he donates openly and secretly. Are they equal? Praise be to Allah. In fact, most of them do not know. And Allah sets forth a parable of two men; one of them is dumb, incapable of anything. He is a burden on his master. Wherever he is sent, he brings no good. Can such a person be equal to the one who commands justice and is on the Straight Path?

At the beginning of the verse, God once again prohibits people from worshipping *Dunellah* and affirms that they have no power to do anything. In the following verse, God reveals that many people are displeased when attention is diverted away from *Dunellah*, so they attempt to justify their actions by offering examples. God explicitly declares in the Quran that no one should bring examples to Him in matters of religion, nor should they justify their polytheistic acts through false analogies and inappropriate comparisons. God alone knows the reality of religion, while humans do not. Their duty is only to obey His command. Furthermore, it is not for humans to determine the path for God by drawing analogies. Rather, it is God who defines the path for them/us. After issuing a warning to the polytheists whose *Shirk* is disrupted by *Towhid*, God repeatedly provides two examples in the following verses. He compares sinful individuals who attempt to mislead their followers through false allegories and belittlement with those whom He has favored and guided. Indeed it is only God's right to define the path for humans. Some individuals may think that we do not call and invoke *Dunellah* as God but request from them and invoke them alongside God (with God together/beside God), and in doing so creates no problem. It is not clear by which source and with what justification these individuals easily

validate their actions. Alongside reviewing the contents of Chapter 10 again, read the following verse:

لِنَفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا (١٧) وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا (١٨) وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًّا (١٩) (جن - Al Jinn 17-19)

as a test for them, and whoever turns away from the remembrance of their Lord will be admitted by Him into an overwhelming punishment. The places of worship are only for Allah, so do not invoke anyone with Him (beside him). Yet when the servant of Allah stood up calling upon Him alone, the pagans almost swarmed over him.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ (دخان - Ad Dukhan 8)

There is no god except Him. He alone gives life and causes death. He is your Lord, and the Lord of your forefathers.

Chapter 15: Polytheism in Vows and Sacrifices

To remind and confirm the previous lessons, let's discuss another verse:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ حِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ (١٣) لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاؤُهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ (١٤) وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْعُدْوَىٰ وَالْأَصَالِ (١٥) (رعد 13-15 – Ar Ra'd)

The thunder glorifies His praises, as do the angels in awe of Him. He sends thunderbolts, striking with them whoever He wills. Yet they dispute about Allah. And He is tremendous in might. Calling upon Him alone is the truth. But those the pagans invoke besides Him never respond to them in any way. Just like someone who stretches out their hands to water, to reach their mouths, but it can never do so. The calls of the disbelievers are only in vain. To Allah alone bow down in submission all those in the heavens and the earth, willingly or unwillingly, as do their shadows, morning and evening.

In the previous sections, we learned that worship, prayer, supplication (calling upon, requesting, and invoking), healing, and other acts are exclusive to Allah alone. If a person assigns any of these acts to anyone other than God, they commit polytheism/Shirk, a sin that will not be forgiven in the hereafter. In this section, we will mention a few more cases that, if attributed to Dunellah, are considered polytheism. Unfortunately, these practices are widespread in our society. We have not provided a detailed explanation of each case because those who sincerely seek the truth with an open heart can now analyze these matters on their own. The first case is that offering sacrifices is an act of worship, and performing it for Dunellah is regarded as Shirk. In the Noble Quran, God commands humans to offer sacrifices solely for Him:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (١) فَصَلِّ لِرَبِّكَ وَأَنْحَرْ (٢) إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (٣) (كوثر 1-3 – Al Kawthar)

Indeed, O Prophet We have granted you abundant goodness. So pray and sacrifice to your Lord alone. Only the one who hates you is truly cut off from any goodness.

In the Holy Quran, God has commanded humans to perform *Tawaf* (circumambulation) only around His sacred house (the Kaaba in Mecca). Circumambulating any other place (such as temples, shrines, graves, or tombs) is considered Shirk:

لِيَسْتَهْدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ حَيْمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ (٢٨) ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ
وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ (٢٩) ذَلِكَ وَمَنْ يُعْظَمِ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأَحَلَّتْ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا
قَوْلَ الزُّورِ (٣٠) (حج Al Hajj – 28-30)

so they may obtain the benefits for them, and pronounce the Name of Allah on appointed days over the sacrificial animals He has provided for them. So eat from their meat and feed the desperately poor. Then let them groom themselves, fulfill their vows, and circle the Ancient House (Tawaf of Kaaba). That is so, and whoever honors the rituals of Allah, it is best for them in the sight of their Lord. The meat of cattle has been made lawful for you, except what has been recited to you. So shun the impurity of idolatry, and shun words of falsehood.

According to God's command, anyone who accepts the Quran but rejects the Prophet (making a distinction between Allah and His messengers), or someone who selectively accepts certain verses of the Quran, or someone who believes that the Quran has been altered or tampered with (i.e., accepting some verses while rejecting others) is considered a disbeliever/Kafir:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنُكْفِرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا
بَيْنَ ذَلِكَ سَبِيلًا (١٥٠) أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا (١٥١) وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ
يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (١٥٢) (نساء An Nisa' – 150-152)

Surely those who deny Allah and His messengers and wish to make a distinction between Allah and His messengers, saying We believe in some and disbelieve in others, desiring to forge a compromise, they are indeed the true disbelievers. And We have prepared for the disbelievers a humiliating punishment. As for those who believe in Allah and His messengers, accepting all and rejecting none, He will surely give them their rewards. And Allah is All-Forgiving, Most Merciful.

The next issue concerns food that is prepared in the name of Dunellah or with the intention of seeking blessings or help from Dunellah. God has bestowed great honor upon believers and, in the Quran, has urged them to recognize their own value. A true believer is pure and should consume only what is pure. According to the Quran's command, no true believer should eat food that has been prepared in the name of Dunellah (*Nazr* or offering for Dunellah), instead of the pure and blessed name of Allah. Please reflect on the following verses:

فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ (١١٨) وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ
إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بَعِيرٍ عَلِيمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ (١١٩) وَذَرُوا ظَاهِرَ الْإِنَّمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِنَّمِ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ (١٢٠) وَلَا

تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

(118-121 – Al An'am انعام) (١٢١)

So eat only of what is slaughtered/prepared in Allah's Name if you truly believe in His revelations. Why should you not eat of what is slaughtered/prepared in Allah's Name when He has already explained to you what He has forbidden to you, except when compelled by necessity? Many deviants certainly mislead others by their whims out of ignorance. Surely your Lord knows the transgressors best. Shun all sin, open and secret. Indeed, those who commit sin will be punished for what they earn. Do not eat of what is not slaughtered/prepared in Allah's Name. For that would certainly be disobedience. Surely the devils whisper to their associates to argue with you. If you were to obey them, then you too would be polytheists.

In this verse, God warns believers that if they consume any animal sacrificed in the name of Dunellah (without saying 'In the name of Allah' at the time of its sacrifice), they will fall into the realm of polytheism. Throughout the year, in some countries, there are specific occasions when people prepare offerings not for God, but in the name of someone else (such as Imams or righteous individuals). During these events, offerings may include food, money, sacrifices, and other items dedicated to these figures. In such cases, it is necessary to abstain from consuming these forbidden foods. It is true that elaborate feasts are often prepared on these occasions, but it is far better to eat a small piece of *Halal* bread than to partake in thousands of feasts filled with *Haram* (forbidden) food. It should be noted that we may not always be aware of the intentions behind these offerings, and it is even possible that someone among them has made a vow to God. However, since these vows are often made during specific periods where the overall focus and intention of the people are directed toward Dunellah, it is necessary to exercise caution and refrain from consuming these foods. If someone genuinely intends to fulfill a vow to God, they can do so at other times of the year.

In the previous sections, the main reasons for people rejecting the commandments of Allah were explained. The deeper polytheism infiltrates a person's faith and actions, the harder it becomes to purify. Success on this path is granted to those who fully entrust themselves to God and seek guidance solely from Him. It comes to those who do not fear God's commands and do not think that following these commands will cause them to lose anything valuable. It also comes to those who value their thoughts and do not surrender their thinking to others (or let others think for them). If individuals continue to argue even after considering all these reasons, there is only one answer that can be given to them:

وَالَّذِينَ يُجَادُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ (١٦)

(شورى - 16 - Ash Shura)

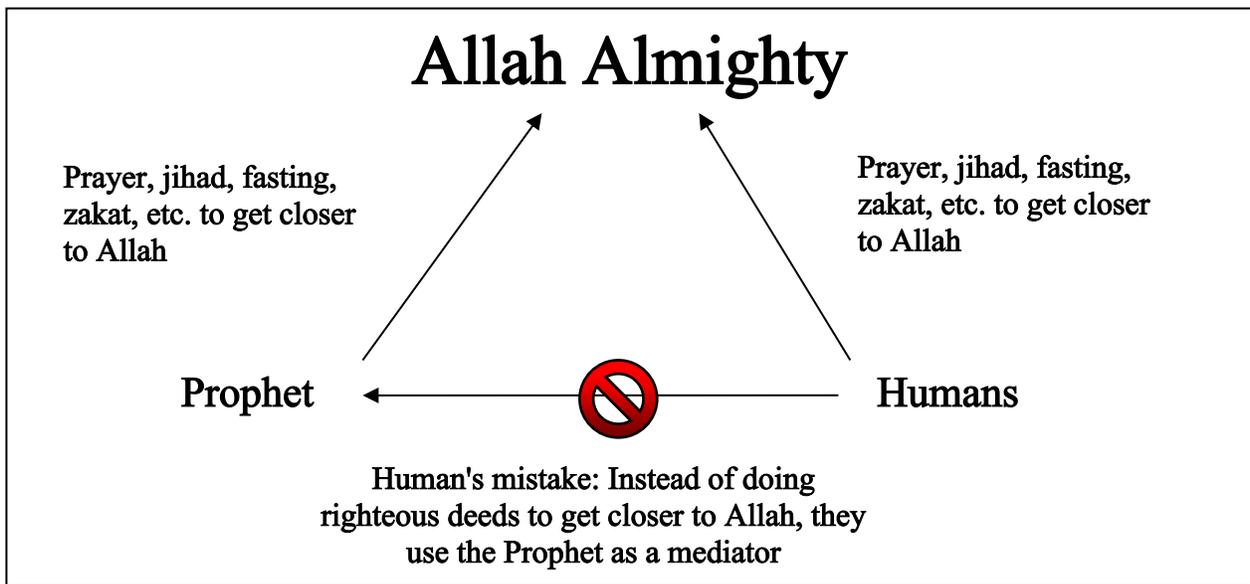
As for those who dispute about Allah out of stubbornness after His arguments are already acknowledged, their argument is futile in the sight of their Lord. Upon them is wrath, and they will suffer a severe punishment.

Almighty God has stated in the Quran that the entire course of human life should be directed towards him:

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِثْلَ دِينِ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (١٦١) قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (١٦٢) لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (١٦٣) (انعام Al An'am - 161-163)

Say, Surely my Lord has guided me to the Straight Path, a perfect way, the faith of Abraham the upright, who was not one of the polytheists. Say, Surely my prayer, my sacrifice, my life, and my death are all for Allah, Lord of all worlds. He has no partner. So I am commanded and so I am the first to submit.

In Islam, only Allah is worshipped, and there is no intermediary between Him and His servants in worship. Pay attention to the following figure. Even the Prophet Mohammad (PBUH) himself used acts of worship to seek the satisfaction of God. Today, instead of relying on his intercession and seeking intercession through the Prophet's soul, we should consider him a role model and follow his ways



وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (Qaf - 16)

Indeed, We created humankind and know what their souls whisper to them, and We are closer to them than their jugular vein.

Chapter 16: Polytheism in Mourning

In this section, we discuss some common superstitions in society. In the previous sections, it was mentioned that God has defined salvation on the Day of Judgment based on faith and righteous deeds (*īmān*, *'amal ṣāliḥ*) (إيمان و عمل صالح) and for each of these two, their criteria are stated in the Quran. The criteria and pillars of faith according to the Quran are: believing in Allah without associating partners with Him, believing in angels without exaggeration about them, believing in the heavenly scriptures with the Quran as the final revelation, believing in all divine prophets with Muhammad (PBUH) as the last prophet, and believing in the Day of Judgment, Paradise, and Hell. It was also mentioned that the primary criterion for righteous deeds is the satisfaction of Allah and to learn the outward or apparent methods of doing deeds. According to the Quran's command, we should consider our prophet Mohammad (PBUH) as our role model and example. Prophet Mohammad (PBUH) was sent as a messenger to free humans from the chains of worshiping other servants/humans and guide them towards worshiping Allah alone. Reminder:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

(١١٥) (نساء 'An Nisa - 115)

And whoever defies the Messenger after guidance has become clear to them and follows a path other than that of the believers, We will let them pursue what they have chosen, then burn them in Hell, what an evil end!

In the above verse, important recommendations have been given to all Muslims. The first recommendation is that any religious act performed in a way different from the Prophet's method will not be accepted. For example, someone who intentionally prays Maghrib (Twilight prayer time) with 2 Rak'at units (ركعة) instead of 3 Rak'at units, their prayer would contradict the way the Prophet prayed, and it would not be accepted by God. Every Muslim is obligated to compare their religious acts in terms of correctness and accuracy with the acts of the Prophet. If their action exactly matches the Prophet's, it is considered a righteous act and should be performed. The second recommendation for all Muslims is that after the Prophet (who is no longer among us), they should compare their deeds with those of the majority of believers. To determine the correctness and accuracy of their actions, they should follow the path and practice of the majority of Muslim believers. However, it is essential to first purify one's deeds through the filter of the Quran. Only after ensuring that their actions align with Quranic teachings should a person look to the majority of believers for guidance in learning the practical aspects of their deeds. The majority of believers are those whose faith encompasses the five pillars that were mentioned and do not have any Shirk in their beliefs. It is obvious that if someone has polytheistic beliefs

in their faith, their deeds cannot be followed in any way. When following righteous individuals, it is essential that they uphold and advocate for monotheistic beliefs and do not oppose those beliefs in any way. Given the discussed concepts, several examples of common superstitions in society are presented below. All these superstitions have emerged because people have failed to compare their religious acts with the Prophet's and have instead accepted the words of others regarding how to perform their deeds.

The first superstition that is widespread in our society is mourning. The majority of Shia society, on specific days of the year, such as the month of Muharram or Safar, dress in black and mourn publicly in the streets. Practices such as self-beating, self-flagellation, self-whipping, and inflicting pain and injuries on oneself with chains, hands, machetes, and by beating the chest and head originate from the era of ignorance (جاهلية) and were practices of polytheists and idol worshipers. After the start of Islam these practices were abandoned, only to unfortunately resurface in later periods. Self-flagellation exists in other religions like Christianity as well. Some deviant sects in Christianity believe that by whipping and self-flagellating, they can experience the suffering of Jesus (PBUH) in their minds, and their sins will be forgiven.

In some countries, many fabricated hadiths and narrations have been created, such as the claim that "anyone who sheds a single tear on the Day of Ashura will have all their sins forgiven". Have you ever wondered where these hadiths originate? Do you truly think that a person who commits various sins throughout the year and then cries, self-flagellates, and mourns on the Day of Ashura can cleanse their sins through these actions? Indeed, this is a false belief. Nowhere in the Quran does Allah Almighty mention that mourning is counted among righteous deeds or grants rewards. None of the righteous deeds except for sincere repentance maintained until death can instantly erase a person's sins. There is not a single verse in the Quran about the benefit of mourning. Instead, we have blindly surrendered control over both our present lives and our afterlife to deceptive individuals dressed in religious attire, following their commands without reflection of our actions. We are so convinced of the correctness of our actions and beliefs that we do not even doubt or question them. The rituals we perform regularly have been adorned and embellished in our minds to the extent that we believe we are performing the best deeds in the world. Pay close attention to the following verse:

وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَاكِينِهِمْ وَرَبِّينَ لَهُمُ الشَّيْطَانُ أَغْمَاهُمْ فَصَدَّوْهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ (٣٨) (عنكبوت)

(38 -Al Ankabut

And the people of Âd and Thamûd met a similar fate, which must be clear to you from their ruins. Satan made their evil deeds appealing to them, hindering them from the Right Way, although they were capable of reasoning.

Any nation whose misdeeds have been adorned before their eyes will not be easily guided, as prejudice and dogmatism have frozen their reasoning. They firmly believe that they are performing the best actions with absolute certainty. Have we ever thought whether the Prophet of Islam (PBUH) who was the exemplar of righteous deeds, ever mourned during his lifetime? For example, Hamza who is called the Master of Martyrs, who was martyred in the Battle of Uhud and was among the dearest people to the Prophet; did the Prophet mourn and self-flagellate after his martyrdom? The Prophet, his family, his companions, and their followers never engaged in lamentation (singing gloomy recitals for the dead), chest-beating, or self-flagellation, not even during the funerals of their loved ones, let alone years after their passing and martyrdom.

The Prophet Mohammad (PBUH) is introduced by the command of Allah Almighty as the role model for righteous deeds. Are the actions we perform today in society truly the deeds that the Prophet practiced or commanded? Unfortunately, in some countries in recent years, mourning ceremonies have become more elaborate and prosperous. Eulogists, chanters, and lamentation reciters have not held back from inventing new religious acts, Shirk, or superstitions. Imam Hussein (PBUH) advised his sister Zainab, saying “O dear sister, I have taken an oath from you. Be faithful to my oath. When I am killed, do not tear your clothes, scratch your face, nor wail for me”. Allah describes the condition of those who encounter afflictions and sorrows in the following verse:

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (١٥٦) أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

(١٥٧) (بقره) (156-157 – Al Baqarah)

Those who say, when struck by a disaster, “Surely to Allah we belong and to Him we will all return”. They are the ones who will receive Allah’s blessings and mercy, and it is they who are guided.

Certainly, no prophet in history ever held mourning ceremonies for the prophets before them. This is not only because mourning is not among righteous deeds, but also because it was a practice of the Mushriks (*Mushrikīn*: those who associate partners with God) and idol worshipers, which Islam prohibited. Mourning today only serves to fill the pockets of misguided and insatiable leaders who exploit people's emotions for financial gain. Those who not only condemn themselves to Hell through their acts of Shirk, but also lead those who blindly follow them into eternal torment of Hell. People who cling to mourning are deceiving themselves, since eternal happiness in the hereafter requires enduring the hardship of worshipping Allah sincerely in this world. However, such individuals believe that instead of a lifetime of devotion in worshipping their Creator, they can attain salvation simply by shedding tears or engaging in self-flagellation for other creatures. We hope that in our righteous deeds, we take only the Prophet of Islam as our role model. And

when following the path of other believers, we must ensure that our actions and beliefs pass through the filter of the Quran.

Another superstition that is strongly prevalent in society is divination (Istikhara) and fortune-telling. This was a common practice during the era of ignorance, and Islam strictly prohibits it. Unfortunately, since the Safavid period in Iran, this misguided act has resurfaced among the people. Today, many rely on divination and fortune-telling for important matters such as their children's marriages, traveling, investments, and major decision-making instead of seeking advice, consultation, and using reason. Divination is one form of Shirk/polytheism that the Quran refers to as Azlam (أزلام). Azlam were wooden arrows used by the Arab polytheists during the era of ignorance (before Islam) for decision-making (compare this situation to the current society). Some of these arrows had the words (My Lord commanded) written on them while others had (My Lord forbade) and some arrows had no inscriptions. They would put these arrows in a container and during decision-making, randomly draw one arrow and act according to the inscription on it. If they drew an arrow with no inscription, they would repeat the process. Now compare this situation to today's society. Some people, despite being civilized and educated, practice divination by randomly opening the Quran when faced with important decisions. If the page they open contains something positive, they proceed with their action; if it contains something negative, they abandon it (non-Islamic *Istikharah*, & has no basis in Islam). Aside from the Quran, people also resort to divination using prayer beads, Hafiz poems, playing cards, fortune-telling magazines, zodiac signs, and other superstitions. Is this the same human being whom God has appointed as His vicegerent (representative on Earth) and commanded to think and reason in all matters? Has God ever guaranteed in the Quran that decisions made through divination will be better than those made through careful thoughts and reasoning? God has always emphasized, in all religions, that reason is the sole condition for salvation, both in this world and in the Hereafter.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ (٢٢) (انفال Al Anfal - 22)

Indeed, the worst of all beings in the sight of Allah are the willfully deaf and dumb, who do not understand.

In more than one hundred verses of the Holy Quran, God invites humanity to reason and reflect on all matters of life. Yet, there are always those who go astray, valuing blind imitation over thoughtful contemplation. In the Quran, God describes divination (Azlam) as one of Satan's actions:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْحُمُرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (٩٠)

(مائدة Al Ma'idah - 90)

O believers! Intoxicants, gambling, idols, and drawing arrows for decisions are all evil of Satan's handiwork. So shun them so you may reach salvation.

Finally, God has also provided a solution for individuals who face complex and challenging situations in their lives and may lack the knowledge or full understanding of circumstances, making it difficult for them to make sound decisions. That solution is seeking advice and consultation:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (شورى 38 - Ash Shura)

And those who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them;

When making decisions, we should first place our trust in Allah Almighty. Then, using wisdom, thoughtful reflection, and consulting with knowledgeable individuals, we make our decision. Finally, we place our trust in Allah once again.

وَقُلْ رَبِّ اغْفِرْ وَلِحَمِّمِ وَأَنْتَ خَيْرُ الرَّاحِمِينَ (مؤمنون 118 - Al Mu'minun)

Say, My Lord! Forgive and have mercy, for You are the best of those who show mercy.

Chapter 17: The Knowledge of the Unseen

Previously, we began discussing superstitions, and we continue this conversation in this section. In various religions, both divine ones like Christianity and non-divine ones like Buddhism, there has always been a superstition that has misled many people throughout history. After the emergence of Islam, God purified believers from this false belief. However, today we see the revival of this pre-Islamic superstition from the era of ignorance, a belief that is among the most destructive to faith. This superstition revolves around the idea that *Dunellah* entities (anything besides Allah), have influence over human life. It manifests in different ways across different countries. Now, we will explain this with some examples. In many countries around the world, people believe that stars and constellations have the power to influence human lives and bring either good or bad fortune. The entire universe, including the stars, is created by God. According to the Quran, only God has the power to bring benefit or harm to His servants. It is entirely incorrect for anyone to believe that through the movement of stars and constellations, the future can be predicted. This belief implies that these celestial bodies have the ability to change and alter the course of events in the world and possess unseen knowledge. We have all come across magazines with sections titled 'Horoscopes' or 'Your Future' which claim to predict the future based on celestial signs (yellow pages that tell the future according to the constellations). Certainly, none of us have ever truly believed that the contents of these pages are accurate. Yet, regrettably, there are still individuals who place faith in these claims. These individuals believe that stars and constellations, as well as the position of the sun and moon, have a significant impact on their lives. They assume that these creations can influence them in a positive or negative way. Superstitions manifest differently across various religions and cultures. In some parts of the world, people believe that certain objects (such as crosses, horseshoes, the Star of David, blue Evil-eye charms, Nazar, Four leaf clover, Hamsa, Dream catcher, Number 7, and rabbit foot) possess magical powers and bring blessings or fortune to those who carry them. Consequently, people in these regions use these objects as amulets, decorations, or worn as necklaces and bracelets. The Quran's perspective on this matter is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَنْ يُصِرْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْقُورُ الْمُبِينُ (١٦) وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ

شَيْءٍ قَدِيرٌ (١٧) وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ (١٨) (انعام 16-18 – Al An'am)

Whoever is spared the torment of that Day will have certainly been shown Allah's mercy and that is the absolute triumph. If Allah touches you with harm, none can undo it except Him, and if He touches you with a blessing also; He is Most Capable of everything. He reigns supreme over His creation. And He is the All-Wise, All-Aware.

In our society, these superstitions have taken on a different form. In some of our countries, practices such as coffee cup reading, divination using bones, pieces of wood, or seeds, summoning spirits, geomancy charms, and magic are widely prevalent. Seeking blessings at the shrines of the deceased (prophets, saints, imams, and righteous individuals), as well as seeking blessings through fabrics, paper, pages of the Quran, and religious prayer papers, is also common. Tying knots, locks, or papers on trees, bridges, and graves for blessings, relying on amulets such as necklaces and bracelets, along with many other similar practices, continue to be widespread. All these practices are considered false and fall under the category of *Shirk*. Divination and fortune-telling involve predicting an individual's future and disclosing hidden and unseen matters; while geomancy and magic, imply that someone believes a hidden power apart from the will of God, would bring people fortune or harm. According to the Quran, only Allah is all-knowing when it comes to the unseen world and the natural world, and in Islam practices like divination, geomancy, and magic are entirely false.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ (59) وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنْفِثُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (60) (انعام Al An'am – 59-60)

With Him are the keys of the unseen, no one knows them except Him. And He knows what is in the land and sea, not even a leaf falls without His knowledge, nor a grain in the darkness of the earth or anything, green or dry, but is in a perfect Record. He is the One Who calls back your souls by night and knows what you do by day, then revives you daily to complete your appointed term. To Him is your return, then He will inform you of what you used to do.

Furthermore, in addition to God's complete knowledge of all events and occurrences in both the material and unseen worlds, only He can inform humans about their actions, whether visible or hidden. The practice of summoning spirits is also entirely rejected in the Quran. According to the Quran, the souls of individuals after death reside in the presence of Allah in the abode of peace -Dar Assalam- (Verse 23 of Surah Al-Mu'minin (المؤمنون)), and their connection with this world is completely severed (However, the entry of Jinn into the natural world is possible, and individuals who claim to communicate with spirits may have unknowingly established contact with Jinn). Moreover, seeking blessings, tying knots and locks, seeking support and help from *Dunellah*, or appealing to any entity besides Allah are all forms of *Shirk*. The Quran makes it abundantly clear that every good and evil that befalls a person comes solely from Allah and is a result of human actions. The Quran is the word of God and leads to salvation only when its teachings are followed.

Another significant issue prevalent in our society is the practice of cursing and condemning past individuals. Cursing means wishing for God's mercy and forgiveness to be cut off from someone. It is like a double-edged sword. If the person being cursed truly deserves condemnation (such as Satan), then the curse will certainly reach them. However, if the target of the curse does not deserve it (for example they have repented), then the curse will return to the one who uttered it. For this reason, individuals are strongly advised to refrain from cursing and condemning past individuals. Because Firstly, the opportunity for repentance remains open to all people until the moment of death, and no one can know whether another person has repented. Secondly, on the Day of Judgment, no one will be questioned about the deeds of those who lived before them:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (١٣٤) (بقرة Baqarah – 141 & 134)

That was a nation that had already gone before. For them is what they earned and for you is what you have earned. And you will not be accountable for what they have done.

During the era of ignorance before Islam, when idol worship was common, individuals took pride in their idols and named their children *Abdul-Hubal* and *Abdul-Manat* (Hubal and Manāt were idols of previously deceased people, and *Abdul* means 'servant of'). Unfortunately, this practice still exists today. However, instead of expressing servitude to idols, it is done for people such as Abdul-Hussein, Ghulam-Reza, Ghulam-Hussein, etc. (Ghulam and Abdul mean 'slave of' or 'servant of'). None of the prophets or imams ever chose these names for their children. The most beautiful names in the eyes of God are *Abdullāh* and *Abdur-Rahmān* because all of us are servants of God Almighty, not the servants of any created being.

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ (٤٩) وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ (٥٠) (حجر Al Hijr – 50-49)

Inform My servants that I am truly the All-Forgiving, Most Merciful, and that My torment is indeed the most painful.

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا - إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْأَلُكَ مِنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ رَصَدًا - لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا (جن Al Jinn – 28-26)

He is the Knower of the unseen, disclosing none of it to anyone, except messengers of His choice. Then He appoints angel guards before and behind them, to ensure that the messengers fully deliver the messages of their Lord, though He already knows all about them, and keeps account of everything.

Chapter 18: Monotheism in Lordship

In this section, we have selected discussions on four key words in the Quran (God, Lord, Worship, Religion) from the book "The Four Terms in the Quran" by Imam Abu al-A'la Maududi. The author states in the opening line of his book, 'These four words are the basis and foundation of understanding the Noble Quran, and the Quran's Da'wah revolves around them.' A precise understanding of these four words has shaped the lives of many individuals. Suppose a non-Muslim asks you to define these four words, what answer would you give? When the Quran was revealed to the Arabs of the ignorance era (pre-Islamic Arabs), they understood exactly what the Quran intended by these terms. However, today, most people have only a vague understanding of their meanings. Below, each of the four words is explained. Pay close attention to their meanings as given in the Quran:

« **الله = ilah = God** »

In the Noble Quran, the word "God" has the following meanings:

The first important thing regarding worship and deity is need and dependence. A person will not be inclined toward worship unless they consider someone capable and powerful enough to solve their problems. This means there must be an entity that protects them, saves them, and relieves them from any distress, helplessness, and anxiety. The only true deity, the fulfiller of needs, and the answerer of prayers is God, and He must be superior and higher in status from every perspective. The worshipper must acknowledge His exalted status, dominance, and power. The concepts that lead to the attribution of the term "God" to a deity include providing refuge and comfort, being exalted in status, being all-encompassing, possessing power, being a benefactor to the worshipper, being the ultimate owner, and being the solver of problems. The pre-Islamic Arabs believed in the existence of a creator and master, whom they knew by the name of "Allah". However alongside God, they also believed in other deities. In fact, their belief regarding the status of other gods was that: They regarded these deities as having a role in lordship and believed their words and actions were accepted in the presence of Allah. They assumed these deities could mediate on their behalf to keep them safe from calamities. Additionally, they elevated prominent members of their tribes to the status of deities and considered them authorities over divine law. They followed what these leaders declared as lawful and unlawful (*Halal* and *Haram*), believing these individuals had the right to command and forbid. According to the Quran, this division of authority is impossible because it cannot be separated among multiple entities. It cannot be that authority and creation is controlled by one entity, while commands and sustenance are in another's hands, and the regulation of the solar system and the rotation of the earth is under yet another's control. Similarly, it is impossible for creation to be managed by one, sickness and cure by another, and life and death by yet another. Pay close attention to the following verse:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ (88 - Al Qasas (قصص ٨٨))

And do not invoke any other god with Allah. There is no god 'worthy of worship' except Him. Everything is bound to perish except He Himself. All authority belongs to Him. And to Him you will all be returned.

During difficult times, the pre-Islamic ignorant people turned to their own deities, calling out for their help, crying for their assistance, and seeking their aid. Moreover, the deities they invoked were not limited to Jinn, angels, and idols. They also chose deities from among righteous individuals who had already passed away and placed their belief in them! They believed that these deities (whether idols or dead righteous individuals) had the power to intervene in the world to fulfill their needs and desires. Whoever selects a deity from *Dunellah*, would seek their help and assistance, reveres them, bows in their presence, stands before them in devotion, seeks proximity to them, and presents offerings and requests before them. The Quran speaks about these deities, whom they sought help from after their death, saying:

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ (21 - Al Nahl (نحل ٢١))

They are dead, not alive and not even knowing when they will be resurrected.

All creatures belong to God, and He has no partner in His creation. Only He provides sustenance to people, and He alone is the one who manages the affairs and rules of this world. No one but Him can control and plan them, and it is a grave mistake to consider anyone other than Him as the one who responds to prayers. In general, the word "ilah" in the Quran refers to the Lord who is the sole creator, the sole provider for all creatures, the sole owner of all beings, the sole master of the Day of Judgment, the sole refuge, the sole responder to the prayers of His servants, the sole commander, the sole helper, and the sole owner of life and death. Allah alone is the *Ilāh*, the only true deity of all creation.

« رب - rabb - Lord »

In the Noble Quran, the word "Rabb" is used with the following meanings:

- 1- Mentor ("Murabbi" comes from the same root as "Rabb") and the one responsible for responding to requests and nurturing. Rabb creates His creatures and nurtures them to their full potential (like a mentor who guides his students to mastery).
- 2- Guardian, protector, and caretaker for improvement. Rabb is always benevolent towards His creatures and preserves them in adversities.
- 3- The one who people gather around for protection. Rabb is the gatherer of people on the Day of Judgment.
- 4- Master ("Arbāb" comes from the same root as "Rabb") and the one to whom obedience is given, the supervisor and the powerful one whose commands are fully

effective, and all acknowledge His greatness and mastery, the true owner of the interests of all creatures.

5- The ruler, the one with authority, and commander.

The usage of Rabb in the Quran signifies the nurturer, the enhancer, the caretaker, and the reformer (the first and second meanings):

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢) (فاتحه Al Fatihah - 2)

All praise is for Allah, Lord of all worlds.

Also:

قُلْ أَعْبُدُوا اللَّهَ أُنْبِيَاءَ رَبِّكُمْ وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ (١٦٤) (انعام Al An'am - 164)

Say, "Should I seek a lord other than Allah while He is the Lord of everything?" No one will reap except what they sow. No soul burdened with sin will bear the burden of another. Then to your Lord is your return, and He will inform you of your differences.

The usage of "Rabb" in the Quran signifies the gatherer and the one who gathers people (the third meaning):

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ (٢٦) (سباء Saba' - 26)

Say, "Our Lord will gather us together, then He will judge between us with the truth. For He is the All-Knowing Judge."

The usage of "Rabb" in the Quran denotes master, lawmaker, lawgiver, and supervisor (the fourth meaning)

اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (٣١) (توبه At Tawbah - 31)

They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah, even though they were commanded to worship none but One God. There is no god except Him. Glorified is He above what they associate with Him!

In this verse, the term "Rabb" refers to those whom people have appointed as their absolute guides, entrusting them with authority over commands and prohibitions, adhering to their laws and methods, and following the *Halal* and *Haram* they prescribe. They believe that these chosen deities have the power to issue commands independently of Allah Almighty.

The usage of "Rabb" in the Quran signifies the authority, the one in charge (the fifth meaning):

إِنَّ إِلَهُكُمْ لَوَاحِدٌ (٤) رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ (٥) (صفات As Saffat - 4-5)

Surely your God is One! the Lord of the heavens and the earth and everything in between, and the Lord of all points of sunrise.

Also:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ (١٨٠) (صفات As Saffat - 180)

Glorified is your Lord, the Lord of Honor and Power, above what they claim!

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ (عد Ar Ra'd - 16)

Ask, "Who is the Lord of the heavens and the earth?" Say, "Allah!" Ask, "Why then have you taken besides Him lords who cannot even benefit or protect themselves?" Say, "Can the blind and the sighted be equal? Or can darkness and light be equal?" Or have they associated with Allah partners who produced a creation like His, leaving them confused between the two creations? Say, "Allah is the Creator of all things, and He is the One, the Supreme."

Chapter 19: Comparison of Polytheism of the Past

Examining the misguided nations of the past regarding monotheism:

<< The People of Noah (PBUH) >>

The oldest nation mentioned in the Quran is the people of Noah. The Quran makes it clear that these people did not deny the existence of God. They acknowledged God Almighty as the Creator of the world, and accepted the term 'Rabb' only in the first and second meanings (nurturer, mentor, caretaker, and reformer):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ (٢٣) فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولَىٰ (٢٤) إِنَّ

هُوَ إِلَّا رَجُلٌ بِهِ جَنَّةٌ مَثَرِيضُوا بِهِ حَتَّىٰ حِينٍ (٢٥) (مؤمنون Al Mu'minum 23-25)

Indeed, We sent Noah to his people. He declared, O my people! Worship Allah alone. You have no god other than Him. Will you not then fear Him? But the disbelieving chiefs of his people said to the masses, "This is only a human like you, who wants to be superior to you. Had Allah willed, He could have easily sent down angels instead. We have never heard of this in the history of our forefathers. He is simply insane, so bear with him for a while."

Since the people of Noah did not deny that Allah was their God, what then was the subject of dispute and conflict between Noah and his people? Noah would say to them: 'God is the Lord of the worlds. He is the one who has created all of you and the entire world. He is the one who fulfills your desires, and He alone is your true God. He is the only one and has no partner. Besides Him, no one can ease difficulties, alleviate harm, hear your prayers, or come to your aid. Therefore, you should worship Him alone and submit yourselves only to Him':

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (٥٩) (اعراف)

(59 - Al A'raf)

Indeed, We sent Noah to his people. He said, O my people! Worship Allah, you have no other god except Him. I truly fear for you the torment of a tremendous Day.

The people of Noah insisted on their belief, saying, 'We have no doubt that Allah is the Lord of the worlds, but there are other gods as well who intervene in the order and management of this world, and some of our difficulties and desires are fulfilled through them.' They believed that the Lord of the entire world created everything, that He is the owner of the earth and the heavens, and that the management and creation of the world originate from Him. However, they did not believe that power and sovereignty belong exclusively to Him and only His commands should be

followed in all moral, social, civil, political, and other essential aspects of human life. They refused to accept that humans should only follow the path God has set before them and obey only the law and system that the pure essence of Allah has revealed. Instead, they accepted their own scientific leaders and religious scholars as deities with authority over them. Noah constantly told them: 'Accept the One God instead of false gods. Choose a God who encompasses all the meanings of the word 'Lord/Rabb'.

قَالَ نُوحٌ رَبِّ اِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ اِلَّا خَسَارًا (٢١) وَمَكَرُوا مَكْرًا كُبَّارًا (٢٢) وَقَالُوا لَا تَنْزِلَنَّ اٰهَتَكُمْ وَلَا تَنْزِلَنَّ وِدًّا وَلَا سُوَاعًا وَلَا يَعْثُوْثَ وَيَعْجُوْقَ وَنَسْرًا (٢٣) وَقَدْ اَضَلُّوْا كَثِيْرًا وَلَا تَرِدُ الظَّالِمِيْنَ اِلَّا ضَلٰلًا (٢٤) (نوح 21-24)

Noah cried, My Lord! They have certainly persisted in disobeying me, and followed those elite whose wealth and children only increase them in loss, and who have devised a tremendous plot, urging their followers 'Do not abandon your idols; especially Wadd, Suwâ', Yaghûth, Ya'ûq, and Nasr.' Those elite have already led many astray. So O Lord, only allow the wrongdoers to stray farther away.

<< The People of Hūd (PBUH) >>

According to the Quran, the people of Hūd did not deny the existence of God or His divinity. Rather, they believed in the Lord and acknowledged His divinity. However, like the people of Noah, they accepted Rabb (Lord) only in its first and second meanings (nurturer, mentor, caretaker, and reformer). The dispute and conflict between Hūd and his people were similar to those between Noah and his people. The reason for this interpretation is supported by the following Quranic verses:

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ (٦٥) (اعراف Al A'raf - 65)

And to the people of 'Ād We sent their brother Hūd. He said, O my people! Worship Allah, you have no other god except Him. Will you not then fear Him?

Furthermore, it is evident from the following verse that they believed in the existence of God:

قَالُوا اٰجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ اٰبَاؤُنَا فَاْتِنَا بِمَا نَعِدُنَا اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ (٧٠) (اعراف Al A'raf - 70)

They said, "Have you come to us so that we would worship Allah alone and abandon what our forefathers used to worship? Then bring us what you threaten us with, if what you say is true!"

Additionally, the following verse states that the people of 'Ād opposed the truth and were tyrannical and oppressive individuals:

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ (هود Hud - 59)

That was 'Ād. They denied the signs of their Lord, disobeyed His messengers, and followed the command of every stubborn tyrant.

<< The People of Ṣāliḥ (PBUH) (Shelah) >>

The people of Ṣāliḥ are among the most misguided nations mentioned in the Quran. Their misguidance was similar to that of the people of Noah and Hūd, whose stories have been recounted. They accepted Rabb only in its first and second meanings (nurturer, perfecter, guardian, and reformer). They never denied Allah as the Creator of the entire universe and therefore worshipped Him and bowed down to their Lord. However, they rejected the concept of monotheism (*Towḥīd*) and refused to accept that worship should be directed to God alone, and lordship in its comprehensive and complete sense belongs exclusively to Allah and is not shared. They stubbornly insisted that belief in other gods was necessary to please God. They believed these chosen deities could fulfill prayers and human requests, and for this reason, they followed the guidance of their leaders and tribal guardians in religious matters. They considered these figures as sources of law and moral direction, believing that the ways of life should be learned from them. This belief ultimately led them to corruption, ruin, and a painful punishment from God. Pay attention to the following verses:

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ (٦١) قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّنَا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ (٦٢) (هود Hud - 61-62)

And to the people of Thamūd, We sent their brother Ṣāliḥ. He said, O my people! Worship Allah. You have no god other than Him. He is the One Who produced you from the earth and settled you on it. So seek His forgiveness and turn to Him in repentance. Surely my Lord is Ever Near, All-Responsive to prayers. They argued, “O Ṣāliḥ! We truly had high hopes in you before this. How dare you forbid us to worship what our forefathers had worshipped? We are certainly in alarming doubt about what you are inviting us to.”

<< The People of Ibrahim (PBUH) (Abraham) >>

After Ṣāliḥ, the Quran discusses Ibrāhīm. A particularly significant point in this discussion is the misconception regarding Nimrod, the ruler of this nation, and his claim to divinity. Many assume that Nimrod denied Allah entirely and proclaimed himself as a god. However, Nimrod did believe in the existence of God and acknowledged that the Creator of the universe and its planner was indeed that great God. However, he did not accept "Rabb" in the third sense (the gatherer and the raiser) and he claimed lordship in the fourth and fifth senses (master, lawmaker,

lawgiver, caretaker, ruler, authorizer). He believed that his people were like sheep and incapable of determining what was best for themselves, so he imposed laws upon them in place of God's laws. It is therefore incorrect to assume that the people of Ibrahim did not recognize God or deny His lordship and divinity! Again, it must be understood that the people of Abraham had no fundamental difference in this important matter from the people of Noah, Hūd, and Ṣāliḥ. They acknowledged that the Almighty God was the Creator of the earth and the heavens and the planner of the vast universe, and for this reason, they worshipped Him. Their misguidance and disobedience stemmed from their belief that celestial and natural bodies (stars, sun, and moon) share in "lordship" in the first and second meanings with the true Lord. They falsely believed that these celestial entities played a role in creation, nurturing, and the reforming of beings. Based on this belief, they insisted that celestial bodies and idols should be considered partners in divinity alongside the one true God:

وَحَاجُّهُ قَوْمُهُ قَالُوا أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِي وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يُشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ (٨٠) وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ (٨١) (انعام)
 (80-81 – An'am)

And his people argued with him. He responded, Are you arguing with me about Allah, while He has guided me? I am not afraid of whatever you associate with Him, 'none can harm me,' unless my Lord so wills. My Lord encompasses everything in His knowledge. Will you not be mindful? And how should I fear your associated gods, while you have no fear in associating others with Allah, a practice He has never authorized? Which side has more right to security? Tell me if you really know!

Throughout the discourse of Abraham, it is evident that he did not address his people as deniers of God; rather, Abraham was confronted with a people who considered deities from Dunellah alongside Allah, believing that these deities shared in lordship in its first and second meanings (nurturer, mentor, caretaker, and reformer) with Allah. Therefore, in the entire Quran and all the speeches of Abraham, his entire logic was based on inviting people to the understanding that divinity and godhood belong exclusively to Allah the Almighty. The argument between Abraham and Nimrod in the Quran:

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٢٥٨) (بقره)
 (258 – Al Baqarah)

Are you O Prophet not aware of the one who argued with Abraham about his Lord because Allah had granted him kingship? when Abraham said, "My Lord is the One Who has power to give life and cause death." He argued, "I too have the power to



give life and cause death.” Abraham challenged him, “Allah causes the sun to rise from the east. So make it rise from the west.” And so the disbeliever was dumbstruck. And Allah does not guide the wrongdoing people.

From the debate between Ibrahim and Nimrod, it becomes clear that the issue was not about the existence or non-existence of Allah. Nimrod belonged to a community that already believed in the existence of Allah. However, he claimed, 'The kingdom, of which Ibrahim is also a part, is governed under my lordship.' Of course, his claim of "lordship" did not imply the first and second meanings (nurturer, mentor, caretaker, and reformer) because he acknowledged that lordship in these two meanings is related to the creation of the earth and celestial bodies. He only claimed divinity regarding his kingdom in the fourth and fifth meanings (master, lawmaker, lawgiver, caretaker, ruler, and authority). Ultimately, Nimrod asserted ownership over his kingdom, claiming that all the people of the land were his subjects and owed obedience to him. He regarded his power as the foundation of society, insisting that his commands and orders were the fundamental laws of humanity.

Chapter 20: Comparing the Polytheism of People Today

<< People of Lūt (PBUH) >>

After the story of Ibrahim in the Quran, we encounter the narrative of a community to whom God sent Lut, the nephew of Ibrahim, for their guidance and to correct their corruption. The Quran states that this community did not deny the existence of God and acknowledged the Creator's lordship in its first and second meanings (mentor, perfecter, caretaker, and reformer). However, what they refused to believe in and accept was God's lordship in its third, fourth, and fifth meanings (gatherer, resurrector, master, lawmaker, lawgiver, supervisor, ruler, and authority holder)! They desired unconditional freedom from accountability and indulged in their base desires without restraint. This was the greatest deviation that led the people of Lut towards destruction. The Holy Quran says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأْتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ (٢٨) أَأَنتُمْ لَتَأْتُونَ الرِّجَالَ وَتَقَاطِعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ (٢٩) (عنكبوت 28-29 – Ankabut)

And Lut when he rebuked his people: You certainly commit a shameful deed that no man has ever done before you. Do you really lust after men, abuse the travelers, and practice immorality in your gatherings? His people's only response was to say: "Bring Allah's punishment upon us, if what you say is true."

Is such reasoning a response from those who deny God? It must be said: No. They were not denying God, but their real deviation was that despite having faith in God and acknowledging His supremacy over the natural world, they refused to follow the moral, social, and civil directives set by God and did not want to obey His messenger, Lūt.

<< People of Shu'ayb (PBUH) >>

Allah Almighty sent Shu'ayb to the people of Madyan (Midian) and Aykah (Ike). They were descendants of Prophet Ibrahim (Abraham), so there is no need to debate their fundamental beliefs and faith in Allah and His divinity. Initially, the community of Shu'ayb was established based on Islamic beliefs, but gradually they deviated into corruption, their faith weakened, and their practices became unjust. As depicted clearly in the Quran, despite their disorderliness and ugly behavior, they claimed to have faith. Shu'ayb repeatedly admonished them saying if you are true believers, your actions should reflect that belief. From Shu'ayb's speeches and their responses to his call, it becomes evident that they acknowledged the existence of God and His divinity. However, they were misguided in two key aspects: they believed in other deities and worshipped *Dunellah* alongside Allah. Consequently, their worship was not sincere or solely for the sake of Allah. They also believed that Allah's divinity

and sovereignty did not extend to human affairs, granting them absolute freedom in social and economic matters. This led to widespread corruption, particularly in their economic practices. They assumed that they could implement any method they desired. The Quran states:

وَالَّذِينَ آمَنُوا مِن بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ (اعراف 85)

(85 -

And to the people of Midian We sent their brother Shu'ayb. He said, O my people! Worship Allah, you have no other god except Him. A clear proof has already come to you from your Lord. So give just measure and weight, do not defraud people of their property, nor spread corruption in the land after it has been set in order. This is for your own good, if you are truly believers.

The following verse highlights the deviation of these people regarding the true concept of divinity and lordship:

قَالُوا يَا شُعَيْبُ أَصْلَاتُكَ تَأْمُرُكَ أَنْ تَتْرِكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ (هود 87)

(87 - Hud هود)

They asked sarcastically, “O Shu'ayb! Does your prayer command you that we should abandon what our forefathers worshipped or give up managing our wealth as we please? Indeed, you are such a tolerant, sensible man!”

<< People of Mūsā / Moses (PBUH) and Pharaoh >>

Baseless rumors have been spread about Pharaoh, claiming that he not only denied the existence of the one true God but also proclaimed himself divine and attributed creation to himself. These rumors imply that Pharaoh's arrogance reached a point that he declared himself the creator of the heavens and the earth, and his people, deeply influenced by such arrogance, accepted and believed in such claims (historical rumor). However, the reality and historical truth affirmed by the Quran, is that Pharaoh's deviation regarding divinity and lordship was no different in characteristics from the deviation of Nimrod (Namrūd), and Pharaoh's people held similarly misguided beliefs as the people of Nimrod. The only distinction between these two groups is that Pharaoh's people, due to a series of political factors, stubbornly adhered to their extreme nationalistic dogma against the Israelites. Although they wholeheartedly acknowledged the existence of God, their baseless stubbornness prevented them from accepting and submitting to His divine authority. Like many materialists of our time who recognize the existence of God in their hearts, yet refuse to acknowledge it openly due to perceived material benefits and meaningless worldly interests. When Joseph / Yūsūf (PBUH) gained authority over

the people of Egypt, he made every effort to spread his faith and left a profound impact on Egyptian society that endured for centuries and could not be erased. The teachings he spread became so deeply rooted that everyone acknowledged the existence of God and recognized Allah as the Creator of the heavens and the earth. The truth is that the teachings of the religion penetrated the spirit of the Egyptians so much that they considered God as transcendent, superior to the entire universe and above the natural world. In the land of Egypt, there wasn't a single person who denied the existence and divinity of God outright. Rather, those who proudly displayed their disbelief at that time committed shirk (polytheism) by associating partners with God in worship (such as Amun, Seth, and other deities). By the time Moses was sent, religious teachings had already profoundly influenced Egyptian society. The foundation of Pharaoh's claims rested heavily upon the extreme nationalism of the Egyptians. During the era of Joseph, the teachings of Islam had already spread throughout Egypt. With the groundwork laid by Joseph, the Israelites settled in Egypt and eventually gained prominence, influencing or governing the land for approximately three to four centuries. Until the fire of nationalist sentiments flared up, and it reached a point where they overthrew the rule of the Israelites and the rule fell back into the hands of the Egyptian people. Gradually, exerting all their power and strength, the Egyptians shattered the unity and greatness of the Israelites. Not satisfied with this alone, they also sought to erase and destroy every trace of Joseph's era, reviving instead the ancient religions and customs of their previous pagan traditions. At that critical moment, Moses was appointed as a prophet. The people of Egypt, fearing that the Israelites might regain their former power and glory and once again rule over them, resorted to violence against Moses and exhibited extreme stubbornness in their dealings with him:

فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ (١٣) وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

(١٤) (غل) (13-14 – An Naml)

But when Our enlightening signs came to them, they said, "This is pure magic" And, although their hearts were convinced the signs were true, they still denied them wrongfully and arrogantly. See then what was the end of the corruptors!

The primary goal of Pharaoh in claiming divinity was not to assert, "I am the Lord, the Creator of the heavens and the earth (nurturer, perfecter, caretaker, and reformer)". Rather, his objective was to consolidate his political authority. His claim was purely one of political divinity, not a declaration of actual governance over the laws and order of nature and the universe. He believed that he was the sole deity of Egypt. In other words, he declared "I am the ruler and owner of all of Egypt and everything within it. Besides me, no one is worthy of absolute authority. Therefore, my desires, disguised as law and legislation, must be enforced."

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ (51) (زخرف Az
51 - Zukhruf)

And Pharaoh called out to his people, boasting, O my people! Am I not sovereign over Egypt as well as all these streams flowing at my feet? Can you not see?

Similarly, the following verse states that Pharaoh forced the Israelites into servitude. In this context, "servitude" does not mean that the Israelites were required to pray, fast, or prostrate before Pharaoh daily. Rather, it refers to their unconditional obedience to his commands.

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ (22) (شعراء Ash Shu'ra - 22)

How can that be a favor of which you remind me, when it was only because you have enslaved the Children of Israel?

However, the core of the dispute between Moses and Pharaoh was Moses' emphasis on the true meaning of "Lord" in all its five aspects, reserved exclusively for Allah. He declared that God is not only the Lord of the universe but also the sole authority in political and social matters. Therefore, only He should be worshipped, obedience should be devoted to Him alone, and His laws and regulations should be followed in all aspects of life.

<< People of Jesus / Īsā (PBUH) and Jews >>

Without a doubt, they did not deny Allah; rather, it should be acknowledged that they accepted His divinity and lordship. The Quran explicitly testifies to their status as People of the Book. The misguidance of the People of the Book stemmed from their initial exaggeration in honoring prophets, saints, and angels. They elevated them beyond their rightful position until they reached the stage of associating partners with God. They believed these figures had a role in the affairs of existence and, therefore deserved worship, while seeking their help in times of trouble and difficulty. In summary, they attributed a form of divinity to these figures, believing they had influence beyond the natural realm:

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ (30) اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (31) (توبه At Tawbah - 30-31)

The Jews said, "Ezra (or Uzayr) is the son of Allah," while the Christians say, "The Messiah is the son of Allah." Such are their baseless assertions, only parroting the words of earlier disbelievers. May Allah condemn them! How can they be deluded from the truth? They have taken their rabbis and saints as well as the Messiah, son

of Mary, as lords besides Allah, even though they were commanded to worship none but One God. There is no god worthy of worship except Him. Glorified is He above what they associate with Him!

The individuals entrusted with the duty of teaching and nurturing religion gradually began issuing commands and judgments based on their own desires. They changed what they did not want to obey from lawful to unlawful and what they liked from unlawful to permissible (altering Halal to Haram and Haram to Halal). They commanded and forbade people without any reference or evidence from divine scriptures, establishing their own laws. Jews and Christians fell into delusions and superstitions, ultimately worshipping their own scholarly and religious leaders. Over time, obedience and worship reached such extremes that even oppressive and tyrannical individuals were worshipped! (We all know the story of Galileo Galilei and the church).

<< People of Mohammad (PBUH) >>

The Arab polytheists not only believed in the existence of Allah but also regarded Him as the creator of the entire universe and the owner of the world. They were completely certain of His divinity and considered Him the highest authority, seeking refuge in Him during hardships and turning to Him for help in times of crisis. Furthermore, they did not believe other gods were creators of the world and humanity or providers of sustenance and livelihood for mankind.

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ (٨٤) سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ (٨٥) مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ (٨٦) سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ (٨٧) قُلْ مَنْ يَدِينُهُ مَلَكَوْتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ (٨٨) سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ (٨٩) (مؤمنون Al Mu'mininun 84-89)

O Prophet, Ask them, "To whom belong the earth and all those on it, if you really know?" They will reply "To Allah!" Say "Why are you not then mindful?" Ask them "Who is the Lord of the seven heavens and the Lord of the Mighty Throne?" They will reply "Allah." Say "Will you not then fear Him?" Ask them "In Whose Hands is the authority over all things, protecting all while none can protect against Him, if you really know?" They will reply "Allah." Say "How are you then so deluded?"

The deviation of the Arab polytheists was the same as that of previous nations. First, they associated other gods with Allah in divinity and supernatural matters, believing that angels and righteous individuals intervene in the greater system of causes and effects, and are involved in the system's general interests. Second, they refused to accept that God was also the "Lord" of the universe and all beings in a political and civil sense. Instead, they regarded religious leaders and nobles as their lords in these matters, deriving their laws of life and society from them.

<< People of Today >>

A careful examination of the past reveals that today's society is no different from previous ones. People today consider themselves true Muslims (or true Christians, Jews, Hindus, Buddhists, etc). Although they have traditionally inherited their religion from their forefathers, they still believe they are the best society on earth. Many of today's imitators assume they are following the pure Islam of Prophet Muhammad (PBUH). People today accept Allah as the sole provider, the fulfiller of needs, the ultimate refuge, and the solver of problems. Yet, at the same time, they associate partners with Him from among His creations. They believe righteous individuals of the past (Prophets, Saints, Imams, etc.) were deputies of Allah and that through these close servants, they receive mediation, blessings, healing, refuge, and more. The people today accept the Lord in the first, second, and third meanings (nurturer, perfecter, custodian, reformer, gatherer, and resurrector) but in the first and second meanings, they attribute partners to God (some even claiming that God created the universe for the sake of specific individuals). Misguided people today do not reserve the fourth and fifth meanings of Lordship exclusively for Allah alone (master, lawmaker, lawgiver, guardian, ruler, and authority). Instead, they blindly follow and imitate others in religious matters and rarely think for themselves. They entrust individuals who interfere with what God has declared permissible and prohibited (Halal and Haram), allowing them to make decisions on behalf of God. Some of today's misguided leaders believe that people cannot determine what is good for themselves, so they impose laws upon them. Additionally, people have completely surrendered the domain of religion to these individuals, believing that their lifelong dedication to faith grants them a special status with God. As Allah Almighty says in the Quran:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا (36) (اسراء' Al Isra - 36)

Do not follow what you have no sure knowledge of. Indeed, all will be called to account for their hearing, sight, and intellect.

Any government or authority that rejects Allah's commands, enforces its own desires, and compels the servants of God to obey it, whether through force, coercion, or deceptive propaganda, is considered a tyrant. If a person submits to such power and gradually adopts an attitude of obedience, it can undoubtedly be said that they are worshipping the tyrant and transgressor. People regard these leaders as those who have the power to command and forbid, and without any authorization from God, they follow their rules and regulations. At one point, a group said to the Prophet, "We do not worship our religious leaders and authorities." The Prophet responded, "Why not? Do you not follow and obey their commands and rulings? Do you not adhere to the opinions of your scholars regarding what is permissible (Halal) and what is

forbidden (Haram)?" In the end, it must be said that the duty of reflection and inquiry in matters of religion rests upon every mature and thoughtful individual, so that on the Day of Judgment, they do not experience regret and remorse:

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ (66) وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا (67) رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا (68) (احزاب 68-66)

On the Day their faces are constantly flipped in the Fire, they will cry, "Oh! If only we had obeyed Allah and obeyed the Messenger!" And they will say "Our Lord! We obeyed our leaders and elite, but they led us astray from the Right Way. Our Lord! Give them double punishment, and condemn them tremendously."

Therefore, every individual and leader should be obeyed only when their statements and commands do not contradict the command of Allah and Islamic laws, and when they act as executors of divine and Islamic laws. Because:

لا طاعة لمخلوقٍ في معصية الخالق

One should not obey any creature when their command entails disobedience to the Creator

This principle is elaborated in detail in Chapter 24.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (توبه 34 – At Tawbah)

O believers! Indeed, many rabbis and religious scholars consume people's wealth wrongfully and hinder others from the Way of Allah. Give good news of a painful torment to those who hoard gold and silver and do not spend it in Allah's cause.

Chapter 21: Polytheism in Worship

« عبادته = Ibadah = Worship »

Continuing the explanation of the four key terms "Ilah = God", "Rabb = Lord", "Ibadah = Worship", and "Deen = Religion", here we focus on the monotheistic definition of worship. The best definition comes from Imam Abul Ala Maududi, who states: "Worship means surrendering oneself to the one true God and submitting to His will in such a way that one never resists the will and desire of Allah Almighty, never turns away from Him, and considers only Allah's pleasure in one's actions, performing them according to His will and desire." Muslims have overlooked this reality and tend to define worship only in terms of prayer, almsgiving, fasting, and pilgrimage. However, worship also includes human thoughts, inclinations, supplications, praises, admiration, and other acts such as sacrifice, vows, circumambulation, and seclusion.

In Islam, the concept of worship is vast and encompasses all aspects of human life. Every act of servitude, obedience, supplication, worship, entreaties, fears and hopes, rituals and symbols, reverence, love, alms, charity, vows, sacrifices, circumambulation, seclusion, prayers, intercession, etc., along with all daily activities of life [with the intention and goal] are considered acts of worship. It is essential that the sole purpose and goal be directed only toward God, and all mentioned acts should be carried out solely for Him, not for any other being. Intention, thought, and belief distinguish a human habit from an act of worship. For example, sleeping is a daily habit. If a person sleeps for an hour during the day to relieve fatigue, in such a case only the material goal of relieving fatigue is achieved. However, if a person's belief is directed toward God, then sleeping, which is ordinarily a habit, becomes an act of worship. In this case, beyond relieving fatigue, sleep is considered worship, and the person will be rewarded for it.

In general, worship encompasses servitude, obedience, compliance, and devotion.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ (نحل 36 - An Nahl)

We surely sent a messenger to every community, saying “Worship Allah and shun/avoid false godlike tyrants”, But some of them were guided by Allah, while others were destined to stray. So travel throughout the land and see the fate of the deniers!

Servanthood means that a person should not blindly obey leaders and elders but should submit only to God, wearing the chain of servitude to Him alone. In this case, a person must follow the limits and laws set by God rather than the regulations of what is lawful (Halal) and unlawful (Haram) established by human authorities.

Humans are servants of Allah Almighty alone, and the prophets were sent to guide them away from servitude to other beings and toward servitude to God:

نَبِيِّ عِبَادِي أَنِّي أَنَا الْعَفُورُ الرَّحِيمُ (٤٩) (حجر Al Hijr - 49)

Inform My servants that I am truly the All-Forgiving, Most Merciful.

Obedience means submitting only to the commands of the Creator rather than following leaders and rulers who mislead people through deception and manipulation. These figures present themselves as holy and righteous, infiltrating society and gaining influence, while people are deceived by their saint-like appearance. Worship involves performing formal acts before a being, such as prostration, bowing, standing, circumambulation, kissing shrines, making vows, offering sacrifices, and other actions intended to seek closeness. It does not matter whether one views the entity as a great and independent deity, as a means of mediation and proximity to God, or as a being that shares responsibilities with God in the affairs of the world.

Considering someone as the master and guardian of the natural order of the universe, seeking refuge in them during difficulties and adversities, and turning to them in times of poverty, pain, and affliction is a concept addressed throughout the Quran. In one sense, the Quran emphasizes the rejection of servitude, obedience, and worship to anyone other than Allah (Dunellah). In verses where "worship" is used to mean servitude, obedience, and devotion, the target is often Satan or a human who has claimed the title of dictator, oppressor, or tyrant, compelling people to worship and obey him instead of God. It may also refer to leaders and rulers who create regulations for every aspect of people's lives without regard for divine laws and scriptures. Additionally, it can refer to prophets, saints, dignitaries, angels, and righteous individuals whom people wrongfully consider partners of God, despite their teachings. The Quran declares all of these deities to be void/false, regardless of whether people serve, obey, or worship them. It explicitly states that all of them are servants of the Lord. The true owner and master of everything in the heavens and the earth is Allah, and the interest of this vast world and the administration of all affairs are in His hands. Therefore, no one should be served, obeyed, or worshipped except Him.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ (٢٥) (انبياء Al Anbiya' - 25)

We never sent a messenger before you without revealing to him "There is no god worthy of worship except Me, so worship Me alone".

« دين = Deen = Religion »

The concept of this word is based and fixated on four definitions:

- 1- Sovereignty and great kingship (dominance and conquest).
- 2- Obedience and acceptance of this sovereignty and dominance (whether willingly or under compulsion).
- 3- The ideological and practical system that arises under the supervision of this sovereignty (regulations and boundaries).
- 4- The reward and penalty established by this great power for obedience or defiance of this system (punishment, retribution, accountability, and judgment).

In the first and second meanings, the Quran uses the word "religion" (Deen) in the sense of dominance. This means that pure religion belongs exclusively to God, the Most Merciful. A human should not submit to the sovereignty and command of anyone except Allah, and apart from His sacred essence, one should not naturally obey or serve anyone else. This means that submitting to those whose obedience has not been directly commanded by the Lord is considered a sin and a crime. Regarding the country and government, the same principle applies. If a government is based on divine law and has been established to implement the Lord's command, obedience to it is necessary. However, if it is founded on tyrannical laws or dictatorship (any laws other than Islam), obeying it is a great sin. In the third meaning, the word "religion" (Deen) refers to the law, Sharia, the ideological and practical method to which a person is attributed because of following the Lord's regulations and boundaries. If a law comes from Allah Almighty, it belongs to His religion. However, if it is not a divine law, it belongs to Dunellah's religion. Therefore, if following the orders of leaders contradicts the law of Allah, a person is no longer within "Allah's religion" but has entered "Dunellah's religion." You are in someone's religion, if you consider them a power and dominance superior to all powers including Allah, and follow them both ideologically and practically. In the fourth meaning, religion is used in the sense of calculation, judgment, and punishment. In the first and second meanings (sovereignty and acceptance of it):

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
 ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٤٠) (يوسف - Yusuf - 40)

Whatever you worship from Dunellah (anything except God) are mere names which you and your forefathers have made up, a practice Allah has never authorized. It is only Allah Who decides. He has commanded that you worship none but Him. That is the upright religion, but most people do not know.

In the third meaning (thought system and law):

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (٢١)
 (شورى - Ash Shura - 21)

Or do they have partners who have ordained for them some religion, which Allah has not authorized? Had it not been for prior decree on Judgment, the matter would have certainly been settled between them at once. And surely the wrongdoers will suffer a painful punishment.

In the fourth meaning (Judgement and punishment):

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ (١٧) ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ (١٨) (انفطار Al Infitar – 17-18)

What will make you realize what Judgment Day is? Again, what will make you realize what Judgment Day is?

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا عَوَيْنَا يَبْرَأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ
(قصص – 63)

Those against whom the decree of torment is justified will cry “Our Lord! These are the ones we caused to deviate. We led them into deviance, for we ourselves were deviant. We disassociate ourselves from them before You. It was not us that they used to worship.”

Chapter 22: Pillars of Faith

As stated in the previous sections, faith and belief are matters that cannot be achieved without individual reflection on the Quran and the verses of God. On the Day of Resurrection, the Quran will be the only credible reference regarding belief. Many of us have lived our lives amidst a vast flood of ideas and beliefs imposed on us by others. Our thoughts are the offspring of our mind; therefore, when confronting the Quran and God's words, we must cleanse our minds of beliefs contradicting the Quran and, like Abraham sever the head of superstitions and baseless thoughts that have taken hold in our minds until now. For salvation on the Day of Resurrection, God has set two conditions in the Quran for us:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (٨٢) (بقره - Al Baqarah - 82)

And those who believe and do good will be the residents of Paradise. They will be there forever.

The first condition is to believe (آمنوا), and the second condition is to do righteous deeds (عملوا الصالحات). In more than 50 verses of the Holy Quran, the phrase "**believe and do righteous deeds**" is repeated, indicating God's emphasis on this matter. God has even specified the categories of faith and righteous actions in the Quran. Unfortunately in our society alongside the main pillars of faith, other concepts are also being discussed. Whereas faith and belief are clearly defined in the Quran, and even the criteria for faith are mentioned in it. Examples of faith in the Quran include:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِن قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ

وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (١٣٦) (نساء - An Nisa' - 136)

O believers! Have faith in Allah, His Messenger, the Book He has revealed to His Messenger, and the Scriptures He revealed before. Indeed, whoever denies Allah, His angels, His Books, His messengers, and the Judgement Day has clearly gone far astray.

So there are 5 categories of faith.

- 1- **Belief in Allah,**
- 2- **Belief in the angels,**
- 3- **Belief in the messengers,**
- 4- **Belief in the books,**
- 5- **and Belief in the Day of Judgment.**

Pay attention to the following verse:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ
وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ
وَالْمُؤْفُونَ بَعْدَهُمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (١٧٧)

(بقره - Al Baqarah - 177)

Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Judgement Day, the Angels, the Books, and the Prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, needy travelers, beggars, and for freeing captives; who establish prayer, pay alms, and keep the pledges they make; and who are patient in times of suffering, adversity, and in battle. It is they who are true in faith, and it is they who are mindful of Allah.

Faith means that in addition to gaining knowledge about the five mentioned aspects through contemplation, one also reaches certainty. Faith in God is the foremost aspect of belief in the unseen, meaning that one is certain of Allah as the sole deity, lord, and creator of the unseen world and nature, worships only Him, and follows His religion, essentially fulfills the condition of true monotheism regarding Him. Alongside belief in the existence and essence of God, there is also belief in His attributes. This means that after believing in God's essence, one must also believe in all of His attributes and uphold the concept of monotheism in relation to them. Therefore, we believe in the essence of Allah and all of His attributes, such as the Merciful, the Compassionate, the Creator, the Provider, the Just, and others. Furthermore, we believe that God is unique not only in His essence but also in His attributes, and no creature shares in any of them. The Quran mentions 99 attributes of God, known as the Most Beautiful Names (Asma'ul Husna or أسماء الحسنی). Another subset of belief in God is faith in divine decree and predestination. According to the Quran, this means being certain that all good and evil that occur in this world come from God and serve as a test for humans. Let us repeat that true belief in God requires upholding the primary principle of monotheism, acknowledging God's absolute unity, and recognizing that He has never had and will never have any partner or intermediary. Therefore in summary, faith in Allah consists of

belief in the existence and essence of Allah Almighty,

belief in the Almighty's attributes,

belief in divine decree and predestination,

and belief in the principle of monotheism.

Belief in angels is the second principle of belief in the unseen, meaning that, according to the Quran, one believes in angels as creatures of the unseen world. We believe in the angels mentioned in the Quran (such as Jebrael/Gabriel, Mikael/Michael, Izrael/Azrael, Israfil/Raphael, etc), as well as those not explicitly named but generally referred to in the Quran. Our knowledge about angels is limited



to what has been revealed through the Quran, the final and most recent of the divine scriptures. Therefore, we must approach this topic with caution. Whenever we encounter a book, article, or speech that exaggerates about angels, we should set it aside because those who express these ideas are merely fabricating them from their minds and are attributing their own fabricated lies to Allah Almighty. However, if the statement comes from the Quran, we must accept it.

Belief in the divine scriptures is the third principle of belief in the unseen, meaning that according to the Quran, one believes in the divine scriptures (such as the Psalms, Torah, Gospel, etc.) as revelations from the unseen world. We also believe the Quran is the final divine scriptures and the last revelation.

Belief in messengers (prophets) is the fourth principle of belief in the unseen. According to the Quran, this means believing in messengers (like Noah, Abraham, etc.) as links between the unseen world and the natural world. We also believe that Muhammad (PBUH) is God's last prophet.

Belief in the Day of Resurrection is the final principle of belief in the unseen. According to the Quran, this means believing that the Day of Resurrection marks the end of the natural world and the beginning of the unseen world. On that day, all creatures will be gathered, and both humans and Jinn will be brought to account. The Day of Resurrection is referred to in the Quran by various names, such as the Day of Separation (يوم الفصل), the Day of Resurrection (يوم القيامة), the Hour (الساعة), the Reality (الحاقة), etc. A subset of belief in the Day of Resurrection includes belief in Paradise and Hell. Like the previous matters, our knowledge about the Day of Resurrection, Paradise, and Hell is limited to what has been revealed through the Quran, the final and most recent of the holy books. However, this information is by no means insufficient. The Quran describes the events of the Day of Resurrection, the punishment of Hell, and the pleasures of Paradise in such detail that it forms a complete picture in our minds. Therefore, we must be cautious with materials that exaggerate about the Day of Resurrection, Paradise, and Hell. If the statements come from the Quran, we must accept them.

Given the points discussed, which of these two individuals possesses true faith and belief? Is it the person who begins to correct their beliefs with the Holy Quran, solely relies on God, and contemplates the Quran on their path to rectifying their faith? Or is it the person who abandons the Quran, constantly imitates so-called religious scholars regarding the concepts of the unseen, and accepts any speech or fabricated hadith read to them instead of the Quran? Faith is like a beautiful vase that should not have any cracks or breaks (free from additions, subtractions, defects). Allah has explained all aspects of true faith in the Quran for us. Belief in all five mentioned aspects is considered belief in the unseen. God Himself is the Creator of both the unseen and the natural world. Angels are His creations that exist in the unseen world. The divine scriptures are revelations that have come to us from the unseen. Prophets

serve as links between the unseen and the material world. On the Day of Resurrection, humans will finally become aware of the unseen:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (٤) (بقره Al Baqarah – 2-4)

This is the Book! There is no doubt about it, a guide for those mindful of Allah, those who believe in the unseen, establish prayer, and donate from what We have provided for them, and who believe in what has been revealed to you O Prophet, and what was revealed before you, and have sure faith in the Hereafter.

We continue this discussion with an example. Pay attention to the following verse:

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ إِتْمَامًا كَانُوا قَوْمًا فَاسِقِينَ (54) فَلَمَّا آسَفُونَا انتقمنا منهم فَأَعْرَضْنَاهُمْ أَجْمَعِينَ (55) (زخرف Az
54-55 – Zukhruf)

And so he humiliated/belittled his people, and they obeyed him. They were truly a rebellious people. So when they enraged Us, We inflicted punishment upon them, drowning them all.

The examination of Pharaoh's rule over his people is fascinating. He maintained control by belittling and humiliating them. Throughout his reign, he constantly told them, "You understand nothing, you understand nothing, you understand nothing." He repeated this statement over and over to reinforce their submission. Initially, the people did not accept this, but over time, they began to doubt themselves. They thought, "Since he constantly tells us, 'You understand nothing,' there must be something we do not understand." Eventually, they turned to Pharaoh and said, "You keep telling us that we understand nothing, so from now on, you tell us what to do." Pharaoh took control of his people and gradually dominated them, making himself their lord, and they obeyed him. In many societies today, the situation is exactly like it was in the time of Pharaoh. In our time, many leaders constantly tell people "No one understands the Quran (or holy books) except for us", and the people who have abandoned the Quran and independent thinking and have resorted to blind imitation take the words of these leaders as their proof, ultimately ruining their lives in this world and the hereafter. Misleading leaders have convinced people that as long as they exist, independent thought about faith is considered a sin. As a result, those who have been humiliated and belittled by such individuals and believe they do not understand the Quran (or holy books), have set the Quran (Holy Books) aside.

Some of us have encountered many phrases designed to keep people away from the Quran and other holy books. Statements such as "The Quran has seven layers and within each layer, there are a thousand levels", "The Quran has one meaning, but its interpretation has another", "No one knows the interpretation of the Quran", "The original Quran is with Imam Mahdi (or Jesus) and not with us", and we can realize

the falsehood of many phrases of this kind with a bit of reflection on the Quran itself. After inventing such misleading statements to keep people away from the Quran, efforts have been made to fill the void and further distance people from it with fabricated prayers and hadith. For example in many books, fake hadiths have been made up claiming that the reward for reading a certain Doa/prayer is equal to reading the Quran a thousand times (As result, people may think to themselves with a simple calculation, that if this is the case, instead of reading the Quran, they read those prayers and receive a thousand times the reward). Have these people put themselves in the position of Allah the Almighty and His Messenger to distribute rewards to humans? Nowadays, people worship God in the way that religious pretenders dictate rather than in the way God has commanded in His divine books. Unfortunately, today, God is not followed as faithfully as these religious pretenders are obeyed. Many people believe that worship is limited only to daily prayers. It is essential to awaken people from this negligence, otherwise we will all burn in the fire of this negligence.

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنشَرَّةً (٥٢) (مدثر Al Muddathir - 52)

In fact, each one of them wishes to be given a personal letter from Allah.

وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (انفال Al Anfal - 25)

Beware of a trial/test that will not only affect the wrongdoers among you.
And know that Allah is severe in punishment.

Chapter 23: Polytheism and Tawassul throughout History

Nowadays, people believe that the pre-Islamic Arabs (the age of ignorance before Islam) only took idols made of stone, wood, gold, silver, and other materials as partners with God, offering their prayers and requests to these objects. However, this notion is completely incorrect. The stone idols were symbols representing angels, righteous people, and other revered figures who were later turned into deities, and the idolatrous/polytheistic acts of the Arabs were performed for them! The pre-Islamic ignorant Arabs believed that idols, being made of stone and wood, were sinless whereas we are sinners and cannot directly communicate with God. Therefore, they thought it necessary to use these idols as intermediaries and interfaces to seek closeness to God. In reality, the idols worshipped by the polytheistic Arabs symbolized religious figures, leaders, and other individuals they held in high regard. In fact, their worship was directed towards those individuals whom they considered fulfillers of needs and solvers of problems.

All histories and biographies also state: When the Prophet of God (PBUH) conquered Mecca and entered the Kaaba, he saw that there were statues of angels and prophets of God. Among them was a statue and image of his ancestor Prophet Abraham (PBUH), who was depicted holding a few wooden arrows and using them for divination. There was also a statue of Prophet Ismāil (Ishmael) (PBUH) and a wooden pigeon. He broke them with his own hands, throwing them to the ground. Then, looking carefully at the statue of Prophet Abraham he said, "May God destroy them! They have depicted our father (ancestor) in this way! What did Abraham have to do with arrows and divination!? Abraham was neither a Jew nor a Christian but was a pure monotheist Muslim and was never among the polytheists." Among the idols worshiped by the Arabs, some were made in human form and grand temples were built for them. One such idol was "Hubal", which symbolized Abel (Habil), who was killed unjustly. The ignorant Arabs crafted idols from stone, gold, and wood in the likeness of righteous individuals and poured the blood of their sacrifices at their feet, believing this would bring them closer to God.

For this reason, Islam sought to enlighten the pre-Islamic ignorant Arabs about the reality of these intermediaries, i.e., idols worshipped other than God (Dunellah): These statues and idols [which you worship and seek help from, that you think are memorials of righteous individuals and benevolent ancestors] are like you. They were servants of God and possess no power to bring good or harm. Do they have hands and feet? Do they have ears and eyes? Do they possess any power beyond your own that allows them to respond to your cries? Without a doubt, they have none of these. Even if they had all these attributes, what divine virtue would it grant them over humans? At most, they would only be equal to you in all capabilities. The Almighty God says in this regard:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَكَرُوا مَكْرًا كَبِيرًا (٢٢) وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا (٢٣) وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا (٢٤) (نوح 22-24)

and who have devised a tremendous plot, urging their followers: 'Do not abandon your gods, especially Wadd, Suwâ', Yaghûth, Ya'ûq, and Nasr.' Those have already led many astray. So only the wrongdoers strayed farther away.

Regarding the previous verse, Dr. Abdul Jalil Issa in his Tafseer "Al-Mus'haf Al-Muyassar" stated: "These were five idols that were more famous and greater among the idol worshippers compared to other idols. Each of them was named after a god-fearing and righteous human being. And after their death, structures, and shrines were built over their graves. Later, they made idols of them and considered them as mediators and intercessors!" These were the names of chosen and righteous individuals. When these gracious people passed away from this world, as a memorial and remembrance of them, their loved ones made statues and attributed them to those individuals over time. Gradually, they began to honor and revere these statues to such an extent that later generations were drawn to worship them. It has been narrated that the Prophet of God (PBUH), while on his sickbed, said, "When a righteous person among them died, they would build a temple over his grave and create statues and images. They are the worst creatures of the Lord!" The gods they worshipped were not limited to Jinn, angels, and idols but also included selected deities from among humans who had previously passed away:

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ (٢٠) أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ (٢١) إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فُلُوقُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ (٢٢) (نحل 20-22)

But those they invoke besides Allah (Dunellah) cannot create anything and they themselves are created. They are dead, not alive, not even knowing when they will be resurrected. Your God is only One God. As for those who do not believe in the Hereafter, their hearts are in denial, and they are ignorantly proud.

The pre-Islamic ignorant Arabs believed in the existence of God as the sole creator of the skies, heaven, and the earth. However, they believed that they could not ask from God directly and that there must be an intermediary between them and Him.

**** Note:**

Unbeliever (Kafir) is a person who rejects the existence of God, the Day of Judgment, the messengers, the scriptures, or the angels, or denies one of these or one of the indisputable principles of religion or insults them.

Polytheist (Moshrik) is a person who assigns a partner or intermediary to the one God, often in an attempt to draw closer to Allah Almighty.

Hypocrite (Monafiq) is a person who, for their own benefit, outwardly expresses something contrary to what they truly believe in their heart.

Pay attention to the following verses:

ولا يملك الذين يدعون من دونه الشفاعة إلا من شهد بالحق وهم يعلمون (٨٦) وَلَعِنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ (٨٧) وقيله يا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ (٨٨) (زخرف Az Zukhruf – 86-88)

and those they invoke besides Him have no power to intercede, except those who testify to the truth knowingly. If you ask them who created them, they will certainly say “Allah!” How can they then be deluded from the truth? and the Prophet’s cry: “O my Lord! Indeed, these are a people who persist in disbelief.”

Also:

نَجَّيْنَاهُمْ قَلِيلًا ثُمَّ نَضَّضْنَاهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ (٢٤) وَلَعِنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٢٥) إِلَهًا مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (٢٦) (لقمان Luqman – 24-26)

We allow them enjoyment for a little while, then in time We will force them into a harsh torment. And if you ask them who created the heavens and the earth, they will definitely say “Allah!” Say, “Praise be to Allah!” In fact, most of them do not know. To Allah belongs whatever is in the heavens and the earth. Allah is truly the Self-Sufficient, Praiseworthy.

Given these truths, it is clear that the Arabs of that time had not forgotten Allah and still acknowledged Him as the creator, owner, provider, and lord of everything. However, their misguidance and deviation lay in the fact that they did not know God as He wanted to be known and did not accept His sovereignty and law in all aspects of their lives. Because of this, they attempted to reconcile and establish a connection between their belief in God and their belief in idols, trying to hold onto both at the same time. This is why they said: Prayers go to heaven, but without an intermediary they are not accepted! They thought that in the higher realm, no one's word would be accepted without favoritism/nepotism, mediation, sacrifice, and charity! Because of this mistaken belief, they created intermediaries between God and creation, thinking that through them, they could convey their prayers and needs to God and include them as partners in their worship. Over time, they began to see these intermediaries as having power over human benefit and harm. They believed these figures had control over good and evil and could give or take things through the unseen! The Holy Quran strongly condemns this belief. Their justification that “we did not worship these idols for their essence or material form but only to bring us closer to the one God” is decisively rejected:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (٢) أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ (٣) لَوْ أَرَادَ اللَّهُ أَنْ يَنْزِلَ وَلَدًا لَاصْطَفَىٰ بِمَا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ (٤) (زمر Az Zumar – 2-4)

Indeed, We have sent down the Book to you in truth, so worship Allah alone, being sincerely devoted to Him. Indeed, sincere devotion and pure religion is due only to Allah. As for those who take other lords besides Him, saying “We worship them only so they may bring us closer to Allah”, surely Allah will judge between all regarding what they differed about. Allah certainly does not guide whoever persists in lying and disbelief. Had it been Allah’s Will to have offspring, He could have chosen whatever He willed of His creation. Glory be to Him! He is Allah, the One, the Supreme.

Also:

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ (١٧) وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ (١٨) وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِّي بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ (١٩) (يونس Yunus – 17-19)

Who does more wrong than those who fabricate lies against Allah or deny His revelations? Indeed, the wicked will never succeed. They worship besides Allah (Dunellah) others who can neither harm nor benefit them, and say, “These are our intercessors with Allah.” Ask them “Are you informing Allah of something He does not know in the heavens or the earth? Glorified and Exalted is He above what they associate with Him!” Humanity was once nothing but a single community of believers, but then they differed. Had it not been for a prior decree from your Lord, their differences would have been settled at once.

It is true that many past nations were not believers, but the main problem of humanity from the beginning until now has not been disbelief. Rather, most prophets have fought to eliminate polytheism because most religions have acknowledged God in some way and have worshipped Him. However, the real issue is that this path of worship has been filled with numerous polytheistic practices.

Our question to you: Do you think the problem stated above has completely disappeared?

وَمَنْ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ (بقرة Al Baqarah – 165)

Still there are some who take non-Allah (Dunellah) as Allah’s equal, they love them as they should love Allah, but the true believers love Allah most. If only the wrongdoers could see the horrible punishment awaiting them, they would certainly realize that all power belongs to Allah and that Allah is indeed severe in punishment.

Chapter 24: Monotheism in Sovereignty/Supremacy/Jurisdiction

توحيد الحاكمية

This chapter has been added to the second edition of the book and is one of the most important topics and discussions in the field of polytheism (Shirk) and monotheism (Tawhid). The issue of polytheism in the sovereignty and obedience to God has certainly trapped a large portion of humanity. God forbid, even many Muslims have unknowingly fallen into this calamity. God says in the Quran, Surah Al-A'raf, 54:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسْحَرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ (اعراف - 54).

Indeed your Lord is Allah Who created the heavens and the earth in six Days, then established Himself on the Throne. He makes the day and night overlap in rapid succession. He created the sun, the moon, and the stars, all subjected by His command. The creation and the command belong to Him alone. Blessed is Allah, Lord of all worlds!

In this verse and many other verses of the Quran, the topic of Sharia (law) and legislation (lawmaking) is mentioned. It emphasizes that command, order, law, and decree are exclusively in the hands of the Almighty God. Another verse in Surah Al-An'am, 57, where God says:

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَفْصِلُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ (انعام).

Say O Prophet "Indeed, I stand on a clear proof from my Lord, yet you have denied it. I do not have what you are impatient for. The judgment/order belongs only to Allah. He states the truth, and He is the best of judges."

Unfortunately in today's society, we see two groups of people. The first group does not accept Sharia and the decrees of God because they are not Muslims. These people are mainly non-Muslims who are in polytheism, paganism, disbelief, and non-Islamic religions. The second group consists of Muslims who have approved non-divine or tyrannical/dictatorial laws, either as lawmakers or as members of society who accept these human-made laws. This acceptance occurs whether they have replaced the decree of Allah with these laws or they follow these human and non-divine laws alongside the laws of God. In Islam, this issue is referred to as polytheism in sovereignty and polytheism in obedience to Allah (Shirk). This group often argues that Islamic laws and the commands of Allah are outdated and do not meet the current needs of humanity. Or they claim that Islam is a personal religion and has no right to interfere in national decrees and governmental laws.

The human mind, even when collective, has always been and will always remain prone to error. A monotheist who acknowledges God as the sole creator of humanity

and the universe and recognizes Him as the source of perfect knowledge and justice understands that the decree of the Lord is always definitive, unchanging, and not influenced by the benefit or loss of any group, race, or class. In decision-making, humans have always had differing mindsets. If we were to obey human commands, the interests and biases of particular groups (such as Communists, Christians, Buddhists, Scientists, Philosophers, Sceptics, Feminists, etc.) would inevitably influence these decisions and decrees. Who other than the Almighty God is more knowledgeable, aware, and just towards His servants? A fair God's commands are also fair. A God who is omniscient and aware, His decrees and orders are also based on perfect knowledge and awareness. Rejecting God's decrees or accepting some while rejecting others leads a person into polytheism in sovereignty and polytheism in obedience (Shirk). This implies that one believes God has not incorporated justice and knowledge into His commands and, God forbid, God has done an inadequate job. It is as if one says, "O God, You are not just, but we are. We know better than You," or "Your decrees have expired and are no longer valid." It suggests that the laws and orders issued by human parliaments, governments, and lawmakers are superior to the decrees of Allah. Verse from Al Baqarah, 85:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُواكُمْ أُسَارَىٰ فَادُّوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَلَا تُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضِ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا جُزْءٌ فِي الْحَيَاةِ الدُّنْيَا وَبِئْسَ الْقِيَامَةُ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (85) (بقره)

But here you are, killing each other and expelling some of your people from their homes, aiding one another in sin and aggression; and when those come to you as captives, you still ransom them, though expelling them was unlawful for you. Do you believe in some of the Scripture and reject the rest? Is there any reward for those who do so among you other than disgrace in this worldly life and being subjected to the harshest punishment on the Day of Judgment? For Allah is never unaware of what you do.

God has complete knowledge of everything and knows the past, present, and future, not only of humanity but of the entire universe. His decree and law are the absolute truth and justice, and rejecting God's decree is an act of Shirk/polytheism.

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ (غافر Ghafir - 12)

This is because when Allah alone was invoked, you disbelieved. But when others were associated with Him, you readily believed. Accordingly, the judgment and order belongs to Allah alone, the Most High, All-Great.

All decrees, including what is permissible and forbidden (Halal and Haram), as well as national, governmental, civil, and criminal laws, come only from God. Anti-

religious ideologies and the rulings of today's rulers and governments should not prevent this truth. Non-divine countries and governments claim that people are free to follow their personal religious duties, such as prayer and fasting. However, when it comes to penal and national laws, they replace God's law with their own, and God's decree has no place in these matters. Many of us have often heard about separating religion from politics, or Secularism. In practice, the separation of religion from politics means Shirk of sovereignty in secular societies. It also applies to rulers who have prevented the implementation of God's decrees in Muslim countries. In addition to the Shirk of sovereignty that has affected non-Islamic rulers, Shirk in obedience to Dunellah (other than Allah) has also ensnared society. Polytheism in obedience means bowing in submission to a decree other than God's. Obedience and submission to God are the essence of worshipping Him. Just as we should worship only God, we should also obey only Him. In Islam, obedience to rulers is permissible only if the rulers and lawmakers implement Sharia and the commands of Allah, and are themselves followers of the laws of the Quran and the Sunnah of the Prophet (PBUH). However, if there is even the slightest doubt about the correctness of God's decrees by authorities or current rulers, God has commanded that the ultimate reference must be only Him and His Messenger, and any decree apart from this is invalid:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (نساء' 59 – An Nisa)

O believers! (1) Obey Allah and obey the Messenger and those in authority among you. (2) Should you disagree on anything, then refer it to Allah and His Messenger, if you believe in Allah and the Last Day. This is the best and fairest resolution.

In the above verse, Allah has permitted obedience first to Himself, second to the Prophet, and third to the rulers chosen by the people, provided they are not dictators or non-divine rulers. In any political, legal, jurisprudential, penal, or other type of disagreement or dispute, reference should be made solely to God's decrees and the authentic Sunnah of the Prophet, as they are the only primary sources for resolving conflicts among authorities, rulers, and people. When resolving disagreements, only the decree of Allah and His Messenger serves as the ultimate reference. Any other decree, whether issued by authorities or rulers, is no longer valid. Many Muslims due to ignorance, are unaware of polytheism in sovereignty and obedience. However, it should be known that in the early days of Islam, and for many years afterward, Muslims were fully aware of this issue. Over the centuries, as human societies advanced and non-divine ideologies spread, the discussion of polytheism in sovereignty among Muslims has significantly diminished. If rulers and people truly believe in God and uphold monotheism, they must repent and accept God as the sole law-making authority. The Prophet of Islam (PBUH) said: "If any one of you sees an evil, he should change it with his hand. If he cannot, then with his tongue (by

speaking out). If he cannot, then he should at least hate it in his heart, and that is the weakest level of faith.

In many Muslim and non-Muslim countries, non-divine decrees are enforced, and monotheists live under these systems, complying with them even though they lack the power to change them. In such a situation, no sin is incurred upon the monotheists. However, if we vote for or in any way endorse non-divine rulers, we have engaged in Shirk/polytheism. Voting for and endorsing rulers who do not accept the sovereignty and laws of God is a significant insult to the divine essence of Allah. It means participating in this act of polytheism and insult. A minor point that should be pointed out is the fatwa. The fatwas of Islamic scholars should also be within the bounds of monotheism, the religion of Islam, and the Sharia of Allah. If a fatwa falls within the scope of monotheism and follows the framework of God's command but contains an error, the scholar still receives a reward for their effort. An example of this would be a fatwa regarding the performance of Salat Jam' or Qasr (the combined or shortened prayer). However, if a fatwa is completely and deliberately a non-divine decree, it should not be followed, and the scholar should be informed and guided.

The issue of Tawhid/monotheism of sovereignty and obedience to Allah is not new. Without a doubt, all prophets have been engaged in guiding towards this matter. For example, consider the story of Prophet Moses. Pharaoh rebelled and said: أَنَا رَبُّكُمُ الْأَعْلَى

"I am your most high lord," suggesting he believed himself to be the supreme deity. Does this claim by Pharaoh mean that he believed he created the heavens, the earth, and the universe? That he created humans, animals, the sun, the moon, etc.? No, no human in the history of mankind has ever dared to claim that they created the sun, the earth, the moon, etc. Pharaoh himself believed in the Egyptian gods Amun-Ra and Set. Anyone making such a claim of creation would undoubtedly be considered delusional or insane by all. The enmity between Pharaoh and Prophet Moses was not about this; rather, the main issue and conflict was that Pharaoh demanded his own sovereignty be recognized instead of the sovereignty of Moses' God, Allah.

On the Day of Judgment, when all of humanity is gathered for judgment, all non-divine laws will be nullified and rejected, and only the command and governance of Allah will prevail. Those who have disregarded Allah's decrees due to polytheism in sovereignty and Shirk in obedience will face the eternal punishment of Hell. A very beautiful verse of the Quran in this regard is stated below:

وَمَا أَكْرَأكَ مَا يَوْمَ الدِّينِ (17) ثُمَّ مَا أَكْرَأكَ مَا يَوْمَ الدِّينِ (18) يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ سَنِيًّا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ (19) (انفطار - 17-19)

What will make you realize what Judgment Day is? Again, what will make you realize what Judgment Day is? It is the Day no soul will be of any benefit to another whatsoever, and all authority and sovereignty on that Day belongs to Allah entirely.

Chapter 25: The Ignorance of the Imitators

Nowadays, people call upon and cry out to Dunellah (دون الله) instead of Allah or alongside Him, directing to them their prayers, supplications, requests, needs, fears, hopes, and pleas for help. They say: "Prayers only ascend to heaven and are accepted through these intermediaries"! They believe that all the verses of the Quran revealed about disbelief, polytheism, and intercession through Dunellah were meant only for the pre-Islamic Arabs and apply only to them. Moreover, they go even further by offering interpretations that attempt to justify and permit seeking intercession through Dunellah! Today, they say: "The verses revealed about the polytheists only concern idols in the form of stone statues and do not include other Dunellahs such as humans, Jinn, righteous individuals, imams, prophets, and saints." But look around. Every day, thousands of people visit the tombs and shrines of righteous individuals, saints, descendants of imams, and the imams themselves, and the actions that take place there can only be described as 'worship'. Have we ever thought about the reason behind these actions? Is this recommended in the Quran? Did the Prophet of Islam do this and advise the rest of the community to do the same? We all know that belief and faith cannot be imitated, and one cannot simply follow blindly because a person's belief is only formed through reflection on the signs in the universe (thinking about nature, the cosmos, and creation), the signs within oneself (contemplating one's own creation and complexity), and the signs in the Quran (reflecting on revelation). Can we name what we do, anything other than blind imitation in religion? Do you want to hear about the consequences of blind religious imitation from the Quran? Then read the following verses:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْتَدُونَ عَنَّا نَصِيحًا مِنَ النَّارِ (٤٧) قَالَ

الَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا فِيهَا إِنْ لَمْ يَكُنْ اللَّهُ قَدْ حَكَمَ بَيْنَ الْعِبَادِ (٤٨) وَقَالَ الَّذِينَ فِي النَّارِ لِحِزْبِهِمْ اادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ (٤٩)

(Ghafir 47-49)

And when they will dispute in the Fire, and the lowly followers will appeal to the arrogant leaders "We were your followers, will you then shield us from a portion of the Fire?" The arrogants will say, "We are all in it! Allah has already passed judgment over His servants." And those in the Fire then will cry out to the keepers of Hell, "Pray to your Lord to lighten the torment for us even for one day!"

Also:

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيحُهُمْ مِنَ الْكِتَابِ حَتَّى إِذَا جَاءَهُمْ مُسَلِّمًا بِتَوْفِيقِنَا قَالُوا إِنَّا مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ (٣٧) قَالَ ادْخُلُوا فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأَوْلَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ

ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ (٣٨) وَقَالَتْ أُولَاهُمْ لِأَحْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ

(٣٩) (اعراف Al A'raf - 37-39)

Who does more wrong cruelty than those who fabricate lies against Allah or deny His revelations? They will receive what is destined for them, until Our angels arrive to take their souls, asking them “Where are those you used to invoke besides Allah (Dunellah)?” They will cry “They have failed us,” and they will confess against themselves that they were indeed disbelievers. Allah will say, “Enter the Fire along with the groups of Jinn and humans that preceded you.” Whenever a group enters Hell, it will curse the preceding one until they are all gathered inside, the followers will say about their leaders “Our Lord! They have misled us, so multiply their torment in the Fire.” He will answer, “It has already been multiplied for all, but you do not know.” Then the leaders will say to their followers “You were no better than us! So taste the torment for what you used to commit.”

Also:

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ (63) وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأُوا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ (64) وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ

الْمُرْسَلِينَ (65) فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ (66) (فصص Al Qasas - 63-66)

Those against whom the decree of torment is justified will cry “Our Lord! These followers are the ones we caused to deviate. We led them into deviance, for we ourselves were deviant. We disassociate ourselves from them before You. It was not us that they used to worship.” It will be said to the disbelievers “Call upon your associate-gods for help.” So they will call them, but will receive no response. And they will face the punishment, wishing they had been rightly guided! And the Day He will call to them, asking “What response did you give to the messengers?” On that Day the news will be blinded for them, so they have no chance to ask for answers.

In the verses above, the situation of both the misleaders and the misled is described. On the Day of Judgment, the followers will earnestly demand their rights from the misleaders. They will say, "We blindly followed you in the world, obeying your commands in anticipation of such a day. We heard the religion from your lips and accepted it without any question, never expecting to be among the misled". The misleaders will respond "We did not mislead you. It was you who went astray on your own. Today, we seek refuge with the Lord from the evil of you misguided devotees and misled worshipers. We were among the misled, but it was you who chose to blindly obey us. You lacked reason and followed us by your own choice". At the end of the previous verse, it is stated that those who enter into punishment will no longer have the opportunity for any argument, questioning, or response. In this world, people may argue and question the verses of God, but in the next world, there

will be no space for debate or justification from those who were misled. For example in this world, someone may sit in a comfortable and warm place, and deny the verses of God with reasoning and excuses. But would that same person engage in arguments about God and His verses while standing at the gallows, facing death with their own eyes? In the example, the person's choice has not yet been taken away, but on the Day of Judgment, no one will have the power to argue or make choices. Therefore, it is better to seek answers to our questions in this world, not on a day when no one can even speak without the permission of Allah Almighty. God has stated in the Quran that He has given special value to human beings, as they are the noblest of creation and the stewards on earth. For this reason, it is not expected that a person should surrender their intellect to others or obey them without thought.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا (70) (اسراء)
(70 - Al Isra')

Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures.

The excuse these people give to justify their acts of worship is quite revealing. They say: "We understand God well and regard Him as supreme. We recognize God as the creator of everything, capable of all things, and superior to all creations. We know that these esteemed individuals are His servants. Our only aim is to reach God through them. By seeking the intercession of His righteous servants, [such as the Imams, saints, and descendants of Imams who are honored and close to Him], we seek closeness to God. Indeed, our vows and prayers are directed to God, but they are conveyed through these individuals by their mediation. These noble individuals hold a high status with God, and because of their esteemed positions, God fulfills our needs and answers our prayers". This response is exactly what the polytheists in the era of ignorance said to the noble Prophet of Islam. According to the verses of the Quran, people in that era believed in God as the creator of the heavens and the earth, the giver of sustenance, and the true Lord. Their justification is the same as the statements people make today. Pay attention to the following verses:

هَذَا لِكَيْ تَبْلُو كُلُّ نَفْسٍ مَا أَسْأَلَتْ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ (٣٠) قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ (٣١)
فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنْتُمْ تُصْرِفُونَ (٣٢) (يونس 30-32)

Then and there every soul will face the consequences of what it had done. They all will be returned to Allah, their True Master. And whatever they fabricated will fail them. Ask O Prophet "Who provides for you from heaven and earth? Who owns your hearing and sight? Who brings forth the living from the dead and the dead from the

living? And who conducts every affair?” They will surely say “Allah.” Say “Will you not then fear Him? That is Allah, your True Lord. So what is beyond the truth except falsehood? How can you then be turned away?”

Also:

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأُولَى (٨) وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ (٩) الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ (١٠) (زخرف Az Zukhruf – 8-10)

So We destroyed those who were far mightier than these. The examples of predecessors have already been related. If you ask them who created the heavens and the earth, they will certainly say “The Almighty, All-Knowing did.” He is the One Who has laid out the earth for you, and set in it pathways for you so that you may find your way.

In fact, just like the people during the time of the noble Prophet of Islam, many people today are also immersed in ignorance. When the Prophet called the practices of the pre-Islamic Arabs polytheism/Shirk, people were shocked, because they all thought that their religion was the religion of the noble Prophet Abraham and that all their actions were religiously justified. Similarly, people today believe that their practices are based on the pure Islam of Prophet Muhammad (PBUH), an Islam that has been traditionally passed down to them by their forefathers, yet it is filled with superstitious polytheism. A Persian poet says:

"خلق را تقلیدشان بر باد داد ای دو صد لعنت بر این تقلید باد"

"Imitation has ruined the people, Two hundred curses be upon this imitation."

Modern ignorance is like a vast tent that has overshadowed all the people's beliefs. To avoid losing their Haram earnings, the defenders of superstitious and polytheistic myths continue to make these beliefs appear attractive. This has reached a point where the ugliness of people's actions appears beautiful to them, and everyone thinks they are performing the most correct actions among all religions. In fact, they believe that there is nothing more correct than their thoughts and actions on earth, and since their thoughts and actions are pleasing and approved by certain individuals, they must also be pleasing to Allah. What a vain illusion:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا (١٠٣) الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا (١٠٤) أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا (١٠٥) (كهف Al Kahf – 103-105)

Say “Shall we inform you of who will be the biggest losers of deeds? Those whose efforts are in vain in this worldly life, while they think they are doing good!” It is they who reject the signs of their Lord and their meeting with Him, rendering their deeds void, so We will not give their deeds any weight on Judgment Day.

It is regrettable that some Muslims who even present themselves as believers and followers of Islam are committing acts that the Prophet of God (PBUH) clearly forbade. They hold ceremonies at the graves of some of God's righteous people like Imams and saints, sit in seclusion engaging in private worship, and construct shrines, structures, domes, and sanctuaries over their graves. They decorate and adorn these places, build mosques with golden domes, light lamps and candles, stand humbly in front of them to pray and make vows, and place their donations and alms in the shrine boxes. They walk around these shrines as one would around the Kaaba, touch and kiss them, and stand before them humbly and desperately, seeking supplications and relief from debts, easing hardships, healing the sick, requesting offspring, victory over enemies, and more, turning to these individuals as intermediaries to God. Some even write their wishes and requests on paper and leave them at the tomb instead of expressing them orally! Thus, they fall into Shirk or polytheism! If we look at the time of the Prophet, did he build shrines over the graves of the martyrs of early Islam or the graves of previous prophets? After the conquest of Mecca, the Prophet instructed Ali (the late fourth caliph), to destroy and remove all the tombs and shrines in order to eliminate polytheism and heresy. Question: How do the mentioned superstitions relate to belief?

وَلَا تَكُونُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ ثُمَّ لَا تُنصُرُونَ (هود - Huud 113)

And do not be inclined to the wrongdoers or you will be touched by the Fire. For then you would have no protectors from Dunellah, nor would you be helped.

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ (نحل - An Nahl 20)

But those they invoke besides Allah (Dunellah) cannot create anything, they themselves are created.

Chapter 26: Obstacles to Thinking

In the previous sections, it was mentioned that the main condition for the acceptance of faith by God is thinking and reasoning. The Quran strongly encourages contemplation, and those who do not think or reflect in their lives are among the most despised by Allah Almighty. In the following three verses of the Quran, God clearly states that those who do not reason and those who do not believe are among the most abominated people:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأْتَمَا كَأْتَمَّا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ
يَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ (125 - Al An'am) (125)

Whoever Allah wills to guide, He opens their heart to Islam. But whoever He wills to leave astray, He makes their chest tight and constricted as if they were climbing up into the sky. This is how Allah places abomination upon those who disbelieve.

Also:

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَ يَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ (100 - Yunus) (100)

It is not for any soul to believe except by Allah's leave, and He will bring His abomination upon those who are unmindful.

Also:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ (22 - Al Anfal) (22)

Indeed, the worst of all beings in the sight of Allah are the willfully deaf and dumb, who do not understand.

There have always been several significant barriers to thinking. One of the greatest barriers is prejudice and dogmatism. This happens when a person becomes so confident and proud of their own possessions (religion, country, ethnicity, race, personality, etc.) that they are unwilling to listen to different viewpoints. Even when they do hear opposing views, they reject them, even if those views are correct. God has advised all Muslims to express their opinions and listen to the views of others (both Muslim and non-Muslim) in a open environment of critique and discussion. Pay attention to the following verse:

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ (18 - Az Zumar) (18)

those who listen to what is said and follow the best of it, These are the ones guided by Allah, and these are truly the people of reason.

According to the Quran, the wise are those who listen to all speech and follow the best of it (the term al-qawl/القول is a general word referring to all kinds of speech). The society that God has envisioned for humanity is one where there is complete justice and freedom for all people and divine religions. In a true Islamic society, everyone has the freedom of expression. There is no censorship or inquisition of beliefs. People's value is not determined by wealth or social status, and everyone is equal before the law. In this kind of society, individuals can freely share their beliefs and listen to the views of others. It is within such an environment that after hearing the speech (al-qawl القول), a person can reflect on it. Following the Quran's recommendation to follow the "best of speech/أحسن القول" God has stated that truth-seekers will ultimately turn to the Quran as among all sayings, the word of Allah is superior, and the true "best of speech" is indeed the Quran:

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا تَفَشَعُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ
ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٢٣) (زمر Az Zumar - 23)

Allah has sent down the best message, a Book of perfect consistency and repeated lessons, which causes the skin of those who fear their Lord to tremble, then their skin and hearts soften at the mention of the words/Dzikr of Allah. That is the guidance of Allah, through which He guides whoever He wills. But whoever Allah leaves to stray will be left with no guide.

Another barrier to thinking is Narcissism or self-obsession, which is unfortunately on the rise in our society. Individuals afflicted with this dangerous condition value nothing but themselves. They constantly believe that society has taken something valuable from them or is blocking their progress. Although there is no doubt that many societies suppress the valuable personalities of individuals, those with Narcissism imitate the leaders' personalities instead of pursuing the truth to free themselves from the chains of servitude and slavery. These individuals value nothing but their own words and viewpoints and quickly fall into the abyss of ignorance. Note that this characteristic manifested in Satan, who was expelled from the presence of Allah Almighty.

Another barrier to thinking is Low self-esteem (self-deprecation). Individuals who see themselves as insignificant do not value their own beliefs and thoughts. They always try to present themselves as the proverbial "doormat" or "lap dog" to others. The ultimate goal of these people is imitation in all aspects of life (faith and action). These individuals become humiliated and degraded both in their worldly life and their eternal life.

Another significant barrier to thinking is shortsightedness. This causes people's ambitions and desires to become narrow and limited. Nowadays, many people's ultimate ambitions and desires are to buy a car, obtain a degree, get a salary increase,



etc. Usually, people's desires are indicative of their personality. The personality of shortsighted people describes individuals who are satisfied or content and never protest no matter how much injustice and oppression is inflicted upon them. These individuals do not question, protest, or seek higher purpose. They are satisfied with whatever they have, whether it is abundance of superstitions or genuine guidance. Individuals with the characteristics mentioned above are certainly not reading this booklet. If you have followed the content up to this point, then you are a truth-seeker who is searching for the missing link in your life. You are undoubtedly dissatisfied with the current state of society and are also an noble person who despises the superstitions prevalent in society. Just know that the knots of the problems mentioned can only be untied by Allah Almighty and not by anyone else.

Consider the following example: Imagine a father standing with his toddler child on the seashore. The child plays with the sand on the beach and builds a sandcastle. After the first sandcastle is built, a wave comes and destroys it. The child builds the sandcastle again, but this time too, the child is not satisfied with the shape of the built house and destroys it. The child builds the sandcastle again. The cycle of building and destroying the castle continues. The child persistently builds and destroys the sandcastle. The father standing next to his child and watching the scene from above smiles at the sight. Now, let's raise our perspective higher beyond the father, and look down at a city. We see the people in the city (father included) like ants, all busy, similar to the child building the sandcastle. They quickly assemble iron and bricks to build houses. Fifty years later, the house is demolished, and a new house replaces it. It seems that this activity never ends.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَهْوٌ وَلَلدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ (انعام 32 - Al An'am)

This worldly life is no more than play and amusement, but far better is the eternal Home of the Hereafter for those mindful of Allah. Will you not then understand?

Human life is not a repeating experience and everyone only has one life. Correcting one's faith and beliefs is not a manual or physical labor that results in fatigue. Therefore, every individual should spend some time in their life researching their faith. A person's lifespan is like money in their hand, with which they can either purchase rewards or gather sins for themselves. Someone who reaches the end of their life without having saved anything for their afterlife is truly at a loss. Unfortunately, today people think that the real Islam is just what they currently hold, and because of this assumption, they close their eyes and ears and make no effort to reflect. Certainly, anyone who believes they always have the best option will never enter the path of guidance because they always think that since they have the best, nothing else is even worth hearing. For example, if someone lives in a dirty environment for a while, they get used to it. Now, if another person objects to this and invites them to a clean environment, they ignore this offer because they are

accustomed to the dirty environment, depriving themselves of the pleasure of a clean environment

Our current duty is only to enlighten other servants of God, and in this path, the wealth or influence of other countries should not be an obstacle for us. God has created one person black, another white, one fat, another thin, one tall, another short, one rich, and another poor. Sustenance is in the hands of Allah Almighty and He gives to any country He wishes, though He may give less to some countries than others. What truly matters is how we make use of what we have, not becoming lost in the illusion or envy of what others possess.

وَلَا تَمُدَّدَنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ (طه TaHa) - (131)

Do not let your eyes crave what We have allowed some of the disbelievers to enjoy; the splendor of this worldly life, which We test them with. But your Lord's provision is far better and more lasting.

لَقَدْ آتَيْنَا إِيَّكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ (انبياء Al Anbiya' - 10)

We have surely revealed to you a Book, in which is an awakening for you. Will you not then understand?

Chapter 27: The Danger of Religious Clerics Who Sell Religion

In this section, we address a key issue that has concerned many readers of this booklet. Why has our society rapidly moved toward superstition? Before we fully explore this topic, we would like to hear your thoughts on the following statement. Below is a sentence that most of us are familiar with and have frequently come across in books, magazines, and newspapers. The sentence is as follows:

"...he was born into a religious family"

What is your interpretation of this sentence, which you have seen in many different sources? Take a moment to reflect. There is a subtle point hidden within this statement. From one perspective, the sentence can suggest imitation. As we know, God Almighty does not accept imitation in matters of faith under any circumstances. From one point of view, this sentence indicates that an individual has probably inherited their faith from their family through imitation. So if an individual reaches high levels of academic and jurisprudential knowledge, all their efforts may be in vain if the foundation of their faith is built on imitation. And if this person is also a leader or a guide for the community, they will lead their entire people astray. As societies have advanced, it is no longer expected that every individual will acquire all the skills necessary for life. As a result, tasks and essential specializations are divided among the members of society. Some become doctors, others engineers, teachers, and some enter the field of religion. Society assigns these roles to different groups, and naturally, people place their trust in each other to fulfill these responsibilities. However, the only group that in many societies has misused this trust and stepped beyond its role by claiming authority and control, is the group of worldly individuals who appear under the guise of religion. Like Pharaoh, they have subjugated all other groups of people. This event has happened repeatedly throughout history and is not a new occurrence.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا

يُشْرِكُونَ (٣١) (توبه At Tawbah - 31)

They have taken their rabbis and priests as well as the Messiah, son of Mary, as lords besides Allah (from Dunellah), even though they were commanded to worship none but One God. There is no god except Him. Glorified is He above what they associate with Him!

When Adi ibn Hatim, who was a Christian at the time and wore a golden cross, came to the Prophet Muhammad (PBUH) while the Prophet was reciting the verse above. He said "We do not worship them" to which the Prophet replied: "Do they not make the unlawful lawful (Haram to Halal) and you follow them, and they make the lawful unlawful (Halal to Haram), and you follow them. I said Indeed. The Prophet replied

that's worshipping them" (Source: Tirmizi 3095 and Ibn Teymiyah). In this case, the people are also complicit, because they are the ones who legitimize tyranny by submitting to non-divine rulings. In doing so, they commit polytheism/Shirk with God. This same pattern occurred among the Jewish people before and isn't something new. Before Islam, their leaders became like deities alongside Allah Almighty, ruling over the people by force. They devoted all their efforts to collecting wealth and maintaining their status and power, even if it meant corrupting the religion, promoting polytheism, and disregarding divine teachings. The scholars among the Jews, like many leaders today, would tell the people that they could not understand the Torah on their own and that they must come to them for guidance. They had turned the Torah into scattered pages, and when someone came to study the book, they would sell the pages to them.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى
لِلنَّاسِ يُجْعَلُونَهُ قَرَاطِيسَ يُثْبِتُونَهَا وَتُحْفُونَ كَثِيرًا وَعِلمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ
(91 - Al An'am انعام) (٩١)

And they have not shown Allah His proper reverence when they said "Allah has revealed nothing to any human being" Say "Who then revealed the Book brought forth by Moses as a light and guidance for people, which you split into separate sheets, revealing some and hiding much? You have been taught through this Quran what neither you nor your forefathers knew." Say "Allah revealed it!" Then leave them to amuse themselves with falsehood.

The people of Prophet Moses can at least present a minor excuse before God, arguing that the Torah was in the hands of our leaders and we did not have full access to it. But what excuse can we offer before God? The Quran can be found in all of our homes, yet no one studies it. An interesting Persian proverb says: "As long as there are fools in the world, the corrupt are safe". As long as people do not value their thoughts and act against their own interests the situation will not change:

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ
بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ (١١) (رعد Ar Ra'd - 11)

For each one there are successive angels before and behind, protecting them by Allah's command. Indeed, Allah would never change a people's state until they change their own state. And if it is Allah's Will to torment a people, it can never be averted, nor can they find a protector other than Him.

Surely, God has prepared a severe punishment for those leaders who sacrifice their people for power and wealth, and who keep them blind and deaf to the realities of religion.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَارًا مَّجْرِمِينَ لِيَمْنَكُورُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ (انعام Al An'am (123 -

And so We have placed in every society the most wicked leaders to conspire in it. Yet they plot only against themselves, but they fail to perceive it.

Also:

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ (اعراف Al A'raf (45 -

those who hindered others from Allah's Way, strived to make it appear crooked, and disbelieved in the Hereafter.

One important point that we all must consider is that the majority holding a belief does not necessarily make that belief true. In our time, the dominant worldview across the globe is non-Islamic. If truth were determined by numbers and everyone blindly followed the majority, then all Muslims would be required to abandon their faith and enter into disbelief and polytheism. This is also true in our society. Take the example of Prophet Abraham (PBUH), who was born and raised in a polytheistic community. The majority in his society worshipped idols, yet he did not conform to their beliefs. Instead, he reflected on the universe and on himself and arrived at the truth of monotheism. He never blindly followed the traditions of his ancestors or the culture of his people. God in the Quran commands each of His servants:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا (اسراء Al Isra' (36 -

Do not follow what you have no sure knowledge of. Indeed, all will be called to account for hearing, sight, and intellect.

Although people have handed over control of both their religion and worldly affairs to misguided leaders, which has led to various forms of misery and humiliation, when it comes to matters of faith and belief, many still insist that it is better to consult with a religious jurist and that the final word must come from them. This way, people confuse religious jurisprudence with faith itself. Bilal al-Habashi found monotheistic insight after hearing just two verses of the Quran. In religious discussions, we should start with foundations of faith and belief, not blindly delve into and imitate others' viewpoints, comments, and jurisprudence (Juristic issues like minor water impurity (Qalil), water remaining pure (Korr), essence transformation (Istihaleh), communal obligations (Wajib), etc.). Misguided leaders use philosophical discussions as a tool to confuse and deceive people (terms such as necessary existence, possible existence,

unity of being, substantial motion, impossibility, etc. = واجب الوجود، ممكن الوجود، وحدت وجود، (حرکت جوهری، ممتنع). In this context, where does the Quran truly stand and what is the role of thinking? When the Quran was revealed to all humanity, Greek philosophy had already been widespread for a long time in both the Eastern and Western empires. Despite this, the Quran did not adopt the language of complex philosophy. Instead, it speaks in clear and relatable terms, encouraging people to reflect on creation, the universe, and their own selves. This enables all humanity to understand the Quran and make use of it, not just a select few. The Prophet of Islam did not teach philosophy but conveyed the concepts of Islam in very simple terms. The Companions of the Prophet were mostly uneducated individuals from various races and countries who, despite their lack of formal education and without needing philosophy, easily embraced Islam and became martyrs in the path of God's religion. Our final advice is this: Today's generation is more enlightened than previous ones because in addition to an increase in literacy and awareness, they also live in an era of science and democracy. The thoughtful generation of today has concluded that salvation in the hereafter is achieved only through one law: God's law. God's law for salvation in the hereafter involves having faith free of polytheism (shirk) and accompanying it with righteous deeds such as prayer, fasting, etc. Certainly, this salvation does not come from laziness and taking things easy; it also involves many hardships. The incorrect beliefs of society make life seem easier. It considers shirk and sin permissible because people believe they can cleanse all sins through self-flagellation, crying, and wailing in mourning processions during the month of Muharram (or for Christians: Jesus dying for our sins). God has given us free will to follow either of these two laws, so it is better to think a little more. Ultimately, after reflecting on the three main sources of belief and being sure of the truthfulness of God's promises, each person reaches a point where they must trust in their Creator and His heavenly book, rely on Allah Almighty, and purify their beliefs of any superstitions forever. Have we reached this stage?

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا (كهف - 54)

We have surely set forth in this Quran every kind of lesson for people, but humankind is the most argumentative of all beings.

Chapter 28: The Pillars of Righteous Deeds

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) (فاتحه Al Fatihah – 5-6)

You alone we worship and You alone we ask for help. Guide us along the Straight Path.

Every Muslim, from childhood, grows up hearing the above verses. When praying, they repeat these verses. In the first part of the verse above, we acknowledge that worship is solely for Almighty God. Needs and requests should also be directed only to Him. In the second part, we ask God to guide us to the straight path. God has clearly explained the concept of "the straight path" in the verse below:

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ (٤٣) وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ (٤٤) (زخرف Az Zukhruf – 43=44)

So hold firmly to what has been revealed to you, you are truly on the Straight Path. Surely this Quran is a glory for you and your people. And you will all be questioned about it.

In the verse mentioned, God addresses the Prophet, stating that the straight path and guidance for humanity lie solely in absolute obedience to the Quran. The words and opinions of others, including scientific ideas and philosophical materials, are not to be followed. God tests people after they begin to value and fully reform their faith. Typically, each individual is tested several times a year. These tests include hardships such as poverty, illness, and troubles, as well as blessings like financial gain, university acceptance, and other good events. The important principle is that in all these instances, one should recognize that all these matters are tests from Allah Almighty, and their outcomes are already known to Him. However, since only God knows the outcome and humans are unaware, during divine tests one must trust only in the pure essence of Allah:

الم (١) أَحْسِبَ النَّاسُ أَنْ يَتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (٢) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ (٣) (عنكبوت Al Ankabut – 1-3)

Alif-Lām-Mīm. Do people think once they say “We believe,” that they will be left without being put to the test? We certainly tested those before them. And Allah will clearly distinguish between those who are truthful and those who are liars.

So far, we have dedicated many discussions to faith and belief. In this section, we will also discuss deeds. We remind you that the Quran has established faith and righteous deeds as the conditions for salvation on the Day of Judgment:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٨) (فصلت Fussilat - 8)

Indeed, those who believe and do good will certainly have a never-ending reward.

The criteria for faith were stated in five parts:

-Faith in Allah Almighty without any polytheism/Shirk in belief, as polytheism corrupts and destroys all human actions.

-Faith in angels and not exaggerating about them.

-Faith in divine prophets and that Muhammad (PBUH) is the last prophet of Allah Almighty.

-Faith in the heavenly scriptures and that the Quran is the final revelation.

-Faith in the Day of Judgment, heaven, and hell.

Having faith is like opening a bank account, and performing righteous deeds is like depositing money into this account. Until a person opens a bank account, where will they deposit their earnings, and what claims can they make later? All righteous deeds are mentioned in the Quran. Some righteous deeds are obligatory, and failing to perform them is sinful. The obligatory righteous deeds include:

1- Prayer is a time-bound obligation performed five times a day. Each prayer has its own call to prayer (Athan), and after the Athan is pronounced, the prayer can be performed at its designated time. Prayer is the only righteous act that is never waived from a person under any circumstances (travel, illness, difficulties, unfortunate events, etc.). It is the only act of worship that has been obligatory for all humans from the time of Prophet Adam until the Day of Judgment. All divine religions before Islam also performed their prayers in a similar way to how Muslims pray but unfortunately due to numerous distortions, this important practice has been forgotten like many other theological principles. In Islam, prayer exists in its most complete form (both in recitations and physical actions). Pay attention to the verses below:

قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ (٨٧) (هود Hud - 87)

They asked sarcastically, “O Shu’aib! Does your prayer command you that we should abandon what our forefathers worshipped or give up managing our wealth as we please? Indeed, you are such a tolerant, sensible man!”

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا (٥٤) وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا (٥٥) (مریم Maryam)

(54-55 –Maryam)

And mention in the Book, the story of Ishmael. He was truly a man of his word, and was a messenger and a prophet. He used to urge his people to pray and give alms-Zakat. And his Lord was well pleased with him.

قَالَ إِنِّي عِنْدَ اللَّهِ آتَيْنِ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (٣٠) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (٣١) (مریم Maryam)

(30-31 –Maryam)

Jesus declared “I am truly a servant of Allah. He has destined me to be given the Scripture and to be a prophet. He has made me a blessing wherever I go, and bid me to establish prayer and give alms-Zakat as long as I live.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ (٨٣) (بقرة Al Baqarah - 83)

And when We took a covenant from the children of Israel that “Worship none but Allah; be kind to parents, relatives, orphans and the needy; speak kindly to people; establish prayer; and pay alms-Zakat.” But you Israelites turned away, except for a few of you, and were indifferent.

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ (٧١) وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ (٧٢) وَجَعَلْنَاهُمْ أَئِمَّةً يَهْتَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ (٧٣) (انبیاء Al Anbiya' - 71-73)

Then We delivered him [Abraham], along with Lut, to the land We had showered with blessings for all people. And We blessed him with Isaac and Jacob, as an additional favour, making all of them righteous. We made them leaders, guiding by Our command, and inspired them to do good deeds, establish prayer, and pay alms-Zakat. And they were devoted to Our worship.

2- The second important obligation mentioned in the Quran is Zakat, which is obligatory for individuals who, after securing their financial stability and fulfilling all their own and their family's life needs, still have surplus income and profit. God has deemed those who do not pay zakat on their wealth as deserving of punishment. It is important to note that the 1/5th alms (Khums) does not apply to business profit. Unfortunately, some individuals, under the guise of religion, have misrepresented God's rulings on what is haram and halal by imposing Khums on business transactions and seizing people's wealth in the name of religion. Zakat is calculated as 1/40th (2.5%) of wealth and must be paid according to Islamic law to the rightful recipients. The eight categories that zakat is used for are described in verses 59 and 60 of Surah At-Tawbah..

3- Fasting: Fasting is obligatory for Muslims once a year only during the month of Ramadan.

4- Hajj: Hajj is obligatory for every Muslim who is financially able and physically capable of performing it at least once in their lifetime.

Some righteous deeds become obligatory under specific circumstances, such as Jihad, Friday Prayer (the Imam in congregational and Friday prayers must certainly be a monotheist/Mowahhid), Khums/one-fifth tax (applicable in cases of finding treasure, minerals, or war spoils, and does not apply to business profits), etc. Meanwhile, some righteous acts are merely recommended, meaning that failing to perform them is not sinful, such as giving charity, showing good character, etc.

Just as God has fully explained the pillars of faith so that humans do not err in identifying them, God has also provided a crucial criterion in the Quran for recognizing righteous deeds: the approval and pleasure of Allah Almighty. This means that any action that passes through the filter of the Quran and earns the satisfaction of God is considered a righteous deed.

In previous sections, we saw that someone who accepts the Quran but does not accept the Prophet (separates between God and His prophets), or someone who selectively accepts the verses of the Quran, or believes that the Quran has been altered or tampered with (meaning they accept some verses and reject others), is considered an unbeliever/Kafir (Verse 150 of Surah An-Nisa). It was also mentioned that the pillars of faith are precisely present in the Quran and any human being, by reflecting on the verses of God, will find certainty in them. Righteous deeds are generally mentioned in the Quran. The characteristics of some actions are described in detail (such as Wudu), while others are referred to in general terms, and there is no mention of the physical form of the action (such as prayer). The Quran has instructed Muslims to follow only Prophet Muhammad (PBUH) in performing righteous deeds that are not physically described in the Quran. This means that for actions like prayer, which are obligatory for all people, they must be performed in the exact manner demonstrated by the Prophet of Islam. Pay attention to the following verse:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (٢١) (احزاب Al Ahzab - 21)

Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often.

The Prophet is the role model and guide for performing acts of worship that are not detailed in the Quran. Additionally:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا (٨٠) (نساء An Nisa' - 80)

Whoever obeys the Messenger has truly obeyed Allah. But whoever turns away, then 'know that' We have not sent you as a keeper over them.

In the previous verse, God has made obedience to the Messenger of God equal to obedience to Himself. Furthermore:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (٣١) (آل عمران Aali Imran - 31)

Say O Prophet "If you sincerely love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful."

In the previous verse, God instructed Prophet Muhammad (PBUH) to declare to the believers that the main condition and sole criterion for righteous deeds is pleasing God, and this is found in following the actions and behavior of the Prophet. God presents the Prophet as the only reference for religious practices, and all Muslims worldwide are required to perform their acts of worship in the way the Prophet did. We emphasize that the Prophet is the primary reference for actions, but when it comes to faith and belief, each individual must reach these through their own

thoughtful reflection. We all must scrutinize our acts of worship and, by researching the authentic books of the Prophet's biography or consulting with other monotheistic individuals (Muwahhid), perform our acts of worship exactly as the Prophet did. To find answers to many religious questions, we should also utilize books and the internet. The Quran's commands, which are valid for all generations, never instruct us to blindly follow the scholars of our time. Instead, it places the Quran and the Prophet as the true references for our actions. Currently numerous sects have been formed worldwide, each claiming that true Islam belongs to them (sects claiming that Ali is God, sects that consider intercession and intervention of Dunellah as valid, etc). It is our responsibility to ensure our acts of worship pass through the Quran's filter to purify them of polytheism/Shirk and to seek God's satisfaction by following the Prophet. We definitely must consider the views of monotheistic individuals when evaluating our actions. Monotheists, driven by their fear of God, do not deceive others but instead guide them more swiftly on this path. They have removed polytheism from their faith and actions and hold firm beliefs in the five pillars of faith mentioned earlier, thus they can be trusted.

So far in this booklet, we have discussed faith and righteous actions. Here, we simply state that faith and righteous actions complement one another, and on the Day of Judgment, faith alone is not sufficient and must be accompanied by actions. According to the Quran, the prerequisite for the acceptance of righteous deeds is faith. Meaning if an individual's faith includes even a small amount of polytheism, none of their deeds will be accepted. However, if a person holds a monotheistic faith in the five pillars mentioned, then their righteous deeds become the criterion for salvation from hell:

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا
 إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ انتظروا إننا منتظرون (انعام - Al An'am (158 - 158))

Are they awaiting the coming of the angels, or your Lord Himself, or some of your Lord's signs? On the Day your Lord's signs arrive, belief will not benefit those who did not believe earlier or those who did no good through their faith. Say "Keep waiting! We too are waiting."

If a Muslim adheres to the concept of God's Oneness (Tawhid) as outlined, avoids committing shirk, prays exclusively to God, performs the obligatory acts of worship (prayer, fasting, pilgrimage, and zakat), and refrains from major sins, God guarantees 100% their entry into paradise. Now, if someone desires to earn additional rewards and goodness for the afterlife, we have provided an appendix after the final chapter containing recommended (Mustahab) acts of worship and a list of sins. Failing to perform these recommended acts is not sinful, but doing them opens the door to great blessings and rewards. Therefore, if we are seeking a guaranteed path to paradise, we should make use of this appendix instead of engaging in superstitious practices.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيُصْطَنُونَ عَنِ سَبِيلِ اللَّهِ وَالَّذِينَ
يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (توبه 34 – At Tawbah)

O believers! Indeed, many scholars, rabbis and priests consume people's wealth wrongfully and hinder from the Way of Allah. Give good news of a painful torment to those who hoard gold and silver and do not spend it in Allah's cause.

Chapter 29: The Value of Ahl Al-Bayt and the Companions

In this section, we will discuss some of the Prophet Muhammad's (PBUH) companions. As we know, the Prophet secretly preached Islam in Mecca for three years after his prophetic mission began. During this time, he managed to convert about forty people in Mecca to Islam. Among the first to accept Islam during these three years were Khadijah, the Prophet's wife, Ali bin Abitalib, Zaid bin Harith, Abu Bakr Assiddiq, Uthman Dhul-Nurayn, Abdur Rahman bin Auf, Saad bin Abi Waqqas, Talha bin Ubayd Allah, Ammar Yasser, Bilal Habashi, Suhaib Rumi, Abu Dhar Ghaffari, Ja'far bin Abi Talib, and many others. After the Prophet's call became public in Mecca, many more people embraced Islam, including Hamza, the Prophet's uncle, Umar bin Khattab, Nuaim bin Abdullah, Amer bin Fuhaira, Abdullah bin Mas'ud, Abu Hudhaifah bin Utbah, and many others. Those who converted during this period were among the greatest of the Prophet's companions in terms of faith and conviction, and they all supported Islam until their death. After ten years of preaching and inviting in Mecca, the Prophet, along with the Muhajireen (emigrants), migrated to Medina. In the Quran, those who migrated from Mecca with the Prophet to Medina are called Muhajireen, and the people of Medina who became Muslims and provided refuge to the Muhajireen are called Ansar (Helpers). After the Prophet migrated to Medina, the Aws and Khazraj tribes, who had previously been in conflict with each other, converted to Islam. Additionally, many of the Jews of Medina also embraced Islam. The Muhajireen and Ansar showed great sacrifice in the advancement of Islam. In many battles between the Muslims and the polytheists, it was the Muhajireen and Ansar who gave up their lives, wealth, spouses, and children, and went to battle. God revealed the following verse in the Quran to honor the value of the Muhajireen and Ansar:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي

تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ (١٠٠) (توبه - At Tawbah - 100)

As for the foremost, the first of the Emigrants and the Helpers, and those who follow them in goodness, Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, to stay there for ever and ever. That is the ultimate triumph.

In the above verse, God states that due to the services and sacrifices of the Muhajireen and Ansar in the path of Islam, they have secured God's satisfaction forever. God has even advised the Tabi'un-Followers (Muslims after the Muhajireen and Ansar until the Day of Judgment) to seek God's satisfaction by obeying Allah Almighty and His Prophet and to take the Muhajireen and Ansar as their role models. God has spoken about the value of the Muhajireen and Ansar in many verses of the

Quran, making no distinction among the Muhajireen. The Quran speaks well of all the Muhajireen and promises them Paradise. This is also true for the Ansar. All the Muhajireen and Ansar sacrificed their lives, wealth, and well-being at a time when Islam was newly establishing itself among the people, so that today we may have the Islam that has reached us. Pay attention to the following verse:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (فتح Al Fath - 29)

Muhammad is the Messenger of Allah. And those with him are firm with the disbelievers and compassionate with one another. You see them bowing and prostrating in prayer, seeking Allah's bounty and pleasure. The sign of brightness can be seen on their faces from the trace of prostrating in prayer. This is their description in the Torah. And their parable in the Gospel is that of a seed that sprouts its tiny branches, making it strong. Then it becomes thick, standing firmly on its stem, to the delight of the planters, in this way, Allah makes the believers a source of dismay for the disbelievers. To those of them who believe and do good, Allah has promised forgiveness and a great reward

Unfortunately, today some uninformed and ignorant people insult and curse these individuals without studying the Quran or being aware of their valuable contributions:

إِذْ يَتَلَوَّى الْمُرْتَلِينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ (١٧) مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (ق Qaf - 17-18)

As the two recording angels, one sitting to the right, and the other to the left, note everything, not a word does a person utter without having an observer ready to write it down.

Pay close attention to the following verses. God has described the state of the Muhajireen (emigrants), Ansar (helpers), and Tabi'un (followers), which includes Muslims of today among them:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ (٨) وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٩) وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ (١٠)

(حشر Al Hashr - 8 - 10)

for poor emigrants who were driven out of their homes and wealth, seeking Allah's bounty and pleasure, and standing up for Allah and His Messenger. They are the ones true in faith. As for those who had settled in the city and embraced the faith before the emigrants, they love whoever immigrates to them, never having a desire in their hearts for whatever is given to the emigrants. They give the emigrants preference over themselves even though they may be in need. And whoever is saved from the selfishness of their own souls, it is they who are truly successful. And those who come after them will pray "Our Lord! Forgive us and our fellow believers who preceded us in faith, and do not allow bitterness and envy into our hearts towards those who believe. Our Lord! Indeed, You are Ever Gracious, Most Merciful."

In the above verse God first describes the situation of the Muhajireen, noting that they were displaced from their homes and possessions in pursuit of God's satisfaction, continually supporting God and His Prophet and that they are truly truthful ones. The Ansar are those who, despite their own needs, donated their possessions to the Muhajireen and are truly the righteous ones. God even outlines our responsibilities toward the Muslims who came before us, especially the Muhajireen and Ansar, in these verses. Today, our duty is to ask God to forgive their sins, keep our hearts free of envy or malice towards them, and protect them from any slander. Moreover from now on, we must show greater respect for the esteemed companions of the Prophet and the Tabi'un. Since God is pleased with them, we should willingly forgive their mistakes, because all humans are prone to error. Instead of arguing about the differences among these great figures, we should follow their example in devotion to God and obedience to the Prophet. God has stated in the Quran:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (141) (بقره Al Baqarah - 141)

That was a community that had already gone before. For them is what they earned and for you is what you have earned. And you will not be accountable for what they have done.

Among the most important figures around the Prophet were his wives. The wives of the Prophet (Allah be pleased with them) are Khadijah bint Khuwaylid, Sawda bint Zam'a, Aisha bint Abi Bakr As-Siddiq, Hafsa bint Umar bin Khattab, Zaynab bint Khuzayma, Umm Salama bint Abi Umayya, Zaynab bint Jahsh, Juwayriya bint Al-Harith, Umm Habiba bint Abu Sufyan, Safiyya bint Huyayy, and Maymuna bint Al-Harith. Regarding the wives of the Prophet, God has stated in the Quran:

النَّبِيِّ أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا (٦) (احزاب Al Ahzab - 6)

The Prophet has a stronger affinity to the believers than they do themselves. And his wives are their mothers. As ordained by Allah, blood relatives are more entitled to inheritance than other believers and immigrants, unless you want to show kindness to your close associates through bequest. This is decreed in the Record.

Just as we possess zeal and protectiveness towards God, the Quran, the Prophet, and the Kaaba, we should also show zeal towards the wives of the Prophet (the Mothers of the Believers), the Muhajireen and Ansar, and the Tabi'un (which includes ourselves). Today, each of us represents the Prophet in our neighborhoods, cities, and countries. Therefore, we should strive to make the Quran our guide in faith and the Prophet our reference in action. We should emulate the Muhajireen and Ansar in our obedience to God and His Messenger, and defend the wives of the Prophet as we would defend our own mothers and sisters. In the first 25 verses of Surah An-Nur, Muslims who remained silent in the face of slander against Umm al-Mu'minin Aisha are admonished for their silence and failure to defend her:

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ (12) لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ (13) وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ (14) (نور 12-14 - An Nur)

If only the believing men and women had thought well of one another, when you heard this rumor, and said “This is clearly an outrageous slander!” Why did they not produce four witnesses? Now, since they have failed to produce witnesses, they are truly liars in the sight of Allah. Had it not been for Allah’s grace and mercy upon you in this world and the Hereafter, you would have certainly been touched with a tremendous punishment for what you plunged into.

Just in the same way, our duty today is to defend the religion of God, His Prophet, all his noble wives, the Companions, and the Followers. Unfortunately, the prevailing view today about the Companions and the wives of the Prophet has replaced reality with the belief that after the Prophet's death, there was a severe conflict among these individuals. However, authentic and unaltered history tells a different story. The previous verses also serve as evidence and confirmation of this. After the death of the Prophet, his Companions and wives sacrificed their lives and wealth to spread Islam. In conclusion, we will examine a few examples of family relationships during the Prophet’s lifetime and after his death to better understand the closeness between these individuals.

The third wife of the Prophet was Aisha, the daughter of Abu Bakr, the first caliph. The fourth wife of the Prophet was Hafsa, daughter of Umar ibn al-Khattab, the second caliph. The Prophet married one of his daughters, Ruqayyah, to Uthman ibn Affan, the third caliph. After Ruqayyah's death, the Prophet married his other

daughter, Umm Kulthum, to Uthman ibn Affan as well. The Prophet married his other daughter, Fatima, to Ali ibn Abi Talib, the fourth caliph. Ali ibn Abi Talib married his daughter Umm Kulthum to the second caliph, Umar ibn Khattab. After the death of Abu Bakr, Ali married his widow Asma. Hasan ibn Ali, the fifth caliph, married Hafsa, the granddaughter of Abu Bakr. Abdullah ibn Amr, the grandson of Uthman ibn Affan, the third caliph, married Fatima, daughter of Husayn ibn Ali, the granddaughter of Ali ibn Abi Talib, the fourth caliph. Many other familial and kinship relationships are observable in the biographies of the Prophet. Centuries have passed since these historical events happened. Before accepting anyone's statements about the Companions and the noble wives of the Prophet, we must consult our only reference, the Quran and examine its definitive views on this matter.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

(انفال - Al Anfal 74)

Those who believed, migrated, and struggled in the cause of Allah, and those who gave them shelter and help, they are the true believers. They will have forgiveness and an honorable provision.

Chapter 30: Practical Ways to Avoid Sin

Avoiding Sins: A list of the most dangerous sins that should be avoided at all costs: *Shirk* (associating partners with Allah), *Kufr* (disbelief), *Nifaq* (hypocrisy), *Sihr* (sorcery): According to the Quran, anyone who dies while committing these without repenting will be in Hell forever and will not be forgiven.

Murder, suicide, adultery, homosexuality, gender alteration, oppression, usury (interest), theft, backbiting and slander, abandoning obligatory prayers, consuming pork, drinking alcohol, and gambling. These are all major sins, and Allah has warned us against going even near them.

Let us not forget: even if someone has committed many of these sins, the door of repentance (Tawbah) is always open with Allah. He is the Most Merciful and Forgiving, and He forgives all sins. However, repentance has a time limit and a person must repent quickly, because no one knows what tomorrow may bring. Many people have gone to sleep hoping for a long life, but their death came that same night, and they lost the chance to repent. So, let us all repent sincerely in this very moment for the greatness of our Creator and renew our faith:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

"Say: O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." (Az-Zumar - 53)

Practical Ways to Avoid Sin: In this section, we will present several practical methods for abandoning sins. Many people may have the intention to give up sin, but due to weak willpower, they return to it again.

1. Repentance (Tawbah): The most important step in abandoning sin is sincere repentance. That a person sincerely turns to their Lord, seeks forgiveness from Allah, and firmly resolves not to commit the sin again. Repentance can be done at any time and place. In the 2nd century after Hijrah, there lived a man named Fudayl ibn Ayad. He was a corrupt man, a highway robber, and a night thief. Along with an armed group, he would ambush caravans traveling from Kufa to Mecca and plunder the travelers' belongings. One night, while climbing a wall to commit a sin, he suddenly heard the recitation of a verse from the Quran coming from inside the house:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

Has the time not come for the hearts of those who have believed to be humbled by the remembrance of Allah? (Al-Hadid - 16)

This verse struck his heart like an arrow. He climbed down and hid in ruins, weeping and praying: "O Lord! I swear by Your greatness, if You forgive me, I will never return to sin." That same night, he sincerely repented, A pure NasooH Tawbah. He

went to Masjid al-Haram, spent his nights in worship and asceticism, recited the Quran, and offered advice to people. He, who was once a source of fear, became one of the most devout and pious men of his time. Many scholars, such as Abdullah ibn al-Mubarak, narrated from him, and his words on piety and renunciation of the worldly life became a source of inspiration for pious men and ascetics after him. The time of repentance is one of the best moments for the acceptance of prayer/Doa.

2. Taqwa (God-consciousness): Taqwa means self-restraint, fearing Allah, and abandoning sin solely for His sake. Like Prophet Yusuf (Joseph), who ran from sin and even chose imprisonment over committing sin. If any of us is faced with a temptation to sin, let us sincerely turn to Allah and say: 'O my Creator and my Lord, I will not commit this sin out of reverence for Your greatness, so in return, grant me some other form of goodness.' This moment of sincere piety for the sake of Allah is one of the best times for Doa. In return for this act of Taqwa (God-consciousness), Allah Almighty will grant you great goodness somewhere in your life; it may be a day, a year, or even ten years later, but surely the reward for this deed will come to you not only in the Hereafter but also in this world as a worldly blessing.

3. Leaving the Environment of Sin: If a person is in a corrupt environment where the likelihood of committing sin increases, they must leave that environment (gathering, family, city, country). If you have friends who encourage you to sin, for the sake of Allah, leave them. If you live in a city where sin is widespread, for the sake of Allah, migrate from that city. If there are media sources, such as certain TV channels, satellite programs, or websites, that promote sin, then for the sake of Allah, refrain from watching them.

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا (27) يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا (28)

And the Day when the wrongdoer will bite on his hands [in regret] and say, 'Oh, I wish I had taken with the Messenger a way. Woe to me! I wish I had not taken that one as a friend.' (الفقران Al-Furqan - 27-28)

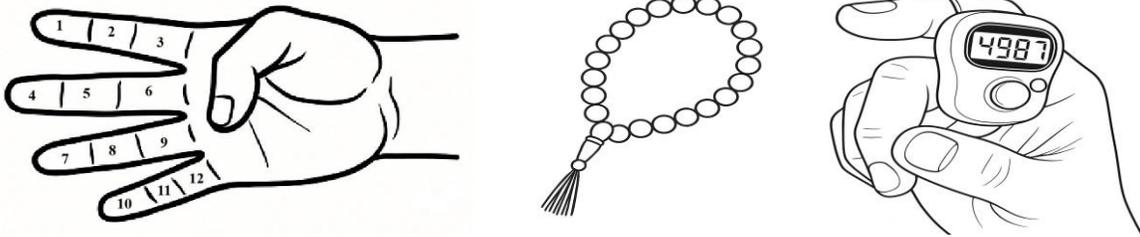
4. Dhikr (Remembrance of Allah): The constant remembrance of Allah and His blessed names is one of the most powerful tools for abandoning sin. This method is strongly recommended by the authors of this book. It is encouraged to repeat the following dhikr at least a thousand times daily or more if possible. Regular remembrance of Allah naturally weakens the heart's attachment to sin. Dhikr of Allah can be done at any time: while walking, shopping, exercising, during work break or study break, during travel, on a plane or in a car, etc. One scholar, Abdulrahman al-Hayani, narrated that a man came to him and said, "I recite Astaghfirullah استغفر الله 30,000 times a day". When asked what effect this had on his life, he replied, "Swear to Allah, whatever I ask from Allah Almighty, He grants it to me". This came from someone whose heart remains constantly connected to Allah every hour. This practice is especially beneficial for those seeking marriage, income,

children, success in studies or work, and other needs. Regularly repeat Dhikrs like *Astaghfirullah*, *SubhanAllah*, *Alhamdulillah*, *Allahu Akbar*, and *La ilaha illa Allah* (استغفر الله، سبحان الله، الحمد لله، الله أكبر، لا اله الا الله) several thousand times each day according to your capacity and stamina. Pay attention to the advice of Nuh (Noah) in the Quran:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا (10) يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (11) وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبِينْ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا (12)

So I said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send rain from the sky upon you in abundance And give you increase in wealth and children And provide for you gardens and rivers.' (Nuh - 10-12)

To count your dhikr, you can use the following dhikr counting tools, with the digital dhikr counter being our main recommendation:



5. Reform: This means identifying and correcting the root cause that leads to sin. For example, a young person struggling with sexual desires should address it through marriage. Someone who is unemployed should resolve the issue by finding a job. We should leave toxic friends and join the circle of faithful and monotheistic companions. Avoid unlawful (haram) income and strive to earn a lawful (halal) livelihood. Remove sinful media from our lives and promote pure and Islamic alternatives.

6- Supplication (Dua/Doa): Dua is the greatest weapon of a believer. To overcome sins, seek help from Almighty Allah through prayer. Dua should never be abandoned, not even until death, and a person should never think that they no longer need to use Doa. In reality, even if a person reaches a point in life where they feel completely self-sufficient, having perfect physical health, abundant wealth and income, a comfortable and joyful life, an ideal family, and feels that they've reached the highest point in their life, they should still find something to pray for, even if it's as small as asking for a single date fruit. Allah is pleased with a person's supplication, and through dua, He grants even more goodness in both this world and the Hereafter. Even the companions of the Prophet (PBUH) used to make dua for things as simple as animal feed or a pair of shoes. So whatever need you may have, ask Allah for it through dua, and even if you feel you have no needs, create new needs or desires and ask Allah for them.

Chapter 31: The final chapter

Congratulations on completing this book, and well done. Those who seek the truth will recognize that the arguments presented here are based on the Quran and sound reasoning, with a clear effort to avoid bias and dogmatism in the discussion of these topics. Why do some of our countries fail to achieve progress despite having abundant resources, capable people, and fertile land? After reviewing the previous sections, it becomes clear that the root of the issue lies in thought and belief. This is a concern that many intellectuals like Mr. Mostafa Hoseini Tabatabaei, Sheikh Mohammad Saleh Pordel, and Dr. Yunus Yazdanparast insisted on reforming. In this section, we discuss this issue. As we know, one of God's attributes is Raziq (Provider of sustenance / رازق), which is an exclusive attribute that cannot be shared. No being other than Almighty God can claim to share in the act of providing sustenance to other beings.

We also know that sustenance has always been humanity's greatest concern. In today's stressful life, most people, like emotionless robots, chase after sustenance from dawn to dusk. Pay attention to the following verses. God has stated in the Quran that the sustenance of all human beings is in His hands. While God values human effort in earning a livelihood, He also reminds us that earning should not become our main goal. Instead, sustenance should be a means to achieve the true goal, which is faith and good deeds. Each person's sustenance is only as much as God has ordained for them. For example, if someone prepares ten dishes of food for one meal, their sustenance is only the portion they are able to eat, not all ten dishes. If someone owns a very large house in one of the world's most expensive cities, their actual sustenance is only the space they sleep on at night, roughly one meter by two meters. God has ordained human sustenance in the Quran and has asked people not to make earning their ultimate goal, but rather to use it as a means to seek His satisfaction. Of course, even those who strive for more sustenance will be rewarded by God. Just as God has created people black or white, fat or thin, tall or short, He has also made some richer and some poorer. Pay attention to the following verse:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذَا أَدْقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ (٣٦) أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ

لآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ (٣٧) (روم Ar Rum – 36-37)

If We give people a taste of mercy, they become prideful of it. But if they are afflicted with an evil for what their hands have done, they instantly fall into despair. Have they not seen that Allah gives abundant or limited provisions to whoever He wills? Surely in this are signs for people who believe.

In the verses below, God emphasizes that humans will never be left without sustenance, as the main purpose of human existence is to worship Him. However,

people have mistakenly forgotten this essential goal and have made earning a living their primary objective. Typically, each of us has experienced many good and bad moments throughout our lives. Yet despite these experiences, we have continued to grow both physically and intellectually. Rest assured, we will continue to live the rest of our lives in the same way. Until death, we will face many more happy and sad moments. Just as our sustenance has been provided up to this point, it will continue to be provided for the remainder of our lives. Considering that God has promised to provide for His creations, is it not pointless to focus only on earning a living while neglecting the Creator?

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ (١٣١) وَأُمِرَ أَهْلَكَ
بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا لَّحْنٌ نَّرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ (١٣٢) (طه TaHa – 131-132)

Do not let your eyes crave what We have allowed some of the disbelievers to enjoy; the splendor of this worldly life, which We test them with. But your Lord's provision is far better and more lasting. Bid your people to pray, and be diligent and patient in it. We do not ask you to provide. It is We Who provide for you. And the ultimate outcome is for righteousness.

Also:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ (٦) (هود Hud – 6)

There is no moving creature on earth whose provision is not guaranteed by Allah. And He knows where it lives and where it is laid to rest. All is in a perfect Record.

If a person makes faith and righteous actions their main goal, and treats earning a livelihood as a means to achieve that goal, God aligns the entire universe to support their purpose. A person who has faith without shirk, meaning without associating partners with God, and who sets Allah's satisfaction as the standard for their actions, if they ask God for more sustenance, the Almighty will make the treasures of the heavens and the earth available to them:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ وَلَكِنْ كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ (٩٦)

أَقَامِنَ أَهْلَ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ (٩٧) وَأَوَامِنَ أَهْلَ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ (٩٨) (اعراف Al A'raf – 96-98)

Had the people of those societies been faithful and mindful of Allah, We would have overwhelmed them with blessings from heaven and earth. But they disbelieved, so We seized them for what they used to commit. Did the people of those societies feel secure that Our punishment would not come upon them by night while they were asleep? Or did they feel secure that Our punishment would not come upon them by day while they were at play?

If you remember, it was mentioned in the previous sections that God assists both monotheistic believers and polytheists in this world. The materialistic appearances of the Western world are very deceptive. Our duty in this world is to use our daily sustenance to achieve our higher goals, and if we desire more sustenance from God, we should ask Him directly and use it to support our primary purpose.

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً جَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُفُفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ (٣٣) وَالْبُيُوتِمْ
أُبوابًا وَسُرُرًا عَلَيْهَا يَتَكَبَّرُونَ (٣٤) وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ (٣٥) (زخرف Az Zukhruf – 33-35)

Were it not that people might be tempted to become one community of disbelievers, We would have supplied the homes of those who disbelieve in the Most Compassionate with silver roofs and stairways to ascend, as well as gates and thrones to recline on, and ornaments. Yet all this is no more than an enjoyment in this worldly life. But the Hereafter with your Lord is for those mindful of Him.

Some Muslim countries are highly restricted. All means of communication such as television, radio, newspapers, are controlled by a group that vigorously promotes superstitions and Shirk/polytheism through these platforms. If one of these media outlets takes a path contrary to the others, it is quickly eliminated from the circle of communicative media. If our country were to move beyond these restrictions and allow freedom of expression for all viewpoints, people would be able to examine different perspectives and choose the “best of speech”. Islam is a divine religion founded on unity, and God strongly disapproves of any form of division in religion:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِمَّا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ (انعام An'am – 159)
Indeed, you are not responsible whatsoever for those who have divided their faith and split into sects (Shi'a). Their judgment rests only with Allah. And He will inform them of what they used to do.

The divine religion calls for unity, but the sects created by humans are filled with superstitions. In matters of religious law, halal (permissible) and haram (forbidden), only God and His Prophet have the authority to legislate and intervene. However, in religious sects, every scholar believes they have the right to issue rulings. In true religion, only the Quran and the Sunnah of the Prophet are valid references and evidence, but in religious sects, hundreds of books and quotes are treated as references. In the divine religion, only God Almighty holds power over the universe. Imitative belief is discouraged, praising anyone other than God is considered shirk, and religious rituals remain consistent over time, and so on.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ... (103) (آل عمران Aali Imran – 103)

And hold firmly together to the rope of Allah and do not be divided ...

With the end of prophecy and prophethood, the responsibility of conveying the true religion of God now rests on the shoulders of each of us. Certainly, we all know individuals who are sincere truth-seekers and not influenced by blind prejudice. Let us try to fulfill our duty, even if it is small, by sharing this book and guiding others, so we may earn the blessings of Allah Almighty. God says in verse 32 of Surah Al-Ma'ida that whoever saves a single human being, it is as if they have saved all of humanity. Let me give you an example. We all remember Habil (Abel) and Qabil (Cain). Habil was the guided brother, but he was killed by his misguided brother Qabil. Imagine if Habil had lived. After thousands of years, billions of people could have descended from his lineage, and many of them might have become monotheists. Similarly, if Qabil had also found guidance, he could have passed the message of truth down through generations, reaching billions more.

Each of us is responsible for our family, relatives, and friends. Unfortunately, today brothers and sisters talk about daily matters but do not speak about faith and monotheism. The Prophet said, "Any woman who enters hell will take four men with her: her father, her brother, her husband, and her son, unless they have fulfilled their duty in conveying the message of guidance to her." This applies to men as well. The religion of Islam enters the heart through two gates: ethics and faith, and this book has primarily focused on faith. When preaching, the ethics of a true Muslim should be based on the example of the divine prophets, especially the noble Prophet of Islam. Sayyid Qutb said, "Establish the Islamic state in your soul, and then it will be established on the entire earth." If you encounter questions in this regard, do not forget the premise of monotheism. There are always monotheistic individuals who can help answer your questions. With a little effort, you can find them. Praise be to God, who has granted us guidance and entrusted us with the responsibility of conveying it to others. We hope that God liberates all of humanity from the chains of superstition and ignorance, and brings them into the light of faith and reasoning. Truly, good things come to those who wait.

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ (78) وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ (79) وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ (80) وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (81) وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ (82) (شعراء Ash Shu'ara – 78-82)

the One Who created me, and He alone guides me. the One Who provides me with food and drink. And He alone heals me when I am sick. And He will cause me to die, and then bring me back to life. And He is Who, I hope will forgive my flaws on Judgment Day.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا (نساء' An Nisa' – 115)

And whoever defies the Messenger after guidance has become clear to them and follows a path other than that of the believers, We will let them pursue what they have chosen, then burn them in Hell, what an evil end!

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ (فصلت Fussilat – 33)

And whose words are better than someone who calls to Allah, does good, and says “I am truly one of those who submit (Muslims)”?

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ – (زمر Az Zumar 36)

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(The zakat (obligation) of knowledge is spreading it. Please share/distribute this book to every free thinker. Please don't forget me, my wife, and our families in your prayers and Dua)

Appendix: Are You Seeking More Blessings and Reward?

This small appendix has been prepared for those seeking to earn more goodness and rewards. We must emphasize that a monotheistic Muslim, if (1) they avoid polytheism/Shirk and major sins and only (2) perform the five daily prayers on time, (3) fast during the month of Ramadan, (4) perform Hajj once in their lifetime, (5) give zakat if they meet the conditions, and (6) pray/supplicate only to Allah, then Allah has prepared Paradise for them. However, if someone seeks to earn additional rewards, instead of following the lies of false religious scholars who sell religion, they can use the prayers below. A Muslim, instead of engaging in polytheism, seeking intercession from the dead and imams, participating in superstitious acts such as chest-beating, self-flagellation with swords and chains, and mourning rituals of Ashura and Arbaeen (عاشورا و اربعين), instead of reading fabricated hadiths, consulting fortune-tellers, sorcerers, and spell-writers, and instead of reciting thousands of fabricated, polytheistic chants created by unknown individuals, should recite the following prayers and earn great rewards.

These prayers/Doa have been extracted from authentic hadiths of the Prophet, and their sources are fully detailed in the second volume of the book. If you were told that you had only one day left to live, what would you do on that day? Would you stay away from sin and seek forgiveness? Would you return what you have wrongfully taken from others and ask for pardon? Would you give charity and read the Quran? Why do we not do these things now, while we do not know how many days we have left to live? The divine law is that every living being will die, and old age is not an only condition for death.

Doa is one of the greatest forms of worship and is so exalted and cherished in the sight of Almighty Allah that it can remove punishment, even if its occurrence is imminent and certain. Doa is so important that neglecting it brings about the wrath of Allah. A Muslim, by completely abandoning polytheism and upholding monotheism, performing prayer, fasting, giving zakat, performing Hajj, and making Doa, will enter Paradise. But if we wish to gain even more rewards, we should use the Doa below:

The Virtue of Tasbih (Glorification), Tahmid (Praise), Tahlil (Declaration of Faith), and Takbir (Exaltation) تكبير، تهلل و تكبير، تحميد، تسبيح: The Messenger of Allah said:

(مَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ).

(Whoever says 'SubhanAllah wa bihamdih' (Glory is to Allah and praise is to Him) one hundred times a day, his sins will be forgiven even if they are as abundant as the foam of the sea.)

He also said *"Whoever recites the following supplication ten times will receive a reward equivalent to freeing four descendants of Ismail":*

(لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ).

(There is no deity worthy of worship except Allah, alone, without any partner. His is the sovereignty and all praise, and He is capable of all things.)

He further stated *"There are two phrases that are easy to say but heavy on the scales of deeds and beloved to the Most Merciful:"* (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ).

(Glory is to Allah and praise is to Him. Glory is to Allah the Almighty.)

Most of the supplications of the Messenger of Allah included this invocation:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (بقره Al Baqarah – 201)

(Our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire.)

The Virtue of Ayat al-Kursi (The Throne Verse آية الكرسي):

Whoever recites Ayat al-Kursi after every obligatory prayer, nothing stands between him and entering Paradise except death. Whoever recites this verse at night will be protected from jinn until morning. It is noteworthy that the hadith does not mention blowing into one's hands and wiping them over the body after reciting Ayat al-Kursi. What is prescribed and in accordance with the Sunnah of the Prophet is only the recitation of Ayat al-Kursi. The recommended practice is to recite it after every prayer and before sleeping.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ (بقره Al Baqarah – 255).

(Allah—there is no deity except Him, the Ever-Living, the Sustainer of all existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Throne extends over the heavens and the earth, and their preservation does not tire Him. And He is the Most High, the Most Great.)

Recitation of Surah Al-Kahf on Friday: The Messenger of Allah said:

(مَنْ قَرَأَ سُورَةَ الْكَافِرِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ الْجُمُعَتَيْنِ)

(Whoever recites Surah Al-Kahf on Friday, a light will shine for him from that Friday to the next).

The Doa of Sayyid al-Istighfar (The Master of Seeking Forgiveness سيد الاستغفار):

Whoever recites the following supplication sincerely at night and dies that night, or recites it in the morning and dies that day, will enter Paradise:

(اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذُنُوبِي فَاعْفُرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.)

(O Allah! You are my Lord. There is no true deity except You. You created me, and I am Your servant. I remain faithful to Your covenant and promise to the best of my ability. I seek refuge in You from the evil of what I have done. I acknowledge Your

blessings upon me, and I confess my sins. So forgive me, for none forgives sins except You.)

Additionally, the following Doa should be recited in the morning and evening:

(اللَّهُمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا، أَوْ أُجْرَهُ إِلَى مُسْلِمٍ)

(O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of all things, I bear witness that there is no deity worthy of worship except You. I seek refuge in You from the evil of my own self, from the evil of Satan and his Shirk traps, from committing any wrong against myself, and from bringing harm to another Muslim.)

Doa to be Recited Four Times for Salvation from Hellfire: Whoever recites the following supplication once, one-fourth of his body is freed from Hellfire. Whoever recites it twice, half of his body is freed. If recited three times, three-fourths of his body is freed, and whoever recites it four times will be completely saved from Hellfire:

(اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ وَأَشْهَدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ، أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ.)

(O Allah! This morning, I bear witness before You, before the bearers of Your Throne, before Your angels, and before all of Your creation that You are Allah—there is no deity worthy of worship except You alone, without any partner. And Muhammad is Your servant and messenger.) [At night, replace "This morning أَصْبَحْتُ

" with "This evening أَمْسَيْتُ"]

(اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ، اللَّهُمَّ أَعُوذُ بِكَ مِنَ الْكُفْرِ، وَالْفَقْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ.)

(O Allah! Grant me well-being in my body. O Allah! Grant me well-being in my hearing. O Allah! Grant me well-being in my sight. There is no deity worthy of worship except You. O Allah! I seek refuge in You from disbelief, poverty, and the punishment of the grave. There is no deity worthy of worship except You.)

Whoever recites the following supplication seven times in the morning and evening, Allah will suffice him in all important matters of this world and the Hereafter, and He will remove his difficulties: (حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.)

(Allah is sufficient for me; there is no deity worthy of worship except Him. Upon Him, I rely, and He is the Lord of the Great Throne.)

Recite 100 Times: Whoever recites the following supplication 100 times every day will have all their sins forgiven, even if they are as numerous as the foam of the sea:

(سُبْحَانَ اللَّهِ وَبِحَمْدِهِ)

(Glory is to Allah, and all praise is due to Him.)

Recite 10 Times: Whoever recites the following supplication 10 times after the Fajr (morning) or Maghrib (evening) prayer will receive the reward of freeing ten slaves

from the descendants of Ismail. Additionally, for each recitation, ten good deeds will be recorded for him, ten sins will be erased, and no sin will harm him that day unless he commits Shirk (associating partners with Allah):

(لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.)

(There is no deity worthy of worship except Allah, alone, without any partner. His is the sovereignty, and to Him belongs all praise, and He has power over all things.)

Recite 3 Times in the Morning: Reciting the following Doa 3 times in the morning carries the same reward as reciting other supplications throughout the entire day:

(سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ وَمَدَادَ كَلِمَاتِهِ.)

(Glory is to Allah, and all praise is due to Him—by the number of His creation, by His own satisfaction, by the weight of His Throne, and by the ink of His words.)

Recite 100 Times Daily: To relieve financial difficulties and bring blessings into one's livelihood and provisions, recite the following supplication 100 times daily, as Prophet Muhammad (PBUH) used to seek forgiveness more than 100 times a day:

(أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ.)

(I seek forgiveness from Allah and turn to Him in repentance.)

Recite 3 Times in the Morning and Evening: Anyone who recite this Doas three times in the morning and three times in the evening, it will be on Allah to satisfy him on the day of judgement:

(رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَبِيًّا.)

(I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad (peace and blessings be upon him) as my Prophet.)

(بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.)

(In the name of Allah, with whose name nothing can cause harm in the earth or in the heavens, and He is the All-Hearing, the All-Knowing.)

Recite 3 Times at Night: Whoever recites this Doa three times every night or morning will be protected from harm during that day or night:

(أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.)

(I seek refuge in the perfect words of Allah from the evil of what He has created.)

The Virtue of Sending Salutations Upon the Prophet (PBUH): Allah says:

(إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (الاحزاب 56 – 56))

(Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, send blessings upon him and greet him with peace and submission.)

The Prophet (PBUH) said: (مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا.)

(Whoever sends 1 blessing upon me, Allah will send 10 blessings upon him in return.)

Doa for Relief in Times of Hardship: Whoever calls upon Allah with this Doa during times of distress, Allah will answer their prayer:

(لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.)

(There is no deity worthy of worship except You. Glory be to You! Indeed, I have been of the wrongdoers.)

A highly recommended Doa to be recited immediately when a calamity and life problems strike:

(إنا لله وإنا إليه راجعون، اللَّهُمَّ اجْزِنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا.)

(Indeed, we belong to Allah, and indeed, to Him we shall return. O Allah, reward me in my affliction and replace it for me with something better.)

And also the Doa (حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ) during times of hardship, which was the prayer of Prophet Abraham (PBUH) and Prophet Muhammad (PBUH).

(Allah suffices us, and He is the best disposer of affairs).

Doa for Traveling and Leaving the House: Whoever recites this Doa upon leaving their home or embarking on a journey will be told: *“You have been guided, sufficed, and protected,”* and the devils will stay away from them:

(بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.)

(In the name of Allah, I place my trust in Allah. There is no power and no strength except through Allah.)

Doa of Gratitude: Highly Recommended Doa of Gratitude After Success or in Daily Life: After achieving victory, success, or even in normal daily circumstances:

(الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ)

(All praise belongs to Allah, the way He deserves them.)

Additionally, performing **Sajdah al-Shukr** (prostration of gratitude) carries great rewards. During this prostration, one can recite Doa of seeking forgiveness and thanking Allah.

Highly Recommended Doa for Sincere Repentance (Istighfar):

(استغفر الله العظيم واتوب اليه عدد خلقه ورضا نفسه وزنة عرشه ومداد كلماته)

(I seek forgiveness from the Almighty Allah and turn to Him in repentance, by the number of His creation, by His satisfaction, by the weight of His Throne, and by the ink of His words.)

(A shorter version: *"Astaghfirullah 'adada khalqih* عدد خلقه الله *"I seek forgiveness from Allah by the number of His creation."*)

The Messenger of Allah (PBUH) said: *"Whoever recites the following Doa, Allah will forgive their sins, even if they had fled from the battlefield:"*

(أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.)

(I seek forgiveness from Allah, the Almighty, who alone is worthy of worship, the Ever-Living, the Sustainer, and I turn to Him in repentance.)

Also, this Doa of forgiveness is recommended in the morning, and before sleep:

(اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي).

(O Allah, I ask You for well-being in this world and the Hereafter. O Allah, I ask You for forgiveness and well-being in my religion, my worldly affairs, my family, and my wealth. O Allah, conceal my faults and grant me security from my fears. O Allah, protect me from in front of me, from behind me, from my right, from my left, and from above me. And I seek refuge in Your greatness from being taken suddenly from below me.)

Recommended Doa from the Prophet (PBUH):

(اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَاجْعَلْ لِي يَوْمَ لِقَائِكَ نُورًا.)

(O Allah, place light in my heart, light in my sight, light in my hearing, light on my right, light on my left, light above me, light beneath me, light in front of me, and light behind me. And grant me light on the day I meet You.)

The Obligation and Importance of Supplication at All Times:

The Prayer of Prophet Moses in the Quran, Surah Taha: A Doa recited during times of contests, trial, speeches, business, and undertaking any task:

(رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي يَفْقَهُوا قَوْلِي)

(My Lord, expand my chest and ease for me my task and untie the knot from my tongue that they may understand my speech.)

Doa of Ramadan:

First ten days, Days of Mercy: (رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ), *(My Lord, forgive and have mercy, and You are the best of the merciful).*

Second ten days, Days of Forgiveness: (أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ), *(I seek forgiveness from Allah, my Lord, from every sin, and I repent to Him).*

Last ten days, Days of seeking refuge from the Fire: (اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ), *(O Allah, protect me from the Fire).*

Virtue of the Nights of Qadr (Laylat al-Qadr):

Allah Almighty says: (لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ), *(The Night of Decree is better than a thousand months)*; meaning the value of one Night of Qadr equals a thousand months, which is about thirty thousand nights or over 82 years. We should not miss praying, supplicating, and reading the Quran on the Nights of Qadr.

Virtue of Reciting and Completing the Quran: The Prophet Muhammad (PBUH) said: "Whoever recites a letter from the Quran will receive one good deed, and each good deed is multiplied tenfold" (Ibn Majah). Also, completing the Quran is among special times when Doa is accepted.

The Prophet said: (خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ), *(The best among you are those who learn the Quran and teach it).*

Virtue of Reciting Surah Al-Ikhlās: The Prophet (PBUH) said that reciting Surah Al-Ikhlās is equivalent to reciting one-third of the Quran. (Bukhari 5015, Muslim 811, Ahmad 11053)

Virtue of Reciting Surah Al-Fatiha: The Prophet said Surah Al-Fatiha is the greatest chapter of the Quran (Bukhari 4474 and Ahmad 15730). Also, an angel greeted the Prophet and said: "Glad tidings to you of two lights given to you which were not given to any prophet before you: Surah Al-Fatiha and the last verses of Surah Al-Baqarah (285 and 286)" (Muslim 806 and Nasai 912).

Special times and places for Doa: Note that Doa is obligatory at all times and in all places (إِنَّ أَرْضِيَّ وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ) (*Indeed, My earth is spacious, so worship Me alone*) (Al-Ankabut-56). This means that Doa is required at all times and in all places, and Allah hears human prayers. However, there are certain times and conditions in which the chances of having one's Doa answered are significantly higher. If Allah grants you the opportunity to experience the following times, please do not forget to include me, my spouse, the authors of this work, our families, the preachers to Islam, the Mujahideen, and the entire Muslim community in your prayers:

When it rains (during the rain), Between the two sermons of the Friday prayer (Jumu'ah khutbahs), In the last third of the night after midnight, At the time of sincere repentance, A parent's Doa for their child, The Doa of the oppressed, During prostration (Sujood), The prayer of the sick and the traveler, At times of weakness and desperation, The Doa of a fasting person in Ramadan, At the time of breaking the fast (Iftar), During the last ten nights of Ramadan, On the Night of Qadr (Laylatul Qadr), Between the call to prayer (Adhan) and the Iqamah, In the midnight, The Doa of pilgrims (Hujjaj) during the Sa'i between Safa and Marwah and at the Jamarat, While drinking Zamzam water, During visits to the sacred sites of Makkah and Madinah, During the Day of Arafah, After reciting Surah Al-Fatiha, After completing the Quran, etc.

Sunnah (Voluntary) Prayers: Sunnah prayers are extra prayers performed in addition to the obligatory prayers for extra rewards. Whoever performs the twelve units (rak'ahs) of the Sunnah Nafl prayers during the day completely, Allah will build a house for them in Paradise: 4 rak'ahs before Dhuhr, 2 rak'ahs after Dhuhr, 2 rak'ahs after Maghrib, 2 rak'ahs after Isha, and 2 rak'ahs before Fajr (Ibn Majah, 1140).

Sunnah Prayer Before Fajr (Dawn Prayer): This is a 2-unit (rak'ah) prayer performed before the Fajr prayer.

Virtue: The Messenger of Allah (PBUH) said:

(رَكَعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا)

(The two rak'ahs of Fajr (Sunnah) are better than the world and everything in it) (Sahih Muslim, 725).

Sunnah Prayer Before Dhuhr (Noon Prayer): This is a 4-unit (rak'ah) prayer performed before the Dhuhr prayer.

Virtue: The Messenger of Allah (PBUH) said:

(مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ)

(Whoever prays four rak'ahs before Dhuhr, Allah will make his body forbidden for the Hellfire) (Ibn Majah, 1237).

Sunnah Prayer After Dhuhr: This is a 2-unit (rak'ah) prayer performed after the Dhuhr prayer.

Sunnah Prayer After Maghrib (Evening Prayer): This is a 2-unit (rak'ah) prayer performed after the Maghrib prayer.

Sunnah Prayer After Isha (Night Prayer): This is a 2-unit (rak'ah) prayer performed after the Isha prayer.

Recommended Doa After Obligatory Prayers:

Seeking Forgiveness (Istighfar) – *Astaghfirullah* استغفر الله (Forgive me Allah) – recite 3 times.

Tasbih (Glorifications) – *SubhanAllah* سبحان الله (Glory be to Allah) – recite 33 times.

Praise (Hamd) - *Alhamdulillah* الحمد لله (All praise is due to Allah) – recite 33 times.

Declaration of Greatness (Takbir) - *AllahuAkbar* الله أكبر (Allah is the Greatest) – recite 33 times.

Then (اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ)

(O Allah, You are Peace, and from You is peace. Blessed are You, O Possessor of majesty and honor.)

According to most narrations from the prophet, reciting the Following 10 Times After Each Prayer:

(لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(There is no deity worthy of worship except Allah, alone, with no partner. to Him belongs the kingdom, and to Him belongs all praise, and He has power over all things.)

Or according to another narration, alternative recitation after Maghrib and Fajr:

(لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(There is no deity worthy of worship except Allah, alone, with no partner. His is the kingdom, and to Him belongs all praise. He gives life and causes death, and He has power over all things.)

The first Doa is mentioned in most narrations and is widely practiced, but the second one has also been narrated authentically and is correct.

Whoever recites **Surah Al-Ikhlās, Al-Falaq, and An-Nas** after each obligatory prayer and three times in the morning and evening, will be sufficed from anything.

Also whoever recites **Ayat al-Kursi** after every obligatory prayer and dies, will enter Paradise.

Duha Prayer (صلاة الضحى): The Sunnah Duha prayer is performed after sunrise until the time of Dhuhr. It is performed with a minimum of two rak'ahs and a maximum of eight rak'ahs.

Tahiyyat al-Masjid Prayer (تحية المسجد): 2 rak'ahs of prayer performed upon entering any mosque.

Tahiyyat al-Wudu Prayer (تحية الوضوء): 2 rak'ahs of prayer performed immediately after performing a proper ablution (wudu), as the Prophet (PBUH) used to do.

Funeral Prayer (صلاة الجنازة): A 4-unit (rak'ah) prayer performed over the corpse of a Muslim monotheist. This prayer does not include bowing (ruku) or prostration (sujud) and is performed while standing

Tahajjud, Qiyam-Al-Layl, Witr prayers (تجدد و قيام الليل و وتر): Tahajjud refers to night prayer performed in midnight or after the night sleep, with a minimum of two rak'ahs, but can be prayed up to 20 rak'ahs in sets of 2 rak'ahs. The Prophet (PBUH) said:

(أفضل الصلاة بعد الفريضة صلاة الليل)

(The best prayer after the obligatory prayers is the night prayer (Qiyam al-Layl))
(Sahih Muslim 730).

Witr Prayer is performed after Tahajjud as the final night prayer, consisting of 1 rak'ah, 3 rak'ahs, or more. In the last rak'ah, after ruku (bowing), Qunut Doa can be recited to seek special requests from Allah. This Doa is usually known as the Qunut prayer.

Voluntary Fasts: Many voluntary fasts have been recommended by the Noble Prophet Muhammad (PBUH). These fasts are not obligatory but performing them is recommended and brings great reward.

Ashura Fast: Fasting on the day of Ashura, which according to the Prophet's hadith expiates the sins of the past year (Muslim 1162). The Ashura fast is not related to the martyrdom of Imam Hussain (may Allah be pleased with him) or to the Jewish celebration of deliverance from Pharaoh.

Arafah Fast: Fasting on the day of Arafah, according to the Prophet's hadith, results in forgiveness of sins of the past year and the coming year. (Muslim 1162, 197).

Monday and Thursday Fasts: The Prophet Muhammad (PBUH) said that on Mondays and Thursdays, Allah forgives every Muslim except two who have a grudge against each other (Ibn Majah 1740 and Tirmidhi 747).

Six Days After Ramadan (The First Six Days of Shawwal): The Prophet (PBUH) said whoever fasts Ramadan and then follows it with six days of Shawwal has the reward as if fasting the entire year (Muslim 1164).

Fasts on the 14th, 15th, and 16th of Each Hijri Month: The Prophet said whoever fasts these three days is like fasting the entire month (Bukhari 1124, Muslim 1160).

Feeding the Fasting Person (Iftar): The Prophet (PBUH) said whoever helps a fasting person to break their fast, receives the same reward as the fasting person, without diminishing the fasting person's reward (Tirmidhi 807).

Tasbih and Dhikr (تسبيح و ذكر): Tasbih and dhikr play an important role in human life and can be recited at any moment of the day; while walking, before and after prayers, before sleeping and upon waking, while driving or shopping, during exercise, and in many other situations. Here are some important examples of dhikr and their rewards. Anyone can recite these dhikrs as many times as they want throughout the day and

benefit from their rewards. However, to receive the full reward mentioned, they should be recited the specified number of times below:

سُبْحَانَ اللَّهِ SubhanAllah (*Glory be to Allah*): 100 times: Earns 100 good deeds or erases 100 sins and mistakes.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ SubhanAllahi wa bihamdih (*Glory be to Allah and praise Him*): 100 times: Forgiveness of sins even if as vast as the sea.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ SubhanAllahi walhamdulillah (*Glory to Allah & all praise to Allah*): 100 times: Its value fills the space between the heavens and the earth.

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ SubhanAllahi al-‘Azim wa bihamdihi (*Glory be to Allah the Great and praise Him*): any number: For each recitation, a tree is planted for you in Paradise.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ SubhanAllahi wa bihamdihi, SubhanAllahi al-‘Azim (*Glory be to Allah and praise Him; glory be to Allah, the Almighty*): any number: Words that are heavy on the scale and beloved to the Merciful God.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ La ilaha illa Allahu wahdahu la sharika lahu, lahu almulk wa lahu alhamd wa huwa ‘ala kulli shay’in qadeer (*There is no god but Allah alone; He has no partner. His is the dominion and His is the praise, and He is over all things competent*): 100 times: The reward is equal to freeing ten slaves; 100 good deeds are written, 100 sins erased, and protection from Satan.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ La hawla wa la quwwata illa billah (*There is no power and no strength except with Allah*): 100 times or any number: A treasure from the treasures of Paradise.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ Alhamdulillah rabbil ‘alamin (*Praise to Allah, Lord of the Worlds*): 100 times: Fills the servant’s scale with good deeds.

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ Allahumma salli wa sallim wa barik ‘ala sayyidina Muhammad (*O Allah, send Your blessings, peace, and grace upon our Master Muhammad*): 100 times: Whoever sends blessings on the Prophet morning and evening will be granted the Prophet’s intercession on the Day of Judgment.

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ wallahu akbar (*Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is the Greatest*): 100 times: The most beloved words to Allah; erases sins, plants a tree in Paradise for the reciter, protects from Hellfire, and are more beloved to the Prophet (PBUH) than anything the sun has risen upon. Also considered among the "enduring good deeds."

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ Astaghfirullah wa atubu ilayh (*I seek forgiveness from Allah and repent to Him*): 100 times: 100 good deeds recorded, 100 sins wiped out, and protection from Satan until night.

لَا إِلَهَ إِلَّا اللَّهُ La ilaha illa Allah: 100 times: Of the best dhikr.

Allahu Akbar: 100 times: For each time, 20 good deeds are recorded and 20 sins erased.

SubhanAllahi, walhamdulillah, wa la ilaha illa Allah, wallahu akbar, Allahumma ighfir li, Allahumma irhamni, Allahumma urzuqni (*Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is the Greatest. O Allah, forgive me, have mercy on me, and provide for me*): 100 times: For blessings in this world and the Hereafter.

Alhamdulillah hamdan kathiran tayyiban mubarakan fihi (*Praise be to Allah, abundant, good, and blessed praise*): 100 times: The Prophet said: “I saw twelve angels racing to write this dhikr to see who would raise it highest.”

Allahu akbaru kabira, walhamdulillah kathira, wa subhanAllahi bukratan wa asila (*Allah is the Greatest, very great; and praise be to Allah, abundant; and glory be to Allah, morning and evening*): 100 times: The Prophet said: “I was amazed by this dhikr; the gates of heaven were opened for it.”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allahumma salli ‘ala Muhammad wa ‘ala ali Muhammad kama sallayta ‘ala Ibrahim wa ‘ala ali Ibrahim innaka Hamidun Majid, Allahumma barik ‘ala Muhammad wa ‘ala ali Muhammad kama barakta ‘ala Ibrahim wa ‘ala ali Ibrahim innaka Hamidun Majid (*O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad, as You blessed Ibrahim and the family of Ibrahim. Indeed, You are Praiseworthy and Glorious*): 100 times: For each time, ten sins are wiped out, the person is raised ten ranks, and Allah sends blessings on him ten times

Sadaqah Jariyah (Ongoing Charity): Sadaqah Jariyah refers to charitable acts whose benefits continue even after a person’s death; and the prayers of Muslims and the rewards of these deeds are added to the person’s record of good deeds for a long time, even until the Day of Judgment. The Prophet Muhammad (PBUH) mentioned some examples of such deeds in various hadiths, such as: building a mosque, having a righteous child who prays after one’s death, digging a water canal or well, building a shelter for travelers, a knowledge that benefits people, publishing Quran books that people can use, etc. There are many forms of Sadaqah Jariyah, that each of us can ensure that our good deeds continue to earn us rewards daily and monthly even after our death. This is the best and greatest investment. Here are several examples of Sadaqah Jariyah you can take part in, which will continue to benefit you long after death, even until the Day of Judgment:

Publishing Islamic books such as “*The Wise Human*”, Building mosques, Sponsoring orphans and caring for them, Establishing schools, hospitals, and



universities for Muslims, Planting trees, Raising righteous children, Dedicating commercial wealth to Islamic causes, Printing and distributing the Quran, Guiding non-Muslims to Islam through speech or writing, Spreading Islam through social media platforms (videos, podcasts, audio content, and other media).

As an example, we will share with you a real incident of a Sadaqah Jariyah. During the time of the Prophet (PBUH), Hazrat Uthman ibn Affan purchased a water well and a date orchard from a Jewish man and dedicated them for Muslim use as a charitable endowment (waqf). This water well and orchard continued to benefit Muslims even after Hazrat Uthman's death. During the Umayyad Caliphate and thereafter, the well was preserved, and the date orchard expanded, and its blessings were distributed in Uthman's name. Today, the government of Saudi Arabia has developed the orchard using modern agriculture and turned it into a legal charitable foundation. Half of its profit is dedicated to charity, and the other half is reinvested in expanding the foundation. There is even a bank account in Hazrat Uthman's name where investment funds are deposited. These funds are used to buy land in Medina, build hotels for pilgrims, and other charitable uses. This is a real-life example of Sadaqah Jariyah from which Hazrat Uthman continues to receive reward and benefit until the Day of Judgment. At a time when the enemies of Islam use every media outlet to insult Almighty Allah and the beloved Prophet Muhammad (PBUH), why don't we do something to defend Islam and earn ongoing charity for ourselves?

In conclusion, to learn the Doa of the Prophet Muhammad (PBUH), the very prayers he personally recited during his lifetime and recommended for other Muslims, we invite you to study the two books *Hisn al-Muslim* ("Fortress of the Muslim") and *Hisn al-Mu'min* ("Fortress of the Believer"), which have been translated into most of the world's languages. For a deeper understanding of monotheism (Tawheed) and the true moral character of a Muslim, we strongly recommend the lectures and books of scholars such as Mustafa Hosseini Tabatabai, Muhammad Saleh Pordel, Younes Yazdanparast, Ahmed Deedat, and Zakir Naik. We also encourage an Umrah journey to Mecca and Medina, where prayers have never been interrupted since the time of the Prophet. The prayer style and Doa of the imams of Masjid al-Haram today reflect the exact manner of the Prophet's own prayer, which has continued uninterrupted daily since his passing. Finally, I kindly ask you to remember me, my spouse, my family, and the co-authors of this book in your sincere prayers. Please help publish and share this book with others. The second volume of *The Wise Human* will also be available in the future, and be sure to read it as well. You may distribute this book digitally online and among your friends, or print it and share it with scholars, teachers, students, doctors, engineers, nurses, shopkeepers, office workers, and others in society. Anyone who is guided because of your effort will be a source of ongoing charity (Sadaqah Jariyah) for you until the Day of Judgment.

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- 1- The Nobel Quran.
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- 5- Hisn Al Muslim – By Shaikh Saeed bin Ali Al Qahtani.
- 6- Hisn Al Mu'min – By Dr Yunus Yazdanparast.
- 7- Speeches and Books of *Mustafa Hosseini Tabatabaei, and Mohammad Saleh Pordel.*
- 8- Many other books and internet websites:
(wisehuman.net, rasoulallah.org, islambook.com)

