

The Oneness of Allah (SWT)



**Adopting Positive Characteristics
Leads to Peace of Mind**

The Oneness of Allah (SWT)

ShaykhPod Books

Published by ShaykhPod Books, 2024

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First edition. November 09, 2024.

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Acknowledgements

All praises are for Allah, the Exalted, Lord of the worlds, who has given us the inspiration, opportunity and strength to complete this volume. Blessings and peace be upon the Holy Prophet Muhammad whose path has been chosen by Allah, the Exalted, for the salvation of mankind.

We would like to express our deepest appreciation to the entire ShaykhPod family, especially our little star, Yusuf, whose continued support and advice has inspired the development of ShaykhPod Books. And a special thanks to our brother, Hasan, whose dedicated support has elevated ShaykhPod to new and exciting heights which seemed impossible at one stage.

We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace by upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses some aspects of the Oneness of Allah, the Exalted. This discussion is based on Chapter 2 Al Baqarah, Verses 116-117 of the Holy Quran:

"They say, "Allah has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him. Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is."

Implementing the lessons discussed will aid a Muslim to Adopt Positive Characteristics. Adopting Positive Characteristics Leads to Peace of Mind and Body.

The Oneness of Allah (SWT)

Chapter 2 – Al Baqarah, Verses 116-117

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ كُلُّ لَّهُ قَانُونَ ﴿١١٦﴾

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ
فَيَكُونُ ﴿١١٧﴾

“They say, “Allah has taken a son.” Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him.

Originator of the heavens and the earth. When He decrees a matter, He only says to it, “Be,” and it is.”

“They say, “Allah has taken a son.” Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him. Originator of the heavens and the earth. When He decrees a matter, He only says to it, “Be,” and it is.”

Allah, the Exalted, then criticizes the creed of Christians and some Jews who claimed Allah, the Exalted, had a biological son or adopted a human as His son. Chapter 2 Al Baqarah, verse 116:

“They say, “Allāh has taken a son.” Exalted is He!...”

And chapter 9 At Tawbah, verse 30:

“The Jews say, “Ezra is the son of Allāh”; and the Christians say, “The Messiah is the son of Allāh.” That is their statement from their mouths; they imitate the saying of those who disbelieved before [them]. May Allāh destroy them; how are they deluded?”

As indicated by this verse, their whole belief is based on nothing but blind imitation of their elders. A human must avoid acting like cattle, who blindly follow each other, as this leads to misguidance in both worldly and religious matters. A person must instead use their common sense, strive to gain useful knowledge and then act on it, even if it contradicts the behaviour and attitude of their elders. Islam has made it clear that

muslims must base their beliefs and actions on solid evidence in every aspect of their lives, especially in religious matters. This is one of the major differences between Islam and all other religions and ways of life. Islam advocates people to use their common sense and base their decisions on solid evidence instead of blindly imitating others. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

And chapter 34 Saba, verse 46:

“Say, “I only advise you of one [thing] - that you stand for Allāh, [seeking truth] in pairs and individually, and then give thought.”...”

The reasons for the spread of the false beliefs regarding the Holy Prophet Eesa, peace be upon him, included his miraculous birth, the miracles which he performed and his ascension to the Heavens while alive. The Holy Quran confirms the miraculous birth of the Holy Prophet Eesa, peace be upon him, and clearly describes his fatherless birth as a sign of the infinite power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

“She [Maryam, may Allah be pleased with her] said, “My Lord, how will I have a child when no man has touched me?” [The angel] said, “Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, ‘Be,’ and it is.”

Allah, the Exalted, created the Holy Prophet Eesa, peace be upon him, without a father, just like He created the Holy Prophet Adam, peace be upon him, without a father or mother. This reality does not mean they are divine. Chapter 3 Alee Imran, verse 59:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, “Be,” and he was.”

It is strange that the Christians believe that the Holy Prophet Eesa, peace be upon him, is the son of Allah, the Exalted, as he was born without a father. But they do not believe the Holy Prophet Adam, peace be upon him, to be the son of Allah, the Exalted, even though he was born without a father or mother. According to their mentality, the Holy Prophet Adam, peace be upon him, has more of a right of being called the son of Allah, the Exalted, than the Holy Prophet Eesa, peace be upon him, yet they do not claim this. It is strange how they apply logic and common sense in the case of the Holy Prophet Adam, peace be upon him, yet do not apply logic or common sense in the case of the Holy Prophet Eesa, peace be upon him.

The miracles of the Holy Prophet Eesa, peace be upon him, have been verified by the Holy Quran. It however makes it clear that the Holy

Prophet Eesa, peace be upon him, performed these miracles with the will, permission and command of Allah, the Exalted. If the Holy Prophet Eesa, peace be upon him, was divine he would not need the will or permission of Allah, the Exalted. Chapter 3 Alee Imran, verse 49:

“And [make the Prophet Eesa, peace be upon him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses...”

The ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens while alive further indicates the power of Allah, the Exalted, as He took the Holy Prophet Eesa, peace be upon him, on this journey. If the Holy Prophet Eesa, peace be upon him, was divine he could have undertaken this journey with his own innate power. Chapter 3 Alee Imran, verse 55:

“[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve...””

The Holy Quran tells the Christians that the Holy Prophet Eesa, peace be upon him, contrary to their belief, was not crucified. The one whose image was seen on the cross was not the Holy Prophet Eesa, peace be upon him, but someone who was made to look like him. Allah, the

Exalted, had already raised the Holy Prophet Eesa, peace be upon him, towards the Heavens by this time. Chapter 4 An Nisa, verses 156-158:

“And for their disbelief and their saying against Mary a great slander. And [for] their saying, “Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh.” And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them...Rather, Allāh raised him to Himself.”

The incorrect Christian belief of the Holy Prophet Eesa, peace be upon him, being crucified meaning, killed, is strange in itself as a real divine being is far beyond experiencing death. If an entity can die, it cannot be divine. So in reality, their incorrect belief regarding his death by crucifixion negates their incorrect belief of his divinity by itself.

A divine being by nature is something which is self-sustaining meaning, they do not need someone else to sustain them. If a being is sustained by another then they cannot be divine. Both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were not divine beings as they required nourishment from Allah, the Exalted, meaning, they were not self-sustaining beings. Chapter 5 Al Ma'idah, verse 75:

“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”

In addition, no one can claim that as the Angels do not eat they can be considered Gods. In reality, they are also sustained by Allah, the Exalted, in a different way so they too are not self-sustaining. The fact that they have been created and will experience death, just like the rest of creation, is enough to negate divinity.

A biological child will always share some characteristics with their parent. But in the case of the Holy Prophet Eesa, peace be upon him, he shares no qualities with Allah, the Exalted. In fact, all his characteristics are shared with other humans. He was created, he was sustained by food and water, he will die and be resurrected, just like all other humans. His characteristics are enough to negate divinity.

The Romans who adopted Christianity introduced the concept of the Holy Prophet Eesa, peace be upon him, being divine into their faith, concepts which they carried over from their former faith, paganism. They took a noble and blessed Holy Prophet, peace be upon him, and placed him with fables and myths, such as Zeus, Hercules and Oden. Only a little bit of common sense is required to understand that a being which is created, sustained by someone else and can die can never be divine, as these things contradict the quality of a divine being.

As indicated by the main verses under discussion, Allah, the Exalted, has no need to take a child, as He alone owns the entire creation, something which will not be passed onto another. A created being desires a child so that they aid and support them, especially during times

of weakness, and to inherit from them when they eventually die. None of these or other possible reasons for taking a child apply to Allah, the Exalted. Chapter 2 Al Baqarah, verses 116-117:

“They say, “Allāh has taken a son.” Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him. Originator of the heavens and the earth. When He decrees a matter, He only says to it, “Be,” and it is.”

The one who reflects on the Heavens and the Earth and their construction will clearly recognize the Oneness of Allah, the Exalted. If a simple building cannot be constructed correctly without a builder, how can the perfect systems within the Heavens and the Earth, such as the water cycle, the perfect density of the oceans and seas, the perfect density of the Earth, the perfect distance the Sun is from the Earth and the perfect altitude of the land, be constructed without a Creator? In addition, if there were multiple Gods then it would lead to utter chaos for the creation, as each God would desire something different. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”

Therefore, as indicated by the main verses under discussion, a little reflection on the creation of the Heavens and the Earth is enough to negate divinity to all except Allah, the Exalted.

Allah, the Exalted, alone created the creation, including the Holy Prophet Eesa, peace be upon him, Allah, the Exalted, sustains the creation, decrees death for them and will resurrect them in order to judge their actions, all through a single command, be and it is.

To conclude, the main verses demonstrate how and why the attributes of perfection are specific for Allah, the Exalted, alone. Firstly, all that exists in the Heavens and Earth belong to Allah, the Exalted, alone. Secondly, everything is also subservient to Him, unwillingly or willingly, meaning, nothing can challenge His authority or control. Thirdly, He is the Creator and Sustainer of the Heavens and Earth. Fourthly, His power of creation is so mighty that He does not need instruments or helpers. He only commands a thing and it occurs. These four qualities are not found in anyone except Allah, the Exalted. If He had offspring they would at least share one of these qualities with Him but no creature can or ever will possess any of them. In fact, even those who attributed offspring to Him believed in this truth. Therefore, their own belief contradicts their claim of Him having offspring.

Chapter 2 Al Baqarah, verses 116-117:

“...Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him. Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.”

Generally speaking, these verses remind muslims that as Allah, the Exalted, alone created, sustains and controls the entire creation, as no one can escape His decrees and they therefore submit to them whether they like it or not, therefore He alone must be obeyed. It is foolish to believe one can achieve peace of mind and success in both worlds while disobeying Allah, the Exalted, the Originator and Controller of all things, including the abode of peace of mind, the spiritual heart. If one actualizes this reality they will sincerely obey Him, which involves using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to peace of mind and success in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who fails to actualize this reality will disobey Allah, the Exalted, by misusing the blessings they have been granted. This leads to stress, trouble and difficulties in both worlds, even if one possesses the entire world, as they cannot escape the control and power of Allah, the Exalted. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

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