

**THE EFFECTS OF MONOTHEISM****Prof. Saad Ali Al-Shahrani\*****Department of Creed-College of Dawah and Fundamentals of Religion-Umm Al-Qura University****Research Summary**

Monotheism represents the fundamental pillar of Islamic faith and one of the greatest blessings bestowed by God upon His servants. It plays a pivotal role in the life of both individuals and communities, as its impact extends to behaviours, ethics, and mental well-being. Furthermore, monotheism is the key to the acceptance of good deeds and serves as a source of safety and security in both worldly life and the hereafter.

Monotheism significantly contributes to the enhancement of moral values, social justice, and mutual solidarity, as it encourages Muslims to engage in acts of kindness and to shun all forms of injustice. It fosters inner peace, which subsequently reflects in communal harmony, strengthening one's devotion to God and the Islamic nation.

This research explores the diverse impacts of monotheism, encompassing both worldly and spiritual dimensions, with specific emphasis on its influence on mental health, security, and tranquility.

The study recommends further investigation into how individuals with strong monotheistic beliefs rely on their faith to navigate life's crises and natural disasters.

**Keywords:** Monotheism, Psychological Security, Social Harmony, Islamic Ethics, Crisis Management

**Introduction**

Monotheism represents the cornerstone of Islamic theology, forming the foundation for a correct understanding of God, the universe, life, and death. It is not merely a theoretical belief or verbal proclamation but a heartfelt, intellectual, and behavioural commitment that reflects humanity's complete reliance on God, the Almighty.

The call to monotheism has been the central mission of all prophets and messengers, from Adam, peace be upon him, to Prophet Muhammad, peace and blessings be upon him. In Islam, monotheism is not limited to acknowledging the existence of God. A Muslim who believes in the oneness of God directs all actions, whether devotional or worldly, toward seeking God's pleasure. This monotheistic worldview fundamentally transforms the way Muslims interact with themselves and others, enabling greater success and creativity in work and social relationships while enhancing resilience in facing life's challenges.

Monotheism is the highest command given to humanity and the ultimate purpose of creation. It is God's right upon His servants and the principal foundation of religion. As God states: {And I did not create the jinn

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\*Corresponding Author: Prof. Saad Ali Al-Shahrani,  
Department of Creed-College of Dawah and Fundamentals  
of Religion-Umm Al-Qura University

Correo-e: bbsdpub@gmail.com

and mankind except to worship Me} [Adh-Dhariyat: 56]. It is the reason for which messengers were sent and scriptures were revealed, as stated: {And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut"} [An-Nahl: 36].

Far from being a mere belief, monotheism is a comprehensive way of life, directing individuals toward righteousness, shielding them from evil, and ensuring happiness in this world and the Hereafter. Every praiseworthy effect evident in individuals or societies is rooted in monotheism, which motivates righteous deeds, as stated: {Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life} [An-Nahl: 97].

Reflecting on the impacts of monotheism on individuals and societies reveals its role in purifying hearts, rectifying actions, and weakening destructive satanic influences. It grants dignity, empowerment, and succession on earth, as promised: {Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth} [An-Nur: 55].

This study aims to highlight the profound significance of monotheism and its necessity for strengthening the lives of Muslims, forming the subject of this research.

**The Significance of the Study**

The importance of studying the effects of monotheism lies in its focus on the most significant aspect of Islamic faith and the foundation upon which the message of all prophets is built. Monotheism serves as the cornerstone of religion, ensuring success in both worldly life and the Hereafter. The significance of this study can be summarized as follows:

1. Highlighting the status of monotheism in Islam: Monotheism is the purpose of human creation, the key to Paradise, and the means of salvation from Hell.
2. Emphasizing its pivotal role: This study sheds light on how monotheism positively impacts individuals and communities by fostering pure hearts, rectified actions, abundant blessings, and widespread security and peace.
3. Exploring its role in promoting inner peace and societal security: Monotheism is the foundation for psychological comfort and inner tranquility.

4. Demonstrating the dangers of polytheism: It explains how the absence of monotheism leads to a decline in blessings and societal harmony, resulting in widespread corruption.

This study aims to elucidate the centrality of monotheism as a foundational aspect of faith, serving as a scientific reference for those seeking deeper understanding and awareness of its importance in personal and societal development.

**Research Problem**

Monotheism, the core foundation of Islamic faith, represents the most significant obligation God has prescribed upon His servants. It is the basis upon which all righteous deeds are established. Despite its significance, many Muslims lack awareness of its transformative effects on their worldly and eternal lives. This limited understanding has contributed to the prevalence of various forms of polytheism, leading to a deterioration in spiritual values, diminished blessings, and increased psychological and social disturbances.

The research problem lies in the lack of awareness regarding the positive role of monotheism in enhancing both material quality of life and spiritual well-being. Additionally, there is insufficient understanding of the relationship between monotheism and achieving dignity, empowerment, and succession on Earth, necessitating research into its multifaceted effects and practical application.

**Research Questions**

1. What is the impact of monotheism on a Muslim's behavior at work?
2. How does monotheism foster hope and optimism in a Muslim's life?
3. Does monotheism influence social behavior among Muslims?
4. What is the relationship between monotheism and balancing worldly and eternal concerns?
5. What are the worldly effects of monotheism?
6. What are the Hereafter-related effects of monotheism?

**Research Objectives**

1. Explore the impact of monotheism on a Muslim's behavior at work, particularly in fostering diligence and honesty.

2. Highlight the role of monotheism in promoting hope and optimism through trust in and reliance on God.
3. Investigate how monotheism shapes social behavior and improves relationships.
4. Clarify the connection between monotheism and achieving a balance between worldly and eternal responsibilities.
5. Examine the worldly effects of monotheism, such as blessings and the opening of avenues of sustenance.
6. Study the effects of monotheism related to the Hereafter, such as salvation from punishment and entry into Paradise.

#### Previous Studies

1. The Effects of Monotheism (Uluhiyyah) on Mental Health: A Descriptive and Analytical Study by Khalid Hussein Abdulrahim Hamdan, King Khalid University Journal, Vol. 14, Issue 4.

Difference from the current study: This study is limited to monotheism in the context of divinity (uluhiyyah) and its impact on mental health, while the current research adopts a general approach to monotheism, encompassing its broader effects on both worldly life and the Hereafter.

2. The Effects of Monotheism through Surah Al-Kahf by Ahmad Abdulrahman Muftah, Journal of Zaytuna University, Issue 17, 2016.

Difference from the current study: This study is specific to the themes of monotheism within Surah Al-Kahf, whereas the current research takes a general and comprehensive perspective.

3. The Effects of Monotheism (Rububiyyah) by Qasim Abdulzahra Hasib, Maysan Journal for Academic Studies, University of Maysan, College of Basic Education, Vol. 21, Issue 43.

Difference from the current study: This study focuses exclusively on monotheism in the context of lordship (rububiyyah), while the current research adopts a more comprehensive perspective, focusing particularly on monotheism in the context of divinity (uluhiyyah).

#### The Impacts Highlighted by the Research

##### First: The Catalyst for Righteous Deeds

Monotheism serves as the primary motivator for a believer to engage in righteous deeds, perform them abundantly, and draw closer to God through them. Ibn Al-Qayyim states:

"Sincerity and monotheism are like a tree planted in the heart; its branches are righteous deeds, and its fruits are the good life in this world and everlasting bliss in the Hereafter. Just as the fruits of Paradise are neither cut off nor forbidden, so too are the fruits of monotheism and sincerity in this world. Conversely, polytheism, falsehood, and hypocrisy are like a tree planted in the heart, whose fruits in this world are fear, sorrow, anxiety, constriction of the chest, and darkness of the heart. Its fruits in the Hereafter are the bitter tree of Zaqqum and everlasting torment. These two trees are referenced by Allah in Surah Ibrahim."

This insight emphasizes how monotheism drives a believer toward deeds that are pleasing to God, while contrasting it with the detrimental effects of polytheism and insincerity()

##### Second: Monotheism Weakens Satanic Influences

The power of monotheism significantly weakens satanic influences, whether in terms of misinformation or malevolent effects. Monotheism is God's greatest fortress; whoever enters it remains secure, beyond the reach of Satan, even if he attempts harm. The adversary of God knows well that Allah does not grant him authority over the monotheistic and sincere. Allah states:

{He (Satan) said, "By Your might, I will surely mislead them all, except Your chosen servants among them."} [Sad: 82-83]

##### Allah also says

{Indeed, he (Satan) has no authority over those who have believed and rely upon their Lord.} [An-Nahl: 99]

Thus, monotheism repels Satan. There is even a narration about a man being carried by the wind; he proclaimed "There is no deity but Allah," and fell safely to the ground.

However, when disbelief, immorality, and disobedience prevail, satanic influences grow stronger, leading to severe and far-reaching consequences, including corruption of the intellect, heart, morality, and character. Polytheists, despite their apparent intelligence, often display flawed reasoning. As Allah says:

{And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."} [Al-Mulk: 10]

Simultaneously, polytheists are among the most spiritually corrupt and distant from Allah, with ample evidence supporting this.

An illustrative anecdote involves a Muslim student in an Indian university who encountered a renowned professor. After the lecture, the student approached the professor with a question but was struck by an offensive smell emanating from him. When asked, the professor explained it was due to cow urine, which he had smeared on himself as a form of blessing and protection against the evil eye. He admitted this practice without any embarrassment or hesitation.

This stark example highlights the dangers of corrupt beliefs and attachment to polytheistic and idolatrous practices. Praise be to Allah, who has blessed us with the gift of monotheism.( )

#### An Example of the Perils of Corrupted Beliefs

This anecdote serves as a mere example of the dangers posed by the corruption of monotheism and attachment to polytheistic and idolatrous practices. Praise be to Allah, who has blessed us with the gift of monotheism.

There is no doubt that a direct correlation exists between the strength of Muslims, their progress, and the excellence in their actions, on the one hand, and the robustness of their monotheism on the other. A review of Islamic history clearly reveals this connection. The history of Islamic states stands as evidence that when a Muslim state is united in its belief in Allah, strong in its faith, and far removed from polytheism and superstition, it reaches its zenith of strength and honor. Conversely, when the seeds of polytheism infiltrate, these states deteriorate, collapse, and become enslaved and humiliated due to their departure from the creed of monotheism.

As the Islamic poet Muhammad Iqbal so eloquently expressed in his poem Shikwa (Complaint), he laments the condition of the Muslim Ummah and the consequences of their departure from Islam's teachings. He says:

"I complain, though the dust fills my mouth,

I complain to the Creator of the heavens of this wound to religion."

Iqbal calls upon the Islamic nation to return to Islam and monotheism, to adhere to its teachings, which are the source of dignity in both this world and the Hereafter. He reminds Muslims of their glorious past and their noble role in liberating humanity from the chains of servitude in all its forms. He writes:

"On every battlefield, a banner is raised,

Announcing the verse of monotheism and glory.

The nations of the world before us,

Were but slaves bound in the chains of other slaves."\*

Iqbal's pride in Islam is vividly reflected in his famous anthem, sung by generations of Muslims across the Islamic world:

"China belongs to us, as does Arabia,

India is ours, and the entire world is ours.

Islam has become our religion,

And the whole universe is our homeland.

The light of Allah's monotheism is our guide,

We prepared our souls as its sanctuary.

We built mosques on earth,

And our first house is our Kaaba.

It is the first house we safeguard,

With the life of our souls, it safeguards us."

This poetic expression underscores the strength and honor rooted in monotheism and serves as a clarion call for the Muslim Ummah to reclaim its foundation of faith.( )

#### Monotheism: A Tree That Flourishes in the Believer's Heart

Monotheism is like a tree that grows in the heart of the believer. Its branches stretch upward, its growth strengthens, and its beauty increases with acts of obedience that bring one closer to Allah. Through this, the believer's love, fear, and hope in Allah intensify, and reliance upon Him becomes firmer. This is how monotheism is realized and perfected—not through mere wishes or empty claims, but through deeply rooted faith, genuine acts of goodness, and noble conduct.

**To cultivate monotheism in the heart, the following actions are essential:**

1. Performing acts of worship sincerely for Allah.
2. Abstaining from sins out of fear of Allah's punishment.
3. Reflecting on the vastness and wonders of the heavens and the earth.
4. Understanding Allah's names and attributes and reflecting on their implications.
5. Acquiring beneficial knowledge and putting it into practice.
6. Reading the Quran with contemplation and understanding its meanings.
7. Drawing closer to Allah through voluntary acts of worship beyond the obligatory.
8. Maintaining constant remembrance of Allah, both verbally and in the heart.
9. Prioritizing what Allah loves when faced with competing desires.
10. Reflecting on Allah's apparent and hidden blessings and His kindness to His servants.
11. Standing humbly before Allah and acknowledging one's need for Him.
12. Spending moments alone with Allah during the last third of the night, engaging in Quranic recitation, and concluding with repentance and seeking forgiveness.
13. Associating with righteous and sincere individuals and benefiting from their words and actions.
14. Avoiding distractions that distance the heart from Allah.
15. Refraining from excessive speech, eating, socializing, and gazing.
16. Loving for one's fellow believer what one loves for oneself and striving for this quality.
17. Purging the heart of malice, envy, arrogance, conceit, and vanity.
18. Being content with Allah's decrees.
19. Expressing gratitude in times of blessings and patience in trials.
20. Turning to Allah in repentance after committing sins.
21. Increasing righteous deeds such as kindness, good manners, and maintaining family ties.
22. Emulating the Prophet ﷺ in every matter, big or small.
23. Striving in the path of Allah.
24. Ensuring lawful and pure earnings.
25. Enjoining good and forbidding evil ( )

May Allah grant us the ability to perfect monotheism, allow us to taste its sweetness, and bless us with His abundant generosity and grace, for He is the Most Generous and Kind.

**Third: Monotheism as a Cause of Dignity, Empowerment, and Succession**

Empowerment is not limited to individuals seeking personal reform but extends to those striving to purify society from the taints of polytheism and its evils. In other words, this divine promise is reserved for those whose monotheistic faith benefits not only themselves but others as well. Allah states:

{Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.} [An-Nur: 55].

**Fourth: Opening the Doors of Sustenance and Blessings**

Allah's blessings and provisions are intrinsically linked to faith and monotheism. As Allah states:

{And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.} [Al-

A'raf: 96].

The extent of sustenance and blessings people receive corresponds to their level of monotheism, faith in Allah, and piety.

**Fifth: Relief from Distress in Both Worlds****Ibn Al-Qayyim noted**

"Monotheism is a refuge for both its enemies and allies. For its enemies, it rescues them from worldly calamities and hardships, as Allah says: {And when they board a ship, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him.} [Al-Ankabut: 65]. For its allies, monotheism saves them from the tribulations of both worlds, as it did for Jonah, whom Allah rescued from the depths of darkness, and for the followers of messengers, whom it delivered from the punishments that afflicted the polytheists in this world and awaits them in the Hereafter."

**Ibn Al-Qayyim further explained**

"Monotheism is unparalleled in alleviating the great distresses of this world. Hence, supplications during crises often invoke monotheism. The prayer of Jonah, recited by anyone in distress, will inevitably be a source of relief. Conversely, polytheism exacerbates crises, while monotheism rescues from them. It is the sanctuary, refuge, and fortification for all of creation, and Allah is the source of success." ( )

**Sixth: The Call to Monotheism and Combating Polytheism as a Source of Security and Peace**

Allah the Almighty said: "It is those who believe and do not mix their belief with wrongdoing that will have security, and they are rightly guided." [Al-An'am: 82]. Ibn Kathir commented on this verse, explaining that it refers to those who sincerely devote their worship to Allah alone without associating any partners with Him. Such individuals are promised security on the Day of Resurrection and guidance in this world and the Hereafter. Furthermore, Zayd ibn Aslam and Ibn Ishaq mentioned that this verse signifies Allah's judgment in separating the truth from falsehood between Prophet Ibrahim and his people.

Ibn Mas'ud narrated: "When this verse was revealed, they asked: 'O Messenger of Allah! Which one of us has not wronged himself?' The Messenger of Allah (peace be upon him) replied: 'It is not as you understand. Have you not heard what Luqman said to his son while advising him? 'O my son, do not associate others with Allah. Indeed, associating others with Him is a great wrongdoing.'" [Luqman: 13]"

Al-Bukhari recorded this narration through his chain of transmission. 'Umar ibn Hafsa ibn Ghiyath narrated from his father, from Al-A'mash, who said: "Ibrahim narrated to me from 'Alqamah from Abdullah (Ibn Mas'ud, may Allah be pleased with him), who said: 'When this verse was revealed, "It is those who believe and do not mix their belief with wrongdoing that will have security, and they are rightly guided." [Al-An'am: 82], we said: O Messenger of Allah! Which one of us does not wrong himself?' The Prophet replied: 'It is not as you say; it refers to those who do not mix their faith with wrongdoing, meaning polytheism. Have you not heard what the righteous servant said: "O my son, do not associate others with Allah. Indeed, associating others with Him is a great wrongdoing." [Luqman: 13]"

Ahmad also narrated a similar report from Abdullah, where he said: "When this verse was revealed, it was burdensome upon the Companions of the Messenger of Allah (peace be upon him). They said, 'O Messenger of Allah, which one of us has not wronged himself?' He (peace be upon him) said: 'It is not as you think. Have you not heard what the righteous servant said: "O my son, do not associate others with Allah. Indeed, associating others with Him is a great wrongdoing." [Luqman: 13]? It refers to polytheism.'"

It was also narrated that Umar (may Allah be pleased with him) interpreted this wrongdoing as sin, implying that the verse refers to security from all forms of punishment. Al-Hasan and Al-Kalbi said: "They will have security in the Hereafter, and they are guided in this world." ( )

This demonstrates the critical link between the purity of monotheism and the attainment of security, both in this world and the Hereafter. ( )

This does not negate the possibility that one might be held accountable for their wrongdoing against themselves through sin if they fail to repent, as Allah says:

"Indeed, those who have believed and done righteous deeds - they are the best of creatures. Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever. Allah is pleased with them, and they are pleased with Him. That is for whoever has feared his Lord." [Al-Bayyinah: 7-8].

Abu Bakr Al-Siddiq (may Allah be pleased with him) once asked the Prophet ﷺ,

"O Messenger of Allah, which one of us has not committed a bad deed?"

The Prophet ﷺ replied: "O Abu Bakr, do you not experience fatigue? Do you not grieve? Do you not endure hardship? These are what you are recompensed for." ( )

He explained that a believer who dies will ultimately enter Paradise, but may be recompensed for their sins in this world through trials and tribulations. Whoever is free from the three forms of wrongdoing—associating partners with Allah (shirk), wronging others, and wronging oneself in matters lesser than shirk—will attain complete security and perfect guidance. However, those who are not free from self-inflicted wrongdoing will experience general security and guidance, as they are guaranteed entry into Paradise, as promised in other verses. Allah has guided them to the straight path, the ultimate end of which is Paradise, but the degree of security and guidance they experience is proportionate to the deficiency in their faith due to self-inflicted wrongdoing.

Absolute and complete wrongdoing is shirk, which entails misplacing worship and devotion. Absolute security and guidance refer to security in both this world and the Hereafter, and guidance to the straight path. Absolute wrongdoing negates absolute security and guidance but does not prevent partial security and guidance. Reflect upon this principle: the absolute corresponds to the absolute, and the partial corresponds to the partial. ( )

And the polytheist experiences in their heart fear and terror in both this world and the Hereafter due to their polytheism—fear and terror that do not afflict the monotheist.

#### In this world, Allah says

"We will cast terror into the hearts of those who disbelieve for what they have associated with Allah of which He had not sent down any authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers." [Aal 'Imran: 151].

#### Allah also mentions in relation to Ibrahim (Abraham, peace be upon him)

"And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?" [Al-An'am: 81].

In the Hereafter, our Lord has assured us that the monotheists will enjoy complete security on the Day of Resurrection due to their monotheism. Allah states:

"Indeed, those for whom the best [reward] has preceded from Us—they will be far removed from it. They will not hear its sound, while they are, in that which their souls desire, abiding eternally. They will not be grieved by the greatest terror, and the angels will meet them, [saying], 'This is your Day which you have been promised.'" [Al-Anbiya: 101-103].

#### And He also says

"Indeed, We feed you only for the countenance of Allah. We wish not from you reward or gratitude. Indeed, We fear from our Lord a Day austere and distressful. So Allah will protect them from the evil of that Day and give them radiance and happiness." [Al-Insan: 9-11].

"That Day will be a difficult day for the disbelievers – not easy." [Al-Muddathir: 9-10].

"Whoever comes [on the Day of Judgment] with a good deed will have better than it, and they, from the terror of that Day, will be safe." [An-Naml: 89].

"Indeed, those who inject deviation into Our verses are not concealed from Us. So, is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will; indeed, He is Seeing of what you do." [Fussilat: 40].

"Indeed, those who have said, 'Our Lord is Allah' and then remained steadfast – the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.'" [Fussilat: 30].

#### Seventh: It is a Means for Forgiveness of Sins

##### As Allah says

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin." [An-Nisa: 48].

##### Additionally, it is narrated by Abdullah ibn Amr ibn Al-As (may Allah be pleased with him) that the Prophet ﷺ said

"On the Day of Judgment, a man from my nation will be brought forth in the presence of all creation. Ninety-nine scrolls will be unrolled for him, each scroll

as far as the eye can see. Then Allah, the Highest, will say to him, 'Do you deny anything in these records?' The man will reply, 'No, my Lord.' Allah will then say, 'Do you have any excuse or a good deed?' Overwhelmed with awe, the man will reply, 'No, my Lord.' Allah will then say, 'Indeed, you have one good deed with Us, and no injustice will befall you.' A card will then be brought out containing the words: There is no god but Allah, and Muhammad is the Messenger of Allah. The man will say, 'O Lord, what is this card compared to these scrolls?' Allah will reply, 'You will not be wronged.' The scrolls will be placed on one scale and the card on the other. The scrolls will become light, and the card will outweigh them."

This profound example highlights that monotheism, when coupled with sincerity, purity, and devotion, is so significant that it can outweigh even the most overwhelming records of sins. ( )

##### Shaykh al-Islam said

"This was due to the sincerity, devotion, purity, and good intention associated with this statement. Although words and acts of worship may appear similar outwardly, they differ greatly depending on the states of the heart." ( )

Nothing outweighs the Name of Allah, for when this word (La ilaha illa Allah) is accompanied by sincerity, truthfulness, purity, and good intentions, its greatness becomes evident. Nothing can persist alongside it in terms of sinfulness, as the utterance of it stems from the worship and devotion to Allah alone.

This concept is exemplified in the hadith about the sinful woman who provided water to a thirsty dog, and Allah forgave her for it. Her act, prompted by a sincere desire to seek Allah's pleasure and profound compassion for His creation, led to her forgiveness. Monotheism acts as a light that dispels the darkness of sins. If one gains no more from the study of monotheism than this single truth, it would suffice.

The assertion that monotheism is a cause for the forgiveness of sins is a position unique to the Ahl al-Sunnah (People of the Sunnah). Those who adopt this view are in alignment with them. The Ahl al-Sunnah maintain that monotheism has distinct virtues for its adherents. Sinners may be forgiven through sincere repentance, good deeds that erase sins, accepted intercession, or other means of divine mercy. This contrasts with the views of the Khawarij and Mu'tazilah, who argue that sins cannot be forgiven except through explicit repentance.

#### Eighth: The Monotheist Who Perfects Tawheed Will Enter Paradise Without Reckoning or Punishment

This is one of the greatest virtues of monotheism. Imam Muhammad ibn Abdul Wahhab dedicated a chapter to this virtue, titled: "Whoever Perfects Tawheed Will Enter Paradise Without Reckoning." He cited the verse:

"Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah." [Al-Nahl: 120],

and the verse:

"And those who do not associate anything with their Lord." [Al-Mu'minun: 59].

#### He then included a significant hadith as clear evidence for this virtue

Hussain ibn Abdul Rahman said, "I was with Said ibn Jubair when he asked, 'Which one of you saw the star that fell last night?' I replied, 'I did,' and then added, 'but I was not in prayer; rather, I had been stung.' He asked, 'What did you do?' I replied, 'I performed ruqyah.' He asked, 'What compelled you to do so?' I said, 'A hadith that Al-Sha'bi narrated to us.' He asked, 'What did he narrate to you?' I said, 'He narrated from Buraidah ibn al-Husayb that he said, 'There is no ruqyah except for the evil eye or a sting.'" Said responded, 'He did well to follow what he heard, but Ibn Abbas narrated to us from the Prophet ﷺ that he said: "Nations were presented to me. I saw a prophet with a small group, another prophet with one or two men, and a prophet with none. Then I was shown a great multitude, and I thought they were my nation, but it was said to me: 'This is Moses and his people.' Then I was told to look, and I saw a great multitude. I was told: 'This is your nation, and among them are seventy thousand who will enter Paradise without reckoning or punishment.'" Then the Prophet entered his house, and the people began discussing those who might qualify. Some said, 'Perhaps they are those who accompanied the Messenger of Allah ﷺ,' while others suggested, 'Perhaps they are those born into Islam who never associated anything with Allah.' They mentioned other possibilities. The Prophet ﷺ came out and informed them, saying, 'They are those who do not seek ruqyah, do not cauterize, do not believe in bad omens, and put their trust in their Lord.' Then Ukashah ibn Mihsan stood up and said, 'O Messenger of Allah, pray to Allah that He makes me one of them.' The Prophet ﷺ replied, 'You are one of them.' Another man stood up and said, 'O Messenger of Allah, pray to Allah that He makes me one of them.' The Prophet ﷺ said, 'Ukashah has preceded you.' ( )

Sheikh Abdul Rahman bin Hassan, the commentator on the book of Tawheed, commented on this chapter saying: "This chapter holds a higher rank than explaining the virtue of Tawheed, for the virtue of Tawheed is shared by its people. The people of Tawheed are the people of Islam, and undoubtedly, every Muslim has a portion of Tawheed, and as a result, they will have a portion of Tawheed's virtue and forgiveness of sins.

However, the elite of this nation are those who have truly established Tawheed. Therefore, this chapter follows the previous one because it is more specific. The establishment of Tawheed is the core of this chapter, and establishing it means establishing the two testimonies: 'There is no god but Allah' and 'Muhammad is the Messenger of Allah.'

The meaning of establishing the two testimonies is purifying the religion from the impurities of shirk (polytheism), innovations (bid'ah), and sins. Thus, establishing Tawheed is based on three things:

First: Abandoning all forms of shirk, whether major, minor, or hidden. Second: Abandoning all types of bid'ah (innovation). Third: Abandoning all types of sins.

So, the establishment of Tawheed is in two degrees: an obligatory degree and a recommended one. The obligatory degree is to leave what must be abandoned from the three aforementioned things, which are to leave both apparent and hidden shirk, to leave bid'ah, and to leave sins. This is the obligatory degree.

The recommended degree of establishing Tawheed, which is the highest level among those who have truly established Tawheed, is that there should be nothing in the heart directed or intended towards anyone other than Allah. This means that the heart must be entirely devoted to Allah, with no attachment to anyone other than Him. All speech, actions, and even the movements of the heart should be for Allah alone.

Some scholars have described this recommended degree as leaving what is not harmful, in order to avoid what might be harmful. This applies to the actions of the heart, the tongue, and the limbs.

If we return to the establishment of Tawheed, which is its virtue, and that the people of Tawheed will enter Paradise without reckoning or punishment, it returns to these two levels. The establishment of the two testimonies ('There is no god but Allah' and 'Muhammad is the Messenger of Allah') means: in saying 'There is no god but Allah,' one affirms Tawheed and avoids shirk in all its forms, and in saying 'I testify that Muhammad is the Messenger of Allah,' one avoids sin and innovation. The implication of bearing witness that Muhammad is the Messenger of Allah is that one must obey him in what he commands, believe in what he informs, avoid what he prohibits, and worship Allah only with what He has legislated.

So, anyone who commits any sin or innovation, and does not repent from it or it is not forgiven for them, has not fulfilled the obligatory Tawheed. If someone does not commit any innovation but believes in its validity in their heart, or says there is no harm in it, their heart is not directed to establishing Tawheed and the testimony that Muhammad is the Messenger of Allah, so they are not among those who have truly established Tawheed. Likewise, those who engage in any form of shirk are not among the people who have truly established Tawheed.

As for the special level mentioned earlier, it is where the competitors compete, and there is nothing except the forgiveness, mercy, and pleasure of Allah."()

Tenth: It is the cause of steadfastness with the firm statement in the grave:

As Allah says: {Allah strengthens those who have believed with the firm word, both in this life and the Hereafter. And Allah sends astray the wrongdoers, and He does what He wills.} [Ibrahim: 27].

And from Al-Bara' bin 'Azib (may Allah be pleased with him), the Messenger of Allah ﷺ said: "When the Muslim is questioned in the grave, he will testify that there is no god but Allah and that Muhammad is the Messenger of Allah. This is the meaning of the verse: {Allah strengthens those who have believed with the firm word, both in this life and the Hereafter. And Allah sends astray the wrongdoers, and He does what He wills.} [Ibrahim: 27]."()

Tenth: It is the cause of salvation from eternal punishment in the Hellfire:

There are numerous hadiths reported from the Prophet ﷺ stating that those who believe in the oneness of Allah (the monotheists) will be released from Hell, in contrast to the views of the Khawarij and Mu'tazilites. Abu Ubaydah bin Al-Samit (may Allah be pleased with him) reported that the Prophet ﷺ said:

"Whoever testifies that there is no god but Allah alone with no partners, and that Muhammad is His servant and messenger, and that Isa (Jesus) is the servant of Allah and His messenger, and His word which He cast to Maryam (Mary) and a spirit from Him, and that paradise is true and Hell is true, Allah will admit him to paradise according to his deeds."()

Al-Nawawi said: "This is a great and significant hadith, and it is one of the most comprehensive—if not the most comprehensive—hadiths encompassing beliefs. The Prophet ﷺ gathered in it what distinguishes the different sects of disbelief with their varying and distant beliefs. He ﷺ limited himself to these words, which contradict all of them." (End of quote.)()

Narrated by 'Ibhan bin Malik from the Prophet ﷺ: "Indeed, Allah has forbidden the Fire for anyone who says: 'There is no god but Allah,' seeking through it the Face of Allah."()

And from Abu Dharr (may Allah be pleased with him), from the Prophet ﷺ: "There is no servant who says: 'There is no god but Allah,' and dies upon it, except that he will enter Paradise." I said, "Even if he commits adultery or theft?" He replied, "Even if he commits adultery or theft." He said it three times, then said in the fourth time, "Despite what Abu Dharr says." Abu Dharr then left, saying, "Even if he commits adultery or theft."()

In Sahih Muslim, narrated by 'Ubada (may Allah be pleased with him), when he was dying, he said: "I heard the Messenger of Allah ﷺ say: 'Whoever bears witness that there is no god but Allah, and that Muhammad is the Messenger of Allah, Allah has forbidden the Fire for him.'"()

Imam Al-Nawawi (may Allah have mercy on him) said in his commentary on Sahih Muslim: "Know that the view of Ahl al-Sunnah and the correct stance of the righteous predecessors and successors is that anyone who dies as a monotheist will undoubtedly enter Paradise in any case. This includes those who are free from major sins, such as infants, the insane, and those whose insanity continues into adulthood, as well as those who have repented with sincere repentance from polytheism or other sins, provided they have not committed a sin after their repentance. Those who are blessed with never committing any sin at all will all enter Paradise without ever entering Hell. However, they will pass through it, as is well known regarding the crossing over the bridge (al-Sirat), which is placed over Hell, and may Allah protect us from it and from all evil.

As for those who committed a major sin and died without repentance, they are in the will of Allah. If He wills, He will forgive them and admit them to Paradise, making them like the first group. If He wills, He may punish them according to His will, then admit them to Paradise. No one who dies upon monotheism will remain in Hell, even if they committed many sins. Likewise, no one who dies upon disbelief, even if they performed many righteous deeds, will enter Paradise."()

This is a comprehensive summary of the position of the people of truth on this matter. The evidence from the Quran, the Sunnah, and the consensus of the scholars of the Ummah support this principle, with clear and decisive texts that establish definite knowledge. When this principle is established, all narrations that seem to contradict it must be interpreted in light of it, in order to reconcile between the different texts of Islamic law.

Ibn Taymiyyah, may Allah have mercy on him, said: "Moreover, the hadiths from the Prophet ﷺ have been transmitted with certainty, stating that some people will be brought out of the fire after entering it, and that the Prophet ﷺ intercedes for those who entered the fire. These hadiths serve as evidence against both the (extreme punishment) group, who claim that those who enter the fire from the people of monotheism will never be released, and the (Murji'ah) group, who claim that we do not know if any of the people of monotheism will enter the fire."()

#### **Eleventh: That the people of Tawheed (monotheism) are happy in this world and the Hereafter:**

As Allah says: "Whoever does righteous deeds, whether male or female, while he is a believer – We will surely give him a good life, and We will surely reward them according to the best of what they used to do." [An-Nahl: 97]. Ibn Taymiyyah says: "Through Tawheed, a servant gains strength and independence. Whoever desires to be the strongest of people should place their trust in Allah. Through Tawheed, a servant attains wealth and happiness, and when coupled with seeking forgiveness, their happiness is complete, and what burdens them is removed. This is why Allah says: 'So know that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.' [Muhammad: 19]. Thus, happiness in this world and the Hereafter is completed through these two."

This is because seeking forgiveness erases any remaining errors and wipes away the sin, which is a branch of polytheism. Indeed, all sins are offshoots of polytheism, and Tawheed eradicates the root of polytheism, while seeking forgiveness removes its branches.

#### **Conclusion**

In conclusion, it is clear that Tawheed (monotheism) is the foundation of the religion and its greatest pillar. It is the purpose for which humanity was created,

the path to tranquillity of the hearts and peace of the souls in this world, and the means to attain the pleasure of Allah and paradise in the Hereafter.

This research has highlighted the virtues of Taw heed and its blessed impact on the lives of individuals and communities. It demonstrates how Taw heed brings goodness and blessings, while warding off evil and corruption. Through Taw heed, dignity and empowerment are achieved in this world, and the believer gains complete safety and salvation in the Hereafter, with fear and distress being lifted from them.

Taw heed is not just a set of words to be spoken, but a way of life, embodied in sincerity to Allah, adhering to His commands, and avoiding what He has prohibited. We ask Allah to make us, along with you, among His sincere and monotheistic servants and to honour us by fulfilling Taw heed in both speech and action, outwardly and inwardly, until we meet His noble face, pleased with us.

#### Key Findings

1. Deeds are not accepted except with sincerity and Taw heed.
2. Taw heed grants peace and contentment to the believer.
3. Monotheists are safe from fear in both this world and the Hereafter.
4. Taw heed is a fortress that prevents Satan from controlling the believer.
5. Achieving Taw heed leads to entering paradise without reckoning or punishment.
6. Taw heed removes envy, malice, arrogance, and pride from the heart.
7. Monotheists enjoy safety in both this world and the Hereafter.
8. Taw heed erases sins and elevates ranks.
9. The monotheist lives a good life with the guidance and care of Allah.
10. Taw heed grants psychological and social strength to the Muslim.

#### Key Recommendations

1. A comparative study on the effect of Taw heed on mental health: analysing the role of belief in Taw heed in reducing anxiety and depression compared to other religions or philosophies.
2. Taw heed and community development: a study on the relationship between adherence to the belief in Taw heed and the achievement of social and economic justice in Islamic societies.
3. Taw heed and crisis management: exploring how monotheistic individuals rely on their faith to handle life crises and natural disasters.
4. The impact of Taw heed on the quality of life: researching the relationship between adherence to Taw heed and levels of happiness and satisfaction with life.
5. Taw heed and inter-cultural relationships: examining the impact

of Taw heed in promoting tolerance and understanding between different cultures.

6. The influence of Taw heed on international relations in Islamic history: studying the relationship between the belief in Taw heed and the Islamic approach to diplomacy and global peace.

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