

TAWHĪD



THE **CREED** OF THE
MUSLIM / BELIEVER



WHAT IS TAWHĪD?

Tawhīd is...

- ✓ to single out Allāh, the Most High, as the only Creator, Sustainer and Controller (of all that exists),
- ✓ to purify worship for Him alone and to abandon the worship of others besides Him,
- ✓ and to affirm that He possesses the Most Beautiful Names and Loftiest Attributes and to absolve Him of any deficiency or defect.

TAWHĪD AR-RUBŪBIYYAH:

((Oneness in Lordship))

“All the praises and thanks be to Allāh, the Lord of the ‘Ālamīn (mankind, jinns and all that exists).”
[Sūrah al-Fātiḥah, 1:1]

Tawhīd ar-Rubūbiyyah is to believe that Allāh - the Most High - Alone, has the right of Lordship. This is to single out Allāh in **His actions**, by believing that He Alone is the **Creator** of everything in the universe.

“Allāh is the Creator of all things, and He is the Wakīl (Trustee, Disposer of affairs, Guardian, etc.) over all things.”
[Sūrah az-Zumar, 39:62]

Also, that He is the **Sustainer** of all living beings; animals, humans, and other creatures.

“And there is no (moving) living creature on earth except that its provision is due from Allāh.”
[Sūrah Hūd, 11:6]

And that He is the **Possessor of All Dominion** and the **Controller** of the entire universe, He puts whomever He wills in authority and dismisses whomever He wills, He exalts and debases, He has power over all things, He alternates the night and day and He gives life and causes death.

“Say [O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)]: O Allāh! Possessor of Sovereignty, You give sovereignty to whom You will, and You take sovereignty from whom You will, and You honor whom You will, and You humble whom you will. In Your Hand is [all] good. Verily, You are over everything All-Powerful. You make the night to enter into the day and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will. without limit (measure or account).”

[Sūrah Āli ‘Imrān, 3:26-27]

Every nation from the progeny of Ādam (عَلَيْهِ السَّلَام) throughout time have affirmed this category of **Tawḥīd**. That is due to how Allāh created all living things - upon the **fiṭrah** (natural disposition or instinct) which allows all creatures to recognize and affirm that there is a Lord who created everything and that He Alone has the right of **Rubūbiyyah**, even the polytheists. As Allāh says in the Qur’ān:

“Say: ‘Who is the Lord of the seven heavens, and the Lord of the Great Throne?’ They will say: ‘[They belong to] Allāh.’ Say: ‘Will you not then fear Allāh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed)? Say: ‘In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allāh saves anyone none can punish him or harm him, and if Allāh punishes or harms anyone none can save him), if you know.’ They will say: ‘[All that belongs] to Allāh.’ Say: ‘How then are you deceived and turn away from the truth?’”

[Sūrah al-Mu-minūn, 23:86-89]

Yet, they would still deny His right of **Ulūhiyyah** (His right to be worshiped Alone without partners in worship). Therefore, the Prophets and Messengers were sent to every nation so that they may call the people to the worship of Allāh Alone. Furthermore, it is apparent that the people who claim to be atheists declare openly that there is no Creator simply out of arrogance. Internally, they cannot find a way to totally deny the truth, as they cannot bring a single legitimate proof.

TAWHĪD AL-ULŪHIYYAH:

((Oneness in Godship))

Tawhīd al-Ulūhiyyah is to believe that Allāh - the Most High - Alone, has the right to be worshiped by purifying worship solely for Him. This means to restrict all actions [that are performed in worship] to Allāh, the Most High, Alone, such as *ad-du‘ā-* (invocation), *an-nadhr* (oath), *adh-dhabḥ* (sacrifice), *ar-rajā-* (hope), *al-khawf* (fear), *at-tawakkul* (reliance), *ar-raghbah* (desiring), *al-khashyah* (dreading), and *at-tawbah* (repentance). This category of Tawhīd is the theme of the invitation of the Messengers, from the first amongst them till the last. Allāh – the Most High – said:

“And verily, We have sent among every Ummah (community or nation) a Messenger [proclaiming]: ‘Worship Allāh [Alone] and avoid (or keep away from) ṭāghūt (all false deities etc... i.e. do not worship ṭāghūts besides Allāh)...’”
[Sūrah an-Naḥl, 16:36]

“And We did not send any Messenger before you [O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)] except that We revealed to him that: ‘Lā ilāha illā Anā [none has the right to be worshiped I (Allāh), so worship Me (Alone and none else)]’.”
[Sūrah al-Anbiyā-, 21:25]

When the *Tawhīd* of Allāh’s right to *Ulūhiyyah* is not firmly established, then it causes the occurrence of the opposite of *Tawhīd*, which is *Shirk* (polytheism). This is the worship of false deities besides Allāh. As Allāh – the Most High – said:

“Worship Allāh and do not commit shirk with Him along with anything (join none with Him in worship).” [Sūrah an-Nisā-, 4:36]

“And your Lord has decreed that you worship none but Him.”
[Sūrah al-Isrā-, 17:23]

“Say [O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)]: Come, I will recite to you what your Lord has prohibited you from: that you do not commit shirk with Him along with anything (join none with Him in worship).” [Sūrah al-An‘ām, 6:151]

The statement ‘*Lā ilāha illAllāh*’ has been misinterpreted and misunderstood by many. Perhaps the most common of these misinterpretations is to say ‘*there is no god but Allāh*’. There are many things in the world that are worshiped as gods, but the differentiating factor between them and Allāh is having the right to be worshiped. The correct and complete understanding of this statement is to say that ‘*there is no object or deity that has the right to be worshiped except Allāh*’. There are two pillars that must be combined here. The first is the *negation* of the right to be worshiped for all *ṭāghūt* (false deities) and second is the *affirmation* of Allāh’s right to be worshiped Alone. As Allāh mentions:

“Whoever disbelieves in the ṭāghūt (all false deities, etc.) and believes in Allāh, then he has grasped the most trustworthy handhold.”
[Sūrah al-Baqarah, 2:256]

‘Ibādah (worship) is best defined as ‘*a comprehensive term which encompasses all that Allāh loves and is pleased with, from both speech and actions, either apparent and hidden*’. This means all forms of *obedience to Allāh* are *acts of worship*. The *correct acts of worship* are *deeds that Allāh loves and is pleased with*, done in a manner that Allāh loves and is pleased with (i.e. the way that He commanded them to be done). So, ‘*Ibādah* is based upon *Tawqīfiyyah*, meaning all worship must be done according to how it has been taught in the authentic Qur’ān and Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

“So stand (ask Allāh to make you [O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)]) firm and straight (on the religion of Islāmic Monotheism) as you have been commanded as well as those who turn [to Allāh] in repentance (your companions) along with you, and do not transgress [the bounds set by Allāh]...” [Sūrah Hūd, 11:112]

Here, Allāh has given an explicit command for His worship to be done by His slaves *as they have been commanded*.

TAWHĪD AL-ASMĀ- WAŞ-ŞIFĀT:

(Oneness of His Names and Attributes)

Tawhīd al-Asmā- waş-Şifāt is to believe in *Allāh's Names and Attributes*. That is to affirm that the *Most Beautiful Names* and *Loftiest Attributes*, just as they are mentioned and explained by the Qur'an and the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), belong to Allāh Alone. They cannot be altered in wording or meaning, nor can any of them be denied, nor can we ask how they are, nor can we compare them to anything else.

“Allāh! None has the right to be worshiped but He! To Him belong the Best Names.” [Sūrah Ṭāhā, 20:8]

“And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave [the company of] those who practice deviation concerning His Names. They will be requited for what they used to do.” [Sūrah al-A'rāf, 7:180]

The Names and Attributes of Allāh are also based upon *Tawqīfiyyah*, which means that they must be learned, understood and accepted as they are found in the authentic Qur'an and Sunnah of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Everything that Allāh has affirmed for Himself in regard to His Names and Attributes is what must be accepted and affirmed as is; likewise, everything that Allāh has negated for Himself must also be negated.

“... There is nothing like unto Him, and He is the All-Hearer, All-Seer.”
[Sūrah ash-Shūrā, 42:11]

Each of the *Names of Allāh* indicates one of *His Attributes*. He is *ar-Raḥmān* and *ar-Raḥīm* so He has the Attribute of *Raḥmah* (mercy). Likewise, He is *al-'Alīm* (The All-Knower), *as-Samī'* (The All-Hearer) and *al-Baṣīr* (The All-Seer). Therefore, He has the Attributes of *'Ilm* (Knowledge), *Sam'* (Hearing), and *Baṣar* (Sight).

It is important to understand that the Attributes of Allāh can never be compared to those of His creation. He is Perfect

and the creation is far from it. They must, however, still be affirmed as Allāh has informed us and understood as Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught his companions. For instance, Allāh has affirmed that He has a Face, Hands, Hearing, and Sight, but these cannot be compared to the face, hands, hearing, and sight of a man. This is because, as Allāh says, there is nothing in existence that is like Him. Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught his companions to understand the Names and Attributes of Allāh upon their apparent meanings but the specific details of exactly how they are remain unknown. Allāh's Face, Hands, Hearing, and Sight are all in a manner that is befitting His Majesty.

One must not go into extremes in trying to reconcile between Allāh having Hands and His Hands not being like that of a man. There are those who try to change and explain the Names and Attributes of Allāh as something other than what is understood from the apparent meaning. By doing this, they are undoubtedly denying and changing the direct words of Allāh, the Almighty, and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The religion from all aspects must absolutely be limited to how the companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) understood everything they were taught because they were taught directly by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) himself. It is impossible that anyone can ever come hundreds of years after them with a better understanding of Islām without speaking to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or receiving revelation from Allāh. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is dead and he was the last prophet sent by Allāh until the Day of Resurrection. Accordingly, there must be great caution in regard to speaking about that which one cannot possibly know. As Allāh says:

“Say [O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)]: ‘(But) the things that my Lord has indeed forbidden are al-Fawāḥish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.’” [Sūrah al-A’rāf, 7:33]

التوحيد إِفْرَادُ اللَّهِ بِالْعِبَادَةِ

AT-TAWHĪD: SINGLING OUT ALLĀH (ALONE) WITH WORSHIP
NARRATED BY ANAS BIN MĀLIK (رَضِيَ اللَّهُ عَنْهُ)

THAT THE MESSENGER OF ALLĀH (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) SAID:

“ALLĀH, BLESSED IS HE AND MOST HIGH, SAID: ‘O SON OF ĀDAM! VERILY AS LONG AS YOU CALLED UPON ME AND HOPED IN ME, I FORGAVE YOU, DESPITE WHATEVER MAY HAVE OCCURRED FROM YOU, AND I DID NOT MIND. O SON OF ĀDAM! WERE YOUR SINS TO REACH THE CLOUDS OF THE SKY, THEN YOU SOUGHT FORGIVENESS FROM ME, I WOULD FORGIVE YOU, AND I WOULD NOT MIND. O SON OF ĀDAM! IF YOU CAME TO ME WITH SINS NEARLY AS GREAT AS THE EARTH, AND THEN YOU MET ME NOT ASSOCIATING ANYTHING WITH ME (IN WORSHIP), I WOULD COME TO YOU WITH FORGIVENESS NEARLY AS GREAT AS IT.’”

[AT-TIRMIDHĪ]



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