



Islamic Studies Correspondence Course

Islamic Creed

Tawheed-Islamic Monotheism

Part 3

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This Course Consists of four main topics:

1. Belief in the Existence of Allah

**2. Belief in 'Tawheed ar Rububiyyah'
(Oneness of Allah's Lordship)**

**3. Belief in 'Tawheed al Ulohiyyah'
(Oneness of Allah's Worship)**

**4. Belief in Allah's Names and
Attributes**

Belief in Allah's Existence:

The Importance of this Principle

The first principle of ‘aqeedah is belief in Allah. This is the most important principle of belief and action, and it is the focal point of Islam and the essence of the Qur’aan.

We can say that belief in Allah, in relation to all the other principles and minor matters of faith is like the root of a tree in relation to its trunk and branches. It is the basis of all other principles, the foundation of the religion. The more a person has faith in Allah, the more he is progressing in Islam.

The issues of this topic which the researcher must examine and discuss are as follows:

Firstly: He must examine the evidence that Allah (subhaanahu wa ta’aala) exists, and refute the various arguments that have been raised in this respect.

Secondly: He must know about Allah (subhaanahu wa ta’aala), which is achieved in two ways in the Qur’aan:

- 1) Understanding the wonders in creation which point to the greatness of Allah’s power and the perfection of His creation.
- 2) Studying the aayaat (verses) of the Qur’aan which speak directly of Allah, His essence, His Names, His attributes and His actions.

Thirdly: He must affirm that Allah alone is the only One to be worshipped, with no partner or associate, and reject anything else that is worshipped instead of Him.

The evidences and proofs for the existence of Allah the Most High

The first pillar from the pillars of faith is belief in Allah.

Allah says:

{قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (136)}

Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsa (Moses) and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)." (Al-Baqarah 2:136)

And Allah says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا}

O you who believe! Believe in Allâh, and His Messenger (Muhammad SAW), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. (An-Nisa 4:136)

From the Sunnah as it came in the hadeeth of Jibreel, on the authority of Umar ibn Al-Khattab said:

“As we were sitting one day before the Messenger of Allah (peace and blessings be upon him), a man suddenly appeared. He wore pure white clothes and his hair was dark black—yet there were no signs of travel on him, and none of us knew him. He came and sat down in front of the Prophet (peace and blessings be upon him), placing his knees against his, and his hands on his thighs. He said, “O Muhammad! Tell me about Islam.” The Messenger of Allah (peace and blessings be upon him) replied, “Islam is to bear witness that there is no god but God and that Muhammad is the Messenger of God; and to perform the prayer; pay zakat; fast Ramadan; and to perform Hajj to the House if you have the ability to do so.” The man said, “You have spoken the truth,” and we were surprised that he asked a question and then confirmed the answer. Then, he asked, “Tell me about belief (iman).” The Prophet (peace and blessings be upon him) replied, “It is to believe in Allah; His Angels; His Books; His Messengers; the Last Day; and in destiny—its good and bad.” The man said, “You have spoken the truth. Now, tell me about spiritual excellence (ihsan).” The Prophet (peace and blessings be upon him) replied, “It is to serve Allah as though you behold/see Him; and if you don't behold/see him, (know that) He surely sees you.” “Now, tell me of the Last Hour,” asked the man. The Prophet (peace and blessings be upon him) replied, “The one asked knows no more of it than the one asking.” “Then tell me about its signs,” said the man. The Prophet (peace and blessings be upon him) replied, “That slave women give birth to their mistresses;

and that you see barefoot, unclothed, beginning shepherds competing in the construction of tall buildings.” Then the visitor left, and I waited a long time. Then the Prophet (peace and blessings be upon him) asked me, “Do you know, Umar, who the questioner was?” I replied, “Allah and His Messenger know best.” He said (Allah bless him and give him peace), “It was Jibril. He came to you to teach you your religion.” [Sahih Muslim]

-So belief in Allah is built upon two affairs:

- 1) Belief in Allah's existence
- 2) Belief in Allah's oneness and uniqueness

-Belief in Allah's oneness is comprised of three parts

- 1) Belief in Allah's Lordship (ar Rububiyyah)
- 2) Belief in Allah's right to be worshipped alone (al-Ulohiyyah)
- 3) Belief in Allah's beautiful names and attributes

So we can conclude that Belief in Allah is based upon four principles

- 1) Belief in Allah's existence
- 2) Belief in Allah's lordship
- 3) Belief in Allah's singling out and right to be worshipped alone
- 4) Belief in Allah's names and attributes

First Pillar of Belief in Allah, Belief in Allah's existence, the proofs, and how to respond to the atheists:

Proofs for the Existence of Allah

First Proof: The Evidence of the Fitrah (Human Instinct)
Sound Human Instinct Bears Witness to the Existence of Allah Without (Any Need for Further) Evidence

What is intended by this proof and how to use it:

1) Allah created all of the creation in a manner and fashion which necessitates having knowledge of Allah and His oneness, to the point where the human doesn't need to ponder, or think too much to come to this conclusion.

*to use this proof we say: The proof of Allah's existence and his oneness is the natural/human instinct of Human beings (fitrah) natural instinct

*This is known within the heart and intellect, it doesn't need proofs and/or evidences.

Proofs for this from the Quran and Sunnah:

Allah says in the Quran:

{فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقِيمَ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ }

So set you (O Muhammad SAW) your face towards the religion of pure Islâmic Monotheism Hanifa (worship none but Allâh Alone) Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism), with which He has created mankind. No change let there be in Khalqillâh (i.e. the Religion of Allâh Islâmic Monotheism), that is the straight religion, but most of men know not. [Tafsir AtTabarî, Vol 21, Page 41] (Ar-Rum 30:30)

And Allah says:

{قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُسَمًّى
قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ }

Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority i.e. a clear proof of what you say)." (Ibrahim 14:10)

The Messenger ﷺ stated that what we have referred to here is true. Bukhari and Muslim narrated on the authority of Abu Hurayrah (radhiyAllaahu anh) that the Messenger of Allah ﷺ said: "Every child is born in a state of fitrah (Islam), then his parents make him into a Jew or a Christian or a Magian." (Bukhari # 1385; Muslim# 2658)

- He did not say that they make him Muslim, because Islam is in accordance with the fitrah and being in submission to Allah is the natural disposition of every living creature. Meaning that Allah naturally created human beings in a state of submission to Him, a state of Islam.

This fitrah is the thing which explains the phenomenon that has been noted by those who research the history of religions, that all nations whose history has been studied have adopted gods which they have turned to and venerated.

It may be said at this point, "If turning towards Allah is something natural, then people would not have worshipped different gods at different times." The answer is, that the fitrah (natural instinct) calls man to turn towards his Creator, but man is surrounded by many other influences which make him deviate towards the worship of other gods.

Parents, writers, teachers, video games, television, stories and others instill into children's minds

ideas which change and contaminate this fitrah, placing a veil over the fitrah so that they are not able to turn towards or realize the truth.

2) The second proof to prove Allah's existence is what occurs during calamities and hardships, the person returns back to his natural disposition, and supplicates and seeks Allah's help and aid. This is from the greatest proofs that this 'fitrah' is engraved in all of the creation. Calamities purify the essence of the 'Fitrah'

Proving the existence of Allah is not something which should be discussed in length, because sound human nature bears witness to His existence. We hardly know of anyone in the past who denied the existence of the Creator; those that did were so few as to be hardly worth mentioning.

But deviation has reached its lowest point nowadays. We see people who have established states based on this principle, states whose inhabitants include millions of people.

This idea has spread everywhere, books have been written about it and it has developed a philosophy which is the subject of study. Its proponents have tried to make it a scientific methodology and have tried to bring forth proof to support it.

Because of this, we have no choice but to produce our own proof concerning this matter.

It is often the case that the veils covering the fitrah and preventing it from seeing the truth will be removed when calamity strikes or problems arise for which no help is forthcoming from any human being and there is no means of saving oneself. How many atheists have acknowledged their Lord and turned to Him when overwhelmed with calamity, and how many mushrikeen (idolaters and polytheists) have made their devotion solely for Allah alone when disaster strikes?

As Allah states:

{وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ}

‘And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!" (Az-Zumar 39:8)

Allah says:

{قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ (40) بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ}

Say (O Muhammad SAW): "Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!" Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)! (Al-An'am 6:40-41)

And Allah says:

{هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ}

‘He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allâh, making their Faith pure for Him Alone, saying: "If You (Allâh) deliver us from this, we shall truly be of the grateful." (Yunus 10:22)

Allah says:

{فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ}

“And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.” (Al-Ankabut 29:65)

Allah says:

{وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ}

“And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance, but when He gives them a taste of His Mercy, behold! a party of them associate partners in worship with their Lord.” (Ar-Rum 30:33)

Allah says:

{وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظَّلْلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ}

“And when a wave covers them like shades (i.e. like clouds or the mountains of seawater), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in the middle, between (Belief and disbelief). But none denies Our Signs except every perfidious ungrateful.” (Luqman 31:32)

Allah says:

{وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ}

“And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.” (Fussilat 41:51)

How many stories have you heard of airplane passengers who turned to their Lord when their plane developed problems and started to shake and swing about in the air, ready to crash, and the pilot – let alone the passengers – were not able to do anything about it. Their atheism vanished and they were screaming prayers, and their hearts turned to their Lord in all sincerity. How many times have you heard people say 'O My God' before or after a tragic accident, etc... There was no room for them to call upon any other helper at that time to commit shirk (polytheism) and atheism in the face of such a terrifying ordeal.

3) Allah directs questions to the people, questions which the everyone knows the answers to and everyone completely affirm the existence of Allah and His Lordship:

Allah says:

{أَمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَلَيْسَ مَعَ اللَّهِ بَلٌ هُمْ قَوْمٌ يَعْدِلُونَ (60) أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَيْسَ مَعَ اللَّهِ بَلٌ أَكْثَرُ هُمْ لَا يَعْلَمُونَ (61) أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ (62) أَمْ مَنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أَلَيْسَ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ (63) أَمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَلَيْسَ مَعَ اللَّهِ قُلٌ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (64)}

Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilâh (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)! Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any ilâh (god) with Allâh? Nay, but most of them know not. Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilâh (god) with Allâh? Little is that you remember! Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilâh (god) with Allâh? High Exalted be Allâh above all that they associate as partners (to Him)! Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any ilâh (god) with Allâh? Say, "Bring forth your proofs, if you are truthful." (An-Naml 27:60-64)

And Allah says:

{قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ (31)}

Say (O Muhammad): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's Punishment (for setting up rivals in worship with Allâh)?" (Yunus 10:31)

And Allah says:

{وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ}

If you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)? (Al-'Ankabut 29:61)

And Allah says:

{وَلَيْنِ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ (63)}

If you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" They will surely reply: "Allâh." Say: "All the praises and thanks be to Allâh!" Nay! Most of them have no sense. (Al-'Ankabut 29:63)

And Allah says:

{وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (25)}

And if you (O Muhammad SAW) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All the praises and thanks be to Allâh!" But most of them know not. (Luqman 31:25)

And Allah says:

{وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ (87)}

And if you ask them who created them, they will surely say: "Allâh". How then are they turned away (from the worship of Allâh, Who created them)? (Az-Zukhruf 43:87)

Second Proof: 'Creation'

What is intended by this proof and how to use it: Allah made and perfected the creation and everything in existence, so everything which Allah created is a proof for his existence

How to use this proof:

- 1) First establish that the world is created, this is known by observing and witnessing
- 2) Everything which is created has to have a creator, this is a must!! And this is logically necessary

Result: The world must have a creator, so who created it?

- a) Creator of All creation, Allah the King of Kings and Lord of all things in existence (Correct)
- b) Another creation (incorrect)
- c) Nothing (incorrect)
- d) Nature (incorrect)

The proof for this is Allah's saying in the Quran:

{أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ (35) أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ} (36)

Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. (At-Tur 52:35-36)

Third Proof: 'Accuracy, precision, perfection, origination and guidance'

Ex. Human beings, camels, fish, ants, bees, sun, moon

What is intended by this proof : We can conclude that by observing and looking at Allah's creation we find traces of accuracy, precision, perfection, origination and guidance for all of the creation. All of these things are proofs that behind these things is a great, magnificent, powerful creator, who is Allah alone.

How to use the proof:

- 1) Establish the fact that within the creation is perfection, organization and guidance
- 2) It is necessary that for acts of perfection and completeness that behind them is a perfect and complete creator

Evidences of this from the Quran:

Allah says:

{الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ (3)}

Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?" (Al-Mulk 67:3)

Allah says:

{قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى (50)}

[Mûsa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." (Ta-Ha 20:50)

And Allah says:

{الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ (7)}

Who made everything He has created good, and He began the creation of man from clay. (As-Sajdah 32:7)

And Allah says:

{وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ (88)}

And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily! He is Well-Acquainted with what you do. (An-Naml 27:88)

And Allah says:

{الَّذِي خَلَقَ فَسَوَّى (2) وَالَّذِي قَدَّرَ فَهَدَى (3)}

Who has created (everything), and then proportioned it; And Who has measured (preordainments for each and everything even to be blessed or wretched); then guided (i.e. showed mankind the right as well as wrong paths, and guided the animals to pasture); (Al-A'la 87:2-3)

Also look at (al Hijr:19, ash shoorâ:27, al Mu'minoon:18, Yasin:37-40, al-An'aam:96)

How do we respond to the atheists with the proofs and evidences of creation?

1) Establish that this great world and everything in existence is created, and this is proved by observing and witnessing what is around us. That the created things are those which are non-existent, then they come into existence, then they are non-existent after their existence. We witness from amongst humans, the trees, the rocks, mountains and all of the creation which was non-existent, then it was brought into existence, this is the proof that the creation is created.

2) Establishing that everything occurred and came into existence after being non-existent, and it is necessary that something made this happen. This is logically and intellectually proven and a must. Everyone who has an intellect will agree with this, if not then that are not using their intellects, they are using their desires.

3) From the first two steps we come to the conclusion that: the existence of the universe/creation makes it necessary to have a creator, this is the result for everyone who agrees and submits to the first two points:

A)The Universe/World is created

B)Everything created must have a creator

The result: of A+B=The world must have a creator

4)Defining who is the creator:

A)Nothing brought forth everything into existence

Response: This is logically and theoretically impossible, because it is non existent devoid of existence so how can it give something it doesn't have?

B) Another creature from the creation, every created thing gave existence to other creatures

Response: This is impossible because the first thing that was created was non-existent, so who created it? If it is said: "it came from nothing"

C)Nature: meaning: the laws which are within the created things from hotness and coldness and humidity and dryness, these things reacting with one another, then coming into existence. Then bringing sciences to prove these laws which are within the created things, for example: if two things consummate they bring forth a new type. This is why they say : 'all things return back to amoebas. They say this was the beginning, these amoebas were brought into existence, then they split into two cells, then it developed until it resulted in all living things in existence.

*So their answer/response by saying it was nature is a diversion and turning away from the real answer. We ask them about 'who' and they tell us about 'how it was created'.

*Step by step they will eventually admit that creation was non existent

*Then they will resort to saying that it happened by chance or coincidence. So we then ask: 'Is it possible to observe and have such organization, perfection, preciseness as a result of chance and coincidence???'

*Will any intelligent person say that a bunch of chimpanzees entered an office, played with a computer and produced a book or even a page worth reading or having any benefit?

*So there does not remain anything except one possibility. It is to say that the creator is unique and different from His creation in His existence, His characteristics and attributes, His presence was not preceded with non-existence, and He will never be not-n-existent or die. There is nothing similar to Him or His characteristics , and this one is none except Allah the Most High.

First Obligation upon the Creation in the view those who follow the correct Islamic Creed: View of Ahl Sunnah wal Jama'ah:

The first obligation upon the people is the pronouncing of the 'shahadatain' (testimony of faith).

The proof for this is the hadeeth of Mu'aadh ibn Jabal when the Prophet sent him to Yemen:

The Prophet sent Muadh to Yemen and said, "Invite the people to testify that none has the right to be worshipped but Allah and I am Allah's Apostle, and if they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night (in 24 hours), and if they obey you to do so, then teach them that Allah has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor." (Sahih Bukhari #478)

And the hadeeth which states: "I have been ordered to fight against the people until they testify that there is none worthy of Worship except Allaah and that Muhammad is the Messenger of Allaah, and until they establish the Salaah and pay the Zakaah. And if they do that then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islaam, and their Reckoning will be with Allaah. (Bukari and Muslim)

The people of 'bid'ah' (innovations) have the opinion that the first obligation is establishing Allah's existence, because they don't consider it as being a natural inclination/disposition in human beings.

Tawheed ar Rububiyah

Tawheed linguistically: revolves around singularity, it is making something singular or one

Tawheed technically (religious meaning): It is singling Allah out in His Lordship, there is no Lord except for Him, and Worship, there is none deserving of worship except Him, and His names and attributes, there is no comparison, partner or similarity to Him.

Tawheed ar Rububiyah: knowing, realizing, affirming and understanding that Allah is the one and only Lord, sustainer, creator, provider, planner, nurturer of the whole creation and all that it contains.

Divisions of Tawheed:

1) From the aspect of what the servant/worshipper must carry out and fulfill, then it is two divisions:

A) Tawheed 'al-ma'rifah and ithbaat' (knowledge and affirmation): this is the knowledge of Allah and affirming His existence and what Allah possesses regarding His names, attributes and action

B) Tawheed 'al-qasd and at-talib' (intentions and demanding/asking): this is the singling out of Allah in asking from Him in supplication and worship, and having sincere intentions in doing so.

2) From the aspect of what Allah the Lord deserves and is entitled to, then it is three divisions:

A) Tawheed 'ar-Rububiyah': singling Allah out in His creation, dominion, planning, designing, etc.... of the creation

B) Tawheed 'al-Ulohiyyah': singling Allah out in all forms of worship

C) Tawheed 'Asmaa was Sifaat': singling Allah out with what is established from His names and attributes.

*We observe that 'tawheed al-ma'rifah' is tawheed 'ar-rububiyah' and 'asmaa was sifaat'. And we observe that 'al-ulohiyah' tawheed 'al-qasd and at-talib'. (chart)

What is obligatory upon us regarding each division of 'tawheed' and the reason why?

1) It is obligatory in regards to 'Tawheed ar Rububiyah' and 'Asmaa wa Sifaat' to have complete faith and certainty in everything that Allah informed us about Himself. Having complete faith and certainty in everything Allah negated and affirmed for Himself. This is because 'tawheed asmaa wa sifaat' and 'ar Rububiyah' revolve around informative speech. It is only befitting for us as addressees (those being addressed/informed) to have complete faith, trust and certainty.

2) It is obligatory in regards to 'Tawheed al Ulohiyyah': to adhere and perform everything Allah ordered us in regards to worshipping Him, and staying away from everything He prohibited us from, like polytheism. This is because 'Tawheed al Ulohiyyah' revolves around orders/commands/demands. So it is only befitting and correct for us that we listen to Allah's

speech, His orders, commandments and prohibitions, and that we obey His orders by performing them and avoiding His prohibitions.

Proofs for this from the Quran: Allah says:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ۝﴾

Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He Istawâ (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists)! (Al-A'raf 7:54)

And Allah says:

﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ (13)﴾

He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allâh your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the datestone). (Fatir 35:13)

And Allah says:

﴿قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ (57)﴾

Say (O Muhammad SAW): "I am on clear proof from my Lord (Islâmic Monotheism), but you deny (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges." (Al-An'am 6:57)

And Allah says:

﴿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 الْقِيمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝﴾

"You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not. (Yusuf 12:40)

And Allah says:

{وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ (67)}

And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily! The decision rests only with Allâh. In him, I put my trust and let all those that trust, put their trust in Him." (Yusuf 12:67)

Proofs for 'tawheed ar Rububiyyah' from the intellectual/logical proofs 'daleel at taman'u' which basically is used to show that something is illogically and intellectually false/impossible. Allah says in the Quran:

{مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ (91)}

No son (or offspring or children) did Allâh beget, nor is there any ilâh (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him! (Al-Mu'minun 23:91)

This evidence is built upon the affirmation of the existence of an organized and systematic universe which is known by our observations. So this perfect and complete organization and assemblage would be completely impossible if there were two creators, this is why Allah said:

{إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ}

'If there had been many gods, each god would have taken away what he created'

1)If there were two creators, then every creator would be distinguished and separate from the other, and would withdraw himself and become isolated to his creation. If this happened then we would see much corruption and unorganization within the creation.

2)If there were two creators, then it is impossible that the desires and wants of these two will never contradict each other,

Ex. One of them wants to move something, and the other one wants it to remain still at the same time. In this situation then it is necessary that one of the three situations takes place:

A)Both of them perform what they want at the same time

B)They both don't perform what they want at the same time

*Both A and B are impossible, because all things they are either movable or still, it is impossible that something is moving and still at the same time.

C)One of them carries out and performs his desire, logically speaking : the one who performed and carried out that which he desired, he is the real deity/god.

So the universe doesn't contain gods except one God, who carries out and performs what He wills. This one and only God is Allah The Most High, as Allah says:

{وَلَعَلَّا بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ}

"and verily some (other gods) would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!" (al Mu'minoon:91)

Tawheed ar Rububiyyah amongst the Muslims following the Quran and Sunnah in comparison to the people of misguidance

Ahl Sunnah wal Jama'ah	Ahl Bid'ah
Fitree: Believe that tawheed ar Rububiyyah is engrained within the essence of everything in existence without searching and looking for proofs.	They say 'tawheed ar Rububiyyah' needs to be found after searching, contemplating and observation.
It serves as a means: It serves as a means to 'Tawheed al Ulohiyyah'. Tawheed al Ulohiyyah is the goal.	It serves as a goal and not a means..
Pillar/Part: Pillar from amongst the pillars of belief in Allah, Iman isn't correct without it.	It is everything

Requirements and necessities regarding Tawheed ar Rububiyyah

- 1) Singling Allah out in worship
- 2) Singling Allah out in His names and attributes
- 3) Ruling/judging and abiding by His laws and legislations
- 4) Being satisfied and content with Allah's ordainments and that which has been pre-decreed.

Fruits/Benefits:

- 1) Taste the sweetness of faith
- 2) Attachment to Allah alone
- 3) Realizing the greatness of Allah
- 4) Tranquility, Braveness, Courage, and Audacity

Nullifiers of Tawheed ar Rububiyyah

Nullifier	Who fell into it
1. Denying the existence of Allah	Atheists, Firoun, Nimrod
2. Believing Allah has a partner in creation	Al-Majoos
3. Believing there is a planner and organizer of creation with Allah	Extreme Soofis, extreme Raafidah (Shia) and the Naseeriyah and Durooz
4. Belief that there is a legislator with Allah	Al-Qanooniyoos, The ones who busy themselves with manmade lawmaking, etc.....

Correspondence Course Part Three Questions

(Please detach these questions, complete them, and return them to iMacD)

Multiple choice questions. 5 points each. Circle the letter with the correct answer.

1. The most important principle of belief and action, and the focal point of Islam and the essence of the Qur'aan is:

- a) Prayer
- b) Hajj
- c) Jihad
- d) Learning correct Islamic creed, and specifically belief in Allah

2. One way we can know and learn about Allah is:

- a) Reading the New York Times
- b) Reading altered and changed religious scriptures
- c) Listening to Billy Graham lectures
- d) Understanding the wonders in creation which point to the greatness of Allah's power and the perfection of His creation.

3. One of the important issues discussed in this course is:

- a) How to pray
- b) How to make ablution
- c) How to disbelieve in Jesus
- d) How to affirm that Allah alone is the only One to be worshipped, with no partner or associate, and reject anything else that is worshipped instead of Him.

4. Belief in Allah is built upon two affairs:

- a) Belief in Allah's existence and belief in His oneness and uniqueness
- b) Belief in Allah's existence and the ability to make it rain
- c) Belief that Allah is part of the Trinity and has a son
- d) Belief that Allah sleeps and doesn't know everything

5. Belief in Allah is based upon four principles:

- a) Belief in Allah's existence, lordship, right to be worshipped alone, His Names and Attributes
- b) Prayer, Fasting, Hajj and Umrah
- c) Angels, Books, Prophets and Decree
- d) Jesus, Muhammad, Yunus, Elijah Muhammad

6. Sound human instinct bears witness that there is a _____.

- a) Creator of all that deserves to be worshipped alone
- b) Creator with a son that deserves to be worshipped
- c) Light and darkness that controls the affairs of creation
- d) Group of aliens in the center of the earth waiting to eat us

7. Allah created all human beings as:

- a) Muslims
- b) Christians
- c) Jews
- d) Magians

8. During calamities and hardships, Muslims believe that the person returns back to his natural disposition, and supplicates and seeks Allah's help and aid.

- a) True
- b) False
- c) Maybe
- d) Ramen Noodles

9. The world is created, so logically speaking there must be a creator. Who is that creator?

- a) Jesus
- b) Mother nature
- c) Big Bang
- d) Allah

10. Within the creation is perfection, organization and guidance. We can use these things to establish:

- a) That behind these things is a great, magnificent, powerful creator, who is Allah alone
- b) That mother nature created these things randomly, out of coincidence
- c) That some scientists created them in a laboratory
- d) That Jesus created them.

Grade _____/50)

True or false questions 5 points each:

1. Logically speaking: something can come from nothing

a) True

b) False

2. Muslims believe that behind every creation there needs to be a Creator

a) True

b) False

3. Those who follow the correct Islamic Aqeedah believe that the first obligation upon the creation is to pronounce the 'Shahdatain' (Testimony of faith).

a) True

b) False

4. The people of 'bid'ah' (innovations) have the opinion that the first obligation is establishing Allah's existence.

a) True

b) False

5. The word 'Tawheed' linguistically Revolves around singularity, it is making something singular or one

a) True

b) False

6. Tawheed ur Rububiyyah means: Knowing, realizing, affirming and understanding that Allah is the one and only Lord, sustainer, creator, provider, planner, nurturer of the whole creation and all that it contains

a) True

b) False

7. Tawheed Asmaa wa Sifaat and Tawheed ur Rububiyyah revolve around informative speech, meaning that: We ask questions about how Allah's traits and attributes are

a) True

b) False

8. If there were two creators, then every creator would be distinguished and separate from the other, and would withdraw himself and become isolated to his creation. If this happened then we would see much corruption and disorganization within the creation.

a) True

b) False

