

The Fundamentals of Tawheed

Tawhid: Definition

- Literally “Tawheed” means “unification.”
- Making something “one.”
- When used in reference to Allah, it implies realizing/maintaining Allah’s unity.
- This differs from the generic English definition of Monotheism: “The doctrine or belief that there is only one God.”

We may understand Tawheed as...

- Three categories:
 - Tawhid ar-Rububiyah
 - Tawhid al-Asma was-Sifat
 - Tawhid al-Ibadah

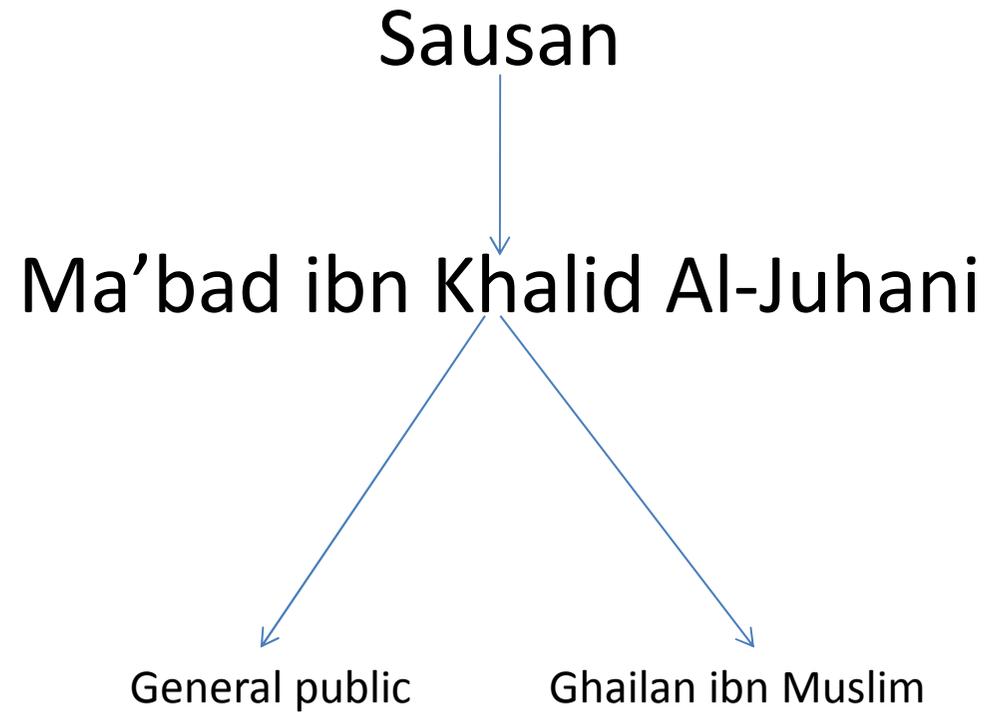
What is the origin of the categories?

- This was not done by the Prophet (ﷺ) nor by the companions.
- The necessity arose when Islam spread into:
 - Egypt
 - Byzantium
 - Persia
 - India

Early Divergence from Tawhid

- According to historians: The first divergence ever in Tawhid concerned a belief in the absence of destiny (*qadar*).
- The first one to do so was: **Sausan**
- Sausan was an Iraqi convert to Islam, who reverted back to Christianity.

The Fitnah of Sausan



Tawhid ar-Rububiyah means...

- ...affirming that Allah is One and Unique in: His actions, such as:
 - Creation
 - Sovereignty
 - Controlling affairs
 - Provision
 - Giving life and death
 - Sending down the rain, and so on.
- A person's Tawhid is not complete unless:
 - He affirms that Allah is the Lord, Sovereign, Creator and Provider of all things.
 - That He is the Giver of life and death.
 - That he is the One Who brings benefit and causes harm.
 - That he is the only One Who answers prayers, the One Who is in control of all things.
 - That he is the one in Whose hand is all goodness.
 - That he is the One Who is able to do whatever He wills – which also includes believing in the divine will and decree (al-qadar), both good and bad.

[See Tayseer al-'Azeer al-Hameed, 33; al-Qawl al-Mufeed, 1/14]

Proofs Establishing Tawhid ar-Rububiyah

((اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ))

- “Allah created all things and He is the agent on which all things depend.” [39:62]

((وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ))

- “And Allah created you all and what you do.” [37: 96]

((وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ))

- “It was not you who threw but it was Allah who threw...” [8: 17]

((مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ))

- “And no calamity strikes except by Allah’s permission...” [64: 11]

- The Prophet (ﷺ) said: “Be aware that if the whole of mankind gathered together in order to do something to help you, they would only be able to do something for you which Allah had already written for you. Likewise, if the whole of mankind gathered together to harm you, they would only be able to do something to harm you which Allah had already written to happen to you.” [1]

[1] Reported by Ibn Abbas (may Allah have mercy on him) and collected by Tirmidhi.

Tawhid al-Asma' was-Sifat means...

- ...affirming the names and attributes of Allah.
- How does one do this?
 - By believing that there is none like Allah in His names and attributes.
- Tawhid al-Asma' was-Sifat consists of:
 - Affirmation: Accepting all that we are told about Allah by Allah and His Messenger (ﷺ).
 - Denial: Rejecting that Allah has any faults and denying that He Himself has denied. The evidence for that is the words of Allah: “There is nothing like Him, and He is the All-Hearer, the All-Seer” [al-Shoora 42:11]
- With this category of Tawhid, there are five important aspects:
 - 1) Describing him in a manner consistent with how He and His Prophet (ﷺ) described Him.
 - 2) Referring to Allah as He has referred to Himself.
 - 3) To refrain from describing Allah with aspects similar to His creation.
 - 4) That man not be described with any of Allah's attributes.
 - 5) That man not be given a name of God in the definite form.

[See al-Hujjah fi Bayaan al-Mahajjah, 1/305; Lawaami' al-Anwaar al-Bahiyyah, 1/57]

Tawhid al-Ibadah (or ‘Uluhiyah)

- Entails that belief alone is not enough to be a Muslim.
- Example: The *Mushrikeen* during the time of the Prophet (ﷺ) recognised the existence of Allah yet nonetheless were indulged in shirk:

((وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ))

- “If you asked them who created them, they would surely say, ‘Allah’...” [43: 87]

((وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ))

- “And if indeed you asked them who it is that sends down water from the sky, bringing the earth to life after its death, they would certainly say, ‘Allah’...” [29: 63]

((وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ))

- “Most of them do not believe in Allah except while joining partners with him.” [12: 106]

- Mujahid (may Allah be pleased with him) said: “From the previously mentioned verses, it is clear that the *kuffar* (disbelievers) knew of Allah’s sovereignty, dominion and power. In fact they used to faithfully devote various types of worship to Him like Hajj, charity, animal sacrifices, vows and even prayers in times of dire necessity and calamity. They even used to claim that they were following the religion of Abraham.”

Shirk: Invalidator of Tawhid

- Shirk literally means: “Partnership, sharing or associating” [The Hans Wehr Dictionary of Modern Written Arabic, p. 468.]
- In Islamic terminology, shirk means: Ascribing a partner or rival to Allah in Lordship, worship or His names and attributes.
- The Prophet (ﷺ) said: “Whoever dies claiming that Allah has a rival will enter Hell.” [Bukhari, no. 4497 and Muslim no. 92]

Types of Shirk

- Shirk in Rububiya
 - 1) Shirk by association:
 - Examples include:
 - Christianity: Concept of trinity.
 - Zoroastrianism: *Ahura Mazda* and *Angra Mainyu*
 - Sufism: *Rijaal al-Ghayb* and *Qutub*.
 - 2) Shirk by negation:
 - Examples include:
 - Atheism
 - Pantheism
 - Buddhism
 - Jainism

FUNDEMENTALS OF TAWHID

Part 3

Allah's Covenant with Adam

The Barzakh

- Although a concept resurrection exist in Islam, it rejects the concept of reincarnation.
 - What is reincarnation?
 - What does it imply?
- Rather, Muslims believe that man remains in a state of suspension until *yawm al-qiyamah*.
 - This state is referred to as the “*Barzakh*.”
 - What is this state like?
 - Allah gives the example of a who he resurrected in 2:259

Pre-Creation

- Although Islam rejects reincarnation, it accepts that one's soul existed prior to their physical birth.
 - “When your Lord drew forth from the loins of the children of Adam their descendant and made them testify concerning themselves: “Am I not your Lord?” they said, “Yes, we testify to it.” This is in case you say on the Day of Judgement, “We were unaware of this.” Or in case you should say “it was our ancestors who made partners (with Allah) and we are only their descendants. Will you then destroy us for what those liar did?””
[Al-A'raaf 7:172-173]
- Through this process, Adam first came to know of Dawud.
- Following this event, Adam was misled by Satan and ate from the forbidden tree.

The Fitrah implies...

- That when a child is born, it is born on natural belief regarding Allah.
- The Prophet (peace be upon him) reported that Allah said: “I created my servants in the right religion but the devils made them go astray.” [Muslim, no. 6853]
- The Prophet (peace be upon him) said: “Each child is born in a state of *fitrah*, but his parents make him a Jew or a Christian. It is like the way an animal gives birth to a normal offspring. Have you noticed any (young animal) born mutilated before you mutilate them?” [Muslim, no. 6423]

Because deviations in the Fitrah...

- Allah sent Prophet and Messengers in order to keep mankind steadfast upon true guidance.
- Many good morals were practices and continue to be because of their struggles and teachings.
- How do people legitimise rejecting the Prophets?
 - “If they are told to follow what Allah has revealed, they say: “No, we will continue to follow what we found our forefathers doing!” Even though their forefathers did not comprehend anything nor were they rightly guided.” [2: 170]

“Born Muslims”

- Those who profess to be Muslims are not guaranteed Paradise.
- The Prophet (peace be upon him) prophesied:
 - That a part of the Muslim *ummah* would follow Jews and Christians so much so that if they went into a lizard hole, they too would follow them. [Muslim, no. 422]
 - He also explained that one of the minor signs for the Hour is that some Muslims would worship idols. [Muslim, no. 6944-5]
- In our *ummah* today, there are those:
 - Who worship Ali as Allah (i.e. The Nusayrees and the Druze)
 - Call the dead in their graves.
 - Place their trust on charms etc.
 - 69

The Covenant

- Every individual made a covenant with Allah before creation that they would worship none but Him.
- This is implied by the *shahadah* i.e. The testimony of faith.
 - Otherwise known as *kalimat at-Tawhid* or the statement of Oneness.
 - It is formed from the two most powerful forms of expression in the Arabic language: *Al-Hasr* and *Al-Qasr*.
- The covenant is carried out by sincere belief and practice in Tawhid.
 - This entails the belief that Allah, Alone, is enough for one's needs.