

The Virtues of Al-Tawheed

Fadha-ell Al-Tawheed

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I n t r o d u c t i o n

Tawheed Al-Ruboobiyyah alone or Tawheed Al-Uloohiyyah alone will not make someone Muslim. They must be both together in order for the person to be Muahid, Mumin. Secularism is the manifestation of Tawheed Al-Ruboobiyyah alone when Tawheed Al-Uloohiyyah is separated from it, i.e. the secularists recognise that Allah (swt) is the creator and the provider etc but do not obey Allah (swt). The Jews do not believe in the Trinity, that is why they reject Esa, they do however claim that Uzair is the son of Allah, the Jews believe in one God. The New Testament refers to the trinity whereas the Old Testament refers to the unity of God, so the Jews believe in some aspects of Tawheed Al-Ruboobiyyah but the main issue that differentiates between them and the Muslims is the Tawheed Al-Uloohiyyah with Tawheed Al-Ruboobiyyah.

Ahkam can be classified whereas Allah's (swt) word cannot, we cannot say that one Ayah is stronger than the next, neither can we say some of Allah's (swt) attributes are stronger than others and we cannot say that the word spoken to Musa (as) or Esa (as) by Allah (swt) are stronger than the words spoken to Muhammad (saw) and vice versa. There is no difference in strength or importance between one ayah and the next and one of Allah's (swt) books and the next.

We must study Tawheed in order to apply it to life and this topic is about applying or relating Tawheed in ones life.

F a d h a - e l l A l - T a w h e e d **T h e V i r t u e s o f T a w h e e d**

Fadha-ell is what benefits us in this life and in the hereafter. Whereas Manfa'a is what benefits us in this life alone. Therefore every Fadheela (Benefit in this life and the next) is Manfa'a (Benefit) but not every Manfa'a (Benefit) is Fadeela (Benefit in this life and the next). In Tawheed there is Fadha-ell, whereas there is no Fadha-ell in eating an apple, but we do benefit in this life from eating the apple. There are three Fadha-ell or virtues of Al-Tawheed.

1. Al-Tawheed is a Sabab (Cause).
2. Al-Tawheed is a Shartt (Condition).
3. Al-Tawheed is a Nateejah (Outcome).

1. Al-Tawheed is a Sabab (Cause)

This topic is related more to Tawheed Al-Ruboobiyyah. Al-Tawheed is the Sabab, which necessitates the presence of a certain matter, its absence necessitates the absence of a certain matter. The presence of Al-Tawheed necessitates the entering of paradise and the saviour from hellfire and the absence of Al-Tawheed necessitates the absence to enter paradise and the absence of the saviour from the hellfire i.e. the person who has Tawheed will enter Paradise and be saved from the hellfire and the one who does not have Tawheed will not enter paradise and will not be saved from hellfire.

"...Whoever joins other gods with Allah, Allah will forbid him the garden and the Fire will be his abode. There will for the wrong-doers be no one to help." [EMQ Al-Maida 5:72]

"Whosoever meets Allah (swt) and does not associates even a small matter with Allah (swt) will enter Paradise and whosoever meets Allah (swt) and associates a small matter will go to the hellfire." [Narrated by Abu Huraira Hadith Muslim]

Associating with Allah (swt) can be Shirk Al-Uloohiyyah, Shirk Al-Ruboobiyyah, Shirk Al-Asmaa Wal-Sifaat, Shirk Al-Haakimiyyah, if there is any element of Shirk Al-Akbar (Big Shirk) in these areas these verses and Hadith apply. Even if a person commits Shirk Al-Asghar (Small Shirk) and keeps insisting on it without ever repenting then these evidence will apply to this individual i.e. he will never enter Paradise and will go to Hell.

Uthban a suhaba said, "Allah (swt) has forbidden hellfire to anybody who believes in La Illaha Illalla sincerely for his sake." [Hadith Muslim Baab Al-Tawheed]

2. Al-Tawheed is a Shartt (Condition)

This topic is related more to Tawheed Al-Uloohiyyah. Al-Tawheed is the condition for the actions to be accepted and its absence is a cause for actions to be nullified.

"But it has already been revealed to thee as it was to those before thee "If you were to join (gods with Allah) truly fruitless will be your work (in life) and you will surely be in the ranks of those who lose (all spiritual good)."" [EMQ Az-Zumar 39:65]

In the above Ayah "Those who lose" is the translation of Al-Kasireen, which is an attribute of the people of hellfire. Al-Muflihoon is an attribute of the people of paradise.

"Say: "I am but a man like yourselves (but) the inspiration has come to me that your Allah is one Allah: whoever expects to meet his Lord let him work righteousness and in the worship of his Lord admit no one as partner." [EMQ Al-Kahf 18:110]

Al-Ridwaan (Allah's (swt) pleasure) referred to in the above Ayah is what we should be working to attain, to get Al-Ridwaan we must do actions with out any Shirk at all.

If we only have sayings without actions then this is kufr, it is not enough to have testimony without action. If there are sayings and actions but there is no Niyyah this is called Nifaaq. Niyyah in this context is conviction. If we have sayings, actions and Niyyah but no Sunnah then this is Bida'ah.

Mizaan (Measurement of) Al-Imaan

We can measure Imaan by looking at its components and deriving a simple formula.

- Tasdeeq/Niyyah – Conviction.
- Qawol – Sayings of Tawheed.
- A'mal – Good Deeds.
- Sunnah – Traditions of the Messenger or the way, method or Tareekat.

From these components of Imaan we can derive a formula:

- (a and b) without (c and d) = Kufr
Conviction and Testimony without Good Deeds and Sunnah is Kufr
(b and c) without (a and d) = Nifaaq
Testimony and Good Deeds without Conviction and Sunnah is Nifaaq
(a and b and c) without d = Mumin with Bida'ah
Conviction and Testimony and Good Deeds without Sunnah is Bida'ah
a and b and c and d = Mumin, Muahid, Muslim
Conviction and Testimony and Good Deeds and Sunnah is Muslim

Tawheed Al-Ruboobiyyah alone will make the individual Muahid but Kafir.

3. Al-Tawheed is a Nateejah (Consequence)

The Nateejah of Al-Tawheed is to abolish all bad deeds and sins and replace them with forgiveness.

"Allah forgives not that partners should be set up with him; but He forgives anything else to whom He pleases; to set up partners with Allah is to devise a sin most heinous indeed." [EMQ An-Nisaa 4:48]

"Oh son of Adam if you come to me with a pot full with the Earth worth of sins and meet me without associating me with anything I will replace all the bad deeds and sins with forgiveness." [Hadith Qudsi Imam Nawawi]

The Aqsam of Al-Tawheed

The Mushrik within our Ummah are people who are committing Shirk unknowingly. Tawheed Al-Ruboobiyyah in summary is to do with the creator, provider, the giver of life etc. All the Mushrik believe this, they do now and did in the past. The Jews, Majoos, Christians, Fire Worshipers all believe in Tawheed Al-Ruboobiyyah, that is that Allah (swt) is the creator, the provider, the giver of life etc. The reason the Mushriks are called Mushrik is because they associate something with Tawheed Al-Ruboobiyyah.

The fact that there is a creator is so apparent and obvious, after all there is no effect without a cause, is there action without someone doing the actions? If a person found himself in a desert island and he found a needle, he would surely ask who put the needle there and he would come to the conclusion that someone was in the desert before him. Nobody doubts there is a creator, but people use different ideas and names for the creator.

"Were they created of nothing or were they themselves the creators?" [EMQ At-Tur 52:35]

When Imam Abu Hanifa debated with some rationalists he started by saying, "before we start the debate lets start by agreeing on something, tell me about the ship that goes to the port without a captain or crew and fills itself at the port with food clothing and other items, the ship continues on its journey to another port and empties itself?" The rationalists said, "That is impossible." Imam Abu Hanifa concluded the debate before it started by saying, "If that is impossible for the ship then how is it possible for the whole world. There is no need for this debate." Tawheed Al-Ruboobiyyah is part of man's fitrah (nature), even the rationalists believe in it, they would not debate about the existence of something if they did not believe it existed, it would be ridiculous to have a debate about whether the 7 armed, 3 eyed purple monster that lives on the moon exists, so why not debate the existence of this creature when they are willing to debate the existence of Allah (swt).

Tawheed Al-Ruboobiyyah alone does not make a person Muslim, Tawheed Al-Ruboobiyyah and Tawheed Al-Uloohiyyah together make someone Muslim. Tawheed Al-Ruboobiyyah is in the Qawol (sayings and testimony) whereas Tawheed Al-Uloohiyyah is in the A'mal (actions). The root of secularism is to keep Tawheed Al-Ruboobiyyah but remove Tawheed Al-Uloohiyyah from the Imaan. The secularists believe in Allah, his names and attributes etc. but they reject the command of Allah (swt) to have any impact in life, the reject to obey Allah (swt).

"If you ask them who it is that created the heavens and the earth they will certainly say "Allah." Say: "Praise be to Allah!" But most of them understand not." [EMQ Luqman 21:25]

"If you were to question them `Who created the heavens and the earth?' They would be sure to reply `They were created by (Him) the Exalted in Power Full of knowledge'" [EMQ Az-Zukhruf 43:9]

"Say: "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?" They will soon say "Allah." Say "Will you not then show piety (to Him)?"

"Such is Allah your real Cherisher and Sustainer: apart from Truth what (remains) but error? How then are you turned away?" [EMQ Yunus 10:31-32]

In the above Ayah Allah (swt) is referring to the Mushrik who although they worshipped idols believed that Allah (swt) was the creator, the provider etc.

Tawheed Al-Ruboobiyyah does not require Messengers because Allah (swt) has made it part of our Fitrah. Tawheed Al-Uloohiyyah requires Messengers, those people who did not hear about a Messenger but believe in Allah (swt) alone are Muahid, Hanafia and will be judged on their fitrah. All the Ambiya came to confirm Tawheed Al-Ruboobiyyah but instructed us to worship Allah (swt). Allah (swt) informs us about Nuh (as).

"We sent Nuh to his people (with a mission): "I have come to you with a Clear Warning:"
"That you serve none but Allah: verily I do fear for you the Penalty of a Grievous Day." [EMQ Hud 11:25,26]

These verses do not mention the essence of Allah (swt) but just inform us to worship Him i.e. Tawheed Al-Uloohiyyah. Allah (swt) informs us about Musa (as).

"Pharaoh said: "And what is the Lord and Cherisher of the Worlds?" "
"(Musa) said: "The Lord and Cherisher of the heavens and the earth and all between if you want to be quite sure." [EMQ As-Shu'araa 26:23,24]

Allah (swt) informs about Esa (as)

"It is Allah who is my Lord and your Lord; then worship Him. This is a way that is straight."
[EMQ Al-i-Imran 3:51]
"Say: "O people of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than Allah." If then they turn back say: "Bear witness that we (at least) are Muslims (bowing to Allah's will)."
[EMQ Al-i-Imran 3:64]
"O you people! Follow your Guardian-Lord who created you and those who came before you that you may have the chance to learn righteousness." [EMQ Al-Baqara 2:21]

From these verses we can see that the Ambiya came to confirm Tawheed Al-Ruboobiyyah and pass Tawheed Al-Uloohiyyah i.e. the A'mal to the people.

"For We assuredly sent amongst every People an apostle (with the Command) "Serve Allah and eschew Evil": of the people were some whom Allah guided and some on whom Error became inevitably (established). So travel through the earth and see what was the end of those who denied (the Truth)." [EMQ Al-Nahl 16:36]

A I - I ' b a d a h

In many Ayahs of the Quran the word I'badah is used and is commonly translated as worship, but in order to understand these Ayahs we must understand the full meaning of I'badah. Al-I'badah is derived from the word Abada and has the following meanings:

- Al-Tazalol – Humility for Allah (swt).
- Al-Khodhou' – Submission.
- Al-Tawheed'ah – Obedience.
- Al-Taqdees – Reverence, worship.
- Al-Inqiyaad – Following only whom Allah (swt) commands.
- Al-Insryaa – Blindly following.
- Al-Rujou' – Referring or returning to.

The Juristic Definition of I'badah

The total submission to the commands of Allah (swt) verbally and physically, explicitly and implicitly, on the path of the Messenger Muhammad (saw).

So this definition is composed of Qawol (verbally), A'mal (physically), Tasdeeq (total submission) and Sunnan (the path of the Messenger Muhammad (saw)) and these are the same components of Imaan.

T h e W o r s h i p o f I d o l s

Man worships man in the shape of idols.

"If anyone invokes besides Allah any other god he has no authority therefore; and his reckoning will be only with his Lord! And verily the Unbelievers will fail to win through!" [EMQ Muminoun 23:117]

"And the places of worship are for Allah (alone): so invoke not anyone along with Allah;" [EMQ Al-Jinn 72:18]

If the worship is not purely for the sake of Allah (swt) it is either Shirk Al-Akbar or Shirk Al-Asghar. Man should not associate anything in Allah's (swt) attributes e.g. we should not associate the creation, Messengers, Angels, Jinn etc with Allah (swt), association is the Shirk of Tawheed Al-Ruboobiyyah. The Shirk of Tawheed Al-Uloohiyyah is the Shirk of rejection of the commands of Allah (swt).

"And they have said (to each other) abandon not your gods; abandon neither Wadd nor Suwa neither Yaguth nor Yauq nor Nasr" [EMQ Nuh 71:23]

Muhammad (saw) explained this Ayah,

"These are the names of the good people from Saidina Nuh's time" [Hadith Bukhari Baab Al-Tafseer]

In his Tafseer of this Ayah Ibn Abbas said, "The idols mentioned were good people, when these people died the Shaytan whispered to the people who remained to make shrines for these good people. The people later fashioned idols that resembled the good people that were buried. Gradually the shirk crept in and the idols themselves started to be worshipped." So from what some might say were very innocent origins, the people ended up worshipping idols, we see in every Mushrik religion whether it is the Hindus, Buddhists or any other the idols were based originally on men. The first cause of Shirk is to elevate and exaggerate men. Today we see history repeating itself, there are many great men in the Muslim history who in our time are being elevated and exaggerated we even see shrines being built in honour of some of these men. Imam Shaafi's grave in Beirut is now a shrine which people go to visit, Imam Abu Hanifa's grave in Iraq has become another shrine. Hussein is exaggerated and elevated so much that it will not be long before he becomes an idol for some people. Al-Ghulu is the word in Arabic used to describe this elevation and exaggeration of good people.

Muhammad (saw) said,

"May Allah (swt) curse the Christians they take the graves of their Ambiya as places of worship" [Hadith of Aisha in Bukhari and Muslim]

"Say: "O people of the Book! exceed not in your religion the bounds (of what is proper) trespassing beyond the truth nor follow the vain desires of people who went wrong in times gone by who misled many and strayed (themselves) from the even way." [EMQ Al-Maida 5:77]

"O people of the Book! Commit no excesses in your religion: nor say of Allah aught but truth. Esa the son of Mary was (no more than) an Apostle of Allah and His Word which He bestowed on Mary and a Spirit proceeding from Him: so believe in Allah and His Apostles. Say not "Trinity": desist: it will be better for you: for Allah is One Allah: glory be to him: (for Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs." [EMQ An-Nisaa 4:171]

Ghulu is something that develops from going to the grave of a person, to praising that person, writing poetry about that person, then seeking help from that person, then attributing to them that they can help, then that they can see the Ghayb and so on...

"They serve besides Allah things that hurt them not nor profit them and they say: "These are our intercessors with Allah." Say: "Do you indeed inform Allah of something He knows not in the heavens or on earth? Glory to Him! and far is He above the partners they ascribe (to Him)!" [EMQ Yunus 10:18]

"Say: Will you worship besides Allah something which hath no power either to harm or benefit you? But Allah He it is that is the hearer and knower of all things." [EMQ Al-Maida 5:76]

"Say: "I have no power over any good or harm to myself except as Allah wills. If I had knowledge of the unseen I should have multiplied all good and no evil should have touched me I am but a warner and a bringer of glad tidings to those who have faith." [EMQ Al-A'raf 7:188]

Tawheed Al-Ruboobiyyah is to say La Illaha Illalla, to say Allah is Al-Raziq, Al-Kareem etc. Tawheed Al-Uloohiyyah is to obey the commands of Allah (swt). Qawol is the manifestation of Tawheed Al-Ruboobiyyah and A'mal is the manifestation of Tawheed Al-Uloohiyyah.

**The Five Principles Related to
Tawheed Al Asmaa Wa Al-Sifaat**

1. Asma Allah Husna Sifaatihu You'liya Kamilah

We Must believe that Allah's names are perfect and his Sifaat is the highest perfection, all of his Sifaat are the highest and at the same level as each other, there are no names or attributes that are higher or lower than others.

"To those who believe not in the Hereafter applies the similitude of evil: to Allah applies the highest similitude: for He is the Exalted in Power Full of Wisdom." [EMQ An-Nahl 16:60]

2. Asma Allah Wa Sifatihu Tawqifiyyah

Allah's (swt) names and attributes are Tawkeefi i.e. no interpretation or reasoning is allowed. We cannot say why he is Ar-Rahman. His attributes are not limited by a number, we do not specify that he has a number of attributes and no others exist, we know about the attributes he has informed us of and we don't know how many others exist that he did not inform us of.

"Say: The things that my Lord has indeed forbidden are: shameful deeds whether open or secret: sins and trespasses against truth or reason; assigning of partners to Allah for which he has given no authority; and saying things about Allah of which you have no knowledge." [EMQ Al-A'raf 7:33]

"And pursue not that of which you have no knowledge; for every act of hearing or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)." [Al-Israa 17:36]

3. Laa Ya Jouza Ithbaat Ism Awo Sifat Lilaahi Ma' Al-Tamtheel

We are not allowed to compare Allah's (swt) names and attributes with examples or similitude and we are not allowed to nullify Allah's (swt) names and attributes which he has informed us about in the Quran and Sunnah.

"Invent not similitudes for Allah: for Allah knows and you know not." [EMQ An-Nahl 16:74]

"(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him and He is the One that hears and sees (all things)." [EMQ Al-Shurra 42:11]

If someone nullifies Allah's (swt) names and attributes, that individual is effectively twisting the text, saying the text is not true or saying the text has defection, he implies that the Quran is not a perfect book. These people imply that Allah's (swt) perfect names are not perfect enough for man.

4. Ma'anil Asmaa wal Sifaat Ma'looma Wal Kaifiyyah Majhoolah.

The meanings of Allah's (swt) names and attributes are known but the how and form are not known. Allah (swt) did not tell us about his form.

"He knows what (appears to His creatures as) before or after or behind them: but they shall not compass it with their knowledge." [EMQ Ta-Ha 20:110]

5. La yal Zamu Min Ittihaad Il Ismain Ittihaadu Musammaahuma.

It is not necessary that if man and Allah (swt) share similar names that they have the same form but they have the same meaning.

"Invent not similitudes for Allah: for Allah knows and you know not." [EMQ An-Nahl 16:74]

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