

THE SPIRITUAL TEACHINGS OF THE HOLY QURAN TAWHEED (MONOTHEISM)

1. Tawheed (monotheism) is the belief in the unity (oneness) of Allah in all man's actions and words directly or indirectly.
2. The concept of Tawheed requires a Muslim to believe that Allah is one without a partner in His power and actions, without equality in His essence and attributes and one without rival in His divinity and worship.
3. Islam is a monotheistic religion and it calls up on its followers to believe in only one God, Allah. Thus, Tawheed is the cornerstone of the faith of Islam.
4. The Islamic doctrine of Tawheed means that Allah is one in His person, attributes and works.
5. His oneness in person means that there is neither plurality of gods or plurality of persons in the God-head of Allah. Allah is one and only one.
6. Oneness of Allah in terms of attributes means that there is no other being that possesses any of His divine attributes.
7. Oneness of Allah in His works implies that no creature can do or attempt to do what Allah can do or has done.
8. There are three categories of Tawheed which are Tawheed Rubuubiyya, Tawheed **Asmaae wa Sifaat** and Tawheed Uluuhiyya.
9. Tawheed Rubuubiyya (Oneness of Allah in terms of creation) means to believe that Allah is the Sole Creator of the Universe.
10. It means maintaining the Unity of Allah's Lordship that He created the heavens and the earths and what is between them.
11. It requires one to believe that it is Allah who created what we see and what we cannot see.
12. This form of Tawheed means to understand that even what man does like cars, aero planes, phones and the like were all created by Allah. This is because the actions of a servant are part of his characteristics. So since the servant is a creation of Allah, then Allah is his Creator and the Creator of his characteristics too.

Allah asks in Q (35:3); "Is there a creator other than Allah that provides you with sustenance from the heavens and earth? There is nothing deserving of worship besides Him alone?"

Q (37:96) states; *"Allah created all of you and what you do"*

Q (67:1) states; *"Blessed is He in whose hand is the dominion (of all things). And He is capable of doing anything"*

13. Tawheed Rubuubiyya also means that Allah is the One who controls all affairs of the creations. He controls the heavens and earth. **Q (7:54) says;**

“To Him belongs the creation and the command. So blessed is Allah, the Lord of all creations”

14. Furthermore, Tawheed Rubuubiyya means that Allah is the sustainer of all creatures since He is their creator. Everything gets its sustenance from Him.
15. Tawheed Uluuhiyya (Oneness of Allah in terms of worship) means to believe that there is no god to be worshipped except Allah and all forms of worship like prayer, Zakat, fasting, making a vow and the like must be directed to Him.
16. It means maintaining the Unity of Allah’s Worship by understanding that to worship anything else other than Allah is false and must be avoided.
17. This means that people are not to give any form of worship to anything other than Allah not even an angel should be brought near Him, nor a Messenger sent by Him, nor His righteous servant, nor anything else created by Him.
18. Worship is not deserved by anyone but Allah alone. Whoever violates this type of Tawheed, not fulfilling what it entails, then he is a polytheist, even if he were to accept and believe in Tawheed Rubuubiyya and the Tawheed of Allah’s names and attributes.
19. If someone were to believe that Allah is the only Creator, owner, and controller of all affairs and that He deserves what befits Him of names and attributes, yet he worships along with Allah others than Him; then his acceptance of the other two types of Tawheed would never benefit him.
20. So if one were to completely believe in Tawheed Rubuubiyya and Tawheed Al-Asmaa-e was-Sifaat, yet he goes to the grave of someone deceased, worshipping him, making vows to him and seeking nearness to him, then such a person is a polytheist, a disbeliever destined to reside in the Fire forever. **Q (5:72) says;**

“...whoever joins other gods with Allah, Allah will forbid him paradise and the fire will be his abode...”

21. This form of Tawheed is expressed in one’s actions like observing prayer, paying Zakat, fasting, pilgrimage, Sadaq e.t.c
22. *Tawheed Al-Asmaa-e was-Sifaat* is to understand Allah with what He has named Himself with or described Himself with in His Book or upon the tongue of His Messenger. This is by affirming whatever names and attributes Allah has affirmed for Himself without distorting or denying them or their meanings, nor believing them to be similar to the creation’s, and without questioning “How” they are (seeking thereby to arrive at the same level of understanding of them as Allah Himself has).

23. It is incumbent to believe that whatever Allah has named and described Himself with of names and attributes are real and actual. However, we do not dwell into them, asking “How” they are and we do not believe them to be similar to the names and attributes of the creation in any way.
24. The holy Qur'an mentions ninety nine (99) of Allah's beautiful and exalted attributes such as al-Qawiyyu (the most powerful), al-Sswamadu (the sustainer), ar-Razaaq (the giver) e.t.c
25. This form of Tawheed further requires a believer to know the supreme name of Allah and that Allah has one principle name called **Allah**. He does not share it with any of His creatures.

Q (42:11) states *“There is nothing similar to Him. And He is the All-Hearing, the All-Seeing”*

26. Tawheed is best expressed in the declaration **“Laa-ilaah illa llah”** meaning ‘there is nothing worth of worship except Allah’.
27. It is this declaration which when combined with the confession of the prophet hood Muhammad PBUH that admits a person in the faith of Islam.
28. The concept of Tawheed is clearly summarized in **Chapter 112** of the holy Qur'an which says;

Verse 1: “Say” ‘He is Allah, the One and only’

Verse 2: ‘Allah, the Eternal and Absolute’

Verse 3: ‘He does not produce nor was He produced’

Verse 4: ‘And there is none like unto Him’

29. The first verse commands Muslims to permanently proclaim that Allah is one. He has been and will ever be one and alone.
30. He has no one to share His Lordship with nor His essence. He is the source and fountain Head from whom all creatures originated. This is supported by **Q (28:88)** which says;

“And cry not to any other god besides Allah. There is no god but Him”

31. In the second verse **Q (112:2)**, Allah is considered Eternal in a sense that He is to stay after every creation has perished yet before Him nothing existed. This means that Allah is Everlasting without beginning or end.
32. Allah is also absolute because He is complete and does not need to depend on any of His creation but all creation depend on Him for their sustenance.

Q (57:3) supports it when it says; *“He is the first and the last, the manifest and the hidden. He has knowledge of all things”*

33. Verse three Q (112:3) means that Allah does not produce and He was not produced. So attributing children to Him is like imposing human attributes to Him. It talks of Allah as

having not been produced. So He has neither a father nor a mother as He did not succeed anyone and He will not be succeeded.

- 34.** The last verse Q (112:4) implies that Allah does not look like any of His creatures nor there is any creature that looks like Him. He remains one without comparison and beyond human imagination.
- 35.** This verse negates the Christian belief of trinity which maintains that there exist 3 persons in one God head i.e the father, the son and the Holy Spirit. Surely, one who adheres in the 3 God-Head is a disbeliever.