

TAUHEED





TAUHEED

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* Literally *Tawheed* means "unification" (making something one) or "asserting oneness", and it comes from the Arabic verb (*wahhada*) which itself means to unite, unify or consolidate.

* However, when the term *Tawheed* is used in reference to Allah (i.e. *Tawheedullah*), it means the realizing and maintaining of Allah's unity in all of man's actions which directly or indirectly relate to Him.

* It is the belief that Allah is One, without partner in His dominion and His actions (*Ruboobeeyah*), One without similitude in His essence and attributes (*Asmaa wa Sifaat*), and One without rival in His divinity and in worship (*Ulooheeyah/'Ebaadah*).



*CATEGORIES OF TAWHEED

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- *Tawheed ar-Ruboobeeyah (Maintaining the unity of lordship)
- *Tawheed al -Asmaa was-Sifaat(Maintaining the Unity of Allah's names and Attributes).
- *Tawheed al-Ebaadah (Maintaining The Unity of Worship)



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*Tawheed ar-Ruboobeeyah (Maintaining the unity of lordship)

■ In Arabic the word used to describe this creator-sustainer quality is *Ruboobeeyah* which is derived from the root "*Rabb*" (Lord).

*This category is based on the fundamental concept that Allah alone caused all things to exist when there was nothing;

*He sustains and maintains creation without any need from it or for it; and He is the sole Lord of the universe and its inhabitants without any real challenge to His sovereignty.



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*Evidence from Quran and Sunnah

اللَّهُ خَلِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾ الزُّمَرِ

- * Allâh is the Creator of all things
- * and He is the Wakîl (Trustee, Disposer of affairs, Guardian, etc.) over all things
- * The Prophet (saws) further elaborated on this concept saying, "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"



*Tawheed al-Asmaa was-Sifaat (Maintaining Unity of Allah's Names and Attributes).

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- *This category of Tawheed has some aspects:
- *For unity of Allah's names and attributes to be maintained in the first aspect.
- *Allah must be referred to according to how He and His Prophet (saws) have described Him without explaining away His names and attributes by giving them meanings other than their obvious meanings.



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In the third aspect of Tawheed al-Asmaa was-Sifaat Allah is referred to without giving Him the attributes of His creation. For example, it is claimed in the Bible and Torah that Allah spent the first six days creating the universe then slept on the seventh. For this reason, Jews and Christians take either Saturday or Sunday as a day of rest in which work is looked at as a sin.



Tawheed al- 'Ebaadah (Maintaining The Unity of Worship)

وَلِئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾ **الزُّخْرَفُ**

"If you asked them who created them, they would surely say, Allah (43:87)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿١﴾ الْفَاتِحَةُ

You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

* All forms of worship must be directed only to Allah because He alone deserves worship, and it is He alone who can grant benefit to man as a result of His worship

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* Al Ikhlas

الأخلاق

* 1. Say (O Muhammad SAW):

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

* "He is Allâh, (the) One

* Allah,

اللَّهُ الصَّمَدُ ﴿٢﴾

* the Eternal, Absolute;

"He begets not, nor was He begotten

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

* "And there is none co-equal or comparable unto Him."



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صحیح مسلم میں حضرت عثمانؓ سے رسول اللہ ﷺ کا ارشاد نقل ہوا ہے۔

مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ.

جو شخص اس حال میں مرا کہ وہ (یقین کے ساتھ) جانتا تھا کہ

اللہ کے سوا کوئی **إِلَه** نہیں ہے، تو وہ جنت میں داخل ہوگا۔



SHIRK(POLYTHEISM)

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

بلاشبہ اللہ شرک کو کبھی معاف نہیں کرے گا۔ البتہ اس گناہ کے علاوہ وہ جسے چاہے معاف کر دیتا ہے اور جس شخص نے اللہ کے ساتھ کسی کو شریک بنایا۔ اس نے یقیناً بہتان باندھا اور ایک بہت بڑا گناہ کیا۔

(النساء : 48)

*48. Verily, Allâh forgives not that partners should be set up with him in worship,

but He forgives except that (anything else) to whom He pleases,

and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.

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إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ

جس نے اللہ کے ساتھ کسی کو شریک ٹھہرایا اس پر اللہ نے جنت حرام کر دی
اور اس کا ٹھکانہ جہنم ہے۔

(المائدہ: 72)

*Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode.



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BELIEF OF EVERY PROPHET OF ALLAH



* DAWAH OF NOAH(A.S)

حضرت نوح علیہ السلام کی دعوت

يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

اے برادرانِ قوم! اللہ کی بندگی کرو، اس کے سوا تمہارا کوئی **إِلَه** نہیں ہے۔

(الاعراف: 59)

* O my people Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha ill-Allâh: none has the right to be worshipped but Allâh).

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* DAWAH OF HUD(A.S)

حضرت ہود علیہ السلام کی دعوت

يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

اے برادرانِ قوم! اللہ کی بندگی کرو، اس کے سوا تمہارا کوئی اللہ نہیں ہے۔

(الاعراف: 65 ، ہود: 50)

* O my people Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha ill-Allâh: none has the right to be worshipped but Allâh).

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* DAWAH OF SALIH(A.S)

حضرت صالح علیہ السلام کی دعوت

يَنْقَوْمِ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

اے برادرانِ قوم! اللہ کی بندگی کرو، اس کے سوا تمہارا کوئی **إِلٰه** نہیں ہے۔

(الاعراف: 73 ، تہود: 61)

* O my people Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha ill - Allâh: none has the right to be worshipped but Allâh).

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* DAWAH OF SHOIB(A.S)

حضرت شعیب علیہ السلام کی دعوت

يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ اِلٰهٍ غَيْرُهُ

اے برادرانِ قوم! اللہ کی بندگی کرو، اس کے سوا تمہارا کوئی **اللہ** نہیں ہے۔

(تھود: 84)

* O my people Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha ill-Allâh: none has the right to be worshipped but Allâh).

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* DAWAH OF MUHAMMAD(S.A.W)

حضرت محمد ﷺ کی دعوت

قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِۦ

تم صاف کہدو، مجھے تو صرف اللہ کی بندگی کا حکم دیا گیا ہے اور اس سے منع کیا گیا ہے کہ کسی کو اس کے ساتھ شریک ٹھہراؤں۔

(الرعد: 36)

* Say (O Muhammad SAW):

"I am commanded only to worship Allâh (Alone) and not to join partners with Him.

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*RATIONAL PROOF OF ALLAH

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

اگر زمین اور آسمان میں اللہ کے سوا اور بھی خدا ہوتے تو زمین اور آسمان دونوں کا نظام درہم برہم ہو جاتا۔ پس اللہ تعالیٰ جو تخت سلطنت کا مالک ہے، ان منسوبہ باتوں سے پاک ہے۔

(الانبیاء: 22)

*Had there been therein (in the heavens and the earth) gods besides Allâh, then verily both would have been ruined. Glorified be Allâh, the Lord of the Throne,

(High is He) above what they attribute to Him!

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لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ

اگر اللہ کے علاوہ دوسرے الہ ہوتے تو (ہر الہ اپنی پیدا کی ہوئی چیزوں کو لے کر الگ ہو جاتا اور ہر ایک الہ دوسرے الہ پر چڑھ دوڑتا۔

(المؤمنون: 91)

* each god would have taken away what he had created, and some would have tried to overcome others!



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قُلْ لَوْ كَانَ مَعَهُ ءِالِهَةٌ كَمَا يَقُولُونَ إِذَا لَبَسُوا ثِيَابًا لَآبْتَغُوا إِلَيَّ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾

کہہ دو اگر اللہ کے ساتھ دوسرے الہ ہوتے جیسا کہ ان (مشرک) لوگوں کا بیان ہے تو وہ عرش والے کی حکومت پر قبضہ کرنے کی ضرورت پیریں تلاش کرتے۔

(بنی اسرائیل: 42)

Say (O Muhammad SAW to these polytheists, pagans, etc.):

"If there had been other âliha (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).

EFFECT OF TAWHIED ON HUMAN LIFE

- A believer of Tawheed can never be narrow-minded or shriveled in outlook.
- This belief produces in man the highest degree of self-respect and self-esteem.
- Along with self-respect this belief also generates in man a sense of modesty and humbleness.
- This belief makes man virtuous and upright.

- The believer does not become despondent and heart-broken under any circumstances.
- This belief produces in man a very strong degree of determination, patient perseverance, and trust in Allah.