

The Concept of God (*Allah*) and the Unity of God (*Tawhid*) in Islamic Worldview

Tijani Ahmad Ashimi

Assistant Professor, Dr., Department of Fundamental and Inter-Disciplinary Studies, Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia. (IIUM)

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ABSTRACT

The concepts of God (*Allah*) and the unity of God (*Tawhid*) are extremely important in Muslim life and in Islamic worldview at large. Because God (*Allah*) and the unity of God (*Tawhid*) are both the backbone and the main theme of Islam, moreover, they are like two pairs of scissors which are usually used interchangeably in Islamic worldview. Therefore, in Islam the concept of unity of God (*Tawhid*) is closely related to the expression of “La Ilaha Illa Allah” which means there is no god But Allah. It implies that Islam is uncompromising sort of monotheism that believes in One God Who does not have a son and Who is not begotten. It also means Allah is the absolute God that causes the existence of all creations. Therefore, the affirmation of *Tawhid* by Muslims is compulsory in every aspect of their life, and that affirmation can refrain them from committing sins and evils, simply because the unity of God (*Tawhid*) is strongly related to oneness of Allah as the Most omnipotent and the Most omniscience. Au contraire to unity of God (*Tawhid*) is polytheism (*Shirk*) that implies ascribing partners to Allah or ascribing divine attributes to other besides Allah. Therefore, in Islamic worldview, this act is a very dangerous belief and heinous deed that the person who involves in polytheism will never be forgiven by Almighty Allah (S.W). Based on the above fact, this article aims to explore the concept of God (*Allah*), Unity of God (*Tawhid*) and its different kinds. Then, the article discusses the impacts of *Tawhid* in human life. However, in order to achieve the aims of this article, the Quranic approach is applied, that is by exploring the concept of God and the unity of God from the Quranic epistemology. Finally, a brief conclusion is followed..

Keywords: Allah, Tawhid, Islam, Qur'an Essence, Attributes,

THE CONCEPT OF GOD (ALLAH) IN ISLAMIC WORLDVIEW

1. God (*Allah*)

In Islam, God (Arabic: **ٱللَّهُ**, romanized: Allāh, contraction of **ٱلْإِلَٰه** al-'Ilāh, ('the god')¹ He is the sole Creator”², the Uncaused cause, the Owner of the whole universe. In Islamic worldview God (Allah) is perceived as Perfect The Most Omnipotent and the Most Omniscience Whose knowledge is permanent, and superior to knowledge of His creations, and Who knows everything about His creations. Thus, Allah is the personal name of the One true God. Nothing else can be called Allah. The term has no plural or gender. This shows its uniqueness when compared with the word "god," which can be made plural, as in "gods," or made feminine, as in "goddess."

The connotation of the word *ilah* includes the capacities: to fulfill the needs of others, give them shelter and protection, to be mysterious in some way or hidden from men's eyes, and the turning of men eagerly to him

² According to the teachings of Islam, God is the creator of the worlds and all the creatures therein. He has created everything in the worlds in accordance with a definite plan and for a particular purpose. There is no shortcoming or defect of any sort in any of his creations.] The Qur'an confirms this in the following verses:

"God is the Creator of everything. He is the guardian over everything. Unto Him belong the keys of the heavens and the earth..." (Quran 39:62-63)

Furthermore, in Islamic worldview the concept of One Absolute God (Allah) can be well understood in the various chapters of the Holy Qur'an. For example in surah al Ikhlas, Allah said:

"Say (O Muhammad), He is Allah, the One God, the Self-Sufficient, who has not begotten, nor has been begotten, and equal to Him is not anyone."³

In another chapter of the holy Quran Allah said:

"اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ"

"Allah! There is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory)."⁴

Meanwhile, the Oneness of Almighty Allah is mentioned again in the holy Qur'an chapter 2 verse 163 when Allah said:

“وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ”

"And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful."⁵

الْعَالَمِينَ رَبِّ لِلَّهِ الْحَمْدُ

"[All] praise is [due] to Allāh, Lord of the worlds"⁶

2. Essence of Allah

According to Nader El- Bizri, the question of God's essence (*dhāt*) and attributes (*sifāt*) confronted Muslim scholars with perplexing paradoxes touching on the divine unity (*tawhīd*) and transcendence (*tanzīh*). Since the earliest decades of Islamic speculation, in the seventh and eighth centuries, the question of God's essence and attributes constituted one of the axial themes of the scriptural exegesis and hermeneutics that influenced the unfolding of Islamic thought. This was most manifestly the case with the sharp disputes that arose between Mu'tazilism and Hanbalism, which later led to the emergence of Ash'arī kalām and its subsequent debates with the Peripatetic philosophers, paradigmatically culminating in Ghazeli's critique of Avicenna.¹

It is important to note that attribute of Allah and His essence are central in Islamic theology. As such the essence (*dhat*) of Allah, refers to God in himself without regard to His creatures. Whereas, attributes (*Sifat*) of Allah, refers to God's names and qualities that relate to His essence. Therefore, in this juncture, we ought to examine the essence of Allah and His attributes according to the holy Qur'an.

Indeed, in Quranic worldview, The traits of the divine essence are exclusive to Allah and necessary to Him. No other being may have these qualities, and it is impossible for Him to be without them. Therefore, the essence of Allah can be understood in the Qur'an as One (*wahid*), Eternal (*Ajaliyyun*), Endless (*Abadiyyun*), and unseen (*ghaib*), Creator (*Khalq*), Judge (*Hakim*), Omnipotent (*Al-Qaadir*), Merciful (*Al-Rahim*), Gracious (*Al-Rahman*),

³ Al- Qur'an, 112: 1-4

⁴ Al- Qur'an, 2: 255

⁵ Al- Qur'an, 2:163

⁶ Al- Qur'an, 1:2

Cherisher of the Worlds, and the authority of the Day of Judgement (*Maalik yawm al- din*), therefore , His existence in every where and nothing is like unto Him

- لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ “

“There is nothing like Him and He is hearer and seer of all.”⁷

كُلُّ مَنْ عَلَيْهَا فَانٍ

“Every thing will perish but He”⁸

This shows that all attributes of perfection exist in His Essence. Climates, joys, sadness and happiness happened by His command. His essence is absolute, eternal and infinite.. In this regard, it is undeniable fact that Allah is the cause of All causes.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

“Verily, when He intends a thing, His command is “Be” and “It is”⁹

1. Attributes of Allah

Islam is a comprehensive way of life, it is a religion that teaches human the reality of God, His essence and His attributes. These attributes can be well understood through the holy Qur’an and the prophetic hadith. The 99 Names of Allah are a set of names or attributes used in Islam to describe the character and essence of God. According to Sheikh Salih Uthaimeenⁱⁱ, each name represents a different attribute of Allah, from “Ar-Rahman” (The Most Merciful) to “Al-Malik” (The King) to “As-Salam” (The Source of Peace). These names are derived from the Quran and Hadith and are foundational to Islamic theology.

According to Prophet Muhammad (ﷺ) , he said, “Allah has ninety-nine names, and whoever knows them will go to Paradise.”¹⁰

These names have become objects of devoted recitation and meditation.

Among the names of Allāh are:

Al-Hayyu (the attribute of being alive)

Al-Murid (the attribute of willing)

Al-khaliq (the attribute of being the Creator)

Al-Alim (the attribute of knowledge)

Al-Sami (the attribute of hearing) *Al-Bashir* (the attribute of seeing)

Al-Qadir (the attribute of being the possessor of power)

The Real Truth (al-Ḥaqq),

Al-Ḥakīm (the Wise)

⁷ Al-Qur’an, 42:11

⁸ Al- Qur’an, 28:88

⁹ Al- Qur’an, 36: 82

¹⁰ Sahih Bukhari 50:894

Al- ‘Azīz (the Omnipotent)

Al- ‘Alīm (the Omniscient)

Al-Raḥmān (the Benefactor)

Al-Raḥīm (the Merciful)

Al-Ghaḥūr, al-Ghaḥār (the Constant Forgiver)

Etc....

2. Names and Attributes of Allah in the Holy Qur’an

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ
هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۝ لَهُ الْأَسْمَاءُ الْحُسْنَى ۝ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۝ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۝ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ
وَهُوَ الْعَزِيزُ الْحَكِيمُ

“God is He, than Whom There is no other god ;— Who knows (all things) Both secret and open ; He, Most Gracious, Most Merciful. God is He, than Whom There is no other god ;— The Sovereign, the Holy One, the Source of Peace (and Perfection), The Guardian of Faith, The Preserver of Safety, The Exalted in Might, The Irresistible, the Supreme : Glory to God ! (High is He) Above the partners they attribute to Him. He is God, the Creator, The Evolver, The Bestower of Forms (Or Colours). To Him belong The Most Beautiful Names : Whatever is in The heavens and onⁱⁱⁱ earth, Doth declare His Praises and Glory: And He is the Exalted In Might, the Wise”¹¹

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۖ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

“The most beautiful names belong to God: so call on Him by them; but shun such men as use profanity in His names: for what they do they will soon be requited”¹².

In Sum, the study of Allah’s attributes and names is a matter of utmost importance in Islamic worldview. According to Ibn Qayyim Al-Jawzi(May Allah bless his soul), he says that” Knowing and believing in the attributes of Allah, proving their truth and being attached to them with one’s heart is the beginning, middle and end of. the road to Allah”¹³. Therefore, no wonder the names and attributes of Allah occupy the important position in Islamic religious text. The divine names appear again and again on almost every page of the holy Qur’an. As such, Allah has been mentioned as Al- Rahim, The all merciful, in the holy Qur’an roughly 227 times, Al Rahman, the all Compassionate, 170 times and Al Gafur, The Forgiver 91 times etc..

Meanwhile, Allah’s attributes are perfect and everlasting. Nothing resembles Him in any way. Allah has described Himself with them, and they provide an essential way of developing a relationship with our Creator.

Sifāt or attributes of Allah is described in *Al Asma Ul Husna*. It can be categorised based on whether the attributes are intrinsically bound to the Self (or *Dhāt*) of Allah or not bound intrinsically to the Self of Allah. Then, they are further divided into two types which are attributes regarded to His Self (*Sifāt Dhātiyyah*) and attributes regarded to His Actions (*Sifāt Fi’liyyah*).

1. As-Sifāt Adh-Dhātiyyah (Attributes ascribed to His Self)

This type of attributes is intrinsically bound to the Self of Allah which means that He never ceases and will never cease to be described with them. They must necessarily be possessed and cannot be separated from His essence;

¹¹ Qur’an, 59:21-23

¹² Qur’an, 7:180

¹³ Ibn Qayyim al-Jawzi, Madarij al- Salikeen, vol3, p.336

such as, Life (*Al-Hayāt*), Knowledge (*Al-‘Ilm*), Ability (*Al-Qudrah*), Might and Power (*Al-‘Izzah*) and Wisdom (*Al-Hikmah*).

2. *As-Sifāt Al-Fi’liyyah* (Attributes ascribed to His Actions)

These attributes are connected to His Will (*Al-Mashee’ah*) and they are not intrinsically bound to His Self (*Adh-Dhāt*). *As-Sifāt Al-Fi’liyyah* are the attributes that are concerned to His Actions and connected to His Will. If He Wills, He does these actions and if He Wills, He does not do them. For instance, the Ascending of Allah over the Throne did not take place until after He had created the Throne. Then, the Descending of Allah to the nearest Heaven of this world did not occur except after He had created the Heavens. Lastly, the Coming of Allah will not occur before the Hour is established.

TAWHID AND ITS DIFFERENT TYPES

1. Definition:

What is Tawhid?

Tawhid linguistically, it is derived from Arabic word (*Wahhada*) means to unite, unify or consolidate¹⁴.

According to *Al Muhit* dictionary, the word *Tawhid* means to make or consider something different and incomparable from others.

In the book of Hashyiah al Bajuri, *Tawhid* means to make something singular. However, when the term *Tawhid* is used in reference to Allah it means asserting and maintaining Allah’s absolute oneness in all of man’s actions which directly or indirectly relate to Him.

Abdur-Rahman ibn Hasan defines *Tawhid* as believing in Allah as a single, all- powerful deity in His knowledge, with declaration of divine traits, demands and purpose¹⁵.

Isma’il Raji al- Faruqi defines *Tawhid* as a general perspective of reality, truth, the world, space and time, human history and destiny. Allah has neither beginning nor end and His essence and existence are the same¹⁶. This implies that Allah is the sole Creator and Sustainer of all things, and nothing compares to Him. His existence is totally beyond our comprehension. Therefore, Tawhid’s knowledge concentrates on the extent of narrative and discussion of Allah’s solitary and singularity.

Thus, *Tawhid* refers to the belief in Allah alone as God and Lord, as well as assigning to Him all Lordship and deity traits. *Tawhid* also relates to the essence of that God, stating that he is a one being, not constituted of pieces, but simple and uncomplicated. *Tawhid* is the foundation of Muslims' faith in Allah. This concept is based on the Qur'an and the teachings of the Prophet Muhammad . Tawhid in Islam is one of the examples for monotheism. But, Monotheism in Islam refers to God's oneness in all aspects, not only belief in one God. No one is a part of God's oneness. Hence, many scholars divided tawhid into three categories to help Muslims comprehend it better and to remind them that Allah is almighty. The categories are *Tawhid al-Rububiyyah* (Oneness of Divine Lordship), *Tawhid al-Uluhiyyah* (Oneness of Divinity) and *Tawhid al-Asma wa’l-Sifat* (Oneness of the Divine Names and Attributes).

Kinds of Tawhid

1. *Tawhid Al- Rububiyyah* (Unity of Lordship)

According to Buya Hamka *Tawhid Rububiyyah* is a concept which symbolizes the belief of monotheism in Islam who believes that God is one Essence that creates controls and regulates the universe. Which is Allah *Subhanahu wa ta’ala*. Meaning that Muslim must believe that Allah only one and He is the creator, controller and regulator of our life. The word *Rububiyyah* comes from the root word “Rabb” that means Lord, Sustainer, Cherisher and Master. These meanings of Rabb are parallel to the meaning of tawhid rububiyyah itself. The simple analogy

¹⁴ Munir Al- Ba’labaki, (1989) *Al Mawrid* , Darul ‘Ilm Lil Malaayin, Beirut.

¹⁵ Abdur-Rahman Ibn Hasan(2021) *Concise Commentary on the Book of Tawhid*.

¹⁶ Isma’il Raji Al- Faruqi, Al-Faruqi, (1982). *Al-Tawhid: Its Implications for Thought and Life*. Herndon, VA: IIIT.

to explain tawhid rububiyyah is by using a car. A car cannot be driven by two or more drivers or else an accident will happen because of the disagreement between the two drivers. Same goes to our universe, it cannot be ruled by two or more gods or else it will be destroyed. Thus, Muslims ought to believe that Allah is the only one that will control our world and our lives. Allah said in the Quran

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وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

My advice will not benefit you—no matter how hard I try—if Allah wills ‘for’ you to stray. He is your Lord, and to Him you will ‘all’ be returned.”¹⁷

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

“ But God has created you And your handiwork ”¹⁸

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

“God is the Creator Of all things, and He Is the Guardian and Disposer Of all affairs”¹⁹

From this verse, we can see clearly that Allah is our lord that controls all of our doings, will and everything. Even though we are trying so hard to get something if it does not suit Allah’s will, it will not happen

2. Tawhid Uluhiyyah (Unity of Worship)

It is undeniable fact that Islam is uncompromising sort of monotheism in which the *Tawhid* as the religion's central and single most important concept, upon which a Muslim's entire religious adherence rests. It unequivocally holds that God as per Islam in arabic is الله means Allāh is One that is Al-‘Aḥad and Single that is *Al-Wāḥid*. Therefore, *Tawhid Uluhiyyah* or *Tawhid ‘Ibadah* is the belief in the unity of Allah's worship. He is the one, who deserves to be worshipped²⁰. In addition, He is Allah, the one who sets the way how we worship Him²¹ and we should follow His instruction and Shari‘ah as He ordered and instructed us to do. For example, in Islam, as Muslims we must pray for 5 times a day, fast during ramadan, pay the zakat, going to the pilgrimage to the house of Allah and many more.

Moreover, 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. Furthermore, there is no need for any form of intercessor or intermediary between man and God. Beside that, Allah emphasized the importance of directing worship to Him alone by pointing out that this was the main purpose of man's creation and the essence of the message brought by all the prophets. Thus, according to Quranic verse in Surah al-Dhariyat and Surah al-Anbiya, Allah has says:

” وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ”

“And I did not create the jinn and mankind except to worship Me.”²²

¹⁷ Qur’an, 11:34

¹⁸ Qur’an, 37:96

¹⁹ Qur’an 39:62

²⁰ Al Faruqi, (1998) Islam and Other Religions, The International Institute of Islamic Thought, U.S.A

²¹ Uthaimeen (2013), The Beautiful Names and Attributes of Allah, Darus-Salam, Riyadh

²² Qur’an, 51:56

” قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ”

“Do not worship besides Allah that which cannot help or harm you.” ²³

Therefore, based on these two Quranic verses, we must learnt that as a true Muslim, we should put our hearts completely and strongly to believe in the concept of Tawhid and we should believe that Allah swt is the only God and only Him who deserves to be worshipped.

3. Tawhid Asma' wa-Sifat (Unity of God, Names and Attributes)

Tawhid asma' wa-Sifat means approving and believing in all the Names and Attributes that Allah has described for Himself. No one other than Allah himself or His Prophet Muhammad are allowed to give Him a Name and other attributes^{iv}. Allah SWT mentioned in surah as-Shura, ayah 11 that “*There is no one like Him, He Alone and hears all and sees all.*”^v The category of *Tawhid asma' wa-Sifat* consists of five main aspects. The first aspect is “Allah SWT must be referred to as how He and His Prophet have described Him” and not by interpreting them in fashion, other than by their obvious meaning Allah SWT says He gets angry with the disbelievers and hypocrites which mentioned in surah al- Fat-h, ayah 6 that “*And that He may punish the hypocritical men and the hypocritical women and the mushrik men and the mushrik women, who entertained an evil thought about Allah. A turn of evil shall befall them, for Allah's wrath is upon them. He has laid His curse on them and prepared for them the fire of hell, which is a very evil abode*”²⁴.

The second aspect is there will be no new Names and Attributes assigned to Allah SWT. This includes in avoiding deriving new names for Allah SWT Attributes, so this must be maintained in order to prevent false description of Him. We as a finite man have no position in defining the infinite of our Lord, Allah SWT.

The third aspect is that, we should not assign Allah SWT with the attribute of His creation. It is evident among Christian belief as well as other faiths in depicting God in human form. For example, statues of Jesus Christ among the Christians or the various idols in human form representing God, in the Hindu Faith.

The Fourth attribute is the attribute of Allah should not be assigned to the creation. In surah al Fath, ayah 6 Allah describes Himself as the All knowing and the All hearing and also mentioned that He is free from all imperfections. An Example of syia' group that declare the 12 Imam as the free from all sins and mistakes and all knowing. These acts of belief are clear examples of violation of fundamental aspects of *Tawhid in asma' wa-Sifat*.

Last aspect is not giving the definite names of Allah to His creation. In maintaining the unity of Allah's names in the definite cannot be given to his creation unless preceded by the prefix ‘Abd which brought the meaning “slave of” or “servant of”. Many of the Divine names in their indefinite form like Ra'oof and Raheem are allowable names for men because Allah has used some of them in their indefinite forms to refer to the Prophet Muhammad SAW.

The following Ayah in the holy Qur'an summarizes *Tawhid Al-Asma wa Al- Sifat*

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَنُ الرَّحِيمُ ۚ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ ۚ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۚ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۚ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“God is He, than Whom There is no other god ;— Who knows (all things) Both secret and open ; He, Most Gracious, Most Merciful. God is He, than Whom There is no other god ;— The Sovereign, the Holy One, the Source of Peace (and Perfection), The Guardian of Faith, The Preserver of Safety, The Exalted in Might, The Irresistible, the Supreme : Glory to God ! (High is He) Above the partners They attribute to Him. He is God, the

²³ Qur'an, 21:66

²⁴ Qur'an: 48:6

Creator, The Evolver, The Bestower of Forms (Or Colors). To Him belong The Most Beautiful Names: Whatever is in The heavens and on earth, Doth declare His Praises and Glory: And He is the Exalted In Might, the Wise”²⁵

THE IMPACTS OF *Al- Tawhid* IN HUMAN LIFE

What are the Impacts of Tawhid in Human life?

1. Bravery

Belief in *Tawhid* can boost someone's bravery when a man has no fear other than his Lord. The believers will not fear death as they are sure that death will surely come. As mentioned in Al-Quran, "Indeed, the death from which you flee - indeed, it will meet you"²⁶. Additionally, as an example, in the Battle of Badr, there were only 313 brave Muslims with the ultimate faith beating 1000 the unbelievers. They were unafraid of their foes and completely relied on Allah. They are not terrified of death, in fact, if it aids Allah's path, they willingly sacrifice even if it takes their own life. As a result, faith in Allah aids us in realizing that nothing can harm us without His permission.

2. Optimistic attitude

When a person believes in Allah, his perspective of life changes as they see life in a different view. When something terrible happens, a believer understands that it should not be taken literally. Things don't always look to be just what they seem. Allah is the Best of Planners, everything happens for a reason. Allah said in surah Al-Baqarah, "Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know."²⁷ Hence, we should be content with Allah's will at all times, knowing that something better awaits us as Allah knows better than us.

3. Determination and perseverance

Belief in *Tawhid* produces a man with a very strong degree of determination, patient perseverance and trust in God. It encourages us to give our best performance in every scenario. We don't become disheartened by failures because we believe that Allah has set some benefits for us in everything that happens. Allah has mentioned in Surah At-Tawbah verse 51, "Never will we be struck except by what Allah has decreed for us; He is our protector. And upon Allah let the believers rely."²⁸ This ayah explains that whatever a man who is fully devoted to Allah does, he does it to please Him and places his reliance on Him rather than in his own abilities or material resources.

4. Total submission to Allah's commands

The most important effect of *Tawhid* is that it makes man obey and observe God's Law. A believer is certain that God knows everything, hidden or revealed, and that God is closer to him than anything else. Allah knows if someone commits a sin in an isolated place or in the darkness of night. He even knows our thoughts and intentions, whether good or bad. In Surah Qaf verse 18, Allah said "Man does not utter any word except that with him an observer prepared (to record)."²⁹ That is, Allah knows every man's actions and movements, even his hidden thoughts. Besides, every man has two angels appointed over him to record whatever he does and says. This means none of his actions or words is left unrecorded.

CONCLUSION

In conclusion, in Islamic worldview, the concept of God (Allah) is unique. It implies that God (Allah) is One without partner in His dominion and His actions(Rububiyyah), One without similitude in His essence and attributes (*al- 'Asma wa Sifat*) and One without rival in His divinity and in Worship(*Uluhiyyah/Ibadah*). Thus, in Islamic worldview, the concept of God (Allah) can be well understood in the Quranic chapter 112: verse 1-4(

²⁵ Qur'an, 22-24

²⁶ Qur'an, 62:8

²⁷ QUR'AN, 2:216

²⁸ Qur'an, 9:51

²⁹ Qur'an, 50:18

Surah Al- Ikhlas). Meanwhile, oneness or unity of Allah (*tawhid*) is the foundation stone of Islamic faith. Tawhid (unity of God) means that “There’s no god but God”. The oneness or unity of God means that God is one and none has the right to be worshipped except Allah. *Tawhid*(unity of God) also provides the basis upon which the Islamic worldview is built. According to this worldview, Allah is the originator, Fosterer and sustainer of the universe and He is the only power deserved to be worshipped. He is the only power that can really help and guide us to the right path and righteous actions. Indeed, *Tawhid*(unity of God) also means the unity of the creation which is testified by the harmony seen throughout the universe. It also teaches how a person should relate and deal with others in the light of his relationship with Allah(swt). Finally, *Tawhid* can be categorized into three namely; *Tawhid al-Rububiyah*(unity of lordship), *Tawhid al- Uluhiyyah*(unity of worship) and *Tawhid al- ‘Asma wa al-Sifat* (unity of names and attributes of Allah). These three kinds of *Tawhid* are very interrelated; as such, a Muslim should affirm all of them without denial any of them. In short, we can conclude that the concept of God(Allah) and the unity of God(Tawhid) are very interrelated in Islamic worldview.

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