

AL-TAWHĪD AND ITS EFFECTS ON MAN'S LIFE

By:

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Abstrak

Artikel ini membincangkan kesan al-Tawhīd terhadap kehidupan manusia. Al-Tawhīd sebagai tema utama dalam ajaran Islam membuktikan bahawa keimanan yang sempurna dan teguh terhadapnya menerusi pengaplikasiannya dalam kehidupan akan menghasilkan elemen untuk menjadi Muslim sempurna. Malahan ia boleh pula diterapkan dalam proses pembangunan personaliti manusia berlandaskan wahyu Ilahi. Kajian kritis tentang al-Tawhīd dan kesannya terhadap kehidupan manusia menyimpulkan bahawa intisari al-Tawhīd dengan konsep kesederhanaan, jujur, rasional dan pendekatan berkesan memainkan peranan penting untuk pembentukan kefahaman secara menyeluruh terhadap paradigma tauhid dan pengaruhnya terhadap personaliti seseorang individu, keluarga, sosial, politik dan ekonomi.

INTRODUCTION

Al-Tawhīd means belief in the oneness of Allah SWT as the central theme of Islam, which enables men to understand everything that exists in the universe. This core belief consists of its various principles, which promote spiritual and moral enhancement as well as material success. Tawhīdic perception also provides fundamental ideas that all the creation has been made subject to man with mutual relationship between Allah SWT, man and the universe. The bedrock of *al-Tawhīd* and a beautiful phrase in Islam is the phrase: *al-kalimah "Lā ilāha illallāh"* (There is no

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god but Allah SWT). By understanding the whole meaning of this *kalimah*, a believer can further consolidate his firm faith in Allah SWT. Mawdūdī said: “This *kalimah* is the expression of this belief, which differentiates between man and man and a true Muslim from a *kāfir* (disbeliever) or *mushrik* (one who associates others with God in His Divinity) or *dahriyyah* (an atheist).”¹ The ‘Arabic word ‘*ilāh*’ in the *kalimah* is the ‘One who is worshiped’ and the absolute authority of infinite powers, not dependent on any other powers, who are dependent on His power. A believer must follow the guidance of *ilāh* or else will suffer immediate losses and eventual failure in the hereafter.

This paper discusses the concept of *al-Tawhīd* and its significance, focusing on its effects on man’s personal, family, social, political and economic lives. It also attempts to motivate a reader to understand and apply accurately and objectively on his life the essential perspectives of *al-Tawhīd*.

THE MEANING OF AL-TAWHĪD

The word *al-Tawhīd* derives from Arabic roots *aḥad* or *waḥdah*, which means unity or the One.² *Aḥad* (the One) is the oneness of Allah SWT, which implies the essence of all reality premises. Ismail R. al-Faruqi said: *Al-Tawhīd* is “a general view of reality, of truth, of the world, of space and time, of human history and destiny.”³ The essence of the reality introduces His existence (*wujūd*) and words (*kalām*), are eternal. He is entirely Himself and His being is His Essence (*dhāt*). He is neither the Beginning nor the End. He was not born of any body, nor is anyone born of Him. He knows everything through His essence. His essence and existence are identical.

According to Mutahari, *al-Tawhīd* views that the universe has for its essence “from Himness (*innā lillāhi*) and to Him-ness (*wa innā ilayhi*)

¹ Mawdūdī (1992). *Towards Understanding Islām*. (tr.) Khurshid Ahmad (ed.). Lahore: The Islamic Foundation, p. 62.

² The Qur’ān says: “Say He is Allah SWT, the One.” [al-Ikhlās:1]. “If there were more than one god ... heaven and the earth would have collapsed into disorder and chaos.” [al-Anbiyā’, 21: 22].

³ Ismail R. Faruqi (1982). *Al-Tawhīd and Its Implication for Thought and Life*. Herndon: IIIT, p. 10.

rāji'un). He is the Creator and sustainer of everything and there is nothing like Him. His existence is so far beyond our limited perceptions. In the whole universe, there is absolutely no being worthy to be worshiped but Allah SWT, to whom every one needs to bow Him. We all are obliged to seek his help, favor and assistance in every moment of our life. We owe our existence to Him. He is the only One Allah SWT whom our worship is due. He is an absolute and not limited by time, space and circumstances. He cannot be seen because His qualities and nature are unique. The source of the universal precept of His Oneness is the Divine Knowledge through which man may understand the whole essence of *al-Tawhīd*.

THE SIGNIFICANCE OF AL-TAWHĪD IN ISLAM

Backbone of Islam

Kalimah Ṭayyibah Lāilāha illallāh is the backbone of Islam, which has two dimensions: *naḥī* (rejection) and *ithbāt* (affirmation). *Naḥī* (rejection) refers to all that does not correspond with the reality. It rejects all imagination, speculation, falsehood, doubt, and deceptive knowledge and uncertain claim to the reality. All wrong perceptions promote an instance of *ẓann* in man's understanding, which is prohibited in Islam.⁴ *Naḥī* also implies that no one holds the absolute power and the supreme authority of the universe except Allah SWT. Two governors cannot lead the same province at the same time. If there were other gods besides Allah SWT the universe and the earth would plunge in collapsed, disorder and chaos.⁵ Rejection also implies associating anything with Him and committing injustice, which is considered as denial of ultimate reality. Partnership and injustice prevent man to find out the right path. *Naḥī* also implies that no one should be worshiped on earth except Him, who is the Sustainer, all Most Knowing and Eternal.

Ithbāt (affirmation) implies that Allah SWT is the Cherisher, Guardian, Lord Protector, and Helper. He is the provider of all sustenance. His

⁴ "O believers! Avoid suspicion of your fellows; even a little suspicion is a crime." [al-Ḥujurāt, 49: 12].

⁵ "If there were, in the heavens and the earth, other gods besides Allah SWT, there would have been confusion in both." [al-Anbiyā', 21: 22].

bounties open to all, His love bestowed on the righteous. His favors provided in the forms of gardens, fruits and cattle rain, corn, various seen and unseen living creatures from the land and the sea. The night, the day, the sun, moon, stars and comets all are run according to His command for the benefit of humanity.⁶ He is the Lord of the Throne of glory supreme, the Throne of honor, the mystery of the heavens and the earth, and the authority of the two Easts and the two Wests. No one can escape from His seeing and listening. His speaking is from His Essence and His Will is from His perfection.

The whole and comprehensive meaning

The statement *Lā ilāha illallāh* SWT carries widest, the greatest and richest meanings in the whole of Islam. Such as a whole belief system, a whole value and morality, a whole spirit and matter, a whole culture and a whole civilization, a whole society, a whole politics and a whole economy, which lie in one sentence? All spiritual, moral and material dimensions are compressed in this shortest expression.⁷ Al-Faruqi said: “*Al-Tawḥīd* gives the identity of Islamic civilization, which binds all its constituents together and thus makes of them an integral organic body.”⁸ To him, without *al-Tawḥīd*, therefore, there can be no Islam. Upholding the principles of *al-Tawḥīd* is the cornerstone of all piety, of all religiosity and all virtues. Furthermore, this kalimah (pronouncement) certainly is *al-shahādah* (witnessing) of Islam, which eventually inspires a believer to maintain all aspects of his life with its identity and constitution based on the divine knowledge. All aspects of human life i.e. the individual, family, society, the state, morality and ethics, economy, education, military, science and technology are all embedded within the Tawḥīdic paradigm. The variations in culture, nationalities and ethnicities are not contradicted with it.

Freeing man from slavery and subservience

This powerful statement frees man not only from slavery to freedom, but also from subservience to the great and wondrous forces of nature. It does not permit any mortal being the dignity of godhead, or being a

⁶ Al-Ankabūt, 29: 60-62, Maryam, 19: 96, al-Isrā’, 17: 20-21, al-An’ām, 6: 141-142.

⁷ Karen Armstrong (1993). *A History of God, Judaism, Christianity and Islām*. New York: Ballantine, pp. 150-151.

⁸ Al-Faruqi (1982). *op. cit.*, p. 17.

master neither on the earth nor in the hereafter.⁹ Man as the best creature, should be set free from the trammels of all kinds of slavery, which is entrained in the message of divine unity.

A symbol of unity between human functions and laws of the universe

This *kalimah*, with the phrase *Rabb al-‘Ālamīn* (Lord of the Worlds) symbolizes the unity between the functions of human life and manifested laws of the universe. The process of man's creation and the universe also symbolizes the equality in extending His helping hand to all without discrimination. The unity also shows between the pattern of laws of the *Shari'ah* and laws of nature, which were sent through all prophets for guiding humanity. Allah SWT hearkens to prayers of all equally, whatever their religions. His mercy, forgiveness, rewards, punishment, and commands are all equal for all nations regardless of their color, race, cast and status.¹⁰

Signifying relationship between Allah SWT, man and universe

The *Kalimah* signifies the relationship between Allah SWT, man and the universe. Man as His vicegerent and servant, has been entrusted His power and has been asked to worship Him. Allah SWT as the creator of the universe, made it subservient to man. Man as His representative on earth, has been given intellectual and sensual capabilities in order to lead the earth and to utilize it for his survival as well as understanding His glory and power as his Lord. Another relation is that His command is the first cause and all creations are the effect of the command.¹¹ He brought all His creations into being and existence and ordained their laws. He imparted to them once all the energy and ability, which carries the driving power of the stupendous mechanism.

⁹ "Say; I am but a man like yourselves, the inspiration has come to me that your God is One God, whoever expects to meet his Lord, let him work righteousness and in the worship of his Lord, admit no one as partner." [al-Kahf, 18: 110].

¹⁰ Yūnus, 10: 47, 10, al-Baqarah, 2: 213, Fāṭir, 35: 24.

¹¹ "His command is 'Be' and it is." [Yāsin, 36: 81]. The moment He wills a thing, it becomes His word or command and the thing forthwith comes into existence.

The relationship also shows that all matters, all things and all creatures are interrelated. The uniformity of all living and non-living creations symbolizes His unity and relationship between Him and other creations. The creator of the universe sets its causal motion like a clockwork mechanism.¹² The perfectness of this mechanism shows that His essence is the reality and the truth. The world, space and time, human history and destiny all are true and fact. Transcendent is He beyond all their descriptions of Him. Sight can never reach Him while His sight reaches all things. He neither begets nor is begotten. Nothing is ever comparable to Him. Righteous people should ponder the creation of the heaven and the earth and affirm that all creations are not created in vain and for fun. The earth is as a place for inhabitation, a protective canopy and a place like a carpet. His command also determines characters of creatures, their courses, their functions, and their ultimate destiny in the eternal order.

The message of all Prophets

Without this *kalimah*, the *Sunnah* of our prophet would be subject to doubt, which shakes certainly the institution of prophecy. The same doubt, which pertains to the plural gods, would apply to the messages of all prophets. All prophets have raised observance of *al-Tawhīd* to the highest status and made it the cause of the greatest merit and reward. They are rightly guided. This is the ultimate message of prophets and principle of human life, of all creations, of all beings, of all things, of all religions and of every thing.¹³

The most valuable statement on earth

This *kalimah* carries weight more than the seven heavens and the earth. The advice of the Prophet Muhammad (s.a.w) was to recite frequently it, which is full of mercy and forgiveness.¹⁴ If a man comes with all bags of

¹² Armstrong (1993), *op. cit.*, p. 149.

¹³ "Those who believed and mixed not their *imān* with injustice, to them belong security. They are rightly guided" This is the ultimate principle of human life, of all creations, of all beings, of all things, of all religions and of every thing." [al-An'ām, 6: 82].

¹⁴ Shaykh Muḥammad ibn 'Abd al-Wahhāb, *Kitāb al-Tawhīd*, see: translation, by the same author under the same title (Kuwait: IIFSO, 1979), p. 9. Narrated by Abū Sa'īd al-Khudrī, "When Mūsā (Moses) asked Allah

the world full of his sins, Allah SWT would come to him with those bags full of mercy and forgiveness.¹⁵

WHY DO WE NEED TO BELIEVE IN *AL-TAWHĪD*?

The essence of Islam

The essence of Islam is *al-Tawhīd*, the act of affirming Allah SWT to be the One, the absolute, transcendent Creator, the Lord and Master of every thing in the universe. Belief in *al-Tawhīd* is the most fundamental teaching of the prophet of Islam. Believing in all the prophets of Islam is part of our *imān* (faith) and '*Ībādah* (worship). It determines the degree and status of a believer whether the person is a true Muslim or not.¹⁶ *Al-Tawhīd* also binds all races, colors and humanity in an integral organic body by birth, which indicates to believe in His oneness. This faith obliges a man to fulfill his obligation, to fulfill the purpose of his creation, to observe the commandments and prohibitions of Allah SWT in his everyday life.¹⁷

Foundation of the *Shari'ah* and the way of life

The foundation of the *Shari'ah* and the way of life is *al-Tawhīd*, which is guided by all prophets to their people.¹⁸ It contains *Shir'ah* (laws of the

SWT to teach him a prayer to recite whenever he remembered or called upon Him, Allah SWT answered: "Say, O Mūsā, there is no god but Allah SWT", Mūsā said: O Lord, all your servants say these words." Allah SWT said: "O Musa, if the seven heaven and all they hold, and the seven earths as well, if all these were weighed against this word of "There is no god but Allah SWT" the latter would out weigh the former"

¹⁵ Shaykh Muhammad ibn 'Abd al-Wahhab, *Kitab al-Tawhid, ibid*, p. 9. See, al-Tirmidhi has reported that Anas heard from the Prophet (s.a.w) saying: "Allah SWT said: O man! Where to come to Me with all the bags of the world full of your sins, but with the witnessing that you associate naught with Me, I would come to you with those bags full of mercy and forgiveness."

¹⁶ It also makes difference between a true Muslim from a *kafir* (one who denies the existence of God) and a *mushrik* (one who associates others with God in His Divinity) or *dahriyyah* (one who is an atheist).

¹⁷ Al-Faruqi, *op. cit.*, pp. 17-20. [al-An'am, 6: 82].

¹⁸ The Qur'an says: "Verily We have sent you in truth, as a bearer of glad tidings and as a Warner and there as never people without a Warner having lived among them in the past." [Fāṭir, 35: 24].

Shari'ah) and *Minhāj* (the way of life). The emphasis of them was to introduce the divine *Shari'ah* and *Minhāj* to humanity.¹⁹ Both had have been sent to all nations with a mission, a glad tiding and a clear warning and man should not serve none but Allah SWT.²⁰

Man's innate quality

The essence of *al-Tawhīd* is man's innate quality, which is inseparable. It must be transformed immediately into action and it must become a concrete reality in the world of the events because it is the demand of man's inborn nature. Sayyid Quṭb said: "*Al-Tawhīd* is not only merely feelings in the heart or ideas in mind with no affliction in life, nor is only faith merely rituals of worship without action in the society. This subsequently makes the person responsible to be witness to eternal din of universal Islam."²¹ This faith requires a complete submission physically and spiritually to the truth of Islam and demonstrates it through his life, effort and wealth [al-Baqarah, 2: 143], not only by tongue or by heart.

It also obliges the person to invite others, who are not sincere and not committed to Islam and to this way of life, through clear exposition of Tawhīdic paradigm. The believers as successors of the messengers should motivate ignorant and evildoers to understand this own innate quality. In this regards, Barra' Ibn 'Azib from the Prophet Muhammad (s.a.w) said:

"Verily if you die, you are supposed to die on fitrah."

Ibn Manzūr said based on the above ḥadīth, "Man should grow up, survive and die with Islam; otherwise it would not be reasonable for him."²²

Man's covenant to Allah SWT in his primordial existence

Man is indebted to Allah for his existence and sustenance. The believer therefore should realize that his spirit has made covenant with Allah in his

¹⁹ To every people was sent a messenger with *minhāj* (way of life) and *Shir'ah* (laws of the *Shari'ah*) [Yunus, 10: 47].

²⁰ Ḥud, 11: 25.

²¹ Sayyid Quṭb (1996). *The Islamic Concept and Its Characteristics*, (tr) Mohammed Moinuddin Siddiqui. Delhi: n.p, pp. 156-157.

²² Ibn Manzūr, *op.cit.*, p. 3434. [al-Rūm, 30: 30].

primordial existence. He must return his debt to his lord through service and submission to Him. This return implies in fulfilling man's inherent spiritual nature, which is the purpose of his creation on the earth as His servant and caliph.²³ Based on the above, it is fact that a covenant was taken from all human beings, which is binding accordingly on each individual. The covenant implies to the descendants of children of Adam born or unborn, without any limit of time.

Based on the covenant, we all humanity acknowledge that Allah SWT is our creator, Cherisher and Sustainer. We therefore, concede our duty to Him, which has been taken from our very nature when we were pure and uncorrupt. From the legal point of view, fulfilling this covenant in our practical life is an obligation whether Muslim, Christian, Jew or followers of other religions.²⁴ Muslim theologians illustrate positively that man's innate natural quality is unchangeable, which exists into man's character from his birth to his death, reflecting through his practical demonstration. This in born *fiṭrah* prevents him initially from deliverance of Din of Allah SWT and obliges him to associate with Islam, which consists of *shahādah* - that there is no god but Allah and Muhammad (s.a.w) is the Messenger of Allah.

Al-Ṭabarī commented²⁵ that Islam or the *Shari'ah* is already adopted into the nature of man with the covenant in his pre-existence and by his birth. Man, therefore, is bound to believe in the oneness of Allah SWT and to pursue Islamic tendency and imitate into his conduct throughout his life.²⁶ Because Islamic faith is a practical plan, originated from his innate quality and his depth consciousness in order to realize the real goal of his life. A believer should actualize and refine his faith and sensibilities

²³ "When thy Lord drew forth from children of Adam from their loins-their descendants, and made them testify concerning themselves, Am I not your Lord who cherishes and sustains you? They said, 'yea', we do testify! This lest you should say on the Day of Judgment; of this We were never mindful." [al-A'rāf, 7: 172].

²⁴ In *Ṣaḥīḥ Muslim*, the Prophet Muhammad said: "Every newborn child is born in a state of *fiṭrah*. Then his parents make him a Jew, a Christian or a Magian."

²⁵ "I have created man and jinn that they may serve me." [al-Dhāriyāt, 51: 52].

²⁶ Al-Qurtubī, *Tafsīr al-Ahkām* (The explanation of the verse of al-Rūm, 30:30. He also referred to a hadīth of Abū Hurairah (None was born except those born on *fiṭrah*," which implies that man is born in nature with Islam. He, therefore, must adopt Islam into his character, without any choice).

in order to bring the entire power of spirituality and morality and to reconstruct the whole structure of the society so that the Islamic faith may be implemented in every day life of a man.²⁷

THE QUR'ĀNIC METHODOLOGIES TOWARDS UNDERSTANDING AL-TAWHĪD

The *al-Qur'ān al-Karīm* uses certain methodologies towards understanding the existence and oneness of Allah SWT such as observing natural phenomena, conforming to one's inherent natural organic wholeness and the past history.

Observing natural phenomena

Natural world is one of the signs of Allah SWT to prove His existence and oneness. Its manifested laws are regarded as a divine revelation and a counter part of the Qur'ān. The universe shows the clear proof that He exists and He is the only One. Osman Bakar said: "Nature is a divine revelation, which is the source for gaining the knowledge of Allah SWT's wisdom."²⁸ Animals, one of the three kingdoms, are signs of Allah SWT, which symbolize the unity of Allah SWT through the uniformity of their functions on earth. Finding an instructive sign from what is within the bodies of cattle between excretions and blood, which produce pure drink milk? The above idea shows the spiritual sustenance, which is typified by the wonderful ways of sustenance in the physical world.

Wonderful transformation and production of the plant kingdom are also His signs, which benefit humans. The wholesome drinks and foods can obtain from the date palm and the vine e.g. non-alcoholic drinks from the date palm and grape, vinegar and date sugar from vine. Another example is the process of production of honey by the bee, which assimilates the juice of flowers and fruits and forms honey within its body. The honey stores in its cells of wax.²⁹ In Islam, the unity of natural

²⁷ The Qur'ān says: "The believers are only those of you who believe in Allah SWT and His Messengers and afterward do not doubt, but strive with their wealth and their lives for the cause of Allah SWT."

²⁸ Osman Bakar (1991). *Tawhīd and Science*. Penang: Secretariat for Islamic Philosophy and Science, p. 69.

²⁹ Al-Naḥl, 16: 66-69.

phenomena is regarded as an image of the unity of the Divine principles that is the symbol of the Oneness of the Creator.

Muslim scientists should use natural phenomena as one of the sources to gain the knowledge of His wisdom in innumerable ways. They should study natural forms, forces, energies and laws to gain scientific knowledge as well as finding out the reality and the truth. They should also at present study all the different aspects of sciences and technologies with an integrated approach to prove His oneness and essence.³⁰ Early Muslim scientists in the eleventh century developed the idea of His unity based on the fundamentality of the mathematical aspect of the universe and said that The whole world as sign of Allah SWT, is composed in conformity with arithmetical and geometrical relations.³¹

Conforming to one's inherent natural organic wholeness

Allah SWT has created the existence of human species through one original pair of man and woman on the earth. This provides the Tawhīdic principle of the unity of mankind. *Al-Tawhīd* emphasizes on man's inherent natural organic wholeness towards understanding the unity of Allah SWT on the earth. The unity of soul, mind, heart, body and their different dimensions of existence symbolize His unity. His behavior and other in-born natural qualities are an integrated organic whole, which also signify His unity.

Man must realize and develop all dimensions of his physical, moral, spiritual, and rational aspects comprehensively and harmoniously in order to achieve the divine purpose of His creation. Man's life before his birth on the earth, his earthly life and his life after death are a form of unity. Life of the universe as a whole is a form of the unity in terms of its organic evolutionary process and its manifested laws through the unitary action of the Divine Will. Man must understand His existence and His oneness based on realizing his in-born natural quality and one's inherent natural organic wholeness.³²

³⁰ Osman Bakar (1991), *op. cit.*, pp. 70-73.

³¹ "Behold, in the Creation of the heavens and the earth, and the alteration of night and day; there are indeed signs for men of understanding." [Āli 'Imrān, 3: 190].

³² "So set thou thy face steadily and truly to the faith; establish Allah SWT's handiwork according to the pattern on which He has made mankind.... that is standard religion." [al-Rūm, 30: 30].

According to Ibn Taymiyyah every child is born in a state of *fiṭrah*; in a state of innate goodness, and it is the social environment, which cause the individual to deviate from this state. There is a natural correspondence between human nature and Islam towards understanding His Oneness. Every child is born with Islam or Islamic faith and later on, he becomes either Jew or Christian according to his parents. There are two distinct spheres to establish *al-Tawḥīd*. The first sphere is the embryonic stage of man, which is totally regulated by the divine law like that of other creatures. The second sphere is his intellectual and rational power and his freedom.

Past human history

In the past human history, there were many nations physically strong materially and prosperous in the amount of wealth and body. Unfortunately, they became arrogant, disobedient and transgressors. Allah sent His messengers to warn them and challenged them to produce evidences to prove their false claims such as belief in Idols or multiple gods, and for what they were saying from their own scripture. The *Thamūd* nation was addicted to class arrogance, oppressed the poor people, and disobeyed the teachings of their prophets. The consequence was the destruction in a mighty calamity, an earthquake accompanied by terrible thunderstorm.

The *Ad* nation was an unjust and evildoer people who spoiled their prosperity. The nature of the punishment was apparently like a terrible blast of wind. The Pharaohs were inordinately proud and their fall was proportionately great. It gradually extended to their dynasty and their people who committed habitual sin and disobeyed the reality.³³ The punishment was a series of natural calamities inflicted upon them. In such a way many generations had been destroyed before the Prophet Muhammad (s.a.w), which were superior in strength and wealth. The said punishments reflected the Glory and the Power of Creator.³⁴

³³ [Al-Mulk, 67: 8, al-Baqarah, 2: 111, al-Hāqqah, 69: 4-11, al-Qaṣaṣ, 69: 78].

³⁴ "But they rejected him and We delivered him and those with him in the Ark; but we overwhelmed in the flood those who rejected our signs. They were indeed blind people." [al-A'rāf, 7: 64].

EFFECTS OF AL-TAWHĪD ON MAN'S LIFE

The declaration of the *kalimah Lā ilāha illallāh* has effects on every aspect of man's life such as individual, family, social political and cultural life, which make a failure or success in his worldly life as well as the hereafter. Some examples of effects are as follow:

On Man's Personality and Spirituality:

i. Dignity and Self-Esteem

Al-Tawhīd signifies that a believer must believe in Allah SWT as the absolute authority of life, death, sustenance and the possessor of all power. None can benefit nor harm a person's life. This makes a person independent and highly dignified. The believer would not disgrace himself by bowing in reverence to any creature and not be suppliant to anyone else. His personality would not be overawed by any person's greatness. His determination, patience and perseverance encourage him in fulfilling all his obligations. Nothing can derail him from his duties. The believer relies on Allah and places his trust on Him. When such person makes up his mind and devotes to follow his Lord's commands, he has full confidence in the support of the most powerful Lord.

ii. Humbleness and Humility

Al-Tawhīd makes a believer humble and dependent on Him. His Lord knows every thing whatever happens in this world, big or small, good or evil, gain or loss, increase or decrease, life or death, richness or poverty, and health or sickness. Removing arrogance, egoistic and self-conceited perception in order to acknowledge his given merits and achievements, which are not due to his own worth but gifts from the Almighty.

iii. Morality, Tolerance and Open-mindedness

Al-Tawhīd protects a believer's morality and makes him open minded, tolerant and caring. This also promotes him to be good moral in order to construct an ideal society. Al-Ghazzālī said: "Good actions, which are praised by reason and the divine knowledge (*Shari'ah*) proceed from it, it is called good morality. If actions proceeded from the state of evil, are bad morality."³⁵

³⁵ M.Abul Quasem (1975). *The Ethics of al-Ghazali: A Composite Ethics in Islam*. Petaling Jaya: n.p, p.16.

iv. Ultimate Peace and Contentment

A believer attains peace of mind and body, which purge the mind of jealousy, envy, greed, resentment, spite and voracity, keeping him away from the temptation of resorting to base and unfair means for achieving success in worldly life. His rank, honor, power, wealth, property, success and failure are in his Lord's hand. Man's duty is to struggle to achieve his goal and fulfill the trust of his Lord.

v. Wider Outlook

Al-Tawhīd makes a believer's outlook wider. His vision is enlarged, his intellectual horizon wider, and his outlook becomes boundless towards the Kingdom of Allah SWT. His outlook realizes that all creation, animate and inanimate praises and celebrates His glory; animate with consciousness and inanimate with its manifested law furnish the unity and glory of Allah SWT. All nature bears witness to His power, wisdom, and goodness.³⁶

vi. Modesty

The real servant of the Most Gracious walks on earth in humility and spends the night in adoration of his Lord prostrate and standing to be nearer to Him. He does not invoke any other gods with Him but say, O my Lord; avert from us the wrath of Hell, which is an affliction grievous. He is perfectly just balance in his every day life. When he is admonished with His signs, he does not drop down his intellect, as he is a blind or a deaf. He never becomes proud, haughty and arrogant while an unbeliever becomes proud and arrogant with his worldly achievements and success. *Al-Tawhīd* with self-respect generates in man a sense of modesty, prosperity and unpretentiousness and rectifies his soul.³⁷

vii. Optimistic Attitude Towards His Lord

Al-Tawhīd imparts extraordinary consolation and solace to a man's heart and keeps his heart with chock-full satisfaction and hope from his Lord. *Mushrik*, *kāfir* and atheists depend on limited powers and in times crisis they are soon overwhelmed by despair and frequently, they commit suicide. A believer, who has transgressed against his soul, never despairs

³⁶ The Qur'ān says: "The seven heavens and the earth and all being therein declare His glory: There is not a thing but celebrates His praise and you do not understand how do they declare His glory." [al-Isrā', 17: 44].

³⁷ [Al-Furqān, 25: 63-75].

the Mercy and forgiveness of his Lord while he repents and surrenders his selfishness to His will before the penalty comes on him.³⁸

viii. Bravery

The declaration of *kalimah* inspires bravery in man. There are two things, which make a man coward: Fear of death and love of safety cheer a man to be disheartened and sudden, but *al-Tawhīd* sluices and removes the above cowardly perceptions from man's mind. His life, property, and intelligence belong to his Lord. No weapon, no man or animal has the power of taking away his life and belongings. A time has been ordained for him, and all the forces of the world combined cannot take away anyone's life before his determined time.³⁹

ix. Total Submission to Allah SWT's Commands

Al-Tawhīd implies that a believer must submit his physical and spiritual elements to the will of his Lord, manifested and measured by Him. It is the most important effect of *Lāilāha illallāh* on a believer's personality and spirituality. Committing sin is known to Him either in hidden or open or in a secluded corner or the darkness of night. Thoughts and intentions, be it bad or good, all are impossible to evade from His vision.

EFFECTS ON MAN'S FAMILY LIFE

In Tawhīdic paradigm, the family is the first and the real unit of humanity, which is truly fountainhead of the progress and strength of human civilization. An individual starts his family life through marriage and establishes the foundation of the family and society. Marriage is not only a physical necessity but also religious duty. An individual cannot fulfill his duty and responsibility towards his society without a family. Marriage is half of man's religion, which secures his moral life from harmful activities.⁴⁰

³⁸ The Qur'ān says: "Say: O my servants who have transgressed against their souls, despair not of the Mercy of Allah SWT, for Him, He forgives all sins." [al-Zumar, 39: 53].

³⁹ The Qur'ān says: "Say, the death from which you flee will truly overtake you: then will you be sent back to knower of things secret and open and He will tell you the truth of the things that you did." [al-Jumu'ah, 62: 8].

⁴⁰ The prophet said: "When a Muslim marries he perfects half of his religion and he should practice righteousness to secure the remaining half."

For social security, Islam forbids an individual to have sexual relationships outside marriage and takes measures to stop this happening. It advises men and women to be modest and lower their gaze; and to women, not to display their beauty and adornment to public. The aim of these measures is to purify society from all evils, which encourage irresponsible actions; and provides opportunities for them, so that the individual and society are being protected. In order to further strengthen the bonds of family and love between husband and wife, Islam provides various instructions and guidelines. These are also meant to preserve their morals and enable them to live in comfort, peace and happiness so that they are able to fulfill to the maximum the objectives of human culture and civilization by their joint actions.⁴¹

Selecting the spouse is one of the most important parts of marriage. The spouses have the legal rights and freedom to choose their partners. Relationship between husband and wife is one of the signs and blessings of Allah SWT, which gives comfort, mutual love and affection in the heart and to live together peacefully. [al-Rūm, 30:21]. However, three types of marital practices should be avoided such as marriage *Mut'ah* (marriage for temporary or on contract basis), *Shigar* (exchanging partners between two guardians), *Muḥrim* (marriage in the state of *Iḥrām*). The main purpose of marriage is to get His pleasure and to protect morality in order to produce morally good citizens of the country.

Another purpose is to ensure that children will grow up in a conducive and an Islamic environment. Ethics-based long-term marital relationship would contribute to a successful and well-raised Muslim community. Financial competence is another criterion in selecting spouses in order to fulfill the needs and responsibilities. The effective factor of marriage is compatibility, which may ensure a successful marriage. Having too many differences between the spouses would cause a catastrophic systemic dysfunction in the relationship. Compatibility could create a sense of belongingness, cooperation and mutual respect between husband and wife. The nobility of the family is another criterion for social adjustment. Beauty criterion is very subjective because it lies in the eyes of the beholder. Social and environmental forces influence our perception of beauty. One shall not be shallow and only judged through one's appearance or material success but priority must be given to the inner beauty.

⁴¹ Al-Nūr, 24: 30-32, al-Rūm, 30: 21, al-A'raf, 7: 187, al-Zumar, 39: 33.

The relationship between husband and wife is to be kindness and equity, compassion and love, sympathy and consideration, patience and goodwill. Maintenance entails the wife's incontestable right to lodging, clothing, nourishing and general care and well-being. It provides a reasonable level of privacy, comfort and independence. The main obligation of a wife as a partner in a marital relationship is to contribute to success and blissfulness of the marriage as much as possible. A wife should be joy and the comfort in the eyes of her mate.⁴² *Al-Tawhīd* also obliges on children to ensure good treatment to parents. Parents would be served with kindness, friendliness and just towards his relatives. It also obliges him to respect and care to his neighbors with fear treatment, affection and love in all circumstances, which is considered as worship.⁴³

The above evidences show that the objectives of all social rules and instructions are not only to strengthen and protect the bonds of matrimonial relationship, but also to build it on the sweetness to love, understanding and respect.⁴⁴ *Al-Tawhīd* promotes a believer to share joys and sorrows and wealth and poverty with his neighbors in the society. This deep loving and caring relationship can go far in building a society on healthy and strong foundations. An Individual as the member of the community must lay great stress on his partner fulfilling the duties he owes to the community.⁴⁵ The teaching of *al-Tawhīd* is to respect other people's feelings and to honor other people's privacy. One should not insult another by using harsh words and nicknames either male or female.⁴⁶ A Muslim cannot be a complete Muslim until he wishes for his brother what he wishes for himself.⁴⁷

⁴² Please see al-Baqarah, 2: 229-232, al-Nisā', 4: 19, al-Baqarah, 2: 228 and al-Furqān, 25: 74.

⁴³ Prophet of Islam said: "Let him who believes in Allah SWT and the last Day be generous to his neighbor" (*Mishkāt*).

⁴⁴ Al-Baqarah, 2: 226-227.

⁴⁵ Al-An'ām, 6: 151, al-Isrā', 17: 23.

⁴⁶ The Qur'ān says: "O believers do not let one set of men make fun of another set of men; perhaps the latter are better than the former. Nor let any set of women make fun of other women; perhaps the latter are even better than the former. Nor should you defame yourselves nor insult one another by using nicknames; it is bad to use an evil name after entering the faith of Islam. Those who do not desist from it are wrongdoers." [al-Hujurat, 49: 11].

⁴⁷ The prophet said: "None of you truly believes until he wishes for his brother (Muslim) what he wishes for himself."

EFFECTS ON MAN'S SOCIAL LIFE

Anyone can opt to become a member of a society founded based on Tawhīdic paradigm. Islamic social order is on the basis of religious, moral and the universal principle of human brotherhood, which endeavors to secure happiness and goodness with prosperity for both the individual and society. The Islamic society is vehemently integrated society grounded in *al-Tawhīd*, which omits class conflict, social castes and domination of the individual over society or vice versa. All believers certainly believe in one creed, one code of life and one final destiny that strengthen people's relationship, social solidarity and mutual responsibility for the worldly success as well as hereafter.

Al-Tawhīd promotes to build a harmonious society, constructive interaction between individual and society and to realize the basic values of piety, truth, justice, love, and beauty. The purpose of Tawhīdic society is to build up a Man's personality, his social positive environment, and to co-operate with others in pursuing healthy and constructive human activities.⁴⁸ It implies the unity of feeling in the Muslim society like a body in respect mutual love and sympathy, if a limb of the body suffers pain, the whole body responds to it by sleeplessness and fever. The relationship between believers is like that of a building, which is strengthened by one brick upon another.

i. Mu'min is the mirror for another Mu'min in the society

A believer is a mirror for another believer in the society that can reflect one another's weakness and defects. As a mirror, he attains the partial knowledge, senses and his capabilities, which are sorts of samples given to him. His role is to utilize his intellect, hearings, and sights towards understanding the essence of the Master of the universe.⁴⁹ His observation

⁴⁸ Fazlur Rahman (1999). *Major Themes of al-Quran*. Kuala Lumpur: Islamic Book Trust, p. 42. Also see, "O mankind verily we have created you from a single of a male and female and have made you into nations and tribes that you may know each other, verily the most honored in the sight of Allah SWT are the most righteous." [al-Hujurāt, 49: 13]. "Every soul is credited with whatever it has earned, while it is debited with whatever it has brought upon itself." [al-Baqarah, 2: 286].

⁴⁹ Mahdiyyah Amnuh, *The Quranic Understanding of Questions related to man according to the Risale-I-Nur* (This has been published in the proceeding of the Fourth International Symposium on Bediuzzaman Said Nursi, (date: 20th-22nd September, Istanbul, 1998). pp. 40-42.

benefits human society and develops mutual cooperation among its members in order to make them happy in this life and the life hereafter.

ii. The impact of believing in life after death in social change and development

Man is mortal and his soul shall taste death as well as all living beings that exist will taste death in their given time.⁵⁰ There is no change in happening it. The Qur'ān commands that this faith certainly brings a social change and prosperity in human life. This belief also protects human from committing injustice, evils and bad deeds and bestows guidance on them. A believer initiates to bring social change through a gradual educative method on the basis of divine guidance by certain characteristics such as patience, striving, self-assurance, self-determination, self-consciousness and value. His attitudes and intellectual potentialities may construct sound personalities, strong social bonds and own culture, custom and civilization. The transitory world is a place where man prepares himself in order to achieve the goal of his life.

iii. Man is charged with a universal mission to establish harmonious society

Allah SWT has delegated His power to man with a universal mission and man is responsible to achieve the mission in the society through the divine truths and divine vicegerency. The mission has transcended with his own, his soul, his spirit and his values with particular directions brought by the prophets. A believer as vicegerent can play an important role to achieve the universal mission, i.e. universal brotherhood, justice, co-existence and unity.

iv. Responsibilities of individuals towards the society

a. Relationship between individual and society

Firstly, *al-Tawhīd* recommends that an individual is a natural organ of human society because man came in his existing form from one single soul. Its mate and countless men and women are transformed from one man and woman and then made into various colors, tribes and nations.⁵¹ Secondly, social bond is in-born natural and habitual quality of a man who

⁵⁰ Āli 'Imrān, 3: 185.

⁵¹ Al-Zumar, 39: 13, al-Nisā', 4: 1.

should initiate to progress his personality in order to fulfill his obligations towards the society.⁵²

b. Responsibilities towards his Creator, other fellow men, society, state, ummah, and the natural environment

• **Responsibilities towards his Creator.** Allah SWT is the creator and sustainer of men who must pursue all aspects of his life in accordance with the Divine guidance in order to fulfill his trust to his Lord. He must struggle to improve his relationship with his creator and achieve the superior qualities through worshipping Him alone.⁵³

• **Responsibility towards men, society and state.** Peace, unity, co-existence prosperity and stability are the desired ends of society and the state. Every individual can play an important role to protect life, wealth and dignity of the people. The main objectives are to establish regular prayer, give regular charity, enjoin what is right and forbid what is wrong for the interest of mankind. Industrial societies should be free from social crimes and corruptions of all forms.

• **Responsibility towards the Muslim ummah and mankind.** The unity of mankind is conceived in the light of the common parentage of Adam and Eve. Every individual is a member of the universal family. The unity of Allah SWT is conceived in the light of the common source of the creation of human beings. The unity of religion is conceived in the light of the common source of the revelation. The unity of the final destiny of men is Allah SWT from whom we come, for Him we live and to Him we return. The unity of the purpose of man's creation is to worship one Allah SWT, to serve for His cause and to sacrifice for the cause of the truth and justice.⁵⁴ Universalism is manifested from the divine source, which promotes men to live peacefully in one global community with different nations and tribes towards knowing each other.⁵⁵ A believer is also responsible to fulfill the trust of natural phenomena, which have been subjected to serve him.⁵⁶

⁵² Al-Taubah, 9: 24.

⁵³ Al-Dhāriyāt, 51: 57.

⁵⁴ Āli 'Imrān, 3: 102-103.

⁵⁵ Al-Zukhruf, 43: 84, al-A'rāf, 7: 189, al-Dhāriyāt, 51: 56-58, Āli 'Imrān, 3: 110, al-An'ām, 6: 60, Yūnus, 10: 45, al-Zumar, 39: 64].

⁵⁶ The Qur'ān says: "O you who believe, mind Allah SWT as He should be minded, and die not except in a state of Islam and hold fast all together by the rope of Allah SWT, which Allah SWT stretches out for you and

c. One should work for moral and spiritual perfection

Al-Tawhīd motivates a believer to rectify his faith as well as his actions for the well being of the community in order to achieve the pleasure of Allah SWT. This also commands him to develop spiritual and moral perfection of the society.⁵⁷ One helps another in piety and righteousness, not in committing sins and evils.⁵⁸

d. One must establish social justice

Social justice must be adhered on the basis of the principles of equality and justice regardless of color, caste and status. In the eyes of Allah SWT, the physical and biological structures of all men and women are conceived as equal, but they are different in abilities, potentials, ambitions, wealth and so on. The members of human society did spread gradually to different lands and different geographical areas, divided into tribes and nations and adopted different customs, culture, civilization and ways of life, which are natural variations.

Islam stresses that there can be differences between people but not on the basis of color, race, nationality and language, nor on the basis of their beliefs, principles and ideologies. All members of the community should enjoy equal rights and equal status. There are no social or racial prejudices or class privileges or any other kind of distinctions for any person or family in the social order. Prophet (s.a.w) says:

*“Muslims are like a building, each constituent is a support for the others.”*⁵⁹

The distinction between people from an Islamic point of view is based on piety and spiritual and moral excellent.

be not divided among yourselves and remember with gratitude Allah SWT's favor on you; for you were enemies and He joined your hearts in love, so that by His Grace you have become brethren; and you were on the brink of the pit of the fire and saved you from it.”

⁵⁷ The Qur'ān says: “Allah SWT will certainly aid those who aid Him.” [al-Ḥajj, 22: 40].

⁵⁸ Help you one another in righteousness and piety, but do not help one another in sin and enmity.

⁵⁹ Abū al-Ḥussain Muṣlīm ibn al-Ḥajjāj. *Ṣaḥīḥ Muṣlīm*, Vol:2, Hadith No: 1218. Beirut, Dār Ihyā' al-Turāth al-'Arabī, p. 886.

e. On man's political life

The political system of Islam is entirely different from the existing political system; it is not the theocracy system as described by the political thinkers. It is based on spiritual and moral foundations guided by the divine knowledge, which contains the main three components such as *al-Tawhīd*, *al-Risālah* and *al-Khilāfah*. These components must be adopted into a believer's political life with some principles.

● **Allah SWT as the absolute sovereign of the whole universe.** *Al-Tawhīd* recognizes Allah SWT as the sole sovereign of the whole universe and man is his vicegerent on earth. Sovereignty in the Islamic state belongs to Allah SWT, in whose hands is dominion and has power and authority over all things [al-Mulk, 67: 1]. It does not belong to any king or ruler or people of a state. Allah SWT has delegated and entrusted to man his power and laws to enforce them in accordance with His will. This sovereignty is the foundation of the Islamic state and the Islamic legal system.⁶⁰ He is the real head of the state and all its administrations is directly under His commands. His legal sovereignty signifies that the source of all laws and legislative power is none but Allah SWT. He is the lawmaker and lawgiver, which is unchangeable and perfect without doubt.⁶¹ He absolutely domains on the earth and in the heaven and all that is in between and unto Him is the final goal of all.⁶² Sayyid Mawdūdī has signified that *Tawhīd* implies that there is no one but Allah SWT as the sovereign power of the state. The Islamic political system does not segregate the religious aspect. This includes the government administration in upholding justice and equality.⁶³

● ***Al-Khilāfah* as kingly power.** *Al-Khilāfah* means kingly power, the gifts of wisdom, justice, trust and psalmody given to man. The

⁶⁰ The Qur'ān says: "None is a partner in His sovereignty." [al-Kahf, 18: 110].

⁶¹ The Qur'ān says: "Say, O God, Sovereign of the kingdom, you bestow king head on whomever you please and you take it away from whomever you please." [Āli 'Imrān, 3: 26]. In another verse, "Truly Allah SWT does command you to render back your trusts to those to whom they are due; and when you judge between man and man, you judge with justice. Verily how excellent is the teaching, which He gives to you."

⁶² Al-Mā'idah, 5: 18.

⁶³ Mawdudi (1995). *Let Us Be Muslim*. Khurram Murad (ed), New Delhi: Markaz Maktaba Islami.

Qur'an says: "Call in remembrance that He made you inheritors after the people of Noah and gave you a stature tall among the nations."⁶⁴ Its technical meaning is acknowledging the legal supremacy and sovereignty of Allah SWT and His prophet in ruling the society and the state. In this regards, power and freedom, legality, administrative or judicial others etc, all should be based on supremacy and sovereignty of Allah SWT within the Tawhīdic paradigm. *Al-Khalīfah* is the trustee and representative of Allah SWT, entrusted His power to towards him for implementing on earth. Every man is His *Khalīfah* on earth, who must carry his responsibility for the cause of humanity. His position is higher than the Angels, Jinn and all other creatures. The reality and significance of *khilāfah* is to follow and implement rightly and properly in accordance with the Tawhīdic paradigm. Abstaining from implementation of the laws of the *Sharī'ah* with arrogant mentality would be considered as *bagawat*.⁶⁵ *Khilāfah* refers to a state, which carries the sense of responsibility to one another regardless poor, rich, color and race. *Khalīfah* represents Allah SWT and implements Laws of his Lord as an ambassador on earth.

Any particular individual, or group or community is not responsible alone to establish the *khilāfah*. But all believers are responsible for establishing the *khilāfah* and they are shareholders equally for leading the *khilāfah*.

Khalīfah must be elected among the best-qualified citizens. The criteria for choosing *al-Khalīfah* based on *al-Tawhīd* are *al-Taqwā*, merits of virtue, fitness, and competence. Racial origin, family nobility, financial status and social status are not considered as the criteria for choosing high potential candidates of the government office. Leaders of the Islamic society may be chosen by public consent through the general elections. The high public officers, who already have been authorized in various sections of the society, may select or authorize or appoint other levels of leadership by the consent of the relevant authorities. The functions of the leadership are; Islam and democracy should be accommodated for the sake of upholding basic human rights and fundamental freedoms within the framework of the rule of law and civil society.

⁶⁴ Al-A'rāf, 7: 69.

⁶⁵ Violence and arrogance cause the destruction and unfortunate for people who become as arrogant in implementing the divine laws on earth. Such as: The nation of 'Ad, *Thamūd*, the nation of Pharaoh and many others.

Good qualities such as modesty, goodness, virtue, peace, prosperity, *amānah*, justice and love and affection should be evolved, developed and encouraged by all means in the society. Vices such as exploitation, injustice, obscenity, disorder, dishonesty, badness and unethical deeds must be prevented, suppressed and discouraged by all possible methods in the society. It provides security and protection for all citizens, regardless of color, race or creed, in conformity with the stipulations of Allah SWT in His constitution. The hatredness of others does not make the leadership to depart from doing justice and goodness. *Khalifah* must be independent to exercise his due authority on behalf of his lord on earth for His cause. He offers support and cooperation to those who administer the laws of Allah SWT and observe its practices. The All me sight does not grant the ruling by non-Muslims over the believers. Islamic leadership must follow the leadership of the Prophet (s.a.w) in improving its moral discipline and training its members in self-discipline, self-culture and self-purification to be witness for others.⁶⁶ The importance of leadership in Islam is paramount, which is wedded even in a journey.⁶⁷

• **Holding the rope of Allah SWT steadfastly and moderately.** According to the Qur'ān, Muslim *ummah* should be justly balanced, that they might be witnesses over the nations; the messenger is witness over them.⁶⁸ Under the Islamic political system, *Tawhīd* implies that all believers are one moderate *ummah*, united, not separable and indivisible. They should enjoin one another to stand up for the truth and enjoin to be patient and compassion [al-Balad, 10: 17]. The rope of Allah SWT firmly is the means to unite them under the umbrella of Islam. No situation either peril or unfortunate can separate them from one another. The reconciliation of the *ummah* is

⁶⁶ The Qur'ān says: "O you believe, stand out firmly for justice, as witness to fear dealing, and let not the hatred of others to you makes you swerve to wrong and depart from justice. Be just; that is most close to piety." [al-Mā'idah: 9, al-Nisā', 4: 135].

⁶⁷ Prophet (s.a.w.) said: "Whoever has appointed an administrator through nepotism while there was one who was more suitable to this position than that person, then he has committed misappropriation against Allah and His Messenger and all the Muslims." (Muslim) and also "Whomsoever we have given some post and he has concealed a needle or a thing smaller than that, then it will be a misappropriated thing with which he will have to appear on the Day of Judgment). Muslim.

⁶⁸ Al-Baqarah, 2: 143.

His blessings. Hostile attitude is against the nature of the *ummatic* spirit while brotherhood and sisterhood is a holistic, comfortable, peacefulness and coexistence approach. One should not stand on the brink of a tragic precipice against another. The nature of the united *ummah* based on *Tawhīdic* paradigm is to contain one feeling, one will, one way of thinking and one way of life style to show up genuine obedience to His guidance and His prophets. Sharing perceptions with others are available among its members in acquiring knowledge, gaining power, holding position, distributing food and feeling comfort. *Tawhīdic* paradigm is the authority and means of their differences, success and prosperity. Differences should not be based on the personal interest and arrogance while the mitigation of these differences should be according to the Qur'ān and Sunnah. The belief system is the means of the *ummatic* identity.

- **Limited freedom.** Every male and female has the freedom of choice, thought, expression and religion. The freely elected government in power should give freedoms to its citizens and not lead according to its likes and dislikes. Any party or authority must hold free and fair elections regularly without any manipulation. The political leadership should be devoted to the welfare of the people, tolerance and forbearance to differences of opinion and willing to listen to conflicting views. The ruling and the opposition groups should not be confrontational and offensive but contrive in the spirit of complementarily, cooperation in areas of common interest and compliance to legitimate differences of opinion. All are responsible for their deeds individually.⁶⁹ The Qur'ān describes that on no soul does God place a burden greater than it can bear. It gets every good that it earns and it suffers every ill that it earns.⁷⁰ Islam guarantees freedoms in various aspects of life to all of its followers as well as its citizens, irrespective of caste, creed or color. The individual is free to use his right any way he likes and may go against the law of God but in so doing he will be interfering with his own natural growth and development.⁷¹

- **Consultation (*al-Shūra*) at all levels.** Consultation is one of the fundamental principles of the Islamic state. Handling various affairs of

⁶⁹ "Every soul is a pledge for its own deeds." [al-Muddaththir, 74: 38].

⁷⁰ Al-Baqarah: 286.

⁷¹ Seyyed Hossein Nasr (1994). *A Young Muslim's Guide to the Modern World*. Kuala Lumpur: Mekar Publishers, pp. 242-246.

the people should be resolved through the consultative methods based on the Divine laws for the legislative councils and consultative bodies on the local as well as on the national and international levels. Criticisms and various opinions must be welcomed in order to fulfill the obliged responsibility by the Tawhīdic paradigm in a practicable and useful way. Maintaining effective solidarity and cooperation between one another; expressing one's opinion sincerely and accepting majority opinion is Tawhīdic spirit for the public interest without disturbance and distortion. Decisions should not be under individual consideration and deliberation but based on majority opinion. Prophet Muhammad consulted his companions concerning important issues either local or national or international issues.⁷² *Al-Tawhīd* emphasizes on mutual consultation as one of the best qualities between two for better efforts and achievements. Prophet Muḥammad (s.a.w) was ordered to consult with his companions about various issues such as administrative matters, wars and other worldly affairs.⁷³ 'Alī ibn Abī Ṭālib asked:

“O messenger of Allah SWT, what should we do if after your demise, we are confronted with a problem about which we neither find any thing in the Qur'ān or have any thing from you? He said, get together the obedient people from among my followers and place the matter before them for consultation. Do not make divisions on the basis of the opinion of any single person.”⁷⁴

• **Upholding mutual cooperation with International community.**

International relations must be maintained within the framework of Tawhīdic paradigm for the sake of upholding fundamental rights of the people. The enmity of any people should not be provoked as to turn him away from justice for it is near to piety. The unity of human origin, unity of his status, unity of the purpose of his creation and

⁷² “O Messenger, it is a great mercy of Allah SWT that you are very gently and lenient towards them for, had you been harsh and hard-hearted, they would all have broken away from you; so pardon them and implore Allah SWT to forgive them, and take counsel with them in the conduct of affairs; then, when once you make up your mind to do a thing, trust in Allah SWT, He likes those who trust in Him in whatever they do.” [Āli 'Imrān, 3: 159].

⁷³ Āli 'Imrān, 3: 159, al-Syūrā, 42: 38.

⁷⁴ Maḥmūd Alūsī (n.d). *Rūḥ-al-Ma'ānī Fī Tafsīr al Qur'ān*. Beirut: Dār Ihyā' al-Turāth al-'Arabī.

unity of his final destiny imply the unity of the whole humanity. Transgressions, aggressions, violations, wrong doings, and unethical acts all are against man's inborn natural quality and prohibited by the divinity. The three Abrahamic faiths entail unity, peace and coexistence through exchanging goodwill missions and mutually honest endeavors for the sake of humanity. Treaties and pacts between Muslims and other nations must be fulfilled but they would be no binding and no validity for Muslims if the other parties do not remain faithful in treaties. The law of the war and peace is in Islam highly moral, unique, comprehensive and sound. Aggressive war and destruction of life and belongings are strictly prohibited. Non-combatant women, children, aged people and plantations must be saved according to the Islamic principles of war.⁷⁵

f. On man's economic life

• **What is Islamic Economy?** *Al-Tawhīd* provokes that the Almighty owns all resources, which have been created for human utilization. Man as trustee on earth has been entrusted to ensure that all resources are used and distributed efficiently and justly for humanity. S.M. Hasanuzaman has defined:

“Islamic economic system as a kind of knowledge, an application and a regulation of the *Shari'ah*, which avoids injustice in ownership and allocation of resources for the sake of human's satisfaction. It is a platform to executing the obligation to Allah SWT and the society.”⁷⁶

Equal distribution of the wealth, economic justice, economic success, production, and cooperation and sharing are based on the essence of *al-Tawhīd*. According to Nejjatullah Siddiqui, the key of Islamic economic philosophy is man's relation with Allah SWT, His universe and His creatures.⁷⁷

• **Objectives of Islamic Economy.** The objectives of Islamic economy are to enjoy the bounty of Allah SWT by the use of His provided resources to know His glory and power, to serve Him more and to increase relationship with Him. The accumulation of wealth and

⁷⁵ Al-Ḥajj, 22: 39-41, al-Baqarah, 2: 190, 5:8, al-Nisā', 4: 1, al-A'rāf, 7: 189, al-Ḥujurāt, 49: 13, al-Syūrā, 42: 42, al-Anfāl, 8: 55 & 61, al-Taubah, 9: 3-4.

⁷⁶ Ziauddin Sardar (1985). *Islāmic Future The Shape of Ideas to Come*. London: n.p.

⁷⁷ *Ibid.*

various forms of economic activities are considerate as worship while Islam condemns poverty. The economic progress and its application must be regulated and guided on the basis of trust, justice, equality and sincerity in order to secure the rights of the individuals and to maintain the solidarity of the society. Introducing high morality to the world of business and implement laws of the *Sharī'ah* in the sphere of Islamic economic system. Achieving man's worldly success as well as the success of hereafter through economic justice for humanity. Sharing business profits with mutual cooperation in economic endeavors to enhance the Islamic brotherhood between Muslims. Increasing the sense of responsibility and amanah in distributing the wealth equally such as distribution of *zakāt*, *ṣadaqāt* and *waqf* etc.⁷⁸ Attaining social justice and equity in order to disallow Muslims to keep wealth in the hands of few people but to give guarantee for a standard living. Any form of discrimination and exploitation, even to non-Muslims, may cause dissatisfaction, which can lead to the criminal actions or destructions of the assets. Strengthening the foundation of economy and its growth through mobilization of resources is to provide an environment where Muslims can live together peacefully.

• The concept of wealth in Islam

Ownership. The ownership in Islam is the trust, entrusted by Allah SWT. The individual is the trustee and he can vindicate his trustworthiness by so dealing with his wealth that it becomes wealth radiative and not wealth reflective. Islam supersedes capitalism and socialism in harmonizing the concept of private ownership with the doctrine of social welfare. *Al-Tawḥīd* recognizes the sanctity of the right of the ownership. Prophet of Islam said: "O ye people, your blood and money are sacred to you."⁷⁹

Wealth belongs to Allah SWT and as a testing trial for man. Wealth is a testing trail on earth for humanity, either for a rich person or poor. It belongs to Allah SWT, man only is given temporary authority own the wealth on earth as an *amānah* to test him whether he tries to avoid

⁷⁸ A.D. Ajijola (1977). *The Islamic Concept of Social Justice*. Lahore: Islamic Publication, p. 235.

⁷⁹ Muḥammad ibn Ismā'īl al-Bukhārī (1987). *Ṣaḥīḥ al-Bukhārī*. Beirut, Dār Ibn Kathīr, Vol:1, Ḥadīth No:67, 3rd ed.

from the pit of selfishness, greed and injustice or not. *Al-Tawhīd* implies man as His agents and inheritors of the earth. His position and ranks are given as an *amānah* and gift and Allah SWT belongs to heritage of the heavens and the earth.⁸⁰ *Al-Tawhīd* also provokes one to be an extravagant and profligate in achieving the worldly success and no one should abandon in achieving the success of life after death. No one should also exercise given freedom of enterprise in earning his living expenditures in unhealthy competitions and rivalry.⁸¹ Allah SWT has endowed our earth with plentiful of resources to explore them for the welfare of man in order to eat of what is lawful and good on the earth and to follow not the footsteps of Satan.

Balance in generating income. The Qur'ān provokes man to seek the success of *al-akhīrah* in that which Allah SWT bestows upon him in this world but do not forsake his share in this world. Man has to do well to others as Allah SWT has done well to him. Corruption should not be the means of income.⁸²

• **Sources of *Ḥarām* and *Ḥalāl*.** The principles of *ḥalāl* and *ḥarām* apply as much as to the spending of wealth as it does to its acquisition.⁸³ Spending of wealth is also restricted to *ḥalāl* things and cannot be spend on anything that is forbidden by Islam. A Muslim must invest his capital in an enterprise that is *ḥalāl* although it might bring less profit as compared to what accrues on *ḥarām* enterprise. The permissibility of things, which are allowed by the Qur'ān and Sunnah and bifacial for humanity. The *ḥalāl* is that which Allah SWT has made lawful in His book and the *ḥarām* is that which He has forbidden. Making lawful or unlawful is only the right of Allah SWT alone [al-A'rāf, 7: 32].

⁸⁰ Al-Ḥadīd, 57: 5-6 & 10.

⁸¹ "O children of Adam! Look to your adornment at every place of worship, and eat and drink and be not extravagant; surely He does not love the extravagant." [al-A'rāf, 7: 31]. "And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the earth, surely Allah does not love the mischief-makers." [al-Naml, 27: 77].

⁸² Al-Qaṣaṣ, 28: 77.

⁸³ "He commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); he releases them from their heavy burdens and from the yokes that are upon them." [al-A'rāf, 7: 157].

Benefit of *Ḥarām* and *Ḥalāl*. *Ḥalāl* works and earnings are a kind of *'ibādah* for which a Muslim will be rewarded. *Ḥarām* works and earnings are a kind of sin for which a Muslim will be punished on the Day of Judgment. Whatever is spent out of *ḥalāl* earnings is considered as *ṣadaqah* (charity) even what is spent on one's family, children, parents and needy people and even what is stolen or eaten by birds and animals is *ṣadaqah*. *Ḥalāl* earning is the blessing and mercy of Allah SWT, which brings to its possessor peace of mind and body in order to live together in the society. In Islam, the charity of *ḥarām* earnings will not be accepted and rewarded by Allah SWT. While blessing and mercy will be lifted from *ḥarām* trade and supplication will be rejected and prohibited wealth will be witness against its owner on the Day of Judgment. The money of interest, gambling and lottery etc are considered as prohibited resources.⁸⁴ The Qur'ānic guidance for human beings is to eat lawful food and thing. A Muslim is not required to have unlawful diet, unlawful drink, unlawful cloths and unlawful nourishment.⁸⁵ *Al-Tawḥīd* binds a rule between buyer and seller to fulfill all the conditions they have agreed upon unless a contract or condition is against the principles of Islam in the way of making something *ḥarām* as *ḥalāl* or vice versa. Protecting consumer's rights is another direction, which prevents deception and fraud.⁸⁶ Selling defective commodities without informing the buyer about defects contained in it is prohibited. Misleading and false advertisement in Islam is not allowed and seller must give accurate weight and measurement during buying and selling.⁸⁷ Hoarding is to

⁸⁴ See *ḥadīth*, "If a person earns property through haram means and then gives charity, it will not be accepted (by Allah); if he spends it there will be no blessing on it; and if he leaves it behind (at his death) it will be his provision in the Fire. Indeed, Allah SWT does not eliminate one bad deed by another bad deed, but He cancels out a bad deed by a good deed. An unclean thing does not wipe away another unclean thing." Please also see [al-Anbiyā', 21: 53].

⁸⁵ Al-Mu'minūn, 23: 51, al-Baqarah, 2: 172.

⁸⁶ "The Messenger of Allah SWT once passed by a stock of grain. He touched it and felt moisture inside the stock. He asked the seller what it was. The merchant said: O Prophet of Allah it was affected by rain. The Prophet (s.a.w) said: Then why you did not place the wet wheat over the rest of the stock, so people could see it for themselves. Any one practicing deception has no relationship with me." *Ḥadīth*.

⁸⁷ Give full measure, and be not of those who give less than the due. And weigh with the true balance.

collect and keep large amounts of food without supplying it in the market in order to create artificial scarcity to increase the price dramatically. This is usually practised in the periods of crises, which exploits consumers and there it is prohibited in Islam.⁸⁸ Giving bribes to increase the price or to defeat seller is also prohibited. Allah will curse the briber and the bribed person on the Day of Judgment.⁸⁹ Employer must avoid discrimination, nepotism, and cronyism in the process of recruitment of employees in order to establish justice and fairness to the potential candidates. Islam considers any post as a divine trust and, therefore, it should be offered only to the deserving persons. Responsibility should be given only to the person who is able to shoulder it and who has the capability to do justice to the trust placed in him.

• Business Transactions. *Al-Tawhīd* allows business transactions while prohibits any form of usury.⁹⁰ Honest trade is an *'ibādah* (worship) and blessing of Allah SWT. This may be carried out through individuals, companies, agencies and the like. Any business, which deals with injustice, fraud or exploitation, dishonesty, monopoly and cheating, are all-sinful. A believer must adhere to justice and straight forwardness in all of his businesses, dealings, and transactions.⁹¹ The Qur'ān describes that Allah SWT has set up the balance of justice in order that you may not transgress balance. So

⁸⁸ Al-Syu'arā', 26: 181-182.

⁸⁹ "And do not eat up your property among yourselves by false means; neither seeks to gain access thereby to the judges, so that you may eat up a part of the property of others wrongfully." [al-Baqarah, 2: 88].

⁹⁰ Ribā is a fixed charge payable by borrower to the lender irrespective of what the loan money produces. It is the sale of an article of weight or measurement of capacity in exchange for an unequal quantity of the same article. For example, unequal exchange of money for money, or food for food, which are in equal condition, prohibited by the hadith of the prophet Muhammad (s.a.w). Prophet said: "It is narrated that the messenger of Allah SWT said: gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, like for like, from hand to hand."

⁹¹ "Those who deal in fraud, those who when they have to receive by measure from others, exact full measure, but when they have to give by measure or weight to others give less than due. Do they not think that they will be called to account on a Mighty Day, a Day when mankind will stand before the lord of the worlds." [al-Muṭaffifīn, 23: 1-3].

establish weight with justice and fall not short in the balance.⁹² Usury in Islam is injustice, which has been taken from the one by force without sharing profit and lose. This is irreligious, inhuman and immoral, which makes a rich as a richer and poor as a poorer. Allah SWT will take away all His blessings and mercy. A trade like usury makes a man as ungrateful and wicked to his Lord. The Qur'ān says:

“Those who devour usury will not stand except as stands one whom the evil one by his touch has driven to madness. That is because they say: “Trade is like usury.” But Allah SWT has permitted trade and forbidden usury. Those who, after receiving direction from their lord, desist, shall be pardoned for the past, their case is for Allah SWT to judge. But those who repeat the offense are companions of the fire; they will abide therein for ever. Allah SWT will deprive usury of all blessing, but will give increase for deeds of charity; for He loves not creatures ungrateful and wicked.”⁹³

CONCLUDING COMMENTS

In conclusion, it is necessary to repeat that *al-Tawhīd* is the central theme of Islam, which incorporates the whole Islamic order. It must now be resurrected, *al-Tawhīd* and its effects reformulated in a language understandable to contemporaries in light of the Islamic worldview in order to appraise critically and absorb judiciously into the intellectual universe, which would lead a new chapter for enhancing the harmonious society. If the essence and elements of *al-Tawhīd* could be illustrated upon the basis of the Islamic traditional perception of *al-Tawhīd* in order to absorb those elements in the physical life of man. A major step would be taken for the authentic revival of the Islamic society and civilization. Moreover, Islam's refusal to accept the divorce between religion and the state as well as science and ethics, could have the deepest consequences for the whole humanity now by the application of secularism, which caused the forgetfulness of *al-Tawhīd* and the role of man as the vicegerent of Allah on earth.

⁹² Al-Raḥmān, 55: 7-9.

⁹³ The Qur'ān says: “O ye who believe devour not usury doubled and multiplied but fear Allah SWT that ye may really prosper.” [al-Baqarah, 2: 274-6].

Al-Tawḥīd as the source of all knowledge, derived from the Most Knowing (*ʿĀlim*) is cultivated in an intellectual universe in which the spiritual and the ethical are not mere subjectivism but are fundamental features of the cosmic as well as the meta-cosmic Reality. *Al-Tawḥīd* can save humanity today from this mass suicide that parade as human progress. Let us hope that in these dark hours of human history, the Islamic World, as the bearer of the messages of Allah's last planar revelation, can rise to make awareness of Tawḥīdic paradigm in the globe, which could help men and women to live at peace and harmony with themselves, with other fellow human beings, with the natural environment and with that Divine Reality, who is the ontological source of both man and cosmos.

