



AENSI Journals

Australian Journal of Basic and Applied Sciences

ISSN:1991-8178

Journal home page: www.ajbasweb.com



Tawheed the Milestone of Islam; A Reflection of Some Prominent Muslim Scholars And Its Implications to Educators

Ssuna Salim and Syahrul Faizaz Binti Abdullah

University Utara Malaysia, School of Social Sciences, Center for General Studies, Sintok 06010, Kedah Malaysia

ARTICLE INFO

Article history:

Received 19 September 2014

Received in revised form

19 November 2014

Accepted 22 December 2014

Available online 2 January 2015

Keywords:

Islamic faith, nullification of faith,
Muslim scholars, straight path, Allah's
commandments, vicegerents.

ABSTRACT

Tawheed is the leading principle of the Islamic faith without which an individual is not considered a Muslim and its violation for those already believed will automatically result into the nullification of their faith. The Quran and the Hadith of the Prophet are very explicit on this issue; this is why the Muslim scholars of all ages in their writings labored hard to preserve the true teachings and proper understanding of this major principle of this faith. This study therefore assesses the observations of these scholars regarding this principle in view of what it means, affirmation of its lofty position, the main theme of all prophets and messengers commissioned by the Almighty Allah and its influence on a Muslim's daily life. The study uses a textual analysis methodology. The study concludes by assessing the role of this principle in guiding Muslims to the straight path by fully implementing Allah's commandments, something that will have a positive effect on their behavior and determination as effective vicegerents on earth and a guiding principle to their education system.

© 2015 AENSI Publisher All rights reserved.

To Cite This Article: Ssuna Salim and Syahrul Faizaz Binti Abdullah, Tawheed the Milestone of Islam; A Reflection of Some Prominent Muslim Scholars And Its Implications to Educators. *Aust. J. Basic & Appl. Sci.*, 9(1): 19-25, 2015

INTRODUCTION

Believing in God is the leading principle of the Islamic faith. Therefore, human consciousness of God is the backbone of conviction, understanding and implementing of the Islamic teachings as a complete way of life. However, this will never be achieved unless Muslims very well grasp the concept of the Oneness of God. This concept took a longer period during prophetic mission whereby the whole Meccan period of 13 years was mainly committed to this concept. It is upon the pronouncement of the word "there is no god except Allah" that someone submits to the unity of Allah as well as believing in the His Prophet Muhammad as his final messenger and the seal of all prophets and messengers commissioned by the Almighty Allah.

Consequently, al-Afendi and Baloch (1980), urge that, the first item which, Islamic education curricula should strive to inculcate into the minds of the young is the concept of Allah. Young Muslims should be sufficiently acquainted with the Omnipotent and pervading power of Allah and His divine attributes, this is because Allah is the Creator of the universe and the Lord of the worlds; the Educator of the entire creation.

God's Unity of Lordship, Unity of Worship and His Beautiful Names and Attributes must be understood as this will result into the understanding of His power that will lead to the acceptance of God as the controller and a guide to our lives. On this Kamal Hassan (undated) emphasizes that, the all, pervading principle, which govern all the fundamental domains of human faith and actions in Islam, is the concept of Unity (*Tawheed*). The absolute Unity or Oneness of God is the foundation of the Quranic world-view and all its dimensions should be understood in order to grasp Islam's approaches to vital human problems.

From the Unity of God follow the Unity of the Universe, Life, Knowledge, Faith and Reason, Mankind and Human personality. Hence, on the social significance of *Tawheed*, a belief in the Oneness of God has to express itself in the form of righteous living. The Quran envisages a society dedicated to godliness, and it has laid down a value- system where in the highest criteria of superiority are spiritual righteousness, moral virtues and knowledge- all rooted in a high degree of God - consciousness. When a person has attained such a level of conviction, he will automatically find it easy to accept and put in practice the revealed guidelines of his Creator, thus lead a life according to the dictates of his God, hence attain pleasure and success in this life and the life after death, which is the highest goal of a believer, in this earthly life. Thus, this will result in people who are God fearing, with upright personalities that the society will not have problems with, consequently, the social problems will be minimized.

Corresponding Author: Syahrul Faizaz Binti Abdullah, University Utara Malaysia, School of Social Sciences, Center for General Studies, Sintok 06010, Kedah Malaysia Phone numbers: Office 604-9285610/HP Tel: 60196205210 E-mail: ssuna@uum.edu.my

The technical meaning of the term Tawheed and its Significance:

Tawheed is the acknowledging of the unity of God, the Indivisible, Absolute and the Sole Real. This doctrine is central to Islam, and indeed, it is the basis of salvation according to the Concise Encyclopedia of Islam (1989). According to Philips (1990) *Tawheed* literally means unification or asserting oneness, which comes from the Arabic word *wahhada* which itself means to unite, unity or consolidate. Philips further elaborates that when the term *Tawheed* is used in reference to Allah it technically means realizing and maintaining of Allah's unity in all of man's actions, which directly or indirectly relate to Him. Therefore, *Tawheed* is the belief that Allah is One, without partner in His dominion and His actions (*Ruboobeeyah*), One without similitude in His essence and attributes (*Asmaa wa Sifaat*), and One without rival in His divinity and in worship (*Ulooheyah/ Ebaadah*). Philips elucidates that these three aspects form the basis for the categories into which the science of *Tawheed* has been traditionally divided. Philips and Abdul Wahab (undated) assert by concluding that, the three categories overlap and are inseparable to such a degree that whoever omits any one has failed to complete the requirements of *Tawheed*.

Al-Faruqi (1982) notes that traditionally, the word *Tawheed* is simply expressed as the conviction and witnessing that "there is no god but God" This seemingly negative statement, brief to the utmost limit of brevity, carries the greatest and richest meaning in the whole of Islam. Sometimes a whole culture, a whole civilization, or a whole history lies compressed in one sentence. This certainly is the case of *al-kalima* (pronouncement) or *al-shahadah* of Islam. All the divinity, wealth and history, culture and learning wisdom and civilization of Islam is compressed in this shortest of the sentences- *la-ilaha illa Allah* (There is no god but God). Therefore, *Tawheed* is the general view of reality, of truth, of the world, of space, of human history and destiny, hence, at the core of religious experience stands God. The *shahadah* (confession of Islamic faith) the witnessing that there is no god but God and Muhammad is His Messenger. The name God "Allah" which simply means "The God" occupies the central position in every Muslim place, every Muslim action, every Muslim thought. The presence of God fills the Muslim's consciousness at all times. With the Muslim God is indeed a sublime obsession.

As a result Annahwi (1993) observes that, indeed *Tawheed* represents the first feature that depicts the practice of belief and good deeds. Because it is the basis of belief; Belief in God, His angels, Books, Prophets, Resurrection, Day of judgment, Paradise, Hell, Predestination, and Predetermination. Without *Tawheed*, a wrong perception, confusion and distortion will result which later on will lead to infidelity and polytheism. Therefore, *Tawheed* is the central theme of the teachings of prophet Muhammad (peace be upon him) that the Muslims must worship the Almighty Allah alone and discard all the polytheistic activities or symptoms of shirk. This is why this concept alone took him 11 years to teach it to his followers, while the remaining Islamic concepts took him 13 years only. This is because *Tawheed* is the first pillar of Islam and the basis of the Islamic belief.

Afzalur Rahman (1995) asserts that *Tawheed* is the most important and fundamental teaching of Islam. In this case, he agrees with Valiuddin (1978), who further explains that God has a serious purpose behind the creation. This purpose is "*Ibadah*" or worship, which means *Tawheed* or unity, as it is pointed out by Ibn Abbas in the terminology of the Quran "*Ibadah*" always means "*Tawheed*". So the meaning of the verse: Thee (alone), do we worship and Thine aid (alone) do we seek" 1:5. This means that a believer must have a firm faith in the unity of God (*Tawheed*).

Tawheed the main message of all messengers and prophets sent by the Almighty Allah:

It is common knowledge that all the messengers sent by God conveyed the same message and the same good guide to their people and they said nothing but truth about God. On this the holy Quran says:

"-----O my people (worship God) ye have no other object worthy of worship save Him..." 7:59. Prophet Noah (peace be upon him) said to his people,

"O my people! I am to you a warner, clear and open that you should worship God fear Him and obey me" 71:2-3.

His worship "*Ibadah*" consists of belief in unity of the being worthy of worship, fear of God and obedience of God's commandments and ordinances.

The prophet Hud, Saleh and Shuaib (peace and blessings of God be upon them) conveyed the same message to their peoples:

"-----O my people! Worship Allah; ye have no other god but Him..." 7:85.

Abraham (peace be upon him) conveyed the same message to his people:

"And (We also saved) Abraham: behold he said to his people "Serve Allah and fear Him: that will be the best for you if you understand" 29:16.

This was the same legacy that Abraham left to his sons and so did Jacob:

"And Abraham enjoined upon his sons and so did Jacob; O my sons! Allah hath chosen the faith for you: then die not except in the state of submission (to me)". 2: 132.

It was the same message that Lot (peace be upon him) delivered to his people and Moses (peace be upon him) to Pharaoh and his hosts, that they should worship God alone as there was no object worthy of worship

save Him. Then came Muhammad (peace of God be upon him), the last and the greatest of all the apostles with the message of the One universal God for all mankind, he set forth God's universal mission thus:

"Oh men! I am sent unto you all as the apostle of God, to whom belongeth the dominion of the heavens and the earth, there is no being worthy of worship but He; it is He that giveth both life and death. So believe in God and His apostle, the unlettered prophet who believes in God and His words; follow Him, so that ye may be guided" 7:158. Consequently, it is clear that all the apostles sent by God brought one and the same message to their people, as the Quran mainly states: "Not an apostle did we send before thee without this revelation from us to him that there is no being worthy of worship except Me, therefore, worship and serve Me!" 21:25.

The holy prophet (may the peace and blessings of Allah be upon him) on a number of occasions explained and emphasized the position and the importance of *Tawheed* in Islam. Ibn Omar reported that the holy prophet said: Islam is built on five things – to bear witness that there is no deity but Allah and that Muhammad is His servant, to keep up prayer, to pay zakat, to make pilgrimage and to keep fast in Ramadhan. (Agreed upon). In another incidence, Ubadah bin as-Samit said: I heard God's messenger say, "If any one testifies that there is no god but God and that Muhammad is God's messenger, God will keep him from going to hell" (Muslim). Uthman bin Affan also reported God's messenger as saying, "Whoever dies knowing that there is no god but God will enter paradise" (Muslim).

In another related incident, Mua'dh bin Jabal reported: I was riding behind the prophet on an ass with nothing between him and me but the rear part of the saddle, when he said, "Do you know Mua'dh, what God has the right to expect from His servant?" "God and His messenger know best." He said, "What God has the right to expect from His servant is that they should worship Him, not associating anything with Him; what the servants have the right to expect from God is that He should not punish one who does not associate anything with Him." (Bukhari and Muslim). Mua'dh bin Jabal again reported that God's messenger said to him, "The keys of paradise are the testimony that there is no god but God." On another occasion, Mua'dh bin Jabal heard God's messenger say, "He who meets his Lord having associated nothing with Him, observed the five times of prayer, and fasting during Ramadhan will be forgiven." (Ahmad 2002).

Tawheed the backbone of religion:

As a result therefore, it is common knowledge that *Tawheed* is the basis of the religion of Islam, which is most precisely expressed in the formula: "*Laelaah il-laah*" (There is no god but Allah) which states that there is only one true God and that He alone deserves to be worshipped. This seemingly simple formula forms the dividing line between *iman* (true belief in God) and *Kufr* (disbelief), according to the tenets of Islam. Because of this principle of *Tawheed*, the Islamic belief in God is considered to be Unitarian and Islam is counted among the world's monotheistic religion. *Tawheed* is therefore the very foundation of Islam on which all the other pillars and principles depend. If one's *Tawheed* is not sound, the rest of one's Islam becomes, in effect, a series of pagan rituals (Philips, 1990).

Consequently, Muhammadunnasir (1984) agrees with Philips and further deduce that faith in the unity of God is the most fundamental and important teaching of the Quran and Sunnah. Belief in the existence and Oneness of God is the pivot on which the entire world of faith revolves, and the confession of this faith is the gateway to Islam. Muhammadunnasir further elucidates that *Tawheed* is the highest conception of Godhead, the knowledge of which God has sent to mankind in all ages through His prophets. It was this knowledge with which, in the beginning Adam had been sent down to earth, it is the same knowledge that had been revealed to Noah, Abraham, Moses and Jesus (God's blessings be upon them all). It was this very knowledge, pure and absolute, without the least shade of ignorance.

Khan (1980) agrees with Muhammadunnasir and expands that the central pivot around which the whole doctrine and teaching of Islam revolves is the unity of the Godhead. From this concept proceeds the fundamental unity of the universe, of man, and of life. Accordingly, the object of Islam is to establish a balance and to bring about accord in the relationship of man to God and to the universe through beneficent adjustments. Khan further puts it in clear terms that, the primary object of all revelations is to emphasize this concept of God, that is to say, that He is One, has no equal or partner, and that all adorations, glorifications, worships and obedience are due to him alone. He is the object of the heart's deepest love and devotion. To seek nearness to Him, to do to his will in all things, to win his pleasure, to become the manifestation of His attributes – that is to say His image- is the purpose of man's creation. He is the source of beneficence, everything proceeds from Him, and is dependent upon Him, He is independent and stands in no need of help or assistance from any other sources and means proceed from Him, and none exists or subsists outside Him or outside His control and authority.

For this reason therefore, Muhammad Noor Ibrahim and others (1987), emphasized that, the origin of religion is knowledge of Allah or the foundation of Islam is knowledge of Allah. They further say that, in the same way a building stands firm and stable because its foundation is impregnable. Thus a Muslim stands firm and steadfast in his faith because his knowledge of Allah is deep and sound. So it is incumbent on every Muslim to acquire knowledge of Allah to such an extent that it permeates his mind and soul, influencing his feelings and

his actions in carrying out the decrees and prescribed practices in his daily living. However, they agreed that, if this foundation- knowledge of Allah - is weak and merely at the stage of conjecture, not conviction, he will surely not feel the sense of responsibility that is needed in the proper discharge of his duties as a Muslim.

Afzalur Rahman (1995) also elaborates that the most important and fundamental teaching of Islam is the belief in the Oneness of God, which constitutes the first article of faith of the Muslims. Islam attaches great importance to this pillar of faith concerning the unity of God and the finality of the prophet hood. This is the foundation and bedrock of Islam. The expression of belief in this article distinguishes a believer from a non-believer. Belief in one supreme God is essential; knowledge of God and His attributes is necessary for one to fashion one's life in virtue in accordance with the Divine Will. A true believer denounces all other kinds of deities and lowers his head in obedience to God, the Almighty. The believer accepts and follows His commandments in words and deeds. The knowledge of God and His Attributes inspires and guides one on the right path, and removes all dubious ideas about the existence of many creators. It confirms God as the sole and supreme Planner, Designer, Controller, and Creator of earth and universe.

Accordingly Kamal Hassan (1996) observes that, the educational theory and practice of Islam consider the knowledge of the One True God as the highest knowledge, and all the other types of knowledge are subservient to the knowledge of God. They receive their legitimacy by being organically and philosophically linked to the one metaphysical centre (knowledge of God). Therefore, the educational philosophy and system should be based on this unitally view of the world, in order to produce a balanced and an integrated personality. This is because, the pragmatic educational system that gives *Tawheed* the role of deterministic principle, will affect vitally and decisively the overall philosophy and content of the curriculum and of its every part, thus, reflecting Islam's basic premise of the existence of the One True God, Who is the ultimate Ground of Truth to which segment of knowledge and all particular truths must be oriented.

Hence, the education constructed on the principle of *Tawheed* would enable the young Muslims to have the benefits of modern education without acquiring a godless attitude towards life and its activities, and without losing contact with the beliefs and the essentials of their creed (*aqidah*). This will revive in their minds a conviction of the sanctity of knowledge and, along with it a feeling of reverence for its teachers and professors and this will contribute significantly to the situation of disciplinary problems objective, *Tawheed* must be made more relevant to the needs and problems in schools, colleges and universities. However, Kamal urges that in order to achieve this contemporary man and society, by changing it into a living organism that has the ability to stimulate thoughts and actions of students oriented to social cultural reforms.

This implies therefore, that *Tawheed* must be the main subject and must be given more attention and emphasis. As a result therefore, Annahwi (1993), asserts that, *Tawheed* is the basis of every branch of knowledge; it is the basis of the knowledge of God's system, i.e. Quran and the traditions of the holy prophet. Allah's system must be the foundations of all the branches of knowledge, such that knowledge will be correct and therefore be of benefit in human life. Without this connection, knowledge will result into a source of temptation, mischief and evil among people. As a result, Annahwi again stresses that, all the work in all situations will not have blessings and will not be rewarded by Allah if *Tawheed* is neglected, because *Tawheed* is the sole source of good, truth and beauty in a person's work in his life and in the entire world.

Ayoub (undated) also stresses that Islam is the religion of *Tawheed*, the affirmation of the self- evident reality that the Lord of all things is One. One does not merely refer to number. Allah's Oneness is beyond number: it signifies above all his uniqueness. The Oneness of Allah manifests itself in the world around us – in the harmony, the regularity and the beauty of His creation. Thus we as human beings are not called upon to prove Allah's Oneness through incontrovertible arguments, but rather to add our voices to the universal chorus, which says, "There is no god but Allah". It is imperative, then, from an Islamic point of view, that the community be one, and be a worshipping community, this because Islam is based on foundations of faith known as the fundamentals of religion, (*usul al-din*), the first of which is faith in Allah that He is one.

Ahmad (2002) asserts that *Tawheed* is a revolutionary concept and constitutes the essence of the teachings of Islam. It means that there is only one Supreme Lord of the universe. He is the Omnipotent, Omnipresent and the Sustainer of the world and of mankind. This is the basic tenet to which Muhammad (peace be upon him) asked humanity to adhere. This important concept answers the riddles of the universe. It points to the supremacy of the law in the cosmos, the all - pervading unity behind the manifest diversity. It presents a unified view of the world and offers the vision of an integrated universe. It is a dynamic belief and a revolutionary doctrine, which means that all men are the creatures of One God-they are all equal. Discrimination based on colour, class, race or territory is unfounded. This concept also defines the true position of man in the universe. It says that God is the Creator, the Sovereign; and man is his vicegerent on the earth.

On the other hand, Afzalur Rahman (1995) agrees with Ayoub (undated) and Ahmad (2002) and further elucidates that, the most important and fundamental teaching of Islam is the belief in the Oneness of God-this is termed as *Tawheed*. This is explained in the first Article of faith: there is no god but God; there is no worthy of worship except God. Islam attaches great importance to this pillar of faith concerning the unity of God. This is the foundation and bedrock of Islam. The expression of belief in this Article distinguishes a believer from a non-

believer. Belief in one Supreme God is essential; knowledge of God and His Attributes is necessary for one to fashion one's life in virtue in accordance with the Divine will. The knowledge of God and His Attributes inspires and guides one on the right path, and removes all dubious ideas about the existence of one or many creators. It confirms God as the sole and supreme Planner, Designer, Controller and Creator of earth and the universe.

Suzanne (1994) notes that the simple statement "there is no god except God, Muhammad is the messenger of God" constitutes a Muslim's basic belief in the starting point for all that follows. From this expression of belief in the Oneness and Uniqueness of God and the messenger ship of Muhammad stem all of Islam's concepts, attitudes, moral values and guidelines for human behavior and relationships. Thus, the first part of this declaration, "there is no god except God" attests not only to the Oneness and uniqueness of God, the Deity. It signifies, at the same time the oneness of the lordship, the sovereignty and the authority in the universe and this world. For when one affirms that there is no deity except the One God, he is actually stating that, as there is no other Creator and Sustainer of the universe, this world and what is in them, there can be likewise no other Ruler, Lawgiver and Supreme Authority for mankind. God, the Lord of all creation, creates what He pleases, giving each of His creations the nature, function and Role which He desires for it; in this He is accountable to no one and all things under His absolute control. The purpose for which He created human being is to acknowledge, worship and obey Him alone, and at the same time to manage the affairs of this world and administer it with justice and righteousness according to His all-wise laws.

Mawdudi (1980) concurs with Suzanne and explicates that the most fundamental and the most important teaching of Prophet Muhammad is the faith in the unity of God, which is the bedrock of Islam, its foundation and its essence. Mawdudi further makes it clear that the expression of this belief differentiates a true believer from a non-believer. The acceptance or denial of the phrase (there is no god but God) produces a world of difference between man and man. The believers in it become one single community and those who do not believe in it form an opposing group. For the believers there is unhampered progress and success in this world and in the hereafter, while failure and ignominy are the ultimate lot of those who refuse to believe in it. Consequently, Mawdudi observes that the belief in the Oneness of God will have the following effects on man.

1. A believer in one God can never be narrow in outlook. He believes in one God who is the Creator of the heavens and the earth, the Master of the East and West and Sustainer of the entire universe. After this belief he does not regard anything in the world as a stranger to himself. He looks at everything in the universe as belonging to the same Lord he himself belongs to. His sympathy, love and service are not confined to any particular sphere or group. His vision is enlarged, his intellectual horizons widened and his outlook becomes as liberal and as boundless as is the kingdom of God.

2. This belief produces in man the highest degree of self-respect and self-esteem. The believer knows that Allah alone is the Possessor of all power, and that none besides Him can benefit or harm a person, or provide for his needs, or give and take away life or wield authority or influence. This conviction makes him indifferent to, and independent and fearless of, all powers other than those of God. He never bows his head in homage to any of God's creatures, nor does he stretch out his hand before anyone else. He is not overawed by anybody's greatness. This attitude of mind cannot be produced by any other belief.

3. This belief also generates in man a sense of modesty and humbleness. It makes him unpretending. A believer never becomes proud or arrogant. The proud of power, wealth and worth can have no room in his heart, because he knows that whatever he possesses has been given to him by God and can take away just as He can give.

4. This belief makes man virtuous and upright. He has the conviction that there is no other means of success and salvation for him except purity of soul and righteousness of behavior. He has perfect faith in God who is above all need, is related to none and is absolutely just. This belief creates in him the consciousness that, unless he lives rightly and acts justly, he cannot succeed. No influence or underhand activity can save him from ruin.

5. The believer never becomes despondent. He has a firm faith in God Who is the Master of all the treasures of the earth and heavens, Whose grace and bounty have no limit and Whose powers are infinite. This faith imparts to his heart extraordinary consolation, fills it with satisfaction and keeps it filled with hope. Although, he may meet with rejection from all sides in this world, faith in and dependence on God never leave him, and on their strength he goes on struggling.

6. This belief produces in man a very strong degree of determination, patience, perseverance and trust in God. When he makes up his mind and devotes his resources to fulfilling the Divine Commands in order to secure God's pleasure, he is sure that he has the support and backing of the Lord of the universe. This certainty makes him firm and strong, and no amount of difficulties, impediments and opposition can make him give up his resolution.

7. This declaration inspires bravery in man. There are two things, which make a man cowardly: (i) fear of death and love of safety, and (ii) the idea that there is someone else besides God who can take away life and that, man by adopting certain devices, can ward off death. Belief in one God purges the mind of both these ideas. The first idea goes out of his mind because he knows that his life and his property and everything else

really belong to God, and he becomes ready to sacrifice his all for His pleasure. He gets rid of the second idea because he knows that no weapon, no man or animal has the power of taking away his life, God alone has the power to do so. A time has been ordained for him, and all the forces of the world combined cannot take away anyone's life before that time. It is for this reason that no one is braver than the one who has faith in God.

8. This belief creates in attitude of peace and contentment, purges the mind of jealousy, envy and greed and keeps away the temptations of reporting to base and unfair means for achieving success. The believer understands that wealth is in God's hands, and apportions it as He likes; that honour, power, reputation and authority-everything-is subjected to His will, and He bestows them as He will; and that man's duty is only to endeavor and struggle fairly. He knows that success and failure depends on God's grace; if He wills to give, no power in the world can prevent Him from so doing; and if He does not will it, no power can force Him to.

9. The most important effect of this belief is that it makes man obey and observe God's Laws. One who has belief in it is sure God knows everything hidden or open and is nearer to than his own jugular vein. If he commits a sin in a secluded corner and in the darkness of night, He knows it; He even knows our thoughts and intentions, bad or good. The firmer a man's belief in this respect, the more observant will he be of God's commandments.

If the concept of *Tawheed* is very well understood by an individual with all its characteristics, his perception will begin from a correct source, which will make the system be on the right path. But on the other hand, if *Tawheed* is not very well understood by a person, the whole concept of belief will be confused and thus lead to a person's going astray and have a wrong perception which will result in the confusion of the whole system. This imply that *Tawheed* must be very well understood by the students, if we are to have a strong future Islamic society, however, it will never be understood properly unless it is taught through effective and appropriate methodologies, which will stimulate student's thoughts and actions, which must be ensured for the sake of the young generation if it is to survive from the current wave of social ills. It should be noted however, that one- way of achieving this is through the adoption of appropriate methodologies in teaching *Tawheed*.

Conclusion:

In a nut shell, there can be no doubt that the essence of Islamic civilization is *Tawheed*, the act of affirming Allah to be One, the absolute, transcendent Creator, the Lord and Master of all that is. *Tawheed* gives Islamic civilization its identity, which binds all its constituents together and thus makes of them an integral, organic body, which is termed as civilization. In binding separate elements together, the essence of civilization in this case *Tawheed*, impresses them by its own mould. It casts them so as to harmonize with and mutually support other elements, without necessarily changing their natures; the essence transforms the elements making up a civilization, giving them their new character as constitutive of that civilization. (Al-Faruqi, 1982). Therefore *Tawheed* is the highest and the most important commandment of God, which is evidenced by the fact of God's promise to forgive all sins but the violation of *Tawheed*. Allah says in the Quran:

"Allah does not forgive any ascription of associates to Him, but He forgives all other offences to whomsoever He wills. Whoever, therefore, ascribes partners to Allah has committed a sin most heinous indeed." (4:48). obviously, no commandment in Islam would hold without *Tawheed*. The whole religion itself, man's obligation to serve God, to fulfill His commandments and observe His prohibitions would fall to the ground the moment *Tawheed* is violated. For, to violate *Tawheed* is to doubt that Allah is One and only One. But to do so means to assume that other things may share His divinity. This cannot be done without doubting the obligations of Allah's commandment. Without *Tawheed*, therefore, there can be no Islam. Certainly, not only the Sunnah of the prophet would be subject to doubt, and its imperativeness shaken; the very institution of prophecy would fall to ground. The same doubt, which pertains to the plural gods, would apply to their messages. To hold on the principle of *Tawheed* is therefore the cornerstone of all piety, of all religiosity and all virtues. Naturally, Allah and His prophet have raised observance of *Tawheed* to the highest status and made it the cause of the greatest merit and reward. Allah says in the Quran: "Those who believe and mixed not their *iman* (belief/faith) with injustice, to them belong security. They are the rightly guided" (6:82).

Likewise it was related by Ubadah bin al-Samit that the Prophet of Allah said; "Whoever witnesses that there is no god but Allah, alone, without associate and that Muhammad is His servant and apostle, that Isa (Jesus) is the servant of Allah and His apostle, His command unto Mary and of His spirit, that paradise and hell are true, Allah would on that account enter him into paradise" (Al-Faruqi, 1982). It is no wonder therefore that the Muslim is definable by his adherence to *Tawheed* by its profession of its *shahadah*, by his observance of the absolute unity and transcendence of Allah as the ultimate principle of all creation, of all being and life, of all religion.

REFERENCES

- Afzalur Rahman, 1995. Islam: Ideology and The Way of Life, A. S. Noordeen. Kuala Lumpur, Malaysia.
- Al-Affendi, Muhammad Hamid and Baloch, Nabi Ahmad, 1950. Curriculum and Teacher Education.

Jeddah: Hodder and Stoughton. King Abdulaziz University.

Annahwi, Adnan Ali Ridha, 1993. Atawheed Wa-Waqi'na Al-Mu asir. Riyadh. Islamic Center.

Haneef, Suzanne, 1994. What Everyone Should Know About Islam and Muslim. India Adam Publishers & Distributors

Khan, Muhammad Zafrullah, 1980. Islam; Its Meaning for Modern Man. London: Rout ledge and Kegan Paul.

Muhammad Kamal Hassan, 1996. Towards Actualizing Islamic Ethical and Educational Principles in Malaysian Society; Some Critical Observations. Bandar Sri Manjalara: Kepong. Muslim Youth Movement of Malaysia. Al -Hikmah Sdn Bhd.

Muhammad Noor Ibrahim and Muhammad Ibrahim, 1987. Islamic Discipline for the Fortification of Faith. Kuala Lumpur: Huda. (M) SDN. BHD.

Muhammadunnasir, Syed. 1984. Islam Its Concepts and History. New Delhi: Kitab Bhauan.

Philips, Abu Ameenah Bilal, 1990. The Foundations of Tawheed. (Islamic Monotheism). Riyadh: Saudi Arabia. Tawheed Publications.

Raji, Al-Faruqi Ismail, 1992. Attawheed; Its Implications for Thought and Life Virginia: USA. International Institute of Islamic Thought.

Valliuddin, Mir, 1975. Islamic Monotheism. Delhi: India. Idarah- i Adabiyat-i Delli.