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Division of Tawhid in the Quran

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Abstrak

Penelitian ini bertujuan untuk mengungkap makna tauhid melalui dalil-dalil Al-Qur'an. Tauhid adalah konsep monoteistik dalam Islam yang mengacu pada kepercayaan pada satu Tuhan. Kata Tauhid dalam bahasa Arab berarti "pemersatu", konsep ini mempunyai peranan yang besar dalam agama Islam, dari segi pemahaman dan pengamalannya merupakan prinsip yang paling mendasar dalam ajaran Islam. Al-Qur'an sendiri yang sebagai Wahyu mengandung unsur tauhid. Penelitian ini menggunakan penelitian kepustakaan atau studi kepustakaan yaitu mencari berbagai data yang berkaitan dengan penelitian ini berupa Al-Qur'an, Tafsir dan Jurnal sebagai sumber untuk memperoleh data yang diinginkan. Hasil dari penelitian ini adalah makna tauhid adalah menekankan Keesaan Allah Ta'ala. Seorang muslim harus yakin bahwa Allah satu-satunya Tuhan yang berhak beribadah dan disembah dan tidak ada tuhan selain Dia.

Kata Kunci: *makna, tauhid, kesatuan, Al-Qur'an*

Abstract

This research aims to reveal the meaning of monotheism through the arguments of the Qur'an. Tawhid is a monotheistic concept in Islam that refers to belief in one god. The word Tawhid in the Arabic language means "unifying", this concept has a big role in the Islamic religion, in terms of understanding and practice it is the most basic principle in Islamic teachings The Qur'an itself which is as a Revelation, contains elements of monotheism. This research uses library research or library research, namely looking for various data related to this research in the form of the Qur'an, Tafsir and Journals as sources for obtaining the desired data. The result of this research is that the meaning of monotheism is to emphasise the Oneness of Allah Ta'ala. A Muslim must believe that Allah is the only God who has the right to worship and be worshiped and there is no god besides Him.

Keywords: *meaning, tawhid, oneness, Al-Qur'an*

INTRODUCTION

Tawhid is a monotheistic concept in Islam that refers to the belief in one god. The word Tawhid in Arabic means "to make god", this concept has a major role in Islam, in terms of understanding and practice is the most basic point in Islamic teachings. The Qur'an itself, which is a revelation, contains elements of tawhid.

The concept of tawhid itself, not only taught to the people of the prophet Muhammad, but the previous people were also ordered to tawhidkan Allah by His messengers, namely the prophets. Tawhid as the most basic point in Islam provides the main purpose in life, the main purpose of Tawhid is to glorify Allah in everything in life, be it work, worship and social relations.

Tawhid also guides humans to achieve happiness in this world and in the hereafter. Tawhid influences the practice of worship in Islam and has the same purpose in worship, both mahdhah and gairu mahdhah worship. Mahdhah worship is worship that does not have any changes from what has been outlined / determined by Allah the Apostle such as prayer while ghairu mahdhah worship is a worship practice permitted by Allah related to relationships with humans or the surrounding environment that has worship value, this worship is in the form of human activities both deeds, actions based on the intention of Allah swt.

RESEARCH METHOD

The research method is a way of procedure used to achieve a solution to the problem of the problem being studied, as a research that focuses on the postulates of tawhid. This research uses library research or library research, namely looking for various data related to this research in the form of, Al-Qur'an, Tafsir and Journals as sources to obtain the desired data.

DISCUSSION AND RESULTS

A. Tawheed Rububiyah.

Tawheed rububiyah is the acknowledgement that Allah Ta'ala is the creator, the provider of sustenance, the one who gives life, the one who turns off and the one who governs, which is abbreviated to the term glorifying Allah in terms of his actions. No creature recognises that there is another creator who creates with Allah, or that there is another who provides sustenance besides Allah.

Some verses in the Qur'an that explain the aspect of Tawheed Rububiyah include:

وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَآءِ لِيَبْلُوَكُمْ اَبْكُمۡ اَحْسَنُ عَمَلًا وَلَيُنۡزِلُنَّ عَلَيْكُمۡ مِنَ السَّمَآءِ مَاءً فَتَتَّسِقُ بِالْغُلۡبِ اَشۡجَارًا لَا تَرَءُهَا فِي الْحَبۡشَةِ ۗ اِنَّ هٰذَا لَآسِحۡرٌ مُّبِينٌ

"And It is He who created the heavens and the earth in six ages and (before that) His Throne above the water. (Creation was carried out) to test you, which of you is better in deeds. Indeed, if you (Prophet Muhammad) said, "Indeed you will be resurrected after death," surely the disbelievers would say, "This (the Qur'an) is nothing but real magic." " (hud: 7).

In this verse, Allah tells us that He created the heavens and the earth at six times and His great throne is above the water. Then the earth created by Allah will be inhabited by humans (humans) and their children and grandchildren as Allah says

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

"He is Allah, who made for you all that is in the earth, and He willed to create the heavens, so He made them seven heavens. And He knows all things" (al-baqarah: 29).

He (Allah) made all His creations on this earth for His creatures, namely humans, then He (Allah) created the sky as an ornament for the decoration that is above it and made the sky layered. So that the earth becomes a place provided by Allah for humans. As he said:

أَمْ نَجْعَلُ الْأَرْضَ قَرَارًا وَجَعَلْنَا خِلَالَهَا أَنْهَارًا وَجَعَلْنَا لَهَا رَوَاسِيَ وَجَعَلْنَا بَيْنَ الْبَحْرَيْنِ بَرْزًا مَّحْجُورًا وَاللَّهُ بِمَا كَانُوا يَعْمَلُونَ

" Is He [not best] who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier? Is there a deity with Allāh? [No], but most of them do not know." (an naml: 61).

This verse is an explanation of the previous verse, Allah made the earth a place to dwell. The dwelling in question is to make the earth a place to live in, a place to give birth to their descendants and as a place to worship Allah. Allah made the gaps between the earth as rivers flowing with water to be a source of thirst relief for humans.

On the one hand, this verse also explains the condition of the earth that is suitable for habitation by human beings. Of course, this is closely related to the creation of the heavens and the earth which is so perfect. If there was even the slightest change in the "trajectory" of the sun and moon towards the earth, or a change in its shape, or a change in one of its elements, or a change in the speed of rotation on its axis, or a change in its rotation around the sun, or a change in the rotation of the moon around it, then this earth would certainly not be firm and would not be suitable for life.

By understanding the meaning of the concept of Tawheed Rububiyah, humans are commanded to recognise the oneness and greatness of Allah in creation and ownership. Understanding this concept is the basis of faith in Islam and the concept of tawhid rububiyah leads to obedience and submission to Allah Ta'ala as the god who deserves to be worshipped.

A Muslim who understands Tauhid Rububiyah will realize that everything that happens in his life is by the will of Allah. This will foster a sense of tawakal (surrender) and patience in

facing all trials. Tauhid Rububiyah teaches that all creatures are God's creation and are under His supervision. This encourages Muslims to be fair and respectful of others, as well as maintain good relations with the environment and nature. The belief that Allah is the provider of sustenance teaches a Muslim to work hard in a lawful way, and to always be grateful and not greedy for possessions.

The big challenge in implementing Tawhid Rububiyah is human dependence on material and technological causes, thus forgetting Allah as the main source of everything. In today's fast-paced modern life, spiritual awareness is often neglected, so that understanding of Allah's role as Rabb is not properly internalized. Some cultures and traditions can distort the understanding of monotheism by including elements of shirk, such as believing in amulets or sacred objects.

Tawhid Rububiyah is a concept that emphasizes the oneness of Allah in the aspects of creation, maintenance and regulation of the universe. A correct understanding of Tawhid Rububiyah will strengthen a Muslim's faith and dependence on Allah in all aspects of life. Despite facing various challenges, with the right education and awareness, Muslims can better implement Tauhid Rububiyah in their daily lives.

B. Tawheed Uluhiyyah

Tawheed Uluhiyyah is Tawheed has the concept of worshiping only Allah alone. Tawheed Uluhiyyah is to deify Allah in terms of worship or human actions to Allah Ta'ala. This concept rejects the worship of anything other than Allah Ta'ala and the Qur'an explicitly teaches such devotion.

Some verses of the Qur'an that emphasise the tawhid uluhiyyah include : Allah's Word: **إِيَّاكَ نَعْبُدُ** "You alone do we worship, and it is to You alone that we turn for help" (al-fatihah: 5).

This verse explains that we, meaning humans only worship you (Allah) as the god of the universe and ask for help only from Allah in the face of all trials or disturbances from His other creatures. Because only Allah has the right to be asked for help and also has the right to be worshipped. There is no god other than him as he said:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ " Allāh there is no deity except Him, the Ever-Living, the Self-Sustaining" (ali imran: 2).

In this verse Allah confirms that there is no god equal to himself / no god other than himself who has the right to be worshipped and worshiped, he (Allah) who is eternal will never feel death, Allah is the beginning and the end is eternal, who always grants what is requested by his creatures and who always provides sustenance to each of his creations.

This verse reflects the concept of tawhid uluhiyah in the form, that divinity is only for Him, no other god or worship is entitled to it. Similarly, worship is not allowed except to Him, He is the One in Uluhiyah. All things other than him belong to him and all things other than him are his creatures, he is the one who has no partner for him in power and kingdom.

The concept of tawhid uluhiyah is part of the teachings of Islam and is the basis for the practice of worship in Islam. The rejection of the worship of other than Allah is the main principle in Tawheed Uluhiyah.

Tauhid Uluhiyah directs a Muslim to always be aware that all acts of worship must be sincere and pure only to Allah. This includes prayer, fasting, zakat, and hajj. The practice of Tauhid Uluhiyah requires a Muslim to be fair, honest, and responsible in their social interactions. Because they realize that Allah is All-Seeing and All-Knowing of all their actions. In economic activities, a Muslim who understands Tauhid Uluhiyah will avoid the practice of usury, fraud, and all other forms of cheating.

Tauhid Uluhiyah is the core of Islamic teachings that emphasizes that only Allah deserves to be worshipped. The correct practice of this concept not only strengthens a Muslim's spiritual relationship with Allah, but also forms character and behavior that are in accordance with Islamic teachings in everyday life. Despite facing various challenges, with the right education and understanding, Muslims can better implement Tauhid Uluhiyah in their lives.

C. Tauhid Asma' wa Sifat.

Tawhid Asma wa Sifat is Tawhid that deifies Allah Ta'ala in His names and attributes. It emphasises the oneness of Allah in His names and attributes in accordance with what Allah Ta'ala and His Messenger have said, without any alteration (tahrif), denial (nafy), likening (tamtsil), and not stating how (takyif) to His glorious names and attributes. In this context, it emphasises the oneness of Allah in His names and attributes.

Tauhid Asma' wa Attributes is one of the fundamental concepts in Islamic faith which emphasizes the oneness of Allah in His names and attributes. This article aims to explain the concept of Tauhid Asma' wa Ciri, its implications in the daily lives of Muslims, as well as the challenges faced in understanding it.

Tauhid Asma' wa Ciri is one of the three categories of monotheism in Islam, apart from Tauhid Rububiyah and Tauhid Uluhiyah. Tawhid Asma' wa Attribute emphasizes the oneness of Allah in His names and attributes mentioned in the Qur'an and Hadith. Correct understanding of this concept will strengthen a Muslim's faith and love for Allah.

a. Tauhid Asma'

This tawhid relates to the fact that Allah has a perfect and glorious name, which only He has. Humans must recognise and mention the name of Allah's perfect name in accordance with Islamic teachings. In the Qur'an, Allah mentions the name of his glorious name.

b. Tawheed of as-Shifat

This tawhid relates to the belief that Allah's attributes are unique and perfect. The attributes of Allah and the attributes of His creatures are mutually exclusive and cannot be confused. Some of the attributes of Allah mentioned in the Qur'an are the Most High, Wisdom.

In the Qur'an itself there are several verses that contain the concept of Tawheed asma' wa sifat. And commands humans to recognise the oneness of Allah in the name of his name and nature.

An example of a verse related to the concept of tawhid asma' wa sifat is as follows:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

" And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest description [i.e., attribute] in the heavens and earth. And He is the Exalted in Might, the Wise". (Ar Rum; 27).

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

" And to Allāh belong the best names, so invoke Him by them. And leave [the company of those who practice deviation concerning His names. They will be recompensed for what they have been doing." (Al-'araf: 180).

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

" He is Allāh, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. " (Al-Haysr: 22).

In this verse Allah conveys that he has the nature of knowing everything whether it is invisible to human vision or visible to human vision. Then in this verse Allah has the nature of being gracious and merciful to his creatures. If Allah did not love his creatures without favour, they would feel despair in the life of this world; but Allah does not do so because he loves all his creatures, regardless of whether they believe in Allah or not.

It is important to note that the understanding of the concept of tawhid asma' wa sifat must be in accordance with the teachings of Islam and the guidance of the Prophet. Various Islamic scholars and scholars have provided understanding and interpretation related to this concept.

D. Implementation in life

a. Glorifying Allah Ta'ala

We believe in Allah's power to create, bring life, death and provision, which is unique to Allah. This is recognised by all human beings, and no one denies it. Those who deny this, such as the atheists, in fact show their denial only because of their arrogance. Yet, deep down in their hearts, they recognise that this universe did not come into being unless someone made it and organised it. They are simply lying to their own hearts.

b. Worship only Allah Ta'ala

This means that we glorify Allah in all kinds of worship that we do. Such as prayer, prayer, vows, slaughter, tawakkal, repentance, hope, love, fear and various other kinds of worship. Where we must intend the purpose of all worship is only to Allah alone. This tawhid is the core of the preaching of the Apostles and is the tawhid that was denied by the polytheists of Quraysh. This is as Allah said about their words.

c. believe in His name and attributes

This means that we believe in the names and attributes of Allah as described in the Qur'an and the Sunnah of the Prophet. And we also believe that only Allah deserves to have the most beautiful names mentioned in the Qur'an: "He is the One who creates, the One who makes, the One who moulds, to Him alone are the Asmaul Husna."

Knowing and understanding the names and attributes of Allah will strengthen a Muslim's faith and piety. For example, realizing that Allah is All-Seeing (Al-Basir) makes a Muslim more careful in his actions. Understanding the attributes of Allah such as the Most Gracious (Ar-Rahman) and the Most Merciful (Ar-Rahim) encourages Muslims to emulate these attributes in social interactions, namely by being compassionate and understanding towards others. Remembering and reflecting on the names and attributes of Allah can deepen a Muslim's spiritual connection with Allah, increase their devotion in worship, and strengthen their prayers and supplications.

The big challenge in understanding Tauhid Asma' wa Attributes is the likeness of Allah to His creatures (tasybih) or negating Allah's attributes (ta'thil). Both of these things are contrary to the principle of Tawhid Asma' wa True Nature. Human language has limitations in describing the perfect and infinite attributes of God. Therefore, understanding the attributes of God often requires in-depth and careful explanation. Some cultures and traditions can influence the understanding of monotheism by adding concepts that are inconsistent with Islamic teachings, such as associating the attributes of Allah with certain objects or mythological figures.

CONCLUSION

The meaning of tawhid is to emphasise the Oneness of Allah Ta'ala. A Muslim must believe that Allah is the only God who deserves to be worshipped and worshiped and there is no god besides Him. Tawheed is considered the main point

in Islamic teaching, Tawheed itself covers three aspects in Islam, namely the Rububiyah Aspect (the oneness of Allah in His deeds), then the Uluhiyyah Aspect (human actions in worship are only directed only to him and do not make anything other than Him as worship) and the Aspect of asma' wa sifat (believing in the name of the name and nature that is different from the nature of its creatures).

The essence of tawhid implies the rejection of shirk, which is making something an ally or partner for Allah in worship and divine attributes. Shirk is the opposite of the meaning of tawhid, shirk is considered the greatest sin because the one who commits the act of shirk, means he makes something as an ally or partner that can be worshipped besides Allah. The concept of tawhid helps guide the daily behaviour of human beings both ethics and morality of Muslims, the essence of tawhid is reflected in the practice of worship in Islam, prayer, fasting, umrah and hajj are actions in practicing tawhid.

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