

**THE CONCEPT OF TAWHEED AND ITS IMPLICATIONS
TOWARDS MANAGEMENT**

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TOWARDS MANAGEMENT**

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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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والصلاة والسلام على سيدنا محمد وعلى آله الكرام الطيبين، ورضي الله عن أصحابه الغرِّ الميامين، وعن الأئمة الفقهاء المجتهدين، والعلماء العاملين.

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ⁱ Al-Qur'an. Al-Baqarah 2: 257.

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ABSTRAK

Budaya meramal tingkah laku melalui kaedah “matlamat membenarkan cara” adalah idea yang lahir daripada salah seorang tokoh pengurusan barat yang membicarakan tentang bagaimana untuk mencapai matlamat dan memanipulasikan kuasa. Walaupun amalan Machiavellianism ini adalah bertentangan dengan pandangan Islam tetapi kenapa ia semakin menular di dalam masyarakat kita? Ini adalah kerana kurangnya penerapan Tauhid di dalam pengurusan hidup hari ini. Tujuan penulisan ilmiah ini, adalah untuk mengupas konsep Tauhid dan implikasinya terhadap pengurusan. Untuk menyempurnakan penulisan ini, penulis telah menggunakan metodologi penyelidikan yang berupa sumber data dan gambaran penyelidikan. Sumber data yang diperolehi adalah daripada hasil kajian perpustakaan, kajian lapangan, temuramah dan pemerhatian. Melalui gambaran penyelidikan pula, penulis cuba mengenal pasti hala tuju pekerja sama ada objektif yang disemai itu berlandaskan Tauhid atau sebaliknya. Kemudian, skop penyelidikan ini adalah tertumpu kepada system pengurusan Islam yang berpaksikan Tauhid. Maka, dapatan hasil daripada penulisan ini, penulis telah menyimpulkan bahawa pengurusan berlandaskan Tauhid adalah amat diperlukan kerana ia adalah satu-satunya jalan untuk menghapuskan rasuah, kerosakan atau kerugian, ketidakadilan, penipuan dan semua salah laku yang berlaku di dalam sesebuah organisasi. Sesungguhnya, penubuhan organisasi yang menggunakan pendekatan Tauhid akan berjaya mencapai matlamat penubuhannya di samping mendapat keredhaan Allah.

ABSTRACT

Predicting behaviour's culture using beliefs "that ends can justify means" is an idea that comes from the western management model that stressed on how to gain and manipulate power. Although this "Machiavellianism" is contrary to Islamic view, but why does this practice still happen in our society? It is because of the lacking of the *Tawheed* absorption in life management today. The purpose of this academic writing is to expound the concept of *Tawheed* and its implication towards management. On conducting this writing, the author used data sources and research design where, the data sources are consisted of the library research, field study, interview and observation. Through the research design, the author tries to identify the workers' trend whether their working objective is based on *Tawheed* or vice versa. Then the research scope of this writing focused on the Islamic Management System based on *Tawheed*. Thus, this writing concludes that management by *Tawheed* is the only way to ensure the abolishment of corruption, mischief, injustice, deceitfulness and all of wrongdoing happened in an organization. Truly, the establishment using the *Tawhidic* approach will reach their establishment target with success under God's pleasure.

ملخص البحث

إن ثقافة سلوك التنبؤ باستخدام قاعدة "الغايات تبرر الوسيلة" هي فكرة جاءت من نموذج الإدارة الغربية. والتي تبحث كيفية الحصول على المعلومات واكتساب القوة. وترغم أن هذا العمل "الميكافيلي" اللا أخلاقي يخالف النظرة الإسلامية. فإنه موجود في مجتمعا. وذلك بسبب ضعف التوحيد في شؤون الحياة اليومية ويهدف هذا البحث إلى توضيح مفهوم التوحيد وتطبيقه في مجال الإدارة. وللقيام بهذا البحث استخدمت مصادر بيانات ومعلومات مختلفة وهي تشمل البحث المكتبي ودراسة ميدانية ومقابلة وملاحظة من خلالها تصميم التي يحاول الباحث معرفة سلوك العمال، هل يقوم على مفهوم التوحيد أو على عكسه؟ ويركز البحث على نظام الإدارة الإسلامية بناء التوحيد. وخلاصة هذا البحث انه الإدارة المبنية على مفهوم التوحيد هي الطريق الوحيد لمنع الفساد وسوء القيادة والظلم والكذب وكل الأعمال السيئة التي تحدث في الإدارة. حقا، إن تأسيس الأعمال على طريقة التوحيد يحقق نجاحها وفقا لمرضاة الله تعالى.

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GLOSSARY

Aakhirat	Hereafter or the Day of the Judgment.
Al-Fasad	Corruption.
Allah	The name of God, who is the Divine Majesty.
Al-Qur'an	The Holy book revealed by Allah (S.W.T.) to Prophet Muhammad (S.A.W).
Amanah	The Primordial Contract.
^o Amal	Act, deed or action.
^o Ibadah	Devotion or worship.
Hadith	The saying and teaching of Prophet P.B.U.H., it is the second sources of information.
Ihsan	A beneficence, benevolence, charity or kindness.
Ikhlas	Sincerity.
Iman	Belief of faith, e.g.: the conviction that Allah indeed the one and only God, Muhammad is the Messenger of Allah.
Islam	A word meaning 'literally submission' to the will of God. Islam is the name of one of world's great monotheistic.
Isra' Mi ^o raj	is on the night of the Ascension.
Khalifah	The vicegerent of Allah in the world.
Mu ^o malat	A dealing, intercourse or transactions.
Muslim	The believers of Islam.
Sahih	Any Hadith whose veracity is absolutely without question.
Solat	A blessing or prayer towards Allah.
Surah	The chapter of the Al-Qur'an. The number preceding colon denotes the chapter number while numbers after the colon denotes the verse number.
Taqwa	The consciousness of God or piety.
Tawheed	Monotheism. A term used to express the unity of God.
Ummah	The name of community as identified by its ideology law, religion and group consciousness.

ARABIC WORDS TRANSLITERATION SYSTEM
TRANSLITERATION TABLE

1. Alphabet

Arabic	Latin	Example	Transliteration
ء	'	فأر	fa'r
ب	b	برد	burd
ت	t	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha [°] b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	tālib
ظ	z	ظالم	zālim
ع	c	عقل	[°] aq̄l
غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لبّ	lubb
م	m	مال	māl
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	يَمّ	yamm

2. Short Vowel

Arabic	Latin	Example	Transliteration
_____	a	كَتَبَ	kataba
-----	i	عَلِمَ	°alima
_____	u	غُلِبَ	ghuliba

3. Long Vowel

Arabic	Latin	Example	Transliteration
ى، ا	a	عالم، فتى	°alim, fata
ي	i	عليم، داعي	°alim, da°i
و	u	علوم، أدعو	°ulum, Ad°u

4. Diphthong

Arabic	Latin	Example	Transliteration
و	aw	نوم	nawm
ي	ay	ليل	layl
يَ	iyy	شافعي	shafi°yy (ending)
وُ	uww	علو	°ulum (ending)

5. Exemptions

- 5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “ a ” and not to ‘.

Example: أكبر transliterated to: akhbar (not 'akbar).

- 5.2 Arabic letter ة (ta' marbutah) found in a word without ال (al), which is coupled with another word that contains, ال (al) at the beginning of it is transliterated to the letter “ t ”.

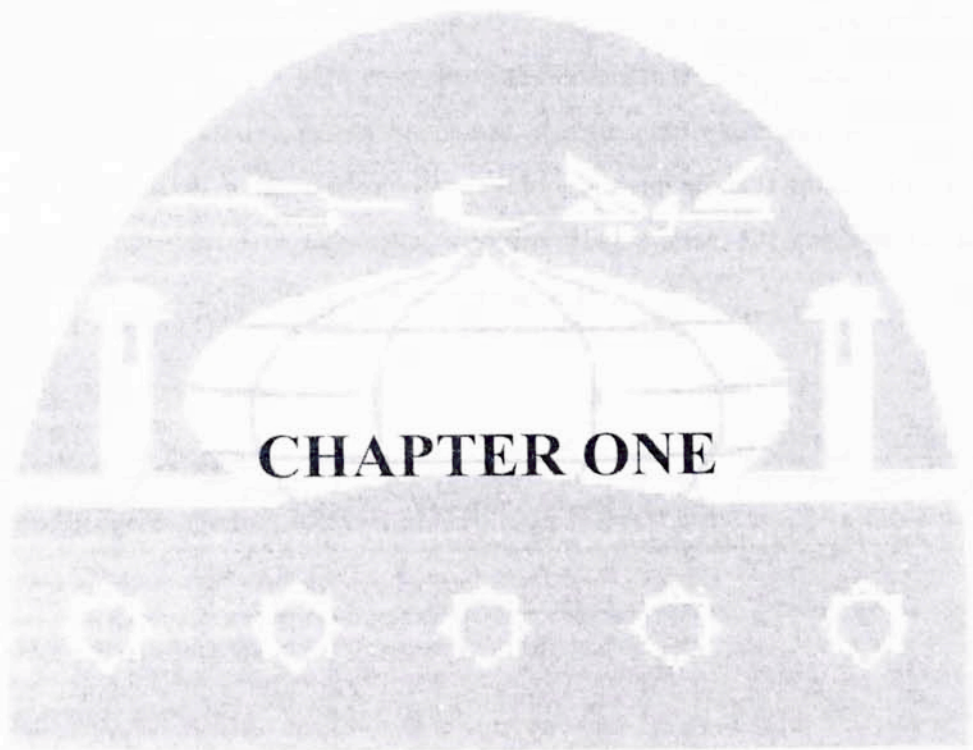
Example: مكتبة الإمام transliterated to: maktabat al-imām

However if the Arabic letter ة (ta' marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah
قلعة qal°ah
دار وهبة dār wahbah

ABBREVIATIONS

A.S.	ʿAlayhi Al-Salām
comp.	compiler / compiled by
def.	definition
ed.	edited by
IKIM	Institut Kemajuan Islam Malaysia
INTAN	Institut Tadbiran Awam Negara
IT	Information Technology
JAIM	Jabatan Agama Islam Melaka
JAKIM	Jabatan Kemajuan Islam Malaysia
KUIM	Kolej Universiti Islam Malaysia
n.a	no author/no artist
n.pb.	no published
n.pl.	no place
narr.	narrated by
p.	page
P.B.U.H	Peace Be Upon Him
pp.	pages
R.A.	radiya Allah ʿanhu/ʿanhā/ʿanhum
S.A.W	Salla Allah ʿAlaihi Wa Sallam
Sdn. Bhd.	Sendirian Berhad
S.W.T	Subhānahu Wa Taʿālā
trans.	translated by
UIAM	Universiti Islam Antarabangsa Malaysia
UKM	Universiti Kebangsaan Malaysia
UM	Universiti Malaya
vers.	version
vol.	volume
writ.	written by



CHAPTER ONE

CHAPTER ONE

INTRODUCTION

1.1 Research Background

Management is the process of coordination work activities so that they are completed efficiently and effectively with and through other people. Beside that, management is now generally acknowledged as a vital element in the competence and efficacy of any large-scale organization. Effective management has also become extremely important in the case of an organization, particularly in the developing companies. Through this academic writing, the author discusses and explains to the readers about the concept of *Tawheed* (monotheism) and its implication towards management.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولِيَاءُ لَهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ¹ .

According to the Surah Al-Baqarah verse 257, Allah commands that He shows to the people that Allah is the manager or leader to the believers. The basic principles of Islamic management based on *Tawheed* are needed to apply in the management practical today. Islam has provided all of the basic principles pertaining to the way of life, which is suited for all point in time and position.

¹ Al-Qur'an. Al-Baqarah 2: 257.

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

Means: Allah! There is no god but He, the living, the self-subsisting, eternal. No slumber can seize Him non-sleep. His are all things in the heavens and on earth. Who is there can infer in His presence except as He permitted? He knows what (appeared to His creatures as) Before or after or behind them. Non-shall they compass ought of His knowledge except as He willed. His throne doth extend over the heavens and the earth, and He felt no fatigue in guarding and preserving them for He is the most High, the Supreme (in glory).

(Al-Qur'an. Al-Baqarah 2: 255)²

According to sentence of the Surah Al-Baqarah, verse 255, Allah clearly states to people that He manages the whole universe without a hitch every for a second. Efficient management must be practiced the Islamic way. Islam covers the entire environment whether internal or external of the organization. Truly, Islam is the practical religion, has the pure and universal principles because they (the principles) should be performed anywhere and whatever conditions whether in management or judgment, family and international relationship in all fields. The author also find the principles of Islamic management are applicable and practical in a Muslim minority or majority country.

Allah said in the Al Qur'an:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿

Means: Say; "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for God, the Cherisher of the worlds".

(Al-Qur'an. Surah Al-An'am: 162)³

This verse is a confession by all true Muslims towards Allah (S.W.T.) as mentioned in the Al-Qur'an, verse 162, Surah Al-An'am, Allah said to our Prophet (P.B.U.H) in truth, our

² Al-Qur'an. Al-Baqarah 2: 255

³ Al-Qur'an. Surah Al-An'am: 162

prayer, worship (عبادة), life and death are all just for Allah as the absolute transcendent Creator, Lord and Master of all. A true believer must obey and performed all commands by Allah (S.W.T.) as He mentioned about this matter clearly in Surah Az-Zariyaat.

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

Means: "I have only created Jinn and Man that they may serve Me (Allah)"

(Al-Qur'an. Az-Zariyaat 51: 56)⁴

Consequently, a believer must seek God's pleasure and follow the laws and guidelines as mentioned in the Al-Qur'an ul Karim. Allah also wants man to be good to all creatures of Allah and to refrain themselves from doing corruption (الفسد). The purpose of management is the structure of a civilization based on *Tawheed* ethical values. Thus, management by *Tawheed* is a necessity in our life. It is to ensure the abolishment of corruption, mischief, and injustice in order to establish justice both in organizations as well as in society. The ultimate objective of management is attaining felicity in the world and hereafter.

Subsequently, management is a process of coordinating work activities so that they achieve their goal efficiently and effectively within the heaps. The element of the management consists of process, where it represents ongoing functions or primary activities engaged in by managers. Then, the other element is coordinating, which it distinguishes a managerial position from a non-managerial one. After that there is efficiency. It is getting the most output from the least amount of inputs. The last of the element of management is effectiveness, which is a complete activity so that organizational goals are attained. Hence, the concept of *Tawheed* on management is the fulfillment of the primordial contract (امانة), between God and man, in which man as a servant of God and His vicegerent (خليفة) on earth performs righteous deeds based on the

⁴ Al-Qur'an. Az-Zariyaat 51: 56

principles of advice (نصيحة), cooperation (تعاون), consensus (اجماع), commitment (احالة) and consultation (تشاور). These all of the good deeds is based on *Tawheed* approach. Furthermore, the implication of *Tawhidic* towards management is by the aspects of harmonizing with the Islamic values. The implications list acts is to teach the people know to distinguish what is wrong and viseversa in their daily activities. All of these are laid down in the Al-Qur'an and has been promulgate by the Prophet (P.B.U.H.) as the guidance for the Muslims. Allah said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ

Means: Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.

(Al-Qur'an. Al-Ahzab 33: 21)⁵

On the other hand, a person who wants to be a virtuous executive, administrator and manager, they have to digest all good values in their mind and hold them as their guidance in their life. In fact, the most virtuous person is the one who are able to produce the best deed. Allah said in the Al-Qur'an, Surah Al-Mulk, verses 2, where Allah clearly states that God creates life and death to all human beings so as to test our faith and patience when dealings with all focus of anticipations on us. So, the man must dedicate to achieve God's pleasure.

1.2 Problem Statement

The issue raised is about the concept of *Tawheed* and its implication towards management. Truly, *Tawheed* faith will form a capable and dependable managers and employees, and create a good environment in and out of the whole organization. The environment will directly influence the workers attitude and will directly determine the organization performance. For instance, the managers who have the authority will influence the environment of the organization and for the leaders who are committed

⁵ Al-Qur'an. Al-Ahzab 33: 21.

towards Islam will influence his staffs with respect to the internal or external environment within the Islamic environment (بيئة الإسلامية).

Secondly, some of the outline or management designs in the west and oriental nation separate spiritual involvement in their organization. Their management performance is based on the knowledge and management theories, which believed that God has no role in it. They think that they live without any guidance from God and the prophets. They think that they have no need to take seriously about the existence of the spirit or soul in their body. While in Islam, spiritual and physical application in their daily activities always relates each other.

Thirdly, some secular thinking Muslims staff does not execute their duties according to Islamic values. They assume working is a source of income while spiritual requirement is for the world thereafter. Truly, *Tawheed* is man's commitment to Allah, the focus of all reverence and gratitude, the only source of value. The organization where it does not practice the good values will end up committing sins to achieve their goal even by deceit and corruption. To them, the ends justify the means. Thus, we must ensure Allah is the foremost than our world affair.

1.3 Research Objective

The objectives of this academic writing is regarding to the concept of *Tawheed* as the axis towards the Islamic Management System today. The author explains about the Islamic management with dedication and encourages people to apply it in all of the organizational behavior. Meanwhile, the author identifies the functions of managerial and worker's in an organization. On the other hand, the author has written the outcome of the implications of *Tawhidic* approach in the management. Then, comes the acceptance of the Muslim workers towards the concept of *Tawhidic* in management which the government consistently trying to adopt in order to build a united society which is far from corruption,

mischief, and injustice in order to establish a clean and efficient working environment in all department both in organizations as well as in society. The ultimate objective of the research is to conclude that the Islamic management system is the best and the only way to attain the felicity in the world and hereafter.

1.4 Literature Review

Through this topic, the writer is used the views of the several references as guidelines to this writing. The most of views come from the idea of the popular researchers and academician. The author gets it by reading and interview session with the important people.

According to Wan Liz Ozman Wan Omar (1996), Islam is a way of life. It has a taught formula to build the Islamic society and the global society the right way, away from all immoral and evil acts in the world of millennium today. He wrote about the policy concerning the good value in Islamic Management. Then, he explained the concept of *Tawhidic* and its implication toward Islamic management with a clear text.

Mustafa Haji Daud (1994), states that the management and administration of Islam in the right words; never ever separate the governance, management and administration from the aspects of faith (*aqidah*), law (*syariah*), and behavior (*akhlak*). The author also added that the Islamic society does not qualify to declare to be a true Muslim before they execute all of the above.

Mohd. Affandi Hassan (1990), revolves around the *Tawhidic* approach in management. The management and administration from the *Tawhidic* approach is the fulfillment of the primordial contract between God and man, in which man as servant of God, and His

vicegerent on earth then, they must perform the righteous deeds based on the principles of cooperation and consultation.

Syed Othman Alhabshi (1994), he has concluded that Islam has provided all the basic principles pertaining to the way of live, which teaches about the Islamic eternal, it is the incorruptible crystallization in the Al-Qur'an. However, the best strategy to employ in realizing these values left very much to the peculiar expedience at hand and the wisdom manifested from an Islamic ally-conscious personality.

The author also view the text of the lecturer in Islamic University College of Malaysia, Prof. Dr. Muhamad bin Muda, Dean Faculty of Economic and Muamalat, he explains that we must look the management from the organization situation. Through Surah Al-An'am, verse 162, Prof. said that this verse contents the elements of management. The organization must focus the specific objective to achieve the soul of the organization. Then, the organization must evaluate whether the organization apply the right way or wrong way in handling the organization.

At the same time, the author has dialogue with Mr. Rusli bin Md. Isa who is a Head of Production in a local company in Malaysia. In his opinion, he depress about the role of *solat* (prayer) in human life management. Every individual must know the reality concept of *Tawheed* in management. According to him, there is must have *ijab and qabul* in whatever transaction among the two or more parties. If we realize the confession that we enunciate then, we will execute what we confess as well as possible. Mr. Rusli added, all managers must take care of their personnel and absorb them with good attitude which very suitable with Islamic ethical values.

During the dialogue session between the author and Mr. Baharuddin bin Hashim, the author concluded that he was agreeing with the absorbent of the concept of *Tawheed* towards management. According to his point of view, if people practice the concept of *Tawheed*, they will achieve their goal with right way and will get the Allah's pleasure.

The author also takes advantage surfed the Internet in searching the information regarding to this topic. She found out the several methods how to solve conflict happen in an organization. The author analyzed the brilliant ideas came from Imam Al-Ghazali and the other Islamic scholars who was very famous in Islamic writing work. The author applied these ideas in her academic writing as well as possible.

1.5 Research Methodology

During the author finishes this academic writing, she uses the several methods to understand the object and subject where she handle carefully relating with this topic. The author used the data sources and research design with successful to finish her academic writing.

1.5.1 Data Sources

i. *Library Research*

The author used the library research to expound the research theory in the further chapters. At the same time, this method has been done as the basic discussion in the further chapters. Through this method, the author collected the primary and secondary data as well as possible relating to the concept of *Tawheed* and it's implication towards management so that the discussion and analysis in the last chapter as basic to be the strong assessment and clear sources.

Besides, the author used the documentation method to get the data, information and the other document which relating likes book, magazine, journal, project paper, pamphlet, and the previous academic writing through visiting to a number of libraries in Malaysia such as: -

- a. Library of Islamic University College of Malaysia (KUIM), Pandan Indah, Kuala Lumpur.
- b. National Library of Malaysia, Kuala Lumpur.
- c. Public Services Memorial of Malaysia, Islamic Religious Department of the Federal Territories Kuala Lumpur, Malaysia
- d. British Council Library of Kuala Lumpur, Malaysia.
- e. Information Technology Laboratory of Islamic University College of Malaysia (KUIM), Pandan Indah, Kuala Lumpur.

ii. *Field Study*

In order to measure the staff performance and productivity of the day in the organization, the author conducted a field research for the workers who perform their duty in the right way. For instance, the author identified whether the workers who were performs their duty efficiently or not in the given time.

iii. *Interview*

Interview method is one of the styles that the author uses to get the information, explanation, opinion, and suggestion direct or indirect from the interviewees. The author gets their opinion through dialogues face to face by each other.

iv. *Observation*

The data collections have done in the best of condition when the author made her observation in one of a factory and an organization as well as possible and found that the workers work in harmony and in the best of condition.

1.5.2 Research Design

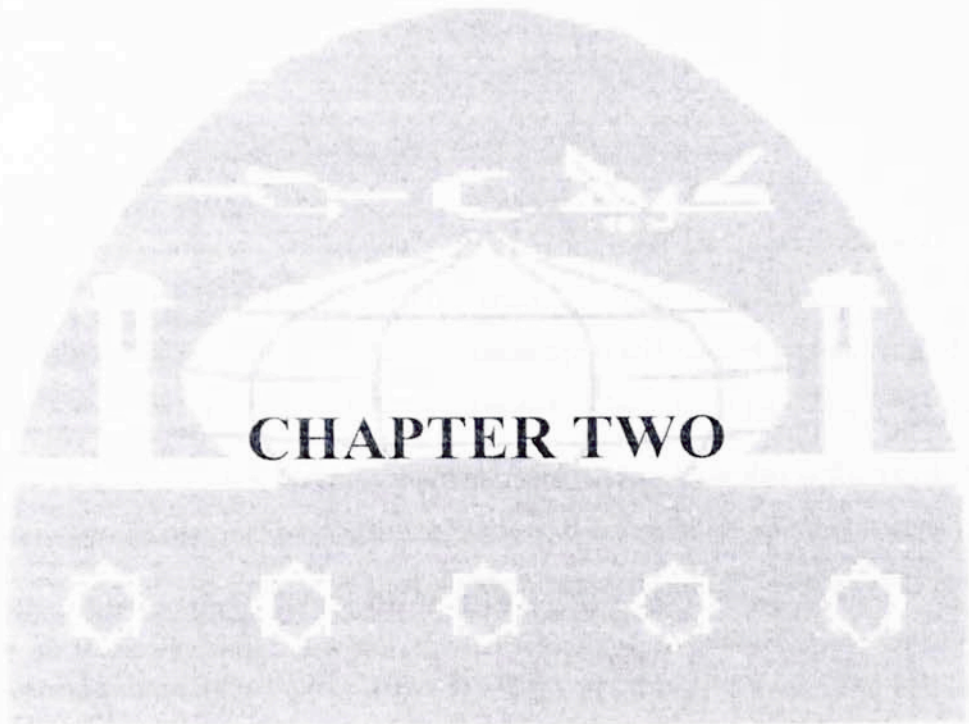
Firstly, in order to identify the trend of the worker working in the organization, the author examined the worker performance. Through this, the author came out the conclusion that the organization applies the maximum of the concept of *Tawheed* or not. This is important in order to test the hypothesis that Islamic management is now generally acknowledge as a vital element in the achieving efficiency and effectiveness of any large-scale organization.

1.5.3 Research Scope

The author has chosen to study the topic "The Concept of *Tawheed* and its Implication towards Management". The aim of this research is to focus the management system in the organization whether the people apply the concept of *Tawheed* or not. Then, the author has done the attitude surveys to obtain response from the employees. The author makes a survey through simple oral questions a propos how they feel about their jobs, work groups, supervisors and the organization.

1.5.4 Hypothesis

The author's hypothesis is management by *Tawheed* and it's a must. Because it's the only way to ensure the abolishment of corruption, mischief, injustice and all wrong doing in order to establish a clean of all form organizations as well as in society. The ultimate objective of good management is to attain the felicity in the world and to the hereafter. Truly, the organization which axis the *Tawheed* approach, will achieve their goal with the flying colors under the God's pleasure.



CHAPTER TWO

... and you should know that ...

... and you should know that ...

CHAPTER TWO

THE CONCEPT OF *TAWHEED* TOWARDS MANAGEMENT

2.1 The Concept of *Tawheed*

In this chapter, the author expounded about the concept of *Tawheed* towards management. However, the author defined the word of *Tawheed* step-by-step begins with the definition of *Tawheed*, its evidences, the several of *Tawheed*, manifestation and the symbol of *Tawheed*.

2.1.1 The Definition of *Tawheed*

Tawheed, literally means "unification" or "asserting oneness", and it comes from the Arabic verb (وحد) which itself means to unite, unify or consolidate. When the term *Tawheed* is used in reference to Allah, it means the realizing and maintaining of Allah's unity in all of man's actions, which directly relate to Him. The phrase "توحيد الله" is the belief that Allah is the Only One, Oneness and Uniqueness. *Tawheed* also is the key to Islamic civilization for the affirmation of Divine Unity and the promise and threat constitute the earliest revelation. According to Prof. Muhammad Nejatullah Siddiqi, *Tawheed* is a relationship with the Only One that excludes a similar relationship with anyone else. *Tawheed* is man's commitment to Allah, the focus of all his reverence and gratitude, the only source of value. What Allah desires of man becomes value for Him, the end of human endeavour.⁶ Man, who commits himself to the will of Allah, recognizes no authority except His and accepts no guidance other than His. This commitment is total as well as positive and vigorous. It involves love and worship, obedience and submission combined with eagerness to do His will and the sense of a mission.⁷

⁶ Muhammad Nejatullah Siddiqi. 1990. *Kecemerlangan Pentadbiran (Dasar dan Amalan Dalam Islam)*. Kuala Lumpur: Publisher INTAN. p. 35.

⁷ Kurshid Ahmad. 1979. *Islamic Perspectives*. p. 17.

The significant realities concept of *Tawheed* is the little phrase لا إِلَهَ إِلَّا اللهُ, which the Muslim people embrace, what truth it conveys and what beliefs foster. When the people perceive about the universe, they will feel it is something miraculous and so bewildering that their thinking mind finds themselves wonderstruck. Man is unable to understand and grasp its reality by His single handedly visualization. All this cannot be without a Creator, a Designer, a Controller, a Governor but who can create and control this majestic universe if not the Only One. Truly, only He can do so.

Allah is the Master of all. Really, He is infinite and eternal and He's also All-Powerful, All Wise, Omnipotent and Omniscient. He is All-Knowing and All-Seeing. Allah, who must have supreme authority over all that, exists in the universe. He possesses limitless powers, Lord of the universe and all that it contains, free from every flaw and weakness and none may have the power to interfere with His work. Only such a being can be the Creator, the Controller and the Governor of the universe. He, Allah is the Only One.

In addition, it is essential that all these divine attributes and powers must be vested in One Being. It is very impossible for two or more personalities having equal powers and attributes to co-exist. They are bound to clash. Therefore, there must be one and only one Supreme Being having control over all others. People cannot imagine of two governors for the same province or two supreme commanders of the army. In the same way, the distribution of these powers among different deities, so that, for instance, one of them is all-knowledge, the other all-providence and still another life-giver and each having an independent sphere is also unimaginable.

The universe is an indivisible whole and each one of such deities will be dependent upon others in the execution of his task. Lack of co-ordination is bound to occur. If this happened, the world would be in chaos. It is not possible that a certain attribute might be

present in a certain deity at one time and at another time be found in another deity. A divine being who is incapable of remaining alive he cannot give life to others. The one who cannot protect his divine power is not suited to govern the vast limitless universe.

The more you reproduce on the problem, the firmer must your conviction is that all these divine powers and attributes must exist in one and the same being alone. Thus, polytheism is a form of ignorance that cannot stand rational scrutiny. It is a practical impossibility. The facts of life and nature do not fit in with it. They automatically bring men to reality, that is *Tawheed*, the Unity of God.

This concept of God looks closely at this immeasurable universe. Make use of them to the greatest and say if they find among all the objects that they see, among all the things that they perceive, among all that they can think, feel or imagine. So, all that their knowledge can comprehend and anyone possessing these attributes. The sun, the moon, the stars, animals, birds or fishes, matter, money, any man or a group of men, they do any of them not possess these attributes. For everything in the universe is created, controlled and regulated, is dependent on others, is mortal and transitory; its slightest movements are controlled by an inexorable law from which there can be no deviation. Their helpless condition proves that the attire of divinity cannot fit their body. They do not possess the slightest trace of divinity and have absolutely nothing to do with it. It is a travesty of truth and a folly of the highest magnitude to attribute divine status to them.

This is the meaning of (لَا إِلَهَ إِلَّا اللَّهُ) *La ilaha*, (There is no God) no human and material object possesses the divine power and authority deserving worship and obedience but this is not the end of our lives. The people have found that divinity is not vested in any material or human element of the universe, and that none of them possesses even the slightest trace of it. This leads us to the conclusion that there is a Supreme Being, over and above all that our eyes see in the universe, which possesses divine attributes, who has the will behind all

phenomena, the Creator of this grand universe, the Controller of its superb law, the Governor of its serene rhythm, the Administrator of all its workings. He is Allah; the Lord of the Universe and no one and nothing is associated in His Divinity. This, it is what (*illallah*, (but Allah) really means it. Then, the sentence, "لا إله إلا الله" "There is no god but God" embodies everything which Islam advocates beginning with the oneness of God and his witness and establishment of all rules and regulations which govern Muslim rituals and observances such as fasting, praying, pilgrimage and almsgiving and the fulfilling of all the commands of God.

Tawheed signifies not only the oneness of Allah who is the supreme being but also the uniqueness of all His sublime qualities. No creature can be comparable to any of His infinite sublime qualities for it is He who created all. This difference clearly distinguishes between the only omnipotent God and all His creations. It also defines the unique relationship between God and man (حبل من الله), man and man (حبل من الناس) and man and environment (حبل من العالم). Man's ultimate accountability is to God alone. He is accountable for all his actions as an individual as well as to his environment. He is required only to serve God through all his actions. This implies the encompassing nature of Islam.⁸

2.1.2 The Evidences of *Tawheed* According to Al-Qur'an and As-Sunnah

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

⁸ Syed Othman Alhabshi. 1994. *Islamic Values: Its Universal Nature and Applicability*. Kuala Lumpur: Publisher IKIM. p. 8.

He is Allah, than whom there is *لَا إِلَهَ إِلَّا هُوَ* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful (22).

He is Allah whom there is *لَا إِلَهَ إِلَّا هُوَ* (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory is to Allah. (High is He) above all that they associate as partners with Him (23).

He is Allah, the Creator, the Inventor of all things, and the Bestowed of forms to Him belong the Best Names. All that is in the heavens and the earth glorify Him. Allah, He is the All-Mighty, the All-Wise (24).

(Al-Qur'an. Al-Hasyr 59: 22-24).⁹

Based on these chapters, Allah explained clearly to the people that none has the right to be worshipped except He. *Tawheed* teaches man obey and observe to God's Law. Individual who has belief in it is sure that God knows everything hidden or open and is nearer to him than his own jugular vein or in Arabic we called as (الوريد الوداجي). If he commits a sin in a protected corner and in the darkness of night, He knows it; He even knows our thoughts and intentions, bad or good. We can hide from everyone, but we cannot hide anything from God; we can evade everyone, but it is impossible to evade God's hold. That is why, our duty, as a servant of God should to execute our duty towards Allah. Then, it is for this reason that the first and the most important conditions for being a Muslim are to have faith in *La ilaha illallah*. We as a 'Muslim', have already been told, means one 'obedient to God' and obedience to God is impossible unless one firmly believes in *La ilaha illallah*.

⁹ Al-Qur'an. Al-Hasyr 59: 22-24. (All Qur'anic translations in this writing are based on Mahmud Junus. 1969. *Tafsir Quran Karim*. Jakarta: Publisher CV Al Hidayah Jakarta. Translations from other sources will be cited accordingly)

عن عمر رضي الله عنه أيضا: بينما نحن جلوس عند رسول الله صلى الله عليه وسلم ذات يوم إذ طلع علينا رجل شديد بياض الثياب شديد سواد الشعر لا يرى عليه أثر السفر ولا يعرفه منا أحد حتى جلس إلى النبي صلى الله عليه وسلم فأسند ركبتيه إلى ركبتيه ووضع كفيه على فخذيه وقال: يا محمد أخبرني عن الإسلام، فقال رسول الله صلى الله عليه وسلم: الإسلام أن تشهد أن لا إله إلا الله وأن محمدا رسول الله، وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان، وتحج البيت إن استطعت إليه سبيلا. قال: صدقت فعجبنا له يسأله ويصدقه. قال: فأخبرني عن الإيمان، قال: أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره. قال: صدقت قال: فأخبرني عن الإحسان، قال: أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك. قال: فأخبرني عن الساعة، قال: ما المسؤول عنها بأعلم من السائل. قال: فأخبرني عن أماراتها، قال: أن تلد الأمة ربها وأن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان ثم انطلق فلبث مليا ثم قال: يا عمر أتدري من السائل؟ قلت: الله ورسوله أعلم. قال: فإنه جبريل أتاكم يعلمكم دينكم.

¹⁰ (رواه مسلم)

According to this Hadith, explains to the people relate to the position or level (مراتب) of religion and the religious conviction. The level is consisted of Islam, Belief (إيمان) and Benevolence (إحسان). Islam is a religion founded on the principles of *Tawheed* or unity of God the Almighty, vicegerent (خليفة) and justice (العدل). These three basic principles form the worldview of Islam, which is manifested, in all forms of human practices in all spheres of his life. A Muslim is therefore required to strictly adhere to the Islamic codes of conduct in all his activities are they in the realms of his rituals or his ordinary affairs.

The Pillars of Islam are five which consist of to bear witness that Allah is one and that Muhammad (P.B.U.H.) is His Messenger, to establish prayer, to give alms, to fast in the

¹⁰ Muhyiddin Abu Zakariyya Yahya bin Sharif Al-Nawawi. 1989. *Hadith 40 (Terjemahan dan Syarahnya)*. (trans.) Mustafa 'Abdul Rahman. Shah Alam, Selangor: Dewan Pustaka Fajar. p. 71-72.

month of Ramadan; and to perform pilgrimage to the Sacred Mosque in Mecca for those who can afford to do so.

Iman believes in the existence and the Oneness of God and a commitment to the teachings of revelation as revealed by God through the intermediary of prophets and apostles. Belief nestles in the heart (القلب). According to Yusuf Al-Qardhawi, *Iman* or faith in its truest meaning are belief that pervades the heart, with all certainty, without doubt and suspicion, and affecting from world-view, behavior and daily practices. The faith is not merely utterances of the tongue, not merely actions and not merely knowledge on the precepts of belief.¹¹ The Pillars of faith are six, which consist of: the belief in Allah, His Angel, His Books, His Messenger, the Day of Judgment and Predestination. Belief in Allah requires the conviction that there is no one comparable to Him, nor does He have a partner. No one is worthy of worship but He. He alone possesses all qualities of hearing, sight, speech, justice, wisdom, mercy, glory, power and all encompassing knowledge. He is the first and the last, the Creator of all things in the universe.

Ihsan is commonly understood as doing marginally more than the minimal requirement. For example, Islam teaches us to pay slightly more than the loan we have obtained as a gift and sign of gratitude to the person whose loan has benefited us. In this case, it is not interest because one is not obliged to pay that extra. However it is only an act of benevolence, but *Ihsan* also means proficiency and efficiency.

This particular meaning obviously will enhance productivity. By the way, *Ihsan* or an action that benefits person other than those from whom the action precedes without any

¹¹ Sapora Sipon. 2003. *Lecture note no. 2 of subject Islamic Work Ethics*. KUIM: Faculty of Management and Leadership. p. 3.

obligation. Then, in another Hadith, *Rasulullah* (P.B.U.H) has sent *Muaz* to Yemen to spread the Islamic faith to the people. He was very dedicated to expand the *Tawheed* knowledge to the society at that time. The Hadith is:

Narrated Ibn Abbas: *When the Prophet sent Muaz to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tauhid of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor and if they agree to that, then take from them Zakat but avoid the best property of the people."*¹²

Rasulullah (S.A.W) was very committed to spread the Allah's command in expanding the *Tawheed* faith among the people at that time. And now, we as a Muslim people must practice and absorb the concept of *Tawheed* in our daily activities especially in the management and administration activities.

2.1.3 The Various Form of *Tawheed*

i. *Tawheed* Ar-Rububiyah (الربوبية)

Tawheed Ar-Rabb (الرب) means the monotheism of the Rabb (رَبُّ). It is the assertion of the Oneness of Allah in His actions such as creation and regulation (of affairs). It is the belief that Allah is one, without partner in His dominion and His actions.

ii. *Tawheed* Al-Uluhiyyah (الألوهية)

Tawheed Al-Uluhiyyah or ibadah (عبادة) is acknowledging that Allah alone is the One and only true God who deserves to be worshipped and thus abstaining from worshipping any other being or thing. Allah is the Only One without rival in His divinity and in worship.

¹² Volume 9, Book 93, Number 469.

iii. *Tawheed Asma' Wa Assifat* (اسماء والصفة)

Tawheed Asma' Wa Assifat (اسماء والصفة) is One without similitude in His essence and attributes. It is assertion of how Allah has described Himself in His book (the Al-Qur'an) or how His messenger exactly described Him in authentic Hadith without interpretation, comparison or divestment.

These three aspects form the basis for the categories into which the science of *Tawheed* has been traditionally divided. The three overlap and are inseparable to such a degree that whoever omits any one aspect has failed to complete the requirements of *Tawheed*. Truly Allah is the one true God, occupies an essential place in a Muslim's life from a cradle to the grave. Islam is summed up in the *Shahadah*; "لا اله الا الله" There is no God but Allah, affirming Allah to be the One, the absolute transcendent Creator, the Lord and Master of all. In *Shahadah*, there are two components involved in this concept. One is to bear witness that there is no God but Allah (S.W.T.) and the other is to bear witness that Muhammad (P.B.U.H.) is His Messenger.

Allah said in the Al-Qur'an:

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

Means; God has sent His Apostle with Guidance and Religion of Truth, to proclaim it over all religion even though the pagans may detest (it).

(Al-Qur'an. Surah At-Taubah 9: 33)¹³

The Muslim must accept as true that no one is worthy of worship but God and that Muhammad (P.B.U.H.) is a Messenger of God. Prophet Muhammad (P.B.U.H.) said: "***I was commanded to struggle till people declare that there is no god but Allah and that I am His Messenger. Only then would they be safe in their persons and their property except for that which is justly due to God***".

¹³ Al-Qur'an. Surah At-Taubah 9: 33

2.1.4 The Manifestation of *Tawheed*

The most prominent manifestations of *Tawheed* are:

- i. The sovereignty belongs to Allah
- ii. Unity of divine law
- iii. Unity of mankind

Surah Al-Baqarah: verse 107

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

Translation: Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper.

Surah Ali 'Imran: verse 26

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

Translation: Say! "Allah, Lord of Power (and Rule), Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour that Thou pleasest, and Thou bringest low whom thou pleasest: in Thy hand is all-Good, verily, over all things Thou hast power.

Surah Al-A'raf: verse 128

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

Translation: Said Moses to his people: "Pray for help from Allah!" and wait in patience and constantly: for the earth is Allah's, to give as a heritage to such of His servants as He pleases, and the end is best for the righteous.

Surah Al-Kahfi: verse 26

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

Translation: Say: Allah knows best how long they stayed with Him is (the Knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything) they have no protector other than Him; nor does he share His command with any person whatsoever.

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Surah Al-Furqan: verse 2

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ۝

Translation: He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He partner in His dominion: it is He was created all things, and ordered them in due proportions.

2.1.5 The Symbol of *Tawheed*

In the past, management knowledge application is separated from religion consequent, history has taught us so. This separation begins in the western when religion is only as the authority of a religious group. Then, this group is opposed by society. They were shunning associating with the public. Then, influence of this understanding is separated in to the other culture through the colonial domination process. Thus, the deviation of this knowledge is gave most up-to-date direction to society and be the catalyst development of industry society nowadays.

Freud (1859 – 1939) one of the founders for material philosophy that refuse towards the religious believe stated: ***“It seems not to be true that there is a power in the universe which watches over the well-being of every individual with parental care, bringing all within His Fold to a happy ending. On the contrary destinies of men are incompatible with any universal principles of justice.”*** The worldview based on materialism and refuse religion really influence western and Japan especially for American basic management at this present.

Then, Freud added: *“Dark, unfeeling and involving powers determine human destiny; the concept of divine justice, which, according to religion rules the world, seems to have no existence. No attempt to minimize the supremacy of science can alter the fact that it takes into account our independence on the real, internal world while religion is only a childish illusion deriving its strength from the fact that it happens to fall in our instinctual desires.”*¹⁴

However, the separation between religion and management was giving the explosion of feeling to the world. The people achieved a successful life in the world but they feel something is missing and they never achieve the blissful, happiness and complete in life in the world to hereafter. Management based on *Tawheed* is only one a way out of this conflict. **Prayer (صلاة) is the symbol of *Tawheed*.** It plays a vital role in the human life. This action is the holy symbol to genuine Muslim as sign of unity to God.

Prayer as a symbol of *Tawheed*, can be a pointer or guideline in organization management, where in *solat* activity there is a whole collection of the *Ad-din* principles. Truly, *solat* is the pillar of religion as stated in Hadith, "بي الإسلام على خمس". Once, if missing one of them (*Shahadah*; "أشهد أن لا إله إلا الله وأن محمدا رسول الله" to bear witness that Allah is one and that Muhammad (S.A.W.) is His Messenger, to establish prayer, to give alms, to fast Ramadan and to perform pilgrimage to the Sacred Mosque in Mecca for those who can afford to do so), it will be perishable on others. The completion of daily activities is determined by the completion of *solat*. Thus, *solat* is easy, complete and balance checklist in management. *Solat* also play an important role in daily activities to the Muslim and its laws, being coupled with the two professions of faith. The command of *solat* is conveyed directly by Allah to His Messenger through Jibril (A.S.). God decreed it on the night of the Ascension. The Messenger of Allah is invited on the night was known as *Isra' Mi'raj*

¹⁴ Syed Othman Alhabshi & Hamiza Ibrahim. 1998. *Pengurusan & Pentadbiran: Mencapai Kecemerlangan Melalui Penghayatan Nilai*. Kuala Lumpur: IKIM. p: 142 – 143.

to face of Allah and then, the Prophet (P.B.U.H.) accepted the command to perform *solat*. It was the last bequest of the Prophet (P.B.U.H.) to his community.

الصَّلَاةُ عِمَادُ الدِّينِ فَمَنْ أَقَامَهَا فَقَدْ أَقَامَ الدِّينَ وَمَنْ تَرَكَهَا فَقَدْ هَدَمَ الدِّينَ - الحديث -

Means: *Solat* is a pillar of religion, those who perform the *solat* they have indeed erected the religion and for those who neglect it, they have demolished it.

Solat has a clear relationship in the human daily life as Allah mentioned in Al-Qur'an (62:10). It shows us that never separaties between *solat* with our daily life. Thus, *solat* worship is Muslim preparation to execute the duties towards Allah. By that, we can apply the concept of *solat* in management. For example, the *solat* activity by a manager can be the pillar, which actuates the pious organization building. According to the Hadith narrated by Abdullah bin Qurt, he said that Rasulullah (S.A.W.) said: **"On judgement day, the first thing that God will look into is in our *solat*, if our *solat* is accepted, then the rest of our good deed will taken into account. If otherwise, all of it will be null and void."**

(Narrated by At-Tabrani)¹⁵

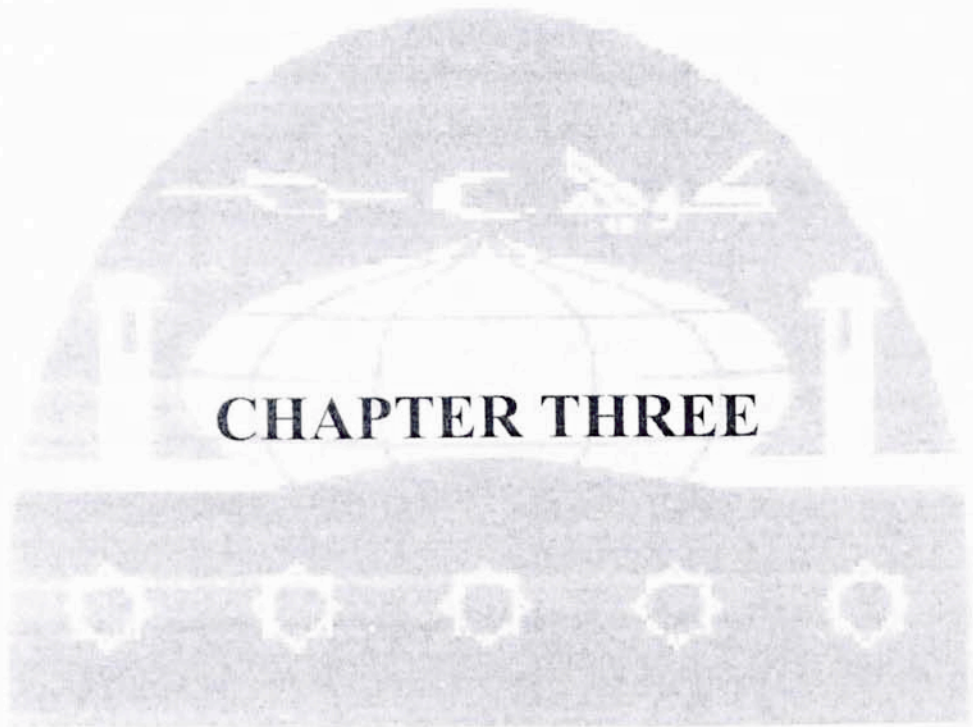
Through this Hadith, the writer has concluded here that *solat* is the pillar of Islam. It also is the prop and support towards the others worship or human duty. The *solat* activity is educating people to do good deed and right way then, neglect to do the wrongdoing. It receives special mention in Al-Qur'an, in general then in specific term, as in the Exalted One's words.

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ■

Means: as to those who hold fast by the Book and establish regular Prayer, never shall We suffer the reward of the righteous to perish.¹⁶

¹⁵ M.Z.Azmie. 1999. *Pengurusan dari Perspektif Solat*. Kuala Lumpur: Utusan Publications & Distributors Sdn. Bhd. p: 7.

¹⁶ Al-Qur'an. Al-A'raf 7: 170.



CHAPTER THREE

CHAPTER THREE

THE *TAWHEED* APPROACH IN MANAGEMENT

3.1 The Management System Based on *Tawheed*

Tawheed is the cornerstone of the Islamic Management System. Truly, *Tawheed* is the beginning and the end of the Islamic way of life. *Tawheed* is not a mere word; it signifies a philosophy teaching man how to be related to and deal with other men in light of his relationship with God. *Tawheed*, as Islam sees, it has two aspects: firstly, it is one concern the relations among men themselves and secondly, it is concerning their relation to Allah.

According to Abdul Hamid Abu Sulaiman, "*Tawheed* is a coin with two faces: one implies that Allah is the Creator and the other that man are equal partners or that each man is brother to other man. As far as economics is concerned, this means equality and cooperation. Thus, *Rububiyyah* (divinity) in a Muslim society is only for Allah. This means, in economics terms, those natural resources in the universe, such as shortages for reasons of war or disasters as well as laws of nature – all those belong to the whole of society and all of its members have equal shares and rights of access to them. No man has the right of claiming a bigger share since he does not create or generate natural power independently".¹⁷

The following verses make it clear that all resources were created by Allah and given to all man. They are beneficiaries, users, trustees and viceroys thereof. It should be made comprehensible that it is not enough to utter "There is no god but Allah (S.W.T.) and Muhammad (S.A.W.) is His Prophet". One must act accordingly, for it represents a

¹⁷ Dr. Mohammad Manzoor Alam. 1996. *Perspectives on Islamic Economics*. Institute of Objective Studies, Jamia Nagar, New Delhi. p. 25.

covenant between the Creator and His servant. Allah says in the various chapters and verses of the Al-Qur'an.

Allah said in the Al-Qur'an:

Surah Al-Baqarah: verse 29

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

Translation: It is He who hath created for you all things that are on earth; then He turned to the heaven and made them into seven firmaments. And of all things He hath perfect knowledge.

Surah Al-Baqarah: verse 10

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

Translation: in their hearts is a disease; and Allah has increased their disease; and grievous is the penalty they (incur), because they are false (to themselves).

Surah Ar-Ra'd: verse 3

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

Translation: and it is He who spread out the earth and set thereon mountains standing firm, and (flowing) rivers and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things there are signs for those who consider!

Surah Ibrahim: verse 32-33

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ﴿٣٢﴾ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

Translation: it is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits where with to feed you; It is He who hath made the ships subject to you, that they may sail through the sea by His command; and