

TAWHID CONCEPTS AND ITS LEARNING ACCORDING TO IBN TAIMIYAH

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Abstract

The purpose of this study is to explore the tawhid concept and its learning according to Ibn Taymiyyah. This research is a qualitative research with literature research type, and the data analysis technique uses inductive and deductive. The findings of this study can be concluded: *first*, according to Ibn Taimiyah Tawhid is insisting on Allah in matters that are specific to God, both in *rububiyah*, *uluhiyah* and *asma'* and *shifat*. Second, the relationship between the three types of tawhîd is in the correlative and comprehensive form. Therefore, tawhîd rububiyah is a necessity of tawhîd uluhiyah, while tawhîd rububiyah is the preamble of tawhîd uluhiyah. As for the tawhîd *asma'* and *shifat*, then also contained in it also the two types of tawhîd, meaning people who force God with all that he has from al-asma' al-husna and noble qualities that are not possessed except by Him, then by he himself admitted tawhîd rububiyah and uluhiyah.

Keywords: Concept, Tawhid, Ibn Taimiyah

A. INTRODUCTION

Monotheism has an important role in a person's character. It is explained in the Qur'an that a strong monotheism is likened to a good tree whose roots are firmly planted, its branches soaring high into the sky and can bear fruit every season. As mentioned in the Qur'an, Surah Ibrahim: 24-25.

Tawhid education should be a concern for everyone, especially for educators. The importance of raising the value of tawhid in this life is a vehicle that is a counterweight to the progress of the world that is more concerned with things that are material, but empty of meaning, empty of value, especially the value of tawhid so that humans lose their human meaning. Meanwhile, there are still

few scientists, institutions, even universities that develop tawhid education as one of the studies, even though the field of study of tawhid education is still vast and there is a lot of potential that can be explored and developed.

As one way to actualize the value of tawhid, the value of tawhid needs to be raised and used as a foundation in various aspects of life, especially in education, both education in the family, school, tertiary institutions and in the community, so that the value of faith education becomes part integral in education in general.¹

Actually the purpose of national

1 Fuad, (2018). *Strategi Mendidik Anak di Zaman Global*. Surakarta: Mizania, p. 31

education contained in the National Education System Law Number 20 Year 2003 chapter II article 3, states that: National education functions to develop the ability and shape the character and civilization of a dignified nation in the context of educating the life of the nation, aiming at developing potential participants students to become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, and independent.

Based on the above formula, it can be said that the functions and objectives of national education are to realize: (1) human beings who have faith and piety, (2) human beings who have noble morals, (3) people who are knowledgeable, capable, and creative. Therefore, if in an education you want to produce people who have faith and piety, then tawhid education must be the basis of the spirit of education, because of a strong tawhid it will be able to give birth to noble morals and pious deeds in daily life.²

The glory of the state is very much determined by the morals and morals of the nation's own citizens based on the value of tawhid that is solid, and is also accompanied by the success of mastering science and technology. This is what happened in the history of Islamic education. Islam once experienced a peak of glory in the fields of education and science, thus forcing European nations to surrender and learn a lot from campuses in Islamic countries. Many scientists and scholars who are experts in various fields, who later became the pioneers of science, as well as references to Western scientists, such as Al-Khawarizmi mathematician, the originator of Algorithm theory, Ibn Haytsam (al-Hazen) physicist, Jabir bin Hayyan (Geber) chemists, Al-Kindi, ar-Razi and Ibn Sina who are experts in the field of medical science.

This shows that the mastery of

technology based on a good understanding of tawhid will produce progress that is not accompanied by moral decay. Because Islam is a religion that supports progress, it always provides a stimulus to the mind to continue to think and work, but also provides limits on reason so that humans remain on the rails and do not forget their Rabb.³

Tawhid education becomes the subject matter of the education and the preaching of the apostles to his people as explained in the Qur'an, Surah Al-Anbiya ' : 25, QS. Al-A'raaf: 59, QS. al-A'raaf: 65, QS. Al-A'raaf: 73, QS. Al-A'raaf: 85. These verses explain that the contents of the preaching and teaching of the apostles is very concerned about the problem of faith or tawhid and piety, so that born from the results of education those who are always aware that the purpose of God created humans in the face of earth this is to worship Him and become the khalifah who governs this nature according to the will of its Creator.

Tawhid and its learning came to the attention of the scholars so that there were many books which dealt with the issue of tawhid. Like the book Majmu 'al-Fatâwâ, Dar`u Ta'arudh al'Aql wa al-Naql, Minhaj al-Sunnah al-Nabawiyah, Kitab al-Iman, Iqtidha` al-Shirath al-Mustaqim, Fataw al-Hamawiyah, al-Tis'iniyah, Al-Tadmuriyah, and al-Wasithiyah by Syaikhul Islam Ibn Taimiyah. Muhammad bin Abdul Wahab also has many essays on tawhid, including the book of Usul al-Iman, al-Qowa'id al-Arba'ah, Masâ'il al-Jihiliyyah, Tsalatsat al-Usul, Kitab al-Tawhid, Kasy al-Syubuhah, Majmu'ah Ros'il fi al-Tawhid wa al-Iman, and Mufid al-Mustafi fi Kufri Târik al-Tawhid.

B. RESEARCH METHODS

This type of research is library research, namely research whose main object is books or other sources of literature. That is, data are sought and found through literature

2 Jauziyah (al), (2016). *Ighatsatul lahfân*. Terj. Hawin Murtadha. Solo: al-Qowam, p. 5

3 Shafwan, (2014). *Intisari Sejarah Pendidikan Islam*. Surakarta: Pustaka Arafah, p. 12

review from books that are relevant to the discussion.

This research is a qualitative research with literature research type. This qualitative research uses the activity procedure and the final presentation technique descriptively.⁴ That is, the purpose of this study is to get a clear picture of the concept of tawhid according to Ibn Taimiyah.

The types of data in this study are divided into two; The first primary data source, which is in the form of a book by Ibn Taimiyah. Second, secondary data sources, namely books written by other authors that are still relevant to the subject matter that are related in this study.

Qualitative data analysis used in this study is in the form of words rather than numbers arranged in broad themes. In analyzing the data after the authors have collected using inductive, deductive, and descriptive methods.

C. RESEARCH RESULTS AND DISCUSSION

1. The Concept of Tawhid according to Ibn Taimiyah

Tawhid, according to Ibn Taimiyah, is to force God into things which are the specialty of God. What are the things that are the specialty of God? So in outline, he divides tawhid in three kinds:

1) Tawhid Rububiyah

The meaning of tawhid is to believe that the creator of the universe is One, there is no ally for Him. Then the oneness of God in addition to the issue of khalq (creation) also in the problem of al-mulk (power) and tadbîr (arrangement) of nature and its contents.⁵ While other scholars call this tawhid afawal

tawhid. Recognition of this tawhid that is by believing that Allah is al-Khaliq (creator), ar-Ra'qq (provider of sustenance), al-Mu'thi al-Ma'ni '(giver and repellent), al-Muhyi al-Mumit (who enlivens and sustains) deadly), and so on. This is based on the verse: "For Him the right of creation and arrangement (mini style)" (Surah Al-A'raf: 54). "Only to Allah is power in heaven and on earth." (QS. Al-Jatsiyah: 27)

The creator of this nature is One, there is no partner with Him. This Tawhid is very well known among the Arab polytheists. They even though in a polytheistic condition still acknowledge that Allah is the Lord of all things and their Creator, and the Qur'an has recorded this in the verse: "If you ask them who created them, then surely they will answer: Allah." (QS. Az-Zumar: 86).

In general, those who associate partners with Allah in worshiping others recognize that what they worship belongs to and was created by the creator of nature. Most of the practices of shirk that occur in this world are worshiping many gods besides Allah, and recognizing the existence of an intermediate between Allah and His creatures.

According to Ibn Taimiyah, tawhid rububiyah or tawhid af'al is recognized by many people and determined by the majority of the mutakallimin. When in fact it was not enough to determine the validity of the creed. This is because some of those who admit tawhid rububiyah still do polytheism in worship and uluhiyah and deny Allah's asthma 'and His attributes.⁶ As explained by Allah SWT in His Word: "It is not most of those who believe in Allah but they do shirk." (QS. Yusuf: 106).

Ibn Taimiyah asserted that tawhid rububiyah recognized by humans is not enough to measure the validity of the creed. He also can not free people from the fires of hell and put someone in heaven,

4 Moleong, (2014). *Metode Penelitian Kualitatif*. Bandung: Remaja Rosda Karya, p. 6

5 Ibn Taimiyah, (2014). *Majmu' fatawa*. Mekah: Maktabah an-Nahdhah al-Haditsah, I/22

6 Ibn Taimiyah, (2014). *Majmu' fatawa*. Mekah: Maktabah an-Nahdhah al-Haditsah, I/37-38

and also can not remove someone from polytheism.⁷ Then there needs to be a true faith to reject shirk and perform worship sincerely to Allah. This can be done by: first, disclaimer first; secondly, pengitsbatan or acknowledgment of the content of the tawhid lâ ilâha illallah, or those who have to do the denial of thâghût, and then faith in Allah. Thus, he has adhered to the true Islamic aqeedah. This is in accordance with the word of Allah: "Whoever disbelieves the taghout and believes in Allah, then he has held fast to a very strong rope." (QS. Al-Baqarah: 256).

In fact, tawhid af'al meant by the majority of mutakallimin has the same meaning and purpose as tawhid rububiyah. That is because this tawhid talks about God as Creator, King and Who rules the universe. While what they deny is tawhid uluhiyah, which is the servant's confession to only worship Allah alone. Then tawhid uluhiyah is the difference between believers and polytheists, because the polytheists essentially recognize that the one who created the heavens and the earth was Allah as explained in the above verse. However, they still practice polytheism in worship.

All polytheists acknowledge that Allah is the creator of everything in this universe, and He is the ruler of this vast universe. Although they recognize tawhid rububiyah, but they still belong to the polytheists. That is because they do not carry out the recognition as a Muslim ie there is no worship that is entitled to worship except Allah, which is contained in the meaning of worship.⁸ This is the spirit of the Koran, which is why Allah sent the Apostles, revealed His books, and established merit and sin for mankind, and with that sincerity will be achieved in religion.⁹

7 Ibnu Taimiyah, (2017). *al-Risalah al-Tadmuriyah*. Kairo: Matba'ah al-Salafiyah, p. 53

8 Ibnu Taimiyah, (2017). *al-Risalah al-Tadmuriyah*. Kairo: Matba'ah al-Salafiyah, p. 53

9 Ibnu Taimiyah, (2015). *Minhaj as-Sunnah*

To establish tawhid rububiyah, Ibn Taimiyah used the manhaj wijdanî or the fitri method, that human beings naturally recognize that Allah is the creator, and only He is entitled to be worshiped.¹⁰

It is understood that in the nature of the human soul there is a recognition of the existence of God as al-Khaliq (Creator) first before the recognition of God as al-Ma'bûd (who is entitled to worship). That is because the human soul really needs and expects the existence of the Essence that is able to protect and become a place of support when facing disasters.

Knowledge of this nature has been embedded in every soul of believers and infidels. It is this nature which is stated by the Messenger of Allah in his saying: "Every child is born in a state of fitrah (holy), so it is his parents who make him a Jew or a Christian or a majesty." (HR. Bukhari)

The hadith contains the understanding: *First*: Indeed, humans sometimes at some time find in themselves some beliefs and wishes, some of which are true and some are vanity, some are useful and some are harmful. At that time, if he tried to listen to what was in his thinking, then humans are more likely to choose what is tended to nature that is what brings benefits to him and reject what is bad from him. This is strong evidence that human nature always invites to admit truth and useful things. From this it appears that every human soul has the nature to acknowledge the creator and as an answer to what has been embedded in him to seek every truth and acknowledge it.¹¹

Second: Sometimes humans experience various changes due to the destruction of

al-Nabawiyah. Kairo: Dar al-Ma'rifah, II/62

10 Ibnu Taimiyah, (2018). *Dar'ut ta'arud al'aql wa al-naql*. Riyadh: Jami'ah al-Imam al-Islamiyah, II/364

11 Ibnu Taimiyah, (2018). *Dar'ut ta'arud al'aql wa al-naql*. Riyadh: Jami'ah al-Imam al-Islamiyah, IV/83

the nature. At that time, he needs someone else who shows him the right path. In this context, Allah sent prophets and apostles and sent down His Books so that humans could re-perfect their nature which normally tends to the truth and reminded him if he made a distortion. A baby when born then he does not have the ability to think, but in him has embedded this nature. When he grows up and his knowledge of useful matters increases, so does his knowledge of his Creator and he will love Him. This is the proposition which shows that in these souls a nature has been planted to acknowledge its Creator.¹²

Third: there is no doubt that the souls gain knowledge limited to what is found from outside their senses. If every soul does not have the power to know these sciences, it is not possible to know anything from it. For example, if we teach animals, surely these animals will not get knowledge as humans get it. This becomes a clear proposition that in the human soul there is power to seek truth that is stronger than other creatures. From this we can understand the secret of using the method used by the Qur'an in postulating the existence of God which is used in the form of prohibitions and commands, and this reinforces the evidence that the true nature is sufficient to make humans acknowledge the existence of a Creator.¹³

Fourth: If fitrah is not considered sufficient and there is still a need for a teacher or guide from outside himself, then in every soul there is an instinct that can encourage to accept the truth and reject the evil that comes from outside himself. This is the proposition that has been embedded in human nature the tendency of the soul to

acknowledge the truth.¹⁴

Fifth: that every soul if he has not gotten a guide or he is influenced by elements from outside the destroyer himself, then he can try to find something that is useful for him and try to reject what is harmful to him. For example, a baby is naturally compelled to get his mother's milk, unless there is an illness that prevents him from doing so. This implies that human love for something that is useful for him from the beginning has been embedded in him, then there is no doubt that the servant's love for his God has also been embedded in him and his love for Him is certainly greater than his love for his mother's milk. This is the proposition that shows that in the human soul is embedded nature to look for something useful, especially truth.¹⁵

Sixth: Every soul cannot be empty of feelings towards its creator and of its existence. This is because every soul must have desires and feelings. If the soul has a desire, then he will try to know and get it. Every soul has many and varied desires. Thus, surely all these desires will be based on one wish only, where the desires of the soul is only directed to him and not to the others. The foundation of these desires is directed to God, so He is the one who desires the whole heart and is sought after by souls.¹⁶

Then Ibn Taimiyah related this knowledge of nature with the agreement between God as creator and His servants since zaman azali's time. As in the word of God (QS. Al-A'raf: 172-173).

Allah has witnessed His servants since

12 Ibnu Taimiyah, (2018). *Dar'ut ta'arud al'aql wa al-naql*. Riyadh: Jami'ah al-Imam al-Islamiyah, IV/83

13 Ibnu Taimiyah, (2018). *Dar'ut ta'arud al'aql wa al-naql*. Riyadh: Jami'ah al-Imam al-Islamiyah, IV/84

14 Ibnu Taimiyah, (2018). *Dar'ut ta'arud al'aql wa al-naql*. Riyadh: Jami'ah al-Imam al-Islamiyah, IV/84

15 Ibnu Taimiyah, (2018). *Dar'ut ta'arud al'aql wa al-naql*. Riyadh: Jami'ah al-Imam al-Islamiyah, IV/85

16 Ibnu Taimiyah, (2018). *Dar'ut ta'arud al'aql wa al-naql*. Riyadh: Jami'ah al-Imam al-Islamiyah, IV/86

the time of 'azali. So there is no doubt that a servant's testimony against him is the most powerful confession. This is because anyone who has witnessed the truth about himself has confirmed that truth. Their testimony is *balâ syahidnâ* "(That's right (You are our Lord), we testify." It is their acknowledgment of the rububiyah of God as their creator, and they were created on that nature, created to acknowledge the God who created it, and His existence. this is the reason for Allah on the Day of Judgment to hold them accountable for all their deeds in the world, He will claim His promises to His servants and for the recognition that they themselves have witnessed.

This agreement cannot be denied by them, or they reason that they have forgotten about it, because this testimony is an important matter for every human being that cannot be lost from his memory. In contrast to other knowledge that is sometimes lost from human memory such as mathematics and others. This confession and testimony is a nature that is embedded in each of His servants who will not disappear. Therefore, the Qur'an when talking about human nature always uses the expression *tadzki'r* and *tadzakkur*. Like the phrase "*La'allahum tadzakkaru*," or "*Inna fî dzâlika ladzîkrâ*," or "*Innamâ anta mudzakkir*," or "*Inna hadzihi tadzki'rah*," and so on. So all these verses require humans to always remember their testimonies and always acknowledge their Creator.

These are the arguments of *sam'iyah* which are also the arguments of *'aqliyah*, *dzauqiyah* (feeling), and *psychological*, then there is no more reason for reason to not accept it, and for feelings to not live up to its contents.

If this *fitrah* is not used as a principle that is the basis of reason in recognizing God as the creator, then it is impossible to reduce the prophetic treatise. That is because the treatise was revealed to remind about the

rububiyah of Allah and invite people to worship Allah (*tawhid uluhiyah*). This is a strong reason for God to hold human responsibility in the hereafter. From this Ibn Taimiyah forbade Muslims from following the *mutakallimin* and *falâsifah* thoughts in the field of creed, which according to him produced more doubt than faith. Because the majority of them in *manhaj* thinking are more inclined to reason than *naql*, then their thoughts about the creed are more subject to the perception of reason, and ignore *naql*, as in discussing the problem of the concept of *tawhid*, perpetrators of great sins, resurrection on the Day of Resurrection, God's justice, divine nature, and human actions.

Conversely, as long as *fitrah* is still embedded in humans, it is enough to be used as an argument for the existence of God. Allah Ta'ala said: "Then face your face straight to religion (Islam); (according to) the nature of God because He has created humans according to (*fitrah*) it. There is no change in God's creation. (That is) a straight religion, but most people don't know." (QS. Al-Rum: 30).

Such is the explanation of *tawhid rububiyah* which according to Ibn Taimiyah that for a Muslim it is not enough to just trust this *tawhid*, but it must be added with another *tawhid* namely *tawhid uluhiyah*.

2) *Tawhid Uluhiyah*

In the description above it is explained that a person is not enough to just admit *tawhid rububiyah* to be recognized as a believer or Muslim. That is because the polytheists and other idol worshipers also acknowledge *tawhid rububiyah*, as explained in *surah al-Anbiya* 'verse 22. Likewise the *falifa* and *mutakallimin* who recognize that there is a Almighty God who created the universe and miracles in inside of it. However, in their books there is no discussion about *tawhid uluhiyah*. According to researchers that the discussion

of the issue of faith (Kalam knowledge) is a theoretical problem of thought, while tawhid uluhiyah is in addition to being theoretical as well as practical. Then it can be understood why they did not discuss it.

They interpret uluhiyah with the power and power of creating and making things, and according to them the word ilah is meaning that creates not worship (al-ma'būd). They have been wrong in using the Qur'anic dilālāh regarding the uluhiyah tawhid.¹⁷ Therefore, in interpreting the verse: "If both of them (in heaven and on earth) there were gods besides Allah, surely they would have perished." (QS. Al-Anbiya': 22).

According to them, the above verse is the reason for the impossibility of the existence of two creators, and this argument is better known to them as the argument of tamānu '. While according to Ibn Taimiyah, the verse explains the rejection of many Gods who are entitled to worship, and the rejection of worship other than Allah, because tawhid rububiyah has been recognized by them and need not be explained here. They need an explanation that whoever acknowledges Allah as his Creator (tawhid rububiyah) then he must only worship Him alone.¹⁸

Tawhid Uluhiyah is tawhid that directs a Muslim to worship only Allah and not worship other than Him, or force Allah by the acts of the servants based on taqarrub intentions that are prescribed as prayer, nadzar, sacrifice, king ', tawakkal, taqwa, worship and inābah (back / repent).¹⁹ Tawhid is contained in the first tawhid, so each uluhiyah tawhid is tawhid rububiyah and not vice versa. With this condition, if

17 Ibnu Taimiyah, (2018). *Dar'ut ta'arud al'aql wa al-naql*. Riyadh: Jami'ah al-Imam al-Islamiyah, IV/86

18 Ibnu Taimiyah, (2018). *Dar'ut ta'arud al'aql wa al-naql*. Riyadh: Jami'ah al-Imam al-Islamiyah, II/68

19 Ibnu Taimiyah, (2018). *Dar'ut ta'arud al'aql wa al-naql*. Riyadh: Jami'ah al-Imam al-Islamiyah, II/54

someone has recited tawhid lā ilāha illallah, then he must not associate Allah with others in worship, and he should carry out religious teachings only for Allah alone.

Tawhid uluhiyah is a consequence of tawhid rububiyah. That is because whoever acknowledges Allah as the creator, who created the universe and governs it is only fitting that He is worthy of worship, and there is no one besides Him worthy of worship.

In fact tawhid uluhiyah has embraced tawhid rububiyah. He embraces various aspects of tawhid, tawhid fi al-miilmi wa fi al-qaul as stated in surah al-Ikhlās, that this tawhid discusses the perfect attributes of Allah and establishes them. Also discuss the names of the great God. In this surah, the Qur'an does not use words that are general or meaning and terms that are difficult to understand the generality of people as stated by the mutakallimin. He also embraces tawhid iradah and 'charity as explained in surah al-Kafirun who embraces the need for self-recognition in giving away in religion only to Allah alone.

Some commentators say that Surah al-Ikhlās has a third of the Koran. That is because this surah describes the barā'ah (free) from ta'thīl (rejection of Allah's attributes of His names) and barā'ah from shirk with sincere worship only for Allah alone.²⁰

Indeed the prophets and apostles were sent to earth to invite people to worship only God and leave worship other than Him. That is, they all from the Prophet Adam as to the Prophet Muhammad both brought the mission of tawhid uluhiyah as explained in the word of God QS. Al-Nahl: 36, QS. Al-Anbiya': 25, QS. Al-Ankabut: 16, QS. Al-Zumar: 11, al-Mukminun: 23.

For those who observe the verses of the Koran about tawhid, he will find everything

20 Ibnu Taimiyah, (2015). *Minhaj as-Sunnah al-Nabawiyah*. Kairo: Dar al-Ma'rifah, II/143

revolves around the determination of this type of tawhid, because it is an important pattern of faith, where one's faith will not be realized except by acknowledging it and living it in words and practice.

If tawhid uluhiyah is used as a pattern of faith in Allah and His Messenger, the Qur'an has put forward the rational arguments and the true proofs to set it. That is because polytheism has engulfed all the people, especially those related to the deviation of this type of tawhid. They believe in tawhid rububiyah, but forget tawhid uluhiyah by associating partners with Allah and worshipping worshippers other than Him..

This has happened among the polytheists of Arabia, where they did not deny the preaching brought by the Prophet Muhammad in terms of recognizing God Almighty as the creator of nature, but they refused his preaching because he invited them to leave worship to God- their god and only worship Allah alone. This is as revealed by Abu Lahab, "Are you going to replace our gods with one God?" This was rejected by the idolaters at that time, because most of them worshiped idols, even each tribe had their own idols..

*Tawhid uluhiyah is a tawhid of worship that requires humans to worship only Allah, so the opposite of this tawhid is shirk. Understanding shirk is associating partners with God with deeds or practices that should be addressed to God, but addressed to others other than Him, make God but God, worship it, obey it, ask for help, and love it, or do other actions like that should not be done except to Allah alone. That is what is called great shirk which results in his good deeds not being accepted or in vain. That is because the main condition for receiving charity is done with sincere intentions to God.*²¹

3) Tawhid asma' wa sifat

The problem of the nature of God is one of the problems in Kalam Science which is

the most complicated to be debated among the Mutakallimin, there are those who pronounce it and there are those who deny it. Some say that the problem of nature is the main problem that exists in the discussion of Kalam Science. This problem is closely related to tawhid which is the core of the Kalam Science discussion. In this regard Ibn Taimiyah contributed to the debate on the question of the nature of God. His opinion received a lot of attention from the scholars in his time and afterwards, both pro and contra, even though he was recognized as a shaykh of Islam, who again brought a refresher to the views of the salaf clerics in the Islamic creed.

Tawhid *asma' wa sifat* is to believe that only Allah has *asma'* and the attributes are most perfect. Then Ibn Taimiyah argues that a Muslim is obliged to believe and establish *asma'* and the attributes of Allah in accordance with what is determined by Allah about Himself in the Qur'an, and which is determined by His Messenger in his hadith both in rejection (*nafyu*) and determination (*itsbat*). Therefore, every believer should determine the nature according to what God has set about Himself, and negate what God has omitted from Himself. Salaf scholars determine the nature of Allah as Allah established without *tahrif* (change) or *ta'thil* (negation of nature), without *takyif* (explaining how), without *tamtsil* (parables). Likewise they reject what Allah rejects from Himself, and establish His attributes without *ilhâd* (deviation from truth) that are not in His *asma'* and not in His verses.²² As the word of Allah Ta'ala (Surah Al-A'raf: 180).

Tawhid *asma' wa sifat* is to believe that Allah is the essence of His attributes, so *asma'* Allah is not a name that is empty of His attributes contained in it. Then the Shari'a and reason stipulate that there is nothing that resembles God, whether in His

21 Ibn Taimiyah, (2015). *Minhaj as-Sunnah al-Nabawiyah*. Kairo: Dar al-Ma'rifah, II/22

22 Ibnu Taimiyah, (2017). *al-Risalah al-Tadmuriyah*. Kairo: Matba'ah al-Salafiyah, p. 4

essence, His attributes, or His *af'al*, as Allah says: "There is nothing that resembles Him (comparable to Him) , "(Surah Al-Shura: 11), and the verse: " Do you know that there is something in common with Him? "(Surah Maryam: 65), and the verse: " Therefore do not make a match for Allah. , even though you know. "(Surah Al-Baqarah: 22), and the verse: " And there is nothing equal to Him. "(Surah Al-Ikhlâs: 4).

Someone who believes *tawhid asma' wa sifat* is still required to believe in *tawhid rububiyah* and *tawhid uluhiyah*. In discussing this nature problem, Ibn Taimiyah was once accused of being a *mujassim* and *musyabbih*. Therefore, he discusses the problem of divine attributes and he has explained it in his book entitled *al-Risâlah al-Tadmuriyah* and answers these accusations objectively.

The relationship between the three types of *tawhid* is correlative and comprehensive. Therefore, *tawhid rububiyah* is a must of *tawhid uluhiyah*, while *tawhid rububiyah* is the preamble of *tawhid uluhiyah*. If someone knows that Allah is the Almighty God, there is no ally for Him in His *rububiyah*, then worship is His right, not for others. Therefore, *al-Qur'an* has many verses related to *tawhid rububiyah*, then calls on people to accept *tawhid uluhiyah*. *Al-Qur'an* makes the first as a *burhan* (*hujjah*) for the second, which is to explain to them that the obligation of humans is to worship Him because He creates and sustains.

As for *tawhid uluhiyah*, it has been contained in *tawhid rububiyah*, meaning that *tawhid rububiyah* is included in *tawhid uluhiyah*. Whoever worships Allah does not associate partners with Him, so he has the conviction that God is his Lord, the King of which there is no god but Him.

As for *tawhid asma' wa sifat*, then also contained in these two types of *tawhid*, meaning that people who insist Allah with all that he has from *al-asma' al-husna* and

noble qualities that are not possessed except by Him, then by he himself admitted *tawhid rububiyah* and *uluhiyah*.

In general, God Almighty, there is no partner for Him in His *rububiyah*, and also no partner for Him in *Uluhiyah*, so the name "Rabb" is absolutely not carried except by Him, and only He alone has *rububiyah* rights to all of His creatures. Likewise with the name "Allah", it should not be used except only for Him, and he has *uluhiyah* rights over all His creatures.

So the relationship between the three types of *tawhid* is correlative and comprehensive, where it perfects one another, and there is no benefit to one of them except for the other. Therefore, it is not useful *tawhid rububiyah* without *tawhid uluhiyah*, and vice versa *tawhid uluhiyah* cannot be justified without *tawhid rububiyah*, so it will not be perfect one of the *tawhid* unless all types of *tawhid* are combined between one another.

D. CONCLUSION

The findings of this study can be concluded: *first*, according to Ibn Taimiyah *Tauhid* is insisting on Allah in matters that are specific to God, both in *rububiyah*, *uluhiyah* and *asma' and sifat*. *Second*, the relationship between the three types of *tawhid* is in the correlative and comprehensive form. Therefore, *tauhid rububiyah* is a necessity of *tauhid uluhiyah*, while *tawhid rububiyah* is the preamble of *tawhid uluhiyah*. As for the *tawhid asma' and sifat*, then also contained in it also the two types of *tawhid*, meaning people who force God with all that he has from *al-asma' al-husna* and noble qualities that are not possessed except by Him, then by he himself admitted *tawhid rububiyah* and *uluhiyah*.

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