

## THE THOUGHTS OF SYAH WALI ALLAH AD-DAHLAWI ABOUT TAUHID AS THE FOUNDATION OF DEVELOPMENT

**Sukiman**

*Ushuluddin Faculty, State Islamic University of North Sumatra, Medan, Indonesia*

---

**ABSTRACT:** *Tauhid is the belief that "there is no god but Allah". This simple and short statement contains the noblest and richest meaning in all Islamic treasure. In Islam kalimah Shahadah is very popular. All the diversity, richness and history, culture and knowledge, wisdom and civilization of Islam are summarized in this short sentence, namely la ilaha illallah Muhammadar rasulullah (there is no god but Allah, Muhammad is the messenger of Allah). The full name of this Islamic reformer from India is Syah Wali Allah al-Dahlawi al-Faruqi, who was born on 4 Shawwal 114 H (21 February 1703) in a town near Delhi (India) and died on 29 Muharram 1176 H (1706) at the age of 61 years. according to the ad-Dahlawi that the importance of the concept of tauhid as the principle of development because it refers to the importance of Muslims to understand and believe that only God's supernatural power is.*

**KEYWORDS:** *thoughts, Syah Wali Allah al-Dahlawi, tauhid*

---

### INTRODUCTION

*Tauhid* in Islam is the recognition of the oneness of Allah that cannot be divided, absolute, and as the only real compassion. *Tauhid* is a basic principle of Islam, and indeed it is the foundation of security and happiness either in this world or in the hereafter.<sup>1</sup> Traditionally and in a simple statement, *tauhid* is the belief that "there is no god but Allah". This simple and short statement contains the noblest and richest meaning in all Islamic treasure. In Islam *kalimah Shahadah* is very popular. All the diversity, richness and history, culture and knowledge, wisdom and civilization of Islam are summarized in this short sentence, namely *la ilaha illallah Muhammadar rasulullah* (there is no god but Allah, Muhammad is the messenger of Allah). This *tauhid* sentence has a very significant impact on efforts to develop one's personality, build an ideal family, ideal society and a state that Allah pleased.

A *tauhid* human figure will be able to build the personalities and the brilliant human resources who constantly flows in his blood the spirit of upholding the values of the *Ilahi*. Because he realizes that all the activities will be constantly monitored the *al-Bashir* (All-Seeing). His heartthrob coordinates with the verses of Allah which urge him to stick the truth in the his deepest heart. Then all of them are reflected in the actual work of spreading benefits as much as possible to humans. *Tauhid* sentence will make the owner dynamic, moves his followers, encourages the owner and will increase the hidden potential in his soul. The *tauhid* sentence that makes a coward be a brave man, a helpless man be full of vigor and vitality, an arrogant man be humble, a miser to be generous. One of the Muslim leaders and intellectuals who has given a significant contribution related to the idea of *tauhid* is Syah Wali Allah ad-Dahlawi. The writer would like to try to explain what Syah Wali Allah ad-Dahlawi think about *tauhid* as the basis of the development.

---

<sup>1</sup> Cyril Glasse, *Ensiklopedi Islam Ringkas*, terj. Ghufon A. Mas'adi (Jakarta: PT. Raja Grafindo Persada, 1999), p. 409.

## REVIEW OF LITERATURE

In order to explore this idea OF Syah Wali Allah ad-Dahlawi, first it is better to know at a glance about his life so that it can be described the things that affect his mind. The full name of this Islamic reformer from India is Syah Wali Allah al-Dahlawi al-Faruqi,<sup>2</sup> who was born on 4 Shawwal 114 H (21 February 1703) in a town near Delhi (India) and died on 29 Muharram 1176 H (1706 ) at the age of 61 years.<sup>3</sup> His name is so long given as a sign for respecting him and his righteousness, so that when he was a child, he was given the title of "*wali*" on the instructions of the *walis* to his parents through a dreams. His father's name is Abdul Rahim, a scholar (*ulama*) and a follower of *Naqsyabandiyah tareqat* and also as a *madrassa* leader in Delhi

At the age of five years he had entered primary education led by his own father, and incredible Syah had memorized the Qur'an at the age of seven years. And at the age of fifteen years he mastered various branches of science such as jurisprudence, hadiths interpretation, the science of logic, philosophy, astronomy, medicine and mathematics.<sup>4</sup> Having grown precisely in 1731, he went to the Hijaz with the intention to perform the pilgrimage at the same time and then he settled there for 14 months to deepen various religious knowledge, especially in the field of hadith, *fiqh* and *tasawuf*. In the latter field Syah obtained a diploma from Syekh Abu Thahir al-Madani. Returning from Hijaz he settled in Delhi and worked as a teacher and became an active writer to put forward his renewal ideas. Among his works include *Hujjat Allah al-Balighah*, *al-Insaf*, *al-Ijtihad wa at-Taqlid*, *Al-Musaffa*, *Ushul at-Tafsir*, *At-Tafhimat al-Hidayat*, *al-Istifaqat* and other works which reached more than a hundred pieces in Arabic and Persian languages. As it is known that Syah Wali Allah lived in a time of tyranny, the political situation which was quite disturbing people with injustice, religious practice is full of *bid'ah* and *khurafat*., *taqlid* spread widely, but Syah Wali Allah still has a clear thinking and free from his era. He was able to think at all regardless of the conditions and the situation that prevailed in his time as well as broke the *taqlid* and fanaticism that had been running for a long time.<sup>5</sup> His remarkable ability is not because he still encouraged the values of Al-Qur'an and Hadith. And indeed when he was seven years old he could memorize Al-Qur'an, because the it is the foundation and source of Islamic teachings, so that from this is the base of Islamic activities. Including *ijtihad* and therefore a mujtahid according to Wali Allah, he should be able to master the Quran, the Hadith in Arabic, the views of Muhammad's friends, *ulama* and *qiyas*.<sup>6</sup> Based on his opinion, Al-Qur'an is maraji 'all ideas of his reform. Even in one of his messages to *ulama* during the decline of religion in India, he said to *ulama* as Maudui quoted: "You have enough depth what is called science, grammar, and scholastic Greece. And you undertake as true knowledge. "

True knowledge is only available in a clear and concise version of the Book of Allah and the Sunnah of the Prophet.<sup>7</sup> The authentic proof that all his thoughts still stem from Al-Qur'an is his most monumental work that he wrote himself

<sup>2</sup> The complete name is Qutubuddin Ahmad bin Abdurrahim bin Wajihuddin bin Muazzam bin Muhammad bin Qawwanuddin. His surname has to be named Al-Faruqi, because genealogy is still up to Khalifah Umar bin Khattab which granted with al-Umari al-Faruqi, Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam*, (Jakarta : PT. Intermasa, 1994), Volume V, p. 185.

<sup>3</sup> Al-Dahlawi, *Al-Insaf fi Bayan Asbab al-Ikhtilaf*, (Mesir: Matbaah Faruq al-awwal, tt), p.5. Although in other notes Syah died on 19th Muharram, 1776, or August 10, 1762, see *Ensiklopedi Islam* p. 185.

<sup>4</sup> *Ibid.*, p. 185.

<sup>5</sup> Abul 'A'la Al-Maududi, *Mujaz Tarikh Tajdid al-Dinwa Ihyaih*, alih bahasa, H. Dadang Kahmad, *Langkah-langkah Pembaharuan Islam*, 1984, p 109.

<sup>6</sup> Al-Dahlawi, *al-Ijtihad wa at-Taqlid*, (Mesir: Silsilah As-Shaqafah al-Islamiyah, tt), p. 6.

<sup>7</sup> Abul A'la al-Maududi, A Short History of the Movement in Islam, alih bahasa Hamid, LA Bassalamah, *Gerakan Kebangkitan Islam*, (Bandung: Risalah, 1984), p 110.

entitle “*Hujjat Allah al-Balighah*” that according to al-Dahlawi it is a signal that the Shari’ah revealed by Allah as a blessing guidance from Allah,<sup>8</sup> as His words that found in Surah al-An'am verse 149:

فَلَنْ يَكْفُرَهُ الْبَالِغَةُ

Meaning:

*Say to God there is proof (argument) is strong.* (Al-An'am: 149).

His ideas written in this book just published as arguments of Allah through Al-Qur'an about the teachings of Islam, so it is no surprise that in this work all permanent research topics are based and formulated on the argument of Al-Qur'an. One example of an explanation about retaliation for a good deeds in the world or about the response of human life activities after death, he quoted Allah's words in Surah Ash-Shura verse 30:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

*Meaning: Whatever misfortune befalls you it is caused by what your hands have, and Allah forgives most (of faults).*

## DISCUSSION

### Tauhid Thoughts of Syah Wali Allah Ad-Dahlawi

When it is traced, the word *tauhid* is basically derived from the Arabic word *wahhada-yuwahhidu* which means Oneness.<sup>9</sup> *Tauhid* in Islam is the recognition of the oneness of Allah that cannot be divided, absolute, and as the Only Real Compassion. *Tauhid* is a basic principle of Islam, and indeed it is the foundation of security and happiness either in this world or in the hereafter.<sup>10</sup> The bond of the law of Allah is believed as the guiding principles of life and humanity. It is named as *tauhid* because it is an act of itiqad that Allah is One, there is no company for him, and then becomes knowledge, because it discusses the nature that can be ascribed to Him and the nature that must be eliminated from Him, as well as discussing about the Messenger of Allah either in good nature or forbidden ones which are attributed to them.<sup>11</sup>

The tool of *tauhid* discussion is called the theology of Islam in its original language is known as *naqliy* or *aqliy* about God, the messengers of God and the things pertaining to the fate (*Qadr*) of human and eschatology. Syah wali Allah ad-Dahlawi as *ulama* even *Imam* do not miss to review the theology matters. In his monumental book “*Al-Hujjat Allah al-Balighah*” it is found a chapter on *tauhid* (p. 57) and specifically (p. 163) discuss about *iman*. The reviews he presented indeed nothing special, nevertheless there are the ideas that viewed quite bold about *iman*, because it is quite controversial with the opinion of the *ulama* at the time. *Iman* according to Ad-Dahlawi can be categorized into two, first; *iman* that relates with to the law of the world which is bound by blood (ancestry) and property. While the

<sup>8</sup>Wali Allah ad-Dahlawi, *Al-Hujjat Allah al-Balighah*, Jilid I, (Mesir: Dar Ma'rifah Litabaat wa an-Nasyr, tt), p. 4.

<sup>9</sup>A.W.Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap*, Edisi Kedua, (Surabaya : Pustaka Progressif, 1997), p.1542.

<sup>10</sup>Cyril Glasse, *EnsiklopediIslam, Ringkas*, terj. Ghufon A.Mas'adi (Jakarta : PT.RajaGrafindo Persada, 1999), p. 409. Asy-Syahrastani (479-548 H) states the meaning as follows:

وأما التوحيد فقد قال أهل السنة، وجميع الصفاتية : إن الله تعالى واحد في ذاته لا قسيم له، وواحد في صفاته الأزلية لا نظير له: وواحد في أفعاله لا شريك له

As for *Tauhid* according to Ahlus Sunnah and Sifatiyah group, that Allah is one in His substance, without division, He is Alone in His nature who are *azali* unmatched for him, and one on His *afal*, none other for Him. Muhammad 'Abd. Al-Karim ibn Abi Bakr Ahmad asy-Shahrastani, *Al-Milal wa al-Nihal*, (Beirut: Dar al-Fikr, 1997 M / 1417 H), p 32.

<sup>11</sup>Syekh Muhammad Abduh, *Risalat at-Tauhid*, (Mesir : Mushthafa al-babi al-Halabi, tt), p 7.

latter; *iman* that relates to laws of *akhirat* to achieve the degree of *akhirat*.<sup>12</sup> *Iman* in the first category, according to Ad-Dahlawi, is just saying two *kalimah syahadat*, without doing *amal ibadah* like prayer, charity and others. *Iman* like this is just on justifying stage with heart, confessing with verbal and without practising *amal shaleh* and they are only called.<sup>13</sup> Another reason according to Ad-Dahlawi because the believers as in the first category is in the heart, so that other people cannot measure and know one's faith because it is in line with Hadis of the Prophet that the basic of *Iman* surely is enough for someone by stating; (There is no god except Allah), not doing any sins and not out of Islam.<sup>14</sup> Of course this Hadith can support that it is allowed a faithful Muslim is enough by saying *syahadat* is categorized as *mu'min*.

While *iman* in the second category is besides already saying the two *kalimah syahadat* but he also realizes it in real act in every aspect of the teachings of Islam either relates to *hablun min Allah* or *hablun min an-nas*. This statement is supported by arguments either from Alqur'an such as Surah Al-Anfal verse 2, which says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

*Meaning: Those who believe are those who when Allah's name is mentioned, their hearts quake, and when is read to them His verses, increase their faith (hence) and they put their trust in their Lord.*

According to Ad-Dahlawi many *hadisth*<sup>15</sup> that support the concept of *iman* in the first category. According to Imam Wali Allah Ad-Dahlawi, the arguments of Al-Qur'an and the hadiths are supporting the argument about *iman* in the second category in which a Muslim who confessed *kalimat syahadat* must implement all the teachings of Islam either in relation to Allah or among other creatures. This category is indeed the most perfect *iman* that Allah always combines with *amanu wa 'amilus shalihah*.<sup>16</sup> Because the function of human as created by God is serve Allah, therefore, *iman* is still realizing with *amaliyah*. In surah Al-Zariyat verse 56, Allah said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*Meaning: And I did not create the jinn and mankind except to worship Me.*

Similarly, in surah Al-Bainah verse 5:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

<sup>12</sup>Imam Wali Allah Ad-Dahlawi, *Al-Hujjat Allah Al-Balighah*, Juz I, (Beirut: Darul Ma'rifah li at-Tabaah wa an-Nasyr, tt.) p162.

<sup>13</sup>Wali Allah Ad-Dahlawi, *Syarah Tarjum Abwab al-Bukhary*, (Kairo: Matba' al-Ashimah, Syari al-Fiqri bi al-Qahirah, tt.) p11.

<sup>14</sup>Ad-Dahlawi, *Al-Hujjat*, *Loc. cit.*

<sup>15</sup> Among the hadists are:

لا إيمان لمن لا أمانة له ولا دين لمن لا عهد له

*Meaning: There is no faith for people who do not maintain trust, and no religion, for those who do not keep their words.* Another Hadith that reads:

المسلم من سلم المسلمون من لسانه ويده

*Meaning A Muslim who can maintain safe when he can keep his his tongue and hands.* Another Hadith the Prophet says:

بنى الاسلام على خمس شهادة ان لا اله الا الله وال محمد ا عبده ورسوله واقام الصلاة و ايتاء الزكاة و جمع البيت و صوم رمضان.

*Meaning: Islam is established on five pillars, they are saying two kalimat syahadat, establishing regular prayers, practicing regular charity, performing pilgrimage and fasting in Ramadan.*

One other Hadith which according to Ad-Dahlawi as fruit or reality of *iman* is:

الايمن بصعو سبعون سهبة وافضلها لا اله الا الله وارناها اماطة عن الطريقة والحياء سعية من الايمان

*Iman* has seventy branches, the main thing is *kalimah لا اله الا الله* and a smallest thing is removing thorn out of the road.

<sup>16</sup> In Al-Qur'an it is found in surah At-Tin verse 6 and on surah Al-Asr verse 3, in this verse it is coupled between *iman* and *amal shaleh*, therefore *iman* must be proven by practicing of members for *amal shaleh*.

*Meaning: And they were not commanded except to worship Allah, being sincere to Him in keta`atan (run) straight religion,*

The meaning of the two verses above is a signal to the human to confess the Oneness of Allah by performing good deeds. So the nature of his *tauhid* has been rejected (sirna).<sup>17</sup> As Allah says in Surah Al-Furqan verse 23:

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

*Meaning: We are dealing with all the charity they do, then we make such deeds (like) the flying dust.*

The essence of true *tauhid* lies on *ma`rifah* that is to believe and to recognize Allah SWT either the substance, the nature, nature and *af`al* Allah SWT. From this belief then arise other aspects of *iman*, as *iman* in Rasulullah,<sup>18</sup> the Books of Allah, Angels, *taqdir*, and *iman* in the Day of Judgment. In Al-Qur'an Allah sets out the principles of the Islamic *aqidah* in surah Al-Baqarah verse 285:

عَٰمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَٰمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

*Meaning: The Messenger believeth Qur'an revealed to him from his Lord, as do the people who believe in God, angels, the Book, and His Messenger.*

The above verse then completed by Hadith of the Prophet:

لايمان ان تؤمن بالله و ملنكته و رسوله واليوم الاخر و تؤمن بالقدر خيره و شره (رواه مسلم)

*Meaning: Faith is trust in God, His angels, His Messengers and the Last Day and to believe the good and bad Honor (HR. Muslim).*

Certainly for Ad-Dahlawi the concepts of *iman* above he received unanimously, this is proved to be the main base notes of *iman* in Islam. But the most important thing for him is this "*af`alul Ibad*" (human action) is determined by God or not. This matter actually becomes a major issue in Islamic theology in the classical period and this theological issue will never be completed, because it links to the belief that Al-qur'an has given a chance to human that on one hand, human are given the freedom to act,<sup>19</sup> as in Surah Fushilat verse 40:

اعْمَلُوا مَا شِئْتُمْ

*Meaning: Do what you will; surely He sees what you do.*

Similarly, in surah Ar-Ra'du verse 11:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

Allah does not change the condition of a people until they change what is in themselves.

The above verses then completed by Hadis Rasulullah in one of his hadist:

الايमान ان تؤمن بالله و ملنكته و رسوله واليوم الاخر و تؤمن بالقدر خيره و شره (رواه مسلم)

*Meaning: Faith is trust in God, His angels, His Messengers and the Last Day and to believe the good and bad Honor (HR. Muslim).*

<sup>17</sup>Shalih bin Said as-Sahimy, *Mazrkurah fi al-Aqidah ad-Daurat al-Tadribiyah*, (Mesir : Jam`iah al-Islamiyah bi ad-Diniyah al-Munawarah, tt), p. 8.

<sup>18</sup> According to Ad-Dahlawi *iman* to the prophets is characterized by loving Rasul (*Hubbur Rasul*), having a love to rasul more than love of himself, parents and children, as in a Hadith, which means; "No one has faith if you loved me before (rasul) more than parents, children, and other people in general. See Ad-Dahlawi, Tarjuma, Op. cit., p. 12.

<sup>19</sup> In Islamic theology, it is known as *Qadariyah* with the core teachings that human beings have *qudrah* or his own strength to create his works, see Harun Nasution, *Teologi Islam Aliran-aliran Sejarah Analisa Perbandingan*, (Jakarta: Universitas Indonesia Press, 1985 p. 31.

The above verse would give a wide opportunity to human to change their lives by dominating work in fully by humans. While on the other hand, Allah also closes an opportunity for human to act freely, which in theological terms is called mujbir.<sup>20</sup> The bond of human deeds to the power of Allah is described by Allah in his words in Surah Ash-Shaffat verse 96:

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

*Meaning: And Allah creates you and what you do*

And in other verse in Surah Al-Insan verse 30:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

*Meaning: But you can not (the path), except if Allah wills.*

The matter of this *Ibad a'falul* was not immune to the thought of Syah Wali Allah Ad-Dahlawi with the concept that: The act of human with *ikhtiyar*. *Ikhtiyar* according to him that God gives strength and energy to the object of the human action. As resemblance to a man who intends to throw stones, if God gives strength (energy) in the creation of stone, then there is a new movement of the human. On the contrary if this man does not intend to do so in spite of the stone has energy, surely the stone cannot be driven by him.<sup>21</sup> This opinion is considered the most appropriate for Ashari's opinion with the theory of "*al-Kasab*", that the human deeds are not created man himself but by God, but God gives power to human to reach it, the power is called *al-Kasab*.<sup>22</sup> This theory seems to be in line with the concept of Al-Qur'an in Surah Al-Baqarah verse 286:

أَيُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

*Meaning: Allah does not burden a liability unless the business has done.*

Back to the concept of Syah Wali Allah, it seems he has combined the three opinions, where "*a'falul Ibad*" (human action) between *Jabariyah* opinion that recognizes God takes part in creating human actions and from other side he acknowledges that human has freedom to do what comes from *Qadariyah*, and took out of *Asy'ariyah* concept that acknowledges the effort or *al-Kasb*. So that Ad-Dahlawi found an alternative theology which he called *ikhtiyar*, by committing two good energy either from human as the driving force or from nature which is driven, the meeting of these two energy then creates an optimal result from human's *ikhtiyar*. When searching forin Al-Qur'an in Surat Al-Isra verse 84 it reads:

فَنْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا

*Meaning: Say, each works according to his manner, but your God is most knowing of who is best guided in way."*

The combination of *Syakilah* can be called as *ikhtiyar*, in other words the fit between *Syakilah* of a person with *Syakilah* of work as God's gift.<sup>23</sup> Then certainly Allah will punish the doers who reject the Allah's rules and instead God will a give a reward to those who obey the established rules of Allah's rules. This Ad-Dahlawi' opinion seems to be that God has given energy (power) to human, as well as to the nature so that human's energy is driven to change or try along with the power of natural resources that exist on the target and the desired destination by humans. It means that the two powers are together move which is called *ikhtiyar*.

Based on the idea of ad-Dahlawi above, it can be said that *tauhid* is giving identity to the Islamic civilization, which binds all the elements together and making these elements an integral and organic unity of the so-called civilization. In binding the different elements, the essence of civilization in the form of their *tumid* that shape them in the form

<sup>20</sup> Then produce *Jabariyah* with the core teachings is that people in this sect are bound by the absolute God's will and perform actions under pressure. The human deeds have been predestined by *Qadla* and *Qadar* of Allah, see Ibid., P. 31.

<sup>21</sup> Ad-Dahlawi, Al-Hujjat Allah, *Op. cit.*, p. 167.

<sup>22</sup> Al-Bagdadi, *Al-Farqu Bain Al-Firaq*, tp, ttp, tt, p. 83.

<sup>23</sup> The thought of Imam Ad-Dahlawi can be pictured through this diagram:

of themselves. *Tauhid* as revealed by Ismail Raji al-Faruqi, prints the elements to work together in harmony and mutual support.<sup>24</sup>

*Tauhid* (the Almighty God) is the core of all true religions. Each grouping (*umah*) human has received the teaching about *tauhid* through the prophets of Allah.<sup>25</sup> God is the creator of all that exist physically and spiritually, and He has created human as the peak of creations,<sup>26</sup> to be appointed as the His caliphs (*khalifah*) on earth.<sup>27</sup> Therefore, human beings have to do something that can be justified before Him, either in this world or in the hereafter in the the Court of Ilahi in the hereafter. Muslims view that life for the sake of their own well-being and security of the world to the Hereafter, they must be defeatist to Allah, the Almighty God and do good deeds to their fellow human beings.<sup>28</sup>

So every form of human social life settings produces absolute power, is against the spirit of *tauhid* life by creating *tauhid*. The arrangement of absolute power in human beings is unfair and uncivilized. The attitude of surrender to God, who absolutize God and not something else, require open social order, fair and democratic. This has been exemplified by Muhammad whose example was forwarded to the wise caliphs afterwards.<sup>29</sup> One logical continuation of that divine principle is understanding the human equation. Namely, that the whole human race, from their human dignity side is the same. None of fellow human beings has the right to humiliate or dominate another human dignity, for example by imposing his will and vision to others.<sup>30</sup> Even a messenger of God does not have right to impose it.

<sup>31</sup> A messenger of God gets the job just to tell the truth (*balagh, tabligh*) to mankind, not to force the truth to them. Based on the principle, each human assumes his self freedom. With the freedom human becomes a moral being, a fully responsible creature for any act he chooses consciously, the righteous and the evil. God still gives freedom to human to receive or reject His guidance, of course with the risk to be responsible by the man himself in accordance with his choice. In fact human exists through and in his charitable activities. In that willingly *amal* humans get their existence and essence, and in the humans find the purpose of their creations that is a happiness because of "meeting" (*liqa*) with God, by gaining His pleasure.<sup>32</sup> The relationship of democratic human also becomes imperative in the formation of human life, because in human beings there are strength and weaknesses as well. His strength is obtained due to the fact of his original purity of nature, which makes him always to be potential to be true and good, and his weakness caused by the fact that he was created by God as a human being who is weak, long-suffering, short of mind and narrow views, and easy to complain.<sup>33</sup> Man can increase his strength in cooperation, and minimize his weakness

<sup>24</sup> Isma'il Raji Al-Faruqi, *Tauhid*, terj. Rahmani Astuti (Bandung: Pustaka,1988), p. 16.

<sup>25</sup> Q.S.an-Nahl/16:36; ar-Ra'd/13:7; Fatir/35:24.

<sup>26</sup> Various descriptions in the Holy Alquran confirm the position of human as the highest of God's creatures, but also the potential to be a lowest creature. See Q.S.at-Tin / 95: 4-6).

<sup>27</sup> The creation of human as a being the highest, is consistent with the intent and purpose of the human creation to be the caliph (literally means "that follow from behind", to be "representative" or "replacement") on earth, with the task of conducting a "mandate" that Allah has given him to build this world as best as he could. See, Q.S. al-Baqarah / 2: 30; al-An'am / 6: 165. Therefore, as the caliphs, people will be asked their responsibilities on their duties to carry out the "mandate" of Allah. That every power demands responsibility confirmed in Q.S. Yunus / 10: 14).

<sup>28</sup> Surrender to God (meaning the generic Arabic words *Islam*) with full peace (*salam*) as sincere, accompanied by good deeds to others, as a logical continuation of the sincere, it is the base of well-being (*Salamah*, safe) in the world until the hereafter. See, Q.S. Luqman / 31: 22; an-Nisa' / 4: 1250.

<sup>29</sup> This is expressly recognized by neutral observers such as Robert N. Bellah, a renowned sociologist, see Robert N.Bellah (ed.), *Beyond Belief* (New York: Harper & Row, paperback edition, 1976), p , 150-151.

<sup>30</sup> The principle which does not impose any ideology or religion to others is something that has been well established in Islam, because of the assertion in the Koran itself. See Q.S.al-Baqarah / 2: 256 therefore it is clear where the truth and where the falsehood, people are allowed to consider themselves to follow the path of life in front of them.

<sup>31</sup> This is emphasized by Allah to His Messenger, the Prophet Muhammad, as a warning and reprimand for him. See Q.S. Yunus / 10: 99.

<sup>32</sup> See Q.S.an-Najm/53:39-40; al-Baqarah/2:460.

<sup>33</sup> So other than human who has positive aspects such as *fitrah* which is the base of his advantages, he also has negative aspects that became the base of his crimes, namely his short view that makes him easy to be fooled by the thrill of the moment though the pleasure will bring disaster, and forgets the greater

as well through the human cooperation. Therefore human finds his social strength in unity and raising cooperation.<sup>34</sup> The cooperation and collaboration are done for the goodness of all and improving the essential quality of life that is life on on piety to God.<sup>35</sup>

Collaborative itself is rooted in mutual respect and glorify. Human is a glorified creature by God on earth, either on land or at sea.<sup>36</sup> Then they are demanded to respect each other. This mutual respect nature, together with all the above principles, create mutual consultation obligations in all matters.<sup>37</sup> Deliberation is the other side of the reality of complex human society. Humans are divided among themselves not only in the way of a life, but also in how to seek and find the truth.<sup>38</sup> The way of mankind towards the truth and realize the teachings of the truth is very much influenced by space and time, and every group of humans has obtained guidance from God through His messengers. They entitled to the opportunity of implementing their teachings, as long as it is not a form of denial to the obligation principle of full surrender probity and peace to Lord.<sup>39</sup>

Because human is a nature being, human must do *fitri* (pure) to another. One of the *fitri* attitudes is preceding good thought to others. On the contrary, some parts of prejudice itself is evil (sin), because it is inconsistent with the principle of the *fitri* humanity.<sup>40</sup> Anyway prejudice will not bring anyone to the truth.<sup>41</sup> Therefore everyone should be able to judge each other fairly, giving them what they are entitled.<sup>42</sup> Sense of justice is the mental attitude of the most pleasing to God, because justice is the closest realization of the worldview who obey to Him, and embody the values of *tauhid*.

From the above description, it is clear that the *tauhid* values have significant relevance as a basis for development, especially in Indonesia. With the realization of the *tauhid* values, then it will create the *madani* society, that is a civilized society, which not only bring peace, prosperity and welfare for Muslims, but also for humanity in general. If we go through at the Rasulullah age, the society which based on *tauhid* values is called as *madani* society, then the first effort of the prophet in developing the *madani* society<sup>43</sup> is how the individual of Muslim has solid *tauhid*

---

happiness or more eternal, Q.S.al-Qiyamah / 75: 20; and therefore, it is easy to complain, less grateful and appreciate the gift of Allah. See Q.S.al-Ma'arij / 70: 19-21.

<sup>34</sup> Allah reminds that the faithful people are not divided and fight each other, because the dispute would weaken it. See Q.S.al-Anfal / 8: 46.

<sup>35</sup> Therefore it is ordered to cooperate on the basis of goodness and piety, and do not cooperate on the basis of crime and hostility (conspiracy). Q.S.al-Maidah / 5: 2.

<sup>36</sup> See Q.S.al-Isra' / 17:70.

<sup>37</sup> The Prophet himself was commanded by Allah to consult with his companions on community matters (non-religious matters that have become his authority as a prophet and messenger). See Q.S.Ali Imran / 3: 159. as well as the faithful people who are described hold to the principle of consultation in all their dealings. See Q.S. as-Shura / 42: 38.

<sup>38</sup> In line with there is no coercion in religion, there is a signal in Alquran that every human group has been established by Allah in their own way of life, which then generates a plurality of society (social pluralism), a plurality asserted as only God knows what the reason and the wisdom are. See Q.S.al-Maidah / 5: 48 and al-Hajj / 22: 67.

<sup>39</sup> See Q.S.al-Hajj / 22: 40. from His word, This is clearly inferred that the Lord protects all places of worship and so it also means that there are rights for all religious groups to practice their own teachings. This becomes clear from His other words, namely Q.S.al-Baqarah / 2: 62; al-Maidah / 5: 69.

<sup>40</sup> See Q.S.al-Hujurat/49:12.

<sup>41</sup> See Q.S.Yusuf/10:36.

<sup>42</sup> See Q.S.an-Nahl/16:90.

<sup>43</sup> The *Madani* society is a society founded on justice and compassion, as well as the struggle to eradicate injustice, economic development and cultural enrichment of culture, supported by freedom and moral strength, raised human dignity, spreading virtue and eradicate corruption in the society. Meanwhile, the word comes from the word civil Medina, which is defined as city lexicon. But the science of language, it means "civilization". In Arabic, "civilization" is expressed in the words '*al-madaniyya*', besides the word '*al-khadariyyah*'. See Ustaz Fauzi Deraman, *Alquran Membentuk Masyarakat madani-*

values in his soul. So that the *tauhid* values will reflect in all aspects of someone's life, either in relation to Allah vertically or to His creatures horizontally. In a Muslim community whose foundation of *akidah* or *tauhid* is rooted and dominant, behavior motives are highly influenced by the aspiration to obtain the willingness and reward in the Hereafter. There is no other motive in his behavior. This is important for a Muslim to purify his intention that all works will be solely aimed at finding the God's willingness, either related to *jihad*, *ibadah*, or social, economic and political activities. All Muslim activities in all aspects of life should be directed to seek His pleasure.

The incredible impact planted by the Messenger of Allah related to Islamic values, especially *tauhid* in the educational discourse generation of early Islamic period, including the soul purification, mind purification, sincerity of religious belief, and devotion to God, reflect clearly that their participations in military battle, known as *al-futuh* (occupation or opening a region) is not at all motivated by worldly ambition, but a desire to spread Islam so that it can entrench strongly in the provinces, besides solving various economic problems and other problems that may arise, based on the teachings of Islam. There is no other motivation, let alone the ambition to dominate the society and confiscate their wealth, get away from the violence of life in the desert.<sup>44</sup> In the city of Medina the Prophet built a civilized society based on Islamic teachings, the people who fear God Almighty (*tauhid* values). The spirit of piety in the vertical dimension to guarantee human life, in order not to fall despicable and contemptible, have spirit of *rabbaiyah* (Q.S. Ali Imran: 3: 79) *ribbiyah* (Q.S. Ali Imran: 3:146), based on *hablum min Allah*, strengthen the relationship with Allah, So, it reflects as well the spirit of humanity in the horizontal dimension, *hablum min an-nas*, which reflects a human relationship that full of nobility.<sup>45</sup>

## CONCLUSION

Based on the explanation above, it should be emphasized that according to the ad-Dahlawi that the importance of the concept of *tauhid* as the principle of development because it refers to the importance of Muslims to understand and believe that only God's supernatural power is. The spirit of liberation and transformation is something that is inherent and inseparable from the formulation of *tauhid*. In connection with a relationship to God, *tauhid* is ideal, Its implementation is embed itself in each individual of Muslim to the highly commitment towards the upholding of God's Oneness values. Someone in *Tauhid* is to have a steady personal awareness to always willing to make sacrifices. Because according to him, the willingness to sacrifice is the evidence of the a creature's faith to his God. Thus a man in faith must be willing to make any sacrifice for the common welfare.

This if it is loaded in a social context, the whole meaning of *tauhid* and the ritual encourages Muslims to commit social acts of egalitarian which do not distinguish the color, race, ethnic and social differences in the degree of economic and political. Because the Islamic doctrine teaches that all human beings are essentially the same except those who are pious. The piety was supposed to have a strong social dimension. The Islam teachings have always stressed that devotion can be seen from his social attitudes, especially with regard to tolerance and justice. If the *tauhid* values are applied by the majority of Indonesian people who are Muslims, we are very optimistic that Indonesia will appear as a country that has the icon of *uswatun hasanah* for other countries in the world, namely the

---

*Metodologi Alquran dalam Pembentukan Masyarakat Madani, dalam;* Hirakah, No. 918, 1997, p 25, Also see, Ahmad Warson Munawir, *Al-Munawir Kamus Arab-Indonesia*, Surabaya : Pustaka Progressif, 1997, p 1320

<sup>44</sup> Akram Dhiyauddin Umari, *Madinan Society at the Time of the Prophet: Its Characteristics and Organization*, terjemahan; Mun'im A. Sirry, *Masyarakat Madani; Tinjauan Historis Kehidupan Zaman Nabi*, (Jakarta : Gema Insani Press, 1999), p. 31

<sup>45</sup> Adi Suryadi Culla, *Masyarakat Madani ; Pemikiran, Teori, dan Relevansinya dengan Cita-Cita Reformasi*, RajaGrafindo Persada, Jakarta, 1999, p. 193

country whose people are peaceful, harmonious, prosperous and affluent. Hopefully this hope can be realized in the future.

*Wallahu a'lam bi as-sawab.*

## REFERENCES

- Al-Dahlawi, *Al-Insaf fi Bayan Asbab al-Ikhtilaf*, (Mesir : Matbaah Faruq al-awwal, tt)
- \_\_\_\_\_, *al-Ijtihad wa at-Taqlid*, (Mesir : Silsilah As-Shaqafah al-Islamiyah, tt)
- \_\_\_\_\_, *Al-Hujjat Allah al-Balighah*, Jilid I, (Mesir : Dar Ma'rifah Litabaat wa an-Nasyr, tt)
- \_\_\_\_\_, *Syarah Tarjum Abwab al-Bukhary*, (Kairo : Matba' al-Ashimah, Syari al-Fiqri bi al-Qahirah, tt.)
- A.W.Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap*, Edisi Kedua, (Surabaya : Pustaka Progressif, 1997)
- Al-Bagdadi, *Al-Farqu Bain Al-Firaq*, (Mesir : Mushtafa al-babi al-Halabi, tt)
- Abul A'la al-Maududi, *A Short History of the Movement in Islam*, alih bahasa Hamid, LA Bassalamah, *Gerakan Kebangkitan Islam*, (Bandung : Risalah, 1984)
- Akram Dhiyauddin Umari, *Madinan Society at the Time of the Prophet: Its Characteristics and Organization*, terjemahan; Mun'im A.Sirry, *Masyarakat Madani; Tinjauan Historis Kehidupan Zaman Nabi*, (Jakarta : Gema Insani Press, 1999)
- Adi Suryadi Culla, *Masyarakat Madani ; Pemikiran, Teori, dan Relevansinya dengan Cita-Cita Reformasi*, (Jakarta : RajaGrafindo Persada, 1999)
- Cyril Glasse, *EnsiklopediIslam, Ringkas*, terj.Ghufron A.Mas'adi (Jakarta : PT.RajaGrafindo Persada, 1999)
- Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam*, (Jakarta : PT. Intermedia, 1994), jilid V
- Harun Nasution, *Teologi Islam Aliran-aliran Sejarah Analisa Perbandingan*, (Jakarta : Universitas Indonesia Press, 1985)
- Isma'il Raji Al-Faruqi, *Tauhid*, terj. Rahmani Astuti (Bandung : Pustaka,1988)
- Muhammad 'Abd. Al-Karim ibn Abi Bakr Ahmad asy-Syahrastani, *Al-Milal wa an-Nihal*, ( Beirut : Dar al-Fikr, 1997 M/1417 H)
- Robert N.Bellah (ed.), *Beyond Belief* (New York : Harper & Row, edisi paperback, 1976)
- Syekh Muhammad Abduh, *Risalat at-Tauhid*, (Mesir : Mushthafa al-babi al-Halabi, tt)
- Thahir A. Muin, *Ilmu Kalam*, (Jakarta : PN. Wijaya, 1975)
- Shalih bin Said as-Sahimy, *Mazrurah fi al-Aqidah ad-Daurat al-Tadribiyah*, (Mesir : Jam'iah al-Islamiyah bi ad-Diniyah al-Munawarah, tt)