



The Aqeedah of Tawheed

A clarification of that which opposes and harms it, from major and minor shirk, ta'teel and bid'ah

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Part 2: Tawheed ar-Rububiyyah

PART 2: TAWHEED UR-RUBUBIYYAH

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Tawheed-ar-Rububiyyah

At-tawheed is to single out Allaah alone in Creating and Managing the affairs, to have sincerity of worship towards Him and to abandon worship of others besides Him; as well as to affirm His perfect Names and lofty Attributes and to purify Him from any deficiencies or shortcomings. This definition includes the three types of tawheed and their explanation is as follows.

2.1 The Meaning Of Tawheed-Ar-Rububiyyah And Its Affirmation By The Mushrikeen.

At-tawheed in its general meaning is the belief of singling out Allaah, the Mighty and Majestic, alone for Lordship, having sincerity of worship towards Him and affirming His Names and Attributes. It is of three types:

- 1) Tawheed-ar-rububiyyah
- 2) Tawheed-al-uluhiyyah
- 3) Tawheed-al-asmaa-was-siffaat.

It is necessary to explain the meaning of each type in order to clarify the distinction between them.

Tawheed-ar-rububiyyah

It is to single out Allaah alone in His actions, with the belief that He is the only Creator of all the creation:

“Allaah is the Creator of all things.” [az-Zumar (39): 62]

He is the Sustainer of all the animals, the people and everything else:

“And there is no living creature on earth but its provision is due from Allaah.” [Hud (11): 6]

He is the Owner of the dominion, the One who manages all the affairs of the world. He brings some near to Him and distances others. He honours some and brings humiliation upon others. He has the ability to do everything. He alternates the night and the day and gives life and death:

“Say: “O Allaah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things. You make the night to enter into

the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit.” [al-‘Imraan (3): 26-27]

Allaah, the Mighty and Majestic, has negated any partner or associate for Himself in the dominion, just as He has negated a partner for Himself in Creation and Sustenance. He, the Most High, said:

“This is the creation of Allaah. So show Me that which those (whom you worship), besides Him have created.” [Luqmaan (31): 11]

And He, the Most High, said:

“Who is he that can provide for you if He should withhold His provision?” [al-Mulk (67): 21]

Similarly He has declared that He is alone in His Lordship over His creation by saying:

“All the praises and thanks be to Allaah, the Lord of the ‘alameen.” [al-Faatihaa (1): 2]

And He said:

“Indeed your Lord is Allaah, Who created the heavens and the earth in six days, and then He rose over (Istawaa) the Throne (in a manner that befits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and the sun, the moon, the stars are subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allaah, the Lord of the aalameen.” [al-A’raaf (7): 54]

Allaah, the Mighty and Majestic, has given all of the creation a natural disposition to affirm His rububiyyah such that even the mushrikeen, who used to ascribe partners to Him in His worship affirmed His Oneness in rububiyyah. He, the Most High, said:

“Say: “Who is the Lord of the seven heavens, and the Lord of the Great Throne?” They will say: “Allaah.” Say: “Will you not then fear Allaah.” Say: “In Whose Hand is the sovereignty of everything, and He protects (all), while against Whom there is no protector, if you know?” They will say: “(All that belongs) to Allaah.” Say: “How then are you deceived and turn away from the truth?”” [al-Mu’minoos (23): 86-89]

No one from the Bani Aadam has ever contradicted this aspect of tawheed. Rather, the hearts have a natural disposition towards affirming it which is greater than the natural disposition towards the affirmation of anything else. Allaah has mentions that the messengers said:

“Their Messengers said: “What! Can there be a doubt about Allaah, the Creator of the heavens and the earth?”” [Ibraaheem (14): 10]

The most infamous person who pretended and outwardly manifested denial of Allaah was Fir’awn. However, inwardly he had certainty about Allaah, as Musaa said to him:

“He said: “Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear evidences.”” [al-Israa (17): 102]

Allaah said about him and his people:

“And they belied them (the ayaat) wrongfully and arrogantly, though their ownselves were convinced thereof.” [an-Naml (27): 14]

Similarly those who deny the existence of Allaah in our times, such as the Communists, only deny Him outwardly due to pride; otherwise inwardly they know that nothing can exist until someone brings it into existence and that there is no creation, except by way of a creator, and no effect except by way of a cause.

He, the Most High, said:

“Were they created by nothing or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief.” [at-Tur (52): 35-36]

So contemplate on the world as a whole, the heavens and the earth and all their parts and surely you will find it testifying to the fact that it has a Creator and an Owner. Denial of a Creator and rejection of Him in the intellect and the natural disposition is like denying and rejecting knowledge. The Communists boast about their denial of the existence of Allaah only due to pride and lack of sound intellect and ideologies. The one who is like them has invalidated his intelligence and invited the people to make a laughing-stock out of him. As the poet said:

“How can Allaah be disobeyed and rejected by the jaahid (the denier),

While in everything there is a proof and sign which indicates that He is waahid (one).”

2.2 The Understanding Of The Word ‘Rabb’ In The Qur’aan And Sunnah As Opposed To The Understanding Of The Misguided People.

The understanding of the word ‘rabb’ in the Qur’aan and Sunnah.

The root of the word ‘ar-rabb’ is ‘rabbaa-yarubbu’ which means to bring up something from stage to stage, up to the state of completion. It is said: “He brought him up” and “They raised him up”. So the word ‘rabb’ is used figuratively for the doer and ‘ar-rabb’ (the Lord) is used in the absolute sense only for Allaah, the One Who is responsible for setting right the affairs of the creation, as occurs in His saying:

“The Lord of the aalameen.” [al-Faatihaa (1): 2]

“Your Lord and the Lord of your ancient fathers!” [ash-Shu‘araa (26): 26]

‘Ar-rabb’ is not used for anyone besides Him, except when it is attached in a specific sense, as is said: ‘Rabbud-daar’ (master of the house) and ‘Rabbul-fars’ (owner of the horse), such as His, the Most High’s, saying while narrating about Yusuf (‘alaihi salaam):

“Mention me to your lord (i.e. your king).” But Shaytaan made him forget to mention it to his Lord.” [Yusuf (12): 42]

And His, the Most High’s, saying:

“[Yusuf] said: “Return to your lord and ask him.”” [Yusuf (12): 50]

And the saying of the Most High:

“As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink.” [Yusuf (12): 41]

He (sallallaahu alaihi wasallam) said regarding the lost camel: “...until its ‘rabb’ (owner) finds it.” (Reported in Bukhaari and Muslim).

So from this it becomes clear that ‘ar-rabb’ is applicable to Allaah, in the definite form i.e. with ‘al’ and in the annexed form e.g. Ar-rabb (the Lord) or Rabbul-‘alameen (Lord of the aalameen) or Rabbun-naas (Lord of the people). While the word ‘rabb’ is applied to others only when it’s annexed, such as Rabbud-daar (lord of the house), Rabbul-manzil (owner of the house) and Rabbul-ibl (lord of the camel).

The meaning of Rabbul-aalameen is their Creator and Owner, the One who rectifies them, and nurtures them by His blessings, by sending His Messengers, by revealing His Books and the One who rewards them for their actions. 'Allaamah Ibn ul-Qayyim said: "Indeed rububiyyah necessitates commanding and prohibiting the slaves and recompensing the one who does good and the one who does bad." (Madarijus Saalikeen). This is the reality of rububiyyah.

The understanding of the word 'rabb' according to the misconceptions of the misguided people.

Allaah created the creation with a natural disposition to tawheed and the recognition of their Lord and Creator, far removed is He from imperfections. He, the Most High, said:

"So set your face towards the religion of Hanifaa (worship none but Allaah alone) Allaah's fitrah (tawheed), with which He has created mankind. Let there be no change in the religion of Allaah." [ar-Rum (30):30]

And He, the Most High, said:

"And when your Lord brought forth from the loins of Bani Aadam, their seed and made them testify against themselves (Saying): "Am I not your Lord?" They said: "Yes! We testify"" [al-A'raaf (7):172]

So affirmation of the rububiyyah of Allaah, and turning to Him is natural, whereas shirk is an external intrusion. The Prophet (sallallaahu alaihi wasallam) said: *"Every child is born upon the fitrah (natural inclination towards the affirmation of tawheed), then his parents make him a Jew, Christian, or a Magian."* (Bukhaari 2/262 no.476)

So if the slave and his natural disposition were left alone, he would accept tawheed which was the call of the messengers, for which all the Books were revealed and which is indicated by the universal signs. However the deviated upbringing and the heretical surroundings change the inclination of the newborn. Thus the children blindly follow their parents in misguidance and deviation.

Allaah, the Most High, says in a hadeeth qudsi: *"I created my slaves upon the worship of Me alone (Hunafaa). Then the Shayateen misguided them."* Meaning they directed them to the worship of idols and to taking them as lords besides Allaah; thereby they fell into deviation and destruction and into splitting and differing, everyone taking a lord for himself to worship. Since they

abandoned the true Lord, they were put to trial by taking false lords as He, the Most High said:

“Such is Allaah, your Lord in truth. So after the truth, what else can there be, except falsehood? How then are you turned away?” [Yunus (10):32]

Deviation has no limits and no end. And it is a necessary consequence for whoever turns away from his true Lord, as Allaah, the Most High, says:

“Are many different lords better or Allaah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allaah has sent down no authority.” [Yusuf (12):39-40]

It is impossible to conceive shirk in rububiyah with regards to the affirmation of two creators who are similar in attributes and actions. However, some of the mushrikeen believed that their objects of worship had the ability to dispose some of the affairs of the universe. So shaytaan tricked them into the worship of these objects in accordance with their intelligence. So he called some people to worship them by means of glorifying the dead whose statues they had made, like the nation of Nuh (‘alaihi salaam).

Another group took their idols in the form of celestial bodies claiming that they could affect the things which happened on the earth. Thereafter they made structures for these celestial bodies and assigned custodians for them. However, they differed with regards to their worship; such that some worshipped the sun or the moon or other bodies.

Amongst them were those who worshipped the fire like the Maajoos or those who worshipped the cows as in India, or worshipped angels, or the trees, or the stones, or the graves and tombs. All of this was due to the fact that they attributed some aspects of rububiyah to these objects of worship.

Amongst them were those who believed that these idols were a representation of hidden things. Ibn ul-Qayyim said: “The setting up of an idol was originally in the form of hidden object of worship. So they made the idol in its image and set it up and formed it, such that it could represent the hidden deity and take its place. Otherwise, it is well known that an intelligent person does not sculpture out a piece of wood or stone by his hand and believe that it is a deity or an object of worship.” (Ighaathatul lahfah 2/220).

This is similar to the grave worshippers of the past and present time. They claim that the dead intercede and act as intermediaries for them with Allaah for the purpose of fulfilling their needs, and they say:

“We worship them only that they may bring us near to Allaah.” [az-Zumar (39): 3]

“And they worship besides Allaah things that do not hurt them, nor profit them, and they say: “These are our intercessors with Allaah.”” [Yunus (10): 18]

Similarly some of the mushriks of the Arabs and the Christians claimed that their objects of worship were the children of Allaah. So the mushriks of the Arabs worshipped the angels upon the belief that they were the daughters of Allaah while the Christians worshipped the Messiah believing that he was the son of Allaah.

A refutation of these false beliefs

Allaah has refuted all of these false beliefs as follows:

a) He refuted the worship of idols in His saying:

“Have you then considered al-Laat, and al-'Uzza (two idols of the pagan Arabs). And Manaat (another idol of the pagan Arabs), the other third?” [an-Najm (53): 19-20]

The meaning of the verse as Qurtubi said is: “Have you seen these deities, do they benefit or bring about harm such that they should be regarded as partners with Allaah, the Most High? And were they able to defend themselves when the Messenger of Allaah (sallallaahu alaihi wasallam) and his Companions destroyed and demolished them?”

And Allaah, the Most High, said:

“And recite to them the story of Ibraaheem. When he said to his father and his people: “What do you worship?” They said: “We worship idols, and to them we are ever devoted.” He said: “Do they hear you, when you call (on them)? Or do they benefit you or do they harm (you)?” They said: “Nay, but we found our fathers doing so.”” [ash-Shu'araa (26): 69-74]

They agreed that these idols could neither hear their supplication nor could they benefit or harm them. Rather they worshipped them due to blind-following of their forefathers and blind-following is a false and invalid proof.

b) He refuted those who worship the stars, the sun and the moon by saying:

“The sun, the moon, the stars are subjected to His Command.” [al-‘Aaraaf (7): 54]

And His saying:

“And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allaah who created them, if you (really) worship Him.” [Fussilat (41): 37]

c) He refuted those who worship the angels and the Messiah, believing that they are the children of Allaah by saying:

“No son (or offspring or children) did Allaah beget.” [al-Mu’minoan (23): 91]

And His saying:

“How can He have children when He has no wife?” [al-An‘aam (6): 101]

“He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.” [al-Ikhlaas (112): 3-4]

2.3 The Universe And Its Natural Disposition Towards The Submission And Obedience To Allaah.

The creation in the heavens and the earth, the stars, the celestial bodies, the sea, the angels, the jinn and mankind are all in submission to Allaah and in obedience to His universal Command. He, the Most High, said:

“While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.” [al-‘Imraan (3): 83]

“Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.” [al-Baqarah (2): 116]

“And to Allaah prostate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud.” [an-Nahl (16): 49]

“Do you not see that to Allaah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and animals and many of mankind?” [al-Hajj (22): 18]

“And whoever is in the heavens and the earth falls in prostration to Allaah, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.” [ar-Ra‘ad (13): 15]

So all these universes and worlds are in obedience to Allaah and in submission to His Sovereignty. They proceed in conformity to His wish and in obedience to His Command and no one disobeys Him in any of these matters. They establish their duties and fulfil their roles through a precise order and they purify their Creator from any deficiencies, weaknesses or shortcomings.

He, the Most High, said:

“The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you do not understand their glorification.” [al-Israa’ (17): 44]

So all the creation, the speaking and silent, the living and inanimate, are in obedience to Allaah and in compliance to His universal Command. All of them purify Allaah from any deficiencies or shortcomings silently or loudly. So whenever an intelligent person reflects upon the creation he realises that it has been created with and for the truth, it is subjected and does not disobey or turn

away from the direction of the One who Controls the affairs. So everyone and every thing affirms the Creator due to this natural disposition.

Shaikh ul Islaam Ibn Taymiyyah said: “They are humble, submissive, obedient and compliant in many ways. Amongst them is their recognition of their need and necessity for Him, their humility and submission to that which they experience of His divine decree and will and amongst them their supplication to Him alone during times of distress. The believer humbles himself to his affair obediently, as well as to the calamities which have been decreed for him. So whenever these things happen to him, he acts patiently, submits to Allaah and humbles himself to Him obediently.” (Majmoo’ al-fataawa Vol. 1, page 45).

As for the disbeliever, he submits himself to the universal Command of Allaah only.

The meaning of the prostration of the universe is humility. Everything prostrates in a way that befits it and it comprises of humility towards the Lord and the tasbeeh of everything is in a way that befits it. It is a real not metaphorical.

And regarding the saying of the Most High:

“Do they seek other than the religion of Allaah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly? And to Him shall they all be returned.” [al-‘Imraan (3): 83]

Shaikh-ul-Islaam Ibn Taymiyyah said: “So He, the One free from all imperfections, mentioned the submission of the universe willingly and unwillingly. Since all the creation are worshipping Him in a complete manner, whether one denies it or not, and they are managed by Him so they submit to Him willingly or unwillingly. There is none from the creation who is exempted from His Will and Decree and there is no Might and Power except with Him. He is the Lord of all of them and their Originator, the One who shapes and everything besides Him falls under His Lordship upon a natural disposition; poor and in need of worshipping Him, under His Power and He is far removed from all imperfections, the One, the Irresistible, the All-Powerful, the Inventor of all things, the Bestower of forms.” (Majmoo’ al-fataawa Vol. 10, page 200).

2.4 The Methodology Of The Qur'aan In Affirming The Existence Of The Creator And His Oneness.

The methodology of the Qur'aan in affirming the existence of the Creator and His Oneness is in accordance with the correct natural disposition and sound intellect. This occurs by establishing the clear proofs by which the intellect is convinced and the opponents are defeated. Amongst them:

1) It is known by necessity that an effect must have a cause. This is a necessary matter which is known by the natural disposition and even the children are aware of it. For example, if a child was beaten by somebody who was hidden such that he could not be seen, he would ask: "Who hit me?" If it was said to him: "No one hit you", his intellect would not accept that beating took place by itself. So if it is said to him: "So and so hit you", he would cry until the person who beat him is also beaten. Thus, the Most High, said:

"Were they created by nothing, or were they themselves the creators?" [at-Tur (52): 35]

The number of possible conclusions mentioned here is restricted. Allaah has mentioned this in the form of a negating question to clarify that these issues are known by necessity and it is not possible for anyone to deny them. He, the Most High, says:

"Were they created by nothing?" [at-Tur (52): 35]

Meaning, without a creator who created them or did they create themselves. Both these matters are false, so it is incumbent for them to have a Creator who Created them, which is Allaah, free of all imperfections and there is no Creator besides Him. He, the Most High, said:

"This is the creation of Allaah. So show Me that which those (whom you worship), besides Him have created." [Luqmaan (31): 11]

"What have they created of the earth?" [al-Ahqaaf (46): 4]

"Or do they assign partners to Allaah who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them. Say: "Allaah is the Creator of all things, He is the One, the Irresistible." [ar-Ra'ad (13): 16]

"Verily! Those on whom you call besides Allaah cannot create (even) a fly, even if they gather together for the purpose." [al-Hajj (22): 73]

“Those whom they invoke besides Allaah have not created anything, but are themselves created.” [an-Nahl (16): 20]

“Is then He, Who creates as one who does not create? Will you not then remember?” [an-Nahl (16): 17]

Despite this repeated challenge, no one has ever claimed to have created anything. So it becomes incumbent that Allaah is the Creator without any partner.

2) The organisation and the precise execution of all the affairs of the world. All the evidences prove that the One who manages the affairs of the world is One deity and One Lord, without any partner or rival. He, the Most High, said:

“No son did Allaah beget, nor is there any deity worthy of worship along with Him; (if there had been many deities), behold, each deity would have taken away what he had created, and some would have tried to overcome others!” [al-Mu’minoan (23): 91]

So the true deity is necessarily the Creator and the One who disposes the affairs. If there was another deity with Him, who had a share in His dominion, then he would also have a creation and a command. Thus, one deity would not be pleased with the partnership of the other. Rather, if one was able to overpower his partner and be alone in owning the dominion and lordship, then he would do so. If he was not able to do that, then he would be alone in his part of the dominion and creation, just as some kings of the world are alone in ruling their kingdoms. So division would occur and one of the following three matters would result:

- i. Either one of them would overpower the other and he would have the kingdom to himself, or
- ii. Each of them would be alone in having command over his dominion and creation, or
- iii. They would be under one ruler who would direct their affairs as he wished, and in this case, he would be the true deity and they would be his slaves. This is the reality, since division and disorder have not occurred in the world; so this indicates that the Manager of the affairs is One, He has no rival and He is the One Owner without any partner.

3) Subjection of the creation for the fulfilment and establishment of the detail particulars of their duties. There is no creation that disobeys and resists performing its function in this universe. Musaa ('alaihi salaam) used this as a proof, when Fir'awn asked him:

“Who then, O Musaa, is the Lord of you two?” [Taa Haa (20): 49]

So Musaa ('alaihi salaam) answered in a clear and concise way by saying:

“Our Lord is He Who gave to each thing its form and nature, then guided it aright.” [Taa Haa (20): 50]

Meaning our Lord is the One who Created all the creation and gave it a form and nature befitting it, such as large, small and medium bodies and all its other attributes. Then He guided everything to that which it had been created for. This is the guidance of indication and instinct and it is the complete guidance which can be witnessed in all of the creation. So you will find every creation striving for the benefit which it had been created for and repelling the harms; such that Allaah even gave animals the comprehension which aids them to do whatever benefits them and repel whatever harms them, and leads them to their function in life. This is like His, the Most High's, saying:

“Who made everything He has created good.” [as-Sajdah (32): 7]

So the One who created all of the creation and gave them the best forms, which the intellects cannot imagine to be any better and the One who guided them to that which benefits them, is in reality the Lord. So denying Him is the denial of the greatest thing in existence and it is pride and open falsehood.

Allaah has given the creation everything it needs in the world, then He has guided them to the way of taking benefit from it. There is no doubt that He has given everything a shape and form which is appropriate to it; He has given every male and female a form that suits its gender in marriage, affection and union; He has given every limb its appropriate form in order to benefit from it. So in all of this are decisive proofs that He, Majestic and Most High, is the Lord of everything and He alone is the One deserving worship without any partners. As the poet said:

“While in everything there is a proof and sign which indicates that He is waahid (one).”

There is no doubt that affirming His rububiyyah, over His creation and His Oneness in that, is to use it as a proof for the obligation of worshipping Him alone without any partners, which is tawheed al-uluhiyyah. So if a person affirms tawheed ar-rububiyyah but does not affirm tawheed al-uluhiyyah or

does not establish it correctly, then he cannot be a Muslim or a muwahhid (the one who affirms tawheed in its entirety), rather he is resistant disbeliever, and this is what we shall discuss in the forthcoming sections, if Allaah, the Most High, Wills.

2.5 Tawheed-Ar-Rububiyyah Necessitates And Leads On To Tawheed-Al-Uluhiyyah.

The meaning of this is that whoever recognises that there is no Creator, Sustainer or One who Manages the affairs except Allaah, Mighty and Majestic, then it becomes necessary for him to affirm that no one deserves worship in all its forms except Allaah, free from all imperfections. This is tawheed al-uluhiyyah, for verily uluhiyyah is worship ('ibaadah) and the meaning of 'al-ilaah' is 'al-ma'bood', the One deserving worship. So Allaah is to be called upon, help is only sought from Him, only He is relied upon, sacrificing and vowing is only for Him and all forms of worship are to be directed to Him alone. So tawheed ar-rububiyyah is a proof for the obligation of tawheed al-uluhiyyah and due to this most of that which Allaah uses as a proof for those who deny tawheed al-uluhiyyah is tawheed ar-rububiyyah which they have already affirmed. Like His, the Most High's, saying:

“O mankind! Worship your Lord, Who created you and those who were before you so that you may become pious. (He) Who has made the earth a resting place for you, and the sky as a canopy, and sent down rain from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals with Allaah (in worship) while you know (that He Alone has the right to be worshipped).” [al-Baqarah (2): 21-22]

So He ordered them with tawheed al-uluhiyyah, which is worship of Him and He used tawheed ar-rububiyyah as a proof against them, which is the creation of the people of earlier and later time, the creation of the heavens and the earth and that which is within them, the blowing of the wind, the sending of the rain, the growing of plants, the production of fruits which are a provision for the slaves. So it is not befitting for them to associate others with Him, from those who they know have not done any of the above things or anything besides that. So the way of the natural disposition is to affirm tawheed al-uluhiyyah which is proved by tawheed ar-rububiyyah. This is because an individual firstly adheres to the origin of his creation and the root of his benefit and harm. Then after that he proceeds to the means which bring him closer to Allaah and which please Him and strengthen the bonds between them, so tawheed ar-rububiyyah is a door to tawheed al-uluhiyyah. Due to this Allaah used this way as a proof against the mushrikeen and ordered His Messenger (sallallaahu alaihi wasallam) to use it as a proof against them. He, the Most High, said:

“Say: “Whose is the earth and whosoever is therein? If you know!” They will say: “It is Allaah's!” Say: “Will you not then remember?” Say: “Who is the Lord of the seven heavens, and the Lord of the Great Throne?” They will say: “Allaah.” Say: “Will you not then fear Allaah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed).” Say: “In Whose Hand is the sovereignty of everything? And He

protects (all), while against Whom there is no protector, if you know.” They will say: “(All that belongs) to Allaah.” Say: “How then are you deceived and turn away from the truth?”” [al-Mu’minoan (23): 84-89]

And He, the Most High, said:

“Such is Allaah, your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him alone.” [al-An’aam (6): 102]

So He used the fact that He is alone in His rububiyyah as a proof that He is the One Who alone deserves to be worshipped. Indeed tawheed al-uluhiyyah is the reason for which Allaah created the creation. He, the Most High, said:

“And I Created the jinn and humans only to worship Me.” [adh-Dhariyaat (51): 56]

The meaning of ‘worship Me’ is to single Me out alone for worship. The slave cannot be a muwahhid simply by his recognition of tawheed ar-rububiyyah until he affirms and establishes tawheed al-uluhiyyah. Otherwise, even the mushrikeen affirmed tawheed ar-rububiyyah but that did not enter them into the fold of Islaam. The Messenger of Allaah (sallallaahu alaihi wasallam) fought them even though they affirmed that Allaah was the Creator, the Sustainer, the Giver of life and death, as the Most High, says:

“And if you ask them who created them, they will surely say: “Allaah.”” [az-Zukhruf (43): 87]

“And indeed if you ask them: “Who has created the heavens and the earth?” They will surely say: “The All-Mighty, the All-Knower created them.”” [az-Zukhruf (43): 9]

“Say: “Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: “Allaah.”” [Yunus (10): 31]

These verses occur in many places in the Qur’aan. So whoever claims and restricts himself to the definition that tawheed is only the affirmation of the existence of Allaah or that He is their Creator and the One who Disposes the affairs of the universe, then he has not recognised the reality of tawheed, which the messengers called to, because he has stopped at that which necessitates something and abandoned that which it necessitates or he has stopped at the proof and abandoned that which it proves.

So from the details of uluhiyyah is absolute perfection from all aspects without deficiency from any angle and that necessitates all forms of worship for Him alone i.e. glorification, reverence, fear, supplication, hope, turning in repentance, trust, seeking aid and utmost submission along with utmost love. The intellect, the shari'ah and the natural disposition necessitate that all of this is for Allaah alone; while they prohibit that any of it should be directed to other than Him.