

Lesson 2

[2] نقول في توحيد الله معتقدين بتوفيق الله: إن الله واحد لا شريك له.

[2] We say with regard to the *tawḥeed* of Allaah, holding as our creed and belief, due to the *tawfeeq* (guidance, correctness) granted by Allaah, that: Allaah is One, having no partner.

The Explanation – Point [2]

His saying, “**We say**” meaning: we hold as our *`aqeedah* (creed and belief), with regard to the *tawḥeed* of Allaah the Mighty and Majestic.

And *tawḥeed* in the language is a noun from the verb وَحَدَّ (*wahhada*); to mean: making something one or to unify it.

And in the Islaamic legislation *tawḥeed* means: singling out Allaah the Perfect and Most High with worship (*ibaadah*) and avoiding the worship of everything else besides Him.

And its categories are three as is discovered from a study of the Book of Allaah and the Sunnah of His Messenger *sallAllaahu `alayhi wa sallam*. And this is what the position of the *Abus-Sunnah wal-Jama`ah* is settled upon. So whoever increases a fourth category or a fifth category then this is an addition which he himself has introduced since the imaams have categorized *tawḥeed* into three categories taking that from the Book and the Sunnah.

So all the *aayaat* of the Qur.aan and the *ahaadeeth* with regard to *`aqeedah* they do not exit from these three categories.

Firstly: *Tawḥeed ar-Ruboobiyyah* (*Tawḥeed* of Lordship) - which is the unity of Allaah the Most High and singling Him out with regards to His actions such as creating, providing sustenance/provision, giving life, giving death and controlling the creation. So, there is no Rabb (Lord) besides Him, He the Perfect and Most High, the Lord and Nurturer of the whole creation.

The second category: *Tawḥeed al-Uloobiyyah* or *Tawḥeed al-`Ibaadah* (*Tawḥeed* of worship) - since the term ‘*al-uloobiyyah*’ means to worship Allaah the Mighty and Majestic upon love of Him and fear of Him and having hope in Him and obeying His commands and avoiding what He has forbidden. So it is to single out Allaah the Most High with the actions of the servants – those things He has legislated for them.

The third category: *Tawḥeed al-Asmaa. was-Sifaat* (*Tawḥeed* of Allaah’s Names and Attributes) – is to affirm everything which Allaah has affirmed for Himself and everything which His Messenger *sallAllaahu `alayhi wa sallam* affirmed for Him with regard to names and attributes, and to declare Him free from everything which He declared Himself to be free of and which His Messenger *sallAllaahu `alayhi wa sallam* declared Him to be free of, with regard to faults and deficiencies.

So, every *ayah* which speaks about the actions of Allaah then that is regard to *Tawheed ar-Ruboobiyyah* (*Tawheed* of Lordship). And all the *ayaat* which speak about worship, and contain a command for it, and which call to it, then that is *Tawheed al-Uloobiyyah* (*Tawheed* of worship).

And all the *ayaat* which speak about the Names and Attributes of Allaah the Mighty and Majestic then that is *Tawheed* of Allaah's Names and Attributes.

And as for these three categories, then what is desired from them is *Tawheed al-Uloobiyyah* (*Tawheed* of worship) since that is what the Messengers called to and that is what the Books came down with and that is what *jibaad* in Allaah's cause was established for – so that Allaah alone should be worshipped and the worship of everything else besides Him should be abandoned.

And as for *Tawheed ar-Ruboobiyyah* (*Tawheed* of Lordship - and from it comes *Tawheed* of Allaah's Names and Attributes), then this was not denied by anyone from the creation. And Allaah the Perfect and Most High has mentioned this in many *ayaat*. He mentioned that the *kuffaar* (unbelievers) agreed that Allaah is the Creator and the Provider – the One who gives life and gives death, the One who is in control of the affairs; they did not disagree about that. So this type of *tawheed* (*Tawheed* of Lordship), if a person restricts himself to it alone, then that will not enter him into Islaam since the Prophet *sallAllahu `alayhi wa sallam* fought against the people whilst they affirmed *tawheed* of Allaah's Lordship; and he declared their blood and their wealth to be lawful.

And if *tawheed* of Allaah's Lordship was sufficient then the Messenger, *`alabis-salaat was-salaam*, would not have fought against them. Indeed, there would have been no need to send the Messengers. So this shows that what is required and what is desired is *Tawheed al-Uloobiyyah* (*tawheed* of worship). And as for *tawheed* of Lordship, then that is just an evidence for it and a sign for it. And therefore, when Allaah commanded that He alone should be worshipped, He mentions the fact that He created the heavens and the earth, and that He establishes the affairs of His creation. He mentioned this as a proof for *tawheed* of worship and a binding argument upon the unbelievers and the *mushriks* – those who already acknowledged His Lordship but denied His sole right to worship. And when the Prophet *sallAllahu `alayhi wa sallam* said to them (his people), **“Say: none has the right to be worshipped except Allaah,”** his people responded:

﴿ أَجْعَلُ الْأَلْهَةَ إِلَهًا وَحِدًا إِنَّ هَذَا لَشَيْءٌ مُّعْجَبٌ ﴾

**Has he made all the objects of worship as a single one to be worshipped;
indeed this is something very strange.**

(Soorah *Saad* (38), *ayah* 5)

And He the Perfect and Most High said,

﴿ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ
الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴾

And when Allaah Alone is mentioned, then the hearts of those who do not truly believe in the Hereafter are filled with aversion and when those (whom they worship) besides Him are mentioned, then they rejoice!

(Sooratus-Zumar (39), *ayah* 45)

And He the Most High said,

﴿ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ إِنَّا لَتَارِكُوا آلِهَتِنَا
لشاعِرٍ مَجْنُونٍ ﴿٣٦﴾ ﴾

What they used to do when it was said to them: “*Laa ilaaha illallaah* (none has the right to be worshipped except Allaah),” they became haughty and proud and they said: “Are we to abandon the worship of our gods for a crazy poet?”

(Sooratus-Saafaat (37), *ayaat* 35-36)

So they did not want *Tawheed al-Uloohiyyah* (*Tawheed* of worship) rather they wanted to have multiple objects of worship and that everyone could worship whatever he wanted.

So this must be known, since all the followers of the misguided sects of present times and old times, they concentrate solely upon *Tawheed ar-Ruboobiyyah* (*Tawheed* of Lordship). And in their view (i.e. the deviant sects), if a person acknowledges that Allaah is the Creator and the Provider, then they say about him: “he is a Muslim”. And they write their creed upon that basis; so all the creeds written by the people of theological rhetoric (*kalaam*), they do not exceed verification of *Tawheed* of Lordship and giving evidences for that.

But this is not enough. There must be *tawheed* of worship (*al-uloohiyyah*). Allaah the Most High said,

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

And We sent a messenger to every nation (commanding): "Worship Allaah (Alone), and avoid all the false objects of worship."

(Sooratus-Nahl (16), *ayah* 36)

Meaning: commanding the people with the worship of Allaah which is *Tawheed al-Uloobiyyah* (*Tawheed* of worship).

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

And We did not send any messenger before you except that We revealed to him that none has the right to be worshipped except I (Allaah), so therefore worship Me (Alone)."

(Sooratul-Anbiyaa. (21), *aaayah* 25)

﴿ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾

And worship Allaah and do not associate anything in worship along with Him.

(Sooratum-Nisaa. (4), *aaayah* 36)

So all of the *aaayaat* command *Tawheed al-Uloobiyyah* (*Tawheed* of worship) and they invite to it. And all of the Messengers called to *Tawheed al-Uloobiyyah* (*Tawheed* of worship) and they commanded their nations with it and they forbade them from *shirk*. So, that is what is desired; that is the goal and that is what is intended from *tawheed*. And as for *tawheed* of Allaah's Names and Attributes, then this was only denied by the innovators (*mubtadi`ah*) from the *Jahmiyyah* and the *Mu`tazilah* and the *Ashaa`irah* (*Ash`arees*) even though they each did so in varying degrees.

And his saying, "We say" meaning: We – the *Ahlu-Sunnah wal-Jamaa`ah* (the people of the Sunnah and the Jamaa`ah); we say, "with regard to the *tawheed* of Allaah, holding as our *`aqeedah* (creed) due to Allaah's *Tawfeeq* (granting correctness): Allaah is One, having no partner."

The term '*aqeedah*' (creed) and the term '*tawheed*' have a single meaning. So, whether it is called '*aqeedah*' (creed) or whether it is called *tawheed* or whether it is called *eemaan* (true faith), then the meaning is one, even though the names differ.

And his saying, "because of Allaah's *Tawfeeq* (granting correctness)," (is because) this is submission to Allaah, the Mighty and Majestic, humbling oneself before Allaah, and freeing oneself from claiming the strength to bring about change or from power for oneself. So a person should not praise himself, rather instead he says, "by the *Tawfeeq* of Allaah (by the success granted by Allaah), by the Will of Allaah, by Allaah's bringing about change." This is the manner of the scholars *rahimahumullaah*.

"Allaah is One, having no partner." This is *tawheed* – that Allaah is One in His Lordship, One in His worship and One in His Names and His Attributes.

End of explanation of point [2] ¹

¹ Translator's Side Point: Shaykh Al-Albaanee *rahimabullaah* says regarding the last phrase "having no partner" - denial of any partner for Allaah the Most High will not be complete except by negating/denying three types of *shirk*.

Firstly: By denying *shirk* in Allaah's Lordship; which is to believe that there is another creator along with Allaah, He the Perfect and Most High, as is the belief of the Magians – those who say that evil has a creator besides Allaah the Perfect. And this type of *shirk* is something very rare in this Ummah and all praise is for Allaah, even though the saying of the *Mu`taẓilah* is very close to it – their saying that evil is the creation of the person; and this fact is indicated by the saying of the Prophet *sallAllaahu `alayhi wa sallam*,

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"The *Qadariyyah* are the Magians of this Ummah..." the hadeeth.

Secondly: It is *shirk* with regard to worship; which is, that a person worships someone along with Allaah – someone from the prophets or the righteous such as calling upon them for relief and calling upon them at times of hardship and so on. And this, regretfully, is present a great deal in this Ummah. And the major part of responsibility for it is borne by those shaykhs who support this type of *shirk* by giving it the name of *tawassul* (drawing closer to Allaah) calling it by other than its name!

Thirdly: *Shirk* with regard to Allaah's Attributes; which is, that a person describes someone from the creation of Allaah the Most High, with some of the attributes which are particular to Allaah the Mighty and Majestic. Such as, claiming that people have knowledge of the hidden and unseen for example; and this type is widespread amongst many of the Soofees and those who are influenced by them. For example, those who praise the Prophet *sallAllaahu `alayhi wa sallam* with exaggerated praise like the one who said about him in a line of poetry: "From your generosity came about the whole world and whatever it contains and from your knowledge is the knowledge of the Preserved Tablet and the knowledge of everything the Pen has written."

So from this has come the misguidance of those *dajjaals* – those who claim that they see the Messenger *sallAllaahu `alayhi wa sallam* today whilst they are awake and that they ask him about things which are hidden – things about the secrets of the souls of people they associate with. Whereas, the Messenger *sallAllaahu `alayhi wa sallam* did not know such things even when he was alive; rather, he was told to say:

﴿وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ﴾

If I knew the hidden and unseen then I could have increased greatly in good and harm would not have touched me.

(Sooratul-A`raaf (7), *ayah* 188)

So how could he know that after his death and after he passed on to the highest company of angels?!

So these three types of *shirk*, whoever negates/denies them from Allaah in his *tawheed* of Him and he singles out Allaah in His Self and His worship and His Attributes, then that person is the *muwabbhid* (the person of *tawheed*) who is covered by the virtues particular to the people of *tawheed*. And whoever commits something from that *shirk* then to him is directed the like of the saying of Allaah the Most High,

﴿لَئِنْ أَشْرَكَتَ لِيَجْطَنَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

If you commit shirk then (all of) your deeds will be rendered null and void and you will from the losers.

(Sooratuz-Zumar (39), *ayah* 65)



At-Ta`leeqaat Al-Mukhtasarah `alaa Matn Al-`Aqeedah At-Tahaawiyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah*

Pages 28-32

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, in 2004

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Points discussed in this excerpt include:

- Definition of *tawheed* in the language and legislation.
- Categories of tawheed are three: *ar-Ruboobiyyah*, *al-Uloobiyyah* and *al-Asmaa. was-Sifaat*; and the definition of each.
- What is required and the main goal is *tawheed* of worship.
- Denying any partner of Allaah will not be complete except by denying three types of *shirk* – *shirk* in Lordship, *shirk* in Names and Attributes and *shirk* in worship.

So preserve this point because it is the most important thing in *`aqeedah*. So, there is no surprise in the fact that the author began with it. And whoever wishes to see further details then let him refer back to the explanation of this book and the books of the Shuyookhul-Islaam Ibn Taymiyyah and Ibnul-Qayyim and Ibn `Abdil -Wahhaab and others, and those who followed upon their way. [Source: Shaykh Al-Albaanee's *العقيدة الطحاوية – شرح وتعليق* – explanation of point 2]