



Concise Notes on Aqeedah At Tahaawiyyah –Part 2
Al Allaamah Ash Shaykh Saalih bin Fawzaan Al Fawzaan
At Ta'leeqat Al Mukhtasirah alaa Matn Aqeedah At Tahaawiyyah
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بسم الله الرحمن الرحيم

2. We say as believers in the Tawheed of Allaah: Indeed Allaah is One with no partners.

We say, meaning: We believe in the Tawheed of Allaah.

At *Tawheed* linguistically, it is the verbal noun of *Wahhada* that means to make something one.

Legislatively it means to single out Allaah with worship and to leave off worship of other than Him.

It is divided into three (categories) that are extracted from the book of Allaah and the Sunnah of His Messenger sallallaahu alaihi wa sallam, and the Madh'hab of Ahlus Sunnah is established upon this. So whosoever increases it to 4 divisions or 5 divisions, then that is from himself, because the Imaams divided it into 3 categories taken from the Book and the Sunnah.

So every verse of the Qur'aan, and every Hadeeth that pertains to Aqeedah is pertaining to these three categories (of Tawheed).

Firstly, Tawheed Ar Ruboobiyyah and that is the oneness and the singling out of Allaah the Most High with His actions, such as creation, giving provision, giving and taking life, and the regulating of the creation. Therefore, there is no Lord except Him the Glorified, the Most High; Lord of the Universe.

The second category is Tawheed Al Uloohiyyah or Tawheed Al 'Ibaadah. This is because Al Uloohiyyah means the worship of Allaah by loving Him, fearing Him, having hope of Him, obeying His orders, and leaving off what He has prohibited. It is singling out Allaah the Most High by his servants by acting upon what He has legislated for them.

The third category is Tawheed Al Asmaa was Sifaat and that is confirming what Allaah has confirmed for himself and what the Messenger of Allaah has confirmed for Him from names and attributes and declaring Him free of what He

has freed himself of and what His Messenger has freed Him from deficiencies and shortcomings.

So every verse which is concerning the actions of Allaah then it is regarding Tawheed Ar Ruboobiyyah and every verse which is concerning worship and orders with it and calls to it then it is concerning Tawheed Al Uloohiyyah and every verse which is concerning the names and attributes of Allaah the Most High then it is regarding Tawheed Al Asmaa was Sifaat.

From these three categories, what is demanded is Tawheed Al Uloohiyyah because that is what the Messengers called to and the books were revealed with and Jihaad in the path of Allaah was established for, so that Allaah alone may be worshipped and the worship of anything besides Him can be abandoned.

As for Tawheed Al Ruboobiyyah and from it is Tawheed Al Asmaa was Sifaat, then no one from the creation denies it, and Allaah has mentioned that in many verses. He mentions that the Kufaar are in agreement that Allaah is the Creator, the Provider, the Giver and Taker of life, and the Regulator (of all affairs), so they are not in disagreement (with us) regarding that. So this category, if a person limits himself to it then it does not enter him into Islaam because the Messenger sallallaahu alaihi wa sallam fought the people and they were in agreement with Tawheed Ar Ruboobiyyah, but regardless of that, fighting them was made lawful.

So if Tawheed Ar Ruboobiyyah was sufficient, the Messenger sallallaahu alaihi wa sallam would not have fought them, but there is a reason for sending the Messengers; so this is the proof that the intent and demand is Tawheed Al Uloohiyyah. But as for Tawheed Ar Ruboobiyyah, then it is a proof and evidence for it. This is why when Allaah mentions His worship, he mentions along with it His creation of the heavens and earth, and His regulating the affairs of His creation as a proof upon Tawheed Al Uloohiyyah, especially for the Kufaar and the Mushrikeen, who are in agreement with Tawheed Ar Ruboobiyyah, but they deny Tawheed Al Uloohiyyah, and when the Messenger of Allaah sallallaahu alaihi wa sallam said to them, “Say, *‘There is nothing worthy of worship except Allaah’*”, they said, *“Has he made the gods all into One God. Verily, this is a curious thing!”* (Surah Sad 38:5), and Allaah the Most High says, *“And when Allaah alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust, and when those besides Him are mentioned, behold, they rejoice!”* (Surah Az Zumar 39:45)” and He says, *“Truly, when it was said to them: None has the right to be worshipped but Allaah, they puffed themselves up with pride. And (they) said: Are we going to abandon our gods for the sake of a mad poet?”* (Surah As Saffat 37: 35-36).

So they do not want Tawheed Al Uloohiyyah, rather they want many gods and everyone worship what he wills.

So it is obligatory to know this because every person of division and falsehood, regardless of old or new, they concentrate on Tawheed Ar Ruboobiyyah. If a servant accepts that Allaah is the Creator and Provider they say that he is a Muslim and they have established their Aqeedah upon this, so all the beliefs of the people of rhetoric does not leave the establishment of Tawheed Ar Ruboobiyyah and proof upon that.

But this is not sufficient; rather it is a must to have Tawheed Al Uloohiyyah. Allaah the Most High says, *“And verily, We have sent among every Ummah a Messenger: “Worship Allaah, and avoid Taaghoot (i.e all false deities)”* (Surah An-Nahl 16:36). He orders the people to worship Him and that is Tawheed Al Uloohiyyah.

“We did not send any Messenger before you (O Muhammad) but We inspired him: None has the right to be worshipped but I (Allaah), so worship Me.” (Surah Al Anbiyaa 21:25). *“Worship Allaah and join none with Him in worship.”* (Surah An-Nisa 4:36). Every verse orders with Tawheed Al Uloohiyyah and calls to it, and all the Messengers called to Tawheed Al Uloohiyyah, and ordered their nations with it and forbade them from Shirk. This is what is demanded and it is the goal and intent of Tawheed. As for Tawheed Al Asmaa was Sifaat, then the innovators from the Jahmiyyah and the Mu’tazilah have denied it upon differentiation among themselves.

And his saying, “We say”, means Ahlus Sunnah wal Jama’ah says, with the permission of Allaah, regarding the Tawheed of Allaah as believers in it: Indeed Allaah is One with no partners.

Aqeedah and Tawheed have the same meaning. Regardless if it is named Aqeedah, Tawheed, or Emaan, the meaning is the same, even if the names are different.

And his saying, “...with the permission of Allaah.” This is submission to Allaah the Exalted and Sublime, and it is humbleness in front of Allaah, and it is freeing oneself from might and power. For indeed mankind does not praise himself, but rather he says, “Success is granted by Allaah, and with the permission of Allaah, and with the might of Allaah.” This is from the manners of the scholars rahimahumallaah. “Indeed Allaah is One with no partners”; One in His Ruboobiyyaah, One in His Uloohiyyah, and One in His names and attributes.