

The Definition of *Tawheed* with an Explanation of Its Categories

The noble scholar Abdur-Rahmaan Ibn Naasir As-Sa'dee, *rahimahullaah*, said: ¹

“Know that Tawheed in the unrestricted sense, is the knowledge and the acknowledgement, that the Lord Allaah, is singled out with all the attributes of Perfection. And it is to affirm that He is singled out with all the Attributes of Greatness and Majesty. And it is to single Him out alone with all worship.

And this is of three categories:

1. The first category:

***Tawheed ul-Asmaa was-Sifaat* (The Tawheed of Allaah's Names and Attributes):**

It is to believe that the Lord Allaah - the Most Mighty and Majestic, He Alone has total and complete Perfection in every sense, in that He has the characteristics of Greatness and Majesty and Beauty which are such that nobody else besides Him has any share of those along with Him whatsoever. And this comes about by affirming for Allaah that which He affirmed for Himself or His Messenger, *sallallaahu alayhi wa-sallam*, affirmed for Him with regard to all of the Names and Attributes and their meanings, and the rulings which follow on from them - whatever is reported from them in the Book and the Sunnah in the manner that befits His Greatness and Majesty.

¹ Transcribed from *Explanation of Kitaab ut-Tahweed* (explanatory tape sets) by Daawood Burbank; part 1 (transcription: Bint Mahmood)

(And this is done) without denying anything from them. And without divesting them of their true meaning. And without twisting their meaning. And without causing them to resemble the creation.

And, by denying for Him, everything which He denied for Himself, or was denied for Him by His Messenger, *sallallaahu alayhi wa-sallam*, with regards to deficiencies and defects. And denying everything for Him that conflicts with His Perfection.

2. The second category:

Tawheed ar-Rubobiyyah (Tawheed of Allaah's Lordship):

It is that the slave believes with certainty, that Allaah is the Lord – ar-Rabb – Who Alone is singled out with creation. And giving provision. And controlling the affairs. The Lord, He Who nourished and sustained all of the creation with His blessings. And Who nourished His chosen ones from His creation, and they are the Prophets and their followers. He nourished them with:

?? the correct beliefs

?? fine manners

?? beneficial knowledge

?? and with righteous and correct actions.

And this (latter) beneficial cultivation (*tarbiyah*) for the hearts and souls, that is the one that produces happiness and success in this world and the Hereafter.

3. The third category of Tawheed:

Tawheed of al-'Ibaadah (Tawheed of Allaah's Divinity and worship):

It is the knowledge and the acknowledgement, that Allaah is the sole Possessor of Divinity, and the One Who has the sole Right to be worshipped over all of His creation. (And) that He alone should be worshipped by them – all of them – and they should make the Religion sincerely and purely for Allaah alone.

And this last one (i.e. category of Tawheed), it necessitates the first two (categories of Tawheed), and it includes them. (i.e. Tawheed of Allaah's Divinity and worship, covers and includes belief and affirmation of Allaah's Lordship and His Names and Attributes.)

Because this Divinity, is a characteristic that covers all the Attributes of Perfection and all the characteristics of Lordship and Greatness. Because He Allaah, is the One Who is Divine, and has the sole Right to be worshipped. And He is the sole One Who has the Attributes of Greatness and Majesty.

And also as a further reason (to worship Allaah alone), is due to what He has given to His creation from the great blessings".

(End of Shaykh's words)