

Are the words Tawheed and 'Aqeedah present in the Qur'aan?

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Shaykh Saalih bin Fawzaan al-Fawzaan (May Allaah preserve him)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Are the words Tawheed and 'Aqeedah and the categories of Tawheed present in the Qur'aan?

Question: "May Allaah be good to you, Your Eminence! And this questioner asks: "What is the ruling on the one who opposes the categorization of Tawheed into three categories; Tawheed-ur-Rububiyah (Tawheed of Allaah's Lordship)¹, Tawheed-ul-Ulooheeyah (Tawheed of worship)² and Tawheed-ul-Asmaa wa-s-Sifaat (Tawheed of Allaah's perfect names and attributes)³, and says that this is from the newly introduced matters which were not present at the time of the Prophet, may the peace and blessings be upon him?"

Shaykh Saalih bin Fawzaan al-Fawzaan (May Allaah preserve him): "I told you already that these people are trying to eradicate the (correct) creed. Sometimes they say that the word 'Aqeedah (creed) does not occur in the Qur'aan and in the Sunnah nor the word Tawheed. And sometimes they say that the categorization of Tawheed into three categories is an innovation. What they want is to cause confusion in this issue. The word 'Aqeedah is present in the Qur'aan and it is present in the Sunnah. Hence the word is extracted from the Qur'aan and the Sunnah. The word 'Aqeedah and the word Tawheed are present and even if not in wording then still in meaning.⁴ And as for the categories of Tawheed then they are present in the Qur'aan because all of the Qur'aan is about Tawheed as Ibn-ul-Qayyim, may Allaah have mercy upon him, mentioned. That (from the Qur'aan) which talks about the Ruboobeyah (Lordship) of Allaah, His Dominion, Power and Will, then that is regarding Tawheed-ur-Ruboobeyah. That which talks about the Names of Allaah and His Attributes, then that is regarding Tawheed-ul-Asmaa wa-s-Sifaat. And that which talks about the worship of Allaah alone and nobody else and leaving off the worship of other than Him, then that is Tawheed-ul-Ulooheeyah. All of them are present in the Qur'aan and in the

¹ Tawheed-ur-Ruboobeyah is to believe and affirm that Allaah alone is the Creator, Sustainer and Owner, the Rabb, of everything.

² Tawheed-ul-Ulooheeyah or also Tawheed-ul-'Ibaadah is to do all worship, such as du'a, prostration, bowing, making sacrifices, making vows, etc., purely for Allaah alone and for nobody else.

³ Tawheed-ul-Asmaa wa-s-Sifaat is to affirm and believe in Allaah's perfect names and attributes.

⁴ Imaam Al-Baghawee, may Allaah have mercy upon him, mentions in his Tafseer of Soorah al-Baqarah Ayah 21 the statement of Ibn Abbaas, may Allaah be pleased with both, where he says that: "The meaning of all statements in the Qur'aan in the reference to 'Ibaadah is Tawheed."

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beginning of Soorah al-Fatihah. The three categories of Tawheed are in the beginning of Al-Fatihah.

"All the praises and thanks be to Allaah, the Lord (Rabb) of the 'Alameen (mankind, jinns and all that exists)"

That is Tawheed-ur-Ruboobeyyah "the Lord (Rabb) of the 'Alameen".

"The Most Beneficent, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)"

That is Tawheed-ul-Asmaa wa-s-Sifaat.

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)."

That is which Tawheed? Tawheed-ul-Ulooheeyyah.

(And) In the final Soorah of the Qur'aan, in Soorah An-Nas:

"Say: "I seek refuge with (Allaah) the Lord (Rabb) of mankind" (that is) Tawheed-ur-Ruboobeyyah.

"The King of mankind, The Ilah (the only one true deity deserving of worship) of mankind",

"The Ilah of mankind" is which Tawheed? Tawheed-ul-Ulooheeyyah.

"The King (Maalik) of mankind" is what? (Tawheed) Al-Asmaa wa-s-Sifaat.

But as for these people then they are either ignorant and foolish who don't understand anything and want to deny that which they don't understand or that they are people who mislead others and who want to eradicate the (correct) creed, and that is what is mostly the case when it comes to them."

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السؤال: أحسن الله إليكم صاحب الفضيلة وهذا سائل يقول ما الحكم فيمن يعترض على تقسيم التوحيد إلى ثلاثة أقسام الربوبية والألوهية والأسماء والصفات ويقول هذه من الأمور المحدثة التي لم تكن على عهد النبي عليه الصلاة والسلام؟

الجواب: أنا قلت لكم أن هؤلاء يحاولون اجتثاث العقيدة تارة يقولون ما في اسم للعقيدة في القرآن والسنة ولا اسم للتوحيد وتارة يقولون تقسيم التوحيد إلى ثلاثة أقسام هذا بدعة يريدون التشكيك في هذا الأمر. تسمية العقيدة موجود في القرآن وموجود في السنة فالاسم مأخوذ من الكتاب والسنة. تسمية عقيدة, تسمية توحيد, موجود وإن لم يكن بالنص وإنما هو بالمعنى. أما أقسام التوحيد فهي موجودة في القرآن لأن القرآن كله في التوحيد كما قال ابن القيم فما كان يتحدث عن ربوبية الله ومملكه وقدرته وإرادته فهو في توحيد الربوبية وما كان يتحدث عن أسماء الله وصفاته فهو في توحيد الأسماء والصفات وما كان يتحدث عن عبادة الله وحده لا شريك له وترك عبادة ما سواه فهو توحيد الألوهية كلها موجودة في القرآن وفي أول الفاتحة أقسام التوحيد الثلاثة في أول الفاتحة الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ هذا توحيد الربوبية رب العالمين الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ هذا توحيد الأسماء والصفات إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ هذا توحيد اش الألوهية في آخر سورة من القرآن سورة النَّاسِ قُلْ أَعُوذُ بِرَبِّ النَّاسِ توحيد الربوبية ملك النَّاسِ إِلَهُ النَّاسِ إِلَهُ النَّاسِ هذا توحيد اش الألوهية مَلِكِ النَّاسِ اش الأسماء والصفات. لكن هؤلاء إما أنهم جهال وأوغاد لا يفهمون شيئاً والذي لا يفهمونه يريدون أن ينكروه وإما أنهم ضلال يريدون أن يجنثوا العقيدة وهذا هو الغالب عليهم نعم