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Fatawa Arkanul-Islam

Islamic Verdicts on the Pillars of Islam

(Volume One)

Creed and Prayer

By the Honorable Shaikh

Muhammad bin Salih Al-'Uthaimeen

Collected and Arranged by

Fahd bin Nasir bin Ibrahim As-Sulaiman



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In the Name of Allah, the Most Beneficent, the Most Merciful

Introduction

All praise and thanks are to Allâh, we praise Him and we seek His Aid and we ask His Forgiveness; and we seek refuge with Allâh from the evil of ourselves and the wickedness of our deeds. Whomsoever Allâh guides, there is none to misguide him and whomsoever He leaves astray, there is none who can guide him. And I testify that none is worthy of worship except Allâh and I testify that Muhammad is His servant and His Messenger, may the peace of Allâh and bountiful blessings be upon him and upon his family and Companions. As for what follows:

Some brothers, may Allâh reward them with goodness, have expressed a desire to see some of the questions related to the pillars of Islam which were asked of our Shaikh, the most learned Shaikh, Muhammad bin Salih Al-'Uthaimen may Allâh, the Most High bless him. The hope was for them to be published in the Arabic language and following that, to be translated into many different languages in order to spread the benefit of them. Indeed, these verdicts are distinguished by their reliance upon the Book of Allâh, the Most High, the *Sunnah* of His Messenger ﷺ and the opinions of the scholars who are known for their investigative powers. So I put the matter to our Shaikh may Allâh bless him and reward him for his support for Islam and the Muslims with the best of rewards and he welcomed the idea and encouraged it, since it was a form of mutual cooperation in encouraging the good and forbidding the evil, and of spreading Islamic knowledge.

After His Eminence expressed his agreement and gave his advice, the process of gathering these *Fatawa* and selecting them from the whole collection of the *Fatawa* began and continued until the work was completed.

I ask Allâh, the Almighty, the All-Powerful by His Grace and Generosity to make this work beneficial and to make it purely for His Noble Face, and that He reward His Eminence, our Shaikh with the best of rewards, and to bless him in his knowledge, his deeds and his life-span. Verily, Allâh is Beneficent and Generous. May the peace and blessings of Allâh be upon our Prophet, Muhammad and upon all of his family and his Companions.

Written by:

Fahd bin Nasir As-Sulaiman.

Fatawa on 'Aqidah (Creed)

فتاوى العقيدة Fatawa on 'Aqidah (Creed)

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Fahd bin Nasir As-Sulaiman

فتاوى العقيدة

Fatawa

on

'Aqidah (Creed)

Fatawa on 'Aqidah (Creed)

Q. 1. What is the definition of *Tawhid* and what are its types?

A. Linguistically, *Tawhid* is the infinitive of the verb *Wahhada* (past tense), *Yuwahhidu* (present tense), i.e. to make something one; and this cannot be achieved except by negation and confirmation: The negation of that rule for anything except that which is declared to be one and confirmation of it for that thing.

So we say for example: *Tawhid* is not achieved by a person until he testifies that none is worthy of worship except Allâh and he rejects the right of any other besides Allâh, Almighty, All-Powerful to be worshipped and he confirms it for Allâh, Alone. This is because mere negation means complete denial while absolute confirmation does not prevent another being included in that designation. So if you said for example: So-and-so is standing, you have in this case confirmed that he is standing, but you have not declared him to be the only one standing, as if you said: There is no one standing except Zaid, in that case, you would have declared Zaid to be the only one standing, since you had negated anyone besides him standing. This is the achievement of true *Tawhid*, that is to say that *Tawhid* is not *Tawhid* unless it includes negation and confirmation.

The types of *Tawhid* regarding Allâh, the Almighty, the All-Powerful are all included in a general definition, which is: The Oneness of Allâh, the Most Glorified, the Most High in what is unique to Him. And according to what the scholars have said, they are three:

1. *Tawhid Ar-Rububiyyah* (The Oneness of Allâh in matters of Lordship).
2. *Tawhid Al-Uluhiyyah* (The Oneness of Allâh in matters related to divinity).