

الأَصْلُ الْجَامِعُ لِعِبَادَةِ اللَّهِ وَحْدَهُ

The Comprehensive Foundation of Worshipping Allâh Alone

Shaykh'ul Islâm
Muhammad bin Abd'il Wahhâb
Rahimahullâh



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allâh, the Most Gracious, the Most Merciful.

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb Rahimahullâh said,

“And Shirk is, calling upon (worshipping) others alongside Allâhu Taâlâ or directing other than this (Ibâdah) from the types of Ibâdah to other than Him Taâlâ. Whoever directs anything from the types of the Ibâdah to other than Allâhu Taâlâ has taken it (the thing that he directed his Ibâdah to) as a Rabb and an Ilah (other than Allâh) has associated another as a partner with Allâh.”

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The Comprehensive Foundation of Worshipping Allâh Alone¹

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb
(1206 H)

Rahimahullâhu Taâlâ

In the name of Allâh, the Most Gracious, the Most Merciful.

If it is said, “**What composes worshipping Allâh alone?**” I would have said, “Obeying Allâhu Taâlâ through abiding by His commands and refraining from what He has forbidden.”

If it is said, “**What are the types of Ibâdah (worship) which are not allowed to be directed to any other besides Allâh?**” I would have said,

“Amongst the types of Ibâdah which are specific to al-Ilâhiyyah (Divinity) are: **ad-Du'â** (supplication/worship), **al-Isti'ânah** (seeking aid), **al-Istighâthah** (seeking rescue), **Dhabh'ul Qurbân** (sacrificing an animal), **an-Nadhr** (vowing), **al-Khawf** (fear), **ar-Rajâ** (hope), **at-Tawakkul** (reliance), **al-Inâbah** (penitence), **al-Mahabbah** (love), **al-Khashyah** (awe), **ar-Raghbah** (aspiration), **ar-Rahbah** (apprehensive fear), **at-Ta'alluh** (exaltation, deification), **ar-Rukû** (bowing), **as-Sujûd** (prostration), **al-Khushû** (submissive humility), **at-Tadhallul** (submissiveness), and **at-Ta'dhîm** (glorification).

The evidence for ad-Du'â (supplication, being a type of Ibâdah) is His

¹ Mu'allafât'ush Shaykh, 1/379-381; ad-Durar'us Saniyyah, 1/155-158.

Taâlâ's statement,

"And the Masâjid (pl. Masjid; places of worship) are only for Allâh, so pray (invoke/worship) not unto anyone along with Allâh." (al-Jinn 72/18)

And His Taâlâ's statement,

"For Him (alone) is the supplication of truth. And those whom they invoke can never respond to them in any way..."

Until His Taâlâ's statement,

"And the invocation of the disbelievers are only in vain."²

The evidence for al-Isti'ânah (seeking aid, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

"You (Alone) we worship, and You (Alone) we ask for help." (al-Fâtihah 1/4)

The evidence for al-Istighâthah (seeking rescue, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

"(Remember,) when you sought help from your Lord, and He answered you..." (al-Anfâl 8/9)

The evidence for ad-Dhabh (sacrifice, being a type of Ibâdah) is the

² The Âyah reads in full,

"For Him (alone) is the supplication of truth. And those whom they invoke can never respond to them in any way. Their case is like the one who stretches forth his two hands towards water that it may reach his mouth, but it reaches it not. And the invocation of the disbelievers are only in vain." (ar-Ra'd 13/14)

statement by Allâhu Taâlâ,

“Say: “Truly, my prayer, my sacrifice, my life and my death are (all) for Allâh, the Lord of the Âlamîn (Cherisher of the Worlds i.e. mankind, Jinns and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.” (al-An’âm 6/162-163)

The evidence for an-Nadhr (vowing, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

“They (are those who) fulfill (their) vows, and they fear a Day whose evil will be widespread.” (al-Insân 76/7)

The evidence for al-Khawf (fear, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

“That is only shaytân (satan) who frightens (you) of his supporters. So fear them not, but fear Me, if you are (truly) believers.” (Âl-i Imrân 3/175)

The evidence for ar-Rajâ (hope, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

“... So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (al-Kahf 18/110)

The evidence for at-Tawakkul (reliance, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

“... and put your trust in Allâh if you are indeed believers.” (al-Mâ'idah 5/23)

The evidence for al-Inâbah (penitence, being a type of Ibâdah) is the

statement by Allâhu Taâlâ,

“And return in penitence to your Lord and submit to Him...” (az-Zumar 39/54)

The evidence for al-Mahabbah (love, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

“And of mankind are some who take (for worship) others besides Allâh as Andâd (pl. Nidd; rivals, equals, partners to Allâh), they love them as they love Allâh. But those who believe, love Allâh more (than anything else)...” (al-Baqarah 2/165)

The evidence for al-Khashyah (awe, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

“So do not have awe of the people but have awe of Me!” (al-Mâ'idah 5/44)

The evidence for ar-Raghbah (aspiration) and **ar-Rahbah** (apprehensive fear, being types of Ibâdah) is the statement by Allâhu Taâlâ,

“... Verily, they used to hasten to good deeds and supplicate Us in aspiration and apprehensive fear, and they were to Us humbly submissive.” (al-Anbiyâ 21/90)

The evidence for at-Ta'alluh (exaltation, deification, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

“And your Ilâh (deity) is One Ilâh (i.e. Allâh). Lâ ilâha illâ Huwa (there is no -true- deity -worthy of worship- except He), ar-Rahmân (the Most Gracious), ar-Rahîm (the Most Merciful).” (al-Baqarah 2/163)

The evidence for ar-Rukû (bowing) and **as-Sujûd** (prostration, being

types of Ibâdah) is the statement by Allâhu Taâlâ,

“O you who believe! Bow down, prostrate yourselves, worship your Lord, and do good so that you may be successful.” (al-Hajj 22/77)

The evidence for al-Khushû (submissive humility, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

“And there are, certainly, among the Ahl’ul Kitâb (People of the Book i.e. Jews and Christians), those who believe in Allâh, in the revelation to you, and in the revelation to them; bowing in submissive humility to Allâh: They will not sell the verses of Allâh for a little price!” (Âl-i Imrân 3/199) This Âyah and its likes...

Whoever directs anything from these Ibâdah to other than Allâhu Taâlâ, then he has associated a partner with Allâh.”

If it is said, **“What is the greatest of commands Allâh commanded with?”** It is said,

“It is unifying Allâhu Taâlâ in Ibâdah (directing Ibâdah only to Him), as explained above. And the greatest prohibition which Allâhu Taâlâ prohibited from is Shirk (associating partners) to Him. **And Shirk is, calling upon (worshipping) others alongside Allâhu Taâlâ or directing other than this (Ibâdah) from the types of Ibâdah to other than Him Taâlâ.** Whoever directs anything from the types of the Ibâdah to other than Allâhu Taâlâ has taken it (the thing that he directed his Ibâdah to) as a Rabb and an Ilah (other than Allâh) has associated another as a partner with Allâh. Directing other than this from the types of Ibâdah to other than Him Taâlâ (is also the same). The Âyât (verses) which provide evidence that this is the Shirk which Allâhu Taâlâ prohibited from and condemned the Mushrikûn for were mentioned above.

Allâhu Taâlâ said,

“Indeed, Allâh does not forgive associating partners with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allâh has certainly gone far astray.”
(an-Nisâ 4/116)

And Allâhu Taâlâ also said,

“Indeed, he who associates others with Allâh -Allâh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.” (al-Mâ'idah 5/72)

Wallâhu A'lam (And Allâh knows best)!..”³

³ In the copy found in ad-Durar'us Saniyyah, after the Âyah al-Mâ'idah 5/72, the pamphlet ends with Salawât (sending salutations) to Rasûlullâh Sallallâhu Alayhi wa Sallam,

“May Allâh's Peace be upon Muhammad (Âmîn)!..”