



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allâh,*

*ar-Rahmân (the Beneficent), ar-Rahîm (the Most Merciful)...*

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

“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.”**

الأصلُ الجامعُ لِعِبَادَةِ اللَّهِ وَحْدَهُ

The Foundation of  
Comprehensive Worship  
to Allâh Alone

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Rahimahullâh

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# الأصلُ الجامعُ لِعِبَادَةِ اللَّهِ وَحْدَهُ

## The Foundation of Comprehensive Worship to Allâh Alone<sup>1</sup>

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

If it is said, “**What is the foundation of comprehensive worship to 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 *Taâlâ*’s statement,

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ [الجن:18]

**“And the Masâjid (pl. Masjid; places of worship) are only for Allâh, so pray (invoke/worship) not unto anyone along with Allâh.”<sup>2</sup>**

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<sup>1</sup> **Mu’allafât’ush Shaykh**, 1/379-381; **ad-Durar’us Saniyyah**, 1/155-158. Although in other sources, this is a pamphlet on its own, in *ad-Durar’us Saniyyah* it is found in continuation of another pamphlet.

<sup>2</sup> *Al-Jinn* 72/18.

And His *Taâlâ*'s statement,

﴿لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ﴾

**“For Him (alone) is the supplication of truth. And those whom they invoke can never respond to them in any way...”<sup>3</sup>**

Until His *Taâlâ*'s statement,

﴿وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ﴾ [الرعد: 14]

**“And the invocation of the disbelievers are only in vain.”<sup>4 5</sup>**

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

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [الفاتحة: 4]

**“You (Alone) we worship, and You (Alone) we ask for help.”<sup>6</sup>**

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

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ﴾ [الأنفال: 9]

**“(Remember,) when you sought help from your Lord, and He answered you...”<sup>7</sup>**

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

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<sup>3</sup> Ar-Ra'd 13/14.

<sup>4</sup> Ar-Ra'd 13/14.

<sup>5</sup> The Âyah reads in full,

﴿لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفِيهِ إِلَى

الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ﴾ [الرعد: 14]

**“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)

<sup>6</sup> Al-Fâtihah 1/4.

<sup>7</sup> Al-Anfâl 8/9.

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿ لَا شَرِيكَ لَهُ  
وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ.﴾ [الأنعام: 162-163]:

“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.”<sup>8</sup>

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

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا.﴾ [الإنسان: 7]

“They (are those who) fulfill (their) vows, and they fear a Day whose evil will be widespread.”<sup>9</sup>

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

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ  
مُؤْمِنِينَ.﴾ [آل عمران: 175]

“That is only shaytân (satan) who frightens (you) of his supporters. So fear them not, but fear Me, if you are (truly) believers.”<sup>10</sup>

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

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ  
أَحَدًا.﴾ [الكهف: 110]

“... 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.”<sup>11</sup>

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

<sup>8</sup> Al-An’âm 6/162-163.

<sup>9</sup> Al-Insân 76/7.

<sup>10</sup> Âl-i Imrân 3/175.

<sup>11</sup> Al-Kahf 18/110.

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ [المائدة: 23]

“... and put your trust in Allâh if you are indeed believers.”<sup>12</sup>

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

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾ [الزمر: 54]

“And return in penitence to your Lord and submit to Him...”<sup>13</sup>

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

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾ [البقرة: 165]

“And of mankind are some who take (for worship) others besides Allah 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)...”<sup>14</sup>

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

﴿فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي﴾ [المائدة: 44]

“So do not have awe of the people but have awe of Me!”<sup>15</sup>

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

﴿إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ﴾ [الأنبياء: 90]

“... Verily, they used to hasten to good deeds and supplicate Us in aspiration and apprehensive fear, and they were to Us humbly submissive.”<sup>16</sup>

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<sup>12</sup> Al-Mâ'idah 5/23.

<sup>13</sup> Az-Zumar 39/54.

<sup>14</sup> Al-Baqarah 2/165.

<sup>15</sup> Al-Mâ'idah 5/44.

<sup>16</sup> Al-Anbiyâ 21/90.

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

﴿وَالِهُكُمُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ [البقرة: 163]

**“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).”**<sup>17</sup>

**The evidence for ar-Rukû** (bowing) and **as-Sujûd** (prostration, being types of Ibâdah) is the statement Allâhu *Taâlâ*,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَعِبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ

تُفْلِحُونَ﴾ [الحج: 77]

**“O you who believe! Bow down, prostrate yourselves, worship your Lord, and do good so that you may be successful.”**<sup>18</sup>

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

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا﴾ [آل عمران: 199] الآية وَنَحْوُهَا.

**“And there are, certainly, among the Ah'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!”**<sup>19</sup> 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

<sup>17</sup> Al-Baqarah 2/163.

<sup>18</sup> Al-Hajj 22/77.

<sup>19</sup> Âl-i Imrân 3/199.



(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)<sup>20</sup>. 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,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾ [النساء: 116] وَقَالَ تَعَالَى:

**“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.”**<sup>21</sup>

And Allâhu *Taâlâ* also said,

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ [المائدة: 72]

**“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.”**<sup>22</sup>

Wallâhu A'lam (And Allâh knows best)!..<sup>23</sup>

<sup>20</sup> The Muhaqqiq (verifier) of “Mu'allafât'ush Shaykh” makes mention of the repetition in the last paragraph being a mistake made by those who wrote out the pamphlet, since it does not fit the flow of the text. However, we did translate it in order to keep loyal to the text.

<sup>21</sup> An-Nisâ 4/116.

<sup>22</sup> Al-Mâ'idah 5/72.

<sup>23</sup> 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*,

“ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ .”

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