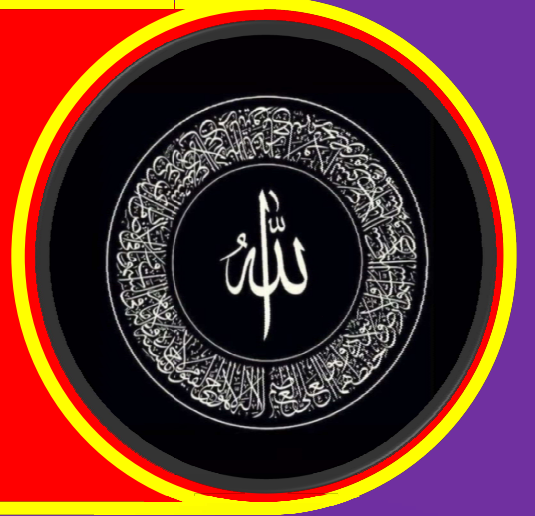


شَرْعُ الْأُصْلِ الْجَامِعِ لِعِبَادَةِ اللَّهِ وَحْدَهُ



**EXPLANATION
OF THE COMPREHENSIVE
PRINCIPLE FOR
THE WORSHIP OF
ALLAH ALONE**



By The Reformist, Imâm

Muhammad Ibn Abdul Wahhâb

(May Allah Have Mercy On Him - 1206 H)

Author

Dr. Khalid Bin Mahmud Al-Juhani'

Translator

Imâm Muhammad Jalaal Deen Umar



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SED - Tel/Fax: 00233-21-220248

Opp: Adodo Hotel House No. 1 Ablesto link N. Kaneshie

P.O. Box AN 157250 Accra - North

E-mail: africcghana@yahoo.ca

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Translator

Imam Muhammad Jalaal Deen Umar

Completed On: 05/07/2025 - 10/01/1447

Email: jalaalumar@gmail.com

Accra - Ghana



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Translator's Introduction

In the name of Allah, the Most Merciful, the Most Gracious

Praise and thanks belong to Allah, the Lord of all creation. We thank Him, seek repentance, and ask for His forgiveness. We seek refuge in Allah from the evils within ourselves and the sins of our actions. Indeed, whoever Allah guides is truly guided, and whoever He allows to go astray, none among creation can guide them. Therefore, we beseech Allah, the Most Glorious and Exalted, to protect us from misguidance and to rectify our affairs in all aspects of life.

Verily, I testify that there is no deity worthy of worship except Allah, the Most Glorious and Exalted, and again, I bear witness that Muhammad – may peace and blessings of Allah be upon him – is His servant and Messenger. Allah sent him with the truth, and he fulfilled his mission by conveying the message of Allah, leaving His followers (Muslims) upon the straight path. May the peace and blessings of Allah be upon him, his family, his companions, and those who follow them in truth and righteousness until the Day of Judgment?

Thereafter, this is the translation of the book **شَرْحُ الْأَصْلِ الْجَامِعِ لِعِبَادَةِ اللَّهِ** by the esteemed scholar Dr. Khalid Ibn Mahmud Al-Juhani' **مفظه الله** into English, which conveys the meaning of “Explanation Of The Comprehensive Principle For The Worship Of Allah Alone.” The original book is **الأصل الجامع** authored by the esteemed scholar, reformist, Shaykh al-Islam Muhammad Ibn Abdul Wahhâb (رحمه الله), focusing on Tauhîd (Monotheism of Allah, Exalted).

I have taken on the task of translating this book into English due to its benefit for the Ummah in rectifying their beliefs; practicing the religion based on the clear guidance of the Qur'an and the Sunnah of the Prophet ﷺ, according to the understanding of the righteous predecessors (the Companions and the Tâbi'een)

I pray that Allah, the Exalted, accepts this service from me, benefits the Ummah & our community, and makes it a means of guiding humankind toward Tauhîd.

Translator:

Imam Muhammad Jalaal Deen Umar

Completed On: 05/07/2025 - 10/01/1447

Accra - Ghana



Author's Introduction

All praise is due to Allah; we thank Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evils of our souls and our wicked deeds. Indeed, whomever Allah guides, none can mislead, and whomever Allah misleads, none can guide. I bear witness that there is no deity worthy of worship except Allah, alone with no partners. I also bear witness that Muhammad ﷺ is His servant and Messenger.

“O you who have believed! Fear Allah as He should be feared and do not die except as Muslims.” (Ala-Imran: 102)

“O mankind! Fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs [that bore you]. Indeed, Allah is ever, over you, an Observer.” (An-Nisa’: 1)

“O you who have believed! Fear Allah and speak words of appropriate justice. He will cause your deeds to be righteous and will forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.” (Ahzab: 70-71)

Therafter, *Indeed, the most truthful speech is the Book of Allah, and the best guidance is the guidance of Prophet Muhammad ﷺ. The worst of matters are those that are newly invented (innovations in religion), and every innovation is misguidance, and every misguidance leads to the Hell-Fire.*

Afterthat, *This is a concise exposition on the book **الأصل الجامع لعبادة الله** by Sheikh al-Islam, Reformist, Imam Muhammad ibn Abdul Wahhab (رحمه الله). May peace and blessings of Allah be upon Muhammad, his households, and his companions at large?*

Written by:

Dr. Khalid Ibn Mahmud Al-Juhani’

03/03/2014 – 02/05/1435



LESSON ONE | الدرس الأول

The Scholar said: This is the first lesson from the lessons of the book *شرح الأصل الجامع لعبادة الله وحده* (Explanation Of The Comprehensive Principle For The Worship Of Allah Alone) by Shaykh Muhammad ibn Abdul Wahhâb (may Allah have mercy on him).

In this lesson, the author (may Allah have mercy on him) will discuss the meaning of worship (ibâda), its types, its aspects, its proofs, and the ruling on one who diverts any part of it to someone other than Allah, the Exalted. Sheikh Muhammad Ibn Abdul Wahhâb (may Allah have mercy on him) said:

فإن قيل: فما الجامع لعبادة الله وحده؟

If it is said: What is the comprehensive essence for the worship of Allah alone?

(This means if you are asked about the essence that broadly encompasses all types of worship to be directed solely to Allah, the Exalted)

قلت: طاعته بامتثال أوامره واجتناب نواهيه

You should say: Obedience to Him by complying with His commands and avoiding His prohibitions.

This means that: The encompassing essence (that includes all acts of speech and actions considered worship) is obedience to Allah, the Exalted and Mighty, and that is established through two main principles:

- **First Principle:** Adhering to all His commands, meaning to act upon the commands that Allah, the Exalted, has instructed us to perform.
- **Second Principle:** Avoiding His prohibitions, which means to stay away from things that Allah, the Exalted and Almighty, has forbidden, as well as what His Messenger – peace and blessings of Allah be upon him – has prohibited.



And worship (ibâdah): Scholars have defined it as a comprehensive term for everything that Allah loves and has approved, including both statements, and actions that are apparent and hidden.

Therefore, any statement or action that Allah loves and approves is called worship (ibâdah), and it is not permissible to direct it to anyone other than Allah, the Exalted. Moreover, Allah, the Exalted and Almighty, will not accept any act of worship from you unless two conditions are fulfilled:

- ✓ **First Condition:** You must be sincere (purify your intentions) in your worship. The meaning of sincerity (ikhlâs) is that you intend to seek the pleasure of Allah, the Exalted, through this act, and to attain His great reward. The evidence for this is His statement: **وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ** “And they were not commanded except to worship Allah, [being] sincere to Him in religion.”

Therefore, if a servant intends to perform his worship (seeking) something other than the pleasure of Allah, the Exalted – such as wanting people to praise him, seeking status, fame or anything similar – then surely Allah, the Exalted and Almighty, will not accept this act of worship from him.

And among the proofs for this is the saying of the Messenger of Allah ﷺ “**مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ**” **Whoever does an action that is not in accordance with our command, it is rejected.**”

- ✓ **Second Condition:** That you should align with the guidance (Sunnah) of the Messenger of Allah ﷺ in this worship. For indeed, Allah does not accept any act of worship unless it aligns with the guidance (Sunnah) of the Messenger of Allah ﷺ. Even if a person prays in contrast to the guidance (Sunnah) of the Messenger of Allah ﷺ, surely Allah will not accept that prayer from him. For example, if he says: **'I will pray the Fajr prayer with three raka'a (units), and the Maghrib prayer with five raka'a (units), and the Isha prayer with two raka'a (units),'** will Allah accept these prayers from him? Certainly not. Allah, the Exalted and Almighty, will not accept this



act of worship from him. Why? Because that worship (prayer) is done contrary to the guidance (Sunnah) of the Messenger of Allah ﷺ.

Similarly, if a person fasts contrary to the guidance (Sunnah) of the Messenger of Allah ﷺ, then that fast will not be accepted from him.

فَإِنْ قِيلَ: فَمَا أَنْوَاعُ الْعِبَادَةِ الَّتِي لَا تَصْلُحُ إِلَّا لِلَّهِ تَعَالَى؟

If it is asked: What are the types of worship that are only valid for Allah, the Exalted?

(This means what are the categories of worship that are valid only when directed to Allah Almighty (i.e., not allowed to be directed to anyone else)

قُلْتُ: مِنْ أَنْوَاعِهَا الدُّعَاءُ وَالِاسْتِعَاثَةُ، وَالِاسْتِغَاثَةُ، وَدَبْحُ الْقُرْبَانِ، وَالنَّذْرُ، وَالْخَوْفُ، وَالرَّجَاءُ، وَالتَّوَكُّلُ، وَالْإِنَابَةُ، وَالْمَحَبَّةُ، وَالْخَشْيَةُ، وَالرَّغْبَةُ وَالرَّهْبَةُ، وَالتَّأَلُّهُ، وَالتَّوَكُّعُ، وَالسُّجُودُ، وَالْخُشُوعُ، وَالتَّذَلُّلُ، وَالتَّعْظِيمُ الَّذِي هُوَ مِنْ خَصَائِصِ الْإِلَهِيَّةِ

You should say: Among them are: Du'a (supplication) and Seeking help, Seeking rescue, Sacrificial offerings, Vows, Fear, Hope, Reliance, Turning to Allah repentantly, Love, Reverential fear, Fervent desire and Awe, Devotion, Bowing, Prostration, Humility, Self-abasement and Exaltation, which are all unique characteristics of divinity.

The author (may Allah have mercy on him) then proceeds to elaborate on these categories, starting with the greatest of them, which is supplication.

○ **There is: دُعَاءُ مَسْأَلَةٍ: Du'â'un Mas'alah (Supplication of Request).**

○ **There is: دُعَاءُ عِبَادَةٍ: Du'â'un Ibâdah (Supplication of Worship).**

➤ **As for: دُعَاءُ الْمَسْأَلَةِ: Du'â Al-Mas'alah (Supplication of Request):**
This is the Supplication for seeking benefits or warding off harm, such as saying: **“O Lord Allah! Forgive me, and grant me mercy.”**

➤ **And the second category is: دُعَاءُ الْعِبَادَةِ: Du'â Al-Ibâdah (Supplication of Worship):** This is the supplication that accompanies any form of worship. For example, performing prayer is a



supplication, fasting is a supplication, and performing Hajj is also a supplication. However, all of these are supplications expressed through the *lisânul-hâl* (لِسَانُ الْحَالِ – actions and circumstance), as you pray to Allah to forgive you, and you fast seeking forgiveness, and to grant you great rewards, and likewise with Hajj and other acts of worship.

The ruling on diverting **دُعَاءُ عِبَادَةٍ** *Du'â Al-Ibâdah* (Supplication of Worship) to anyone other than Allah is that it is major shirk (polytheism). Therefore, whoever diverts supplication of worship to anyone other than Allah is a mushrik (polytheist) committing major shirk.

As for: دُعَاءُ مَسْأَلَةٍ *Du'â Al-Mas'alah* (Supplication of Request): If the one being called upon has the power to respond to the request, then calling upon him is permissible. For example, saying: **“O so-and-so! Feed me”** or **“O so-and-so! Lend me money”** is permissible, and there is nothing wrong with doing so.

However, if the one being called upon does not have the power to respond, then the ruling on that supplication becomes major shirk. For example, if someone says: **“O so-and-so! Forgive my sins”** or **“O so-and-so! Control my affairs for me (i.e. change my destiny for me)”** – this is because no one has that power except Allah, the Exalted and Almighty.

وَدَلِيلُ الدُّعَاءِ قَوْلُهُ تَعَالَى:

And the evidence for supplication is His statement, the Exalted:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

“And indeed, the mosques are for Allah, so do not invoke with Allah anyone [Al-Jinn: 18]

(This means that the places built for worship, and then Allah, the Exalted and Almighty mentioned that those places are solely for Allah, the Exalted, thus, it is not permissible for anyone to call upon another alongside Him in those places)



وَقَوْلُهُ تَعَالَى:

And His statement, the Exalted:

"لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ" إِلَى قَوْلِهِ: "وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ"

"To Him alone is the call of truth, and those whom the (disbelievers) invoke besides Him do not respond to them with anything" till His statement "And the invocation of the disbelievers is nothing but in vain."
[Ar'Ra'd: 14]

❖ *His statement: لَهُ دَعْوَةُ الْحَقِّ refers Tauhîd (monotheism).*

❖ *His statement: لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفِّهِ إِلَى الْمَاءِ this means that those (deities) whom the disbelievers invoke besides Allah are unable to respond to those who invoke them, let alone benefit them.*

Then he mentions among the types of worship: الْاِسْتِعَاذَةُ (Seeking Help), stating:

The term الْاِسْتِعَاذَةُ (seeking help) is a request for help, just as الْاِسْتِنصَارُ seeking victory is a request for triumph. And the term الْاِسْتِعَاذَةُ (seeking help) is divided into two types.

- ***First Type:** Seeking help from a living being in matters where they have the power to assist; this is permissible. For example, seeking help from a living, present person who has the ability to assist you. Allah, the Exalted, says: وَتَعَاوَنُوا عَلَى الْبِرِّ وَاتَّقُوا "And cooperate with one another in righteousness and piety."*
- ***Second Type:** Seeking help from a living being in matters where they do not have the power to assist except Allah. For instance, seeking help from a living person or a deceased person who is not present, regarding something only Allah has the power to do. This is major*



shirk, as seeking help is an act of worship that cannot be directed to anyone other than Allah, the Exalted and Almighty.

وَدَلِيلُ الْأَسْتِعَاثَةِ قَوْلُهُ تَعَالَى:

And the evidence for seeking help is His statement, the Exalted:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“You alone we worship, and You alone we ask for help.” [Al-Fatiha: 5] (Here, Allah, the Almighty has placed the ma'mul (object) before the âmil (subject) [i.e. the One from whom alone help is sought preceded the act of the seeking]. The term: **إِيَّاكَ** (You alone) is placed before **نَسْتَعِينُ** (we ask for help). The original statement is: **نَسْتَعِينُ إِيَّاكَ** (We ask for help from You alone). Thus, the emphasis on what should normally come later indicates Alhasr (exclusivity), meaning we are only allowed to seek help from Allah, the Exalted and Almighty).

Then [the author, may Allah have mercy on him] mentions another type of worship: **الْأَسْتِعَاثَةُ (Seeking Rescue).** This means seeking to remove distress. And the term **الْأَسْتِعَاثَةُ** (Seeking rescue) is divided into two types:

- **First Type:** Seeking relief from a living being in matters where they have the power to assist; this is permissible, like seeking relief from a living person who can protect you from harm. This is similar to Du'a (supplication).
- **Second Type:** Seeking rescue from a living being in matters where they do not have the power to assist except Allah. For example, seeking rescue from a living person or a deceased person regarding something only Allah can handle. This is shirk, as seeking relief is an act of worship that cannot be directed to anyone other than Allah.

وَدَلِيلُ الْأَسْتِعَاثَةِ قَوْلُهُ تَعَالَى:

And the evidence for seeking relief is His statement, the Exalted:



إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ

“When you sought help from your Lord, He responded to you.” [Anfal: 9]

❖ **His statement:** *تَسْتَغِيثُونَ رَبَّكُمْ* refers to when you were seeking rescue, and asking for help from your Lord, the Exalted and Almighty.

Then [the author, may Allah have mercy on him] mentions another type of worship: ذَبْحُ الْقُرْبَانِ (Sacrificial offerings) What is meant by الْقُرْبَانِ (an offering): is that which is done to seek nearness to Allah, the Exalted and Almighty. And الذَّبْحُ (Sacrifice) is divided into two categories:

- **First Category:** *There is slaughtering for food; this is permissible, and there is nothing wrong in doing so, provided the slaughterer mentions the name of Allah, the Exalted and Almighty, over the animal being slaughtered.*
- **Second Category:** *This is slaughtering while saying "Bismillah" (In the name of Allah, the Exalted); this is an act of worship, and it is not permissible to direct it to anyone other than Allah, the Exalted.*

وَدَلِيلُ الذَّبْحِ قَوْلُهُ تَعَالَى:

And the evidence for slaughtering is His statement, the Exalted:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ١٦٢ ﴿لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

“Say: Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of all creation. He has no partner. With this I have been commanded, and I am the first of the Muslims” [An’am:162-163]

(His statement: إِنَّ صَلَاتِي وَنُسُكِي means indeed, my prayer and my rites of sacrifice. وَمَحْيَايَ means what I live upon. وَمَمَاتِي means what I will die upon. All of these: لِلَّهِ رَبِّ الْعَالَمِينَ are for Allah, Lord of the worlds) in performing of that.



Thus, whoever slaughters for anyone other than Allah, the Exalted, has committed shirk. For example, if someone mentions Allah's name over the animal he is slaughtering but intends to get closer to a shrine or a grave, this is shirk. This is because the Prophet ﷺ said: **لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ**

“May Allah curse the one who slaughters for other than Allah”

The term: اللَّعْنُ (Curse): Means being driven away from Allah's mercy.

Then [the author, may Allah have mercy on him] mentions another type of worship: النَّذْرُ (Making a vow): This means that a mukallaf

(adolescent) obligates himself to perform an act of worship that is not originally required by Shari'ah, such as he saying: **“I obligate myself to fast for three days for Allah”** or such as he saying: **“I obligate myself to pray four units every night for Allah”**, Thus, this is a vow, and it must be fulfilled. However, النَّذْرُ (Making a vow) is divided into two categories:

- **First Category: نَذْرٌ لِلَّهِ تَعَالَى** A vow made for Allah, the Exalted.
- **Second Category: نَذْرٌ لِغَيْرِ اللَّهِ تَعَالَى** A vow made for anyone other than Allah, the Exalted and Almighty.
- ✓ **However**, a vow made to Allah, the Exalted and Almighty, is that, what is to be vowed upon should be solely for Allah, the Exalted and Almighty. For example, if someone says: **“I vow to fast for Allah (a specific number of days).”** Or **“I obligate myself to pray this or that.”** or such he saying: **“I obligate myself to give charity with this or that.”** If he specifies this vow with a condition that must happen to him (before he will fulfill this vow), then this will be conditional, a blameworthy, such as saying: **“If Allah grants me wealth, I will surely give charity”** or such as he saying: **“If I get married, I will fast one day”** or similar things like such, then all these acts are dislikeful, because the Prophet ﷺ said: **إِنَّمَا يُسْتَخْرَجُ بِهِ مِنْ بَخِيلٍ** **“It is only extracted from the miserly”**
- **But** a vow made to anyone other than Allah, the Exalted and Almighty, is shirk (associating partners) with Allah the Exalted and



Almighty, for example, if someone makes a vow to a companion of the shrine, saying: **“I obligate myself to this for you”** or to a companion of the grave, saying: **“I obligate myself to this for you”** then this is shirk (polytheism); as making a vow is an act of worship that is not permissible to direct it to anyone other than Allah, the Exalted.

وَدَلِيلُ النَّذْرِ قَوْلُهُ تَعَالَى:

And the evidence for the vow is His statement, the Exalted:

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

“They fulfill their vows and fear a Day whose evil will be widespread”
[Insan: 7]

(Here, Allah the Exalted and Almighty, praises the believers for fulfilling their vows, and praise from Allah, the Exalted is not except only due for acts of worship and commands that Allah the Exalted and Almighty, loves)

❖ **His statement:** **مُسْتَطِيرًا** means widespread, vast, and far-reaching.

Then [the author, may Allah have mercy on him] mentions another type of worship: الْخَوْفُ (Fear): And it is an act of worship that cannot be

directed to anyone other than Allah, the Exalted and Almighty. This is supported by His statement: **“فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ”** **“So do not fear them, but fear Me, if you are indeed [true] believers”.**

- **However** fearing wild animals or enemies, then there is nothing wrong in doing so, as Allah, the Exalted and Almighty, described Prophet Musa (peace be upon him) saying: **فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ** **“And he became inside the city fearful and anticipating [exposure].”** As prophets are protected from falling into shirk.

وَدَلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى:

And the evidence for fear is His statement, the Exalted:

إِنَّمَا ذَلِكَ الشَّيْطَانُ يَخَوْفُ أَوْلِيَائِهِ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ



“Indeed, it is only the devil who frightens his allies. So do not fear them, but fear Me, if you are believers” [Ala-Imran: 175]

(This means that among the signs of faith is to fear only Allah, the Exalted and Almighty, and not to fear anyone other than Him)

Then [the author, may Allah have mercy on him] mentions another type of worship: الرَّجَاءُ (Hope): And this is the desire for what is with Allah, the Exalted and Almighty. It becomes praiseworthy when accompanied by action, and it becomes blameworthy when there is no action.

Thus, whoever acts for Allah from among the types of worship that He desires, and hopes for a reward, then his hope is praiseworthy.

But whoever only hopes for a reward without performing any acts of obedience, and he is merely disobeying Allah, the Exalted and Almighty, then his hope is blameworthy.

وَدَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى:

And the evidence for hope is His statement, the Exalted:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

“So whoever hopes to meet his Lord, let him do righteous work and not associate anyone in the worship of his Lord.” [Al-Kahf: 110]

(This means that whoever fears his Lord, the Exalted and Almighty, and hopes for his rewards based on obedience to Him must purify his acts of worship for Him alone and must not associate anything with Him in His worship alone).

Then [the author, may Allah have mercy on him] mentions another type of worship: التَّوَكُّلُ (Reliance on Allah): which is entrusting all affairs to Allah, the Exalted and Almighty.

وَدَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى:

And the evidence for reliance is His statement, the Exalted:



وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

“And upon Allah, rely, if you are truly believers.” [Al-Ma'idah: 23]
(This means that among the signs of faith is reliance on Allah, the Exalted and Almighty, and entrusting affairs to Him. Therefore, it is not permissible for anyone to rely on anyone other than Allah, the Exalted.)

Then [the author, may Allah have mercy on him] mentions another type of worship: الْإِنَابَةُ (Turning to Allah repentantly): which means returning to Allah (with repentance, performing obedience, and avoiding what He has forbidden).

وَدَلِيلُ الْإِنَابَةِ قَوْلُهُ تَعَالَى:

And the evidence for turning to Allah is His statement, the Exalted:

وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلَمُوا لَهُ

“And turn to your Lord in repentance and submit to Him.” [Zumar: 54]
(This means to return to your Lord, the Exalted, and humble yourself to Him through monotheism and obedience)

Then [the author, may Allah have mercy on him] mentions another type of worship: الْمَحَبَّةُ (Love): which is the preference given to someone loved over all others with whom one has a relationship. Love can be classified into three categories:

- **First Category: مَحَبَّةٌ عِبَادَةٌ (Love as Worship):** This requires humility and respect towards the one loved. Indeed, this belongs solely to Allah, the Exalted and Almighty, so whoever diverts it to anyone other than Allah has committed shirk (associated partners with Allah in love).
- **Second Category: مَحَبَّةٌ طَبِيعِيَّةٌ (Natural Love):** This includes love for children, wealth, and family, all these are permissible and there is nothing wrong in having such love and exhibiting it.



➤ **Third Category: مَحَبَّةٌ مُّحَرَّمَةٌ (Forbidden Love):** This includes love for prohibited things, such as love for sinful acts, the love for listening to music, and the love for looking at non-mahrams (those who are not lawful for him to look at them or touch them lustfully).

وَدَلِيلُ الْمَحَبَّةِ قَوْلُهُ تَعَالَى:

And the evidence for love is His statement, the Exalted:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

“And among the people are those who take other than Allah as equals [to Him]; they love them as they should love Allah. But those who believe are stronger in love for Allah” [Al-Baqarah: 165]

(This means that among the people are those who take others besides Allah as partners, loving them as believers love Allah, but those who believe have a more intense love for Allah, the Exalted and Almighty, than those who have taken rivals, partners, and equals besides Him)

Then [the author, may Allah have mercy on him] mentions another type of worship: الْخَشْيَةُ (Reverential Fear): which is distinct from الْخَوْفُ

(Fear), because الْخَشْيَةُ is a fear that is for those knowledgeable about Allah, the Exalted and Almighty. He stated: **إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ**

“It is only those who have knowledge among His servants who fear Allah” This means that the most fearful and respectful of Allah among people are the scholars.

وَدَلِيلُ الْخَشْيَةِ قَوْلُهُ تَعَالَى:

And the evidence for reverential fear is His statement, the Exalted:

فَلَا تَخْشَوُا النَّاسَ وَخْشَوْنِي

“So do not fear the people, but fear Me” [Al-Ma'idah: 44]

(This means do not fear people; rather, fear Me in your actions as I have commanded you).



*Then [the author, may Allah have mercy on him] mentions another type of worship: **الرَّغْبَةُ (Fervent Desire and Awe)**. The term: **الرَّغْبَةُ** refers to the desire for what is with Allah, the Exalted, in terms of reward, while. **الرَّهْبَةُ** is the fear of Allah's punishment, the Exalted and Almighty.*

وَدَلِيلُ الرَّغْبَةِ وَالرَّهْبَةِ قَوْلُهُ تَعَالَى:

And the evidence for fervent desire & awe is His statement, the Exalted:

إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ

“Indeed, they used to hasten to good deeds and call upon Us in hope and fear, and they were submissive to Us.” [Al-Anbiya: 90]

(That indeed, those we refer to among the prophets, such as Prophet Zakariyyah, his wife and his son Yahya [peace be upon them], used to rush to do good deeds, calling upon Allah in hope of what is with Allah, the Exalted and Almighty, and in fear of His punishment, and retribution, and they are being humble and submissive to Allah, and they were never arrogant to His worship nor towards calling upon Him).

*Then [the author, may Allah have mercy on him] mentions another type of worship: **التَّائِبَةُ (Devotion)**. This means performing acts of worship, thus it is not permissible to worship anyone or anything other than Allah.*

وَدَلِيلُ التَّائِبَةِ قَوْلُهُ تَعَالَى:

And the evidence for devotion is His statement, the Exalted:

وَاللَّهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

“And your God is one God. There is no deity except Him, the Most Gracious, the Most Merciful.” [Al-Baqarah: 163]

(This means that your God is the only true deity worthy of worship; there is no deity besides Him, the Most Gracious, the Most Merciful. Therefore, do not worship anyone other than Him).



Then [the author, may Allah have mercy on him] mentioned among the types of worship: الرُّكُوعُ وَالسُّجُودُ (Bowling and Prostration).

وَدَلِيلُ الرُّكُوعِ وَالسُّجُودِ قَوْلُهُ تَعَالَى:

And the evidence for Ruku' and Sujud is His statement, the Exalted:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

“O you who have believed, bow and prostrate and worship your Lord and do good that you may succeed” [Al-Hajj: 77]

(This means that perhaps you will achieve a great reward and attain good in this world and the Hereafter).

Then [the author, may Allah have mercy on him] mentioned among the types of worship: الْخُشُوعُ وَالتَّذَلُّلُ (Humility and Submission).

➤ *As for: الْخُشُوعُ (Humility): This refers to submission and humility before Allah, the Exalted and the Almighty.*

➤ *While: التَّذَلُّلُ (Submission): This means obedience and humbling oneself to the commands of Allah, the Exalted and Almighty.*

وَدَلِيلُ الْخُشُوعِ قَوْلُهُ تَعَالَى:

And the evidence for Khushu' (Humility) is His statement, the Exalted:

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بَيَّاتِ اللَّهِ ثَمَنًا قَلِيلًا..... الْآيَةُ، وَنَحْوَهَا

“And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, humbling themselves to Allah. They do not exchange the verses of Allah for a small price”.....a verse, and the like thereof. [Ala-Imran: 199]

(This means that among the Jews and Christians, there are those who affirm their submission to Allah, the Exalted, and what was revealed to the believers and what was revealed to them. Their characteristic is that they



are humble before Allah and obedient, not trading Allah's verses for a small price or changing His words and its similar.)

❖ **And the meaning of:** **وَنَحْوَهَا** (And the like thereof) refers to acts of worship that Allah, the Exalted and Almighty, has commanded us to worship Him with.

Then [the author, may Allah have mercy on him] mentioned among the types of worship: **التَّعْظِيمُ (Exaltation).** This is one of the exclusive characteristics of Allah, the Exalted. (Exclusive characteristics refers to what Allah has designated for Himself, such as the perfection of His essence and the beauty of His names, and His sublime attributes etc).



The Scholar said: This is the second lesson from the lessons of the book *شَرْحُ الْأَصْلِ الْجَامِعِ لِعِبَادَةِ اللَّهِ وَحْدَهُ* (Explanation Of The Comprehensive Principle For The Worship Of Allah Alone) by Shaykh Muhammad ibn Abdul Wahhâb (may Allah have mercy on him).

In this lesson, the author (may Allah have mercy on him) will discuss the ruling on someone who diverts an act of worship to other than Allah, the Exalted and Almighty.

Sheikh Muhammad Ibn Abdul Wahhâb (may Allah have mercy on him) said:

فَمَنْ صَرَفَ شَيْئًا مِنْ هَذِهِ الْأَنْوَاعِ لِغَيْرِ اللَّهِ تَعَالَى فَقَدْ أَشْرَكَ بِاللَّهِ غَيْرُهُ

Thus, whoever diverts anything from these types of worship to other than Allah, the Exalted, has indeed committed shirk (polytheism).

فَإِنْ قِيلَ: فَمَا أَجَلُ أَمْرِ اللَّهِ بِهِ؟

If it is said: What is the exalted command that Allah has commanded?

❖ **His statement:** **فَمَا أَجَلُ أَمْرِ اللَّهِ بِهِ؟** Means what is the greatest command that Allah, the Exalted and Almighty has given us?

قِيلَ: تَوْحِيدُهُ بِالْعِبَادَةِ

It is said (say): His Tauhîd (Monotheism) in Worship

وَقَدْ تَقَدَّمَ بَيَانُهُ.

And indeed, its clear explanation has already preceded.

وَأَعْظَمُ نَهْيٍ نَهَى اللَّهُ عَنْهُ الشِّرْكَ بِهِ

And the greatest prohibition that Allah has forbidden is shirk with Him:



❖ **His statement:** *وَأَعْظَمُ نَهْيٍ نَهَى اللَّهُ عَنْهُ الشِّرْكَ بِهِ* refers to the divinity of Allah, the Exalted and Almighty.

وَهُوَ أَنْ يَدْعُوَ مَعَ اللَّهِ غَيْرَهُ

And that is to call upon others alongside Allah

أَوْ يَقْصِدَهُ بِغَيْرِ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ.

Or he intends someone other than Allah with other forms of worship

فَمَنْ صَرَفَ شَيْئًا مِنْ أَنْوَاعِ الْعِبَادَةِ لِغَيْرِ اللَّهِ تَعَالَى فَقَدْ اتَّخَذَهُ رَبًّا وَآلِهًا

Thus, whoever diverts anything from acts of worship to other than Allah, the Exalted, has indeed taken that other as a lord and deity.

❖ **His statement:** *فَمَنْ صَرَفَ شَيْئًا مِنْ أَنْوَاعِ الْعِبَادَةِ لِغَيْرِ اللَّهِ تَعَالَى فَقَدْ اتَّخَذَهُ رَبًّا*

this because the Lord is the One who should be singled out for worship, for He is the Creator, the One who governs affairs.

Therefore, whoever calls upon or diverts worship to other than Allah, the Exalted and Almighty, has indeed affirmed that they are the one governing worldly matters, and with this affirmation, they have become a mushrik (one who associates partners with Allah).

✓ **An example of this is:** someone who calls upon the companion of a grave or a saint and says to it, “**Grant me rescue or relief**” or “**Do this and that for me**”; then this is indeed a diversion of worship to someone other than Allah, the Exalted, and this is shirk in lordship.

❖ **His statement:** *وَآلِهًا* (and deity) means that he has taken him as a deity of worship; because a deity is the one to whom all acts of worship are directed.

وَأَشْرَكَ مَعَ اللَّهِ غَيْرَهُ

And has associated others alongside with Allah

❖ **And His statement:** *وَأَشْرَكَ مَعَ اللَّهِ غَيْرَهُ* refers to major shirk.



أَوْ يَقْصِدَهُ بِغَيْرِ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ.

Or he intends someone other than Allah with other forms of worship

❖ *His statement: أَوْ يَقْصِدَهُ بِغَيْرِ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ. This means that if someone directs worship to other than Allah, the Exalted and Almighty, in any form of worship, then indeed, they have committed shirk (associated partners with Allah, the Exalted and Almighty).*

وَقَدْ تَقَدَّمَ مِنَ الْآيَاتِ مَا يَدُلُّ عَلَى أَنَّ هَذَا هُوَ الشَّرْكُ الَّذِي نَهَى اللَّهُ عَنْهُ وَأَنْكَرَهُ عَلَى الْمُشْرِكِينَ.

And indeed, it has preceded verses that indicate this is the shirk that Allah has forbidden and for which He has condemned the polytheists.

وَقَدْ قَالَ تَعَالَى:

And surely, Allah, the Exalted, has said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

“Indeed, Allah does not forgive that partners be associated with Him, but He forgives what is less than that for whom He wills. And whoever associates partners with Allah has certainly gone far astray” [An-Nisa’ 117]

وَقَالَ تَعَالَى:

And Allah, the Exalted, has said:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

“Indeed, the one who associates partners with Allah, Allah has forbidden him Paradise, and his refuge is the Fire; and for the wrongdoers there are no helpers” [Al-Ma’ida: 72]



(In this, [the author, may Allah have mercy on him], clarifies that shirk in worship is the shirk that Allah, the Exalted and Almighty, has forbidden, and indeed mentions two proofs that the one who commits major shirk will not be forgiven by Allah and will never enter Paradise.)

وَاللَّهُ أَعْلَمُ

And Allah knows best.

وَصَلِّ اللَّهُ عَلَى مُحَمَّدٍ

And may Allah send blessings and peace upon Muhammad.

(Then [the author, may Allah have mercy on him] completed his message by sending blessings upon the Messenger of Allah (peace and blessings be upon him). The **blessings** of Allah mean praising Him among the angels).



مُصَلِّيًا مُسَلِّمًا عَلَى النَّبِيِّ كُلَّمَا

Supplicating for Allah's commendations and blessings to be placed upon the Prophet ﷺ so long as

رَقَرَقَ بَرْقٌ أَوْ هَمَا بِالْوَدْقِ مُزْنُ السَّحْبِ

Lightening and rain are associated with each other, and as long as the heavy rain pours down from the clouds

ذَاكُمْ تَرْجَمَةُ الْإِمَامِ مُحَمَّدٍ جَلال الدِّينِ عُمَرُ

This (i.e. booklet before you) is the translation of Imam Muhammad Jalaal Deen Umar.

كُلَّمَا ادَّكَّرْتُمُونِي لِلَّهِ قُولُوا لِي

Whenever you remember me for the sake of Allah pray for me (saying):

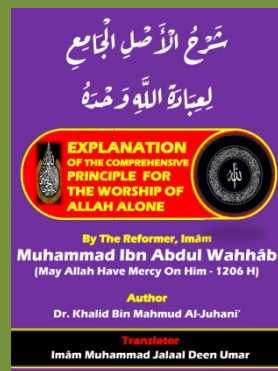
رَحِمَ اللَّهُ صَدَاكَ يَا بُنَيَّ عُمَرُ

May Allah have mercy on you, for your thirst (in Knowledge and religious services), O Son of Umar.



EXPLANATION

OF THE COMPREHENSIVE PRINCIPLE FOR THE WORSHIP OF ALLAH ALONE



SOCIETY FOR EDUCATION & DEVELOPMENT
ACCRA – NORTH KANEISHI, REPUBLIC OF GHANA

