



# The Aqeedah of Tawheed

A clarification of that which opposes and harms it, from major and minor shirk, ta'teel and bid'ah

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## Part 3: Tawheed al-Uluhiyyah

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### **PART 3: TAWHEED-AL-ULUHIYYAH**

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### **3.1 The Meaning Of Tawheed Al-Uluhiyyah And The Fact That It Was The Essence Of The Call Of The Messengers.**

Tawheed al-uluhiyyah is 'ibaadah (worship)

The meaning of tawheed al-uluhiyyah is to single out Allaah alone (in worship) by the actions of the slaves which they do in a legislated manner in order to seek nearness to Him, such as supplication, vowing, sacrifice, hope, fear, trust, awe, dread and turning in repentance. This type of tawheed was the essence of the call of the messengers, from the first to the last of them. He, the Most High, said:

**“And verily, We have sent among every ummah a messenger (proclaiming): “Worship Allaah (alone), and shun the taaghoot.””** [an-Nahl (16):36]

The Most High said:

**“And We did not send any messenger before you but We inspired him (saying): Laa ilaaha illa Ana [none has the right to be worshipped but I], so worship Me (alone and none else).”** [al-Anbiyaa (21):25]

Every messenger began the call to his nation with the command to establish tawheed al-uluhiyyah. As Nuh, Hud, Saleh and Shu'aib said:

**“Indeed, We sent Nuh to his people and he said: “O my people, worship Allaah! You have no other ilaah (deity worthy of worship) but Him.””** [al-'Aaraaf (7):59]

**“And to 'Aad We sent their brother Hud. He said: “O my people, worship Allaah! You have no other ilaah (deity worthy of worship) but Him.””** [al-'Aaraaf (7):65]

**“And to Thamud We sent their brother Saalih. He said: “O my people, worship Allaah! You have no other ilaah (deity worthy of worship) but Him.””** [al-'Aaraaf (7):73]

**“And to (the people of) Madyan, We sent their brother Shu'aib. He said: “O my people, worship Allaah! You have no other ilaah (deity worthy of worship) but Him.””** [al-'Aaraaf (7):85]

**“And Ibraaheem when he said to his people: “Worship Allaah (alone), and fear Him.””** [al-'Ankabut (29):16]

He, the Most High, revealed to Muhammad (sallallaahu alaihi wasallam):

**“Say: “Verily, I am commanded to worship Allaah (alone) by making the deen sincerely for Him.””** [az-Zumar (39):11]

He (sallallaahu alaihi wasallam) said: *“I have been ordered to fight the people until they testify that none has the right to be worshipped except Allaah and Muhammad is the messenger of Allaah.”* (Reported by Bukhaari and Muslim).

The first thing that is compulsory upon an individual who is obligated to observe the precepts of the religion is the testification that there is no one worthy of worship except Allaah and then to act upon its requirements. He, the Most High, said:

**“So know Laa ilaaha ill Allaah (none has the right to be worshipped but Allaah), and ask forgiveness for your sin.”** [Muhammad (47):19]

The first thing a person who wishes to enter Islaam has to do is verbalisation of the shahaadatain (the two testifications). So this clarifies that tawheed al-uluhiyyah was the purpose of the call of the messengers.

It is termed as such because al-uluhiyyah is a description of Allaah, which is indicative of His Name Allaah. So Allaah is the One who possesses uluhiyyah i.e. the One who deserves to be worshipped. It is also known as tawheed-al-‘ibaadah with regard to the fact that ubudiyyah (worship) is a description of the slave, whereby it is obligatory upon him to worship Allaah sincerely because of his dependence on His Lord and his poverty in front of Him. Sheikh ul-Islaam Ibn Taymiyyah (may Allaah have mercy upon him) said: “Know that the poverty of the slave in front of Allaah is that he should worship Him and not associate anything with Him and He does not have a partner who can be compared to Him. A similitude of this (dependence) in some way is like the body’s dependence upon food and drink, even though the difference between the two similitudes is great. For verily, the reality of the slave is his heart and soul and there is no rectification for them except through their Lord Allaah, the one besides whom there is no one worthy of worship and there is no tranquillity in this world except by way of his remembrance. So if the slave achieves delight and happiness without Allaah then it would not last. Rather it would move from one type to another and one person to another. As for the happiness from his Lord, then he would achieve that in all times and wherever he is, his Lord would be with him.” (Majmoo al-Fataawa vol. 1 page 24).

This type of tawheed was the essence of the call of the messengers because it is the foundation upon which all the actions are built and they cannot become

correct until it is actualised. For when it is not actualised, its opposite which is shirk occurs. Allaah, the Most High, has said:

**“Verily Allaah does not forgive that partners are set up with Him in His worship.”** [an-Nisaa (4):47,116]

The Most High, said:

**“But if they had joined in worship others with Allaah, all that they used to do would have been of no benefit to them.”** [al-An‘aam (6):77]

The Most High, said:

**“If you join others in worship with Allaah, (then) surely all your deeds will be in vain, and you will certainly be among the losers.”** [az-Zumar (39):65]

This is the reason why this type of tawheed is the first obligation upon a slave, as He, the Most High, said:

**“Worship Allaah alone and associate none with Him in worship, and do good to parents...”** [an-Nisaa (4): 36]

The Most High, said:

**“And your Lord has ordained that you worship none except Him alone and to do good to your parents...”** [al-Israa’:23]

The Most High, said:

**“Say: “Come, I will recite what your Lord has prohibited you from: Not to associate anything with Him in His worship; be good and dutiful to your parents...”**” [al-An‘aam (6):151-153]

### **3.2 A Clarification Of The Meaning Of The Shahaadatain And The Mistakes Regarding It, Its Pillars, Conditions, Requirements And Its Nullifiers.**

#### The meaning of the shahaadatain

A) The meaning of the testification Laa ilaaha ill Allaah (there is no one worthy of worship except Allaah).

It is the belief and affirmation that no one deserves to be worshipped except Allaah, its obligation and action upon it. So Laa ilaaha, negates the fact that anybody besides Allaah deserves worship no matter who it is; and Illallaah, affirms the fact that only Allaah deserves to be worshipped. The general meaning of the statement is that there is no one who truly deserves to be worshipped except Allaah. The word 'Laa' must come with the word 'bihaqin' (truly).

It is not permissible to use the word existence (i.e. there is no deity in existence except Allaah) because this is contradictory to the reality since there are many false deities in existence besides Allaah. This above statement necessitates that worship of these things is the worship of Allaah and this is the most evil of statements and is the madhab of the people of wahdatul-wujood, who are the most disbelieving people of the earth. This kalimah has been explained by many evil explanations, amongst them:

- a) That its meaning is: there is no one who is worshipped except Allaah. This is evil and false because it means that every deity worshipped truly or falsely is Allaah, and a clarification of this will follow shortly.
- b) That its meaning is: there is no Creator except Allaah. This is part of the meaning of the statement but not the intended meaning because it only affirms tawheed ar-rububiyyah and this is not sufficient as it is the tawheed which even the mushrikeen affirmed.
- c) That its meaning is: there is no haakimiyyah (judgement) except for Allaah. This is also a part of its meaning but not the intended meaning and it is not sufficient by itself since if a person singles out Allaah for haakimiyyah only, while supplicating to other than Allaah or directing any aspect of worship to anyone other than Him, then he is not a muwahhid.

All the above explanations are false and deficient and we have pointed them out here because they are found in some of the books present in our times.

The correct tafseer of this statement according to the Salaf is to say that there is no one truly worthy of worship except Allaah.

B) The meaning of the testification that Muhammad is the Messenger of Allaah.

It is the inward and outward recognition that he is the slave and Messenger of Allaah to all the people and to act in accordance to its requirements, such as:

- Obedience of him in that which he ordered.
- Affirming that which he informed us about.
- Avoiding that which he prohibited and warned against
- Not worshipping Allaah except with that which he legislated.

The pillars of the shahaadatain:

A) Laa ilaaha ill Allaah has two pillars, which are: Negation and Affirmation

-The first pillar, Negation:

Laa ilaaha negates all the types of shirk and necessitates disbelieving in everything that is worshipped besides Allaah.

-The second pillar, Affirmation:

Illallaah affirms that no one deserves to be worshipped except Allaah and necessitates acting upon that.

The meaning of these two pillars has been mentioned in many verses, such as His, the Most High's saying:

**“Whoever disbelieves in taaghoot and believes in Allaah alone, then he has grasped the most trustworthy handhold that will never break.”** [al-Baqarah (2):256]

His saying: **“Whoever disbelieves in the taaghoot”**, is the meaning of the first pillar, Laa ilaaha. And His saying: **“and believes in Allaah”**, is the meaning of the second pillar, Illallaah.

Similarly His saying from Ibraaheem (‘alaihi salaam):

**“Verily, I am free from whatever you worship. Except for the One who has created me.”** [az-Zukhruf (43):26-27]

His saying: **“Verily I am free”**, means negation with regards to the first pillar. And His saying: **“Except for the one who has created me”**, means affirmation with regards to the second pillar.

B) Muhammad is the Messenger of Allaah has two pillars and they are embodied in our saying: His slave and His Messenger

And they negate exaggeration and deficiency with respect to him. So he is His slave and Messenger and the most perfect of the creation in these two noble attributes. The meaning of the slave here is the worshipper who is owned, i.e. he is a created man just like the rest of the creation and that which happens to them also happens to him, as He, the Most High, said:

**“Say: “I am only a man like you.””** [al-Kahf (18):110]

He (sallallaahu alaihi wasallam) truly fulfilled al-ubudiyyah to Allaah, Who praised him for that and said:

**“Is not Allaah Sufficient for His slave?”** [az-Zumar (39):36]

The Most High, said:

**“All the praises and thanks be to Allaah, Who has sent down the Book to His slave.”** [al-Kahf (18):1]

**“Glorified and exalted be He (Allaah), Who took His slave for a journey by night from al-Masjid-al-Haraam.”** [al-Israa’ (17):1]

The meaning of the Messenger is the one sent to all the people to call to Allaah, a bringer of glad tidings and a warner. The testification contains the following two attributes for him:

Negation of exaggeration and negligence concerning him (sallallaahu alaihi wasallam). For verily many of those who claim to be from his ummah have exaggerated and gone to extremes regarding his rights such that they raised him above the level of being a worshipper of Allaah to the level of worshipping him besides Allaah, so they sought help from him and asked him for things which only Allaah has the power to do or give, such as fulfilling the needs and relieving the worries.

At the same time others denied his message or were negligent in obedience to him and relied upon opinions and statements contradictory to that which he came with. And they arbitrarily made ta’weel of his statements and rulings.

The conditions of the shahaadatain:

A) The conditions of Laa ilaaha ill Allaah

The testification Laa ilaaha ill Allaah has seven conditions and this testification does not benefit the one who says it unless he combines all of them. They are in general as follows:

- 1) Knowledge the nullifier of ignorance.
- 2) Certainty the nullifier of doubt.
- 3) Acceptance the nullifier of rejection.
- 4) Compliance the nullifier of abandonment.
- 5) Sincerity the nullifier of shirk.
- 6) Truthfulness the nullifier of falsehood.
- 7) Love the nullifier of hatred.

In detail they are as follows:

- 1) Knowledge: of the intended meaning of the shahaadah, that which it negates and affirms by being the nullifier of ignorance. The Most High, said:

**“Except those who testify to the truth and they know.”** [az-Zukhruf (43):86]

Meaning **“testifies”** that Laa ilaaha ill Allaah. **“While they know”** within their hearts what their tongues have testified, since if a person says it with his tongue and does not know its meaning, then it will not benefit him, as he has not believed that which it indicates and proves.

- 2) Certainty: i.e. that the person who says it should be certain of that which it indicates. For if he has doubt in that which it indicates then it will not benefit him. He, the Most High, said:

**“The believers are those who believe in Allaah and His Messenger, and thereafter do not doubt.”** [al-Hujuraat (49):15]

So if he is doubtful, then he is a hypocrite. The Prophet (sallallahu alaihi wasallam) said: *“Whoever you meet behind this wall testifying to Laa ilaaha ill Allaah, having certainty in his heart, then give him the glad tidings of Paradise.”* (Reported by Bukhaari). So whoever’s heart is not certain about it, then he does not deserve entry into Paradise.



- 3) Acceptance: of that which this statement necessitates from the worship of Allaah alone and abandoning worship of other than Him. So whoever says it and does not accept and cling to it, is from those who Allaah has said about:

**“Truly, when it was said to them: Laa ilaaha ill Allaah (there is no deity worthy of worship except Allaah) they puffed themselves up with pride. And they said: “Are we going to abandon our aaliha (deities) for the sake of a mad poet?””** [as-Saaffaat (37):35-36]

This is like the condition of the grave-worshippers of today, since they say Laa ilaaha ill Allaah, but do not abandon grave-worship, so they have not accepted Laa ilaaha ill Allaah.

- 4) Compliance: to that which it indicates Allaah. The Most High, said:

**“And whosoever submits his face to Allaah while he is a muhsin (one who does good deeds for Allaah alone and according to the Sunnah.), then he has grasped the most trustworthy hand-hold.”** [Luqmaan (31):22]

The **“trustworthy handhold”** is Laa ilaaha ill Allaah and the meaning of **“submits his face”** is that he is compliant to Allaah by having sincerity towards Him.

- 5) Truthfulness: it is to say this kalimah while ones heart testifies to its truthfulness. For if he said it with his tongue alone while his heart did not testify to its truthfulness, then he is a lying hypocrite. The Most High, said:

**“And of mankind, there are some who say: “We believe in Allaah and the Last Day.” while in fact they do not believe. They try to deceive Allaah and those who believe, but they only deceive themselves and do not perceive that. In their hearts is a disease and Allaah has increased their disease. A painful torment is theirs because they used to tell lies.”** [al-Baqarah (2):8-10]

- 6) Sincerity: purification of actions from all the blemishes of shirk such that a person does not say it for the desires of the world, ar-riyaa or fame. This is due to that which occurs in the authentic hadeeth from ‘Utbaan: *“Verily Allaah has prohibited the Fire for the one who says Laa ilaaha ill Allaah, seeking by it the Face of Allaah, alone.”* (Reported in the two saheehs).

- 7) Love: love of this kalimah, that which it indicates and its people who act upon its requirements. He, the Most High, said:

**“And amongst mankind are some who take (for worship) others besides Allaah as rivals. They love them as they love Allaah. But those who believe, love Allaah more (than anything else).” [al-Baqarah (2):165]**

So the people of Laa ilaaha ill Allaah love Allaah sincerely while the people of shirk love Him and others besides Him and this negates the requirement of Laa ilaaha ill Allaah.

B) The conditions of the testification that Muhammad is the Messenger of Allaah.

- 1) Recognition of his (sallallaahu alaihi wasallam) messengership and believing in it inwardly in the heart.
- 2) Verbally declaring that and affirming it openly upon the tongue.
- 3) Following him (sallallaahu alaihi wasallam) by acting upon the truth he came with and abandoning the evil that he prohibited.
- 4) Believing him regarding that which he (sallallaahu alaihi wasallam) mentioned about the matters of the unseen, past and the future.
- 5) Loving him (sallallaahu alaihi wasallam) more than oneself, wealth, children, parents and the whole of mankind.
- 6) Giving precedence to his (sallallaahu alaihi wasallam) speech over the speech of anyone else and acting upon his Sunnah.

The requirements of the shahaadatain:

A) The requirements of Laa ilaaha ill Allaah are to abandon the worship of all other deities besides Allaah, as indicated by the negation in our saying Laa ilaaha. And worshipping Allaah alone without any partner as indicated by the affirmation in our saying Illallaah.

So many of those who say the shahaadatain contradict its requirements. They affirm the uluhiyyah, which has been negated by Allaah for the creation, graves, tombs, tawaagheet, trees and stones. These people believe that tawheed is a bid'ah and they reject the one who calls them to it and they reprimand those who make their worship purely for Allaah alone.

B) The requirements of Muhammad is the Messenger of Allaah are obedience to him, believing in him, abandoning that which he prohibited, restricting oneself to acting upon his Sunnah (sallallaahu alaihi wasallam), abandoning that which exceeds the bounds from the innovations and the newly invented matters and giving precedence to his (sallallaahu alaihi wasallam) speech over the speech of anyone else.

The nullifiers of the shahaadatain:

They are the things which nullify Islaam because the shahaadatain are required to be pronounced when a person enters into Islaam. Verbalising the shahaadatain is to recognise what they indicate and being steadfast in establishing that which they necessitate from the fulfilment of the manifestations of Islaam. So if one leaves this steadfastness, then he has nullified the covenant, which he made while declaring the shahaadatain.

The nullifiers of Islaam are many and the fuqahaa have compiled them in the books of fiqh with specific chapters entitled 'The Chapter of Apostasy'. The most important nullifiers are ten, which Sheikh ul- Islaam Muhammad ibn 'Abdul Wahhaab has mentioned:

1. Shirk in the worship of Allaah. Allaah, the Most High, said:

**“Verily, Allaah does not forgive that partners be set up with Him in His worship, but other than that He forgives (all sins) to whom He pleases.”** [an-Nisaa' (4):48, 116]

The Most High, said:

**“Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode. And for the dhalimun (polytheists and wrong-doers) there are no helpers.”** [al-Maa'idah (5):72]

And it includes sacrificing to other than Allaah such as tombs and jinn.

2. Setting up intermediaries between the creation and Allaah, supplicating to them, asking them for intercession and trusting upon them. A person who does this is regarded as a kaafir by consensus.

3. Not declaring the mushrikeen to be kuffaar and doubting their disbelief or declaring their madhab to be correct, then this is kufr.

4. To believe that any guidance other than that of Muhammad (sallallaahu alaihi wasallam) is more complete or that any ruling other than his (sallallaahu alaihi wasallam) is better. Such as those who prefer the ruling of the tawaagheet over and above the Messenger (sallallaahu alaihi wasallam) and they prefer the ruling of man-made laws to Islaam.

5. Hating something that the Messenger of Allaah (sallallaahu alaihi wasallam) came with even if one is doing it, then this is kufr.

6. Mocking something from the deen of the Messenger (sallallaahu alaihi wasallam) or its rewards or its punishments. And the proof for this is the saying of the Most High:

**“Say: “Was it at Allaah and His ayaat and His Messenger that you were mocking? Make no excuse; you have disbelieved after you had believed.”**” [at-Tawbah (9):65-66]

7. Magic and amongst its types is causing unity and disunity between people (especially husband and wife), so whoever practices it or is pleased with it has committed kufr and the proof is the saying of the Most High:

**“But neither of these two (angels) taught anyone (such things) till they had said, “We are only for trial, so disbelieve not” (by learning this magic from us).”** [al-Baqarah (2):102]

8. Aiding and supporting the mushrikeen against the Muslims. The proof for this is the saying of the Most High:

**“And if any amongst you takes them as helpers, then surely he is one of them. Verily, Allaah does not guide those who are the dhalimun (polytheists and wrong-doers and unjust).”** [al-Maa ‘idah (5):51]

9. The belief that some people are exempt from the shari‘ah of Muhammad (sallallaahu alaihi wasallam) like Khidr was exempted from the shari‘ah of Musaa (‘alaihi salaam). Then whoever believes this, is a kaafir.

I say this is just like the extreme Sufiyyah who believe that they have reached a state whereby they do not need to follow the Messenger (sallallaahu alaihi wasallam).

10. Turning away from the deen of Allaah, not learning it and not acting upon it. The proof for this is the saying of the Most High:

**“But those who disbelieve turn away from that which they are warned about.”** [al-Ahqaaf (46):3]

**“And who does more wrong than he who is reminded of the ayaat of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the wrong-doers.”** [as-Sajdah (33):22]

Sheikh Muhammad ibn ‘Abdul Wahhaab (may Allaah have mercy upon him) said: “There is no difference in all of these nullifiers between the one who is joking or serious or frightened except for a degree of disgust. All of them are from the greatest of those things which are dangerous and the most likely to happen. So it is obligatory for a Muslim to beware of them and fear them for himself. And we seek shelter with Allaah from that which leads to His Anger and severe punishment.

### **3.2 Legislation**

Legislation is the sole right of Allaah, the Most High. The meaning of legislation is that which Allaah has revealed for the slaves, such as the manhaj upon which they traverse in the 'aqeedah, dealings etc. and from that is making things halaal and haraam. So it is not for anyone to declare something halaal except that which Allaah has declared halaal or to declare something haraam except that which Allaah has declared haraam. He, the Most High, said:

**“And do not say concerning that which your tongues put forth falsely: “This is lawful and this is forbidden”, so as to invent lies against Allaah.”** [an-Nahl (16):116]

And the Most High, said:

**“Say: “Tell me, what provision Allaah has sent down to you! And you have made some of it lawful and unlawful.” Say: “Has Allaah permitted you (to do so), or do you invent a lie against Allaah?””** [Yunus (10):59]

**Allaah has prohibited to declare something halaal or haraam except from the Book and the Sunnah and He has informed us that this is lying against Him, as He informed us that a person who makes something halaal or haraam has made himself a partner with Allaah in that which is solely His right i.e. legislation:**

The Most High, said:

**“Or do they have partners with Allaah who have instituted for them a religion which Allaah has not allowed.”** [ash-Shuraa (42):21]

**Whoever follows a legislator other than Allaah while knowing this right does not belong to him and agreeing with his action, then he has taken him as a partner with Allaah. The Most High, said:**

**“And if you obey them then you would indeed be mushrikun.”** [al-An'aam (6):121]

Meaning **“obey”** those who make halaal that which Allaah has made haraam from the dead animals is a mushrik as He, the Mighty and Majestic, has mentioned that whoever obeys rabbis and monks in making halaal that which Allaah has made haraam and in making haraam that which Allaah has made halaal, has taken them as lords besides Allaah. He, the Most High, said:

**“They took their rabbis and their monks as their lords besides Allaah and Messiah, the son of Maryam, while they were commanded to worship none but One Ilaah. Laa ilaaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, from having the partners they associate (with Him).” [at-Tawbah (9):31]**

When Adi ibn Hatim heard this verse, he said: *“O Messenger of Allaah, we did not worship them.” So the Prophet (sallallaahu alaihi wasallam) said to him: “Did they not used to make halaal that which Allaah had made haraam and then you would consider it halaal. And did they not make haraam that which Allaah had made halaal and then you would consider it haraam?” He said: “Of course.” Then the Prophet (sallallaahu alaihi wasallam) said: “So that is worship of them.”*

Sheikh ‘Abdur Rahmaan bin Hasan (may Allaah have mercy upon him) said: “The hadeeth contains proof that the obedience to rabbis and monks upon disobedience to Allaah is worship of them besides Allaah and from major shirk, which Allaah does not forgive, due to His, the Most High’s, saying:

**“They were commanded to worship none but One Ilaah. Laa ilaaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, from having the partners they associate (with Him).” [at-Tawbah (9):31]**

And similar to this is the Most High’s saying:

“Eat not of that on which Allaah’s Name has not been pronounced, for sure it is fisq (a sin and disobedience of Allaah). And certainly, the Shayateen do inspire their friends to dispute with you, and if you obey them then you would indeed be mushrikun (polytheists).” [al-An‘aam (6):121]

And this has occurred amongst many of the people with those whom they make taqleed of due to their lack of regard for the daleel, when the person they make taqleed of differs. And it is from that type of shirk.

So the obligation of the legislation of Allaah and abandoning the legislation of all others is from the requirements of Laa ilaaha ill Allaah. And aid is sought only from Allaah.

### 3.4 Worship, Its Meaning And What It Comprises

#### The meaning of worship

The foundation of worship is humility and submission. In the deen it has many definitions, but their meaning is the same. Amongst them:

- Worship is submission to Allaah with utmost humility and love of Him.
- Worship is obedience to Allaah by complying to that which Allaah has commanded upon the tongues of His Messengers.
- A more general definition is a comprehensive term for everything that Allaah loves and is pleased with from speech and actions, outwardly and inwardly.

Worship is divided into that of the heart, the tongue and the limbs. Fear, hope, love, trust, desire and awe are from the worship of the heart. Tashbeeh, tahleel, takbeer, praising and thanking by the tongue and the heart are from the worship of the tongue and the heart. Salaah, zakaah, hajj and jihaad are form the worship of the body and the heart. The other aspects of worship which emanate from the heart, tongue and limbs are many.

Worship is the reason for which Allaah has created the creation. The Most High, said:

**“And I created the jinns and humans only to worship Me (alone). I do not seek any provision from them nor do I ask that they should feed Me. Verily, Allaah is the Provider of all, All-Power, the Most Strong.”** [adh-Dhariyaat (51):56-58]

Allaah has informed us that the wisdom behind creating the jinn and mankind is their establishment of the worship of Allaah and He is not in need of their worship rather they are the ones who need it due to their poverty in front of Allaah. So they worship Him in accordance with His shari'ah. So whoever refuses to worship Him is arrogant and whoever worships Him while worshipping others besides Him is a mushrik. Whoever worships Him alone by other than that which He legislated is an innovator. And whoever worships Him alone by that which he legislated is a believer, a muwahhid.

#### Types of worship and what it comprises:

Worship has many different forms and includes all types of obedience outwardly upon the tongue and the limbs emanating from the heart. So dhikr, tasbeeh, tahleel, recitation of the Qur'aan, salaah, zakaah, fasting, hajj, jihaad, enjoining good and forbidding evil, being good to the relatives, orphans, the



poor and the wayfarer. Similarly, love of Allaah and His Messenger (sallallaahu alaihi wasallam), fear of Allaah and turning towards Him and making the deen sincerely for Him, patience with His rule and being pleased with His decree, trusting in Him, having hope in His mercy and fearing His punishment. So it includes all aspects of a believers life, if he intends by his worship nearness to Allaah or that which aids this, even the habits such that he intends by them worship, fear of Allaah upon obedience to Him such as sleep, drinking, selling, buying, seeking provision and marriage, then all these habits along with the correct intention become worship for which he is rewarded. Worship is not restricted to the well-known practices only.

### **3.5 A Clarification Of The Misconceptions Regarding Worship**

Worship is *tawqeefiyyah*, meaning it is legislated with proofs from the Qur'aan and Sunnah. Whatever has not been legislated is regarded as a rejected innovation, as the Prophet (sallallaahu alaihi wasallam) said: *“Whoever does a deed that has not been ordered by us will have it rejected.”* (Reported by Bukhaari and Muslim). Meaning his deed is rejected and not accepted from him, rather he is sinful for it because it is disobedience and not obedience.

**The sound manhaj in fulfilling the acts of worship is a balance between being easy and lazy and between harshness and extremism. Allaah, the Most High, said to His Prophet (sallallaahu alaihi wasallam):**

**“So stand firm and straight as you are commanded with those (your companions) who turn in repentance with you, and do not transgress.”** [Hud (11):112]

**So this noble verse contains the guidelines for the sound manhaj in performing the deeds of worship. And it occurs by having istiqaamah (steadfastness) in carrying them out in a moderate way, without negligence or exaggeration, in accordance with the legislation (as you have been commanded).**

Then He reinforced that by saying: **“Do not transgress”** and transgression is to go beyond the bounds due to harshness and obstinacy and it is exaggeration. When the Prophet (sallallaahu alaihi wasallam) found out what three of his Companions, who considered their deeds insignificant, such that one of them said: *“I will fast and not break my fast.”* and another said: *“I will pray and not sleep.”* and the third said: *“I will not marry women.”* The Prophet (sallallaahu alaihi wasallam) said: *“As for me then I fast and break my fast and I marry women, so whoever turns away from my Sunnah is not from me.”* (Reported by Bukhaari and Muslim).

Currently there are two groups of people who are at variance regarding the issue of 'aqeedah. The first group were deficient in their understanding of worship and they became lenient and relaxed in performing it, such that they neglected many of its types. They restricted themselves to specified actions and a few practices, which are only fulfilled in the mosques. They neither gave importance to worship in the home, office, shops, streets, dealings, politics and seeking judgement in disputes nor any other affairs of life.

Yes the mosque has a virtue and it is obligatory to fulfil the five daily prayers within it. However worship encompasses the whole life of the Muslims, inside and outside the mosque.

The second group went to extremes in exaggerating in matters of applying the 'aqeedah. They elevated those things which are recommended to the level of obligatory and made some things which are permissible into haraam. They declared the one who disagreed with their manhaj and proved to them that they had incorrect understanding, to be a deviant, mistaken. And the best guidance is the guidance of Muhammad (sallallahu alaihi wasallam) and the worst affairs are the newly invented matters.

### **3.6 A Clarification Of The Pillars Of The Correct Ubudiyah.**

Worship is centred on three pillars: love, fear and hope. So love occurs along with humility and fear occurs along with hope. It is necessary for worship to combine all these three matters. He, the Most High, says in describing His slaves, the believers:

**“A people whom He will love and they will love Him.”** [al-Maa'idah (5):54]

And the Most High, said:

**“But those who believe, love Allaah more (than anything else).”** [al-Baqarah (2):165]

And He said describing His messengers and prophets:

**“Verily, they used to hasten to do good deeds, and they used to call upon Us with hope and fear, and used to humble themselves before Us.”** [al-Anbiyaa (21):90]

Some of the Salaf have said: “Whoever worships Allaah only with love is a heretic. Whoever worships Him only with hope is a murji'. Whoever worships Allaah only with fear is a huroori (i.e. from the Khawaarij). Whoever worships Allaah with love, fear and hope is a believer and a muwahhid.” This was mentioned by Sheikh ul-Islam in Risaalah Ubudiyah (The Essay on Servitude), where he also said: “So the deen of Allaah is worship of Him, with obedience and submission to Him. The original meaning of worship denotes submission. It is said: ‘A road is mu'abbad' i.e. it has become smooth due to being tread upon. However, the worship that has been enjoined upon us includes the meaning of submission along with the meaning of love. So it comprises of the utmost degree of submission to Allaah, the Most High, through the utmost degree of love for Him. The one who submits to a person while hating him is not worshipped by him. If he was to love someone and not submit to him, then similarly he is not a worshipper of him, as is the case of a man who loves his child and friend. So due to this only one of the two qualities is not sufficient as far as the worship of Allaah is concerned. Rather it is necessary that the slave loves Allaah more than anything else and that he regards Allaah to be more Supreme than anything else. In fact no one except Allaah deserves total love and submission.” (Majmoo'at ut-Tawheed an-Najdiyyah page 549).

These are the pillars of worship upon which it is centred. 'Allaamah Ibnul Qayyim said in Nuniyyah:

“The worship of the Rahmaan is utmost love of Him,  
Along with the submission of His worshipper.  
These are the two axes (qutbaan),  
And upon them the circuit of worship revolves.  
And it does not turn until the establishment of qutbaan,  
And that which causes it to turn is the command of the messenger,  
And not by the desires, the soul or shaytaan”

He (may Allaah have mercy upon him) likened the revolution of worship to the love and humility for the mahboob (the one who is loved i.e. Allaah) to the revolution of a celestial body upon its orbit. And he mentioned that the revolution of worship occurs by the command of the Messenger and that which he legislated, not by the desires or the commands of the soul and shaytaan, since that is not worship. So that which the Messenger (sallallaahu alaihi wasallam) legislated is what turns the circuit of worship and it is not turned by innovations, superstitions, desires or the blind following of the forefathers.