

وَالرَّبُّ هُوَ الْمَعْبُودُ، والدليل قوله تعالى: ﴿يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾﴾ البقرة: ٢١ -

٢٢

And *Ar-Rabb* (the Lord) is the One Who is worshipped, and the proof is His saying, He the Most High:

O mankind, single out your Lord with all worship, He Who created you and those who came before you so that you may be dutiful to Him, seeking to avoid His anger and His punishment. He Who made the earth a resting place for you and the sky a canopy, and He sent down from the clouds rain, and He brought out with it crops and fruits from the earth as provision for you, so do not set up rivals for Allaah whilst you know that you have no Lord besides Him. [2:21-22]⁹

[9]:

His saying, “And *Ar-Rabb* (the Lord) is the One Who is worshipped”: meaning, He is the One Who deserves to be worshipped, as for other than Him, then it does not deserve worship, because it is not a Lord. This is the intent of the speech of the Shaikh *rahimahullaah* in his saying, “*Ar-Rabb* (the Lord) is the One Who is worshipped”, meaning He is the One Who deserves worship. Then also it is not sufficient that a person just affirms *Ar-Ruboobiyyah* (Lordship), rather he must affirm *Al-Uboodiyyah* (Allaah’s deserving all worship), He the Perfect and Most High, and he must carry it out making it purely and sincerely for Him, the Perfect and Most High. So since he has affirmed that He is *Ar-Rabb* (the Lord) then it is binding upon him to affirm that he is *Al-Ma’bood* (the One Who therefore deserves to be worshipped), and that others besides Him do not deserve anything from worship. And the proof that worship is particular to the Lord is His saying, He the Most High:

﴿يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾﴾ البقرة: ٢١ - ٢٢

O mankind, single out your Lord with all worship, He Who created you and those who came before you so that you may be dutiful to Him, seeking to avoid His anger and His punishment. He Who made the earth a resting place for you and the sky a canopy, and He sent down from the clouds rain, and He brought out with it crops and fruits from the earth as provision for you, so do not set up rivals for Allaah whilst you know that you have no Lord besides Him. [2:21-22]

“O mankind”: this is a call from Allaah to the whole of mankind, the believers and the unbelievers, for Allaah has mentioned in this *soorah*, *soorat-ul-Baqarah*, that mankind is divided into three categories:

The first category: are the believers, those who truly believe in the hidden and unseen and who truly believe in the Last Day. And He has described them as being the ones who are successful in His saying:

﴿أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ البقرة: ٥

They (the believers) are upon guidance from their Lord and they are the ones who are the successful ones [2:5]

The second category: are the unbelievers, those who openly display disbelief and obstinate rejection. He the Most High said:

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾ البقرة: ٦

Indeed those who obstinately disbelieve, it is the same whether you warn them or you do not warn them, they will not believe. [2:6]

The third category: the Hypocrites, who are not with the disbelievers, and they are not with the believers:

﴿مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ وَمَن يُضِلِلِ اللَّهُ فَلنَّ يَجِدَ لَهُ سَبِيلًا﴾

النساء: ١٤٣

Wavering in between, being neither fully with these nor fully with those [4:143]

So they are believers outwardly, however they are disbelievers inwardly, and they are worse than the disbelievers who openly display their unbelief, and therefore He sent down ten and more *aayahs* with regard to them, whereas regarding the believers He sent down just a few *aayahs*, and regarding the disbelievers two *aayahs*. As for the Hypocrites, then He began mentioning them from His saying:

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَأَمَنَّا﴾ البقرة: ٨

And from the people are those who say, “We believe” [2:8]

up to His saying:

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ﴾ البقرة: ٢٠

The lightning almost snatches their sight away [2:20]

All of this is regarding the Hypocrites because of the severity of their danger and of the foulness of their action. And having mentioned these three types, He then said:

﴿يَأْتِيهَا النَّاسُ﴾ البقرة: ٢١

O mankind [2:21]

This is a call to all of the types, the believers and the disbelievers and the Hypocrites. The scholars have said: the first call occurring in the *Mus-haf* (written copy of the Qur'aan) is this:

﴿يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمْ﴾ البقرة: ٢١

O mankind, worship your Lord [2:21]

“Worship!”: this is a command, meaning make all worship purely and sincerely for Him. Why? Because He is your Lord, and worship is not correct except for the Lord, the Perfect and Most High. Then He mentioned the proof for that, and it His saying:

﴿الَّذِي خَلَقَكُمْ﴾ البقرة: ٢١

He Who created you [2:21]

“And those who came before you”: from the nations, all of them. Allaah the Perfect and Most High created the angels and the *jinn* and mankind and all of the created beings.

“So that you should have *taqwa* (be dutiful to Allaah seeking to avoid His anger and punishment)”: if you reflect upon this, so then perhaps this will result for you in *taqwa* (dutifulness to Allaah), if you reflect that He is the One Who created you and created those who were before you, perhaps you will seek then to protect yourselves from Him, He the Perfect and Most High in worshipping Him, because nothing can protect from His punishment except obedience to Him, He the Perfect and Most High. Perhaps you will seek to protect yourselves from His Punishment and seek to protect yourselves from the Fire, because nothing will protect from it except the worship of your Lord Who created you and those who came before you.

And then He continued the mention of evidence for His Lordship and His right to worship, He the Perfect and Most High with His saying:

﴿الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا﴾ البقرة: ٢٢

“He Who made for you the earth as a resting place” [2:22]

Meaning like a carpet:

﴿ وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴾ ﴿١٩﴾ نوح: ١٩

And Allaah has made the earth as a carpet laid out for you [71:19]

Meaning laid out and, “as a carpet”, meaning which you use as a carpet, you sleep upon it and you build upon it, and you cultivate crops upon its surface and you travel about upon it on your journeys to wherever you want to go. So the earth is a carpet and a resting place:

﴿ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهَدُّونَ ﴾ ﴿٤٨﴾ الذاريات: ٤٨

And We have laid out the earth as a carpet for you and what an excellent spreader of it We are. [51:48]

For your welfare.

“And the sky as a canopy / ceiling”: so the sky is a ceiling for the earth and it contains things which result in the welfare of the servants.

﴿ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ﴾
﴿ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾ ﴿٢٢﴾ البقرة: ٢٢

And He sent down from the clouds in the sky rainwater and He brought out with it crops and fruits from the earth as provision for you so do not set up rivals for Allaah whilst you know that there is no Lord besides Him [2:22]

The Types of the Worship which Allaah has Commanded, and the Proof for Each Type

قال ابن كثير رحمه الله تعالى: الخالق لهذه الأشياء هو المستحق للعبادة. وأنواع العبادة التي أمر الله بها: مثل الإسلام، والإيمان، والإحسان

Ibn Katheer *rahimabullaah ta'aalaa* said, “the creator of these things He is the One Who deserves worship.” And all the types of worship which Allaah has commanded such as *Al-Islam*, and *Al-Eemaan* and *Al-Ihsaan*.¹⁰

[10]:

The shaikh having explained that the Lord, He is the One Who deserves to be worshipped, and having used His saying He the Most High:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ البقرة: ٢٢

O mankind, single out your Lord with all worship, He Who created you and those who came before you so that you may be dutiful to Him, seeking to avoid His anger and His punishment. [2:22]

as a proof for this, then he used as evidence the speech of Ibn Katheer *rahimabullaah* in his explanation of the *ayah*, and he wanted to make clear the types of worship and the proofs for each type. So worship in the language it means: humbling oneself and submission. And from it is the saying, “*tareequn mu'abbad*”, a well-trodden road, meaning trodden down through being walked frequently upon.

And worship and servitude is of two categories:

The first category is: servitude which is general to the whole of the creation. All of them are slaves of Allaah, the believer and the disbeliever, the evil-doer and the Hypocrite, all of them are slaves to Allaah, meaning that they are under His control and His overwhelming power, and that it is obligatory upon them to worship Him, He the Perfect and Most High. This servitude is general to the whole of the creation, their believers and their disbelievers, all of them are called slaves of Allaah, meaning that they are creatures created by Him in submission to Him, no-one from them can escape His grasp and His sovereignty, just as He the Most High said:

﴿إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا﴾ مريم: ٩٣

All those in the heavens and the earth will come to the Most Merciful on the Day of Resurrection as a slave. [19:93]

This covers everyone who is heavens and the earth, the believer and the disbeliever, all of them will come on the Day of Resurrection in submission to Allaah the Perfect and Most

High. None of them has any share along with Allaah the Perfect and Most High in His sovereignty.

The second category is: worship and servitude particular to the believers just as He the Most High said:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾
الفرقان: ٦٣

And the servants of the Most Merciful are those who walk upon the earth in humility [25:63]

He the Most High said:

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾ الحجر: ٤٢

You have no authority over my servants [15:42]

Satan said:

﴿إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ﴾ الحجر: ٤٠

Except for your chosen servants from them [15:40]

This is particular servitude, and it is the servitude of obedience and of drawing closer to Allaah by means of *tawheed*.

And worship in the legislation, the scholars have differed with regards to its definition, meaning they have differed with regard to the wordings which they use to define it, but the meaning is one. So from them were those who say, “Worship is the utmost humble submission, along with the utmost love”, as was said by Ibn-ul-Qayyim in *An-Nooniyyah*:

*And worship of the Most Merciful One is to have the utmost love of Him,
Along with humble submission of his servant, they are the two pivots*

So therefore he defined it as being having the utmost love along with having the utmost humble submission.

And from them are those who say, “Worship is: that which is commanded in the revealed legislation, not on account of its being something conforming to custom nor something necessitated by the intellect”.

Because worship is *tawqeefiyyah* (can only be affirmed with texts), it is not established through the intellect nor through customs rather it is only established through the legislation, and this is a correct definition.

However the fully comprehensive and exclusive definition is that which Shaikh-ul-Islam ibn Taymeeyah *rahimahullaah* defined it with in his saying:

“Worship is a comprehensive term covering everything which Allaah loves from sayings and actions, the outward and the inward”

This is the comprehensive exclusive definition, it is that worship is a noun covering everything which Allaah has commanded, so doing whatever Allaah has commanded in obedience to Allaah, and leaving whatever Allaah has forbidden in obedience to Allaah, this is worship, and its types cannot be enumerated, its types are many, everything which Allaah has commanded is worship, and everything that Allah has forbidden, then leaving that thing is worship, whether it is something outward on the limbs or something inward in the hearts it is worship, because worship can be upon the tongue and it can be within the heart and it can upon the limbs.

It can be upon the tongue such as saying, “*Subhaan Allaah*”, and remembrance of Allaah and saying, “*Laa ilaaha ill Allaah*”, and stating the two declarations of faith, all the legislated statements of the tongue from the remembrance of Allaah are worship.

And likewise, everything which is within the heart, from that which draws a person closer to Allaah the Mighty and Majestic, then it is worship, such as *al-khanf* (fear) and *ar-rajaa* (hope) and *al-khashyah* (awe) and *ar-raghbah* (fervent desire) and *ar-rabbah* (dread) and *at-tawakkul* (trust and reliance) and *al-inaabah* (turning repentantly) and *al-isti'aanah* (seeking aid) all of these are actions of the heart. Turning for refuge to Allaah with the heart, and having *khashyah* (awe) of Allaah and fearing Him and having fervent desire for him and having *hubb* (love) of Him, He the Perfect and making one’s actions purely and sincerely for Him and having intention which is true and sincere for Allaah the Mighty and Majestic, everything within the hearts from these types is worship.

And likewise worship can be upon the limbs such as the *rukoo’* (bowing in the prayer) and the *sujood* (prostration) and *jibaad* in Allaah’s cause and striving *jibaad* with one’s person and *al-hijrah* (migration), all of these are acts of worship of the body and fasting is an act of worship of the body, it is apparent on the limbs.

So therefore worship can be upon the tongue, and in the heart and upon the limbs. Then worship is divided into acts of worship performed bodily (*badaniyyah*) and acts of worship performed through the giving of wealth (*maaliyyah*).

So bodily acts of worship, they are the three types which we have said, they can be upon the tongue and upon the limbs and in the heart.

And it can be acts of worship performed through the giving of wealth, such as giving the *zakaat*, and such as spending in Allaah’s cause and it is spending in *jibaad*. Allaah the Most High said:

﴿وَجَاهِدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ﴾ التوبة: ٢٠

That they strive in Allaah’s cause with their wealth and their persons [9:20]

He gave precedence to the wealth before the persons, so *jibaad* by means of wealth is an act of worship involving the giving of wealth. And *Hajj* (the pilgrimage) is composed of an act of worship involving the body and an act of worship involving giving of wealth. So carrying out the rites: the *tawaaf* and the *sa'ee* and the *ramy-ul-jimaar* (the casting pebbles) and standing in 'Arafah and spending the night in Muzdalifah, these are acts of worship involving the body. And as for the spending (on your *Hajj*), then it is an act of worship involving giving wealth, because *Hajj* requires spending.