

Chapter

Istighaathah* (seeking deliverance) from other than Allaah or calling upon other than Him is a form of *shirk

(page 113 of the Arabic version)

Box 1/6

And His Statement, the Most High:

Do not call (O Muhammad) upon other than Allaah, (calling upon) that which will neither benefit you nor harm you. For if you were to do that you would surely be from the *dhaalimoon* (people of shirk and oppression).¹

1) What is the relevance of this chapter to the book 'Kitaab ut Tawheed'?

In this chapter, the author explains one of the types of *shirk* which negates *tawheed* and that is: seeking deliverance from other than Allaah or calling upon other than Him.

With regards to the words to be explained, what is the meaning of the following words used in this aayah:

2) *istighaathah* – it is to seek *ghawth* (rescue or deliverance) and this means 'to remove a hardship'.

3) or calling – the difference between a) *istighaathah* and b) *du'aa* (calling) is that the former only occurs from a person in a state of difficulty whereas the latter occurs from the person in difficulty as well as people who are not in that state.

4) that which will not benefit you – meaning that which will not benefit you were you to worship it.

5) nor harm you – meaning that which will not harm you if you were to not worship it.

6) from the *dhaalimoon* – meaning 'from the *mushrikoon*', for indeed *shirk* is the greatest form of oppression.

With regards to the general meaning of this aayah:

7) Is the command from Allaah mentioned in this aayah restricted to just the Prophet *sall Allaahu 'alaihi wa sallam*?

No, this prohibition (of calling upon the creation for matters in which they are not able to bring about benefit or repel harm) is general for the whole *ummah*.

¹ Soorah Yoonus (10) aayah 106

8) What is the relevance of this aayah to this chapter of Kitaab ut tawheed?

This aayah contains a prohibition of calling upon other than Allaah, and that this calling is an act of *shirk akbar* which negates *tawheed*.

With regards to benefits of this aayah, fill in the missing words or phrases:

This aayah shows:

9) That *du'aa* to other than Allaah is an act of **shirk akbar**.

10) That were the most righteous of the creation to have called upon other than Allaah he would have become one of the *dhaalimoon* – meaning the **mushrikoon**. So what is the case of those other than him?

11) An explanation of the deficiency of the false deities of the mushrikoon and the futility of **worshipping** them.

And His Statement:

And if Allaah touches you with harm, then there is none who can remove it except Him.

And if He wishes good for you, then there is none who can repel His Favour.

He causes it to reach whomsoever He wishes from His Servants.

And He is *al Ghafoor* (the One who forgives extensively²), *ar Raheem* (the One who bestows Mercy).³

With regards to the words to be explained, what is the meaning of the following words used in this aayah:

- 1) **and if Allaah touches** – i.e. if He afflicts you.
- 2) **with harm** – with poverty or illness or any form of harm.

With regards to the general meaning of this aayah:

3) What aspects of Allaah's *ruboobiyyah* are mentioned in this aayah?

Allaah mentions that He is alone in:

mulk (sovereignty)

qahr (meaning that none can withstand His Decree upon them)

'ataa (ability to give)

man' (His preventing)

darr (bringing harm)

naf' (bringing benefit).

4) What is the logical consequence of this *ruboobiyyah* in terms of Allaah's *uloohiyyah*?

It is obligatory from all these aspects of *ruboobiyyah* mentioned that Allaah alone is the One who is called upon, the One alone who is worshipped - to the exclusion of everyone else from those beings who do not even possess the ability to bring harm or benefit to themselves, let alone to other than themselves!

5) What is the relevance of this aayah to this chapter of Kitaab ut tawheed?

This aayah contains an explanation of the fact that Allaah alone has the right to be worshipped with *du'aa* (supplication) and the like of that.

² The One who forgives the sins of the servant of His who repents and turns in repentance away from his *kufr* and his *shirk* towards *eemaan* in Him and obedience to Him (Tafseer at Tabaree).

³ Soorah Yoonus (10) aayah 107

It shows that calling upon a being other than Allaah is an act of *shirk* since it (the being) is unable to bring harm or benefit.

With regards to benefits of this aayah, fill in the missing words or phrases:

This aayah shows:

- 6) The obligation to single Allaah the Most High out in terms of *tawheed ul uloohiyyaah*, due to His being unique in *tawheed ur ruboobiyyah*.
- 7) The futility of calling upon someone other than Allaah, due to that being's inability to **benefit** the person calling upon him or to repel **harm** from him.
- 8) An affirmation of the **mashiyyah** (wish and will) for Allaah *subhaanahu*.
- 9) An affirmation of the two attributes of **maghfirah** (forgiveness) and **rahmah** (mercy) for Allaah *subhaanahu* in a manner which befits His majesty.

And His Statement:

So seek your provision from Allaah and worship Him and make *shukr* to Him. To Him will you be returned.⁴

With regards to the words to be explained, what is the meaning of the following words used in this aayah:

- 1) **and worship Him** – make your worship sincerely for Him. This aayah is an example of the general command (and worship Him) being connected to something more specific (seek your provision from Allaah) - since seeking provision is a specific form of worshipping Allaah.
- 2) **and make *shukr* to Him** - acknowledge His favour, and do the acts of obedience to Him which have been made obligatory and leave off the acts of disobedience to Him.
- 3) **to Him will you be returned** – on the Day of Resurrection; so every person will be recompensed for his actions.

With regards to the general meaning of this aayah:

4) With what does Allaah command in this aayah?

Allaah *subhaanahu* commands us to

- a) seek provision from Him alone, and not from the idols and the false deities.
- b) single Him out in worship
- c) acknowledge His blessings which He has conferred upon His servants
- d) channel all of the blessings into acts of obedience to Him
- e) stay far away from disobedience to Him.

5) What is the relevance of this aayah to this chapter of Kitaab ut tawheed?

This aayah

- a) shows the obligation to single Allaah out in *du'aa* (supplication) and worship
- b) contains a refutation of the *mushrikoon* who worship other than Allaah.

**With regards to benefits of this aayah, fill in the missing words or phrases:
This aayah shows:**

- 6) The obligation to **call** upon Allaah alone and to seek **provision** from Him.
- 7) The obligation to single Allaah out with all types of **worship**.
- 8) The obligation to make **shukr** to Allaah for all His Favours.
- 9) An affirmation of the **Resurrection** and the Recompense.

⁴ Soorah Al 'Ankaboot (29) aayah 17

10) That there is no mutual contradiction between seeking provision and working to gain it and worshipping Allaah – and that Islaam contains the good of this **world** and of the **hereafter**.

And His Statement:

And who is more astray than the person who calls upon other than Allaah (calling upon one) who cannot reply to him until the Day of Judgement – and they are unaware of their (the mushrikoon's) calling upon them.

And when the people are gathered, they will be enemies to them and will reject their worship of them.⁵

With regards to the words to be explained, what is the meaning of the following words used in these aayaat:

- 1) **who is more astray** – i.e no one is more severely astray
- 2) **who cannot reply to him** – who cannot reply to him in terms of giving the caller what he seeks from the one being called upon.
- 3) **and they are unaware** – these false deities are not aware of the *du'aa* of the person who calls upon them, because these false deities are either dead or inanimate objects or angels who are preoccupied with what they have been created for.
- 4) **and when the people are gathered** – when they are gathered on the Day of Judgement.
- 5) **they will be enemies to them** - i.e. the false deities which the people used to call on other than Allaah will free themselves from the people who used to call on them, and will in fact be enemies to these people.
- 6) **they will reject** – the false deities will reject the worship of those who used to worship them.

With regards to the general meaning of these aayaat:

7) Why is the *mushrik* who is criticised in this aayah considered to be unfortunate in both this world and the next?

The *mushrik* mentioned in this aayah is one who calls upon other than Allaah for those matters which his false object of worship cannot give to him. So he is unfortunate in this world, since he will not have his *du'aa* answered. And he is unfortunate in the hereafter since the one upon whom he called will be an enemy to him and will free himself of this *mushrik*.

8) What is the relevance of these aayaat to this chapter of Kitaab ut tawheed?

These aayaat show the ruling passed on a person who calls on other than Allaah - that such a person is the most astray of those who go astray. The aayaat also show that *du'aa* is an act of worship, so whoever directs it to other than Allaah has committed *shirk*.

⁵ Soorah al Ahqaaf (46) aayaat 5-6

With regards to benefits of these aayaat, fill in the missing words or phrases:
This ayah shows:

9) That du'aa is an act of **worship**, so whoever supplicates to other than Allaah has indeed committed an act of **shirk akbar**.

10) An explanation of the misfortune of the person who makes *du'aa* to other than Allaah, a misfortune in both this **world** and the **Hereafter**.

11) That **shirk** is the greatest form of misguidance.

12) An affirmation of the Resurrection and the Gathering of the people for the **Recompense**.

13) That the **idols** cannot hear the person who supplicates to them nor can they respond to him – in contrast to what the **mushrikoon** falsely believe about them.

14) That in the worship of **Allaah** alone lies the good of this world and the next.

And His Statement:

Who is He who responds to the distressed person in hardship when he calls upon Him and removes the evil and makes you successors on the Earth?

Is there an *ilaaah* (object of worship) along with Allaah?

Little is it that you remember!⁶

With regards to the words to be explained, what is the meaning of the following words used in this aayah:

1) successors on the Earth – literally the phrase used in the aayah is ‘successors of the Earth’ and this word structure (using the word ‘of’) carries the meaning of successors on the Earth i.e. each generation succeeds the generation which came before it on the Earth.

2) *ilaaah* along with Allaah – i.e. other than Him who does these things for you and confers these blessings upon you.

3) little is it that you remember – i.e. little is it that you remember the magnificence of Allaah and His favour upon you.

With regards to the general meaning of this aayah:

4) With what arguments does Allaah address the *mushrikoon* in this aayah?

Allaah the most High address the *mushrikoon* (with regards to their taking intercessors besides Him) using that which they knew of Him and which they affirmed for Him – a) that He would answer them in their requests when they called on Him in a state of difficulty

b) that He would remove the evil which had befallen them

c) that He made them successors on the earth after their predecessors had died.

So if the false deities which the *mushrikoon* worshipped did not do any of these things then how could they then worship them along with Allaah?

5) What is the consequence of the *mushrikoon* hardly remembering the blessings of Allaah at all?

Because they only remembered Allaah a little, then this remembrance did not give rise to fear and reverence of Allaah, and therefore these people fell into *shirk*.

6) What is the relevance of this aayah to this chapter of Kitaab ut tawheed?

It shows the utter futility of seeking *istighaathah* from other than Allaah, because none besides Allaah would be able to respond to the distressed person in hardship, nor remove the difficulty nor give life or death.

⁶ Soorah an Naml (27) aayah 62

With regards to benefits of this aayah, fill in the missing words or phrases:
This aayah shows:

7) The utter futility of **istighaathah** with other than Allaah in those requests which none is able to answer except Allaah.

8) That the *mushrikoon* would affirm *tawheed ur* **ruboobeeyyah** but this did not enter them into Islaam.⁷

9) The usage of *tawheed ur* **ruboobeeyyah** as a proof for *tawheed ul* **uloohiyyah**.⁸

10) Using that which the *mushrikoon* used to affirm⁹ as a proof for that which they used to **reject**¹⁰.

⁷ As shown by Allaah asking them about issues of His Ruboobeeyyah in the question: ‘Who is He who responds to the distressed person in hardship when he calls upon Him and removes the evil and makes you successors on the Earth?’

⁸ As shown by Allaah asking them the question: ‘Is there an *ilaah* (object of worship) along with Allaah?’ immediately after asking them about issues of his Ruboobeeyyah.

⁹ i.e. Tawheed ur Ruboobeeyyah

¹⁰ i.e. Tawheed ul Uloohiyyah

And at Tabaraanee reports with his *isnaad* (chain of narration):
In the time of the Prophet *sall Allaahu ‘alaiyhi wa sallam* there was a *munaafiq* (hypocrite) who used to trouble the believers. So some of them said:

‘Come with us, we will make istighaathah (seek deliverance) with the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam from this hypocrite.’

So the Prophet *sall Allaahu ‘alaiyhi wa sallam* said:

Indeed istighaathah is not to be sought from me; istighaathah is only to be sought from Allaah.¹¹

With regards to the words to be explained, what is the meaning of the following words used in this hadeeth:

- 1) **at Tabaraanee** – he is the *Haafidh* the *imaam* Sulaymaan ibn Ahmad, the compiler of the three books with the title al Mu’jam.
- 2) **with his *isnaad*** – going back to ‘Ubaadah ibn as Saamit *radi Allaahu ‘anhu*.
- 3) **hypocrite** – he was ‘Abdullaah ibn Ubayy ibn Sulool, the head of the hypocrites. And hypocrisy is: to manifest Islaam whilst concealing *kufur*.
- 4) **we will make *istighaathah* from the Messenger of Allaah** – we will ask the Prophet *sall Allaahu ‘alaiyhi wa sallam* to help stop the harm which this hypocrite is causing
- 5) **Indeed *istighaathah* is not sought from me** – he *sall Allaahu ‘alaiyhi wa sallam* disliked that word (*istighaathah*) be used with regard to him, in order to maintain good manners with Allaah.

With regards to the general meaning of this hadeeth:

6) Who are the *munaafiqoon* (hypocrites)?

They were a group of people who seemed to enter Islaam outwardly, but inwardly remained upon *kufur*. They appeared when the position of Islaam became strong.

7) What effect did they seek to have on the Muslims?

Through the statements and actions of the hypocrites, they caused difficulty to the Muslims.

¹¹ This hadeeth is declared ‘weak’ by Shaykh Jaasim ad Dawsaree in an Nahjus Sadeed (1/88) and Saalih as Suhaymee in ad Durrun Nadeed (p55) because it contains Abdullaah ibn Lahee’ah.

8) Why did the Prophet *sall Allaahu 'alaiyhi wa sallam* rebuke the Companions in this hadeeth?

He *sall Allaahu 'alaiyhi wa sallam* rebuked them for the manner in which they sought help from him, and not for seeking help *per se*. This was out of fear of showing bad manners toward Allaah the Most High¹².

His rebuking the Companions was also a means of teaching them, as well as blocking the routes leading to *shirk* and protecting *tawheed*.

7) What is the relevance of this hadeeth to this chapter of Kitaab ut tawheed?

This hadeeth shows the Prophet *sall Allaahu 'alaiyhi wa sallam*'s rejection of *istighaathah* being sought from other than Allaah.

¹² For it is from Allaah alone that *istighaathah* should be sought.