

***Al-Isti'aanah* (Appealing for Aid and Assistance) and its Proof**

ودليل الاستعانة قوله تعالى: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ الفاتحة: ٥

وفي الحديث «إِذَا اسْتَعْنَتْ فَاسْتَعِنُ بِاللَّهِ».

And the proof for *Al-Isti'aanah* (appealing for aid and assistance) is His saying, He the Most High:

You alone do we worship and to You alone do we appeal for aid [1:5]

And there occurs in the ḥadeeth:

“If you seek aid, then seek the aid of Allaah”^{29, 12}

[12]:

Al-Isti'aanah: means seeking aid and assistance, and it is of two types:

The first type: is seeking assistance upon something which no-one but Allaah is able to do; then directing this to other than Allaah is *shirk*, whoever seeks aid and assistance of other than Allaah with regard to something which only Allaah can carry out, then he has committed shirk, because he has directed a type from the types of worship to other than Allaah the Mighty and Majestic.

The second type: seeking aid upon something which someone from the creation is able to carry out, so you may seek someone's help to build a wall along with you or to carry some luggage along with you or to help you to do something which is permissible which you wish to do, just as He the Most High said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ المائدة: ٢

And help one another upon righteousness and dutifulness towards Allaah, and do not help one another upon sin and transgression [5:2]

So *al-Isti'aanah* (seeking aid and assistance) with regard to everyday matters which the people are able to do, there is no harm in this, because it is co-operation upon righteousness and dutifulness to Allaah. And He *sallallaahu'alaibinasallam* said:

والله في عون العبد ما دام العبد في عون أخيه

²⁹ Reported by At-Tirmidhee as a ḥadeeth of Ibn 'Abbaas *radiyallaahu'anhumaa*, part of ḥadeeth 19 in An-Nawawee's 40 ḥadeeth.

“And Allaah continues to aid the servant for as long as the servant is aiding his brother”³⁰

As for seeking aid and assistance from someone from the creation with regard to something which no-one can carry out except Allaah, for example bringing about provision and repelling harm, then this cannot be except for Allaah; such as seeking the aid of the dead and seeking the aid of the *jinn* and the devils, and seeking the aid of people who are absent and they cannot hear your calling out their names – this is major *shirk*, because you are seeking aid from those who are not able to aid you.

So His saying, He the Most High:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ الفاتحة: ٥

You Alone do we worship and Your aid Alone do we seek [1:5]

“*Iyyaka na'budu*”, (You Alone do we worship): this is a case of putting the governed word before the operative word. The governed word, “You”, is in the accusative case and, “We worship” is the governing word which caused, “*Iyyaka*” to be in the accusative case. And putting the governed word before the operative word indicates restriction.

So the meaning of, “*Iyyaka Na'budu*”, is – we do not worship anyone else besides You. So worship is restricted (to only be) for Allaah, the Mighty and Majestic.

“*Wa Iyaaka nasta'een*”, (and Your aid Alone do we seek): this is a restriction of seeking aid (to only be) from Allaah the Mighty and Majestic, and that is with regard to those affairs which no-one is able to carry out except Allaah the Perfect and Most High.

And in His saying, “*Iyaaka nasta'een*”, (Your aid Alone do we seek): it shows freeing oneself from, “*Hawl*” and “*Qumwah*” – from any claim to having the ability to change things and from having power, and that a person has no power except with Allaah’s aid, and that no-one is able to do anything except with the aid of Allaah the Mighty and Majestic, and this is the utmost worship and servitude to Allaah, when a person frees himself from *shirk*, and he frees himself from, *Hawl* - from any claim to being able to bring about change, and from having *Qumwah* - from himself having power. So this is the utmost worship and servitude to Allaah the Mighty and Majestic.

³⁰ Reported by Muslim (2699) from a hadeeth of Abu Hurayrah *radhiyallaahu 'anhu*

***Al-Isti'aadhah* (Seeking Refuge) and its Proof**

ودليل الاستعاذة قوله تعالى: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ الفلق: ١

And the proof for *Al-Isti'aadhah* (seeking refuge) is His saying, He the Most High:

Say: I seek refuge with the Lord of the Dawn [113:1]²²

[22]:

Al-Isti'aadhah: means seeking refuge with someone who can defend you against something disagreeable which you fear in order that he should repel from you this thing. This is *al-Isti'aadhah*.

And *al-Isti'aadhah* is a type from the types of worship. It is not permissible for you to seek refuge in other than Allaah the Mighty and Majestic. So whoever seeks refuge with a grave or with an idol, or with anything besides Allaah the Mighty and Majestic, then he will be a *mushrik*, who has committed major *shirk*. And He the Most High said:

﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾ الجن: ٦

And there used to be men from mankind who would seek refuge in men from the *jinn*, and they only increased them in transgression. [72:6]

The Arabs in the days of ignorance, when they stopped off at a place on the earth, one of them used to say, "I seek refuge in the chief of this valley": meaning the chief one from the *jinn*; he would seek refuge from the evil of the foolish ones of his people.

So the Prophet *sallallaahu'alaihiwasallam* said refuting that and making clear what is legislated in place of it:

من نزل منزلاً فقال: أعوذ بكلمات الله التامات من شر ما خلق، لم يضره شيء حتى يرتحل من منزله ذلك

"Whoever stops off at a place and he says, "I seek refuge in the perfect words of Allaah from the evil of whatever He has created", then nothing will harm him until he travels on from that stopping place of his."³¹

This is the correct replacement, seeking refuge in the perfect words of Allaah instead of seeking refuge in the *jinn*.

He the Most High said:

³¹ Reported by Muslim (2708) from a hadeeth of Khawlah bint Hakeem as-Sulamiyyah *radhiyallaahu'anbaa*

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾ ﴿١﴾ الفلق: ١

Say I seek refuge in the Lord of the Dawn [113:1]

“*Al-Falaq*”, is the dawn, and the Lord of the dawn, He is Allaah the Perfect and Most High, just as He the Most High said:

﴿ فَالِقُ الْإِصْبَاحِ ﴾ الأنعام: ٩٦

Allaah is the One Who causes the dawns to break [6:96]

Meaning: the One Who brings out the light of day into the darkness of the night. Who is able to do that except Allaah the Perfect and Most High?

﴿ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾ ﴿١﴾ الفلق: ١

I seek refuge in the Lord of the Daybreak [113:1]

Meaning the Lord of dawn when it breaks, the Sovereign Owner, the One who controls it, the One having full ability over it.

﴿ مِنْ شَرِّ مَا خَلَقَ ﴾ ﴿٢﴾ الفلق: ٢

From the evil of that which He created [113:2]

This covers the evil of all of the created beings, he seeks refuge in Allaah from the evil of all of the created beings. This will suffice you for every seeking refuge and every seeking protection which the people do.

﴿ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴾ ﴿٣﴾ الفلق: ٣

And from the evil of the *Ghaasiq* (darkening night) as it comes with its darkness (or the moon as it sets or goes away) [113:3]

“*Al-Ghaasiq*”, is the darkness of the night; since in the darkness wild animals and wild beasts come out so then you are in danger, so you seek refuge in Allaah from the evil of this darkness and whatever is beneath it from these harmful things.

﴿ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴾ ﴿٤﴾ الفلق: ٤

And from the evil of those who blow upon knots [113:4]

And they are the sorcerers, you seek refuge in Allaah from sorcery / magic and its people, because sorcery / magic is tremendous evil.

﴿ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾ الفلق: ٥

And from the evil of the envier when he envies [113:5]

“*Al-Haasid*”, the envier, he is the one who hopes and wishes for favours to pass away from other people; when he sees someone having a favour then he becomes furious, and he wishes for this blessing to pass away out of envy and out of transgression and Allaah’s refuge is sought. And it is one of the worst of blameworthy qualities, because it involves raising objections against Allaah, and it involves evil towards the creation.

And entering into it is the person who gives the evil eye, the one who causes harm with his look, because striking with the evil eye is a type of envy, so you should seek refuge in Allaah from these evils. So this indicates that *al-Isti’adhab* (seeking refuge) is worship, it is not permissible to be directed to other than Allaah, so you do not seek refuge in a created being, and whoever seeks refuge in a created being then he has committed shirk with Allaah, the Mighty and Majestic. And the Prophet *sallallaahu‘alaibihwasallam* said to ‘Abdullaah ibn ‘Abbaas *radiyallaahu‘anhumaa*:

وإذا استعنت فاستعن بالله

“And if you seek aid then seek the aid of Allaah”³²

³² Reported by at-Tirmidhee (2516)

و قوله تعالى: ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾﴾ الناس: ١

And His saying, He the Most High:

Say: I seek refuge with the Lord of Mankind. [114:1]²³

[23]:

And in His saying, He the Most High:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾﴾
الناس: ١ - ٦

Say: I seek refuge in the Lord of Mankind. The King of mankind. The One Who is rightfully worshipped by mankind. From the evil of the whisperer, who whispers and then withdraws. The one who whispers into the hearts of mankind. From *jinn* and from men. [114:1-6]

Allaah the Mighty and Majestic commands seeking refuge in the Lord of mankind, the King of mankind, the One Who is rightfully worshipped by mankind – these are all Names and Attributes of Allaah the Mighty and Majestic, and it contains the three types of *tawheed*: *Tawheed-ur-Ruboobiyyah* (*Tawheed* of Lordship), *Tawheed-ul-Uloohiyyah* (*Tawheed* of worship) and *Tawheed-ul-Asmaa was-Sifaat* (*Tawheed* of Allaah's Names and Attributes).

Seek refuge in Allaah and in these Names and Attributes, seek refuge in Allaah from the evil of *al-Waswaas* (the whisperer) – and he is Satan. As for *Wiswaas* (a whispering) then that is a verbal noun from the verb *waswasa yuwawisu*. As for *al-Waswaas* then it is a name from the names of Satan, because he whispers to mankind and gives him false ideas, and he pre-occupies him in order to cast terror into his heart and uncertainty and confusion in his affairs, particularly with regard to the affair of worship, because Satan whispers to man in acts of worship until he confuses him regarding his prayer or his act of worship, and then finally the person comes out from his prayer believing that it was null and void. Or he prays and then he believes that he was not upon *wudhoo'*, or that he did not stand up for such and such, or that he did not perform such and such, the person comes to suffer from whispers and he is not calm in his worship.

So Allaah the Majestic and Most High has given us the remedy for this dangerous matter, and that is that you seek refuge in Allaah from the evil of this whisperer who is *al-Khannaas*.

al-Khannaas: meaning the one who departs and moves away, so he whispers when you are negligent of the remembrance of Allaah, and he withdraws – meaning he falls back when you remember Allaah the Mighty and Majestic. So he whispers when the person is

inattentive, and he is one who withdraws and moves away when one remembers Allaah, the Mighty and Majestic.

﴿الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾﴾ الناس: ٥ - ٦

The one who whispers into the hearts of mankind. From *jinn* and from mankind [114:5-6]

It is as if the meaning – and Allaah knows best – that there are those who whisper from the *jinn* and from mankind as well – those who whisper things to the people; they come to the people and they cause them to have doubts, so just as there are devils from the *jinn* who whisper evil, then likewise there are devils from mankind who whisper also, so you should seek refuge in Allaah from the evil of the two tribes.

And therefore the Prophet *sallallaahu‘alaihiwasallam* said:

ما تعود متعود بمثلهما

“No-one seeking refuge has sought refuge by means of the like of these two”³³

Meaning: these two soorahs (Soorat-ul-Falaq and Soorat-un-Naas). So it is befitting for the Muslim that he should read these two after the prayers and that he should repeat them again and again, and that he should recite these two when he goes to sleep along with Aayat-ul-Kursee and Soorat-ul-Ikhlaas.

He should recite Aayat-ul-Kursee and Soorat-ul-Ikhlaas and the two soorahs for seeking refuge, he should recite them after every prayer, and repeat them three times after maghrib and after fajr, and likewise recite these two when you go to sleep in order that Satan should move away from him and not disturb his sleep for him and not trouble him with nightmares.

The witness from these two soorahs is that Allaah has commanded seeking refuge in Him alone, so this proves that seeking refuge in other than him, whether it be jinn or mankind or any created thing, that that is not permissible because it is a type from the types of worship.

³³ Reported by Aboo Daawood, An-Nasaa’ee and Ahmad from a hadeeth of ‘Uqbah ibn ‘Aamir *radhiyallaahu‘anhu* [Saheeh – Sh Al-Albaanee]