

## ***Al-Istighaathah* (Seeking Rescue and Deliverence) and its Proof**

ودليل الاستغاثة : ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ﴾ الأنفال: ٩

And the Proof for *al-Istighaathah* (seeking rescue and deliverence):

**Remember when you sought the aid and deliverence of your Lord, and He responded to you [8:9]<sup>24</sup>**

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[24]:

*Al-Istighaathah* is a type of the types of worship, and it is seeking *al-Ghauth* (deliverence or rescue), and it does not occur except at times of adversity or great difficulty, when a person comes to be in a situation of adversity, then he seeks deliverence and rescue from Allaah and he seeks salvation from this adversity.

And *al-Istighaathah* (seeking rescue and deliverence) is of two types:

**The first type is:** *al-Istighaathah* (seeking rescue) from a created being, with regard to something that no-one is able to do except Allaah the Mighty and Majestic, and this is *shirk*. So whoever seeks rescue and deliverence from other than Allaah, whether it be from a *jinn* or a human or those people who are absent or from the dead, then this is *shirk* along with Allaah the Mighty and Majestic. So seeking rescue and deliverence through the dead and those who are absent from the devils and the *jinn*, this is *shirk* along with Allaah the Mighty and Majestic.

**The second type is:** seeking aid and rescue from a created being who is present and who is alive with regard to something he is able to do – this is permissible. He the Most High said, in the story of Moosaa:

﴿فَاسْتَعَاذَ الَّذِي مِنْ شَيْعِنِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ﴾ القصص: ١٥

**So the man who was upon his religion (i.e. the religion of Moosaa) he called to him for assistance and rescue against the one who was an enemy [28:15]**

## ***Adh-Dhabh* (Sacrificing or Slaughtering), its Types and its Proof**

ودليل الذَّبْحِ قوله تعالى : ﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ [الأنعام: ١٦٢]

١٦٢

وَمِنَ السُّنَّةِ «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ».

And the proof for sacrificing is His saying He the Most High:

**Say: My prayer and my sacrificing and my living and my dying are all for Allaah alone, the Lord of the whole of creation [6:162]**

And from the sunnah:

**“Allaah has cursed the one who sacrifices for other than Allaah.”<sup>34 25</sup>**

[25]:

*adh-Dhabh* (sacrificing or slaughtering) is of four types:

**Firstly:** sacrificing which is done to seek closeness and to honour and venerate someone, and this is not permissible except for Allaah the Perfect and Most High, because it is an act of worship involving wealth. So therefore it is not permissible to sacrifice for the *jinn* nor for the devils nor for the kings nor for the leaders in order to show honour and veneration of them, because this is worship – it is not permissible except for Allaah the Mighty and Majestic.

So those people who sacrifice for the *jinn* in order to gain safety from their evil, or in order for a sick person to be cured, as is done by the soothsayers and by the astrologers, those who claim to be able to heal or cure, and who say to the people, “if you sacrifice such and such in order to cure your sick person and do not mention the Name of Allaah upon it” – this is major shirk which takes a person outside of the religion and this is what Allaah the Most High has said in warning against doing it for other than Allaah:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ [الأنعام: ١٦٢]

**Say: My prayer and my sacrificing and my living and my dying are all for Allaah alone, the Lord of the whole of creation [6:162]**

And He said:

﴿ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴾ [الكوثر: ٢]

<sup>34</sup> Reported by Muslim (1978) from a *hadeeth* of Alee ibn Abee Taalib *radiyallaahu'anhu*

**So pray for your Lord and sacrifice to Him [108:2]**

Meaning: make sacrifice for your Lord.

**The second type of sacrifice is:** slaughtering an animal in order to obtain meat to eat. This, there is no harm in it, because it is not something slaughtered to draw closer to anyone or to venerate anyone, it is just being sacrificed for a need, and eating is from that; so this, there is no harm in it, because it is not a type of worship, and it can be slaughtered in order to sell the meat.

**The third type of sacrifice is:** sacrificing which is done at times of joy and happiness, on the occasion of a marriage or on the occasion of settling in a new home or someone returning after an absence, or the like of that, by gathering one's relatives and then performing a sacrifice in order to show one's happiness and joy at what has occurred. This, there is no harm in it, because it does not contain veneration of anyone, and it is not seeking to draw closer to anyone, rather it is just a case of joy and happiness at something that has occurred.

**Fourthly:** sacrificing in order to give meat away in charity for the poor people and the needy and the destitute, this is counted as being a sunnah, and it enters into worship.

## **An-Nadhr (Vows) and their Evidence**

ودليل النذر: ﴿يُؤْفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾ الإنسان: ٧

And the proof for vows:

**They fulfil their vows and they fear a Day whose evil will be widespread [76:7]<sup>26</sup>**

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[26]:

*An-Nadhr* (making a vow): it is that a person makes something binding upon himself which was not originally binding upon him in the legislation, such as his making a vow that he will perform a fast, or his making a vow that he will give such and such in charity – then it becomes binding upon him to carry out his vow, because of the saying of the Prophet *sallallaahu‘alaibivasallam*:

من نذر أن يطيع الله فليطعه

**“Whoever makes a vow that he will obey Allaah, then let him obey Him”<sup>35</sup>**

And making a vow is a type from the types of worship, it is not permissible to do it except for Allaah. So whoever makes a vow for a grave or for an idol or for other than that, then he has committed *shirk* with Allaah the Mighty and Majestic and it will be a vow of sin and shirk. And the Prophet *sallallaahu‘alaibivasallam* said:

ومن نذر أن يعصي الله فلا يعصه

**“And whoever makes a vow that he will commit an act of disobedience to Allaah, then let him not disobey Him”.**

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<sup>35</sup> Reported by al-Bukhaaree (6696 & 6700) from a *hadeeth* of Aa’ishah *radiyallaahu‘anhaa*.

## The Second Fundamental Principle: Knowledge of the Religion of Islaam

### The Definition of the Religion

الأصلُ الثاني: معرفةُ دينِ الإسلامِ بالأدلةِ

The second fundamental principle: knowledge of the religion of Islaam with its proofs.<sup>27</sup>

[27]:

The Shaikh, having finished explaining knowledge of the first fundamental principle, which was knowledge of Allaah the Perfect and Most High, with the evidences, he now moves on to explaining the second fundamental principle, and it is knowledge of the religion of Islaam with the proofs.

So therefore he said, “The second fundamental principle: knowledge and awareness of the religion of Islaam with the proofs.” Then he mentioned its definition and he explained its meaning and then he mentioned its levels.

And his saying *rahimabullaah*, “knowledge of the *Deen* of Islaam”. *Ad-Deen* – it means obedience, for it is said about a person, *daana lahu*, when he obeys him with regard to what he commanded, and he abandons what he forbade.

And the word *Ad-Deen* is used to mean *al-Hisaab* (bringing to account or reckoning), just as occurs in His saying:

﴿مَلِكِ يَوْمِ الدِّينِ﴾ الفاتحة: ٤

### The Sovereign Owner of the Day of Reckoning [1:4]

And it is said, “daanahu”, meaning he brought him to account, just as He the Most High said:

﴿وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾ الانفطار: ١٧ - ١٨

**And what will cause you to understand what is the Day of the Reckoning? Then what will cause you to understand what is the Day of the Reckoning? [82:17-18]**

Meaning: the Day of the Reckoning.

﴿يَوْمَ لَا تَعْمَلُكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾ الانفطار: ١٩

**On the Day when no soul will possess any benefit for any other soul, and the whole affair on that Day will be for Allaah. [82:19]**

His saying, “with the proofs”, meaning: knowledge of the religion of Islaam cannot be by way of blind following, or by way of conjecture from the person. The religion must be based upon proofs from the Book and the Sunnah. As for the person who does not know his religion, rather he just blindly follows the rest of the people and he is just a follower of whatever the rest of the people do, then this person does not know his religion as he should, and it is quite appropriate that when he is asked in the grave, that he should say:

هاه ، هاه ، لا أدري ، سمعت الناس يقولون شيئا فقلته

**“Haa, Haa, I do not know. I heard the people saying something, so I said it.”<sup>36</sup>**

So it is obligatory on a person that he should gain knowledge and awareness of his religion with the proofs from the Book of Allaah and the Sunnah of His Messenger *sallallaahu‘alaihivasallam*, and he will not know this except through learning.

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<sup>36</sup> Reported by al-Bukhaaree (1338) and by Muslim (2870) in abridged form from a ḥadeeth of Anas *radhiyallaahu‘anhu*. The full version of the ḥadeeth is reported by Aboo Daawood (4753) from a ḥadeeth of al-Baraa’ ibn ‘Aazib *radhiyallaahu‘anhu*.