

DeenSahih Lecture Summary
Selected Chapters from Kitāb al-Tawhīd
Lecture 3 – Acts of Polytheism
– Seeking Refuge With Anyone Besides Allah
And Invoking Anyone Besides Him
Sunday, 1 October 2023
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Taken from the book 'Kitaab At-Tawheed' by Shaykh Al Islam Mohammed Ibn Abdul Wahab
(May Allāh have mercy upon him)

1. The act of seeking refuge or protection is worship and seeking it from other than Allah is Shirk.
2. It is from Tawheed to seek refuge with Allah Alone, such as seeking refuge with him from the devil.
3. Proof is Ayah 62 of Surah An-Naml:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِقَلِيلًا مَّا تَذَكَّرُونَ

Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilāh (god) with Allāh? Little is that you remember!

4. This applies to different forms of help, such as when someone is sick, they should turn to Allah for the cure.
5. Seeking refuge is not through the Jinn, through the dead or wearing talismans, since protection lies with Allah so He Alone should be turned to.
6. Similarly seeking good is also from Him Alone.
7. Surah Al-Falaq and Surah An-Nas are further proof that refuge is sought with Allah Alone.
8. Surah An-Nahl, Ayah 98

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

(So when you want to recite the Qur'ān, seek refuge with Allāh from Shaitān (Satan), the outcast (the cursed one)) and Surah Al-A'raf, Ayah 200

وَإِنَّمَا يَنْزِعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ سَمِيعٌ عَلِيمٌ

(And if an evil whisper comes to you from Shaitān (Satan), then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.) are further proof that we are ordered to seek refuge with Allah.

9. Surah Al-Jinn, Ayah 6

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

(‘And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.) refers to the fact that the disbelievers when going through a valley, would seek refuge with the Azeez (Jinn) of that valley, but Allah mentions that this would only increase them in fear, misguidance and did not benefit them.

10. In the same Surah Al-Jinn, further in Ayah 8

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا

(And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.) is mention of the fact that Allah has protected the heaven from the devils who look to steal information from it, by angels and shooting stars. As for the earth, it is protected from the devils on it by Ahlus Sunnah.

11. Jinn are a creation from the creation of Allah. From them are those who are righteous and from them are those who are evil doers. And they are commanded just as we are commanded, to worship Allah alone.
12. From the ways of seeking refuge or protection is to say when stopping at a place or entering a residence such as when traveling:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge with the Complete Words of Allah from the evil that He has created.

13. Thus, here also we are seeking refuge with Allah as it is with His Attributes, and His speech is from His Attributes. And it comes in the hadith that whoever says this dua will not be affected by any harm until he leaves that place. [Hadith in Sahih Muslim]
14. And in the previous point is also proof that the Quran is not created, because you cannot seek refuge with something created since seeking refuge is a form of worship.
15. Protection belongs to Allah, so we should have trust and belief in Him since He is Above all of the creation and He is sufficient for us.
16. In Surah Al-Jinn, verses 20, 21 and 22, it is further affirmed that seeking refuge and protection is with Allah only, as even the Messenger صلى الله عليه وسلم cannot bring about harm or benefit to anyone from himself.
17. Allah is the guardian and the protector of the believers. Those who are upon Tawheed and sincerity. The proof of this is in Surah Yunus, verses 62 *أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ* (No doubt! Verily, the Auliyâ' of Allâh, no fear shall come upon them nor shall they grieve.) and 63 *الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ* (Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds)).
18. The fear of harm from something is also worship and should be for Allah alone. This is different than the natural fear that may come about for a person when he sees a lion or similar.
19. Some people seek refuge with those who are weak even, such as those in the graves, while in reality it is those in the graves that are in need of the person's supplication as they cannot even move the soil above their head.
20. The dead cannot hear unconditionally. Allah mentions that in the Quran in Surah Fatir in Ayah 22 *وَمَا أَنْتَ بِمَسْمُوعٍ مِّنْ فِي الْقُبُورِ* (but you cannot make hear those who are in graves). The only time they can hear are those specific times mentioned in the Sunnah such as soon as a person is buried, and we can make dua for them such as when visiting the graveyard.
21. Allah says in the Quran in Surah Maryam, verses 81 *وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا* and 82 *كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا* : *And they have taken (for worship) alihah (gods) besides Allâh, that they might give them honour, power and glory (and also protect them from Allâh's punishment). Nay, but they (the so-called gods) will deny their worship of them*

and become opponents to them (on the Day of Resurrection). This means whatever was sought refuge with instead of Allah it will turn against the people who disbelieved by doing so on the Day of Judgement.

22. We are in need of Allah's protection from magic, evil eye, jealousy, etc. There are specific Adhkaar and Dua that should be memorized and practiced in the mornings and evenings and when going out from the home etc. to seek this protection. And the believer who practices these is not harmed by the devils or otherwise due to obtaining Allah's protection.
23. Seeking protection from Allah and then having Tawakkul does not negate taking the legislated means, for example the Messenger صلى الله عليه وسلم wore armor when going into battle.
24. Lastly, Shaykh Abdul Ilah ends the lecture by saying those who turn to Allah and are from the *Auliyâ' of Allâh*, no one can harm them because Allah will be their Guardian. Who can harm those who are protected by Allah.