

Research Article

A Critical Analysis of The Salaf Scholars Perspective on Istighatsah

Mahendrik

Sekolah Tinggi Agama Islam Ali Bin Thalib Surabaya
E-mail: mahendrik022@gmail.com

Muhammad Arifin Ilham

Sekolah Tinggi Agama Islam Ali Bin Thalib Surabaya
E-mail: muhammadarifinilham.ii.vii@gmail.com

Agung Pranoto Kadiamtja

Sekolah Tinggi Agama Islam Ali Bin Thalib Surabaya
E-mail: agungpranotokadiamtja@stai-ali.ac.id

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Abstract

This study examines the importance of preserving the purity of tawhid through a critical analysis of Salaf scholars' perspectives on the practice of istighāthah. Tawhid, as the core of Islamic teachings, requires that all forms of worship, including supplication and seeking help, be directed solely to Allah. However, in societal practice, istighāthah is often interpreted and performed in various ways, leading to differing scholarly views. This research analyzes the concept, forms, and limitations of istighāthah as defined by Salaf scholars to safeguard the purity of Islamic creed (‘aqidah). The study adopts a qualitative approach using library research, with data collected from primary sources such as the Qur’an, Hadith, and classical scholarly works, as well as relevant secondary literature. Data are analyzed through content analysis and a theological approach to understand evidences (dalil) and scholarly thought comprehensively. The findings indicate that Salaf scholars emphasize directing istighāthah exclusively to Allah, especially in matters beyond human ability, as directing it otherwise may lead to shirk. Despite this, differences exist regarding intermediary practices, requiring a balanced perspective. In the modern era, istighāthah remains spiritually relevant but faces challenges such as misunderstanding and materialism, highlighting the need for proper understanding.

Keywords: Tawhid, Istighāthah, Salaf Scholars, Shirk, Islamic Creed (‘Aqidah).

INTRODUCTION

Tawhid represents the most fundamental doctrine in Islam. Every Muslim believes that Allah is the sole deity worthy of worship. However, tawhid is not merely a verbal affirmation; it must also be reflected in one's beliefs and daily actions. Therefore, preserving the purity of tawhid becomes the responsibility of every Muslim to avoid practices that may compromise their faith.

The education of tawhid extends beyond conveying the concept of the oneness of Allah; it involves instilling awareness of His existence, power, and constant supervision in all aspects of life. In the context of Islamic education, the early internalization of tawhid values is essential for shaping individuals with noble character, a strong sense of responsibility, and a balanced and righteous life orientation. Consequently, tawhid education should serve as the primary foundation within both formal and non-formal educational systems, ensuring that future generations of Muslims develop a sound and authentic understanding of their religion (suyatman, supono, dan mulyanto 2025, 5813)

In social life, certain religious practices often generate differing opinions, one of which is *istighāthah*. Fundamentally, *istighāthah* refers to seeking help from Allah, particularly in times of hardship. However, in practice, some individuals invoke the names of righteous figures or religious leaders as intermediaries in their supplications. This has led to اختلاف (differences of opinion) among scholars—some permit it under specific conditions, while others prohibit it, considering it a potential pathway to *shirk*.

One scholar who holds a firm stance on this issue is Shalih bin Fauzan Al-Fauzan. He emphasizes that all forms of seeking help must be directed exclusively to Allah. According to him, seeking assistance from other than Allah—especially in matters that only Allah is قادر (capable) of—constitutes an act that may undermine tawhid. This view is grounded in Qur'anic and Hadith evidences, as well as the principle of safeguarding the purity of Islamic creed.

Nevertheless, this perspective has also sparked scholarly discussion. Some argue that the practice of *istighāthah* should be evaluated based on the individual's intention and belief. If one maintains that Allah alone is the ultimate source of help, certain scholars differentiate this from acts of *shirk*. These differing interpretations highlight the importance of examining the issue in a comprehensive and objective manner.

Based on this background, this paper aims to critically analyze the perspectives of *Salaf* scholars on *istighāthah* within the framework of preserving the purity of tawhid. The study explores the arguments and evidences presented, situating them within the broader discourse of Islamic thought. It is hoped that this discussion will provide readers with a clearer and more balanced understanding, while fostering mutual respect in addressing differences of opinion within the Muslim community.

RESEARCH METHODS

This study employs a qualitative approach using a library research design, as it focuses on analyzing concepts, scholarly perspectives, and religious evidences related to *tawhid* and *istighāthah* from the viewpoint of *Salaf* scholars. This approach enables an in-depth examination of various written sources to achieve a comprehensive and objective understanding. The research is descriptive-analytical in nature, aiming not only to describe the concept of *tawhid* and the practice of *istighāthah* as presented in Islamic literature, but also to

critically analyze the perspectives of *Salaf* scholars, particularly regarding the limitations and implications of *istighāthah* in preserving the purity of *tawhid*.

The data sources consist of primary and secondary materials. Primary sources include the Qur'an, the Hadith of the Prophet, and classical works of *Salaf* scholars such as Ibn Taymiyyah and Shalih bin Fauzan Al-Fauzan, which directly address the concepts of *tawhid* and *istighāthah*. Secondary sources include relevant books, academic journals, and scholarly works discussing *tawhid*, *shirk*, and contemporary Islamic practices. Data are collected through documentation studies by gathering, reading, and systematically reviewing relevant literature, followed by note-taking and classification of key concepts, evidences, and scholarly opinions according to the research focus.

The data are analyzed using content analysis, in which the collected texts are examined to identify major themes, compare scholarly viewpoints, and conduct critical analysis. A normative-theological approach is also applied to understand the scriptural evidences forming the basis of the discussion. Furthermore, this study adopts both theological and conceptual approaches, where the theological approach is used to understand the doctrine of *tawhid* based on the Qur'an and Hadith, while the conceptual approach is employed to systematically analyze the thoughts of *Salaf* scholars regarding *istighāthah*.

The writing technique integrates deductive and inductive methods: the deductive method begins with general concepts of *tawhid* and narrows down to the specific discussion of *istighāthah*, while the inductive method draws general conclusions from various scholarly opinions. Through this methodology, the study aims to provide a deeper, systematic, and objective understanding of *istighāthah* practices from the perspective of *Salaf* scholars and their relevance in preserving the purity of *tawhid* in the modern era.

RESULT AND DISCUSSION

Basic Concept of Tawhid in Islam

a. Definiton of Tawhid

Tawhid, linguistically, originates from the Arabic root word *wahhada-yuwahhidu-tawhīdan*, which means "to make one" or "to unify." The expression *wahhadullāh* signifies affirming the oneness of Allah in His essence and attributes, without any equal or likeness. Thus, in its linguistic sense, tawhid refers to the act of affirming absolute oneness specifically, the oneness of Allah. The opposite of tawhid is *shirk* (polytheism), as well as other forms of belief that negate divine unity, such as atheism (Ibn Taymiyyah).

In the Qur'an, numerous verses elaborate on the concept of divine oneness. However, one chapter that concisely and clearly encapsulates the essence of tawhid is Surah Al-Ikhlās. This chapter, consisting of four verses, firmly affirms the oneness of Allah while rejecting any form of association with Him. Due to its profound theological content, scholars have regarded it as equivalent to one-third of the Qur'an in meaning.

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝

Translation: "Say: He is Allah, the One. Allah, the Eternal Refuge. He neither begets nor is born, and there is none comparable to Him" (Qur'an, Surah Al-Ikhlās: 1-4).

The Qur'an further emphasizes in the first verse of *Surah Al-Ikhlās* that the Divine Essence is described as *Ahad*, meaning One. In Arabic, the term *ahad* is

closely related to *wāḥid*; however, there is a subtle distinction in emphasis. The term *ahad* denotes absolute oneness—indivisible, self-subsisting, and not subject to enumeration—whereas *wāḥid* refers to a numerical one, the beginning of a sequence that can extend to two, three, four, and beyond.

Thus, the opening verse of *Surah Al-Ikhlās* affirms that God is uniquely One in an absolute sense. When the Qur'an declares *Allāhu Aḥad*, it asserts that He is singular and without any counterpart, neither preceded nor followed by anything similar. In contrast, when the Qur'an refers to *Allāh al-Wāḥid*, it highlights that Allah is the first in the order of existence unpreceded by anything while other entities may come into existence after Him (Latif Fakih, 2011: 73–74).

It includes shirk to seek help (istighāthah) and to pray to other than Allah.

In Arabic linguistic context, the term *istighāthah* (الاستغاثة) derives from the root *ghātha/ghawth* (غاث/غوث), which means seeking help or assistance in times of severe distress. In Islamic legal terminology, *istighāthah* falls under the category of supplicatory prayer (*du'ā' al-mas'alah*). Therefore, the general principles used to assess the validity of *istighāthah* should be based on the same rules and legal frameworks that apply to supplication (Bin Muhammad Jamil, 2025, p. 8).

In discussing the concept of *istighāthah* in Islam, scholars have provided detailed explanations regarding its meaning and its distinction from other terms related to supplication to Allah. This clarification is essential to avoid misunderstandings in the practice of seeking help within Islamic teachings. One of the prominent scholars who elaborated on this concept is Ibn Taymiyyah. He explained the meaning of *istighāthah* and its relationship to supplication and other forms of seeking help. As stated in his words:

Shaykh al-Islam Ibn Taymiyyah said, “*Istighāthah* is seeking *ghawth* (relief or rescue), meaning the removal of hardship, similar to *istiṣṣār* (seeking support) and *isti'ānah* (seeking assistance).”

Other scholars have noted that the difference between *istighāthah* and *du'ā'* lies in their scope: the former is specifically related to situations of distress, while the latter is broader, encompassing requests made both in times of hardship and otherwise. Thus, *istighāthah* can be understood as a specific form of *du'ā'*. In terms of classification, this represents the inclusion of a specific category within a general one. The relationship between the two reflects both generality and specificity: all *istighāthah* is *du'ā'*, but not all *du'ā'* is *istighāthah* (Bin Hasan Alu Asy-Syaikh, 1813, p. 378).

The Almighty Allah says:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١٠٦﴾

Translation: “And do not invoke besides Allah that which neither benefits you nor harms you; for if you do so, then indeed you will be among the wrongdoers” (Qur'an, Surah Yunus: 106).

Explanation:

The meaning of seeking help (*al-istighāthah*) refers to requesting assistance when facing severe hardship, namely asking for the removal of such difficulty. As for supplication (*du'ā'*), the distinction lies in scope: *istighāthah* is specific to times of distress, whereas *du'ā'* is broader and can be performed both in hardship and in ease. In essence, *istighāthah* consists of a collection of

supplications practiced to seek help from Allah and to serve as spiritual protection against harm, as well as a means of drawing closer to Him (Fitriati & Makhfud, 2022, p. 404).

The phrase “*that which does not benefit you*” refers to anything that cannot provide benefit even if worshipped, while “*nor harms you*” indicates that it cannot harm even if it is not worshipped. The statement “*if you do so*” implies invoking other than Allah those who possess neither benefit nor harm while “*then you will be among the wrongdoers*” signifies inclusion among the polytheists, as *shirk* represents the gravest form of ظلم (injustice).

Shirk is defined as associating partners with Allah or attributing divine qualities to others. It is considered the greatest sin and injustice in Islam. It is generally divided into two types: *shirk al-akbar* (major shirk) and *shirk al-asghar* (minor shirk). Major shirk is the most severe form, as it expels a person from Islam—such as idol worship, seeking help from the dead, or believing in authorities besides Allah. Minor shirk, while not expelling one from Islam, diminishes the value of deeds, such as showing off (*riyāʾ*), making vows to other than Allah, or arrogance. The causes of *shirk* include excessive love, fear, desire, weak faith, and blind imitation (*taqlid*). Its consequences are grave, including loss of reward, exclusion from Paradise, divine punishment, and deviation from the path of Allah. Therefore, it must be avoided by strengthening knowledge, faith, sincerity, remembrance of Allah, and adherence to His commands (Abd. Muis et al., 2023, p. 45).

General Meaning of the Verse:

Allah prohibits His Prophet from invoking any of His creation besides Him—those who are incapable of granting benefit or preventing harm. Scholars of *Ahl al-Sunnah wa al-Jamāʿah* across generations have generally agreed on prohibiting supplication and seeking assistance from other than Allah in matters that are exclusively within His domain. Some scholars even classify acts of supplication—whether through *istiʿādhaḥ* (seeking refuge) or *istighāthah* directed to created beings in such matters—as major shirk (Bin Muhammad Jamil, 2025, p. 11).

قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّيِّنًا أَنجَلَنَا مِنْ هَٰذِهِ ۗ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾ قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُّشْرِكُونَ ﴿٦٤﴾

Translation: “Say, ‘Who rescues you from the disasters of the land and the sea when you call upon Him humbly and in secret, saying: If He saves us from this, we will surely be among the grateful?’ Say, ‘It is Allah who saves you from it and from every distress; yet you still associate others with Him’” (Qur’an, Surah Al-An’am: 63–64).

He also cites other verses with similar meanings. Then he states that Allah has affirmed that He alone is the remover of hardship and the One who responds to the supplication of those in distress. He alone grants relief, possesses full power to repel harm, and is قادر (capable) of bestowing benefit. He is the absolute owner of all such powers. If this is the case with Allah, then none besides Him shares these attributes—whether angels, prophets, or righteous figures (Bin Hasan Alu Asy-Syaikh, 1813, p. 388).

Furthermore, Allah explains the wisdom behind this command: whoever directs supplication to other than Allah falls into the category of *mushrikūn* (those who associate partners with Him). This prohibition is general and applies to all people.

Relevance of the Verse to the Discussion:

This verse clearly prohibits supplicating to other than Allah and establishes that such an act constitutes *shirk*, which contradicts the principle of *tawhid* (Shalih bin Fauzan Al-Fauzan, 2001, p. 113).

Allah also declares that He alone possesses absolute authority—He controls, gives, withholds, brings harm, and grants benefit without any partner. Therefore, only He deserves to be invoked and worshipped, not created beings who are incapable of benefiting or harming even themselves, let alone others. This is in accordance with His statement:

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٧﴾

Translation: "If Allah touches you with harm, none can remove it except Him. And if He intends good for you, none can repel His bounty. He grants it to whom He wills among His servants, and He is the All-Forgiving, the Most Merciful."

Relevance of the Verse to the Discussion:

This verse affirms that Allah alone deserves to be worshipped through supplication and all other acts of devotion. Directing supplication to other than Him constitutes *shirk*, as none besides Allah possesses the ability to grant benefit or avert harm.

Lessons Derived from the Verse:

The verse establishes the obligation to uphold *tawhid al-ulūhiyyah* (oneness of worship), as Allah alone possesses *tawhid al-rubūbiyyah* (lordship). It also invalidates supplication to other than Allah due to their inability to provide benefit or prevent harm. Furthermore, it affirms the divine attribute of will (*mashī'ah*) as well as the attributes of forgiveness and mercy in a manner befitting His majesty (Shalih bin Fauzan Al-Fauzan, 2001, p. 115).

Within this discussion, one form of *shirk* that negates *tawhid* is performing *istighāthah* and supplication to other than Allah. *Istighāthah* refers to seeking relief from hardship. The difference between *istighāthah* and *du'ā'* lies in the fact that *istighāthah* is specifically associated with distress, whereas *du'ā'* is broader in scope. In the aforementioned verse, Allah prohibits His Prophet ﷺ from invoking any created being for benefit or protection from harm, and clarifies that whoever engages in such an act will be among the losers. This prohibition applies universally, both to the Prophet and to his الأمة (community).

In essence, the verse clearly forbids supplicating to other than Allah and establishes that such an act constitutes *shirk*, which contradicts the principle of *tawhid*.

In Islamic teachings, *tawhid* is the most fundamental principle and the essence of all acts of worship. Every form of worship—including supplication and seeking assistance—must be directed solely to Allah ﷻ. The Qur'an repeatedly

emphasizes that invoking others besides Allah represents a deviation from the purity of *tawhid*, as supplication is not merely a request but also an act of worship that reflects a servant's submission to their Lord.

Among the verses that highlight the misguidance of those who invoke other than Allah is His statement in Surah Al-Ahqaf, verses 5–6:

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفْلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾

Translation: "And who is more astray than one who invokes, besides Allah, those who will not respond to him until the Day of Resurrection, and they are unaware of their supplication? And when mankind is gathered, they will become enemies to them and will deny their worship." (Qur'an, Surah Al-Ahqaf: 5–6).

Explanation of Key Terms:

The phrase "*Who is more astray*" indicates that no one is more misguided than such a person. "*Besides Allah*" refers to anything invoked other than Him. "*Will not respond to him*" means they are incapable of granting requests. The term "*they*" refers to those being invoked, who remain unaware of the supplications directed to them, whether they are deceased persons, inanimate objects, or even angels occupied with their divinely assigned duties. The phrase "*when mankind is gathered*" refers to the Day of Resurrection, when all people are assembled, and those false objects of worship will disassociate themselves from their worshippers, becoming their enemies and rejecting their acts of devotion.

General Meaning of the Verse:

Allah explains that no one is more misguided than those who invoke beings other than Him beings that are incapable of responding or even aware of such supplications. On the Day of Judgment, all humanity will be gathered, from the first to the last, in the plain of *mahshar*, where they will undergo accountability, judgment, and recompense. Faith in the Hereafter is an essential pillar of belief, consistently linked in the Qur'an and Prophetic teachings with faith in Allah (Wahyuddin, 2022, p. 102). On that day, every individual will be accompanied by angels one driving and another witnessing their deeds while the false deities they once invoked will renounce them and become their enemies.

Thus, the مشركون (polytheists) will gain no benefit; rather, they will suffer loss both in this world and the Hereafter, as their unanswered supplications turn into a cause of ruin (Wahyuddin, 2022, p. 114).

Relevance of the Verse to the Discussion:

These verses demonstrate that those who direct supplication to other than Allah are the most misguided, and that supplication itself is an act of worship. Whoever diverts it to other than Allah has committed *shirk*.

Lessons Derived from the Verse:

Supplication (*du'ā'*) is an act of worship; therefore, directing it to other than Allah constitutes major *shirk*. As stated in the well-known hadith, "*Supplication is worship*," highlighting its central role in Islamic devotion. Through supplication, a servant communicates with the Creator, expressing

dependence and humility. It reflects human weakness and the absolute need for divine assistance. Studies emphasize that *du'ā'* is among the most significant themes in the Qur'an, serving as a vital spiritual connection between الإنسان (human beings) and Allah (Hajar, 2022, p. 26).

The verses also clarify the loss faced by those who invoke other than Allah, affirming that *shirk* is the gravest form of misguidance. They establish the reality of resurrection, the gathering of humanity, and divine judgment. Furthermore, they emphasize that idols and all false objects of worship are incapable of hearing or answering prayers, contrary to the beliefs of the polytheists. Ultimately, sincere worship directed solely to Allah brings goodness in both this world and the Hereafter (Shalih bin Fauzan Al-Fauzan, 2001, p. 117).

Forms of Istighāthah in Religious Practice.

Istighāthah is one form of seeking assistance recognized in Islamic teachings. In the religious life of Muslims, it is commonly practiced when a person is in difficulty, in need of help, or facing problems beyond their ability to resolve. In general, *istighāthah* means requesting aid so that hardship may be removed and replaced with ease. Therefore, the concept of *istighāthah* is closely linked to the understanding of *tawhid*, as in Islam true help ultimately comes only from Allah.

In practice, *istighāthah* takes several forms within Muslim societies. Some forms are directed solely to Allah as an act of supplication and devotion, while others involve seeking assistance from fellow human beings who are alive and capable of helping in matters within their ability. However, seeking help from humans in matters beyond their capacity—such as knowledge of the unseen, which belongs exclusively to Allah—may lead to *shirk* if one believes that others possess such knowledge independently of Him.

Seeking help from created beings is inherently limited, as all creatures possess نقص (imperfection), while absolute perfection belongs only to Allah. Furthermore, such assistance is conditional: the person being asked must be alive, present, and aware. If the one being asked is absent, unseen, or unaware, this may lead to deviation, as it implies belief in their independent ability to benefit or harm. An example of this is the practice of some people who seek protection from jinn, as mentioned in Surah Al-Jinn.

From the perspective of many *Salaf* scholars, seeking help from unseen beings such as jinn is not permissible, as it may lead to *shirk* and reliance on other than Allah. Some scholars also relate this to the verse:

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾

Translation: "And indeed, there were men from among mankind who sought protection from men among the jinn, but they only increased them in sin and misguidance." (Qur'an, Surah Al-Jinn: 6)

Relevance of Istighāthah in Modern Life.

1. As a Source of Inner Peace

Istighāthah provides inner tranquility by connecting individuals with Allah. In times of hardship, a person who engages in *istighāthah* does not feel alone, as they rely on a higher divine power. In stressful situations—such as economic, academic, or social pressures—it helps reduce anxiety by bringing individuals closer to Allah. This sense of dependence fosters hope and

optimism, preventing despair. Moreover, spiritual practices like supplication and *istighāthah* have been scientifically shown to promote psychological relaxation, reduce stress, and improve emotional balance. This demonstrates that *istighāthah* is not only an act of worship but also contributes significantly to mental well-being. It also strengthens the emotional bond between الإنسان (the servant) and his Lord, enhancing feelings of security and psychological stability. Studies indicate that religious engagement can lower stress and anxiety levels while improving overall psychological well-being (Harold G., 2012, p. 56).

2. Strengthening the Value of Tawhid

In the modern era, many people tend to rely heavily on technological advancement and material resources to solve life's problems. Scientific progress often leads individuals to believe they can control everything, overlooking their limitations as created beings. In this context, *istighāthah* serves as a reminder that true help ultimately comes only from Allah. It directs Muslims not to place absolute reliance on created beings, but solely on the Creator. By consistently seeking help from Allah, individuals become more aware of their ضعف (weakness) and strengthen their faith in His power. This cultivates a balanced sense of *tawakkul*—combining effort with reliance on Allah. Scholars emphasize that redirecting supplication in matters exclusive to Allah toward others constitutes a deviation from *tawhid* (Sholeh, 2002, p. 145). Thus, *istighāthah* plays a vital role in preserving the purity of faith in modern life.

3. Overcoming Spiritual Crisis

Spiritual crisis is a major issue faced by modern individuals amid rapid development. Despite technological convenience, many experience inner emptiness, loss of meaning, and detachment from spiritual values. This condition arises from an overemphasis on material aspects of life. In such circumstances, *istighāthah* offers a solution by returning individuals to their natural state as servants of Allah. Through it, one realizes their dependence on Allah, fostering humility, reliance, and a stronger spiritual connection. As a result, the heart becomes more peaceful and life gains deeper meaning. Additionally, *istighāthah* cultivates patience and trust in Allah's decree. Those who practice it regularly are better able to face challenges with resilience and optimism, making it not only a ritual act but also an effective spiritual therapy (Ibn al-Jawziyyah, 2003, p. 89).

4. Building Mental Resilience

Istighāthah plays an important role in developing strong mental resilience. By consistently seeking help from Allah, a person gains a solid spiritual foundation when facing life's trials. Belief that Allah is All-Hearing and All-Helping fosters calmness, optimism, and prevents despair. Even in difficult situations, such individuals remain steadfast, believing that every hardship is accompanied by relief from Allah. Furthermore, *istighāthah* trains patience, as the process of supplication teaches individuals to avoid haste and maintain positive expectations (*husn al-zann*) toward Allah. Psychologically, this strengthens resilience, enabling better stress management. In Islamic teachings, patience is a key to success and closeness to Allah (Al-Ghazali, 2004, p. 210).

Moreover, *istighāthah* reinforces *tawhid* by directing the heart solely to Allah as the ultimate source of dependence. This is in line with His statement in

Surah Al-Baqarah, which affirms that Allah does not burden a soul beyond its capacity.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Translation: "Allah does not burden a soul beyond its capacity." (Qur'an, Surah Al-Baqarah: 286).

Thus, *istighāthah* not only impacts the spiritual dimension but also shapes a resilient, patient, and hopeful mindset in navigating life.

Challenges in the Practice of Istighāthah.

Despite its many benefits, the practice of *istighāthah* in society sometimes experiences deviations, such as being directed to other than Allah or accompanied by beliefs that contradict the principles of *tawhid*. In the modern era, these challenges have become increasingly complex due to evolving mindsets and lifestyles. One major challenge is the emergence of misunderstandings regarding the concept of *istighāthah* itself. Some individuals still conflate *istighāthah* directed to Allah with practices that potentially deviate from *tawhid*, such as seeking help from others in matters that only Allah can accomplish (Ibn Taymiyyah, 1961, p. 45). This underscores the need for proper understanding to ensure that *istighāthah* remains within the framework of sound creed.

Additionally, the influence of materialism and rationalism presents a significant obstacle. Many people tend to rely solely on personal ability, technology, or worldly factors, neglecting the importance of reliance on Allah. In Islam, however, outward effort must be accompanied by inner dependence on Allah as a form of *tawakkul* (Al-Qaradawi, 1995, p. 88). This imbalance can weaken an individual's spiritual dimension.

Another challenge lies in the lack of understanding regarding the proper etiquette and procedures of *istighāthah*. Some perceive it merely as a ritual without grasping its deeper meaning and purpose. In fact, proper *istighāthah* must be performed with sincerity, firm conviction, and adherence to Islamic guidance (An-Nawawi, 1999, p. 132); otherwise, it risks losing its spiritual value.

On the other hand, differences of opinion among scholars regarding the practice of *istighāthah* also present a challenge. These differences often lead to debates within society and, at times, even conflict. Therefore, a wise and tolerant attitude is required in addressing such differences, while remaining grounded in strong evidences and sound understanding (As-Shatibi, 2003, p. 76).

In conclusion, the challenges surrounding *istighāthah* call upon Muslims to deepen their knowledge, purify their intentions, and preserve the purity of *tawhid*, so that this practice continues to serve as a means of drawing closer to Allah.

CONCLUSION

Based on the discussion presented, it can be concluded that *tawhid* is the fundamental foundation of Islamic teachings that must be preserved in its purity in all aspects of life, including the practice of *istighāthah*. Essentially, *istighāthah* is a form of seeking help from Allah, particularly in times of hardship, and serves as an expression of servitude and dependence upon Him. From the perspective of *Salaf* scholars, *istighāthah* must be directed solely to Allah, especially in matters beyond human capability, as diverting such supplication to other than Him may lead to *shirk*.

Nevertheless, there are differences of opinion among scholars regarding certain forms of *istighāthah*, particularly those involving intermediaries. These differences reflect the dynamic nature of Islamic intellectual tradition and should be approached with wisdom and balance. Therefore, a comprehensive understanding of *tawhid*, scriptural evidences, and the context of religious practice is essential to prevent deviations in worship.

In the modern era, *istighāthah* remains relevant as a means of spiritual strengthening, mental resilience, and a solution to inner crises. However, its practice also faces various challenges, including conceptual misunderstandings, the influence of materialism, and limited understanding of proper etiquette and procedures. Thus, continuous educational efforts are necessary to ensure that *istighāthah* remains within the correct framework of *tawhid* and aligned with Islamic teachings.

Ultimately, preserving the purity of *tawhid* is not only an individual responsibility but also a collective duty of the Muslim community, so that this teaching remains authentic and can be properly practiced in daily life.

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