



Selected Pearls of Benefit from the Tafseer of al-Mu'awwadhatayn [the Last Two Chapters of the Qur'aan] from Badaai' al-Fawaa'id of Ibn al-Qayyim (rahimahullaah)

Badaai' al-Fawaa'id of Ibn al-Qayyim

Prepared by Abu 'Iyaad as-Salafi

### **Lesson 3: Concerning (al-Musta`adh bihi) - The One in Whom Refuge is Sought**

Ibn al-Qayyim (rahimahullaah) said:

And He is Allaah, alone, the Lord of the Daybreak, the Lord of mankind, the King of mankind, the ilaah of mankind, it is not desirable to seek refuge in anyone besides Him, and nor is refuge sought with anyone from his creation, rather He is the one who gives refuge to those who seek refuge, and He protects them and prevents them from the evil that they sought refuge from.

And Allaah the Most High has informed in His Book about the one who seeks refuge with His creation that his seeking of refuge only increases him in transgression and evil. So He said, in quoting the believers amongst the Jinn, **“And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.”** (Al-Jinn 72:6). In the tafseer there occurs that there used be amongst the Arabs one who, when travelling, would come to rest in the evening in a deserted area, and he would say, “I seek refuge with the chief (sayyid) of this valley from the evil of the fools amongst its people”. So then he would spend the night in security from them and in closeness to them, until he awoke. Meaning, that the Men increased the Jinn, by way of their seeking refuge with their chiefs, in rahaq, meaning, in transgression, sin and evil. And so they would say, “We have masters over the Jinn and the Men”. And “arahaq” in the speech of the Arabs means al-ithm (sin), ghishyaan al-mahaarim (violating the sanctities, prohibitions). Thus, on account of this isti`aadah, they increased them in falling into that which is cautioned against, of pride and the pretence of being great, and so they thought that they were the master of the Men and Jinn.

And Ahl us-Sunnah argued against the Mu'tazilah in the issue of the Speech of Allaah not being created by way of the Prophet (sallallaahu `Alayhi wa Sallam) seeking refuge with the saying, "A`oodhu bi Kalimaat illaahi at-Taammati (I seek refuge in the perfect words of Allaah)", and he (sallallaahu `Alayhi wa Sallam) would never seek refuge in something that is created. And similar to this is his saying, "A`oodhu bi Ridaaka min Sakhatika wa bi `Afwika min `Uqoobatika (I seek refuge in Your pleasure from your anger, and in Your pardon from Your punishment)". So this indicates that His pleasure and His pardon are from His Attributes, and that they are not created. And likewise his saying, "A`oodhu bi `Izzatillaahi wa Qudratihi (I seek refuge in the might of Allaah and His power)", and also his saying, "A`oodhu bi Noori Wajhika alladhee ashraquat lahu adh-Dhulumaat (I seek refuge with the Light of Your Face that has illuminated the darknesses)". And whatever the Prophet (sallallaahu `Alayhi wa Sallam) sought refuge with is not created, for no one is to be sought refuge with except Allaah, or by one of His Attributes.

And Isti`aadah has come in these two surahs in the name of "ar-Rabb", "al-Malik" and "al-Ilaah", and the Ruboobiyyah mentioned therein has been tied to the Daybreak (al-falaq) and also to Mankind (an-naas). And it is necessarily so that whatever Allaah has described Himself with in these two surahs is appropriate and suited, in the greatest and clearest of ways, to the requested Isti`aadah and that (all of) this necessitates the repulsion of the evil from which refuge is being sought (in the greatest and clearest of ways). And we have affirmed in numerous places that Allaah, Subhaanahu, is called upon by His Beautiful Names, and He is asked for every single need by a Name that is suited and appropriate to that particular need and that is required by it. And the Prophet (sallallaahu `Alayhi wa Sallam) said concerning these two Surahs, "Indeed refuge has not been sought with anything like these two Surahs".

Hence, it is necessary that the Name by which refuge is being sought is something that actually brings about that which is being sought, which is the repelling of the evil from which refuge is being sought, or the removal of it (after it has befallen). And this matter will be explained in the speech in the third section, which is concerning (al-Musta`aadh minhu), the thing from which refuge is being sought. and by this the appropriateness and suitability (that is found in these two surahs of linking the Isti`aadah with specific Names and Attributes) will become clear."

Badaa'i al-Fawaa'id (1/441-42), with slight abridgement