



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)
Badaa'i al-Fawaa'id of Ibn al-Qayyim
Prepared by Abu 'Iyaad as-Salafi

Lesson 1: Ahaadeeth on the Mu'awwadhatayn

Ibn al-Qayyim (rahimahullaah) said:

"Muslim narrates in his Saheeh from the hadeeth of Qays bin Abee Haazim, from 'Uqbah bin 'Aamir who said, "The Messenger (sallAllaahu `alayhi wa Sallam) said, "Have you not seen the verses that were revealed this night. Nothing like them has ever been seen: "Qul A`oodhu bi Rabbil-Falaq" and "Qul A`oodhu bi Rabbin-Naas", and in another wording from the report of Muhammad bin Ibraaheem at-Taymee from `Uqbah, that the Messenger (sallAllaahu `alayhi wa Sallam) said to him, "Shall I not inform you of the most excellent of that by which those who seek refuge seek refuge?" I said, "Of course". He said, "Qul A`oodhu bi Rabbil-Falaq" and "Qul A`oodhu bi Rabbin-Naas".

And in the two Saheehs, from Aa'ishah (radiyallaahu anhaa), that the Prophet (sallAllaahu `alayhi wa Sallam), when he used to retreat to his bed, he would lightly spittle into the palms of his hands, and say, "Qul Huwallaahu Ahad", and the Mu'awwadhatayn, collectively, and then he would wipe his face and whatever he could reach from his body with his hands. Aa'ishah said, "That when he used to complain (of an ailment) he would command me to do that for him".

I say: This is how it has been narrated through Yoonus, from az-Zuhree from Urwah from Aa'ishah, al-Bukhaaree mentioned it. And Maalik narrated it from az-Zuhree from Urwah, from her (Aa'ishah) that "The Prophet (sallAllaahu `alayhi wa Sallam) whenever he would complain (of an ailment) he would recite the Mu'awwadhatayn over himself and would lightly spittle. And when his pain became severe I used to recite over him and wipe over him using his hand, hoping in its barakah". And this is what was said by Ma'mar from az-

Zuhree, from Urwah from her, that "The Prophet (sallAllaahu `alayhi wa Sallam) used to lightly spittle (into his hands, and then wipe) over himself using the Mu`awwidhaat, during his illness in which he was taken away. And then it became severe upon him I use to lightly spittle (into the hands) using them (i.e. the Mu`awwadhataan), and would then wipe over him using his own hand seeking its barakah". So I asked Ibn Shihaab (az-Zuhree), "How did he used to spittle", and he said, "He would spittle into his hands, and would then wipe his face with them". Al-Bukhaaree mentioned this as well.

And this is what is correct from Aa'ishah, she used to do that while the Prophet (sallAllaahu `alayhi wa Sallam) did not command her to do so, and nor did he prevent her from that. As for him seeking ruqyaa (istirqaa), and requesting her to make ruqyah for him, then no (this is not the case). And perhaps some of the narrators reported this in meaning, and then thought that when she used to do that and the Prophet (sallAllaahu `alayhi wa Sallam) affirmed it, that he would actually order her to do so. And there is a difference between the two. It is not binding from the Prophet (sallAllaahu `alayhi wa Sallam) affirming her ruqyah (for him) that he actually sought the ruqyah in the first place, because one (wording of the hadeeth) is not the same as the other. And perhaps that which he would command her with is to wipe over him using his own hand, and hence he becomes the raaqee for himself, and his hand was too weak to wipe over all of his body, so he would command her to move it over his body. And all of this is besides her reading over him and her touching his hands, for she would do this (for him). But as for what he commanded her with, then it was moving his hand (over his body), and not the actual ruqyah. And Allaah knows best.

And the intent behind this is to speak about these two Soorahs and to explain the mighty benefit that they contain, the extreme need for them, that no one can be free of need from them ever, and that they have a specific effect in repelling magic, the evil eye, and all evils, and that the need of the servant upon seeking refuge by way of these two soorahs is greater than his need for the sould, food, drink and clothing."

Badaa'i al-Fawaa'id (1/437-439), with slight abridgement



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Lesson 2: The Meaning of Isti`aadha

Ibn al-Qayyim (rahimahullaah) said:

Know that the wording (a`adha) and whatever branches from it, indicates protection, fortification and safety, deliverance, and the reality of its meaning is "fleeing from something that you fear to one who will protect you from it", and it is for this reason that the one with whom refuge is sought (al-musta`adhi) is called, "mu`adhi".

And in the hadeeth there occurs that when Ibnat ul-Jawn entered upon the Prophet (sallAllahu `alayhi wa Sallam), he placed his hand over her and she said, "I seek refuge (a`oodhu) in Allaah from you". So he said to her, "Indeed, you have taken refuge with a "mu'aadhi" (i.e. one in whom refuge is sought).

Hence, the meaning of "a`oodhu", is "I make recourse to, and seek refuge, and seek protection". And concerning its origin (in the language) there are two sayings. The first of which is that it is taken from "as-sitr" (covering). And the second is that it is taken from "luzoom al-mujaawarah" (close, tight, nearness or proximity). As for the one who said it is taken from "as-sitr", then he says that the Arabs say that the house that is built in the trunk of the tree and which is concealed by it is called (uwwadh), so when he seeks recourse (a`adha) to this tree, and conceals himself by trunk and its shade, they call it (uwwadh). Then likewise the one who seeks refuge (a`a'idh), he has concealed himself from his enemy by way of the one with whom he sought refuge, and by whom he hid away from (his enemy).

And as for the one who said it is "luzoom al-mujaawarah", then he says that the Arabs say about the meat that sticks to the bone and does not separate from it completely that it is (uwwadh) because it clung to it and stuck by it. So

likewise the one who takes refuge (‘aa’idh), he has held onto the one with whom he has sought refuge, and has clung to him.

And both of these sayings are true and “isti`aadhah” (seeking refuge) comprises them both, for the one who seeks refuge conceals himself by one in whom refuge is sought, and holds fast to him and sticks to him. His heart has held fast to him and has binded to him, just like a boy binds himself to his father when his enemy has raised up a sword over him and desires to use it upon him, so he flees from and then he meets his father on the way while fleeing from his enemy who wishes to make him to perish and to return to his Lord and Master, so he flees to him (i.e. his father) and throws himself between him and holds fast to him, and comes close to him and recurses to him.

So the meaning of “isti`aadhah” which occurs with the heart is actually behind the likes of these expressions, meanings (i.e. in what has been explained above of the various meanings and examples), since they are indications and examples to provide understanding. Otherwise, what occurs in the heart of seeking recourse, seeking protection, showing defeat in front of the Lord, showing great need of him, and humbling oneself before Him is a matter that cannot be encompassed by the expression(s).”

Badaa’i al-Fawaa’id (1/439-440), with slight abridgement



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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 “ar-ahaq” 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



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Lesson 4: Concerning (al-Musta`aadh minhu) - The Types of Evil That Refuge is Sought From

Ibn al-Qayyim (rahimahullaah) said:

And amongst them is what occurs in these two surahs.

The evil that afflicts a servant does not exit from the (following) two types:

[a] Either sins that have occurred from him and he is punished for them, hence the occurrence (of that evil) is actually by way of his (own) action, his intent (qasd) and striving. And so this (first) evil is (the actual) sins and whatever these sins bring about (of associated punishments), and this type is the greatest of the two evils, the most lasting, and most severe of them both towards the one who falls into it

[b] Or it is evil which occurs (upon him) from something other than him. And this is either one that is mukallaf, or ghayr mukallaf. The mukallaf is either what is like him, which is a human, or a jinn (i.e. those responsible for responding to the call of Allaah), and the ghayr mukallaf are things like reptiles, and the things that live in burrows (such as snakes, scorpions) and other such things.

Thus, these two surahs comprise seeking refuge (Isti`aadah) from all of these evils in the most concise and comprehensive wording, and the most direct (wording) in affording the intended (meaning), and also the most general way of seeking refuge, in the sense that no evil has been left, except that it enters into the evil from which refuge has been sought in these two (surahs).

And Surah al-Falaq comprises seeking refuge from four matters:

- a) The first of them is the evil of the created things, which have general evil.
- b) The second is the evil of the darkening of the night.
- c) The third is the evil of witchcrafts, those who blow in knots.
- d) The fourth is the evil of the envious person when he envies.

So we will speak about each of these four evils, their places of occurrence, and their connection to the servant, taking caution of them before their occurrence and what they are repelled by after their occurrence.

However, before any speech regarding this, it is necessary to explain evil. What is it? And what is its reality?

Badaa'i al-Fawaa'id (1/444).