



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
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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).