Chapter
Isti'aadhah (seeking refuge) with other than Allaah is a form of *shirk*

(page 109 of the Arabic edition)

And His Statement, the Most High:

And that there were men from humankind who sought refuge with the males from amongst the jinn, so they (the jinn) increased them in *rahaq*.[1]

---

1) What is the relevance of this chapter to the book 'Kitaab ut Tawheed'?

In this chapter, the author explains one of the types of *shirk* which negates *tawheed* and that is: seeking refuge with other than Allaah.
He explains this type of *shirk* so that it might be guarded against and avoided.

With regards to the words to be explained, what is the meaning of the following words used in this aayah:

2) *isti'aadhah* – linguistically, it means *iltijaa* (turning to in order to seek refuge) and *i'tisaam* (clinging to - for protection) and *taharruz* (being on one's guard).
And its reality is that it means: fleeing from something that you fear towards someone who will protect you from that thing.
3) (men from humankind) who sought refuge – in that one of them would say when spending the night in a valley and he feared the jinn: 'I seek refuge with the chief of this valley from the foolish ones of his people'.[2]
4) *rahaq* – meaning fear and sin.

5) What is the general meaning of this aayah?

Allaah informs us that some people would turn for protection to some of the jinn, seeking from them safety and security from that which the people feared.

And this turning for protection to the jinn which these people did only increased them in fear, rather than increasing them in safety and security.

6) What is the relevance of this aayah to this chapter of Kitaab ut tawheed?

---

[1] Soorah al Jinn (72) aayah 6

[2] This was the explanation given by ibn 'Abbaas, Mujaahid, Qataadah and others *rahimahumullaah* and Ibraaheem added: The jinn would say: You are seeking refuge with us and yet we do not even possess the ability to bring harm or benefit to ourselves! (Tafseer at Tabaree)

Allaah tells us about a group of jinn who believed in the *deen* of the Messenger *sall Allaahu 'alaiyhi wa sallam*.
This group mentioned some matters of *shirk* relating to seeking refuge with other than Allaah which used to occur from some people in *jaahiliyyah* - and this mentioning was done by way of disapproval and rejection of this *shirk* that they fell into.

With regards to benefits of this aayah, fill in the missing words or phrases: This aayah shows:

7) That *isti'aadhah* (**seeking refuge**) with other than Allaah is an act of *shirk*, because a group of believers from amongst the jinn said:

And we will never associate anything as a partner with our Lord.[3]

Then after that they mentioned by way of disapproval and rejection:

And that there were men from humankind who sought refuge with the males from amongst the jinn.[4]

8) That the Messengership of Muhammad *sall Allaahu 'alaiyhi wa sallam* was general to the *thaqalayn* (both the **jinn** and the **humans**).

9) That *isti'aadhah* with other than **Allaah** gives rise to fear and weakness.

10) That it can be understood from the aayah that *isti'aadhah* **with Allaah** gives rise to *quwwah* (strength) and *amn* (security and safety).

---

[3] Soorah al Jinn (72) aayah 2
[4] Soorah al Jinn (72) aayah 6

And from Khawlah bint Hakeem who said:

I heard the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* say:

Whoever stops off at a place then says:

A'oodhu bi kalimaat illaah it taammati min sharri ma khalaq
(I seek refuge with the Perfect and Complete Words of Allaah from every created being that contains evil)

- then nothing shall harm him until he leaves that stopping place of his.

Reported by Muslim.[5]

With regards to the words to be explained, what is the meaning of the following words used in this hadeeth:

1) Khawlah bint Hakeem – she was the daughter of Hakeem ibn Umayyah as Sulamiyyah and was also the wife of 'Uthmaan ibn Madh'oon.
She was a righteous woman, a woman of virtue *radi Allaahu 'anhaa.*
2) Words of Allaah – what is meant here is the Qur'aan.
3) Perfect and Complete – words which are not touched by deficiency or shortcoming.
4) from every created being that contains evil – i.e from every evil in whatever creation evil is found– whether it be from an animal or other than that.

5) What is the general meaning of this hadeeth?

The Prophet *sall Allaahu 'alaiyhi wa sallam* directed his nation to *isti'aadhah* which will bring about benefit, the *isti'aadhah* by which every evil which a person fears can be repelled when the person stops off in any place on Earth.
The person seeks refuge with the Speech of Allaah which is healing, sufficient and perfect and free from every shortcoming and deficiency.
This is done so that the person remains safe and secure from every evil calamity in that stopping place as long as he remains there.

With regards to the relevance of this hadeeth to this chapter of Kitaab ut tawheed:

6) In what way does this hadeeth tell us about a way that the Muslims are different and distinct from the *mushriks*?

This hadeeth guides us to the Islaamically legislated *isti'aadhah* which will bring benefit as opposed to the *isti'aadhah* that the *mushriks* make which involves *shirk*.

---

[5] Reported by Muslim (2708), at Tirmidhee (3433) and others

With regards to benefits of this hadeeth, fill in the missing words or phrases: This hadeeth shows:

7) An explanation that *isti'aadhah* is an act of **worship**.

8) That the *isti'aadhah* which is Islaamically legislated is that refuge which is sought with Allaah or with the **Names** and **Attributes** of Allaah.

9) That the Speech of Allaah is not something **created** because Allaah legislated *isti'aadhah* with it – and *isti'aadhah* with something **created** is *shirk*, as has already been mentioned.
So this proves that the Speech of Allaah is not **created**.

10) The **virtue** of this supplication[6], despite its being something short.

11) That the **forelocks** of the creation are in the Hand of Allaah.

---

[6] Referring to the statement '***A'oodhu bi kalimaat illaahit taammati min sharri ma khalaq'***