



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 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