

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَدِدٍ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ



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# TAFSIR OF AHLUS SUNNAH

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Through the Centuries

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Surah Al-Falaq 113 : Verse No. 1



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## قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ١

Say, "I seek refuge in the One Who creates the Daybreak."

### Tafsir al-Tabari

### تفسير الطبري

عَنِ ابْنِ عَبَّاسٍ {أَعُوذُ بِرَبِّ الْفَلَقِ} [الفلق: 1] قَالَ: الْفَلَقُ: الصُّبْحُ

Sayyiduna ibn Abbas – may Allah be pleased with him – is reported to have said concerning the verse, "Al-Falaq means daybreak."

عَنْ مُجَاهِدٍ، فِي قَوْلِهِ: {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} [الفلق: 1] قَالَ: «الصُّبْحُ»

Sayyiduna Mujahid – may Allah be pleased with him – is reported to have said concerning the verse 'I seek refuge in the One Who creates the Daybreak', "(It's) daybreak."

عَنْ قَتَادَةَ، {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} [الفلق: 1] قَالَ: الْفَلَقُ: فَلَقُ النَّهَارِ

Sayyiduna Qatadah – may Allah be pleased with him – is reported to have said concerning the verse 'I seek refuge in the One Who creates the Daybreak', "Al-Falaq is daybreak."

وَالْفَلَقُ فِي كَلَامِ الْعَرَبِ: فَلَقُ الصُّبْحِ

Al-Falaq means daybreak in the speech of Arabs.

## Tafsir al-Matureedi

## تفسير الباتريدي

قال الفقيه - رحمه الله -: الأمر بالتعوذ به يحتل وجوها ثلاثة:

أحدها: على التعليم، لا لنازلة كانت في ذلك الوقت؛ لكن لما علم الله - تعالى - من  
عظيم شر.

والثاني: ما قيل: نزل جبريل - عليه السلام - على رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -  
فقال: إن عفريتاً من الجن يكيدك؛ فتعوذ بأعوذ برب الفلق، و برب الناس من شره إذا  
أويت إلى الفراش.

والثالث: قيل: إن واحداً من اليهود سحر رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -، فنزل  
هذا.

Al-Faqeeh - may Allah be pleased with him - said that the  
command of seeking Allah's refuge could be for three reasons:

1. It was for teaching, and not due to mishap at the time but what was in Allah's Knowledge - the severe evil.
2. It is said that Sayyiduna Jibreel - peace be upon him - descended upon the Holy Prophet - may Allah send peace and blessings upon him - and said, "Indeed, Ifreet (satan) among the jinns is plotting against you, so when you go to bed, seek refuge in the One who is the Lord of daybreak and in the Lord of all mankind from his evil.
3. It is said that one of the jews bewitched the Messenger of Allah - may Allah send peace and blessings upon him - and then it was revealed.

قال الفقيه - رحمه الله - : ولكن عندنا فيما قيل : إن رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -

سحر - وجهان في إثبات رسالته ونبوته.

أحدهما : بما أعلمه بالوحي أنه سحر ، وذلك فعل فعلوه سرا منه ، ولا وقوف لأحد على

الغيب إلا بالوحي.

والثاني : بما أبطل عمل السحر بتلاوة القرآن.

Al-Faqeeh – may Allah be pleased with him – said, “According to us, the witchcraft on the Holy Prophet – may Allah send peace and blessings upon him – proves his Prophethood in two ways:

1. He knew through revelation that it was witchcraft, while it was a deed done in secret, and no one has a way of finding out what lies hidden except by way of revelation.
2. The work of witchcraft was defeated by the recitation of the Holy Quran.”

*Tafsir al-Matureedi (Taweel Ahl al-Sunnah) of Imam Abu Mansoor Muhammad Ibn Muhammad al-Matureedi ؓ D. 333 A.H.*

## Tafsir al-Baghawi

## تفسير البغوي

قال ابن عباس وعائشة : كَانَ غُلَامٌ مِنَ الْيَهُودِ يَخْدُمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَدَبَّتْ إِلَيْهِ الْيَهُودُ، فَلَمْ يَزَالُوا بِهِ حَتَّى أَخَذَ مُشَاطَةً رَأْسِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَعِدَّةٌ أَسْنَانٍ مِنْ مُشْطِهِ، فَأَعْطَاهَا الْيَهُودَ فَسَحَرُوا فِيهَا، وَتَوَلَّى ذَلِكَ لَبِيدُ بْنُ الْأَعْصَمِ  
رَجُلٌ مِنَ الْيَهُودِ، فَنَزَلَتِ السُّورَتَانِ فِيهِ.

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: طُبَّ حَتَّى أَنَّهُ لَيُخَيَّلُ إِلَيْهِ أَنَّهُ قَدْ صَنَعَ شَيْئًا  
وَمَا صَنَعَهُ وَأَنَّهُ دَعَا رَبَّهُ ثُمَّ قَالَ: «أَشَعَرْتُ أَنْ اللَّهَ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ» فَقَالَتْ  
عَائِشَةُ: وَمَا ذَاكَ يَا رَسُولَ اللَّهِ ﷺ قَالَ: «جَاعَنِي رَجُلَانِ فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي  
وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: مَا وَجَعَ الرَّجُلُ ﷺ قَالَ الْآخَرُ: هُوَ مَطْبُوبٌ،  
قَالَ: مَنْ طَبَّهُ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ، قَالَ: فِي مَاذَا ﷺ قَالَ فِي مُشْطٍ وَمُشَاطَةٍ وَجُفٍّ  
طُلْعَةٍ ذَكَرَ، قَالَ: فَأَيْنَ هُوَ قَالَ فِي ذُرْوَانَ، وَذُرْوَانُ بَعْثَرِي بَنِي زُرَيْقٍ» قَالَتْ عَائِشَةُ:  
فَأَتَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَجَعَ إِلَى عَائِشَةَ، فَقَالَ: «وَاللَّهِ لَكَأَنَّ مَاءَهَا  
نُقَاعَةُ الْحِجَاءِ وَلَكَأَنَّ نَحْلَهَا رُؤُوسُ الشَّيَاطِينِ» قَالَتْ: فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ فُهَلَا  
أُخْرِجْتَهُ قَالَ: أَمَّا أَنَا فَقَدْ شَفَانِي اللَّهُ فَكِرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ بِهِ شَرًّا.

وَرَوَى أَنَّهُ كَانَ تَحْتَ صَخْرَةٍ فِي الْبَيْرِ فَرَفَعُوا الصَّخْرَةَ وَأَخْرَجُوا جُفَّ الطُّلْعَةِ فَإِذَا فِيهِ  
مُشَاطَةٌ رَأْسِهِ وَأَسْنَانُ مُشْطِهِ فِيهَا.

عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: سَحَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِنَ الْيَهُودِ، قَالَ فَاشْتَكَى  
لِذَلِكَ أَيَّامًا، قَالَ: فَأَتَاهُ جِبْرِيلُ، فَقَالَ: إِنَّ رَجُلًا مِنَ الْيَهُودِ سَحَرَكَ وَعَقَدَ لَكَ عُقْدًا،

فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا فَاسْتَخَرَهَا فَجَاءَ بِهَا، فَجَعَلَ كُلُّهَا حَلًّا  
عُقْدَةً وَجَدَ لِدَلِكْ خَفَةً، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّهُمَا نَشِطٌ مِنْ عِقَالٍ، فَبَا  
ذَكَرَ ذَلِكَ لِلْيَهُودِ وَلَا رَأَوْهُ فِي وَجْهِهِ قَطُّ.

قَالَ مُقَاتِلٌ وَالْكَلْبِيُّ: كَانَ فِي وَتَرِ عُقْدَةٍ عَلَيْهِ إِحْدَى عَشْرَةَ عُقْدَةً.

[وقيل: كانت العقدة مَغْرُورَةً بِالْإِبْرَةِ، فَأَنْزَلَ اللَّهُ هَاتَيْنِ السُّورَتَيْنِ وَهِيَ إِحْدَى عَشْرَةَ  
آيَةً] سُورَةُ الْفَلَقِ خَمْسُ آيَاتٍ، وَسُورَةُ النَّاسِ سِتُّ آيَاتٍ، كُلُّهَا قُرَأَ آيَةٌ أَنْحَلَّتْ عُقْدَةً،  
حَتَّى أَنْحَلَّتِ الْعُقْدُ كُلُّهَا، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّهُمَا نَشِطٌ مِنْ عِقَالٍ.  
وَرُوي: أَنَّهُ لَبِثَ فِيهِ سِتَّةَ أَشْهُرٍ وَاشْتَدَّ عَلَيْهِ ثَلَاثَ لَيَالٍ، فَنَزَلَتِ الْبُعُودَتَانِ.

عَنْ أَبِي سَعِيدٍ: أَنَّ جَبْرِيلَ عَلَيْهِ السَّلَامُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا مُحَمَّدُ  
اشْتُكَيْتَ قَالَ:

نعم، قال: بِسْمِ اللَّهِ أَرْقِيكَ [مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ] مِنْ [شَرِّ] كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ،  
اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ [وَاللَّهُ يَشْفِيكَ].

قَوْلُهُ عَزَّ وَجَلَّ: قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، أَرَادَ بِالْفَلَقِ الصُّبْحُ، وَهُوَ قَوْلُ جَابِرِ بْنِ عَبْدِ اللَّهِ  
وَالْحَسَنِ وَسَعِيدِ بْنِ جُبَيْرٍ وَمُجَاهِدٍ وَقَتَادَةَ وَكَثَرِ الْمُفَسِّرِينَ، وَهُوَ رِوَايَةُ الْعَوْقِيِّ عَنِ ابْنِ  
عَبَّاسٍ بِدَلِيلِ قَوْلِهِ:

### فَالِقُ الْإِصْبَاحِ [الْأَنْعَامِ: 96]

Sayyiduna Ibn Abbas and Sayyidah Ayesha – may Allah be pleased with them – said, “There was a jewish boy who served the Holy Prophet – may Allah send peace and blessings upon him. The jews conspired and joined him with them. They managed to get their hands on few strands of his hair and some teeth from his comb through him and did witchcraft on it. The person responsible for it was Labeed ibn A'sam, a jew, and it was then that these two Surahs (Falaq and Naas) were revealed.”

Sayyidah Ayesha – may Allah be pleased with her – said that the Holy Prophet – may Allah send peace and blessings upon him – fell ill. He would assume to have done something whereas he did not. He prayed to his Lord, and then said, “Allah Almighty has answered me what I asked him.” I asked, “What is it, O Allah's Messenger?” He replied, “Two men came; one stood by my head and the other by my feet. One said to the other, ‘What is bothering this man?’ The other replied, ‘He has fallen ill.’ The first one asked, ‘Who has bewitched him?’ ‘Labeed ibn A'sam’, replied the other. The first one asked, ‘What did he do it on?’ ‘On the comb and its hair in the hollowed male palm trunk’, replied the other. The first one asked, ‘Where are those things?’ ‘In Dharwaaan, a well in Bani Zareeq’, replied the other.”

Sayyidah Ayesha – may Allah be pleased with her – said that the Holy Prophet – may Allah send peace and blessings upon him – visited there and then returned to Sayyidah Ayesha – may Allah be pleased with her – and said, “By Allah, its water was like that of henna-water and the palm trees there were like devil's heads.” I said, “O the Messenger of Allah, why did you not take it out?” He replied, “Allah Almighty has already

cured me. I did not find it appropriate, for it may stir disruption among people."

It has been narrated that it was buried under a rock in the well. People then removed the rock and recovered the palm trunk from beneath it. It contained some of the hair of the Holy Prophet – may Allah send peace and blessings upon him – and some teeth of his comb as well.

Sayyiduna Zaid ibn Arqam – may Allah be pleased with him – narrated that a jew bewitched the Holy prophet – may Allah send peace and blessings upon him – which caused him sufferings. Sayyiduna Jibreel – peace be upon him – came and informed him that a jew had bewitched him and had tied some knots of witchcraft. The Holy Prophet – may Allah send peace and blessings upon him – sent Sayyiduna Ali – may Allah be pleased with him – and got it recovered, and as he opened each knot the sickness got cured. At last he stood up, as if his strangled legs opened up but he did not mention it to the jew nor did he say anything to his face.

Sayyiduna Muqatil and Kalbi – may Allah be pleased with them – said that it was a string which had 11 knots on it. It is said that the knots had needles in them and then Allah Almighty revealed these two Surahs; 5 verses of Surah Al-Falaq and 6 verses of Surah Al-Naas. As the Holy Prophet – may Allah send peace and blessings upon him – recited a verse each knot would open, he continued to do so until all the knots opened and then the Holy Prophet – may Allah send peace and blessings upon him – stood up, as if he was freed from the knots. It is narrated that the Holy Prophet – may Allah send peace and blessings upon him – was affected by it for six months which included three severe nights and then the Mu'awwidhataan (Surah Al-Falaq and Al-Naas) were revealed.

Sayyiduna Abu Sa'eed – may Allah be pleased with him – narrated that Sayyiduna – Jibreel – peace be upon him – came to the Holy Prophet – may Allah send peace and blessings upon him – and said, “O Muhammad, do you have fever?” “Yes”, he replied. Sayyiduna Jibreel – peace be upon him – then recited:

بِسْمِ اللَّهِ أُرْقِيكَ [مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ] مِنْ [شَيْءٍ] كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ

يَشْفِيكَ، بِسْمِ اللَّهِ أُرْقِيكَ [وَاللَّهُ يَشْفِيكَ]

The words of Allah Almighty: “Say, ‘I seek refuge in the One Who creates the Daybreak’.” The meaning of Al-Falaq is daybreak which is the view of the majority of Exegetists; Sayyiduna Jabir ibn Abdullah, Hasan, Sa'eed ibn Jubair, Mujahid, Qatadah etc. and this is the view in the narration of Aafi from Sayyiduna Ibn Abbas – may Allah be pleased with them – and the evidence is Allah's words:

فَالِقُ الْإِصْبَاحِ

He brings forth the dawn.

(Al-An'aam 6, Verse 96)

Tafsir al-Baghawi (Ma'aalim al-Tanzeel) of Muhiyy al-Sunnah Imam Abu Muhammad Al-Husain ibn Mas'ood al-Baghwi al-Shafe'i ؒ D. 510 A.H.

## Tafsir al-Kabeer

## التفسير الكبير

قَوْلُ جُبْهُورِ الْمُفَسِّرِينَ: أَنَّ لَبِيدَ بْنَ أَعْصَمَ الْيَهُودِيَّ سَحَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي

إِحْدَى عَشْرَةَ عَقْدَةً فِي وَتَرَدَّ سَهْ فِي بَيْتِي قَالَ لَهَا ذُرُونِ فَمَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ، وَاشْتَدَّ عَلَيْهِ ذَلِكَ ثَلَاثَ لَيَالٍ فَنَزَلَتِ الْبُعُودَتَانِ لِدَلِكِ، وَأَخْبَرَهُ جِبْرِيلُ بِمَوْضِعِ  
السِّحْرِ فَأَرْسَلَ عَلَيْهِ السَّلَامُ وَطَلَحَهُ وَجَاءَ بِهِ، وَقَالَ جِبْرِيلُ لِلنَّبِيِّ: حُلِّ عُقْدَةً،  
وَأَفْرَأُ آيَةً فَفَعَلَ وَكَانَ كُلُّهَا قِرْءَ آيَةٍ انْحَلَّتْ عُقْدَةٌ فَكَانَ يَجِدُ بَعْضَ الْخِفَّةِ وَالرَّاحَةِ.

The view of the majority of scholars of Tafsir concerning the reason for its revelation is that Labeed ibn A'sam, a jew, had bewitched the Holy Prophet – may Allah send peace and blessings upon him – on 11 knots of a string in a well called Dharwaan. Hence, the Holy Prophet – may Allah send peace and blessings upon him – fell ill and it became extremely severe for three nights, and then Mu'awwidhataan (Surah Al-Falaq and Al-Naas) were revealed for that purpose. Sayyiduna Jibreel – peace be upon him – informed him about the location of the witchcraft, so he sent Sayyiduna Ali and Talha – may Allah be pleased with them – there and they brought it. Sayyiduna Jibreel – peace be upon him – said to the Holy Prophet – may Allah send peace and blessings upon him, "Read the verses and open the knots which he did it, and as he recited a verse, each knot would open, and he felt better each time.

*Tafsir al-Kabeer (Mafateeh al-Ghaib) of Imam Fakhruddin Muhammad ibn Umar al-Raazi al-Shafe'i ؒ D. 606 A.H.*

رَوَى النَّسَائِيُّ عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَاكِبٌ، فَوَضَعْتُ يَدِي عَلَى قَدَمِهِ، فَقُلْتُ: أَقْرَأْنِي سُورَةَ هُودٍ أَقْرَأْنِي سُورَةَ يُوسُفَ. فَقَالَ لِي: وَلَنْ تَقْرَأَ شَيْئًا أَبْدَعَ عِنْدَ اللَّهِ مِنْ (قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ)

وَعَنْهُ قَالَ: بَيْنَمَا أَنَا أَسِيرُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْجُحْفَةِ وَالْأَبْوَاءِ، إِذْ غَشَّتُنَا رِيحٌ مُظْلِمَةٌ شَدِيدَةٌ، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ بِ (أَعُوذُ بِرَبِّ الْفَلَقِ)، وَ (أَعُوذُ بِرَبِّ النَّاسِ)، وَيَقُولُ: يَا عُقْبَةُ، تَعَوَّذْ بِهِمَا فَمَا تَعَوَّذَ مُتَعَوِّذٌ بِشَيْءٍ. قَالَ: وَسَبَّعْتُهُ يَقْرَأُ بِهِمَا فِي الصَّلَاةِ.

وَرَوَى النَّسَائِيُّ عَنْ عَبْدِ اللَّهِ قَالَ: أَصَابَنَا طَشٌّ «2» وَظُلُمَةٌ، فَاتَّقَطَرْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ «3». ثُمَّ ذَكَرَ كَلَامًا مَعْنَاهُ: فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [لِيَصَلِّيَ بِنَا «4»]، فَقَالَ: (قُلْ). فَقُلْتُ: مَا أَقُولُ؟ قَالَ: (قُلْ هُوَ اللَّهُ أَحَدٌ) (وَالْمُعَوِّذَتَيْنِ حِينَ تَنْسِي، وَحِينَ تُصْبِحُ ثَلَاثًا، يَكْفُكَ كُلَّ شَيْءٍ)

وَفِي حَدِيثِ ابْنِ عَبَّاسٍ (قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ) وَ (قُلْ أَعُوذُ بِرَبِّ النَّاسِ)، هَاتَيْنِ السُّورَتَيْنِ سُورَةً. وَفِي صَحِيحِ الْبُخَارِيِّ وَمُسْلِمٍ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اشْتَكَى قَرَأَ عَلَى نَفْسِهِ بِالْمُعَوِّذَتَيْنِ وَيَنْفُثُ، كُلَّمَا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ، وَأُمْسَحُ عَنْهُ يَدَهُ، رَجَاءَ بَرَكَتِهَا.

النَّفْثُ: النَّفْخُ لَيْسَ مَعَهُ رِيْقٌ.

Imam Nasa'i – narrated from 'Uqabah ibn Amir – may Allah be pleased with them - that he said, "I visited the Holy Prophet – may Allah send peace and blessings upon him – whilst he was on a journey. I placed my hand over his feet and said, 'Teach me Surah Al-Baqarah and Hood.' He said to me, 'You will not read anything that is loftier than Surah Al-Falaq by Allah'."

He is also reported to have said, "As I was travelling with the Holy Prophet – may Allah send peace and blessings upon him – between Juhfah and Abwa, we were faced with a dark strong storm wind. The Holy Prophet – may Allah send peace and blessings upon him – began to supplicate with Surah Al-Falaq and Surah Al-Naas, and said, 'O 'Uqabah, seek refuge with them, for there is nothing else of its kind to seek refuge with'."

He said, "I heard the Holy Prophet – may Allah send peace and blessings upon him – reciting both the Surahs."

Imam Nasa'i narrated from Sayyiduna Abdullah – may Allah be pleased with them, "We were faced with light rain and darkness. The Holy Prophet – may Allah send peace and blessings upon him – came out to lead us in Salah and said, 'Say.' I asked, 'What should I say.' He stated, 'When the sun sets recite Surah Akhlas and Mu'awwidhatain (Surah Al-Falaq and Surah Al-Naas) and recite them in the morning. They will suffice you in everything'."

It is narrated from Sayyidah Ayesha – may Allah be pleased with her – in Sahih Bukhari and Muslim that whenever the Holy Prophet – may Allah send peace and blessings upon him – faced any difficulties he would recite Mu'awwidhatain and blow on himself. (She added) "When his situation got severe, I used to read it for him and rub over him to seek blessings."

ثَبَّتَ فِي الصَّحِيحَيْنِ مِنْ حَدِيثِ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَحَرَ لَا يَهُودِيٍّ مِنْ يَهُودِ بَنِي زُبَيْرٍ، يُقَالُ لَهُ لَبِيدُ بْنُ الْأَعْصَمِ، حَتَّى يُخَيَّلَ إِلَيْهِ أَنَّهُ كَانَ يَفْعَلُ الشَّوْءَ وَلَا يَفْعَلُهُ، فَبَكَتْ كَذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَبْكُثَ - فِي غَيْرِ الصَّحِيحِ: سَنَةً - ثُمَّ قَالَ: يَا عَائِشَةُ

أُشْعِرْتُ أَنَّ اللَّهَ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ. أَتَانِي مَلَكَانِ، فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي،  
وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ [الَّذِي عِنْدَ رَأْسِي لِلَّذِي عِنْدَ رِجْلِي]: مَا شَأْنُ الرَّجُلِ قَالَ:  
مَطْبُوبٌ. قَالَ وَمَنْ طَبَّهُ قَالَ لَبِيدُ بْنُ الْأَعْصَمِ. قَالَ فِي مَاذَا قَالَ فِي مُشْطٍ وَمُشَاطَةٍ وَجُفٍّ  
طَلْعَةٍ ذَكَرَ، تَحْتَ رَاوِفَةٍ فِي بَرْذَى أَوْ رَانَ فَجَاءَ الْبُيُوتَ وَاسْتَخْرَجَهُ. انْتَهَى الصَّحِيحُ.  
وَقَالَ ابْنُ عَبَّاسٍ: (أَمَا شَعَرْتَ يَا عَائِشَةُ أَنَّ اللَّهَ تَعَالَى أَخْبَرَنِي بِدَائِي). ثُمَّ بَعَثَ عَلِيًّا  
وَالزُّبَيْرَ وَعِمَارَ ابْنَ يَاسِرٍ، فَتَزَحُّوا مَاءَ تِلْكَ الْبُيُوتِ كَأَنَّهُ نُقَاعَةُ الْحِثَاءِ، ثُمَّ رَفَعُوا الصَّخْرَةَ  
وَهِيَ الرَّاوِفَةُ - صَخْرَةٌ تُتْرَكُ أَسْفَلَ الْبُيُوتِ يَقُومُ عَلَيْهَا الْهَائِجُ، وَأُخْرِجُوا الْجُفَّ، فَإِذَا  
مُشَاطَةٌ رَأْسِ إِنْسَانٍ، وَأَسْنَانٌ مِنْ مُشْطٍ، وَإِذَا وَتَرٌ مَعْقُودٌ فِيهِ إِحْدَى عَشْرَةَ عُقْدَةً مُغْرَزَةً  
بِالْإِبْرِ، فَأَنْزَلَ اللَّهُ تَعَالَى هَاتَيْنِ السُّورَتَيْنِ، وَهُمَا إِحْدَى عَشْرَةَ آيَةً عَلَى عَدَدِ تِلْكَ الْعُقَدِ،  
وَأَمَرَ أَنْ يُنَعَّوْذَ بِهِمَا، فَجَعَلَ كُلُّمَا قَرَأَ آيَةً انْحَلَّتْ عُقْدَةٌ، وَوَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
خَفَةً، حَتَّى انْحَلَّتِ الْعُقْدَةُ الْآخِرَةُ، فَكَأَنَّهُمَا أَنْشَطَ مِنْ عِقَالٍ، وَقَالَ: لَيْسَ بِهِ بَأْسٌ.  
وَجَعَلَ جِبْرِيلُ يَرْقِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ: [بِاسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ  
شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ حَاسِدٍ وَعَيْنٍ، وَاللَّهُ يَشْفِيكَ]. فَقَالُوا: يَا رَسُولَ اللَّهِ، أَلَا نَقْتُلُ  
الْخَبِيثَ. فَقَالَ: [أَمَّا أَنَا فَقَدْ شَفَانِي اللَّهُ، وَأَكْرَهُ أَنْ أَثِيرَ عَلَى النَّاسِ شَرًّا].

وَذَكَرَ الْقُشَيْرِيُّ فِي تَفْسِيرِهِ أَنَّهُ وَرَدَ فِي الصَّحَاحِ: أَنَّ غُلَامًا مِّنَ الْيَهُودِ كَانَ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَدَسَّتْ إِلَيْهِ الْيَهُودُ، وَلَمْ يَزَالُوا بِهِ حَتَّى أَخَذَ مُشَاطَةً رَأْسِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَالْمُشَاطَةُ (بِضَمِّ الْهَيْمِ): مَا يَسْقُطُ مِنَ الشَّعْرِ عِنْدَ الْبُشْطِ. وَأَخَذَ عِدَّةً مِّنْ أَسْنَانٍ مُّشَطِهِ، فَأَعْطَاهَا الْيَهُودَ، فَسَحَرُوا فِيهَا، وَكَانَ الَّذِي تَوَلَّى ذَلِكَ لَبِيدُ بْنُ الْأَعْصَمِ الْيَهُودِيُّ. وَذَكَرَ نَحْوُ مَا تَقَدَّمَ عَنِ ابْنِ عَبَّاسٍ.

It has been narrated by Sayyidah Ayesha – may Allah be pleased with her – in Sahih Bukhari and Muslim that a jew by the name of Labeed ibn A'sam, of Banu Zareeq tribe, bewitched him. He would assume he did something which he did not. He remained like that for the duration Allah Almighty ordained. That duration is mentioned to be a year according to non-authentic sources. He said, "O Ayesha, Allah Almighty has answered what I asked him. Two angels came to me; one stood by my head and the other by my feet. One said to the other, 'What is bothering this man?' The other replied, 'He has fallen ill.' The first one asked, 'Who has bewitched him?' 'Labeed ibn A'sam', replied the other. The first one asked, 'What did he do it on?' 'On the comb and its hair and on the hollowed male palm trunk and buried it in the well of Dharwaaan under the rock from where the water is drawn', replied the other." He came to the well and took it out.

Sayyiduna Ibn Abbas – may Allah be pleased with them – is reported to have said that the Holy Prophet – may Allah send peace and blessings upon him – stated, "O Ayesha, do you not know that Allah Almighty has informed me about my illness?" He then sent Sayyiduna Ali, Zubair and 'Ammar ibn Yasir – may Allah be pleased with them. They took out the

water and it appeared as if henna was diluted in it. They took out the rock that was placed under the area of the well upon which the person who draws the water stands. They took out the hair that was on the palm trunk. They were human hair, teeth of a comb and a bow string which had 11 knots with a needle pierced in each knot. Allah Almighty revealed the two Surahs consisting of 11 verses that were equivalent to the number of knots. Allah Almighty commanded to blow over him with the recitation of the two Surahs. As each verse was recited each knot would open and his situation would get better along with it, as if he was set free from the knots.

Sayyiduna Jibreel – peace be upon him – blew over him and said, “I blow over you in Allah’s Name from everything that may harm you. May Allah grant you cure from the evil of every envious and evil eye.” The companions asked, “Ya RasoolAllah, shouldn’t we kill the scoundrel?” He replied, “As for me, Allah Almighty has granted me cure, and I would not like to cause commotion among people.”

Imam Qushairi – may Allah be pleased with him – mentioned in his Tafsir that the narration of authentic Hadeeth collection is mentioned that there was a jewish boy who served the Holy Prophet – may Allah send peace and blessings upon him. The jews conspired and joined him with them and managed to acquire few strands of his hair and some teeth from his comb through him and did witchcraft on it. The person responsible for this was Labeed ibn A'sam, a jew. The story goes further as it has already been mentioned from Sayyiduna Ibn Abbas – may Allah be pleased with him.

*Tafsir Qurtubi (Al-Jame' Li Ahkaam al-Quran) Imam Shamsuddin Muhammad ibn Ahmad al-Qurtubi ؓ D. 671 A.H.*

## Tafsir al-Baidawi

## تفسير البضاوي

فإنه تعالى فلق ظلمة العدم بنور الإيجاد

For Allah Almighty tore the darkness of inexistence with the light of creation.

*Tafsir al-Baidawi (Anwaar al-Tanzeel wa Asraar al-Taweel) of Imam Qadhi Abdullah ibn Umar al-Shirazi al-Baidawi ؒ D. 685 A.H.*

## Tafsir al-Jalalain

## تفسير الجلالين

{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} الصُّبْحِ

Say, "I seek refuge in the One Who creates the Daybreak" i.e. (Al-Falaq means) daybreak.

*Tafsir al-Jalalain of Imam Jalaaluddin Muhammad ibn Ahmad al-Mahalli al-Shafe'i ؒ D. 864 A.H. and Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ؒ D. 911 A.H.*

## Tafsir al-Durr al-Manthoor

## تفسير الدر المنثور

وأخرج الطبراني في الأوسط بسند حسن عن ابن مسعود عن النبي صلى الله عليه وسلم

قَالَ: لقد أنزل على آيات لم ينزل على مثلهنَّ المعوذتين

Imam Tabarani mentioned it in the Awsad with Hasan chain from Sayyiduna Abdullah ibn Mas'ood – may Allah be pleased with them – who reported from the Holy Prophet – may Allah send peace and blessings upon him – to have said: "Indeed

some verses have been revealed upon me, the likes of which were not revealed before. They are Mu'awwidhatain (Surah Al-Falaq and Al-Naas)."

وَأَخْرَجَ مُسْلِمٌ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ الضَّرِيرِ وَابْنُ الْأَثَرِ فِي الْمَصَاحِفِ وَابْنُ

مَرْدَوَيْهِ عَنْ عَقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْزَلْتُ عَلَى

اللَّيْلَةِ آيَاتٍ لَمْ أَرِ مِثْلَهُنَّ قَطُّ {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} وَ{قُلْ أَعُوذُ بِرَبِّ النَّاسِ}

Imam Muslim, Tirmidhi and Nasa'i have mentioned it, and Ibn al-Dharees and ibn al-Anbari in Masaahif, and Ibn Mardawaih narrated from 'Uqabah ibn 'Amir, who reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated, "Some verses have been revealed upon me tonight, the likes of which I had never seen, they are Surah Al-Falaq and Surah Al-Naas."

وَأَخْرَجَ التِّرْمِذِيُّ وَحَسَنُهُ وَالنَّسَائِيُّ وَابْنُ مَرْدَوَيْهِ وَالْبَيْهَقِيُّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنْ عَيْنِ الْجَانِّ وَمِنْ عَيْنِ الْإِنْسِ فَلَمَّا نَزَلَتْ

سُورَةُ الْبَعْدَتَيْنِ أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَى ذَلِكَ

Imam Tirmidhi mentioned it to be Hasan, Nasa'i, Ibn Mardawaih and Baihaqi reported from Sayyiduna Abu Sa'eed al-Khudri – may Allah be pleased with them – to have said, "Allah's Messenger – may Allah send peace and blessings upon him – used to seek Allah's refuge from the evil eye of the jinns and humans but when Surah Al-Falaq and Surah Al-Naas was revealed, he adhered to them and left everything else altogether."

وَأَخْرَجَ أَبُو دَاوُدَ وَالتَّسَائِيُّ وَالحَاكِمُ وَصَحَّحَهُ عَنْ ابْنِ مَسْعُودٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَكْرَهُ عَشْرَ خِصَالٍ: الصُّفْرَةَ يَغْنَى الْخُلُقَ وَتَغْيِيرَ الشَّيْبِ وَجَرَّ الْإِزَارِ وَالتَّخْتُمَ بِالذَّهَبِ وَعَقْدَ التَّمَائِمِ وَالرَّقِيَ إِلَّا بِالْمَعُودَاتِ وَالضَّرْبَ بِالْكَعَابِ وَالتَّبَرُّجَ بِالزَّيْنَةِ لِغَيْرِ بَعْلِهَا وَعَزَلَ الْمَاءَ لِغَيْرِ حِلِّهِ وَفَسَادَ الصَّبِيِّ غَيْرَ مُحَرَّمَةٍ

Imam Abu Dawood, Nasa'i and Hakim, verified it as authentic, narrated from Sayyiduna Ibn Mas'ood – may Allah be pleased with them, "The Holy Prophet – may Allah send peace and blessings upon him – used to dislike 10 characteristics:

1. Fragrance mixed with saffron i.e. Al-Khalooq
2. To alter old age (to hide one's age)
3. Dragging the garment on floor
4. To wear ring made of gold
5. To wear amulets (non-Shariah compliant)
6. To make Du'a and blow expect with the Mu'awwidhaat (Surah Al-Ikhlās, Al-Falaq and Al-Naas)
7. To hit on the ankles
8. For a woman to beautify oneself to attract men other than her husband
9. To water an unlawful place (adultery)
10. To corrupt children by handing them over to non-family members."

وَأَخْرَجَ ابْنُ مَرْدَوَيْهِ عَنْ عَقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَءُوا بِالْمَعُودَاتِ فِي دُبُرِكُمْ صَلَاةً

Imam Ibn Mardawaih narrated from Sayyiduna 'Uqabah ibn 'Amir – may Allah be pleased with them – to have said that the

Holy Prophet – may Allah send peace and blessings upon him – has stated, “Read Mu’awwidhaat (Surah Al-Ikhlaas, Al-Falaq and Al-Naas) after every Salah.”

وَأَخْرَجَ ابْنُ مَرْدَوَيْهِ عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحَبَّ

السُّورِ إِلَى اللَّهِ { قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ } وَ{ قُلْ أَعُوذُ بِرَبِّ النَّاسِ }

Imam Ibn Mardawaih reported from Sayyidah Umme Salmah – may Allah be pleased with them – to have said that the Holy Prophet – may Allah send peace and blessings upon him – has stated, “Surah Al-Falaq and Surah Al-Naas are one of the Dearest Surahs to Allah.”

وَأَخْرَجَ ابْنُ سَعْدٍ عَنْ يُونُسَ بْنِ مُحَمَّدٍ عَنْ ثَابِتِ بْنِ قَيْسٍ عَنْ شُبَّاسٍ أَنَّ ثَابِتَ بْنَ قَيْسٍ

اشْتَكَى فَاتَّاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مَرِيضٌ فَرَقَاهُ بِالْمَعُودَاتِ وَنَفَثَ عَلَيْهِ

وَقَالَ: اللَّهُمَّ رَبَّ النَّاسِ اكْشِفِ الْبَاسَ عَنْ ثَابِتِ بْنِ قَيْسٍ عَنْ شُبَّاسٍ ثُمَّ أَخَذَ تُرَابًا مِنْ

وَادِيهِمْ ذَلِكَ يَعْغِي بِطْحَانَ فَالْتَقَاهُ فِي مَاءٍ فَسَقَاهُ

Imam Ibn Sa'd narrated from Sayyiduna Yusuf ibn Muhammad ibn Thabit ibn Qais ibn Shammas, that Sayyiduna Thabit ibn Qais felt unwell, so the Holy Prophet – may Allah send peace and blessings upon him – visited him while he was still sick. He then treated him with Mu’awwidhaat (Surah Al-Ikhlās, Al-Falaq and Al-Naas) and blew on him and said, “O Allah, the Lord of all mankind, repel the calamity from Thabit ibn Qais ibn Shammas” and then he took the sand from their valley i.e. Bathan and diluted it in some water and gave him to drink.

وَأَخْرَجَ الطَّبْرَانِيُّ عَنْ ابْنِ مَسْعُودٍ أَنَّهُ رَأَى فِي عُنُقِ امْرَأَةٍ مِنْ أَهْلِهِ سَيْراً فِيهِ تَبَائِمٌ فَقَطَعَهُ  
وَقَالَ: إِنَّ آلَ عَبْدِ اللَّهِ أُغْنِيَاءُ عَنِ الشُّرْكِ ثُمَّ قَالَ: التَّوَلَّى وَالتَّبَائِمُ وَالرَّقَى مِنَ الشُّرْكِ  
فَقَالَتْ امْرَأَةٌ: إِنَّ إِحْدَانَا لَتَشْتَكِي رَأْسَهَا فَتَسْتَرْقِي فَإِذَا اسْتَرْقَتْ ظَنَنْتُ أَنَّ ذَلِكَ قَدْ نَفَعَهَا  
فَقَالَ عَبْدُ اللَّهِ إِنَّ الشَّيْطَانَ يَأْتِي أَحَدًا كَنْ فَيَنْخَسِفُ فِي رَأْسِهَا فَإِذَا اسْتَرْقَتْ حَبَسَ فَإِذَا لَمْ  
تُسْتَرْقِ نَحَرَ فَلَوْ أَنَّ إِحْدَانَا كَنْ تَدْعُو بِهَا فَتَنْضَحُ عَلَى رَأْسِهَا وَوَجْهَهَا ثُمَّ تَقُولُ: بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ ثُمَّ تَقْرَأُ (قُلْ هُوَ اللَّهُ أَحَدٌ) وَ {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} وَ {قُلْ أَعُوذُ بِرَبِّ  
النَّاسِ} نَفَعَهَا ذَلِكَ إِنْ شَاءَ اللَّهُ

Imam Tabarani narrated from Sayyiduna ibn Mas'ood – may Allah be pleased with them – that he saw an amulet on one of the women in his family. He cut it off and said, “The ‘Abdullah family’ is free from polytheism” and then said, “The use of (un-islamic) amulets etc. is polytheism.” The woman said, “Whenever one of our womenfolk complains about headache, she asks for amulets and when she seeks it, she does so with the thought that it indeed benefits her.” Sayyiduna Ibn Mas'ood – may Allah be pleased with him – said, “The satan approaches one of you and sinks a nail in her head, and when she gets the amulets treatment, he stops and if she chooses not to indulge in it he becomes even more aggressive. If any one of you are suffering then take water and sprinkle it on your head and face, and then recite Bismillah (full)) and Surah Al-Ikhlās, Al-Falaq and Al-Naas, Allah-willing, it will benefit her.”

وَأَخْرَجَ عَبْدُ بْنُ حَبِيدٍ فِي مُسْنَدِهِ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: سَحَرِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
رَجُلًا مِنَ الْيَهُودِ فَاشْتَكَى فَاتَّأَهُ جِبْرِيلُ فَنَزَلَ عَلَيْهِ بِالْعَوِذَتَيْنِ وَقَالَ: إِنَّ رَجُلًا مِنَ  
الْيَهُودِ سَحَرَكَ وَالسَّحَرُ فِي بَيْتِ فُلَانٍ فَأَرْسَلَ عَلِيًّا فَجَاءَ بِهِ فَأَمَرَهُ أَنْ يَحِلَّ الْعَقْدَ وَيَقْرَأَ آيَةَ  
فَجَعَلَ يَقْرَأُ وَيَحِلُّ حَتَّى قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّهَا نَشِطٌ مِنْ عَقَالٍ

Imam Abdullah ibn Humaid mentioned in his Musnad from Sayyiduna Zaid ibn Aslam, who said, "One of the jewish men bewitched the Holy Prophet – may Allah send peace and blessings upon him – and he fell ill. Sayyiduna Jibreel – peace be upon him – descended upon him with Mu'awwidhatain and said, "Indeed one of the jewish men has done witchcraft for you, and it is buried in a certain well." He sent Sayyiduna Ali – may Allah be pleased with him – and he brought it, and then he commanded to open the knots. As he would recite a verse a knot would open until the Holy Prophet – may Allah send peace and blessings upon him – recovered and got up, as if he was freed from the knots."

*Tafsir Al-Durr al-Manthoor Bi al-Tafsir al-Mathoor of Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i* ﷺ D. 911 A.H.