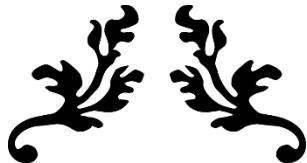


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الْحَمْدُ لِلّٰهِ كَمَا هُوَ أَهْلُهُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ وُلُودِ اَدَمَ كَمَا يُحِبُّ وَيَرِضُّ بِاَنْ يُصْلٰى عَلٰيْهِ



TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Al-Falaq 113 : Verse No. 3



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SEPTEMBER 3, 2018

MUSJIDUL HAQ RESEARCH DEPARTMENT

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وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝

“And from the evil of the matter that darkens when it sets.”

Tafsir al-Tabari

تَفْسِير الطَّبَرِي

وَمِنْ شَرِّ مُظْلِمٍ إِذَا دَخَلَ، وَهَجَمَ عَلَيْنَا بِظَلَامِهِ.

And from the evil of dusk when it enters and spreads its darkness over us.

عَنْ أَبْنِ عَبَّاسٍ {وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ} [الفلق: 3] قَالَ: «اللَّيْلُ»

Sayyiduna Ibn Abbas – may Allah be pleased with him – is reported to have commented on ‘And from the evil of the matter that darkens when it sets’, “It is the night.”

عَنْ مُحَمَّدِ بْنِ كَعْبٍ: {وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ} [الفلق: 3] قَالَ: هُوَ غُرُوبُ الشَّمْسِ

إِذَا جَاءَ اللَّيْلُ، إِذَا وَقَبَ

Sayyiduna Muhammad ibn Ka'b – may Allah be pleased with him – is reported to have commented on ‘And from the evil of the matter that darkens when it sets’, “It is sunset – when the night enters as it (the sun) sets.”

عَنْ عَائِشَةَ، قَالَتْ: أَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْدِي، ثُمَّ نَظَرَ إِلَى الْقَمَرِ، ثُمَّ قَالَ: «يَا

عَائِشَةُ تَعَوَّذِي بِاللَّهِ مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ، وَهَذَا غَاسِقٌ إِذَا وَقَبَ»

وَهَذَا لَفْظُ حَدِيثِ أَبِي كُرَيْبٍ وَابْنِ وَكِيعٍ. وَأَمَّا ابْنُ حُبَيْدٍ، فَأَنَّهُ قَالَ فِي حَدِيثِهِ: قَالَ أَخْذَ
اللَّبِيْقَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِي، فَقَالَ: «أَنْدُرِينَ أَمْ شَيْءٌ هَذَا تَعَوَّذِي بِاللَّهِ مِنْ شَيْءٍ
هَذَا، فَإِنَّهَذَا الْغَاسِقُ إِذَا وَقَبَ»

Sayyidah Ayesha – may Allah be pleased with her – is reported to have said, “The Holy Prophet – may Allah send peace and blessings upon him – held my hand then looked towards the moon and said, ‘O Ayesha, seek refuge in Allah from the evil of the matter that darkens when it sets, and this is Ghaasiq when it sets’.”

These are the words of the Hadeeth narrated by Abu Kuraib and Ibn Wakee', and as for the narration of Ibn Humaid, he says in his Hadeeth, “The Holy Prophet – may Allah send peace and blessings upon him – held my hand and said, ‘Do you know what object this is? Seek refuge in Allah from its evil, for this is the matter that causes darkness when it sets’.”

Tafsir Al-Tabari (Tafsir Ibn Jareer / Jame' al-Bayaan fi Taweel al-Quraan) of Imam Abu Ja'far Muhammad ibn Jareer al-Tabri رض D. 310 A.H.

Tafsir al-Matureedi

تَفْسِير الْمَاتِرِيدِي

قِيلَ: الْغَاسِقُ: هُوَ الْلَّيْلُ الْبَلْظَمُ: وَالْغَسَقُ الظَّلْمَةُ.

It is said that it's the dark night, and Ghasaq means darkness.

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

عَنْ عَائِشَةَ قَالَتْ: أَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدِي فَنَظَرَ إِلَيَّ الْقَبِيرِ قَالَ: «يَا عَائِشَةُ اسْتَعِينِي بِاللَّهِ مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ، هَذَا غَاسِقٌ إِذَا وَقَبَ.»

Sayyidah Ayesha – may Allah be pleased with her – is reported to have said, “The Holy Prophet – may Allah send peace and blessings upon him – held my hand then looked towards the moon and said, ‘O Ayesha, seek refuge in Allah from the evil of the matter that darkens when it sets, and this is Ghaasiq when it sets’.”

وَقَالَ ابْنُ عَبَّاسٍ: الْغَاسِقُ الْلَّيْلُ إِذَا أَقْبَلَ بِظُلْمِتِهِ مِنَ الْشَّرِقِ وَدَخَلَ فِي كُلِّ شَيْءٍ وَأَظْلَمَ، وَالغَسَقُ الْظُّلْمَيْةُ، يُقَالُ: غَسَقُ اللَّيْلُ وَأَغْسَقَ إِذَا أَظْلَمَ، وَهُوَ قَوْلُ الْحَسَنِ

وَمُجَاهِدٍ

Sayyiduna Ibn Abbas – may Allah be pleased with them – said, “Ghaasiq is the night as it enters with its darkness from the east and spreads all over and it gets dark, and Ghasaq is darkness.

It is said, “غَسَقَ الْلَّيْلُ وَأَغْسَقَ” when it gets dark. It is the view of

Sayyiduna Hasan and Mujahid – may Allah be pleased with them.

قَالَ مُقَاتِلٌ: يَعْنِي ظُلْمَةَ الْلَّيْلِ إِذَا دَخَلَ سَوَادُهُ فِي ضُوءِ النَّهَارِ.

Sayyiduna Muqatil – may Allah be pleased with him – said, “It means the darkness of night as its darkness penetrates the daylight.”

وَقَيْلٌ: سُّرِّ اللَّيْلِ غَاسِقًا لَّهُ أَبْرَدُ مِنَ النَّهَارِ، وَالْغَسْقُ الْبَرْدُ.

It is also said that Ghaasiq is regarded as night because the night is colder compared to day, and Ghasaq means cold.

وَقَالَ ابْنُ زَيْدٍ: يَعْنِي التَّرِيَّا إِذَا سَقَطَتْ. وَيُقَالُ: إِنَّ الْأَسْقَامَ تُكْثُرُ عِنْدَ وُقُوعِهَا وَتَرَكَتْ عِنْدَ طُلُوعِهَا.

Sayyiduna Ibn Zaid – may Allah be pleased with him – said, “It means ‘when the Pleiades sets’.” It is also said that the diseases increase when that happens and when it appears, they disappear.

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

Tafsir al-Kabeer

التفسير الكبير

ذَكَرُ وَفِي الْغَاسِقِ وُجُوهًا أَحَدُهَا: أَنَّ الْغَاسِقَ هُوَ الْلَّيْلُ إِذَا عَزَمَ ظَلَامُهُ مِنْ قَوْلِهِ: إِلَى غَسْقٍ
الْلَّيْلِ [الإِسْمَاعِ: 78]

There are a few interpretations in Ghaasiq:

1. Al-Ghaasiq is the night when it gets significantly dark, which is derived from Allah's words:

إِلَى غَسْقِ الْلَّيْلِ

Till the darkening of the night.
(Bani Isarel 17, Verse 78)

وَلِلْنَّفَسِينَ فِي الْأَكِيَةِ أَقْوَالٌ:

The exegetists have different views in the interpretation of the verse:

أَحَدُهَا: أَنَّ الْعَاسِقَ إِذَا وَقَبَ هُوَ اللَّيْلُ إِذَا دَخَلَ، وَإِنَّمَا أَمْرَأُنْ يُتَعَوَّذُ مِنْ شَرِّ الَّيْلِ لِأَنَّ فِي

الَّيْلِ تَحْرُجُ السَّبَاعُ مِنْ آجَامِهَا وَالْهَوَافِرُ مِنْ مَكَانِهَا، وَيَهُجُّ السَّارِقُ وَالْبُكَابُرُ وَيَقْعُ

الْحَرِيقُ وَيَقْلُ فِيهِ الْغَوْثُ

وَقَالَ قَوْمٌ: إِنَّ فِي اللَّيْلِ تَنْتِشِمُ الْأَرْوَاحُ الْمُوَذِّيَّةُ الْمُسَيَّأَةُ بِالْجِنِّ وَالشَّيَّاطِينِ، وَذَلِكَ لِأَنَّ

قُوَّةُ شُعَاعِ الشَّمْسِ كَلَّتْهَا تَقْهِرُهُمْ، أَمَّا فِي اللَّيْلِ فَيَحُصُلُ لَهُمْ تَوْعُ اسْتِيَلَاءٌ

1. “The matter that darkens when it sets” is the night as it enters, and the reason why the Almighty commanded to seek refuge from the evil of the night is because it occurs during the night that the predators and harmful insects come out of their wilderness, the thieves and assailants are out to attack, fires are set and help is scarce.

A nation has said, “It is in the nights when the predatory souls amongst the humans and jinns are active, and for them, it appears as if the rays of the sun are an obstruction, but during the night they have the freedom to act on their plots.”

وَثَانِيَهَا: أَنَّ الْعَاسِقَ إِذَا وَقَبَ هُوَ الْقَبْرُ، قَالَ ابْنُ قُتَيْبَةَ: الْعَاسِقُ الْقَبْرُ سُمِّيَّ بِهِ لِأَنَّهُ

يَكْسِفُ فِيغْسَقٍ، أَيْ يَذْهَبُ ضُوَءُهُ وَيَسُودُ، [وَ] وَقَبَهُ دُخُولُهُ فِي ذَلِكَ الْأَسْوَادَادِ

رَوَى أَبُو سَلَيْهَ عَنْ عَائِشَةَ أَنَّهُ أَخْذَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهَا وَأَشَارَ إِلَى الْقَبْرِ

وَقَالَ:

اَسْتَعِينُ بِاللَّهِ مِنْ شَرِّهَذَا فِإِنَّهُ الْغَاسِقُ إِذَا وَقَبَ

قَالَ ابْنُ قُتَيْبَةَ: وَمَعْنَى قَوْلِهِ: تَعَوَّذِي بِاللَّهِ مِنْ شَرِّهِذَا إِذَا وَقَبَ أَيْ إِذَا دَخَلَ فِي الْكُسُوفِ

وَعِنْدِي فِيهِ وَجْهٌ أَخْرُ: وَهُوَ أَنَّهُ صَحَّ أَنَّ الْقَبْرَ فِي جِرْمِهِ غَيْرُ مُسْتَنِيرٍ بِلُّهُ مُظْلِمٌ، فَهَذَا هُوَ

الْمُرَادُ مِنْ كَوْنِهِ غَاسِقاً، وَأَمَّا وَقْبَهُ فَهُوَ ابْسَحَاءُ نُورٍ فِي آخِرِ الشَّهْرِ، وَالْمُنَجِّمُونَ يَقُولُونَ:

إِنَّهُ فِي آخِرِ الشَّهْرِ يَكُونُ مَنْحُوسًا قَلِيلًا لِنَهَارَ لَا يَرَى إِلَّا يَنْتَقِصُ نُورُهُ فَيَسْبِبُ ذَلِكَ تَزَدَادَ

نُحُوسَتُهُ، وَلِذَلِكَ فِيَّ السَّحَرَةِ إِنَّهَا يَشْتَغِلُونَ بِالسِّحْرِ الْمُوْرِثِ لِلتَّمْرِيسِ فِي هَذَا الْوَقْتِ،

وَهَذَا مُنَاسِبٌ لِسَبَبِ نُزُولِ السُّورَةِ فَإِنَّهَا إِنَّهَا نَزَّلَتْ لِأَجْلِ أَنَّهُمْ سَحَرُوا النَّبِيَّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ لِأَجْلِ التَّمْرِيسِ

2. Indeed Ghaasiq is the moon. Sayyiduna Ibn Qutaibah – may Allah be pleased with him – said, “The reason as to why the moon was named as such is because when it encounters eclipse, it gets dark i.e. its light is obscured as it gets dark. The meaning of its setting is when it vanishes into darkness.

Sayyiduna Abu Salamah narrated from Sayyidah Ayesha – may Allah be pleased with them – that the Holy Prophet – may Allah send peace and blessings upon him – held her hand and pointed to the moon and said, “Seek Allah’s refuge from this, for it is Ghaasiq when it sets.”

Sayyiduna Ibn Qutaibah – may Allah be pleased with him – said, “The meaning of his statement, ‘Seek Allah’s refuge from

this, for it is Ghaasiq when it sets' i.e. when it is overcome by eclipse.

I have some other interpretations in this regard. It is a fact that the moon by itself does not give light but it is dark by itself, and this is the meaning of it being Ghaasiq (the dark matter). And for the fact that it sets, it means the dissipation of its light towards the end of the month. The astrologers hold the view that when it is towards the end of the month, it is a bad fortune with its strength reduced. And as its light is gradually reduced, due to this reason, it increases in its misfortune. It is for this reason that the magicians engage themselves during this time to do witchcraft which inflicts diseases. This interpretation coincides with the reason due to which the Surah was revealed, for it was revealed because they did witchcraft to infect the Holy Prophet – may Allah send peace and blessings upon him – with disease.

وَثَالِثُهَا: قَالَ ابْنُ زَيْدٍ: الْغَاسِقُ إِذَا وَقَبَ يَعْنِي الْتَّرِيَّا إِذَا سَقَطَتْ قَالَ وَكَانَتِ الْأَسْقَامُ
تَكُثُرُ عِنْدَ وُقُوعِهَا، وَتَرْتَفَعُ عِنْدَ طُلُوعِهَا، وَعَلَى هَذَا تُسَمَّى الْتَّرِيَّا غَاسِقًا، لِأَنْصِبَابِهِ عِنْدَ
وُقُوعِهِ فِي الْمَغْرِبِ، وَوُقُوبِهِ دُخُولَهُ تَحْتَ الْأَرْضِ وَغَيْبُوَتِهِ عِنْ الْأَعْيُنِ

Sayyiduna Ibn Zaid – may Allah be pleased with him – said, “‘Ghaasiq when it sets’ is the Pleiades when it disappears.” He said that the diseases are on the rise during its disappearance and when it appears they decrease, based on this the Pleiades is named Ghaasiq due to its disappearance when it sets in the west, and its disappearance occurs when it sets below the horizon and disappears from the eyes.

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

Tafsir al-Qurtubi

تفسير القرطبي

اخْتَلَفَ فِيهِ

Its interpretation varies (i.e. night, darkness, Pleiades, moonset or lunar eclipse etc.)

وَقَيْلٌ: الْغَاسِقُ: الْحَيَّةُ إِذَا لَدَغَتُ. وَكَانَ الْغَاسِقَ نَابُهَا، لِأَنَّ السُّمَّ يَغْسِقُ مِنْهُ، أَيْنَ يَسِيلُ. وَوَقَبَ نَابُهَا: إِذَا دَخَلَ فِي الْلَّدِيغِ.

It is also said that Ghaasiq is snake as it bites, and as if the Ghaasiq were its fangs because the venom in it i.e. flows through it, and “its disappearance” is its fangs when it sinks it into its victim.

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

Tafsir al-Nasafi

تفسير النسفي

{وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ} الْغَاسِقُ الْلَّيْلُ إِذَا اعْتَكَرَ ظَلَامَهُ وَوَقَبَهُ دُخُولُ ظَلَامَهُ فِي كُلِّ

شَعِ

وعن عائشة رضي الله عنها أخذ رسول الله صلى الله عليه وسلم بيديه وأشار إلى القبر

فقال تعوذ بالله من شر هذا فإنه الغاسق إذا وقب وقوبه دخوله في الكسوف

واسوداده

Al-Ghaasiq is the night when its darkness is widespread, and its setting is the penetration of darkness in everything.

It is narrated from Sayyidah Ayesha – may Allah be pleased with her – that the Holy Prophet – may Allah send peace and blessings upon him – held her hand and pointed towards the moon and said, “Seek refuge in Allah from the evil of this, for it is Ghaasiq when it sets.” And its setting means its disappearance during lunar eclipse and its darkness.

Tafsir al-Nasafi (Madarik al-Tanzeel) of Imam Abul Barakaat Abdullaah ibn Ahmed al-Nasafi ﷺ D. 710 A.H.

Tafsir al-Jalalain

تفسير الجلالين

{وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ} أَئُنَّ اللَّيْلَ إِذَا أَظْلَمَ وَالْقَبْرٌ إِذَا أَغَابَ

“And from the evil of the matter that darkens when it sets” i.e. the night when it gets dark, and the moon when it disappears.

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

Tafsir al-Durr al-Manthoor

تفسير الدر المنثور

وَأَخْرَجَ أَحْمَدُ وَالْتَّرْمِذِيُّ وَابْنُ جَرِيرٍ وَابْنُ الْمُنْذِرِ وَأَبُو الشَّيْخِ فِي الْعَظِيمَةِ وَالْحَاكِمُ وَصَحَّحَهُ

وَابْنُ مَرْدَوِيَّهُ عَنْ عَائِشَةَ قَالَتْ: نَظَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا إِلَى الْقَبْرِ لِمَا

طَلَعَ فَقَالَ يَا عَائِشَةَ اسْتَعِينِي بِاللهِ مِنْ شَرِّ هَذَا فَإِنَّ هَذَا الْغَاسِقُ إِذَا وَقَبَ

Imam Ahmad, Tirmidhi, Ibn Jareer, Ibn al-Mundhir, Abu al-Shaikh in Al-'Azmah, Hakim – he verified it as authentic, and Ibn Mardawaih:

Sayyidah Ayesha – may Allah be pleased with her – is reported to have said that one day the Holy Prophet – may Allah send peace and blessings upon him – was looking towards the moon when it appeared and He said: "O Ayesha, seek refuge in Allah from its evil for this is Ghaasiq when it sets."

وَأَخْرَجَ ابْنُ جَرِيرٍ وَأَبْوَالشَّيْخِ وَابْنَ مَرْدَوِيْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي

قَوْلِهِ: {وَمَنْ شَرَّغَ أَسِقٍ إِذَا وَقَبَ} قَالَ: النَّجْمُ هُوَ الْغَاسِقُ وَهُوَ الشَّرِيَا

Imam Ibn Jareer, Abu al-Shaikh, Ibn Mardawaih:

Sayyiduna Abu Hurairah – may Allah be pleased with them – is reported to have commented concerning Allah's statement, 'And from the evil of the matter that darkens when it sets', "It is the star Ghaasiq, and that is Pleiades."

وَأَخْرَجَ ابْنُ جَرِيرٍ وَأَبْوَالشَّيْخِ عَنِ ابْنِ زِيدٍ فِي قَوْلِهِ: {وَمَنْ شَرَّغَ أَسِقٍ إِذَا وَقَبَ} قَالَ:

كَانَتِ الْعَرَبُ تَقُولُ الْغَاسِقُ سُقُوطُ الشَّرِيَا وَكَانَتِ الْأَسْقَامُ وَالطَّوَاعِينُ تُكْثَرُ عِنْدُ وَقْعَهَا

وَتَرْتَفَعُ عِنْدُ طُلُوعِهَا

Imam Ibn Jareer and Abu al-Shaikh:

Sayyiduna Ibn Zaid is reported to have commented on Allah's statement, 'And from the evil of the matter that darkens when it sets', "The Arabs used to say that Ghaasiq is the disappearance of the Pleiades, and that the plagues and diseases are on rise when this happens, and they vanish when it appears.

وَأَخْرَج أَبْنُ جَرِيرٍ وَأَبْنُ الْمُنْذِرَ عَنْ مُجَاهِدٍ رَضِيَ اللَّهُ عَنْهُ {غَاسِقٌ إِذَا وَقَبَ} قَالَ: اللَّهُ أَعْلَمُ

إِذَا دَخَلَ

Imam Ibn Jareer and Ibn al-Mundhir:

Sayyiduna Mujahid – may Allah be pleased with them – is reported to have commented on 'And from the evil of the matter that darkens when it sets', "It's the night when it enters."

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

Tafsir Rooh al-Bayaan

تَفْسِير رُوح البَيَان

نَهَى رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ السَّيْفِ أَوْلَى اللَّيْلِ وَأَمْرَ بِتَغْطِيَةِ الْأَوَانِ وَإِغْلَاقِ الْأَبْوَابِ

وَإِيْكَاءِ الْأَسْقِيَةِ وَضَمِّ الصَّبَيْانِ

وَكُلُّ ذَلِكُ لِلْحُذْرِ مِنَ الشَّرِّ وَالْبَلَاءِ

The Holy Prophet – may Allah send peace and blessings upon him – has prohibited traveling in the first portion of the night and instructed to cover the pots, close the doors, tie the openings of the water-skins and to prevent the children from going out.

And these precautionary measures are taken to avoid the evil and calamities.

وقيل الغاسق القبر إذا امتنأ وقوبه دخوله في الخسوف واسوداده لها روى عن عائشة
رضي الله عنها أنها قالت أخذ رسول الله عليه السلام بيدي فاشار إلى القبر فقال
تعوذ بالله من شر هذا فإنه الغاسق إذا وقب وشرا الذي يتقي ما يكون في الأبدان
كآفات التي تحدث بسببه ويكون في الأديان كالغفنة التي بها افتن من عبده وعبد
الشيس

It is said that Al-Ghaasiq is the moon and its setting could be interpreted as its disappearance in lunar eclipse, due to the Hadeeth where Sayyidah Ayesha – may Allah be pleased with her – is reported to have said, “The Holy Prophet – may Allah send peace and blessings upon him – held my hand and pointed towards the moon and said, ‘Seek refuge in Allah from its evil, for it is Al-Ghaasiq when it sets’.” And one must avoid its evil which penetrates the body i.e. the calamities which are originated from it, and it also penetrates the religious domains due to which the sun-worshippers got involved in the worship of the sun.

Tafsir Rooh al-Bayaan of Imam Isma'eel Haqqi ibn Mustafa al-Istanbuli Hanafi ﷺ D. 1127 A.H.