

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Mu`awwidhatayn

Al-Falaq - An-Nas

Revealed in Makkah

The Position of Ibn Mas`ud concerning Al-Mu`awwidhatayn

Imam Ahmad recorded from Zirr bin Hubaysh that Ubayy bin Ka`b told him that Ibn Mas`ud did not record the **Mu`awwidhatayn** in his **Mushaf** (copy of the Qur'an). So Ubayy said,

"I testify that the Messenger of Allah informed me that Jibril said to him, **قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ** Say: "I seek refuge with the Lord of **Al-Falaq**."

So he said it.

And Jibril said to him, **قُلْ أَعُوذُ بِرَبِّ النَّاسِ** Say: "I seek refuge with the Lord of mankind."

So he said it.

Therefore, we say what the Prophet said."

The Virtues of Surahs Al-Falaq and An-Nas

In his **Sahih**, Muslim recorded on the authority of Uqbah bin `Amir that the Messenger of Allah said,

أَلَمْ تَرَ آيَاتِ أَنْزَلْتُ هَذِهِ اللَّيْلَةَ لَمْ يَرَ مِثْلَهُنَّ قَطُّ:

Do you not see that there have been **Ayat** revealed to me tonight the like of which has not been seen before, They are

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say: "I seek refuge with, the Lord of **Al-Falaq**."

and;

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say: "I seek refuge with the Lord of mankind."

This **Hadith** was recorded by Ahmad, At-Tirmidhi and An-Nasa'i.

At-Tirmidhi said, **Hasan Sahih**.

Another Narration

Imam Ahmad recorded from Uqbah bin `Amir that he said, "While I was leading the Messenger of Allah along one of these paths he said,

O `Uqbah! Will you not ride,

I was afraid that this might be considered an act of disobedience. So the Messenger of Allah got down and I rode for a while. Then he rode.

Then he said,

يَا عُقْبَةُ، أَلَا أَعْلَمُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ قَرَأَ بِهِمَا النَّاسُ؟

O Uqbah! Should I not teach you two Surahs that are of the best two **Surahs** that the people recite?

I said, `Of course, O Messenger of Allah.'

So he taught me to recite

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ Say: "I seek refuge with the Lord of **Al-Falaq**."

and

قُلْ أَعُوذُ بِرَبِّ النَّاسِ Say: "I seek refuge with the Lord of mankind."

Then the call was given to begin the prayer and the Messenger of Allah went forward (to lead the people), and he recited them in the prayer. Afterwards he passed by me and said,

What do you think, O `Uqayb!

اقْرَأْ بِهِمَا كُلَّمَا نِمْتَ وَكُلَّمَا قُمْتَ

"Recite these two **Surahs** whenever you go to sleep and whenever you get up."

An-Nasa'i and Abu Dawud both recorded this **Hadith**.

Another Narration

The Messenger of Allah (peace be upon him) said:

إِنَّ النَّاسَ لَمْ يَنْعَوِدُوا بِمِثْلِ هَذَيْنِ:

Verily, the people do not seek protection with anything like these two:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say: "I seek refuge with the Lord of **Al-Falaq**."

and;

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say: "I seek refuge with (Allah) the Lord of mankind."

Another Narration

An-Nasa'i recorded that Uqbah bin `Amir said,

"I was walking with the Messenger of Allah when he said, قُلْ يَا عِثْبَةَ قُلْ O `Uqbah! Say!

I replied, `What should I say!'

So he was silent and did not respond to me. Then he said, قُلْ Say!

I replied, `What should I say, O Messenger of Allah!'

He said,

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ Say: "I seek refuge with the Lord of Al-Falaq."

So, I recited it until I reached its end.

Then he said, قُلْ Say!

I replied, `What should I say O Messenger of Allah!'

He said,

قُلْ أَعُوذُ بِرَبِّ النَّاسِ Say: "I seek refuge with the Lord of mankind."

So, I recited it until I reached its end.

Then the Messenger of Allah said,

مَا سَأَلَ سَائِلٌ بِمِثْلِهَا، وَلَا اسْتَعَاذَ مُسْتَعِذٌ بِمِثْلِهَا

No person beseeches with anything like these, and no person seeks refuge with anything like these."

Another Hadith

An-Nasa'i recorded that Ibn Abis Al-Juhani said that the Prophet said to him,

يَا ابْنَ عَابِسِ أَلَا أُدْثِكُ أَوْ أَلَا أُخْبِرُكَ بِأَفْضَلِ مَا يَنْعَوِدُ بِهِ الْمُتَعَوِّدُونَ؟

O Ibn Abis! Shall I guide you to -- or inform you -- of the best thing that those who seek protection, use for protection?

He replied, "Of course, O Messenger of Allah!"

The Prophet said,

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

هَاتَانِ السُّورَتَانِ

Say: "I seek refuge with the Lord of Al-Falaq."

and Say: "I seek refuge with the Lord of mankind."

These two **Surahs** (are the best protection).

Imam Malik recorded from A'ishah that;

whenever the Messenger of Allah was suffering from an ailment, he would recite the **Muawwidhatayn** over himself and blow (over himself).

Then if his pain became severe, A'ishah said that she would recite the **Muawwidhatayn** over him and take his hand and wipe it over himself seeking the blessing of those **Surahs**.

Al-Bukhari, Abu Dawud, An-Nasa'i and Ibn Majah all recorded this **Hadith**.

It has been reported from Abu Sa`id that;

the Messenger of Allah used to seek protection against the evil eyes of the Jinns and mankind. But when the **Muawwidhatayn** were revealed, he used them (for protection) and abandoned all else besides them.

At-Tirmidhi, An-Nasa'i and Ibn Majah recorded this.

At-Tirmidhi said, "This **Hadith** is **Hasan Sahih**."

Al-Falaq

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

قُلْ اَعُوذُ بِرَبِّ الْفَلَقِ

113:1 Say: "I seek refuge with the Lord of Al-Falaq,

مِنْ شَرِّ مَا خَلَقَ

113:2 From the evil of what He has created,

وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ

113:3 And from the evil of the Ghasiq when Waqab,"

وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ

113:4 And from the evil of the blowers in knots,

وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ

113:5 And from the evil of the envier when he envies.

Allah said,

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١)

Say,

"I seek refuge with the Lord of **Al-Falaq**,"

Ibn Abi Hatim recorded that Jabir said,

"**Al-Falaq** is the morning."

Al-`Awfi reported from Ibn Abbas,

"**Al-Falaq** is the morning."

The same has been reported from Mujahid, Sa`id bin Jubayr, Abdullah bin Muhammad bin Aqil, Al-Hasan, Qatadah, Muhammad bin Ka`b Al-Qurazi and Ibn Zayd.

Malik also reported a similar statement from Zayd bin Aslam.

Al-Qurazi, Ibn Zayd and Ibn Jarir all said,

"This is like Allah's saying, **فَالِقُ الْإِصْبَاحِ** He is the Cleaver of the daybreak.." (6:96)

Allah said,

مِنْ شَرِّ مَا خَلَقَ (٢)

From the evil of what He has created,

This means from the evil of all created things.

Thabit Al-Bunani and Al-Hasan Al-Basri both said,

"Hell, Iblis and his progeny, from among that which He (Allah) created."

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣)

And from the evil of the **Ghasiq** when **Waqab**,

Mujahid said,

- "**Ghasiq** is the night, and
- `when it **Waqab**' refers to the setting of the sun."

Al-Bukhari mentioned this from him.

Ibn Abi Najih also reported a similar narration from him (Mujahid).

The same was said by Ibn Abbas, Muhammad bin Ka`b Al-Qurazi, Ad-Dahhak, Khusayf, Al-Hasan and Qatadah. They said,

"Verily, it is the night when it advances with its darkness."

Az-Zuhri said, **وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ**

"This means the sun when it sets."

Abu Al-Muhazzim reported that Abu Hurayrah said, **وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ**

"This means the star."

Ibn Zayd said, "The Arabs used to say,

`**Al-Ghasiq** is the declination (of the position) of the heavenly body known as Pleiades. The number of those who were ill and stricken with plague would increase whenever it would decline, and their number would lessen whenever it rose.'"

Ibn Jarir said,

"Others have said that it is the moon."

The support for the people who hold this position (that it means the moon) is a narration that Imam

Ahmad recorded from Al-Harith bin Abi Salamah. He said that A'ishah said,

"The Messenger of Allah took me by my hand and showed me the moon when it rose, and he said, **تَعَوَّذِي بِاللَّهِ مِنْ شَرِّ هَذَا النَّعَاسِقِ إِذَا وَقَبَ** Seek refuge with Allah from the evil of this **Ghasiq** when it becomes dark."

At-Tirmidhi and An-Nasa'i both recorded this **Hadith** in their Books of **Tafsir** in their **Sunans**.

Allah said,

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (٤)

And from the evil of the blowers in knots,

Mujahid, Ikrimah, Al-Hasan, Qatadah and Ad-Dahhak all said,

"This means the witches."

Mujahid said,

"When they perform their spells and blow into the knots."

In another **Hadith** it has been reported that Jibril came to the Prophet and said,

"Are you suffering from any ailment, O Muhammad"

The Prophet replied, Yes.

So Jibril said,

"In the Name of Allah, I recite prayer (**Ruqyah**) over you, from every illness that harms you, from the evil of every envious person and evil eye. May Allah cure you."

Discussion of the Bewitchment of the Prophet

In the Book of Medicine of his **Sahih**, Al-Bukhari recorded that A'ishah said,

"The Messenger of Allah was bewitched until he thought that he had relations with his wives, but he had not had relations with them."

Sufyan said,

"This is the worst form of magic when it reaches this stage."

So the Prophet said,

يَا عَائِشَةَ،

أَعْلِمْتِ أَنَّ اللَّهَ قَدْ أَقْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ فَقَعَدَا أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرَ عِنْدَ رِجْلِي،

فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلْآخَرَ: مَا بَالُ الرَّجُلِ؟

قَالَ: مَطْبُوبٌ،

قَالَ: وَمَنْ طَبَّهُ،

قَالَ: لِبَيْدِ بْنِ أَعْصَمٍ: رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ، كَانَ مُنَافِقًا،

قَالَ: وَفِيمَ؟ قَالَ: فِي مَشْطٍ وَمُشَاطَةٍ،

قَالَ: وَأَيْنَ؟

قَالَ: فِي جُفِّ طَلْعَةِ ذَكَرٍ، تَحْتَ رَاغُوفَةٍ فِي بَيْتِ دُرَّوَانَ

O A'ishah!

Do you know that Allah has answered me concerning that which I asked Him. Two men came to me and one of them sat by my head while the other sat by my feet. The one who was sitting by my head said to the other one, 'What is wrong with this man?'

The other replied, `He is bewitched.'

The first one said, `Who bewitched him'

The other replied, `Labid bin A`sam. He is a man from the tribe of Banu Zurayq who is an ally of the Jews, and a hypocrite.'

The first one asked, `With what (did he bewitch him)'

The other replied, `With a comb and hair from the comb.'

The first one asked, `Where (is the comb)'

The other answered, `In the dried bark of a male date palm under a rock in a well called Dharwan.'

A'ishah said, "So he went to the well to remove it (the comb with the hair).

Then he said,

هَذِهِ الْبَيْرُ الَّتِي أُرِيئُهَا، وَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَاءِ، وَكَأَنَّ نَخْلَهَا رُؤُوسُ
الشَّيَاطِينِ

This is the well that I saw. It was as if its water had henna soaked in it and its palm trees were like the heads of devils.

So he removed it (of the well).

Then I (A'ishah) said, `Will you not make this public?'

He replied,

أَمَّا اللَّهُ فَقَدْ شَفَانِي، وَأَكْرَهُ أَنْ أَثِيرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًّا

"Allah has cured me and I hate to spread (the news of) wickedness to any of the people."