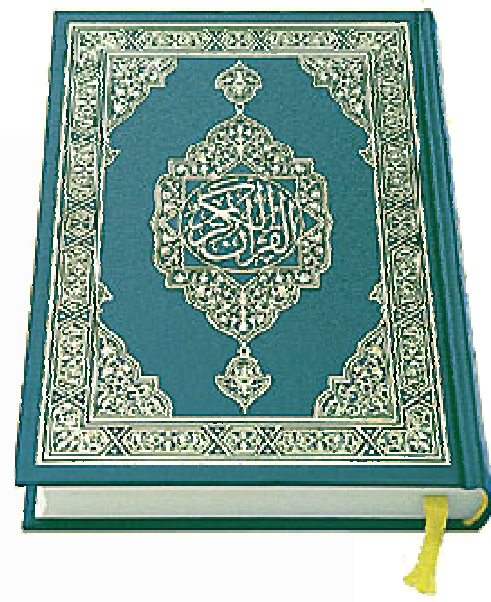


السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العلمين والصلوة والسلام
على سيدالاولين والآخرين

مَعْرُودَتَيْنِ



القلق ————— (۱۱۳)

الناس ————— (۱۱۳)

Mu'awwidhatayn

سُورَةُ الْفَالِقِ

and

سُورَةُ النَّاسِ

Name

Two Surahs of the Qur'an are so closely related and resemble each other in their contents that they have been designated by a common name *Mu'awwidhatayn* (the two Surahs in which refuge with Allah has been sought).

Imam Baihaqi in *Dala'il an-Nabuwwat* has written that **these Surahs were revealed together**, and so their combined name of both is *Mu'awwidhatayn*.

Period of Revelation:

- The *Al Mu'awwidhatayn* were sent down at **Makkah** and **later at Madinah**.
- In Madina these *Surahs* were revealed when the **Jews had worked magic on the Holy Prophet (PBUH)**, and he had fallen ill under its effect. (Ibn Sa'd has related on the authority of Waqidi that this happened in A.H. 7).

Theme and Subject-Matter

- In **Makkah** as soon as the Holy Prophet's (PBUH) message spread, the opposition of the disbelieving Quraish became intense.
- The families whose members (men or women, boys or girls) had accepted Islam, were very angry from within with the Holy Prophet (PBUH).
- They were cursing him, holding secret consultations to kill him quietly in the dark of the night.
- **Magic and charms were being worked on him so as to cause his death, or make him fall ill, or become mad;** satans from among the men and the jinn spread on every side so as to **whisper one or another evil into the hearts** of the people against him and the Qur'an brought by him so that they became suspicious of him and fled him.

The reason why Abu jahl was crossing every limit in his hostility to him has been explained by himself: *“We and the bani ‘Abdi Manaf (to which the Holy Prophet belonged) were rivals of each other: they fed others, we too fed others; they provided conveyances to the people, we too did the same; they gave donations, we too gave donations, so much so that when they and we have become equal in honour and nobility, they now proclaim that they have a Prophet who is inspired from the heaven; how can we compete with them in this field? By God, we will never acknowledge him, nor affirm faith in him”*. (Ibn Hisham, vol. I, pp. 337-338).

Such were the conditions when the Holy Prophet (upon whom be peace) was commanded to tell the people: *"I seek refuge with the Lord of the dawn, from the evil of everything that He has created, and from the evil of the darkness of night and from the evil of magicians, men and women, and from the evil of the envious"*, and to tell them: *"I seek refuge with the Lord of mankind, the King of mankind, and the Deity of mankind, from the evil of the whisperer, who returns over and over again, who whispers (evil) into the hearts of men, whether he be from among the jinn or men."*

Question: whether Mu'awwidhatan are, or are not, Qur'anic

This question arose because in the traditions related from an illustrious Companion like Hadrat Abdullah bin Mas'ud, it has been said that **he did not regard these two Surahs as the Surahs of the Quran** and had eliminated these from his copy of the **Mushaf**.

It is absolutely established that these two Surahs are the Qur'anic Surahs. If anyone has any doubt, it can be cleared from the following:

- The copies of the Qur'an which the **third Caliph, Hadrat 'Uthman** (may Allah be pleased with him), had got compiled **contained both these Surahs.**
- The ***Mushaf*** which, since the sacred time of the Holy Prophet (upon whom be peace) till today, has the **seal of consensus of the entire world of Islam, contains both these Surahs.**

3. It is confirmed by sound and reliable *ahadith* from the Holy Prophet (upon whom be peace) that he not only **recited these Surahs in the Prayer himself but instructed others also to recite them**, and taught them to the people as the Surahs of the Qur'an.
- Holy Prophet (upon whom be peace) recited both these Surahs in the **Morning Prayer**.
 - Imam Ahmad on sound authority has related in his *Musnad* the tradition from a Companion that the Holy Prophet said to him, ***“When you perform the Prayer, recite both these Surahs in it.”*** In *Musnad Ahmad*, Abu Da'ud and Nasa'i this tradition of 'Uqbah' bin 'Amir has been related: ***“The Holy Prophet said to him: Should I not teach you two such Surahs as are among the best Surahs that the people recite? He said: Do teach me, O Messenger of Allah. Thereupon the Holy Prophet taught him the Mu'awwidhatayn.***

4. He instructed: ***When you go to bed, and when you get up from bed, recite these Surahs.***” ‘
5. Uqbah bin Amir said: “Once the Holy Prophet was riding on a conveyance and I was walking along with him with my hand placed on his sacred foot. I said: **Kindly teach me Surah Hud or Surah Yusuf.** He replied: ***in the sight of Allah there is nothing more beneficial for the servant than Qul a’udhu bi-Rabbil-falaq***”.
- ***A tradition from ‘Abdullah bin ‘Abis al-Juhani has been related by Ibn Sa’d. “Ibn ‘Abis, should I not tell you what are the best things out of the means by which the seekers of refuge have sought refuge with Allah. he replied: Qul a’udhu bi-Rabbil-falaq and Qul a’udhu bi-Rabbin-nas – both these Surahs.”***
- ***Ibn Marduyah has related from Hadrat Umm Salamah: “The Surahs best liked by Allah are: Qul a’udhu bi-Rabbil-falaq and Qul a’udhu bi-Rabbin-nas.”***

- The fact that these two Surahs begin with the word *qul* is a clear proof that it is Divine Word, which the Holy Prophet (upon whom be peace) was bound to convey verbatim.
- Besides these two Surahs, there are 330 other verses in the Quran which begin with the word *qul* (say). The presence of *qul* in all these is a proof that it is Divine Word, which was obligatory for the Holy Prophet to convey verbatim; otherwise if *qul* everywhere had meant a command, the Holy Prophet would have dropped it and said only that which he was commanded to say, and it would not have been recorded in the Qur'an.

Holy Prophet's being affected by Magic

- **Magic** was worked on the Holy Prophet, and he fall sick under its effect. Magic was worked on some **hair and teeth of the comb**.
- This **spell was wrapped in the spathe of a male date-tree and hid under a stone at the bottom of Dharwan or Dhl Arwan, the well of Bani Zurayq**. The spell took one whole year to have effect upon the Holy Prophet (PBUH), and he felt very strange. He was melting away from within. He thought he had done a thing whereas, in fact, he had not done it; he thought he had visited his wives whereas he had not visited them; and sometimes he would doubt having seen something whereas, in fact, had not seen it.
- One day when he was in the house of Hadrat 'A'ishah, he prayed to Allah to be restored to full health. In the meantime he fell asleep or drowsed and on waking he said to Hadrat 'A'ishah: **"My Lord has told me what I had asked of Him."** Hadrat 'A'ishah asked what it was.

What the angels said to the Prophet in his dream

- The Prophet (PBUH) said: “Two men (I.e. two angels in human guise) came to me. One sat near my head and the other near my feet.
- The first asked: **what has happened to him?**
- The other replied: **Magic has been worked on him.**
- The first asked: **who has worked it?**
- He replied: **Labid bin A’sam.**
- He asked: **In what is it contained?**
- He replied: **In the comb and hair covered in the spathe of a male date-tree. He asked: where is it?**
- He replied: **under a stone at the bottom of Dhl Arwan (or Dharwan), the well of Bani Zurayq.**
- He asked: **what should be done about it?**
- He replied: **the well should be emptied and it should be taken out from under the stone.**

- The water was taken out and the was spathe recovered. Beside the **comb** and **hair** there was a **cord with eleven knots** on it and a **wax image** with **needles pricked into** it.
- Gabriel (peace be on him) came and told the Prophet to repeat the *Mu'awwidhatayn*. As he repeated verse after verse, a knot was loosened and a needle taken out every time, till on finishing the last words all the knots were loosened and all the needles removed, and he was entirely freed from the charm.
- Magic, is a psychological phenomenon which can affect the body through the mind just as physical things affect the mind through the body. Fear, for instance, is a psychological phenomenon, but it affects the body: the hair stand on end and the body shudders.
- **Magic does not; in fact, change the reality**, but under its influence **man's mind and senses start feeling as it really had changed.**

Reading *Mu'awwidhatayn* every night

- In many *ahadith* it has been reported that the **Holy Prophet (PBUH)** at the **time of going to bed every night** especially during illness, used to **recite the *Mu'awwidhatayn*, thrice, blow in his hands** and then **rub the hands on his body from head to foot as far as his hands could reach**.
- During his last illness when it was no longer possible for him to do so, Hadrat 'A'ishah recited these Surahs herself or by his command, blew on his hands in view of their being blessed and rubbed them on his body.
- The Holy Prophet is reported to have said: “The people of my *Ummah* to enter Paradise without reckoning will be those who neither turn to treatment by branding, nor to enchanting, nor take omens, but have trust in their Lord” (Muslim).
- The Holy Prophet said: “*He who got himself treated by branding, or enchanting, became independent of trust in Allah.*” (Tirmidhi).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الْفَاتِحَةِ

آيَاتُهَا
٥

مُكِّيَّاتُهَا
١١٣

Makki

Order in the Quran: 113

Revelation Order: 20

No. of Ayats: 5

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ١ مِنْ شَرِّ مَا خَلَقَ ٢ وَمِنْ
 شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي
 الْعُقَدِ ٤ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥



Say: I seek refuge with the Lord of the Dawn

- As **qul (say)** is a part of the message which was conveyed to the Holy Prophet (upon whom be peace) by Revelation for preaching his prophetic message, its first addressee is the Holy Prophet himself but after him every believer too is its addressee.

- **The act of seeking refuge necessarily consists of three parts:**
 - (1) The act of seeking refuge itself;**
 - (2) the seeker of refuge;**
 - and (3) he whose refuge is sought.**

Seeking refuge implies feeling fear of something and seeking protection of another, or taking cover of it, or clinging to it, or going under its shelter for safety. The seeker after refuge in any case is the person, who feels that he cannot by himself resist and fight the thing that he fears, but stands in need of refuge with another for protection.

Many prayers of Prophet (PBUH) seeking Refuge

- Hadrat ‘A’ishah has reported that the Holy Prophet (upon whom be peace) used to pray, saying “***O God. I seek Your refuge from the evil of the works which I did and from the evil of the works which I did not do.***” (i.e. If I have done a wrong, I seek refuge from its evil results, and if I have not done a work which I should have done, I seek refuge from the loss that I have incurred, or from that I should do what I should not do). (Muslim).
- Ibn ‘Umar has reported that one of the supplications of the Holy Prophet (upon whom be peace) was to the effect: “***O God, I seek Your refuge from being deprived of a blessing that You have bestowed on me, and from being deprived of the well-being that You have granted me, and I seek refuge lest Your wrath should descend on me suddenly, and I seek refuge from every kind of Your displeasure.***” (Muslim)

- Zaid bin Arqam has reported that the Messenger of Allah used to pray: ***“O God, I seek Your refuge from the knowledge which is not beneficial, from the heart which does not fear You, from the soul which is never satisfied, and from the prayer which is not answered.”*** (Muslim).
- Hadrat Abu Hurairah has reported that the Holy Messenger used to pray: ***“O God, I seek Your refuge from hunger, for it is a most evil thing with which one may have to pass a night, and I seek Your refuge from dishonesty, for it is sheer evil-mindedness.”*** (Abu Da’ud).
- Hadrat Anas has reported that the Holy Prophet (upon whom be peace) used to pray: ***“O God, I seek Your refuge from leprosy and madness and all evil diseases.:*** (Abu Da’ud).

- Hadrat 'A'ishah has reported that the Holy Prophet (upon whom be peace) used to pray in these words: ***“O God, I seek Your refuge from the mischief of the fire and from the evil of affluence and poverty.”*** (Tirmidhi, Abu Da'ud).
- Shakal bin Humaid requested the Holy Prophet (upon whom be peace) to teach him some prayer. He told him to say: ***“O God, I seek Your refuge from the evil of my hearing, from the evil of my sight, from the evil of my tongue, from the evil of my heart, and from the evil of my lust.”*** (Tirmidhi, Abu Da'ud).
- Anas bin Malik has reported that the Holy Prophet used to say: ***“O, God, I seek Your refuge from helplessness, indolence, cowardice, old age and stinginess, and I seek Your refuge from the torment of the grave and from the mischief of life and death, (and according to a tradition in Muslim also) from the burden of debt and that the people should overpower me.”*** (Bukhari, Muslim).

3 . The word used in the original is *Rabbul-falaq*. **Falaq actually means to split and to pierce through.** A great majority of the commentators have taken it to mean bringing out the light of dawn by splitting the darkness of night, for in Arabic *falaq as-isubh* is often used for the breaking of dawn, and in the Qur'an also the words *faliq-ul-isbah* (He Who causes the dawn to appear by splitting the darkness of night) have been used for Allah. (Al-An'am: 96).

- Another meaning of **falaq also is to create**, to bring into being, for everything created in the world appears by splitting something. All vegetation sprouts by splitting open the seed and the soil; all animals come out either from the womb or mother or by breaking open the egg, or some other obstruction. All springs gush out by splitting open the rock or soil. The day appears by piercing through the curtain of the night.

AL-FALAQ-3

- The drops of rain pierce through the clouds and fall on the earth. In short, everything in the world comes into being as a result of breaking and splitting another thing; so much so that the earth and the heavens also in the beginning were one mass, then they were broken and parted, (Al-Anbiya; 30). Thus, according to this meaning the world **falaq is common to all creations**. Now, if the first meaning is adopted, the verse would mean: “**I seek refuge with the Lord to rising dawn**”, and according to the second meaning, it would mean: “**I seek refuge with the Lord of all creation.**”
- **Rabb**, i.e. Master, Sustainer and Providence, is more relevant to seeking and taking of His refuge. Then, if *Rabb-ul-falaq* implies Lord of the rising dawn, seeking His refuge would mean: “**I seek refuge with the Lord Who brings out the bright daylight from the darkness of night so that He may likewise bring well-being for me from all kinds of physical and psychical dangers.**” If it is taken to mean *Rabb al-khalaq* the meaning would be: “**I seek refuge with the Lord of all creation, so that He may protect me from the evil of His creation**”.



- In other words: **“I seek His refuge from the evil of all creatures.”**
- First, it has not been said: “I seek refuge from the evils that All has created” but that **“I seek refuge from the evil of the things He has created”**. This shows that Allah has not created any creature for the sake of evil, but all His work is for the sake of good and a special purpose. However, from the qualities that He has created in the creatures to fulfill the purpose of their creation, sometimes evil appears from some kinds of creatures in most cases.
- Second, in it Allah’s refuge has been sought from the evil of all creatures. **“Though I seek Allah’s refuge from the evil of everything created by Allah, I stand in great need of Allah’s refuge from the particular evils that have been mentioned in the remaining verses of Surah Al-Falaq and Surah An-Nas”**.

- Third, suitable and effective prayer for seeking refuge from the evil of the creatures is that **refuge should be sought with their Creator**, for He is in any case dominant over His creatures and is aware of their evils, which we know, as well as of those which we do not know. Moreover, this contains the prayer for refuge not only from the evils of the world but also from every evil of the Hereafter.
- Fourth, that the word **sharr (evil) is used for loss, injury, trouble and affliction** as well as for the means which cause losses and injuries and afflictions.
- Contrary to this, unbelief, polytheism and every kind of sin and wickedness, for instance, are evils in the second sense, for they cause loss and affliction, although apparently they do not cause any trouble at the moment, rather some sins give pleasure and bring profit.

AL-FALAQ-4

- **Fifth, that seeking refuge from evil contains two other meanings also. First, that man is praying to his God to protect him from the evil that has already taken place; second, that man is praying to his God to protect him from the evil that has not yet taken place.**

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝۳

From the mischief of Darkness as it overspreads;

- After seeking Allah's refuge generally from the evil of the creatures, now prayer is being taught for **seeking refuge from the evil of some special creatures in particular**. The word **ghasiq** in the verse literally means **dark** and **waqab** means to **enter or to overspread**. Prayer has been taught to seek refuge in particular from the evil of the darkness of night, for most of the crimes and acts of wickedness are committed at night, harmful animals also come out at night, and the night was a very dreadful thing in the days chaos prevailed in Arabia when these verses were revealed.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

From the mischief of those who practice Secret Arts;

- The word **'uqad** in *naathat fil-'uqad* is plural of **'uqdah**, which means **a knot that is tied on a string or piece of thread**. **Nafath** means to **blow**. **Naffathat** is plural of *naffathah*, which may mean the **men who blow much**, and if taken as a feminine gender, women who blow much; it may as well relate to *nufus* (human beings).
- **Blowing upon knots**, according to most commentators **implies magic**, for the magicians usually tie knots on a string or thread and blow upon them as they do so. Thus the verses means **“I seek refuge with the Lord of rising dawn from the evil of magicians, male and female.”**

About the magic one should know that in it since help is sought of the satans and evil spirits or starts to influence the other person evelly, it has been called *kufr* (unbelief) in the Qur'an: "Solomon was not involved in *kufr* but the satans who taught magic to the people." (Al-Baqarah: 102). It is forbidden and unlawful and the Holy Prophet (upon whom be peace) has counted it among the seven heinuous sins which ruin the Hereafter of man. In Bukhari and Muslim a tradition has been related from Hadrat Abu Hurairah, saying that the Holy Prophet (upon whom be peace) said: "***Avoid these deadly sins: associating another with Allah, magic, killing a soul, which Allah has forbidden, unjustly, devouring interest, eating the orphan's property, fleeing from the enemy in the battle-field, and slandering simple and chaste Muslim women with unchastity.***"



وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ

And from the mischief of the envious one as he practices envy.

5. *Hasad* means that a person should feel **unhappy at the better fortune, superiority or good quality that Allah has granted to another**, should wish that it should be taken away from the other person and given to him, or at least the other one should be deprived of it.

• *Hasad* does not mean that a person should **wish that he too should be blessed** with the bounty that the other one has been blessed with.

- Allah's refuge has been sought from the evil of the jealous one when he feels jealous, and takes a practical step with word or deed to satisfy his heart.

There are a few other things also which are helpful for obtaining immunity from the evil of the jealous person.

- **First**, one should have **trust in Allah** and the faith that unless Allah so wills no one can harm him in any way.
- **Second**, that one should have **patience** over what the jealous person says and does and should not start behaving impatiently so as to be degraded morally to the level of the jealous person.

- **Third**, one should **maintain dignity and practice piety** even if the jealous person behaves badly, being fearless of Allah and shameless of the people.
- **Fourth**, one should **free one's mind of every thought about the jealous person** and should disregard him altogether, for making him a subject of one's thought shows one is being influenced by him.
- **Fifth**, one should do the **jealous person a good thing and speak well of him**.
- **Sixth**, one should **understand rightly and remain steadfast to the doctrine of *Tauhid***, for the heart which shines with *Tauhid*, cannot be affected by anyone else's fear except the fear of Allah.

Alhamdo-Ililah

Thank you