

## 113 114 Falaq and Naas Seeking Allah's Protection

### THE NECESSITY FOR SEEKING ALLAAH'S PROTECTION

There are many things in this world that are beneficial for man just as there are many things that cause great harm and difficulty to him.

The Ahadeeth mention many things from which Rasulullaah (sallallaahu-alayhi-wa-sallam) sought Allaah's protection.

Towards the end of his famous collection of Ahadeeth, Imaam Nasa'ee (A.R.) has included a chapter concerning seeking Allaah's protection.

Among the many things from which one ought to seek Allaah's protection, he has mentioned the following:

- ❖ *Miserliness.*
- ❖ *Cowardice.*
- ❖ *Corruption of the heart (kufr and shirk).*
- ❖ *Punishment in the grave.*
- ❖ *Defects in hearing and sight.*
- ❖ *The evil of the tongue.*
- ❖ *The evil that may creep into the heart.*
- ❖ *Extreme old age.*
- ❖ *Helplessness.*
- ❖ *Illness.*
- ❖ *Laziness.*
- ❖ *Grief.*
- ❖ *Trials at the time of death.*
- ❖ *Dajjaal.*
- ❖ *Poverty.*
- ❖ *Disgrace.*
- ❖ *Disbelief.*
- ❖ *Jahannam.*
- ❖ *Misappropriation of trusts.*
- ❖ *Hunger.*
- ❖ *Schism.*
- ❖ *Hypocrisy.*
- ❖ *Bad character.*
- ❖ *Making mistakes.*
- ❖ *Deviating from the straight path.*

- ❖ *Being an oppressor.*
- ❖ *Being overpowered by an enemy.*
- ❖ *That one's enemy should become happy at one's expense.*
- ❖ *Being ill fated.*
- ❖ *Severe illnesses like insanity and leprosy.*
- ❖ *The curse of an oppressed person.*
- ❖ *The Shayaaateen from among man and Jinn.*
- ❖ *Strife that affects the living and the dead.*
- ❖ *Being swallowed by the ground.*
- ❖ *Falling from a height.*
- ❖ *Being crushed beneath something.*
- ❖ *Drowning.*
- ❖ *Burning.*
- ❖ *Being defeated by Shaytaan at the time of death.*
- ❖ *Dying after deserting the battlefield during Jihaad.*
- ❖ *Being bitten by a poisonous creature.*
- ❖ *Not benefiting from one's knowledge.*
- ❖ *An inattentive heart.*
- ❖ *An insatiable Nafs.*
- ❖ *Duas that are not accepted.*

Ulama have selected Ahadeeth that teach the du'aas through which protection is sought, and have compiled them into books.

The famous book "Munaajaat Maqbool" also contains such du'aas.

Hadhrat Abu Sa'eed Khudri (R.A) reports that Rasulullaah (sallallaahu-alayhi-wa-sallam) always used to seek Allaah's protection from the evil glances of man and Jinn.

However, when the Mu'awwadhatayn (Surah Falaq and Surah Naas) were revealed, Rasulullaah (sallallaahu-alayhi-wa-sallam) recited these regularly and stopped reciting everything else to attain Allaah's protection.

When a person recites Surah Falaq, he is securing protection against everything that Allaah has created, including the evils of the night, the evil of black magic and the evil of envious people.

When he then recites Surah Naas, he secures protection against evil whispers entering his heart. Reciting these two Surahs offers ample

protection against every evil and is especially recommended to guard against black magic.

One should recite them with Surah Ikhlaas thrice every morning and evening. Of course, they should be recited at other times as well.

If a child is suffering from any pains or has been affected by the evil eye, one should recite these two Surahs and blow on the child. Children should also be taught these two Surahs and be made to recite them regularly.

### RECITING WHEN IN DIFFICULTY

Hadhrat Uqba bin Aamir (R.A) narrates that he was once travelling with Rasulullaah (sallallaahu-alayhi-wa-sallam) when an extremely strong wind suddenly started blowing and the sky became dark.

*Rasulullaah (sallallaahu-alayhi-wa-sallam) started seeking Allaah's protection by reciting Surah Falaq and Surah Naas.*

He then told Hadhrat Uqba bin Aamir (R.A) that he should always seek Allaah's protection by reciting these two Surahs because there is nothing as effective as these two Surahs for seeking Allaah's protection. [Abu Dawood]

Hadhrat Abdullaah bin Khubayb (R.A) reports that it was raining one night and the sky had become extremely dark.

Concerned about the safety of Rasulullaah (sallallaahu-alayhi-wa-sallam), the Sahabah (R.A) looked for him. When they found him, Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "Recite!"

"What should I recite?" enquired Hadhrat Abdullaah bin Khubayb (R.A).

Rasulullaah (sallallaahu-alayhi-wa-sallam) replied, "Recite 'Qul Huwallaahu Ahad' (Surah Ikhlaas), 'Qul A'oodhu bi Rabbil Falaq' (Surah Falaq) and 'Qul A'oodhu bi Rabbin Naas' (Surah Naas) thrice every morning and evening. By doing this, you will be protected against everything you need protection from." [Tirmidhi]

### RECITING AFTER EVERY FARDH SALAAH

Hadhrat Uqba bin Aamir (R.A) narrated that Rasulullaah (sallallaahu-alayhi-wa-sallam) instructed him to recite the Mu'awwadhatayn after every Fardh salah.

## RECITING IN FAJR SALAAH WHEN TRAVELLING

Hadhrat Uqba bin Aamir (R.A) has also narrated that *he was travelling with Rasulullaah (sallallaahu-alayhi-wa-sallam) when he said, "O Uqba! Should I not teach you two Surahs that are the best Surahs by which protection is sought?"*

Rasulullaah (sallallaahu-alayhi-wa-sallam) then taught him Surah Falaq and Surah Naas.

When they stopped for the Fajr salaah, Rasulullaah (sallallaahu-alayhi-wa-sallam) sensed that Hadhrat Uqba (R.A) was not himself. Rasulullaah (sallallaahu-alayhi-wa-sallam) recited Surah Falaq and Surah Naas in the Fajr salaah and then asked, "Tell me Uqba, how do you feel?"

According to another narration, Rasulullaah (sallallaahu-alayhi-wa-sallam) recited the two Surahs to Hadhrat Uqba (R.A) and then asked him, "How do you feel?"

*Recite these two Surahs when you go to bed and when you wake up.*  
["Mishkaat"]

## RECITING WHEN GOING TO BED

Hadhrat A'isha (R.A) narrates that *whenever Rasulullaah (sallallaahu-alayhi-wa-sallam) retired at night, he recited Surah Ikhlaas, Surah Falaq and Surah Naas. He would then blow onto his palms in a manner that some saliva also reached the palms. Beginning with the head, face and front part of the body, Rasulullaah (sallallaahu-alayhi-wa-sallam) would then rub as much of his body as he could. He repeated this three times.* [Bukhari Vol. 2 Pg. 750]

## RECITING TO CURE ILLNESS

Hadhrat A'isha (R.A) has also reported that *whenever Rasulullaah (sallallaahu-alayhi-wa-sallam) was afflicted with any pains, he recited*

*Surah Falaq and Surah Naas and then blew on his body* (using the method described in the foregoing Hadith).

She says that when Rasulullaah (sallallaahu-alayhi-wa-sallam) was in his last illness before death, she used to recite these two Surahs, blow on Rasulullaah (sallallaahu-alayhi-wa-sallam)'s palms and then pass his hands over his body. [Bukhari Vol. 2 Pg. 750]

## THE ONE WHO DEPARTS ON ARRIVAL

Imaam Tirmidhi (A.R) reports from Hadhrat Abdullaah bin Abbaas (R.A) that a person once asked Rasulullaah (sallallaahu-alayhi-wa-sallam) *which act Allaah loves most of a person.*

Rasulullaah (sallallaahu-alayhi-wa-sallam) replied, *"The act of one who departs on arrival."*

According to another narration of Tirmidhi and "Shu'abul Imaan" (Vol. 1 Pg. 348), someone once asked Rasulullaah (sallallaahu-alayhi-wa-sallam) *what was the best deed.* Rasulullaah (sallallaahu-alayhi-wa-sallam) replied that *it was the deed of one who arrives and departs.* When the Sahabah (R.A) enquired about the meaning of this, Rasulullaah (sallallaahu-alayhi-wa-sallam) told *them that this is the person who keeps reading the Qur'aan until he reaches the end. Upon reaching the end, he starts reciting from the beginning again.*

Because of this hadith, Qurra (especially Allaama Ibn Katheer (A.R) and those who narrate from him) *always recite "Bismillaahir Rahman nir Rahim", Surah Faatiha and the first five verses of Surah Baqarah after completing the Qur'aan.*

In this manner, a new recitation of the Qur'aan is started after one recitation has been completed. Doing so is Mustahab and not compulsory.

## A WORD OF CAUTION

Some commentators have written that Hadhrat Abdullaah bin Mas'ood (R.A) did not regard Surah Falaq and Surah Naas as part of the Qur'aan but used to say that they are intended to teach people how to seek Allaah's protection.

Although some Ulama have reconciled his words with the facts, none of their interpretations seem satisfactory. The fact is that all the Ahadeeth that report this statement from him are isolated Ahadeeth and any isolated Ahadeeth that opposes Mutawaatir<sup>1</sup> Ahadeeth cannot be accepted.

Haafidh Ibn Hazam (A.R) has written that this report from **Hadhrat Abdullaah bin Mas'ood (R.A)** cannot be true because **the copy of Hadhrat A'isha (R.A)'s Qur'aan contains Surah Falaq and Surah Naas.**

**Imaam Nawawi (A.R)** has also denied these reports and stated that ***a person who denies that Surah Falaq and Surah Naas are part of the Qur'aan is a Kaafir.***

The Qiraa'ah of Hadhrat Imaam Aasim (A.R), which he reports from Hadhrat Abdullaah bin Mas'ood (R.A) contains Surah Falaq and Surah Naas.

The narrations of this Qiraa'ah are Mutawaatir and therefore beyond doubt. Therefore, if Hadhrat Abdullaah bin Mas'ood (R.A) had ever made such a statement, he must have certainly retracted it later.

**Surah Falaq and Surah Naas are found in all the copies of the Qur'aan that the Sahabah (R.A) dispatched throughout the Muslim world** and these two Surahs are established as part of the Qur'aan in all the authentic narrations of Qiraa'ah. Therefore, anyone who denies that they not part of the Qur'aan cannot be a Muslim.

There are **many irreligious antagonists who are breeding doubts** in the hearts of Muslims by quoting in their books narrations that the leading scholars of Islaam have rejected. They deny the authenticity of the Qur'aan and say that if they are labelled as Kuffaar, (Allaah forbid!) Hadhrat Abdullaah bin Mas'ood (R.A) should also be labelled as such. These are merely statements of ignorance which they use as a smoke screen to save themselves.

**May Allaah save us from their treachery. Aameen.**

### CONCLUSION

With the completion of this commentary of the Mu'awwadhatayn, this entire Tafseer "Anwaarul Bayaan" has been completed. All praises are due to Allaah, the Most Bountiful Sovereign Who has granted me the understanding of the

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<sup>1</sup> A Mutawaatir hadith is a hadith that has been narrated by so many people in every era that it is impossible that the hadith could be a fabrication.

Qur'aan and has inspired me with His knowledge by which hearts expand and minds are enlightened. I am most grateful to Allaah. How can I not be grateful to Him when He has used me for this momentous task and has cast into my heart what he has not placed in the hearts of many people of this age?

I was occupied with this great task for the past ten years and few months in the city of the leader of mankind (Madinah). It has been completed during the middle ten days of Jumaadal Ula, 1419 years after the Hijrah of the one to whom the Qur'aan was revealed and whom Allaah Ta'ala sent as a bearer of glad tidings and a Warner to the whole of mankind and all Jinn. May Allaah's choicest mercies and blessings be showered on him throughout the ages and on his family and companions who took the Qur'aan to the furthest towns. It illuminated the universe and enlightened man and Jinn. May Allaah's mercies and blessing also be showered on those who followed these illustrious souls throughout time.

These concluding words have been written in the garden of Jannah in the Masjid of Rasulullaah (sallallaahu-alayhi-wa-sallam) in which he taught the Qur'aan to the Sahabah (R.A) on Suffa.

Only Allaah Ta'ala inspires one to act, only from Him do we implore help and only on Him do we rely.

