

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝۱ مِنْ شَرِّ مَا خَلَقَ ۝۲  
 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝۳  
 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝۴  
 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝۵

1. Say, "I seek refuge with the Rabb of the morning..."
2. "...from the evil of what He has created..."
3. "...from the evil of darkness when it arrives..."
4. "...from the evil of those women who blow on knots..."
5. "...and from the evil of the envier when he envies."

6. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 7. قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝۱  
 8. مَلِكِ النَّاسِ ۝۲ إِلَهِ النَّاسِ ۝۳  
 9. مَرْنَشَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝۴  
 10. الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝۵  
 11. مِنَ الْجِنَّةِ وَالنَّاسِ ۝۶

1. Say, "I seek refuge with the Rabb of mankind..."
2. "...the King of mankind..."
3. "...the Deity of mankind..."
4. "...from the evil of the whisperer who draws back..."
5. "...who whispers into the hearts of mankind..."
6. "...be he from among the Jinn or from mankind."

Surah Falaq and Surah Naas are referred to as the "Mu'awwadhatayn" (i.e. the two Surah by which protection is sought).

Hadhrat A'isha (R.A) narrates that a person from the Jewish Banu Ruzayq tribe by the name of Labeed bin Aa'sim cast a magical spell over Rasulullaah (sallallaahu-alayhi-wa-sallam), causing him to forget things that he had already done. When Rasulullaah (sallallaahu-alayhi-wa-sallam) made du'aa to Allaah, Allaah revealed the plot to him. As Rasulullaah (sallallaahu-alayhi-wa-sallam) slept, Allaah Ta'Aala sent two angels in the form of humans to him. The one sat at Rasulullaah (sallallaahu-alayhi-wa-sallam)'s head side while the other sat by his feet. The following conversation ensued:

*"What is the matter with this person?"*

*"He has been affected with black magic."*

*"Who has done it to him?"*

*"Labeed bin Aa'sim."*

*"On what did he do it?"*

*"He did it on the hair from a comb and some palm leaves."*

*"Where are these things?"*

*"In the well of Dhi Arwaan."*

When Rasulullaah (sallallaahu-alayhi-wa-sallam) awoke, he went with some of the Sahabah (R.A) to the said well. Upon arriving there, they found that the water of the well had become so discoloured that it appeared as if someone had thrown henna into it. The date palms there resembled the heads of Shayaateen. When Hadhrat A'isha (R.A) asked Rasulullaah (sallallaahu-alayhi-wa-sallam) why he did not publicise the matter, he told her that he did not like evil (news) to spread after Allaah Ta'Aala had cured him. He therefore had the hair and leaves buried. [Bukhari Vol. 2 Pg. 858 and Muslim Vol. 2 Pg. 221]

According to a narration of Hadhrat Zaid bin Arqam (R.A), Rasulullaah (sallallaahu-alayhi-wa-sallam) suffered for a few days from the effect of the black magic that the Jews had cast on him. Hadhrat Jibra'eel (A.S) informed Rasulullaah (sallallaahu-alayhi-wa-sallam) that a particular Jew had cast a spell on him and that he had tied knots in his hair to accomplish this. Rasulullaah (sallallaahu-alayhi-wa-sallam) dispatched some of the Sahabah (R.A) to remove the hair from the well that Hadhrat Jibra'eel (A.S) had described. When the hair was brought to Rasulullaah (sallallaahu-alayhi-wa-sallam), he was instantly cured just as a tied person feels after being freed from his bonds. This was never brought to the attention of the Jew guilty of the black magic, who was never seen again. [Nasa'ee - Chapter concerning the magic of the Ahlul Kitaab]

"Ruhul Ma'aani" reports that when the clump of palm leaves was removed from the well, the comb and some hair of Rasulullaah (sallallaahu-alayhi-wa-sallam) were found in it. Together with this was a wax figurine of Rasulullaah (sallallaahu-alayhi-wa-sallam) with needles stuck into it. There were eleven knots tied in the hair.

Hadhrat Jibra'eel (A.S) had come with Surah Falaq and Surah Naas (the number of verses of these Surahs equal eleven) and Rasulullaah (sallallaahu-alayhi-wa-sallam) opened a knot and removed a needle with every one of the eleven verses that he recited. Rasulullaah (sallallaahu-alayhi-wa-sallam) was then completely cured.

"Ruhul Ma'aani" also reports that Labeed bin Aa'sim's daughters assisted him in his sinister task. It is because of their involvement that Surah Falaq states, "the evil of those women who blow on knots". The author of "Ruhul Ma'aani" has written that this verse may be translated as "the evil of those souls who blow on knots". This translation would include men and women who carry out this evil practice.

Allaama Ibn Katheer (A.R) has quoted from the tafseer of Tha'labi (A.R) that a Jewish boy used to serve Rasulullaah (sallallaahu-alayhi-wa-sallam). The Jews made the boy give them some of the hair from Rasulullaah (sallallaahu-alayhi-wa-sallam)'s comb and some of the teeth of the comb. When he complied, they used witchcraft on the hair and comb teeth to make Rasulullaah (sallallaahu-alayhi-wa-sallam) ill. (Black magic is usually done using something that is associated with the victim).

## COMMENTARY OF SURAH FALAQ

After discussing the circumstances of revelation, let us now look at the commentary of Surah Falaq. Allaah Ta'Aala says, **"Say, 'I seek refuge with the Rabb of the morning...'"** The Arabic word "Falaq" actually refers to splitting or cleaving. Allaah Ta'Aala uses the same word in Surah An'aam<sup>1</sup> where He says, **"Undoubtedly Allaah is the One Who splits the grains and date stones."** Commentators state that the word "Falaq" in this Surah refers to the morning because it splits the darkness of night as it arrives.

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<sup>1</sup> Surah 6, verse 95.

**Some commentators** say that the morning is mentioned here to allude to the Day of Qiyaamah. Different people start the morning in different ways as they rise from their beds. While some are happy, others are sad. While some are enjoying themselves, others are in difficulty. In a like manner, people will experience different conditions as they emerge from their graves on the Day of Qiyaamah.

**Certain Ulama interpret "Falaq"** as the creation because everything was in the realm of non-existence until Allaah split open the barrier to existence and let them into the realm of existence. By this interpretation, the verse reads: "I seek refuge with the Rabb of creation..." Allaah Ta'ala is referred to as the **"Rabb of the morning"** because just as the darkness of night is dispelled by His command in the morning, the harm and evil of things (like black magic) are also dispelled by His command.

Allaah's protection is sought against **"the evil of what He has created"**.

This verse refers to everything, including people, Jinn, animals, reptiles, inanimate objects, winds, fires that injure one, water that may drown one and everything else that may cause physical, emotional or spiritual harm to a person.

Furthermore, the Surah induces one to seek Allaah's protection from **"the evil of darkness when it arrives..."**.

Because the word "ghaasiq" (translated above as **"darkness"**) actually refers to a dark thing, Hadhrat **Abdullaah bin Abbaas** (R.A) has mentioned that it refers to the night when it begins to get dark. Protection is sought from the night because it is at this time that the Shayaateen, harmful reptiles and animals emerge.

It is also the time when thieves and robbers practise their trade and the time when black magic has the worst effect.

**Tirmidhi** reports a hadith in which Rasulullaah (sallallaahu-alayhi-wa-sallam) was once looking at the moon when he told **Hadhrat A'isha** (R.A), "O A'isha! Seek Allaah's protection from the evil of this (moon) because this is the **'ghaasiq when it arrives'**." The word "ghaasiq" may therefore also refer to the moon. Because the word "ghaasiq" may refer to darkness as well as the moon and not specifically the moon only, one may not say that the moon is a bright body and therefore cannot be a "ghaasiq" (something dark). Nonetheless, the moon does lose its brightness when it sets and during eclipses.

In fact, a lunar eclipse may signal the coming of some disaster and when it does occur, one needs to seek Allaah's protection.

Allaah then advises people to seek His protection against **"the evil of those women who blow on knots..."**.

The explanation of this has already been given above.

The final evil from which the Surah instructs us to seek protection against is **"from the evil of the envier when he envies."**

When people are blessed with knowledge, beauty, wealth or some other blessing, others are generally envious of them. While some people desire only that they also be blessed with the same bounty, others wish that those blessed with the bounty should be deprived of it. Such depraved people then make every effort to harm the person blessed with the bounty and they even instigate others to harbour malice for the person. In their rage of jealousy, they ensure that the person meets with opposition and that he encounters difficulty in every activity.

**A person may face jealousy from** family members and from strangers; from man and from Jinn; from Muslims and from Kuffaar. When jealousy consumes a person, he becomes blinded and resorts to everything permissible and everything not permissible to ensure that the opposite party loses whatever s/he has. **It was the same jealousy that prompted Labeed bin Aa'sim to cast a spell over Rasulullaah** (sallallaahu-alayhi-wa-sallam). Jealousy destroys any person who adopts it.

**Allaah Ta'ala has blessed different people with different bounties** for reasons that are all full of wisdom. When a person envies another and desires that the person should be deprived of any bounty, he is actually objecting to Allaah's allotment of bounties. **It is as if he is saying (Allaah forbid!) that Allaah's allocation of bounties is incorrect and should be as he (the envier) desires.**

It is obvious that the creation have no jurisdiction over the affairs of the Creator. When a person does something rational which his children cannot understand and his children object, he will obviously be annoyed yet he is a fallible human being. Worse than this is man's objection to a decision of Allaah when Allaah is Infallible.

This is the most obvious reason for the abomination of jealousy.

Furthermore, when someone has been consumed by jealousy for another, the jealous person leaves no stone unturned to harm the person he envies. Besides backbiting about him and tainting his name, the jealous person will also resort to causing physical or financial harm to the person, thereby committing untold sins. In addition to this, the jealous person will have no time to engage in any good deeds because of his preoccupation with causing harm to the other person. Even if he does carry out any good deeds, these will all be useless to him because on the Day of Qiyaamah he will have to surrender them all to the person to whom he caused harm.

**Hadhrat Abu Huraira** (R.A) narrates that Rasulullaah (sallallaahu-alayhi-wa-sallam) said, *"Beware of jealousy because it consumes good deeds just as fire consumes dry wood."* [Abu Dawood]

**Hadhrat Zubair** (R.A) reports that Rasulullaah (sallallaahu-alayhi-wa-sallam) said, *"The disease of the previous Ummahs has crept among you, viz. jealousy. Hatred (the natural consequence of jealousy) is something that shaves. I do not say that it shaves hair. Rather it shaves off one's Deen."* ["Mishkaat" Pg. 428 from Tirmidhi and Ibn Majah]

Just as a razor removes long and short hair, so too does this vile trait of jealousy obliterate every major and minor good deed. Therefore, the jealous person destroys himself in this world as well as in the next where he will have nothing to his account of good deeds. Every good deed is burnt to ashes in the smouldering fire of jealousy.

In fact, jealousy is itself a punishment for the jealous person in this world. His heart is forever alight with the flames of jealousy, causing all the pleasures of his life to lose their joy. In addition to this, his jealousy does not reduce the bounties of the person he is jealous of.

*Wise are the words of someone who said, "Bother not with taking revenge from the jealous one. It is sufficient revenge that he is grieved about your happiness."*

Jealousy is a disease that prevents a person from accepting the truth even though he may recognise it as the truth. **Even though the Jews recognised Rasulullaah (sallallaahu-alayhi-wa-sallam) to be the final Nabi, they refused to proclaim Imaan because they were jealous that the final Nabi should be from the Bani Isma'eel (the Arabs) instead of from their own nation (the Bani Israa'eel).**

To validate their denial, they falsely said that Hadhrat Dawood (A.S) had made du'aa that a prophet (A.S) should always remain among his progeny. [Nasa'ee]

The Jews used to tell each other to believe only in someone who conforms to their religion, as mentioned in verse 73 of Surah Aal Imraan (Surah 3).

Referring to this jealousy of theirs, Allaah Ta'Aala says in verse 54 of **Surah Nisaa** (Surah 4), **"Or are they jealous of people [Rasulullaah (sallallaahu-alayhi-wa-sallam)] because of what Allaah has given them of His bounty?"**

Not only did the Jews refuse to believe in Rasulullaah (sallallaahu-alayhi-wa-sallam), they even prevented others from doing so. Allaah Ta'Aala says in **Surah Baqarah**, **"Many of the People of the Book wish that they could return you to be disbelievers after you have believed. This is due to jealousy from within after the truth has become apparent to them."** [Surah 2, verse 109]

Just as the Jews refused to believe in Rasulullaah (sallallaahu-alayhi-wa-sallam) because of the jealousy they bore for him, many of the Mushrikeen also refused to believe for the same reason. **Akhnas bin Shareeq once met Abu Jahl and asked him, "None is present here besides the two of us, so tell me the truth. Is Muhammad bin Abdullaah (sallallaahu-alayhi-wa-sallam) true in his claim or not?"**

Abu Jahl replied, **"I swear by Allaah that Muhammad (sallallaahu-alayhi-wa-sallam) is truthful. He has never lied, but we deny him because what will be left for the rest of the Quraysh if the Banu Qusay [the tribe of Quraysh to which Rasulullaah (sallallaahu-alayhi-wa-sallam) belonged] bear the standard, are responsible for supplying water to the pilgrims, keep the keys of the Ka'bah, lead the consultative assembly and then still have a prophet from them?"**

It was in response to this that Allaah revealed the following verse of **Surah An'aam**: **"We know well that their talks grieve you. Indeed they do not deny you, but these oppressors deny the verses of Allaah."**[Surah 6, verse 33]<sup>2</sup>

Jealousy is such an evil trait that people like the Jews and the Mushrikeen were prepared to suffer eternal punishment in Jahannam rather than swallow their jealousy.

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<sup>2</sup>"Ma'aalimut Tanzeel" Vol.2 Pg.93.

It is noticed that people burn with jealousy when someone of a lower social standing or someone with less wealth than them acquires Islamic knowledge. What is ironical is that despite the avenues being open for them, they show no interest in acquiring the knowledge of Deen. They are jealous merely because they feel that people of a lower social standing should not excel them in anything. They are content only when they have things that nobody else has.

Although protection is sought from everything that Allaah Ta'Aala has created, further protection is sought from three specific evils. These are mentioned separately even though they are included in the broad connotation of "**the evil of what He has created**".

The first of these three specific evils is "**the evil of darkness when it arrives**". The evils of the night are understood and are specifically mentioned because of their profound nature.

*The second evil from which protection is specifically sought is "**the evil of those women who blow on knots**"*i.e. from the evil of black magic. This evil is specifically mentioned because the ill effects of black magic are devastating and because people are generally unmindful of treating themselves for this. It often occurs that people continue treating their illnesses medically without success, little realising that the disease has been caused by black magic. Their condition then only gets worse.

The third evil explicitly mentioned is "**the evil of the envier when he envies.**"

One is generally unaware of the jealousy that someone bears for one and will thus not take precautions to guard against it. **By reciting the Surah, one will be protected against all these evils.**