

Exegesis of the Noble Qur'ān

Sūrah al-Falaq (113)

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Sūrah al-Falaq: **Outline of Discussion**

- General details about this chapter
- History of revelation
- Benefits of recitation
- The chapter at a glance
- Verse by verse exegesis of Sūrah al-Falaq

Sūrah al-Falaq: General Information

- **Sūrah al-Falaq** and **Sūrah an-Nas** are commonly referred to as “**al-Muawwidhatayn**” [الْمُعَوِّذَتَيْنِ] – or “The Chapters of Seeking Refuge” with Allāh – because they both start with “أَعُوْذُ”

Sūrah al-Falaq: **General Details**

- Revealed in **Mecca**.
- Contains **five verses**.
- In this chapter, the Prophet ﷺ and as an extension, the Muslims, are advised to seek refuge with God from all forms of evil – and some types of these are mentioned in this chapter.

Sūrah al-Falaq: **History of Revelation**

1. Some believe that the Prophet fell ill due to sorcery practiced against him and that Angel Jibrael used these verses to “cure” him.
 1. Many of our scholars reject this belief as Prophets of Allāh need to be protected from such things – whether it be physical or mental ailments due to magic.

Sūrah al-Falaq: **Benefits of Recitation**

Imam al-Baqir, peace be upon him, has said that *the one who recites Surah al-Falaq, an-Naas and al-Ikhlaas in their 'Witr' prayers (Salatul Layl) will be addressed and told: 'O servant of God! Be advised that God has accepted your witr prayers!'*

Thawab al-A'maal wa 'Iqaab al-A'maal, pg. 297

Sūrah al-Falaq: **Benefits of Recitation**

Imam al-Baqir, peace be upon him, has said that *one should recite Surah al-Falaq, Surah al-Nas and Ayatul Kursi before going to bed to be protected from bad thoughts and nightmares, etc...*

Man La Yahdhural Faqih, vol. 1, pg. 469

Sūrah al-Falaq: **Benefits of Recitation**

Anytime a body part of the Prophet would hurt, he would recite Surahs al-Tawheed, al-Falaq and an-Naas over his right palm and then rub the hand over the part of the body which hurt.

Mustadrak Safinat al-Bihar, vol. 7, pg. 469

Sūrah al-Falaq [Day Break]

In the name of God, the Gracious, the Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Say, "I take refuge with the Lord of Daybreak.	قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
2. From the evil of what He created.	مِنْ شَرِّ مَا خَلَقَ
3. And from the evil of the darkness as it gathers.	وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
4. And from the evil of those who practice sorcery.	وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
5. And from the evil of an envious when he envies."	وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Sūrah al-Falaq: Commentary of Verse 1

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

1. Say, "I take refuge with the Lord of Daybreak.

- Word "A'ouudhu" [أَعُوذُ] literally means to seek protection with someone – who has the ability to protect - for ones self from evil.

Sūrah al-Falaq: Commentary of Verse 1

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

[Yusufali 7:200] If a suggestion from Satan assails your(mind), **seek refuge** with Allah; for He hears and knows (all things).

Sūrah al-Falaq: Commentary of Verse 1

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

[Yusufali 16:98] When you go forth to read the Qur'an, **seek protection** with Allāh from Satan the rejected one.

Sūrah al-Falaq: Commentary of Verse 1

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ إِنَّ فِي
صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ **فَاسْتَعِذْ** بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ
الْبَصِيرُ

[Yusufali 40:56] Those who dispute about the signs of Allah without any authority bestowed on them - there is nothing in their hearts but (the quest of) greatness, which they shall never attain to: **seek refuge**, then, in Allah: It is He Who hears and sees (all things).

Sūrah al-Falaq: Commentary of Verse 1

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

1. Say, "I take refuge with the Lord of Daybreak.

- Word "Falaq" [الْفَلَقِ] literally means to 'split open' or 'break apart' – like the day light splitting the night.

Sūrah al-Falaq: Commentary of Verse 1

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

1. Say, "I take refuge with the Lord of Daybreak.

- **Creation** – creations which are "split" from their original state when they come into this world – from a seed.

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ

*It is Allah Who causes the seed-grain and the date-stone to **split** and sprout. He causes the living to issue from the dead, and He is the one to cause the dead to issue from the living.*

That is Allah: then how are you deluded away from the truth?(6:95)

Sūrah al-Falaq: Commentary of Verse 2

مِنْ شَرِّ مَا خَلَقَ

2. From the evil [which is contained] of what He created.

- God **DOES NOT** create “evil” – as creation means to bring something into existence.
 - **Evil** comes about when the creations transgress the boundaries of their innate nature and being and depart from their natural path of existence.

Sūrah al-Falaq: Commentary of **Verse 2**



Animals



Jinn



Humans

Sūrah al-Falaq: Commentary of Verse 3

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

3. *And from the evil of the darkness as it gathers.*

- Night is one of the best time for 'evil' to proliferate.
 - **Most often**, thieves break into banks, stores, etc... at night.
 - **Wars and bombing campaigns** start at night when the enemy is caught off guard.

Commentary of Verse 4

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

4. And from the evil of those who practice sorcery [lit. blow on knots].

- Multiple interpretations given for this line in the Surah.

Sūrah al-Falaq: Commentary of **Verse 3**



Witchcraft
and Sorcery



Satanic
Whispers
(Waswaas)



Women who
entrap men



Commentary of Verse 4

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

4. And from the evil of those who practice sorcery [lit. blow on knots].

IN SUMMARY: Anyone who works to loosen the firmly bound fabric of faith, belief, love and relations through their wicked temptations and evil communications.

Sūrah al-Falaq: Commentary of Verse 5

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

5. *And from the evil of an envious when he envies.*

- **Jealousy** – one of the worst forms of “evil” in the world today which can and does lead to many other sins and problems in society such as theft, killing, etc...

Sūrah al-Falaq: Commentary of **Verse 5**



Sūrah al-Falaq: Commentary of Verse 5



Jealousy

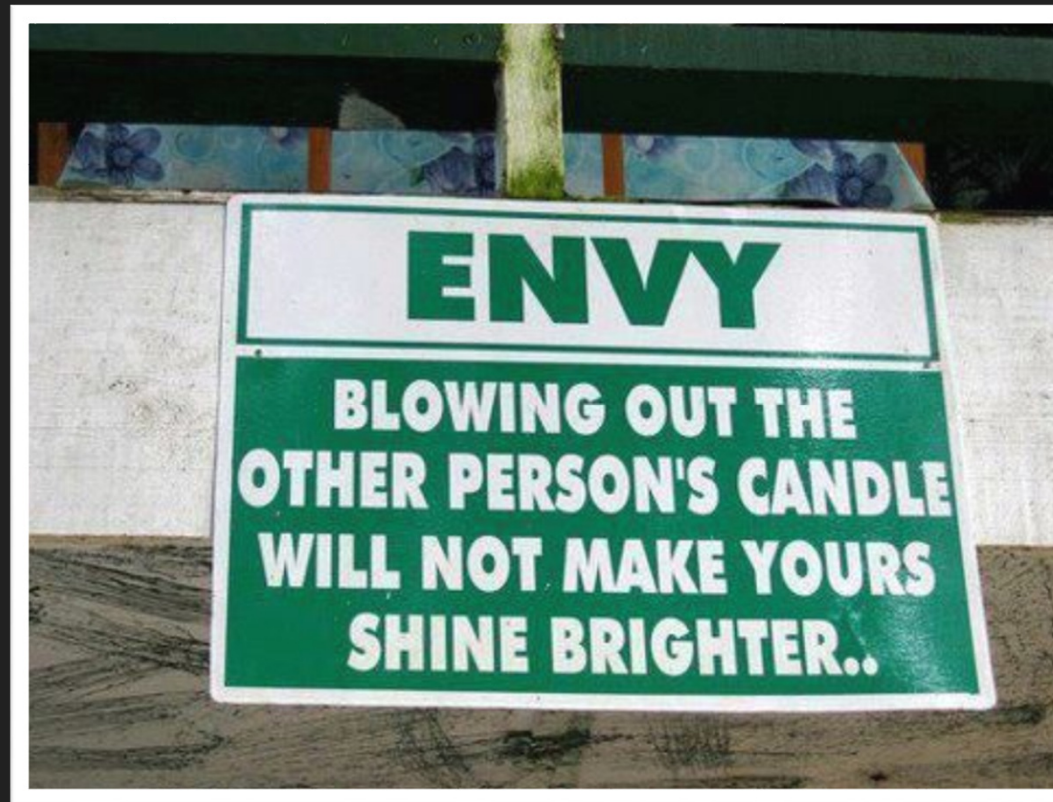
Envy

Understanding Jealousy

Jealousy is a complex emotion that encompasses many different kinds of feelings that range from fear of abandonment to rage to humiliation. Jealousy can strike both men and women when they perceive a third-party threat to a valued relationship, it can be a problem among siblings competing for parental attention, or envy for a wealthier more successful friend. Conventional wisdom holds that jealousy is a necessary emotion because it preserves social bonds. But jealousy usually does more harm than good to relationships, and can create relationship conflict and violence.



Sūrah al-Falaq: Commentary of Verse 5



Sūrah al-Falaq: Commentary of Verse 5

قال رسول الله (صلى الله عليه و آله وسلم): إِيَّاكُمْ وَ
الْحَسَدَ فَإِنَّهُ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

Prophet Muhammad said: *"I advise you to not have jealousy as indeed this will eat away at the good deeds just as fire consumes wood."*

Jami' al-Akhbar, pg. 159

Sūrah al-Falaq: Commentary of Verse 5

قال رسول الله (صلى الله عليه و آله وسلم): الْحَسُودُ لَا

يَسُودُ

Prophet Muhammad, prayers of Allāh be upon him and his family,
has said: *"The jealous one shall never prosper."*

Ghurar al-Hikm, Volume 1, Page 129, Saying 6795

Sūrah al-Falaq: Commentary of Verse 5

قال علي (عليه السلام): الْحِرْصُ وَالْكِبْرُ وَالْحَسَدُ دَوَاعٍ إِلَى
التَّقَحُّمِ فِي الذُّنُوبِ

Imam Ali has said: "Greed, and pride and jealousy are the maladies
which lead to other sins."

Nahjul Balagha, Pg. 541, Saying 377

Sūrah al-Falaq: Commentary of **Verse 5**

‘Unenvious Emulation’: *A wish for the like of what another person has, WITHOUT its being desired that it should pass away from him.*

In Islamic books of Akhlāaq this is termed
“Ghibtah”

Sūrah al-Falaq: Commentary of Verse 5

قال الصادق (عليه السلام): إِنَّ الْمُؤْمِنَ **يَغِبُ** وَلَا يَحْسُدُ وَ
الْمُنَافِقُ يَحْسُدُ وَلَا **يَغِبُ**

Imam Sadiq has said: "Indeed the true believer will have '**unenvious emulation**' and will not be jealous; while the hypocrite will be jealous and will not have '**unenvious emulation**'."

Al-Kafi, Vol. 2, Pg. 356, Hadith 7

