

Tafseer Surah al-Falaq (الفلق)

Notes on Nouman Ali Khan's Concise Commentary of the Quran

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Introduction

- This is one of the two surahs that offer protection
 - The other being Surah al-Naas
 - According to most, these two surahs were revealed together
 - They both complete each other
 - Falaq deals with evils coming to us from the outside
 - Naas deals with evils coming to us from the inside
 - These are more dangerous
 - The two surahs are also a tafseer of Surah al-Ikhlaas
 - In Surah al-Ikhlaas, we learn that we need Allah for all our needs. These two surahs go into details of that point
- This surah makes us realize that everything around us can be used for good or evil
 - We are seeking protection from Allah from misusing things around us in an evil way. We are also seeking protection from the harms of their evil
- In this surah, Allah uses only one of His Names (*Rabb*)
 - In Surah al-Naas, he uses three of His Names to indicate that the inside evils are more dangerous

Tafseer of the Verses

1. Say, I seek refuge in the Lord of daybreak

- a. Those who are weak and cannot protect themselves are the ones that require refuge
 - i. The person is coming to Allah with humility by admitting that he is in need of His help
 1. Allah will not come to the aid of a person who does not come to Him with humility. This is a prerequisite for seeking His aid
- b. The Arabic word *a'uzhu* (I seek refuge):
 - i. Comes from a word which means when something weak holds onto something strong
 1. So in the same way us weak humans need to hold onto to Allah for our dear life. Allah is the One with whom we seek shelter and protection from evil
- c. The Arabic word *falaq* (daybreak):
 - i. Literally means something that tears open
 1. Ex: a hard rock that cracks open, a piece of bread that is torn apart

- a. So it could be something hard or soft that cracks open
- ii. Used here in the surah to indicate that Allah tears the night open into the morning
 - 1. Meaning that the person is seeking refuge in someone who can tear apart anything including any evil that may come his/her way

2. From the evil of that which He created

- a. Meaning from the evils that exist in various types of creations, such as, humans, animals, jinns, insects, etc. (Safwa al-Tafaaseer)

3. And from the evil of darkness when it settles

- a. The Arabic word *ghaasiq* (darkness):
 - i. It means that which becomes dark
 - ii. Linguistically, it also means when something has gone bad and cannot stay inside anymore so it starts to pour out or leak out
 - 1. Ex: when pus or blood comes out of a person
 - 2. Used in this surah to indicate when the night drains onto the day and the evils inside of it begin to pour out
 - iii. Can also refer to the moon when it vanishes into the darkness of the night
 - 1. It is as if to say that we seek refuge in Allah from even the last remnant of light that disappears
 - a. Because after it darkness arrives with evil
 - iv. We can expand its meaning to also include not just evils that come out during the night but also other evils in our lives because they are all forms of darkness
- b. The Arabic word *waqab* (settles):
 - i. Literally means a hole in which water gets filled up
 - 1. Used in this surah to indicate the light that disappears into a hole resulting in darkness
 - a. This is why we are seeking refuge in Him to tear open the darkness into light
- c. Most crimes take place at night because most people tend to do evil under the cover of darkness

4. And from the evil of the blowers in knots

- a. Blowers in knots could be meant to refer to males or females linguistically here
 - i. This is something people used to do in the past to try and harm others. People are still into this type of stuff today
- b. People turn to these things to solve their problems when they forget about Allah
 - i. We need to avoid them at all cost because they are *shirki* (polythesitic) in nature
- c. Many are making money from this nonsense
 - i. They take advantage of people's naiveness
- d. Allah is repetitively using the word "evil" in the verses because of the harm that comes from these things

5. And from the evil of an envier when he envies

- a. The Arabic word *hasad* (envy):
 - i. It is something that happens in the heart

1. Definition: A feeling that is trapped inside the heart of a person because of which they want good things taken away from someone else
 - a. Whether the envier gets them or not is not even an issue, he/she just does not want the other person to have it. The person becomes obsessed with depriving someone else from it
 - i. When it reaches an extreme level, the person with *hasad* begins to enjoy hurting the person he/she has *hasad* against
 - ii. Linguistically, it refers to a creature that lives off of causing pain. The only time it feels fulfilled is when it is hurting something else
 1. Ex: an insect that sucks blood like a tick
 - iii. It leads to evil consequences
 1. Ex: When one of Adam's sons killed the other due to *hasad*
 - iv. *Hasad* does not have a cure so Allah is telling us that only He can protect us from those who do *hasad*
 - v. The one who has *hasad* is usually obsessed with others while he/she should only be worried about himself/herself
 - b. People begin to lose patience and *taqwa* (seeking protection of Allah) when they feel someone has *hasad* against them
 - i. This is one of the evil effects of someone doing *hasad* to you
 - ii. We are suppose to have patience and *taqwa* when we encounter such people and trust in Allah to take care of us by seeking refuge in Him
 - c. The Prophet Muhammad (pbuh) told us that there are only two types of people we should have admiration about and wish to be like:
 - i. Someone who has been given the Quran and he stands with it throughout the night and day
 - ii. Someone who has been given wealth and he is charitable day and night
 - d. The Prophet Muhammad (pbuh) said that hatred, which often occurs due to *hasad* towards others, shaves away our religion
 - i. Meaning if we get rid of *hasad*, it will come back
 - e. *Hasad* could happen in worldly matters or religious matters
 - i. Worldly example: when someone is envious of your house or car and does not want you to have it
 - ii. Religious example: when people fall into groups and want to see other speakers or scholars fall or do not want them to have the spotlight
 1. It can happen among Muslim scholars too
 - f. People who suffer from *hasad* also are ungrateful for the blessings that Allah has bestowed upon them. They are so focused on someone else's blessings that they forget about their own