

SURAH AS A STORY



# Surah Al-Falaq

*The Daybreak*

The complete journey — refuge from four harms —  
told the way a loving elder shares it with a child



Surah No. 113 • 5 Ayahs • Meccan

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## The Surah at a Glance

*Qul a'oozu bi-Rabbil-falaq*

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

*Min sharri maa khalaq*

2. from the evil of what He created,

*Wa min sharri ghaasiqin izaa waqab*

3. and from the evil of darkness when it settles,

*Wa min sharrin-naffaasaati fil-'uqad*

4. and from the evil of the blowers upon knots,

*Wa min sharri haasidin izaa hasad*

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

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## The Lord of the Daybreak

Beta, this surah and the one after it are called Al-Mu'awwidhatayn — the two surahs of seeking refuge. The Prophet ﷺ said about them: 'Verses have been revealed tonight the like of which has never been



seen' — and he made them part of every believer's daily protection.

'QUL A'OOZU BI-RABBIL-FALAQ — SAY: I SEEK REFUGE in the LORD OF AL-FALAQ.'

Beta, 'a'oozu' means: I take shelter, I run to, I cling to. Picture a child running behind his father's legs when something frightening appears. That is 'a'oozu'.

And by which Name does he take shelter? 'Rabbil-Falaq' — the Lord of the DAYBREAK. 'Falaq' comes from 'falq' — to split, to cleave open. The dawn is called falaq because it SPLITS the darkness open.

Beta, feel why this Name was chosen for a surah about fear. Every night, the darkness looks total — as though it has won, as though it will never end. And every single morning, without fail, a line of light cracks it open and the darkness is finished.

So the surah begins by reminding you: the One you are running to is the One who splits open darkness as a



matter of routine. Whatever darkness you are in — fear, illness, debt, an enemy, an anxiety at 3 a.m. — you are asking the Lord of daybreak. Splitting darkness is what He does.

And the scholars note that 'falq' also describes how He splits the seed to bring out the plant and splits the sky with rain. Beta, He is the One who cracks open closed things and brings out life.

## **From the Evil of What He Created**

'MIN SHARRI MA KHALAQ — from the EVIL of WHAT HE CREATED.'

Beta, this first request is comprehensive — it covers everything: people, animals, jinn, accidents, illnesses, one's own self. Every possible source of harm in existence is a created thing, and this ayah asks protection from all of it at once.

And notice the precision of the wording, beta: 'from the evil of WHAT HE CREATED' — not 'from the evil of the



Creator'. Nothing evil is attributed to Allah. His decree is wise and good; evil enters through creation, through the misuse of the choice He granted.

Beta, also notice that Allah does not teach us to ask for a life with no harmful things in it. He teaches us to ask for protection FROM their harm. The world will always contain snakes, illnesses, and difficult people. The believer's dua is not for an empty world; it is for a shielded heart and body inside a full one.

And then, having asked for protection from everything in general, the surah names THREE specific evils — and the choice is remarkable, beta, because they are three things people fear most and control least.

## **Darkness, Knots, and Envy**

'WA MIN SHARRI GHASIQIN IZA WAQAB — and from the evil of GHASIQ when it SETTLES.'

Beta, 'ghasiq' is the intense darkness of night, and 'waqab' means when it settles in, sinks down, and covers



everything. And some scholars, based on a hadith about the moon, related it to the night's darkness when it is complete.

Why the night, beta? Because darkness is when harm moves. Thieves work at night; predators hunt at night; the sick suffer most at night; fear enlarges at night; and the desires a person controls all day become hardest to control when the world goes quiet.

Beta, take this practically. The night is when most people's worst decisions are made — the message that should not have been sent, the screen that should have been switched off, the thought that should not have been entertained. This ayah teaches you to seek refuge at exactly that hour.

'WA MIN SHARRIN-NAFFATHATI FIL-'UQAD — and from the evil of the BLOWERS UPON KNOTS.'

Beta, this refers to sihr — magic, sorcery. The practice described is of those who tie knots in a cord and blow upon them with incantations, seeking to cause harm.



Allah acknowledges this evil exists — and He teaches us the exact protection against it in the same breath.

Beta, two important things here. FIRST: sihr is real, it is a major sin, and seeking it out is a grave matter — the Prophet ﷺ counted it among the seven destructive sins. SECOND: the believer's response is not fear, and it is certainly not going to another practitioner for a 'counter-spell'. It is exactly this — refuge with Allah, these surahs, the ayat al-Kursi, morning and evening adhkar, and salah. Beta, never seek a cure for magic through magic; the cure is in the Quran and in turning to Allah.

And remember: no magic in the world has any effect except by Allah's permission. It is a created thing, and this whole surah began by seeking refuge from the evil of created things.

'WA MIN SHARRI HASIDIN IZA HASAD — and from the evil of an ENVIER when he ENVIES.'



Beta, this last one is the closest to home. Hasad is not merely admiring what someone has — it is resenting that they have it, and wishing it removed from them.

And notice the precise wording: 'when he envies'. Because envy sits in the heart harmlessly until it is ACTED upon — in a glance, a word, a scheme, a whisper. The Prophet ﷺ warned about hasad and said it consumes good deeds as fire consumes wood. And he confirmed that the effect of the evil eye is real.

Beta, here is the practical wisdom the scholars draw from this: this is why we are taught to be modest about our blessings. Not to hide everything in fear — but not to display every good thing to every audience either. And when you see something you admire in someone, ask Allah to bless it for them — say 'masha Allah, tabarakallah' — so that your admiration carries barakah rather than harm.

And beta, protect yourself from being the envier too. When someone else is given something you wanted,



remember: their portion was never taken from yours.  
Allah's distribution is not a competition.

## A Shield You Carry Daily

Beta, look at the three specific evils together and notice what they have in common: darkness that settles, a hidden practitioner blowing on knots, and an envier's silent gaze.

All three are INVISIBLE. You cannot see the night's harm, you cannot see who is working sihr against you, and you certainly cannot see envy in a heart.

That is the design of this surah, beta. Allah teaches us to seek refuge from the harms we cannot detect, defend against, or even confirm. Because the harms you CAN see, you can act on — you lock a door, avoid a road, treat an illness. The unseen ones leave a person helpless, and that helplessness is exactly what drives him to his Lord.

So here is your daily practice, beta, as the Prophet ﷺ taught:



Recite Al-Ikhlās, Al-Falaq and An-Nas three times each morning and evening — he ﷺ said it will suffice you against everything.

Blow gently into your palms with these three surahs before sleeping, and wipe your hands over your head, face and body as far as you can reach, three times — this was his nightly practice, reported by our mother Aisha (radiyallahu anha).

And recite them after every obligatory prayer.

Beta, these take under two minutes a day. And they are the protection given personally by Allah to the best of His creation, who then taught it to us. Do not treat as small what the sky sent down as a shield.

## What This Surah Teaches Us

1. You are running to the Lord of the daybreak — splitting darkness open is what He does, every single morning.



**2.** Ask protection FROM harm, not for a world without it — the believer's dua is for a shield, not an empty road.

**3.** Evil belongs to creation and choice, never to the Creator.

**4.** Guard the night: it is when harm moves and when the weakest decisions are made.

**5.** Sihr is real, but its cure is Quran and refuge with Allah — never a counter-spell.

**6.** Be modest about your blessings, and say 'masha Allah, tabarakallah' over what you admire.

**7.** Guard against being the envier: another's portion was never taken from yours.

Qul a'oozu bi-Rabbil-falaq — Ya Allah, shield us from every harm we can see and every harm we cannot. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For



deeper study, always read with a qualified teacher. —

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