

اقْرَأْ بِاسْمِ رَبِّكَ

RECITE IN THE NAME OF YOUR LORD

All praises are due to Allah ﷻ. Anything good is from Allah ﷻ and any mistakes are from ourselves and the shaitan. May Allah ﷻ forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

اقْرَأْ بِاسْمِ رَبِّكَ

## RECITE IN THE NAME OF YOUR LORD

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### INTRODUCTION

- The more a person reaches the end of a matter, the more feelings and appreciation come out. A person who knows that he is reaching the end of his life, has more feelings for everything. These are the feelings that come out at this point as we reach the final surahs of the Qur'an.

## THE FINAL TWO SURAHS

- Surah Al Falaq and Surah An Naas are the final two surahs and they are surahs like no other in the Qur'an.
- The beginning of the end is with purity in Surah Al Ikhlas and then with seeking refuge.
- Traversing through the surahs in the Qur'an we saw how Allah (سبحانه وتعالى) saves, nurtures and even reminds those who reject Him.
- We saw how Allah (سبحانه وتعالى) brings up and takes down, how He honors and humiliates and how He shows mercy. We saw His ability, gentleness, kindness and also His vengeance.
- Who is the One Who takes us through the stories, chapter and phases of life? Only Allah Al Ahad - no one else can do this.

- Who can teach us about taqwa and subtle intricate matters? Only our Creator can deal with us in this manner. He alone is As Samad - everyone else turns to Him, seeks His guidance and what is pleasing to Him.
- We have absolute certainty that He is One in His Being, Names, Actions and Attributes.
- In the end, the heart turns to Him alone.
- In the end He tells us to seek refuge in Him, to seek support and help from Him alone. He is Rabb Al Falaq and Rabb An Naas.
- He tells us to run to Him, to seek protection from Him, from anything we fear, even from the hidden fears that we do not know about.
- We went through the journey of the Qur'an, recited the verses, felt them and reflected over the situations in our lives and now we

only have Allah (سبحانه وتعالى) to turn to. We go to His protection in the end, to His care, security and safety. This is the place of tranquility and peace.

- We will be safe in His care from all what makes us afraid and from all enemies around.
- These final surahs are taking us back to the care of Allah and not to go back to ourselves.

# SURAH AL FALAQ



- There is one name in the surah - Ar Rabb.
- The repeated word in the surah is (شر) meaning evil that is repeated 4 times. The word hasad is repeated twice.
- Allah (سبحانه وتعالى) commands the Prophet (ﷺ) to seek refuge from four evils. From the evil of:
  1. Time - especially in the night
  2. Deeds - especially magic

3. Self - especially envy
  4. Creation - every creation has some kind of evil.
- People take different kinds of insurance and protection for their selves and things but this surah alone is complete protection from any harm that can befall on us.

## REASON FOR REVELATION

- The Prophet (ﷺ) had a servant boy from the jews who took hair from his comb for magic to be performed on him. This was all nurturing for the Prophet (ﷺ). What he went through was ease for us in the end.

## MAGIC ON THE PROPHET (ﷺ)

عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِحْرَ حَتَّى كَانَ يَرَى أَنَّهُ يَأْتِي النِّسَاءَ وَلَا يَأْتِيهِنَّ . قَالَ سُفْيَانُ وَهَذَا أَشَدُّ مَا يَكُونُ مِنَ السِّحْرِ إِذَا كَانَ كَذَا . فَقَالَ " يَا عَائِشَةُ أَعْلِمْتِ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ ، أَتَانِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي ، وَالْآخَرُ عِنْدَ رِجْلِي ، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلْآخَرِ مَا بَالُ الرَّجُلِ قَالَ مَطْبُوبٌ . قَالَ وَمَنْ طَبَّهُ قَالَ لَبِيدُ بْنُ أَعْصَمٍ ، رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ ، كَانَ مُنَافِقًا . قَالَ وَفِيمَ قَالَ فِي مُشْطٍ وَمُشَاقَةٍ . قَالَ وَأَيْنَ قَالَ فِي جُفِّ طَلْعَةٍ ذَكَرٍ ، تَحْتَ رَعُوفَةٍ ، فِي بئرِ ذَرَوَانَ " . قَالَتْ فَآتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبئرَ حَتَّى اسْتَخْرَجَهُ فَقَالَ " هَذِهِ الْبئرُ الَّتِي أُرِيْتُهَا ، وَكَأَنَّ مَاءَهَا نُقَاعَةُ الْجِنِّاءِ ، وَكَأَنَّ نَخْلَهَا رُءُوسُ الشَّيَاطِينِ " . قَالَ فَاسْتُخْرِجَ ، قَالَتْ فَقُلْتُ أَفَلَا أَيْ تَنْشَرَتْ . فَقَالَ " أَمَا وَاللَّهِ فَقَدْ شَفَانِي ، وَأَكْرَهُ أَنْ أُثِيرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًّا " .

Magic was worked on Allah's Messenger (ﷺ) so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as it has such an effect). Then one day he said, "O `Aisha do you know that Allah has instructed



me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. What is wrong with this man?' The latter replied the is under the effect of magic The first one asked, Who has worked magic on him?' The other replied Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, What material did he use)?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied. 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan' " So the Prophet (ﷺ) went to that well and took out those things and said "That was the well which was shown to me (in a dream) Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils." The Prophet (ﷺ) added, "Then that thing was taken out' I said (to the Prophet (ﷺ) ) "Why do you not treat yourself with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among my people."<sup>1</sup>

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<sup>1</sup> Sahih al-Bukhari 5765

- The Prophet (ﷺ) went through a difficult kind of magic where he thought he was doing something when in reality he wasn't.

## RECITING THE MU'AWWIDHATAIN

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنْ عَيْنِ الْجَانِّ ثُمَّ  
أَعْيَنَ الْإِنْسِ فَلَمَّا نَزَلَتِ الْمُعَوِّذَتَانِ أَخَذَهُمَا وَتَرَكَ مَا سِوَى ذَلِكَ

“The Messenger of Allah (ﷺ) used to seek refuge from the evil eye of the jinn and of mankind. When the Mu'awwidhatain\* were revealed, he started to recite them and stopped reciting anything else.”<sup>2</sup>

<sup>2</sup> Sunan Ibn Majah 2846

## VIRTUES OF THE SURAH

THERE ARE NO OTHER SURAHS LIKE IT

أَنْزَلَ عَلَيَّ آيَاتٍ لَمْ يَرِ مِثْلَهُنَّ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ إِلَى آخِرِ  
السُّورَةِ ، وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ إِلَى آخِرِ السُّورَةِ.

The Messenger of Allah (ﷺ) said: "Do you not know that last night certain Ayat were revealed the like of which there is no precedence. They are: 'Say: I seek refuge with (Allah) the Rabb of the daybreak' (Surah 113), and 'Say: I seek refuge with (Allah) the Rabb of mankind' (Surah 114)."<sup>3</sup>

NO SURAH MORE BELOVED TO ALLAH

يَا عَقِبَةَ بْنَ عَامِرٍ! إِنَّكَ لَنْ تَقْرَأَ سُورَةً أَحَبَّ إِلَى اللَّهِ ، وَلَا أَبْلَغَ  
عِنْدَهُ مِنْ أَنْ تَقْرَأَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ، فَإِنْ اسْتَطَعْتَ أَنْ لَا  
تَفُوتَكَ فِي صَلَاةٍ فَاَفْعَلْ

O 'Aqabah bin 'Aamir, verily you will not recite a surah more beloved to Allah and greater with

<sup>3</sup> Riyadh As Saliheen, Muslim, Book 8, Hadith 24

Him than to recite Surah Al Falaq, And if you are able to recite it in your prayers, then do so.<sup>4</sup>

- We recite these three surahs after obligatory prayer, in our morning and evening supplications, before sleeping and also as ruqya.
- In Surah Al Falaq we seek refuge in one Name of Allah from four evils and in Surah An Naas we seek refuge in four Names of Allah from one evil.
- The evils in Surah Al Falaq is all from afflictions that affect the body but the evil in Surah An Naas affects our faith. It is something inside us.
- Surah Al Falaq is seeking refuge from outer evils and Surah An Naas is seeking refuge from an inner evil.

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<sup>4</sup> Sahih Al Mawarid 1487, Authenticated by Al Albani as Sahih

- We can avoid outer evils but the inner evil is something we cannot detach from.
- Ibn Al Qayyim (may Allah have mercy on him) said, Surah Al Falaq includes seeking refuge from evil that can fall on us and Surah An Naas includes seeking refuge from evil whose origin is ourselves which is the was was (incessant whispering).
- These whispers are all from the shaithan that pumps us saying, 'you are right..', etc.
- Now we look at the four evils we seek refuge from.

## SURAH AL FALAQ 1

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say, "I seek refuge in the Lord of daybreak

- The word (أَعُوذُ) means to come to seek protection from anything that can harm.

- When a person has refuge, he is accommodated, he is not afraid anyone will come and take him out and away from his home and families. Those who are given refugee status in countries have a sense of protection and care.
- We want to have these feelings of seek gin refuge from Allah (سبحانه وتعالى) alone. He will take care of us, especially when we feel like we will be harmed in any way.
- Through the journey of the Qur'an, we saw Who is Allah (سبحانه وتعالى) and how great He is. He will make a way out with taqwa and not for those who turn away. These are the feelings that come out when we say (أَعُوذُ).

- Allah (سبحانه وتعالى) in the the Highest place, yet He hears not only our words but our thoughts and feelings. He hears all of us, responds to us and to all our feelings towards Him.
- The distance between the ear and shoulder of the angels carrying the Throne of Allah is seventy years long. Imagine, the One we seek refuge from. We do not give Him a due estimate.
- Is there anyone better to protect us, to accommodate us and to take us out from our fears and worries? Is there anyone greater than Allah to have these feelings for and to seek refuge from? Surely not.
- We know Him through the signs we read and the signs we see all around us. The sun, stars, winds and everything around is to know Him.

- Allah (سبحانه وتعالى) is surrounding us in every moment for us to know Him and to have faith.
- Allah (سبحانه وتعالى) wants to implant attachment and magnification towards Him in our hearts. He ask Him by His Names proclaiming our weakness, brokenness and neediness to Him.
- These feelings towards Allah (سبحانه وتعالى) kills the feelings of self-amazement and being impressed with ourselves. The feelings are directed to Allah (سبحانه وتعالى) alone.
- It is not the finger or the hand that knocks on the door of Allah but the knocking is with the heart. These are the feelings of love, magnification and awe our of His greatness



and grandeur. This is Allah (سبحانه وتعالى) and this is the feeling of servitude to Him.

- He is our Rabb - our Nurturer, Creator, King Who is sustaining the matters of His slaves.
- (الفلق) is anything that splits. Every creation has been split. Allah (سبحانه وتعالى) alone is As Samad Who cannot be cut, split or broken.
- He splits the darkness of the night to bring light.
- He splits the seeds to bring the plants.
- He splits the earth to bring the vegetation.
- He splits the mountains to bring rivers.
- He splits the clouds to bring rain.
- He splits the wombs to bring the fetus.

- He splits through the hidden sicknesses, hidden weaknesses and hidden points that bring out an ugly side from us to extract the beauty of faith, taqwa and attachment to Allah (سبحانه وتعالى).
- Surah Al Falaq is a surah full of hope.
- Everyday Allah (سبحانه وتعالى) is showing us the lights after darkness, relief after tightness. This gives us absolute certainty.
- No one can deny that he didn't see daybreak after the night. Everyday we wake up to a new day and this gives us assurance that surely Allah (سبحانه وتعالى) will bring light after darkness. He will take us out from every problem and He will protect us.

## SURAH AL FALAQ 2

مِنْ شَرِّ مَا خَلَقَ

From the evil of that which He created

- Evil is never attributed to Allah. Out of His wisdom, there are creation who have evil in them. This evil can be in the form of viruses, illnesses, fire or anything that can take place in the night.
- Before any other evil is the evil that lies in the nafs.

## SURAH AL FALAQ 2

مِنْ شَرِّ مَا خَلَقَ

From the evil of that which He created

- Dua - seek refuge form evil of nafs
- Also to seek refuge form evil fo nafs fir.s.t
- Ayah - affliction form hand pardons much

## SEEKING REFUGE FROM THE EVIL OF THE SELF

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي

O Allah, I seek refuge with You from the evil of myself<sup>5</sup>

- We do not know what evil our nafs has done or how it has transgressed so we seek refuge in Allah (سبحانه وتعالى) from the evil of our nafs before seeking refuge from anything else.
- Any affliction is not for us to go into superstitions or to think bad. Afflictions can become ways to return back and repent to Allah (سبحانه وتعالى). In His Hands lies all the good and He is All-Able to do everything.

### SURAH AL FALAQ 3

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

And from the evil of darkness when it settles

<sup>5</sup> At-Tirmidhi No# 3529

- We also seek refuge in the night time as it is a time that is more accommodating for evil.
- It can also be a scary time to be in places without streetlights or people on the roads. It is also the time of plotting.

## DO NOT LET CHILDREN GO OUT AT SUNSET

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تُرْسِلُوا فَوَاشِيَكُمْ وَصَبْيَانَكُمْ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذَهَبَ فَحَمَةُ الْعِشَاءِ فَإِنَّ الشَّيَاطِينَ تَنْبَعُ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذَهَبَ فَحَمَةُ الْعِشَاءِ " .

Jabir reported Allah's Messenger (ﷺ) as saying:

Do not let your animals and children go out when the sun sets until the first and the darkest part of the night is over, for the Satan is let loose with the sinking of the sun until the darkest part of the night is over.<sup>6</sup>

<sup>6</sup> Sahih Muslim 2013a

- We do not know how the children can be affected. We follow the sunnah of the Prophet (ﷺ). We close our doors in the night time saying bismillah as we close.
- We cover the food, open cabinets, cupboards and put off candles saying bismillah.
- The power of the shayatheen gather in the night time.
- We never lose hope that Allah (سبحانه وتعالى) will bring out the light from darknesses.

## SURAH AL FALAQ 4

وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

And from the evil of the blowers in knots

- This is from the ways of magic. To blow on the knots. We seek refuge in Allah (سبحانه وتعالى)

from any kind of magic. Magic is from the seven major destructive sins.

## THE SEVEN DESTRUCTIVE SINS

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ " . قِيلَ يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ " الشِّرْكُ بِاللَّهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ مَالِ الْيَتِيمِ وَأَكْلُ الرِّبَا وَالتَّوَلَّى يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ " .

Avoid the seven noxious things. It was said (by the hearers): What are they, Messenger of Allah? He (the Holy Prophet) replied: Associating anything with Allah, magic, killing of one whom God has declared inviolate without a just cause, consuming the property of an orphan, and consuming of usury, turning back when the army advances, and slandering chaste women who are believers, but unwary.<sup>7</sup>

- Nothing can happen except by the permission of Allah. Even when magic takes

<sup>7</sup> Sahih Muslim 89

place, it is out of the perfect wisdom and knowledge of Allah (سبحانه وتعالى).

- These nufuos that blow have disbelieved in Allah (سبحانه وتعالى). They have to do the worst acts to reach this level of magic. Sins that are unimaginable to the nafs. They commit such evil sins that the nafs becomes dirty and corrupt so their blow is evil and bad. Their deeds are very indecent. A person never wants to turn to this path.
- We seek refuge in Allah from all of this. We Neve want to turn to magic as a cure or protection.

## SURAH AL FALAQ 5

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

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



- The (حَاسِدٍ) is one who loves the blessings to be taken away from another person.

## BEWARE OF JEALOUSY

"إياكم والحسد، فإن الحسد يأكل الحسنات كما تأكل النار الحطب، أو قال: العشب".

The Prophet (ﷺ) said, "Beware of envy because envy consumes (destroys) the virtues just as the fire consumes the firewood," or he said "grass."<sup>8</sup>

- Imagine our good deeds as logs and this feeling of hasad burns through them.
- We want to straight away attach to Allah (سبحانه وتعالى) when the feelings of jealousy creep in.
- When we see anything good, we ask Allah (سبحانه وتعالى) to bless it for the person and say

<sup>8</sup> Riyad as-Salihin 1569

'tabarak Allah', 'tabarak Ar Rahman'. We want to have good hearts with everyone.

## SURAH AN NISA 54

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ

Or do they envy people for what Allah has given them of His bounty?

- The one who is jealous does not like to see someone in the path of good. They don't want to believe and also want goodness to be removed from others. This is the worst kind. want it to be revved from others. This is lowest kind
- There is also a praiseworthy jealousy that is called (الغبطة).

## PRAISEWORTHY ENVY

لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ  
وَأَنَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَأَنَاءَ النَّهَارِ "

Envy is not justified but in case of two persons only: one who, having been given (knowledge of) the Qur'an by Allah, recites it during the night and day (and also acts upon it) and a man who, having been given wealth by God, spends it during the night and the day (for the welfare of others. seeking the pleasure of the Lord).<sup>9</sup>

- Hasad reduces faith because the one who is jealous does not love to see goodness on others.

## LOVE FOR EACH OTHER

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ

The Messenger of Allah (ﷺ) said: "By the One in Whose hand is the soul of Muhammad, none of you has believed until he loves for his brother what he loves for himself of goodness."<sup>10</sup>

<sup>9</sup> Sahih Muslim 815a

<sup>10</sup> Sunan an-Nasa'i 5017

- The one who is jealous does not love to see goodness on others. To show hasad is to show enmity towards someone who did no wrong.
- This person cannot be liked because he becomes an enemy to the blessings and slaves of Allah (سبحانه وتعالى).
- This feeling of hasad is what leads people to magic. 'Why did she choose her?', 'why did he get and not me?'. All of these feelings of jealousy lead a person to go to magic seeking a solution.
- But the right way to deal with these feelings is with faith. We seek refuge in Allah from our nafs having these bad feelings.
- If someone is envying, that means we feels lacking in some way. So instead he makes dua, 'may Allah (سبحانه وتعالى) enrich them'

instead of making dua against them. This shows Ihsan towards others.

- Any evil in us is a hidden seed that brings out darkneses. It makes us turn to evil thoughts and have bad feelings of envy. May Allah (سبحانه وتعالى) break these and feelings, take it out from us and bring goodness instead.
- Even if there is evil, Allah (سبحانه وتعالى) can bring out goodness and rivers from it.
- May Allah (سبحانه وتعالى) exchange all the evil within us to goodness that spreads to others. This is a good heart.
- The light is not just for us but for everyone, the knowledge is not just for us but for everyone, the rivers are not just for us but for everyone.

## LOVE FOR EACH OTHER

اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ ، فَاطِرَ السَّمَوَاتِ  
وَالْأَرْضِ ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا  
كَانُوا فِيهِ يَخْتَلِفُونَ إِهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ  
تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

*Alla-humma rab-ba jibraa-'eel-a wa  
meekaa-'eela wa 'israa-feela, faatir-as sama-  
waati wal'arḍi , 'aalimil-ghaybi wash-shahaa-  
dah , anta taḥkum-u baina 'ibaa-dika feemaa  
kaa-noo feehi yakh-talifoon ihdi-nee li-makh-  
tulifa feehi mi-nal-ḥaq-qi bi-'idh-nika in-naka  
tah-dee man tashaa'-u ilaa ṣiraat-im  
mustaqeem-in*

O Allah, Lord of Jibra'eel, Meeka'eel and Israfeel (great angels), Creator of the heavens and the Earth, Knower of the seen and the unseen. You are the arbitrator between Your slaves in that which they have disputed. Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path.

- Allah (سبحانه وتعالى) is not only the Rabb of the great creations but also of the falaq. Something so discreet but He can bring much goodness from it.
- May Allah (سبحانه وتعالى) help us appreciate His nurturing and see His ayat.

MAY ALLAH PROTECT EVERYONE. AMEEN.

## REFERENCES

1. تفسير الشيخ السعدي - TAFSEER SHEIKH AS SA'ADY



## ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/recite-in-the-name-of-your-lord>

TO REQUEST ACCESS TO THE RECORDING: <https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>