

(*Note:* Wherever the word “you” or “your” is singular and refers to one human being, it is printed with an italic y, as in: you. Wherever such a word refers to God, the y is printed in capital, as in: You.)

For Fast 30

Chapter 113

Al-Falaq: The Dawn

Note: This chapter and the following one teach how to seek refuge in God and ask for His protection. Both these chapters were revealed most probably in the early period at Makka. It is called *The Dawn* from the word occurring in the first verse, showing that Truth would ultimately dispel all darkness.

1 Say: I seek refuge in the Lord of the dawn,

Note: The term *Lord of the dawn* is used to indicate the gradual manifestation of the Truth and its ultimate triumph.

2 from the evil of that which He has created,

Note: All creation of God, e.g. fire, water, is for our benefit, but it can also wreak destruction.

3 and from the evil of intense darkness, when it comes,

Note: It means darkness in which there is no ray of light, and stands for the dark difficulties with which an affair is sometimes attended — difficulties through which a man is unable to see his way. A person is, therefore, here taught to pray that his affairs may not be enveloped in utter darkness.

4 and from the evil of those who cast (evil suggestions) in firm resolutions,

Note: These are those who put evil suggestions into people’s firm resolution or into the management of their affairs. This verse deals with the second difficulty in the management of an affair. The first difficulty is its being enveloped in utter gloom (v. 3); the second is that darkness is dispelled, but the resolution to accomplish the affair is yet weak.

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

Note: This is the third difficulty. Success is now in sight, but there are those who envy that success. Therefore, Divine protection has still to be sought when a man is successful in accomplishing an affair.

The Prophet, who was charged with the heavy task of establishing truth in the world and making it triumphant over falsehood, had to face all these difficulties, and his faithful followers, whose goal of life is the same as that of the Prophet, stand most in need of resorting to this prayer with which the Holy Quran draws to a close.

Chapter 114

Al-Nas: Mankind

- 1 Say: I seek refuge in the Lord of mankind,
- 2 the King of mankind,
- 3 the God of mankind,
- 4 from the evil of the whisperings of the sneaking (devil),
- 5 who whispers into the hearts of people,
- 6 (and is) from among the jinn and mankind.

Note: These verses are a complement to the previous chapter. Three kinds of mischief are pointed out there which may be done to the cause of Truth. Here a fourth, but the gravest mischief of all, is pointed out. This is the mischief of the *sneaking devil*, who comes stealthily and casts evil suggestions into the hearts of people.

Man is here taught to seek refuge in God Who is, in the first place, the *Rabb* of mankind, i.e., its Nourisher by degrees to Perfection; secondly, He is the *Malik* or *King of mankind*, i.e., holds control over them, so far as the physical laws of nature are concerned; thirdly, He is the *Ilah* of mankind, Who alone deserves to be worshipped and before Whom the whole of mankind must ultimately bow. In other words, the protection of God is sought because He is the Nourisher Who brings to perfection, and He holds control over Matter as well as Mind. The Divine purpose is thus again disclosed at the end, as it is disclosed in the very beginning (1:1) of the Holy Quran. It is to bring mankind to perfection. Nothing in this world can frustrate this purpose, as God holds control over matter as well as mind.