



Mawlana

**Shaykh Nazim
Al-Haqqani**

Home

Nur Muhamma

Secrets of Light
Muhammad Reality
Secrets of Creation
Secrets of The Throne

Sufi Meditation

Muraqabah

UPDAT
Sufi Energy
Practices, Muraqaba
Divine Energy,
Prophetic &
Angelic Sufi
Meditation

Lataif of

The Heart

UPDAT
5 Levels of The Heart
9 Points Lataif
Chakras, Enneagram
Sufi Meditation
Muraqaba
Sufi Energy
Enneagram Sufi
Meditation

Mystic Letters

UPDAT
Sufi Numerology
Abjad Table
29 muqatta'at
ilm Huroof science
of Numbers Letters

Secrets of

Naqshbandi

UPDAT
Ancient Secrets of
Naqshbandi Haqqani
Sufi Order

News &

Tafsir Surah Falaq Ahkfa Secrets

By Shaykh Hisham Kabbani

Surat al-Falaq is number 113 and in the first verse, Allah says to his prophet, say Ya Muhammad, Qul, I seek refuge with the lord of the daybreak.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ①
مِنْ شَرِّ مَا خَلَقَ ②
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

I seek refuge with Allah the lord of the daybreak from the evil of what he has created and from the evil of the darkening night as it darkens and when the moon goes away and from the evil of those who practice witchcraft by blowing on knot and from the evil of the envier when he envies.



I seek refuge with Allah Subhana hu wa ta'ala with the **lord of the daybreak.**

The day breaks from what.

When the sun begins to rise, when it begins to appear in the dark night
– I am seeking refuge.

It means I am asking Allah swt to help me in order that I will be able to take away the darkness of the night, the darkness of the self, the darkness of that which has made me to be veiled from the daylight, from the source of knowledge, from the ocean of power from the ocean of beauty from the beautiful names of Allah.

{ Understanding Qul }

Holy Quran :Qaf wal Quran Al-Majid

Holy Quran 59.21 If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder by the fear of Allah. Such similitude's coin We for mankind that haply they may reflect.

But His Servant Sayedena Muhammad (s) was given the Power and is the Owner of the Qaf- Allahs Qadir is the Holy Quran

Holy Quran 47.2 And those who believe and do good works and believe in that which is revealed unto Muhammad - and it is the truth from their Lord - He riddeth them of their ill-deeds and improveth their state.

{ Sayedena Muhammad (s) can carry the Holy Quran }

So Allah saying to Muhammad say,

Contact Us

Events & Photos,

About

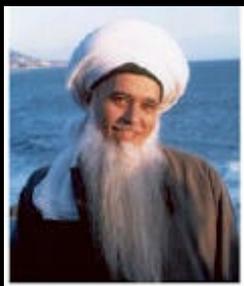
Naqshbandi
Sufi Way Haqqani

Books Online

Dalail Khairat &
1000's Free Pages
Devotionals,
Free New PDF files Bahasa
Language files

Internet Links

Shopping,
Sufi Physics
Translate this site in
Your Language



Mawlana

Shaykh Kabbani

Subscribe to the

Naqshbandi Muhibeen
newsletter

[Email Us](#)

Qul Audhu bi Rabbil Falaq.

I cannot come by myself. I am seeking refuge in my lord, I need him, to take all that is bad and bring everything that is good.

That is why anything veiled, as soon as you begin to take the veil away, the object begins to appear. So that is what the prophet wants for his ummah, for what is hidden from them to be seen.

That is why say. Abu Hurayrah said, the prophet taught me two types of knowledge. One I spread to everyone the other I hid it to myself if they would cut my neck.

That is heavenly knowledge, that can only be given to those whom Allah wanted to know that knowledge. Those who are lucky. That daybreak appeared to them.

{ the Ahkfa is the Fana in Annihilation black no manifestation, Then Baqa is to be brought back to life in His Light in that Daybreak of Bahr Qudra.}

They seek refuge in the one who will show them the daybreak.



That means he will break for them the night and bring for them the daylight.

It is said also that al-Falaq is the

Falaq as-subh, the daybreak or the creation.

Qul Audhu bi Rabbil Falaq, say I seek refuge in the creator who created creation and all creation where in Allah's hidden treasure.

It was there in Allah's knowledge.

Allah with His irada, with his knowledge, when he wanted it to appear, it appeared thru his ocean of his power, thru creation. In his knowledge it is there. So it was hidden in the ocean of knowledge. ***It was already there in Allah swt ocean of knowledge,*** until his irada came for that to appear from the adam al mutlaq, the Absolute. Abstract.

{ Allahs Will 'Amr' is Moving- to al Lisan the Tongue of Truth and Then Appears. Qaf to the Lam }

It was hidden there and then it break and it begins to appear.

Faallahu tala Falaq hadha taqween

Allah has broken that abstract unknown hidden treasure by the **light of creation.**
{ Nur Muhammad (as) }



And with the light of his creation, Allahu nur as-samawati wal ard, with that light, the light of creation, these hidden creations, that were hidden in that ocean, began to take shape and to appear and to come out from that knowledge ocean to the ocean of power, Bahr al-Qudra, where everything appears in this universe.

Fa adhhar kulla shay'in min al-kawinat.

Everything that was hidden there began to come out and appear, **fa saarat mafluqan**, like when you see the trees in fall, all the leaves goes on the ground, die.

In the spring what happens, the leaves come slowly from nothing. That is what we call mafluq. From nowhere. You begin to see the branch give small sticks, then they become leaves and from them then come fruit.

It means when you are able to break up the darkness of your ego and your self, the light of knowledge and the fruit that comes with it, will be able to appear and you will be able to nurse whoever you want to nurse with that heavenly granted milk in order to share it with other people.

Allah swt is teaching us, by telling his prophet, say, I seek refuge. It means we need to reach that kind of knowledge, we have to seek refuge with what the prophet sought refuge. Allah is teaching the prophet ask me, come to me. I seek refuge in Allah.

And we, the nation of Muhammad, Allah said,

wabtaghwa ilayhi al-waseelah.

We have to seek refuge in our prophet he Then seeks refuge for us in Allah swt.



And it is said that always, we see that if you are a doctor here, you notice that at **night the patient is more sick than in the daytime.**

look that discovery is in the holy Quran, that science. Always the patient at night is heavy. As soon as sunrise comes, Fajr comes, the patient is less heavy, more responsive to the doctor.

Because at night, evil or the devil is able to be everywhere, and will bring negative energy to patient. That is why most heart patients have heart attack when: at night?

That is why the prophet sought refuge in the lord of al-Falaq, in Allah the lord of the daybreak. From what, he said. From the evil of what he has created. That means those evils are running in that time. So patients become very heavy. Similarly we become very heavy when we don't remember Allah swt.

I don't like to say it, but we go to bed like animals.

- We don't bring Shahadah and sleep,
- we don't sleep with wudu,
- we don't pray 2 rak'ats.
- We don't pray Fajr prayer.
- We only keep up trying to entertain ourselves, in the desire and pleasure of this world, then when we are tired, we go to bed. That is what Allah doesn't like. Then shaytan I running to catch you. Then you feel yourself very heavy.

When do you find strength. When you wake up at Fajr and wake. Up but if sleeping, you will get more and more darkness, that is called thiqlan, darkness on the heart and you begin to feel depressed. **You begin to feel all kinds of depression and bad thoughts** and pain and all kinds of gossip come to the mind.

That is why the prophet never slept without reciting **surat al-Ikhlās, surat al-Falaq and surat al-Nass**. Then blow on his hand and rub on his body to dress himself with baraka of these surahs.

So the doctors see the patients before Fajr very heavy. As soon as Fajr comes, they see them suddenly becoming better and respond.

So the same for you, you find the ego will begin to respond at Fajr time. Those who lose Fajr prayer are losing the lightness they get when they are praying on time.

It is said that when Sayyidina Yusuf was thrown in the well, his knees, he fell on them in the well. And he kept all his night awake, not sleeping, because of the pain he was feeling when his brother's threw him and they were prophets.

Prophets who harmed their brother. What do you think, normal people not to harm their brothers. They harm not only their brother they harm everyone.

So the prophets, 10 brothers sons of say. Ya'qub, thru him in the well and he fell on his knees and he was awake all night in pain. And Allah left him with that pain, that night. That means that pain is a ringing bell.

Don't think **pain is bad**. Pain is not bad. Pain is something that is giving you a buzz that there is something

wrong in your system. Some people might have physical pain. Like you go and ring a bell for people to know about your presence or to open the door.

The pain tells you something is physically wrong with your body. Don't go and take 2 tablets of pain reliever. Then you lose knowing what kind of sickness you are in by eliminating the pain.

Pain can be eliminated in many ways. There is also spiritual pain.

- There is depression, that pain comes and gives them depression. Not to treat them like psych. Give them medicine that makes them like vegetable. That pain is due to a cause that is an illness and that pain is a bell.
- Then there is the pain of nearness to God. That as much as you reach nearness the pain of love is burning. As much as you are near the Divine presence, that nearness becomes very far. Because of your zeal you want to reach, it shows you very far. Even if you are only one second away, you might feel it many years. That is the pain of love. That Awliya / Saints are looking for.
- So 3 kinds of pain. Physical, mental, stress or depression and finally one that comes from love of nearness of the Divine presence

So Sayyidina Yusuf was feeling pain in that night. Always at night you feel at night. All this neg. energy of his brothers when they threw him in the well, was affecting he was sitting there and remembering his lord.

- At Fajr time, when it began to be light,
- Sayyidina Jibraeel came to him and said to him, Allah is ordering you to ask him whatever you want and pray to him.

idu` anta wa amin ana fa da Jibraeel wa Amana Yusuf. Fa kashafahullah ma kana... he told Jibraeel to pray and he would say amin.

So Jibreel began to pray and he said amen.

Then suddenly his heart became like a burning process, like sunlight coming.

So after he was carrying that negative energy that came to him, then he showed patience and he showed humbleness when Jibraeel came and told him to make dua.

That means you make Dua, showing humbleness, need a means, need to seek refuge and seek the means of Sayyidina Muhammad (s) to reach Allah's presence.

And Sayyidina Yusuf was immediately cleaned up from physical and spiritual problems and his knees were ok, his heart became a fountain of knowledge.

Rabbee qad aataytanee min al-mulk.

O Allah you gave me a kingdom, from both dunya and Akhira.

When say. Yusuf began to feel better, because Jibraeel took him directly to the Divine presence, Sayyidina Jibreel took him, as the prophet, he was taking a guide and **meditating on him, on Sayyidina Jibreel**. As soon as he arrived to the divine presence, he told Jibreel, I make Dua now and you say amin.

At that time he was asking and Jibreel was saying amin.

- He said, O Allah take away all kinds of heaviness and sickness and difficulties and problems, from people who are under the affliction of the dunya that were living at that time. And not only that, O Allah take away all the difficulty from nations that are coming after me.

And that is why it is said in ruh al-bayan, because of the dua of sayyidina Yusuf, Allah makes the patients, when they have difficulty at night, will find a cure or better response at Fajr time.

And today's doctors can attest that patients respond better after daybreak than at night and this is due to the

baraka of Sayyidina Yusuf 's dua.

And Allah said, *qul ... min sharri ma khalaq.*

From the evil of whatever has created, the evil of his creation. Allah does not create evil. But wherever we are trying to be away from good, we find ourselves falling into badness.

We will come back to that. Ibn masud said the prophet said, Allah swt revealed to me these verses of holy Quran, surat al-Falaq and surat an-nass that there is nothing like them in the holy Quran.

Ibn Abbas said, radi-Allahu anhuma, there was something ubaid ibn asim. He was someone that hated the prophet, an unbeliever. He tried to make black magic on the prophet (s). the Prophet, no one can make black magic on him, but Allah is teaching us, that if Muhammad (s) his body being human, but his spirit is completely different. Even his body is completely different. But Allah gave him the characteristics to tell us, as many people today say there is *no black magic and no witchcraft.*

That is why Allah revealed that surah. To clear the prophet of black magic. That unbelievers wanted to make black magic on the prophet. He brought a statue and made 11 knots in thread, tying it 11 times. And that person did black magic on the prophet, and no one knows.

But the prophet began to feel great pain. So Jibreel and Mikhael came to him, they are reading on him Audhu billah ... Bismillah ir-Rahman ir-Raheem, reading on him these two Surahs. And Mikhael said, the messenger is feeling pain. Eh said yes, ubaid ibn asim has affected him with his witchcraft. And they told the prophet that the thing he is trying to make magic on it, he had taken and placed in a well in birr maymun and put it under a stone under the water. He asked what do I have to do.

They said go there and open the well, find the rock and under the rock is the statue with 11 knots. You burn it and you will be clear of that magic.

The prophet sent Ammar ibnu Yasir with a group of people to that well and they opened it and found the statue there and it had 11 knots.

At that moment that was revealed to the prophet,
recite *Qul Audhu bi rabb il... min sharri hasidin idha hasad.*

The prophet began to recite and blow. As he was blowing the knot was opening. He read the surah 11 times and with each blowing one knot opened. And finally that magic went. And that is why it is recommended before sleeping to read Ikhlas, Falaq and Nas and we will continue in next session Insh-Allah.



*Qul Audhu bi rabb il-falaq. Min sharri ma khalaq.
Wa min sharri ghaasiqin idha waqab.*

And from the evil of the darkening nights when it comes with its darkness or the moon when it sets or goes away.

Wa min sharri ghaasiqin idha waqab.

Wa min sharri – from the evil or the harm that we are going to face, facing thru what? Facing thru that darkness.

Al-ghasaq, and the noun for it is al-ghasaq, means *al-layl al-mudhlim, utterly dark night*, completely dark that you cannot see anything in it. Like in a desert or somewhere there are no buildings, where it is completely dark.

And the prophet is saying you have to seek refuge in me from those dark nights. Because at night shaytan are running out. Devils are running out. In darkness also, interpretational meaning, the dark nights of the heart, that the ego will be running after its selfish desires, the bad desires. When your heart is full of darkness you have to seek refuge in Allah to take that darkness.

That is described as *Wa min sharri ghaasiqin idha waqab.*

Idha waqab means when it is hardly making an opening in your heart, like making a hole. When you say a rock has waqab in it, it means it has an indentation which you can put water in it and it will not go out.

So that means the most concentrated darkness that can be experienced or seen. Like a laser, it is very sharp, that is like that waqab, it can go through anything and make a hole.

That kind of darkness you have to be very careful of and seek refuge. That will give you great problems in your life. He describes it as dark nights. You might go out on dark night and someone might rob you or kill you even and you don't know who will kill you even.

Similarly when you are in the dark night of the soul you cannot see any spiritual light, and immersed in that darkness, then you are in danger of losing yourself by falling into the dark night of the heart.

Also at night, all kinds of conspiracies are made. Most conspiracies are made at night. Most jinn, marad al-jinn go about at night. Wild cats lions and tigers and so forth come out at night. Everything wild comes out at night, that means all kinds of wild desire comes and awakes at night, they awake when the heart is dead. That is why you see the wild animalism coming thru their hearts and filling them with all kinds of badness.

So Allah said, say I seek refuge in Allah when the dark night comes/envelops the earth.
Or the other explanation is when the moon sets or goes away.

Why Allah mentioned the moon. **Al-ghasiq is the moon as well. Why the moon.** The moon has light. But in reality the moon has no light. the moon is only a planet, reflecting the light, it has no light of its own, it is dark.

Wa min sharri ghaasiqin idha waqab. And from the evilness or from the harm that will come from the moon when it will be eclipsed, khusuf.

Waqab means when it enters into an eclipse. When it enters into an eclipse, there will be a lot of problems and difficulties. That is why in previous times, we used to see a lot of plagues or war, or contamination around the earth, when the moon goes into eclipse.

That is why the prophet prayed **2 rak'ats sunnah al-khusuf** during that time to save mankind from the harm that might come on earth.

When the eclipse comes, don't go out and look at the moon how it is disappearing, because there will be a negative energy coming and hitting you in your body, in your brain in your heart In your soul in everything.

That is why the prophet when an eclipse comes, quickly he enters his home and prays Salat al-khusuf.

So most of the diseases that we see today are coming from the different energies that are coming from the moon. That is why understanding astronomy and astrology are very important and they will show you how much you are being affected by the moon. { The Phrase Lunatic or Lunation's means that the moon has effect or all nature }

From the evil of when the moon goes and sets.

Sayyida Aisha said that one day the prophet took her hand and showed her the moon and said, **ta`awudee min sharri hadha fa innahu al-Qhasiq.** Seek refuge in Allah from that for it is the thing that has no light when it enters in eclipse and it will reflect its badness and harm on humanity.

He is in the body, the reflection on the body is harmful, and because of it and because of the sun they were confused. Many people were worshipping the moon and many were worshipping the sun. so moon and sun are fitna for people. Allah is testing people by them.

Sayyidina Ibrahim, fa lama ra' al-qamara bazighan...

Innee bareeyun mimma tushrikoon.

When he saw the moon up in the sky, he said this is my creator and I am worshipping it. When it set, he said I don't like something that goes. That means that when it was up with its light shining, he was fascinated by its light. He was looking for that source of light, but the moon disappeared and then he said that cannot be my creator.

So the next day he saw the sun coming up, he said this is bigger this is my lord. When it also set, then he said, how will I accept something that disappears. Therefore I am directing my face to the lord that cannot be seen in this dunya.

So moon and sun were the source of confusion. Allah was testing his servant and Allah saved him by him finding the truth.

So that is why Allah said, *Wa min sharri ghaasiqin idha waqab.*

From it, because Allah swt was sending that surah to the prophet, to tell him that magician, they do their witchcraft and their *black magic when the moon is disappearing.*

And that is why he said, *Wa min sharri ghaasiqin idha waqab.*, when the moon sets down and goes. It is the best time for magic or black magic or witchcraft or voodoo and it has the most influence on people. *That is why you find that the most voodoo is done at the end of the month when the moon disappears.*

When the moon disappears, the effect of its negative energy the magicians can channel that negative energy to send it or blow it to affect people from far away. That is why Allah was giving that verse to tell prophet seek refuge from those magicians who use that energy when the moon goes away.

Wa min sharrin-nafathaati – from the evil of the witchcraft of those who blow in knots.

Nafathat are those people who blow, they read something and they blow, in order that they will affect others in their lives and this is in Islam, it is mentioned that there are such people who can do that.

Those who are blowing in knots, when they do witchcraft,

- at the time the moon is setting,
- they take some ropes or if they are able a hair from the person they wish to harm.
- Many people go to magicians or voodoo people or black magic people they take them some part of clothes of someone or a hair.
- And ask them to do black magic. T
- he magicians ask them for something that they have or thread, and they make that into a small thread and they blow in it with some recitations, that they have learned, at the end of the month when the moon is setting down they are blowing and making magic on people.

That is why in Arabic he says they are using it in place of Ruqya or Azeemah. One they can use for harm and one they can use for blessing.

It is mentioned by ibn Abbas and from ayesha the wife of the prophet, that the prophet had a servant who used to work for him. and the prophet had a comb. That comb had some broken teeth. That boy whose name was lubaid ibn asim, took the teeth of the comb and gave it to some magician to do witchcraft on the prophet. And after a while the prophet began to feel that he is physically weak. And then Jibreel and Mikhail came to the prophet and Mikhail said, He is weak. And Jibreel said, yes lubaib ibn asim ... magic.

So at the end of the story as we mentioned, the Prophet told the Sahaba to go and pull out that statue which was wrapped with 11 knots and to bring it out and they brought it out and read on that statue surat al-Falaq. And as the prophet was reciting, each time he recited it, one knot was opening, and he recited it 11 times. That is why it is very important to recite 11 times surat al-Falaq and surat al-Nas.

As he was reciting and blowing, Jibreel was saying *bismillah urqeeka* and Allah will cure you from everything that harms you and that ??

For that reason it is acceptable to read on people from holy Quran and from Hadith of the holy prophet, you can read on people and blow on them in order that Allah will cure them.

Everything must be read in Arabic.

You cannot use syriatic language or
Indian language from the holy Quran and from the Dua of the prophet.

Then they came to the prophet and said, what will we do with the boy who made magic on you? What do we do with him, kill him.

he said, **fa amma ana fa `afanee** Allah.

Wa la ureed an udhee an-naas. He said as for me, I was cured. And I do not wish to harm the people. Sayyida Ayesha said, the prophet never angry for someone who harmed him. he was only angry for people doing what Allah does not like.

That is where his anger was.

So that surah is very important for us to learn.

And the last verse: from the evil of the envier when he envies, we will continue Insh-Allah.



one day sayyida Ayesha said that the prophet when he had something wrong in him physically or whatever, he used to recite

Qul huwa Allahu ahad, Qul Audhu bi-Rabb il-falaq, Qul Audhu bi rabb in Nas and then blow and rub on his body wherever he had that pain or sickness.

That means whenever you have an illness, you recite 3 Qul's and blow and rub on your body. That was for the prophet when he had physical pain. And for us that is also for any pain we have spiritually.

And that is why I always saw Mawlana Shaykh Nazim every day recite 3 Quls and then blow and rub all over his body and blow in his turban. That means he wrapped himself with that recitation or enveloped it on himself, as if to testify that I believe in you my lord the one who is the only one who can protect and save me from physical and spiritual pain, that might affect one from negative energy that devils are carrying around and affecting people when they are sleeping.

There is also a nice symbolic meaning in that, **wa min sharri ghaasiqin idha waqba** and we said, **wa min sharrin-nafathati fil uqad.**

That is the heart of the human beings is full of knots. Even the veins, the heart doctors say you had a heart attack. Why, because you had a blockage in your veins. That is a knot is it not?

That is a knot that blocks the flow of the blood. This is the effect of the negative energy that we are accumulating in our bodies, by our irresponsibility and our not caring what we do on a daily basis. As we explained before, this witchcraft which they make by tying knots and blowing on them and we without feeling our making black magic on ourselves by our bad behavior and bad manners.

When we follow the bad desires of the body, we are affecting the body like blowing poison on it. That is why such illnesses develop, not just heart sicknesses as they show it makes knots in the arteries. And they make angioplasty, to go thru these knots, push them and open these arteries.

Where is shaytan? Is he not **in the heart**. Is not the house of shaytan there in the heart. The prophet said, **inna fil jasadi mudgha...**

There is something in the body, if it is good, the whole body is good and if it is bad the whole body is bad. And that **is the heart**. And the house of shaytan is in the heart. If Good then it is the House of Rahman.

That is why Jibreel came when prophet was young, when he was breastfeeding with Halima bin sadiya, and Jibreel came and did heart surgery, and opened his heart and took the dark clot, the house of shaytan from the prophets heart. The only one in the world whose shaytan became Muslim because Jibreel made that .

So they make angioplasty, to open these knots, that come from all the darkness that is in the heart.

The angioplasty operation can be done, by reciting surat al-Falaq on ourselves, but we are heedless, ghafil. That is why I used to see our master recite the 3 quls in the morning and evening and blowing on himself. Because he knows that Is how he keeps the body clean, no blockage.

Now he is 85 years old, no cholesterol, no diabetes, no blood sugar problem, nothing? why? because he is keeping the most high level of prophetic medicine. Natural.

So these satanic desires come to us and affect the physical body and the spiritual body. Also as you have knots in the physical body so many knots, so in the spiritual ascension we have too many knots, these are 70,000 veils.

From the evil of the blowers in the knots. What is then our duty. To take that away by recitation of surat al-Falaq.

And the hearts has a lot of knots coming from the sins that we are doing daily. And it develops a lot of spiritual knots because of our doubts and our gossips and the bad thoughts about others, that make us to develop these knots, by Allah returning it back on us when we are envying someone or running after someone, backbiting him or saying something unacceptable, Allah makes on us spiritual knots and that will tie our spiritual ascension, and then you are down and cannot move and not ascend.

That is why many people are doing muraqabah and they say they are not seeing anything. Why. Because you have these spiritual knots and spiritual blockage that preventing you fro reaching anything.

Then we have the wa min sharri hasidin idha hasad. Envy is the most dangerous of ??

What did we read at the first of surat al-Falaq. ***Qul Audhu bi rabb il-falaq***, say I seek refuge in the lord of daybreak and from the evil of what he has created and from the evil of darkening nights... and from the veil of those who practice witchcraft and blow in knots. And finally, he left it to the end, the worst of all, and from the envy when he envies.

It means all the evil of the darkness and the evil of what He created.. and from the evil of the magic and sorcery and finally from evil of envy.

- ***Hasad is the most dangerous sickness*** that you can find. You must keep a low profile otherwise people will envy you and if they envy you you will get a lot of problems.
- The Prophet said, the hasad eats good deeds, hasanat, as the fire eat's the wood.

How the fire eats the wood quickly, when you envy someone, that envy eats your rewards and is given to the one you envy.

That is why when we do Salat an-Nejat,

we ask Allah to save me from hasad,
because the hasad eats the good tidings,
the hasanat as the fire eats the wood.

Hasad is something that is possessing us completely from top to bottom. You cannot see anyone better than you, you want to be the best. Even children. It is human nature. Look what happened to the first one that envied in creation, who did the first hasad come from? It came from Iblis. Why because he was worshipping for a goal. He was worshipping to reach something. So when he saw he was unable to reach it, hasad threw him to. What was his goal?

It was al-maqam al-Mahmoud the highest maqam that any servant can reach. He worshipped without leaving

one handspan where he did not make Sajda, hoping to reach *maqam al-Mahmoud*. *When he saw the light at maqam al-Mahmoud, he knew that it was not for him, when he saw it in the forehead of Sayyidina Adam.*

If he had reached maqam al-Mahmoud, he would have done hundreds of Sajda. You have to run to Allah saying
ilahi anta maqsoodee wa ridaka matlubi.

Don't say I will do this and you give me that. You are servant and he is master. The servant surrenders to the master. The servant has no will. Sayyidna Muhammad had no will Allah gave him that. Iblis wanted that, and when adam got it he was ..

Second time of hasad, qabil against habil. So Allah asked them to sacrifice to him. habil looked among his sheep and found the best one and sacrificed to Allah. Qabil looked for the weakest one and selected it for sacrifice. *Allah accepted the sacrifice of habil and took it up in a fire.* Qabil saw that and was jealous and killed his brother.

Today what is causing people to fight. It is envy and jealousy. That is why you see problems around the word.

Ibn Abbas said, that Allah has ended this surah by hasad, to show that it is the worst of human characteristics. He ended the surah with it.

And it is also a sign that as soon as the ego or the self, an-Nafs al-Ammarah, the commanding self, that is always tell you do this or do that, that self, that makes to fall down, by envying your heart.

Because there is a struggle between your self and your heart.

The heart is the place you can receive heavenly inspirations.

Ma wasi`anee ardee ...

The heart of the believer contains me.

It is the place where heavenly manifestations are received. The ego is where shaytan plays with you, Nafs al-Ammarah. It gets envy form the heart.

As soon as it gets the envy of the heart an dhat is when we have the struggle between the self and heart.

That is where the Hadith of the prophet comes, we returned from small jihad to bigger jihad. That is the hasad between yourself, between two fasces or organs of the person. The heart and the self.

The heart behind the power of the mind, fighting the self. The mind controlling the self obeying. The heart surrenders to Allah that is always pumping. The only pump in the body, is there any other pump.

Pumping blood, carrying oxygen { *Secret of number 6 and Divine love and fire* }. Carrying life. To clean the blood. No other organ is doing what the heart is doing. Breathing positive divine angelic energy from the bahr al-Qudra, and mixing with the bloods and distributing to the whole body.

The bad self is not happy. There is hasad to each other. Look Subhanallah two elements are fighting with each other inside our self. And what are they doing: building up knots that have to be removed.

The prophet called utba ibn `amie and told him alam tara ayaatin nuzilat... ma ...qat.

Have you not seen that this night were revealed two suras of Quran never revealed before like them.

What are they? Qul Audhu bi Rabbil Falaq and Qul Audhu bi rabb in-Nas.

That is what zayd ibn thabit, he put the whole Quran together, the Quran of zayd. And he was the last one who heard from the prophet how to recite the holy Quran and the prophet put these two suras at the end of the Quran, ending the Quran with them. That is why today everyone uses the version of Quran of zayd ibn thabit. Jibreel used to come to the prophet every Ramadan and structure the Quran in the way we see it today. And zayd ibn thabit was there and the prophet told him how to structure the order of the suras of the Quran and that is why we find these two suras at the end of the Quran.

May Allah forgive us and give us from the blessing of these two suras.

Wa min Allah at-tawfiq. Bihurmatil fatiha.