

al-Kashani

CHAPTER AL-FALAQ

" I seek refuge with the Lord of Dawn"

The word " Falaq' normally is taken to mean daybreak and this is the reason why the commentator has used this meaning. Imam Ja'far Sadiq (AS) is quoted in the book M'afi that,

"Falaq" is a part of Hell that has seventy thousand abodes, and each abode has seventy thousand rooms, and each room has seventy thousand black snakes and each snake has seventy thousand teeth. Each condemned person will have to pass through them.

Tafsir Qummi says, that "Falaq" is a stage in Hell and the inmates seek refuge from its intense heat. They beg Allah to be allowed to inhale and they are permitted, but when they inhale the heat of the fire of Hell burns them.

" And from the evil of what He has created"

It is said that the world of creations has been mentioned because it contains all the evil. Indeed the world of obedience and well-being is totally beneficial.

" The evil of the dark night when it overtakes"

The word "Ghasiq' means a night of total darkness. The term " when it overtakes" refers to how the evil penetrates everything in the night. This special mention of the night is because most mischief, evil and chaos take place in the night and it is very hard to dispel them.

" And from the evil of the envious one when he envies"

When the envy is manifest and the person acts on the evil urges even though his envy was not directed at that person in the beginning. It is not directed directly at that person and the envious one feels an envious satisfaction about it.

In the book al-Kafi Imam Sadiq is recorded quoting the Holy Messenger to have said,

You did not see when he opens his eyes and looks intently at you.

It is said that we should seek refuge from envy [and envious persons] because it is the easiest and the most successful way to harm someone.

Imam Ja'far Sadiq is reported to quote the Messenger to have said,

It is possible in the near future for envy to overwhelm nature.

It is recorded in Tib al-Aimma that Jibril came to the Messenger and called out "O Mohammad." The Messenger answered, " I am present O Jibril." The angel then said,

Verily so and so person has cast a spell on you and has performed it well, so please send the best among you your confidantes to go the that well and bring the instrument of witchcraft to you.

The Messenger sent Hazrat Ali who went as directed and entered the well, which suddenly filled up as if by magic. He searched for the instruments till he reached the bottom of the well but could not find anything so he said, " it seems there is nothing here." And he came out of the well. He then thought, " I have not been belied nor am I a liar." He restarted his search and found the truth. I came back to the Messenger and told him that at the bottom of the well is a date palm with eleven knots. It was at this point that Jibril came with the revelation of the Surahs Mua'zzatein. The messenger said, " read these Surahs one at a time." Ali obeyed and the knots untied themselves. God extracted His Messenger out of the evil of that particular spell of witchcraft.

The tradition says, " Both Jibril and Mikail came to the Messenger and one sat to the right of him while the other sat to the left. Jibril said to Mikail " some person is in pain." Mikail said, " He is under a spell of witchcraft." Jibril asked, " Who has cast the spell on him?" and Mikail answered, " Labeled bin A'sim" and then they related the full story.

It is reported that once Imam Ja'far Sadiq was asked about these two Surahs, if both were a part of the Qur'an. He answered, "Yes Both are part of the Qur'an. " the Man then said, " But in the recitation of Ibn Masud they are not a part of Qur'an and are not even Mushaf." The Imam then said, " Ibn Masud has resorted to error and lies. Both are part of the Qur'an. " The man then said, "can we recite them as recorded?" The Imam said, " Yes but do you know the meaning of Mua'zzatein? And what was the reason for the revelation of these two Surahs?" Verily Labeled bin A'sim had cast a magic spell and Abu Baseer had said, " He will soon meet the fate of his witchcraft."

The majority sect has also accepted similar explanations through their Hadiths. Imam Ja'far Sadiq has explained that the cause of the revelation of both the Surahs is that someone put the Messenger under torment and Jibril came down with these two Surahs. The Prophet used them for his benefit. Majmaul Bayan has also quoted a similar tradition.

Imam Muhammad Baqir (AS) was told that Ibn Masud had removed these two Surahs from the Qur'an so he said, " My father has said, " Ibn Masud has imposed his view but these two Surahs belong to the Qur'an."

al-Kafi quotes Jabir who said, " We were saying our evening prayers under Imam Sadiq's leadership. After he ended the prayers on the recitation of these two Surahs he said, " Both these Surahs are a part of the Qur'an."

Sawab A'mal and Majmaul Bayan have quoted Imam Baqir who said, " Both these Surahs and Surah at-Tawhid should be recited in the prayers and Witr [The three rakats of evening prayers] and the angels will says " O servant of God, felicitations to you for your prayers have been accepted."