

al-Tusi

CHAPTER AL-FALAQ

God has asked his Messenger and all the learned believers to seek refuge from evil and seek the refuge of the goodness and well being. The word "Falaq" in this verse means morning as per Ibn Abbas, Hasan, Saeed Ibn Jabeer, Jabir, Mujahid, Futada and Ibn Zaid.

Ibn Abbas says, " Indeed Falaq means creation" and a group of the linguists also agreed by saying, yes, Falaq means creation because creation is what has been designed and created. This has given rise to the term " Khaliq alabab" or the creator of the morning and " Kahliqal Hab wal nawi" the creator of seeds.

Some have said that the real meaning of "falaq" is to rent asunder, like in the term "he struck him on the head with his sword and rent it asunder." It signifies a sizeable gap that has been created.

Some have said that the word means the daybreak because it splits open the darkness of the night to bring forth the light. The day and night are split apart.

There is another interpretation that says the word means dawn, because it overwhelms the darkness of the night.

" From the evil of what He has created."

This includes all the creations and we should not take the help of that which creates evil.

Yet another explanation says, evil here means the evil of all that God has created, like the beast and the animals.

" And from the evil of the darkening night as it comes with darkness."

Ibn Abbas, Hasan, and Mujahid have said that this refers to the evil of the night when it surrounds all. The word " Ghasiq' means the creator of evil but here the word means the night because it expels the beasts from their lairs. The real meaning of the word is " the flow of evil". The term " Ghasaqal al-Qarha" is used when a person cries because of evil and the night is Ghasiq because it expels the beasts and imposes evil.

Ka'ab has said, that "Ghasaq" is a house in Hell. The inmates of Hell will start shrieking when its doors are opened.

The word "Waqab" means penetration.

"And from the evil of the witchcraft when they blow in knots."

According to Hasan and Futada, it means all kinds of users of witchcraft, who tie knots and blow upon them. Nafas is similar to Nafaq.

It is said that there are two explanations about "Nafasat".

- The first idea is that the witches or warlocks think that they inflict pain and then give relief for it and they feel that this is correct for they create evil and believe in Shamanism.
- The second view is that that they take the help of the Jinns. God tries them in seclusion.

Some say that it is not correct to say that the Prophet can be inflicted with witchcraft as has been narrated by the ignorant because the subject of the witchcraft loses his mental equilibrium and he denies God. It is possible that some Jews may have resorted to it and God informed His Messenger about their doings to protect him from their spells and this is sufficient proof of his miracle.

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

The envious is one who desires that the bounties of favored be destroyed if he himself cannot achieve them. He desires the same bounties. But the one who has no such desires is called "A'nit" and is praiseworthy. Envy deserves to be condemned. The evil are discarded and warded off by reciting these two Surahs with full devotion and obedience to the command of God is established. . The Messenger often used to teach these two Surahs to his grandsons Hasan and Husain. It is said it were the wives of Labeled bin A'sim who had cast the spell on the Messenger and they had done this through the eleven knots. God revealed these two Surahs and they contain eleven verses and each verse was instrumental in untying one knot.