

al-Tabarsi (AR)

CHAPTER AN-NAAS

Abu Umar Alduri has clarified "Al Naas" on the basis of the Qira'at of Kisai and in fact other are also not agreeable to raise it.

Alghata

The word "Wiswas" is taken to be as the story of the soul in the sense that it is a hidden voice and its real voice is hidden like the words of A'shi. When they meet you, whisper about Zabur just as two clouds seek the help of the blowing gale.

Rubah

He said "whispers" means the silent voice. These whispers are like a heavy voice.

Al A'raab

The words of God, "Minal Janna" is the replacement of "Min Sharra al Waswas" or "From the evil of the whisperer."

It is as if he said that I seek refuge from evil of Jinns and mankind through God. The whisperer is he who is in contact with the whispering jinns and humans.

It means I seek refuge from the evil that is manifest through these jinns, who create temptations within the hearts of the people. It has been said simply because Jinnata and Jinn are the same.

The Meaning

O Muhammad say, *I seek refuge with the Lord of the daybreak*
I seek refuge with the creator, and the arranger of their deeds.

Malikin Naas - The King of mankind.

I seek refuge with the king of the people who has total control over them. It is valid to read it as Malak and in Surah Fatiha, both Malak and Malik are valid because the attribute "owner" is the proof of His management but this is not the meaning in Malik, so it is acceptable to call Him Malikal Thub. In Surah Fatiha it means rewarder and in this Surah, on Him as an arranger. The meaning in this Surah is clearer. It will now mean *He who is the king of all mankind is the refuge at the time of hardships.*

The God of mankind

This means that it is compulsory for mankind to worship Him alone for He alone deserves to be worshipped. God has been addressed as the God of mankind though He is the sustainer of all creations because there are some great personalities in mankind who say that He is their sustainer. Since God has ordered them to seek refuge with Him for their own benefit so we know that they seek refuge with Him. There are some who worship other gods so He said He is their God too. Only He and no one else deserves to be worshipped.

- 1) Jama'ul –Ulum Nahvi; he said that there is no repetition of this phrase "The God of mankind" because in the beginning the meaning of Annas was taken to be the jinns as Gods " of mankind", because He nurtures them too.
- 2) Secondly Annas does not mean "I'tfal" or children, so He said " the King of mankind", because He has the right to rule.
- 3) Thirdly, annas refers to the adult and responsible people and so He said, " the God of mankind" because the people worship Him.
- 4) Fourthly, Annas means the Ulama because the Satan puts temptations in their hearts and this does not mean the unlearned because they are wayward because of their ignorance. He tempts only the learned and He said, " The said tempted the learned man."

Some explanation of God's verse, " Who whispers in the breasts of mankind." It means that evil which emanates from the Jinns.

It means the evil of Satan as the verse says, " Whispers in the breasts of mankind" but when the person remembers his Lord, Satan steps back. God then explained his existence by saying, " Who whispers in the breasts of mankind" secretly. It means that he reaches into the hearts of men without them listening and then He says, " Verily this Satan who whispers into people's hearts is from among the Jinns."

And the Jinns are the satanic people. Satan was from the Jinns and then He speaks of the evil of both Satan and mankind by asking for refuge from them both. The meaning of this verse is that he who is tempted asks for refuge from the evil of Satan. The book says " We seek refuge with God from the evils of the Jinns and mankind. " Waswas al Jinna" means the evil of the Jinns.

There are two causes in the evil of mankind - This is the evil of mankind's soul. The waywardness of the person who has been misled by the Satan. Jinns and men tell us the evil Jinn creates temptations and the evil mankind fulfills it. He feels that God is advising him but he decides to be evil.

Mujahid says that " Al Khannas" is Satan. He retreats when God is remembered and uses his net when there is no remembrance of God. He overwhelms the hearts. The tradition from Annas bin Malik confirms this. He said that the Messenger said,

Satan puts his temptations into their hearts but retreats when they remember God. He swallows them up once they forget God; so temptation is evil.

It is said that "Khannas' means that which was manifest but is now hidden and this is what Satan is for he is hidden from the eyes of the people so he is able to mislead from wherever he likes but the eyes cannot see him.

- This tells us about the evil that is present in them and they have control over it.
- It also tells that we seek refuge with Him who never harms us, and
- all the evil comes from whom we seek shelter.
- Had god been the creator of evil then all the evil would have come from Him.
- It tells us that He gives respite to those who seek shelter with him and prevents evil from affecting them.
- If this were not so then who would have sought shelter with Him from evil especially when He says that He is the Lord, the God and is above all creations.
- He who is dependent on others cannot be God.
- He who is negligent despite knowing that He is above all does evil so it is better to ask for His help from all evil.

Abdullah bin Sanan quotes Imam Sadiq

When you read *I seek refuge with the Lord of the daybreak* then say *Lord of the daybreak* with utter sincerity from the depth of your hearts. *When you read I seek shelter with the Lord of mankind* then again say *Lord of mankind* from the depths of your hearts.

Aban bin Taglab says Imam Sadiq said, The Messenger has said

There are two ears in the heart of every believer, one in which the angels breathe and the other in which the Satan breathes evil do God closes the believers' ears through the angels.