

## al-Tusi

# CHAPTER AN-NAAS

God gave His Apostle an order for all the responsible and troubled believers that they should seek shelter with their Lord who is their creator; He is their king, their sustainer and their God.

- " From the evil whisperer who retreats" and the " King of mankind" is He who has created them all and through His wisdom arranged their sustenance.
- And the term " King of mankind" is fixed for Him because He is the ruler of mankind and He is also the king of all creations.
- Indeed He arranges the deeds of all people and He has the power to give them shelter from the evil they seek shelter from.
- The greatest form of respect is in the words " He is the king of mankind"

There is a difference between " Malak" and Malik" though both are permissible in Surah Hamd. But only "king" is permissible because the attribute king refers to the entity who has the capacity to be the sustainer, but this meaning is not there in the word "Malik" because it is allowed to say, " Malik ul Thub" but " Malak at Thub" is not allowed to be said, Malak al Rum is allowed, not Malik al Rum. In Surah Hamd the word Malak refers to the Judgment Day because He is the one who will judge. In Surah Annas Malak means the one who gives sustenance.

The term " God of mankind" means that He is the entity worshipping whom is lawful because no one else has the right to be worshipped. The term Waswas in " From the evil of the whisperer". Waswas here means the hidden one who has a voice that cannot be heard. The Arabs are familiar with the use of this meaning.

The word Waswas here is used in the sense of deep resonating voice and it is said that when one is overtaken by evil is called bewitched.

" From the evil of the whisperer " has three meanings:

- 1) That evil whispering that is found in Jinns and mankind so He has ordered us to seek shelter from the evil of the jinns and mankind.
- 2) It means to seek shelter from the evil of Satan. It is said that he puts temptations and evil into the hearts, but when the victim remembers his Lord Satan retreats. The term " Of the Jinns and men" means that Satan is one among them and God has said, " Satan is from among the Jinns" And Annas means that mankind is also counted with the Satans if he has the similar traits.

- 3) The evil of the whispering is common and this has been explained by the words of " Of Jinns and men". It is said we seek shelter from all kinds of evil with God whether they be that of the Jinns or mankind. The term "Khannas" means that which is extremely hidden.

" I swear by these stars that go into hiding after being manifest and the power of him who has arranged them according to his desire.

- ❖ Mujahid said, Satan retreats when a person remembers his Lord and tempts him when he forgets God.
- ❖ It is said that Satan convinces mankind through his hidden voice for he enters the hearts without speaking.
- ❖ This is the perfect condition in which evil whispers.
- ❖ At times mankind tempts another by inviting him to mischief and misleads him.
- ❖ He lures him away from the possibility of repentance and forgiveness.

The words " the whispering jinns and mankind" explain the person who entices others and God says he is either from among the Jinns or from among mankind. Na'as is derived from Annas. It is the same as Anas and Annas. Some one asked about the Surahs, An Nas, Al Kafirun and Al Alaq as to which signs are for the Messenger in them. There are two answers;

1. Though the words are addressed to the Messenger, the Ummah is also included in it.
2. God asked the Apostle to do what he has been asked to do. He should recite the words though he has not been appointed an Apostle to do so. It is imperative that he should use the word "say" or Qul every time he addresses them. Basri says this has been done some 620 times.