

al-Taba Tabai (AR)

CHAPTER AN-NAAS

O Messenger, seek refuge from the evils of the Satan who creates mischief and makes you retreat.

This Surah, like the previous Surah, was revealed in Madina and asks the Messenger to take the help of all that has been said about him [Satan]. We discern that both these Surahs are about the inherent goodness that defends him when evil attacks.

Say: I seek refuge with the Lord of mankind, the king of mankind, the God of mankind.

It is confirmed that we should plead to the one who has the power to deflect evil and to stop its occurrence. And the entity that knows about the evil that they put the fear into mankind despite mankind needing Him. He has strong relations with one of the three or should he connect himself with God who looks after his deeds and arranges his needs, nurtures him for he the complete refuge. He keeps in contact with any one of the three.

Or, if there is some one who is mighty and is overwhelming, who is needed to defend him from those who entice him to evil. This is also a cause of destruction. This is also another example of refuge and the evil is repelled through its might and power, like through the angels. This is also a complete cause and God is the name of He who imposes His word and destroys evil though he has a third helper who is the Lord and the Creator.

The main feature of his Lordship is that He alone and we should turn to Him when in difficulties. He desires that which the person desires. The person has no hope but prays to Him and it is the strength of his character that he leans towards Him. He is the Lord of all. All Praise for God who is the benefactor, and Lord as He has mentioned in verse 6 of Surah Zumar. He has pointed towards the factors of His Lordship and greatness. He, in verse 9 of Surah Muzammil says, " He alone is the Lord of the east and the west so take him alone as your Protector."

He speaks in verse 5 of Surah Hadid about His Lordship, "His is the kingdom of heavens and the earth; and to God alone are all the affairs returned." So if a person desires refuge from evil that will keep him aloof from God then he should know that He is the Lord of the heavens and the earth. He is the pure sustainer and there is no other God but Him. So remember that he sent His word to His Messenger, " I seek refuge with the Lord of mankind" because he is the Sustainer, the King and the God of all.

The three features *sustainer, king and Lord* are attached to God because He is closest to mankind and, He is called the King. He is God because this is the first feature as inheritor and He has no successor. He looks after all, He is the inheritor whom mankind seeks. He is beyond the reach of mankind and His inheritance is common and those who love Him yearn for Him.

This tells us about all His attributes and the term "cannot be seen," means He is the Lord and king because He is God. He is the cause in every sense of defending against evil because He is that God, who is alone, and above everything. All causes emanate from Him and this has already been discussed.

The reason for the repetition of annas is that He has been pointed out. All the good names are for God with the three features. All the specialties that have been discussed may have some reason that in any condition, it does not make any one superior and mankind feels secure in turning towards Him.

Majmaul Bayan says that Whisperings are concerned with the soul like "from the evil of the whisperer who withdraws" and it is said that it can only be heard and not seen. The term "Waswisu Khannas" is an exaggeration. Some say that the whispering is a quality. For some this term is used for something that cannot be seen but heard, and so Satan has been named Khannas and Khannas is the evil whispering of mankind, but when God is remembered Satan retraces his steps. However, the moment mankind forgets God he [Satan] return.

"Sadur" means this evil as in "Who whispers in the breasts of mankind." The soul is the center of human realization of evil and the heart is the place they live in. It should be remembered that this realization is connected with the realization of the manifest, and realization is connected with the heart, and the heart is in the breast, and temptation is the house Satan dwells in.

In verse 46 Surah Hajj, "But it is the hearts which are in the breasts that go blind." This means that there are some among mankind who are attached to the Satans and included in their list. In Surah Anam god says, "And so we have appointed for every Prophet enemies—devils among mankind and Jinns."

A Discussion on Hadiths

Majmaul Bayan records that Jibril came to the Messenger and Abu Khadija has quoted Imam Sadiq, "He will cure you of all diseases and he was merciful to them through Surahs, Ahad, falaq and Annas.

God said to you that I will be merciful upon you.

And God nurtures the people and He says,

When someone torments you then seek refuge from him and say, *I being in the name of God and seek shelter with Him.*

The compiler's words

The explanation about the back ground of the revelation of this verse has come earlier.

Indeed Satan will corner you.

Anas bin Malik is quoted to have said,

Satan retreats whenever mankind remembers God but enters their hearts the moment they forget God. This is what is meant by "whisperings in one's heart"

Ayyashi quotes Aban bin Taglab who quotes Imam Sadiq to have said,

There is no believer who does not have two ears in his heart, one in which the angels breathe and the other in which the voice of the Messenger echoes, "Wa Aydihim Burj minhu"; It has Waswas Khannas or the whisperings of Satan. God supports the believers through His angels.