

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَدِدٍ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ



TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Al-Naas 114 : Verse No. 1



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قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝

Say, "I seek refuge in the One Who is the Lord of all mankind."

Tafsir al-Tabari

تفسير الطبري

يَقُولُ تَعَالَى ذِكْرُهُ لِنَبِيِّهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قُلْ يَا مُحَمَّدُ أَسْتَجِيرُ { بِرَبِّ النَّاسِ }

In this verse, Allah Almighty addresses His Prophet Sayyiduna Muhammad – may Allah send peace and blessings upon him, "Say, O Muhammad, 'I seek help of the Lord of all mankind'."

Tafsir Al-Tabari (Tafsir Ibn Jareer / Jame' al-Bayaan fi Taweel al-Quraan) of Imam Abu Ja'far Muhammad ibn Jareer al-Tabri ؓ D. 310 A.H.

Tafsir al-Matureedi

تفسير الباتريدي

ظَاهِرُهُ أَمْرُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِشَيْءٍ مَشَارٍ إِلَيْهِ، وَهُوَ التَّعَوُّذُ

It is obviously a command for Allah's Messenger ﷺ to seek Allah's refuge.

Tafsir al-Matureedi (Taweel Ahl al-Sunnah) of Imam Abu Mansoor Muhammad Ibn Muhammad al-Matureedi ؓ D. 333 A.H.

Tafsir al-Kabeer

التفسير الكبير

أَنَّهُ تَعَالَى رَبُّ جَمِيعِ الْبَحْثَاتِ، وَلَكِنَّهُ هَاهُنَا ذَكَرَ أَنَّهُ رَبُّ النَّاسِ عَلَى التَّخْصِصِ وَذَلِكَ لَوُجُوهٍ

أَحَدُهَا: أَنَّ الْإِسْتِعَاذَةَ وَقَعَتْ مِنْ شَرِّ الْبُوسُوسِ فِي صُدُورِ النَّاسِ فَكَأَنَّهُ قِيلَ: أَعُوذُ مِنْ شَرِّ
الْبُوسُوسِ إِلَى النَّاسِ بِرَبِّهِمُ الَّذِي يَبْلُغُ عَلَيْهِمْ أُمُورَهُمْ وَهُوَ إِلَهُهُمْ وَمَعْبُودُهُمْ كَمَا يَسْتَغِيثُ
بَعْضُ الْبُؤَالِ إِذَا اغْتَرَاهُمْ خَطْبُ بَسِيدِهِمْ وَمَخْذُومِهِمْ وَوَالِيَ أُمْرِهِمْ
وَتَالِيهَا: أَنَّ أَشْرَفَ الْمَخْلُوقَاتِ فِي الْعَالَمِ هُمُ النَّاسُ
وَتَالِيُهَا: أَنَّ الْبُؤْمُورَ بِالْإِسْتِعَاذَةِ هُوَ الْإِنْسَانُ، فَإِذَا قَرَأَ الْإِنْسَانُ هَذِهِ صَارَ كَأَنَّهُ يَقُولُ: يَا
رَبِّ يَا مَلِكِي يَا إِلَهِي.

He ﷻ is the Lord of all the creations but here, He mentions that He is the Lord of the mankind specifically which is due to some factors;

1. The refuge is sought from the evil of the one who instils evil thoughts in the hearts of people, as if it was said: I seek refuge in Allah who owns them and is the king of their affairs and their God and worthy of their worship from the one who instils evil thoughts in people's hearts, as someone who is engaged with their master and the Master of their affairs.
2. Humans are the best creation of all.
3. The one who is commanded to seek refuge is human, so when a person recites this, it is as if he is saying, "Oh, my Lord, my King, my God."

Tafsir al-Kabeer (Mafateeh al-Ghaib) of Imam Fakhruddin Muhammad ibn Umar al-Raazi al-Shafe'i رحمه الله D. 606 A.H.

Tafsir al-Qurtubi

تفسير القرطبي

مَالِكِهِمْ وَمُصْلِحِ أُمُورِهِمْ. وَإِنَّمَا ذَكَرَ أَنَّهُ رَبُّ النَّاسِ، وَإِنْ كَانَ رَبًّا لِجَمِيعِ الْخَلْقِ لَأَمْرَيْنِ:
أَحَدُهُمَا: لِأَنَّ النَّاسَ مُعْظَمُونَ، فَأَعْلَمَ بِذِكْرِهِمْ أَنَّهُ رَبُّ لَهُمْ وَإِنْ عَظُمُوا. الثَّانِي: لِأَنَّهُ أَمَرَ
بِالْإِسْتِعَاذَةِ مِنْ شَرِّهِمْ، فَأَعْلَمَ بِذِكْرِهِمْ

The meaning of "Rabb" is the Master of people and the Guardian over people's affairs. He is mentioned to be "The Lord of all mankind"

although He is undoubtedly the Lord of entire creation. It is due to two reasons:

1. The humans are honoured, and it is to declare the fact that He is the Lord of all mankind.
2. The command is issued to seek Allah's ﷻ protection from them because it is only Allah Almighty who can provide protection from the evil of humans.

Tafsir Qurtubi (Al-Jame' Li Ahkaam al-Quran) Imam Shamsuddin Muhammad ibn Ahmad al-Qurtubi ﷺ D. 671 A.H.

Tafsir al-Baidawi

تفسير البيضاوى

أعوذ من شر الوسوس إلى الناس بريهم الذى يهلك أمورهم ويستحق عبادتهم.

I seek refuge in their Lord, who is the Master of their affairs and is worthy of their worship, from the evil of the one who imparts evil thoughts to the people.

Tafsir al-Baidawi (Anwaar al-Tanzeel wa Asraar al-Taweel) of Imam Qadhi Abdullah ibn Umar al-Shiraaazi al-Baidawi ﷺ D. 685 A.H.

Tafsir al-Nasafi

تفسير النسفى

{ قُلْ أَعُوذُ بِرَبِّ النَّاسِ } أى مربيهم ومصلحهم

I seek refuge in the One Who is the Lord of all mankind i.e. their Master and Guardian over their affairs.

Tafsir al-Nasafi (Madarik al-Tanzeel) of Imam Abul Barakaat Abdullah ibn Ahmed al-Nasafi ﷺ D. 710 A.H.

Tafsir al-Jalalain

تفسير الجلالين

{قُلْ أَعُوذُ بِرَبِّ النَّاسِ} خَالِقَهُمْ وَمَالِكَهُمْ خُصُوا بالذكر تشريفا لهم ومناسبة

للاستعاذة من شر البوسوس في صدورهم

I seek refuge in the One Who is the Lord of all mankind i.e. their Creator and Master. The humans are specifically mentioned here to signify their honour, and at the same time, the refuge is sought from the one who imparts evil to their hearts.

Tafsir al-Jalalain of Imam Jalaaluddin Muhammad ibn Ahmad al-Mahalli al-Shafe'i ؓ D. 864 A.H. and Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ؓ D. 911 A.H.

Tafsir Rooh al-Bayaan

تفسير روح البيان

قُلْ أَعُوذُ بِرَبِّ النَّاسِ اى مالك أمورهم ومربيهم بافاضة ما يصلحهم ودفع ما يضرهم

Say, "I seek refuge in the One Who is the Lord of all mankind" i.e. Guardian over their affairs and their Caretaker by providing them according to their needs and by repelling harm from them.

Hadeeth:

أعوذ برضاك من سخطك وبمعافاتك من عقوبتك وأعوذ بك منك

I seek refuge in Your pleasure from Your wrath and in your forgiveness from Your punishment and I seek Your refuge from You.

Tafsir Rooh al-Bayaan of Imam Isma'eel Haqqi ibn Mustafa al-Istanbuli Hanafi ؓ D. 1127 A.H.

Tafsir al-Mazhari

تفسير المظهرى

قُلْ يا محمد أَعُوذُ بِرَبِّ النَّاسِ خالقهم ومربيهم ومصلح أمورهم.

Say, O Muhammad, "I seek refuge in the One Who is the Lord of all mankind" i.e. their Creator, Caretaker and the Guardian over their affairs.

*Tafsir al-Mazhari of Qaadhi Muhammad Thanaaullah Uthmaani Mujaddidi
Paanipati ؎ D 1225 A.H.*

Tafsir Rooh al-Ma'ani

تفسير روح المعاني

قُلْ أَعُوذُ بِرَبِّ النَّاسِ اِى مَالِكِ اُمُوْرهُمْ وَمَرْيِيْهِمْ بِاَفَاظَةِ مَا يَصْلَحُهُمْ وَدَفْعِ مَا يَضُرُّهُمْ

Say, "I seek refuge in the One Who is the Lord of all mankind" i.e. Guardian over their affairs and their Caretaker by providing them according to their needs and by repelling harm from them.

*Tafsir Rooh al-Ma'aani (Tafsir Alusi) of Imam Shahaabuddin Mahmood ibn
Abdullah al-Husaini al-Alusi al-Baghdadi ؎ D. 1270 A.H.*