

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. 3



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إِلَهَ النَّاسِ ۝

The God of all mankind.

Tafsir al-Qurtubi

تفسير القرطبي

وَفِي النَّاسِ مَنْ يَعْبُدُ غَيْرَهُ، فَذَكَرَ أَنَّهُ إِلَهُهُمْ وَمَعْبُودُهُمْ، وَأَنَّهُ الَّذِي يَجِبُ أَنْ يُسْتَعَاذَ بِهِ
وَيُلْجَأَ إِلَيْهِ، دُونَ الْمُلُوكِ وَالْعُظَمَاءِ.

And there are some amongst the people who worship others therefore he mentioned that indeed, He is their God and worthy of their worship, and it is He to seek refuge in and to beg Him instead of turning to kings and dignitaries.

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

Tafsir Rooh al-Bayaan

تفسير روح البيان

والله الناس لبيان حال البقاء بالله لان الاله هو المعبود المطلق وذلك هو الذات مع
جميع الصفات فلما فنى العبد فى الله ظهر كونه ملكا ثم رده الله الى الوجود لبقام
العبودية

And "God of all mankind" is to state that the existence is only through Allah, for Allah is the absolute worthy of worship, and it is the Divine Being which encompasses all attributes, so when the servant loses himself in Allah he realizes His Mastery then Allah reinstates him to existence on the station of devotion.

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

Tafsir al-Mazhari

تفسير البهري

قال غوث الثقلين:

أيدركنى صنم وأنت ظهري

أأظلم فى الدنيا وأنت نصيرى

Sayyiduna Ghawth al-Thaqalain – may Allah be pleased with him –
has stated:

Can any disgrace approach me while I have Your support?!

Can I be oppressed in the world while You are my Helper?!

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