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CHAPTER 114

AL-NAAS

(5 VERSES)

VERSES 1 - 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

في مجمع البيان وفي حديث أبي ومن قرأ: قل أعوذ برب الفلق وقل أعوذ برب الناس فكانما قرأ جميع الكتب التي أنزلها الله على الانبياء.

In (the book) Majma al Bayaan and in a Hadeeth:

'One who recites: **Say: 'I seek Refuge with Lord of Al-Falaq [113:1]** (Surah Al-Falaq) and: **Say: 'I seek Refuge with Lord of the people [114:1]** (Surah Al-Naas), so it would be as if he has read the entirety of the Book which Allah^{azwj} Revealed unto the Prophets^{as}.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ قَالَ هَذِهِ الْكَلِمَاتِ عِنْدَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ حَفِظَ فِي نَفْسِهِ وَ دَارِهِ وَ مَالِهِ وَ وُلْدِهِ أَجِيرٌ نَفْسِي وَ مَالِي وَ وُلْدِي وَ أَهْلِي وَ دَارِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abdul Aziz, from Bakr Bin Muhammad, from the one who reported it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'One who says these words during every Prescribed *Salāt*, there would be Protection regarding himself, and his house, and his wealth, and his children, and the wife and all what he owns: -

وَ كُلِّ مَا هُوَ مِنِّي بِاللَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

'I seek Refuge for myself, and my children, and my wealth, and my children, and my family, and my house, and everything what is from me, with Allah^{azwj}, the One, the First, the *Samad*, who does not beget and is not begotten, and there does not happen to be anyone a match for Him^{azwj}.

وَ أَجِيرٌ نَفْسِي وَ مَالِي وَ وُلْدِي وَ كُلِّ مَا هُوَ مِنِّي بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ إِلَى آخِرِهَا وَ بِرَبِّ النَّاسِ إِلَى آخِرِهَا وَ آيَةِ الْكُرْسِيِّ إِلَى آخِرِهَا .

¹ Tafseer Noor Al Saqalayn – CH 113 – H 2

And I seek Refuge for myself, and my wealth, and my children, and everything what is from me: **with Lord of Al-Falaq [113:1] From evil of what He Created [113:2]** – up to its end, and with: **Say: 'I seek Refuge with Lord of the people [114:1]** (Surah Al-Naas) – up to its end, and Ayat Al Kursy (2:255) – up to its end'.²

وعن جبير بن مطعم قال: قال لى رسول الله صلى الله عليه وآله: أتحب يا جبير إذا خرجت من سفر أن تكون من أمثل أصحابك هيئة وأكثرهم زادا؟ قلت: نعم بأبي أنت وامى يا رسول الله،

And from Jubeyr Bin Mat'am who said, 'Rasool-Allah^{saww} said to me: 'O Jubeyr! Would you like to go out on a journey and to be the best among your companions, and be with the most provision?' I said, 'Yes, may my father and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}!'

قال: فقرأ هذه السور الخمس: " قل يا ايها الكافرون، وإذا جاء نصر الله والفتح. وقل هو الله أحد، وقل أعوذ برب الفلق وقل أعوذ برب الناس " وافتتح قراءتك بيسم الله الرحمن الرحيم

He^{saww} said: 'So read these five Chapters: **Say: 'O you Kafirs!' [109:1]** (Surah Al Kafiroun), and: **When Help of Allah comes and the victory [110:1]** (Surah Al Nasr), and: **Say: 'He, Allah, is One [112:1]** (Surah Al Tawheed), and: **Say: 'I seek Refuge with Lord of Al-Falaq [113:1]** (Surah Al-Falaq), and: **Say: 'I seek Refuge with Lord of the people [114:1]** (Surah Al-Naas), and begin your recitation with 'In the Name of Allah^{azwj}, the Beneficent, the Merciful'.

قال جبير: وكنت غير كثير المال، وكنت اخرج مع من شاء الله ان اخرج فأكون أكثرهم همة واقلهم زادا حتى ارجع من سفري ذلك.

Jubeyr said, 'I was a man with not much wealth, and I had gone out with the ones who Allah^{azwj} so Desire me to go out with (on a journey). But, I became of more endeavour than them even though I had fewer provisions, until I returned from that journey of mine'.³

[أبو عمرو الخوري] قرأت في فضائل فاطمة بنت رسول الله صلى الله عليه ورضي عنها تأليف أبي القاسم المنيعي عبد الله بن محمد بن عبد العزيز، حدثنا يحيى بن جعفر الواسطي، قال: حدثنا كثير بن هشام، قال: حدثنا عيسى، يعني ابن إبراهيم الهاشمي، قال: حدثنا الثمالي، قال: سمعت علي بن الحسين يقول: لما دنا ولادة فاطمة أمر رسول الله صلى الله عليه ابنة عميس وام أيمن أن اثتيا فاطمة،

Abu Amro Al-Khuri read in (the book) 'The merits of (Syeda) Fatima^{asws}, daughter of Rasool-Allah^{saww} and was pleased with the author Abu Al-Qasim Al-Maniyi Abdullah Bin Muhammad Bin Abdul Aziz, narrated to us Yahya Bin Ja'far Al-Wasity who said that it was narrated from Kathir Bin Hisham who said that it was narrated from Isa, meaning Ibn Ibrahim Al-Hashimi who said that it was narrated from Al-Sumali who said:

² Al Kafi V 2 – The Book Of Supplication CH 52 H 8

³ Tafseer Noor Al-Saqalayn – CH 110 H 4

'I heard Ali^{asws} Bin Al-Husayn^{asws} saying: 'When the arrival of (Syeda) Fatima^{asws} approached, Rasool-Allah^{saww} ordered the daughter of Umayy and Umm Ayman to bring (Syeda) Fatima^{asws}.

فاقرئنا عندها آية الكرسي، و * (إن ربكم الله الذي خلق السموات والأرض في ستة أيام ثم استوى على العرش يغشى الليل النهار يطلبه حثيثا والشمس والقمر والنجوم مسخرت م بأمره ألا له الخلق والأمر تبارك الله رب العلمين) * وعوذها بالمعوذتين.

Then he^{saww} recited in her^{asws} presence, Ayat Al-Kursy (Ch 2 V 255), and: **Surely, your Lord is Allah Who Created the skies and the earth in six days, then Established upon the Throne; He Covers the night over the day, which it pursues incessantly; and the sun and the moon and the stars, made subservient by His Command. Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54]**, and sought Refuge for her^{asws} by the *Mawuzatayn* (Surah Al-Naas and Surah Al-Falaq).⁴

و قال رسول الله (صلى الله عليه و آله): «من قرأها عند النوم كان في حرز الله تعالى حتى يصبح، و هي عوذة من كل ألم و وجع و آفة، و هي شفاء لمن قرأها».

And Rasool-Allah^{saww} said: 'Whoever recites this Chapter (Surah Al-Naas) when going to sleep will be in the Protection of Allah^{azwj} until the morning, and this is a refuge from all pain and sores and afflictions, and it is a healing for the one who recites it'.⁵

و قال الصادق (عليه السلام): «من قرأها في منزله كل ليلة، أمن من الجن و الوسواس،

And Al-Sadiq^{asws} said: 'One who recites it in his home every night, will be safe from the Jinn and the insinuations.

و من كتبها و علقها على الأطفال الصغار حفظوا من الجن بإذن الله تعالى».

And one who writes it and attaches it to the young children, it will keep them safe from the Jinn, by the Permission of Allah^{azwj}, the Exalted'.⁶

VERSES 1 – 5

قُلْ أَعُوذُ بِرَبِّ النَّاسِ {1}

Say: 'I seek Refuge with Lord of the people [114:1]

⁴ Tafseer Abu Hamza Al Sumaly - Report No. 379

⁵ Tafseer Al Burhan – H 12069

⁶ Tafseer Al Burhan – H 12070

مَلِكِ النَّاسِ {2}

King of the people [114:2]

إِلَهِ النَّاسِ {3}

God of the people [114:3]

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ {4}

From the evil of doubts insinuated by the wicked one [114:4]

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ {5}

Who insinuates into the chests of people [114:5]

مِنَ الْجِنَّةِ وَالنَّاسِ {6}

Being from the Jinn and the people [114:6]

Reason for the Revelation

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدَّثَنِي أَبِي عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ سَبَبُ نُزُولِ الْمُعَوِّذَتَيْنِ أَنَّهُ وَعَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَتَنَزَّلَ عَلَيْهِ جِبْرَائِيلُ بِهَاتَيْنِ السُّورَتَيْنِ فَعَوَّذَهُ بِهِمَا.

In Tafseer of Ali Bin Ibrahim – 'It is narrated to me from Bakrr Bin Muhammad,

'From Abu Abdullah^{asws} having said: 'The reason for the Revelation of 'Al-Mawuzatayn' was that Rasool-Allah^{saww} was feverish, so Jibraeel^{as} descended unto him with these two Surahs (Al-Falaq & Al-Naas), and sought Refuge for him^{saww} with these two'.⁷

الفضل بن يسار قال: سمعت أبا جعفر (ع) يقول: إن رسول الله (ص) اشتكى شكاوى شديدة، ووجع وجعا شديدا، فأتاه جبرائيل وميكائيل (ع)، فقعد جبرائيل (ع) عند رأسه، وميكائيل عند رجله، فعوذه جبرائيل بقل أعوذ برب الفلق، وعوذه ميكائيل بقل أعوذ برب الناس.

Al-Fadhli Bin Yasar said:

⁷ H 12 – تفسير نور الثقلين، ج5، ص: 717

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} complained strongly about extreme soreness and pain. Jibraeel^{as} and Mikaeel^{as} came to him^{saww}. Jibraeel^{as} sat near his^{saww} head, and Mikaeel^{as} near his^{saww} feet. So Jibraeel^{as} sought Refuge by saying: **Say: 'I seek Refuge with Lord of Al-Falaq [113:1]** (Surah Al-Falaq), and Mikaeel^{as} sought Refuge by saying: **Say: 'I seek Refuge with Lord of the people [114:1]** (Surah Al-Naas).⁸

Recitation

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سيف ابن عميرة، عن داود بن فرقد، عن صابر مولى بسام، قال: أما أبو عبد الله (عليه السلام) في صلاة المغرب فقرأ المعوذتين، ثم قال: «هما من القرآن».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Ibn Umeyra, from Dawood Bin Farqad, from Sabir the slave of Saam, who said,

'For protection, Abu Abdullah^{asws} recited 'Al-Mawuzatayn' in the Al-Maghrib Salat, then said: 'Both are from the Quran'.⁹

و عنه: عن محمد بن يحيى، عن محمد بن الحسين، عن ابن أبي نجران عن صفوان الجمال، قال: صلى بنا أبو عبد الله (عليه السلام) المغرب، فقرأ بالمعوذتين في الركعتين.

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Abu Najran, from Safwan Al-JamaAl-who said,

'Abu Abdullah^{asws} Prayed with us Al-Maghrib Salat, so he^{asws} recited with Al-Mawuzatayn (Surah Al-Naas and Surah Al-Falaq) in the two Cycles'.¹⁰

Seeking Refuge

و عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: «إذا قرأت قل أعوذ برب الفلق، و إذا قرأت قل أعوذ برب الناس».

And from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you recite: **Say: 'I seek Refuge with Lord of Al-Falaq [113:1]** (Surah Al-Falaq) then say to yourself, 'I hereby seek Refuge with Lord^{azwj} of Al-Falaq'. And if you recite: **Say: 'I seek Refuge**

⁸ Al Majma UI Bayan – Sheykh Tabarsy

⁹ (الكافي 3: 26 / 317).

¹⁰ (الكافي 3: 8 / 314).

with Lord of the people [114:1] (Surah Al-Naas), then say to yourself, 'I seek Refuge with Lord^{azwj} of the people'.¹¹

Insinuations of the Satans^{la} from the Jinn

في الكافي أبو علي الأشعري عن محمد بن عبد الجبار عن صفوان بن يحيى عن منصور بن حازم عن أبي عبد الله عليه السلام قال: من أكل حبة من الرمان امرضت شيطان الوسوسة أربعين يوماً

In Al-Kafi – Abu Ali Al-Ashtari from Muhammad Bin Abdul Jabbar from Safwan Bin Yahya from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws}, said: 'One who eats the seed of the pomegranate, will not be affected by the insinuation of Satan^{la} for forty days'.¹²

وروى عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: ان الشيطان واضع خطمه على قلب ابن آدم فإذا ذكر الله خنس، واذانسى التقم فذلك الوسواس الخناس.

And it has been narrated from Anas Bin Malik who said:

'Rasool-Allah^{saww} said: 'Verily the Satan^{la} openly sets a seal on the heart of the son of Adam^{as}. This is Mentioned by Allah^{azwj} as 'insinuation' and he takes it in, and that is the insinuation of the Satan^{la}'.¹³

Satans from the humans

و قال الصادق (عليه السلام): «ما من قلب إلا و له أذنان، على أحدهما ملك مرشد، و على الآخر شيطان مفتن، هذا يأمره و هذا يجره، و كذلك من الناس شيطان يحمل الناس على المعاصي، كما يحمل الشيطان من الجن».

And Al-Sadiq^{asws} said: 'There is no heart except that it has for it two ears. Upon one of them is a Guiding Angel, and upon the other a mischievous Satan^{la}. This one commands him, and this one rebukes him. And similarly from the people there are Satans who carry the people to the disobedience, just like the Satans^{la} from the Jinn'.¹⁴

مُحَمَّدُ بْنُ أَحْمَدَ الْقُمِّيُّ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ حُسَيْنِ الْجُمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَ الْإِنْسِ جَعَلَهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ قَالَ هُمَا ثُمَّ قَالَ وَ كَانَ فُلَانٌ شَيْطَانًا.

¹¹ (مجمع البيان 10 : 870)

¹² Tafseer Noor Al Saqalayn - CH 114 H 10

¹³ Tafseer Noor Al Saqalayn - CH 114 H 5

¹⁴ (تفسير القمي 2 : 450).

Muhammad Bin Ahmad Al-Qummy, from his uncle Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan, from Husayn Al-Jamal, who has reported the following:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: ***'Our Lord! Show us those who strayed us, from the Jinn and the humans, so we can make them to be under our feet for them to be from the lowest ones' [41:29]***, he^{asws} said: 'Those two (Umar and qunfuz)'. Then said: 'And that one (Umar) was a Satan^{la'}'.¹⁵

¹⁵ Al Kafi – V 8 H 14971