

Home > Hayat Al-Qulub Vol.3 > Chapter Two: Description of Verses revealed summarily about the status of the Imams > Part 23: 'Naas' refers to the Ahlul Bayt

Part 23: 'Naas' refers to the Ahlul Bayt

'Naas (people)' refers to the Ahlul Bayt (a.s.) and 'Semi-Naas' refers to their Shias and the others are 'Not-naas'

Kulaini and Furat Ibne Ibrahim from authentic chains narrate from Imam Zainul Aabedeem (a.s.) and Imam Sadiq (a.s.) that a person stood up and asked Amirul Momineen (a.s.): You are an 'Alim' (learned), then tell me who is 'Naas', 'Shabih Naas' and 'Na-naas'. The Hazrat told Imam Husain (a.s.) to reply. He said: 'Naas' is the Holy Prophet (S) and we are from him only and included in the 'Naas' as Almighty Allah says:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ.

Then hasten on from the Place from which the people hasten on... (Surah Baqarah 2:199)

It means pick up the load and go soon from the place where people load themselves. He said that the Holy Prophet (S) loaded the things and went away from Arafat with the people. That is why at this place 'Naas' refers to the Holy Prophet (S) and we Ahlul Bayt (a.s.) are included in it. And we are included in what is applicable to the Prophet. 'Ashbahun Naas' (resembling the people) are our Shias. They are from us and they are similar to us. That is why Ibrahim said:

فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي.

...then whoever follows me, he is surely of me... (Surah Ibrahim 14:36)

And 'Na-naas' are our enemies and pointed with his hands towards his opponents. And after that he recited the following verse:

أَوْلِيَّكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ.

...they are as cattle, nay, they are in worse errors... (Surah Araf 7: 179)

That is they are worse than the quadrupeds. 1

1. The writer says: Regarding this verse there is a difference of opinion among commentators. Some say that Quraysh did not go to the Arafat. During Hajj stayed at Masharil Haraam and then returned to Mina and they used to say that they were the Owners of the sanctuaries of Allah, and not like others that they should go out. When the Prophet (S) also did not stay at Masharil Haraam and went to Arafat, it was unbearable for the Quraysh, thus this verse was revealed. In short, some commentators say that 'Naas' refers to Ibrahim, Ismail, Ishaq, and other Prophets, and the explanation given by the Hazrat shows that it was addressed to Quraysh. It means that do not go with the Prophet to Arafat and from there, and from there itself pick up your things and go to Mashar. So Allah addressed the Prophet as 'Naas' and the Ahle Bayt of the Hazrat are included in it and man who is superior in excellence of knowledge than all living beings. They are Muhammad and his progeny, and their Shias also, as they have followed them and gained some of their qualities. That is why they are also included. Others are neither human nor similar to humans; rather they are animals and apparently seem to be humans. In the field of knowledge and practice they are like 'Na-naas'; animals in human form. There is a difference of opinion about 'Na-naas'. Some say they are Gog and Magog and some say it is a creature in human form, which is not human. The Ahle Sunnat have narrated that a tribe of Aad disobeyed their Prophet, so Allah changed them and they become 'Na-naas'. They have a hand on one side and leg on the other and they graze like quadrupeds. In some traditions 'Insan' refers to Amirul Momineen (a.s.) as Allah says: When the earth is shaken with her (violent) shaking, And the earth brings forth her burdens, And man says: What has befallen her? On that day she shall tell her news, Because your Lord had inspired her. (99: 1-5). Thus Ibne Babawayh has narrated that during the time of Abu Bakr a severe earthquake occurred in Medina. People came to Abu Bakr and Umar to seek refuge. They saw that these two were also very much afraid and going towards the house of Ali al-Murtuza. The people also went with the two and arriving at his door saw that the Hazrat, calmly and fearlessly was coming towards them. Looking at them the Hazrat said: Are you amazed at my confidence and calmness? Yes, said the people. Imam said: I am the one about whom Allah has said: And man says: What has befallen her. On the day of Judgement I will ask the earth and it will tell me all about itself. According to the tradition of Kulaini, he said that if it were the earthquake of Qiyamat the earth would have answered me.

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