

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Tafseer ul-Quran Course

Teacher - Farooq Khan

Understand Al-Qur'an The Easy Way (UK)

Ramadan 2025 - Day 8

Surah An-Naas (114)

سُورَةُ النَّاسِ

# Main Topics Covered in The Surah

- ❑ Name of the Surah
- ❑ Period and Place of Revelation
- ❑ Central Theme of the Surah
- ❑ Causes of Revelation
- ❑ Connection with other Surahs
- ❑ 4 Aspects of Isti'adhah
- ❑ The Virtues of Mu'awwidhataan
- ❑ Tafseer and Taweel
- ❑ Summary of this Surah
- ❑ Action Plan

# Name of the Surah

- ❑ An-Naas means – The Mankind
- ❑ This Surah has 6 Ayaat.
- ❑ Although Surah an-Naas and Surah al-Falaq are separate entities and are written in the *Mushaf* under separate names, yet they are so deeply related, and their contents so closely resemble with each other that they have been designated by a common name al-Mu'awwidhataan - **المُعَوِّذَتَانِ** - meaning, the two of asking protection; i.e., the two in which refuge with Allah has been sought.
- ❑ Imam Baihaqi in Dala'il an-Nubuwwat has written that these Surahs were revealed together, that is why the combined name of both is al-Mu'awwidhataan - **المُعَوِّذَتَانِ**

# Period & Place of Revelation

- ❑ This Surah was revealed to our beloved Prophet (sas) in Madinah in 7AH.
- ❑ In a Hadith reported by Muslim, Tirmidhi, Nasa'i and Imam Ahmad, related on the authority of Uqbah bin 'Amir (ra): 'He (Uqabah) says that Prophet (sas) one day said to him: "Do you know what kind of Ayaat have been revealed to me tonight? These matchless Ayaat are **أَعُوذُ بِرَبِّ الْفَلَقِ** and **أَعُوذُ بِرَبِّ النَّاسِ**
- ❑ Other Ahadith describe that this Surah and Surah al-Falaq were revealed when the people of Bani Israeel had worked magic on Prophet (sas) in Madinah and he (sas) had fallen ill under its effect. Ibn Sa'd (ra) has related on the authority of Waqidi (ra) that this happened in A.H. 7.

# Central Theme of the Surah

- ❑ This Surah is the counterpart of Surah al-Falaq and the central theme of both Surahs are same. Both are a means through which a person seeks Allah's protection from various evils.
- ❑ However, there are certain aspects which distinguish this Surah from Surah al-Falaq:
  1. In this Surah, refuge is sought with Allah (swt) through His attributes which are directly related to man. As a result, the appeal of the Surah is more effective.
  2. In this Surah we seek protection against Shaitan, the root of all evils and the eternal enemy of man.
  3. In this Surah, Shaitan's techniques are brought to light so that people have a clear perception of their enemy.

# Causes of Revelation - اسباب الوحي

- ❑ The conditions under which these two Surahs were sent down were as follows:
- ❑ As soon as Prophet (sas) began to preach the message of Islam, it seemed as though he had provoked all classes of the people around him.
- ❑ As the prophet's message spread, the opposition of the disbelieving Quraish also became more and more intense.
- ❑ In the beginning, they had hoped that they would be able to prevent him (sas) from preaching his message, through temptation of wealth, women, leadership and other bargains.

# Causes of Revelation - **أَسْبَابُ الْوَحْيِ**

- ❑ But when the Prophet (sas) disappointed them completely that he would not make any kind of compromise with them in the matter of faith, their hostility increased.
- ❑ More particularly, the families whose members had accepted Islam, were burning with rage against the Prophet (sas).
- ❑ They were cursing him (sas) and holding secret meetings to kill him. Magic and charms were being worked on him, so as to cause his death, or illness, or madness.
- ❑ Shayateen from among the men and the jinn were being asked to help.
- ❑ This was the situation when these two Surahs were revealed to our prophet (sas)

# Causes of Revelation - **أَسْبَابُ الْوَحْيِ**

- ❑ In this Surah (an-Naas) the believers are enjoined to seek refuge with Allah from the evil that is the cause of all sins, namely, the whisperings of Shaitan.
- ❑ As sins lead to the anguish and distress of the Hereafter, the Qur'an appropriately emphasises at the end to seek Allah's protection against these evil powers.
- ❑ Therefore, we are also seeking refuge from the trials and tribulations of the Hereafter in this Surah.



# Connection with Surah al-Falaq

- This Surah, is the second of the **مُعَوِّذَتَيْنِ**, constitutes an extension of Surah al-Falaq. It is in a way complementary to Surah al-Falaq.
- 1. In Surah al-Falaq, the believers were enjoined to seek refuge with Allah against the harms of outside evils which affect us in this world. (i.e. magic, envy etc.)

In Surah an-Naas – Allah's protection is sought from evils which affect us inside ourselves, i.e. whisperings of Shaitan which harm us from inside and might weaken our Eman (belief) due to doubts, or the whisperings enticing us towards evil - thus affecting our Hereafter.

# Connection with Surah al-Falaq

2. In Surah al-Falaq, the evils mentioned are harmful to us but are outside of our control. The one who do these evils against us (i.e. magic, envy etc.) would be sinful.

In Surah an-Naas, there are evils mentioned which are whispered to us. If we act upon them whisperings - which call us to evil actions - we will be the ones who are sinful.

3. Surah al-Falaq: mentions the harms we would get in our Worldly Matters.

Surah an-Naas: mentions harms we would get in our Religious matters and in the hereafter.

# إِسْتِعَاذَةٌ Isti'adhah and its Four Aspects

- al-Mu'awwidhataan - الْمُعَوِّذَتَانِ - the two of asking protection begin with **أَعُوذُ** - meaning, 'I take refuge' -  
**أَعُوذُ بِرَبِّ النَّاسِ** and **أَعُوذُ بِرَبِّ الْفَلَقِ**
- Seeking refuge is called **إِسْتِعَاذَةٌ**
- **إِسْتِعَاذَةٌ** means to take or seek refuge or protection.
  1. **الْمُسْتَعِذُ** - al-musta'adh - **the** one who seeks **refuge** i.e. **we**.
  2. **الْمُسْتَعِذُ بِهِ** - al-musta'adh bihi - **the** one with whom **refuge** is sought i.e. **Allah swt**.
  3. **الْمُسْتَعِذُ مِنْهُ** - al-musta'adh minhu - **that** from which **refuge** is sought i.e. **Shaitan**.
  4. **الْمُسْتَعِذُ لَهُ** - al-musta'adh lahu - **that** for which **refuge** is sought i.e. **'sharr' whisperings of Shaitan**.

# Connection with Surah al-Falaq

4. Surah al-Falaq **has more emphasis on Seeking** protection against evil (Musta'adh min hu).

Rabb **is mentioned** only once, **and** many evils **mentioned**.

Surah an-Naas **has more emphasis on Seeking** protection with Allah (Musta'adh bihi), **with a lot** more of His Names.

# The Virtues of Mu'awwadhatain

- Imam Ahmad recorded from Uqbah bin Amir (ra) that the Messenger of Allah (sas) said, O Uqbah! Should I not teach you two Surahs that are of the best two Surahs that the people can recite? I said, 'Of course, O Messenger of Allah.' So, he (sas) taught me to recite, Say: "I seek refuge with the Lord of al-Falaq (al-Falaq)" and Say: "I seek refuge with the Lord of mankind (an-Naas)."
- Narrated by Aisha (ra): "Whenever Allah's Messenger(sas) became ill, he would recite Mu'awwadhataan (Surah al-Falaq and Surah an-Naas) and then blow his breath over his body. When he became seriously ill, I used to recite (these two Surahs) and rub his hands over his body hoping for its blessings".

Reported by: Bukhari : Hadith 535

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Surah An-Nas - سُورَةُ النَّاسِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝

Say: "I seek refuge in (Allah) the Lord of mankind,

**Ayat - 1**

# Surah An-Nas - سُورَةُ النَّاسِ

## قُلْ أَعُوذُ بِرَبِّ النَّاسِ

1. Say: "I seek refuge in (Allah) the Lord of mankind,

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النَّاسِ	بِرَبِّ	أَعُوذُ	قُلْ
(of) the mankind	in (the) Lord	I take refuge	Say

mankind	نَّاسٍ
man	إِنْسَانٍ

# Further Explanation of Ayah 1

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝

1. Say: "I seek refuge in (Allah) the Lord of mankind,

- ❑ Allah is urging us to seek refuge by the word قُلْ (Say – it's a command). By this seeking Allah wants the human to announce with his tongue that he is weak, that he is helpless, and he needs help from Allah (swt).
- ❑ It is an act of humbleness and humility before Allah. Allah is telling us to humble ourselves and ask Him out loud.
- ❑ The word قُلْ (say) removes arrogance and اسْتَغْنَى (thinking falsely that you are self sufficient). Allah is removing every atom of pride from our hearts.



# Further Explanation of Ayah 1

- Making this announcement **is done for many reasons. It removes;**
  - **Your** ego and self pride.
  - **Your** false sense of 'I don't need protection'
- Having a self-sense of protection is a form of shirk.
- **Because Allah says;** ﴿ ٦ ﴾ أَنْ رَأَهُ اسْتَعْنَى ﴿ ٧ ﴾  
'No! Surely the man rebels, he sees himself as self sufficient' (Surah Alaq, 96: 6-7)
- قُلْ (Say!) is a command. **So, when you ask Allah out aloud, you have openly obeyed a command.** And you are entering into the protection and obedience of Allah.

# Further Explanation of Ayah 1

- Prophet Musa (as) proved this by asking protection  
وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ  
‘But Musa said, “Indeed, I have sought refuge in my Master and your Master from every arrogant one who does not believe in the Day of Account.”’  
[Ghafir 40:27]
- This Surah tells us that when someone has weak Emaan (Belief) of the Last Day, this is when their arrogance prevents them from seeking refuge in Allah sincerely.
- O Allah, make us of those who seek refuge in you sincerely, humbly and in obedience, ameen.
- Allah (swt) is teaching in this Surah - ‘Say (O Muhammad - specifically to him [sas], and generally to all the people); I humbly and sincerely go for protection of رَبِّ النَّاسِ - Master of the People.

# Linguistic Meaning – The Rabb

- **Why النَّاسُ (the People)?** - because people are the ones who need protection from Shaitan. **It is seeking refuge against evil from** the One who has power over all the people's matters.
- **رَبِّ Rabb** - **has several meanings** such as Absolute Owner - **like رَبُّ الْبَيْتِ (owner of a house).**  
**مَالِكِ is also Owner.** So, what is the difference between **رَبِّ** and **مَالِكِ** ?
- **The attributive name of Allah Rabb stands for 'one who nurtures' and implies that** the Supreme Nurturer takes care of everything under all circumstances.
- **In the present Ayah, Allah (swt) has been referred to as** 'the Lord of mankind - The Absolute Owner, the Authority, the One who takes care of.'

# Linguistic Meaning – The Rabb

- ❑ Ownership is one of the meanings of رَبِّ, whereas مَالِك exclusively means Owner. But رَبِّ signifies Ownership.
- ❑ رَبِّ signifies One Main Attribute of being a Master and therefore necessitating slavery.  
Rabb also signifies other attributes such as;
  - as Sayyid (the complete Authority / completely In-charge)
  - al Murabbi (one who takes care of every cell in our body)
  - al Murshid (the One who Guides to the right direction)
  - al Munim (the Giver of the Gifts)
  - al Mutee (the Giver of a Lot of ....)
  - al Qayim (the One ensuring the existence of the subject)

# Linguistic Meaning – The Rabb

- ❑ The main concept of Rabb is Him being the Master, and us therefore being the slaves. Allah has complete Authority and Ownership over His creation.
- ❑ We might have something we own [Maalik], but we don't have complete authority over it such as a car...
- ❑ Therefore Rabb is the super set and Murabbi is the subset.
- ❑ Allah uses the word Rabb (Master) even before He mentions His Name Allah to Prophet (sas) in Surah 'al-Alaq (96:1) اَفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
- ❑ Allah said He is the Rabb/Master first, so that we have a connection first of being slaves to our Carer and then knowing that this Carer and Provider is Allah Himself.

# Linguistic Meaning – The Rabb

- ❑ This summarises the whole message of the Qur'an in two sentences;
- 1. **Accept Allah as our Master and accept ourselves as His slaves.**
- 2. **Accept His guidance is only beneficial to those who accept themselves as His slaves.**
- ❑ The heart of the matter **is that people recognise** Allah as the Creator, but they do not enslave themselves to Him.
- ❑ **If we are the slaves**, we have rules placed upon us - **and this is why most people do not submit..**

# Linguistic Meaning – The Rabb

- ❑ Those who do obey the Master - they have a lifelong struggle, but reward at its end. And those who do not obey the Master, they will be punished in the end.
- ❑ In this Surah, Allah asks us to seek protection in 3 of His names and attributes;
- ❑ The first of them is, of رَبِّ النَّاسِ - Master of the People.