

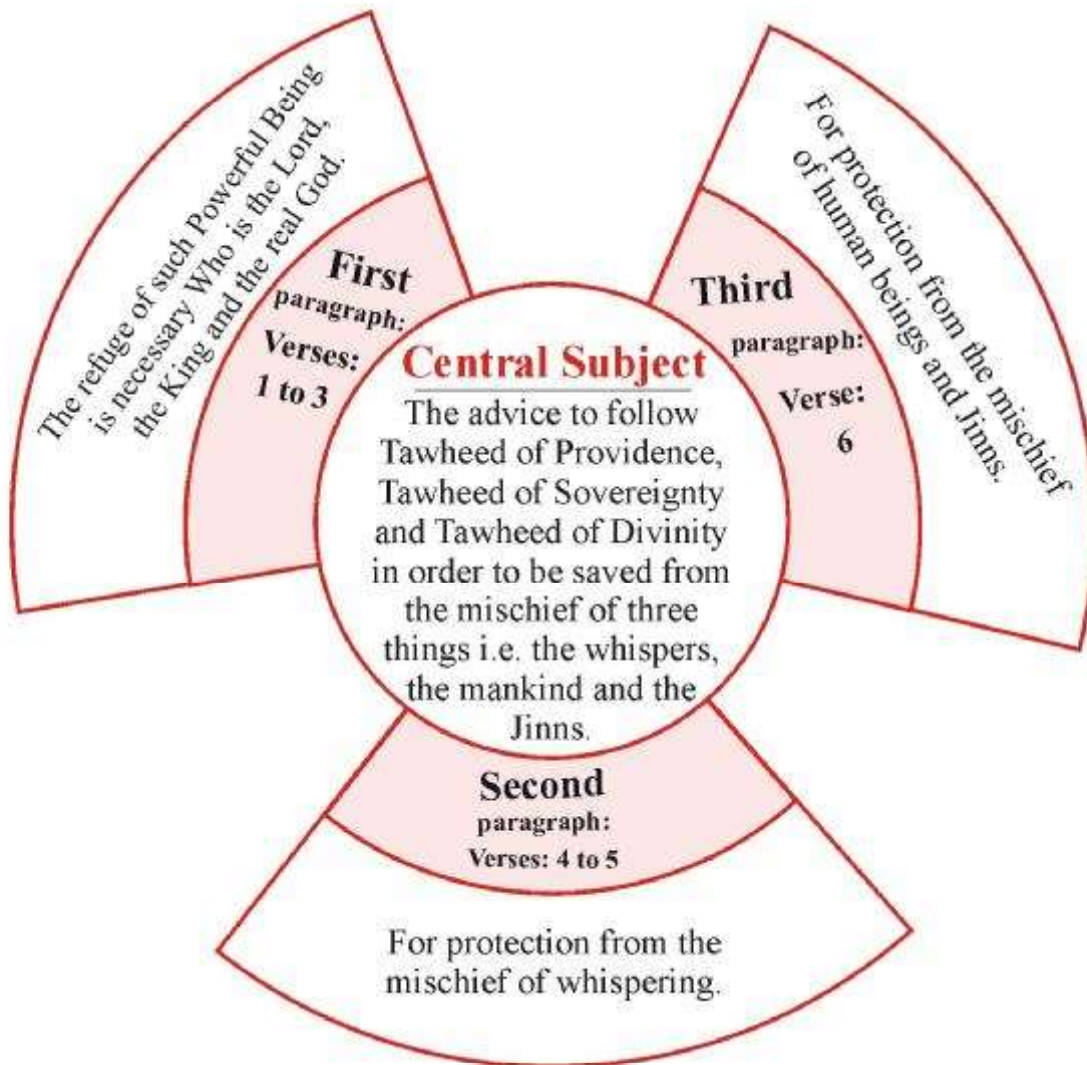
## Flow Chart of Macro-Structure of Soorah An-Naas

# 114 - Soorah An-Naas

Makkan

Verses: 6

Paragraphs: 3



### • **Period of revelation:**

Soorah An-Naas was revealed after the general proclamation of Islam, during the second phase of prophet's (pbuh) stay in Makkah (4 to 5 prophet-hood), when the mischief of the opponents against the Messenger (pbuh) of Allah and his companions had begun.



### The relationship of soorah An-Naas with the Book

- 1- In the previous soorah (Al-Falaq), Tawheed of Providence was mentioned. Here, in the last soorah of holy Quran, along with the Tawheed of Providence, the Tawheed of Divinity and the Tawheed of Sovereignty have been mentioned through which the mischief of mankind and Jinns is controlled.
- 2- The first soorah (Al-Faatihah) of holy Quran began with the Tawheed of Providence. The first step of the complete acquaintance with Allah is the sense of Providence of Allah.

### Important Key words and Subjects

- 1- **“Rabb”**: The one who nourishes and grows, the one who looks after and reforms, the one who has the upper hand and supremacy, the leader, the one who gives command and overpowers, the one who can give refuge, the one who assimilates and puts together, the one who provides, the owner, the lord.
- 2- **“Malik”**: The king, the ruler with authority, the one who has power, the greatest power who can give refuge.
- 3- **“Ilah”**: The word “Ilah” consists of seven meanings.
  - (1) The one who gives refuge.
  - (2) The one who gives peace and tranquillity.
  - (3) The one who fulfils the needs.
  - (4) Mysterious.
  - (5) The one who is sought by people.
  - (6) Superior and supreme being who can give refuge.
  - (7) God who is obeyed and worshipped.
- 4- **“Waswasah”**: Whispering, movement which cannot be discerned.
- 5- **“Khannaas”**: The one who attacks secretly and repeatedly.

### The Macro-structure of Soorah An-Naas

Soorah An-Naas is seeking protection of Allah and it consists of three paragraphs.

- 1- **Verses: 1 to 3: The Tawheed of three kinds has been described in the first paragraph.**

It has been told in the first paragraph that the refuge of such a Powerful Being is necessary Who is the Lord of people, the King of people and the God of people. Allah is the only Being Who has such extraordinary and Grand Power.



﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ “Say: I seek refuge in the Lord of mankind.” (Verse: 1)

﴿مَلِكِ النَّاسِ﴾ “The King of mankind.” (Verse: 2)

﴿إِلَهِ النَّاسِ﴾ “The real God of mankind.” (Verse: 3)

This soorah is the combination of Tawheed of Providence, Tawheed of Sovereignty and Tawheed of Divinity. People have been demanded here that they should accept Allah as the Lord, the King and the God of mankind. They should believe in His Greatness, Grandeur and Power and take refuge in Him during their perplexities, troubles and difficulties. They should seek His protection. They should ask for Allah's help to be saved from the mischief of human beings and Jinns.

**2- Verse: 4 to 5: In the second paragraph, man has been ordered to seek Allah's refuge to get protection from the mischief of the whisperers.**

﴿مِن مَّشْرِئِ الْوَسْوَاسِ الْخَنَّاسِ﴾ “From the mischief of the slinking whisperers (Satan and his workers).” (Verse : 4)

﴿الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ﴾ “Who whispers into the hearts of people.” (Verse: 5)

The place of whispering and temptation is heart. Whispering is the way of Iblees with which he tempted prophet Aadam and Hawwaa (Adam and Eve) and misled them to eat the forbidden fruit and deprived them of their heavenly dress. Iblees is the innovator of obscenity and nudity.

**3- Verse: 6: In the third and last paragraph which consists of the last verse, man has been advised to seek refuge in Allah for protection from the mischief of human beings and Jinns.**

﴿مِن الْجِنَّةِ وَالنَّاسِ﴾ “(whether he be) from among the Jinns or from mankind.” (Verse:6)

### The Central Subject

Man should seek refuge in Allah Who is the Lord, the King and the God of mankind, to get protection from the mischief of human beings and Jinns and their whispering and temptation.

