**بسم الله الرحمن الرحیم**

**Surah Al-Naas**

**Prologue**

There are moments when life gets difficult and storms blow in. At such times, It is relieving to think of them not as devastating or shattering moments, but as God given opportunities to reconcile with our Recovery Nature, to walk in the path of truth and look for the Creator and the meaning of existence. Alas, doubts which sprout from enticements divert us from this straight way and turn anxieties into worries and hesitations for us. It is then that we need an anchor to hold on in the storms of life. It is then that we need to find our God with certainty and based on knowledge and stay firm and steadfast in the path of truth. Unless there is that anchor, we will retreat from opting for what is good and right. Surah Al-Naas is the key to set us free from retreats and hesitations which are blown into our ears to make us anxious and hopeless because of being poor and destitute.

**Studying Surat Al-Naas**

Surat An-Nās (The Mankind ) - سورة الناس

بسم الله الرحمن الرحيم

114:1

114:1

Say, "I seek refuge in the Lord of Al-Nas,

[114:2](http://quran.com/114/2)

114:2

The Sovereign of Al-Nas.

[114:3](http://quran.com/114/3)

114:3

The God of Al-Nas,

[114:4](http://quran.com/114/4)

114:4

From the evil of the retreating whisperer (who withdraws after whispering)

[114:5](http://quran.com/114/5)

114:5

Who whispers [evil] into the breasts of mankind -

[114:6](http://quran.com/114/6)

114:6

From among the jinn and mankind."

To begin reflecting on the content and meanings of the surah to get its intention and to realize how it plays its role in our lives, the following steps should be taken:

**The first step: thinking about the events and subjects in the Surah**

As mentioned in the previous lesson, studying the words and discovering their relations and having a vivid image of them is essential for reflecting on the surah. It is words which help us develop a deep understanding of the verses and the overall intention of the surah.

1. **Studying the words**

The first step to begin reflecting on the surah, is understanding the meaning and visualizing the image meant by the surah. In order to do so, we try to develop the exact meaning and visualize the image meant by the surah.

|  |  |
| --- | --- |
| Word | Definition |
| Anasa (nas) | Getting closer to someone or something so that the distances are dissolved and there is much amiability.  Nas is derived from this word and refers to the social aspect of human nature. |
| Malek (sovereign) | Having ultimate power over something, Dominating and controlling it |
| Alaha/valaha (elah) (worship with awe) | Elaha means worshiping someone or something because it is awe-inspiring and formidable |
| waswasa (waswas) (whisper) | A soft imaginary voice from within oneself or from outside devils among men or jins |
| Khanasa (khannas) | 1. Procrastinating and putting off something until it is too late to do it 2. Retreating and hiding |
| Sadr (sodour) breast | The opposite of entering somewhere; it is what we send outward and what is issued. Breast is sadr because it is the seat of emotions and from there we express our intentions |
| Janana (jin) jinni | Concealing and covering (jin is concealed from our physical perceptions) |

1. **Visualizing the words**

These words have some applications, some of which are applied on a daily basis. In fact that application is part of common lexicon in society. Taking these instances into account, enables us to visualize the words better. It is noteworthy that while studying these application we should also have an eye on their concept. It is quite natural to have several images in mind for a single word. The more powerful our image of the words, the more powerful our reflection on the meanings in later steps.

|  |  |
| --- | --- |
| Word | image |
| Ghol | Murmuring, shouting, using body language…. |
| Awaza | Taking shelter from danger, using an umbrella |
| Rab | Master and lord |
| Nas | A group of people, community, … |
| malek | The one in charge, landlord,… |
| Elah | The one who is worshipped |
| Shar | Evil, devil, mischief,… |
| Waswas | Imaginary Whispering enticements |
| Khanasa | Retreating, withdrawing, concealing,... |

1. **Relationships between the words**

After visualizing the words and developing some images for them in our minds, we are supposed to consider how these words are related in the surah. This can be done by first determining the part of speech for each word in the surah, then we can visualize the words in relation to each other and in combinations.

1. **Parts of speech of the words in verses**
2. **Visualizing the words in combinations**

For visualizing the words in combinations, we first consider the concept of one word, then we try to find out how it relates to other words. Afterwards, we write these relations into sentences. In the following there are some examples of this step done. Add some of your own in the spaces.

* Talks which discourages us from doing something good
* Sticking to our beliefs and values, despite them being right or wrong
* For unknown reasons losing faith in doing something good
* Different ways for gaining certainty about the straight path
* A concealed enemy, who is slowly and stealthily hurting you
* Collectively seeking refuge from a universal danger
* ……
* ……
* ……

**Second step: writing logical statements**

In this step we attempt to get to the intention and concept of surah through writing some logical sentences by reflecting on the surah.

1. **Logical statements from the surah**

Say I seek refuge

* There are threats in life from which we should seek refuge
* If others are in the same dangers as we are, we have to inform them about the dangers and the refuge
* The dangers threatening us can be as an excuse connecting us to Allah
* ….

In the lord of the people

* Be aware that a competent authority is in charge of all measures of people’s lives
* The authority and the chief of people is responsible for their guidance.
* Your true perfection is realized when you accept the divinity of “the lord of all in all times”.
* The lord of people is a trustworthy refuge for mankind.
* …..

The sovereign of people

* Considering the king who has been in authority all along, is the prerequisite of monotheism
* Only Allah can be called king, because he has always been The King
* Dos and don’ts are determined by the sovereign and he is in charge of them.
* ……

The God of people

* Every one worships a God. Allah has been the god of mankind throughout all ages
* Worshipping God which is an individual behavior leads to a social culture in society.
* The first thing which prevents communities from getting into trouble is having the same Lord, sovereign and God.
* ……

From the evil of retreating whisperer

* One of the Satan’s tricks for deceiving people is shaking the theoretical basis of good deeds.
* Waswasa (the retreating whisper) which is a soft voice penetrates man’s heart and it can be known from its effects.
* Waswasa slackens and hinders positive individual or social moves.
* Procrastinating a good deed is a sign of waswasa.
* Hopelessness and despair, laziness and discouragement (etd.) are signs of waswasa.
* Waswasa begins with the call of irrevocable poorness and destitute (despair) and leads to losing opportunities. Therefore, when awareness of being poor or feeling remorse for past conducts is accompanied with inactivity and slack, it is a sign of the presence of Satan and waswasa.
* Doubt and discouragement factors often act covertly; some people are not aware of their discouraging and destructive role in society.
* Removing ambiguities and achieving certainty, is a move forward for individuals and society.
* …..
* …..

The one who whispers in the breast of people from among jin and people

* Doubt and hesitation at the onset, brings damage for the individual.
* Waswasa shows its effect on our deeds because Satan does his best not to let us do something good.
* Actions speak louder than words; people may claim to do good deeds but do nothing to accomplish them.
* Satan who is a Jin, is our sworn enemy. But he can just entice and tempt us through waswasa.
* Some people act as Satan in society.
* The most important factor in fighting Satan and its companions from among people and jins, is doing good deeds right away without easting a moment. So, we have to keep a list of the deeds we should do, and we have to evaluate ourselves.
* ….
* ….

1. **Statements from Tafsir Al-Mizan**

**Third step: reflection on surah, getting closer to its intention**

According to the above sentences written based on the surah, people can be dominated by devils from among men and jins. The threat of the enemy is real one for him. This surah is a warning for man from such a serious threat which is the root of all other dangers in the way of man’s guidance toward the straight path. Explaining how this devil functions, the surah invites us to be pious and on the watch. The piety this surah suggests is seeking refuge to the lord of people, sovereign of people, and the God of people.

It seems people are in danger of waswasa because of neglecting one of these refuges, and in order to save themselves from dangers they have to seek refuge to one of these.

Our knowledge of the above sentences based on reflection on the surah should be taken into account in our plans and our life. Some of the points which can somehow refer to the intention of the surah come in the following:

1. Paying attention to the divinity, sovereignty and godhood of Allah, would protect us, both individually and together, from tempting whispers of devils from among men and jins.
2. Waswasa would not hurt us, unless we forget the divinity, sovereignty, and godhood of Allah in our individual and social life. It is then that society becomes void of good deeds.
3. The surah explains the role of enticements and temptations of satans of men and jin in distancing us from ultimate perfection.
4. …….

**Concluding Al-Mu'awwidhatayn (Surah Al-Falagh and surah Al-Nas)**

To conclude both suwar answer the following questions:

1. What is the role of believing in the lord, the sovereign, and the God in protection from deviations?
2. How are these three related to the lord of Falagh?
3. Why in surah Al-Nas we seek refuge form one evil to three refuges but in surah Al-Falagh we seek refuge to one refuge from four evils?
4. How the evils in both suwar are conceptually related?
5. What are some of the instances of the evils mentioned in both suwar?
6. What skills are activated in us by reciting these suwar?
7. What does seeking refuge mean? how are we familiarized with this concept in the suwar?
8. ….
9. ….
10. ….

**Fourth step: purification for reflection (purifying ourselves based on some aspect of the surah)**

To protect ourselves against committing sins, we should opt for what is good.

To opt for what is good, we should be quite familiar with all options.

To be quite familiar with all options, we should take into account all measures and conditions in our life.

To take into account all these measures, we should know the priorities.

To know the priorities, we should act according to the religion and intellect.

In this case every single deed is naturally good and there remains no reason for procrastination.

Otherwise, the hierarchy of priorities would be reversed, and we won’t be able to opt for what is good, and there would be no subsequent certainty for doing good deeds.

**The ‘refuge seeking’ taught by this surah is:**

1. Everyone should get to know the good deeds he can do, and make plans to achieve them without hesitation and procrastination.
2. Everyone should escape form discouraging despairs and ignore any kind of hopelessness.