

سُورَةُ النَّاسِ – People – Sūratu n-Nās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ
النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

In the name of Allāh, the Unimaginably Merciful, the All-Merciful:

¹ Say, 'I seek refuge with the Lord of people, ² the Controller* of people, ³ the God of people, ⁴ against the harm of the slinking whisperer—⁵ who whispers into the hearts of people—⁶ whether they be jinn or people.' [M. A. S. Abdel Haleem]

* Or 'King' or 'Master'.

Vocabulary Words

the whisperer [1 M]	الْوَسْوَاسِ	say [1 M]	قُلْ
the one who continuously withdraws [1 M]	الْخَنَّاسِ	I take refuge	أَعُوذُ
he whispers	يُوَسْوِسُ	people	النَّاسِ
chests	صُدُورِ	King	مَلِكِ
jinn [plural]	الْجِنَّةِ	God	إِلَهِ

Short-Answer Questions

1. Is this a مَكِّيَّة or a مَدِينِيَّة sūrah? What does that mean?

- a. This sūrah is مَكِّيَّة , meaning it was revealed **1)** while the Prophet Muḥammad, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ , was residing in Makkah, **2)** in the first 13 years of receiving waḥy (revelation), **3)** before the hijrah (migration).

2. How does this sūrah connect to the one before it, al-Falaq?

Connection	al-Falaq	an-Nās
a.	It focuses on what we are asking Allāh to protect us from (the evil of darkness, magic, and envy).	It focuses on the One we are asking to protect us (the Master, King, and God of people).
b.	It focuses on evils that are outside of our bodies, which we cannot control (the evil of darkness, magic, and envy).	It focuses on the evil within us, which we can control (the whispering of a shayṭān).
c.	It focuses on things that can harm us in the dunyā (this World).	It focuses on things that can harm our state in the 'ākhīrah (the Hereafter).

3. What story from the life of the Prophet Muḥammad, ṣalla l-lāhu 'alayhi wa sallam, connects to this sūrah?

- a. A man called Labīd ibn al-'Aṣam did magic to the Prophet Muḥammad, ṣalla l-lāhu 'alayhi wa sallam. As a result, he started to imagine that he visited and spent time with his wives when he really did not. The magic was taken from the comb and hair of the Prophet Muḥammad, ṣalla l-lāhu 'alayhi wa sallam. Labīd hid it at the bottom of a well after tying knots on it and dry spitting.

4. When are some of the times when it is recommended to recite this sūrah?

- a. **After Ṣalāh:** It is a sunnah to recite it once after every prayer but three times after aṣ-Ṣubḥ and al-Maghrib.
- b. **Before Sleep:** It is a sunnah to recite it before going to sleep along with Sūratu l-'Ikḥlāṣ and Sūratu l-Falaq. The Prophet Muḥammad, ṣalla l-lāhu 'alayhi wa sallam, used recite these three then dry spit onto his hands before rubbing them over his body, beginning with his face and the front of his body then covering as much of his body as possible.
- c. **When Sick:** The Prophet Muḥammad ṣalla l-lāhu 'alayhi wa sallam, used to recite it along with Sūratu l-Falaq and then dry spit into his hands and rub them over his body during his final sickness.