

SURAH AN NAAS

Revealed in Makkah

No. of Aayaat: 6

قل اعوذ برب الناس ملك الناس اله الناس من شر الوسواس الخناس

الذى يوسوس فى صدور الناس من الجنة و الناس

Significance:

1. Imaam Maalik (Rahmatullahi Alayhi) narrates that Ayesha (Radhiyallahu Anha) said, "When in pain Nabi Kareem (Sallallahu Alayhi Wa Sallam) used to recite Surah Falaq and Naas and blow upon himself.
2. It is reported that Nabi (Sallallahu Alayhi Wa Sallam) said, "Whosoever recites the last 3 surahs of the Quraan thrice every morning and evening will be protected from calamities.
(Abu Dawood - Tirmizi).

Aayat 1:

قل اعوذ برب الناس

"Say I seek refuge in the Lord of mankind."

Aayat 2:

ملك الناس

"The King of mankind."

Aayat 3:

اله الناس

“The Deity mankind.”

Commentary

Allah Ta’ala most merciful instructs Nabi (Sallallahu Alayhi Wa Sallam) particularly and the Muslims generally to seek His protection from the evil whisperer. Surely it is a Muslims belief, whether it be in this world or the hereafter, good or bad, is in the control of Allah Ta’ala. Nothing can come to pass without His permission. Therefore the only way to protect yourself from evil is to seek Allah Ta’ala’s protection.

The attributes of Lord, King and Deity simultaneously is exclusive to only Allah Ta’ala. The first two attributes could be affixed to His creation but not all three simultaneously.

Aayat 4:

من شر الوسواس الخناس

“From the evil of the sneaking whisperer.”

Aayat 5:

الذى يوسوس فى صدور الناس

“Who whispers in the hearts of mankind.”

In these aayaat Allah Ta'ala identifies the evil from which protection is sought as "the sneaking whisperer" who withdraws after whispering. It prompts evil in the heart of men and then withdraws. Seeing that this evil originates from an evil source, it is only Allah Ta'ala's protection which can ward off this evil.

Shaitaan is also referred to as "Khanaas" because he withdraws whenever one remembers Allah Ta'ala. Rasoolullah (Sallallahu Alayhi Wa Sallam) is reported to have said: "Shaitaan besieges the individuals heart and withdraws when one remembers Allah Ta'ala, but resumes his evil prompting when one is unmindful of Allah Ta'ala." (Bukhari):

Aayat 6:

من الجنة و الناس

"From amongst the Jinn and Men."

The origins of the evil whispering is clearly stated in this aayat revealing that not only Jinn (shaitaan) tempt one towards evil but amongst mankind too are those who instigate evil in the hearts of man.

LESSON TO BE LEARNT

Man is put to trial by afflictions, ailments and difficulties.

Therefore, man's bond and attachment should always be with Allah Ta'ala. Seek His assistance only.

Indeed you will be of the successful ones.

SURAH AL FALAQ

Revealed in Makkah

No. of Aayaat: 5

قل اعوذ برب الفلق من شر ما خلق و من شر غاسق اذا وقب

و من شر النفثت في العقد و من شر حاسد اذا حسد

Aayat 1:

قل اعوذ برب الفلق

“Say I seek refuge in the Lord of daybreak.”

Allah Ta’ala refers to Himself by the attribute ‘Lord of daybreak’. The darkness of the night has many unknowns, Therefore, seek refuge in the ‘Lord of daybreak’ who grants safety from all such unknown harms of the darkness of night as he kindles the light of day.

Aayat 2:

من شر ما خلق

“From the evil of that which he has created.”

Since Allah Ta’ala has created both good and evil, protection from evil should only be sought from Him.

Evil includes both:

1. Those difficulties / hardships which directly causes a human being discomfort.
2. Do not cause discomfort directly but are causes for discomfort.

Aayat 3:

و من شر غاسق اذا وقب

“From the evil of darkness when it gathers.”

Protection should be sought from the darkness of night when it completely covers the world because of the unknown element that accompanies it. The likelihood of being attacked by savage beasts as well as bandits is greater during the night but less likelier as day breaks.

Aayat 4:

و من شر النفثت في العقد

“From the evil of women blowing into knots.”

This verse specifically refers to a form of witchcraft practised by women in Arabia at the time of Rasoolullah (Sallallahu Alayhi Wa Sallam) who tied knots on cords and blew upon them. Surah Naas and Surah Falaq

were revealed after Nabi (Sallallahu Alayhi Wa Sallam) was effected by witchcraft.

Aayat 5:

و من شر حاسد اذا حسد

“And from the envious one when he envies.”

Envy is to grudge another person who has been blessed with favours from Allah Ta'ala to the extent that he is deprived of such favours and that those favours are transferred to you.

LESSON TO BE LEARNT

Man is put to trial by afflictions, ailments and difficulties.

Therefore, man's bond and attachment should always be with

Allah Ta'ala. Seek His assistance only.

Indeed you will be of the successful ones.

SURAH AL IKHLAAS

Revealed in Makkah

No. of Aayaat: 4

قل هو الله احد الله الصمد لم يلد و لم يولد و لم يكن له كفوا احد

Significance:

1. Sayyidina Anas (Radhiyallahu Anhu) narrates that a person came to Nabi (Sallallahu Alayhi Wa Sallam) and said: "I have great love for Surah Ikhlāas." Nabi (Sallallahu Alayhi Wa Sallam) said: "This love has secured you entry into Jannat." (Ibn Qazeer - Musnad Ahmed)
2. Sayyidina Abu Hurairah (Radhiyallahu Anhu) narrates that once Nabi (Sallallahu Alayhi Wa Sallam) told the people to get together (because) I want to read for you a third of the Quraan. Whoever could gather, gathered. Nabi (Sallallahu Alayhi Wa Sallam) came and recited Surah Ikhlāas. Nabi (Sallallahu Alayhi Wa Sallam) said: "This surah is equivalent to a third of the Quraan." (Muslim - Tirmizi)
3. Nabi (Sallallahu Alayhi Wa Sallam) is reported to have said: "Whosoever recites Surah Ikhlāas and 'Muawazitain' morning and evening it is sufficient for him. In another narration it is sufficient to be protected from all calamities and evils.

Aayat 1:

قل هو الله احد

“Say He Allah is one”

His oneness indicates that he is free from being more than one. It also means that he is not a composition of more than one matter.

Aayat 2:

الله الصمد

“Allah is independent.”

‘Samad’ means that being who people turn to for their necessities and such a being in superiority that nothing is greater than Him. In essence everything is in need of Him but He is in need of nothing.

Aayat 3:

لم يلد و لم يولد

“He begets not nor was he begotten.”

This verse rejects the false qualities associated with Allah Ta’ala of being either father or son. It also rejects the Christian concept of Trinity.

Furthermore, birth requires association of another being. This will necessarily mean similarity of being and structure. Allah Ta'ala's existence is beyond the perception of man.

Aayat 4:

و لم يكن له كفوا احد

“And there is none like him.”

Nothing is like Allah Ta'ala nor can any being be equivalent to him in any respect. Neither in the reality of his being or in any of His attributes.

This surah clearly establishes the principle of tauheed which is the fundamental belief of Islam. Not only was it a belief of the Nabi (Sallallahu Alayhi Wa Sallam's) Ummah it was also the fundamental theme of every Nabi's message. This short surah also denotes purity of His uniqueness in every quality attributed to Him.

LESSON TO BE LEARNT

Believe only in Allah Ta'ala as it is the message of every Prophet who came to this world. His uniqueness is extended to all qualities attributed to Him.

SURAH AL LAHAB

Revealed in Makkah

No. of Aayaat: 5

تبت يدا ابي لهب و تب ما اغنى عنه ماله و ما كسب سيصلى نارا ذات لهب

و امراته حمالة الحطب فى جيدها حبل من مسد

Abu Lahab was the patronymic name of Abdul Uzzah bin Abdul Muttalib, the paternal uncle of Nabi Mohammed (Sallallahu Alayhi Wa Sallam). He was called Abu Lahab (Father of flame) because of his reddish complexion. Though he was very closely related to Nabi (Sallallahu Alayhi Wa Sallam) his hostility, enmity and hatred towards him and his mission knew no bounds. Nabi (Sallallahu Alayhi Wa Sallam) obeying the order of Allah Ta'ala went to Mount Safaa and called his clan, the Quraish to listen to what he was preaching. Abu Lahab who was present remarked: "May you perish, is it this for which you have gathered us." His wife Urwa binte Harb (Umme Jameel) was equally hostile and spiteful towards the blessed person of Nabi (Sallallahu Alayhi Wa Sallam).

It was (as if) after her husband Abu Lahab would kindle the fire of abuse, she would add fuel to that fire. Allah Ta'ala responded to the ill-treatment, Nabi (Sallallahu Alayhi Wa Sallam) suffered at the hands of Abu Lahab and his wife by revealing this Surah.

Aayat 1:

تبت يدا ابي لهب و تب

“Perish the hands of Abu Lahab, and perished he.”

تبت has been mentioned twice in this aayat. The first is a curse and the second implies the effect of the curse.

Historians have recorded that 7 days after the Battle of Badr Abu Lahab was afflicted with a disease. He was kept away from the people (as well as his family) for fear of it being contagious. He ultimately died of this disease and the stench from his body prevented people from coming near his corpse for 3 days. Finally a pit was dug and his body was shoved into it with a long pole. This was the effect of the Divine Curse which was prophesized much earlier.

Aayat 2:

ما اغنى عنه ماله و ما كسب

“His wealth nor that which he has gained benefited him.”

The phrase “that which he has gained” could mean profit made from business dealings as well as children (progeny). Sayyidina Ayesha (Radhiyallahu Anha) have interpreted this phrase as the latter. “Should it occur as my nephew says that I will save myself from the punishment which he is warning us against with the wealth I have.” However when Allah Ta’ala’s punishment overwhelmed him, nothing, neither his wealth nor that which he had gained came to his rescue.

Aayat 3:

سيصلى نارا ذات هب

“Soon will he be plunged in a fire of blazing flame.”

This aayat refers to his fate in the Hereafter. The commonality of his name Abu Lahab and the quality “Thaata Lahab” of the fire in which he will be thrown shows the eloquent style of the Quraan.

Aayat 4:

و امراته حمالة الحطب

“And his wife carrier of firewood.”

His wife will also suffer the same fate as he, because she gave him relentless support in making life as uncomfortable as possible for Nabi (Sallallahu Alayhi Wa Sallam).

The Quraan describes her using a certain phrase and in the Arabic language this phrase is used for a person who backbites. Just as wood is used to keep a fire constantly burning, a person who carries tales builds the fire of tension and friction in families and amongst individuals.

Sayyidina Abdullah ibn Abbaas (Radhiyallahu Anhuma) amongst others interpreted this phrase as explained above.

Others, however preferred the literal meaning of the phrase. This probably will then indicate a practise of this ‘woman’ during her lifetime. It was her habit to gather branches of wood from thorn trees and lay it in the path of Nabi (Sallallahu Alayhi Wa Sallam).

Aayat 5:

في جيدها حبل من مسد

“Around her neck will be a rope of palm-fibre.”

This aayat continues the description of Abu Lahab’s wife. However this condition of hers is in relation to the Hereafter. Though the nature of the rope has been described as one of palm-fibre, it is more appropriate to understand the type of rope in more general terms. Thus it will then refer to a rope that is twined together with strong fibres, not necessarily palm-fibres. In view of this Sayyidina Abdullah ibn Abbaas (Radhiyallahu Anhuma) has stated it to be a chain.

This surah clearly indicating the fate that befell Abu Lahab and that which awaits them (he and his wife) also conveys a clear warning. Whoever you may be big or small, male or female, relative or stranger, should you adopt a similar hostile attitude towards Islam your end will be one of ruin, disgrace and shall meet the same doom as Abu Lahab and his wife.

LESSON TO BE LEARNT

If you are on truth and the forces of falsehood harass you, exercise patience. Insha Allah, the end result of this will come to pass before you own eyes. Ruin and disgrace will be their lot.