

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١ مَلِكِ النَّاسِ ۝٢ إِلَهِ النَّاسِ ۝٣ مِنْ شَرِّ الْوَسْوَاسِ الْخَفَاسِ ۝٤ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝٥ مِنَ الْغَيْثِ وَالْكَاسِ ۝٦﴾

- ﴿1. Say: "I seek refuge with the Lord of An-Nās,"﴾
- ﴿2. "The King of An-Nās,"﴾
- ﴿3. "The God of An-Nās,"﴾
- ﴿4. "From the evil of the whisperer who withdraws."﴾
- ﴿5. "Who whispers in the breasts of An-Nās."﴾
- ﴿6. "Of Jinn and An-Nās."﴾

These are three attributes from the attributes of the Lord, the Mighty and Majestic. They are lordship, sovereignty and divinity. Thus, He is the Lord of everything, the King of everything and the God of everything. All things are created by Him, owned by Him, and subservient to Him. Therefore, He commands whoever is seeking protection to seek refuge with the One Who has these attributes from the evil of the whisperer who withdraws. This (the whisperer) is the devil that is assigned to man. For verily, there is not any of the Children of Ādam except that he has a companion that beautifies wicked deeds for him. This devil will go to any lengths to confuse and confound him. The only person who is safe is He Whom Allāh protects.

It is confirmed in the *Ṣaḥīḥ* that he (the Prophet ﷺ) said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ وُكِّلَ بِهِ قَرِينٌ»

«There is not a single one of you except that his companion (a devil) has been assigned to him.»

They (the Companions) said, "What about you, O Messenger of Allāh?" He replied,

«نَعَمْ، إِلَّا أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ»

«Yes. However, Allāh has helped me against him and he has

accepted Islām. Thus, he only commands me to do good.»^[1]

It is also confirmed in the Two Ṣaḥīḥs from Anas, who reported the story of Ṣaḥīyyah when she came to visit the Prophet ﷺ while he was performing *I'tikāf*, that he went out with her during the night to walk her back to her house. So, two men from the Anṣār met him (on the way). When they saw the Prophet ﷺ, they began walking swiftly. So, the Messenger of Allāh ﷺ said,

«عَلَى رَسَلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُمَيٍّ»

«Slow down! This is Ṣaḥīyyah bint Huyay!»

They said, “Glory be to Allāh, O Messenger of Allāh!” He said,

«إِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَفْذِفَ فِي قُلُوبِكُمَا شَيْئًا، أَوْ قَالَ: شَرًّا»

«Verily, Shayṭān runs in the Son of Ādam like the running of the blood. And verily, I feared that he might cast something into your hearts – or he said – evil.»^[2]

Saʿīd bin Jubayr reported that Ibn ‘Abbās said concerning Allāh’s statement,

﴿الْوَسْوَاسُ الْخَنَّاسُ﴾

«The whisperer (Al-Waswās) who withdraws.» “The devil who is squatting (perched) upon the heart of the Son of Ādam. So when he becomes absentminded and heedless he whispers. Then, when he remembers Allāh he withdraws.”^[3] Mujāhid and Qatādah also said this.^[4]

Al-Mu’tamir bin Sulaymān reported that his father said, “It has been mentioned to me that Shayṭān is Al-Waswās. He blows into the heart of the Son of Ādam when he is sad and when he is happy. But when he (man) remembers Allāh, Shayṭān withdraws.”^[5] Al-ʿAwfi reported from Ibn ‘Abbās;

[1] Muslim no. 2167.

[2] *Faḥḥ Al-Bāri* 4 :326.

[3] *Aṭ-Ṭabari* 24 :709.

[4] *Aṭ-Ṭabari* 24 :710.

[5] *Aṭ-Ṭabari* 24 :710.

﴿الْوَسْوَاسِ﴾

﴿The whisperer.﴾

“He is *Shaytan*. He whispers and then when he is obeyed, he withdraws.”^[1]

As for Allāh’s saying;

﴿الَّذِي يُوسَّوْسُ فِي صُدُورِ النَّاسِ﴾

﴿Who whispers in the breasts of An-Nās.﴾ Is this specific for the Children of Ādam as is apparent, or is it general, including both mankind and *Jinns*?

There are two views concerning this. This is because they (the *Jinns*) are also included in the usage of the word *An-Nās* (the people) in most cases.

Ibn Jarīr said, “The phrase *Rijālun min Al-Jinn*^[2] (Men from the *Jinns*) has been used in reference to them, so it is not strange for the word *An-Nās* to be applied to them also.”^[3] Then Allāh says,

﴿مِنَ الْجِنَّةِ وَالنَّاسِ﴾

﴿Of Jinn and An-Nās.﴾ Is this explanatory of Allāh’s statement,

﴿الَّذِي يُوسَّوْسُ فِي صُدُورِ النَّاسِ﴾

﴿Who whispers in the breasts of An-Nās.﴾?

Then, Allāh explains this by saying,

﴿مِنَ الْجِنَّةِ وَالنَّاسِ﴾

﴿Of Jinn and An-Nās.﴾ This is supportive of the second view. It has also been said that Allāh’s saying,

﴿مِنَ الْجِنَّةِ وَالنَّاسِ﴾

﴿Of Jinn and An-Nās﴾ is an explanation of who is it that whispers into the breasts of mankind from the devils of mankind and *Jinns*. This is similar to Allāh’s saying,

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوسَىٰ بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ﴾

[1] Aṭ-Ṭabari 24:710.

[2] He is referring to *Sūrat Al-Jinn* 72:6.

[3] Aṭ-Ṭabari 24:711.

عُرْوَاتُ

«And so We have appointed for every Prophet enemies - Shayātīn among mankind and jinn, inspiring one another with adorned speech as a delusion.» (6:112)

Imām Aḥmad recorded that Ibn 'Abbās said, "A man came to the Prophet ﷺ and said, 'O Messenger of Allāh! Sometimes I say things to myself that I would rather fall from the sky than say (aloud openly).' The Prophet ﷺ said,

«اللهُ أَكْبَرُ، اللهُ أَكْبَرُ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَةِ»

«Allāh is Most Great! Allāh is Most Great! All praise is due to Allāh Who sent his (Shayṭān's) plot back as only a whisper.»^[1] Abu Dāwud and An-Nasā'ī also recorded this Ḥadīth.^[2]

This is the end of the *Tafsīr*. All praise and thanks are due to Allāh, the Lord of all that exists.

[Every effort has been made to assure the accuracy of this publication. If, however, any errors are noticed by the reader, we would kindly request notification to be corrected in future editions.]

[1] Aḥmad 1:235.

[2] Abu Dāwud 5:336, and An-Nasā'ī in *Al-Kubrā* 6:1710