

An-Nas

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ

114:1 Say: I seek refuge with the Lord of An-Nas,

مَلِكِ النَّاسِ

114:2 The King of An-Nas,

اِلٰهِ النَّاسِ

114:3 The God of An-Nas,

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

114:4 From the evil of the whisperer who withdraws.

الَّذِیْ یُوسَّوْسُ فِیْ صُدُوْرِ النَّاسِ

114:5 Who whispers in the breasts of An-Nas.

مِنْ الْجِنَّةِ وَالنَّاسِ

114:6 Of Jinn and An-Nas.

Allah says:

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ (١)

مَلِكِ النَّاسِ (٢)

اِلٰهِ النَّاسِ (٣)

Say: I seek refuge with the Lord of **An-Nas**,

The King of **An-Nas**,

The God of **An-Nas**,

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 Adam 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 Allah protects.

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

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ وُكِّلَ بِهِ قَرِينُهُ

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 Allah!"

He replied,

نَعَمْ،

إِلَّا أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ

Yes.

However, Allah has helped me against him and he has accepted Islam. Thus, he only commands me to do good.

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

عَلَى رَسَلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ

Slow down! This is Safiyyah bint Huyay!

They said, "Glory be to Allah, O Messenger of Allah!"

He said,

إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِّ، وَإِنِّي خَشِيتُ أَنْ
يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا، أَوْ قَالَ: شَرًّا

Verily, **Shaytan** runs in the Son of Adam like the running of the blood. And verily, I feared that he might cast something into your hearts -- or he said -- evil.

Sa`id bin Jubayr reported that Ibn Abbas said concerning Allah's statement,

... الْوَسْوَاسِ الْخَنَّاسِ (٤)

The whisperer (**Al-Waswas**) who withdraws.

"The devil who is squatting (perched) upon the heart of the Son of Adam. So when he becomes absentminded and heedless he whispers. Then, when he remembers Allah he withdraws."

Mujahid and Qatadah also said this.

Al-Mu`tamir bin Sulayman reported that his father said,

"It has been mentioned to me that Shaytan is **Al-Waswas**. He blows into the heart of the Son of Adam when he is sad and when he is happy. But when he (man) remembers Allah, Shaytan withdraws."

Al-`Awfi reported from Ibn Abbas; الْوَسْوَاسِ The whisperer.

"He is **Shaytan**. He whispers and then when he is obeyed, he withdraws."

As for Allah's saying;

الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ (٥)

Who whispers in the breasts of **An-Nas**.

Is this specific for the Children of Adam 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-Nas** (the people) in most cases.

Ibn Jarir said,

"The phrase **Rijalun min Al-Jinn** (Men from the Jinns) has been used in reference to them, so it is not strange for the word **An-Nas** to be applied to them also."

Then Allah says,

مِنَ الْجِنَّةِ وَالنَّاسِ (٦)

Of Jinn and **An-Nas**.

Is this explanatory of Allah's statement, **الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ** Who whispers in the breasts of **An-Nas**.

Then, Allah explains this by saying, **مِنَ الْجِنَّةِ وَالنَّاسِ** Of Jinn and **An-Nas**.

This is supportive of the second view.

It has also been said that Allah's saying, **مِنَ الْجِنَّةِ وَالنَّاسِ** Of Jinn and **An-Nas**, 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 Allah's saying,

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحى بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

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

Imam Ahmad recorded that Ibn Abbas said,

"A man came to the Prophet and said,

`O Messenger of Allah! Sometimes I say things to myself that I would rather fall from the sky than say (aloud openly). '

The Prophet said,

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى
الْوَسْوَاسَةِ

Allah is Most Great!

Allah is Most Great!

All praise is due to Allah Who sent his
(Shaytan's) plot back as only a whisper."

Abu Dawud and An-Nasa'i also recorded this
Hadith.

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

