

**The Tafsīr of Al-Mu‘awwidhatayn
(Sūrahs Al-Falaq and An-Nās)
(Chapters 113-114)**

Which were revealed in Al-Madīnah

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The Tafsīr of Al-Mu‘awwidhatayn (Sūrahs Al-Falaq and An-Nās) (Chapters 113-114)

Which were revealed in Al-Madīnah

The Position of Ibn Mas‘ūd concerning Al-Mu‘awwidhatayn

Imām Aḥmad recorded from Zirr bin Ḥubaysh that Ubayy bin Ka‘b told him that Ibn Mas‘ūd did not record the *Mu‘awwidhatayn* in his *Muṣḥaf* (copy of the Qur‘ān). So Ubayy said, “I testify that the Messenger of Allāh ﷺ informed me that Jibrīl said to him,

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

﴿Say: “I seek refuge with the Lord of Al-Falaq.”﴾ (113:1)

So he said it. And Jibrīl said to him,

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

﴿Say: “I seek refuge with the Lord of mankind.”﴾ (114:1)

So he said it. Therefore, we say what the Prophet ﷺ said.”^[1]

The Virtues of Sūrahs Al-Falaq and An-Nās

In his *Ṣaḥīḥ*, Muslim recorded on the authority of ‘Uqbah bin ‘Āmir that the Messenger of Allāh ﷺ said,

«أَلَمْ تَرَ آيَاتِ أَنْزَلْتُ هَذِهِ اللَّيْلَةَ لَمْ يَرِ مِثْلُهَا قَطُّ:

«Do you not see that there have been Āyāt revealed to me tonight the like of which has not been seen before?» They are

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

﴿Say: “I seek refuge with, the Lord of Al-Falaq.”﴾ (113:1)

^[1] Aḥmad 5:129.

and;

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

﴿Say: "I seek refuge with the Lord of mankind."﴾ (114:1)^[1]

This Ḥadīth was recorded by Aḥmad, At-Tirmidhi and An-Nasā'ī. At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."^[2]

Another Narration

Imām Aḥmad recorded from 'Uqbah bin 'Āmir that he said, "While I was leading the Messenger of Allāh ﷺ along one of these paths he said,

«يَا عُقْبَةُ أَلَا تَرْكَبُ؟»

«O 'Uqbah! Will you not ride?»

I was afraid that this might be considered an act of disobedience. So the Messenger of Allāh ﷺ got down and I rode for a while. Then he rode. Then he ﷺ said,

«يَا عُقْبَةُ، أَلَا أَعَلَمْتُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ قَرَأَ بِهِمَا النَّاسُ؟»

«O 'Uqbah! Should I not teach you two Sūrahs that are of the best two Sūrahs that the people recite?»

I said, 'Of course, O Messenger of Allāh.' So he taught me to recite

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

﴿Say: "I seek refuge with the Lord of Al-Falaq."﴾ (113:1)

and

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

﴿Say: "I seek refuge with the Lord of mankind."﴾ (114:1)

Then the call was given to begin the prayer and the Messenger of Allāh ﷺ went forward (to lead the people), and he recited them in the prayer. Afterwards he passed by me and said,

«كَتَبْتَ رَأَيْتَ يَا عُقَيْبُ، أَفَرَأَى بِهِمَا كَلِمًا نَبَتْ وَكُلَّمَا قُمْتَ»

«What do you think, O 'Uqayb?^[3] Recite these two Sūrahs

[1] Muslim 1:558.

[2] Aḥmad 4:144, Tuhfat Al-Aḥwadhī 9:303, and An-Nasā'ī 8:254.

[3] 'Uqayb means, "little 'Uqbah."

whenever you go to sleep and whenever you get up.»^[1]

An-Nasā'ī and Abu Dāwud both recorded this Ḥadīth.^[2]

Another Narration

An-Nasā'ī recorded from 'Uqbah bin 'Āmir that the Messenger of Allāh ﷺ said,

«إِنَّ النَّاسَ لَمْ يَتَعَوَّدُوا بِجُلِّ هَذَيْنِ :

«Verily, the people do not seek protection with anything like these two :

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

«Say: "I seek refuge with the Lord of Al-Falaq."» (113:1) and;

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

«Say: "I seek refuge with (Allāh) the Lord of mankind."» (114:1)^[3]

Another Narration

An-Nasā'ī recorded that 'Uqbah bin 'Āmir said, "I was walking with the Messenger of Allāh ﷺ when he said,

«يَا عُقْبَةُ قُلْ»

«O 'Uqbah! Say!» I replied, 'What should I say?' So he was silent and did not respond to me. Then he ﷺ said,

«قُلْ»

«Say!» I replied, 'What should I say, O Messenger of Allāh?' He said,

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

«Say: "I seek refuge with the Lord of Al-Falaq."»

So, I recited it until I reached its end. Then he said,

«قُلْ»

[1] Aḥmad 4:144.

[2] Abu Dāwud 2:152 and An-Nasā'ī 8:252, 253.

[3] Al-Kunā by Ad-Dūlābi 1:106.

«Say!» I replied, 'What should I say O Messenger of Allāh?' He said,

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

«Say: "I seek refuge with the Lord of mankind."»

So, I recited it until I reached its end. Then the Messenger of Allāh ﷺ said,

«مَا سَأَلَ سَائِلٌ بِمِثْلِهَا، وَلَا اسْتَعَاذَ مُسْتَغِيثٌ بِمِثْلِهَا»

«No person beseeches with anything like these, and no person seeks refuge with anything like these.»^[1]

Another Hadīth

An-Nasā'ī recorded that Ibn 'Ābis Al-Juhani said that the Prophet ﷺ said to him,

«يَا ابْنَ عَابِسٍ أَلَا أَدُلُّكَ - أَوْ أَلَا أَخْبِرُكَ - بِأَفْضَلِ مَا يَتَعَوَّذُ بِهِ الْمُتَعَوِّذُونَ؟»

«O Ibn 'Ābis! Shall I guide you to - or inform you - of the best thing that those who seek protection use for protection?»

He replied, "Of course, O Messenger of Allāh!" The Prophet ﷺ said,

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ هَاتَانِ السُّورَتَانِ

«Say: "I seek refuge with the Lord of Al-Falaq."» and «Say: "I seek refuge with the Lord of mankind."» These two Sūrahs (are the best protection).^[2]

Imām Mālik recorded from 'Ā'ishah that whenever the Messenger of Allāh ﷺ was suffering from an ailment, he would recite the *Mu'awwidhatayn* over himself and blow (over himself). Then if his pain became severe, 'Ā'ishah said that she would recite the *Mu'awwidhatayn* over him and take his hand and wipe it over himself seeking the blessing of those Sūrahs.^[3] Al-Bukhārī, Abu Dāwud, An-Nasā'ī and Ibn Mājah

[1] An-Nasā'ī 8:253.

[2] An-Nasā'ī 8:251.

[3] *Muwatta'* 2:942.

سُورَةُ الْاِخْلَاصِ ٦٠٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ الْخَفِيِّ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤ مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

all recorded this *Ḥadīth*.^[1]

It has been reported from Abu Saʿīd that the Messenger of Allāh ﷺ used to seek protection against the evil eyes of the Jinns and mankind. But when the *Mu'awwidhatayn* were revealed, he used them (for protection) and abandoned all else besides them. At-Tirmidhi, An-Nasāʾī and Ibn Mājah recorded this. At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*."^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤﴾

﴿1. Say: "I seek refuge with the Lord of Al-Falaq,"﴾

﴿2. "From the evil of what He has created,"﴾

﴿3. "And from the evil of the Ghāsiq when Waqab,"﴾

﴿4. "And from the evil of the blowers in knots,"﴾

[1] *Faḥ al-Bārī* 8:679, *Muslim* 4:1723, *Abu Dāwud* 4:220, *An-Nasāʾī* in *Al-Kubrā* 4:867, 368, and *Ibn Mājah* 2:1166.

[2] *Tuḥfat Al-Aḥwadhi* 6:218, *An-Nasāʾī* 8:271, and *Ibn Mājah* 2:1161.

﴿5. "And from the evil of the envier when he envies."﴾

Ibn Abi Ḥātim recorded that Jābir said, "Al-Falaq is the morning."^[1] Al-'Awfi reported from Ibn 'Abbās, "Al-Falaq is the morning."^[2] The same has been reported from Mujāhid, Sa'īd bin Jubayr, 'Abdullāh bin Muḥammad bin 'Aqil, Al-Ḥasan, Qatādah, Muḥammad bin Ka'b Al-Quraẓi and Ibn Zayd. Mālik also reported a similar statement from Zayd bin Aslam.^[3] Al-Quraẓi, Ibn Zayd and Ibn Jarīr all said, "This is like Allāh's saying,

﴿فَالِقُ الْإِصْبَاحِ﴾

﴿He is the Cleaver of the daybreak.﴾." (6:96)^[4]

Allāh said,

﴿مِنْ شَرِّ مَا خَلَقَ﴾

﴿From the evil of what He has created,﴾ This means from the evil of all created things. Thābit Al-Bunāni and Al-Ḥasan Al-Baṣri both said, "Hell, Iblīs and his progeny, from among that which He (Allāh) created."

﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾

﴿And from the evil of the Ghāsiq when Waqab,﴾

Mujāhid said, "Ghāsiq is the night, and 'when it Waqab' refers to the setting of the sun." Al-Bukhārī mentioned this from him.^[5] Ibn Abi Najīḥ also reported a similar narration from him (Mujāhid).

The same was said by Ibn 'Abbās, Muḥammad bin Ka'b Al-Quraẓi, Aḍ-Ḍaḥḥāk, Khuṣayf, Al-Ḥasan and Qatādah. They said, "Verily, it is the night when it advances with its darkness."^[6] Az-Zuhri said,

﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾

[1] Aṭ-Ṭabari 24:700.

[2] Aṭ-Ṭabari 24:701.

[3] Aṭ-Ṭabari 24:700, 701.

[4] Aṭ-Ṭabari 24:701.

[5] *Fath Al-Bārī* 8:613.

[6] Aṭ-Ṭabari 12:748, 749.

﴿And from the evil of the Ghāsiq when Waqab,﴾

"This means the sun when it sets." Abu Al-Muhazzim reported that Abu Hurayrah said,

﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝﴾

﴿And from the evil of the Ghāsiq when Waqab,﴾

"This means the star."^[1] Ibn Zayd said, "The Arabs used to say, 'Al-Ghāsiq is the declination (of the position) of the heavenly body known as Pleiades. The number of those who were ill and stricken with plague would increase whenever it would decline, and their number would lessen whenever it rose.'"^[2]

Ibn Jarīr said, "Others have said that it is the moon."

The support for the people who hold this position (that it means the moon) is a narration that Imām Aḥmad recorded from Al-Ḥārith bin Abi Salamah. He said that 'Ā'ishah said, "The Messenger of Allāh ﷺ took me by my hand and showed me the moon when it rose, and he said,

«تَعَوَّذِي بِاللَّهِ مِنْ شَرِّ هَذَا الْغَاسِقِ إِذَا وَقَبَ»

«Seek refuge with Allāh from the evil of this Ghāsiq when it becomes dark.»^[3]

At-Tirmidhi and An-Nasā'ī both recorded this Ḥadīth in their Books of Tafsīr in their Sunans.^[4]

Allāh said,

﴿وَمِنْ شَرِّ الَّتَفَثَاتِ فِي الْعُقَدِ ۝﴾

﴿And from the evil of the blowers in knots,﴾

Mujāhid, Tkrimah, Al-Ḥasan, Qatādah and Aḍ-Ḍaḥḥāk all said, "This means the witches."^[5] Mujāhid said, "When they perform their spells and blow into the knots."

In another Ḥadīth it has been reported that Jibrīl came to the Prophet ﷺ and said, "Are you suffering from any ailment,

[1] Aṭ-Ṭabari 12:149.

[2] Aṭ-Ṭabari 12:149.

[3] Aḥmad 6:61.

[4] At-Tirmidhi no. 3366.

[5] Aṭ-Ṭabari 12:750, 751.

O Muḥammad?" The Prophet ﷺ replied,

«نَعَمْ»

«Yes.» So Jibrīl said, "In the Name of Allāh, I recite prayer (*Ruqyah*) over you, from every illness that harms you, from the evil of every envious person and evil eye. May Allāh cure you."^[1]

Discussion of the Bewitchment of the Prophet ﷺ

In the Book of Medicine of his *Ṣaḥīḥ*, Al-Bukhārī recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ was bewitched until he thought that he had relations with his wives, but he had not had relations with them." Sufyān said, "This is the worst form of magic when it reaches this stage." So the Prophet ﷺ said,

«يَا عَائِشَةُ، أَعْلِمْتِ أَنَّ اللَّهَ قَدْ أَتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلْآخَرِ: مَا بَالَ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قَالَ: وَمَنْ طَبَّهُ، قَالَ: لَيْدُ بْنُ أَعْصَمٍ. رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِلْيَهُودِ، كَانَ مُتَافِقًا، قَالَ: وَفِيمَ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، قَالَ: وَأَيْنَ؟ قَالَ: فِي جُفِّ طَلْعَةٍ ذَكَرٍ، تَحْتَ رَاغُوفَةٍ فِي بَيْتِ دَرَوَانَ»

«O 'Ā'ishah! Do you know that Allāh has answered me concerning that which I asked Him? Two men came to me and one of them sat by my head while the other sat by my feet. The one who was sitting by my head said to the other one, 'What is wrong with this man?' The other replied, 'He is bewitched.' The first one said, 'Who bewitched him?' The other replied, 'Labīd bin A'sam. He is a man from the tribe of Banu Zurayq who is an ally of the Jews, and a hypocrite.' The first one asked, 'With what (did he bewitch him)?' The other replied, 'With a comb and hair from the comb.' The first one asked, 'Where (is the comb)?' The other answered, 'In the dried bark of a male date palm under a rock in a well called Dharwān.'»

'Ā'ishah said, "So he went to the well to remove it (the comb with the hair). Then he said,

[1] Muslim no. 2186.

«هَذِهِ الْبُئْرُ الَّتِي أَرَيْتُهَا، وَكَأَنَّ مَاءَهَا نُقَاعُهُ الْجَنَاءُ، وَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ»

«This is the well that I saw. It was as if its water had henna soaked in it and its palm trees were like the heads of devils.»

So he removed it (of the well). Then I (Ā'ishah) said, 'Will you not make this public?' He replied,

«أَمَّا اللَّهُ فَقَدْ شَفَانِي، وَأَكْثَرُهُ أَنْ أُبَيِّرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًّا»

«Allāh has cured me and I hate to spread (the news of) wickedness to any of the people.»^[1]

[1] Fath Al-Bāri 10:243.

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 الْخَفَّاسِ ۝٤ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝٥ مِنَ الْغَيْثِ وَالنَّاسِ ۝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-Muʿtamir 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 يُوسْوِسُ 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 يُوسْوِسُ 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 شَاطِئِينَ الْإِنسِ وَالْجِنِّ يُوسِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ 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