

Al-A'raf (The Heights) [7:200]

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

If a suggestion from Satan assail your (mind), seek refuge with Allah. for He hears and knows(all things).

MUHAMMAD HUSAIN TABA TABAI (AR)

And if an evil whisperer comes to you from Satan then seek refuge with Allah. He is all-hearer and all-knower.

Raghib in his Mafardat says, “Al-Naza”, is to enter a matter with the intention of dispute or with intention to create mischief.

The other meaning given for it is to torture or to deceive, and it is often done in a fit of anger. This, they say is a minor temptation from Satan and all these meanings are closely linked together.

One of them is the order to remain aloof from the ignorant because being attached to ignorance is one of the temptation and interference by Satan. This leads to ire which is the forte of the ignorant.

The meaning of the verse will now be, *If Satan tempts you through ignorance to do evil and invokes your anger, then seek shelter of the Lord because He hears all and knows all.*

Though the verse is addressed to the Holy Messenger it actually is addressed to us his followers for he as God’s representative is infallible.

In Tafsir Ayyashi Hasan bin Numan has quoted his father who quoted a person who quoted Imam Jafar Sadiq (AS) to have said,

God taught His Messenger humility and said, *O Muhammad ! You adopt the path of forgiving others and over looking things, enjoin people to goodness and stay away from the ignorant, and the Imam said, Adopt that which is manifest and available and take the middle path.*

In Durre Manthur the Imam said,

Ethics has great prominence in God’s eyes. Forgive the person who is unjust to you. Establish relations with the person who breaks relations with you and give to those who are miserly with you or who deprive you.

Then the Messenger recited the verse.

There are umpteen traditions about this that have reached us through the Ahle Sunnah.

In Makarim Al Ikhlaq, Ibn Abi Duniya who quoted Ibrahim bin Adham has said,

When this verse was revealed the Holy messenger said, *I have been ordered that I may overlook the manners of the people.*

Ibn Jarir has quoted Ibn Zayd who said, When this verse was revealed the Messenger said, *How will they be chastised?* and then the verse, *And if an evil whisper comes to you from Satan.* This verse may be interpreted as we have done earlier.

Tafsir Qummi records, *If any thought comes into your from Satan then seek refuge with God for He listens to all and knows everything.*

In Durre Manthur Ibn Marduia has quoted Jabir bin Abdullah to have said, I have heard the Messenger recite the words *when an evil thought comes from Shaitan* a thousand times.

In Al-Kafi Imam Sadiq has been quoted by Abu Baseer when asked about the words, *When an evil thought comes to them from Satan, they remember (Allah) and then they see.* It is about the person who decides to sin but refrains when he remembers (Allah).

Ayyashi has quoted this tradition from Abu Baseer and Al bin Hamza and the beginning words are like, *The person who tries to sin but then remembers (God), and then stops himself.* There are other traditions too about this.

MIR AHMED ALI (AR)

(no commentary available for this verse)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

There is another command in this verse which forms the fourth duty of the Islamic leaders and preachers. They should be careful that on their way usually the satanic temptations, in the form of social position, wealth, lust and the like of them, attract their attention. The command of the Qur'an is as follows:

" And if a temptation from Satan afflicts you, then seek refuge in Allah; surely He is All-Hearing, All-Knowing."