

## سُورَةُ الْجِنِّ

## Sūrah al-Jinn

## (JINN)

Revealed at Makkah, it has two Sections and twenty eight Āyāt.

## Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Say you; it has been revealed to me that a company of the Jinn listened and said: Verily we have listened to a Recitation wondrous.
2. Guiding to rectitude; so we have believed in it, and we shall not by any means associate any one with our Rabb.
3. And He, exalted be the majesty of our Rabb, has taken neither a wife nor a son.
4. And the foolish among us used to forge a lie against Allah exceedingly.
5. And verily we believed that neither man nor Jinn could ever forge a lie against Allah.
6. And persons among mankind have been seeking refuge with persons of the Jinn, so that they increased them in evil.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا  
إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾

وَأَنَّهُ كَانَ يَفْعَلُ فِيهِمْ عَلَى اللَّهِ شَطَطًا ﴿٤﴾

وَأَنَّا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسَ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ  
مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾

7. And indeed they imagined, as you too imagined, that Allah will not raise any one.
8. And we sought to reach the heaven, then we found it filled with a strong guard and darting meteors.
9. And we used to sit on seats therein to listen; but whosoever listens now finds for him a darting meteor in wait.
10. And we do not know whether evil is boded for those on the earth, or their Rabb intends for them a right direction.
11. And of us there are some righteous and of us are some otherwise; we have been following very diverse paths.
12. And we know that we cannot frustrate Allah in the earth, nor can we elude Him by flight.
13. And when we heard the Message of guidance we believed in it, and whoever believes in his Rabb, he shall fear neither diminution nor wrong.
14. And of us some are Muslims, and some are deviators. Then whoever has embraced Islam such have endeavoured after a path of rectitude.
15. And as to the deviators, they shall be firewood for Hell.

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مِثْلَ ثَبَاتِ حَرَمٍ شَدِيدًا وَشُهَابًا ﴿٨﴾

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِلسَّمْعِ فَمَنْ يَسْمِعْ أَأَلَانَ يَوْمَئِذٍ شُهَابًا يَأْرَصِدًا ﴿٩﴾

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدْدًا ﴿١١﴾

وَأَنَّا ظَنَنَّا أَن لَّن نَّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نَّعْجِزَهُ هَرَبًا ﴿١٢﴾

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَحْزَنُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

16. And had they kept to the right path, surely We would have watered them with plentiful rains.
17. That We might try them thereby. And whoever turns aside from the remembrance of his Rabb, him He shall thrust into a vehement torment.
18. And the places of worship are for Allah, so do not call along with Allah anyone.
19. And when the bondman of Allah stood calling upon Him, they almost pressed upon him stifling.

وَأَلْوَأَسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقِيَنَّهُمْ  
مَاءً غَدَقًا ﴿١٦﴾

لِنَفْسِنَاهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ  
عَذَابًا صَعَدًا ﴿١٧﴾

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ  
عَلَيْهِ لِيَدَا ﴿١٩﴾

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### Secrets of Revelation

The Holy Prophet <sup>SAW</sup> is asked to tell the people, that Allah, the Exalted Rabb, had informed him about a group of Jinn who heard his recitation. They exclaimed that they had heard the incredible Qurān.

#### Jinn

Jinn are Allah's creation. They also have bodies and Arwāh and like humans they too have males and females and also procreate. The predominant element of their creation is, however, fire, which makes them invisible. As Satan was also a Jinn, his progeny also belongs to the same race, but are far too wicked. Like angels, the existence of Jinn is also proved by the Qurān and the Sunnah; to deny it amounts to disbelief. Tafsīr-e-Mazharī contains accounts of people's encounters with the Jinn, while 'Ākām al Mirjān fi 'Āhkām-e-Jān' gives out more details. There is no Prophethood amongst them, yet they are accountable. It is incumbent upon them to follow the contemporary Prophets <sup>AS</sup> amongst mankind. They shall also be reckoned with on the Day of Judgment.

The Commentators explain that the Holy Prophet <sup>SAW</sup>, while on a journey, was offering Ṣalāt when a group of Jinn in search of something reached there. Before his raising, the Jinn would venture close to the heaven and would eavesdrop upon

the angels' conversation. Adding their own conjectures, they passed it on to the sorcerers, who would use this information to impress and misguide people. Thereafter these excursions of the Jinn were put to an end. They concluded that something extraordinary had happened, and set out in different directions to find out the reason for the restriction imposed upon them. One of the contingent arrived at the place where the Holy Prophet<sup>SAW</sup> was leading Ṣalāt-al-Fajr. Totally absorbed in Allah, he did not discover their presence.

What the Jinn had said after listening to his recitation was later revealed to him through these Āyāt. They said that the Qurān was a supernatural speech leading to virtue, so they decided to embrace Islam. They would never ever believe anyone to be a partner to Allah, Who was truly Great. He is much beyond having wives and children as the foolish amongst them would have them believe on the presumption that man and Jinn would at least not lie on Allah. To make things worse, misguided people had also started seeking refuge of the Jinn. It was customary among Arabs to seek protection of the Jinn chieftain of that particular area where they would camp for the night during a journey. This practice made the Jinn very proud and they started considering themselves superior to human beings. They were also under the misconception that no Prophet<sup>AS</sup> would be raised in the future.

### Shooting Stars

When the Jinn tried to approach the heavens as they used to, they found it to be strictly guarded and were greeted by flames. The meteors did exist even before the raising of the Holy Prophet<sup>SAW</sup>, but were possibly not used for this purpose. These might have been employed to drive away the Jinn after his raising or may be the Āyah refers to some type of flame to scare them away.

They said that previously they had made hide outs in the heaven to eavesdrop on the angels but could do it no more as a raging flame would leap upon them. They were not sure whether this raising of the Holy Prophet<sup>SAW</sup> will serve as a source of guidance for mankind or their annihilation, should they reject it. They added that their race comprised wicked as well as the pious, having their own customs and ways of life. Now they have realized that they were absolutely within Allah's control and could in no way escape His Grip, they ought to avail the offer to guidance. And whoever believed in Allah would neither be wronged nor his virtuous deed are wasted, nor will he be held for a crime he has not committed. Despite this sound reasoning, they had both the believers and the deniers among them yet they were sure that he who embraced Islam would win while the deniers shall be fuel of the Fire.

## Is there Jannah for the Jinn?

Here the latter have been warned of Hell, but nowhere is there a clear indication of Jannah for the former. Consequently, many of our righteous scholars including Imām Abū Ḥanīfah pronounce that the reward for the believing Jinn is that they would be spared the Hell, and their existence would end like the animals after reckoning. This would cause the non believing Jinn to exclaim wistfully that they were better turned to dust. Another school of thought having due logic, however, believes that the place for the righteous Jinn would be out of both Paradise and the Hell, on A'rāf, where they will be given grand stations. Allah knows the best!

## The Final Level of Zikr

Had the dwellers of Makkah believed like the Jinn did, Allah would have showered upon them the bounties of this world as a trial. And whoever forsakes Allah's Zikr (the lowest level being the faith, then the oral Zikr, then the practical Zikr while the highest level is Zikr-e-Qalbi) and denies even the faith, would be placed in Hell. All places of worship and all kinds of Sujūd are only for Allah and no one should ever declare an equal to Him in His Being or in His Attributes. Yet the infidels tend to assault His beloved Prophet<sup>SAW</sup> when he stands up in His worship, in a bid against his teachings and the Islamic System.

## Section 2

20. Say you: I simply call upon Allah, and do not associate anyone with Him.

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾

21. Say you: I do not own for you power of hurt nor of benefit.

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾

22. Say you: None can protect me from Allah, nor can I find besides Him any refuge.

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾

23. Mine is but preaching from Allah and His Messages; and whosoever disobeys Allah and His Messenger, his portion is the Hell-fire, abiding there for ever.

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتٍ مِّنْهُ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾

24. They will go on denying until they see what they are promised. Then they will know who is weaker in protectors and fewer in number.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُونَ  
مَنْ أضعفُ ناصِرًا وأقلُّ عددًا ﴿٢٤﴾

25. Say you: I do not know whether what you are promised is near, or whether my Rabb has appointed it for a distant term.

قُلْ إِنْ أَدْرِيٓتُ أَقْرِبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ  
لَهُ رَبِّي أمدًا ﴿٢٥﴾

26. He is the Knower of the Unseen and He does not disclose His Unseen to anyone.

عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾

27. Save to a Messenger chosen. And then He causes to go before him and behind him a guard.

إِلَّا مَنْ أَرْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ

28. That He may know that they have delivered the messages of their Rabb. And He comprehends whatever is with them, and He keeps count of everything numbered.

لَيَعْلَمَنَّ أَن قَدْ أَبْلَغُوا رِسَالَتِ رَبِّهِمْ وَأَحَاطَ  
بِعَمَلِهِمْ وَأَخَصَىٰ كُلَّ شَيْءٍ وَعَدَدًا ﴿٢٨﴾

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## Secrets of Revelation

Declare O Prophet<sup>SAW</sup>, that you only worship your Rabb and ascribe no partners to Him and that you are not responsible for their vices and virtues nor is it a part of your duties, being also His creation and His bondman. All your affairs are in His very control and you have no refuge save Him. However, your duty as His Messenger is only to convey His Message and whoever disobeys is destined to abide in the Hell. But the wretched souls incapable of accepting would never heed what you say. When they will see Ākhirah materializing and the promise of retribution for disbelief coming true, they would know who was weak and fragile. They think that a handful of powerless Muslims posed no serious threat to them.

But they have seen in this world that Allah's Word is true and would so witness it in the Ākhirah. Therefore, tell them that the hour of the Doomsday is only known

to **Allah**, and not to **His Prophets**<sup>AS</sup>. Only **He** Knows whether it is very near or far away. But it certainly is there. As for the Unseen, it is again only known to **Him** save what **He** informs the Prophets on, through revelation, in full confidence and secrecy. **He** dominates everything and has a count of each particle in the universe.

### Knowledge of the Unseen

It must be remembered that the Knowledge of the Unseen is peculiar to **Allah**, as **His** Knowledge is independent of any source or medium. **He** Knows even the number of atoms in each speck of the universe and whatever these contain. **He** Knows everything at all times. This is the kind of knowledge no one else can possess. But the Information over the Unseen, as hinted in the preceding paragraph, is given to the Prophets<sup>AS</sup> as and when required for the fulfilment of their Prophetic responsibilities. The Holy Prophet<sup>SAW</sup> is blessed with this information to the highest degree, but despite it, he does not have, by any stretch of imagination, a share in **Allah's** Attributes.