

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة الجن

*Sura Jinn*

# Verse 2

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا

*It guides to rectitude. Hence we have believed in it and we will never ascribe any partner to our Lord. (72:2)*

الرشد والرشاد ضد الضلال

The term *rushd* here implies correct beliefs and practices which guarantee true felicity for one who adopts them in this life. Mīzān, 20/38.

# Verse 2

الشرك فى ذات الله Shirk can be in believing in multiple Gods

الشرك فى عبادة الله Worshipping other than God

الشرك فى حكم الله Following rulings contradicting rulings of God

سورة النساء: يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِّن قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا 47 إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا 48 أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا 49

# Verse 3

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا

*And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son. (72:3)*

*Ta 'ālā* is the form 6 of the verb 'alā, which means to be high – especially referring to God – and to be above someone or something.

It implies in the case of God that the reality of his essence and attributes are beyond human comprehension.

# Verse 3

The term *jadd* has appeared only once in the Quran; it implies here greatness and majesty.

تَعَالَى جَدُّ رَبِّنَا

رازی: في الجد قولان:

الأول: الجد في اللغة العظمة يقال: جد فلان أي عظم

و منه الحديث: «كان الرجل إذا قرأ سورة البقرة جد فينا» أي جد قدره و عظم،

# Verse 3

تَعَالَى جَدُّ رَبِّنَا

لأن الصاحبة تتخذ للحاجة إليها و الولد للتكثر به و الاستئناس، و هذه من سمات الحدوث و هو سبحانه منزّه عن كل نقص.

الثاني: الجد الغنى و منه الحديث: «قمت على باب الجنة فإذا عامة من يدخلها الفقراء و إذا أصحاب الجد محبوسون.» يعني أصحاب الغنى في الدنيا،

فيكون المعنى و أنه تعالى غني عن الاحتياج إلى الصاحبة و الاستئناس بالولد.

# Verse 4

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا

*Indeed the foolish ones among us used to utter atrocious lies concerning Allah. (72:4)*

*سَفِيهُنَا: Safīh (pl. sufahā) is derived from safāhah which denotes feebleness or disorder in a thing.*

This term is mostly used as an opposite to sound reasoning. Thus, a fool is known as *safīh* due to being feeble-minded.

# Verse 4

*Shataṭ* means to be extremely distant from rectitude.

شَطَطًا: قولاً بعيداً و مجاوزاً عن الحق

الميزان : و الآية أيضا في معنى التأكيد لقولهم: «لَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا»

و مرادهم بسفيهم من سبقهم من مشركي الجن،

و قيل: المراد إبليس و هو من الجن، و هو بعيد من سياق قوله: «كَانَ يَقُولُ سَفِيهُنَا»

Many of our ideas about God may not accurately correspond his status,  
may be wrong but may not be شَطَط



## Verse 4

وَ رَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَّا هَا لَقَدْ  
قُلْنَا إِذَا شَطَطًا

*And fortified their hearts, when they stood up and said, " Our Lord is the Lord of the heavens and the earth. We will never invoke any god besides Him, for then we shall certainly have said an atrocious lie.(18:14)*

# Verse 4

Mughniyyah holds that this verse indicates that there was a group within the jinn who used to believe in the trinity: the divinity of the lord, his son, and his wife.

Based on the meaning of the term *shatāt* which implies exceeding the limits, be it on the affirmative or the negative side, Rāzī concludes that as affirming human attributes to God (*tashbīh*) is exceeding the limits in describing God, so is the position that divests him of all attributes (*ta'tīl*), and as such, both positions are exorbitant and denounced

# Verse 4

كتاب التوحيد: امام الرضا عليه السلام: إن للناس في التوحيد ثلاثة مذاهب. إثبات بتشبيه ، ومذهب النفي ،  
ومذهب إثبات بلا تشبيه ،

“People have three doctrines regarding *tawhid*.

Affirming [knowledge of Him] with comparison.

The doctrine of denying [any knowledge of Him].

And the doctrine of affirming [knowledge of Him] without comparison.

# Verse 4

فمذهب الاثبات بتشبيهه لا يجوز ، ومذهب النفي لا يجوز ، والطريق في المذهب الثالث إثبات بلا تشبيه.

The doctrine of affirming with comparison is not acceptable,  
and the doctrine of denial is not acceptable.

So, the correct path in doctrine is the third one, affirming [knowledge of Him] without comparison.

# Verse 5

وَأَنَّا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا

*And we thought that humans and jinn would never utter any falsehood concerning Allah. (72:5)*

Rāghib defines *ẓann* as ‘a belief attained through unconfirmed evidence’

*ẓann* is used in the Arabic language to denote two antithetical meanings of knowledge (*‘ilm*) and doubt (*shakk*).

In the Quran the term has at times appeared to imply knowledge and certitude as in 38:24, and at other times to signify assumption like in 10:36.

# Verse 5

وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ

*Then David knew that We had indeed tested him, whereat he pleaded with his Lord for forgiveness, and fell down prostrate and repented.*  
(38:24)

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ

*Most of them just follow conjecture; indeed conjecture is no substitute for the truth. Indeed Allah knows best what they do. (10:36)*

# Verse 5

In the verse, *ẓann* implies a belief that is contrary to reality though strongly believed to be true by one who holds it.

In other words, the *jinn* naively believed the wrong information concerning God to be true.

This kind of unjustified blind following is among the key factors that has hampered many people and societies from discerning the truth.

# Verse 5

وَأَنَا ظَنَنَّا أَنْ لَنْ تَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا

**التبيان:** اخبار عن اعترافهم بأنهم ظنوا أن لا يقول أحد من الجن و الانس كذباً على الله في اتخاذ الشريك معه و صاحبة و الولد، و أن ما يقولونه من ذلك صدق حتى سمعنا القرآن و تبينا الحق به.

**بيضاوى:** اعتذار عن اتباعهم السفية في ذلك بظنهم أن أحدا لا يكذب على الله



# Verse 6

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

*And there were persons from mankind who sought refuge in persons from the jinn, so they [only] increased them in burden (rebellion).*

(72:6)

**تبيان:** هذا اخبار من الله تعالى عن نفسه دون الحكاية عن الجن.

*Ya'ūdḥūna* is an imperfect tense from the root *āwdh*, meaning to take refuge or to seek protection from an evil or a danger.

# Verse 6

*Rahaq* is a noun from the root verb *rahaqa*, meaning to cover something and to encircle it from all sides or to reach something.

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ وَالَّذِينَ كَسَبُوا  
السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ

*Those who are virtuous shall receive the best reward and an enhancement. Neither dust nor abasement shall overcast their faces. They shall be the inhabitants of paradise, and they shall remain in it forever. For those who have committed misdeeds, the requital of a misdeed shall be its like, and they shall be overcast by abasement. (10:26-27)*

# Verse 6

تبيان: (فَزَادُوهُمْ رَهَقًا)

أي ائماً الى ائتهم الذي كانوا عليه من الكفر و المعاصي- في قول ابن عباس و قتادة-  
و قال مجاهد: يعني طغياناً.

و قال الربيع و ابن زيد: يعني فرقاً.

و قيل سفهاً.

و الراهق لحاق الإثم، و أصله اللحوق. و منه راهق الغلام إذا لحق حال الرجال

# Verse 6

قال الزجاج: يجوز ان يكون الجن زادوا الانس، و يجوز أن يكون الانس زادوا الجن رهقاً.

This is confirmed by verse of Sura Qaf:

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَ لَآكِن كَانَ فِي ضَلَالٍ بَعِيدٍ

*His companion will say, “Our Lord! I did not make him a rebel, but he [himself] was in extreme error.” (50:27)*

# Verse 6

قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَ قَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ

*He will say, "Do not wrangle in My presence, for I had already warned you in advance. (50:28)*

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَ مَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ

*"The word [of judgement] is unalterable with Me, and I am not tyrannical to the servants." (50:29)*

# Verse 6

What does the verse mean?

**تبيان:** قال الحسن و قتادة و مجاهد: كان الرجل من العرب إذا نزل الوادي في سفره قال: أعوذ بعزير هذا الوادي من شر سفهاء قومه

It was a commonly held belief among the Arabs that the *jinn* rule over this earth and, as such, whenever they were to spend a night at a given location during their journey, they would take refuge with the *jinn* who supposedly controlled that place by calling out ‘I seek refuge with the master of this place from the foolish among his community’.

# Verse 6

**الميزان:** نقل عن مقاتل أن أول من تعوذ بالجن قوم من اليمن ثم بنو حنيفة ثم فشا في العرب.

Nonetheless, the above example and other similar instances represent only some of the ways by which humans sought assistance from the jinn, otherwise the import of the verse is general and include any form of connection with the jinn that would result in one taking refuge with other than God. As al-Mizan points out:

**الميزان:** و لا يبعد أن يكون المراد بالعوذ بالجن الاستعانة بهم في المقاصد من طريق الكهانة، و إليه يرجع ما نقل عن بعضهم أن المعنى كان رجال من الإنس يعوذون برجال من أجل الجن و من معرفتهم و أذاهم.

# Verse 6

## Some insight from hadith:

Zurārah reports that he asked Imam al-Bāqir (a) concerning the verse *Indeed some men from the humans would seek the protection of some men from the jinn, thus only adding to their entanglement.*

The Imam replied: ‘People used to go to a soothsayer to whom the devil used to give some information, and say to him: “Tell the devil that so and so person has sought refuge with you.”’ Nūr, 5/437



# Verse 6

**الميزان:** و الضميران في قوله: «فَزَادُوهُمْ» أولهما لرجال من الإنس و ثانيهما لرجال من الجن و المعنى فزاد رجال الإنس رجال الجن رهقا بالتجاءهم إليهم فاستكبر رجال الجن و طغوا و أثموا،

و يجوز العكس بأن يكون الضمير الأول لرجال الجن و الثاني لرجال الإنس، و المعنى فزاد رجال الجن رجال الإنس رهقا أي إثمًا و طغيانا أو ذلة و خوفاً.