

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة الجن

Sura Jinn

Verse 7

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا

They thought, just as you think, that Allah will not raise anyone from the dead (never send anyone [as a messenger]). (72:7)

Yab 'athu: resurrect; send or dispatch

This verse is either an interjection from Allah or the continuation of the statements of the jinn.

And in either case, it could be an address to the *jinn* or to the humans.

Verse 7

تبيان: (وَ أَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ) معاشر الانس (أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا) أي لا يحشره يوم القيامة و لا يحاسبه.

و قال الحسن: ظن المشركون من الجن، كما ظن المشركون من الانس (أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا) لجحدهم بالبعث و النشور

و قال قتادة: ظنوا أن لا يبعث الله احداً رسولا.

الميزان: و عن بعضهم أن هذه الآية و التي قبلها ليستا من كلام الجن بل كلامه تعالى معترضا بين الآيات المتضمنة لكلام الجن، و عليه فضمير «أَنَّهُمْ» للجن و خطاب «ظَنَنْتُمْ» للناس،

Verse 8

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلْتَأَةً حَرَاسًا شَدِيدًا وَشُهُبًا

And we made for the heaven and found it full of mighty sentries and burning flames. (72:8)

Lamasnā is a perfect tense verb that is affixed to the personal pronoun *nā* (we).

It is derived from the root *lams*, which means to touch or to feel with the hand.

The term also incorporates the meaning of ‘seeking something’

Verse 8

يقال لمسّه و التمسّه و تلمسه

لَمَسْنَا السَّمَاءَ اى طلبنا بلوغ السماء

So the meaning of لَمَسْنَا would be We sought to reach, or to ascend towards the heavens.

Haras is the plural of *ḥāris* which is a person who guards a place.

Verse 8

Shuhub is the plural of *shihāb* that denotes a rising flame of fire.

In Quranic terminology, the term *shihāb* appears to imply, according to many exegetes, the meteoroids that create a visible streak of light as they enter the earth's atmosphere.

However, 'Allāmah Ṭabāṭabā'ī expresses a different and more plausible view.

Verse 8

He believes that the term 'flames' in this verse and other verses of the Quran such as 15:18 and 37:10, like other similar concepts in the Quran such as the throne, the seat, the tablet, and the book, are allegorical, and are meant to represent metaphysical realities through material objects, as is the style of the Quran.

Based on this explanation, the word *samā* ' here would thus refer to the higher spiritual realms of existence (*malakūt*), and not the outer space of the earth.

Verse 8

In this verse, the jinn are disclosing their findings about the changes that they observed in the higher realm as compared with how they used to experience it.

As it is clear from the next verse, the jinn used to make their way to the heaven prior to this without having witnessed such rigorous patrolling of it as they did this time.

Thus the unprecedented phenomenon that took them by surprise was the fortification of the heaven as understood from the verb *muli'at*.

Verse 9

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا

We used to sit in its positions to eavesdrop, but anyone listening now finds a burning flame waiting for him. (72:9)

Maqā'id (sing. *maq'ad*) means places for sitting.

Yastami': listens

There is a lexical difference between the nouns *sam'* and *istimā'*.

Verse 9

Sami‘a implies the mere activity of hearing that may and may not be accompanied with attention,

While *istami‘a* means to listen carefully and to pay thorough attention.

Raṣad means to keep one’s eyes on something, to observe a thing, or to lie in wait for a thing.

That is why the word is used to signify to guard or to protect something.

Here, *raṣad* is the adjective of the term *shihāb* – flame –

Verse 9

As such, this part of the verse would mean that whoever seeks now to listen to the heavenly news will be stopped by *'a flame that guards the place'*, or by *'a flame that lies in wait for him'* and which is used by the guarding angels to attack him.

It is understood from 37:8 specifically that the place in the heaven where the jinn and the devils used to eavesdrop, was the realm of the angels (*al-mala' al-'alā*).

Verse 9

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَىٰ وَ يُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ

They do not eavesdrop on the Supernal Elite but are shot at from every side (37:8)

دُحُورًا ۖ وَ لَهُمْ عَذَابٌ وَاصِبٌ

to drive them away, and for them there is a constant mortification (37:9)

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ

except him who snatches a snatch, whereat there pursues him a piercing flame (37:10)

Verse 9

Experiencing this new state of affairs in the heavens, they interpreted it as indicating the veracity of the Prophet's claim.

The inability of the devils and the jinn to have access to the heavenly news was the end of a long era of mischief, soothsaying, and deception, and the beginning of a new phase of divine revelation and prophecy.

Verse 9

When were the Jinn barred from eavesdropping?

Many exegetes have been of the view that this took place simultaneous with the first revelation to the Prophet.

However, some reports from the Ahl al-Bayt assert that the *jinn* were totally barred from eavesdropping since the birth of the Holy Prophet.

Verse 9

تبيان: (أَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ، فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَاباً رَصَداً) أي لم يكن فيما مضى منع من الصعود في المواضع التي يسمع منها صوت الملائكة و كلامهم، و يسمع ذلك، فالآن من يستمع منا ذلك يجد له شهاباً يرمى به و يرصد.

بيضاوى: وَ أَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ مقاعد خالية عن الحرس و الشهب، أو صالحة للترصد و الاستماع،

مجمع البيان: «وَ أَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ» أي لاستراق السمع أي كان يتهاى لنا فيما قبل القعود في مواضع الاستماع فنسمع منها صوت الملائكة و كلامهم

Verse 10

وَأَنَا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

And we do not know whether ill is intended for those who are in the earth, or whether their Lord intends good for them. (72:10)

Rashad, like the term *rushd*, signifies that which is in the interest of man (*ṣalāḥ*).

In this verse it implies either the divine guidance or the divine grace and mercy

The obvious instance of the divine guidance and mercy in the context of this verse is the advent of the Prophet(s).

Verse 10

تبيان: (وَ أَنَّا لَا نَدْرِي) بما ظهر من هذه الآية العجيبة (أَشْرُّ أُرِيدَ بِمَنْ فِي الْأَرْضِ) من الخلق أي اهلاًكاً لهم بكفرهم و عقوبة على معاصيهم (أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا) و هداية إلى الحق بأن بعث نبياً

و قال قوم: إن الشهب لم تكن قبل النبي صلى الله عليه و آله و إنما رموا به عند بعثه صلى الله عليه و آله

و قال آخرون: الشهب معلوم أنها كانت فيما مضى من الزمان، و لكن كثرت في زمن النبي صلى الله عليه و آله و عمت لا أنها لم تكن أصلاً.

قال البلخي: الشهب كانت لا محالة غير انه لم تكن تمتنع بها الجن عن صعود السماء، فلما بعث النبي صلى الله عليه و آله منع الجن من الصعود

Verse 10

The scrutiny of this verse reveals at least five things;

Firstly, the *jinn* drew connection between the extraordinary phenomenon experienced by them and the good or evil consequence of it.

They interpreted this phenomenon to be indicating that something good or evil was going to happen in future.

Secondly, they viewed the anticipated good or evil as something related to the inhabitants of the earth

Verse 10

Thirdly, the heavenly news on which the *jinn* endeavoured to eavesdrop, was associated with the events taking place on the earth, pleasant or unpleasant.

However, since they were barred from eavesdropping at the dawn of revelation, they were now no longer able to tell whether this strange phenomenon was in the interest of the inhabitants of the earth or not.

Verse 10

Fourthly, the assumption by the members of the human community that the jinn possessed knowledge of the unseen is wrong.

And fifthly, it can be further understood from the last three verses that there exists important information in the realm of the angels regarding events that take place on the earth.

Verse 11

وَأَنَا مِنَ الصَّالِحِينَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَدًا

Among us some are righteous and some of us are otherwise: we are multifarious sects. (72:11)

Dūna is a noun that means ‘below’ as opposed to above. It signifies that a thing is yet to attain the position that it ought to achieve.

However, it is also used interchangeably with the noun *ghayr* – other than.

Verse 11

Exegetes differ on whether *dūna* has been used here to signify ‘below’ or ‘other than’.

Some exegetes, such as al-Ṭūsī, seem to hold that *dūna* here signifies ‘below’;

And as such, the sentence *and some of us are otherwise* would mean: that amongst us are those who are lower than the righteous in rank.

Some others believe that *dūna* in this verse seems to have been deployed in the place of the noun *ghayr* (other than).

Verse 11

Ṭarāʿiq is from the root *ṭarqa* that means to strike, to forge metal, and to knock at the door.

The road or a path is called *ṭarīq* (pl. *ṭuruq*) since it is knocked by the feet of one who walks over it.

The term thereafter came to be used figuratively for any direction or course of action pursued by man in life.

Ṭarīqah (pl. *ṭarāʿiq*) denotes a sect, a creed, or a particular state and condition.

Verse 11

Qidad is the plural of *qiddah* that signifies the part that has been split from the whole.

The term *qidad* here is an adjective to the noun *ṭarā'iq* (sects) to illustrate the reality that every group amongst them had been different to other groups.

It implies that every party amongst them would lead its adherents to a direction that is completely different to that of other parties.

Verse 11

مجمع البيان: «وَأَنَا مِنَ الصَّالِحِينَ» و هم الذين عملوا الصالحات المخلصون «وَمِنَّا دُونَ ذَلِكَ» أي دون الصالحين في الرتبة عن ابن عباس و قتادة و مجاهد

«كُنَّا طَرَائِقَ قِدْدَاءَ» أي فرقا شتى على مذاهب مختلفة و أهواء متفرقة من مسلم و كافر و صالح و دون الصالح عن ابن عباس و مجاهد

Verse 12

وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا

We know that we cannot thwart Allah on the earth, nor can we thwart Him by fleeing. (72:12)

Nuḥḍiza (thwart) from the noun *iḥḍāz* is commonly used in Arabic to denote weakness and disability. It is to do something that will overcome one's opponent and put them in such a weak position that they are unable to have control or influence over the other party.

It is probably on the basis of this implication that the term *iḥḍāz* has also been defined as 'to escape' or 'to be out of someone's reach'.

Verse 12

مجمع البيان: «وَ أَنَا ظَنَنَّا» أي علمنا و تيقنا «أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ» أي لن نفوته إذا أراد بنا أمرا «وَ لَنْ نُعْجِزَهُ هَرَبًا» أي أنه يدركنا حيث كنا

تبيان: (وَ أَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ) فالظن- هاهنا- بمعنى العلم و المعنى اعترافهم بأن علموا أنه لا يفوت الله شيء يذهب في الأرض، و لا إذا هرب منه بسائر ضروب الهرب

الميزان: «وَ أَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَ لَنْ نُعْجِزَهُ هَرَبًا» الظن هو العلم اليقيني،

Verse 12

و الأنسب أن يكون المراد بقوله: «لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ» إعجازه تعالى بالغلبة عليه فيما يشاء فيها و ذلك بالإفساد في الأرض و إخلال النظام الذي يجري فيها فإن إفسادهم لو أفسدوا من القدر،

و المراد بقوله: «وَلَنْ نُعْجِزَهُ هَرَبًا» إعجازه تعالى بالهرب منه إذا طلبهم حتى يفوتوه فلا يقدر على الظفر بهم

They acknowledged their disability to override God's decree by doing corruption on the earth and violating the natural system that is operative therein;

Any form of transgression they may embark upon, is, at the end, part of the universal divine plan and decree (*qadar*).

Verse 12

Nor can we thwart Him by fleeing is an admitted by the *jinn* of their inability to escape from God's reign.

This is what is emphasized in Sura al-Saba':

... مِنَ الْجِنَّ ۖ مَنْ يَعْمَلُ بَيْنَ ۖ يَدَيْهِ بِإِذْنِ رَبِّهِ وَ مَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ

And [We placed at Solomon's service] some of the jinn who would work for him by the permission of his Lord, and if any of them swerved from Our command, We would make him taste the punishment of the Blaze (34:12)

Verse 12

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَ تَمَاثِيلَ وَ جِفَانٍ كَالْجَوَابِ وَ قُدُورٍ رَاسِيَاتٍ اعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَ قَلِيلٌ مِّنْ
عِبَادِيَ الشَّاكِرُونَ

They built for him as many temples as he wished, and figures, basins like cisterns, and caldrons fixed [in the ground] .” O House of David, observe thanksgiving, and few of My servants are grateful.“ (34:13)

Verse 12

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

And when We decreed death for him, nothing apprised them of his death except a worm which gnawed away at his staff. And when he fell down the jinn realized that had they known the Unseen, they would not have remained in a humiliating torment. (34:14)