

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Al-Jinn | The Jinn

Verses: 28

Revelation: makkah

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1

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

Say. It has been revealed. to me. that. listened. a group. of. the jinn. and they said. Indeed, we. heard. a Quran. amazing. (1).

1. Say, [O Muḥammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'ān [i.e., recitation].

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2

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَنْ نُشْرِكَ
بِرَبِّنَا أَحَدًا ۝ ٢

It guides. to. the right way. so we believe. in it. and never. we will
associate. with our Lord. anyone. (2).

2. It guides to the right course, and we have believed in it.
And we will never associate with our Lord anyone.

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وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا
وَلَدًا ۝ ٣

And that He . Exalted is. (the) Majesty. (of) our Lord . not. He has taken.
a wife. and not. a son. (3).

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

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وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا

٥

And that he. used to. speak . the foolish among us. against. Allah. an excessive transgression. (4).

4. And that our foolish one [i.e., Iblees]¹ has been saying about Allāh an excessive transgression.

Footnote 1: - A plural form may also be understood, i.e., "the foolish ones among us."

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وَأَنَّا ظَنَنَّا أَن لَّنْ تَقُولَ الْإِنسُ وَالْجِنَّ
عَلَى اللَّهِ كَذِبًا ۖ

And that we. thought. that. never. will say. the men. and the jinn. against. Allah. any lie. (5).

5. And we had thought that mankind and the jinn would never speak about Allāh a lie.

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

And that. (there) were. men. among. mankind. who sought refuge. in (the) men. from. the jinn. so they increased them. (in) burden. (6).

6. And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden [i.e., sin].

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

And that they. thought. as. you thought. that. never. will raise. Allah. anyone. (7).

7. And they had thought, as you thought, that Allāh would never send anyone [as a messenger].

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8

وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ
حَرَسًا شَدِيدًا وَشُهَبًا ۝٨

And that we. sought to touch. the heaven. but we found it. filled (with).
guards. severe. and flaming fires. (8).

8. And we have sought [to reach] the heaven but found it
filled with powerful guards and burning flames.

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وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ
فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ۝٩

And that we. used to. sit. there in. positions. for hearing. but (he) who.
listens. now. will find. for him. a flaming fire. waiting. (9).

9. And we used to sit therein in positions for hearing,¹ but
whoever listens now will find a burning flame lying in wait
for him.

Footnote 1: - Before the prophethood of Muḥammad (ﷺ) the jinn used to collect
information by eavesdropping on the angels and then pass it on to fortunetellers
and soothsayers.

وَأَنَّا لَا نَدْرِي أَشَرُّ أُرِيدَ بِمَن فِي الْأَرْضِ
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾

And that we . not. we know. whether evil. is intended. for (those) who.
(are) in. the earth. or. intends. for them. their Lord. a right path. (10).

10. And we do not know [therefore] whether evil is
intended for those on earth or whether their Lord intends
for them a right course.

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ ط كُنَّا
طَرَائِقَ قِدَدًا ﴿١١﴾

And that [we]. among us. (are) the righteous. and among us. (are) other
than. that. We. (are on) ways. different. (11).

11. And among us are the righteous, and among us are
[others] not so; we were [of] divided ways.¹

Footnote 1: - In opinion, belief and religious practice.

وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ
وَلَنْ نُعْجِزَهُ هَرَبًا ﴿١٢﴾

And that we. [we] have become certain. that. never. we will cause failure.
(to) Allah. in. the earth. and never. we can escape Him. (by) flight. (12).

12. And we have become certain that we will never cause failure to Allāh upon earth, nor can we escape Him by flight.

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وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ ۖ فَمِنْ
يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا

﴿١٣﴾

And that [we]. when. we heard. the Guidance. we believed. in it. And
whoever. believes. in his Lord. then not. he will fear. any loss. and not.
any burden. (13).

13. And when we heard the guidance [i.e., the Qur'ān], we believed in it. And whoever believes in his Lord will not fear deprivation or burden.¹

وَأَنَا مِنْ الْمُسْلِمِينَ وَمِنَّا الْقَاسِطُونَ^ط
فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا ①٤

And that we. among us. (are) Muslims. and among us. (are) unjust. And whoever. submits. then those. have sought. (the) right path. (14).

14. And among us are Muslims [in submission to Allāh], and among us are the unjust.¹ And whoever has become Muslim - those have sought out the right course.

Footnote 1: - i.e., those who deviate from the truth and act tyrannically.

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ①٥

And as for. the unjust. they will be. for Hell. firewood. (15).

15. But as for the unjust, they will be, for Hell, firewood.'

وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ
لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا ﴿١٦﴾

And that if. they had remained. on. the Way. surely We (would) have given them to drink. water. (in) abundance. (16).

16. And [Allāh revealed] that if they had remained straight on the way, We would have given them abundant rain [i.e., provision]

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لِنَفْتِنَهُمْ فِيهِ^ط وَمَنْ يُعْرِضْ عَنْ ذِكْرِ
رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾

That We might test them. therein. And whoever. turns away. from. the Remembrance. (of) his Lord. He will make him enter. a punishment. severe. (17).

17. So We might test them therein. And whoever turns away from the remembrance of his Lord¹ He will put into arduous punishment.

Footnote 1: - i.e., refuses obedience to Him.

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وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ
أَحَدًا ﴿١٨﴾

And that. the masjids. (are) for Allah. so (do) not. call. with. Allah.
anyone. (18).

18. And [He revealed] that the masjids¹ are for Allāh, so do
not invoke² with Allāh anyone.

Footnote 1: The term "masjid" here includes every place of worship or the earth in
general. Footnote 2: Or "worship."

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

And that. when. stood up. (the) slave. (of) Allah. calling (upon) Him. they
almost. became. around him. a compacted mass. (19).

19. And that when the Servant [i.e., Prophet] of Allāh stood
up supplicating Him, they almost became about him a
compacted mass."¹

Footnote 1: - Crowding on top of each other in the manner of locusts in order to
hear him (ﷺ). "They" may refer to the jinn or to the disbelievers among the
Arabs.

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

٢٠

Say. Only. I call upon. my Lord. and not. I associate. with Him. anyone.
(20).

20. Say, [O Muḥammad], "I only invoke my Lord and do not associate with Him anyone."

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

٢١

Say. Indeed, I. (do) not. possess. for you. any harm. and not. right path.
(21).

21. Say, "Indeed, I do not possess for you [the power of] harm or right direction."

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

Say. Indeed I. never. can protect me. from. Allah. anyone. and never. can I find. from. besides Him. any refuge. (22).

22. Say, "Indeed, there will never protect me from Allāh anyone [if I should disobey], nor will I find in other than Him a refuge.

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23

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً^ط وَمَنْ يَعْصِ
اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا
فِيهَا أَبَدًا^ط ﴿٢٣﴾

But. (the) notification. from. Allah. and His Messages. And whoever. disobeys. Allah. and His Messenger. then indeed. for him. (is the) Fire. (of) Hell. (they will) abide. therein. forever. (23).

23. But [I have for you] only notification from Allāh, and His messages." And whoever disobeys Allāh and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ
 مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾

Until. when. they see. what. they are promised. then they will know. who.
 (is) weaker. (in) helpers. and fewer. (in) number. (24).

24. [The disbelievers continue] until, when they see that
 which they are promised, then they will know who is
 weaker in helpers and less in number.

قُلْ إِن أَدْرِىٰ أَقْرَبُ مَا تُوعَدُونَ أَمْ
 يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾

Say. Not. I know. whether is near. what. you are promised. or (whether).
 will appoint. for it. my Lord. a (distant) term. (25).

25. Say, "I do not know if what you are promised is near or
 if my Lord will grant for it a [long] period."

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

لَا
(٢٦)

(The) All-Knower. (of) the unseen. so not. He reveals. from. His unseen. (to) anyone. (26).

26. [He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone

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إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ
مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾

Except. whom. He has approved. of. a Messenger. and indeed, He. makes to march. from. before. him. and from. behind him. a guard. (27).

27. Except whom He has approved of messengers, and indeed, He sends before him [i.e., each messenger] and behind him observers¹

Footnote 1: - Guardian angels to protect the messenger and the message.

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28

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ
وَاحْصَا بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ
عَدَدًا ﴿٢٨﴾

That He may make evident. that. indeed. they have conveyed. (the) Messages. (of) their Lord. and He has encompassed. what. (is) with them. and He takes account. (of) all. things. (in) number. (28).

28. That he [i.e., Muḥammad (ﷺ)] may know¹ that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number.

Footnote 1: - This phrase may also be read: "So He [i.e., Allāh] may make evident."