

# 72

## Al-Jinn

### The Jinn Sprites

 **Link (POD)** (Read the *Prophet of Doom* review of this Surah)

**AA** - Ahmed Ali    **NQ** - The Noble Qur'an

**PK** - Pickthal    **SH** - Shakir    **YU** - Yusuf Ali

#### 1.

- AA** In the name of Allah, most benevolent, ever-merciful. SAY: "I HAVE been informed that a number of jinns had listened; then said: 'We have heard the wondrous Qur'an,
- NQ** Say (O Muhammad SAW): "It has been revealed to me that a group (from three to ten in number) of jinns[] listened (to this Qur'ân). They said: 'Verily! We have heard a wonderful Recital (this Qur'ân)!
- PK** Say (O Muhammad): It is revealed unto me that a company of the Jinn gave ear, and they said: Lo! we have heard a marvellous Qur'an,
- SH** Say: It has been revealed to me that a party of the jinn listened, and they said: Surely we have heard a wonderful Quran,
- YU** Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said, 'We have really heard a wonderful Recital!

#### 2.

- AA** Which guides to the right path; and we have come to believe in it, and will not associate any one with our Lord.
- NQ** 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).
- PK** Which guideth unto righteousness, so we believe in it and we ascribe no partner unto our Lord.
- SH** Guiding to the right way, so we believe in it, and we will not set up any one with our Lord:
- YU** 'It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord.

#### 3.

- AA** Exalted is the glory of our Lord; He has neither wife nor son.
- NQ** 'And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children).[]
- PK** And (we believe) that He - exalted be the glory of our Lord! - hath taken neither wife nor son,
- SH** And that He-- exalted be the majesty of our Lord-- has not taken a consort, nor a son:
- YU** 'And Exalted is the Majesty of our Lord: He has taken neither a wife nor a son.

#### 4.

- AA** Certainly the foolish among us say preposterous things of God.
- NQ** 'And that the foolish among us [i.e. Iblis (Satan) or the polytheists amongst

the jinns] used to utter against Allâh that which was wrong and not right.

PK And that the foolish one among us used to speak concerning Allah an atrocious lie.

SH And that the foolish amongst us used to forge extravagant things against Allah:

YU 'There were some foolish ones among us, who used to utter extravagant lies against Allah;

## 5.

AA We had in fact thought that men and jinns would never speak a lie about God,

NQ 'And verily, we thought that men and jinns would not utter a lie against Allâh.

PK And lo! we had supposed that humankind and jinn would not speak a lie concerning Allah -

SH And that we thought that men and jinn did not utter a lie against Allah:

YU 'But we do think that no man or spirit should say aught that untrue against Allah.

## 6.

AA But some men used to seek refuge with some jinns, and this increased their waywardness;

NQ 'And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.

PK And indeed (O Muhammad) individuals of humankind used to invoke the protection of individuals of the jinn, so that they increased them in revolt against Allah);

SH And that persons from among men used to seek refuge with persons from among jinn, so they increased them in wrongdoing:

YU 'True, there were persons among mankind who took shelter with persons among the Jinns, but they increased them in folly.

## 7.

AA So they began to think, even as you do, that God would not resurrect any one.

NQ 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or jinns).

PK And indeed they supposed, even as ye suppose, that Allah would not raise anyone (from the dead) -

SH And that they thought as you think, that Allah would not raise anyone:

YU 'And they (came to) think as ye thought, that Allah would not raise up any one (to Judgment).

## 8.

AA We sought to pry into the secrets of the heavens, but found it full of fierce guards and shooting flames.

NQ 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.

PK And (the Jinn who had listened to the Qur'an said): We had sought the heaven but had found it filled with strong warders and meteors.

SH And that we sought to reach heaven, but we found it filled with strong guards and flaming stars.

YU 'And we pried into the secrets of heaven; but we found it filled with stern guards and flaming fires.

**9.**

- AA We sat in observatories to listen; but any one who listened found a shooting star in wait for him.
- NO 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.
- PK And we used to sit on places (high) therein to listen. But he who listeneth now findeth a flame in wait for him;
- SH And that we used to sit in some of the sitting-places thereof to steal a hearing, but he who would (try to) listen now would find a flame lying in wait for him:
- YU 'We used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listen now will find a flaming fire watching him in ambush.

**10.**

- AA We do not know if this means ill for the dwellers of the earth, or their Lord wishes guidance for them.
- NO 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.
- PK And we know not whether harm is boded unto all who are in the earth, or whether their Lord intendeth guidance for them.
- SH And that we know not whether evil is meant for those who are on earth or whether their Lord means to bring them good:
- YU 'And we understand not whether ill is intended to those on earth, or whether their Lord (really) intends to guide them to right conduct.

**11.**

- AA For some of us are upright and some otherwise: Surely we follow different ways.
- NO 'There are among us some that are righteous, and some the contrary; we are groups each having a different way (religious sect, etc.).
- PK And among us there are righteous folk and among us there are far from that. We are sects having different rules.
- SH And that some of us are good and others of us are below that: we are sects following different ways:
- YU 'There are among us some that are righteous, and some the contrary: we follow divergent paths.

**12.**

- AA We realised that we could not weaken the power of God on earth, nor outpace Him by running away.
- NO 'And we think that we cannot escape (from the punishment of) Allâh in the earth, nor can we escape (from the punishment) by flight.
- PK And we know that we cannot escape from Allah in the earth, nor can we escape by flight.
- SH And that we know that we cannot escape Allah in the earth, nor can we escape Him by flight:
- YU 'But we think that we can by no means frustrate Allah throughout the earth, nor can we frustrate Him by flight.

**13.**

- AA So when we heard the guidance we believed in it; and he who believes in his Lord will neither fear loss nor force.
- NO 'And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear,

either of a decrease in the reward of his good deeds or an increase in punishment for his sins.

- PK And when we heard the guidance, we believed therein, and whoso believeth in his Lord, he feareth neither loss nor oppression.
- SH And that when we heard the guidance, we believed in it; so whoever believes in his Lord, he should neither fear loss nor being overtaken (by disgrace):
- YU 'And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short (account) or of any injustice.

#### 14.

- AA Some of us have come to submission, and some of us are iniquitous." Those who have submitted have taken the right course;
- NQ 'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are Al-Qâsitûn (disbelievers those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path."
- PK And there are among us some who have surrendered (to Allah) and there are among us some who are unjust. And whoso hath surrendered to Allah, such have taken the right path purposefully.
- SH And that some of us are those who submit, and some of us are the deviators; so whoever submits, these aim at the right way:
- YU 'Amongst us are some that submit their wills (to Allah), and some that swerve from justice. Now those who submit their wills - they have sought out (the path) of right conduct:

#### 15.

- AA But those who are iniquitous will be fuel for Hell.
- NQ And as for the Qâsitûn (disbelievers who deviated from the Right Path), they shall be firewood for Hell,
- PK And as for those who are unjust, they are firewood for hell.
- SH And as to the deviators, they are fuel of hell:
- YU 'But those who swerve,- they are (but) fuel for Hell-fire'-

#### 16.

- AA (Say): "If they keep to the right path We shall give them water in abundance to drink
- NQ If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm) We should surely have bestowed on them water (rain) in abundance.
- PK If they (the idolaters) tread the right path, We shall give them to drink of water in abundance
- SH And that if they should keep to the (right) way, We would certainly give them to drink of abundant water,
- YU (And Allah's Message is): "If they (the Pagans) had (only) remained on the (right) Way, We should certainly have bestowed on them Rain in abundance.

#### 17.

- AA In order to try them through it. But whoever turns away from the remembrance of his Lord, will be given increasing torment by Him."
- NQ That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, and practice not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).

- PK That We may test them thereby, and whoso turneth away from the remembrance of his Lord; He will thrust him into ever-growing torment.
- SH So that We might try them with respect to it; and whoever turns aside from the reminder of his Lord, He will make him enter into an afflicting chastisement:
- YU "That We might try them by that (means). But if any turns away from the remembrance of his Lord, He will cause him to undergo a severe Penalty.

**18.**

- AA All places of worship are for God; so do not invoke any one with God.
- NQ And the mosques are for Allāh (Alone), so invoke not anyone along with Allāh.  
[]
- PK And the places of worship are only for Allah, so pray not unto anyone along with Allah.
- SH And that the mosques are Allah's, therefore call not upon any one with Allah:
- YU "And the places of worship are for Allah (alone): So invoke not any one along with Allah;

**19.**

- AA When the devotee of God stood up to invoke Him (the jinns) crowded upon him (to listen). Say: "I call on my Lord alone and I do not associate any one with Him."
- NQ (It has been revealed to me that) When the slave of Allāh (Muhammad SAW) stood up invoking (his Lord Allāh) in prayer to Him they (the jinns) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).
- PK And when the slave of Allah stood up in prayer to Him, they crowded on him, almost stifling.
- SH And that when the servant of Allah stood up calling upon Him, they wellnigh crowded him (to death).
- YU "Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd."

**20.**

- NQ Say (O Muhammad SAW): "I invoke only my Lord (Allāh Alone), and I associate none as partners along with Him."
- PK Say (unto them, O Muhammad): I pray unto Allah only, and ascribe unto Him no partner.
- SH Say: I only call upon my Lord, and I do not associate any one with Him.
- YU Say: "I do no more than invoke my Lord, and I join not with Him any (false god)."

**21.**

- AA Say: "Neither is your loss within my power nor bringing you to guidance."
- NQ Say: "It is not in my power to cause you harm, or to bring you to the Right Path."
- PK Say: Lo! I control not hurt nor benefit for you.
- SH Say: I do not control for you evil or good.
- YU Say: "It is not in my power to cause you harm, or to bring you to right conduct."

**22.**

- AA Say: "No one can save me from God, nor can I find a place of refuge apart

from Him,

**NO** Say (O Muhammad SAW): "None can protect me from Allāh's punishment (if I were to disobey Him), nor should I find refuge except in Him.

**PK** Say: Lo! none can protect me from Allah, nor can I find any refuge beside Him

**SH** Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge:

**YU** Say: "No one can deliver me from Allah (If I were to disobey Him), nor should I find refuge except in Him,

### 23.

**AA** Unless I convey from God and deliver His message." For those who disobey God and His Apostle is the fire of Hell, where they will abide for ever;

**NO** "(Mine is) but conveyance (of the truth) from Allāh and His Messages (of Islāmic Monotheism), and whosoever disobeys Allāh and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever[] ."

**PK** (Mine is) but conveyance (of the Truth) from Allah, and His messages; and whoso disobeyeth Allah and His messenger, lo! his is fire of hell, wherein such dwell for ever.

**SH** (It is) only a delivering (of communications) from Allah and His messages; and whoever disobeys Allah and His Messenger surely he shall have the fire of hell to abide therein for a long time.

**YU** "Unless I proclaim what I receive from Allah and His Messages: for any that disobey Allah and His Messenger, - for them is Hell: they shall dwell therein for ever."

### 24.

**AA** Until they see what they are promised, when they will understand who is weaker in aid and poorer in numbers.

**NO** Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

**PK** Till (the day) when they shall behold that which they are promised (they may doubt); but then they will know (for certain) who is weaker in allies and less in multitude.

**SH** Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number.

**YU** At length, when they see (with their own eyes) that which they are promised, - then will they know who it is that is weakest in (his) helper and least important in point of numbers.

### 25.

**AA** Say: "I do not know if what is promised you is near, or if my Lord prolongs its term.

**NO** Say (O Muhammad SAW): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term.

**PK** Say (O Muhammad, unto the disbelievers): I know not whether that which ye are promised is nigh, or if my Lord hath set a distant term for it.

**SH** Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term:

**YU** Say: "I know not whether the (Punishment) which ye are promised is near, or whether my Lord will appoint for it a distant term.

### 26.

**AA** He is the knower of the Unknown, and He does not divulge His secret to any one

- NQ "(He Alone) the All-Knower of the Ghâ'ib (unseen), and He reveals to none His Ghâ'ib (unseen)."
- PK (He is) the Knower of the Unseen, and He revealeth unto none His secret,
- SH The Knower of the unseen! so He does not reveal His secrets to any,
- YU "He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries,-

**27.**

- AA Other than an apostle He has chosen, when He makes a sentinel walk in front of him and a sentinel behind,
- NQ Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.
- PK Save unto every messenger whom He hath chosen, and then He maketh a guard to go before him and a guard behind him
- SH Except to him whom He chooses as a messenger; for surely He makes a guard to march before him and after him,
- YU "Except a messenger whom He has chosen: and then He makes a band of watchers march before him and behind him,

**28.**

- AA So that He may know if they have delivered their Lord's messages. He comprehends all that has been given them, and keeps count of everything.
- NQ [He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).
- PK That He may know that they have indeed conveyed the messages of their Lord. He surroundeth all their doings, and He keepeth count of all things.
- SH So that He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them and He records the number of all things.
- YU "That He may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them, and takes account of every single thing."