

Semantic Analysis of The Relation of The Meaning of The Words Human and Jinn in The Qur'an

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Abstract

The purpose of this study was to uncover the meaning of the words human and jinn as well as the relation of meaning between the words human and jinn mentioned in the Qur'an. The words human and jinn are repeatedly mentioned in the Qur'an and are often found side by side. Of course, there is a connection of meaning between the two. The purpose of uncovering the relation of the meanings of the words "human" and "jinn" in the Qur'an is to gain a deeper understanding of the concept, nature, role, and interaction between the two entities in the Islamic view. The meaning in question includes an understanding of the conceptual aspects, roles, interactions, and implications of the relationship between humans and jinns. In verses dealing with jinns and humans, several meanings are found including interactions and influences between humans and jinns, differences in nature, trials and disturbances from jinns, and jinns' obedience and partiality towards God and human. The method used is library research and uses a semantic approach, which includes data collection and analysis from relevant journals and articles. This research begins by defining semantic studies, then analyzing the meaning of the words human and jinn and the relationship of meaning between the words human and jinn in the Qur'an. The results showed that in the Qur'an, Allah mentions that humans and jinns are His creatures that have different forms, but there is a relationship between the two. For example, the Qur'an relates how Prophet Sulaiman's kingdom was built with the help of jinns. In addition, there was also an incident where a group of jinns came to listen to the Qur'an reading from the prophet Muhammad SAW. In the Qur'an, it is affirmed that there are Muslim jinns and infidel jinns. Muslim jinns are jinns who obey Allah's commands, while infidel jinns are jinns who disobey Allah's commands. Although humans and jinns live in different dimensions, there will always be interactions between the two. Looking at this, according

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to semantic analysis, there is a relationship between the meaning of human and jinn in the Qur'an.

Keywords : Relation, Human, Jinn

A. Introduction

Etymologically, the word "relation" comes from the Latin "*relatio*" which means "relationship" or "link". The word was later adopted into Indonesian and still has the same meaning, i.e. a form of relationship between two or more things or individuals related to each other. In general, relationships can be defined as rules or principles that relate one thing to another and can be functional, hierarchical, spatial, temporal, social, or other relationships. Relationships can be built based on a variety of factors, such as beliefs, knowledge, understanding, tolerance, emotions, and spiritual behavior, and can influence the formation of harmonious relationships between different individuals or components.¹

Human is a living being that is difficult to understand even by himself.² Human has complexities that are difficult to understand, even by himself. Although humans have the ability to understand themselves and the world around them through knowledge and experience, there are still human things that are difficult to understand about themselves, such as emotions, thoughts, and behavior. Thanthawi said as quoted by Hulami al-Amin & Abdul Rashid Ridho that human was created in several phases or times starting from semen, a clot of blood, a lump of flesh, flesh and bones.³ Although humans are unpredictable creatures, they have the ability to think rationally. So even though human has the same physical form as other living things, he has the advantage of reason that allows him to create extraordinary things even though he is physically unable to do so. Human is able to achieve extraordinary feats by using advanced technology created by himself. Between humans and animals there are some similarities and differences that are quite complex. So that human does not have a clear concept of definition of himself.⁴

Jinns are supernatural beings that exist in other worlds besides the world inhabited by humans. Jinns are capable of causing harm to humans, both physically and mentally, one of which is through *possession*. According to Littlewood, *possession* is a condition in which a genie or evil spirit controls and controls a person's body or mind.⁵ As Muslims, we believe that there is an invisible world that includes angels, demons, the afterlife, heaven, hell, and jinns. This belief is based on human verses in the Quran that reveal the existence of jinns as one of

¹ Gusti Made Widya Sena, "The Relationship of Human, Nature and God in Harmonization of the Universe," *Sphatika* 9, No. 1 (2020): 16.

² Nurmadiyah, "Human and Religion (Concept of Human and Religion in the Quran)," *Pendais* 1, No. 1 (2019): 30.

³ Hulami al-Amin & Abdul Rashid Ridho, "THE SCIENCE OF THE VERSES OF HUHUMAN CREATION (Study of the Interpretation of Tantawi Jawhari in Tafsir Al-Jawahir)," *El-umdah* 2, no. 2 (2019): 140, <https://doi.org/https://doi.org/10.20414/el-umdah.v2i2.1690>.

⁴ Nurmadiyah, "Human and Religion (Concept of Human and Religion in the Quran)," 30.

⁵ Najat Khalifa Mrcpsych, Tim Hardie Mrcpsych, "Possession and Jinn," *Journal of The Royal Society of Medicine* 98 (2005): 351.

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Allah's creations.⁶ As beings created by God, jinns have human-like freedom in choosing actions. Jinns are also given extraordinary powers and are able to interact with humans, both in positive and negative forms.

The similarities and differences in meaning between the words "human" and "jinn" in the context of positions in this world and in the Hereafter when analyzed using semantic analysis are: human is a creature created by God who is given freedom of thought and action. They have a moral and ethical responsibility in living life in this world. Human's position in this world is as the caliph of Allah, given the responsibility to care for and manage this universe. While jinns are supernatural beings who have greater freedom and power than humans. They were created by God from fire. Jinns can live in this world with humans, but they have a supernatural dimension that is invisible to humans except under special circumstances. After death, humans will face a day of judgment in the afterlife. People's position in the afterlife is determined by their deeds in this world. If they do good and obey God, they will gain a good position in heaven. However, if they do evil and disobey, they will face torment in hell. Jinns will also face the day of judgment in the afterlife like humans. They will also obtain positions based on their deeds in this world. Jinns who obey and do good will gain reward and happiness in the afterlife, while evil and ungodly jinns will be punished.

Semantically, the similarity between humans and jinns is that both are God's creatures, have freedom of action, and will face judgment day in the afterlife. However, the difference lies in the nature and characteristics of each of them. Man has the nature of humanity and responsibility as the caliph of God in this world, while jinn has a supernatural dimension and greater power. The position in the afterlife is also determined by the deeds and obedience of each being, both humans and jinns.

The Qur'an is the holy book of Muslims which Allah is believed to have revealed to Prophet Muhammad (PBUH) as the greatest miracle. As the last holy book, the Qur'an is intended as a guide for all humankind (*hudan linnas*) until the end of time, not only for the Arab society in which it was revealed. Fazlur Rahhman mentions that the Qur'an covers major themes such as Divinity, humankind (individual/society), universe, prophethood, eschatology, demons/evil, and Muslim society.⁷

In the Qur'an, human is considered a chosen being by Allah. God created man by His own will and gave him reason and the ability to think and act. People are given freedom of choice and tested through their actions. They have a moral and ethical responsibility in living life in this world. The Qur'an stresses the importance of living a life of obedience and benefit to others. The Qur'an teaches that people who believe and do righteous deeds will obtain eternal happiness in the Hereafter, which is heaven. This becomes the main goal for humans in pursuit of a good and meaningful life in this world. Jinns are supernatural beings created by God from fire. They have greater freedom and power than human beings. The Qur'an

⁶ Jilani Ben Touhami Mefah, "Jinn and Its Effects on Muslim Society," *Global Journal of Archaeology & Anthropology* 6, No. 4 (2018): 94.

⁷ Muhammad Roihan Daulay, "Studies of the Quranic Approach," *Scientific Thariqah* 01, No. 01 (2014): 31-32.

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mentions that jinns lived in this world before humans and were beings who had their own life and civilization. Jinns are also tested and have responsibilities in living their lives. There are jinns who obey Allah and do good, while there are also jinns who are evil and lawless.

The Qur'an gives stories of interactions between humans and jinns and warns about jinns trying to tempt or mislead people. Jin will also face a day of judgment in the afterlife. They will be rewarded or punished based on their deeds in this world. The Qur'an teaches the importance of having faith and obedience to Allah for the jinn in order to achieve eternal happiness in the Hereafter. It is important to know that the Qur'an provides insight and teaching about human and jinn in order to provide correct life guidance, remind man of the responsibilities and tests faced, and warn of the dangers that exist. By understanding the meaning of these two words in the context of the Qur'an, Muslims can gain guidance in living their lives and preparing for life in the Hereafter.

This research is based on some previous research. Although there have been several studies that are almost similar to this study, researchers chose to raise it because it has an element of novelty in the method. Previously, some studies conducted did not describe in detail the methods they used.

B. Literature Review

This research is based on several previous studies, including research conducted by I Gusti Made Widya Sena on the Relationship of Humans, Nature, and God in Harmonization of the Universe which produced interesting findings. The research revealed that the relationship between Human, Nature, and God can be realized through the concept of Tri Hita Karana, which means three causes of happiness. The concept includes three causes of happiness in life both physically and spiritually which are humanifested through a harmonious relationship between humans and God (Parahyangan), humans with others (Pawongan), and humans with the environment (Palemahan).⁸

Furthermore, research conducted by Zamzam Afandi and Ja'far Shodiq on the relationship of *Jinn* and *Al-Ins* in the Qur'an, which uses the semantic approach of Toshihiko Izutsu. The results of the study show that the relationship between humans and jinns dates back to the time of the Prophet Adam, even when he was still in heaven. This shows that this relationship dates back to the beginning of the creation of human and jinn, and continues to the present. Therefore, this research makes an important contribution in expanding our understanding of the relationship between human and jinn contained in the Qur'an.⁹

C. Method

This research uses a qualitative type of research. Qualitative research is exploratory research in finding something new, usually this research is in the form

⁸ Sena, "The Relationship of Human, Nature and God in the Harmonization of the Universe," 22.

⁹ Ja'far Shodiq Zamzam Afandi, "Jinn and Al-Ins Relations in the Qur'an (Toshihiko Izutsu Semantic Studies)," *International Journal of Ihya' 'Ulum Al-Din* 19, No. 2 (2017): 205.

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of an understanding of meaning, finding hypotheses and constructing an event.¹⁰ Data is collected and analyzed through journals and articles relevant to the research topic.¹¹ In this study, the main object of research is the words human and jinn which contain meaning relations in the Qur'an. The approach used in analyzing the data in this study is a semantic approach.

D. Results and Discussion

1. Meaning of Jin in the Qur'an

Jinns are spirits who have human-like intellect and desires. However, what distinguishes jinns from humans is that jinns do not have bodies so they cannot be seen physically. Jinns can incarnate in other forms because they have the ability to transform themselves according to their will just like angels.

In the language of the Qur'an, the word "jinn" comes from the root consisting of the letters *jim* and *nun*, which means "closedness" and "hiddenness". Because this creature is hidden, to understand it requires references to the Qur'an and the hadith of the Prophet (peace be upon him). The Qur'an mentions three forms of words that refer to this spirit, namely *jaan*, *jinn*, and *jinnat*.

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According to scholars, the term *jaan* refers to *jinn* creatures, with some saying that *jaan* is another word for *jinn*, while others say that *jaan* refers to the father of *jinns*. Just as humans were the descendants of the prophet Adam, jinns also reproduce. However, there is an opinion that¹² says that *jaan* refers to a group of jinns, and this view is corroborated by a verse in the Quran that confronts the word *ins* which means a group of humans with the word *jaan* which refers to a group of jinns, as the word of Allah Almighty.

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾

Translation:

"At that time human and the genie were asked about their sin." (QS. Ar-Rahman: 39)

In QS. Ar-Rahman verse 39 above mentioned that at that time all humans and jinns will be asked about their sins. Therefore, it is all humans and jinns, not just the father of jinns or demons. It is true that the word *jaan* is interpreted as the father of the genie just as the word *human* is interpreted as Adam, however, this does not mean that every use of the word *jaan* must be interpreted as the father of the jinn. Later, the word *jinnat*, either with or without *al* (alif and

¹⁰ Anis Shalatin Simon, "Psikoanalisis Pada Sajak Khada'uha Karya Ahmad Syauqi (Kajian Psikologi Sastra)," *Borneo Journal of Language and Education* 2, no. 1 (2022): 84–99, <https://journal.uinsi.ac.id/index.php/bjle/article/view/6147/2135>.

¹¹ H.B Sutopo, *Qualitative Research Methodology* (Surakarta: Sebelas Maret University, 2006).

¹² Syarafuddin Hz., "Jin in the Perspective of the Qur'an and Hadith," *Suhuf* 22, No. 1 (2010): 61.

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lam), is found twelve times in the Qur'an and all have meanings related to closure such as *majnun* (madness).¹³

In the study of jinns, there are two views among scholars. First, that jinns and demons are actually one entity. Both are descendants of demons, just as humans are all descendants of the prophet Adam. Among them there are believers and some are infidels. Jinns who believe are those who obey Allah, while unbelievers are those who violate Allah's commandments and always commit evil known as demons. This view was shared by Imam Hasan al-Bashri.

The second opinion says that jinns are descendants of jinns and are not demons. Just like humans, among jinns there are believers and infidels. They also live like humans by eating, drinking, marrying, and dying. However, demons are children of Satan and will not die except at the same time as Satan on the Day of Judgment. This shows that the origin of the genie is different from the origin of the demon. This opinion was expressed by Ibn Abbas.

According to Ibn Taymiyyah, demons consist of ungodly humans and jinns, and all jinns are descendants of demons. However, although there are differences of opinion among scholars regarding the origin of demons and jinns, it is not fundamental because there is actually a common thread of these disagreements, namely that demons and jinns are subtle beings who have a great influence on human life and must be wary of.¹⁴

Jinns and humans live in the same place, on earth. However, evil jinns or often referred to as demons are often found in places that are considered bad and dirty such as bathrooms, toilets, garbage dumps, and other places that are neglected by humans. They also like to live in crowded places like markets, and in places considered haunted like old cemeteries and abandoned houses. Also in places rarely visited by humans.¹⁵¹⁶

a. Jin's Relational Meaning

As quoted by Ja'far Shodiq and Zamzam Afandi from Izutsu, who stated that the "relational" meaning for the word "*jinn*" must be developed fundamentally into a concept on which to base the worldview (*weltanschauung*). This must begin with the primary condition of reading Scripture without prejudice or preconception. In this regard, we should try not to read the interpretations of Muslim thinkers after the time of the Qur'an. The aim is that we can understand the structure of the Qur'anic conception of the world according to the context of that time and approach the meaning contained at that time.¹⁷

b. Jinns and Related Creatures

There are at least five words in the Qur'an that are used to refer to jinn-type spirits, namely *jina*, *jaanna*, *jinnat*, *devil*, and *devil*. In addition, the Qur'an

¹³ HZ., "Jinn in the perspective of the Qur'an and Hadith."

¹⁴ Hasiah, "Uncovering the Traces of Satan and Satan in the Qur'an," *Multidisciplinary Studies* 5, No. 1 (June 30, 2018): 50.

¹⁵ Uswatun Hasanah, "Uncovering Satan's Secrets in the Qur'an," *Hermeneutics* 7, No. 1 (2013): 109.

¹⁶ Hasiah, "Uncovering the Traces of Satan and Satan in the Qur'an," 50.

¹⁷ Zamzam Afandi, "The Relation of Jinn and Al-Ins in the Qur'an'an (Toshihiko Izutsu Semantic Studies)," 197-198.

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also explains that jinn beings have been created before humans, as can be found in verse al-Hijr: 27.¹⁸

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾

Translation:

"And We have created a genie before Adam from a very hot fire." (QS. Al-Hijr: 27)

Although Jinns existed before Adam as the first human, after Adam's creation, God commanded angels to bow down or pay homage to Adam. However, only Satan disobeys and refuses to bow down.¹⁹

2. Huhuman Concepts and Understandings in the Qur'an

Human is a complex creature and difficult to understand even by himself. He has an unpredictable nature but remains rational. In the Qur'an, the land is used as a symbol of the beginning of huhuman creation with various words such as²⁰ *ardhun*, *thiin*, and *turaab*. All these words refer to basic elements in the creation of human. The Qur'an uses three different expressions to refer to the concept of human, namely²¹ *al-Insan*, *al-Basyr*, and *Banu Adam* or *Zurriyat Adam*.²²

a. *Al-Insan* Concept

In the Qur'an, human is called *al-insan* which refers to the abilities bestowed by God on him. This concept of *al-insan* leads humans to efforts to encourage creativity and innovation. In this case, humans can create various activities such as thought (science), art, and products of their creation. Through the ability to innovate, humans can produce new discoveries in various fields. As a result, human can advance himself into a cultured and civilized being.^{23,24}

According to Quraish Shihab, as quoted by Roswati Nurdin, the word "*insan*" which is taken from the word "*ins*" which means "seems to be something", it is more appropriate than the meaning of "*insan*" which comes from the word "*nasiya*" (forget) or "*nasa-yanusu*" (shake). The meaning of the word "*ins*" is used to indicate the difference between humans as visible beings and jinns or invisible spirits. It can be found in QS. Al-Zariyat: 56, which states that Allah created humans and jinns so that they could serve Him. Therefore, the word "*insan*" indicates that humans were created to be beings who can be seen and interact with the physical world, and have the potential to worship and contribute to huhuman life in the world. Here's what the verse says.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

¹⁸ Ahmad Farhan, "Tracing the Jinn in the Qur'an," *El-Afkar* 4, No. li (2015): 211.

¹⁹ Ibid

²⁰ Nurmadiyah, "Human and Religion (Concept of Human and Religion in the Quran)," 30.

²¹ Ridho, "The Scientific Verses of Huhuman Creation (Study of the Interpretation of Tantawi Jawhari in Tafsir Al-Jawahir)," 140.

²² Roswati Nurdin, "Human in the Spotlight of the Qur'an (A Review of Tafsir Maudhui)," *Arbitration* 1x, No. 1 (2013): 157.

²³ Siti Khasinah, "Huhuman Facts According to Islamic and Western Views," *Scientific Journal of Didactics* 13, No. 2 (2013): 304.

²⁴ Nurmadiyah, "Human and Religion (Concept of Human and Religion in the Quran)," 30.

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Translation:

"And I did not create jinn and men, but that they might serve me." (QS. Al-Zariyat: 56)

Benign or gentle human psychological traits such as friendliness, fun, and knowledge, have a great influence on social relations with others. A person who has these traits tends to be more sociable and trusted by others because it is able to create a pleasant environment. The meaning of the word "tame" in this context is more correctly attributed to the psychological nature of human, not just to pets that can be easily tamed. Although this trait is more often identified with women, it does not rule out the possibility that men can also have the same docile nature. Therefore, developing a docile or gentle nature can provide great benefits in social interaction and strengthen the quality of relationships between people.²⁵

b. *Al-basyr* concept

According to Hasan Langgulung, as quoted by Siti Khasinah, humans as biological beings (*al-Basyr*) consist of material elements and have a physical form in the form of a gross body (physical). In other words, humans are physical beings bound by the general laws of biological beings, such as the process of breeding, the phases of growth and development, and the need for food to live. In the end, humans will experience death. QS. al-Mu'minun: 12-14 also affirms human's attachment to biological life processes such as conception, pregnancy, and birth as part of human's general method as a physical being. Here's what the verse says.²⁶

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا
النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ
خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

Translation:

"And verily We have created human from the essence of the soil. Then We make the essence of semen stored in a solid place (womb). Then the semen We made a clot of blood, then became a lump of flesh, and a lump of flesh then We made bones, then the bones We wrapped with meat. Then We made him another form, and Blessed is Allah, the best Creator." (QS. al-Mu'minun: 12-14)²⁷

The word in question is "*basyar*". This word comes from the root word *basyin-ra* which has the basic meaning "seems to something well and beautiful". From this basic meaning is formed the verb "*basyara*" which means "to be happy, joyful, and skinning (e.g. fruit)", as well as "to pay attention and take care of something". The word "*basyar*" itself refers to humans as physical beings who have the ability to see and feel beauty and goodness in the surrounding life. In a broader context, the word "*basyar*" can also refer to beauty and goodness in all aspects of life, including spiritual and social aspects.

²⁵ Nurdin, "Human in the Spotlight of the Qur'an (A Review of Maudhui Tafsir)," 157-158.

²⁶ Khasinah, "Huhuman Facts According to Islamic and Western Views," 305.

²⁷ Ibid

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In the Qur'an, words rooted in the letters ba, sha, ra appear 123 times and generally have the meaning of joy. However, there are only 37 times where these words refer to humans. In this category, there are 31 times the use of the word "basyar" without using alif-lam, 5 times the use of the word "al-basyar" using alif-lam, and 1 time the use of the word "basyarain" in dual form without using alif-lam.²⁸

c. Banu Adam and zurriyat Adam

Both terms refer to human descendants descended from Adam as the first human ancestor according to Islamic religious beliefs. The words "bani" and "zurriyat" have the same meaning of "descent" but have different connotations. "Bani" means descendants born of others, while "zurriyat" means scattered descendants or subsequent generations.²⁹

3. Communicative Relations between Jinns and Humans

The communicative relationship between jinns and humans has existed since time immemorial. In fact, in human beliefs and mythologies around the world, spirits such as jinns or demons are often associated with interaction or relationship with humans. In Islam, the prophet Sulayman is considered one of the prophets who had the power to communicate with the jinn, even in the Quran it is mentioned that he was able to command the jinn to help him in various things, such as building buildings and doing other work. As narrated in QS Saba: 13 below.³⁰

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رُئِيسَاتٍ اِغْمَلُوا اٰلَ دَاوُدَ شُكْرًا
وَقَلِيْلًا مِّنْ عِبَادِي السَّكُوْرُ ﴿١٣﴾

Translation:

"The Jinns made for Sulaiman what he wanted from tall buildings and statues and plates that were like ponds and pots that remained (on the stove). Work, O David's family, to give thanks (to God). And very few of my servants are grateful." (QS. Saba': 13)

Sorcerers and sorcerers often use the services of jinns to steal information from the sky. However, once the Quran comes down, they can no longer steal such information to pass on to their clients. Since the descent of the Quran, whenever they tried to steal information from the sky, they were chased by flaming arrows of fire, as mentioned in QS. Al-Jinn: 9.

وَاِنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ اِنَّ يَجِدْ لَهَا شِهَابًا رَّصَدًا ﴿٩﴾

Translation:

²⁸ Nurdin, "Human in the Spotlight of the Qur'an (A Review of Tafsir Maudhui)," 159.

²⁹ Ibid., 165

³⁰ Zamzam Afandi, "The Relation of Jinn and Al-Ins in the Qur'an'an (Semantic Studies of Toshihiko Izutsu)," 205.

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"And verily we used to be able to occupy some places in the sky to listen (to his news). But now whoever listens (like that) will certainly find arrows of fire lurking (to burn him)." (Qs. Al-Jinn: 9)

The interaction between jinns and humans is a topic that is often discussed in Islam. The Qur'an explains that jinns are spirits created by Allah Almighty from fire, whereas humans are beings created from the ground. Allah gives advantages to jinns that cannot be seen by humans. Allah (swt) warns humans to be careful in interacting with jinns, because there is a possibility that jinns will disturb humans or bring bad effects on human life. One verse that warns about the dangers of interaction with jinns is QS. al-Araf: 27 as follows.

يَبْنِيَّ أَدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ بَرِيئًا إِنَّهُ يَرِيكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوُهُمْ إِنَّآ جَعَلْنَا الشَّيْطَانَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

Translation:

"O son of Adam, do not be deceived by the devil as he has brought out your parents from heaven, he takes off from both his garments to show them his aurat. Indeed, he and his followers saw you and a place where you could not see them. We have made them leaders for the unbelievers." (Qs. al-A'raf: 27)

In the Qur'an it is explained that humans once had a dialogue with jinns. The story relates to the Prophet Muhammad who was visited by a group of jinns who asked to listen to the verses of Allah. Before meeting the Prophet Muhammad, the Jinns had listened to the verses of the Qur'an first. Prophet Muhammad was then commanded by Allah Almighty to convey the story to his people.

In that incident, Imam Bukhari narrated from Ibn Abbas that the Prophet Muhammad did not recite the verses of the Quran to the jinn, nor did he even see them. This is the plan of Allah SWT, as can be understood from the verses of QS. al-Ahqaf: 29-32.³¹

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّن عَذَابِ آلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾

Translation:

"And when We brought a group of jinn to you who listened to the Qur'an, when they attended the recital, they said, "Shut up." When the reading was finished they returned to his people (to) warn. They said, "O our people, we have listened to the book which has been sent down after Moses which vindicates the previous books leading to the truth and to the straight path. O our people, accept

³¹ Zamzam Afandi.

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those who call upon Allah and believe in Him, and Allah will forgive you your sins and deliver you from the painful punishment. And he who does not accept those who call upon Allah, he will not escape the punishment of Allah in the land, and there is no protector but Allah. They are in humanifest error." (Qs. Al-Ahqāf: 29-32)

In the Qur'an, it is explained that humans can cooperate with jinns or other supernatural beings. In this cooperation, dialogue or communication becomes very important. Therefore, the occurrence of dialogue or communication between jinns and humans is not impossible. The Qur'an also records several incidents of dialogue between human and jinn as evidence of this.³²

The following is the result of the analysis of the relationship between the meaning of the words man and jinn in the Qur'an:

Word	Meaning in Qur'an	Relationship with Humans	Relationship with Jinns
Humans	Beings given reason, accountable to God, created from the ground (Adam)	Humans are a human species that interact with each other and live together. People have freedom of choice and are responsible for their actions.	Jin does not belong to the humane species. There is interaction between man and jinn in some Qur'anic contexts, such as the story of Prophet Sulayman (AS). Jinns have different lives and traits from humans.
Jinns	Subtle beings created from fire by God	There is interaction between human and jinn in several Qur'anic contexts. Jinns have the ability to interact with humans, both positively and negatively. Jinns also have a world and life that is different from humans.	Jin does not belong to the humane species. Jinns have supernatural abilities and different roles in life and the world that are invisible to humans.

The Qur'an explains that human was created from the ground (adamah) and has the privilege of being given reason and responsibility as a caliph on earth. On the other hand, jinns were created from fire (naar) and have different

³² Zamzam Afandi.

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traits from humans. This analysis involves an understanding of the ontological differences between humans and jinns. The Qur'an also records some interactions between humans and jinns. For example, in the story of Prophet Sulaiman (AS), it is told how he had control over the jinns who helped in the construction of buildings and carried out certain tasks. This suggests the existence of a relationship between humans and jinns that involves interactions related to human interests. The verses of the Qur'an also mention the influence and testing that jinns can perform on humans. Several verses describe jinns' attempts to influence people by deceiving, whispering evil, or tempting in following wrong ways. This analysis involves understanding the role of jinns in testing humans as well as how humans can deal with these negative influences. The Qur'an also describes the existence of jinns who believe and submit to Allah. These verses show that some jinns have the ability to accept religion and perform the duties given by Allah. This analysis involves an understanding of the jinn's obedience to God and its implications in the context of the relationship between human and jinn.

E. Conclusion

From the discussion above, it can be concluded that jinns and humans live in different dimensions. Although they are in different dimensions, there are human events and occurrences that show that there is an interaction between humans and jinns. Although the Qur'an states that humans cannot see jinns, they can communicate, as described in the Qur'an through certain events.

Furthermore, the authors provide research recommendations for future researchers, namely testing and analyzing the Islamic view of the interaction between humans and jinns in the context of daily life and its implications in religious practice. This research can focus on the Islamic understanding of human's relationship with jinns and explore the practical implications of this perspective in everyday life. For example, what is the Islamic view of human interaction with jinns in worship practices, traditional medicine, or protection from jinn interference. This kind of research can provide valuable insights into the understanding of Islam applied in real contexts, enrich religious practices and provide direction for individual Muslims in interacting with the subtle world.

Limit the analysis to relevant primary sources in the Qur'an, such as verses that explain the relationship between man and jinn directly or through related stories. The study may also involve references to the interpretation and understanding of scholars who are considered credible and authoritative. The study will not cover supernatural or mythological aspects related to jinns outside the framework of Islamic understanding based on recognized religious sources. By limiting research to primary sources such as the Qur'an and the tafseers and opinions of recognized scholars, this research will ensure the accuracy and authenticity of the analysis of the relationship between man and jinn. In a religious context, it is important to establish a true and accurate understanding based on sources considered valid in the Islamic tradition. Thus, the limitation of this issue will help maintain the quality and reliability of the study.

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