

THE EXISTENCE OF JINN IN THE PERSPECTIVES OF MUFASSIRIN

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ABSTRACT

Allah created the jinn, which are invisible creatures. Allah created them before humans, according to the Quran. However, the existence of jinn and demons in the physical world has always been a subject of search and attention for every intellectual group that seeks to prove their existence. The purpose of this research is to understand the understanding of the mufassirin scholars regarding the existence of jinn and demons in the physical world, as well as their attitudes towards their existence. This research utilizes a literature review method based on the classical books of the Mufassirin scholars. The results of the study indicate that (1) jinn are creatures created by Allah before humans, (2) Jinn exist in the physical world even though humans cannot observe their presence, (3) Believing in the existence of jinn in the physical world is part of having faith in the unseen, (4) Believing in the existence of jinn and demons in the physical world is by the teachings of the Quran and Sunnah.

Keywords: *Quran and Sunnah, Jinn, Mufassirin*

ABSTRAK

Jin adalah makhluk ciptaan Allah yang tidak terlihat. Ia merupakan salah satu makhluk yang disebutkan oleh al-Qur'an dan lebih dahulu Allah Swt ciptakan dari pada manusia. Namun demikian, keberadaan jin dan syetan di alam nyata akan selalu menjadi bahan pencarian dan perhatian oleh setiap kalangan intelektual yang ingin membuktikan keberadaan jin dan syetan di alam nyata. Adapun tujuan dari penelitian ini adalah untuk mengetahui bagaimana pemahaman para ulama mufassirin terhadap keberadaan jin dan syetan di alam nyata. Serta bagaimana sikap ulama mufassirin dalam menyikapi terhadap keberadaan jin dan syetan di alam nyata. Penelitian ini menggunakan metode kepustakaan yang bersumber dari kitab-kitab klasik para mufassirin. Hasil kajian menunjukkan bahwa (1) jin merupakan makhluk ciptaan Allah Swt yang lebih dahulu Allah Swt ciptakan dari pada manusia (2) Jin berada di alam nyata walaupun manusia tidak dapat memantau keberadaan mereka (3) Mempercayai keberadaan jin di alam nyata itu bagian dari pada beriman pada yang ghaib-ghaib (4) Mempercayai keberadaan jin dan syetan di alam nyata itu bersesuaian dengan pengajaran al-Qur'an dan Sunnah.

Kata Kunci: *al-Qur'an dan Sunnah, Jin, Mufassirin*

A. Introduction

Allah created the jinn, which are invisible creatures. They are also mentioned in the Quran and Sunnah. However, despite being mentioned in the Quran and Sunnah, the existence of jinn always remains a topic of discussion and attention among various sections of society. Apart from being created before humans, jinn are also controversial figures that are often discussed not only among the general public but also among intellectuals.

Although the Quran and Sunnah have mentioned the existence of jinn, there are still many people who deny their existence in the physical world. They wonder whether Jinn exists in the real world. If jinn do exist in the physical world, can humans see them, and

what are their characteristics in real life? This is because the term "jinn" is repeatedly mentioned in the Quran, indicating that jinn truly exists in the physical world, although humans cannot see them.

This forms the essential basis for the urgency of Muslims to understand the intricacies of jinn and their existence because knowing the intricacies and existence of jinn is part of believing in the unseen. When some people hear the term "jinn," they feel fear about facing them. This is due to their weak faith in Allah and also the result of negative media stigma that constantly portrays Jinn as spooky and terrifying beings in the physical world almost every day.

The media depicts jinn as extremely frightening and menacing creatures whose sole task is to disturb and who are easily disturbed by human presence. However, their existence is equally a creation of Allah, burdened with the duty to worship Him. Therefore, the author aims to briefly explain in this writing the existence of jinn in the physical world from the perspective of mufassirin scholars based on the Quran and Sunnah.¹

B. Discussion

The term "jin" linguistically consists of three letters: Jim (ج), nun (ن), and a double nun (nuun musyaddadah) (نن). According to language experts, any word composed of these three-letter combinations contains hidden or concealed meanings.²

As for the definition of jinn in terms of terminology, the jinn realm is another realm apart from the realms of humans and angels. There are similarities between jinn and humans, such as having understanding and intellect, as well as the ability to choose between good and evil. However, jinn fundamentally differs from humans as they are created from fire, while humans are created from clay. The name "jin" is given because jinn is hidden from human sight.³

Scholars have different opinions regarding the existence of jinn in the physical world. Therefore, the author will quote several opinions of scholars related to the existence of jinn in the physical world, including:

- The opinion of Imam Haramain r.a. stated that most philosophers, as well as followers of the Qadariyah and Mu'tazilah sects, deny the existence of jinn in the physical world.
- The opinion of Imam Abu Bakar al-Baqilani r.a., who believed that most followers of the Qadariyah sect believe that jinn existed in the past but no longer exist in the present.
- The opinion of Sheikh Abu Abbas Taimiyah stated that no Muslim denies the existence of jinn in the physical world (as the existence of jinn in the physical world is by the teachings of the Quran and Sunnah). Furthermore, most non-Muslims also acknowledge the existence of jinn in the physical world.⁴

¹ Imam Suyuti, *Luqathul Marjan Fi Ahkamil Jaan* (ttp: Darul Quthub, 1976), p. 3.

² Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia*, ed. by Mashum (Surabaya: Pustaka Progressif, 1997).

³ Umar Sulaiman Al-Asykar, *Álamul Jin Wa Al-Syayathiin* (ttp: Maktabah al-Falah-Kuwait), p. 11.

⁴ Al-Qadhi Badruddin Abi Abdullah, *Gharaibu Wa Ájaibul Jin* (ttp: Maktabah al-Quran-Kairo), pp. 15-17.

1. Creation of Jinn According to the Quran:

Allah SWT said in Surah Al-Hijr, verse 27:

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ⁵

And the jinn We created before from scorching fire.

The above verse explains the process of creating jinn, who was created from an intense fire. This is very different from the creation of humans, who were created from clay.

Allah SWT said in Surah al-A'raf, verse 12:

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِمَّنْ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ⁶

*(Allah) said, "What prevented you from prostrating when I commanded you?"
(Satan) said, "I am better than him. You created me from fire and created him from clay."*

The above verse explains the reluctance of Iblis to prostrate to Prophet Adam (peace be upon him). Iblis felt it was beneath him to prostrate to Prophet Adam (peace be upon him) as he considered himself superior, despite it being against the command of Allah SWT.

Allah SWT said in Surah al-A'raf, verse 27:

يَبْنِيءَ آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَا إِنَّهُ يَرِيكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيْطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ⁷

O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, we have made the devil allies to those who do not believe.

The above verse explains the cunning and deceit of Iblis and the devil to deceive humans into disobeying the commandments of Allah SWT."

Allah SWT said in Surah al-An'âm 130:

يَمْعَشَرِ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ⁸

"O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers.

⁵ Al-Qur'an Al-Karim.

⁶ Al-Qur'an Al-Karim.

⁷ Al-Qur'an Al-Karim.

⁸ Al-Qur'an Al-Karim.

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The above verse explains that jinn have groups and nations, just as humans have different tribes, races, and nations.

Allah SWT said in Surah al-An'âm 112:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ
شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ⁹

And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

The above verse explains the process by which jinn deceives humans in various ways to make them deny all the commands of Allah SWT.

2. The Existence of Jinn from the Perspective of Mufassirin

a. Jinn According to Imam Fakhruddin Ar-Razi, r.a.

Imam Fakhruddin Ar-Razi r.a. is a renowned scholar and interpreter of the Quran. He was born in the city of Rayy, Iran, in the year 544 AH and passed away in the year 604 AH in the city of Herat, Afghanistan. He is known for his rational approach to interpreting the Quran.¹⁰ Imam Fakhruddin Ar-Razi r.a. extensively explained the concepts of jinn and demons in his book "*Tafsir Fakhrurrazi*" or "*Tafsir Kabir*," also known as "*Tafsir Mafaatihul Ghaib*." In this book, he discusses the topic of seeking protection from the temptations and disturbances caused by jinn and demons, delving into detailed explanations.¹¹

Imam Fakhruddin Ar-Razi, r.a., holds the view that there have been differing opinions among scholars regarding the existence of jinn and demons in the physical world. In general, these opinions can be divided into two categories:

- 1) The first opinion states that jinn and demons exist in the physical world but have subtle bodies. They are capable of changing forms into various shapes, possess intellect and understanding, and can perform tasks that humans are unable to do. As for the evidence supporting the first opinion regarding the existence of jinn based on the Quran, among them are:

Allah SWT said in Surah al-Ahqaf, verses 29–32:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ
مُنذِرِينَ قَالُوا يَتَقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ

⁹ *Al-Qur'an Al-Karim*.

¹⁰ Muhammad Husein Zahabi, *At Tafsir Wal Mufasssirun*, 1st edn (Cairo: Dar al-Hadis, 2005), p. 206.

¹¹ Zahabi.

طَرِيقَ مُسْتَقِيمٍ يَقُومَتَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابِ أَلِيمٍ وَمَنْ لَا يُجِبِ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ¹²

And (mention, O Muhammad), when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners. They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and a straight path. O our people, respond to the Messenger of Allah and believe in him; Allah will forgive you your sins and protect you from a painful punishment. But he who does not respond to the Caller of Allah will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error."

According to Imam Fakhruddin Ar-Razi r.a., the above verse is evidence of the existence of jinn in the physical world, as they are capable of hearing the Noble Quran and also serve as warners to their people.

Allah SWT said in Surah al-Baqarah verse 102:

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ^ط وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيْطَانَ كَفَرُوا يَعْلَمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ هُرُوتَ وَمُرُوتَ^ع وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ^ج بَيْنَ الْمَرْءِ وَزَوْجِهِ^ح وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ^ح وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ^ح وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ^ح أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ¹³

And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve (by practicing magic)." And (yet) they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves if they only knew.

Imam Fakhruddin Ar-Razi r.a. opines that the above-mentioned verse serves as the second evidence for the existence of jinn and demons in the physical world, as their presence is part of a test or trial.¹⁴

Allah SWT said in Surah ar-Rahman verse 33:

¹² Al-Qur'an Al-Karim.

¹³ Al-Qur'an Al-Karim.

¹⁴ Muhammad al Razi Fakhruddin, *Tafsir Al Fakhruddin Al Musytahir Bi Al Tafsir Al Kabir Wa Mafatih Al Ghaib* (Beirut: Dar al-Fikr, 1985), p. 83.

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يَمْعَشَرُ الْجِنَّ وَالْإِنْسَ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ

O company of jinn and mankind, if you can pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority (from Allah).

According to Imam Fakhruddin Ar-Razi r.a., the above-mentioned verse serves as the third evidence for the existence of jinn in the physical world, as it highlights that jinn possesses tremendous power that is beyond the capabilities of ordinary humans. Rasulullah SAW narrated:

قال رسول الله : «إن الشيطان يجري من ابن آدم مجرى الدم»¹⁵

Verily, Satan runs through the son of Adam like the flow of blood.

- 2) The second opinion states that jinn and demons do not exist in the physical world. However, even if they do exist, they do not have a tangible form and cannot take shape. Those who hold this opinion believe that jinn and demons only exist in a figurative sense.¹⁶

As for the evidence supporting the second opinion that jinn and demons do not exist, it is stated: If jinn and demons were said to have a subtle or gross physical form, then even if they were described as having a subtle physical form, those with sharp senses would be able to perceive their presence. However, in reality, we cannot sense their existence through our senses. Similarly, if they were said to have a gross physical form, we would be able to see them, yet in truth, neither of them can be proven to exist in the physical world. Therefore, the conclusion is that jinn and demons do not exist in the physical world.¹⁷ Imam Fakhruddin Ar-Razi r.a. counters those who deny the existence of jinn in the physical world by pointing out their misconception. He states that their error stems from assuming that jinn and demons must have a bodily form (*jisem*) similar to humans to be observable by humans. Why don't they consider the possibility that jinn and demons may exist in a purely elemental form without the need for a physical body resembling that of a human?¹⁸ According to Imam Fakhruddin Ar-Razi r.a., Prophet Muhammad (peace be upon him) has explained the existence of jinn in the physical world, as he described Satan flowing within the human body like the flow of blood.

Rasulullah Saw said:

قال رسول الله : «إن الشيطان يجري من ابن آدم مجرى الدم»¹⁹

Verily, Satan runs through the son of Adam like the flow of blood.

¹⁵ Fakhruddin.

¹⁶ Fakhruddin.

¹⁷ Fakhruddin.

¹⁸ Fakhruddin.

¹⁹ Fakhruddin.

Furthermore, the existence of jinn in the physical world is by what has been narrated from the Prophet Muhammad (peace be upon him) through hadiths that reach the level of mutawatir (mass transmitted) hadiths. For example, when the Prophet Muhammad (peace be upon him) recited the Quran, the jinn was present, listening to his recitation of the Quran.²⁰

b. Jinn According to Imam as-Suyuti

Imam al-Hafidh Jalaludin Abdul Rahman al-Suyuthi, commonly known as Imam Suyuthi, was a scholar born in the year 849 H, specifically on a Sunday night in the early month of Rajab in the region of Suyuth.²¹ His full name is Abdul Rahman bin al-Kamal Abi Bakar bin Muhammad bin Sabilq al-Din bin al-Fakhri Usman bin Na-Dir al-Din, al-Himam al-Hadhiri al-Asyuti al-Thuluni al-Mishri al-Shafi'i. He was given the title Jalaluddin al-Suyuthi and had the honorific name Abul al-Fadhil. He is the author of the tafsir book titled "Durr al-Mantsur fi at-Tafsir bi al-Maktsur."

Imam Suyuthi (may Allah be pleased with him) himself belonged to the group of scholars who grew up as orphans. When he was six years old, his father passed away on a Monday night in the year 855 H. Nevertheless, Imam Suyuthi was able to memorize the Quran at a young age. He memorized the Quran before the age of eight and continued to memorize other books such as Umdah, Minhaj, Usul, Al-fiyah, and various other books.

At the age of sixteen, Imam Suyuthi focused intensely on seeking religious knowledge. He traveled to various places in search of knowledge. Among the regions Imam Suyuthi visited were Fuyum, Mihlah, and Dimyat. He also sought knowledge in various countries, including Sham (Greater Syria), Hijaz, Yemen, India, and even Morocco. He studied under numerous scholars from different parts of the world, with approximately 150 teachers mentioned in the literature.

Among his famous teachers were Imam Sheikh al-Baqilani, Judge Sharifuddin al-Munawi, and Sheikh Shihabuddin Ahmad bin Ali bin Abu Bakar Ash-Sharimsahi Ash-Shafi'i, among others, both male and female. Imam Suyuthi also deeply studied the four schools of thought: Maliki, Hanafi, Shafi'i, and Hanbali. However, he focused specifically on the Shafi'i school and held a distinguished position within it.²²

According to Muhammad Husen Zahabi, the tafsir book "Durr al-Mantsur fi at-Tafsir bi al-Maktsur" is considered an important tafsir book that utilizes the method of asar (narrations) and holds significant value in that regard.²³

As for the existence of jinn and demons in the physical world, according to Imam Suyuthi, it is part of believing in the unseen. This is evident when Imam Suyuthi explains the existence of jinn and demons in the physical world in his book specifically dedicated to jinn and demons, based on the Quran and Sunnah, titled "Luqathul Marjan Fi Ahkamil Jaan." In this book, Imam Suyuthi elaborates in detail on the existence of jinn and demons in the physical world, even though humans cannot see them.

²⁰ Fakhruddin.

²¹ 'No Title'.

²² Suyuthi, *Luqathul Marjan Fi Ahkamil Jaan*.

²³ Zahabi.

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According to Imam Suyuti (may Allah be pleased with him), scholars have different opinions regarding the existence of jinn and demons in the physical world, including:

- Sheikh Taqi al-Din Ibn Taymiyyah stated that Muslims unanimously agree on the existence of jinn and demons in the physical world, and the majority of non-Muslims also agree on their existence in the physical world.
- Al-Qadi Abu Bakr al-Baqillani, among the followers of the Qadariyyah school of thought, believes that jinn existed in the past but are no longer present in the physical world (they have disappeared and ceased to exist).²⁴

Imam Suyuti stated that jinn was created before the Prophet Adam (peace be upon him), around two thousand years before his creation. This is by the narration of Abu Huzaifah Ishaq bin Basyar in his book "Al-Mubtada'" from Abdullah bin Amr bin Ash, who said: "Jinn were created two thousand years before the Prophet Adam."²⁵

Imam Suyuti also explained the location of jinn and demons in the physical world according to the narration he received. He mentioned that jinn are inhabitants of the earth, while angels are inhabitants of the heavens. This narration is sourced from Ibn Abbas (may Allah be pleased with him), who stated that jinn are inhabitants of the earth while angels are inhabitants of the heavens. The angels continuously engage in praising, glorifying, and supplicating, as they are the inhabitants of the heavens, while the jinn are the inhabitants of the earth.²⁶ Based on the statement of Ibn Abbas (may Allah be pleased with him), it is evident that jinn and demons do exist in the physical world, even though humans cannot perceive them.

According to Imam Suyuti (may Allah be pleased with him), jinn can be categorized into three types. Firstly, there are jinn that have wings and can fly in the air. Secondly, there is jinn that crawls like snakes or takes the form of dogs. Lastly, there is jinn that settles in one place and jinn that move around.

This is in accordance with the saying of Prophet Muhammad SAW:

الجن ثلاثة أصناف : صنف اجنحة يطيرون في الهواء و صنف حيات و كلاب و صنف يحلون و
يظعنون

The jinn are of three types: a type that has wings and flies in the air a type that appears as snakes, dogs, and other animals, and a type that settles and moves around.

This hadith signifies that jinn can manifest in various forms, including those with wings, those resembling snakes or dogs, and those that can settle or move around.²⁷

Imam Suyuti (may Allah be pleased with him) holds the view that jinn can transform into various forms, such as humans and animals (including snakes, scorpions, camels, cows, goats, horses, donkeys, and birds).²⁸ As for the evidence of the existence of jinn and demons, according to Imam Suyuti's opinion, it is based on the Quran and Sunnah:

²⁴ Suyuti, *Luqathul Marjan Fi Ahkamil Jaan*.

²⁵ Suyuti, *Luqathul Marjan Fi Ahkamil Jaan*.

²⁶ Suyuti, *Luqathul Marjan Fi Ahkamil Jaan*.

²⁷ Suyuti, *Luqathul Marjan Fi Ahkamil Jaan*.

²⁸ Suyuti, *Luqathul Marjan Fi Ahkamil Jaan*.

Allah SWT said in Surah al-Ahqaf verses 29-32:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفْرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّندِرِينَ قَالُوا يَتَّقُونَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ يَتَّقُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّن عَذَابِ أَلِيمٍ وَمَن لَّا يُجِب دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ

And (mention, O Muhammad), when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners. They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and a straight path. O our people, respond to the Messenger of Allah and believe in him; Allah will forgive you your sins and protect you from a painful punishment. But he who does not respond to the Caller of Allah will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error."

Imam Suyuti (may Allah be pleased with him) stated that the above-mentioned verse serves as evidence for the existence of jinn in the physical world. This is supported by narrations from Zubair (may Allah be pleased with him) that when this verse was revealed, Prophet Muhammad (peace be upon him) was performing the Isha prayer. Similarly, it is narrated from Ibn Mas'ud (may Allah be pleased with him) that jinn descended upon Prophet Muhammad (peace be upon him) while he was reciting the Quran, and when they heard the recitation of the Quran by Prophet Muhammad SAW, they remained silent for a while. According to Ibn Mas'ud, the number of jinn present at that time was nine.²⁹

Allah SWT said in Surah al-Baqarah verse 102:

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مَلِكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيْطَانَ كَفَرُوا يَعْلَمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَرْوَتَ وَمَا يَعْلَمَانِ مِن أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

And they followed (instead) what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve (by practicing magic)." And (yet) they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through

²⁹ Imam Suyuti, *Al-Dur Al-Mantsur Fi Tafsir Bil Ma'tsur*, 1st edn (Beirut: Dar al-Fikr), pp. 451–52.

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it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves if they only knew.

According to Imam Suyuti (may Allah be pleased with him), it is narrated from Ibn Abbas (may Allah be pleased with him) that this verse explains the existence of Satan in the physical world. Satan deceived people by claiming that the Prophet Solomon practiced sorcery, enabling him to perform extraordinary tasks beyond human comprehension.³⁰

Many people were deceived and believed that Prophet Solomon (peace be upon him) practiced sorcery until the revelation of this verse during the prophethood of Prophet Muhammad (peace be upon him). This verse clarifies that Prophet Solomon (peace be upon him) did not practice sorcery, but it was Satan who taught it to people.³¹

Based on a narration passed down by Ibn Jarir (may Allah be pleased with him) and originating from Ibn Abbas (may Allah be pleased with him), Imam Suyuti (may Allah be pleased with him) also explains the existence of jinn and Satan in the physical world. The narration states that when the Prophet Solomon (peace be upon him) wanted to enter the bathroom, he handed his ring to his wife on that day. However, when Allah SWT wanted to test Prophet Solomon (peace be upon him), Satan came in the form of Prophet Solomon (peace be upon him) and asked his wife for the ring, which he then put on (even though it was Satan disguised as Prophet Solomon). Later, the real Prophet Solomon (peace be upon him) came and asked for his ring back from his wife. His wife said, "You are lying; you are not Prophet Solomon." At that moment, Prophet Solomon (peace be upon him) realized that he was facing a severe trial.³²

On that day, Satan had authority and power. To oppose the divine law that Prophet Solomon (peace be upon him) brought, Satan wrote books of magic and books containing blasphemy. After Satan wrote the books of magic and the books containing blasphemy to oppose the divine law brought by Prophet Solomon (peace be upon him), he hid those books under the throne of Prophet Solomon (peace be upon him). Then Satan took them, read them, and spread them among the public. Thus, this book became popular among people until the time of the prophethood of Prophet Muhammad (peace be upon him), and that is when the following verse was revealed:³³

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيْطَانَ كَفَرُوا يُعَلِّمُونَ النَّاسَ
السِّحْرَ

And they followed (instead) what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic...

³⁰ Suyuti, *Al-Dur Al-Mantsur Fi Tafsiir Bil Ma'tsur*.

³¹ Suyuti, *Al-Dur Al-Mantsur Fi Tafsiir Bil Ma'tsur*.

³² Suyuti, *Al-Dur Al-Mantsur Fi Tafsiir Bil Ma'tsur*.

³³ Suyuti, *Al-Dur Al-Mantsur Fi Tafsiir Bil Ma'tsur*.

In another explanation, Imam Suyuti (may Allah be pleased with him) also elucidates the existence of jinn and Satan in the physical world. He states that Satan would print and write books containing magical knowledge and hide them under the throne of Prophet Solomon (peace be upon him), while Prophet Solomon (peace be upon him) was unaware of it. When Prophet Solomon (peace be upon him) passed away, the demons retrieved the books of magic that they had written. They deceived humanity by claiming that these were the secrets guarded by Prophet Solomon (peace be upon him). As a result, people were completely deceived.³⁴

Allah SWT said in Surah ar-Rahman verse 33:

يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ إِنَّ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَآنْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ

O company of jinn and mankind, if you can pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority (from Allah).

Based on the above verse, it serves as evidence for the existence of jinn in the physical world, according to Imam Suyuti (may Allah be pleased with him). Jin and humans are unable to penetrate the boundaries of the heavens and the earth, meaning that humans and jinn cannot go beyond the limits set by Allah SWT. However, when humans and jinn are capable of crossing the boundaries of the heavens and the earth, it is only by the will of Allah SWT.³⁵

As for the evidence of the existence of jinn according to the Sunnah, according to the opinion of Imam Suyuti (may Allah be pleased with him), they include:

- Abu Nuaim explained in his book "Dalail" and Waqidi, based on Imam Ja'far (may Allah be pleased with him), said that jinn came to the Prophet Muhammad (peace be upon him) in the month of Rabi' al-Awwal in the eleventh year of his prophethood.³⁶
- It is narrated from Ibn Abbas (may Allah be pleased with him) that the jinn visited the Prophet Muhammad (peace be upon him) twice.³⁷

c. Jin According to Abu Tsana' Syihabuddin Sayyid Mahmud Affandi al-Alusi r.a

Abu Tsana' Syihabuddin Sayyid Mahmud Affandi al-Alusi (may Allah be pleased with him) is the full name of al-Alusi. He was born in the city of Kurkh, Baghdad, Iraq, in the year 1217 AH/1802 CE.³⁸ The name al-Alusi is derived from a village located in Alus. Alus is a place in the middle of the Euphrates River, between the cities of Sham and Baghdad. It is from this village that al-Alusi's ancestors originated. He passed away on Friday, the 25th of Zul-Qa'dah, 1270 AH, and was buried in the cemetery of Maulana Syaikh Ma'ruf al-Kharki.³⁹

³⁴ Suyuti, *Al-Dur Al-Mantsur Fi Tafsir Bil Ma'tsur*.

³⁵ Suyuti, *Al-Dur Al-Mantsur Fi Tafsir Bil Ma'tsur*.

³⁶ Suyuti, *Al-Dur Al-Mantsur Fi Tafsir Bil Ma'tsur*.

³⁷ Suyuti, *Al-Dur Al-Mantsur Fi Tafsir Bil Ma'tsur*.

³⁸ Zahabi.

³⁹ Zahabi.

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According to Muhammad Husen Zahabi, his tafsir book "Ruh al-Ma'ani fi Tafsir al-Qur'an al-'Adzim wa al-Sab'I al-Masani" is considered a tafsir book that utilizes rational methods.⁴⁰ Regarding jinn, according to the views of Abu Tsana' Syihabuddin Sayyid Mahmud Affandi al-Alusi (may Allah be pleased with him), jinn are creations of Allah SWT, created from extremely fire, hotter than regular fire.⁴¹

According to Abu Tsana' Syihabuddin Sayyid Mahmud Affandi al-Alusi (may Allah be pleased with him), jinn are divided into various types, including jinn with wings that can fly in the air, jinn that crawl like snakes, jinn resembling dogs, jinn that inhabit specific places, and jinn that move around. According to his views, jinn can change their forms into various shapes.⁴² This is in accordance with what is narrated from Abi Sa'labah, stating that jinn are of three types:

الجن ثلاثة أصناف : صنف اجنحة يطرون في الهواء و صنف حيات و كلاب و صنف يحلون و
يظعنون⁴³

Jinn exists in three types. There is jinn with wings that can fly in the air; there is jinn in the form of crawling snakes and dogs; and there is jinn that resides in a specific place, as well as jinn that moves around and changes their locations.

As for the evidence regarding the existence of jinn from the Noble Qur'an, among them are:

Allah SWT said in Surah al-Ahqaf verses 29-32:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفْرًا مِّنَ الْجِنَّ يَاسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ
مُنذِرِينَ قَالُوا يُتْلَىٰ قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ
طَرِيقٍ مُّسْتَقِيمٍ يُتْلَىٰ قَوْمَنَا أَحْيَبُوا دَاعِيَ اللَّهِ وَآمَنُوا بِهِ يَغْفِر لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّن عَذَابِ أَلِيمٍ وَمَن
لَّا يُجِب دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ

And (mention, O Muhammad), when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners. They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and a straight path. O our people, respond to the Messenger of Allah and believe in him; Allah will forgive you your sins and protect you from a painful punishment. But he who does not respond to the Caller of Allah will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error."

⁴⁰ Zahabi.

⁴¹ Zahabi.

⁴² Abu Tsana' Syihabuddin Sayyid Mahmud Affandi Al-Alusi, *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an Al-'Adzim Wa Sab Al-Matsani*, 7th edn (Beirut: Dar al- Kutub al-'Ilmiyyah, 2014), p. 281.

⁴³ Al-Alusi.

According to Abu Tsana' Syihabuddin Sayyid Mahmud Affandi al-Alusi (may Allah be pleased with him), the term "نفرًا" (translated as "a group") in the above-mentioned verse refers to a group of jinn who were present alongside Prophet Muhammad (peace be upon him) while listening to the recitation of the Qur'an by him.⁴⁴ This serves as evidence that jinn does indeed exist in the physical world, even though humans cannot see them.

Allah SWT said in Surah al-Baqarah verse 102:

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۗ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيْطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ
السِّحْرَ ۗ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَرْوَتَ ۗ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ
فَلَا تَكْفُرْ ۗ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۗ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ
وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۗ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا
بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

And they followed (instead) what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve (by practicing magic)." And (yet) they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves if they only knew.

According to Abu Tsana' Syihabuddin Sayyid Mahmud Affandi al-Alusi (may Allah be pleased with him), based on the above-mentioned verse, it is the devils who have taught magic to humans.⁴⁵ This indicates that the devils exist in the physical world, even though humans cannot see them.

According to Abu Tsana' Syihabuddin Sayyid Mahmud Affandi al-Alusi (may Allah be pleased with him), to acquire knowledge of magic, one must approach the devil. The devils are very inclined towards wicked and immoral actions, and that is why sorcerers are drawn to such evil and immoral practices, as instructed by the devils. This serves as strong evidence for the existence of jinn and devils in the physical world.⁴⁶

As for the evidence regarding the existence of jinn from the Sunnah according to Abu Tsana' Syihabuddin Sayyid Mahmud Affandi al-Alusi (may Allah be pleased with him), one of them is based on the narration from Ibn Mas'ud (may Allah be pleased with him), who said, "I was with the Prophet Muhammad (peace be upon him) on a night when we encountered jinn."⁴⁷

⁴⁴ Al-Alusi.

⁴⁵ Al-Alusi.

⁴⁶ Al-Alusi.

⁴⁷ Al-Alusi.

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Based on the above narration, it becomes very clear that jinn does indeed exist in the physical world, even though humans cannot see them..

C. Conclusion

After examining various available references regarding the existence of jinn in the physical world according to the perspectives of scholars, the author concludes that:

- The Jinn are a race of creatures that Allah SWT created before humans.
- Jinn exists in the physical world, even though humans cannot observe their presence.
- Believing in the existence of jinn in the physical world is part of having faith in the unseen.
- Believing in the existence of Jinn and Satan in the physical world is by the teachings of the Quran and Sunnah

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