

AL-AFKAR: Journal for Islamic Studies

Journal website: <https://al-afkar.com>


P-ISSN : 2614-4883; E-ISSN : 2614-4905
<https://doi.org/10.31943/afkarjournal.v7i4.1167>

Vol. 7 No. 4 (2024)
pp. 1695-1710

Research Article

Jin in Surah Al Jin Verses 1-7 (Comparative Study of Tafsir Kemenag and Quraish Shihab)

Feryyanto Bayu Syahniar¹, Ahmad Nurrohim², Abdullah Mahmud³

1. University of Muhammadiyah Surakarta, Indonesia; fesyahniar17@gmail.com 
2. University of Muhammadiyah Surakarta, Indonesia; ahmad.nurrohim@ums.ac.id
3. University of Muhammadiyah Surakarta, Indonesia; am159@ums.ac.id



Copyright © 2024 by Authors, Published by AL-AFKAR: Journal For Islamic Studies. This is an open access article under the CC BY License (<https://creativecommons.org/licenses/by/4.0>).

Received : January 25, 2024

Revised : June 12, 2024

Accepted : September 07, 2024

Available online : December 20, 2024

How to Cite: Feryyanto Bayu Syahniar, Ahmad Nurrohim and Abdullah Mahmud (2024) "Jin in Surah Al Jin Verses 1-7 (Comparative Study of Tafsir Kemenag and Quraish Shihab)", *al-Afkar, Journal For Islamic Studies*, 7(4), pp. 1695-1710. doi: 10.31943/afkarjournal.v7i4.1167.

Abstract. Jinns are invisible beings created by God. This is one of those beings favored by the Qur'an. But the existence of jinns will always be the subject of research and attention of every circle, just like the existence of humans themselves. Besides the fact that the existence of jinns predates humans, jinns are controversial figures both among laypeople and even among scholars. But there are still many people who wonder whether jinns exist, whether humans can see them, and what are the characteristics of life? Because in the Quran, the word jinn is mentioned 34 times. This is the article that requires humans and especially Muslims to know detailed information about the existence of jinns. From there the author tries to explain simply how the Qur'an, especially in Surah Al-Jin verses 1-7

views jinns. But in this article the author will only focus on the perception of tafsir scholars, namely Tafsir Ministry of Religious Affairs and Tafsir Quraish Shihab. The systematics of writing this article includes using thematic methods or maudui, namely by searching for keywords in mufradat, then analyzing the relationship between verses and comparing different verses. The author concludes tentatively that jinns were created from fire just as humans were created from the ground. Jinns are bukalaf beings like humans and in the here after they will be rewarded for all their deeds. This is why humans and jinns are called *ats-tsaqalain*. In today's life, genius is also understood as a virus, a type of negative human potential. They have extraordinary abilities that humans cannot perform, meaning that they do not mean that humans are inferior to jinns but according to the functions they create. In the world of jinns, there are people who are *shaleh* but many are evil and even unfaithful. God's purpose in creating Jinns was not just to worship and become His servants.

Keywords: Jin: Surah Al-Jin Verses 1-7: Tafsir Kemenag Agama (Kemenag RI), Tafsir Quraish Shihab

INTRODUCTION

The verses of the Qur'an and the hadiths of the Holy Prophets tell quite a lot about angels and jinns, including their nature, activities, and circumstances. In the *nash-nash* it is also explained about their relationship with the Creator (Allah swt), with nature and with man.

The Jinn realm is actually almost similar to the angelic realm, both of which are magical. As Muslims, of course, we must believe in supernatural things as stated in Surah Al-Baqarah in verse 3, namely: *"(That is) those who believe in the unseen, who establish prayers, and spend part of the sustenance that We bestow upon them."*

Because the supernatural realm is a realm that is difficult to reach by human reason, then we are only required to think as much as we can, while the rest is what we cannot reach knowledge so we leave it to Allah swt. for He is the almighty over all knowledge. [1]

Jinns as supernatural beings have a difference with angels, which lies in their obedience to Allah Almighty. Angels have obedience to God in carrying out God's commands continuously and consistently. While the devil although originally also an obedient creature, but he once refused the command of Allah (swt) when told to submit to Adam. This is what makes demons different from angels, as well as in the beginning of determination. and this also makes the Jinn and Adam's posterity mortal enemies, even though there is also a good Jinn. [2] However, it is undeniable that the number of jinns is indeed greater than the number of humans and is scattered everywhere. But for humans who are truly devoted to Allah, the jinn will also be defeated by the permission of Allah Almighty.

With regard to the faith of Jinn, in the Qur'an it has been mentioned in His Word Surah Al-Jinn verses 1-3 as follows: *"Say (O Muhammad): "It has been revealed to you that: have listened to a group of jinns (of the Qur'an), and they said: Verily We have listened to the wonderful Qur'an. (who) gave instructions to the right way, and We had faith in him. and We will never fellowship any man with Our Lord. and that the Most High is the greatness of Our Lord, He has no wife and no (also) begotten."*

From this postulate, it clearly shows that among the Jinn there are also those who obey and some who disobey. Therefore, each of them will get rewards and

sanctions. And the Jinns have admitted it, as explained in verse 11 of the letter of Jin: *"And indeed among us (Jinns) there are righteous and there are opposites. We took different paths"*. (QS. Al-Jin: 11). [3]

Before the Prophet Muhammad (peace be upon him) met directly with the Jinns, they had first heard the verses of the Qur'an. What happened was then the Prophet Muhammad SAW was commanded by Allah SWT to convey it to his people. As explained in Sura Al-Jin verses 1-2.

The number of Jinns who listened to the verses of the Qur'an at that time was no more than ten. They numbered between three and nine, as understood from the meaning of the word *nafar* used by Surat Al-Jin above and translated with a *group*. There is a history that informs that the number of Jinns is only seven people. [4]

Furthermore, if at first the Prophet (peace be upon him) did not realize that the Jinn listened to the verses of the Qur'an so that Allah preached it to him, as impressed by the first verse of Surah Al-Jin. In the end he knew, even deliberately went to their place to deliver his treatise. Indeed, while scholars assert that Prophet Muhammad (peace be upon him) was sent to the Jin people as well. Was not the Prophet Muhammad (peace be upon him) sent to all nature, as Allah Almighty says in Surah Al-Anbiya verse 107: *"And We did not send you (Muhammad) but to (be) a mercy for all nature"*. (QS. Al- Anbiya: 107). [5]

Ibn Taymiyyah asserts that Jinns are assigned by Allah Almighty in terms of *ushul* (the principles of religious teachings, such as the oneness of Allah, the existence of the Day of Judgment, belief in the books of Allah, etc.) and also they are obliged to carry out *furu'* (details of religious teachings). But the loading is not the same as that of humans. [6]

The Jinn who do not carry out their duties and guidance are among the ungodly Jinns or the unbelievers. Their iniquity is graded, as understood from the confession of the Jinn enshrined in the Qur'an Surah Al-Jin verse 11. The paths they walked were many and varied so that their degrees of righteousness and iniquity also differed, as did men. In fact, some scholars argue that para-Jinns also know religions and traditions as humans know them. [7].

Departing from the background of the above problem. Researchers are interested in raising this research with the title "Jin in Surat Al-Jin Verses 1-7 (Comparative Study Between Tafsir Kemenag RI and Quraish Shihab)". This study seeks to examine how the interpretation of the Ministry of Religion of the Republic of Indonesia and Quraish Shihab regarding Surah Al-Jin verses 1-7, as well as the differences and similarities in the interpretation of the two.

RESEARCH METHODS

This research uses qualitative methods. [8] Because the object of research is literature, it can also be called library research. Collect data from primary and secondary sources, then the data and information obtained are analyzed and processed to obtain research conclusions which are finally outlined in the form of written reports. [9]

Data sources in this study consist of primary data sources and secondary data. The primary data source of this study refers to several works of Tafsir. The books of

tafsir that the author refers to in this study are Tafsir Kemenag RI and Tafsir Quraish Shihab. While secondary data sources relevant to this discussion are books, journals, and dissertations related to Jinns in the Perspective of the Qur'an. The verses that will be studied in this study are Surah Al-Jin verses 1-7.

RESULTS AND DISCUSSION

Types of Jinns in Surah Al-Jin Verses 1-7

Jin (Arabic:جنJanna) word "(Jin)" comes from the "Jann" which is also closed, revealed from view except God will, just as an angel can be seen, but the jinn cannot see angels, unless God permits also, just as Satan sees the Angel Gabriel. It falls into the category of supernatural beings. Types of Jinns, there are also supernatural beings of angelic types and spirit types. In the book "Tadzhib al-Lughah lil Harwi" it means to hide, restrain oneself, or cover oneself from humans. [10]

Before discussing the types of Jinn, there are two types that need to be known about the occult, namely the first is Occult Nisbi, which is something that is closed to some beings, while some others are not closed according to the will of Allah SWT. Secondly, the ultimate occult is something that is absolute or as a whole cannot be known by the human senses because in essence only Allah Almighty is All-Knowing. [11].

As for Jinn, his existence as a creature created by God is not much different from that of humans. They are classified into several types, some are Muslims, infidels, male and female jinns, some are good and some are bad. Their number is also very large and varied in pattern, as we see in our own group. [12] The diversity of species that exist in the Jinn nation is as follows:

1. Muslim Jinn

Like humans, Jinns are Muslims and some are infidels. And some of them are Muslims and some even know the Qur'an by heart entirely. Jin Muslims who believe in Allah Almighty, they do not disturb humans, let alone possess them. [13] The level of their faith varies, some are weak in faith and some are strong like human faith. And among them there are also those who are intelligent and some are stupid and like to make mistakes. This is because they are also creatures of God who are also imperfect and have many shortcomings. Regarding the existence of jinns who are Muslims and infidels Allah Almighty has explained in the Qur'an as follows, "And verily among us (jinns) there are righteous men and among us there are those who are not. is We take different paths." (Q.S. Al-Jin: 11).

Those who are Muslims and obedient to Allah Almighty, they are the ones who are actually looking for guidance with their deeds. There are also Muslims who like to listen to Qur'anic recitations, even they convey what they hear to others. [14] They also have the same legal standing as human beings, subject to religious obligations and demands of belief. [15]

Regardless of whether the genie is good or bad, its existence must be believed. Because they are unseen, which we are obliged to believe in as explained in the Qur'an, "(That is) those who believe in the unseen, who establish prayers,

and spend part of the sustenance that We bestow upon them." (Q.S. Al-Baqarah: 3).

It is about our faith in unseen things such as Angels and Jinns. Because if a person denies the existence of jinns, then he does not believe in Allah Almighty as an unseen substance. [16]

2. Genie Kafir

Like Jinns who are Muslims or Muslims, there are also several groups including infidels. It is this pagan genie who often disturbs people and leads to evil things. Unlike the Muslim Jinn who is busy multiplying good for himself, the Jinn even busies himself to disturb humans. Among the pagan Jinns, there are three familiar names: demon, devil, and ifrit. The Jinn are evil jinns and have been named in the Qur'an and are enemies of mankind. They are a group that has been cursed by Allah Almighty because of iniquity and disobedience to the commandments of Allah. Therefore mankind is forbidden to cooperate, communicate and even establish friendship with them. [17] This is stated in the Qur'an as follows:

"Behold, the devil is an enemy to you, so consider him (your) enemy, for verily the devils only invite their class so that they may become inhabitants of the burning hell." (Q.S. Faathir: 6)

When examined more deeply, there are unequivocal statements that Satan has no belief, no religion, no conscience and never invites to the truth. They are destined to be troublemakers and disobedients, vile and bad in temperament and their place of return is hell of hell, as bad as a place of return. [18]

Tafsir of the Ministry of Religious Affairs (Kemenag RI) Al-Qur'an and its Tafsir (Enhanced Edition) in 2011

A Brief History of Tafsir of the Ministry of Religious Affairs (Kemenag RI) The Qur'an and its Tafsir in 2011 and the Method and Style of Tafsir al-Quran and its Tafsir.

Initially, to present the Qur'an and its Tafsir, the Minister of Religious Affairs in 1972 formed a drafting team called the Organizing Council for the Interpretation of the Qur'an chaired by Prof. R.H.A. Soenarjo, S.H. with KMA No. 90 of 1972, then refined with KMA.

No. 8 of 1973 with team leader Prof. H. Bustami A. Gani and further refined with KMA No. 30 of 1980 with team leader Prof. K.H. Ibrahim Hosen.

The composition of the interpretation team is as follows: Chairman: 1. Prof. K.H. Ibrahim Husein, love my life. Vice Chairman 2. K.H. Syukri Ghazali Secretary 3. R.H. Hoesein Thoib Members 1. Prof. H. Bustami A. Gani 2. Prof. Dr. K.H. Muchtar Yahya 3. Drs. Kamal Muchtar 4. Prof. K.H. Anwar Musaddad 5. K.H. Sapari 6. Prof. K.H.M. Salim Fachri. 7. K.H. Muchtar Lutfi El Anshari 8. Dr. J.S. Badudu 9. H.M. Amin Nashir 10. H. A. Aziz Darmawijaya 11. K.H.M. Nur Asjikh, MA 12. K.H.A. Razak Member.

The completion of the interpretation of the Qur'an as a whole is felt necessary, according to the development of language, community dynamics, and science and

technology (IPTEK) which has progressed rapidly when compared to when the tafsir was first published, about almost 30 years ago. In an effort to provide for the needs of the community in the field of understanding the Holy Qur'an, the Ministry of Religious Affairs made efforts to improve the interpretation of the Qur'an that is comprehensive. The activity began with the Working Conference of Qur'an Ulema on 28 to 30 April 2003 which has produced recommendations for the need to improve the Qur'an and its Tafsir of the Ministry of Religious Affairs and formulate guidelines for the improvement of tafsir, which then becomes a reference for the work of the interpretation team in carrying out its tasks, including the completion schedule.

As a follow-up to the Muker Ulama Al-Qur'an, the Minister of Religious Affairs has formed a team with the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 280 of 2003, and then there is the participation of LIPI whose arrangement is as follows: Steering Board: 1. Prof. Dr. H.M. Atho Mudzhar 2. Prof. H. Fadhal AE. Bafadal, M.Sc. Chairman: 1. Dr. H. Ahsin Sakho Muhammad, M.A. Vice chairman: 2. Prof. K.H. Ali Mustafa Yaqub, M.A. Secretary 3. Drs. H. Muhammad Shohib, M.A. Members -Members: 1. Prof. Dr. H. Rif'at Syauqi Nawawi, M.A 2. Prof. Dr. H. Salman Harun 3. Dr. Hj. Faizah Ali Sibromalisi 4. Dr. H. Muslih Abdul Karim 5. Dr. H. Ali Audah 6. Dr. Muhammad Hisham 7. Prof. Dr. Hj. Huzaimah T. Yanggo, MA 8. Prof. Dr. H.M. Salim Umar, M.A. 9. Prof. Dr. H. Hamdani Anwar, MA 10. Drs. H. Sibli Sardjaja, love my life 11. Drs. H. Psalm Sha'roni 12. Drs. H.M. Syatibi AH. Secretariat Staff: 1. Drs. H. Rosehan Anwar, APU 2. Abdul Azz Sidqi, M.Ag 3. Jonni Syatri, S. Ag 4. Muhammad Musadad, S.TH.I.[19].

This interpretation of the Ministry of Religious Affairs of the Republic of Indonesia uses the tahlili method. Although on the other hand also this interpretation uses the maudhu'i method. Even if it is simple, namely by giving certain themes to the letter discussed. [20] While the style of Tafsir al-Quran and tafsir (enhanced edition) of the work of the Ministry of Religious Affairs of the Republic of Indonesia also has several patterns, including: First, the style of Sunni interpretation, which is a tafsir that uses the basics or principles of ahlu sunnah wal jamaah. Second, linguistic style (lughawi), because each verse is often displayed vocabulary with various derivations and repetitions in the Qur'an. Third, Patterned law (ahkam). Related to his interpretation of legal verses. Fourth, in the style of tafsir ilmi, or interpretation nuanced science and technology that is currently underway and also to suggest to scientists that the Qur'an goes hand in hand and even spurs technological progress. In this case, the kauniyah verses were carried out by a team from the Indonesian scientific institute. Fifth, by concluding in each discussion of the group of verses with a conclusion pointer, this interpretation is also hida'i style by displaying clues that can be taken from the interpretation of the verse. [21]

Biography of the Author and Background of the Writing of Tafsir Quraish Shihab and Method and Pattern of Tafsir Al-Misbah

Quraish Shihab came from an influential family of scholars in Ujung Pandang (Makassar). His father, Abdurrahman Shihab (1905-1986) was a professor of exegesis. In addition to working as an entrepreneur, his father since young also carried out da'wah and teaching activities, especially in the field of interpretation His father was

a very influential cleric in Makassar and the people of South Sulawesi in general. He served as Rector of the Indonesian Muslim University (UMI) in 1959-1965 and IAIN (now UIN) Alauddin Makassar 1972-1977.

Quraish Shihab was born in Rappang, South Sulawesi, February 16, 1944. He completed his primary education and junior high school until grade 2 in Ujung Pandang. After that, in 1956, he left for Malang to continue his education at Pesantren Darul Hadith al-Fiqhiyyah. In 1958 he left for Cairo, Egypt, and was accepted into the second class of Tsanawiyah Al-Azhar. In 1967 he earned an Lc. (S.1) degree at the Ushuluddin Faculty of Hadith Tafsir Al-Azhar University. Furthermore, he took S.2 education at the same faculty at Al-Azhar University, and obtained a Master's degree (MA) in 1969 to specialize in the field of Qur'anic Tafsir by writing a thesis entitled *Al-I'jâz al-Tasyrî'iy li al-Qurân al-Karîm* (The Miracles of the Qur'an in Law).

After returning from his intellectual odyssey in Egypt, 1973, Quraish Shihab obtained a position as Assistant Rector for Academic and Student Affairs of IAIN Alauddin Ujung Pandang. He held this position until 1980. He also served as Coordinator of Kopertais Region VII Eastern Indonesia and Assistant to the East Indonesia Police in the field of mental development.

Dissatisfied with his master's education (S.2), in 1980 he again left for his alma mater to take a doctorate. Two years later he earned his doctorate Summa Laude or the *Mumtâz ma'a Dignity al-Syaraf al-Ûlâ* (Level I Award). Quraish Shihab was the first doctor in Southeast Asia to achieve such a degree.

Upon his return to Indonesia, Quraish Shihab was assigned to the Faculty of Ushuluddin and the IAIN Postgraduate Program (now UIN) Syarif Hidayatullah, Jakarta. Several important and strategic positions have been entrusted to him, including Chairman of the Indonesian Ulema Council (MUI) (since 1984), member of *Lajnah Pentashih Mushaf Al-Qur'an* Ministry of Religious Affairs (since 1989) and member of the National Education Advisory Board (1989). He is also active in the management of the Indonesian Muslim Scholars Association (ICMI), the Association of Sharia Sciences and the Consortium of Religious Sciences of the Ministry of National Education.

In 1992, Quraish Shihab was entrusted as Rector of IAIN Syarif Hidayatullah, Jakarta, after previously serving as Assistant Rector for Academic Affairs. Then, in 1998, Quraish Shihab was appointed by President Suharto as Minister of Religious Affairs of the Republic of Indonesia VII Development Cabinet. However, the age of Suharto's government was only two months, because there was strong resistance to Suharto. Finally, in May 1998, the reform movement led by figures such as Mohammad Amien Rais, together with students, succeeded in overthrowing the 32-year-old Suharto. The fall of Suharto also dissolved the newly formed cabinet, including the position of Minister of Religious Affairs held by Quraish Shihab.

Not long after the fall of Suharto, during the reign of President B.J. Habibie, Quraish was entrusted as the Indonesian Ambassador in Egypt, concurrently to the countries of Djibouti and Somalia. It was while as ambassador that Quraish wrote his monumental work *Tafsir al-Misbah*, complete with 30 juz totaling 15 volumes a set. *Tafsir al-Misbah* is a complete work written by the son of Indonesia, after more than 30 years of hiatus. The completion of *Tafsir al-Misbah* further strengthened Quraish's

position as the most prominent exegete in Indonesia, even at the Southeast Asian level.

After returning from his second "hometown", after completing his state duties as Ambassador, Quraish Shihab was active in various activities. He established an educational and study institution on the Qur'an called the Center for Qur'an Studies (PSQ) in Jakarta. In addition, to publish his works, he also founded the publisher Lentera Hati (the name taken from one of the titles of his books).

Works of Quraish Shihab

"Grounding" the Qur'an (1992), Lantern of the Heart (1994), Insights of the Qur'an: Maudhu'i's Tafsir on Various Questions of the Ummah (1996), Miracles of the Qur'an (1997), Tafsir Al-Qur'an al-Karim: Tafsir on Short Surahs Based on the Order of Descent of Revelation (1997), A Glimmer of Divine Light: Living with the Qur'an (2000), Sowing the Divine Message: The Qur'an and the Dynamics of Community Life (2006), Tafsir Al- Misbah: Message, Impression and Harmony of the Qur'an (2000), Religious Logic (2005), The Qur'anic Lantern: The Story and Wisdom of Life (Revised Edition 2008). [22]

Pattern and Method of Interpretation of M. Quraish Shihab

What is meant by the style of interpretation is the tendency of an interpreter (mufassir) in understanding the Qur'an. Usually, an interpreter has a certain field inclination in interpreting the Qur'an. The style of interpretation is usually in accordance with the educational background or scientific field of the interpreter himself. According to Quraish, the patterns of interpretation known so far include:

The literary style of the language, arising from the large number of people who embraced Islam and the weaknesses of the Arabs themselves in the field of literature, so that there was a need to explain to them the peculiarities and depth of meaning of the content of the Qur'an in this field;

The style of philosophy and theology, which emerged as a result of the translation of philosophical books that influenced some parties, as well as the entry of followers of other religions into Islam. Consciously or unconsciously they still believe in their old religions and beliefs;

The style of scientific interpretation, arising from the progress of science and the efforts of interpreters to understand the verses of the Qur'an in line with the development of modern science;

The style of fiqh or law. This pattern emerged and developed in accordance with the development of fiqh and the formation of schools of fiqh in Islam. Each group tries to prove the truth of its opinion based on their interpretations of the law.

Tasauf style. This pattern arose as a result of the emergence of the Sufism movement and as a reaction to the tendency of various parties towards matter, or as compensation for perceived weakness;

Social pattern of society. This pattern originated from the modern Egyptian scholar Muhammad Abduh (1843-1905) who tried to explain the instructions of Qur'anic verses that were directly related to the social life of the people. In this style

the interpreter tries to deal with their diseases or problems based on the instructions of the Qur'an in easy-to-understand language. [23]

Interpretation of the Ministry of Religion of The Republic of Indonesia and Quraish Shihab Regarding Jinns in Sura Al- Jin Verses 1-7

Surah Al-Jin Verse 1

Say (Muhammad), "It has been revealed to me that a group of jinns have listened (to the recitation)," and they said, "We have listened to the amazing recitation (of the Qur'an).

Tafsir of the Ministry of Religious Affairs (Kemenag RI) argues, (1) In this verse, Allah commands His Messenger to tell the companions about jinns who believe in Allah. Jinn faith means:

1. that the Prophet Muhammad was an apostle to mankind as well as to the jinn, as is also revealed in another verse.
2. that the jinn hears and understands human language, as is also stated in other verses.
3. that jinns will also be chastened as will humans.
4. that there are jinns who also preach to their people.
5. so that the Quraysh might know that the Jinn alone when hearing Al-Our'an confessed his miracle and had faith in him.

Based on the understanding of this verse, it is understood that the Prophet Muhammad knew that the jinn heard his recitation through the medium of revelation, not by witnessing it with his own eyes.

Quraish Shihab (Al-Misbah) argues, Say O Prophet Muhammad to all mankind, especially those who deny your apostolate that: "It has been revealed to me that it has been made known to me by Allah through the angel Gabriel and in a hidden way that: A group of jinns have listened diligently I read the verses of the Qur'an when I read them in the Bathn of Makkah, somewhere between Thaif and Mecca when I performed the morning prayer, and they said to their people after they returned to their place that: Verily we have listened to a perfect reading that is very beautiful and wonderful, its words and content. We had never heard such a beautiful read.

The word (نفر) nafar is used to designate groups of three to nine or ten people. It is said that at that time there were seven or nine jinns who diligently listened to the Qur'an. The word (جن) Jinnis taken from the word (ججج) janana which means hidden. It was created from fire (QS. ar-Rahman [55]: 15). Scholars differ in their opinions about the nature of Jin.

The word (عجب) 'ajaban (is taken from the word العجب) al-'ajab which is something that invites a sense of amazement or wonder because it appears different from what has been known so far. The Qur'an is amazing and astonishing because its redactions and content are so far different from what is known so far. He was astonishing and amazing also because of the tone and tone vibe produced by his choice of words.

From the two interpretations above there are similarities in meaning, equally agree that the jinn hears and understands the reading of the Qur'an and the jinn is very amazed by the reading of the Qur'an and acknowledges its miracles and believes in it.

Surah Al-Jin verse 2

(who) gave instructions to the right way, and we had faith in him. And we will never fellowship anything with our Lord.

Tafsir of the Ministry of Religious Affairs (Kemenag RI) argues, in this second verse Allah states that the jinn has heard the Qur'an which amazes them because it gives instructions to the right path, then they believe. They were determined not to fellowship God with anything. What they heard and their attitude afterwards were also conveyed to their people, as mentioned also in another verse:

So when it was finished, they went back to their people (to) give a warning. (al- Ahqaf/46:29).

Quraish Shihab (Al-Misbah) argues, He gives clear and gentle instructions to the right path. We are aware that the reading cannot be the result of artificial beings. It must be the word of God Almighty, so all of us who hear it have faith in it and we will once and for all from this time on no longer fellowship with our Lord Sustainer and Guide who sent down that glorious reading of any kind from His creatures. The word (رشد) *rushd* is among others used in the sense of benevolence, righteousness and instruction.

From the two interpretations above there is a similarity in meaning, that it is the Qur'an that amazes them because it gives guidance to the right way, then they believe, and are determined not to fellowship with Allah.

Surah Al-Jin verse 3

and verily the majesty of our Lord, He had no wife and no children.

The interpretation of the Ministry of Religious Affairs (Kemenag RI) argues that just as they avoid fellowshiping with God, the jinns also purify Him from having wives or children. Having a wife, and children is only a human necessity, as God says:

And among His signs (greatness) is that He created a mate for you of your own kind, so that you might be inclined and at ease to him. (ar-Rum/30:21).

Quraish Shihab (Al-Misbah) argues, After they explained their determination not to fellowship with Allah, they described the purification of Allah from all shortcomings by saying: And that the Most High is so unattainable to whomever and whatever the greatness of our Lord, He neither takes a wife nor a child.

The (ta'ala is taken from the word (تعال) (word (عال) 'ala' i.e. rising. What is meant is such an incredible height that it is not affordable by anything and anyone. The letter ta' used here "borrows" the meaning of earnestness and compulsion, in order to refer to His extraordinary height. This is because usually people who force themselves and are serious to achieve something, then their achievement will exceed the limits of anyone who does not mean it or does not force themselves. That this word is only "borrowed" because for God there is no such thing as compulsion and earnestness of effort as creatures do.

The word (جَدُّ) jadd some understand it in the sense of greatness and majesty, there is also wealth and indifference to something. Others understand it in the sense of power. In the end we can conclude that the word is used here to describe the perfection of God in accordance with His greatness and majesty. This affirmation of God's nature is an argument about His unwillingness to children and spouses. Wives are needed as companions in life, intimacy and to have children, while children are needed to help and continue offspring. Allah does not need, is again the Most Rich and Great therefore Allah has neither spouse nor children.

From the two interpretations above, similarities are found, that they (Jinns) understand the greatness and majesty of Allah SWT. He had no wife nor children like man, because God is rich and great.

Surah Al-Jin verse 4

And indeed the foolish among us always spoke (words) that transgressed the limits of God.

The interpretation of the Ministry of Religious Affairs (Kemenag RI) argues that among the jinns there are those who speak words that are far from the truth, namely that Allah has children and female companions.

Quraish Shihab (Al-Misbah) argues, that: The short-sighted and less intelligent of our people or especially the devil always say to Allah the One and Most Holy that words are transgressive.

The word (سَفِيه) saflh was originally used to designate someone who was weak in reason. The word is also used by the Qur'an in the sense of a person who does not walk the right path but finds himself right so that he behaves as a stone head. The word (شَطَط) (shathathan is taken from the word شَطَطًا) shathath which originally meant very far. From the same root is born the word (سَاطِئ) syathth i.e. shoreline because it is far from the depths of the sea. The word is also used in the very jat^o meaning of truth and justice. And this is what the above verse means.

From the two interpretations above, there is a common opinion that Among the jinns there are those who speak words that are far from the truth, namely that God has children and women, words that transgress boundaries.

Surah Al-Jin verse 5

And verily we thought that man and the jinn would not speak false words against God

Tafsir of the Ministry of Religious Affairs (Kemenag RI) argues, In this verse it is explained that the jinn states that it is inappropriate if there are jinns or humans who dare to say that Allah has children and has a wife.

Quraish Shihab (Al-Misbah) argued, and indeed we thought, because of our prejudice it has always been good that man and jinn will never tell Allah such a lie that He has children and wives. All these lies, al-Hamdulillah disappeared after we heard the verses of the Qur'an.

While scholars argue that the Jinn utterances recorded in the above verses explain why before hearing the Qur'anic instructions they fellowship with Allah, and

believe that He has wives and children. That is because we were deceived and suspected that there would be no man or genie making things up against God. From the two interpretations above, there is a common opinion that it is not appropriate for jinns and humans to dare to say that God has children and has wives.

Surah Al-Jin verse 6

And in fact there were some men from among men who asked for protection from some men from Jinns, but they (Jinns) made them (humans) more heretical.

Tafsir of the Ministry of Religious Affairs (Kemenag RI) argued, the Jinn also said that many of the humans took refuge and begged the Jinn. This resulted in people being possessed by jinns, and brought to do evil so that they were lawless and sinful. The Word of Allah:

And it was on the day when He gathered them all together (and God said), "O Jinn! You have (misled) many people..." (al-An' am/6:128)

Quraish Shihab (Al-Misbah) argues, and that there are some men, namely figures who have the power and influence of the human kind, who always ask for protection out of fear for themselves and their benefit, to some men, namely figures of the jinn type, so they are jinns, adding to those who ask for protection narrowness, difficulty, and sin.

The word (رهاقا) (rahaqa is taken from the word رهاق) rahiqa which originally meant to cover something with harshness and compulsion. What is meant here is to be overwhelmed by difficulties and narrowness and sin and torment as a result of his heresy. While the cleric underlined that all those who ask for help from the jinn even though at the beginning of their lives look happy but they will not die, unless they experience hardships, even tribulations, in addition to the pile of sins.

From the two interpretations above, it is found that Jinn said that many of the humans took refuge and begged the Jinn. It causes man to disobey His God and sin because of his actions.

Surah Al-Jin verse 7

And indeed they (jinns) think like you (Meccan polytheists) who also think that Allah will not raise anyone again (on the Day of Judgment).

Tafsir of the Ministry of Religious Affairs (Kemenag RI) argues, Furthermore, he explained that the unbelieving jinn thought, as humans predict, that Allah would not send an apostle to His creatures to invite them to monotheism and faith in Him and the Day of Judgment. [24]

Quraish Shihab (Al-Misbah) Argue And verily they the Jinns thought, as you think, O Jinns, or O Gentiles of Mecca, that Allah will never raise anyone after his death, nor send any apostle. [25]

From the two interpretations above, there is a difference where the interpretation of the Ministry of Religion argues that the unbelieving jinn thinks, as humans predict, that Allah will not send any apostle to His creatures to invite them to monotheism and faith in Him and the Day of Judgment. Whereas according to Quraish Shihab argues, And verily they the Jinns thought as you thought O Jinns or

O infidels of Mecca, that Allah would never raise anyone after his death, nor send any messenger.

Comparative Table Of Tafsir Of The Ministry Of Religious Affairs Of The Republic Of Indonesia And Tafsir Quraish Shihab (Al- Misbah) In Surah Al Jin Verses 1-7

No	Verse	Tafsir Kemenag RI	Tafsir Al-Misbah
1	QS. Al-Jin: Verse 1	<ol style="list-style-type: none"> 1. that the Prophet Muhammad was an apostle to mankind as well as to the jinn, as also revealed in another verse. 2. That the Jinn hears and understands human language, as also stated in other verses. 3. That the Jinn will also be chastened as will humans. 4. That there is a jinn who also preaches to his people. 5. so that the Quraysh know that the Jinn alone when hearing Al-Qur'an confesses his miracle and has faith in him. 	<ol style="list-style-type: none"> 1. Say, O Prophet Muhammad to all mankind, especially those who deny your apostolate that: "It has been revealed to me that Allah has made it known to me through the angel Gabriel and in a hidden way that: 2. A group of jinns had been listening diligently to my recitation of the verses of the Qur'an when I read them in the Makkah Bathn.
2	QS. Al-Jin: Verse 2	<ol style="list-style-type: none"> 1. Jin was amazed at giving directions to the right path 2. They believe 3. Jinn is determined not to associate God 	<ol style="list-style-type: none"> 1. Give clear, gentle directions to the right path 2. Aware that the reading is not made by creatures, but His word 3. There will no longer be fellowship with God, the God of Nurture and Guide
3	QS. Al-Jin: Verse 3	<ol style="list-style-type: none"> 1. Purify Him from having a wife or children 2. Having a wife or children is only a human necessity 	<ol style="list-style-type: none"> 1. Their determination not to fellowship God from all shortcomings 2. He took neither a wife nor a child
4	QS. Al-Jin: Verse 4	<ol style="list-style-type: none"> 1. Among the jinns there are those who speak words that are far from the truth 2. That God has children and women 	<ol style="list-style-type: none"> 1. The shortsighted and less intelligent of the devil tell God the One and the Most Holy the transgression
5	QS. Al-Jin: Verse 5	<ol style="list-style-type: none"> 1. Jinns or humans feel it is not appropriate to dare to say that God has children and has wives 	<ol style="list-style-type: none"> 1. Man and jinn will not tell God a lie like He has children and wives 2. All these lies were dispelled after we heard the verses of the Qur'an
6	QS. Al-Jin: Verse 6	<ol style="list-style-type: none"> 1. Jin said that many of the humans took refuge and begged Jin 2. People are possessed by jinns so that they are lawless and sinful 	<ol style="list-style-type: none"> 1. Men are figures who have power and influence who always ask the genie for protection

7	QS. Al-Jin: Verse 7	1. That Allah will not send any Apostle to His creatures to invite them to	1. The Jinn thought, as you prejudiced, O Jinn and the Gentiles of
---	---------------------	--	--

CONCLUSION

Jin (Arabic: جن Janna) word "(Jin)" comes from the "Jann" which is also closed, revealed from view except God will, just as an angel can be seen, but the jinn cannot see angels, unless God permits also, just as Satan sees the Angel Gabriel. It falls into the category of supernatural beings. Types of Jinns, there are also supernatural beings of angelic types and spirit types. In the book "Tadzhib al-Lughah lil Harwi" it means to hide, restrain oneself, or cover oneself from humans.

Jin Muslim

Like humans, Jinns are Muslims and some are infidels. And some of them are Muslims and some even know the Qur'an by heart entirely. Jin Muslims who believe in Allah Almighty, they do not disturb humans, let alone possess them. The level of their faith varies, some are weak in faith and some are strong like human faith. And among them there are also those who are intelligent and some are stupid and like to make mistakes. This is because they are also creatures of God who are also imperfect and have many shortcomings.

Genie Kafir

Like Jinns who are Muslims or Muslims, there are also several groups including infidels. It is this pagan genie who often disturbs people and leads to evil things. Unlike the Muslim Jinn who is busy multiplying good for himself, the Jinn even busies himself to disturb humans. Among the pagan Jinns, there are three familiar names: demon, devil, and ifrit. The Jinn are evil jinns and have been named in the Qur'an and are enemies of mankind. They are a group that has been cursed by Allah Almighty because of iniquity and disobedience to the commandments of Allah. Therefore mankind is forbidden to cooperate, communicate and even establish friendship with them.

1. Jin hears the Qur'an and acknowledges its truth.
2. Among the jinns there are believers and some are unbelievers.
3. Among men there are those who ask the jinn for protection, and they are possessed and misled.
4. Appealing to the genie will lead astray.

However, after being examined there are also differences in the understanding of the interpretation of the verse, it can be seen in the interpretation of the verse QS. Al-Jin verse 7. Where in the interpretation of the Ministry of Religion explains that Allah will not send any Messenger to His creatures to invite them to monotheism and faith in Him and the Day of Judgment. As Al-Misbah explains, the Jinn thought as you prejudiced, O Jinn and the infidels of Mecca, that Allah would never raise anyone after death, or send an Apostle

REFERENCES

- Ahmad, N. Al-Tarjih fi Al-Tafsir: antara Makna Al-Qur'an dan Tindakan Manusia. (n.d.-b).
https://scholar.google.com/citations?view_op=view_citation&hl=id&user=lsGwJwwAAAAJ&citation_for_view=lsGwJwwAAAAJ:gyKSN-GCBoIC
- Ahmad, N. (2021, June 4). THE MEANING OF KAFIR IN TAFSIR MUHAMMADIYAH: A COMPARATIVE ANALYSIS STUDY. Ahmad | Prophetics: Journal of Islamic Studies. <https://journals.ums.ac.id/index.php/profetika/article/view/14774>
- Ariyanto, M. D. (2007, May 1). RUQYAH THERAPY AGAINST PHYSICAL, MENTAL ILLNESS AND JINN DISORDERS. <https://publikasiilmiah.ums.ac.id/handle/11617/901>
- Al-Suyuthi, Imam Jalaluddin, Uncovering the Mysteries of the Occult, Bogor: Kanza Publishing, 2011
- As-Suyuthi, Imam Jalaluddin. Mysteries of the Unseen. Jakarta: Kanza Publishing, 2011
- Z. Abdussamad, Qualitative Research Methods, Print I. Makassar: Syakir Media Press, 2021.
- Darusmanwiati, Aep Saepuloh. The Smart Book of the Occult Realm Series II (The Jinn and Satanic Realm) according to the instructions of the Qur'an and Sunnah. tt: Indonesianschool.org, tth.
- Dawud, Muhammad Isa. Dialogue with Muslim Jinns. Bandung: Pustaka Hidayah, 1995
- H. A. Said and N. Ferdiani, "Methodology of the Qur 'an and Its Tafsir By the Ministry," Stud. Islam., Vol. 20, No. 1, pp. 1-29, 2022.
- HUMANIKA, vol. 21, no. 1, pp. 33-54, Apr. 2021, doi: 10.21831/hum.v21i1.38075.
- HZ, S. (2010, May 1). JINN IN THE PERSPECTIVE OF THE QUR'AN AND HADITH. <https://publikasiilmiah.ums.ac.id/handle/11617/2245>
- Jin - Wikipedia Indonesian, the free encyclopedia. (2023, December 1). <https://id.wikipedia.org/wiki/Jin>
- M.A. Ashharie, et al., Mysteries of the Astral World (tt., Vision 7 Publishers, 2013), p.142
- M.A. Ashharie, et al, Mysteries of the Astral World, Uncovering the Life of Angels and Jinns According to Guidance in Islam.p.143.
- M. Esa Prasastia Amnesti, "Characteristics of The Qur'an Interpretation and Their Team Work of The Ministry of Religion of The Republic of Indonesia Muhammad Esa Prasastia Amnesti," Ascarya, vol. 1, no. 2, pp. 93-110, 2021, [Online]. Available: <https://doi.org/10.53754/iscs.v1i2.18>
- Ministry of Religious Affairs of the Republic of Indonesia, THE QUR'AN AND ITS TAFSEER, vol. VIII. Jakarta: Widya Cahaya, 2011.
- M. R. Fadli, "Understanding the design of qualitative research methods," Qisthi, Aqis bil. Unveiling the Existence of Two Ghoib Beings, Angels and Jinns. Surabaya: Mulia Jaya, 2006.
- Munazir, Jinn's Position as a Subject of Islamic Law (IAIN Serang: Master's Thesis in Islamic Family Law, 2013), p.39.
- M. Q. Shihab, TAFSIR AL-MISHBAH Message, Impression and Compatibility of the Qur'an, vol. 14. Tangerang: Lentera Hati Publishers, 2005.

- M. Quraish Shihab, *Jinn in the Subtle and Invisible Qur'an*, p. 146.
- M. Quraish Shihab, *The Jinn in the subtle and invisible Qur'an*, p.144
- Nur, A. (2012, June 1). M. Quraish Shihab and the Rationalization of Tafsir. *Nur | Ushuluddin Journal*. <https://ejournal.uin-suska.ac.id/index.php/ushuludin/article/view/696/647>
- Nurrohim, A. (2020, January 17). *ḤIKMAH IN THE QUR'AN: A THEMATIC STUDY OF TAFSIR AL-MIZĀN*. *Nurrohim | Prophetica: Journal of Islamic Studies*. <https://journals.ums.ac.id/index.php/profetika/article/view/9954>
- R. Igisani, "Study of Tafsir Mufassir in Indonesia," *Portrait of a Thinker.*, Vol. 22, No. 1, 2018, DOI: 10.30984/PP.V22I1.757.
- Wartini, A. (2014). *THE STYLE OF INTERPRETATION OF M. QURAISH SHIHAB IN TAFSIR AL-MISBAH*. *Hunafa: Journal of Critical-Analytical Islamic Thought*, 11(1), 109. <https://doi.org/10.24239/jsi.v11i1.343.109-126>