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THE TRUTH OF THE EXPRESSIONS OF THE DEVIL'S ACTIONS: A DOCTRINAL STUDY

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ABSTRACT

This study deals with a group of expressions that are mentioned in the Noble Quran that relate to the reality of the Devil's actions. In the Holy Quran there have been many expressions of significance regarding the impact of the action, especially evil deeds, seeking innocence from them, and attributing them to devils; those matters have occupied scholars' minds. So, it was necessary to study the truth of the expressions and their connection to human actions, is there a capacity for Demon in human action, and if it is, what is its truth, with the explanation of the opinions of different scholars on each of these expressions, which we find abundantly in the Noble Quran. This study adopts an inductive analytical approach based on tracking these expressions, then analyzing them and analyzing the opinions of scholars about them. The study starts from the hypothesis that Satan has an influence and action on human actions that reveal the Quranic verses related to them; the research tries to answer the following questions: Why are the expressions related to the actions of devils multiplied? What is the significance of the many references to the actions of demons and their relationship to human action? How did the scholars deal with the words mentioned and their effect on humans? One of the most important results of the study is to shed light on the study of expressions related to the actions of demons and to understand their implications for the contemporary Muslim so that he is aware of the importance of this issue and its close connection with the Islamic faith.

INTRODUCTION

God created creatures that are diverse in the worlds in terms of the origin of creation, and he is superior in his creation, then they differed in terms of the substance of creation, so the sons of Adam were created from dust, and the angels were created from light, he created demons out of the fire, and the Almighty made it clear that Satan is one of the unbelievers, "And [mention] when We said to the angels, "*Prostrate before Adam*"; so they prostrated, except for Iblees (*The proper name of Satan, who was not an angel but from the*

Jinn).He refused and was arrogant and became of the disbelievers” (Al-Baqarah:34); this rejection is motivated by arrogance, except Iblees; “he was arrogant and became among the disbelievers” (Sād: 74), and the vision of Satan that he is better than humankind, and he made a comparison with regard to the substance of creation, God Almighty said: “He said, "I am better than him. You created me from fire and created him from clay.” (Sād: 76). Allah says: “O Iblees, what is [the matter] with you that you are not with those who prostrate? Never would I prostrate to a human whom You created out of clay from an altered black mud” (Al-Hijr: 32-33); he argued that it was created from fire, and human beings were created from clay, and this is confirmed in another place where God Almighty said: “And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?" (Al-Isra: 61).

And if we go back to the nature of the relationship that God Almighty approved in His Great Book between humankind and demons, we will find it; the Almighty said: “Indeed, Satan is an enemy to you; so, take him as an enemy. He only invites his party to be among the companions of the Blaze” (Fātir: 6), the nature of the relationship is based on enmity, and the divine command to make it an enemy came, God Almighty said: “And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the Jinn and departed from [i.e., disobeyed] the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange” (Al-Kahf: 50), based on this relationship in which he was excluded from the mercy of God, he was cursed and expelled from the mercy of God, and he was among the unbelievers, so Satan and his assistants set out to plot against human beings to prove their superiority through his leadership and the subordination of human beings to them, and for their destiny to be one, which is fire and God forbid.

And we do not neglect that the world of the Jinn and demons is metaphysical, as it sees us, but we do not see it, and the Jinn does not know the unseen, unlike what some people think. Allah says: “And when We decreed for him [i.e., Solomon] death, nothing indicated to them [i.e., the Jinn] his death except a creature of the earth eating his staff (Upon which he was leaning at the time of his death. A termite continued to gnaw into the stick until it collapsed under his weight). But when he fell, it became clear to the Jinn that they would not have remained in humiliating punishment (i.e., hard labor.) if they had known the unseen.” (Saba’: 14) which is evidence that the Jinn does not possess knowledge of the unseen, it belongs exclusively to Allah. The focus of the investigation will be the truth about these expressions contained in the actions of demons towards human beings and their nature from the doctrinal and linguistic side.

The Significance and Motivation of the Study

A group of expressions related to the reality of the demons' deeds was mentioned in the Noble Quran, their significance varied concerning the impact of the action, especially evil deeds, seeking innocence from them and attributing them to demons, such matters occupied people's minds, and some of them presented the actions of Satan to deception and hostility. Therefore, it was

necessary to examine the truth of the expressions and their connection to the actions of humankind.

There have been many studies about Satan (or the demon) and his actions and nature, and the concepts and perceptions about him in Islam and other different religions and philosophies. However, the relationship of influencing and being influenced remained a research gap that needs more exploring through different angles and beliefs. This study came to fill the gap of the relationship of influencing and being influenced in the relationship of Satan with humankind in bad deeds.

The importance of the study and its motives come to clarify the correct Islamic conception of Satan's influence on humankind through the theoretical and practical side. Additionally, the study aims to understand this relationship in the light of the increasing knowledge in the world of metaphysics and its relationship with the material world, and the effects of each on the other. The study provides an insight into the contemporary Muslim mentality in the light of cognitive theories and their reflection on the correct understanding of the world and its resources, and investing this understanding in human reality and behavior.

The Problem of the Study

This study deals with a complex intellectual and historical problem between the material world represented by man and his actions, and the metaphysical world represented by Satan and the effect of the second on the first's actions (bad deeds). Man has always blamed the Satan in an attempt to justify his actions, which is a part of the problem of the relationship between man and the devil in various religions, philosophies and ideologies. The study analyzes the problem of the terms related to Satan and his actions contained in the Holy Quran and their implications. This is to determine the Quranic understanding of this issue, and the relationship of these words to human actions.

The study problem appears by answering the following questions:

1. Is there a power of Satan in human action, and if so, what is its reality?
2. What are the expressions that are mentioned in the Holy Quran to denote the actions of devils? What is the significance of these words?
3. Why are there words related to the actions of demons?
4. What is the significance of the many references to the actions of demons and their relationship to human action? What is the relationship of man to the actions attributed to demons?
5. How does the contemporary Muslim understand the truth of devil utterances and how to avoid them?

Study Approach

This study adopts an inductive analytical approach based on tracking these expressions, then analyzing them and analyzing the opinions of scholars about them.

Study hypothesis

The study starts from the hypothesis that Satan has an influence and action on human actions, which the Quranic verses related to them reveal it.

Previous studies

1. A Research entitled: The concept of Waswasah and how to push it through al-Mu`wadhitin, Sarah Bint Saud Al-Anzi, Journal of the Center for Islamic Research and Studies, Volume 8, P27, Cairo University - Faculty of Dar Al Uloom - Center for Research and Studies.
2. A Research entitled: The relationship between man and the Jinn as depicted in the Quran: a Quranic study, Jamal Mahmoud Ahmad Abu Hassan, Islamic knowledge, Vol. 14, p. 55, International Institute of Islamic Thought - Jordan Office, Date: 2009
3. A Research entitled: The Jinn in the Perspective of the Islamic Faith, Nasr Bin Muhammad Al-Kilani, Journal of the College of Fundamentals of Religion, No. 6, Omdurman Islamic University - College of Fundamentals of Religion, Date: 2011.
4. Satan's methods of seducing the children of Adam as it came in the Holy Quran, Muhammad bin Abdulaziz Al-Musnad, Tebyan Magazine for Quranic Studies, p. 9, Saudi Society for the Noble Quran and its Sciences It is a special study of objective interpretation.

The novelty in this study

What is new in this study is to collect expressions related to the actions of demons, analyze their meanings, and study the most important indications of the words.

The Structure of the Study

The first topic: The expressions and names mentioned for the devils, with an explanation of their concept: These names are: the Jinn, which is the basic name, the demons, the imp, the Devil, and the consort.

The second topic: the actions of demons in the Holy Quran: These words were as follows: Seduction, friction, whimsy, uttering, whispering, obsessive, revelation, embellishment, delusion, flushing, sedition, obsession, forgetfulness, buzz, and intimidation.

The third topic: the names of demons and their actions and doctrinal implications

The first requirement: the truth of Satan's power and authority through his actions

The second requirement: the complex implications of the actions of demons and what a Muslim should do

Conclusion: It includes the most important findings and recommendations.

The first topic

The expressions and names mentioned for the demons, with an explanation of their concept

The Noble Quran mentioned words and names indicating the Devil and his assistants, and our knowledge of this came through going back to the texts showing their role as a single verb, but there is a difference between those tasks that each one of them performs and their different abilities, and we cannot fail to mention that the Jinn is as knowledgeable as the world of humankind, including the infidel, and among them the Muslim, the Almighty said: “*and among us are Muslims [in submission to Allah], and among us are the unjust (i.e., those who deviate from the truth and act tyrannically). And whoever has become Muslim - those have sought out the right course*” (Al-Jinn: 14), they are a metaphysical scientist mentioned in the Holy Quran, so it is necessary to believe in them even if we do not see them with our own eyes. The Jinn are the world under which all other utterances are included in. So, we will start by explaining its concept and then moving on to others:

First: The Jinn

The Jinn in the language (Ibrahim et al., 1985): the Jinn: unlike human beings, its female is Jinnia. And it is said: So-and-so has become a guest of a Jinn: in an empty place in which I am not amenable. Al-Mighty God said: “*In them are women limiting [their] glances (to their own mates, i.e., being chaste and modest), untouched (they have not been caused to bleed by loss of virginity) before them by man or Jinni*” (Ar-Rahmān: 56), “*From among the Jinn and humankind*” (An-Nās:6).

Al-Jinn idiomatically: A kind of rational soul, wanting and charged in the way that man is, but they are devoid of human matter, hidden from the senses, they do not see in their nature, nor in their true form, and can form (Al-Sayed, 2000). Their creation precedes the creation of human beings, and the substance of their creation is Hell. The Almighty said: “*And the Jinn We created before from scorching fire*” (Al-Hijr: 27).

And Ibn Sina defined the Jinn: "It is an aerial animal that forms in different shapes." Then he said: “This is an explanation of the name, that is, an explanation of the meaning of this term while discarding its application to an external reality, whether it is absent abroad or presents and its presence in it is not known, because the nominal definition is only so, unlike the true definition, it is a perception of what has an external reality in mind.” (Al-Kafawi, 1998).

Second: Satan Expression

Linguistic meaning: Ibn Faris said: “(Shatan) Al-Shayen, al-Ta’a, and An-Nun are a true, steady root that indicates the distance. It is said that the house is scattered, and the house will be scattered ..., as for Satan, a people said: It is from this door, and the color in it is original, so it was called that after it, this is why all rebellious acts of Jinn, humankind, and cattle are the Devil.” (Ibn Faris, 1979).

Among the verses in which this expression is mentioned:

“But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, “Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time.” (Al-Baqarah: 36). The Almighty said: “Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?” (Maryam: 83).

Third: the expression of the imp

Linguistic meaning: And its derivation from the Afar, which is dirt, it is said: Afarha, meaning he wrestled with it, so he smashed it, and was thrown into the desert, which is dirt. And it was said: It is from the Afr, which is strength, and the Demon from the evil genie. And it is said: “The Demon Nefret, which is a follower of Leitan, and Hassan Basin. It is borrowed from humankind, and for this metaphor to become famous, he is described in verse as being from the Jinn to distinguish him.” (Al-Halabi, n.d.).

The word (imp) was mentioned in the Noble Quran once (Abdel-Baqi, 1944) in the Almighty says: “A powerful one from among the Jinn said, “I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy” (An-Naml: 39).

Fourth: The term devil

Linguistic meaning: “Ablest: become silent, and he lost the mercy of God, that is, despair and remorse, and from him, he is called the Devil, and in the Holy Quran: On the same day the criminals will go dirty, and the Devil, God cursed him: He is derived from him because he lost his mercy.” (Ibn Manzoor, 1993).

Among the verses in which this expression is mentioned:

Allah says: “And [mention] when We said to the angels, “Prostrate before Adam”; so, they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.” (Al-Baqarah: 34). Iblees is the proper name of Satan, who was not an angel but from the Jinn, as stated in the Quran 18:50.

Allah says: “And Iblees had already confirmed through them (i.e., the people of Saba’ or humankind in general) his assumption (that humankind could readily be misled by him), so they followed him, except for a party of believers” (Saba’: 20)’.

Fifth, the term spouse

Linguistic meaning: Qurain, the Saheb (the comparator, as the Qurana, as the bustard; and the plural is Qiraan, as generous, Qurain: The Saheb (the comparator, as the Qurana, as the bustard; and the plural is Qiraan, as generous (Al-Zubaidi, 1965).

Among the verses in which this expression is mentioned:

Allah says: "And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion" (An-Nisā':38).

Allah says: "And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion" (Az-Zukhruf: 36).

The second topic: the deeds of demons in the Holy Quran

The deeds of the devils were mentioned in the Book of God Almighty in several places, and these expressions were as follows:

First: Seduction

Linguistic meaning: He is seduced, if he followed Seduction (Ibn Sayyidah, 1996). And (the Seduction) delusion and disappointment as well. He (seduced) seduces by the fracture (Ghayi) and (seduced), and (a seducer) and (seduced him) others; he is a (seducer) upon a prey (Al-Razi, 1999A).

Among the verses in which this expression is mentioned:

"[Iblees] said, "By Your mightiness, I will surely mislead them all* Except, among them, Your chosen servants." (Sād: 82-83).

Second: Intertwining, and it has been mentioned with the wording: (to intertwine)

The linguistic meaning: "The palate is from the human being, and the animal, the inside of the top of the mouth is from inside, and it was said: It is the bottom at the end of the front of the two beards from the bottom of them. Putting together your palates, the boy's palate with dates and his palate, rub his palate with it, his friend began to kneel you, took his palate and pulp, then dragged it to him, and the locusts thrashed the ground and came upon its seed, and the Almighty says: (For his offspring to afflict you) Taken from this, and the man got hold of him, he took his money as if he were eaters in the palate (Ibn Sayyidah, 2000). The man's palate of his bear is a tender, and its palate is friction if a rope pulls in its lower palate to lead it with it (Al-Khattabi, 1982).

Almighty says: "And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to the one you created from clay? * [Iblees] said, "Do You see this one whom You

have honored above me? If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few." (Al-Isrā': 61-62).

Third: Venality

Linguistic meaning: Irritability, to settle among a people and to carry each other against one another with corruption among them, and aled among them arose and a whimsy: Irritability: To settle among a people and to carry each other against one another with corruption among them. Satan influx: and whispering and scandalizing him in the heart with what he begs for a person of sins, meaning he casts in his heart what he spoils his companions (Ibn Manzoor, 1993).

Among the verses in which the word is mentioned:

Allah says: "And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing" (Al-A'rāf: 200).

Allah says: "And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed, Satan is ever, to humankind, a clear enemy." (Al-Isrā': 53).

Fourth: The Scorner

Linguistic meaning: (Scorner) is like "Mocker" in meaning, and (scorn) and a defect, and (mock) is the same. It is said: a man (a scorner) and a woman a (scorner) also, and (the giggles) of Satan are his deeds which he spreads through the heart of man (Al-Razi, 1999A).

Among the verses in which the word is mentioned:

Allah says: "And say, "My Lord, I seek refuge in You from the incitements of the devils, and I seek refuge in You, my Lord, lest they be present with me." (Al-Mu'minūn: 97-98).

Therefore, it came in the Holy Quran, the promise of woe to those who are scorners because it comes from the accursed Satan by the verse, Allah says: "Woe to every scorner and mocker" (Al-Humazah: 1).

Fifth: The Obsessive

Linguistic meaning: (The whisper) of Satan to him and to him, and in his chest, and confusion and whisperings (Ibrahim et al., 1985).

Among the verses in which the word is mentioned:

Allah says: "But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal." (Al-A'rāf: 20).

Allah says: "And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein" (Qāf: 16).

Sixth: Suggestion

Linguistic meaning: Suggestion, "casting meaning in the soul discreetly and quickly." (Al-Jarjani, 1983), he means the Almighty's saying: "*The demons reveal*": means they obsess (Al-Kafawi, 1998), they throw in their hearts the argument of falsehood (Al-Harawi, 1999).

Among the verses in which the word is mentioned:

Allmighty God says: "And thus We have made for every prophet an enemy - devils from humankind 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" (Al-An'ām:112).

"And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed, do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him]" (Al-An'ām:121).

Seventh: Decking:

Linguistic meaning: Ibn Faris said: "z,y,n are true origin indicates a good thing to improve it. Z the antithesis of Sh. It is said I decorated the thing. Ozant and land Azint and adorned if gracious." (Ibn Faris, 1979).

Among the verses in which the word is mentioned:

Allah says: "And We appointed for them companions (in this world among the evil Jinn and men) who made attractive to them what was before them and what was behind them [of sin], and the word [i.e., decree] has come into effect upon them among nations which had passed on before them of Jinn and men. Indeed, they [all] were losers." (Fussilat: 25).

Allah says: "By Allah, we did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them. And he is their [i.e., the disbelievers] ally today [as well], and they will have a painful punishment" (An-Nahl: 63).

Eighth: the term misguiding:

Linguistic meaning: Ibn Faris said: "daad and lam the origin of true indicates one meaning, a loss of thing going in is right. It is aid: went astray and go astray, bilingual. And all unfair for the purpose Errant. And misguided and misguided sense. A lost man and misleading, if the owner of misguided and void" (Ibn Faris, 1979).

Among the verses in which the word is mentioned:

Allah says: “And those who disbelieved will [then] say, “Our Lord, show us those who misled us of the Jinn and men [so] we may put them under our feet that they will be among the lowest” (Fussilat: 29).

Allah says: “Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to ṭāghūt,[195] while they were commanded to reject it; and Satan wishes to lead them far astray” (An-Nisā’: 60).

Ninth: Labad:

Linguistic meaning: “Al-Labad: All that is attached to and overlapping one another. And from him, the Almighty said: “They were almost on it to begin with, that is, some of them superimposed on one another from the crowding” (Al-Azdi, 1987).

This wording was mentioned in the Almighty saying: “And that when the Servant [i.e., Prophet] of Allah stood up supplicating Him, they almost became about him a compacted mass” (Al-Jinn:19).

Al-Mawardi said: “There are three aspects to their being against him: One of them is that they are the Muslims in their meeting with the Messenger of God, may God’s prayers and peace be upon him, said by Ibn Jubair. The second: that they are the Jinn when they heard from the Messenger of Allah, their recitation, according to Al-Zubayr bin Al-Awam Third: They are the Jinn and humans in their cooperation with the Messenger of God in polytheism.” (Al-Mawardi, n.d.), on the basis of the interpretation, what is meant by the country is cooperation between the Jinn and humans in standing against Islam.

Tenth: Fitnah:

Linguistic meaning: Fitnah, “The test. It says: The gold is deceived if you bring it into the fire to see its quality, and a dinar is tempted. God Almighty said: (Those who deceive the believers). The goldsmith is called the charm, and so is Satan” (Al-Farabi, 1987).

Among the verses in which the word is mentioned: “O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing (the garments of Paradise) 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 devils allies to those who do not believe” (Al-A‘rāf: 27).

Eleventh: acquisition: Possession: (acquired):

He seized and defeated (Abu Hayyan, 1983), throughout the acquisition of a thing: i.e., the victory. It is said: It is precisely and it is the case, that is, it prevails over its conditions” (Al-Hamiri, 1999).

Allah says: "Satan has overcome them and made them forget the remembrance of Allah. Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers" (Al-Mujādalah: 19).

Twelfth: Forgetfulness

Linguistic meaning: Ibn Faris said: "Al-Nun, Al-Sein and Al-Ya'a are two Sahihis: one of them indicates that you have neglected something, and the second is that we leave something." (Ibn Faris, 1979).

Among the verses in which this expression is mentioned:

Allah says: "And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and he [i.e., Joseph] remained in prison several years" (Yūsuf: 42).

Allah says: He said, "Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan - that I should mention it. And it took its course into the sea amazingly." (Al-Kahf: 63).

Thirteenth: Buzzing: This type is specific to unbelievers:

Linguistic meaning: Buzzing, to nudge a person, that is, to carry him to a matter gently and deceitfully so that he does it as if he is adorning himself for him.

And the Almighty says: "Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?" (Maryam: 83); that is, it annoys them into disobedience and tempts them with it" (Al-Farahidi, n.d.).

Fourteenth: Saying:

What is meant by the words of Satan in the Almighty's saying: "[The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds" (Al-Hashr: 16), Seduction and temptation, Al-Nasfi said: "His plot seduced a person, then he disavowed it in consequence" (Al-Nasfi, 1998), Al-Baidawi said: "He was tempted into disbelief by the temptation of the commanded commander." (Al-Baidawi, 1997).

Fifteenth: Intimidation

Linguistic meaning: Fear, dread, fear of fear (Ibn Manzoor, 1993).

Among the verses in which this expression is mentioned:

Allah says: "Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing" (Al-Baqarah: 268).

Allah says: *“That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers”* (Āl-‘Imrān: 175).

The third topic: the names of demons, their actions, and their nodal implications

In this study, an explanation of the implications of the actions of demons and their names developed in the first and second topics, and it begins first with the reality of Waswasah, and the power of the Devil over man, then the nodal effect, then the study concludes with the truth of seeking refuge and its relationship to belief.

The first requirement: the truth of Satan’s power through his actions

With the many and many ways of seducing Satan, it is common among people to believe that the Jinn have power and authority over people and that Satan obliges people to commit sins, so what is the truth about the authority of the Jinn over man?

The correct view is that Satan has no authority over a person who believes in God. (Spronk, A.2007).

The Almighty said: *“[Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them [i.e., humankind] on earth, and I will mislead them all* Except, among them, your chosen servants* [Allah] said, "This is a path [of return] to Me [that is] straight* Indeed, my servants - no authority will you have over them, except those who follow you of the deviators”* (Al-Hijr: 39-42), Al-Razi said, "Know that the Devil excluded the sincere because he knew that his ploy does not work on them, and they do not accept from him." (Al-Razi, 1999B).

Allah says: *“So when you recite the Qur’ān, [first] seek refuge in Allah from Satan, the expelled [from His mercy] Indeed, there is for him no authority over those who have believed and rely upon their Lord* His authority is only over those who take him as an ally and those who through him associate others with Allah”* (An-Nahl: 98-100), Al-Wahidi said: “The meaning is: He has no power over them to seduce” (Al-Wahidi, 1994).

Al-Baidawi said: “He has no authority and authority over those who have believed and over their Lord. They trust in the guardians of God Almighty who believe in Him and those who depend on Him, for they do not obey His orders, and they do not accept and seek His command except for what they despise.” (Al-Baidawi, 1997).

Satan affirmed in weakness in return for the truth in the Almighty, saying: “And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me, but blame yourselves. I cannot be called to your aid, nor

can you be called to my aid. Indeed, I deny your association of me [with Allah] before.[655] Indeed, for the wrongdoers is a painful punishment.” (Ibrāhīm: 22).

Ibn al-Qayyim explained the nature of the authority of Satan in the two previous verses. He said: “The authority that Satan has established over them is other than the authority that he denied in two ways, one of which is that the immutable authority: is the power of mastery over them, his manipulation of them, and he led him to them as he wanted, by enabling him from that, by obeying him and his loyalties, and the power that he denied: Sultan Al-Hujjah. Satan did not have an excuse for them to rule, except that he called them, and they answered him without evidence or proof. The second: That God did not give him authority over them at all, but they controlled him over themselves by obeying him and their inclusion in the group of his army and his party, so he did not rule over them by his power, because his intrigue is weak. Instead, he has control over them by their own will and choice.” (Ibn Al-Qayyim, 1989).

The second requirement:

the complex implications of the actions of demons and what a Muslim should do The reference to the names of demons and their actions was coupled with some doctrinal connotations that the Muslims should pay attention to. For example, the word Satan, about whom the Quran warned and about his ploy in more than one verse of the Book of God in which the reference - as the researcher sees - refers to deportation and expulsion and that the Muslim should avoid sins and that the disobedient describes the attributes of Satan. For example, the reference to the names of demons and their actions was coupled with some doctrinal connotations that the Muslims should pay attention to. For example, the word Satan, about whom the Quran warned and about his ploy in more than one verse of the Book of God in which the reference - as the researcher sees - refers to deportation and expulsion and that the Muslim should avoid sins and that the disobedient describes the attributes of Satan, for example, the word imp, which is used to refer to demons in the Book of God Almighty, as mentioned above, is derived from power One must beware of the power of the elves and their ability to seduce, and lead to disobedience.

And the term devil, which is called the devils in the Book of God Almighty, the Devil is plus and an ace from the mercy of God, so the Muslim should know the harm and danger of sin and what is done to its owner, and that despair from the mercy of God is something that no creature is capable of, so all creation needs God's mercy.

With regard to the word Qareen, which is called demons in the Book of God Almighty, the Muslim should beware of him because he is connected and adjacent to him everywhere, whispering and doing his duty to seduce. It also appears from the preceding that Satan, through his actions, performs various methods of Seduction and delusion, and the most important of these methods are:

Seduction, confusion, whimsy, uttering, whispering, obsessive, suggestive, ornamentation, delusion, flattery, obsession, forgetfulness, buzzing, and

intimidation God, the Blessed and Exalted be He, has commanded seeking refuge from the evil of Satan, his whispers and all his deeds, and resorting to God to get rid of the evil of the accursed Satan, and he mentioned seeking refuge in more than one of the verses of the dear book, including:

His Almighty saying: “So when you recite the Qur’ān, [first] seek refuge in Allah from Satan, the expelled [from His mercy], Indeed, there is for him no authority over those who have believed and rely upon their Lord, His authority is only over those who take him as an ally and those who through him associate others with Allah” (An-Nahl: 98-100). Including the Almighty’s saying: “And say, "My Lord, I seek refuge in You from the incitements of the devils, And I seek refuge in You, my Lord, lest they be present with me ".” (Al-Mu’minūn: 97-98), Allah says: “Say, "I seek refuge in the Lord of daybreak, From the evil of that which He created” (Al-Falaq: 1-2), Allah says: “Say, "I seek refuge in the Lord of humankind” (An-Nas: 1), And all of these verses indicate the necessity and duty of seeking refuge with God from the evil and obsession of the accursed Satan and from the evil of every evil whose understanding and knowledge of its nature has been absent from us, and thus the path of salvation is achieved.

First: The two sanctuaries and their evidence for the power of God Almighty

Al-Maqrizi said: “For the king is the one who is the one who prohibits, the giver of refrains, the harmful one who benefits, the reprehensible and the punishing, and that is why I seek refuge in Surat Al-Nas and Surat Al-Falaq with the three names of Allah: The Lord, the King, and God, for when he said: “Say, "I seek refuge in the Lord of humankind” It was proof that he was their creator and instinctive, So it remains to be said: When he created them, did he assign them, command them, and forbid them? It was said: Yes, so it came: “*The Sovereign of humankind*”. So, he proved the creation and the matter, “He does not have the creation and the command”, When that was said, it was said: If he is founding usury, and a responsible king, then does he love and desire it and approaching it will be the goal of creation and command? it was said: “*The God of humankind*” Which is: their famed and beloved, the created slave who is assigned to the worshiper is only directed to him, so the divine came as a conclusion and an end, and what came before it is like its prediction, these two surahs are the greatest excuse in the Quran, and seek refuge with them. (Al-Maqrizi, 1989).

Second: The prohibition on seeking refuge in the Jinn

What indicates that seeking refuge is attached to the creed is that God Almighty forbade seeking refuge in the Jinn, by criticizing the unbelievers for that, the Almighty said: “And there were men from humankind who sought refuge in men from the Jinn, so they [only] increased them in burden [i.e., sin]” (Al-Jinn: 6) (Ibn Abi al-Ezz, 1997).

Third: the occurrence of various servitude that, had it not been for the creation of Satan, it would not have occurred

Where some types of worship and beliefs arose with the creation of the Devil in life; The bondage of repentance, returning to God, and seeking his forgiveness. For example, because of the reasons for which he is repented were suspended, the servitude of repentance and his forgiveness would be suspended, returning to God and seeking his forgiveness, for example, because of the reasons for which he is repented were suspended, the servitude of repentance and his forgiveness would be suspended. Likewise, the servitude of contradicting the enemy, which is Satan, and worshiping God by seeking refuge from Satan, asking him to take him away from him, and protecting him from his ploy and harm, among the acts of worship is the fear of God Almighty upon transgression, and taking Satan as an enemy of the greatest and most serious form of slavery. God Almighty said: *“Indeed, Satan is an enemy to you; so, take him as an enemy. He only invites his party to be among the companions of the Blaze”* (Fātir: 6) (Ibn Al-Qayyim, 1996).

Fourth: Obedience to God Almighty and responding to His commands:

A Muslim obeys God, the Glorious and Exalted be He, and does not follow the steps of Satan, preferring the matter of reason and wisdom that God has commanded; through the promises of the Most Gracious that wisdom and reason favored, and far from the truth. The promise of Satan is favored by desire and the soul since they are commanded to attain the present pleasure and to follow the rulings of imagination and illusion; there is no doubt that the judgment of God commanding wisdom and reason is the sincere ruling that is clear from the anger and imbalance, and the rule of sense, lust, and the soul, the expectation of man in affliction and tribulation (Al-Razi, 1999B).

Obedience to God Almighty is achieved by following God's commands to keep away from Satan and his whispers. The Almighty said: *“O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing”*. (An-Noor: 21).

Conclusion: It includes the most important results

The Noble Quran mentioned words and names that are indicative of Satan and his associates, our knowledge of this came through going back to the texts of the Noble Quran that indicate this, and these names are The Jinn, which is the basic name, the demons, the Demon, the Devil, and the consort.

The deeds of the devils were mentioned in the Book of God Almighty in several places, and these words were as follows: Seduction, confusion, whimsy, uttering, whispering, obsessive, suggestive, ornamentation, delusion, flattery, sedition, obsession, forgetfulness, buzzing, and intimidation.

It is common among people that the Jinn have power and authority over people and that Satan obliges people to commit sins, and the correct view is that Satan has no authority over the person who believes in God.

The reference to the names of demons and their actions was coupled with some dogmatic connotations that a Muslim should pay attention to. The noble verses that commanded seeking refuge were associated with a group of the belongings of the faith and through several forms:

First: The two sanctuaries and their evidence for the power of God Almighty.

Second: The prohibition on seeking refuge in the Jinn.

Third: The occurrence of various servitude that had it not been for the creation of Satan, they would not have occurred.

Fourth: obedience to God Almighty and responding to His commands.

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