Simultaneity of Satan and Jinn Discussion in Quran Stories and Bible with Analytical Approach

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ABSTRACT
Satan is a name for supernatural creature that in most religious is a symbol for badness and center of depravity visualization this old enemy has some property in all of unitary religions and though distortion occur in Jewish and Cristian’s and Zoroaster but in some cases can see common thread in this religions. In the other side, discussion about jinn and rejection considered in religions and nations and it has a special place in this religions and societies. This article tries to discuss common points or dissociation in Satan and jinn, in these religions with study of Satan and jinn discussion in some and Quran and bible stories and explain the jinn rejection context and jinn capture in different perspectives.

INTRODUCTION
Explanation of the question:
One of the basic differences between jinn science in Islam with jinn science or in other word Dive science in holy book is, which in holy book there isn’t any positive context about Satan and jinn rather the negative face of it considered and the dive word only means Satan’s jinn for them. While in the Islamic culture mentioned to faithful jinn. While there is a common perspective between unity religions, something that matter among this sometimes this subject caused making of superstition thought and beliefs up to it has been superstition thought, has been universal, not only in Iran but in every human society such as developments country and there is question about this subject:
1- What is the perspective of Quran and bible about Satan and jinn and its place in world?
2- What is the context of jinn vie human and capture of human vie Satan and jinn in the story of Quran and bible?
3- What is the common point in Quran and bible in the seduction of Satan and his role in descent of human?

Express pre-assume:
1- In all of the unitary religions, Satan introduced with filthy and delusory explanation. In some religions, Satan or evil force act independently against the good face and in some other perspective Satan is examination tool of human and its loss attributed to god.
2- Belief in jinn and its effect in human world, attached to all of culture and religions. But naturally Satan and jinn don’t have authority on human
3- Irrespective of similarities in Satan’s falling story and creation and falling of human and eve from paradise. In Quran and bible with paraphrase the different report, country provide the setting of religions access together

Philology:
About root of Satan word, two opinions considered
1- Root of Shatan, Yashit means keep out
2- Root of Shat, Yashtan means burning [42] Satan means keep out from god mercy and or Satan is mix from fire.

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This word used for 70 times in Quran:
About Iblis said it comes from balas means to frustrated [42] and this word used 11 times in Quran and Iblis means to cursed.

In Arabic word about jinn said that is hidden, secret and camouflage and jaan abol jinn that he is created by fire and then his generation created by fire. This word used 22 times in Quran. There is capture in Quran with this title that explains the value of its place.

**Over view to the Satan place and jinn in Quran story and holy book:**

Satan is a name for pithy creature that in the other languages known as Iblis, Ahriman, demon, Lucifer, devil and Satan, izrael, Rajim, hares, abolbini [9] Zoroaster’s send him damn five times in every day and say destroyed the bad evil [7] in some part of rig veda there are words about good god that fight with good god and also there are story about fight of this two group of god in veda [23] in this position we need to say that the unitary principle as Zoroaster established, gradually it replace with multiplicity of the god and belief in bad origin and vicious and fault gradually change to two fold pray in time [12].

Generally some ganosian (mystics) in first centuries after Jesus, know the early gods creature of bad world and it forced them naturally to rise the story of all eve in their mind. That is their belief that the early gods create the world, they raise the stories of old eve. In their opinion god that create the human was force of evil and sneeze that is symbol of seduction, was a pieties creator in dispatch from good creator and train the human and eve the knowledge of good and bad this kind of deemed from evil, explanatory belief of this group of Cristian’s about duality of good god and evil god. For study the holy book txt must recognize the culture root in Hebrew languages race as a part of the semantic race because of the protocol and belief of that nation to certainly have an effective role in genesis of early eve and think ruling on them and it is natural that the arrival of prophets make action. And reaction between them and this interaction have mutual effect on religious text moreover generally for knowing end assessment about a text we must consider nine elements such as time of text genesis, place, back and before part of the text, aim time of originator mentality, evidence mentality contemporaries mentality and other people mentality [47].the early ears religious text isn’t exceptional from this end nine elements is necessary for understanding and analysis.

In addition to the freezer according that have root in traditions and they hallow the magical belief such as Hebrews that live in sabulous and desert, know the wild animal, and billing snake respect full and a place to horror and they think they have a pure evil spirit and Hebrews in vacant eves being called them seraphim that means burning god (Rezie, 402, 2011) it isn’t far from mind that seduction of human and eve in Torah with an evil that formed like a snake, derived from this thought. In holy book there isn’t a positive content about jinn and Satan. But the negative face of them study there are brief mention in early eras and Christians belief in jinn and known as evil spirit. Apparently Jewish have connection with Zoroaster and inform about Iranian’s faith such as this beliefs, belief of Satan and evil that penetrate in Jewish because there isn’t any of this bases in the first remnant although they talked about the snake in Janat aden and the history of this article is before the captivity of Babeli but in this text there isn’t any resolute affirmation to this evil force unit after the Babeli’s capture, found some mentioned about fitly spirit that originated from evil in the religious texts and for first time it named in Zakaria’z book and after that the writer of early eras intercalate the Satan’s name in their book [12] however story of entering Satan to paradise and falling of human and eve via Satan is a contains fact in history because the human are exposed to temptation and carnality and lust and dignity and like them and deprived themselves from inde ternacy and comfort and achieved to world of suffering [6].

One of the main confirmations in matghes bible and one of the purpose of Jesus that comes to earth, failure of Satan, capturing of Satan and release people that they were in captiving (mati 12:29, marghas 1:27…) this power and authority seen especially in deportation of demons or evil spirits. In emal 16:45 emal/ 8:7; mati/ 12:27; mati/ 21 – 17:17 and … in Barnaba bible has been discussed about evil demons and rejection at them from body (Barnaba, bible, 86).

The fundamental differences between jinn science in Islam and jinn since or in the other word demon since in holy book that is why don’t define the existence of good jinn’s and faithful jinn’s and the word of demon only means bad and evil jinn’s while in Islamic culture faithful jinn has been mentioned and we can cited to the story that talk about a group of jinn’s during the story that they come to Imam baqer to train the legal and illegal [36].

Another important subject that implicit during the holy book is that how to reject the bad spirit from body of patient and demon rejection and the way of during it is faith and pray and pray and help of god for example (meta / 17:21) this jinn don’t come out expect with pray and fast (marghas/ 16:17) and this verses will stay with who have faith that reject demon with my name (amal/ 26:18) (Afssasian / 6:18) and … so that we see the belief in new eve based on that the Jesus promised the recall faithful person can win against the Satan and his followers and it is according to Quran and Islamic teaches (alhajar/ 40).

We see like this subject in the stories (with the guess of correctness: in the quoted story form imam sadegh comes that jibrael train the alnas and alfalagh and altohid to prophet (p) for saving from evil spirit [29] Muslims
and Christian’s were belief in evil spirit named sherir that stay in springs and rivers and sometimes coming out at people body and do some ceremonies like dance make these sharir spirit to leave the body of people and this belief develop to Islamic lends such as Iran and Egypt and Oman by habashi [22] in the babel and Ashor’s myth, there are such belief both belief in jinn and save the haunted by exorcist [21] indeed thousands of spell that eject the harm and Satan belong to the first millennium before Christ. There is this belief all over the beinalnahrein till the medical change to exorcism and a large collection was set about 630 BC via Ashor banipal in neinava that collected thousands at plate about exorcism and astrology in it. In the middle ages a large number of belief about demons and fairies and evil spirit and … achieve from pagan eve to Christian’s as legacy and belief of jinn and demon rejection was generality in that eve. Generally medical science in that era is about evil rejectionism because they were considered the disease as the effect of evils.

Satan, independence force or under command:

In mystical perspective to the Iblis subject, must say the history of Sufism started from halaj and followed by ghazali, sanaee Atar and einolghozat. Between these persons einolghozat about the cause of don’t prostrate of Satan knows that in “Sor” said to him don’t prostrate such as Yousef said to Benyamin that he steal and he belief that Iblis get his command directly from god and never do something until god said him and command him (Einolghozat, Bita, 221) in this perspective, as the guidance is with god the seduction is with Iblis and they belief that if god won’t all of servant are favored, he isn’t mediate Iblis (homo, 221) einloghozat knows that outside of Iblis was god destroying that there isn’t any transformation in it and may can cited to this verse about this kind of thought (al Anam, 112) as the verb of “Ja-Alna” in some interpretations means “Ghadarna” (ghartabi, 3, 1986/ 1188).

Of course as it consider in Adam’s creation discussion, god says: … and ask against angels: … according to some scholiast word of “ja-Alna” isn’t imply on the creation in it but they were creation like human and after that they wills choose as caliph between them. About Satan we can’t result from “ja-Alna” that this temper creature was part of plan from the first and create for this. Ali (p) alaihesalam also warning and informed all over the najholbalghie from tempt and threat of him and description, how he rejected from near the god. (najholbalaghie, Sermon 189). These changes suggest full authority of Satan in arrogance and disobedience of him from great god so that the assumption of creation of Satan in evil position so that the Satan wasn’t free in choosing it. It’s not true in the answer of this perspective that somebody knows Satan, a creature against the Rahman and makes a free role for him. We can acknowledge with this verse that evils prophecy and province of them known in god territory and Satan isn’t against the Rahman and all of his power belong to god none angels and evils aren’t independent in guidance seduction of human and they don’t have any effect expect mediation and mission. (javadi amoli, 388, 16) Satan is an examination tool for people in Islam. Indeed the value of humanity advent when there is a trouble between his demands, it seem dissilience of Satan from god command shows this point that Satan isn’t the only temptation and seduction tool for human because before this event Satan didn’t obey himself but what have Satan has the responsibility of human seduction or not is thinkable.

Satan role in falling in the view of Quran and Torah in creation story Quran tell that the cause of Satan’s not prostrate to Adam and arrogance and superiority of Jewish: (Alaraf/ 11) (sad/ 75) while that there is a different approach to this issue but in barneba bible we faced with these words: god has blessed that judge and nemesis Satan and his follower that they didn’t prostrate because of god want to prostrating for hum (barneba bible, 70) but about the story of fall in alhajar, we faced this verse (34) (35) and this remember Adam ejection from paradise after his fault based on genesis. And this curse is like a curst that the god found in seductive snake the prophet Ahia when general speaking about wicked people imaging the Satan (Ashia 14:12 – 15).[ Look at Quran and holy book, Daron machine moshtarek Denis Mason, p237 – 244]. The outcast story of Adam and eve find that a snake come and quid them to the forbidden tree and encourage them to eat from that tree (sefar peidaiesh 2:16 – 18/3: 2 – 10) in this part of Torah introduce Satan (snake) more gracious than god such this word with a few differences. It is god’s word in Quran that Satan swear for them with trick and craft he didn’t have any purpose expect advice and guidance (alara/ 21). In 20 verse of alaraf tell the seduction role of Satan like this:… in the continue it tell the cause of god forbiddance of eating forbidden tree with the word of Satan: (Araf/ 20) and repeat this cause in another verse (Taha/ 120) talk of khaldyn that expressed in the plural is thinkable. It means Satan have knowledge of creature or people immortality on the other hand intelligence and wisdom that Adam and eve find after eating the forbidden tree is another subject that tell the Jewish and Islamic perspective about this subject but the explanation of Quran is a literacy and history explanation in interpret of Shahid motahary, Quran write the Adam’s story with symbolic style but doesn’t means that exist but living in paradise and seduction of Satan and falling of them and repent and… tell in symbolic[ Symbolism: in Persian languages translate symbol to “namod” “nамad” “namaieande, Ramz and eshare ,however it says to something or action that means both itself and show something beyond its existence. Symbol shows complex contents for example leaf and alive are content of peace from ancient day and of course symbol have various meaning in different condition. way (motahary, 515, 1370) and in holy book of mokashefie yohana Also mentioned to the bottle between Iblis and angles (mokashefie yahana/ 12:9).
Command to prostrate Adam to the angles and disobedience of Satan from this command is a subject that it isn’t mentioned in Torah.

**Jinn capture by human or human capture by jinn:**

Study of Islamic of Islamic text shows that it can come only for Solomon in Quran, one of the gift that god give Solomon is that he have jinn and even birds and animals expect the human (alnaml/ 17) (saba/ 12) (AlAnbia/ 82) in answer of this question that why the power of jinn capture was given to the Solomon demand such thing from god and he may offer a miracle for his prophecy. But why he demands this request there is a possibility that magic and extra ordinary things is usual in that era. Some scholiasts understand from this verse of speak between Feron and Musa, Feron called him crazy (alshoara/ 27) and it’s obvious that it’s a known explanation in feron era, Studies shows that the Solomon kingdom is one of the biggest and most unique human eras in the earth. In this eras bad and dangerous jinn’s capture by him, and this is a significant point, in the sense that the magic was common and connection with jinn peaked in that era and god’s prophet have such demand too and this condition. We may be able to understand this content from (vase 4 Saba) that Solomon capture the bad jinn’s (saba 14). In some verse of Quran mentioned to the jinn power such as (naml 39) that mentioned to the authority of monster more from far distance and coming to Solomon (naml 39) although in the continue it isn’t mentioned about bringing belgheis via jinn, on the other side some verses shows their eavesdropping and climbing to sky (Ali jinn/ 819). Some story indicated that jinn’s can formed like snake and dog and even human with different appearance it said that Ali (p) speech in koofe pulpit to Ali (p) and put his mouth near Ali’s ear and said something and Ali (p) introduced that jinn’s execute of snakes that come to ask how reform between jinn that have fight together [38]. It mention story of Ameli sheikh sadegh like this. (Sheikh sadegh, 1979, 400) (eith the correctness of story guess). There is a possibility that a person with this intelligence and agility simulated to snake and such changes happened in the history.

Tells story with this content from abihanze samali that during the story jinn’s have been described like black dog and chicken and [4] this kind of story and find in quotation book that needs document and text study.

Moasdra belief that jinn have two form: real form and additional form people and righteous people only can see the real form and the additional formed in different shapes that this forming related to characteristic formed in different shapes that this forming related to characteristic of them so if the adjective owner is ugly, we can’t see him expect the ugly (mosasada, 1413, 391) but in next lines we will mention to a psycho disease that based on this assumption can’t be ignored that may part of something that human see in outside world from his minds is exemplification image of his mind and never have outside reality. Of course these words don’t mean the denial of jinn existence but also means something that people see or know as jinn can’t be the jinn that mentioned in Quran

In public culture and literature, some invisible creatures called nesnes that annoying the people (bojnourdi, 2011 madkhal jinn, 541) the most famous examples of this annoying is enter the human body in this condition jinn will dominate of human body from different way and coming out in human. Followed by this though that Prophet (p) attributed crazy (alzarieft/ 52) because Arab belief that there is a jinn for every poet that suggest the poetry to him. Although Aeshi one of the Arab poet, poems a poetry that claim he don’t hear anything but jinn (Shoghi zaif, bita, 95, 353) therefor some poets thought Quran is prophet (p) poems (alAnbia/ 5) some invisible spirit and ghosts have respect between Arabs such as angles and fairy and jinn. Some of these jinn’s are worshiped (Shoghi zaif, Bita, 1997, 50) in their opinion jinn and giant and sauli and female giant live in desert that exist good spirit and some spirits and mischievous animal and evil exist Quran mentioned this: (jinn/ 6).

In Arab it was tradition that when they across a desert in travel. They refused to Aziz of desert that it was a supervisor of jinn’s from the animal and jinn’s. however the Arab imagination in capture and handling jinn’s manifested and after that it inserted it books like (Caliph laiato laiah) (tofiji, 1385,72). However it seems the unknown cause of some diseases forced people to make such belief. Witness of this claim is today we have epilepsy but without the work that we do in post and with medical procedure this disease fading. Sometimes we saw the superstition thought about this disease not only pervasive un Iran but also it exist in all human society including the developing country and scientific reaches in society was unreal and unscientific realization from this disease. In holy book also can discovered sings that indicated during disease (loogha/ 39:9). It seems at least part something that Jesus called demon and remove it from body is related to this disease scientifically we know that the fever with browbeat and disease with capturing do not destroy unless there is a manacle or munificence as Jesus after healing the patients, talk about faith and pray and truth and … in dismissal of demon from patient body and it seems that this was his promoted plan. Its obvious to understand that there are common way to promote in these religious with study of their promoted way in Quran and bible. Difference of this two holy religious is in the way of enlisting the principles and method with requirement of time and the other point in these two religious was that too much attention has been used for corporeal needs, therefor recommended that the missionaries has too much attention to the corporeal needs for attract the people and effect in them with god
mercy [47] yet in Quran mentioned as a miracle with Jesus about the healing of the blind, leprosy, paralytic, and even living of the dead in bible.

Symbol of Satan in holy book:

666 is a devilish and satanic number and it is a symbol of a history it means day and month and year, that on this basis it change in every six year in gootik years [Gootik era in world culture is an era of domination of religious especially church. The connection in that era defines for god and with god. This pattern shows itself in architecture of that time and it like arrows to up (to the god). Gootik era ended with the arrival of omanism (Wikipedia the free encyclopedia) of course historians described gootik and thriving of gootik was in 1095 – 1300 (will Durant, p1164)]. Satanists, year of 6 gootik and month 6th and day 6th, known as the day winning the evil against the Jesus that it is at the same time with burning a church near the Jerusalem.

That burned in year 6th and month 6th and day 6th and its land go down about 6 foot. The interesting point that comes in Yohanna and saw another wildlife because it’s human number and the number is 666 (mokashefe: 18). 666 was the symbol of pajal and antichrist Jesus and show the horror. This symbol use in a lot of movie with the Satan’s mean (amini khandagh, 209) but what coming in mokashefe is wildlife number that is 666 is human number.

It should be said that there are another reading of this number, such as “adade Vahsh”. We can know this number as the Rome emperor symbol, modern dictator or any other person that is black wild time (Anne Mari Shimel, 300).

Seduction method of Satan in Quran and holy book with emphasis on story:

What Jewish include about Satan is that Satan do three work: cheat the people and mislead, and accused people near the god and indictment against people and he performed the death sentence (kohan, 1382, 76) and based on this principle against their belief that learning Torah and doing it’s command is the best tool to reject the temptation (Hemo, 78). Satan and introduced as a seductive creature in bernab’a’s bible (bernba bible, 59).

We mentioned to some verses about the seductive method of Satan baqare/ 268 , Baqare/ 275 , Al emran/ 175 , alnesa/ 230 , 60, 38 and al maeda/ 91 each and every one of this verse shows the Satan’s role in seduction of people and the Satan’s seduction stories explain a lot in bible such as: Loogha/ 1:4 , 13 and marghes /12:1 , 13 and we should said that Satan only invite the people although he knows that his message is useless for human (alshoara/ 16) is the witness at this word that (alshoara/ 212 , 122) and in all of the items human behavior like lucure or duplicity, open the way for Satan’s penetrating because this way of life shows that he choose seduction and neglect follow this position in which neglect and ignorance filled, Satan tells god’s place correlate to human it must remained that if the seduction of Satan don’t exist, human can find the wrong way and go on that way with himself as according to verse 30 of al maeda, in the opinion of some scholiasts the inviter of Habil to kill Ghabil was his self and there isn’t any word about seduction of Satan among this.. In the creation journey were tilled his event there isn’t any word about snake or Satan and this is one of the common point of this holy book. It can said that in Islamic culture Satan and natural factors aren’t two cause among together in width, collected to a cause, but they are a length cause and from this words (kahaf/ 63) comes that Satan has such income and disposal in human hearts even innocent (tabatabae 317,17).

Meaning of Satan’s capture in Ayoub prophet story:

In holy book said about this subject Satan was saying Ayoub that being good is caused of god attentions to you with remained him to blessing and greasing god and examining was for his merit or prof of his merit brought that hard passion to him. In explanation of ayoub’s story in holy book there is a deep description about belief of god justice that rooted in Jewish belief and thought which explain the god’s justice about suffer off innocent people with their perspective. Tripartite thought dominated on the whole story of Ayoub prophet and it started with this thought and ended: this three assumption is the base of ayoub theology but Satan role as a third person that disturbing connection between god and people and have a destructor role in this, also it can be an important thing in this story [39].

Apparently of the meaning of Satan capture allame interpret is that somehow attribute this troubles on Satan and say that Satan has effect on my trouble. On the other hand it understands from verse of Albaghare 274 that Quran approved the craziness from Satan capture. Although scholiast tell different perspective in Alame opinion however the verse doesn’t imply to that the mentioned capture doing by Iblis because this word (Satan) doesn’t mean Iblis, but it means badness, whatever it is from jinn or it is from human, but this mount implies that some of madness occur in effect of Jinn capture that Iblis is one of the Jinn (tabatabae, 632, 2).

Perhaps Quran wants to simulate unreasonable behavior and deviant of usurious to jinn for its audience to show that the audience knows this behavior and he don’t want to explain this subject, approached the jinn rejection like this verse (alAnam 71): although the god citation to this superstitions belief and Arabic childish from god it wasn’t unreasonable but it was the result of disobedience of him and Satan deprivation from god mercy and followed by his loss. But why god put him looker unit the day of resurrection? Needs thinking!
1- Its common in every religion to belief the Satan as symbol of badness and loss factor, with the exception that some of them give this creature independence power, someone know him as human examination tool and as a result of nearness to god and another perspective is Quran perspective to this subject
2- The question of demon and Jinn’s ejection from human body in different eras and in different culture, or care the psyche disease via suggestion and something like that or miracle and munificence in special way in Jesus time and it is a kind of advertising of faith and piety or it is a tool to misuse exorcism and… and finally in special cases can accept this truth.
3- Its thinkable, the issue of the effect of imagination and the human psycho on his body. Attention in category of effective care, pit males clear, how is the effect and role of imagination on body [Look at the description of badaie alhehakame, Mohammad Hossain tabatabaee, 2nd book, page 301].

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