

THE STORY OF THE JINN

From the Beginning of Creation
to the Scenes of the Hereafter

﴿وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّن نَّارٍ﴾

And He created the jann from a flame of fire.
Qur'an 55:15

In the light of the Holy Qur'an
and the narrations of the Ahl al-Bayt

**Sayyid Hussam Zahaa Murtadha
Al-Saraf Al-Husseini**

Book Five
in a Series of Eleven

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From the Beginning of Creation to the Scenes of the Hereafter

The world of the jinn and their accounts in the light of the Holy Qur'an and the narrations of the Ahl al-Bayt, peace be upon them

The fifth book in a series of eleven

Written by

Sayyid Hussam Zahaa Murtadha Al-Saraf Al-Husseini

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Dedication

To my father and mother...

Before I knew the names of books, I knew that reassurance had a face and a voice. From that first knowledge I bring a hope to these pages: that learning may be gentle with those who seek it, and that the words I write may remain worthy of the love you gave. To you I dedicate a fruit from a tree whose roots I never forget.

To my wife...

A book has a visible span of time, which we see in its pages, and another span made possible by support and patience. Your part in that quieter time is something I cherish. I dedicate this journey to you, hoping that what we bring back from it draws us closer to the serenity of the life we share.

To my two sons and my daughter...

I place in your hands a story about a hidden world, hoping it will open a wide window onto questioning. May there be room in your hearts for wonder and in your minds for evidence. Beauty is not lost when we ask whether it is true, and faith has room for the words, 'I do not know.'

To my students, and to the young people I meet in lessons and gatherings in Shepparton, in its schools and at the Imam Kadhimi Mosque and Hussainiya, peace be upon him...

I want these pages to be close to your questions. If you find a useful answer, take it. If you find a passage that needs clarification, place your question beside it. Readers, too, help a book's meaning reach fulfilment.

And to everyone who reaches out to someone afraid, helping them understand before judging, and find reassurance before surrendering...

I dedicate this story, asking God to make its effect a light in understanding, gentleness in the heart, and truthfulness on the tongue.

Acknowledgements

Praise belongs to God, who allowed this question to find its way into writing and granted me time and health for which I try to give thanks through their proper use. Blessings and peace be upon Muhammad and his family. At their mention, I ask God to grant me faithfulness in transmission and respectful conduct.

When I look at a book whose first text is complete, I see many faces behind its lines: those who gave me love, those who taught me a letter, and those who awakened a question within me. I therefore want this page to be more than a list of names. It is an acknowledgement that an individual's effort grows amid the kindness of others.

My prayers and gratitude go to my parents; my love and thanks to my wife and children for the support surrounding my writing and their patience with its demands on my attention. Their presence is too close to my heart to be contained in an expression of thanks.

From the beginning of the journey, I remember my teacher, Umm Du'a, from whom I learned the Qur'an and Islamic education in primary school. She has a place in my gratitude that the distance between those first lessons and these pages cannot erase.

I remain grateful to Sheikh Abd al-Rasul al-Sudani al-Nasiri for what I learned during the very brief period I spent in the seminary of Najaf. I also remember Mr Kamil, my biology teacher at al-Hamza Secondary School, my teachers in the Community Health Department at the Medical Technical Institute in Diwaniyah, and everyone who has taught me. Their subjects differed, but they shared the generosity of imparting knowledge.

I owe a special debt to Sheikh Ahmad al-Wa'ili, may God have mercy on him, for the influence of his eloquence on my interest in learning. My thanks also extend to those who preserve, critically edit and index our sources. How much quiet labour has become a page we can now read and examine.

I leave room here for the reader who will disagree with me courteously, direct me to a text I missed, or identify an error in attribution or understanding. That is assistance I welcome, and I thank its giver in advance. None of those I have mentioned bears responsibility for my conclusions. The gratitude is theirs; responsibility for this text is mine.

Author's Foreword

Every book is led by a question. The question that brought me to *The Story of the Jinn* was not how many wonders we know about this world, but what picture remains when we place familiar stories beside the texts and read both patiently.

In the Qur'an I found doors that popular storytelling rarely opens: a group listening, minds reconsidering their beliefs, warners returning to their people, and morally accountable beings facing the consequences of their choices. I also found Iblis in his proper place: a disobedient individual, not the sole image of all jinn. The subject of the book then appeared wider than the fear surrounding its name.

I write as a researcher who gathers, arranges and tries to make knowledge accessible. I am not a cleric, nor do I claim the qualifications of independent juristic reasoning or specialist expertise in evaluating chains of transmission. I therefore make my sources visible, distinguish a scholar's judgement from my own observations, and leave a question open when the evidence is insufficient.

As I write, I have in mind a reader who loves a story without wishing to lose the truth for its sake. I want that reader to find living language while knowing where a report ends and reflection begins. Imagination helps me choose an opening, an image and a rhythm. It adds no event or statement to accounts attributed to God, His messengers or His chosen servants.

I travel here from creation to destiny, seeking to arrange the varied subjects into a path readers can follow: from the origin of creation to the test of Iblis, from prophetic messages to listening to the Qur'an, and from accounts of the Ahl al-Bayt to questions of life, death and judgement.

A reader may wish for an answer about a form the text does not describe, a name that has not reached us, or a time it does not specify. I will share the question, but I will not offer a certainty I do not possess. I believe a writer's friendship with the reader begins here: at the sentence the writer could compose but refrains from writing because its evidence is incomplete.

My hope is that these pages add tranquillity to knowledge and responsibility to tranquillity. If they lead a reader to contemplate a verse, verify a narration, or show kindness to someone burdened by fear, that will give this effort a meaning worth pursuing.

Sayyid Hussam Zahaa Murtadha Al-Saraf Al-Husseini

This Book's Place in the Series

The Story of the Jinn belongs to a series of eleven books. It is the fifth, following The Story of the Universe, The Story of Plants, The Story of Animals and The Story of the Angels. It precedes The Story of Creation before Adam, The Story of Humans, The Story of Guidance, The Story of the Spirit, The Story of Paradise and The Story of the Creation We Do Not Know.

This sequence organises subjects for reading; it does not establish a chronological order for all created beings. The books share a commitment to giving the Qur'an priority, drawing on the narrations of the Ahl al-Bayt, peace be upon them, and distinguishing scripture, interpretation, transmitted reports and reflection.

This book concerns the jinn themselves and related accounts of Iblis and the devils. It returns to subjects that may appear in other volumes, such as the creation of the jann, the story of Solomon and the hearing of the Qur'an. Fuller discussions of an individual prophet or Imam, or of human existence after death, belong in the volumes devoted to those subjects.

I try to make each book understandable on its own, while allowing the series as a whole to widen understanding. Readers should not have to search another volume for a basic meaning they need to follow the story before them.

General Introduction: When Listening Becomes the Beginning of Guidance

Books have doors. The door to this story is listening.

We stand before it carrying images and names left in our minds by conversations and gatherings. Then we open the Qur'an and find, at the beginning of Surah al-Jinn, an account of listeners. We do not see their faces or know their names, but revelation preserves the words they spoke when guidance reached them:

“Say: It has been revealed to me that a company of the jinn listened and said, ‘Indeed, we have heard a wondrous Qur'an.’”

Surah al-Jinn, verse 1.

“It guides to right conduct, so we have believed in it, and we will never associate anyone with our Lord.”

Surah al-Jinn, verse 2.

This is enough for us to approach the scene. A group listens, recognises guidance and declares its faith. Wonder is not the end of its journey: beyond wonder lies a choice. This is where I want the reader to enter the book, at a moment when attentive listening begins a transformation in knowledge and action.

Elsewhere in the story, we stand before Iblis. A command reached him, but he placed his own self-image ahead of it. He made fire and clay the measure of rank, overlooking that a servant's worth lies in obedience, not the material from which he was created. The questions of this book stretch between listening that opens the heart and arrogance that closes it.

We then move to the kingdom of Solomon, peace be upon him. We read of work and power, of a throne an ifrit offers to bring, and then arrive at the prophet's death, when a creature of the earth exposes the limits of knowledge among beings whom people credited with vast understanding. The story teaches us to see power and its limits together.

From that time we come to the Qur'an recited within the hearing of the jinn, and then to narrations preserving their questions and their connections with the Ahl al-Bayt, peace be upon them. At every transition we carry two questions: what has reached us, and by what route? A story that conceals its route leaves the reader without a means of discrimination.

Readers will not find here a world whose maps we have completed. They will find places illuminated by the text, distances that remain hidden, and accounts requiring scrutiny. The imagination accompanying the language will remain within the language. It will not name an unnamed person, invent an unreported gathering, or turn reflection into testimony about the unseen.

Perhaps this explains why the story feels close to us. Whenever we examine the world of the jinn, we return to something concerning human beings: how do we listen, when do we believe, what deceives us, and how do we bear responsibility for our choices? We pass through doors into the unseen carrying questions intimately connected to our own lives.

Let us begin by listening and allow what we know to guide the next step. What we do not know retains its right to remain a question.

Introduction references: the Holy Qur'an, al-Jinn 72:1-2. The accounts of Iblis, Solomon and the hearing of the Qur'an are discussed in Parts Two, Three and Four.

Method and Sources

The Qur'an as the Foundation

I gather the verses connected with an issue and read them in context and alongside related passages. What the Qur'an explicitly states differs from what a commentator infers from one of its words. When quoting a verse, I give it in full, identify its surah and number, and distinguish my own words from the quotation.

When an expression allows more than one meaning, I explain this without presenting one possible interpretation as the text itself. I also distinguish a verse that directly establishes something about the jinn from a general meaning used for ethical reflection that includes human beings.

Narrations and Levels of Evidential Weight

I consult reports attributed to the Prophet and the Ahl al-Bayt, peace be upon them, in Imami Shi'a sources. A report's appearance in a respected book does not make every chain of transmission in that book authentic. I therefore distinguish locating a narration in its source from establishing that it was actually uttered, and accepting a general meaning from accepting every detail in a particular wording.

When I quote a judgement on a chain, I attribute it to the scholar who made it. I do not use 'sound' or 'weak' without identifying the basis, nor treat failure to find a report in the sources examined as evidence that it exists nowhere.

A source may contain its author's discussion, an editor's note, or a report quoted from another book. Each level requires its proper attribution. A commentator's statement does not become a hadith from an Imam simply because the two stand side by side.

Using Commentaries and Compilations

I use Imami commentaries to clarify language and context and to present interpretations and transmitted material. A commentary based on narrations serves a different function from an analytical commentary. Collecting narrations supplies material for research; it does not replace examination of their transmission routes.

I draw on Bihar al-Anwar and similar works to locate reports and gather related versions, returning to earlier sources when possible. I identify the source actually examined. Books are not listed as consulted merely because they are well known.

The Limits of the Story

I do not place unreported dialogue in anyone's mouth or specify an age, country or name without a source. I introduce disputed reports in language indicating their status, such as 'a narration states' or 'the commentator reports', rather than turning them into established events.

In matters of health and jurisprudence, the narrative does not diagnose individuals or issue independent detailed rulings. Texts are presented within the limits of what they signify, while specialised questions remain matters for the relevant specialists.

References

Source references appear at the ends of chapters or beside reports whose attribution needs clarification. Where editions differ, I use the book title, chapter, hadith number or verse location, adding a page number where it could be established. This study does not replace an exhaustive survey of all editions and manuscripts or an independent biographical assessment of every transmission route.

At the end of the book, a register distinguishes textual locations compared, judgements quoted from scholars, and questions left open. Readers can thus understand the limits of the work from within the book itself.

Prelude: What Do We Know, and What Are We Seeking?

Before turning to the beginnings, we need firm ground beneath our feet. In this book, the jinn are among God's creatures. Their concealment from ordinary perception does not elevate them to divinity. They hear, choose and err; the proof reaches them, and they remain subject to His judgement.

God Most High says:

"I created the jinn and humankind only that they might worship Me."

Surah al-Dhariyat, verse 56.

The verse places the purpose of existence before curiosity about its details. From that purpose arise the questions of the journey: how does guidance reach its hearers? What follows their response? Where does hostility end? What remains when the time for action is over?

We will attend carefully to small words, for a name or description can change understanding. The Qur'an does not name the ifrit in Solomon's story. A nafar is a group whose individual members are not identified. 'Devils' is a description applied to both humans and jinn. We cannot collapse these distinctions merely to make a story easier to tell.

Three questions supply our provisions for the journey: what does the source say, how firmly is the report established, and does its meaning support the conclusion we seek? Their purpose is to protect reading, not burden it, just as signs help travellers keep their direction.

We begin now with the origin of creation. We read by the light that reaches us, without drawing what lies beyond our knowledge as though it were a scene we had witnessed.

Prelude references: the Holy Qur'an, al-Dhariyat 51:56; al-Naml 27:39; al-An'am 6:112.

Part One: The Beginning of the Story - The Creation of the Jinn and Their Earliest World

The world did not begin when human beings first opened their eyes upon it. The Qur'an tells of beings created before them and gives them such knowledge of those beings as helps them recognise their own place and limits. Here we begin: with the text establishing existence and origin, then with what has been transmitted in its interpretation, leaving questions open wherever evidence for detail is lacking.

Chapter 1: The Jinn in the Holy Qur'an - A Map of Texts and Themes

How Does the Picture Take Shape?

Qur'anic accounts of the jinn are distributed among verses about creation, scenes of prophetic missions, and statements of responsibility and recompense. Reading one passage alone may reveal one aspect while obscuring others. A reader who stops at Iblis may imagine evil to be the nature of all jinn; one who stops at Solomon's kingdom may exaggerate their powers; one who begins with Surah al-Jinn encounters listeners and believers whose choices differ.

God Most High says:

“Among us are the righteous, and among us are those otherwise; we have followed diverse paths.”

Surah al-Jinn, verse 11.

This admission preserves diversity within their world. Righteousness here is not the name of a material of creation or physical power, but a condition in which accountable beings differ. Subsequent verses speak of faith, submission and injustice, taking the reader from the question of their existence to that of their chosen path.

Connected but Distinct Themes

Surah al-Hijr mentions the prior creation of the jann; al-Rahman describes their origin in fire; and al-Kahf states that Iblis was of the jinn. In al-Naml, Saba and Sad we read scenes of their subjection to service. In al-Ahqaf and al-Jinn we hear those who responded to the Qur'an. Al-An'am, al-A'raf and Fussilat bring us into accounts of the gathering, following others and ultimate destiny.

This map does not turn every similar word into a reference to the same being. Jann in the description of the staff, for example, occurs as a comparison of movement. Similar wording alone cannot establish that Moses' staff became an individual jinn. Context prevents the subjects from being confused.

Nor does this map claim to encompass everything that can be inferred from the Qur'an. Its purpose is to keep each verse in its place and help us read a particular passage in the wider picture. The book therefore returns to verses as needed and gathers a thematic guide to them at the end.

Chapter references: the Holy Qur'an, al-Hijr 15:27; al-Rahman 55:15; al-Kahf 18:50; al-Naml 27:17, 39; Saba 34:12-14; al-Ahqaf 46:29-32; al-Jinn 72:1-15. For the linguistic example, see al-Naml 27:10.

Chapter 2: Jinn, Jann, Devils and Ifrits - Names and Distinctions

A Name Does Not Replace Context

The Arabic root j-n-n carries the sense of concealment, a connection visible in several words. Sharing a root does not make their meanings identical. Janin, a foetus, differs from jannah, a garden or Paradise; the jinn addressed as accountable beings differ from the jann used to describe the movement of the staff.

Nor is every jinn a devil. God Most High says:

“Thus We have appointed for every prophet an enemy: devils among humankind and the jinn, inspiring one another with embellished speech in deception. Had your Lord willed, they would not have done so; therefore leave them and what they fabricate.”

Surah al-An'am, verse 112.

The verse mentions devils among both humans and jinn and describes their exchange of embellished, deceptive speech. It prevents us from restricting evil to an unseen species or exempting human beings from responsibility when they practise the same deception.

An Ifrit as a Description within a Story

God Most High says:

“An ifrit of the jinn said, ‘I will bring it to you before you rise from your place. I am indeed strong enough for it and trustworthy.’”

Surah al-Naml, verse 39.

The Qur'an identifies the one making this offer as an ifrit of the jinn without giving a personal name. It also records his description of himself as strong and trustworthy for the task. In this book's glossary, 'Solomon's ifrit' therefore remains a contextual identification, not a proper name added to a list of known individuals.

The description *marid* occurs in connection with devils, indicating rebellion and obstinate defiance rather than a natural classification of jinn lineages. Sources may also use terms such as *awamir*, *ghilan* and *sa'ali*. Their appearance in language or literature does not automatically establish them as categories specified in an authenticated hadith.

Clarifying names is the first step in clarifying the story. One person may have several titles; one description may apply to many individuals; and a human and a jinn may bear the same name in two different reports. Preserving these distinctions prevents us from multiplying characters merely because spellings differ.

Chapter references: the Holy Qur'an, al-An'am 6:112; al-Naml 27:10, 39; al-Saffat 37:7. Individual names are discussed in Chapter 41 and the glossary of names.

Chapter 3: Scorching Fire and a Flame of Fire - The Origin of Creation

What the Text Says

“And the jann We created before, from scorching fire.”

Surah al-Hijr, verse 27.

“And He created the jann from a flame of fire.”

Surah al-Rahman, verse 15.

The text establishes an origin of creation and asks us to receive that information within its limits. *Samum* and *marij* describe qualities associated with fire, which commentators have explained in different terms. We cannot turn these differences into a laboratory description of a jinn's body or a chemical account of its composition.

When the Qur'an says that humans were created from dust, it does not mean that their present bodies are unchanged masses of dust. Likewise, the account of the jinn's

origin in fire does not by itself establish that every appearance of theirs must be a perceptible flame, or that they cannot suffer punishment involving fire. The question of origin differs from questions of present condition, capacity and susceptibility.

When Terminology Exceeds Its Evidence

The word fire may tempt writers to explain jinn as electricity, radiation or plasma. Yet identifying an unseen being with a physical phenomenon requires evidence establishing that equivalence. Similar descriptions, or a phenomenon's invisibility to the eye, cannot supply it.

This book makes no scientific claim that devices detect jinn or measure their bodies. Nor does it treat the absence of such measurement as a refutation of the religious text. That is a question about the foundations of knowledge, distinct from establishing a particular empirical claim.

The chapter's conclusion remains clear: the jann are God's creatures, their origin is mentioned, and the details of how they were created are not laid out for us. Accepting the limits of the information makes the text clearer, because we do not burden it with questions it has not answered.

Chapter references: the Holy Qur'an, al-Hijr 15:26-27; al-Rahman 55:14-15. Al-Tabataba'i, al-Mizan, commentary on al-Jinn 72:1-17, the section 'A Discussion of the Jinn', which gathers verses concerning their origin.

Chapter 4: Before Adam - Prior Existence and Questions of Beginnings

Before Humankind

The verse in al-Hijr takes readers to a time before human creation, but offers no detailed history of it. We learn that the jann existed earlier, not how many centuries or generations preceded us, or the names of kings and nations mentioned in some stories.

The question of the beginning of the jinn as a kind also differs from the question of Iblis. The Qur'an describes him as one of the jinn, without explicitly calling him their first father. We therefore do not use human descent from Adam as a template for filling every gap in the history of the jinn.

Numbers Require a Transmission Route

Narrations about the time before Adam contain numbers, durations and descriptions of earlier nations. One example in Tafsir al-Ayyashi, transmitted from Isa ibn Hamzah, speaks of stages of creation and periods lasting thousands of years. The passage does not preserve a complete chain from the compiler to the Imam. The introduction to the circulating version explains the omission: its abridger says that, having found no one in his locality who transmitted the commentary through audition or authorisation, he removed the chains while retaining the rest. The deletion therefore occurred in the book's transmission and cannot properly be attributed to al-Ayyashi himself. The effect of these missing chains is discussed in Misbah al-Faqahah, a record of al-Khu'i's lectures, which distinguishes the compiler's reliability from the evidential standing of the version's transmission routes. We therefore do not adopt the stated numbers as a certain chronology of the earth, nor regard a missing chain as proof that everything in a report was fabricated.

Differences in wording and numbering also require each report to be examined in context. We cannot assemble a table from numbers taken from different reports and then present it as though it were a single consistent narration.

Accepting the existence of earlier creation does not authorise us to specify everything that existed then. Respecting this limit preserves the story's truthfulness. It also allows The Story of Creation before Adam to explore its own material in greater depth without loading this book with details it has not verified.

Chapter references: the Holy Qur'an, al-Hijr 15:27; al-Kahf 18:50. Tafsir al-Ayyashi, vol. 1, the report of Isa ibn Hamzah under al-Baqarah 2:30, no. 8 in the circulating text, pp. 31-32 in one edition; and the introduction in which the abridger explains the removal of chains. Misbah al-Faqahah, al-Tawhidi al-Tabrizi's record of al-Khu'i's lectures, vol. 1, p. 69, the footnote concerning the commentary.

Chapter 5: The Earth before Humankind - Examining Reports of the Earliest Jinn

The Angels' Question

"When your Lord said to the angels, 'I am placing a vicegerent on earth,' they said, 'Will You place in it one who causes corruption and sheds blood, while we celebrate Your praise and sanctify You?' He said, 'I know what you do not know.'"

Surah al-Baqarah, verse 30.

The verse recounts the announcement of vicegerency and the angels' question. It does not name nations preceding Adam or describe a war between them and the angels. Some reports explain the question as arising from witnessing corruption among earlier creatures. This is additional transmitted material and must remain distinct from the Qur'anic wording.

The Report of the Jinn and the Nasnas

Tafsir al-Qummi transmits an account of jinn and nasnas before Adam, mentioning seven thousand years and describing corruption and bloodshed. This account appears in a printed version of Tafsir al-Ayyashi as a supplement to a missing passage, explicitly stating that its completion was taken from Tafsir al-Qummi. That observation matters: finding the text on a page of al-Ayyashi does not justify concealing that its completion was supplied there from another source.

The report contains images and expressions that require theological reading alongside examination of its chain. Language concerning God's creation and His hand must not be taken anthropomorphically. Nor should angels be credited with conduct contradicting unequivocal scripture merely on the apparent meaning of an ambiguous phrase in a report whose interpretation has not been established.

As for names such as hinn and binn, and others attached to popular lists, I do not make them established links in a sequence of creation. Investigating the origin of each designation remains distinct from accepting the entire list.

What Remains of the Story?

The Qur'an establishes the earlier existence of the jann, and the tradition contains reports seeking to describe earlier conditions. This alone does not establish a comprehensive sequence of jinn wars, the number of their nations, or the dates of their kings. We retain the report as material for investigation and the verse in its own evidential position, without sacrificing faithful transmission for a more crowded scene.

Chapter references: the Holy Qur'an, al-Baqarah 2:30. Tafsir al-Ayyashi, vol. 1, p. 34 in the digital text compared, and the supplement explicitly taken from Tafsir al-Qummi at the account of prostration. The original al-Qummi passage and the report's route require examination before any judgement of authenticity. This edition does not exhaustively trace every designation of earlier nations.

Chapter 6: Jinn, Angels and Humans - Three Worlds within Creation

Difference Does Not Break Their Shared Servitude

At the beginning of the journey we encounter different creatures, none independent of their Creator. Meaningful superiority cannot be based solely on the material of creation. The story of Iblis itself exposes the error of turning that material into an argument for rejecting God's command.

God Most High says of the angels:

“They say, ‘The All-Merciful has taken a child.’ Glory be to Him! Rather, they are honoured servants.”

Surah al-Anbiya, verse 26.

“They do not precede Him in speech, and they act by His command.”

Surah al-Anbiya, verse 27.

The jinn say of themselves:

“Among us are those who submit and among us are the unjust. Whoever submits has sought right guidance.”

Surah al-Jinn, verse 14.

Reading these texts together prevents us from transferring the attributes of angels to all jinn or making rebellion the nature of everything hidden from the senses. It also prevents us from deriving the meaning of moral accountability from an imagined bodily form.

From What Is Shared to What Differs

In the speech of the jinn we read understanding of guidance and a choice to accept or turn away from it. We read the same concerning humans. Their shared responsibility, however, does not establish that all their detailed obligations or living needs are identical. Nor does a prophet's knowledge of some matter concerning the jinn establish a general human route into their world.

When a narration presents a meeting, an act of service or a question, we examine that particular event and its transmission. We do not use it to erase the differences between worlds or turn it into a rule authorising anyone to claim contact with jinn.

Part One ends with this principle: their existence and accountability have their own evidence, while the details of their lives require further inquiry. From among these

creatures emerges Iblis, not as the representative of all jinn, but as an individual whose story reveals how arrogance becomes enduring hostility.

Chapter references: the Holy Qur'an, al-Anbiya 21:26-27; al-Jinn 72:14; al-Dhariyat 51:56; Sad 38:76. See also Chapters 7 and 10.

Part Two: Iblis - From Arrogance to Enmity

Not every question about jinn concerns Iblis, but his story reveals an aspect that cannot be overlooked in their history. It is the story of a creature who knew the command and opposed it, seeking to make his imagined status an argument against another. Its reading remains tied to choice and responsibility, rather than an explanation of evil as a destiny imposed by the material of creation.

Chapter 7: Iblis Was of the Jinn - Identity and Origin

The Text Establishing His Affiliation

“When We said to the angels, ‘Prostrate yourselves before Adam,’ they prostrated, except Iblis. He was of the jinn and departed from his Lord's command. Will you then take him and his offspring as protectors instead of Me, although they are enemies to you? What an evil exchange for the wrongdoers!”

Surah al-Kahf, verse 50.

The verse joins the story of prostration to the identification of Iblis, then questions human allegiance and obedience. His origin is not mentioned merely as information: knowledge is connected with a decision. How can a person take as protector one who has declared himself an enemy?

Disagreement arose over Iblis' inclusion in the address to the angels and the nature of the exception in the prostration verses. Yet inclusion in the command does not require that he be an angel by nature. This question should be read in light of the explicit Qur'anic statement that he was of the jinn, rather than allowing the exception alone to govern every other text.

The Limits of What the Name Establishes

The verse establishes that Iblis has offspring; it does not necessarily make all jinn his descendants. His presence in that scene also supplies no complete history of his birth, family or the first creature of his kind. The glossary therefore does not begin with Iblis as the certain father of them all.

Reports of his earlier rank, worship and names belong in the next chapter. Here the basic distinctions are that Iblis is a particular individual, the jinn a kind including believers and disobedient beings, and 'devil' an expression used in contexts broader than that individual's name.

This knowledge encourages fairness in description. We do not attribute Iblis' stance to all jinn, just as one person's actions cannot justify a judgement upon all people. At the same time, the distinction must not obscure the enmity explicitly stated in the Qur'an.

Chapter references: the Holy Qur'an, al-Kahf 18:50; al-Baqarah 2:34; al-Jinn 72:11, 14. Al-Mizan, commentary on al-Jinn 72:1-17, collecting verses about Iblis and his offspring.

Chapter 8: Iblis before the Test of Prostration - Worship, Rank and Names

When Abundant Worship Does Not Protect Its Performer

The Qasi'ah sermon in Nahj al-Balaghah draws a lesson from Iblis' long worship, ruined by pride. The text mentions six thousand years while noting that it is unspecified whether these were worldly or otherworldly years. Its immediate purpose is to expose the danger of arrogance, not furnish a complete chronology of the jinn.

The passage states: 'Take warning from what God did with Iblis, when He annulled his long work and strenuous effort. He had worshipped God for six thousand years-it is not known whether they were years of this world or of the Hereafter-because of a single moment of pride.'

I present this as a passage in Nahj al-Balaghah, without claiming that its inclusion replaces a study of the sermon's transmission routes. Nor do I turn the number into an astronomical calculation or add periods from other narrations to complete a continuous chronology that has not been established.

The Name al-Harith

In Ma'ani al-Akhbar, in the chapter on the meaning of Iblis, al-Saduq transmits a report from al-Abbas ibn Hilal, from Imam al-Rida, peace be upon him. It gives Iblis the name al-Harith and connects his designation with despair of God's mercy. I compared the location of the report and its stated chain from al-Saduq to the Imam. Its source is thus known, and the sequence of names appears in the register of narrations. Finding a chain, however, does not authenticate every narrator in it or make the name Qur'anic.

Assessment of the opening section of this route differs. In Mu'jam Rijal al-Hadith, al-Khu'i judged al-Saduq's route to al-Ayyashi weak; Muhsin al-A'raji considered it

hasan in Uddat al-Rijal, relying on al-Saduq's invocation of divine pleasure for al-Muzaffar al-Alawi and the description of Ja'far ibn Muhammad ibn Mas'ud as distinguished. This discussion concerns the opening of the chain for the al-Harith report, not all its transmitters down to the Imam. I therefore do not present a judgement on the route to the compiler as a completed assessment of this particular report, or place all circulating names of Iblis on an equal footing. Al-Harith remains a transmitted name, with its source and evidential limits identified.

The Test Reveals What Appearances Conceal

The scene of Iblis confirms that a history of worship does not become a claim against God entitling a creature to reject His command. When deeds become a source of conceit, their performer loses the ability to see himself as a servant. Here the reports preceding prostration connect with what happens at it, without requiring invented offices or unestablished dialogue.

Chapter references: Nahj al-Balaghah, the Qasi'ah sermon, commonly numbered 192. Al-Saduq, Ma'ani al-Akhbar, chapter on the meaning of Iblis, hadith 1, p. 138 in the circulating edition. Al-Khu'i, Mu'jam Rijal al-Hadith, entry Muhammad ibn Mas'ud ibn Muhammad, no. 11795; Muhsin al-A'raji, Uddat al-Rijal, vol. 2, pp. 189-190, al-Saduq's route to Muhammad ibn Mas'ud al-Ayyashi.

Chapter 9: Adam's Creation and the Command to Prostrate - The Test Begins

United Obedience and the Appearance of Dissent

“When We said to the angels, ‘Prostrate yourselves before Adam,’ they prostrated, except Iblis. He refused, grew arrogant, and was among the unbelievers.”

Surah al-Baqarah, verse 34.

In a few words the verse presents a command, a response, and an exception explained by refusal and arrogance. Adam's honour here derives not from Iblis acknowledging it, but from God's honouring and teaching him and issuing His command.

Surah al-Hijr presents another aspect:

“When your Lord said to the angels, ‘I am creating a human being from ringing clay, from moulded dark mud.’”

Surah al-Hijr, verse 28.

“When I have fashioned him and breathed into him of My spirit, fall down before him in prostration.”

Surah al-Hijr, verse 29.

“So the angels prostrated, all of them together.”

Surah al-Hijr, verse 30.

“Except Iblis; he refused to be among those who prostrated.”

Surah al-Hijr, verse 31.

Within monotheism, this prostration does not mean deifying Adam or making him independent of his Lord. God commands; obedience belongs to Him; Adam is honoured within his servitude. Honouring a creature at the Creator's command differs from worshipping that creature instead of the Creator.

What Did Iblis Reject?

The issue was not whether Adam could force others to prostrate. The test lay in responding to a command that did not accord with Iblis' imagined status. We should therefore not reduce the event to rivalry between two creatures. At its heart stood an attitude towards divine wisdom and command.

The Qur'an repeats the story to reveal its different dimensions, not to require a separate event for each variation in wording. We gather the scenes and read what each context adds: honour, arrogance, enmity and the outcome of temptation.

Here begins humanity's story with an enemy who cannot remove moral responsibility, but seeks to make attractive the path he himself first followed: putting self-regarding desire ahead of truth.

Chapter references: the Holy Qur'an, al-Baqarah 2:30-34; al-Hijr 15:28-33; Sad 38:71-76. For the ethical dimension, see Nahj al-Balaghah, the Qasi'ah sermon.

Chapter 10: Refusing Prostration - When Iblis Made Himself the Measure of Truth

The Root of the Error

“He said, ‘O Iblis, what prevented you from prostrating before what I created with My two hands? Have you grown arrogant, or were you among the exalted?’”

Surah Sad, verse 75.

“He said, ‘I am better than him: You created me from fire and created him from clay.’”

Surah Sad, verse 76.

Iblis begins by comparing fire and clay, then leaps from that comparison to superiority and rejection of the command. The fault lies in this transition. Knowing the material of creation does not give him knowledge of everything God placed in Adam or the right to reject his obligation.

In al-Kafi, the Book of the Excellence of Knowledge, chapter on innovations, personal opinion and analogies, a report attributed to Imam al-Sadiq, peace be upon him, explains that Iblis measured himself against Adam. It is hadith 18, which al-Majlisi calls weak in Mir'at al-Uqul. Hadith 20 links the comparison of fire and clay with overlooking Adam's distinctive qualities. The numbering of the commentary creates ambiguity in attributing al-Majlisi's judgement to that report, as explained in the register of narrations. Its chain also includes Ahmad ibn Abd Allah al-Uqayli, described as unknown by al-Jawahiri in al-Mufid min Mu'jam Rijal al-Hadith. His identification was checked through the entry's reference to this very hadith. On that evaluative basis, this is an additional reason to withhold a definite judgement that the chain is sound. Iblis' argument from his material of creation remains established by the verse; an established Qur'anic meaning does not automatically authenticate every chain reporting it.

Pride Is More Dangerous When It Corrupts Knowledge

Iblis' tragedy did not arise from simple ignorance of God's existence. He addressed his Lord, knew the command he refused, and placed himself above its requirements. Knowledge that could have guided him became a selective argument serving desire.

Criticising this attitude does not require abandoning reason or silencing questions. A question seeking understanding differs from an objection that makes obedience conditional on confirming a predetermined conclusion. Reasoning becomes corrupt when someone selects information supporting their superiority and disregards what exposes their ignorance.

From the Individual to the Conduct

The lesson enters human life whenever ancestry, colour, wealth or learning is made a right to despise others. This does not reproduce every detail of Iblis' story, but shares the error of turning an attribute into absolute moral privilege.

Although this book explores the jinn's world, this chapter returns readers to themselves: what do they do with what they know? Does learning make them more receptive to truth, or more skilful at justifying what they want?

Chapter references: the Holy Qur'an, Sad 38:75-76; al-A'raf 7:12. Al-Kulayni, al-Kafi, vol. 1, Book of the Excellence of Knowledge, chapter on innovations, personal opinion and analogies, hadiths 18 and 20, p. 58. Al-Majlisi, Mir'at al-Uqul, vol. 1, pp. 199-201; al-Khu'i, Mu'jam Rijal al-Hadith, vol. 2, p. 150, entry 648; al-Jawahiri, al-Mufid min Mu'jam Rijal al-Hadith, Ahmad ibn Abd Allah ibn al-Uqayli, corresponding entry numbers 646/645/648. See entry 10 in the register of narrations.

Chapter 11: The Curse and the Reprieve - Enmity Deferred

The Request to Remain

"He said, 'Then leave it, for you are cast out.'"

Surah al-Hijr, verse 34.

"And the curse shall be upon you until the Day of Judgement."

Surah al-Hijr, verse 35.

"He said, 'My Lord, grant me respite until the day they are raised.'"

Surah al-Hijr, verse 36.

"He said, 'You are among those granted respite.'"

Surah al-Hijr, verse 37.

"Until the day of the appointed time."

Surah al-Hijr, verse 38.

Granting respite does not mean divine approval of disobedience. Expulsion, the curse and reprieve appear together in the passage, showing that a long life is not in itself a sign of closeness to God or honour.

Iblis asks for respite until resurrection, whereas the answer refers to the day of the appointed time. Faithful reading requires that we preserve this difference before investigating its interpretation. In the part on the Hereafter, we will return to differing narrations identifying that time.

The Project of Temptation and Its Limits

“He said, ‘My Lord, because You have caused me to go astray, I will make things attractive to them on earth and lead them all astray.’”

Surah al-Hijr, verse 39.

“Except Your chosen servants among them.”

Surah al-Hijr, verse 40.

“He said, ‘This is a straight path to Me.’”

Surah al-Hijr, verse 41.

“Over My servants you have no authority, except those of the erring who follow you.”

Surah al-Hijr, verse 42.

Iblis declares his intention, and the reply establishes the limits of his authority. His threat does not create an order of existence compelling every human to go astray, nor reduce an accountable person to a field without a will.

Iblis' words differ from God's judgement. His statement about being led astray expresses his own position; it does not make every explanation he offers for his conduct one that God endorses. This is a principle for reading Qur'anic dialogue: the Qur'an establishes that a speaker said something; its context then shows where that statement stands in relation to truth.

Time for Action, Not a Guaranteed Outcome

Respite invites reflection on how time is used. A creature may receive an opportunity and turn it into further obstinacy. The continuation of its powers is no proof that its end will be what it desires.

This stage ends with declared enmity, but the door remains open to human beings. Guidance will reach them, their responsibility remains, and returning to God is possible while the time of moral obligation lasts.

Chapter references: the Holy Qur'an, al-Hijr 15:34-42; Sad 38:77-85; al-A'raf 7:14-18. See Chapter 52 on the appointed time.

Chapter 12: Adam, Eve and Satan's Whispering

A Promise Disguised as Advice

“Satan whispered to them both, to reveal to them what had been concealed of their nakedness, and said, ‘Your Lord has forbidden you this tree only lest you become angels or become immortal.’”

Surah al-A'raf, verse 20.

“And he swore to them both, ‘I am indeed a sincere adviser to you.’”

Surah al-A'raf, verse 21.

“Thus he brought them down through deception. When they tasted the tree, their nakedness became apparent to them, and they began covering themselves with leaves of the garden. Their Lord called to them, ‘Did I not forbid you that tree and tell you that Satan is a clear enemy to you?’”

Surah al-A'raf, verse 22.

The text describes whispering to both, an oath to both, and a result revealed to both. This book therefore does not make the woman alone responsible or import an image of Eve as the source of all human error.

Surah Ta Ha highlights the promise of immortality and dominion:

“Then Satan whispered to him, saying, ‘O Adam, shall I direct you to the tree of everlasting life and a kingdom that never decays?’”

Surah Ta Ha, verse 120.

“So they both ate from it, and their nakedness became apparent to them. They began covering themselves with leaves of the garden. Adam disobeyed his Lord and went astray.”

Surah Ta Ha, verse 121.

“Then his Lord chose him, turned towards him in mercy and guided him.”

Surah Ta Ha, verse 122.

The scene links enticement and consequence, then opens the way to divine choosing, repentance and guidance. It does not reduce Adam to the moment of eating, or isolate a word from its context and make it the sole basis for judging prophetic standing.

Reading the Story in Light of Prophetic Infallibility

This book's approach upholds the prophets, peace be upon them, as free from blameworthy sin. Imami interpretations of Adam's story distinguish obligatory commands from other kinds. In *Tanzih al-Anbiya*, al-Sharif al-Murtada explains that failure to perform a recommended act may be described as a contravention while remaining the omission of a preferable act, rather than the commission of something morally reprehensible.

I present this as a theological interpretation attributed to its author, not as the wording of the verse. Nor do I combine all differing interpretations into one and claim that scholars agree on its details.

What the Text Does Not Say

The verses do not call the tree an apple tree, make a serpent an indispensable intermediary for Iblis' entrance, or explain how his voice reached the pair. Such details, where narrated, require separate inquiry. The Qur'an supplies enough to understand the deception: redescribing what was forbidden as a path to something desirable.

The outcome remains different from Iblis' choice. God opens for Adam a path of repentance and guidance, while Iblis insists on turning his error into a project of misleading others. This difference reveals the meaning of returning rather than persisting.

Chapter references: the Holy Qur'an, al-A'raf 7:19-23; Ta Ha 20:115-123; al-Baqarah 2:35-39. Al-Sharif al-Murtada, *Tanzih al-Anbiya*, the discussion defending Adam's innocence, on Ta Ha 20:121.

Chapter 13: Iblis' Offspring, Company and Armies

What Is Established and What Remains Unspecified

The verse in al-Kahf establishes offspring for Iblis; his company is mentioned in al-A'raf:

“Children of Adam, do not let Satan tempt you as he drove your parents from the garden, stripping them of their garments to show them their nakedness. He and his company see you from where you do not see them. We have made the devils allies of those who do not believe.”

Surah al-A'raf, verse 27.

The address warns Adam's children against temptation. It gives no anatomy of Iblis' reproduction, number of offspring or their ages. Nor does his and his company's concealment from humans establish that they know everything in a person's heart or everything happening far away.

Lists of names easily expand in storytelling: one assigned to sleep, another to anger, another to markets. Assigning functions in this way requires a narration for each claim. Names gathered from sources of differing quality should not be presented under one heading implying authenticity.

The Armies of Misguidance

“Stir up with your voice whomever you can among them; rally against them your cavalry and infantry; share in their wealth and children; and make them promises. Satan promises them nothing but deception.”

Surah al-Isra, verse 64.

“Over My servants you have no authority. Your Lord suffices as a guardian.”

Surah al-Isra, verse 65.

The verses list forms of provocation, participation and promise, then establish protection against authority over God's servants. These images do not authorise attributing all wealth, children or sound to Satan. Their relevance lies in their use for disobedience and temptation, as interpretation explains.

Satan may have human helpers, so responsibility extends through conduct, not through the material of creation. Whoever beautifies injustice, trades in lies or exploits fear contributes to misguidance. Blaming an unseen world does not excuse that person.

One Part Ends and Another Path Begins

The story of Iblis presents an enemy whose direction is known and whose power is limited. Guidance remains possible for jinn and humans, and the sending of messengers and clarification of truth continue. The book therefore moves from the one who refused to the question of how the message reached those who responded.

Chapter references: the Holy Qur'an, al-Kahf 18:50; al-A'raf 7:27; al-Isra 17:64-65; al-An'am 6:112. Transmitted names of the offspring are considered in the glossary without collective authentication.

Part Three: The Jinn in the Ages of the Prophets before the Final Message

If the jinn are addressed with the obligation to worship, their guidance belongs to the question of just accountability. Yet the texts do not offer an uninterrupted history of every jinn community in every age. We read what has reached us, connect its meanings, and leave gaps visible when we have nothing to fill them.

Chapter 14: Guiding the Jinn - Obligation, Proof and Warning

The Address of Responsibility

“Company of jinn and humankind, did messengers from among you not come to you, relating My signs and warning you of your meeting with this day? They will say, ‘We bear witness against ourselves.’ The worldly life deceived them, and they will testify against themselves that they were unbelievers.”

Surah al-An'am, verse 130.

The question addresses jinn and humans together and connects judgement with signs and warning. Their destiny is thus not detached from knowledge and conduct. The form of address, however, does not by itself identify the messengers or explain how the message was conveyed in every age.

In Majma' al-Bayan, al-Tabrisi presents interpretations of 'messengers from among you': the address may concern the combined group while the messengers are human; there may be messengers to the jinn from their own kind; or human messengers may be distinguished from jinn warners. Their inclusion in an Imami commentary does not turn all these views into hadiths of the Ahl al-Bayt. Some are attributed to named commentators.

The Message and Its Transmission

In Surah al-Ahqaf, the listeners return to their people as warners. This explicitly establishes their act of warning, not necessarily prophetic rank for each of them. A believer can convey a messenger's message without becoming a prophet.

We should therefore not construct a list of 'jinn prophets' from alleged names of the delegation or every individual credited with preaching. Nor should uncertainty about

how the message was conveyed in every period erase the principle that the proof reached them.

These texts share the justice of the address and responsibility for responding. Details of the jinn's laws and acts of worship remain dependent on what can be established. Sharing the foundation of obligation does not permit us to transfer every aspect of human life to them.

Chapter references: the Holy Qur'an, al-An'am 6:130; al-Ahqaf 46:29-32; al-Dhariyat 51:56. Al-Tabrisi, Majma' al-Bayan, commentary on al-An'am 6:130, the interpretations of 'messengers from among you'.

Chapter 15: From Adam to Noah - Early Reports and the Limits of Continuity

Qur'anic Narrative and Transmitted History

The Qur'an clearly presents the beginning of Iblis' relationship with Adam, but does not narrate the period from Adam to Noah as a separate history of jinn nations. This silence neither denies their existence and obligations nor permits us to invent the names of their leaders in those generations.

One report linking these periods concerns 'Ham ibn Him ibn Laqis ibn Iblis', transmitted by al-Majlisi from Tafsir al-Qummi. It recounts his long life, his witnessing events from the time of Adam's two sons, his repentance through Noah, and his encounters with later prophets. Such an extensive biography in a single report requires scrutiny of source, chain and wording before it can serve as a framework for history.

The name will be considered in the chapter on biographical reports and the glossary. Here we do not use the age reported for him to establish the lifespan of all jinn, or accept a genealogy and chronology merely because the report connects eras in an appealing way.

Noah and Iblis in Admonitory Reports

Al-Khisal transmits from Imam al-Sadiq, peace be upon him, an account of Iblis meeting Noah after he left the Ark, warning against envy and greed. It appears in the chapters on pairs, under 'Two qualities Iblis mentioned to Noah', hadith 61 in the text compared, pp. 50-51. Al-Saduq transmits it from his father; the chain ends with al-Ala ibn Sayabah from the Imam. At the name al-Hasan ibn Ali, the editor notes an additional 'from Umar' in the copies and regards it as an interpolation, comparing al-Ala's route in the commentary on the Mashyakhah. I record this because it concerns the chain's very form. Quoting only its ending must not imply that the rest is beyond scrutiny.

The report's words attributed to Iblis must be distinguished from a prophetic or divine judgement. Iblis' claim that he benefited from Noah's prayer does not make that prayer a service to Satan or overturn the Qur'anic account of prolonged warning and the corruption of Noah's people.

A Gap's Right to Remain a Gap

The material established here supplies no complete sequence of names connecting every jinn generation to the next. I acknowledge this limit rather than replace it with an undocumented list. The story can remain connected through the meaning of guidance even when parts of its detailed history remain unknown.

Chapter references: al-Saduq, al-Khisal, chapters on pairs, 'Two qualities Iblis mentioned to Noah', hadith 61, pp. 50-51, edited by Ali Akbar al-Ghaffari; the editor's note on the added 'from Umar', p. 50. Al-Majlisi, Bihar al-Anwar, vol. 27, pp. 14-16, quoting Tafsir al-Qummi on Ham. The details of this long report are not adopted as established history. For its distinction from report 12 in Basa'ir al-Darajat, see Chapter 26.

Chapter 16: From Abraham to Moses and Jesus - The Jinn and Prophetic Messages

Scattered Traces in Different Scenes

The Qur'an connects Satan with accounts of several prophets. Mentioning Satan, however, does not amount to a history of jinn communities in each prophet's age. Abraham says to his father:

“My father, do not worship Satan. Satan has indeed been disobedient to the All-Merciful.”

Surah Maryam, verse 44.

“My father, I fear that a punishment from the All-Merciful will touch you, and that you will become an ally of Satan.”

Surah Maryam, verse 45.

The address concerns worship, obedience and allegiance. It does not require the father to have seen a devil or known his name. Obedience in falsehood can constitute following without a perceptible encounter.

At the end of his story, Joseph says:

“He raised his parents upon the throne, and they fell down before him in prostration. He said, ‘My father, this is the fulfilment of my earlier dream; my Lord has made it true. He was good to me when He brought me out of prison and brought you from the desert, after Satan had stirred discord between me and my brothers. My Lord is subtle in bringing about what He wills. He is indeed the All-Knowing, the Wise.’”

Surah Yusuf, verse 100.

Joseph names the discord between himself and his brothers, then attributes the favour to God. Mentioning Satan does not erase the brothers' choices or responsibility, nor supply the name of a particular jinn absent from the text.

Job and the Limits of Understanding Affliction

“Remember Our servant Job, when he called to his Lord, ‘Satan has touched me with weariness and torment.’”

Surah Sad, verse 41.

The verse establishes this appeal, but the nature of the weariness and torment, and Satan's connection with them, requires interpretation. We cannot move from the story of an honoured prophet to accusing every sick person of jinn affliction, or infer an authority over his faith and mind that the verse does not establish.

The Book Sent Down after Moses

The jinn's speech in al-Ahqaf mentions a book sent down after Moses. This indicates their awareness of an earlier religious reference, but gives no complete record of their passage between dispensations. It does not establish that they knew nothing of Jesus or the Gospel.

The report about Ham discussed in the previous chapter includes connections with Abraham, Moses and others. I retain these within that narration and its evidential status, without treating repetition in compilations as independent proof of separate meetings.

These texts bring us to Solomon, where the Qur'anic material on the jinn becomes more extensive and their connection with the prophet appears within his kingdom's organisation.

Chapter references: the Holy Qur'an, Maryam 19:44-45; Yusuf 12:100; Sad 38:41; al-Ahqaf 46:30. For forgetfulness attributed to Satan in the account of Moses' young companion, see al-Kahf 18:63, reading that attribution in context.

Chapter 17: Solomon and the Subjection of the Jinn - A Kingdom through God's Power

Prayer and Gift

“He said, ‘My Lord, forgive me and grant me a kingdom such as no one after me shall have. You are indeed the Bestower.’”

Surah Sad, verse 35.

“Then We subjected the wind to him, blowing gently at his command wherever he directed.”

Surah Sad, verse 36.

“And the devils, every builder and diver.”

Surah Sad, verse 37.

“And others bound together in fetters.”

Surah Sad, verse 38.

“This is Our gift; give or withhold without account.”

Surah Sad, verse 39.

The scene begins with seeking forgiveness and prayer; the subjection then comes as God's gift. Solomon's authority is not an independent power making him free of his Lord, or a path open to anyone who gathers symbols and claims to have inherited a secret.

God Most High says:

“Solomon's armies of jinn, humans and birds were gathered for him, and they were kept in order.”

Surah al-Naml, verse 17.

The jinn appear among varied forces in a prophet's kingdom, not as an uncontrolled power contesting the Creator. The context stresses permission and restraint. This book therefore does not treat the story as general evidence legitimising attempts to summon jinn.

Prophethood, Not a Magical Trick

The chapter on magic will consider the verse in al-Baqarah clearing Solomon of unbelief and attributing the teaching of magic to devils. It prevents the prophet's image from being replaced by that of a supreme magician. His power is read within revelation, miracle and divine gift, not as recipes applicable to others.

Nor should the story be completed with a ring determining the fate of prophethood, or a devil usurping its position, without examining those reports. An account affecting a prophet's infallibility or the integrity of his message is not accepted merely because it is old or well known.

The Meaning of the Story

This chapter brings power and servitude together. The next two chapters examine work and initiative; Solomon's story then ends at a boundary that power cannot cross: the working jinn do not possess knowledge of the unseen.

Chapter references: the Holy Qur'an, Sad 38:35-40; al-Naml 27:17; Saba 34:12; al-Baqarah 2:102. Reports about the ring and the trial are read in light of prophetic innocence. This edition does not establish their circulating details.

Chapter 18: Builders and Divers - The Jinn in Solomon's Works

Visible Works in the Qur'anic Account

“For Solomon We subjected the wind: its morning journey was a month and its evening journey a month. We caused a spring of molten copper to flow for him. Among the jinn were those who worked before him by his Lord's permission. Whoever among them departed from Our command, We made taste the punishment of the Blaze.”

Surah Saba, verse 12.

“They made for him whatever he wished: lofty chambers, statues, bowls like reservoirs and firmly set cauldrons. ‘Work in gratitude, family of David.’ Few of My servants are truly grateful.”

Surah Saba, verse 13.

The text brings together the subjection of the wind, flowing molten copper and the jinn's labour. It lists examples of their products and ends by calling David's family to gratitude. The scene does not stop at admiration of extraordinary power; it returns to the use of blessings.

God Most High says:

“Among the devils were those who dived for him and performed other work besides; We kept watch over them.”

Surah al-Anbiya, verse 82.

The verse mentions diving and other work, attributing their restraint to God. It does not detail every task. A writer should not fill that general statement with imagined technologies or unsupported names of metals and machines.

The Vocabulary of Building

The terms maharib, tamathil, jifan and qudur require linguistic and contextual reading. They do not all correspond precisely to their common modern usage: mihrab is not confined to the familiar prayer niche in mosques, while bowls and cauldrons convey the scale of work and provision.

Deriving legal rulings about statues under the final dispensation is a separate inquiry, not settled merely by a word describing an earlier dispensation. Our purpose here remains to explain the Qur'an's account of their work in Solomon's kingdom.

Power under Command

The existence of these works does not establish that every jinn can perform every craft, or that jinn built every great structure whose construction is unknown. The text identifies workers subjected to service in a particular situation. The material history of buildings requires its own evidence.

Gratitude completes the meaning of work. Every increase in capacity calls for acknowledging the Giver, not a licence for conceit.

Chapter references: the Holy Qur'an, Saba 34:12-13; al-Anbiya 21:82; Sad 38:37-38.

Chapter 19: The Ifrit and the Queen of Sheba's Throne

Two Offers in One Gathering

“He said, ‘Assembly, which of you will bring me her throne before they come to me in submission?’”

Surah al-Naml, verse 38.

“An ifrit of the jinn said, ‘I will bring it to you before you rise from your place. I am indeed strong enough for it and trustworthy.’”

Surah al-Naml, verse 39.

“The one who possessed knowledge of the Book said, ‘I will bring it to you before your glance returns to you.’ When he saw it set before him, he said, ‘This is my Lord's favour, to test whether I am grateful or ungrateful. Whoever gives thanks does so for his own benefit; whoever is ungrateful-my Lord is Self-Sufficient and Generous.’”

Surah al-Naml, verse 40.

The ifrit offers first, then the one with knowledge of the Book offers, and the scene ends with Solomon's gratitude. This sequence preserves the distinction between them. It does not permit merging the two characters or attributing the throne's arrival at the end solely to the ifrit.

The Qur'an names neither the ifrit nor the possessor of knowledge in these verses. Names found in commentaries and narrations, including Asif ibn Barkhiya for the latter, belong to their interpretive or transmitted level; they are not inserted into the Qur'anic text.

What Does the Initiative Reveal?

The ifrit calls himself strong and trustworthy for the task. This is not an absolute testimony about every aspect of his character, nor does the title ifrit alone signify unbelief. The context concerns a particular offer and capacity.

The verses do not explain the throne's arrival in physical detail. We need not invent a route or theory of folding space. Equally, an unknown mechanism is no reason to negate what the text relates.

When Favour Is Attributed to God

The scene's ethical centre is Solomon's acknowledgement of his Lord's favour and the test of gratitude. The direction of attention changes: from who possesses the greatest speed to what a person does with the favour before them.

Chapter references: the Holy Qur'an, al-Naml 27:38-40. The transmitted identification of the possessor of knowledge requires comparison of its routes in a dedicated inquiry. The name is not attributed to the Qur'an.

Chapter 20: Solomon's Death - The Jinn's Ignorance of the Unseen Exposed

The Final Scene

“When We decreed his death, nothing showed them that he had died except a creature of the earth eating his staff. When he fell, it became clear to the jinn that, had they known the unseen, they would not have remained in the humiliating torment.”

Surah Saba, verse 14.

The verse brings the story of subjection to the boundary of knowledge. The jinn continued working; only the creature's effect on the staff, followed by Solomon's fall, disclosed his death. The lesson is explicit: had they known the unseen, they would not have remained in that torment.

The verse states no length of time and recounts no conversations among their groups. Durations transmitted in commentaries do not become part of the verse or a basis for establishing their lifespans and way of life.

Power Does Not Mean All-Encompassing Knowledge

They could perform arduous tasks, yet were unaware of something close to their workplace. The story exposes the mistake of measuring knowledge by power. The ability to move or manufacture does not confer knowledge of everything concealed.

This does not mean that they know no information hidden from some humans. One creature may learn something through observation while another remains ignorant. What is denied is the imagined independent, all-encompassing knowledge of the unseen; the basis of every particular claim to knowledge must be examined.

After Solomon

The Qur'an gives no detailed history of all jinn after Solomon's death. Reports of their release, dispersal or the transfer of royal implements require their own sources. Here ends the extended Qur'anic account of Solomon's kingdom. The story continues towards a people who recognise truth upon hearing a book that guides to right conduct.

Chapter references: the Holy Qur'an, Saba 34:14. For the limits of disclosing the unseen, see al-Jinn 72:26-28. This edition adopts no particular duration for the jinn's remaining at work after Solomon's death.

Part Four - The Jinn and the Muhammadan Message

Chapter 21 - Before the Prophetic Mission: Heaven and Eavesdropping

An account told by the listeners

Before reading about the delegations, we hear the jinn describe what had happened to their attempts to overhear:

'We reached towards heaven and found it filled with stern guards and shooting flames.'

Surah al-Jinn, verse 8.

'We used to sit there in places for listening; but whoever listens now finds a shooting flame lying in wait for him.'

Surah al-Jinn, verse 9.

'We do not know whether evil is intended for those on earth, or whether their Lord intends right guidance for them.'

Surah al-Jinn, verse 10.

Here the scene is related in their own words. They had sought a place from which to listen, then found guards and shooting flames. Even so, they did not claim to understand the purpose of the divine arrangement; they expressly admitted that they did not know what was intended for the inhabitants of earth. This admission belongs to the story, and contradicts the image of a being with an answer to every hidden matter.

Hearing is not knowledge of the unseen

Surah al-Saffat mentions heaven being protected from every rebellious devil:

'We have adorned the nearest heaven with the adornment of the stars,'

Surah al-Saffat, verse 6.

'And as a protection against every rebellious devil.'

Surah al-Saffat, verse 7.

‘They cannot listen to the Highest Assembly, and are pelted from every side,’

Surah al-Saffat, verse 8.

‘Driven away; and theirs is a lasting punishment,’

Surah al-Saffat, verse 9.

‘Except one who snatches a fragment, only to be pursued by a piercing flame.’

Surah al-Saffat, verse 10.

We must distinguish revelation’s account of this protection from astronomy’s study of observable bodies and phenomena. These verses give us no experimental description of the jinn’s appearance or the paths they travel. Nor do they permit us to interpret every luminous phenomenon someone sees as the pursuit of a particular jinn. Neither may we turn the scene into an endorsement of soothsayers: a restricted attempt, pursued and repelled, is not comprehensive knowledge immune to falsehood.

Commentaries on the listening verses include reports connecting a group of jinn’s departure with their search for the cause of the change they had encountered, followed by their hearing the Prophet’s recitation, blessings and peace upon him and his family. We read that connection as part of the exegetical report, preserving the difference between it and what the verses expressly state.

Chapter sources: the Holy Qur’an; al-Tabrisi, Majma‘ al-Bayan, commentary on Surah al-Jinn, verses 8-10, and Surah al-Ahqaf, verse 29.

Chapter 22 - A Message to All Worlds

The proof reaches them

The Qur’an’s reaching the jinn was not an event outside the meaning of the prophetic mission. They are accountable creatures, and the text presents their response as faith, guidance and warning, rather than mere wonder at a beautiful voice:

‘Blessed is He who sent down the Criterion upon His servant, that he might be a warner to all worlds.’

Surah al-Furqan, verse 1.

In Surah al-Jinn, the Messenger’s position towards his Lord, towards people, and towards the responsibility of conveying the message is defined:

‘When the servant of Allah stood calling upon Him, they almost crowded over him in masses.’

Surah al-Jinn, verse 19.

‘Say: I call only upon my Lord, and associate no one with Him.’

Surah al-Jinn, verse 20.

‘Say: I possess no power to bring you harm or right guidance.’

Surah al-Jinn, verse 21.

‘Say: No one can protect me against Allah, and I shall find no refuge apart from Him,’

Surah al-Jinn, verse 22.

‘Except in conveying from Allah and His messages. Whoever disobeys Allah and His Messenger shall have the fire of Hell, remaining there for ever.’

Surah al-Jinn, verse 23.

The mission gives its bearer no independent dominion over benefit and harm, and does not make him a partner of Allah. He is Allah’s servant and Messenger, calling upon Him and conveying from Him. This corrects, at the outset, every relationship with the jinn intended as a path to dispensing with Allah, or to creating a secret religious authority outside revelation.

The listeners carry what they have heard

In the account of the jinn, the Qur’an is heard, understood and felt; what they understand then becomes an invitation to their people. The story thus moves from an extraordinary moment of contact to a responsibility familiar in its essence: whoever recognises the truth must bear it well. We do not need to imagine words the text has not transmitted in order to appreciate the greatness of this transformation.

When commentaries mention encounters, instruction and questions, the Qur’an establishes that guidance could indeed reach them. The details of each gathering, its location and the names of those present, however, still require their own evidence. Establishing the underlying event does not establish everything later attached to it.

Chapter sources: the Holy Qur’an, Surahs al-Furqan and al-Jinn; see also the listening reports in Majma‘ al-Bayan on al-Ahqaf: 29.

Chapter 23 - The Night of Listening: A Group Hears the Qur'an

From listening to warning

'When We directed towards you a group of jinn to listen to the Qur'an, and they attended its recitation, they said: Listen attentively. When it was finished, they returned to their people as warners.'

Surah al-Ahqaf, verse 29.

'They said: Our people, we have heard a Book sent down after Moses, confirming what came before it, guiding to the truth and to a straight path.'

Surah al-Ahqaf, verse 30.

'Our people, respond to Allah's caller and believe in him. He will forgive you your sins and protect you from a painful punishment.'

Surah al-Ahqaf, verse 31.

'Whoever does not respond to Allah's caller cannot escape Him on earth, and will have no protectors apart from Him. Such people are in manifest error.'

Surah al-Ahqaf, verse 32.

These verses contain four clear movements: the group is directed towards the Prophet; they attend and listen; they return to their people; and they call them to answer Allah's caller. Between listening and warning emerges the character of a believer who does not keep guidance to himself.

The command 'Listen attentively' is brief, yet preserves the scene's proper courtesy. Those present did not begin by claiming prior knowledge: they listened. They then described the Book through what they had understood of its confirmation of truth and its guidance to a straight path. Their invitation spoke of forgiveness and deliverance, and their warning explained that flight cannot elude Allah.

What the text preserves and what it leaves unstated

The verses do not name the members of this group, specify their number or mention their homeland. Nor, in this passage, do they transmit a lengthy dialogue between them and the Prophet. Identifications found in reports belong in the record of transmitted accounts, not in the wording of the Qur'an.

Their speech mentions a Book sent down after Moses. This is the statement the text transmits; constructing a detailed history of every religious community among the

jinn, or asserting that they had not known Jesus' mission, peace be upon him, requires further evidence. Commentators have offered several explanations for the particular mention of Moses. We cannot erase that difference and then present one interpretation as an explicit report.

What I love in this scene is its quiet beginning and its active ending. A people listen, then return bearing a responsibility. This is the change I hope reading will bring about in us: that it increases our knowledge, then gives that knowledge an effect in justice, reverence and gracious speech.

Chapter sources: the Holy Qur'an; al-Tabrisi, Majma' al-Bayan, commentary on al-Ahqaf: 29-32.

Chapter 24 - Surah al-Jinn: Testimony from Within the Unseen World

Correcting belief

The first two verses appeared in the introduction, and the discussion of creation addressed the diversity of their paths. Here we continue listening to the same testimony:

'Exalted is the majesty of our Lord: He has taken neither a consort nor a child.'

Surah al-Jinn, verse 3.

'The foolish one among us used to utter outrageous things about Allah.'

Surah al-Jinn, verse 4.

'We had thought that neither humans nor jinn would ever speak a lie about Allah.'

Surah al-Jinn, verse 5.

'Men among humankind used to seek refuge with men among the jinn, and they increased them in distress.'

Surah al-Jinn, verse 6.

'They thought, as you thought, that Allah would never raise anyone.'

Surah al-Jinn, verse 7.

These words declare Allah's transcendence, reconsider what had been said about Him, and acknowledge that some of them had believed the speech of humans and jinn without verification. Being hidden from our sight did not protect them from errors of belief or make revelation unnecessary for them.

The verse about seeking refuge with jinn occurs within this correction. All its forms and rulings, however, cannot be derived from a single popular image. The book will return to this question when discussing relations between the two worlds.

Faith and responsibility

‘We have realised that we cannot frustrate Allah on earth, nor can we escape Him by fleeing.’

Surah al-Jinn, verse 12.

‘When we heard the guidance, we believed in it. Whoever believes in his Lord need fear neither loss of his due nor oppression.’

Surah al-Jinn, verse 13.

‘Among us are those who submit, and among us are the unjust. Those who submit have sought right guidance.’

Surah al-Jinn, verse 14.

‘As for the unjust, they will be fuel for Hell.’

Surah al-Jinn, verse 15.

‘Had they remained steadfast on the path, We would have given them abundant water,’

Surah al-Jinn, verse 16.

‘To test them through it. Whoever turns away from remembrance of his Lord, He will lead into an arduous punishment.’

Surah al-Jinn, verse 17.

‘The places of worship belong to Allah, so call upon no one alongside Allah.’

Surah al-Jinn, verse 18.

‘One who submits’ and ‘one who is unjust’ describe a position towards guidance and justice. They must not be turned into an inherited lineage by which we judge individuals we do not know. Provision itself is a test; abundance is not, on its own, proof of uprightness.

The surah also places worship at its centre: the places of worship belong to Allah, and no one is to be invoked alongside Him. Thus the story of the jinn leads us to Allah’s oneness, rather than to a preoccupation with appeasing the inhabitants of concealment.

The surah's ending and the limits of knowledge

'Until, when they see what they are promised, they will know whose supporters are weaker and whose numbers are fewer.'

Surah al-Jinn, verse 24.

'Say: I do not know whether what you are promised is near, or whether my Lord will appoint a distant term for it.'

Surah al-Jinn, verse 25.

'Knower of the unseen, He discloses His unseen to no one,'

Surah al-Jinn, verse 26.

'Except a messenger whom He approves; then He places guards before him and behind him,'

Surah al-Jinn, verse 27.

'So that He may know that they have conveyed their Lord's messages. He encompasses all that is with them and has counted everything in number.'

Surah al-Jinn, verse 28.

The text does not base knowledge of the unseen upon the power of a hidden creature. It returns that knowledge to Allah, and mentions what He reveals to a messenger He approves within the safeguarding of the message. The surah therefore cannot be used to claim that every jinn knows the future, or that alleged contact with one opens a reliable path to it.

The surah brings together voices and meanings that require continuous reading: the listeners' speech, commands addressed to the Prophet, and the explanation of the outcome and the protection of the message. Readers wishing to trace changes of speaker and the referents of pronouns may consult the commentaries. Here the purpose is to keep the ethical unity visible: belief after listening, affirmation of divine oneness after error, and responsibility after clarification.

Chapter sources: Surah al-Jinn in full, with some verses distributed across their relevant subjects in this book; al-Tabrisi, Majma' al-Bayan, commentary on the surah.

Chapter 25 - Delegations of Jinn: The Encounter and Its Different Reports

Reports that do not agree in every detail

At the listening verse in Surah al-Ahqaf, al-Tabrisi gathers several accounts: hearing the Qur'an in the valley of Nakhlah; the Prophet's journey after al-Ta'if; and reports about the night of the jinn and Ibn Mas'ud's alleged presence. Some mention his attendance, while others attribute to him the statement that he was not with Allah's Messenger that night.

A researcher does not resolve this difference by composing one scene that places every detail in a single hour. There may have been several occasions; transmission routes may differ; some reports may be weak or inconsistent. Yet the possibility of multiple encounters does not, by itself, date each report or establish all its details.

How should we relate the encounter?

We begin with the established Qur'anic account: a group listened, believed and returned as warners. We then attribute additions to their sources: reported from Ibn 'Abbas, transmitted from Ibn Mas'ud, or mentioned by a commentator. Such attribution is not decorative documentation. It prevents readers from confusing an established foundation with details of differing evidential strength.

Some details concern requests for provisions, instruction in religion or recitation of the Qur'an. Each report has its own transmission route; a compelling scene cannot make a chain sound. Nor does a report's appearance in an Imami commentary make every item it contains a narration from an Imam of the Ahl al-Bayt. Al-Tabrisi gathers and presents statements and reports from different sources.

To the extent that the evidence establishes these delegations, their significance remains a movement towards guidance. The story does not end with a sighting or the hearing of a strange voice, but with recognising the truth and bearing it.

Chapter sources: al-Tabrisi, Majma' al-Bayan, commentary on al-Ahqaf: 29, especially the differing accounts of listening and the night of the jinn. The chains require examination in the original sources of each route; this chapter gives them no collective ruling of authenticity.

Chapter 26 - Names and Places: Zawba‘ah, Ham and Nisibis

A name is part of its report

Majma‘ al-Bayan transmits from Zirr ibn Hubaysh an account of nine jinn from Nisibis, including Zawba‘ah, and places alongside it a statement attributed to Ibn ‘Abbas giving a different number. We therefore record ‘Zawba‘ah’ as a name occurring in an exegetical report. We do not claim that the Qur’an names him, or turn disagreement over the number into agreement.

Nisibis is a place-name in these reports, not the name of a jinn. Likewise, references connecting groups with Yemen or Nineveh must be read in their own contexts. These affiliations cannot all be combined into one identification without evidence. There may have been several groups and occasions, or different transmissions of one occasion; distinguishing these possibilities requires indications beyond similarity of story.

Ham ibn Him ibn Laqis

At al-Hijr: 27, Tafsir al-Qummi contains a long account of Ham ibn Him ibn Laqis, including a claim to a life extending through the ages of several prophets, followed by a meeting with the Prophet, blessings and peace upon him and his family, and his being directed to ‘Ali, peace be upon him, for instruction. Tafsir al-Safi reproduces it in its transmission from al-Qummi. That later quotation does not, by itself, constitute an independent route.

The material is not confined to these two books. In al-Saffar’s Basa’ir al-Darajat, the chapter on jinn coming to the Imams and asking about the teachings of their religion contains three related passages concerning Ham, numbered 8, 12 and 13 in the chapter of the consulted edition. Keeping these passages distinct prevents another error: reducing all reports about the figure to a single transmission without examining their chains.

Report 8 passes through Ibrahim ibn Hashim, Ibrahim ibn Ishaq, ‘Abd Allah ibn Hammad and ‘Amr ibn Yazid, the seller of Sabiri cloth, to Abu ‘Abd Allah, peace be upon him. Report 12 passes through Ibrahim ibn Hashim, ‘Amr ibn ‘Uthman al-Khazzaz and ‘Umar ibn Yazid to Abu ‘Abd Allah, peace be upon him. Report 13 passes through Ibrahim ibn Hashim, ‘Amr ibn ‘Uthman, al-Hasan ibn Mahbub and ‘a man’ to Abu ‘Abd Allah, peace be upon him. These routes differ. The anonymous intermediary in report 13 must not be transferred to report 12, nor may their plurality automatically authenticate every report.

In assessing route 12, al-Najashi expressly declares ‘Amr ibn ‘Uthman al-Khazzaz trustworthy, and al-Khu’i affirms Ibrahim ibn Hashim’s trustworthiness. Al-Khu’i also explains that an unqualified reference to ‘Umar ibn Yazid ordinarily denotes the well-known, trusted seller of Sabiri cloth, distinguishing him from Ibn Dhabyan al-Sayqal. On these premises, the route has grounds for being considered reliable in respect of its named transmitters and its apparent continuity to the Imam. This is an inference drawn from comparing the chain with biographical entries. It does not attribute an authentication of this particular report to al-Najashi or al-Khu’i, nor claim agreement among all approaches to transmitter criticism.

Ibrahim ibn Ishaq in route 8 must be identified before a judgement about one man is applied to him. Al-Jawahiri distinguishes al-Ahmari al-Nahawandi, whom he considers weak, from Ibn Azwar, whom he considers trustworthy. His identification of the unqualified name in some chains with al-Ahmari does not permit the two men to be confused. I therefore do not make this route a basis for authenticating the lengthy details, and keep the identification within what the chain’s contextual indications establish. In route 13, the unnamed intermediary after al-Hasan ibn Mahbub is sufficient to prevent describing all its transmitters as persons of known standing.

What comparison preserves

A request to learn the Qur’an recurs in these texts. Report 12, however, does not include the detailed lifespan stretching back to Adam’s two sons, or the reproach attributed to Ham concerning Noah and Hud, as found in the long account. The name appears as ‘Ham’ or ‘Hamah’ in some passages. I therefore do not select the most exciting details from each report and combine them into one biography. Studying one text’s chain does not confer its standing upon additions found in other texts.

Some versions contain statements the figure attributes to himself about his relationship with earlier prophets. These remain statements within a report whose authenticity is under examination; merely transmitting them does not make them our judgement on the prophets’ standing. In particular, an alleged rebuke of a prophet, or his regret, requires consideration of authenticity, meaning and consistency with the principles safeguarding prophetic integrity. It must not be used to establish error in the prophets’ conveyance of revelation or obedience.

I do not use these materials to construct a chronology of jinn lifespans, or treat this figure as an unquestionably truthful historical witness to every age mentioned in the

long accounts. I preserve for readers each report's location and form: the pursuit of knowledge and learning of the Qur'an in the text whose route has grounds for reliability on the stated premises, and other details considered through their own chains. The story thus remains attached to its evidence, with a clear difference between accepting a transmission route and claiming certainty about everything related concerning its subject.

Preserving a name and its evidential standing

Integrity requires that we do not erase a name found in the tradition; the same integrity requires that we do not grant it a certainty whose evidence we have not established. A name can bring a story closer to the heart. Connected to its source, that closeness assists knowledge. Detached from it, the name becomes the first thread of a new biography in which we no longer know where transmission ended and imagination began.

Chapter sources: al-Tabrisi, *Majma' al-Bayan*, commentary on al-Ahqaf: 29; Tafsir al-Qummi on al-Hijr: 27; al-Fayd al-Kashani, Tafsir al-Safi, the same passage; al-Saffar, *Basa'ir al-Darajat*, chapter on jinn coming to the Imams and asking about their religious teachings, reports 8, 12 and 13, pp. 117-121. Al-Najashi, *Rijal al-Najashi*, p. 287, 'Amr ibn 'Uthman, entry 766; al-Khu'i, *Mu'jam Rijal al-Hadith*, entries 332, 8806 and 8834; al-Jawahiri, *al-Mufid min Mu'jam Rijal al-Hadith*, p. 6, entries 100-102.

Part Five - The Jinn and the Ahl al-Bayt, Peace Be upon Them

Chapter 27 - Imamate and the Instruction of the Jinn

A question about religion

In the Book of Divine Proof in al-Kafi, al-Kulayni includes a chapter entitled ‘The jinn come to them, asking about the teachings of their religion and seeking direction in their affairs.’ I pause at the question before considering the questioner’s appearance. The title expresses a need for explanation, a desire to know what should be done and what should be avoided. We recognise that need in ourselves whenever we take religion as a responsibility.

In the chapter’s first report, Sa’d al-Iskaf relates that he waited at Imam al-Baqir’s residence, peace be upon him, until people emerged whose appearance and signs of worship attracted his attention. When he asked about them, the report states that they were jinn who came to ask about their religious teachings and what was lawful and unlawful for them. The third report relates a similar scene from Sa’d involving people wearing turbans. Al-Majlisi judged the first report ‘unknown’ and the third ‘mursal’-with an omitted link in its chain. We thus preserve the report’s content while explaining how a scholar who examined its route assessed it.

A delegation in a time of fear

Basa’ir al-Darajat contains Abu Hamzah al-Thumali’s report through Ahmad ibn Muhammad, ‘Ali ibn al-Hakam and Malik ibn ‘Atiyyah. Abu Hamzah relates that he asked permission to enter upon Imam al-Baqir, but was told to wait until a group with him had left. He did not recognise them when they emerged. Entering afterwards, he expressed concern in that time of Umayyad power and severity. The reported answer describes them as a delegation of the Imams’ followers among the jinn, asking about their religious teachings.

This detail preserves the human question within the story: Abu Hamzah, as the text portrays him, is concerned for the Imam’s safety when he sees unfamiliar visitors. It does not permit us to invent those visitors’ names, the names of transmitters absent from the chain, or any dialogue beyond the one transmitted.

I do not transfer al-Majlisi’s judgement on either of Sa’d’s reports to Abu Hamzah’s account. Each chain requires its own study, even when the texts share the theme of

instruction. I identify this route without giving it an independent ruling of authenticity that this study has not established.

The general principle and the particular report

Report 146 in Ibn Babawayh's *al-Imamah wa-l-Tabsirah*, attributed to Abu Ja'far, peace be upon him, links Muhammad's being sent to jinn and humans, blessings and peace upon him and his family, with the appointment of twelve successors after him. We consider it as a transmitted text connecting the mission's universality with the continuation of guidance, while recognising that examination of its chain remains a separate matter.

Within the Imami framework followed by this book, the jinn's need for explanation does not imply any deficiency in the Qur'an's authority, any more than a human question about the lawful and unlawful does. Asking is an act of learning; turning to the divine proof continues the search for guidance. This principle, however, must not become a claim that every individual jinn believes in the Imamate. The Qur'an establishes the diversity of their paths.

What does the question teach us?

Read within their limits, these reports turn my attention from possessing secrets to fulfilling duties. The ability to arrive quickly or appear in an unfamiliar form does not answer a question about right and wrong. A creature may excel in one capacity and still need guidance in its conduct.

The call to learn therefore draws its strength from more than the strangeness of the visitors. Human beings themselves must ask those whose knowledge they trust, understand before transmitting, and distinguish knowing a report from knowing its evidential status. Readers can carry that lesson into their lives even if they learn no further detail about the world of the jinn.

Chapter sources: al-Kulayni, *al-Kafi*, Book of Divine Proof, the chapter cited above, reports 1 and 3; al-Majlisi, *Mir'at al-'Uqul*, vol. 4, pp. 291 and 293; al-Saffar, *Basa'ir al-Darajat*, chapter on jinn coming to the Imams and asking about their religious teachings, report 3, p. 116; 'Ali ibn Babawayh, *al-Imamah wa-l-Tabsirah*, report 146, p. 134 in the consulted edition.

Chapter 28 - The Commander of the Faithful and ‘Amr ibn ‘Uthman

A report at the pulpit

Report 6 of the same chapter in al-Kafi tells of a snake approaching from a mosque doorway while the Commander of the Faithful, peace be upon him, was on the pulpit. People moved to kill it, but he ordered them to desist. In the ensuing exchange, the visitor identified himself as ‘Amr ibn ‘Uthman and announced the death of his father, who had been the Imam’s deputy over the jinn. The report states that the Imam counselled him to fear Allah and instructed him to take his father’s place.

This is a summary of the transmitted report, without imagined sounds or movements added to its scene. Al-Majlisi described it as ‘weak according to the prevalent view’. We therefore do not present it as an indisputable historical event, or derive from it a rule that every snake is a messenger from the jinn.

Precision in names and in inference

The name ‘Amr ibn ‘Uthman also occurs among hadith transmitters. Its appearance in both a chain and a narrative does not permit the two persons to be automatically identified. In the chain there is a transmitter; in the story there is a figure described by the text in its own terms. Nor does the father named ‘Uthman acquire another known historical identity from this report alone.

The counsel to fear Allah is the statement whose meaning holds my attention. If the route is sound, the consequence of deputation in this account is responsibility and obedience. If it is not established, we need not authenticate it in order to affirm that God-consciousness is fundamental to bearing a trust: independent evidence establishes that.

This short account does not establish the lengthy wars between the Imam and armies of jinn, or all the names and countries filling some stories. The narratives, sources and routes differ, and each claim requires its own investigation. The standing of the Commander of the Faithful, peace be upon him, is not diminished when we protect attribution to him from an unestablished report.

Chapter sources: al-Kafi, Book of Divine Proof, chapter on the jinn coming to the Imams, report 6; Mir’at al-‘Uqul, vol. 4, p. 295.

Chapter 29 - Fatimah al-Zahra and Imam al-Hasan: Supplication and Faithful Storytelling

An account in which words are passed on

Not every connection between the Ahl al-Bayt and the jinn is an encounter story. It may appear in a supplication returning all creation to its Creator, or in instruction that keeps a person's fear from becoming greater than trust in Allah. In that light I read material connected with Fatimah al-Zahra and Imam al-Hasan, peace be upon them, while preserving its transmitted form and limits.

In Bihar al-Anwar, in the chapter on transmitted supplications not tied to particular times, al-Majlisi quotes Ibn Tawus's Muhaj al-Da'awat: an account from Imam al-Hasan, from his mother Fatimah, of a supplication Allah's Messenger taught her, blessings and peace upon him and his family. It begins 'O most honoured One remembered' and mentions the creation of jinn and humans, and Allah's gift to Solomon of the subjection of the wind and the devils.

What reaches us here is speech passed on by the Ahl al-Bayt in worship. This passage does not itself describe a delegation of jinn visiting Fatimah or al-Hasan, or a conversation between either of them and an individual jinn. We therefore keep the supplication in its proper place rather than turning it into a scene it does not relate.

An attributed judgement and its author

The text quoted from Ibn Tawus includes the phrase 'We found it with a sound chain.' I record that as a judgement attributed to the book's author, not as my own new investigation of every transmitter, or as scholarly consensus on its status. Assessments may differ according to approaches to transmitter criticism and the available routes. Integrity requires that the attribution remain clear.

The reference here is to al-Majlisi's quotation from Muhaj al-Da'awat in the passage whose text could be checked. This chapter does not claim comparison of all copies of Muhaj al-Da'awat or every chain of the supplication. Nor does it derive from the accompanying statements of merit a medical promise to readers, or a rule permitting them to neglect treatment.

Creation in supplication

What draws me to the passage relevant to our subject is that jinn are mentioned alongside humans and the rest of creation. The hidden creature is not singled out for a grandeur suggesting that it lies beyond Allah's dominion. The supplication returns the plurality of worlds to the oneness of their Creator, setting hope in its proper direction.

This is a reflection on the text's meaning, not an addition attributed to the Prophet, al-Zahra or al-Hasan, peace be upon them. I want the distance between the transmitted words and what they awaken in a reader to remain clear. A reader may carry true tranquillity from a supplication without adding a single word to its report.

Names appearing in accounts of tragedy

The material on the jinn's lamentation requires another precision. Fatimah's name, peace be upon her, may occur in an elegy for al-Husayn, then become, in retelling, a story of her meeting the mourners. Mentioning a mother in mourning for her son does not, by itself, establish a gathering she attended or a conversation she conducted.

Kamil al-Ziyarat contains an account of the women of Banu 'Abd al-Muttalib, mentioning Allah's Messenger, 'Ali, Fatimah and members of the Ahl al-Bayt in the context of the tragedy. Hearing the jinn's lamentation at its end is attributed to one of al-Husayn's paternal aunts, without naming her. We do not substitute Fatimah for this woman or choose a famous name to complete the scene.

Al-Hasan's standing and the integrity of love

Imam al-Hasan appears in the supplication report as a transmitter from his mother, and in the author's belief he holds his place in the Imamate. Both are preserved. Constructing a particular story about a gathering between him and the jinn, however, requires the report of that gathering itself; it cannot be inferred from his general standing or the supplication's subject.

The more I love those about whom I write, the greater my need to verify what I attribute to them. A truthful statement, however brief, leaves readers with knowledge whose source they can consult. The most faithful service to a story may be to preserve the dimensions in which it reached us, then read it well and uncover its meaning.

Chapter sources: al-Majlisi, Bihar al-Anwar, chapter 91, 'Transmitted Supplications Not Tied to Particular Times', report 35, quoting Ibn Tawus, Muhaj al-Da'awat, the supplication beginning 'O

most honoured One remembered', related by al-Hasan from Fatimah; Ibn Qulawayh, Kamil al-Ziyarat, chapter on the jinn's lamentation for al-Husayn, the account of the women of Banu 'Abd al-Muttalib beginning 'When al-Husayn intended to depart from Medina'. The latter report is identified by its opening rather than a number because its presentation differs between the consulted digital editions.

Chapter 30 - Al-Husayn, Peace Be upon Him, and the Jinn's Lamentation

Grief preserved in the reports

In Kamil al-Ziyarat, Ibn Qulawayh devotes a chapter to the jinn's lamentation for al-Husayn ibn 'Ali, peace be upon them. It contains reports of hearing lamentation, verses attributed to the mourners, and accounts connected with the journey to Iraq and news of the tragedy.

In the first report, Umm Salamah recounts hearing the jinn's mourning and mentions a female jinn who came reciting an elegy for the martyrs. The text does not name her. In the fifth report, 'Ali ibn al-Hazawwar relates from a woman named Layla that she heard the lamentation. Layla is the person reporting what she heard; nothing in this text makes her the name of the mourning jinn, or establishes her lineage sufficiently to identify her with another famous figure bearing the same name.

Another report tells of people describing an old man and his nephew at Shahi, followed by news of the killing. The unnamed figures remain unnamed. We do not attach names from later stories to make the picture complete.

The chapter's reports do not share one grade

Their presence in one book does not make these reports' routes equal. One chain includes a transmitter saying 'from someone who told him'; others contain named chains whose transmitters and continuity need examination. This book adopts no blanket judgement authenticating all the lamentation reports or rejecting them all.

The report attributed to al-Rida, peace be upon him, about al-Husayn's night journey appears through two routes in the same passage. Its text describes a man chanting verse. A chapter heading alone is insufficient to add an explicit identification of the reciter as a jinn when the text we quote does not expressly do so. This may look like a small distinction, but its consequences are substantial.

Al-Husayn at the story's centre

Whatever assessments are made of the individual reports, their wonders must not overshadow the tragedy itself. Al-Husayn, peace be upon him, needs no unverified story for the wrong done to him to be known. Tears do not become more sincere when we attribute unestablished things to the unseen. We read the transmitted elegies respectfully and preserve a place for scholarly criticism: knowledge need not extinguish the warmth of loyalty, nor may that warmth suspend scholarly integrity.

Chapter sources: Ibn Qulawayh, Kamil al-Ziyarat, chapter 29, 'The Jinn's Lamentation for al-Husayn ibn 'Ali', especially reports 1, 2, 4, 5 and 7, and the account of the women of Banu 'Abd al-Muttalib identified by its opening. Reference to the chapter does not authenticate all its routes.

Chapter 31 - Al-Sajjad, Al-Baqir and Al-Sadiq: Hospitality and Gatherings of Learning

Al-Sajjad at 'Usfan

In al-Khara'ij wa-l-Jara'ih, al-Rawandi relates that Imam Zayn al-'Abidin, peace be upon him, stopped at 'Usfan, where his servants pitched his tent in a place the report describes as inhabited by jinn among his followers. It then recounts an unseen voice asking that the tent remain, followed by plates of fruit from which the Imam and his companions ate.

This report appears in al-Khara'ij wa-l-Jara'ih, vol. 2, pp. 587-588, no. 10, in an abbreviated form without its chain. It was compared with Dala'il al-Imamah, Mu'assasat al-Bi'thah edition, p. 212, no. 135/25, with a chain ending in Jabir ibn Yazid from Imam al-Baqir, peace be upon him. Among its transmitters is Salih ibn Abi al-Aswad, described by al-Jawahiri as unknown in al-Mufid min Mu'jam Rijal al-Hadith. His entry mentions the soundness of al-Shaykh's route to him. That is a different matter from declaring Salih himself trustworthy or authenticating the chain of the 'Usfan report. On the cited approach, this route alone therefore does not establish the event's reliability, and its repetition in al-Khara'ij does not authenticate transmitters whose standing remains unestablished. The transmitters' names and variations in some of their spellings are recorded in the register of narrations.

If established, the story's meaning concerns consideration and hospitality. But describing hospitality gives us no right to invent its details. This passage does not name those who brought the plates or give a detailed date for the stay. The meal remains within what the text relates, and what lies beyond it remains a question.

Al-Baqir and Sudayr's letter

Sudayr al-Sayrafi's account in al-Kafi describes his journey and his approach to the pass of al-Rawha', followed by a man's arrival with a letter bearing Imam al-Baqir's seal, its clay still wet. When he later asked the Imam, the reported answer explained the speed of its arrival by assistance from some jinn.

Al-Majlisi judged the report 'hasan, with its final part mursal'. The final part is the addition al-Kulayni introduces with 'in another report', expressly mentioning servants and their dispatch when speed is desired. The hasan judgement must not automatically be extended to this addition. In its collected form, the account comprises a main report and an appended passage that the commentator distinguished.

Basa'ir al-Darajat also includes Sudayr's account, through Muhammad ibn al-Husayn, Ibrahim ibn Abi al-Bilad and Sudayr, then appends an addition attributed to Muhammad ibn al-Husayn through the same chain. This is an observation about how the two sources present the material; it does not justify erasing al-Majlisi's wording when citing his judgement on the al-Kafi text. Anyone studying both routes should first gather their material, then examine their points of continuity and difference.

Jabir's letter and the limits of inference

The same chapter of al-Kafi contains the report of a letter to Jabir al-Ju'fi, followed by behaviour that, within the account's context, protected him from the authorities' attempt to have him killed. Al-Majlisi described its route as 'weak or unknown'. The scene's power in memory must not replace a statement of its evidential standing.

Nor should the story be made an explanation for every disturbance of behaviour, or used to belittle people who are ill. The account has its circumstances, characters and attribution to a particular arrangement. The person suffering before us has a right to care and understanding, and cannot be reduced to a literary comparison borrowed from another event.

Al-Sadiq and students unknown to his companions

Report 2 in al-Kafi's chapter describes people leaving Imam al-Sadiq's presence, peace be upon him, and his identifying them as jinn. Al-Majlisi judged it weak. What it shares with Sa'd's accounts is a group asking and learning. That image is consistent with moral accountability, but consistency of meaning does not replace a sound chain.

Basa'ir al-Darajat contains 'Ammar al-Sijistani's report through Muhammad ibn al-Husayn and Ibrahim ibn Abi al-Bilad. 'Ammar describes being at Imam al-Sadiq's tent at Mina and seeking permission for young men whom he likened to men of the Zutt. He later asks about them because he has not seen them leave. The reported explanation identifies them as jinn who asked their questions and departed.

This report alone does not tell us what their questions concerned, so we do not place questions of our own composition on their lips. Nor is the narrator's comparison of the visitors' appearance to a human community a judgement on that community or an explanation of its origins. It is a description within a story, to be read in proportion, not imposed upon people's ancestry.

What remains of the gathering

When these materials are placed together, an image of instruction comes forward: a question, an answer, a need for knowledge, and a letter serving a purpose. When I compare their routes, I find another duty inseparable from that image: never to raise one report to another's standing merely because they appear in the same chapter.

Readers can therefore find both the story and the means of checking it. They may reflect on its meaning and ask about its transmission. Beautiful language should not force them to choose between the two.

Chapter sources: al-Rawandi, al-Khara'ij wa-l-Jara'ih, vol. 2, pp. 587-588, report 10; Dala'il al-Imamah, attributed to Muhammad ibn Jarir al-Tabari al-Imami, edited by Mu'assasat al-Bi'thah, p. 212, report 135/25; al-Kafi, Book of Divine Proof, chapter on the jinn coming to the Imams, reports 2, 4 and 7; Mir'at al-'Uqul, vol. 4, pp. 292, 294 and 296; al-Saffar, Basa'ir al-Darajat, chapter on jinn coming to the Imams and asking about their religious teachings, reports 2 and 11, pp. 116 and 119; al-Majlisi, Bihar al-Anwar, vol. 27, p. 21, quoting 'Ammar's account; al-Jawahiri, al-Mufid min Mu'jam Rijal al-Hadith, p. 281, Salih ibn Abi al-Aswad, corresponding entry numbers 5792/5791/5801.

Chapter 32 - From Al-Kazim to Al-‘Askari: Names and the Limits of Reports

Al-Kazim and Abu Khalid al-Zubali

Among reports connected with whispering is the account of Abu Khalid al-Zubali in al-Kafi’s chapter on the birth of Abu al-Hasan Musa ibn Ja‘far, peace be upon them. The narrator describes his sadness when the Imam was taken to the Abbasid al-Mahdi, and what the Imam told him about returning and meeting him again. He recounts waiting until sunset approached, the fear and doubt arising within him, then the Imam’s arrival and reminder not to doubt.

Al-Mahdi in this report is the Abbasid caliph, not the awaited Imam al-Mahdi. The text expressly names Musa, identifying the Imam concerned. Al-Majlisi described the route as ‘unknown because of al-Zubali’, adding that it could be considered hasan. I transmit both aspects of his statement, neither dropping the reservation while retaining only the possibility, nor presenting the quotation as a new judgement of my own.

Satan is mentioned here in the report’s explanation of whispering; no appearance of a jinn before Abu Khalid is described. This distinction preserves the subject accurately. Satan’s presence may be one of temptation, or a report may concern an encounter. Each has its own wording and implications.

Abu al-Hasan beside the pool

Another report in Basa’ir al-Darajat is transmitted by Ya‘qub ibn Ibrahim from Ibrahim ibn Wahb. Ibrahim describes going to Abu al-Hasan at al-‘Urayd, hearing a voice directing him to a location behind the palace of Banu Sarat, and reaching a pool where he saw snakes. The text relates words about settling disputes and warning against injustice, followed by Ibrahim’s question about obedience.

Al-Majlisi also included this account in Bihar al-Anwar’s chapter on the jinn and the Imams, quoting Basa’ir al-Darajat. The text I compared uses the appellation ‘Abu al-Hasan’. I therefore preserve it when presenting this report, rather than identifying the Imam solely from an appellation shared by several Imams. Nor do I transfer the chain assessment of Abu Khalid’s preceding report to this different route.

Within its text, the story has an ethical centre that the snakes’ appearance must not obscure: a dispute, judgement, and wrongdoing for which its perpetrator is accountable. Turning every snake into a jinn, or every unseen voice into a message, would add something this particular report does not establish.

Hakimah bint Musa

In al-Kafi, Hakimah bint Musa relates seeing Imam al-Rida, peace be upon him, at the door of a firewood store, speaking to someone she could not see. When she asked, the account identifies him as ‘Amir al-Zahra’i, who had come with questions and a complaint. It then mentions her request to hear his speech and a fever that followed.

Al-Majlisi judged the route weak. We therefore do not conclude from it that hearing every voice of the jinn causes a particular illness, or that a fever following an unfamiliar voice has a supernatural cause. Such a generalisation exceeds what one particular report could bear, quite apart from its chain’s condition.

The narrator’s name must be precise: in this text she is ‘Hakimah bint Musa’. We do not substitute Hakimah, daughter of Imam al-Jawad, merely because the latter is famous in accounts of Imam al-Mahdi’s birth, peace be upon him. A shared name does not erase differences of parentage and period.

The Imams’ reports are not interchangeable

Imam Musa’s mention in his daughter’s lineage does not make the narrated encounter his own. In Hakimah’s account, the Imam involved is al-Rida. Likewise, a story about al-Baqir or al-Sadiq cannot be transferred to al-Jawad, al-Hadi or al-‘Askari to provide every Imam with a corresponding scene.

These Imams share the principle of Imamate in the author’s belief, but detailed history requires its own evidence. This study has not adopted an independently verified encounter report for each of the three later Imams in this chapter. That is a limit of the material used, not a claim to have surveyed everything written about them or a denial of every account not presented here.

Names deserve care whenever we write about people; responsibility increases when we attribute words to those whom others follow. A short lineage may change a narrator’s identity, and a shared appellation may transfer an account to the wrong person. Preserving these details protects a story from becoming another story through repeated circulation.

Chapter sources: al-Kafi, Book of Divine Proof, chapter on the birth of Abu al-Hasan Musa ibn Ja’far, report 3; al-Majlisi, Mir’at al-‘Uqul, vol. 6, p. 41; al-Saffar, Basa’ir al-Darajat, chapter on jinn coming to the Imams and asking about their religious teachings, report 15, p. 122; al-Majlisi, Bihar al-Anwar, vol. 27, pp. 21-23, report 13; al-Kafi, Book of Divine Proof, chapter on the jinn coming to the Imams, report 5; Mir’at al-‘Uqul, vol. 4, p. 295.

Chapter 33 - The Jinn and Imam Al-Mahdi: Universal Guidance and Reports of the Future

What the principle includes

From the Twelver perspective, the discussion of Imamate reaches Imam al-Mahdi-may Allah hasten his relief. Belief in the continuing divine proof does not require a modern story about a jinn claiming to know the Imam's location or carry his commands. The belief's foundation is examined through its evidence; an individual claim requires evidence specific to it.

The earlier report from al-Imamah wa-l-Tabsirah mentions jinn, humans and twelve successors. That is its connection to this discussion. By itself, it contains no list of jinn soldiers' names, no enumeration of their tribes, and no timetable for their appearance.

A story does not create an obligation

Later encounter stories may circulate, or someone may claim that a hidden intermediary conveys messages from the Imam. There is a distance between reading a story to understand its transmission history and making it a binding command for people. That distance must not be erased. Deputation, religious rulings and a duty to give someone money are not established merely by his saying that jinn informed him.

The possibilities of the unseen world do not give every claim about it equal authority. The Qur'an itself teaches that the jinn differ and that some speech may be outrageous falsehood. How, then, could we submit to every claimant more readily than the texts require?

Awaiting justice means acting now

I leave this chapter with a meaning suited to the book's course: hope for justice should make us more just, and love for the divine proof should increase our care for truthful attribution to him. We do not fill gaps in details unestablished by this study with dates or names. The 'known time' will be discussed in its proper place, with differences among reports about Iblis's end left visible.

Chapter sources: 'Ali ibn Babawayh, al-Imamah wa-l-Tabsirah, report 146; the Holy Qur'an, Surah al-Jinn; and the earlier discussion of the jinn's instruction. This chapter does not claim an exhaustive survey of all books on the occultation or authenticate reports about armies and their members.

Part Six - The Nature and Life of the Jinn: What the Texts Say

Chapter 34 - Concealment and Form: Do We Know What Jinn Look Like?

An origin does not draw a form

We have seen that the Qur'an describes the jann as created from fire and addresses jinn as rational, accountable creatures. Knowing their origin, however, does not give us a drawing of every individual's body, just as mentioning humanity's creation from clay cannot describe one particular person's features.

Al-A'raf: 27, discussed in Chapter 13, states that Satan and his company see human beings from where humans do not see them. We affirm what the verse says without adding an anatomical description or making it, by itself, an answer to every particular form mentioned in a report.

Reported appearances

The part on the Ahl al-Bayt included a snake account, reports of figures appearing as men, and an account of a voice whose speaker the woman could not see. Their transmission routes differ; mentioning their forms does not authenticate them all. Likewise, the comparison of people to yellow locusts in Sa'd's report concerns their colour and appearance in the expression used. Readers should not turn them into actual locusts.

In one passage, the Qur'anic account describes Moses' staff moving as though it were a jann—a swift snake:

'Throw down your staff. When he saw it moving as though it were a swift snake, he turned away in flight without looking back. O Moses, do not fear: the messengers have no fear in My presence.'

Surah al-Naml, verse 10.

The context describes the staff's movement after it is thrown. Not every occurrence of the word jann in the Qur'an is therefore evidence of a jinn's presence. A word needs its context before it needs a story explaining its strangeness.

This book possesses no image it claims as visual documentation of the jinn. An artist's depiction is artistic imagination unless evidence establishes otherwise. The

finest contribution imagination can make here is to evoke the atmosphere of the question while leaving the creature's unknown form outside any claim to knowledge.

Chapter sources: the Holy Qur'an, al-A'raf: 27; al-Naml: 10; al-Kafi, chapter on the jinn coming to the Imams, the reports discussed with their assessments in Part Five.

Chapter 35 - Offspring, Male and Female

Words with limits

Al-Kahf: 50 mentions Iblis's offspring. Surah al-Jinn describes men among humans seeking refuge with men among jinn, while Surah al-Rahman mentions humans and jinn in the context of sexual contact. These expressions have meanings examined in exegesis, and prevent the jinn from being reduced to abstract forces without discourse or life.

The cited texts do not, however, supply a complete description of family formation, gestation, the stages of children's growth or the number of births. It would be a mistake to turn numbers in an isolated story into a judgement about an entire kind of creature.

No lineage without evidence

Establishing that Iblis has offspring does not make all jinn his children, as explained earlier. The weak account of 'Amr ibn 'Uthman mentions a father and son, and Umm Salamah's report mentions a female jinn. These remain additions from transmitted reports, with their respective evidential standing; none substitutes for investigation of the remaining questions about creation.

Here a legitimate question differs from a manufactured answer. A reader's question about jinn families is understandable: the texts describe communities with different positions. But drawing their weddings, homes and lineages in unsourced detail turns a search for knowledge into the production of myth.

What we can carry with us is that offspring do not erase individual responsibility, and lineage does not determine faith. In the world of jinn as in the human world, the Qur'an presents choice and action, granting no righteousness merely through affiliation.

Chapter sources: the Holy Qur'an, al-Kahf: 50; al-Jinn: 6, 11 and 14; al-Rahman: 56 and 74; individual reports discussed in Chapters 28 and 30.

Chapter 36 - Food, Drink and Sleep

A food report in its proper setting

In Tahdhib al-Ahkam, vol. 1, report 1053, al-Shaykh al-Tusi transmits from Layth al-Muradi that he asked Abu ‘Abd Allah, peace be upon him, about cleansing oneself after relieving oneself with bone, dung or wood. The answer mentions bone and dung as food of the jinn, connecting this with a condition they made with Allah’s Messenger, blessings and peace upon him and his family.

The original question is not about a hidden world’s diet; it concerns the practices of ritual cleanliness, and food is mentioned in the answer. Preserving that context helps us avoid loading the wording with descriptions of digestion, meal quantities or dietary differences among all kinds of jinn.

The chain and legal reasoning

In the discussion of cleansing in Kitab al-Taharah, reporting Sayyid al-Khu’i’s lectures, the texts concerning bone and dung are described as weak in chain. The discussion then considers the argument on the assumption that jurists’ practice could compensate for their weakness, identifying Layth al-Muradi’s report as their principal support. This does not equate a report’s mere occurrence with the soundness of its chain.

This supplements the identification of the source; it is not a legal ruling I independently issue to the reader. A jurisprudential ruling involves chains, meaning, other evidence and methodological premises, and cannot be reduced to the narrative statement about food. Presenting an argument possible on a particular premise does not mean that every scholar adopts that premise.

Food and hospitality

The fruit plates in the earlier account of al-Sajjad are food the report says was offered to the Imam and his companions. That alone does not establish the everyday food of all jinn. Hospitality is one matter; describing the host’s nature is another. Imagination may move easily between them, but the text supplies no evidence for that transition.

With every such report, the question must remain visible: does it describe an individual or a group? Does it convey a legal ruling or an event? Does it mention food served to humans or the diet of jinn? These different questions change how much we can take from the answer.

What the texts do not detail

The materials compared for this chapter provide no verified, comprehensive account of the jinn's drink, sleep or its duration. We therefore assign no waking hours to them, claim neither that they never sleep, nor sketch a daily life modelled on ours and call that sketch knowledge.

I do not regard a question we cannot answer as a flaw in the book. The flaw would be filling its place with reassuring words unsupported by evidence. Readers can keep a question open and read the available report within its limits without feeling obliged to complete a picture whose evidence remains incomplete.

The practical consequences of jurisprudential texts are to be taken from jurisprudence and its qualified scholars. This chapter identifies a report and clarifies its context. It does not ask readers to offer food to an unknown entity or enter dealings with it; that is another matter, unestablished by what we have presented.

Chapter sources: al-Tusi, *Tahdhib al-Ahkam*, vol. 1, report 1053, p. 354 in the corresponding print pagination; *Kitab al-Taharah*, notes of Sayyid Abu al-Qasim al-Khu'i's lectures, vol. 3, pp. 416-417 in the consulted digital edition, discussion of cleansing with bone and dung; al-Rawandi, *al-Khara'ij wa-l-Jara'ih*, vol. 2, pp. 587-588.

Chapter 37 - Places and Dwellings

A place mentioned in a story

Some reports connect with particular locations: the valley of Nakhlah in listening accounts, Nisibis as the origin of certain delegations, and 'Usfan in the tent story. Each name has its function: a place of hearing, a community's affiliation, or a narrative setting. These names cannot be turned into an exclusive map of jinn dwellings.

Even if a report is established, a figure's appearance in one place does not prove that it lives nowhere else. Defining a kingdom's borders or counting a valley's inhabitants requires independent evidence, not an expansion of a passing phrase.

An abandoned house is not evidence

People may associate fear with dark or deserted places, and stories accumulate around them. Yet fear is a feeling, a story is a report, and establishing a hidden cause is a third matter. Their meeting in one person's experience is insufficient to establish that a place is inhabited by jinn.

If someone hears a sound at home, examining its ordinary causes remains reasonable. If an abandoned building presents danger, avoiding that danger is enough without attributing it to an unseen creature. Acknowledging the unseen does not require neglecting what can be observed and understood.

A place in a text remains subordinate to the text's purpose. At Nakhlah, the significance is hearing the Qur'an; in the tent account, it is consideration for those said to be there. The aim is not for readers to seek encounters at these locations, but to understand what the reports convey while preserving their evidential standing.

Chapter sources: Majma' al-Bayan, commentary on al-Ahqaf: 29; al-Khara'ij wa-l-Jara'ih, the earlier report of 'Urfan. Beyond the locations identified in those reports, this chapter offers methodological analysis, not a transmitted map of the unseen.

Chapter 38 - Language, Knowledge and Learning

Understanding that can change

The group of jinn spoke about the Qur'an they had heard, then conveyed its meaning to their people. In the Qur'anic account, this involves understanding, invitation and proof. Some had previously assumed that humans and jinn would not lie about Allah, then reconsidered their former view.

This teaches us that their world, as presented in the text, is not beyond learning. It contains knowledge that may be right or mistaken and movement from one condition to another. Faith is not possession of every piece of information, just as concealment is not infallibility.

Do they have one language?

Their speech reaching us in Arabic through the Qur'an does not establish Arabic as the sole language of all jinn in every age. Nor does the text establish a single secret language for them, or a claim that particular symbols necessarily summon them.

Reports of their asking the Imams about religious teachings present learning through questions and answers. Not every report preserves the whole conversation; we therefore do not fill it with questions we imagine a visitor asked.

Solomon's death provides decisive evidence of knowledge's limits, however great one's power: the work continued until his death was revealed when his body fell. We thus understand that swift movement in a report, or capacity for a task in a verse, does not make its possessor aware of what is hidden from him. In this story, knowledge is a gift and a responsibility, with its own subject and limits.

Chapter sources: the Holy Qur'an, al-Jinn: 1-5; al-Ahqaf: 29-32; Saba': 14; al-Kafi, chapter on the jinn coming to the Imams.

Chapter 39 - Power and Its Limits

Different tasks

Solomon's story reveals different activities: building and diving, service and craftsmanship, and an offer to transport a throne. Their occurrence within the story does not mean that every jinn performs all of them equally. Even the 'ifrit attributed strength and trustworthiness to himself in a particular situation.

Some transmitted reports describe jinn being sent on urgent errands. These retain their respective evidential standing, and yield no numerical speed or law of motion: the texts provide neither units of measurement nor a repeatable experiment.

A creature under divine dominion

In the Qur'an's understanding, their power does not take them outside Allah's sovereignty:

'Company of jinn and humans, if you can pass beyond the regions of the heavens and the earth, then pass. You will not pass except with authority.'

Surah al-Rahman, verse 33.

'Which, then, of your Lord's blessings will you both deny?'

Surah al-Rahman, verse 34.

'A flame of fire and molten copper will be sent against you both, and you will be unable to defend yourselves.'

Surah al-Rahman, verse 35.

The address's context and its scene of powerlessness must remain visible. The text makes no technical statement about a particular human project, and does not equate movement within the world with escape from Allah's dominion.

Power is also distinct from moral merit. A creature may possess power and disobey, or knowledge and misuse it. Admiration of ability must therefore never become a reason for obedience or absolute trust, whether the ability is attributed to a human or a jinn. Ultimately, an accountable being is asked how it used what it was given, not how greatly it astonished others.

Chapter sources: the Holy Qur'an, al-Naml: 39; Saba': 12-14; al-Anbiya': 82; al-Rahman: 33-35; Sudayr's report in al-Kafi, the chapter cited earlier, report 4.

Chapter 40 - Religions, Communities and Choice

Diverse paths

Surah al-Jinn expressly mentions different paths, the righteous and those below them, those who submit and those who act unjustly. It presents no uniform community, but a world of positions, reconsiderations and responsibilities.

In al-Ahqaf, the group acknowledges a Book that came after Moses. We read that statement as it stands, taking care not to turn it into a historical census of every religion among the jinn. A community's knowledge of Moses does not, by itself, determine every other community's beliefs.

What we do not know about their organisation

'Our people' denotes a community to which the warners return. It gives us no system of government, leaders' names, territorial borders or enumeration of sects. Circulating lists of rulers of directions and servants of particular days still require their own sources. Religious vocabulary alone does not admit them into Qur'anic knowledge.

What matters most closely to this story's reader is that belonging to a community does not excuse an individual from reflection. The listeners returned to their people with an invitation; what they had newly learnt may have differed from some of their people's familiar beliefs. In this scene they learn and explain, rather than simply saying: this is how we found others behaving.

The jinn's diversity thus reminds human beings that broad classifications cannot replace justice. We do not make every hidden creature an enemy, or trust every claimant to faith without evidence. Judgement follows what is established, and responsibility follows choice.

Chapter sources: the Holy Qur'an, al-Jinn: 11-15; al-Ahqaf: 29-32.

Chapter 41 - Names and Titles: Reading the Register

Four kinds of expression

Circulating accounts of the jinn combine personal names, descriptions, place-names and collective terms. Iblis is a name expressly given in the Qur'an; 'ifrit is a description in the throne story; Nisibis is a place to which delegations are linked in some reports; and nafar denotes a group, not a list of names.

Reports supply names such as al-Harith, ‘Amir al-Zahra’i, ‘Amr ibn ‘Uthman, Ham and Zawba‘ah, but the evidence for each differs. A name found in a report does not inherit the standing of a Qur’anic name merely by appearing on the same page.

How should a name’s entry be read?

Finding a name in the index is not enough. Ask: does it occur in a report’s narrative or its chain? Does the narrator identify its bearer as a jinn or a human? Is it part of the source text or a copyist’s or editor’s comment? Has the route been examined, or a scholar’s judgement about it quoted?

The appendix presents these distinctions briefly. It is not a register of every jinn that ever existed, but a guide to the names considered in this book. Repeating a name for which we have no specific source does not supply one.

I believe leaving some figures unnamed is more truthful than giving them an attractive name. The Qur’an leaves the individuals in the listening group unnamed, yet conveys their guidance fully for the lesson intended. Not every useful piece of knowledge depends on knowing a name.

Chapter sources: the Holy Qur’an, al-Kahf: 50; al-Naml: 39; al-Ahqaf: 29; detailed name references in Appendix Three.

Part Seven - Jinn and Humans: Relationship and Responsibility

Chapter 42 - How Do We Know a Jinn Is Behind an Event?

From a creature's existence to identifying an actor

Belief in the existence of jinn does not identify the cause of every unexplained event. There is a difference between establishing a creature's existence through scripture and attributing someone's illness, missing money or a sound in a house to it. The second claim requires its own evidence; it does not automatically receive it from the first.

A narrator may truthfully describe what he felt yet misinterpret it. He may see something without knowing its nature, or hear a statement and build a picture broader than its words. Respecting the dignity of someone who has had an experience does not oblige us to accept every interpretation he gives it.

Putting questions in order

I suggest a simple order of thought: what actually happened? What was reported to us, and by whom? What part was added by interpretation? Separating these levels reduces confusion and makes ordinary causes open to examination.

The Qur'anic principle of responsibility for knowledge is clear:

'Do not pursue that of which you have no knowledge. Hearing, sight and the heart-each of these will be questioned.'

Surah al-Isra', verse 36.

This principle does not deprive us of questions; it frees them from premature answers. 'The cause is not yet clear' may be more accurate and useful than naming an unseen cause for which we have no proof.

In this book, the relationship between humans and jinn begins with the texts considered, not with turning every gap in our knowledge into a place inhabited by a jinn. As sound knowledge grows, humility before what we do not know should grow with it.

Chapter sources: the Holy Qur'an, al-Isra': 36. The analysis distinguishes the foundation of belief from evidence identifying a particular event.

Chapter 43 - Whispering, Adornment and Intimidation

When a thing's appearance changes

Iblis's story presents his promise to make wrongdoing attractive; Adam's story presents a promise dressed as advice. Such adornment does not create goodness in an evil act. It tries to change the act's appearance in the mind of its prospective doer: arrogance becomes protection of one's standing, greed becomes caution about the future, and oppression becomes a right its perpetrator imagines he is reclaiming.

This is an ethical reading of adornment, not a diagnosis of every passing thought as a direct address from a hidden being. Human beings must examine matters carefully; they have an inner life, habits and influences, and are not excused from understanding them by attributing everything to Satan.

The path of remembrance

'If a prompting from Satan stirs you, seek refuge in Allah. He is All-Hearing, All-Knowing.'

Surah al-A'raf, verse 200.

'Those who are mindful of Allah, when a passing incitement from Satan touches them, remember-and then they see clearly.'

Surah al-A'raf, verse 201.

These verses connect seeking refuge with God-consciousness, remembrance and clear sight. Protection is not reduced to a spoken sound; it belongs to a life that regains its ability to see the truth when emotion grows intense.

'He has no authority over those who believe and place their trust in their Lord.'

Surah al-Nahl, verse 99.

'His authority is only over those who take him as their patron, and those who associate partners with Him.'

Surah al-Nahl, verse 100.

This address does not make Satan an absolute master over human beings. His authority over those who follow him reveals the consequences of response and allegiance, not the cancellation of accountable choice. An oppressor may not appeal to Satan while leaving the victim's rights unfulfilled.

Resisting whispering at moments of choice is therefore practical work: a pause before causing harm, verification before accusation, withdrawal from injustice, and prayer

that preserves the heart's direction. Recurrent distressing thoughts that exhaust their sufferer, however, must not be equated with an intention to sin or treated as evidence of corrupt faith.

Chapter sources: the Holy Qur'an, al-A'raf: 200-201; al-Nahl: 99-100; al-Hijr: 39-42.

Chapter 44 - The Qarin: A Word Explained by Context

The companion of turning away

'Whoever turns blindly away from remembrance of the Most Merciful, We assign to him a devil who becomes his companion.'

Surah al-Zukhruf, verse 36.

'They keep them from the path, while they think they are rightly guided.'

Surah al-Zukhruf, verse 37.

'Until, when he comes to Us, he says: If only the distance between the two easts lay between me and you! What an evil companion!'

Surah al-Zukhruf, verse 38.

'Today, since you have done wrong, your sharing in the punishment will not benefit you.'

Surah al-Zukhruf, verse 39.

These verses present a satanic companion in the context of turning away from remembrance of the Most Merciful, then reveal obstruction from the path and the illusion of being guided. The ending portrays a wish for distance after the time when that wish could help has passed.

The verses provide neither the names of people's companions nor a method for questioning them or uncovering people's secrets through them. Such assertions are separate claims, unestablished by the Qur'anic term.

A companion at the reckoning

'His companion says: Here is what I have, ready.'

Surah Qaf, verse 23.

'His companion says: Our Lord, I did not make him transgress; he was already far astray.'

Surah Qaf, verse 27.

‘He says: Do not dispute before Me. I gave you the warning beforehand.’

Surah Qaf, verse 28.

‘My word is not changed, and I am never unjust to My servants.’

Surah Qaf, verse 29.

The word qarin occurs twice in this context, with each statement serving a different function. Similar wording is insufficient to establish the same speaker or his nature without interpreting the context. Commentators discuss ‘Here is what I have, ready’ in relation to the witness or appointed angel, and the second statement as the misleading companion’s excuse.

In language, qarin denotes a companion. Not every companion is a jinn, and not every expression attached to the term establishes an independent doctrine. We read each passage in light of what precedes and follows it, preserving the difference between the text and an interpreter’s explanation.

This chapter should leave us with no new name upon which to cast the consequences of our lives. Instead, it helps us understand the danger of misleading companionship and the responsibility of those who allow it to make distance from truth attractive.

Chapter sources: the Holy Qur’an, al-Zukhruf: 36-39; Qaf: 23 and 27-29; al-Tabrisi, Majma‘ al-Bayan, commentary on these passages.

Chapter 45 - Seeking Refuge with Jinn and Asking for Protection

Fear in search of a master

Among the verses of Surah al-Jinn quoted in full in Chapter 24 is the mention of men among humans seeking refuge with men among jinn, followed by increased rahaq-distress or oppressive burden. Commentators describe forms of seeking protection when arriving at a feared location. The identity of the party causing the increase, and its precise meaning, require consultation of the different interpretations, rather than reduction to one unexplained formulation.

The general meaning reveals a danger: fear may become submission to an entity we do not know, and that submission may produce greater fear. A person seeking safety may enter a relationship whose parties and conditions cannot be verified.

From report to practice

Not every question about jinn seeks their assistance, and not every frightened person worships other than Allah. We should not rush to judge individuals. Yet someone's claim to possess jinn intermediaries does not establish his truthfulness or his right to demand money or obedience from others.

Jurisprudential assessments differ according to the action's reality, intention and content. A narrative chapter cannot replace a specific legal inquiry. What we affirm here is that worship and devotional invocation belong to Allah, and attributing independent power to a creature contradicts the subjection of jinn and humans to His dominion explained in this book.

The tranquillity I hope for readers needs no hidden contract. It needs understood worship, lawful and known means, and rejection of the exploitation of need. Any statement that hides behind a secret one may not question, then demands submission without evidence, deserves a pause and examination.

Chapter sources: the Holy Qur'an, al-Jinn: 6 and 18; al-Tabrisi, Majma' al-Bayan, commentary on al-Jinn: 6. This chapter gives no detailed legal ruling on every form of employing or subjecting jinn.

Chapter 46 - Magic, Harut and Marut

The verse that preserves Solomon's innocence

'They followed what the devils recited concerning Solomon's kingdom. Solomon did not disbelieve, but the devils disbelieved, teaching people magic and what was sent down to the two angels at Babylon, Harut and Marut. The two taught no one without first saying: We are only a trial, so do not disbelieve. Yet people learnt from them what would separate a man from his wife. They could harm no one through it except by Allah's permission. They learnt what harmed them and did not benefit them. They certainly knew that whoever purchased it would have no share in the Hereafter. Wretched indeed was that for which they sold themselves, if only they knew.'

Surah al-Baqarah, verse 102.

The verse brings together matters that must remain distinct: Solomon's innocence of disbelief; the devils' teaching of magic; Harut and Marut and their warning of a trial; separation between spouses; the restriction of harm to Allah's permission; and the loss involved in learning what harms.

The verse does not call Solomon a magician. As explained earlier, the jinn's subjection to him was Allah's gift. Nor does 'the two angels', in the reading quoted here, permit Harut and Marut to be placed among the names of jinn without evidence.

Knowledge and trial

Commentators have offered different readings of the verse's construction and the story's details. Attached tales about angels' desire and sin require independent investigation and must not be added to the Qur'anic text as its only explanation. The book maintains its method of safeguarding the standing of prophets and angels from unestablished allegations.

Mention of learning what separates spouses does not permit accusing someone of magic merely because a family dispute occurs. People may know there is a problem without knowing its cause, and an accusation itself has ethical and social consequences. The verse cannot testify to an individual event until evidence connects the two.

The story's boundary

The purpose here is neither to explain methods of magic nor to reproduce its talismans. It is to understand its place in the warning, keep Allah's dominion visible, and protect people from promises that sell control over others or explain every pain through an accusation.

Saying that harm occurs only by Allah's permission does not mean that He approves oppression or that its perpetrator loses responsibility. Distinguishing an act's occurrence within Allah's dominion from His love for it is fundamental to understanding this context.

Chapter sources: the Holy Qur'an, al-Baqarah: 102; al-Tabrisi, Majma' al-Bayan, commentary on the verse.

Chapter 47 - Affliction and Epilepsy: Scripture and the Patient's Rights

Reading the verse within its subject

'Those who consume usury will not rise except as one rises whom Satan has driven into confusion through touch. That is because they say: Trade is just like usury. Yet Allah has permitted trade and forbidden usury. Whoever receives admonition from his Lord and desists may retain what is past, and his affair rests with Allah. Those who return are the companions of the Fire; there they will remain.'

Surah al-Baqarah, verse 275.

The verse concerns usury, and its depiction of those who consume it mentions disordered movement through touch. Commentators have examined the expression's meaning. The verse does not, however, name a contemporary person's illness or give a symptom list sufficient to conclude that a jinn has entered that person's body.

Moving from an exegetical expression to diagnosing a person requires evidence that similarity of a word or movement does not provide. Nor does failure to identify a medical condition's cause immediately establish a particular supernatural cause.

Care, not accusation

The World Health Organization defines epilepsy as a noncommunicable disease of the brain, with seizures associated with excessive electrical activity in brain cells. It notes that causes vary and may remain unknown in some cases. Medical diagnosis and treatment play an important role in controlling seizures.

This medical knowledge does not undertake to interpret every verse, just as our book does not undertake to diagnose patients. It does, however, guard against a harmful error: depriving someone of care because those around them have settled for calling the condition 'possession'.

No religious belief justifies harming, beating or strangling a patient, or stopping prescribed treatment. Prayer can remain a source of tranquillity alongside appropriate care. Severe suffering does not make its bearer suspect in honesty or religious devotion.

Human dignity at the heart of the inquiry

If a reader leaves this book gentler towards an ill person and less ready to accuse them, the story will have fulfilled part of its purpose. We write about an unseen world, but our words affect people present before us: bodies that hurt, households under strain, and people entitled to be heard kindly.

Chapter sources: the Holy Qur'an, al-Baqarah: 275; World Health Organization, 'Epilepsy' fact sheet, 7 February 2024. The medical information here is general and does not replace assessment of an individual case.

Chapter 48 - Dreams, Assumed Forms and Marriage Stories

A dream does not establish its visitor's identity

Someone may dream of a figure claiming to be a jinn or hear an unfamiliar name. This does not establish the figure's existence outside the dream, its lineage or the truthfulness of its words. Judging a report about the unseen still requires evidence, however powerful the dream's effect.

A dream cannot establish an accusation against someone, a financial obligation or a marital relationship. Being affected by a dream is an experience; establishing consequences for it in reality is another matter.

Reports of form and reports of marriage

Some reports describe different forms of appearance, and we have discussed examples with their evidential standing. These accounts alone establish no science by which a mark on a face or body distinguishes a jinn from a human.

Stories of marriage between humans and jinn combine different questions: a possibility considered by a theologian, a ruling investigated by a jurist, and an event related by a storyteller. Establishing an answer to one does not establish answers to the others. The sources compared for this book provide no basis for presenting a particular story of this kind as an established marriage fulfilling all its conditions.

This suspension of judgement requires no comprehensive biological claim that we have not investigated, and permits no blanket acceptance of stories. We remain within what we can establish. If someone attributes a relationship or assault to an unseen entity, their safety and suffering deserve serious attention without affirming an unverified explanation.

Chapter sources: al-Isra': 36 as a principle of responsibility for knowledge; the appearance reports discussed in Chapter 34. This chapter adopts no particular marriage event or detailed legal ruling about it.

Chapter 49 - Seeking Refuge: The Heart Returns to Its Lord

Words between a servant and the Lord

'Say: My Lord, I seek refuge in You from the promptings of the devils,'

Surah al-Mu'minun, verse 97.

'And I seek refuge in You, my Lord, lest they be present with me.'

Surah al-Mu'minun, verse 98.

These verses ask Allah for protection in clear language, needing no unknown name or intermediary claiming dominion over the unseen. Refuge is sought with the Lord, and the seeker remains a servant asking for His mercy.

'Say: I seek refuge in the Lord of daybreak,'

Surah al-Falaq, verse 1.

'From the evil of what He has created,'

Surah al-Falaq, verse 2.

'And from the evil of darkness when it settles,'

Surah al-Falaq, verse 3.

'And from the evil of those who blow upon knots,'

Surah al-Falaq, verse 4.

'And from the evil of an envier when he envies.'

Surah al-Falaq, verse 5.

'Say: I seek refuge in the Lord of humankind,'

Surah al-Nas, verse 1.

'The King of humankind,'

Surah al-Nas, verse 2.

'The God of humankind,'

Surah al-Nas, verse 3.

'From the evil of the whisperer who withdraws,'

Surah al-Nas, verse 4.

‘Who whispers into the breasts of humankind,’

Surah al-Nas, verse 5.

‘From among jinn and humans.’

Surah al-Nas, verse 6.

The two surahs of refuge gather forms of evil, and Surah al-Nas ends by mentioning whispering from jinn and humans. The reader’s attention is thus not directed wholly towards a hidden adversary: adornment and obstruction may also come through familiar human speech.

Seeking refuge in daily life

Prayer is not a contract through which we demand the removal of every trial by a deadline we appoint. It is worship and hope, accompanied by practical means and respect for people’s rights. Among its good effects are returning the fearful to tranquillity, stopping someone about to cause harm, and reminding those whose path has darkened that Allah’s door is open.

This chapter adds no particular counts or binding times whose sources have not been established. The Qur’anic text is clear before us; it is enough to read it reflectively and seek to act upon it.

Here the chapters on practical relationships end. The story of the jinn has become a question about where we place our trust and the responsibility we do not surrender, rather than a search for power to possess. We now proceed to the final destiny, where neither swiftness nor concealment can escape the reckoning.

Chapter sources: the Holy Qur’an, al-Mu’minun: 97-98; Surahs al-Falaq and al-Nas in full.

Part Eight - The Journey's End: Death, Gathering and Recompense

Chapter 50 - Do Jinn Die?

Communities that have passed away

'These are the ones against whom the word has become due, among communities of jinn and humans that passed away before them. They were indeed losers.'

Surah al-Ahqaf, verse 18.

The Qur'an mentions communities of jinn and humans that have passed away. It does not present the jinn's world as an earthly life without end. Creation from fire does not raise a creature above its Creator's dominion, and absence from our sight does not confer immortality.

'Everyone upon it will pass away,'

Surah al-Rahman, verse 26.

'And there remains the Face of your Lord, Possessor of Majesty and Honour.'

Surah al-Rahman, verse 27.

Allah remains, and His creation depends upon Him. This corrects the tendency in popular stories to treat long life as an ability to escape the end. Longevity, if established for an individual, is a measure within time, not an escape from it.

One individual's lifespan is not everyone's lifespan

Iblis's reprieve differs from discussion of other jinn. He asked and received the answer stated in the Qur'an; we do not extend his reprieve to every jinn. Nor does the long lifespan in Ham's account become an average for the entire kind, given the earlier explanation of the incomplete authentication of its route.

The account of 'Amr ibn 'Uthman mentions his father's death, but retains the chain assessment already explained. We need not raise it above that standing to establish what general principles support.

The material verified here supplies no comprehensive account of why an individual jinn dies, how its soul departs, or the form of its body afterwards. Our knowledge ends at its boundary. The fact of an ending remains an invitation to reflect: not everyone who lives long has used that life well.

Chapter sources: the Holy Qur'an, al-Ahqaf: 18; al-Rahman: 26-27; al-Hijr: 36-38; the particular reports in Chapters 26 and 28, with their stated evidential standing.

Chapter 51 - After Death and the Limits of Detail

The barzakh in its context

'Until, when death comes to one of them, he says: My Lord, send me back,'

Surah al-Mu'minun, verse 99.

'So that I may do good in what I left behind. No! It is only a word he speaks.

Behind them lies a barrier until the day they are raised.'

Surah al-Mu'minun, verse 100.

These verses portray a request to return when death arrives, followed by a barrier until resurrection. Their context concerns someone facing the end and wishing to act after the opportunity has passed. They alone are insufficient to draw every detail of the intermediate life of every kind of jinn.

The same distinction is necessary when reading accounts of human conditions after death. What concerns washing the human body, the grave and related matters cannot be transferred literally to another world without evidence. Accountable creatures may share a final destiny while the manner of some conditions remains unknown to us.

We do not fill the unseen with a story

Suspending judgement here creates no gap that disgraces the book. The error would be filling it with countries, gates and conversations claimed as events. We possess no direct testimony from a deceased jinn. Reports of voices in graveyards or dreams of the departed do not, by themselves, become sources for detailed doctrine.

The lesson of the refused return concerns our present life: the value of time in which we can still improve our conduct. Iblis began by asking for delay; this scene presents someone wishing to return. In both cases, time remains under Allah's command.

The book now moves to matters for which the explanation is clearer: gathering, address and reckoning. We do not replace the order of knowledge with a reader's or writer's desire for more detail.

Chapter sources: the Holy Qur'an, al-Mu'minun: 99-100. The limits placed on transferring details explain a method of inference; they do not deny resurrection.

Chapter 52 - The Known Time and the End of Iblis

Between request and answer

Iblis requested reprieve until the day of resurrection, while the answer granted reprieve until the day of the known time, as quoted in full in Chapter 11. We may not equate the wording of request and answer without examination, or derive a calculated date that the Qur'an does not mention.

What is certain in this scene is that the reprieve does not belong to Iblis, and its end rests with Allah's knowledge and judgement. A duration whose limit is hidden from us is not unlimited before Allah's authority.

Different reports

Exegetical sources transmit several identifications of the time. A report quoted from al-'Ayyashi, from Wahb ibn Jami', connects it with the rising of the Qa'im and the mosque of Kufa. Tafsir al-Qummi contains an account from Muhammad ibn Yunus, from an unnamed man, mentioning Iblis's end at the hands of Allah's Messenger, blessings and peace upon him and his family, at the Rock in Jerusalem. Other material connects it with the trumpet blast and the interval between the two blasts.

Al-Huwayzi includes these materials in Nur al-Thaqalayn at the relevant verses of al-Hijr. Al-Tabataba'i discusses their differences in the narration section of al-Mizan, vol. 12, p. 175. He offers a reconciliation connected with the related meanings of truth becoming manifest at the advent, the return and the resurrection. This is an exegetical proposal belonging to its author, not additional wording within the reports.

The cited route from al-Qummi contains an unidentified transmitter introduced as 'from a man'. The al-'Ayyashi quotation occurs in the version whose abridger expressly states that he removed the chains, as explained in Chapter 4. At this point, therefore, we do not possess a complete route connecting the report to the compiler and then to the Imam. This identifies why we suspend reliance on its details, without equating it with a report possessing a connected chain or declaring it fabricated. Establishing another route for any report remains a separate inquiry; this version does not grant the different scenes a single judgement of authenticity.

The end of enmity

I do not select a scene from these reports and add details from the others as though they formed one continuous, undisputed story. I preserve the Qur'anic foundation of the reprieve and present identifications of its end as material requiring investigation.

Even while the ending's details remain under discussion, our present responsibility does not depend on them. No one needs to know the hour of Iblis's end in order to resist arrogance, falsehood and aggression today.

Chapter sources: the Holy Qur'an, al-Hijr: 36-38; al-Huwayzi, Nur al-Thaqalayn, vol. 3, pp. 13-14, especially the quotation from al-'Ayyashi, report 46; Tafsir al-'Ayyashi, the abridger's introduction concerning removal of the chains; Tafsir al-Qummi on Sad: 79-81; al-Tabataba'i, al-Mizan, vol. 12, p. 175, narration discussion.

Chapter 53 - The Gathering: Two Worlds Meet for Reckoning

The time of exchange ends

'On the day He gathers them all: Company of jinn, you have drawn many humans to yourselves. Their allies among humans will say: Our Lord, some of us benefited from others, and we have reached the term You appointed for us. He will say: The Fire is your dwelling, where you will remain, except as Allah wills. Your Lord is indeed Wise, All-Knowing.'

Surah al-An'am, verse 128.

The scene gathers jinn and their human allies, exposing a relationship of mutual benefit and then the acknowledgement that the appointed term has arrived. The text does not present this exchange as an admirable success. It uncovers it when the reprieve ends and the consequence appears.

Commentators discuss different forms of this benefit, from misleading and obedience to the advantages each party imagines. The verse does not require every relationship between a human and a jinn to fall under this warning. The context describes particular parties and positions, and the Qur'an has already related the account of believing jinn.

Concealment cannot obstruct the reckoning

In this life, humans may be unable to see certain creatures or know their actions. At the gathering, that is no obstacle to Allah's justice. The One who created knows; the One who imposed responsibility calls to account. He needs no creature's admission to discover something previously unknown to Him.

Here the idea that concealment gives immunity falls away. This may be one of the book's deepest lessons for human beings themselves: what we hide from people is not outside responsibility, and the attractive image we display cannot erase injustice we conceal.

The verse ends with wisdom and knowledge, keeping the outcome connected to them rather than to a writer's imagined punishment, elaborated whenever he wishes to excite readers. We take the warning seriously and stop where Allah's account stops.

Chapter sources: the Holy Qur'an, al-An'am: 128; al-Tabrisi, Majma' al-Bayan, commentary on the verse.

Chapter 54 - Questioning, Testimony and Justice

The proof that reached them

Chapter 14 quoted al-An'am: 130, addressing jinn and humans and asking about messengers who came to them, recited the signs and warned of this meeting. A principle of recompense follows:

'For each there are degrees according to what they have done. Your Lord is not heedless of what they do.'

Surah al-An'am, verse 132.

Deeds are present in the reckoning, and divine knowledge overlooks none of them. Different individuals do not disappear into one collective merely because they share a kind or a name.

Different scenes

'We shall attend to you, O two weighty communities.'

Surah al-Rahman, verse 31.

'Which, then, of your Lord's blessings will you both deny?'

Surah al-Rahman, verse 32.

‘On that day neither human nor jann will be asked about his sin.’

Surah al-Rahman, verse 39.

‘Which, then, of your Lord’s blessings will you both deny?’

Surah al-Rahman, verse 40.

‘The guilty will be known by their marks, and seized by their forelocks and feet.’

Surah al-Rahman, verse 41.

‘Which, then, of your Lord’s blessings will you both deny?’

Surah al-Rahman, verse 42.

‘This is Hell, which the guilty used to deny.’

Surah al-Rahman, verse 43.

‘They will move between it and intensely boiling water.’

Surah al-Rahman, verse 44.

‘Which, then, of your Lord’s blessings will you both deny?’

Surah al-Rahman, verse 45.

‘We shall attend to you’ must not be understood as Allah needing to leave an occupation that had impeded Him. It occurs within a warning and a turning to reckoning. Allah is exalted above a creature’s incapacity and need.

A reader may ask why questioning about sin is denied here when other passages affirm questioning. Exegesis distinguishes asking to learn something unknown from questioning that establishes acknowledgement, reproach or proof, and also considers different stages. Recognition of the guilty by their marks need not contradict addressing them with what establishes the case against them.

Justice without discrimination by origin

An origin in fire provides neither an excuse for disobedience nor an obstacle to mercy for a believer. The figure who erred at the beginning by appealing to the material of his creation encounters the collapse of that standard at the end. Deeds and choices carry weight, not a self-invented claim to superiority.

This is a fitting conclusion to a lesson beginning before Adam: that human beings should be more cautious about judging others by origin, and more concerned with the truth or falsehood they themselves bear.

Chapter sources: the Holy Qur’an, al-An‘am: 130 and 132; al-Rahman: 31-45; al-Tabrisi, Majma‘ al-Bayan, commentary on the questioning scenes in Surah al-Rahman.

Chapter 55 - Satan's Speech When Matters Are Decided

The promise exposed

'When the matter has been decided, Satan will say: Allah promised you the true promise. I promised you, then failed you. I had no authority over you except that I called you and you answered me. So do not blame me; blame yourselves. I cannot rescue you, and you cannot rescue me. I disown your earlier association of me with Allah. The wrongdoers will indeed have a painful punishment.'

Surah Ibrahim, verse 22.

This is one of the story's clearest moments. Satan attributes the true promise to Allah and admits his own failure. He mentions invitation and response, then declares his inability to rescue his followers and their inability to rescue him.

His responsibility for misleading does not disappear, nor does the follower's responsibility for choosing. What collapses is each party's attempt to load everything it has done onto the other. Following had its time; consequences now have theirs.

Disavowal without deliverance

'Like Satan, when he says to a human being: Disbelieve. Then, when he disbelieves, he says: I am free of you. I fear Allah, Lord of all worlds.'

Surah al-Hashr, verse 16.

'The outcome for both is that they will be in the Fire, remaining there. That is the recompense of wrongdoers.'

Surah al-Hashr, verse 17.

These verses present an example of enticement followed by disavowal. The lesson needs no famous name attached from a story unmentioned in this Qur'anic passage. What matters is the course: urging disbelief, then withdrawing when the consequence is exposed.

'Those who disbelieved will say: Our Lord, show us the two who led us astray among jinn and humans, so that we may place them beneath our feet and they may be among the lowest.'

Surah Fussilat, verse 29.

The disbelievers wish to see and humiliate those among jinn and humans who misled them. This text alone does not name everyone to whom it applies, nor does a human deceiver escape responsibility because our book concerns the jinn.

The lesson returns to the beginning

The first error was Iblis's claim that he was better, which expanded into a project of temptation. At the end, he has no power to fulfil his promises. What serves the reader most is therefore not memorising his followers' names, but understanding the path by which a person makes falsehood acceptable and then pays its price.

Chapter sources: the Holy Qur'an, Ibrahim: 22; al-Hashr: 16-17; Fussilat: 29.

Chapter 56 - Punishment and Mercy: The Destiny of Choice

The warning to the unjust

Al-Jinn: 15, quoted earlier, warns that the unjust will be fuel for Hell. The invitation of the group in al-Ahqaf promises forgiveness and protection from punishment to those who answer Allah's caller and believe. From its ethical beginning, the story rests upon the difference between responding and turning away.

We do not assign Iblis's destiny to all jinn or restrict mercy where the text has not restricted it. Placing the believer and the obstinate rejecter in one final condition would erase the distinction the Qur'an establishes.

The door of hope

'For whoever fears standing before his Lord there are two gardens.'

Surah al-Rahman, verse 46.

'Which, then, of your Lord's blessings will you both deny?'

Surah al-Rahman, verse 47.

'In them are companions of restrained gaze, whom neither human nor jann has touched before them.'

Surah al-Rahman, verse 56.

'Whom neither human nor jann has touched before them.'

Surah al-Rahman, verse 74.

Commentators have inferred from the address to the two communities and these passages that believing jinn share in reward. At al-Rahman: 56, al-Tabrisi presents and attributes several opinions, including ones concerning their spouses in Paradise. We report that this reasoning exists without turning every detail of an exegetical opinion into Qur'anic wording.

This book has no verified evidence authorising detailed descriptions of their homes, clothing or weddings in the Hereafter, or a categorical claim that believing jinn receive only eventual extinction. The promise, justice and mercy remain greater than our imaginings of their manner.

What the journey finally carries

‘Is the recompense of goodness anything but goodness?’

Surah al-Rahman, verse 60.

We reach the final chapter with a changed question. We began by asking: who are the jinn? It became: what does Allah say about their creation, choices, guidance and destiny? Along the way, human beings acquired a share in the question too: what do I do when I hear the truth? Which promise do I believe? What mark do I leave on the lives around me?

The story ends not with curiosity conquering the unseen, but with knowledge fulfilling what it can and the heart answering what it has learnt. What remains concealed we return to Allah; what guidance has become clear we try to practise.

Chapter sources: the Holy Qur’an, al-Jinn: 14-15; al-Ahqaf: 31; al-Rahman: 46-47, 56, 60 and 74; al-Tabrisi, Majma‘ al-Bayan, commentary on al-Rahman: 56.

Conclusion - What Have We Brought Back from the Story?

At the end of this journey, I remember the doorway through which we entered: a group listening to the Qur'an. Within what the text tells us, their image still comes closest to this book's purpose. They listened, then carried the effect of what they had heard to their people.

Between the beginning and the end, we passed through a trial revealing what arrogance does to its bearer; a kingdom displaying power granted by Allah and limits He did not remove from His creatures; and reports in which questioners sought the teachings of their religion. We arrived at a reckoning where concealment hides no deed, and a promise undiminished by the distance between a world we see and one we do not.

I do not leave these pages claiming to have encompassed the jinn's world. I leave more attentive to the difference between light that guides a step and imagination that draws beyond the horizon. Each has its place. When imagination gives shape to our expression, it gives it life; when it moves ahead of evidence in describing the unseen, it may give us a beautiful image while taking away the truth.

I hope readers carry away something more enduring than a collection of names: perhaps a verse they will now read with deeper reflection, a report whose source they will ask for before repeating, or a frightened person they will hear with kindness. These are quiet fruits, yet they can change how we live with knowledge and with people.

We have seen that a creature's power does not protect it from ignorance, that abundant deeds do not benefit one who corrupts them with arrogance, and that asking about religion may be the finest part of an extraordinary story. We have also seen that humans can share in misleading others. They cannot cast every evil upon an unseen world and excuse their own hands and tongues.

As this book closes, I think of a reader setting it aside and returning to home, family and work. I hope something of the reading enters that life: honesty in a word, justice in a judgement, compassion for someone worn down by pain. Our nearest test may well lie in these small things that meet us every day.

I did not wish to hide the remaining questions beneath an abundance of words. I marked their locations where possible and assembled appendices to help readers

return to them. Some chains require fuller investigation, and some statements closer comparison between editions. These are declared limits of the inquiry, not final verdicts on what it has not encompassed.

I place my effort before the reader as a traveller sets down what he has gathered along the road: things towards which he found guidance, and things needing evidence to correct them. I hope readers will recognise the sincerity of my purpose and help correct wording, attribution and inference. A book willing to be examined remains able to serve the truth.

O Allah, make what You have taught us a proof guiding us to Your obedience. Grant us humility before the unknown, integrity in what is known, and mercy in dealing with Your creation. Protect our hearts from arrogance that conceals the truth, our tongues from statements for which we lack evidence, and our deeds from harm whose effects we overlook.

I close this story and leave the doorway of listening open. Perhaps a reader will enter through it with a question and leave a step closer to right guidance.

Sayyid Hussam Zahaa Murtadha Al-Saraf Al-Husseini

Appendices

These appendices provide keys for returning to the text and clarify the scope of the material included in this book. Internal references use chapter numbers; the detailed contents list chapter and appendix titles with their page numbers.

Appendix One - Index of Verses Quoted in Full

This index covers verses quoted in full in the book, with their locations. Chapter references include other verses cited by number without repeating their texts. Some verses recur as the context requires.

Surah al-Baqarah

Verses: 30, 34, 102, 275.

Locations: Chapters 5, 9, 46, 47.

Surah al-An‘am

Verses: 112, 128, 130, 132.

Locations: Chapters 2, 14, 53, 54.

Surah al-A‘raf

Verses: 20-22, 27, 200-201.

Locations: Chapters 12, 13, 43.

Surah Yusuf

Verses: 100.

Locations: Chapters 16.

Surah Ibrahim

Verses: 22.

Locations: Chapters 55.

Surah al-Hijr

Verses: 27-31, 34-42.

Locations: Chapters 3, 9, 11.

Surah al-Nahl

Verses: 99-100.

Locations: Chapters 43.

Surah al-Isra'

Verses: 36, 64-65.

Locations: Chapters 13, 42.

Surah al-Kahf

Verses: 50.

Locations: Chapters 7.

Surah Maryam

Verses: 44-45.

Locations: Chapters 16.

Surah Ta Ha

Verses: 120-122.

Locations: Chapters 12.

Surah al-Anbiya'

Verses: 26-27, 82.

Locations: Chapters 6, 18.

Surah al-Mu'minun

Verses: 97-100.

Locations: Chapters 49, 51.

Surah al-Furqan

Verses: 1.

Locations: Chapters 22.

Surah al-Naml

Verses: 10, 17, 38-40.

Locations: Chapters 2, 19, 17, 34.

Surah Saba'

Verses: 12-14.

Locations: Chapters 18, 20.

Surah al-Saffat

Verses: 6-10.

Locations: Chapters 21.

Surah Sad

Verses: 35-39, 41, 75-76.

Locations: Chapters 10, 16, 17.

Surah Fussilat

Verses: 29.

Locations: Chapters 55.

Surah al-Zukhruf

Verses: 36-39.

Locations: Chapters 44.

Surah al-Ahqaf

Verses: 18, 29-32.

Locations: Chapters 23, 50.

Surah Qaf

Verses: 23, 27-29.

Locations: Chapters 44.

Surah al-Dhariyat

Verses: 56.

Locations: Prologue.

Surah al-Rahman

Verses: 15, 26-27, 31-35, 39-47, 56, 60, 74.

Locations: Chapters 3, 39, 50, 54, 56.

Surah al-Hashr

Verses: 16-17.

Locations: Chapters 55.

Surah al-Jinn

Verses: 1-28.

Locations: General Introduction; Chapters 1, 6, 24, 21, 22.

Surah al-Falaq

Verses: 1-5.

Locations: Chapters 49.

Surah al-Nas

Verses: 1-6.

Locations: Chapters 49.

Appendix Two - Register of Narrations and Their Evidential Use

This register covers the principal transmitted materials used in the book, not every report about the jinn. 'No judgement on the chain is made here' means that this edition has not completed that assessment. It neither authenticates the report nor declares it fabricated.

Reports in Al-Kafi's Book of Divine Proof

Chapter: 'The jinn come to them, asking about the teachings of their religion and seeking direction in their affairs.' The following chain assessments are attributed to al-Majlisi in Mir'at al-'Uqul, not newly issued by this author.

1. Sa'd al-Iskaf's account of people leaving al-Baqir's presence, report 1: 'unknown'; Mir'at al-'Uqul, vol. 4, p. 291. Location in this book: Chapter 27.
2. The people leaving al-Sadiq's presence, report 2: 'weak'; vol. 4, p. 292. Location: Chapter 31.
3. Sa'd and the people wearing turbans, report 3: 'mursal'; vol. 4, p. 293. Location: Chapter 27.
4. Sudayr and the letter with wet clay, report 4: 'hasan, with its final part mursal'; vol. 4, p. 294. The hasan judgement does not extend to the addition introduced by 'in another report'. Location: Chapter 31.
5. Hakimah bint Musa and 'Amir al-Zahra'i with Imam al-Rida, report 5: 'weak'; vol. 4, p. 295. Location: Chapter 32.
6. 'Amr ibn 'Uthman at the Commander of the Faithful's pulpit, report 6: 'weak according to the prevalent view'; vol. 4, p. 295. Location: Chapter 28.
7. Al-Baqir's letter to Jabir al-Ju'fi, report 7: 'weak or unknown'; vol. 4, p. 296. Location: Chapter 31.

Accounts of Beginnings and Iblis

8. Iblis's worship in the Qasi'ah sermon: Nahj al-Balaghah, sermon 192 in common numbering. Chapter 8 uses the text for its lesson about arrogance, without deriving a calendar year for the beginning of the jinn.
9. Naming Iblis al-Harith: al-Saduq, Ma'ani al-Akhbar, chapter on the meaning of Iblis, report 1, p. 138. The chain passes through al-Muzaffar ibn Ja'far ibn al-Muzaffar al-'Alawi, Ja'far ibn Muhammad ibn Mas'ud al-'Ayyashi, his father, 'Ali ibn al-Hasan ibn 'Ali ibn

Faddal, Muhammad ibn al-Walid and ‘Abbas ibn Hilal to Imam al-Rida, peace be upon him. There are two different assessments of al-Saduq’s route to al-‘Ayyashi: weak according to al-Khu’i, *Mu‘jam Rijal al-Hadith*, Muhammad ibn Mas‘ud ibn Muhammad, entry 11795; and hasan according to Muhsin al-A‘raji, *‘Uddat al-Rijal*, vol. 2, pp. 189-190. Both judgements concern the route to al-‘Ayyashi; quoting them does not replace study of the rest of the name report’s chain. The book gives the report no comprehensive authentication. Chapter 8.

10. Iblis’s analogy: al-Kafi, *Book of the Merit of Knowledge*, chapter on innovations, opinion and analogies, reports 18 and 20. Al-Majlisi judges report 18 weak in *Mir’at al-‘Uqul*, vol. 1, p. 199. Page 201 contains ‘the twentieth report is sound’, followed by an explanation of ‘Do you consider’, an expression in report 21, then the heading ‘the twenty-first report is mursal’ and an explanation of *walijah*, occurring in report 22. The statement therefore cannot be assigned to the analogy report solely by its number, nor can the numbering be conclusively corrected without another witness. Independently, al-Jawahiri describes Ahmad ibn ‘Abd Allah ibn al-‘Uqayli as unknown in *al-Mufid min Mu‘jam Rijal al-Hadith*, entry 646/645/648. The transmitter’s identity is established in al-Khu’i’s *Mu‘jam*, vol. 2, p. 150, entry 648, through his transmission from ‘Isa ibn ‘Abd Allah al-Qurashi, Ibrahim ibn Hashim’s transmission from him, and reference to al-Kafi report 20 itself. This inquiry does not remove the numbering ambiguity, but prevents accepting the route as sound without discussing its transmitters. Chapter 10.

11. Periods of creation before Adam: *Tafsir al-‘Ayyashi*, commentary on al-Baqarah: 30, the report of ‘Isa ibn Hamzah. It lacks a complete route in the abridged version whose introducer expressly states that the chains were removed. The commentary’s reliability in this respect is discussed in *Misbah al-Faqahah*, notes of al-Khu’i’s lectures, vol. 1, p. 69. Its numbers are not adopted as a fixed chronology. Chapter 4.

12. The jinn and the *nisnas*: a supplement that the note in the consulted *Tafsir al-‘Ayyashi* text expressly identifies as quoted from *Tafsir al-Qummi*. Its attribution is preserved rather than assigning it indiscriminately to al-‘Ayyashi’s original text. Chapter 5.

13. Noah and Iblis on envy and greed: al-Khisal, sections on pairs, ‘Two qualities Iblis mentioned to Noah’, report 61, pp. 50-51. The printed route is al-Saduq from his father, Sa’d ibn ‘Abd Allah, Ahmad ibn Muhammad ibn ‘Isa, al-Hasan ibn ‘Ali, Aban ibn ‘Uthman and al-‘Ala’ ibn Sayabah, from Imam al-Sadiq, peace be upon him. The editor’s note mentions the additional ‘from ‘Umar’ in manuscripts and considers it an interpolation by comparison with al-‘Ala’s route in the commentary on the *Mashyakhah*. This is an attributed textual-critical observation, not authentication of the report’s entire chain. Chapter 15.

Delegations, Names and Accounts of the Ahl al-Bayt

14. Differences among listening reports, Ibn Mas‘ud’s presence and the group’s number: Majma‘ al-Bayan on al-Ahqaf: 29 and al-Jinn: 1. Used to show varied transmission, not to authenticate every route. Chapters 25 and 26.

15. Zawba‘ah: quoted from Zirr ibn Hubaysh in Majma‘ al-Bayan, commentary on al-Ahqaf: 29. A name in a report, not in the Qur’an. Chapter 26.

16. Ham ibn Him ibn Laqis: Tafsir al-Qummi on al-Hijr: 27 and al-Safi’s quotation from it; Basa’ir al-Darajat, chapter on the jinn coming to the Imams, reports 8, 12 and 13, pp. 117-121. Report 8 names Ibrahim ibn Ishaq, whose identification is discussed in Chapter 26. Report 12 passes through Ibrahim ibn Hashim, ‘Amr ibn ‘Uthman al-Khazzaz and ‘Umar ibn Yazid. It has grounds for reliability based on the first transmitter’s authentication, al-Khazzaz’s trustworthiness, and identifying the unqualified ‘Umar ibn Yazid with the seller of Sabiri cloth according to al-Khu’i’s discussion. This is an inference from comparing transmitter biographies, not a quotation of an explicit judgement on the particular report. Report 13 contains an unidentified transmitter. Details of longevity and reproaching prophets in the long account are not assigned the assessment of route 12, because its compared text does not contain them. Chapters 15 and 26.

17. The jinn’s lamentation for al-Husayn: Kamil al-Ziyarat, chapter 29. The book discusses Umm Salamah’s report, Layla’s report, the women of Banu ‘Abd al-Muttalib, and other examples. It does not authenticate every chain and draws attention to unidentified transmitters in some routes. Chapter 30.

18. The women of Banu ‘Abd al-Muttalib: identified here by the opening ‘When al-Husayn intended to depart from Medina’, because its presentation and numbering differ across pages of the consulted digital edition. His aunt is not named in it. Chapters 29 and 30.

19. Al-Sajjad’s tent at ‘Usfan: al-Khara’ij wa-l-Jara’ih, vol. 2, pp. 587-588, report 10; Dala’il al-Imamah, Mu’assasat al-Bi’tah edition, p. 212, report 135/25. The chain in Dala’il is Abu Tahir ‘Abd Allah ibn Ahmad al-Khazin, from Abu Bakr Muhammad ibn ‘Umar ibn Salm al-Tamimi, Abu al-‘Abbas Ahmad ibn Muhammad ibn Sa‘id, Ibrahim ibn Ahmad ibn Jabrawayh, Muhammad ibn Abi al-Bahlul, Salih ibn Abi al-Aswad and Jabir ibn Yazid, from Imam al-Baqir, peace be upon him. The edition’s note records the variants Salm/Salim and Jabrawayh/Jayrawayh. Al-Jawahiri describes Salih ibn Abi al-Aswad as unknown in al-Mufid min Mu‘jam Rijal al-Hadith, p. 281, entry 5792/5791/5801. This is a specific reason for not authenticating the route on that approach, without claiming a judgement on every transmitter or declaring the text fabricated. The story is included with its attribution and transmission limits. Chapter 31.

20. The universal mission and twelve successors: *al-Imamah wa-l-Tabsirah*, report 146, p. 134. Quoted to show the connection within the transmitted text, without an independent chain judgement. Chapters 27 and 33.
21. Food of the jinn: *Tahdhib al-Ahkam*, vol. 1, report 1053. The discussion was compared in *Kitab al-Taharah*, notes of Sayyid al-Khu'i's lectures, vol. 3, pp. 416-417, on the chapter's weak reports and the hypothesis of compensating for that weakness. The text is not turned into a comprehensive physiological description. Chapter 36.
22. The known time: reports from *Tafsir al-'Ayyashi* and *al-Qummi* identified in Chapter 52, compared with their presentation in *Nur al-Thaqalayn* and the narration discussion in *al-Mizan*. *Al-Qummi's* route contains an unidentified transmitter, while *al-'Ayyashi's* account belongs to the version whose introduction states that chains were removed. No other routes completing that deficiency are established here, and the differing scenes are not merged into one certain event.
23. The jinn delegation to *al-Baqir* in *Abu Hamzah al-Thumali's* account: *Basa'ir al-Darajat*, chapter on the jinn coming to the Imams, report 3, p. 116; through *Ahmad ibn Muhammad*, *'Ali ibn al-Hakam* and *Malik ibn 'Atiyyah*. The route is identified without an independent ruling of authenticity. Chapter 27.
24. *Al-Sadiq's* gathering at Mina in *'Ammar al-Sijistani's* account: *Basa'ir al-Darajat*, the same chapter, report 11, p. 119; quoted in *Bihar*, vol. 27, p. 21. The book preserves the description without inventing the contents of unnamed questions. Chapter 31.
25. *Abu Khalid al-Zubali* with *Imam al-Kazim*: *al-Kafi*, Book of Divine Proof, chapter on the birth of *Abu al-Hasan Musa ibn Ja'far*, report 3. *Al-Majlisi* says 'unknown because of *al-Zubali*', while mentioning the possibility of considering it *hasan*; *Mir'at al-'Uqul*, vol. 6, p. 41. The report mentions whispering, not a visible encounter with a jinn. Chapter 32.
26. *Ibrahim ibn Wahb* at the pool: *Basa'ir al-Darajat*, chapter on the jinn coming to the Imams, report 15, p. 122; *Bihar*, vol. 27, pp. 21-23, report 13. The compared text uses '*Abu al-Hasan*', preserved without identifying the Imam solely through that appellation. No chain authentication is issued here. Chapter 32.
27. The supplication transmitted by *al-Hasan* from his mother *Fatimah*: *al-Majlisi's* quotation from *Muhaj al-Da'awat*, supplication chapter 91, report 35, beginning 'O most honoured One remembered'. 'We found it with a sound chain' is attributed to *Ibn Tawus* in this text, not an independent judgement by this author. The report concerns teaching a supplication, not the attendance of a jinn delegation. Chapter 29.

Limits of the Narration Inquiry

This book attributes chain judgements to their authors and distinguishes locating a report, evaluating its route and interpreting its text. Comparison revealed differences among Ham's routes and grounds for accepting route 12 according to the cited authentications and premises, as well as a specific transmitter-related reason for not authenticating the 'Usfan route. It records different assessments of the opening portion of al-Harith's route, explains the missing chains in the circulating Tafsir al-'Ayyashi version, and separates investigation of a transmitter in the analogy report from the ambiguous numbering of its assessment in Mir'at al-'Uqul. Each result has its limits: accepting one route does not authenticate another route's additions; an unknown transmitter is not thereby accused of lying; a missing chain does not establish a fabricated text. A route not established cannot, on its own, support a certain conclusion in this book.

These are findings from source comparison and transmitter study at identified passages, not a claim to have surveyed every manuscript or every chain on the subject. The book states what is quoted from scholars, what is inferred from comparison and what lacks sufficient evidence. Readers can thus consider both a text and the limits of its use, returning to a specified passage for discussion or correction.

Appendix Three - Names Occurring in Accounts of the Jinn

Iblis: a Qur'anic name; al-Kahf: 50 expressly identifies him as one of the jinn. Chapters 7-13, 52 and 55.

Al-Harith: a name for Iblis in a report in Ma'ani al-Akhbar, not used for him in the Qur'an. Different assessments of the opening route are presented; this book does not authenticate the report's complete chain. Chapter 8.

Zawba'ah: occurs in a report Majma' al-Bayan transmits from Zirr ibn Hubaysh about the group of jinn. Chapter 26.

'Amir al-Zahra'i: a name in al-Kafi's account of Hakimah bint Musa and Imam al-Rida; al-Majlisi judged the route weak. Chapter 32.

'Uthman: 'Amr's father in the narrative of report 6 in al-Kafi's jinn chapter. No other identity is assigned from the name alone. Chapter 28.

'Amr ibn 'Uthman: the figure in the pulpit account. He must be distinguished from a transmitter with the same name in its chain; their identity must not be assumed. Chapter 28.

Laqis: a name in Ham's lineage as given in the transmitted report; it does not establish an independent, verified biography. Chapter 26.

Ham: the principal figure in the account of Ham ibn Him ibn Laqis, also called Hamah. His reports differ in routes and texts; longevity details from the long account do not acquire another route's assessment. Chapters 26 and 50.

Him: a name in Ham's lineage, whose standing depends on the report itself. Chapter 26.

Names for comparison: Asif ibn Barkhiya is a traditional exegetical identification of the possessor of knowledge from the Book. The name is absent from the verse in al-Naml and is not listed here as a jinn. Harut and Marut in al-Baqarah: 102 are not registered as jinn names. See Chapters 19 and 46.

Appendix Four - Unnamed Figures and Groups

The 'ifrit in Solomon's gathering: a description in al-Naml: 39, without a personal name in the verse. Chapter 19.

The one possessing knowledge from the Book: a description in al-Naml: 40, without a Qur'anic name. Chapter 19.

The listening group: a group in al-Ahqaf: 29 and al-Jinn: 1, without numbers or names in those verses. Chapters 23-26.

The group's people: those addressed by their invitation in al-Ahqaf. 'Our people' alone yields no political map. Chapter 40.

Solomon's builders, divers and workers: groups described by their tasks in Sad, al-Anbiya' and Saba'. Chapters 17 and 18.

Visitors in Sa'd al-Iskaf's accounts and al-Sadiq's report: groups whose members are unnamed, with differing route assessments. Chapters 27 and 31.

The bearer of al-Baqir's letter to Sudayr: unnamed in the report. Chapter 31.

The mourning female jinn in Umm Salamah's account: unnamed in the text transmitted by Kamil al-Ziyarat. Chapter 30.

The old man and his nephew in the Shahi account: no names established in the transmitted text. Chapter 30.

The hosts in the 'Ufsan story: a group within the report discussed in Chapter 31.

The delegation in Abu Hamzah's account of al-Baqir, and the visitors in 'Ammar's account of al-Sadiq at Mina: no individual names in the texts. Chapters 27 and 31.

The group in Ibrahim ibn Wahb's pool account: no individual names in the compared text; none are borrowed from other stories. Chapter 32.

Appendix Five - Guide to Human Figures in the Text

This guide covers the story's principal human figures. It does not turn a transmitter into an event's protagonist or make a person mentioned in it a witness.

Adam and Eve: the trial of prostration and whispering, with attention to the understanding of infallibility. Chapters 9-12.

Noah: early-period accounts and the transmitted admonition. Chapter 15.

Abraham, Joseph, Job, Moses and Jesus: scattered textual evidence, its connection to the subject, and the limits of constructing a sequence from it. Chapter 16.

Solomon: kingship, subjection, tasks, the Queen of Sheba's throne and death. Chapters 17-20.

Muhammad, blessings and peace upon him and his family: the universal message, listening and delegations. Chapters 21-26.

'Ali ibn Abi Talib, peace be upon him: the Qasi'ah sermon and his role in the 'Amr ibn 'Uthman account. Chapters 8-10 and 28.

Fatimah al-Zahra and Imam al-Hasan, peace be upon them: the supplication al-Hasan relates from his mother, and the difference between teaching a prayer and establishing a particular encounter. Chapter 29.

Al-Husayn, peace be upon him: accounts of lamentation, the journey and the tragedy. Chapter 30.

'Ali ibn al-Husayn, Muhammad al-Baqir and Ja'far al-Sadiq, peace be upon them: hospitality, instruction and letters in the identified reports. Chapters 27 and 31.

Musa al-Kazim and 'Ali al-Rida, peace be upon them: the accounts of Abu Khalid al-Zubali and Hakimah bint Musa. Muhammad al-Jawad, 'Ali al-Hadi and al-Hasan al-'Askari, peace be upon them: accurate attribution and the limits of particular material. Chapter 32.

Imam al-Mahdi-may Allah hasten his relief: universal divine guidance, claims of contact and accounts of the known time. Chapters 33 and 52.

Umm Salamah: transmitter of the hearing account in Kamil al-Ziyarat. The female jinn mentioned in it must not be given her name. Chapter 30.

Layla: transmitter of hearing lamentation in report 5 of the Kamil al-Ziyarat chapter. The text alone establishes neither her lineage nor that she is a jinn. Chapter 30.

Hakimah bint Musa: transmitter of the 'Amir al-Zahra'i report; not to be merged with Hakimah bint al-Jawad. Chapter 32.

Al-Husayn's paternal aunt: unnamed in the women of Banu 'Abd al-Muttalib account. Her name is not supplied by guesswork. Chapters 29 and 30.

Sa'd al-Iskaf, Sudayr al-Sayrafi and Jabir al-Ju'fi: transmitters or participants in accounts of jinn instruction and al-Baqir's letters. Chapters 27 and 31.

Ibn 'Abbas, Ibn Mas'ud and Zirr ibn Hubaysh: names in routes and statements quoted by commentaries about the delegations. Chapters 25 and 26.

Abu Hamzah al-Thumali and 'Ammar al-Sijistani: transmitters of the delegation to al-Baqir and the gathering with al-Sadiq at Mina. Chapters 27 and 31.

Abu Khalid al-Zubali: transmitter of the waiting and Imam al-Kazim's return. Chapter 32.

Ibrahim ibn Wahb: the person in the pool account concerning 'Abu al-Hasan'; not listed among jinn names. Chapter 32.

Appendix Six - Common Confusions and How the Book Addresses Them

1. Equating jinn with devils: the book distinguishes a kind of creation from a description of rebellion. Chapters 2 and 40.
2. Making all jinn Iblis's offspring: mentioning his offspring alone does not establish this. Chapters 7 and 13.
3. Turning numbers in pre-Adam reports into certain history: they retain their transmitted standing and are not used to calculate calendar years. Chapters 4 and 5.
4. Attributing every great work or ancient building to jinn: their particular works for Solomon do not establish this. Chapter 18.
5. Granting jinn absolute knowledge of the unseen: Solomon's death and the limits of knowledge in Surah al-Jinn contradict this. Chapters 20 and 38.
6. Merging all delegation accounts into one night: differences are preserved, and the possibility of several events is not presented as a definitive solution to every disagreement. Chapter 25.
7. Confusing an author's words with an editor's note: exemplified by the supplement about jinn and nisas. Chapter 5.
8. Confusing names in a chain with narrative figures: exemplified by 'Amr ibn 'Uthman. Chapter 28.
9. Naming the mourning female jinn 'Layla' without evidence: the book distinguishes the woman reporting what she heard from the female jinn in another account. Chapter 30.
10. Making every illness, dream or sound evidence of jinn: the book distinguishes experience from interpretation and affirms the patient's right to care. Chapters 42, 47 and 48.
11. Creating obligations from an alleged jinn message from the Imam: a mere claim is not evidence of deputation or binding authority. Chapter 33.
12. Authenticating a report because many books quote one original source: the book preserves the difference between repeated quotation and multiple transmission routes. Chapters 26 and 52.

These are examples of matters addressed. Failure to establish a report within the consulted sources is not a claim that the author searched every book in the world and failed to find it.

Appendix Seven - A Timeline without Invented Dates

Before Adam's creation: the jann were created earlier, according to al-Hijr: 27. The text gives no number of years. Chapter 4.

At the command to prostrate: Iblis's refusal and the beginning of enmity as presented in the Qur'an. Chapters 7-13.

The early prophetic ages: scattered Qur'anic evidence and reports of varying standing. The book adopts no continuous chain of encounters for every age. Chapters 14-16.

Solomon's reign: subjection, tasks, the throne event and the discovery of death, without durations unmentioned by the Qur'an. Chapters 17-20.

The Muhammadan mission: the group's listening, belief and warning of their people. Identifying every delegation's night and location depends on examining the reports. Chapters 21-26.

The Imams' times: accounts of instruction, hospitality, letters and lamentation according to their sources and standing, without treating them as equally established events. Chapters 27-33.

The known time: the end of the reprieve is established in the Qur'anic address; its specific identification in reports remains under investigation. Chapter 52.

Death, gathering, reckoning and recompense: the end of the book's thematic course. The author assigns no calendar date to them. Chapters 50-56.

Appendix Eight - Terms for Reading

Jinn: the accountable creatures this book considers in light of the texts; the term is not synonymous with devils.

Jann: a term understood according to its passage. It occurs in creation contexts and in the comparison describing the staff's movement in Moses' story.

Shaytan: a description of rebellion and misleading; the Qur'an applies it to humans and jinn.

Iblis: the individual whom the Qur'an expressly identifies as refusing to prostrate and as belonging to the jinn.

'Ifrit: a description applied to one of the jinn in the throne story, not an expressly stated personal name there.

Nafar: a group; the term alone does not establish the number or names of participants in an event.

The two weighty communities: humans and jinn in the address of Surah al-Rahman.

Qarin: a companion; context determines the intended meaning in each passage.

Whispering: a hidden prompting mentioned in contexts of temptation. The term alone cannot diagnose the source of every distressing thought.

Reprieve: the granting of time, as in Iblis's request and its answer.

The known time: the end of the reprieve Allah appointed in His answer to Iblis. The phrase alone gives readers no calculable date.

Gathering: assembly for the scene of reckoning and recompense.

Barzakh: the barrier until resurrection mentioned in al-Mu'minun: 100. Details of its conditions require their own evidence.

Sanad: the chain of a report's transmitters.

Matn: the text of a report following its transmission chain.

Mursal: a description of a report whose transmission route does not reach us with the required continuity. Details of usage differ according to a scholar's terminology.

Unknown: an assessment concerning a route or some of its transmitters. It does not mean that the report's content has been proved false.

Weak: a report not meeting the conditions for chain acceptance according to the scholar assessing it. The term alone does not mean fabricated.

Hasan and sahih: technical grades governed by the premises of transmitter criticism and hadith methodology. The book attributes each judgement to its author, rather than substituting the words' ordinary meanings for investigation.

Fabricated: an invented report attributed to its alleged speaker. This judgement is not issued merely because a sound chain has not been found.

Exegesis: explanation of meaning and context; it may gather statements and reports of unequal evidential standing.

Reflection: an understanding or lesson offered by the author in his own capacity. It does not become a hadith attributed to an infallible figure.

Infallibility: the principle safeguarding prophets and Imams in the Imami approach adopted by the author. Its applications are examined with the texts in their respective places.

The return: an Imami doctrinal concept concerning a return to earthly life before resurrection. The book mentions it when presenting a reconciliation of different reports about Iblis's end, without surveying the entire subject.

Sources and References

This list includes sources from which passages were used in the book. Consulting passages does not mean surveying every volume or accepting every report. Where editions differ, references to a chapter, verse or report number take precedence over page numbers.

The Holy Qur'an

The Holy Qur'an: verses quoted in full are identified by surah and verse number and collected in Appendix One. The Arabic edition presents them in readable, vocalised Arabic script. In this English edition, their complete meanings are rendered in English; these renderings do not replace the Arabic Qur'an.

Books of Hadith and Sermons

Al-Kulayni, Muhammad ibn Ya'qub. Al-Kafi. Passages used: Book of the Merit of Knowledge, chapter on innovations, opinion and analogies; Book of Divine Proof, chapter 'The jinn come to them, asking about the teachings of their religion and seeking direction in their affairs', and the chapter on the birth of Abu al-Hasan Musa ibn Ja'far.

Al-Sharif al-Radi, compiler. Nahj al-Balaghah. The Qasi'ah sermon, no. 192 in common numbering, concerning Iblis's worship and the warning against arrogance.

Al-Saduq, Muhammad ibn 'Ali ibn Babawayh. Ma'ani al-Akhbar. Chapter on the meaning of Iblis, report 1.

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Qur'anic Commentaries

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Al-Jawahiri, Muhammad. *Al-Mufid min Mu'jam Rijal al-Hadith*. Ahmad ibn 'Abd Allah ibn al-'Uqayli, entry 646/645/648; Ibrahim ibn Ishaq, entries 100-102, p. 6; Salih ibn Abi al-Aswad, entry 5792/5791/5801, p. 281. Used to explain attributed assessments and limits of transmitter identification, distinguishing the transmitter's standing from the soundness of the route to his book.

Al-Tawhidi al-Tabrizi, Muhammad 'Ali. *Misbah al-Faqahah*, notes of Sayyid Abu al-Qasim al-Musawi al-Khu'i's lectures. Vol. 1, p. 69, the note concerning interrupted transmission in *Tafsir al-'Ayyashi*; used in discussing the route and its limits.

Health Reference

World Health Organization. 'Epilepsy', fact sheet dated 7 February 2024. Used for general medical information in Chapter 47, without replacing individual diagnosis.

A Note on Consulting the Sources

Source passages were compared in digital editions displaying the original texts, including the al-Thaqalayn Library, Ahl al-Bayt Library, Sahra' al-Najaf Library and the Great Tafsirs endowment. Basa'ir al-Darajat passages were also compared with an independent electronic edition. References within the text retain the works, chapters and report numbers so that they remain useful across editions.

A digital library's display-page number sometimes differs from the number printed on the page. The book therefore prioritises chapter names and report numbers or openings where needed. Indirect quotations identify their intermediary. Publisher names and publication years not verified for every source have not been supplied by guesswork.

Detailed Contents

These contents follow the order of the text and link to the chapters and appendices in the digital edition. Internal references use chapter numbers; page numbers correspond to this edition's layout.

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THE STORY OF THE JINN

From the Beginning of Creation
to the Scenes of the Hereafter

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ
وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا

It guides to right conduct, so we have believed in it,
and we will never associate anyone with our Lord.
Qur'an 72:2

From the origin of creation to the scenes of gathering
and recompense, this book follows the accounts of the jinn
in the Holy Qur'an and the narrations of the Ahl al-Bayt,
examining the reports and clarifying the limits of
knowledge of the unseen.

A journey through faith, choice and responsibility,
illuminated by revelation, inviting a thoughtful reading
that moves from fear towards understanding.

**Sayyid Hussam Zahaa Murtadha
Al-Saraf Al-Husseini**

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