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The Relational Meaning of The Word *Jin* in The Qur'an (Semantic Al-Qur'an Toshihiko Izutsu)

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Abstract

This research examines the relational meaning of the term *Jin* in the Qur'an using Toshihiko Izutsu's Qur'anic semantic theory. Employing a qualitative descriptive approach with a focus on literature research, the study analyzes Qur'anic verses to uncover how the Qur'an constructs and transforms the meaning of *Jin* across different contexts. The research is significant as it deepens understanding of the dynamic meanings of *Jin* in Qur'anic discourse. Findings reveal that *Jin* adopts various meanings depending on its relational context. Through syntagmatic analysis, *Jin* is shown to represent allies of polytheists (*Shuraka*), inhabitants of hell (*Nar*), and trustworthy beings (*Qawiyyun Amin*). Paradigmatically, *Jin* is synonymous with Satan and Iblis, while its antonyms include Angels and Humans (*Ins*). These findings demonstrate the flexibility of the term, offering insights into its varied roles in the Qur'an.

Keywords: Jin, Relational Meaning, Qur'an

A. Introduction

Arabic as the language of the Qur'an has many features so it can produce research that will never end over time. The majesty of Arabic as the language of the Qur'an is considered the most complete language with some features (Asy'ari, 2016). There are three features of Arabic according to Rahmah in her paper which is corroborated by the understanding of Azhar Muhammad, including Arabic being a language with a myriad of vocabulary. This language has verse structure analysis rules (i'rab), and concise language (Osman & Hassan, 2022). This form of language privilege in the Qur'an can also be seen in terms of language style that cannot be followed by the Arab community even though the language is their daily language.

Besides the language style, meaning is also the point of study and attention of scholars because the Qur'an often uses pure meanings that are sometimes not understood by the Arabs themselves. The Qur'an is also a guide to life and a source of knowledge in which various

words from a collection of verses and surah were revealed to solve life's problems (Tamlekha, 2021). Jin is one word contained therein with a variety of meanings that are suitable for deeper study. As one of Allah's creatures, they are often only understood as human bullies, as said in Q.S. An-Nas verses 4-6 below;

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۚ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ
وَالنَّاسِ □ ٦

The concept of *Jin* from the verse is often interpreted in this way by every individual, namely something that disturbs. If traced more deeply from the linguistic point of view, various meanings will be found, not only on something that disturbs humans. In Q.S. An-Nas verses 4–6, *Jin* are described as being among the sources of "whispering" or *waswasa*, which stirs unrest in the hearts of humans (Nuraini & Rahmi, 2022). This type of disturbance is subtle, hidden, and insidious, emphasizing the nature of *Jin* as creatures that influence human thoughts and emotions. The term *Khannas*, often translated as "retreating whisperer," further highlights this characteristic of the *Jin*, who are capable of approaching and withdrawing in secrecy. Such descriptions underscore the Quranic emphasis on Jin as unseen beings that operate in the psychological spiritual realms, creating a nuanced perspective beyond the simplistic notion of Jin as merely physical disturbers. This understanding sets the stage for analyzing their varied contextual meanings in the Quran.

Al-Qur'an as the main source of teaching in Islam has become an object of broad study and research material by scientists to be studied in depth. The Qur'an is a miracle for Muslims revealed to the Prophet Muhammad SAW through the Jibril as an angel (Athar, 2019). The specialty related to the Qur'an can be seen from several aspects, both in terms of content and language (Fikrotin & Aisa, 2019). One of the interesting issues to be studied in terms of language is the concept of the meaning and relational meaning proposed by Toshihiko Izutsu.

Toshihiko Izutsu is a Zen Buddhist researcher who developed a method of semantic analysis in Qur'anic studies. According to his opinion, semantics is not just a simple analysis of word forms or a study of the original meaning attached to a word, but it includes analytical study of key terms (Izutsu, 2002). These key terms aim to understand the worldview or often called *weltanschauung*. For izutsu, the concept of keys terms is important. In addition, Izutsu distinguishes between basic (lexical) meaning and relational (contextual) meaning. Basic meaning refers to the original meaning that a word has, while relational meaning is the meaning that arises when the word is used in relation to other words in a certain context. To uncover relational meanings, syntagmatic (the relationship of words within a sentence) and paradigmatic (the relationship of words within an entire text) analyses are applied, which

ultimately helps uncover the worldview espoused by the Qur'an (Zainuddin, 2015).

The semantic approach introduced by Izutsu makes it easier for scientists and researchers to understand and study the Qur'an. Izutsu states in his book that semantics is not only about analyzing a word lexically, but also discussing the meaning of a word when it faced with the other words in accordance with a broader and deeper context (Sahidah, 2018). According to him, every word in the Qur'an has a basic meaning (lexical) and relational meaning (contextual). By understanding these two aspects, we as researchers can get a completer and more detailed picture of the concepts in the Qur'an. In his book "*God and Man in the Qur'an: The Semantics of the Qur'anic Weltanschauung*", Izutsu emphasizes the importance of understanding the relationship between words in the Qur'an to reveal the worldview by tracing key words in it that are interrelated and form a whole meaning.

This article discusses one word in the Qur'an with the theory proposed by Izutsu. The object word is the word *Jin* with the theory of relational semantics. The basic meaning of this word is identical to the denotative meaning or as found in the dictionary. Thus, there are various meanings of the of the word *Jin* according to its relationship with other words. There have been many studies on the meaning of words in the Qur'an, both with Izutsu's approach and with other approaches. Among the researches, there are Norazizah and friends who studied the meaning of Istikbar in the Qur'an (Norazizah et al., 2021). Rifaldi who analyzed the concept of Al-Falah (Rifaldi, 2022), Taqiyudin and friends who explored the meaning of Al-Balad (Taqiyudin et al., 2022), Syamsul with the meaning of Makar (Syamsul, 2021), Arif analyzed the meaning of the word Thaharah (Arif Firdausi Nur Romadlon, 2023), Hamdy and friends who analyzed the meaning of the word Basyar (Hamdy et al., 2023), Elda Ayumi and friends with a study of the meaning of Usr and Yusr (Ayumi et al., 2024), Nur Padilah and her friends who studied the meaning of the word Syifa (Padilah et al., 2024), and a study of the meaning of the word Al-Hikmah conducted by Ernawati and her relatives (Ernawati et al., 2024).

By examining the word *Jin* in the Qur'an through the semantic approach developed by Izutsu, this article aims to uncover the deep and varied meanings contained when the word is correlated with other words in the context of Qur'anic verses. This research does not only limit itself to the understanding of *Jin* as supernatural beings that disturb humans, but also explores the contextual meanings that may arise from the use of the word *Jin* in various verses and surahs. Thus, it is hoped that this research can provide new and more comprehensive insights into the concept of *Jin* in the Qur'an, as well as enrich the scientific treasury in the study of tafsir and Qur'anic linguistics.

B. Method

This study employs a descriptive qualitative approach to explore the relational meaning of the word *Jin* in the Qur'an. The qualitative approach was selected to facilitate an in-depth exploration of linguistic and contextual nuances, particularly through library research. The research design follows a systematic sequence: first, identifying relevant Qur'anic verses containing the word *Jin*; second, analyzing meanings using the semantic theory of Thoshihiko Izutsu; and third, correlating these findings with tafsir by scholars such as Quraish Shihab and Ibn Kathir. This design ensures that the study remains focused on both textual analysis and interpretative perspectives.

The procedures began by collecting data through a literature review. Relevant verses were identified using keyword searches in Quranic concordances and indexed tafsir texts. Each occurrence of the word *Jin* was recorded along with its immediate linguistic context. The occurrences were then classified into thematic categories based on their syntagmatic and paradigmatic relationships.

The data analysis was conducted in two stages. First, a syntagmatic analysis was applied to examine how *Jin* interacts with other words within individual Quranic verses. For example, the relational meanings of *Jin* in connection with terms like *Shuraka*, *Nar*, and *Nabi* were explored to determine how the basic meaning shifts in context. Second, a paradigmatic analysis was carried out to identify the synonyms and antonyms of *Jin*, such as its association with *Satan* and *Iblis* (as synonyms) and *Angels* and *Ins* (as antonyms). This dual-layered analysis enabled a comprehensive understanding of the semantic shifts and relational meanings of *Jin* across different Quranic contexts.

C. Result and Discussion

In analyzing relational meaning or contextual meaning, the basic meaning is crucial as it provides the foundational understanding of a word. This serves as the starting point for examining the relational meaning of the word *Jin* in the Qur'an, allowing readers to follow the analysis comprehensively. The basic meaning of *Jin* is derived from the Arabic word -ج-ن-ن, which signifies "concealment" or "hiddenness". This derived form appears in various ways

throughout the Qur'an, including جَانٌ, جِنَّ, and جِنَّةٌ occurring a total of 38 times (Baharudin et al., 2019). According to linguistic experts, words derived from this root share the idea of being obscured or covered (Munawwir, 1997). For example, in Q.S. Al-An'am (6:76) the verb جَنَّ is used to describe the covering of night in the verse "فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا" which the meaning "When the night had covered

him, he (*Ibrahim a.s*) saw a star”. The term جَنَّ here highlights the night as a veiling or concealing force, consistent with the derived meaning of concealment (Shihab, 2017). Other derivatives of ج-ن-ن similarly carry this sense of concealment: جَنَّ اللَّيْلِ refers to the darkness of night that obscures vision; جَنَّةَ describes a garden whose dense trees conceal its interior; مجنون refers to someone whose reasoning is “concealed” or impaired; and جنين signifies a fetus, hidden within the womb (Shihab, 2007).

This core idea of hiddenness is central to the understanding of *Jin* as unseen beings in the Qur’an. Scholars provide varied interpretations of the term based on this foundational meaning. For instance, Quraish Shihab cites Ahmad Khan who viewed *Jin* as wild, uncivilized humans, and Muhammad Farid Wajdi who described them as intelligent, hidden creatures composed of air or fire, capable of taking various forms and performing heavy task (Shihab, 2002a, 254). Sayyed Sabiq similarly characterizes *Jin* as spiritual beings with with intellect and volition, distinct from humans and angels due to their invisibility and unique attributes (Shihab, 2002b, 255).

From Izutsu’s perspective, the basic meaning of *Jin* is the meaning inherent to the word regardless of context. He contrasts this with relational meaning, which arises when the word is used in association with other terms, thereby gaining new dimensions (Izutsu, 1997). Izutsu provides the example of the word *Kitab* which has a basic meaning of “book”, but in the Qur’an it takes on relational meanings tied to revelation, purity, and divine guidance. Similarly, while *Jin* fundamentally signifies hiddenness, its meaning shifts when analyzed in relation to other Qur’anic terms.

The table below summarize the occurrences of the word *Jin* in the Qur’an, highlighting its presence in 22 distinct verses across multiple surah. These occurrences form the basis for further analysis of *Jin*’s relational meanings, as shown in the following section.

Table 1. The Data of the Word *Jin* in The Qur’an

No	Surah	Verse(s)
1	Al-an’am	100, 112, 128, 130
2	Al-a’raf	38, 179
3	Al-isra	88
4	Al-kahfi	50
5	An-naml	17, 39
6	Saba’	12, 14, 41

7	Fussilat	25, 29
8	Al-ahqaf	18, 29
9	Ar-rahman	33
10	Az-zariyat	56
11	Al-Jin	1, 5, 6

The basic meaning of *Jin* across these verses serves as the initial foundation for exploring its relational meanings, which evolve as the term interacts with other words within the Qur'anic context. These relational meanings will be further detailed through syntagmatic and paradigmatic analyses.

Relational Meaning of *Jin*

Building on the basic meaning of *Jin*, which signifies a "subtle creature" or "hidden being," we now turn to its relational meaning. According to (Izutsu, 2002), relational meaning emerges when a word takes on additional connotations through its context, especially when it is placed in specific syntagmatic (sentence-level) or paradigmatic (broader conceptual) relationships. Unlike basic meaning, which remains relatively fixed regardless of context, relational meaning is dynamic, shifting based on the words it is associated with.

In the case of *Jin*, its basic meaning of "subtle creature" evolves as it is linked with different words in various contexts throughout the Qur'an. For example, when *Jin* is paired with terms like *Shuraka* (partners) in Q.S. Al-An'am (6:100), the word shifts from referring to an unseen being to indicating a role in polytheistic practices, highlighting the moral and spiritual consequences of associating partners with Allah. Similarly, in verses like Q.S. Al-A'raf (7:38), where *Jin* is linked with *Nar* (Hellfire), the relational meaning of *Jin* changes to signify beings who are destined for punishment due to their disobedience.

Izutsu's theory provides a useful lens for analyzing these shifts in meaning. He divides the analysis of relational meaning into two key methods: syntagmatic and paradigmatic analysis. Syntagmatic analysis looks at how words interact within a sentence to create new meanings, while paradigmatic analysis explores the relationships between words within the larger text or concept system, focusing on similarities and opposites.

By applying these two analytical methods to the term *Jin*, we gain deeper insight into the semantic flexibility of the word. The relational meanings of *Jin* not only expand beyond its basic definition of an unseen creature but also take on nuanced roles depending on the words they are correlated with in the Qur'anic verses.

a. Syntagmatic Meaning

In analyzing relational meaning, Izutsu emphasizes the syntagmatic method, which examines how a word derives its meaning from its immediate context—specifically, the words that appear before or after it within a sentence (Izutsu, 2002). This method moves beyond the lexical meaning of a word, focusing instead on how its meaning shifts based on its syntactical relationships in the text. In the Qur'an, the word *Jin* interacts with various terms, creating new meanings that transcend its basic sense as a “subtle creature”.

Through syntagmatic analysis, this study identifies six key relational words connected with *Jin*, such as *Syuraka*, *Nabi*, *Nar*, *Fasiq* and *Dhalla*, *Junud*, *Sulaiman* and *Qawiyyun Amin*. Each of these associations transforms the meaning of *Jin* into roles such as allies of polytheists, enemies of prophets, inhabitants of hell, misleaders, and even trustworthy soldiers of Prophet Sulaiman. Below, we explore these relational meanings with examples from the Qur'an.

1. The Relationship of the Word *Jin* to *Syuraka* (Allies of Polytheists)

The word *Syuraka* is the plural form of *syirk*, meaning alliance or association (Kamus Al-Ma'ani, 2024). It is said to be an ally because it is equated or allied with the polytheists in opposing Allah as the creator, as stated in Q.S. Al-an'am verse 100;

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَہٗ وَتَعَالَى عَمَّا يُصِفُونَ

“Yet they ascribe as partners unto Him the Jin, although He did create them, and impute falsely, without knowledge, sons and daughters unto Him. Glorified be He and High Exalted above (all) that they ascribe (unto Him).”

By connecting the word *Jin* and *Syuraka*, the meaning of the word *Jin* which originally a subtle creature has changed to become an ally for the polytheists who associate partners with Allah. Quraish Shihab states that the *Jin* on the other hand is similar to Iblis who created wild animals and the like (Shihab, 2002a). The polytheists in this verse also regard the *Jin* as God's wives. The word *Syuraka* itself comes before the word *Jin*. Thus, the basic meaning of *Jin* changes when associated with the word *Syuraka* as described in the Qur'an surah Al-An'am verse 100. Open the Discussion section with a clear statement of the support or nonsupport for your original hypotheses, distinguished by primary and secondary hypotheses. If hypotheses were not supported, offer post hoc explanations. Similarities and differences between your results and the work of others should be used to contextualize, confirm, and clarify your conclusions. Do not simply reformulate and repeat points already

made; each new statement should contribute to your interpretation and to the reader's understanding of the problem.

2. The Relationship of the Word *Jin* to *Nabi* (Enemies of Prophets)

In the Qur'an there is also the word *Jin* which is connected to the word prophet, thus meaning an enemy to him. The presence of *Jin* itself is to make deception for every human being, including even a prophet or *Nabi*. This can be proven by the word of Allah QS. Al-An'am verse 112;

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

“Thus have We appointed unto every prophet an adversary – devils of humankind and Jin who inspire in one another plausible discourse through guile. If thy Lord willed, they would not do so; so leave them alone with their devising”.

The verse is evidence of the word *Jin* changing its meaning from the basic meaning when it is associated with the word *Nabi*, hence creating the meaning of hostility that exists therefrom. From the verse we also know the nature of the *Jin* who like to disturb can be applied to the prophet or *Nabi*, as God's chosen human. The word *Nabi* is located before the word *Jin* as an explanation that *Nabi's* enemy in carrying out God's mission is *Jin*. Quraish Shihab added related to the meaning of *Jin* as an enemy in his interpretation. In this verse, *Jin* is interpreted as the enemy of the Prophet who wants to thwart his mission in preaching, as Shihab quotes it from Rasyid Ridha who interprets *Jin* as a hidden living creature (Shihab, 2002a).

3. The Relationship of the Word *Jin* to *Nar* (Inhabitants of Hell)

The word *Jin*, which means something covered or subtle creature, will change its meaning to the inhabitants of hell when associated with the word *Nar*. This is as Allah says in QS. Al-A'raf verse 38;

قَالَ ادْخُلُوا فِي أُمَّمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا دَارَكُوا فِيهَا جَمِيعًا قَالَتْ أَخْرِبُهُمْ لِأَوْلِيهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلَكِنْ لَا تَعْلَمُونَ

“He saith: Enter into the Fire among nations of the Jin and humankind who passed away before you. Every time a nation entereth, it curseth its sister (nation) till, when they have all been made to follow one another thither, the last of them saith unto the first of them: Our Lord! These led us astray, so give them double torment of the Fire. He saith: For each one there is double (torment), but ye know not.”

The belief that *Jin* are inhabitants of hell has been commonly heard by religious

people. His creation from fire will return him to fire as well, along with the results of his temptations on earth. Jahannam is one of the names of the existing hell, which is said to be where the *Jin* are. The word *Nar* related to *Jin* and located after it is an explanation that the life of *Jin* will end in hell because of their disobedience to the Lord of the universe (Shihab, 2002b). The *Jin* are reluctant to obey His commands and end up with the task of trying to lead humans along with them into hell on the last day. The point of this verse is that the word *Jin* will turn into an expert or inhabitant of hell when it is correlated with the word *Nar*, thus changing its basic meaning.

4. The Relationship of the Word *Jin* to *Fasiq* and *Dhalla* (Misleaders)

It is said with *Fasiq* because the *Jin*'s job is to mislead humans, no wonder the word *Jin* is often associated with humans. Still related to the previous verse and explanation, that *Jin* has a misleading nature with the aim of gathering his friends and taking them to hell along with him. In some of the data found, the word *Jin* is correlated with *Ins* either as a test for humans, or similar to it. This can be proven by the word of Allah QS. Al-Kahf verse 50;

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

“And (remember) when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblis. He was of the Jin, so he rebelled against his Lord’s command. Will ye choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you? Calamitous is the exchange for evil-doers.”

As God's creatures, we have our own duties on this earth. One of the *Jin*'s tasks is to mislead humans. This is evidenced by the connection and relationship of the word *Jin* with *Dhalla* which means misguided. This statement is corroborated by QS. Fussilat verse 29;

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ آصَلْنَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونُوا
مِنَ الْأَسْفَلِينَ

“And those who disbelieve will say: Our Lord! Show us those who beguiled us of the Jin and humankind. We will place them underneath our feet that they may be among the nethermost.”

The word *Jin* in relation to *Nar* is heavily influenced by these two words, *Fasiq* and *Dhalla*. These two words represent the activities that *Jin* performs or the nature of *Jin*'s task in his creation to this earth. This word is located directly after the word *Jin* indicating that the connection with this word is very close. This verse has a close connection with verse 38 of surah al-a'raf, as mentioned in his tafsir ibnu kasir that there are two groups of Allah's creation that deserve to be placed under the soles of our feet, which is the lowest place to punish (Ar-Rifa'i, 2012). As for surah al-a'raf verse 38 discusses the leader, while surah fushilat verse 29

discusses the appropriate level of existence for those who are *Fasiqand Dhalla*, namely the hell of Jahannam. Thus, the nature of *Jin* as bullies would be closely related to hell. This verse proves the change in the basic meaning of the word *Jin* when linked to other words in the same verse.

5. The Relationship of the Word *Jin* to *Junud* (Soldiers of Prophet Sulaiman)

Prophet Sulaiman was one of the Prophets who had a great miracle, namely being able to talk to animals. He had a myriad of reinforcements that helped him in preaching from all kinds of creatures. *Jin* is one of his reinforcements. The word *Junud* is the plural form of *Jundiy* which means army (Kamus Ma'ani, 2024). It is called *Junud* because the army owned by Prophet Sulaiman was not just one, but many. This is proven by the word of Allah in QS. An-naml verse 17;

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ

“And there were gathered together unto Solomon his armies of the *Jin* and humankind, and of the birds, and they were set in battle order.”

At this point and the point after it have a relationship with each other in terms of relational words, namely *Jin* as the army of Prophet Sulaiman with superpowers owned because it can move the throne in just one blink of an eye. In his interpretation, Quraish Shihab mentions that the *Jin* here is named Ifrit who was able to move the throne of Queen Bilqis in half a day (Shihab, 2002c). Thus, the relational meaning contained in this discussion is that the *Jin* is one of the many soldiers of Prophet Sulaiman who have superpowers.

6. The Relationship of the Word *Jin* to Sulaiman and *Qawiyyun Amin* (Strong and Trustworthy)

As one of Prophet Sulaiman's soldiers, the *Jin* in QS. An-Naml verse 39 is known as Ifrit. He was strong and trustworthy because he could move Queen Bilqis's throne in half a day as mentioned in the previous verse. This verse further explains the ability of *Jin* Ifrit as a strong soldier of Prophet Sulaiman. This explanation is found in Q.S. An-Naml verse 39;

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ

“A stalwart of the *Jin* said: I will bring it thee before thou canst rise from thy place. Lo! I verily am strong and trusty for such work.”

Through the above verse, we can understand that *Jin*, which is a subtle creature and is interpreted as such, can change its meaning and function when it is correlated with the word *Qawiyyun Amin* which means “strong and trustworthy”. Thus, the *Jin*'s habit of disturbing human switches meaning to become a great human helper, namely the Prophet Sulaiman. And

also contrary to its original evil nature, in this verse with the word relation proves that *Jin* can also mean something good (Shihab, 2002c). From the verse, it can be understood that the basic meaning of *Jin* as a subtle creature is still attached, but the meaning will change according to the word relations contained in the Qur'an, so that the initial meaning will change according to the context.

b. Paradigmatic Meaning

Another method applied by Izutsu to reveal relational meaning is the paradigmatic method, which analyzes a word's meaning through its relationships with similar and opposite terms. This involves exploring synonymy (similar meanings) and antonymy (opposite meanings) to understand the broader semantic field of the word (Izutsu, 2002). By comparing a word to adjacent concepts, its relational meaning becomes more nuanced and dynamic (Fahimah, 2020). In the Qur'an, the word *Jin* exhibits both synonyms and antonyms that enrich its contextual understanding.

The synonyms of the word *Jin* include *Satan* and *Iblis*, as these entities share overlapping characteristics of being subtle, hidden, and inherently disruptive. On the other hand, the antonyms of *Jin* are *Angels* and *Ins* (humans). These opposites highlight the contrast between the nature and roles of *Jin* compared to obedient and visible beings like *Angels* and *Ins*. Below is a detailed exploration of these relationships:

1. Satan

As a synonym of *Jin*, the meaning of Satan contained in the Qur'an is a bad or evil character or trait proven by the evidence contained in the Qur'an. The word *Syaitan* in singular and plural form is mentioned 88 times in the Qur'an (Baqi', 1981). In the plural form **شياطين** means the evil spirit of the devil the devil (Ma'luf, 1986). There are seven characteristics of Satan (Jumardi, 2018) which are proven by Allah's words found in the Qur'an; (1) misleading (Ma'luf, 1986, QS. An-Nisa (4): 60), (2) sowing enmity (Ma'luf, 1986, QS. Al-Maidaih (5): 91), (3) inviting to cruel and unlawful acts (Ma'luf, 1986, QS. An-Nur (24): 21), (4) whispering evil thoughts or *waswasa* (Ma'luf, 1986, QS. Al-A'raf (7): 20), (5) likes self-image or *tajyin* (Ma'luf, 1986, QS. Al-An'am (6): 43), (6) inviting to hell (Ma'luf, 1986, QS. Luqman (31): 21), and (7) inviting to *kufir* (Ma'luf, 1986, QS. Al-Hasyr (59): 16).

This word is a native Arabic word that has been around for a long time. This is evidenced by several derivative or related words, such as the words **شوط شاط شطط** and **شطن** which mean far, astray, preaching, burning and extreme (Shihab, 2002b). Satan is an attitude and behavior that keeps a servant away from the grace and affection of the creator (Hasiah, 2018).

In surah al-An'am verse 28, the word *Jin* is mentioned with the meaning of Satan, namely as a creature assigned to mislead humans.

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا يَمْعَشَرِ الْجِنَّ قَدْ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ ...

"(Remember) on the day when He gathered them all together (and Allah said), "O Jin, you have (misled) man many times." ...

Here, the *Jin* are addressed directly, emphasizing their role as tempters and misleaders, akin to Satan. Quraish Shihab notes in *Tafsir al-Mishbah* that the *Jin* in this verse are synonymous with Satan because of their shared nature as entities that disturb and mislead (Shihab, 2002c). Thus, the relational meaning of *Jin* expands to include their role as spiritual adversaries who draw people away from Allah's path.

2. Iblis or The Devil

The Qur'an also presents *Iblis* as a specific type of *Jin*. Like *Jin* and Satan, the devil is also a supernatural being whose existence disturbs humans to do good, because that is the purpose of their creation; to disturb humans. The word devil is mentioned 11 times in the Qur'an, namely; Q.S. al-Baqarah (2): 34, Q.S. al-A'raf (7): 11, Q.S. al-Hijr (15): 31-32, Q.S. al-Isra, (17): 61, Q.S. al-Kahf (16): 50, Q.S. Taha (20): 116, Q.S. ash-Syu'ara (26): 95, Q.S. Saba' (34): 20, and Q.S. Shad (38): 74-75 (Nu Online, n.d.). While the word *Jin* which means *Iblis* is said in Q.S. al-A'raf verse 38, the verse confirms that humans who go astray and act disbelievers will accompany *Iblis* to hell. The following verse reads;

قَالَ ادْخُلُوا فِي أُمَّمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ

"(Remember) when We said to the angels, "Prostrate yourselves to Adam!" They prostrated themselves, but *Iblis* (refused). He belonged to the *Jin*, then he disobeyed the command of his Lord..."

This verse highlights the synonymous relationship between *Jin* and *Iblis*, emphasizing their rebellious and disruptive nature. While all *Jin* share the quality of being hidden beings, *Iblis* stands out as a prototype of defiance and arrogance. (Hasiah, 2018) elaborates that *Iblis* represents the extreme traits of dissent, pride, and deception, traits also inherent in *Jin*. Thus, the synonymy between *Jin* and *Iblis* reveals the potential of *Jin* to act as spiritual antagonists.

3. Angel

Angels serve as the antithesis of *Jin* in the Qur'anic narrative. Just like the two spirits mentioned earlier, angels are also the most obedient of God's creation. They obey all commands from Allah and are invisible like *Jin* and demons that cannot be seen by the senses. The invisible nature of angels for humans is different when faced with Prophets and

Messengers, they can feel their presence as described in the Qur'an. Angels are considered as potentially positive beings who direct humans to goodness, this is in contrast to the nature of Satan, demons and *Jin* who have negative potential for humans. The explanation of angels as obedient creatures and the opposite of *Jin* is found in QS. Al- Anbiya' (21): 19-20 below;

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ
 ١٩ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ٢٠

“To Him belongs all that is in the heavens and the earth. (The angels) who are with Him have no pride in worshipping Him nor do they grow weary (19) They (the angels) praise Him night and day without ceasing (20).”

The relational meaning of *Jin* as hidden, potentially rebellious beings is magnified when juxtaposed with angels, who are unseen but purely obedient. Quraish Shihab explains that angels' nature as messengers highlights their dedication to guiding humans, contrasting sharply with the disruptive tendencies of *Jin* (Mursalim et al., 2024).

4. Human (Ins)

Humans or in Arabic referred to as *Ins* are God's creations that are visible to the senses and were sent to earth to be caliphs. Allah endowed humans with a mind to think and a heart to feel. In the Qur'an, the word *Ins* is found many times that discuss humans, and is often juxtaposed with the word *Jin* (Baqi', 1981). There are 18 times the word *al-Ins* is juxtaposed with *Jin*. As found in Q.S. *al-An'am* verses 112 and 128, and 130, also found in *surah al-A'raf* verse 179, Q.S. *al-Isra* verse 88, Q.S. *an-Naml* verse 17, Q.S. *Fushilat* verses 25 and 29, Q.S. *al-Ahqaf* verse 18, Q.S. *ar-Rahman* verse 33, Q.S. *adz-Dzariyat* verse 56, and Q.S. *al-Jin* verses 5 and 6.

These verses explain to us in detail that human existence as a creature never escapes the reach of *Jin* and the like. Of the many tests inflicted on humans, the most difficult is the temptation of the *Jin* or often referred to as Satan. The word *Ins*, which means human, is rooted in the letters *alif*, *nun* and *sin*. The three letters can form the word *Insan* which comes from the word *nasiya* and means forgetting, it shows that humans are forgetful creatures who make many mistakes so they need a warning (Wahid & Ismail Firdaus, 2022). Thus, the word *Jin* which is correlated with the word *Ins* in the Qur'an is considered as two equivalent creatures that have a connection with each other. As *Jin* was sent to earth to disturb, disturb the children of Adam, namely humans, with the aim of serving Allah SWT. This is found in the Qur'an in QS. *Adz-Dzariyat* verse 56 below;

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“I did not create the *Jin* and mankind (human) except to worship Me.”

Despite their shared purpose, *Jin* and *Ins* differ fundamentally. Humans are visible, tangible beings created to act as caliphs on earth, endowed with intellect (*aql*) and free will. In contrast, *Jin* are hidden and possess unique abilities, often associated with deception and temptation. This juxtaposition highlights the complementary yet contrasting roles of the two creations in the divine order. Quraish Shihab notes that the mention of *Jin* before *Ins* in many verses signifies their precedence in creation, yet their roles are intertwined as tests for one another (Shihab, 2002e).

D. Conclusion

This study demonstrates that the meaning of the word *Jin* in the Qur'an is dynamic, shaped by its relational and contextual usage through syntagmatic and paradigmatic analysis. Derived from the root *j-n-n*, which conveys concealment, *Jin* takes on varied meanings depending on its associations, such as allies of polytheists (*Syuraka*), enemies of prophets (*Prophet*), inhabitants of hell (*Nar*), misleaders (*Fasiq* and *Dhalla*), soldiers (*Junud*), and strong and trustworthy (*Qawiyyun Amin*). Syntagmatically, *Jin* interacts with specific terms to create context-based meanings, while paradigmatically, it reflects relational contrasts and similarities within the semantic field. Employing Toshihiko Izutsu's semantic framework, this research enriches our understanding of *Jin* while acknowledging its limitations, such as the focus on linguistic aspects over broader cultural or historical influences. Academically, the study contributes to Qur'anic semantics, while practically, it encourages deeper engagement with the Qur'anic text. By exploring the nuanced and relational meanings of *Jin*, this research lays a foundation for future studies on other key Qur'anic terms.

E. References

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