

**THE CONCEPT OF JINN IN
ISLAM AND CHRISTIAN ORTHODOX
(Comparative Study of the Books of Abbot N. and Malik
Ibrahim)**



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TESIS

**Diajukan kepada Pascasarjana UIN Sunan Kalijaga
untuk Memenuhi Salah Satu Syarat guna Memperoleh
Gelar Magister dalam Ilmu Agama Islam
Program Studi Agama dan Filsafat
Konsentrasi Filsafat Islam**

**YOGYAKARTA
2015**

ABSTRACTION

This work was possible because of a few main reasons. First, the author never met an object, which describes the subject of jinns in the Eastern Church and in Islam. Second, a wide range of information in Islam is in reference to the information in Christianity, i.e. to know some information from a version of Christianity, then it is possible to understand the Islamic version of that information better. That's why the author decided to write this thesis.

This work is based on the principles of completeness and reliability. The subject of jinns being described from the different positions on the range of issues (such as genesis of the jinns, marital relationships between jinns and humans or between jinns and jinns etc.) in order to get a complete picture of jinns' being according to Eastern Church and to Islam.

In this research the author uses both methods, analysis and synthesis. The type of research is library research and, as the primary sources, the author uses the books of Abbot N. (*От чего нас хотят спасти НЛО, экстрасенсы, оккультисты, маги / UFOs, Psychics, occultists, magicians. From what they want to save us*) and Malik Ibrahim (*Параллельный мир или многое, но не все о джиннах / Parallel World or lot of, but not all about the jinns*). Those books reflect the contemporary position of Eastern Church and Islam on the question of jinns. Both of those books mostly cover the same range of questions, but if some questions aren't described clean, then the author of the thesis uses such relevant sources as the world-renowned encyclopedias, and also books about history or ethnography.

At the interesting and important moment, the author should note that during the process of studying different information from the sources, the author came to the conclusion that Islamic sources from the position of the doctrine are more logical, but Christian sources are more complete about the newest scientific facts, theories and data. Christian sources are more interesting and better fit to the current situation in the world.

As the final result of this thesis, the author came to the conclusions, that on the doctrinal level, the positions of the Eastern Church and Islam about jinns are different, but on the practical level, the positions of Eastern Church and Islam are very close. Also, without understanding the position of the religion about the jinns, it is impossible to understand the religion completely, i.e. it is possible to say that question of the jinns is the key question for Christianity or for Islam.

As the special conclusion towards to Islamic society by results of this thesis, the author must say that in today's world believers should first of all think about to changing their inner world, to use "critical thinking", to develop an intellectual capability and to learn from other religions and cultures all the positive aspects that they offer.

Keywords: *jinns, devils, evil spirits, witchcraft, demons, Eastern Church, magic, sorcery.*

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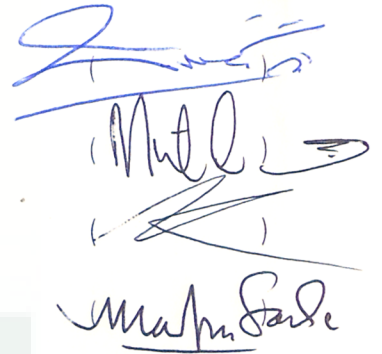
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Assalamu 'alaikum wr. wb.

Setelah melakukan bimbingan, arahan, dan koreksi terhadap penulisan tesis yang berjudul:

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Saya berpendapat bahwa tesis tersebut sudah dapat diajukan kepada Pascasarjana UIN Sunan Kalijaga untuk diujikan dalam rangka memperoleh gelar Magister Studi Islam.

Wassalamu'alaikum wr. wb.

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Printed letters	Hand-written letters	Name of letter	Sound	Similar English letter	Similar English Sound	Similar Indonesian letter	Sound	Similar Indonesian Sound
А а	А а	А	[A]	A	like a in “far”	A	[A]	“anak”
Б б	Б б	Бэ	[B]	B	like b in “but”	B	[Be]	“berhenti”
В в	В в	Вэ	[B]	W, V	like v in “voice”	W, V	[We]	“wanita”
Г г	Г г	Гэ	[Г]	G	like g in “got”	G	[Ge]	“gadis”
Д д	Д д	Дэ	[Д]	D	like d in “day”	D	[De]	“duduk”
Е е	Е е	Е	[Йэ]	E	like ye in “yet”	E	[Ye]	“payet”
Ё ё	Ё ё	Ё	[Йо]	E (Yo)	like yo in “your”	E (Yo)	[Yo]	“yoga”
Ж ж	Ж ж	Жэ	[Ж]	Zh	like s in “pleasure”	Zh	[Zhe]	“zye”
З з	З з	Зэ	[З]	Z	like z in “zone”	Z	[Ze]	“zina”
И и	И и	и	[И]	I	like ee in “meet”	I	[I]	“islam”
Й й	Й й	short и	[Й]	Y	like y in “boy”	Y	[Y] (Yi)	“permai”
К к	К к	ка	[К]	K	like k in “skate”	K	[Ka]	“kaki”
Л л	Л л	Эл	[Л]	L	like l in “look”	L	[El]	“lalu”
М м	М м	Эм	[М]	M	like m in “may”	M	[Em]	“mirip”
Н н	Н н	Эн	[Н]	N	like n in “not”	N	[En]	“nasi”

О о	<i>О о</i>	0	[0]	O	like or in “port”	O	[O]	“roti”
П п	<i>П п</i>	Пэ	[П]	P	like p in “spoon”	P	[Pe]	“partai”
Р р	<i>Р р</i>	Эр	[P]	R	like r in “rock”	R	[Er]	“rumah”
С с	<i>С с</i>	Эс	[C]	S	like s in “smoke”	S	[Es]	“sama”
Т т	<i>Т т</i>	Тэ	[T]	T	like t in “tie”	T	[Te]	“tulis”
У у	<i>У у</i>	У	[Y]	U	like oo in “moon”	U	[U]	“utara”
Ф ф	<i>Ф ф</i>	Эф	[Ф]	F	like fin “foot”	F	[Ef]	“fakir”
Х х	<i>Х х</i>	Ха	[X]	H	like ch in Scottish “loch”	H	[Ha]	“hakim”
Ц ц	<i>Ц ц</i>	Цэ	[Ц]	Ts	like ts in “boots”	Ts	[Tse]	“natsir”
Ч ч	<i>Ч ч</i>	Чэ	[Ч]	Ch	like ch in “chair”	C	[Ce]	“cari”
Ш ш	<i>Ш ш</i>	Ша	[Ш]	Sh	like sh in “shell”	Sy	[Sya]	“syarat”
Щ щ	<i>Щ щ</i>	Ща	[Щ]	Sh	like sh ch in “Danish charter” pronounced as one word	Sya	[Syia]	“sy” lebih lunak dari ш
Ъ ъ	<i>Ъ ъ</i>	Hard sign	’	’	’	’	“Tanda Keras”	’
Ы ы	<i>Ы ы</i>	Ы	[Ы]	I	like i in “kick”	I	[I’]	“sakit”
Ь ь	<i>Ь ь</i>	Soft sign	’	’	’	’	“Tanda Lunak”	’
Э э	<i>Э э</i>	Э	[Э]	E	like e in “bet”	E	[E]	“ejaan”
Ю ю	<i>Ю ю</i>	Ю	[Йу]	U	like you in “youth”	Yu	[Yu]	“layu”
Я я	<i>Я я</i>	Я	[Йа]	Ya	like ya in “yard”	Ya	[Ya]	“yakin”

PREFACE

First of all, the author should give gratitude to the Creator for possibility to finish the Thesis. Then the author should express gratitude to his parents, his wife, baby and, especially, to ibu mertua for their patience. Without their help and inspiration, it would be impossible to finish this work.

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TABLE OF ABBREVIATIONS AND SYNONIMS

ROC, RPC (PIII)	:	<i>Russian Orthodox Church. Synonyms: Ortodoxie, Eastern Church, Orthodoxal Church, Russian Church</i>
RKC (PKII)	:	<i>Rome Catholic Church. Synonyms: Rome Church</i>
MTA, SPM (CIIM)	:	<i>Creatures of the parallel world. Synonyms: aliens, demons, jinns, fallen angel, evil spirits, devils</i>
UFO (HJO)	:	<i>Unidentified flying object. Synonyms: Flying plate</i>
Q.S.	:	<i>Qur'an Suci. Synonyms: Quran, Qur'an, Qoran, Koran, Kur'an</i>

CHAPTER I

INTRODUCTION

A. Background

The author decided to chose this theme because it is very interesting. According to the author's opinion, it is hard to find information about the jinns. The number of books, which are describe the question from the religious position, is very limited.¹ There are many more books which do so from the position of culture and mythology.² In fact, it is possible to find some comparisons between religions about theme of the jinns. But in such literature it is also possible to find some serious errors or lack of logic.³ Also, it is possible to meet lot of literature about the alien and mystical.⁴ It is possible to talk about the lack of logic or serious factual errors in such books. A minute number of the books contains a good set of facts and scientific methods.^{5 6}

¹ Example Ибрахим М., *Параллельный мир или многое, но не все о джиннах* (Казань: Идел-пресс, 2004). / Ibrahim M., *Parallel world or lot of, but not all about the jins* (Kazan: Idel-press, 2004).

² Example Скандинавская мифология: энциклопедия (Москва, Эксмо, 2005). / *Norse mythology: Encyclopedia* (Moscow: Eksmo, 2005).

³ Example Генри Ансар Келли, *Satan: A Biography* (Весь Мир, 2011). / Henry Ansgar Kelly, *Satan: A Biography* (All the World, 2011).

⁴ Example Лин фон Паль, *Все тайны Третьего Рейха* (Москва: АСТ, 2010). / Lin Fon Pal, *All the secrets of the Third Reich* (Moscow: AST, 2010).

⁵ Example Грэм Хэнкок, *Сверхъестественное: встречи с древними учителями человечества* (Эксмо, 2007). / Graham Hancock, *Supernatural: Meetings with the Ancient Teachers of Mankind* (Eksmo, 2007).

⁶ Example Джон А. Килль НЛО, *Операция Троянский конь* (Нева, 2004). / John A., Keel, *UFO, Operation Trojan Horse* (Neva, 2004).

Briefly, the question of jinns can be expressed as this: in Islam, the jinns are an independent class of creatures with free will. And Satan is a jinn and he never was an angel. Between the Creator and the devil, there is an agreement that the devil has a delay from death until the End of the World, and the devil will try to drag the people (and the jinns) from the right path.⁷ The Islamic point of view about jinns is the most logical. (In the comparison with Christianity).

From the point of view of Christianity demons were the angels who rebelled against the Creator. Then the devil was thrown into the world from the heavens. However, it is possible to ask the question, how could the angels rebel against God? But in Christianity there is no clear answer. Usually, in the books such questions are avoided or there are philosophical constructions which are too complicated.⁸ Moreover, in the Bible are the words of Old Testament, Genesis [6:1-6:4]:

«{6:1} And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, {6:2} That the sons of God saw the daughters of men that they [were] fair; and they took them wives of all which they chose. {6:3} And the LORD said, My spirit shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years. {6:4} There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare [children] to them, the same [became] mighty men which [were] of old, men of renown.»⁹

⁷ “Иблис” in А. Али-Заде, *Исламский энциклопедический словарь* (Москва: Издательский дом Ансар, 2007). / A. Ali-Zade, *Encyclopaedia of Islam* (Moscow: Ansar, 2007), pp. 122-123.

⁸ “Дьявол” in О.А. Платонов, *Святая Русь, Большая Энциклопедия Русского Народа, Русское Православие* (Институт русской цивилизации, 2009). / O.A. Platonov, *Holy Russia, Great Encyclopedia of Russian People, Russian Orthodoxy* (Institute of Russian civilization, 2009), pp. 175-176.

⁹ Old Testament. Genesis. [6:1-6:4]. *Holy Bible, King James Version 1611* (The Bible Societies, 2008).

Those words make interpretation difficult if we try to use only Christian sources.

Judaism allows us to find the interpretation of these words. According to Judaism those words are talking about two angels (in Islam they're named as Harut and Marut).¹⁰ Islam and Christianity have references to Judaism, that's why it is impossible to consider the concept of jinns in Christianity (and partially in Islam) completely without recalling some information from Judaism.¹¹

The main idea of this thesis is to compare the concept of jinns in two different world religions and to get results, which will be both complex and easy for understanding.

Due to the fact that the author has limits about time and resources, the author can not use all possible sources and has to use only sources which already contain all the essential information – books *От чего нас хотят спасти НЛО, экстрасенсы, оккультисты, маги / UFOs, Psychics, occultists, magicians. From what they want to save us*¹² and *Параллельный мир или многое, но не все о джиннах. / Parallel World or lot of, but not all about the jinns*.¹³ Those books

¹⁰ “Падение ангелов” in *Еврейская энциклопедия Брокгауза и Ефрона*, Cd-rom edition (Мультимедиа-издательство Адепт, 2003). / *The Jewish Encyclopedia of Brockhaus and Efron*, Cd-rom edition (Multimedia-publishing Adept, 2003).

¹¹ “Демонология” in *Еврейская энциклопедия Брокгауза и Ефрона*, Cd-rom edition (Мультимедиа-издательство Адепт, 2003). / *The Jewish Encyclopedia of Brockhaus and Efron*, Cd-rom edition (Multimedia-publishing Adept, 2003).

¹² Игумен N, *От чего нас хотят спасти НЛО, экстрасенсы, оккультисты, маги* (Даниловский благовестник, 2011). / Abbot N., *UFOs, psychics, occultists, magicians. From what they want to save us* (Danilov's Evangelist, 2011).

¹³ Ибрахим M., *Параллельный мир или многое, но не все о джиннах* (Казань: Идел-пресс, 2004). / Ibrahim M., *Parallel world or lot of, but not all about the jins* (Kazan: Idel-press, 2004).

have same level, same time of publishing and same list of the questions, which those books try to reveal. It is possible to consider those books like the typical books, which reflect an intellectual level, cultural level and the doctrine of the Russian Eastern Orthodox Church and the Islamic Umma of Russia.

B. Questions

According to the theme above this thesis will analyze the following questions:

What is the concept of jinns in Islam and in Russian Orthodox Christianity, by comparing the books of Abbot M. and Ibrahim N. (I.e. to get answers for the questions - what are the similarities and the differences in the concept of jinns in the Russian Eastern Orthodox Church and in Islam.)

C. Purpose of Research

According to the theme above this thesis has a purpose: to make a comparison between the concept of jinns in Islam and in Russian Orthodox Christianity by comparing the books of Abbot N.¹⁴ and Ibrahim M.¹⁵ and to expand the knowledge of the author.

¹⁴ Игумен N, *От чего нас хотят спасти НЛО, экстрасенсы, оккультисты, маги* (Даниловский благовестник, 2011). / Abbot N., *UFOs, psychics, occultists, magicians. From what they want to save us* (Danilov's Evangelist, 2011).

¹⁵ Ибрахим M., *Параллельный мир или многое, но не все о джиннах* (Казань: Идел-пресс, 2004). / Ibrahim M., *Parallel world or lot of, but not all about the jins* (Kazan: Idel-press, 2004).

Usefulness of the thesis: the thesis should give the reader a complex view on the matter and to help the reader look at the question of jinns from the comparative position.

The subject of research: the jinns in the interpretation of Islam and Russian Orthodox Christianity and related questions.

D. Literature review

Most of the serious works, which are devoted to the question of jinns, are describing the problem within one religion and they often make mistakes when considering this problem in the borders of another religion. Sometimes such mistakes are serious or the information has become outdated.

The main sources: *The Holy Quran*¹⁶ and *The Holy Bible*.¹⁷

Игумен Н., *От чего нас хотят спасти НЛО, экстрасенсы, оккультисты, маги* / Abbot N., *UFOs, Psychics, occultists, magicians. From what they want to save us*¹⁸ and Ибрахим М., *Параллельный мир или многое, но не все о джиннах* / Ibrahim M., *Parallel World or lot of, but not all about the jinns*.¹⁹

¹⁶ *The Holy Quran., English Translation of the Meanings by Abdullah Yusuf Ali*, From a version revised by the Presidency of Islamic Researches, IFTA, Call and Guidance (Published and Printed by the King Fahd Holy Quran. Printing Complex, 1987),

¹⁷ *Holy Bible, King James Version 1611* (The Bible Societies, 2008).

¹⁸ Игумен Н., *От чего нас хотят спасти НЛО, экстрасенсы, оккультисты, маги* (Даниловский благовестник, 2011). / Abbot N., *UFOs, psychics, occultists, magicians. From what they want to save us* (Danilov's Evangelist, 2011).

¹⁹ Ибрахим М., *Параллельный мир или многое, но не все о джиннах* (Казань: Идел-пресс, 2004). / Ibrahim M., *Parallel world or lot of, but not all about the jins* (Kazan: Idel-press, 2004).

От чего нас хотят спасти НЛЮ, экстрасенсы, оккультисты, маги / UFOs, Psychics, occultists, magicians. From what they want to save us - this book was written by a group of Russian writers. This book is blessed by the Eastern Orthodox Church. Formally, this book illustrates the official views of the Eastern Church on the concept of jinns and related questions. More completely this book will be analysed in Chapter II.

Параллельный мир или многое, но не все о джиннах / Parallel World or lot of, but not all about the jinns - this book is the only serious book, which was written by the Russian author on the theme of jinns. Here it means that the book is full of facts and written in good language. This book will be analysed more completely in Chapter II.

Secondary sources: books which describe question of jinns within borders of their religion. (Sometimes they can touch another religions). They include: *Святая Русь. Большая Энциклопедия Русского Народа, Русское Православие* \ *Holy Russia, Great Encyclopedia of Russian People. Russian Orthodoxy*²⁰, *Encyclopaedia Judaica*²¹, *Еврейская энциклопедия Брокгауза и Ефрона*²², *Encyclopaedia Of Islam*²³, *Brill Encyclopaedia of Islam*.²⁴

²⁰ О.А. Платонов, *Святая Русь, Большая Энциклопедия Русского Народа, Русское Православие* (Институт русской цивилизации, 2009). / O.A. Platonov, *Holy Russia, Great Encyclopedia of Russian People, Russian Orthodoxy* (Institute of Russian civilization, 2009).

²¹ *Encyclopaedia Judaica*, CD-ROM Edition (Judaica Multimedia, 1997).

²² *Еврейская энциклопедия Брокгауза и Ефрона*, Cd-rom edition (Мультимедиа-издательство Адепт, 2003). / *The Jewish Encyclopedia of Brockhaus and Efron*, Cd-rom edition (Multimedia-publishing Adept, 2003).

²³ *Encyclopaedia Of Islam*, CD-ROM Edition (Brill Academic Pub, 2004).

²⁴ *Encyclopaedia of Islam* (Leiden: Brill, 1960-2004).

This book should be mentioned separately, like every great source of information - *Еврейская чертовщина / Judaic Demonology*.²⁵ This book contains lot of facts, which were not mentioned in other literature.

The same, but about Islam: *Мир джиннов и дьяволов / The World of jinns and devils*²⁶, *Острый меч, разящий колдунов вредящих*²⁷ / *How To Protect Yourself From Jinns & Shaytan*. Those books can be described like the classical books about the jinns in Islam.

These books are on the same subject, but are about the Eastern Orthodox Church's perspective. As the sources of information, which describe the problem of the jinns from the ROC position in the contemporary period, it is possible to mention: *Злые духи и их влияние на людей / Evil spirits and their impact on people*²⁸. This book is full of facts and conclusions, but it contains serious errors (especially about Islam). Also, lot of facts and conclusions can be debated and have different interpretations.

As the sources of historical, cultural and religious information, it is possible to mention these books: *Баня в полночь: Исторический обзор магии*

²⁵ Меир Бадхен, *Еврейская чертовщина* (Гешарим, 2006). / Meyir Badhen, *Judaic demonology* (Gesharim, 2006).

²⁶ Аль-Ашкар Умар Сулейман, *Мир джиннов и дьяволов* (Москва: Умма, 2006). / Omar Bin Sulaiman Al-Ashqar, *The World of jinn and devils* (Moscow: Umma, 2006).

²⁷ Вахид Абд-ас-Салям, *Острый меч, разящий колдунов вредящих* (Москва: Умма, 2008). / Wahid Abd Al-Salam Bali, *How To Protect Yourself From Jinn & Shaytan* (Moscow: Umma, 2008).

²⁸ Игумен Марк, *Злые духи и их влияние на людей* (Отчий Дом, 2011). / Mark Abbot, *Evil spirits and their impact on people* (Father's House, 2011).

иаданий в России²⁹ / *Bath in midnight: historical review of magic and fortunetelling in Russia*, Русская пытка, Политический сыск в России XVIII века³⁰ / *Russian torment, Political secret service in Russia of XVIII century*, Православная инквизиция в России / *Orthodoxal inquisition in Russia*.³¹

E. Theoretical Framework

Theory: in this study the author follows Marx's³² dialectical model. It means that the author takes the views and dogmas of the Orthodox Church about jinns like thesis and compares them with the dogmas and views of Islam like antithesis. Thus, the author will get as a result, a synthesis of new knowledge. Such a model (the comparison between the positions of Islam and Orthodox Church) allows the author to obtain a new view on the question of jinns and to get new conclusions.

There are enough comparisons between Christianity and Islam, between the Q.S. and the Bible especially³³. But the author never found a serious and

²⁹ В.Ф. Райан, *Баня в полночь: Исторический обзор магии иаданий в России* (Москва: Новое литературное обозрение, 2006). / V.F. Rayan, *Bath in midnight: historical review of magic and fortunetelling in Russia* (Moscow: New Literature Review, 2006).

³⁰ Е.Ф. Грекулов, *Православная инквизиция в России* («Наука», 1964). / E.F. Grekulov, *Orthodoxal inquisition in Russia* («Nauka», 1964).

³¹ Е. В. Анисимов, *Русская пытка, Политический сыск в России XVIII века* (Санкт - Петербург: Норинт, 2004). / E.V. Anisimov, *Russian torment, Political secret service in Russia of XVIII century* (St. Petersburg: Norint, 2004).

³² Кон И. С., *Словарь по Этике* (Политиздат, 1981, 133—81 0302050000). / Kon I.S., *Dictionary of Ethics* (Politizdat, 1981, 133-81 0302050000), pp. 195-196.

³³ Example Максимов Юрий, *Религия Креста и религия полумесяца* (Московское Подворье Свято-Троицкой Сергиевой Лавры, 2008). / Yuri Maximov, *Religion of the Cross and Religion of the half-moon* (Moscow Compound Holy Trinity St. Sergius Lavra, 2008).

successful attempt to compare information about the conception of the jinns (and, in particular, about the devil) in the different religions. By that reason the author should follow a new way and has to use sources carefully, because they are often containing errors. The author holds the position about genesis and development of Islam and Christianity that there are more similarities than differences.

F. Method

The method, which was used for preparing this thesis, is library research.³⁴ Library research is the research, which was done by reviewing the literature, which is relevant to the subject. Literature which correlates with the theme of the thesis. In addition, the author also used such resources, which are related to theme of the thesis, such as articles, journals, papers, dissertations and other sources, which are relevant, credible, representative and proportional to serve as the sources.

This research is descriptive-analytic research.³⁵ This means that the research describes a particular object and explains things, which are associated with it or research that systematically describes the facts or certain characteristics in certain fields factually, accurately. This study describes the “concept of the jinns in Islam and in the Eastern Ortodox Church”.

³⁴ Кузнецов И. Н., *Рефераты, курсовые и дипломные работы: Методика подготовки и оформления: Учебно-методическое пособие* (Москва: Дашков и К', 2004). / Kuznetsov I.N., *Essays, term papers and dissertations: Methods of preparation and execution: Educational handbook* (Moscow: Dashkov and K', 2004), pp. 88-89.

³⁵ *Ibid.*, pp. 101-102.

The author uses the method of critical analysis for analysis of the data.³⁶

The critical analysis method is a careful examination and evaluation of texts, images, or papers, or other sources. Performing of critical analysis does not always include finding the errors in the papers. On the contrary, it should be thoughtful. Critical analysis can help to understand the interaction of certain elements.

The approach, which is used in this study, is an integrative-interconnective approach.³⁷ It is approach, which makes possible mutual communication and mutual contributions from a variety of disciplines. In this work that approach was used in order to get a comprehensive understanding of cohesive ideas and facts about jinns into a logical hypothesis.

This study is a comparative study and it was conducted to compare the similarities and differences of two or more facts and object's properties in a certain framework.

G. Notes on Quran's and Bible's Translation

Sometimes the question of the translation is very important. During preparation of material for this thesis, the author realized, that sometimes English, Indonesian and Russian translation of the same part of Q.S. or hadiths can be different. Some hadiths even can disappear or have different numeration. Most precious are the translations in the English and Indonesian languages and less precious are the Russian versions.

³⁶ *Ibid.*, pp. 174-173.

³⁷ *Ibid.*, pp. 240-241.

Because this thesis has limits and in order to prevent “overloading” of the thesis by the footnotes, the author will use, by default, such sources:

The Holy Q.S., English Translation of the Meanings by Abdullah Yusuf Ali (From a version revised by the Presidency of Islamic Researches, IFTA, Call and Guidance, Published and Printed by the King Fahd Holy Q.S. Printing Complex, 1987). If the translation will differ from the Russian version of the text, or usage of Russian version (or another version of translation) is critical, then the author will specially use footnotes with an indication of the version of translation.

Holy Bible, King James Version 1611 (The Bible Societies, 2008). If the translation will differ from the Russian version of text, or usage of Russian version (or another version of translation) is critical, then the author will specially use footnote with an indication of version of translation.

By the same reasoning, to prevent exceed number of footnotes, the author will use internal footnotes like: for Q.S. – “Q.S. Ali ‘Imran [3]:4” and for Bible – “Old Testament. Genesis [6:1]-[6:4]”.³⁸

H. Structure of Thesis

This thesis uses such conceptual framework:

Chapter I contains the background of the question and routine information. This chapter includes methods of research, theoretical framework and other elements.

³⁸ Prof. Dr. H. Khoiruddin Nasution, *Pedoman penulisan tesis*, Program Pascasarjana Universitas Islam Negeri Sunan Kalijaga Yogyakarta, (Yogyakarta: Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2013), p. 40.

Chapter II focuses on the authors and their books, namely Игумен N. / Abbot N. and his book *От чего нас хотят спасти НЛО, экстрасенсы, оккультисты, маги* / *UFOs, Psychics, occultists, magicians. From what they want to save us*³⁹ and Ибрахим М. / Ibrahim M. and his book *Параллельный мир или многое, но не все о джиннах* / *Parallel World or lot of, but not all about the jinns*⁴⁰. This chapter contains their biographies, description their works, and careers. Also those two books will be discussed in general.

Chapter III contains information about Russian religious situation, differences between ROC and RCC, and profile of SPM.

Chapter IV contains comparison between the books of Ibrahim M. and Abbot N, which are devoted to the questions of the jinns, parallel world and UFOs. Both books will be analyzed about the concept of the jinns and views of the authors about that question.

Chapter V contains results of the comparison and conclusions from the information of Chapter III and Chapter IV.

L. Contribution

According to the author's plan, this thesis should contain relevant and wide information on the theme of the jinns in Eastern Church and Islam. The author

³⁹ Игумен N, *От чего нас хотят спасти НЛО, экстрасенсы, оккультисты, маги* (Даниловский благовестник, 2011). / Abbot N., *UFOs, psychics, occultists, magicians. From what they want to save us* (Danilov's Evangelist, 2011).

⁴⁰ Ибрахим М., *Параллельный мир или многое, но не все о джиннах* (Казань: Идел-пресс, 2004). / Ibrahim M., *Parallel world or lot of, but not all about the jins* (Kazan: Idel-press, 2004).

sees the main target of this thesis as to be “guide” or “specific map” in sphere of questions about the jinns.

The author has yet to find books, articles or theses, which are possible to use like a “guide” about questions of the jinns in Islam and ROC. There are a lot of “professional” literature, but such literature opens questions of the jinns only within borders of one religion, or contains significant errors or doesn’t cover a wide range of questions.

This thesis contains information about main aspects of life, habits, genesis etc. of the jinns. Thus, this thesis should help any reader find all of the key information about jinns in one place. The main contribution of this thesis and the difference from other works on the same themes is that this thesis uses relevant information, describes the problem in a global way, and contains descriptions of all of the key questions about the jinns.

CHAPTER V

CONCLUSION

A. Results of the Comparison

In summary, it is possible to characterize the following main features of the Russian Orthodoxy view and the Islamic view on the concept of the jinns. In Islam and in the Russian Orthodoxy, SPM are an objective reality, they actively interfere in the life of humanity, they have intellect and can chose between good and evil. But the ROC and Islam have different views about the genesis of SPM, their position in afterlife, ability to believe in God and other questions.

By position of the ROC, SPM are fallen angels, whereas according to Islam, they are a separate class of creatures, jinns. The jinns never were angels. The jinns have free will, and the angels do not. Where as according to the ROC angels (SPM, and also humans) have free will and all are the sons of God. While according to Islam, God has no sons, neither begets nor was begotten. I.e. it is possible to say that all living creatures are creations of God, but they have no cognition with Him. According to the ROC, Satan is a fallen angel, and according to Islam, he is a jinn from the start and he never was an angel.

The ROC claims that SPM as fallen angels are immortal, while according to Islam all beings are mortal, exclude the Creator. But for some creatures, such as Satan, the Creator gave respite until the End of the World.

The ROC claims that SPM have intellect, but SPM are immortal, and after Judgment day all SPM will go to Hell. While according to Islam, SPM have

intellect too and are more close to humans. It is possible to say that they are almost like humans, except their ability to transformation, to move with great speed and so on. More importantly, is that in Islam, the SPM have the same limits as people, hunger, sexual desire, intellect, mortality, need of religious edification, and that in the afterlife, SPM will enter Hell or Paradise as a result of their deeds. Despite the fact that although the ROC in some places mentions that the SPM can be believers, all literature describes them from a negative perspective. While in Islam jinns are equal to humanity in rights and duties.

The position of the ROC and Islam is also the same regarding the purpose of the creation of the devil, but differs about his own targets. The purpose of the creation of the devil (SPM) (from the point of view of good and evil) is to serve as a temptation for humanity and as the test for getting into heaven or hell. Russian Orthodoxy claims that the ultimate goal for Satan and SPM is the physical destruction of all mankind and taking its place on earth. While in Islam, Satan's goal is to knock down the most people from the right path as he can, but not their physical destruction. Russian Orthodoxy does not disclose the conditions, why the Lord allowed Satan to create a disgrace and did not punish him immediately. Islam explains that Satan asked for a delay until the Day of Judgment. The ROC says that the temporary target for SPM is the distortion of faith in people, changing psychology of all mankind, so humanity will be more suggestible for the SPM. Also the temporary target is the creation of the biological body for SPM that does not contain a soul. By the opinion of the author, these objectives are not in contradiction with the Islamic creed.

According to the ROC, the world of SPM is the one with the world of angels. According to Islam the worlds of jinns and angels are two different worlds.

According to the ROC, the living place of Satan and other fallen angels is currently hell. They are managing hell until the Day of Judgment and after that they will be thrown in hell as prisoners. According to Islam the devil and other jinns are in the world which is parallel to the world of humans and after the Day of Judgment, jinns (which are sinful) will be thrown into hell. According to Islam hell is under the management of special hell's angels. Jinns (and Satan) have no relations to them. According to the Islam the hell is empty at the current moment, i.e. the hell already exists but doesn't function yet.

The ROC and Islam have the same position about the number of jinns. The population of the jinns is much larger than the population of humans. And both religions have a statement that says each human has one or more "companion(s)" among the jinns.

The ROC does not consider such issues as marriage with the jinns and denies the possibility to breed from the link between human and jinn. While in Islamic law this issue is discussed, although it is a controversial question.

The position of the Orthodox Church and Islam mostly is the same about the questions of the habitats, capabilities, appearance of the SPM. The jinns can change their form and move with incredible speed; the jinns prefer lonely or dirty (from the human's point of view) places for living; the jinns are able to have influence on the human body and consciousness.

The principles and views about witchcraft or methods of healing from it are quite the same in both religions. But there should be one important note, while in Islam each person can perform the process of exorcism and there is not a definition of original sin, in the doctrine of ROC such operations can be performed only by priest, who got a special blessing from the Church, also there is a definition of original sin.

The ROC does not describe how SPM receive information about the future. They just can have access to such information like the former angels. In Islam there is the concept that some jinns have possibility and power to get (steal) the information from “the curtain” (of the Heavens). Islam and the ROC agree that the jinns can analyze information and predict the future following such analysis. Also, the ROC developed the theory of “controlled future”, i.e. that the jinns predict catastrophes or some events that they are organizing by themselves.

By the level of work over issues related to UFOs, the Russian Orthodox literature is more detailed and more categorical. The ROC implicitly denies the existence of other worlds or intelligent creatures excluding humans, angels (and fallen angels). While in Islamic literature only a little gets in touch with questions which are linked to UFOs. But according to the author's opinion, the position of Islam is the same with position of the ROC. Also, the same situation is about the questions of influence jinns on the human's body, mind and human civilization as whole.

Russian Orthodoxy claims that Satan is the embodiment of all the negative. Some Islamic books agree with such position. Orthodox Christianity and Islam

count Satan as the creature, which actively intervenes in the affairs of human civilization. Also he has under his command structure of the executors of his will and agents of influence among the jinns and among the people. However, the Islamic authors usually characterize the agents of influence, as sorcerers and false prophets. While the ROC claims that almost all well-known figures from politics, culture, philosophy (especially philosophy) were (in the different ways) under the influence of the jinns. This level of influence can vary and the traces of such contacts can be monitored in different sources, memoirs, biographies, letters, historical investigation, protocols, and medical histories.

As the sub-total, it should be noted that from the point of view of the facts and interpretation of the surrounding reality or usage of scientific data, then Russian Orthodox literature has much better argumentations and is more informative than Islamic literature. Some questions or theories in Islamic literature are missing or are not touched at all.

B. Conclusion

According to the author, in a number of contemporary issues (like UFO or the current political situation) the position of the ROC is more developed than the position of Islam. At the same time, about global issues, the purposes of Satan and jinns, then the position of Islam has better validity and consistency.

According with information in this thesis, it is possible to see that the ROC and Islam have differences about SPM mainly in the global questions (genesis, targets, ability to believe in God etc.), but there are almost no differences in

“casual questions” (abilities, food, protection etc.). Like the global effect it can be seen in the world-view of believers. For a believer of the ROC world is a black and white contrast, where the believer is surrounded by legions of evil SPM. While for believers of Islam, the world is a more calm and nice place, for the Islamic believer there is lot of shades of gray between black and white. In case of meeting with the supernatural, a believer of ROC should act according with the strict negative imperatives of Church, while the believer of Islam should act according to their own knowledge, intuition and situation. From this position, it is possible to get conclusion, that Islam is less harmful from the point of view of psychology. Also, because of negative position to the jinns and as result, to the other worlds, the ROC makes for itself difficulty about renovation and maintaining its doctrine in the contemporary world, because the contemporary world claims that all religions have answers to such questions as other worlds and other civilisations. Thus, the position towards demons is affected in all structure of religion. Ortodox literature and culture are more categorical, whether Islamic literature and culture are more liberal. Also it is interesting to look on this question from the position of defense. The ROC has a centralized structure and Islam has no one centre. It is possible to see from such situations, that for SPM it is more easy to try to affect the doctrine of the ROC via its center, rather than try to affect doctrine of Islam, which has no one center. Also it should be noted, that the categorical position of the ROC towards SPM and the existence of the one command center, gives to the ROC some positive benefits. The ROC suffers less from the inner disorganisation, the ROC better uses scientific facts and data, i.e. it

is more easier for the ROC to react on the events, to have one doctrine, to have a more positive image for believers because of the united and unified structure.

It is possible to agree with the statement that Satan and jinns actively intervene in the life of human civilization. Because there are too many facts, which point to the artificiality of the vector of the development of humanity. Also it is possible to agree with the position of the ROC about “agents of influence”.

Jinns are companions of mankind throughout all of history. It is a paradoxical situation, on the one hand, the history of humanity is abnormal because it does not develop by itself, but under the influence of jinns. On the other hand, human history has always evolved under the influence of the jinns, and by that way such situations became the normal way of the development of human history.

Humanity lives in a situation where the jinns are everywhere and nowhere at the same time. Because of that reason (any) believers should first of all consider to change their inner world, i.e. to make efforts about increasing of piety, about the better treatment to neighbors, relatives, about reducing gossiping, about maintaining order, cleanness and temperance with patience. Only when those goals will be achieved, only then the believer can consider the change of the world. However, the believer must adequately respond to the challenges of the modern world and to use critical thinking very actively and to learn from other religions and cultures all the positive aspects they have to offer.

In summary, it should be noted that mankind has always viewed its world, its history, religious precepts namely from the position of humanity. While a lot of

things should be reviewed namely from the position of “divide by two”. It is possible to see that such position is special mark of Islam. Islam calls people to treat or to consider jinns from such a position. The paradox is that the number of jinns is (much) more than the number of humanity and their history is more ancient than history of humanity, that is why, if to follow human logic, jinns are the primary target for the call of Islam, and humanity, a secondary target.

Also, probably, according with the opinion of the ROC, some sciences (like ethics, philosophy, psychology and others) should be reviewed. Because usually ethics or philosophy study humanity from the materialistic positions or “humanity – centred” positions. While, according to the ROC almost each human is not alone but is under constant influence at least of at least one SPM. I.e. situation should be considered not only from position of one will, but from the position of a few wills. The same possible to say about the situation as whole, if the civilization of jinns actively interferes into the vector of the development of human civilization, then some moral or philosophical conclusions should be reviewed or reconsidered.

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