






Search: The Web Angelfire 

Report Abuse  

Previous | Top 100 | Next 

Hosted by 

share: [del.icio.us](#) | [digg](#) | [reddit](#) | [furl](#) | [facebook](#)

Ads by Google			
<p>islamic names Cool, classic and unusual names Search by origin and meaning. www.gurgle.com/baby_namer</p>	<p>الله يحينا مقابلة مع الله غير الله حياتهم MaarifatAllah.com</p>	<p>Quran New Information and Link about Quran Here ! www.bestnewfind.com</p>	<p>Marketing Jobs in Saudi Job Opportunities in Marketing, Advertising & PR www.GulfTalent.com</p>

Reality

According to the Islâmic conception of the world of created spiritual beings, the conclusion drawn from the evidence presented in the previous chapters was that the only possible source which could be involved in spirit-possession of humans would be the *jinn*. This is the view held by the majority of the Sunnee scholars, past and present. However, there is a minority of Muslim scholars, philosophers and scholastic theologians who have questioned the possibility of possession. Some have denied this possibility altogether, while others have offered different explanations for the phenomenon of madness and epilepsy.

Among the many statements from outstanding classical scholars confirming the reality of possession is that of Imâm Ahmad.^[1] ‘Abdullaah reported that when he asked his father, Ahmad bin Hanbal, “There are some people who claim that the jinnee cannot enter the body of a human,” his father replied, “O my dear son, they are lying; for that is one [jinnee] speaking with his tongue.”^[2] Ibn Taymeeyah expressed the position of the majority of the Muslim scholars, stating, “The existence of the *jinn* is an established fact, according to the Book (i.e. the Qur’aan), the Sunnah and the agreement of the early scholars. Likewise, the penetration of a jinnee into a human body is also an established fact, according to the consensus of leading Sunnee scholars. It is also a fact witnessed and experienced by anyone who reflects on it. The *jinnee* enters the one seized by fits and causes him to speak incomprehensible words, unknown to himself; if one seized by fits is struck a blow sufficient to kill a camel, he does not feel it.” Elsewhere he also said, “There is no one among the major Muslim scholars who denies the [possibility of] a *jinnee* entering the body of one seized by fits, as well as the bodies of others. Whoever denies the *jinn* possession and claims that the divine law (*sharee‘ah*) belies it, has lied against the divine law. For there does not exist among the evidences of the divine law anything which repudiates demonic possession.”^[3]

Even some of the leading scholars of the Mu‘tazilees have confirmed the occurrence of *jinn*-possession of humans. For example, al-Qaadee ‘Abdul-Jabbaar al-Hamadhaanee^[4] was reported to have said, “There is nothing to prevent them (i.e. the *jinn*) from entering our bodies, just as air and shifting breath – which [in my opinion] is the soul

(*rooh*) – enters our bodies by penetration and rarefaction.”^[5] Further on he commented on Aboo ‘Uthmaan ‘Amr ibn ‘Ubayd’s^[6] statement, “Surely, one who denies that the *jinn* can enter the bodies of humans is an atheist or will give birth to an atheist.” Al-Hamadhaanee remarked, “He (i.e. Aboo ‘Uthmaan) only said that because the fact that *jinn* can possess humans is as well-known and obvious as information about formal prayer (*salaah*), fasting, *hajj* and *zakaah*. Just as whoever rejects this basic information is judged as an apostate, whoever rejects knowledge which may only be obtained through the Messenger (like the *jinn*-possession of humans) is a disbeliever.”^[7]

Evidence for Possession

Qur’ânic Evidence

Evidence for spirit-possession can be found in both the Qur’aan and the Sunnah. From the Qur’aan the most commonly quoted support for *jinn*-possession is the following verse:

“Those who devour interest rise up like one stumbling from Satan’s touch.”
Qur’aan, 2:275

Al-Qurtubee commented on this verse in his exegesis, saying, “This verse contains proof of the incorrectness of those who deny possession (*sara*‘) by way of the *jinn*, claiming that it is the result of natural causes, as well as those who claim that Satan does not enter human nor does he touch them.”^[8] Aboo Ja‘far ibn Jareer^[9] said the following in his commentary on the verse, “He (i.e. Allaah), whose praise is great, said to those who deal in interest: He whom we have so described in this life will rise up in the next life from his grave like one stumbling from Satan’s touch rises up. He meant that Satan drives him insane in this life. He is one whom Satan causes to stumble, and he overpowers and knocks him down by the touch – that is madness.”^[10] Ibn Katheer’s view on the interpretation of the verse was as follows: “That is, they rise up from their graves on the Day of Judgment unbalanced like an insane person in a fit of madness. His fumbling around under Satan’s touch means that he will rise up unbalanced. Ibn Abee Haatim^[11] reported that Ibn ‘Abbaas said, ‘One who devours interest will be resurrected on the Day of Judgment insane in a suffocating fit of madness.’ ‘Awf ibn Maalik,^[12] Sa‘eed ibn Jubayr,^[13] as-Suddee^[14] ar-Rabee‘ ibn Anas,^[15] Muqaatil ibn Hayyaan^[16] and Qataadah.^[17]”^[18] In a treatise on this subject, Ibn Taymeeyah^[19] stated the following, “Although some Mu‘tazilees, like al-Jubbaa’ee^[20] and Aboo Bakr ar-Raazee^[21], erroneously rejected the possibility that *jinn* enter the bodies of madmen, they did not deny the existence of *jinn*, because the former is less evident than the latter. Thus al-Ash‘aree mentioned among the doctrines of orthodox Muslims (*Ahl as-Sunnah wa al-Jamaa‘ah*) that they believed that the *jinn* entered the bodies of madmen, as stated by the Almighty in the verse, ‘**Those who devour interest rise up like one stumbling from Satan’s touch.**’^[22]

Evidence from the Sunnah

In the authentic texts of the Sunnah there are a number of traditions which indicate that the *jinn* may and do enter the body. Some of these *hadeeths* are rather general, while others are quite specific. The most widely quoted of the general texts is one in which the Prophet (ﷺ) was reported by his wife, Safiyyah, to have said: “*Verily, Satan flows in the bloodstream of Aadam’s descendents.*”^[23] According to the Sunnee scholars who use this *hadeeth* as evidence, it clearly indicates that Satan – and by extension the *jinn* – is able to invade human body and permeate its various parts, similar to the way blood circulates within the limbs.

Ya’laa ibn Murrah said: “I saw the Allaah’s Messenger (ﷺ) do three things which no one before or after me saw. I went with him on a trip. On the way we passed by a woman sitting at the roadside with a young boy. She called out, ‘O Messenger of Allaah, this boy is afflicted with a trial, and from him we have also been afflicted with a trial. I do not know how many times per day he is seized with fits.’ He said, ‘Give him to me.’ So she lifted him up to the Prophet (ﷺ). He then placed the boy between himself and the middle of the saddle, opened the boy’s mouth and blew in it three times, says, ‘In the name of Allaah; I am the slave of Allaah. Get out, enemy of Allaah!’ Then he gave the boy back to her and said, ‘Meet us on our return at this same place and inform us how he has fared.’ We then went. On our return, we found her in the same place with three sheep. When he said to her, ‘How has your son fared?’ she replied, ‘By the One who sent you with the truth, we have not detected anything [unusual] in his behaviour up to this time...’”^[24]

This authentic narration - and others which are weaker but still strong enough to be used as supportive evidence – portrays the Prophet (ﷺ) apparently commanding an entity within this boy seized by fits of “madness” to leave. If there was nothing really possessing this boy, it would mean that the Prophet (ﷺ) was involved in folly and deception. Since he knew that his actions would be imitated by his followers, he would not engage in such deviation. The idea of him being deceitful is totally inconsistent with the Islâmic concept of prophethood and its responsibilities – that of clarity and guidance. Consequently, the vast majority of orthodox Muslim scholars conclude that such narrations confirm the concept of diabolic possession of humans.

Logical Evidence

The Mu‘tazilee judge, Abdul-Jabbaar Al-Hamadhaanee,^[25] was reported to have rationally argued in favor of spirit-possession. He said:

If what we have proven concerning the fineness and delicacy of their (i.e. the *jinn*’s) bodies and that they are gaseous is correct, there is nothing to prevent them from entering our bodies, just as air and shifting breath – which is the soul – enters our bodies by penetration and rarefaction. And that does not lead to the [impossible] combination of two substances in a single location,

because they only combine by being adjacent to each other and not by one occupying the place of the other. They penetrate our bodies the way thin bodies enter crevices. If it is said that the entrance of *jinn* into our body orifices would necessitate the orifices being torn apart or the dismemberment of the devils – because whenever bodies enter narrow locations the penetrating body is always broken – then it may be said that the breaking of the penetrating body would occur if the penetrating body is dense like iron or wood. As for a gaseous penetrating body, this would not be the case. [Therefore], it may be similarly said of devils that they are not dismembered by entering human bodies, because they will either completely penetrate as one body or partially penetrate as one cohesive whole without being torn apart.^[26]

Evidence Against Possession

The body of Muslim scholars who denied the possibility of demonic possession also used Qur'anic verses and logic to support their arguments. Although most of them belonged to the deviant Mu'tazilee philosophical school of thought, some were Sunnees, and to this day some Sunnee scholars deny it. Al-Aaloosee recorded the following in his exegesis of the Qur'aan, "The Mu'tazilees and al-Qaffaal^[27] from among the Shaafi'ees^[28] state that the claim that epilepsy (*sara*) and insanity (*junoon*) were from the Satan is false, because he does not have the ability to do that."^[29] Fakhruddeen ar-Raazee quoted the Mu'tazilee scholar, al-Jubbaa'ee, as saying, "People say the reason for the state of the epileptic fit is that Satan touched [the victim] or possessed him. This is false, because Satan is weak and unable to possess or kill humans."^[30]

Qur'anic Evidence

The verse most commonly quoted by those who deny the possibility of spirit-possession is the following:

“And Satan will say when the matter is decided, ‘It was Allaah who gave you a truthful promise. I too promised you, but I broke my promise to you. I had no authority over you except to call you, but you answered my call...’” Qur'aan 14:22

Fakhruddeen ar-Raazee made the following comment in his Qur'anic exegesis of this verse, “This is unambiguous and unequivocal evidence that Satan does not have the ability to possess, kill or harm [humans].”^[31]

Regarding the verse, **“Those who devour interest rise up like one stumbling from Satan's touch,”**^[32] az-Zamakhsharee stated,

That is, they rise up when they are resurrected from their grave like one

thrown to the ground in convulsions (*takhabbut*) by Satan, i.e., the possessed. [The concept of] satanic convulsion is among the erroneous claims of the Arabs, whereby they falsely assert that Satan can throw a person down in convulsions and possess him. The word *khabt* refers to an aimless journey, as in the phrase '*khabt al ashwaa*' (reckless), but it is mentioned [in the Qur'aan] according to their beliefs. The word '*mass*' means 'madness', and a man in that state is *mamsoos*. It is also among the Arab fables that a *jinnee* can touch a man and cause his mind to become mixed up. Similarly, the phrase *junna ar-rajul* means that a *jinnee* has struck him. I have observed them (i.e., the Arabs) regarding [their ideas about] the *jinn* [as mentioned] in their stories, reports and remarkable tales. According to them, denial of these fables is the same as denial of visually observable phenomenon.^[33]

Two well-known Sunnee Qur'anic exegetes, al-Baydaawee and Aboo Su'ood,^[34] both followed az-Zamakhsharee's view. These scholars were of the opinion that *jinn* do not have powers of possession. They thought that only in order to get points across, the Qur'aan addressed the Arabs in expressions familiar to them and in terms of their beliefs and claims. According to al-Qaffaal, the Arabs had a habit of describing ugly things in terms of the devil. For example, they used this claim to explain the description given by Allaah for the tree of Zaqqoom, which grows from the bottom of Hell and which will be among the sources of torment for sinners:

“The shoots of its fruit-stalks are like the heads of the devils.” Qur'aan 37:65
[35]

Fakhruddeen ar-Raazee was of the opinion that the “madness” (*takhabbut*) mentioned in the verse (Qur'aan, 2:275) was not directly from Satan, but from his touch (*mass*) by way of harming whisperings, which, in turn, cause convulsions and subsequent madness (*sara*). He further likened the meaning of his verse to another in regard to Prophet Ayyoob:

“Remember when Our servant Ayyoob cried out to his Lord, ‘Satan has afflicted (*massanee*’, literally, ‘touched’) me with distress and suffering!’” Qur'aan 38:41

And he added, “The madness occurs with these whisperings because Allaah, Most High, created man with a weak disposition, the black bile (*as-sawdaa*)^[36] being victorious over him, whereby he becomes fearful when the whispering occur. By not being courageous [enough to withstand the mental pressure] he goes mad, just as the cowardly are driven mad by vacant locations. Due to that, this form of madness does not happen to noble humans who have attained perfection and those who are resolute and intelligent, but it exists among those possessing weak temperament and mental imbalance.”^[37]

Logical Evidence

Fakhurdeen ar-Raazee quoted in his Qur'ânic exegesis the main arguments of the Mu'tazilee, al-Jubbaa'ee, which later became the standard line of logical reasoning used by those who rejected spirit possession:

Satan can be said to have either a dense body or a fine body. If he has the former, he must be visible. For, if it were possible for him to have a dense form and be present and invisible, it would also be possible for suns, peals of thunder, flashes of lightning and mountains to be in our presence without us seeing them; that would be greatly irrational. If he has a dense shape, then how would it be possible for him to enter into the insides of a human body? If, on the other hand, he were fine-bodied like air, such a being could not be solid or powerful and could not be able to possess a human or kill him.

If Satan were able to possess and kill [humans], it would also be possible for Satan to do acts similar to the miracle of the Prophets. This would lead to the defamation of prophethood.

If he were able to do that (i.e. possess), why does he not possess all of the believers? Why does he not send all of them into convulsions, considering the severity of his enmity towards the faithful? Why does he not steal their wealth, corrupt their affairs, expose their secrets and drive them all mad? All of that is obviously not taking place.

Those who claim that Satan can do these things may bring as evidence the report concerning the devils who used to do hard labor during the era of Sulaymaan ibn Daawood (May peace be upon him). This is based upon what Allaah told about them (i.e., the devils) making whatever he [i.e., Prophet Sulaymaan] wished of arches, statues, basins as large as reservoirs, and [cooking] cauldrons fixed in place.^[38] If this is brought as proof, the response is that Allaah, Most High, charged them with such tasks during Sulaymaan's era and gave them the power to do those works as indications of a miracle for Prophet Sulaymaan (peace be upon him).^[39]

Among modern scholars following the symbolic approach of ar-Raazee and others towards the *jinn*, al-Ghazzaalee has presented an interpretation of the *hadeeth* of Safiyyah in which she quoted the Prophet (ﷺ) as saying, “*Verily, the devil flows in the bloodstream of Adam's descendants.*” He claims this is not the actual occupying of the human body, but refers to demonic whispering (*waswasah*).^[40] Another recent Muslim scholar, Muhammad Rasheed Ridaa,^[41] considered epilepsy (*sara'*) and other mental illnesses to be sicknesses of the nervous system. He claimed that these are caused in part by microbes, and due to their invisibility he considered them to be a species of the entities known in Islaam as *jinn*.^[42]

Analysis of the Arguments

From the aforementioned arguments, it may be concluded that those who deny the

possibility of diabolical possession rely on only two sources – Qur’ânic texts and logic – while those who affirm it rely on three – Qur’ânic texts, texts from the Sunnah and logic. According to the correct methodology of Qur’ânic interpretation outlined by Ibn Katheer in the introduction of his exegesis of the Qur’aan,^[43] the interpretation of the Sunnah are essential for determining the correct understanding of the Qur’ânic text. Ibn Katheer wrote,

If it is asked what is the best method of interpretation, the reply is that the most correct method is that of [interpretation of] the Qur’aan by the Qur’aan. This is because what has been generalized in one place has been specified in another. If an explicit explanation is not found in another verse, then the answers are found in the Sunnah, for it explains and clarifies the Qur’aan. In fact, Imaam Muhammad ibn Idrees ash-Shaafi’ee said, “Whatever the Messenger of Allaah (ﷺ) ruled was based upon what he understood from the Qur’aan. The Almighty said:

“Surely, We revealed the Book to you in truth that you may judge between people by what Allaah has shown you. So do not plead for the treacherous.” Qur’aan, 4:105

“We have revealed the Book to you in order that you may clarify for them the things about which they differ...” Qur’aan, 16:64

“Verily, We have revealed the Reminder (i.e. the Qur’aan) to you [O Muhammad] so that you may explain to the people what has been revealed to them...” Qur’aan, 16:44

Due to this fact, the Messenger of Allaah (ﷺ) stated,

‘I have been given the Qur’aan and something similar to it along with it.’^[44]

He meant the Sunnah, because the Sunnah was revealed to him as the Qur’aan was revealed, except that it was not recited as the Qur’aan was recited.”^[45]

If one applies the Sunnah to the interpretation of the Qur’ânic texts in question, then it can only be concluded that spirit-possession of human beings by the *jinn* is not only possible, but real. Thus, it is not surprising to find that the majority of the orthodox scholars support this view.

Refutation of the Evidence Against Possession

Qur’ânic Evidence

The clear meaning of the verse concerning Satan’s denial of authority over man (Qur’aan, 14:22) is in reference to his inability to force them to evil. He is only capable

of making the evil way seem attractive to man, while the actual act of evil is of man's own choosing. In this verse "authority" (*sultaan*) has been interpreted by some classical exegetes as meaning "evidence." That is, Satan stated that he did not have any authority (i.e. proof) for the false promises that he made those who followed him.^[46]

Therefore, in this verse the devils denial of authority over man, whether physical or psychological, does not rule out the possibility of demonic possession.

It is not necessarily true that the Qur'aan only "appears" to confirm jinn-possession by using the familiar style, terms, and false pre-Islâmic beliefs of the Arabs in order to assist them in their comprehension of a point. In reference to the comparison of the fruit of Zaqqoom tree of Hell to the imaginary heads of devils, some exegetes and Arab lexicographers have pointed out that "heads of devils" ("*ru'oos ash-shayaateen*") was the name of a tree which grew in the region between Makkah and Yemen. Others used the term to describe a species of ugly created snakes which were called *shayaateen*.^[47] Therefore, the comparison of someone possessed would be with something known and real, just like many other similes in the Qur'aan. This was the position of those scholars, like Ibn Taymeeyah, ash-Shanqeetee and others, who held that whatever the Qur'aan used for comparison is real and true, because the Qur'aan emphatically describes itself as the book of truth, free from falsehood:

"It is He who revealed to you the Book in truth, confirming previous [scripture], and it is He who revealed the Torah and the Gospel."

Qur'aan 3:3

"Those who reject the Message when it comes to them [are known]. And indeed, it is a Book of exalted power. No falsehood can approach it from before it and behind it. It is sent down by the Most Wise, Most Praised."

Qur'aan 41:41-42

Evidence from Hadeeth

Shaykh Ghazzaalee's interpretation of Safiyyah's *hadeeth* to mean demonic whispering and not to refer to the actual ability of the *jinn* to penetrate the human body is somewhat far-fetched, for demonic whispering is consistently described in the Qur'aan and Sunnah as taking place in the human heart or chest and not throughout the limbs of the body:

"Who whispers into the chests of men." Qur'aan 114:5

Logical Evidence

In the first argument al-Jubbaa'ee sought to prove that *jinn* must have fine bodies, otherwise they would have to be visible. He then claimed possession could only take place if *jinn* had dense bodies. He further concluded that if *jinn* had dense bodies they could not enter human bodies because the human body does not have enough room to

hold a *jinn*. Abdul-Jabbaar's argument refutes this presentation using the same rules of logic. It may also be said that al-Jubbaa'ee's argument assumes that man is capable of understanding the laws which govern the unseen. This is not the case. For example, we are informed that angels blow the human spirit into the embryo in the womb and that they sometimes fight along with the believers, but only Allaah knows how these things take place. Likewise, this could be the case for demonic possession. Also questionable is al-Jubbaa'ee's point that if *jinn* were fine-bodied like air, they would not have solidity or power necessary to possess humans or kill them. The ability to knock down a human is not limited to dense bodies. The force of a powerful gust of wind or a jolt of electricity, which can knock over a man, is more powerful than that produced by many dense bodies.

The second argument claimed that if Satan and the *jinn* were able to possess humans it would enable them to imitate the miracles of the prophets, which would be a defamation of prophethood. However, the difference between miracles and satanic acts is great. The former are supernatural occurrences granted to prophets in order to confirm their prophethood and the divine origin of their message, while the latter are illusions and tricks performed by the evil human cohorts of the devils. It should also be noted that this argument is quite far-fetched, because possessed individuals do not exhibit any abilities even remotely resembling the miracles of the prophets. Furthermore, through deception, magicians of the past and present have done tricks which have convinced the masses that they possess supernatural abilities. According to prophesy, the false-Christ (*Maseeh ad-Dajjaal*) apparently will have supernatural abilities which will delude many.

In the third argument the question was raised: if *jinn* had these abilities, why do they not concentrate their attacks on the true believers. Since the evil *jinn* are the avowed enemies of the God-fearing, they should exclusively possess the pious and ruin their social and material lives, however, those who seem most frequently possessed are not from the true believers. The reason for this phenomenon may be due to the protection which Allaah granted the believers against much of the *jinn*'s harm. True believers closely follow the prophetic instructions for seeking refuge in Allaah and shielding themselves in righteousness and piety throughout their daily lives:^[48]

“He has no authority over those who believe and put their trust in their Lord. His authority is only over those who take him as a patron and who join partners in Allaah.” Qur'aan, 16:99-100

“Can you not see that We have set the devils on the disbelievers, excitedly prodding them [to sin and disbelief].” Qur'aan, 19:83

The fact is that the *jinn* fear those who are strong among the righteous, and therefore avoid them. On one occasion the Prophet (ﷺ) said,

“Surely, I can see the devils among the jinn and among mankind fleeing from

‘Umar.’^[49]

Notes:

[1] Ahmad ibn Muhammad ibn Hanbal (780-855 CE) was born in Baghdaad, but his travels in search of knowledge took him to Koofah, Basrah, Makkah, Madeenah, Yemen, Syria, Maghrib, Algeria, Persia, Khuraasaan, etc. He is the founder of one of the four main schools of jurisprudence and is noted for his *hadeeth* compendium called *al-Musnad*, which contain over 30,000 traditions. However, he wrote a number of other works. Among those which have been published are *ar-Radd ‘alaa az-Zanaadiqah* and *az-Zuhd*. (*Al-A‘laam*, vol. 1, p. 203.)

[2] *Eedaah ad-Dilaalah fee ‘Umoom ar-Risaalah*, p. 6.

[3] *Majmoo‘ al-Fataawaa*, vol. 24, p. 277

[4] ‘Abdur-Jabbaar ibn Ahmad al-Hamadhaanee (d. 415 AH) was a prominent Mu‘tazilee theologian and an outstanding Shaafi‘ee jurist. He was chief justice of Rayy and a prolific writer. Among his most famous published works are *Tanzeeh al-Qur‘aan ‘an al-Ma‘ta‘in* and *Sharh al-Usool al-Khamsah*. (*Siyar A‘laam an-Nubalaa‘*, vol. 17, pp. 244-245.)

[5] *Aakaam al-Murjaan fee Ahkaam al-Jaann*, p. 108.

[6] ‘Amr ibn ‘Ubayd al-Basree (699-761 CE) was the leading Mu‘tazilee theologian of his time, a competent jurist and ascetic. Due to his knowledge, he was popular with the ‘Abbaasee caliphs, especially al-Mansoor (ruled 754-775 CE). He wrote a number of books and treatises, the most important among them are *at-Tafseer* and *ar-Radd ‘alaa al-Qadariyyah*. (*Al-A‘laam*, vol. 5, p.81.)

[7] *Aakaam al-Murjaan fee Ahkaam al-Jaann*, p. 109.

[8] Aboo Ja‘far Muhammad ibn Jareer at-Tabaree (839-923 CE), the Arab historian and exegete, was born in Amul in the province of Tabaristan. He traveled extensively to Baghdaad, Basrah, Koofah, Syria and Egypt in search of knowledge in his early years; later he spent his time mainly teaching and writing. His great commentary on the Qur‘aan, a standard work upon which later commentaries drew. His other major work was the 12 volume history of the world. *Taareekh al-Umam wa al-Mulook*. (*Shorter Encyclopedia of Islam*, pp. 556-557.)

[9] *Jaami‘ al-Bayaan ‘an Ta‘weel al-Qur‘aan*, vol. 3, p. 101.

[10] ‘Abdur-Rahmaan ibn Muhammad Abee Haatim (854-938 CE) was among the major scholars of *hadeeth* criticism. He contributed many works in various Islamic disciplines. His most famous published works are *al-Jarh wa at-Ta‘deel* in eight volumes, *ar-Radd ‘alaa al-Jahmiyyah*, *Ilal al-Hadeeth* and *al-Maraaseel*. (*Al-A‘laam*, vol. 3, p. 324.)

[11] See *Jaami‘ al-Bayaan*, vol. 3, p. 102 for narrations of their comments on this verse.

[12] ‘Awf ibn Maalik al-Ashja‘ee al-Ghatafaanee (d. 692 CE) was a companion of the Prophet (ﷺ), and he took part in the Battle of Khaybar and the conquest of Makkah. He lived in Damascus and is known to have transmitted 67 recorded traditions from the Prophet (ﷺ). (*Al-A‘laam*, vol. 5, p. 96.)

[13] Sa‘eed ibn Jubayr (665-714 CE), the most learned of the *taabi‘ees*, was of Ethiopian origin. He was a pupil of both Ibn ‘Abbaas and Ibn ‘Umar, the leading scholars among the companions of the Prophet (ﷺ). His home was in Koofah, and he was executed by al-Hajjaaj (661-714 CE) for taking part in the revolt of ‘Abdur-Rahmaan ibn al-Ash‘ath (d. 704 CE) against the Umayyad caliph, ‘Abdul-Maalik ibn Marwaan (646-705 CE). (*Al-A‘laam*, vol. 3, p. 93.)

[14] Ismaa‘eel ibn ‘Abdur-Rahmaan as-Suddee (d. 745 CE) was a *taabi‘ee*, originally from the Hijjaz, but he settled in Koofah. He was a noted Qur‘anic exegete and an historian and was a leading scholar of the time. (*Al-A‘laam*, vol. 1, p. 317.)

[15] Ar-Rabee‘ ibn Ziyaad ibn Anas al-Haarithe (d. 673 CE) lived during the time of the prophethood, but did not meet the Prophet (ﷺ) before his death. He was a successful leader of the Muslim armies during the righteous caliphate and was made the governor of Bahrain and later Sijistaan. (*Al-A‘laam*, vol. 3, p. 14.)

[16] Muqaatil ibn Hayyaan ibn Dawaal Door (died approx. 150 AH) was a reputable narrator of prophetic traditions from the major scholars among the pupils of the Prophet’s companions. He fled to Khuraasaan during the reign of Qutaybah ibn Muslim and settled in Kabul, where many converted to Islaam at his hands. (*Siyar A‘laam an-Nubalaa‘*, vol. 6, pp. 340-341.)

[17] *Tafseer al-Qur‘aan al-‘Azeem*, vol. 1, p. 487.

[18] *Tafseer al-Qur'aan al-'Azeem*, vol. 1, p. 334.

[19] Ahmad ibn 'Abdul-Haleem ibn Taymeeyah (1263-1828 CE) was born in Harraan. His father and grandfather were themselves leading scholars of the Hanbalee school of Islâmic Law. He grew up in Damascus, where he mastered at an early age the various Islâmic disciplines. Much of his time was spent defending the orthodox Islâmic position against the various deviations which were current at that time. A great deal of his latter life was spent in jail due to theological and philosophical clashes with scholars of his time. He was a prolific writer, even while in jail. Some of his more famous published works are *as-Siyaasah ash-Shar'eeyah*, *al-Eemaan*, *Minhaaj as-Sunnah*, *al-Furqaan*, *Majmoo' ar-Rasaa'il*, *at-Tawassul wa al-Waseelah* and *Majmoo' al-Fataawaa*. (*Al-A'laam*, vol. 1 p. 144).

[20] Muhammad ibn 'Abdul-Wahhaab al-Jubbaa'ee (849-916 CE) is considered among the leading Mu'tazilee theologians and the most outstanding scholastic theologian of his time. He held a number of opinions which differed from those of the theological school to which he belonged, so much so that his views formed an independent branch. (*Al-A'laam*, vol. 6, p. 256.)

[21] Aboo Bakr Muhammad ibn Zakariyyaa ar-Raazee (865-925 CE), a philosopher and among the leading medical scholars, was born in Rayy and studied there. At the age of 30 he traveled to Baghdaad, where he became famous and was given a number of leading scientific posts. In the West he was known by the Latin name Rhazes. The number of known titles of his written works is 232. His famous work is *al-Haawee* in medicine, which was translated into Latin. (*Al-A'laam*, vol. 6, p. 130). See *A History of Muslim Philosophy*, vol. 1, p. 443.

[22] *Majmoo' al-Fataawaa*, vol. 19, p. 12. See also p. 7 of *Ibn Taymeeyah's Essay on the Jinn*. The Qur'ânic quotation is 2:275.

[23] Collected in the six authentic books of *hadeeth* with the exception of at-Tirmidhee. See *Sahih Muslim*, vol. 3, pp. 1187-1188, no. 5404. It is also narrated by Anas in *Sahih Muslim*, vol. 3, p. 1188, no. 5405.

[24] Collected by Ahmad (*al-Musnad*, vol. 4, p. 170) and al-Haakim, who declared it *saheeh*, and adh-Dhahabee agreed with his assessment.

[25] See note 262, p. 78.

[26] *Aakaam al-Murjaan fee Ahkaam al-Jaann*, p. 108.

[27] Muhammad ibn 'Alee al-Qaffaal (904-976 CE) was among the leading scholars of his time in law, hadeeth, grammar and literature. He was from the town of ash-Shaash in Transoxiana (*maa waraa' an-nahr*) and was responsible for the spread of the Shaafi'ee school of jurisprudence in the entire region. His travels in search of knowledge took him to Khuraasaan, 'Iraaq, Hijjaz and Syria. The best known of his published works are *Usool al-Fiqh and Sharh Risaalah ash-Shaafi'ee*. (*Al-A'laam*, vol. 6, p. 274.)

[28] The Sunnee school of legal thought founded in the 9th century CE and named after its founder, Muhammad Idrees ash-Shaafi'ee.

[29] *Rooḥ al-Ma'aanee*, vol. 3, p. 49.

[30] *At-Tafseer al-Kabeer*, vol. 7, p. 89.

[31] *Ibid.*, p. 88.

[32] Qur'aan, 2:275.

[33] *Tafseer al-Kashshaaf*, vol. 1, pp. 398-399.

[34] Muhammad ibn Muhammad (1493-1574 CE), a famous Qur'ânic exegete and poet, was born in Constantinople. He was fluent in both Arabic and Persian as well as his native Turkish, and he was a judge in Turkey. He is most well-known for his Qur'ânic exegesis, *Irshaad al-'Aql as-Saleem ilaa Mazaayaa al-Kitaab al-Kareem*, which came to be known as *Tafseer Abee Su'ood*. (*Al-A'laam*, vol. 7, p. 59.)

[35] Quoted from *at-Tafseer al-Kabeer*, vol. 7, p. 89.

[36] *As-Sawdaa'* (melancholy) was considered to be one of the four humors (*akhlaat*) of the body. The others are yellow bile or choler (*as-safraa'*), blood and phlegm (*al-balgham*). (*Arabic-English Lexicon*, vol. 1, p. 1463.) See also *The New Encyclopedia Britannica*, vol. 6, p. 145.

[37] *At-Tafseer al-Kabeer*, vol. 7, p. 89.

[38] This is in reference to Qur'aan, 334:13.

[39] *At-Tafseer al-Kabeer*, vol. 7, pp. 88-89.

[40] *As-Sunnah an-Nabawiyyah*, p. 94 and 96.

[41] Muḥammad ibn Rasheed ibn ‘Alee Ridāa (1865-1935), born in Tripoli (in Lebanon), was a writer and scholar in *ḥadeeth*, literature, history and Qur’ānic exegesis. He was a student of Muhammad ‘Abduh (1849-1905) and the editor of the Islāmic magazine *al-Manaar*. His most notable literary contribution as his Qur’ānic exegesis, *Tafseer al-Qur’aan al-Kareem*, which came to be known as *Tafseer al-Manaar*. (*Al-A’laam*, vol. 6, p. 126.)

[42] *Tafseer al-Manaar*, vol. 3, pp. 95-96.

[43] *Tafseer al-Qur’aan al-‘Azeem*, vol. 1, pp. 3-6.

[44] Narrated by al-Miqdaam ibn Ma‘deekarib, collected by Aboo Daawood and Ibn Maajah (see *al-Hadis*, vol. 1, pp. 165-166, no. 106), and authenticated by al-Albaanee in *Saḥeeh Sunan Abee Daawood*, vol. 3, pp. 870-871, no. 3848.

[45] *Tafseer al-Qur’aan al-‘Azeem*, vol. 1, p. 3.

[46] *Tafseer al-Qur’aan al-‘Azeem*, vol. 2, p. 529.

[47] Ibn al-Jawzee, *Zaad al-Maseer fee ‘Ilm at-Tafseer*, vol. 7, pp. 63-64. See also *al-Jaami‘ li Ahkaam al-Qur’aan*, vol. 15, pp. 86-87.

[48] *‘Aalam al-Jinn fee Daw’ al-Kitaab wa as-Sunnah*, pp. 284-286.

[49] Collected by Tirmidhee and authenticated by al-Albaanee in *Saḥeeh al-Jaami‘ as-Sagheer*, vol. 2, p. 329, no. 2492.

[Main Page](#)

Ads by Google			
<p>Goodword Islamic Bookshop Quran stories Hadith Dawah DVDs MP3 Islamic games & gifts Learn Arabic www.goodwordbooks.com</p>	<p>Understanding al Qaeda Bin Laden, Al Zarqawi and the future of al Qaeda www.foreignpolicy.com</p>	<p>Marketing Jobs in Saudi Job Opportunities in Marketing, Advertising & PR www.GulfTalent.com</p>	<p>Prayer Beads & Kombolois Big selection of rare Prayer Beads Tasbih, Masbaha, Komboloi, Rosaries www.swancollection.com</p>

Site Sponsors			
