

Appendix Two

Shaykh Ibn Bâz's Refutation of Those who deny Demonic Possession

*A*bdul-'Azeez ibn Bâz was born in Riyadh 1330 A.H. / 1912 C.E. and memorized the entire Qur'an before attaining puberty. He studied under the leading scholars of the region including the *Mufti* of Saudi Arabia, Shaykh Muhammad ibn Ibraheem Al Shaykh, whose lessons he attended for nearly ten years between 1929 and 1938 and who eventually nominated him for judgeship.

He was appointed a judge in al-Kharj for 14 years (1938-1952 C.E.) and was a teacher at *al-Ma'had al-'Ilmi* (Islamic Science Institute) in 1952 and lecturer at the College of Law at Imam Ibn Sa'ud Islamic University from 1954 to 1961. From 1962-1975 Shaykh Ibn Bâz held the posts of vice-president and president of the Islamic University of Madeenah. Subsequently, he was appointed general-director of the Presidency of *Islamic Research, Ifta and Propagation* and has held that post until the present.¹

¹ Shaykh Ibn Bâz died in 1420 A.H. This book was written (1408 A.H.) few years before he died. [IPH]

Shaykh Ibn Bâz has over twenty-one books and pamphlets to his credit on a variety of topics.²

The following article appeared in the 18th August, 1987 issue of *al-Mujtama'* magazine,³ as a response by the Shaykh to a public denial of possession and exorcism made by Shaykh 'Ali at-Ṭantâwi in his weekly televised Islamic programme broadcast on Channel One of the Saudi Television.

All praise is due to Allah and may blessings and peace be on the Messenger of Allah, on his family, on his Companions and on all who are guided by him.

A Jinn accepts Islam?

In the month of Sha'bân of this year (i.e. 1407 A.H./1987 C.E.) local and national newspapers have published brief as well as detailed articles on the events surrounding the declaration of Islam by a Jinn which had possessed a Muslim woman in Riyadh. The Jinn had previously declared its Islam to brother 'Abdullâh ibn Mushrif al-'Amri of Riyadh who had recited the Qur'an over the possessed young woman and communicated with the possessing Jinn. In the course of his communication, al-'Amri reminded the Jinn of Allah, preached to it and informed it that oppression is a major sin which is *ḥarâm* (forbidden). When the Jinn informed him (al-'Amri) that it was a Buddhist, he invited it to accept Islam and leave the young woman. The Jinn was

² 'Abdul-'Azeez ibn Bâz, *al-Fatâwa*, (Riyadh: *ad-Da'wah al-Islâmiyah as-Sahafeeyah Co.*, 2nd ed., 1408/1988), vol. 1, Pp. 9-11.

³ *Eedâh al-Haqq fee Dukhool al-Jinni fil-Insi wa ar-Radd 'alâ man Ankara Dhâlik* — Clarifying the Truth about the Entrance of Jinns in Humans and a refutation of those who deny it, *al-Mujtama'*, no. 830, 18/8/1987, Pp. 39-41.

apparently convinced by his (al-'Amri's) invitation and declared its Islam in his presence. 'Abdullâh and the young lady's relatives then rushed to bring her to me hear the Jinn's declaration of its Islam. When they did so, I asked the Jinn about its reason for possessing the woman and it informed me by speaking with the young woman's tongue, but with a man's voice, not that of a female. This took place while the woman was sitting in a chair beside me in the presence of her brother, her sister, 'Abdullâh ibn Mushrif and some Shaykhs who witnessed it and heard the Jinn's statements. It openly declared its acceptance of Islam and informed us that it was of Indian origin and that it followed the Buddhist religion. I advised it to fear Allah, to leave the young woman and to avoid oppressing her. It consented saying: "I am convinced about Islam." I then advised it to invite its people to Islam, as Allah had guided it and it promised to do so. Its final words before leaving the woman were, "*as-Salâmu 'Alaykum* (Peace be with you)". The young woman then spoke with her own voice expressing feelings of well being and relief from her difficulties. She came back to see me a month or so later along with her two brothers, her maternal uncle and her sister, and informed me that she was well and in good health and that the Jinn had not returned to her — may Allah be praised. I then asked her how she used to feel when it was present in her and she replied that she would experience bad, anti-Islamic thoughts and a leaning towards Buddhism and books written on it. However, after Allah saved her from it, these thoughts disappeared and she returned to her original state, which was far away from such deviant inclinations.

It was subsequently reported to me that the honourable Shaykh 'Ali at-Ṭantâwi has denied the occurrence of such incidents and claimed that such reports are quackery and lies. He

was also reported to have said that perhaps the woman had carried with her a concealed tape recorded conversation and that she did not really say those things herself. I requested a copy of the tape from his T.V. programme in which these statements of his were made, and after listening, the accuracy of the reports which reached me was confirmed. I was very surprised at his suggestion that (the statements of the girl in a man's voice) were tape recorded prior to her arrival, even though I asked the Jinn many questions to all of which it replied. How could any intelligent person think that a tape recording could be made in such a way as to answer a variety of unrehearsed questions? This is a gross mistake and a very false supposition on his part. He also claimed in his programme that the acceptance of Islam by a Jinn at the hands of a human contradicts Almighty Allah's statement in Sulaymân's (Prophet Solomon — may peace be upon him) story,

﴿... وَهَبْ لِي مَلَكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي...﴾ (سورة ص: ٣٥)
 ﴿... And grant me a dominion not allowed to anyone after me...﴾
 (Qur'an 38: 35)

There is no doubt that this claim is also another grave error and a great misunderstanding — may Allah guide him — as there is nothing which contradicts Sulaymân's supplication in the acceptance of Islam by a Jinn at the hands of a human. A large number of Jinns accepted Islam at the hands of the Prophet Muhammad. Allah clarified this fact in (Qur'an 46: 29-32) and (Qur'an 72: 1-5) and it is also confirmed in the two most accurate books of hadiths.⁴

⁴ *Ṣaḥeḥ Muslim*, (English Trans.), vol. 1, p. 244, hadith no. 903, and vol. 4, p. 1472, hadith no. 6757.

Jinn Attack

In a narration from Abu Hurayrah (رضي الله عنه) who reported that the Prophet (ﷺ) said: “Verily the devil appeared before me and launched an attack on me in order to break my prayer, but Allah gave me the upper hand over it. I choked it and wanted to tie it to a post so you could see it in the morning. However, I remembered my brother Sulaymân's prayer ﴿My Lord, forgive me and grant me a dominion not allowed to anyone after me﴾ (Qur'an 38: 35), so Allah (ﷻ) sent him back in vain.” This is according to Bukhari's narration of the incident.⁵ In Muslim's narration, the Prophet is reported to have said: “Verily an *Ifreet* among the Jinn began to attack me last night in order to break my prayer but Allah gave me mastery over it and I choked it. I wanted to tie it to a side of one of the columns of the masjid so you could see it in the morning. However, I remembered my brother Sulaymân's statement, ﴿My Lord, forgive me and grant me dominion not allowed to anyone after me﴾.”⁶

Imam Nasâ'i collected an authentic narration on the standard of Bukhari from 'Â'ishah (رضي الله عنها) that, “While the Prophet (ﷺ) was praying, Satan came to him and (the Prophet) grabbed him, wrestled him to the ground and choked him. The Prophet (ﷺ) said, “(I choked him) until I felt the coldness of his tongue on my hand. And if it were not for Sulaymân's prayer, he would have been tied up so the people could see him.”

Aḥmad and Abu Dawood also reported this incident on the authority of the Companion, Abu Sa'eed. In their narration the

⁵ *Ṣaḥeḥ al-Bukhari* (Arabic-English), vol. 1, p. 268, hadith no. 75.

⁶ *Ṣaḥeḥ Muslim* (English Trans.), vol. 1, 273, hadith no. 1104.

Prophet (ﷺ) said, “I grabbed him with my hands and continued to strangle him until I felt the coldness of his spittle between these two fingers of mine; the thumb and the one next to it.”⁷

Bukhari collected a narration from Abu Hurayrah (رضي الله عنه) in which he said, “Once Allah’s Messenger put me in charge of the Zakah of Ramadhân. While I was doing so, someone came and began to dig around in the food so I caught a hold of him. I said, ‘By Allah I am going to take you to Allah’s Messenger!’ The man implored, ‘Verily I am poor and I have dependants. I am in great need.’ So I let him go. The next morning, the Prophet (Blessings and peace be upon him) asked, ‘O’ Abu Hurayrah, what did your captive do last night?’ I said he complained of being in great need and of having a family so I let him go. The Prophet (ﷺ) replied, ‘Surely he lied to you and he will return.’ Since I knew that he was going to return, I laid in wait for him. When he returned and began to dig in the food, I grabbed him and said, ‘I’m definitely going to take you to Allah’s Messenger.’ He pleaded, ‘Let me go! Verily I’m poor and I do have a family. I won’t return.’ So I had mercy on him and let him go. The next morning Allah’s Messenger (ﷺ) asked, ‘O’ Abu Hurayrah, what did your captive do last night?’ I said that he complained of being in great need and of having a family so I let him go. The Prophet (ﷺ) replied, ‘Surely he lied to you and he will return.’ So I waited for him and grabbed him when he began to scatter the food around. I said, ‘By Allah, I will take you to Allah’s Messenger. This is the third time, and you promised you would not return. Yet you came anyway!’ He said, ‘Let me give you some words by which Allah will benefit you.’ I said, ‘What are they?’ He replied, ‘Whenever you go to bed recite

⁷ See page 76 of this book for the correct information about this particular narration.

*Āyatul-Kursi*⁸ from beginning to end. If you do so, a guardian from Allah will always be with you and Satan will not come near you until the morning.’ Then I let him go. The next morning Allah’s Messenger (ﷺ) asked, ‘What did your captive do last night?’ I said that he claimed that he would teach me some words by which Allah would benefit me so I let him go. When the Prophet (ﷺ) asked what they were, I told him that they were saying *Āyatul-Kursi* before going to bed. I also told him that he said that a guardian from Allah would remain with me and Satan would not come near me until I awoke in the morning. The Prophet (ﷺ) said, ‘Surely he has told the truth although he is a compulsive liar. O’ Abu Hurayrah! Do you know who you have been speaking to these past three nights?’ I replied, ‘No.’ And he (ﷺ) said, ‘That was an evil Jinn’”⁹

In an authentic narration collected in the two books of *Ṣaḥeeḥ Hadiths* (i.e. *Ṣaḥeeḥ al-Bukhari* and *Ṣaḥeeḥ Muslim*) on the authority of Ṣafiyah (رضي الله عنها) the Prophet (ﷺ) said, “Verily Satan flows in man’s veins.”¹⁰

Imam Ahmad in his *Musnad*, (vol. 4, p. 216) collected an authentic narration from ‘Uthmân ibn Abi al-‘Āṣ (رضي الله عنه) in which he said to Allah’s messenger (ﷺ): “O’ Messenger of Allah, the devil came between me and my recitation in *Ṣalâh*.” The Prophet (ﷺ) said, “That is a devil called Khinzab. So if you feel its presence, seek refuge in Allah from it and spit thrice to your left side.” ‘Uthmân said, “I did that and Allah most great and glorious,

⁸ *Soorah al-Baqarah (Qur’an 2: 286)*.

⁹ See Ibn Hajar’s commentary on *Ṣaḥeeḥ al-Bukhari*, *Fath al-Bâri*, vol. p. 486. *Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 6, p. 491, hadith no. 530.

¹⁰ *Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 3, Pp. 139-140, hadith no. 251 and *Ṣaḥeeḥ Muslim* (English Trans.), vol. 3, p. 1188, hadith no. 5405.

removed it from me.”¹¹

It is also confirmed in authentic narrations from the Prophet (ﷺ) that he said, “Everyone of you has been assigned a companion from the Jinn.” When the *Ṣaḥābah* (may Allah be pleased with them all) asked, “Even you, O’ Messenger of Allah?” The Prophet (ﷺ) replied, “Even me. Except that Allah helped me against him and he has submitted. Now he only tells me to do good.”¹²

Demonic Possession

Allah — the Most Great and Glorious, the Sunnah of His messenger and the consensus of the Muslim nation acknowledge the possibility of a Jinn entering a human and possessing him. How then could one affiliated with scholarship allow himself to deny this fact without knowledge or guidance, no blindly following the opinions of the heretics who contradict mainstream Islam. May Allah help us — there is no might or power except as Allah wills. I will mention for the reader some statements of the scholars in this regard — Allah willing.

Statements of Classical Qur’anic Commentators on the Verse

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ﴾

(سورة البقرة: ٢٧٥)



¹¹ This narration is also collected by Muslim [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 3, p. 1199, hadith no. 5463].

¹² Ibid., *Ṣaḥeeḥ Muslim* (English Trans.), vol. 4, p. 1472, hadith no. 6757.

﴿Those who devour interest rise up like one stumbling from Satan’s touch...﴾
(Qur’an 2: 275)

Abu Ja’far ibn Jareer said the following in his *Tafseer* of the verse: “He meant that Satan causes him to stumble in this life. This is the case of one who is strangled and possessed. Satan’s touch refers to madness.”¹³

In al-Baghawi’s commentary on this verse, he said, “Satan’s touch means madness. A man is said to be touched when he is insane.”

Ibn Katheer gave the following commentary: “That is, they rise up from their graves on the Day of Judgement 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 Abi Ḥātim reported that Ibn ‘Abbās said, “One who devours interest will be resurrected on the Day of Judgement insane in a suffocating fit of madness.” Ibn Abi Ḥātim also said that similar commentaries were narrated from ‘Awf ibn Mālik, Sa’eed ibn Jubayr, as-Suddi, ar-Rabee’ ibn Anas, Qatādah and Muqātil ibn Ḥayyān.^{14, 15}

¹³ The complete text is as follows: “He Whose praise is Great (i.e. Allah) said to those who deal in interest: He whom we have described in this life will rise up in the next life from their graves like one stumbling from Satan’s touch rises up. He meant that Satan drives him insane in this life. He is one whom he (Satan) causes to stumble, and overpowers and knocks him down from the touch; that is madness. [Abd Ja’far Muhammad ibn Jareer at-Tabarāni, *Jāmi’ al-Bayān an Ta’weel al-Qur’an*, (Egypt: al-Ḥalabi Press and publishing Co., 3rd ed., 1968), vol. 3, p. 101].

¹⁴ These are the leading scholars among the students of the Prophet’s Companions. See *Jāmi’ al-Bayān*, vol. 3, p. 102 for narrations of their *Tafseer* of this verse.

¹⁵ Ibn Katheer, *Tafseer al-Qur’an al-‘Adheem*, (Beirut: Dār al-Kutub al-‘Ilmeeyah, 1st ed., 1986), vol. 1, p. 487.

Al-Qurṭubī stated the following in his commentary on this verse, "There is proof in this verse that the denial of Jinn-possession, the claims that (insanity) only has physical origins and that Satan does not enter humans nor touch them, are all incorrect."¹⁶ Such statements by Qur'anic commentators are many, whoever wishes to read them can easily find them.

Shaykh al-Islam Ibn Taymiyah stated the following in his book *Eidāh ad-Dilālah fee 'Umoom ar-Risālah*¹⁷ after an earlier explanation: "Though some Mu'tazilites like al-Jabā'i and Abu Bakr ar-Rāzi erroneously rejected the possibility that Jinns enter the bodies of madmen, they did not deny the existence of the Jinns, enter the bodies of madmen, they did not deny the existence of the Jinn, because the former is less evident in the prophetic traditions than the latter. Thus, al-Ash'ari mentioned among the doctrines of *Ahl us-Sunnah wal-Jama'ah* (Orthodox Muslims) 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 driven mad by Satan's touch...» (*Qur'an* 2: 257). And 'Abdullāh the son of Aḥmad ibn Ḥanbal said, "I told my father that someone claimed that Jinns do not enter the bodies of humans and he said, 'O my young son, he lies, for that was one of them (the Jinns) speaking with his tongue.' This issue has been dealt with at length elsewhere."¹⁸ Ibn Taymiyah also said elsewhere, "The existence of the Jinn is confirmed by Allah's Book, His Prophet's Sunnah, the agreement of the early Muslims and Muslim scholars. Similarly, the entrance of a Jinn into the

body of a human is confirmed by the consensus of Orthodox Muslim scholars. Almighty Allah said, «Those who devour interest rise up like one driven mad by Satan's touch...» (*Qur'an* 2: 257). Also, in an authentic narration from the Prophet (ﷺ) that he was reported to have said, 'Satan flows in the blood stream of man.'^{19,20}

What Ibn Taymiyah said is well known, for everywhere some humans become overcome by fits and speak in unintelligible languages, they are beaten with blows so severe that if a camel were struck by them it would react violently, yet the one possessed does not feel the blows nor realize that he has spoken what people heard him say. The possessed may lift others much heavier than themselves, move heavy machinery, run at unnaturally fast speeds and other such things which have been witnessed and reported by many things which have been witnessed and reported by many reliable sources. All of this evidence clearly indicates that the entity speaking with the human's voice and moving their bodies is definitely another species of being other than man. None of the leading Muslim scholars deny that the Jinn enters the body of the insane. Therefore, whoever denies that this may happen or claims that the religious laws reject it as false, has himself falsified the religious law, for there is nothing in the divine law to contradict its occurrence.

¹⁶ Muhammad ibn Aḥmad al-Qurṭubī, *al-Jami' lee Ahkām al-Qur'an*, (Egypt: *al-Kutub al-Miṣriyyah*, 2nd. ed., 1957), vol 3, p. 355, no. 12.

¹⁷ *Majmoo' al-Fatāwa*, vol. 19, Pp. 9-65.

¹⁸ See page 22 of this book.

¹⁹ Narrated by Ṣafiyah and Anas (may Allah be pleased with them) and recorded by Bukhari and Muslim [*Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 3, Pp. 139-140, hadith no. 251 and *Ṣaḥeeḥ Muslim* (English Trans.), vol. 3, p. 1188, hadith no. 5405].

²⁰ *Majmoo' al-Fatāwa*, vol. 24, Pp. 276-277.

Imam Ibn al-Qayyim stated the following in his book *Zād al-Ma'ad*: "Fits of madness (or epileptic seizures) are of two types: Fits resulting from evil earthly spirits (the Jinn) and fits resulting from bad humours.²¹ The latter is that about whose causes and remedies doctors have spoken. As for spirit-possession, leading scholars and intellectuals acknowledge its occurrence and do not attempt to treat it. They recognize that its treatment requires that noble transcendent spirits counter, neutralize, and expel the evil spirits. Hippocrates himself spoke on this matter at length in some of his books wherein he mentioned some remedies for epileptic fits then said, 'These (medicines) are beneficial in the case of fits due to humours and other biological causes. As for fits resulting from the effects of spirits, these remedies are of no use.' Only ignorant doctors and those pseudo-intellectuals who consider heresy a virtue deny spirit-possession and their effects on the body of the insane. They have no evidence for their denial except their ignorance of its occurrence, as there is nothing in the field of medicine which rejects it, while the senses and experiences of people world-wide confirm it. Their ascribing it to the preponderance of some humours is correct in some instances but not in all. The intelligent and those knowledgeable about these spirits and their effects are amused by the stupidity of such people who deny spirit possession due to their ignorance.

Treatment of fits due to spirit-possession requires two factors one from the possessed and another from the healer.

1. On the part of the possessed it requires personal strength,

²¹ Historically one of four chief fluids of the body [blood, phlegm, choler (bile), melancholy], thought to determine a person's physical and mental qualities. [J.B. Sykes ed., *The Concise Oxford Dictionary*, (Britain: Oxford University Press, 1983), p. 486]

turning to the Creator of these spirits truthfully, and the correct method of seeking refuge wherein the heart and the tongue will be in harmony. For, surely this type of treatment is, in fact, warfare and the warrior will not be able to defeat his enemy unless he fulfills two conditions: that his weapon itself be sound and sharp, and that his arm be strong. Whenever either of these two conditions are not met, a long sword will be of no value. What if both conditions are missing? The heart will be in a state of desolation and ruin with regards to *Tawhēed* (belief in the Unity of God), trust in God, fear of God, and turning to God. As such, it will have no weapon.

2. The requirement on the part of the exorcist is that he also possess both factors, so much so that some exorcists need to only say, 'Get out from him', or '*Bismillāh* — In the name of Allah' or '*Lā Hawla wa lā Quwwata illā billāh* — There is no movement or power except by Allah's will' to effect a cure. The Prophet (ﷺ) only used to say, 'Get out enemy of Allah, I am the Messenger of Allah.'²²

I have also witnessed our Shaykh (i.e., Ibn Taymiyah) send someone to a possessed person in order to address the possessing spirit saying, 'The Shaykh says for you to get out, because this is not permissible for you' and the madman would regain consciousness. Sometimes the Shaykh would address the Jinns himself and they would leave. Occasionally he would use blows to expel them if the spirits were obstinate, yet when the possessed person regained consciousness he felt no pain. We have observed many such cases.

²² Collected by Ahmad in a narration from Ya'la' ibn Marrah. See page 91 of this book for the complete narration of the hadith.

In summary, this type of seizure and its treatment is only denied by small-minded, intellectually-deficient persons devoid of real understanding. Evil spirits mostly gain control of those having little religious inclination and those whose heart's and tongue's faith has deserted. Those whose souls are desolate of the remembrance of Allah and formulas for strengthening faith. When evil spirits meet a man who is isolated, weaponless and naked, they are easily able to attack him and overcome him."²³ This is what Ibn al-Qayyim had to say on the subject — may Allah have mercy on him.

Based on the Islamic evidence presented here and the consensus of Sunnite scholars supporting the possibility of Jinns entering and possessing humans, the falsehood of those who deny it and the error of the honourable Shaykh 'Ali at-Ṭantâwi should now be quite clear to the reader.

Since Shaykh at-Ṭantâwi promised at the end of this programme in which he rejected Jinn-possession that he would return to the truth if his opinion was proven incorrect and if he was guided to it, perhaps he will now follow the correct position after reading the evidence that I have mentioned — I ask Allah for his guidance and ours.

It should also be understood that the statement of Dr. Muhammad 'Irfân, published in the *Nadwah* newspaper's 14/10/1407 issue, to the effect that the term "*Majnoon* (mad)" has disappeared from the medical vocabulary and that the idea of a Jinn entering a human and speaking through him is one hundred percent wrong, is itself totally false and a result of both a lack of Islamic knowledge as well as an ignorance of what has been

²³ *Zâd al-Ma'ad*, (al-Arna'oot ed), Pp. 67-69.

confirmed by the vast majority of Sunnite scholars. The fact that this is unknown to many doctors²⁴ is not in itself evidence for its non-existence but in fact proves their great ignorance of what is well known to other scholars, known for their truthfulness, trustworthiness, and insight into religious affairs.

Shaykh al-Islam Ibn Taymiyah has narrated statements from countless scholars confirming the reality of Jinn-possession including that of Abu al-Ḥasan al-Ash'ari who recorded a consensus of Sunnite scholars on the issue. Muhammad ibn 'Abdillâh ash-Shibli al-Ḥanafi (d. 799 A.H./1397 C.E.) also quoted Abu al-Ḥasan al-Ash'ari's consensus in the fifty first chapter of his book, *Âkâm al-Marjân fee Gharâ'ib al-Akhhâr wa Ahkâm al-Jânn*.²⁵

Dear reader, you should keep in mind the great Islamic scholar, Ibn al-Qayyim's previously mentioned statement that the leading doctors and intellectuals of his time and before his time acknowledged spirit-possession, and only the ignorant heretics among them denied it. You, dear reader, should also cling to the truth we have mentioned and not be fooled by ignorant medical doctors and others, nor by one who speaks on this matter without knowledge or insight, but blindly following ignorant medical doctors and heretics like the Mu'tazilites. May Allah help us all.

²⁴ These phenomena are well known to all doctors, especially those specializing in the field of psychiatry and psychology, however their causes are generally classified as unknown and their symptoms are treated with drugs which take effect by turning the patients into virtual vegetables. The present day medical terminologies for Jinn-possession include split-personality, multiple-personality, hysteria, neurosis, psychosis, etc.

²⁵ *Ahkâm al-Jânn*, p. 143.

Summary

The authentic traditions of the Prophet (ﷺ) and the statements of scholars which we have mentioned clearly prove that addressing the Jinn, preaching to them, reminding them of Allah, inviting them to Islam, and their acceptance of faith in no way contradicts Prophet Sulaymân's prayer quoted by Allah Almighty in *Soorah Sâd*:

﴿... May Lord forgive me and grant me a dominion not allowed to anyone after me...﴾ (Qur'an 38: 35)

Similarly, commanding them to do righteousness and prohibiting them from evil, and beating them when they refuse to leave, are not contrary to the above-mentioned verse. In fact, to exorcise the Jinn is obligatory according to the principles of repelling oppression, aiding the oppressed, enjoining righteousness and forbidding evil, just as it is with humans. It has already been mentioned in authentic hadiths that the Prophet (ﷺ) choked the devil until its saliva flowed unto his noble hand and that he said, "Were it not for my brother Solomon's prayer, it would have been tied up so people could see it."²⁶ And in Muslim's narration on the authority of Abu ad-Dardâ' from the Prophet (ﷺ) that he said: "Verily the enemy of Allah, *Iblees*, came with a flame to put in my face, so I said three times, 'I seek refuge in Allah from thee.' Then I said three times, 'I curse thee with Allah's full curse.' But he did not retreat (on any one of these) three occasions. Thereafter I meant to seize him. I swear by Allah that, had it not been for the supplication of my brother Sulaymân, he would have been bound, and made an object of sport for the children of Madeenah."²⁷

²⁶ Collected by Ahmad from Abu Sa'eed al-Khudri.

²⁷ *Shaheeh Muslim*, (English Trans.), vol. 1, Pp. 273-274, hadith no. 1106.

Such hadiths are many and so are the statements of the scholars to that effect.

So I hope that what I have mentioned is sufficient and convincing for those seeking the truth. I ask Allah by virtue of His beautiful names and His transcendent attributes to give all of us success in understanding His religion and steadfastness in holding on to it; to bless us all in expressing the truth in our words and deeds and to protect us from speaking about Him in ignorance and denying what we have no knowledge of. Verily He is the Master of our affairs and may Allah's peace and blessing be on His slave and Messenger, our Prophet Muhammad (ﷺ), and on his family, Companions and all those who follow him in righteousness.

'Abdul-'Azeez ibn 'Abdillâh Al-Bâz

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