

## Symptoms of jinn possession

Those who have written on this topic have listed several symptoms of jinn possession. These symptoms may be real, but we must point out that some of these symptoms may also occur for other reasons, such as staying up all night, or confusion and uncertainty. So we must try to protect ourselves from the whispers that the *Shaytaan* tries to instill in our hearts, when reading this list of symptoms.

These symptoms have been divided into two categories: those which occur when one is awake, and those which occur when one is asleep.

### • Symptoms when one is awake:

- 1 - Turning away, in particular, from acts of worship and obedience, the remembrance of Allaah (*Dhikr*) and reading the Qur'aan. Allaah says:

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُمْ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ۖ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٤٣﴾

"And whosoever turns away blindly from the remembrance of the Most Gracious (Allaah) (i.e. this Qur'aan and worship of Allaah), We appoint for him *Shaytaan* (Satan - devil) to be a *Qareen* (a companion) to him. And verily, they (Satans / devils) hinder them from the path (of Allaah), but they think that they are guided aright!"

(Al-Zukhruf 43:36-37)

- 2 - Erratic behaviour in one's words, deeds and movements. Allaah says:

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

"Those who eat *Ribaa* will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaytaan* (Satan) leading him to insanity." (Al-Baqarah 2:275)

- 3 - Seizures (with no medical cause); there are signs to indicate that a seizure has devilish causes.
- 4 - Paralysis of a limb (with no medical cause).
- 5 - Being quick to get angry or weep with no apparent cause.
- 6 - Sitting in the toilet for a long time, and talking to oneself.
- 7 - Constant headache (on one or both sides of the head) with no medical cause, which is not eased by painkillers.
- 8 - Irregular menstruation in women.
- 9 - Not producing children although both husband and wife are medically sound and able to reproduce.

There are other signs when one is awake, but they may be caused by other life circumstances, such as not succeeding in efforts to get married, repeatedly failing to do so, or a wife becoming very distressed when her husband has intercourse with her.

### • Symptoms when one is asleep:

- 1 - Frightening nightmares, which includes seeing various kinds of creatures such as ghosts or apparitions, seeing oneself falling from a high place, seeing people in strange forms, and snakes.

A man may see a woman who wants him to have intercourse with her (and vice versa) constantly in his dreams, or he may see someone threatening him.

- 2 - Insomnia, anxiety and fear upon waking.
- 3 - Talking loudly in one's sleep, or moaning and groaning.

● **Note:**

A person should not be regarded as being possessed by the jinn if any of these symptoms occur. No one can be certain that a person has been possessed by the jinn until after the Qur'aan has been recited over him, so these symptoms cannot be taken as definitive evidence of jinn possession.



## Description and conditions of the practitioner of the Qur'aanic remedies

### (i) Sincerity of intention in learning and doing for the sake of Allaah alone

The practitioner of the Qu'raanic remedies must be extremely careful to ensure that his aim in learning this knowledge is not to achieve some worldly gain. Abu Dawood and Ibn Maajah narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allaah ﷺ said: "Whoever learns any knowledge that should be sought only for the sake of Allaah, but he only learns it in order to achieve some worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection."<sup>[1]</sup>

### (ii) Knowledge

Knowledge is of two types: Islamic knowledge which includes knowledge of *Tawheed*, and knowing what is *Halaal* and *Haraam* lest one fall into innovation (*Bid'ah*); and worldly knowledge such as knowledge of people and their natures. The one who wishes to treat others must have these two types of knowledge.

### (iii) Experience

He must also have experience which qualifies him to treat people. This includes knowledge of the jinn and

<sup>[1]</sup> *Saheeh*. See *Hadeeth* no. 6159 in *Saheeh Al-Jaami*, by Shaykh Al-Albaani (may Allaah have mercy on him).